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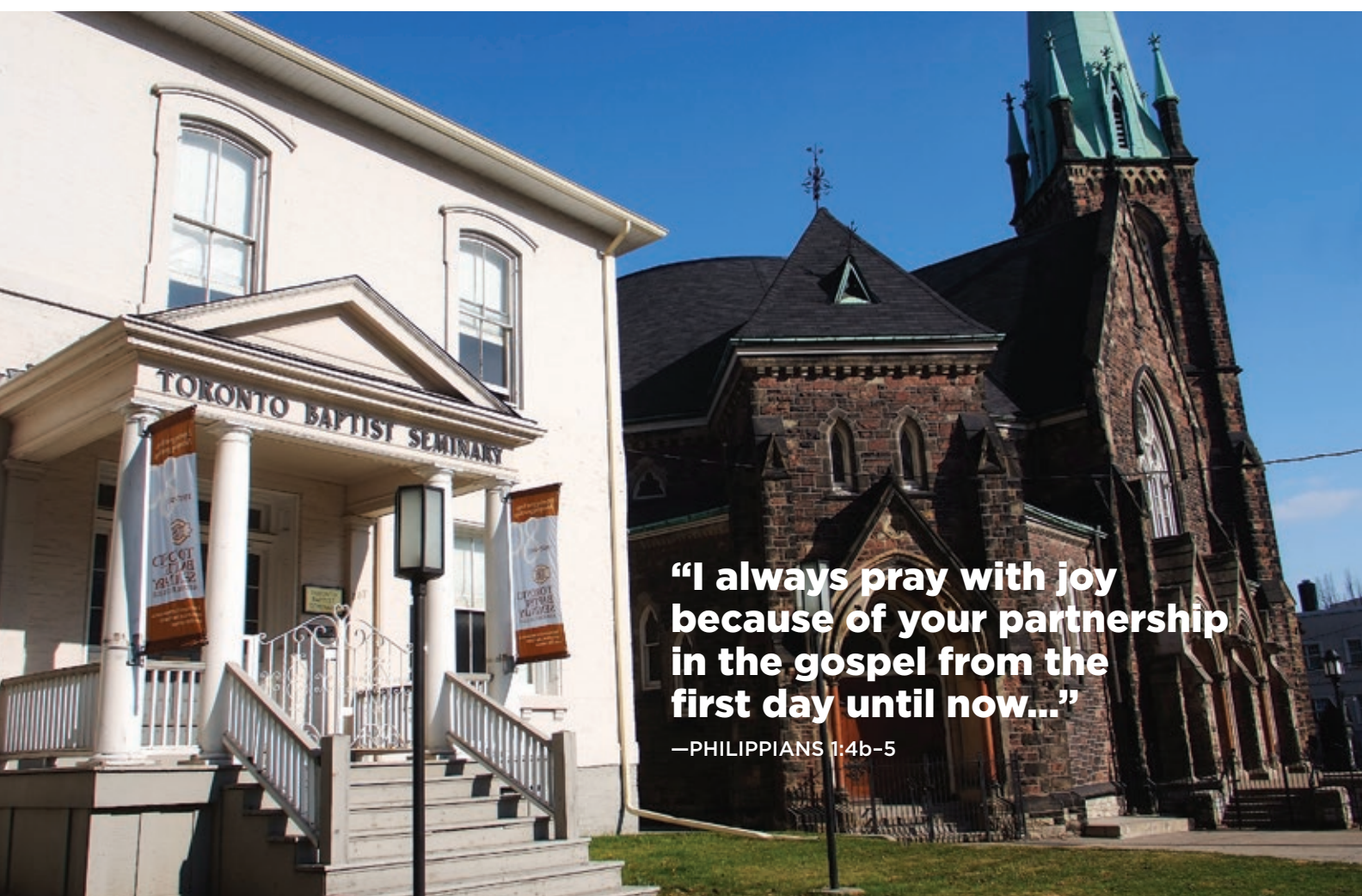
SPRING 2010

ARE YOU HUMBLE?

**A DEEP LOOK AT JESUS—HIS SACRIFICIAL DEATH
ON THE CROSS AND HIS SERVANT LIFE—DOESN'T JUST
SHOW US TRUE HUMILITY, IT ALSO GIVES US
EVERY REASON TO PURSUE IT**

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—PHILIPPIANS 1:4b-5



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Jeremiah Burroughs noted the keen sense of pleasure in the believer's life as he wrote the following: "When your husbands are at sea, and they send you a token of their love, it is worth more than forty times what you already have in your homes. Every good thing the people of God enjoy, they enjoy it...as a token of God's love...and this must needs be very sweet to them." Daily provisions and providence become "very sweet"—it can be no other way.

I shared this quote with the congregation on Easter Sunday morning as we celebrated the resurrection of our Saviour. We discussed it in light of Ephesians 2:4–5, where Paul writes, "But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved." It is those words "made us alive" that encourage our hearts. Not only are our sins forgiven, causing us to look forward to eternal life but even now, today, we have been *made alive*. We have been made alive to the good gifts of God given for the praise of his Name and the enjoyment of his people.

This keen sense of pleasure came home to me as I visited Ginny, an elderly lady in our church. She recently moved into an apartment, simple by human standards but might as well have been a mansion by "Ginny standards." She was simply overwhelmed at God's abundance. It was a joy for me to see her excitement and hear her speak of God leading her to this place. She has met friendly people, enjoys healthy meals and takes pleasure in the beautiful trees outside her balcony (just now beginning to bud). As we looked out over the park, her hand reached out and touched the window, eager to touch the buds on the tree. She would confess often that what overwhelmed her was the love of God for her. It was something she could not fully comprehend. How could she be loved by such a deep love? That all led to a conversation about the resurrection. She warned me that if we were going to talk about the risen Saviour (and we would) she would simply start crying tears of joy. Now Ginny could have talked about how small her apartment was or how her recent stroke affected her. It wasn't that she did not, it was that she could not—she was just simply and profoundly filled with joy.

So Jeremiah Burroughs, the theologian, and Ginny, the elderly lady, are exactly right. The risen Saviour came to give life, now and everlasting. This life is found in the unique joy known only to the Christian as he or she experiences undeserved blessings, all from the gracious hand of a loving Saviour. The colour red is a deeper shade and the daily bread has a richer taste because we have been brought into a right relationship with God by the resurrected Jesus—a restored relationship so that those who live in harmony with God live as they were created to live. True joy is found in the believer's heart.

But how does one discover this razor sharp joy? We invite you to read the article on humility by Pierre Constant and consider what it is to walk humbly before God. Joy and humility are close cousins.

I sometimes wonder how my life will end? What will I be like if the Lord gives me many years? Will my joy shrivel or will it be evident to all? Will my focus be on what I do not have any longer or what I have received? And what about now in the circumstances God has placed in my life? Is there joy? Do I bow before God and simply thank him for abundant life, now and forever? **B**

David Robinson
Associate editor



NEW PASTOR: Pastor David Ens and his wife Emily, along with their four boys, are making Grimsby Bible Church their home.

SGF NEWS

A NEW PASTOR...

BY GRACE THIBAUT // Grimsby Bible Church is pleased to announce the accepted call of our new pastor, David Ens. David and Emily and their four sons, Micah, Joshua, Nathanael and Andrew, have been such a blessing to our church body. For many years we have been praying for our Father to send us a pastor of his choosing, in his time. Those prayers have been graciously answered, and we give God all the glory.

David is a native of Saskatchewan and was raised in a Christian home, coming to faith in Jesus Christ in his late teens and experiencing a call to ministry. He interned at a church in Sault Ste. Marie, and then after graduating from Briarcrest Bible College, he served in a church in Alberta before he was called back to the small northern town of Debora, where he met Emily. He was called to pastor there and served for over seven years. David and Emily married, and God granted them four very active sons. When David began to realize the truths of the doctrines of grace as revealed in God's Word, an increasing desire to be more deeply grounded burdened him so that he enrolled in Toronto Baptist Seminary (TBS). He will graduate this year, D.V.

Kirk Wellum, Toronto Baptist Seminary's principal, faithfully preached for us through our early days, and we have grown so much under his excellent teaching. One Sunday, my husband, Rick, asked Kirk if there was someone at TBS whom he could recommend for the pastorate at Grimsby. Kirk sent David to check out our work, and he sensed a desire to be with our group. Knowing it was a fair commute to Toronto for David every day, we prayed that the family would be able to move to Grimsby where they could really be a part of the work. This prayer was answered in a revealing way that tested our faith.

David and Emily found a house to rent and were all set to move here—Emily, completely on faith and a willing desire to heed God's call in her husband's decision to move their family from the close-knit support of family and friends to a place and people she had never met. As we were rejoicing in this and the move grew closer, suddenly the rental fell through. We thought that was it, they wouldn't come now. But our faithful heavenly Father, ever patient with our weaknesses, showed us we had to trust him alone.

In the meantime, David and Emily prayed about this and came to understand God's will was for them to come notwith-

standing the housing dilemma. They had faith God that would provide. How we rejoiced in the strength God gave to them, and we saw how his hand was in everything! Sure enough, they did find a home, moved here and have endeared themselves to our church family. Just recently, they purchased a house in Grimsby and are anticipating the move. Emily is a great help to David, and God has given her many gifts to enhance our church body.

David's preaching is gospel centred and sound in doctrine. As an elder, his pastoral gifts became evident in counselling and guidance. He has a submissive spirit of gentleness towards the body and a warm heart of compassion. We look forward to growing with him in doing God's work in Grimsby. Pray for us: for the great needs of our community, for mission support and for us to have the mind of Christ.

www.grimsbybiblechurch.com

EQUIPPING LEADERS

BY BOB PENHEAROW // Our glorious mission-hearted God is expanding Carey Outreach Ministries. Carey was founded in 1997 to train spiritual leaders around the world, and the work continues to grow.

EXPANDING IN INDIA

Pastor Joel Saripalli leads a network of twenty Sovereign Grace churches in Andhra Pradesh, India. In response to the desperate need for theological education, Pastor Joel recently planted a Carey Bible Institute in Chityal near Hyderabad. He began his two-week training module with eighty pastors province-wide and taught courses on Old Testament Survey and Hermeneutics. Carey hopes to establish another Bible Institute and regular evangelistic crusades.

FROM ULAANBAATAR TO BAYANKHONGOR

Carey completed its three-year commitment to Ulaanbaatar, Mongolia in 2009. Pastor Tsegmed, a Carey student and leader of twenty-five pastors, warmly invited Carey to commence theological training in the province of Bayankhongor, Outer Mongolia. Pastor David Robinson will explore this new opportunity in May 2010.

Please pray for the health, safety and effectiveness of our lecturers, as they travel to distant lands "training spiritual leaders that shape the church and influence the nations."

May 3-14 • Bob Penhearow (Grace Trinity Community Church, Guelph, ON) will be going to the Far East to teach Biblical Theology II and Homiletics II.

May 11-23 • David Robinson (Grace Bible Church, Cambridge, ON) will be going to Outer Mongolia to teach Systematics and Homiletics I.

May 17-21 • Carl Muller (Trinity Baptist Church, Burlington, ON) will be going to the Philippines to teach Homiletics I.

May 24-28 • Perry Edwards (Sovereign Grace Baptist Church, Oromocto, NB) will be going to the Philippines to teach a course on the Gospel of John.

For more information on Carey Outreach Ministries, see www.careyoutreach.org.

UPCOMING EVENTS

APRIL 17, 2010

CHURCH HISTORY DAY

Speaker: Michael Haykin
Topic: The first 1,000 years
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APRIL 30, 2010

TBS GRADUATION

Grad Banquet: 5:30 p.m.
Graduation: 8:00 p.m.
Guest speaker:
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Banquet tickets available from the Seminary office.
www.tbs.edu

MAY 7-8, 2010

SGF LADIES' RETREAT

Speaker: Monica Michael
Topic: Seeking a more intimate walk with God
Held at Redeemer University, Ancaster, ON.
Watch the SGF website for registration details.
www.sgfcanda.com

MAY 13-15, 2010

CHRISTIAN ETHICS AND MORALITY

Professor: Tony Costa
Fyfe Study Centre at SGCC
For more details, see
sovereigngracesarnia.com/fyfe

MAY 20, 2010

INSIGHT FOR LIFE SEMINAR

Financial stewardship
Speaker: Jonathan Wellum
Time: 7:30-9:00 p.m.
Location: Burlington Central Library
Hosted by Trinity Baptist Church, Burlington, ON.
www.trinity-baptist-church.com

MAY 28-30, 2010

SGF YOUTH RETREAT

Speaker: Paul Martin
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j.ainkster@gmail.com

JUNE 14-16, 2010

TORONTO PASTORS CONFERENCE

Speakers: Mike Bullmore, Dan MacDonald, Robbie Symons, Paul Martin
Topic: Keeping the death and resurrection of Jesus at the centre of everything
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For registration details:
torontopastors.org/tpc

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A CROSS-SHAPED HUMILITY

BY PIERRE CONSTANT

Years ago, I attended a theological conference in Ottawa on spiritual principalities and powers where a well-known theologian pictured the doctrine of penal substitution (Christ dying in our place) as an example of a dysfunctional family. No one, God included, he claimed, would be silly enough to offer his own son on behalf of others. To my surprise and dismay, his comments, unequivocally and unashamedly presented to the 200-or-so people attending the conference, produced a good laugh in the audience. Needless to say, I was in neither familiar nor friendly territory.

This theologian denied that Christ's death served as a sacrifice for our sins. Rather, he understood Jesus' death on the cross as the

means through which he defeated Satan and his hordes. The reason Jesus died, he said, was to free us from "principalities and powers," whatever these might be. Throughout his presentation, it was clear that his entire outlook on Jesus' work focused on how Jesus' death defeated human and spiritual authorities and powers. As I left this conference, I was sad about such a partial understanding of Christ's work on the cross. I was even more concerned about the audience's approval of such a misguided, selective understanding of what took place at Calvary.

MAINTAINING A BALANCE

Finding and maintaining a balance on Scripture's diverse perspectives on any topic—whether it is prayer, Christian living or

perseverance—inevitably represents quite a challenge. While some passages of the Bible affirm, for example, how God is great, elevated and above all that exists, other texts (sometimes in the same context) speak of him as being present and close to us. Isaiah, speaking in the name of the Lord, wrote: “For this is what the high and lofty One says—he who lives forever, whose name is holy: ‘I live in a high and holy place, but also with him who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite’” (Isaiah 57:15).

In the case of Christ’s suffering on our behalf serving as a substitutionary and propitiatory sacrifice for the remission of our sins, far from being an example of a dysfunctional family, it stands at the heart of a right interpretation of Christ’s work on the cross. It is at the cost of Jesus’ life that we are free from the penalty and power of our sin! Anything less is *not* the gospel. Other elements might be *part* of the gospel message, but they are *not* the gospel. At best, they are the outcome, the result, or one of the purposes of Christ’s death on our behalf.

MAINTAINING VARIOUS NEW TESTAMENT PERSPECTIVES ON THE CROSS

The New Testament provides us with a variety of perspectives concerning the purposes and consequences of Jesus’ death on the cross. For example: it delivers us from the coming wrath of God (1 Thessalonians 1:10); it was “a fragrant offering and sacrifice to God” (Ephesians 5:2); it declares that “those who live should no longer live for themselves but for him who died for them and was raised again” (2 Corinthians 5:15); it is the foundation upon which to honour God with our bodies (thus, living holy lives free from sexual immorality) (1 Corinthians 6:20); and, it was a triumph over Satan, powers and authorities (Colossians 2:15). Most of all, however, and central to all these outcomes, Christ’s death serves as a substitutionary sacrifice for our sins (2 Corinthians 5:21; Mark 10:45; John 11:50–52).

To all of the things mentioned above, one must also add the fact that Jesus’ death on the cross sets before us an example, that we “should follow in his steps” (1 Peter 2:21), particularly in times of persecution.

Does this mean that Jesus’ death on Calvary is *merely* an example of humility? No, because the apostle Peter, elsewhere in the same epistle, states other dimensions of Christ’s death, namely, its redemptive power (1 Peter 1:18–19), the fact that it enables us to live for righteousness (2:24) and that the righteous (Christ) dying for the unrighteous (us) is what brings us to God (3:18). Not only do we need to read all of Scripture in a balanced manner, but we also need, on a smaller scale, to read epistles in their *entirety* to understand how one author presents us with various perspectives on a specific issue. Peter does this, concerning the cross of Christ, within his first epistle.

CHRIST’S DEATH ON THE CROSS AS AN EXAMPLE OF HUMILITY

It is in Paul’s letter to the Philippians, however, that Christ’s shameful death on the cross is directly linked with humility, an attitude of heart to be manifested in the lives of his disciples. Those who claim to be his disciples have, in the death of Jesus on the cross, the foundation and demonstration of humility and the model for Christian humility.

“Your attitude should be the same as that of Christ Jesus,” Paul writes (Philippians 2:5). This sentence introduces one of the most beautiful and better known of Paul’s descriptions of the work of Christ at the cross. Speaking of Christ’s prior existence, Paul writes: “Who, being in very nature God, did not consider equality with God to be something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness” (Philippians 2:6–7). Christ abandoned his divine rights and privileges to become a human being like us. His sacrificial love for us, and his obedience to the Father, made him leave his heavenly glory to come to live among us. In a similar way, the apostle John writes: “The Word became flesh and made his dwelling among us” (John 1:14).

But this coming among us was only the first step toward another, even more costly: “And being found in the appearance as a man, he humbled himself and became obedient to death—even death on a cross!” (Philippians 2:8). Not only did Jesus leave his glory by coming among us, he also died a shameful death on a cross, a death on our behalf.

Why does Paul mention Jesus’ death at this point in his letter to the believers in Philippi, and why does he continue with Christ’s exaltation to the highest place in the following verses (Philippians 2:9–11)? The preceding verses provide us with the immediate context of Christ’s humbling and vindication: “Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others” (Philippians 2:3–4). Herein lies the rationale for mentioning Christ’s humiliation, crucifixion and exaltation: our Saviour sets the pace for anyone bearing his name. Those who follow him must be ready to deny themselves, take up their cross and follow him (Matthew 16:24; Mark 8:34; Luke 9:23).

Jesus’ entire life was marked by selfless service, sacrificial love and concern for others—namely, the marginal, the outcast, the foreigner, women and children. To use Paul’s language, it is those “that are not” (1 Corinthians 1:28) who benefitted from Jesus’ love and care, while the self-sufficient, the proud and the strong were turned away empty-handed.

Jesus did not only come to demonstrate his heavenly authority to cast out demons, as Lord of the Sabbath, or as the one having authority to forgive sins, but also as the true Adam, to live the life of a human being totally in harmony with his Father. In his life, we indeed find what true humility is.

...our Saviour sets the pace for anyone bearing his name. Those who follow him must be ready to deny themselves, take up their cross and follow him...

A CHURCH IN NEED OF HUMILITY

Did the Philippians need to hear such a message? A careful reading of Paul’s letter to the Philippians reveals that Paul’s concern is not so much about joy but rather about the necessity of unity among fellow believers in the church that he founded some years previously. These brothers and sisters, faithful as they were to be partners with Paul in the gospel (Philippians 1:5), were experiencing some difficulties among themselves. Again and again, the apostle alludes to this need for unity in their midst. The repetition of the expression “all of you,” the repeated exhortations to be of “one mind” and “one spirit,” the exhortation to walk in unity and the insistence that Euodia and Syntyche should agree with each other (4:2), all point in the direction of internal dissensions and, hence, the need for humility if one is to restore unity.

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Paul speaks of enemies from outside the body of Christ, "enemies of the cross of Christ" (3:18). There are "those who oppose you," Paul mentions in Philippians 1:28. There was a "crooked and depraved generation" (2:15). Yes, there were "dogs, men who do evil, mutilators of the flesh" (3:2), those who put "confidence in the flesh" (3:4).

Yet there were other, more subtle enemies of the work of Christ: selfish ambition and vain conceit (2:3), complaining and arguing (2:14), divisions great (4:2–3) and small (3:15–16). These enemies were not easily recognizable because they were not standing outside the body of Christ; rather, they were internal, among believers. It is believers in Christ to whom Paul writes, "Do nothing out of selfish ambition or vain conceit" (2:3). And it is fellow believers that he urges to be of one mind in Christ, to have the same thoughts, the same attitude, as Christ's thoughts (2:5).

I recently heard that we know we are Christ's servant when people treat us as servants. This thought hit home as I pondered my own attitude and service. It is somewhat pleasant to serve brothers and sisters in Christ, as long as they are thankful and appreciative of our efforts. But when our service goes unnoticed, or—even more difficult—is criticized (for reasons good and bad), motivation is harder to keep if one does not have the same humble attitude as the attitude and thoughts of the Lord we claim to serve.

A CHURCH BLESSED WITH MODELS OF HUMILITY

Faithful to his understanding of God's grace in Christ, Paul does not merely exhort the Philippians to obedience and humility. Humble service and obedience to the Lord are only possible by God's enabling, for "it is God who works in you to will and to act according to his good purpose" (Philippians 2:13).

Not only is Christ the supreme example of humility in his life, death and exaltation, the Lord has also provided his church with other models of service. Among those mentioned by Paul in this

Humble service and obedience to the Lord are only possible by God's enabling...

letter to the Philippians are Timothy (2:19–22), Epaphroditus (2:25–30), Paul himself (3:17), those among them who were living according to the pattern Paul gave them (3:17), a "loyal yokefellow" (4:3) and Clement (4:3).

How blessed is a church who can look to faithful models of service to Christ—those with a right spirit and a humble attitude! The Lord blesses, sooner or later, every church with faithful members, whose lives speak volumes as they serve without the need for public recognition. Can you think of someone whose selfless and humble service has encouraged you to faithfulness and humility when your own heart needed to be stimulated to imitate Christ? How about thanking them for being a model for you? Are you a faithful model for others?

We are indeed called to follow Jesus' steps. Let us remember that this is possible only as we rely upon the firm foundation that Jesus died in our place, taking our sin and freeing us from the penalty and power of sin, that he rose for us and that it is *he alone* who enables us to follow his example and live in humility within the body of Christ. **B**

Pierre Constant is Chair of New Testament Studies at Toronto Baptist Seminary and Bible College, Ontario, Canada.

THE PATH TO SAINTHOOD

Following Jesus Christ in thought, word and deed **BY ROGER FELLOWS**

Are you a saint? Would you like to be one? Perhaps you cannot see yourself being canonized by the Roman Catholic church or walking around with a halo above your head, but that is not quite what the Bible means when it speaks of saints. In fact, if we are Christians, we are saints. It was one of the words used to describe God's people, particularly in the New Testament. Those people were at different times referred to as disciples, brothers, believers, Christians and saints (Ephesians 1:1).

WHAT IS A SAINT?

It is a holy person. "Holy" means "set apart," "different." The word is used of God himself. He is utterly different from all other beings: he is set apart from them. He is also set apart from sin, and that is the usual sense in which the word is used in the New Testament. God is holy, and we also are to be holy. "But just as he who called you is holy, so be holy in all you do; for it is written: 'Be holy, because I am holy'" (1 Peter 1:15-16).

WHAT DOES IT MEAN TO BE HOLY?

Very simply, it is to be like God, or like Christ. Of course we will never be perfectly like the Lord in this life, but it is our goal to be like him. Paul said, "Aim for perfection" (2 Corinthians 13:11), and while we know we will never attain that on earth, it is important to at least aim at that. After all, a shooter never aims for the edge of the target even though he knows he will not get a bull's-eye every time—he shoots for the centre.

If we want to know what perfect holiness looks like, we follow Jesus. We can't do that literally, but we can read the Gospels and see him as he moved among men on this earth. Listen to his teaching; see his compassion to those in need; note his patience with his disciples. Even an unbeliever cannot read his life without acknowledging that he was the most amazing of men. He could look the fault-finding Jews in the eye and ask: "Can any of you prove me guilty of sin?" (John 8:46). Also, read the epistles and see what the apostolic writers expected of the believers.



HOW DO WE PUT THAT INTO PRACTICE?

We need to take Jesus as our example. The "What would Jesus do?" (WWJD) movement may be off base sometimes, but it is not a bad habit to ask ourselves in every situation, What would Jesus do? What would he say? How would he react? The better we know the Bible the better we will know how to imitate him. This ties in with Jesus' statement in his prayer in John 17. Praying for his disciples, he asks: "Sanctify them by the truth." He also makes it clear where that truth is to be found: "Your word is truth" (John 17:17). The Word of God, the Scriptures, have a profound effect on believers. We are born again by that Word (1 Peter 1:23), and we are also made holy by that same Word. The Bible is the chief instrument that God uses to make us holy.

That means we need to give careful attention to the Bible if we are to grow as Christians. We need to read the Bible regularly, not just so that we can check off the portion in our Bible reading calendar, but so that we may become more like Jesus. We also need to put ourselves under the sound preaching of the Word. Sadly, not every church gives a high priority to biblical exposition. But, if we are to develop as disciples of Christ, we must make sure we are in a church where the Bible is carefully and faithfully taught.

What else will help to make us holy? It is one thing to be informed as to how the Lord wants us to live, but it is another to put it into practice. We might ask, "Who makes us holy?" Is it God or ourselves?

Actually both are involved. Paul makes a helpful statement in Philippians 2:12-13: "Therefore my dear friends...continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose." The Philippian Christians were to work out their salvation. They could not just sit back and expect to be carried along in the Christian life, they had to work hard at being holy. But on the other hand they could not do that in their own strength—God had to work in them. That is a balance that must be carefully maintained. We can make the mistake, and it is a serious one, of assuming we can live a life pleasing to God in our own strength. On the other hand, we can make the mistake, just as big, of assuming that we do nothing, but just let the Lord take over. "Let go and let God," some would say: but we do have to strive and fight and work hard to be the kind of people that God wants. Jude brings out the same balance: in verses 20 and 21 he says: "Build yourselves up in your most holy faith...Keep yourselves in God's love..." But then in verse 24 he adds: "To him who is able to keep you from falling..."

Being saints is a full-time occupation. We cannot let up for a moment. In every action, every word and even in every thought, we must strive to please God by obeying his Word. At the same time we must bathe our actions, words and thoughts in prayer, asking the Lord to make us the kind of people he wants us to be. May God help us to be saints in practice not just in word! **B**

WHAT ARE YOU GOING TO DO?



BY MARK HUDSON // “So, what are you going to do when you grow up?” Being asked this question, when you feel you’re already pretty grown up, may seem a little insulting, though it can usually be translated, “So, what are your plans after you finish the high school/college/university/apprentice thing?” As a high school math teacher I picture the day my entire class jumps up and shouts, “Be a math teacher, just like you!” Ah, to dream...! As students, however, you *are* asked to make real choices that have real impact on your future. It may be as simple as music vs. machine shop or as complex as architecture at University of Toronto vs. ground level entry into the family business. Do I prepare for something specific or for many things generally? Where will I be in twenty years, and will I be happy and secure doing it?

Anyone presently over the age of forty-five (that would include many of your parents) probably planned for one, maybe two, vocations or careers. The notion of moving through several during a lifetime would only happen in cases of extreme economic crisis or because the individual was completely incompetent and simply couldn’t hang on to a job for very long. Today we are witnessing a definite shift toward multiple careers in diverse areas in a single lifetime. Now the fundamental skills are not about learning a body of knowledge and applying it in the work force; the skill now is to learn about learning and how to be an in-charge, self-directed, life-long learner. The question is no longer “What are you going to do?” but “What are you going to do *next*?” Change will be the norm, not the exception.

As a young Christian, what role does the Lord play in these important and potentially life-changing choices of yours? Is God a conscious and integral part of your decision-making process or is he simply a last resort to be sought out when you’ve exhausted all other channels? Do you turn to him for regular check-ups on your direction and progress? Have you asked God to help identify the gifts he has given to you and how he might want you to put them to best use? Individual gifts, interests, aptitudes and abilities all play important roles in helping you determine what the Lord is preparing you to be. As well, he is the only source of the grace, wisdom, strength and insight needed for the proper development of your character and personality. On this foundation, he will make you successful according to his standard.

The Lord is very interested in your progress and the steps you take along the way. He has an amazing plan for your life and has, in a sovereign way, prepared good works for you to do that will both glorify him and do good to others. In the final analysis, however, since the Lord calls his people from all walks of life, your primary concern shouldn’t be about the nature of the careers to which God is calling you, but whether or not you are willing to serve him regardless of the nature of those careers. Speak with him often, seek the guidance of his Spirit, and serve him cheerfully and with a deep love. God is pleased with loving, voluntary service! **B**

Is God a conscious and integral part of your decision-making process or is he simply a last resort to be sought out when you’ve exhausted all other channels?

POETRY, MICRO-WAVES, BIG MACS



BY JEREMY JOHNSTON // “I hate poetry!” English teachers hear this phrase every time they mention the “p” word. Poetry has become synonymous with words like “confusing” and “pointless,” or phrases like “out-of-date” and “hard-to-understand.” If this rings true with you, then let me change the subject for a minute... to twenty-first-century Canadian culture.

We Canadians like our communication *fast*—emails; we like our food *fast*—McDonald’s; we like our cooking *fast*—the microwave. Our culture is filled with services and devices that provide ease and speedy convenience. As a result, we have come to expect everything to be fast, easy and just-a-click away. Our collective cultural “attention span” is becoming shorter by the second: when surfing the Net for example, the average viewer will spend fewer than five seconds on a webpage before clicking away. The problem with “fast, easy and convenient” is the accompanying *lack* of depth, vitality and longevity. Few of us cherish emails the way we might cherish a handwritten note or letter; few of us remember our last fast-food meal or celebrate the microwave meatloaf the way we remember and celebrate grandma’s turkey dinner or homemade pie.

So what do emails, Big Macs and microwaves have to do with poetry? These icons of cultural convenience have very little to do with poetry, other than to serve as a stark contrast: poetry is anything but fast, easy or convenient. So why should Christians bother investing time and energy into understanding poetry? Poetry helps us to slow down, ponder and understand the deep and profound realities of God’s universe. While our culture is full of vapid, ephemeral experiences, God’s creation is full of inspiring, rich and eternal experiences. “Be still,” the psalmist writes, “And know that I am God.” In our fast-paced, non-stop, 24/7 culture, reading poetry teaches us to slow down and “be still.” Poetry instils in us the habit of remembering and reflecting on who we are, who God is and what life is all about.

Poetry is also a powerful way to express the wonder, depth and beauty of God’s world and to capture the essence of our human experience. Nowhere is this more evident than in the poetry of the Bible. The great poems of the Psalms have been the mainstay of many Christians through times of trial and joy; the depth and profundity of the psalms are in part due to their medium of poetry. This is true with hymns as well. But our enjoyment of poetry should not be limited to the psalms or to hymns. All great poets are great observers; they hold up a mirror to ourselves and to society, so they have much to teach us about life on earth. In a powerful way, they urge us to stop and reflect on our human experience, God’s universe and his goodness to us in a world mired in sin.

As we read a broad range of poetry, both secular and sacred, we will be challenged to look at ourselves and God’s world with fresh perspectives. Our ability to appreciate the Psalms and hymnody will also be enhanced by concerted attention to all kinds of poems. Most importantly, perhaps, we will learn to pause in our hectic lives in order to take in the beauty and wonder of God’s creation. **B**

Some poets worth investing time in... John Donne, George Herbert, Christina Rossetti, T.S. Eliot, John Milton, William Shakespeare, Edmund Spenser, Anne Bradstreet and Robert Herrick.

A DEVOTIONAL STUDY to spur each other on

PSALM 22

BY BRIAN ROBINSON // Someone has said that in the rest of the Bible God speaks to us, but in the Psalms, we speak to God. The truth of this statement is clearly seen in Psalm 22. If Psalm 23 tells us of the “Good Shepherd,” then Psalm 22 tells us of the “Abandoned Shepherd.” The cry of forsakenness resonates in our hearts and reverberates throughout the ages from the lips of an “orphaned” Christ whose agony on the cross was revealed most succinctly in his abandonment by his Father. Perhaps, throughout the church age, more prayers have begun with the word “why” than any other interrogative pronoun. Psalm 22 is the most quoted psalm in the New Testament, and while the psalm was penned by David and mirrors David’s own anguish, it is most fully fulfilled in Christ who quotes this psalm with the pathos of his dying breath.

READING 1: ABANDONMENT

Psalm 22:1-8 ☐

DISCUSSION Being lonely is no fun. Men go mad in solitary confinement. We are social creatures who need the company of others. To be rejected by men is one thing, but to be rejected by God is to experience the agony of hell itself. The psalmist begins with a complaint to God. For what reason has God left him to hang out and dry? Why has David been left to twist in the wind before his triumphant and rejoicing enemies?

SPURRED ON In verse 2, what did David *not* do? In verses 3–5, what did he do to comfort himself in face of the overwhelming sense of God’s abandonment and the triumph of his enemies? In verses 6–8, see how David first describes himself and how his enemies see him. Should we allow our enemies, whether Satan or unbelievers, to define our relationship to Christ?

READING 2: AFFIRMATION

Psalm 22:9-11 ☐

DISCUSSION Sometimes when we slip, we are able to recover before we fall. David recovers himself briefly in these verses. He remembers his own history: how from birth he was cast upon God, how God has seen him through other trials and how God has proven himself faithful.

SPURRED ON In affliction, how should we use our past experiences of God’s grace for our present help? How many times in these verses does David say “you”? Do we see divine election in these verses? How do you think the knowledge of divine election might help in times of adversity? Did David slip by failing to look to God and, instead, glancing again at his troubles in verse 11?

READING 3: AGGRAVATION

Psalm 22:12-18 ☐

DISCUSSION In verses 12–18, David enumerates his pain and suffering before God. This psalm is a Messianic psalm, and David is a shadow of the reality of Christ’s suffering on the cross. Notice that the suffering is both physical and spiritual. Notice also the cruelty of men as they watch others suffer. This cruelty shows the depravity of our hearts, that we can smile at the pain of others.

“They pierced my hands and feet” cannot be said of David but points to one greater: Jesus himself. David described his suffering in these terms, not realizing he was writing better than he knew.

SPURRED ON How do these verses affect you? Are you empathetic with others when they suffer? More importantly, as we get insight into the sufferings of our Lord, do we see ourselves in those who mocked and, with our sins, are guilty of piercing him? Do we, nevertheless, rejoice that while “once we were in the congregation of the wicked” (verse 16), by God’s grace we are now translated into the congregation of those who love him yet grieve him when we still pierce him with our sins? Do these verses remind us to bring all our sins and griefs to him? And do we see in Christ a great High Priest, who suffered infinitely more than you or I and, therefore, can sympathize with us in our difficulties (Hebrews 2:18)?

READING 4: AN ANSWER AT LAST

Psalm 22:19-21 ☐

DISCUSSION Notice how David, having enumerated his agony, turns quickly to God again. He asks God to strengthen, deliver and save! The word “save” has the connotation of “you have heard” so that “to save” is the same thing as God hearing. If there is no cry for help, then there is no answer from heaven. David is offering a triumphal word of thanks: “You have answered me!” He says this in the very face of his enemies that are designated as fierce lions, dogs and oxen about to gore and devour. And, likewise, our blessed Saviour cries triumphantly and joyously—“It is finished”—upon completion of the finished work of the cross. What can man do to us? For even in death we are more than conquerors through him who loved us (Romans 8:37) and gave himself for us!

SPURRED ON Can you think of times when God rescued you when you were on the brink of despair? Thank him now, and realize that while he seemed distant at the time, he was closer than you could imagine. Does it help to know that Jesus also felt that sense of abandonment as he became sin for us and endured the wrath of God in our stead?

READING 5: ONE MORE THING

Psalm 22:22-31 ☐

DISCUSSION What do you do when you are rescued? David declares God’s name in the congregation of the righteous. He invites others to worship his Saviour because of how God has not hidden his face from him though he may have thought harsh things about him. He further rejoices that those who know the Lord, whether those who are healthy (the wealthy) or those whose health is used up (the dying), will worship and praise their Lord (verse 29). And, yes, their testimony not only will be known in their time but will be told to future generations, even to the end of the ages (verse 31).

SPURRED ON Do you have a testimony to share with your “brothers and sisters” in the Lord by way of encouragement? When rescued, do we give God all the glory and the praise? Let us be more diligent in inviting people to bow down before him (verse 27) and not allow political correctness to hold our tongues in calling all to worship the living God of the living Bible! **B**

“Though dead, they speak”—A series on EARLY CANADIAN BAPTISTS

WILLIAM FRASER: A SCOTTISH BAPTIST CHURCH PLANTER



BY MICHAEL A.G. HAYKIN // In an article that appeared in a 1999 issue of the *National Post* entitled “Scotland’s Gifts to Canada,” author David Olive noted that “few countries have felt the impact of the Scottish diaspora more powerfully than Canada.” He went on to list sixteen Scottish pioneers

who came to Canada in the eighteenth and nineteenth centuries and made enormous contributions to this country. What is striking about Olive’s list, though, is the omission of any Christian leaders. And yet the majority of the Scottish emigrants who crossed the Atlantic were deeply religious individuals and passionate about their Christian faith. Consider the outstanding Gaelic-speaking Baptist William Fraser (1801–1883), who emigrated to Glengarry County, Ontario, in 1831.

Converted in 1817 in the Scottish Highlands, Fraser had studied for a few years in the 1820s, and then became an itinerant preacher. He appears to have had “a herculean physical frame.” Trekking over the wildest of Scottish hillsides in all types of weather would have built up further reserves of physical fortitude and stamina, which would serve Fraser in good stead later during his pastorate in the Ottawa Valley.

Revival comes to Ontario

Fraser arrived at Breadalbane Baptist Church in the Ottawa Valley in the summer of 1831. The church had been founded in the 1810s, but the church was not spiritually healthy when Fraser came as her pastor. By 1834, Fraser had become quite despondent. A fellow Scotsman and Baptist minister by the name of John Gilmour, pastoring in Montreal, visited him in the summer of 1834 and sought to encourage him. There must be fire in the


There must be fire in the pulpit, Gilmour admonished his friend, before there will be a blaze among the congregation.... That fall and winter, there was a large-scale revival throughout the region. Fraser baptized fifty-eight new converts...

pulpit, Gilmour admonished his friend, before there will be a blaze among the congregation. Fraser took the admonition to heart and threw himself back into the work at Breadalbane. That fall and winter, there was a large-scale revival throughout the region around Breadalbane. Between August and December, Fraser baptized fifty-eight new converts. By the fall of 1835 over 100 had been converted and brought into the membership of the Breadalbane church.

Church planting and evangelism

Fraser also took extensive preaching tours throughout Glengarry County, often preaching in Gaelic since many of the settlers in this region were from the Scottish Highlands. In the Breadalbane church itself, Sunday services were held in both Gaelic and English, the services following each other with only a few minutes’ interval. Both services together would take three hours, and sometimes more on special occasions.

Ever the pioneer church planter, Fraser made the decision to leave Breadalbane in 1850 and head west to Illinois. However, he got no further than Bruce County. Initially, he lived on a farm adjoining Kincardine, where he held services in his own home in Gaelic and English. Eventually he moved to Tiverton, today half-way between Port Elgin and Kincardine, where he gathered a congregation of Baptists. When Fraser resigned this pastorate due to age and infirmity in October 1875, the church membership stood at 354—a figure which would not have included members dismissed to form other Baptist churches in the area or those who might either have died or moved away from the district altogether. It is an amazing feat given the fact that, at the time, Tiverton was but a small village. About twenty years later, T.T. Shields preached some of his first sermons in this church.

Fraser died in 1883 after he had gone out to Manitoba to evangelize a community of Gaelic-speaking Highlanders. The trip proved too much for the old man. To his last breath, the kingdom of Christ and its extension were his passion. 



TPC

2010

TORONTO PASTORS CONFERENCE

Gospel

Connections

“Keeping the Death and Resurrection of Jesus at the Centre of Everything”

Mike Bullmore

Dan MacDonald

Robbie Symons

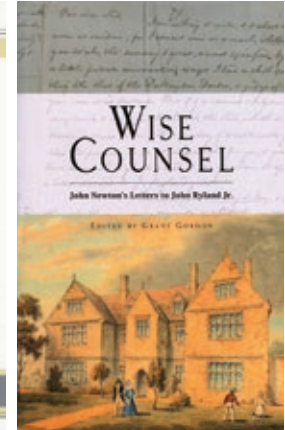
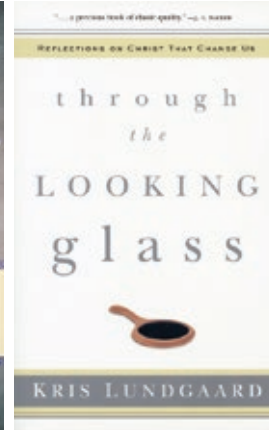
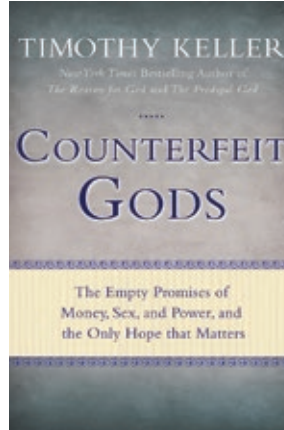
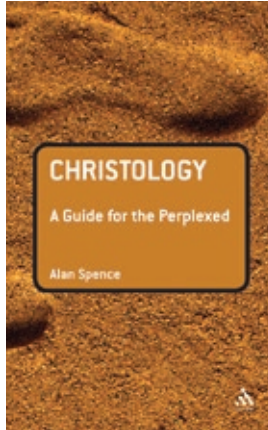
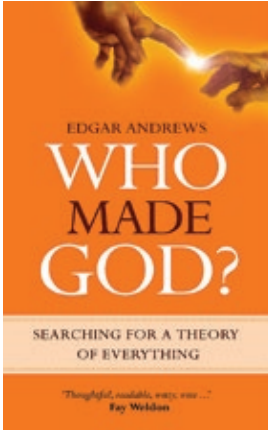
Paul Martin

Richview Baptist Church, Toronto

TorontoPastors.org/tpc

JUNE 14-16

A QUARTERLY review OF NEW & RECENT books


WHO MADE GOD?

Searching for a theory of everything

BY EDGAR ANDREWS

EP Books (2009), 304 pgs

ISBN 978-0852347072

In his new book *Who made God?*, scientist Edgar Andrews launches a full front assault on the “new atheists.” He does this not through a point-by-point refutation of their books, but by an insightful look at science and the existence of God. An excellent writer who mixes a subtle British sense of humour with a powerful intellect and a deep understanding of science, he very quickly picks apart the arguments we have been hearing for so long from the likes of Richard Dawkins and Stephen Hawking. Yet, he still manages to craft a book that is readable and, best of all, understandable. Even a chapter dealing with an esoteric topic like string theory is comprehensible—no small feat for an expert writing about what lies at the very frontier of science. A powerful book and exceptionally well-written, *Who made God?* aptly refutes the claims of the new atheists but does so without giving away the farm in the meantime. And I couldn’t ask for much more than that.—*Tim Challies*

CHRISTOLOGY

A guide for the perplexed

BY ALAN SPENCE

T&T Clark (2009), 174 pgs

ISBN 978-0567031952

Christology (the study of Christ—his Person and work) is a

daunting but vital subject. Thankfully, Alan Spence offers readers an able introduction.

How the church understands the Person of Christ affects how it discerns and responds to false or errant teaching. Spence traces Christology from the church’s response to gnosticism, through Arianism, to the issues surrounding Chalcedon. He studies John Owen’s unique understanding of the Spirit and Christ’s humanity, liberalism’s extended Socinianism and many other issues. Despite some glaring omissions (eg. Augustine and Anselm), *Christology* is a useful book as we continue to refute error and pursue a biblical understanding of Christ amid the swirl of theological “innovation.”—*Ian Hugh Clary*

COUNTERFEIT GODS

The empty promises of money, sex, and power, and the only hope that matters

BY TIMOTHY KELLER

Dutton (2009), 240 pgs

ISBN 978-0525951360

We feel lost, alone, disenchanted and resentful but cannot say why. We long for something to satisfy us completely but the things we reach for, things we invest in to fill that need afford only temporary peace, happiness and rest.

“What is the cause of this ‘strange melancholy’ that permeates our society even during boom times of frenetic activity, and which turns to outright despair when prosperity diminishes,” asks Timothy Keller. “[It]

comes from taking some incomplete joy of this world and building your entire life on it. That is the definition of idolatry.” With clarity and great insight, Keller examines and offers remedy for the idolatry of our culture by looking at the nature of our most stubborn gods in light of that only eternal joy and hope: namely the gospel of Jesus Christ.

An easy read, I highly recommend this book for its wisdom and penetrating truths and plan on re-reading this book many times.—*Aimee Perry*

THROUGH THE LOOKING GLASS

Reflections on Christ that change us

BY KRIS LUNDGAARD

P&R Publishing (2000), 209 pgs

ISBN 978-0875521992

It is of utmost importance for every believer to meditate correctly upon Jesus Christ, as this transforms us into his image. In *Through the looking glass*, Kris Lundgaard presents meditations on Christ that deal with themes such as Christ as conqueror through his suffering, Christ as the God-man and Christ exalted. Lundgaard draws the reader to hope and long for the day when we will see Christ in all his loveliness and glory.

Lundgaard employs prose and poetry and, most importantly, Scripture, to reveal the effects of sin and the heart’s need for Christ. He does not shy away from asking difficult questions to reveal the cold-

ness of heart that a believer may encounter. He uses these questions to point readers to the grace that is found in Jesus Christ and how gazing upon his glory heals sin.

Ideal for either the individual or family, each chapter contains questions that will lead to reflection and discussion. If you have enjoyed John Owen’s *The glory of Christ* then you will be encouraged by this book, as it is similar in thought and idea but in modern-day language.

—*Danielle Evans*

WISE COUNSEL

John Newton’s letters to John Ryland Jr.

EDITED BY GRANT GORDON

Banner of Truth (2009), 411 pgs

ISBN 978-1848710535

Reading personal letters spanning four decades may not seem like interesting reading to you, but *Wise counsel* will surprise you. Through the medium of letters, helpfully annotated by the editor, you’ll discover a warmth and frankness in practical advice and spiritual counsel. The vibrant faith of John Newton shines through, while still revealing surprising struggles. In our individualistic culture, Newton and Ryland’s deep cross-generational friendship stands out. A window is also given into the broader eighteenth-century evangelical scene, and Newton’s constant reminders to focus *most* on what people think of Christ and not on their denominational affiliation is very helpful.—*Janice Van Eck*

ERROLL HULSE, pastor, author and conference speaker, talks to JODI DAM about being globally-minded, growing up in South Africa, conferences for black pastors, the Puritans...and others who inspire him.

Q Erroll, you've been involved in pastoral work in England, writing books, training pastors in various countries and encouraging churches and leaders for many years, what advice would you give to the globally-minded Christian today?

A. We are living in a most exciting time, because the saving gospel of our Lord Jesus Christ is spreading rapidly in many countries—more than ever before. It is a great privilege to be able to invest in the Great Commission by way of intercession. To assist our knowledge of the approximate 270 countries in the world we should make full use of *Operation World*, an evangelical handbook full of information. It also helps when churches have a weekly missionary prayer focus in the morning or evening service. This serves as a reminder of the worldwide dimensions of the church and keeps us from being self-centred. Other ideas are to adopt an unreached people group or organize an annual missions conference.

Q. There have been so many men and women who have been "spiritual giants" in the past few hundred years. Who do you see as modern-day spiritual giants?

A. It is easy to admire leaders when they have completed their work but more difficult to admire contemporary leaders who are under pressure to compromise. The best leaders make mistakes. My heroes are those who have spent their lives labouring in the developing world with unswerving determination and perseverance. Brian and Nocy Ellis at Cubao Baptist Church, Manila, Philippines, are one example. The USA is blessed with a number of outstanding leaders: Albert Mohler, President of Southern Seminary, has led a theological renewal; John Piper has commended the doctrines of grace to a multitude of pastors; Don Carson is a giant in the academic world—



when I think of the damage done by liberal teaching, I am always thankful for him. And, Dr. Martyn Lloyd-Jones, who influenced me more than any other leader in the twentieth century.

Q. Can you briefly discuss how growing up in South Africa has helped form your worldview?

A. The Dutch Reformed Church of South Africa is the leading denomination and is blessed with a history of revivals—that history has impacted me. I was privileged to benefit from five years in a Roman Catholic boarding school in Johannesburg and then six years of university in Pretoria. I was converted in a Baptist church during my time at university and that introduced me to the world of evangelical faith.

South Africa is massively rich in terms of industry, especially the mining of gold and platinum. This prosperity helped fuel missionary enterprise. There is also a remarkable diversity of race and language in South Africa which is spiritually enriching. Ministering in Zambia, Zimbabwe, Malawi, Namibia and Mozambique has helped me to appreciate the needs of these countries.

Q. You've been involved in helping to organize conferences for black pastors in South Africa. What excites you about this and why is it so important for the South African church?

A. The following description by Karl Peterson, a missionary pastor in South Africa, explains why I am passionate about organizing conferences where pastors are able to get the books they need and also benefit from the finest expository preachers, mostly from Zambia: "Africa was full of churches in the first centuries after the apostles—North Africa, that is. Churches, Bible schools, libraries and missionary efforts flourished. ...Before the apostles set foot in Europe, the church in Africa was advancing...Then almost overnight—in the mid-600s—the visible church was nearly snuffed out...the forces of Islam extinguished

entire swathes of Christian congregations. How could this happen? Why did this happen?...not only had the church become lifeless and ritualistic but leaders were no longer trained for Christian ministry...The lesson we must learn from the past is clear—church leaders must be grounded in biblical truth and trained for Christian service. Those on the front line of church life must have their roots sunk deeply in sound theology and a biblical understanding of Christian ministry...[many] have caught this vision and are passionate about equipping national shepherds to love and protect Christ's church."

Q. What is your favourite book that you have written and why?

A. It is *Who Are the Puritans?* The English Puritan pastors (1558 to 1662) were the finest of ministers. They were used to shape the English nation and left spiritual legacies that we continue to benefit from today. This illustrated book is designed for beginners. The historical background is laid out clearly and short biographies warm the heart.

Q. Who inspires you?

A. I constantly profit from the Puritans but in rough times I return to Martin Luther. I never cease to marvel at the way in which he was used to recapture the gospel against overwhelming odds, how he was protected from his enemies and his prodigious labours. I also return often to Jonathan Edwards.

Q. What is a Bible passage that you continually find yourself going back to? Why?

A. The Gospel passages describing Gethsemane, the four Servant passages in Isaiah and Philippians 2. Words cannot describe the depths of Jesus' suffering in our place (2 Corinthians 5:21).

Q. Your wife Lyn, such a faithful partner with you in the gospel and in life, has been suffering with Alzheimer's disease for the past few years. What are some things the Lord has been teaching you through this challenging time?

A. Much suffering is involved in what some describe as "the long goodbye." To stave off depression, I concentrate on 1 Corinthians 15 and passages such as Isaiah 25:6–8 which describe the resurrection. Nothing will be lost. There will be changes but relationships and the fellowship of believers will continue on the new earth at enriched levels (Malachi 3:16). **B**

To find out more about Erroll Hulse, visit his website at www.errollhulse.com.

TOP 5 BOOKS EVERY CHRISTIAN SHOULD READ

- 1 An NIV or ESV Study Bible
- 2 *Sketches in Church History*, S.M. Houghton (for beginners) or *History of the Christian Church*, Philip Schaff (8 vol., for spiritual athletes!)
- 3 *Commentary on the 1689 Confession of Faith*, Sam Waldron
- 4 *Here I Stand (Luther)*, Roland Bainton
- 5 *Give Him No Rest*, Erroll Hulse

LITTLE PILLOWS*Adapted from Frances Ridley Havergal*

Peace through Jesus' blood

"...making peace by the blood of his cross..." (Colossians 1:20)

If you have had been disobedient and naughty to your dear mother, you would feel that there was something between you and her, like a little wall built up between you. Even though you knew that she loved you and went on doing kind things as usual, you would not be happy with her; you would keep away from her, and it would be a sad day both for her and for you. For there would be no sweet, bright *peace* between her and you, and no pleasant and untroubled peace in your own heart.

The Lord Jesus knew that it was just like this with us, that there was something between us and God instead of peace, and this something was sin. And there never could be or can be any peace with God while there is sin, so of course there never could be any real peace in our hearts. We could never take away this wall of sin—no, left to ourselves, we only keep building it higher and higher by fresh sins every day. And God has said that "without the shedding of blood there is no forgiveness," (Hebrews 9:22) that is, no taking away of sins.

Now, what has Jesus Christ done for us? He has made peace through the blood of his cross. He is the Lamb of God that takes away the sin of the world; and that sin was what prevented peace between us and God.

Look at Jesus' precious blood poured out to take away your sins! Do you see it? Do you believe it? Then there is nothing between you and God, for that bleeding hand of Jesus has broken down the wall; the blood has made peace, and you may come to your loving heavenly Father and receive his forgiveness, and know that you have peace with God through Jesus Christ. **B**

**BIBLE FOCUS**

The good shepherd

BY JANICE VAN ECK // In the New Testament—in the Gospels of Matthew, Mark, Luke and John—we read about Jesus' life on earth. You soon see that when Jesus was teaching people, he often used parables and "word pictures" to explain things. Perhaps you find some things easier to understand when you see a picture, rather than someone just talking about it. Read John 10:1–18 and see how Jesus compares himself to a shepherd.

1. In verses 1–6, what do sheep do when they see or hear the voice of their shepherd?
2. In verses 7–10, Jesus says he is "the gate." What does this mean?
3. In verses 11–13, the shepherd lays down his life for his sheep. What does this show?
4. In verses 14–18, Jesus says he knows his sheep and his sheep know him. What does it mean to "know" Jesus?

Word search

attack
 authority
 enter
 Father
 flock
 follow
 gate
 good shepherd
 Jesus
 knows
 leads
 life
 listen
 love
 recognize
 robber
 sheep
 sheep pen
 stranger
 thief
 voice
 watchman
 wolf

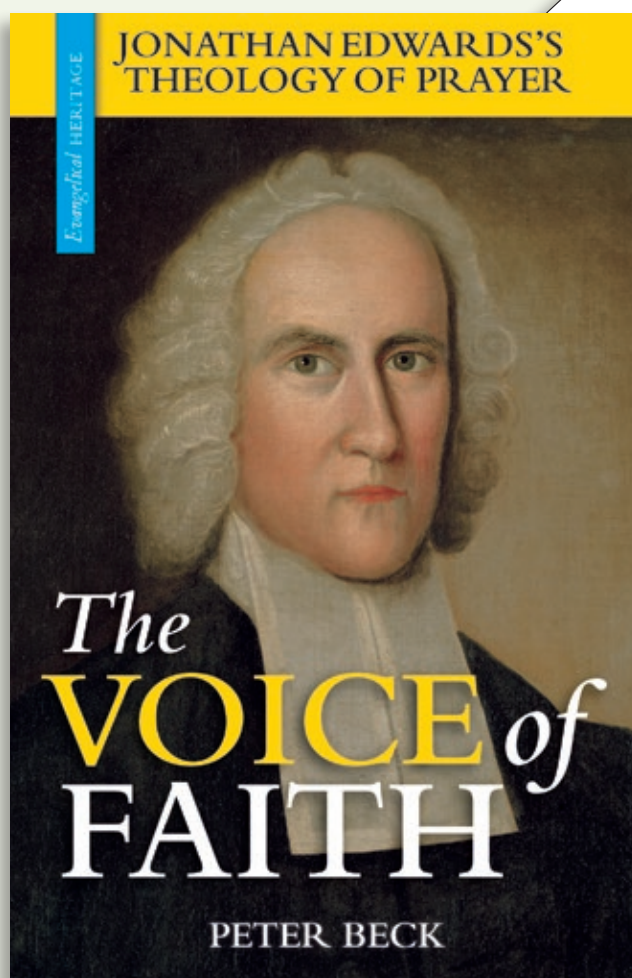
A	W	Q	J	E	F	L	O	C	K	X	N
T	O	H	F	E	C	O	G	N	I	Z	E
T	L	I	G	E	V	G	P	S	V	S	P
A	L	L	A	H	O	O	U	J	F	T	P
C	O	I	T	S	I	O	E	W	S	R	E
K	F	S	E	Z	C	D	W	L	W	A	E
W	R	T	P	S	E	S	O	L	O	N	H
A	E	E	E	U	P	H	L	E	N	G	S
T	B	N	E	S	R	E	F	A	K	E	L
C	B	G	H	E	E	P	F	D	F	R	I
H	O	I	S	J	N	H	A	S	E	M	F
M	R	V	E	E	T	E	T	E	I	X	N
A	Y	V	I	S	E	R	H	W	H	E	S
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