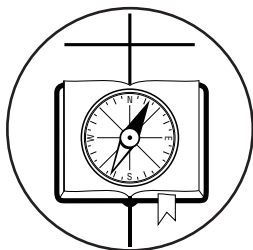


*C*ongregational **Concern**



Issue No. 127

Spring 1993

“Faithful unto death”

—see page six

CONCERN

is the magazine
for and about an
Evangelical
Fellowship of
Congregational
Churches

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Editor's comment

To take over the editorship of Concern from Stan Guest is a daunting task: the first issue was produced nearly a quarter of a century ago in January 1969, and Stan has been responsible for every issue since then. The particularly observant may wonder why this issue is No. 127, while the January one was No. 129! In going through the back copies Stan discovered that there had been two No. 26s, but later a jump from No. 86 to No. 91; so now we've got it right.

We hope you like the new format of the magazine, and will encourage others to take it and read it. I am particularly grateful to Graham Edwards from Droylsden for a great deal of expert technical help, as well as to Ian Rees, Cyril Aston and Digby James for their various parts in the production.

Our aim continues to be to inform, encourage, and challenge believers in these times of great confusion and spiritual apathy. Our basis is the infallible, inerrant, and all-sufficient Scripture which we acknowledge to be “God-breathed and ... useful for teaching, rebuking, correcting and training in righteousness, so that the man [and woman] of God may be thoroughly equipped for every good work” (2 Timothy 3:16). Our stance is unashamedly Evangelical and Congregational, rejoicing in those Reformation truths so admirably summarized in the Savoy Declaration of Faith.

May the Lord in mercy use Concern to his own glory in the building up of his saints.



Peter Beale



Alan
Tovey

The 1993 Congregational Lecture

This will be held at Dr Williams' Library, Gordon Square, London, on Monday 4th October at 5,00 p.m. Lecturer: Rev Alan Tovey. More details will be available later.

Ordinations and Inductions

The following have been announced by the fellowships concerned. We wish the brethren and the churches every blessing and assure them of our interest and prayers.

Rev Bryan Tween at **Cowper Memorial Church, East Dereham** on 27th February; Dr Andy Soldo at **Ashford Congregational Church** on 13th March; Rev. Bob Caudell at **Stanwell Congregational Church** on 3rd April; David Williams at **Sun Hill Independent Chapel, Cowes, Isle of Wight** on 1st May (see p.2).

Arthur Young was ordained and inducted as Assistant Minister at **Seacroft Congregational Church, Leeds** on 4th February.

Missionary News

Paul and Sue Banbury (of Beverley) and their children, Sarah and Rosie, have returned to Paraguay, to work with the South American Missionary Society.

In-Service Training Day

An in-service training day for ministers and other preachers, led by Rev. Derek Swann, was held at **Stapleton Road Congregational Church, Bristol**, on 15th January.

331st Church Anniversary

The Countess of Huntingdon's church at **St Ives, Cornwall** (which is a member of EFCC and whose minister is Rev. Ian Densham) celebrated this anniversary on 7th March, Rev. Alan Tovey being the visiting preacher.

News Release

We have received a communication from the Westminster Assembly Commemoration Committee (contact: Ben Johnston, public relations, 1 Cleveland Street, Greenville, SC29601, USA). The news release begins:

"A great service of thanksgiving in Westminster Abbey will launch a conference celebrating the 350th anniversary of the convening of the Westminster Assembly, which produced great documents of the Christian faith. The conference, sponsored by the North American Presbyterian and Reformed Council (NAPARC) will take place in London September 23-25, 1993."

Among speakers expected are James Montgomery Boice, Eric Alexander, Donald Macleod, Samuel T. Logan Jr, Jay E. Adams, John R. de Witt and Douglas Kelly. EFCC Secretary has some further details.

News from the churches for inclusion in *Concern* is always welcome and should be sent to Alan Tovey, or the Editor.

Cowes

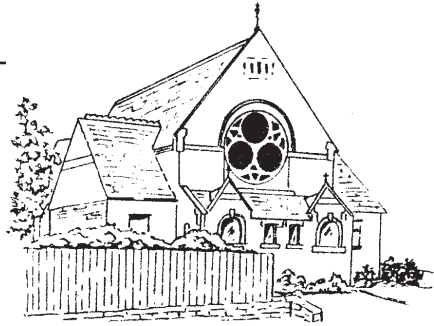
by Peggy Morton

Sun Hill Congregational Church, Cowes, Isle of Wight, was founded in 1742 by a group of Dissenters who met together in a room above a lath manufactory in Sun Hill. In 1803 they were able to erect a church building in adjacent Union Road and call the first full-time minister. This was a young man named John Styles who was one of David Bogue's students from the Gosport Academy. A gifted and popular preacher, he set the standard for Independency in Cowes before leaving after five years, for Brighton and London and receiving a doctorate of divinity. He was followed by a succession of able pastors, including Rev. Richard Adams—known as "Holy" Adams.

The church came under a very long and fruitful ministry from 1822–64 with the arrival of Rev. Thomas Mann. Although lacking the great preaching gifts of Dr Styles, he was a very godly and caring pastor and keen to embark on local outreach, especially to the crews of visiting foreign ships. He was also quick to offer fellowship to other Dissenting ministers, including Thomas Binney—famed for his hymn "Eternal Light"—when he came to take up the pastorate in nearby Newport. Today we are grateful to Thomas Mann for the meticulous notes he has kept in our record books.



Sun Hill's new pastor—Rev. David Williams



Following this long pastorate the church became rather unsettled, and it was not until 1877 that it was strong enough to go forward by erecting Sunday School accommodation immediately across the road.

Towards the end of the last century and throughout much of this members faced a financial struggle, and the post-war years saw a sad decline in numbers. The church building became unsafe and eventually, in 1971, was sold to a local builder for redevelopment. The congregation crossed the road and the Sunday School building was adapted for worship, and this is where we now meet.

Today we are a small fellowship committed to continuing the witness here in Cowes. With joy we celebrated our 250th anniversary in June 1992 and published a history of the church entitled *Candle on a Hill* (copies available, price £2). We also felt it right to call a full-time minister, and after much prayer the Lord has led us to Mr David Williams. We are grateful to EFCC for all their help and encouragements in this venture. Our prayer is that the Lord will bless this step of faith and increase our outreach and witness here at Sun Hill. At present we have no Sunday School or youth work, our main outreach being the weekly Luncheon Club for elderly/disabled folk and occasional services held in a nearby block of flats for the elderly.

A Popular Event

It's not every day that you meet the son of a United Nations diplomat, but that's what happened to Gwynne Evans (pastor at Droylsden) when he dropped in on the New Year's International Reception in Manchester. Jointly organized by international chaplain Ken Okeke and Manchester ISCS worker Steve Taylor, the event attracted over 100 overseas students.

"I only popped in for an hour," recalls Gwynne. "I talked to four students. We have had two round for a meal, including a student whose father is the UN representative for the Solomon Islands. Well invite the others in due course."

The event proved so popular and useful as a point of contact between students and churches that Ken and Steve are planning further events.

(Taken from *Opportunity*, the newsletter of International Student Christian Services.)

Kirdford Century

Churches in small villages can have a very up and down history and Kirdford, in Sussex, is no exception. In October 1992 they celebrated the centenary of their chapel and published the story in a

very attractive booklet. Here are a few highlights.

April 1914: "Avery successful concert was given on Easter Monday in aid of the much needed renovation of the church." Reference is made to solos, Sunday School children, choruses and recitations. The collection amounted to £1.6s.6d."

1972: "Numbers attending were getting low, but God had all things in His control. It was in 1972 that the Congregational Church joined with the Presbyterian Church of England and formed the United Reformed Church. Billingshurst Church along with Kirdford Chapel joined this union. In 1975 there were only four members on the Chapel roll. Therefore the minister from Billingshurst called a meeting of members to close the Chapel. However, when news of this forthcoming meeting was known, many others interested in the future of the work of the Chapel attended the meeting. The outcome of this was that the Chapel would be independent of the URC and a witness be maintained in the village."

1988: Mr Ron Snelling celebrated his 100th birthday. His father, William, had been first superintendent of the Kirdford Chapel. Ron often told how as a four-year-old he played in the mortar as they built the Chapel.

1992: To the next Centenary. Of course none of us can know what the future holds, but as we go into the next 100 years, or whatever time the Lord has for us, we need very much to know the leading of the Lord, and as the hymn-writer put it we will:

**"Praise Him for all that is past,
and trust Him for all that's to come."**



From Recife to Belfast

by Ian Rees

It is generally well known that the church in Brazil is growing fast, with evangelism and church-planting high on the agenda. But you may not have been aware of the resources that are put into Bible training by the Brazilian churches, nor of the keenness that there is for world mission.

The Congregational churches in Brazil make up one of the smaller denominations, with around 250–300 churches (the number is growing all the time), yet there is still enthusiasm to provide training facilities for young people.

In Recife, a sprawling city of about 3 million inhabitants in the North-East of the country, they effectively run two small seminaries for Bible students. One has its own premises (offices, lecture rooms, dining area and a small accommodation block) at Tejipio, on the edge of the city, and runs each morning. The other is more of a branch than a separate seminary, as it uses staff from the first. It runs each evening and is

Further afield

based in a city-centre church called the Igreja Pernambucana, the largest of the Congregational churches. There are about 40 students all told, and a permanent staff of half a dozen. Among these are three British missionaries, one of whom, Debbie Lyons, has been sent out from Ballynahinch Congregational Church in Northern Ireland.

Facilities at the seminary are relatively basic, although the new principal, Pastor Manoel Bernardino, has done a good job of organising the work. There is, for instance, a general shortage of good, evangelical literature in Portuguese—the seminary library contains an odd selection, perhaps three thousand books in all. Many are in English (which most of the students cannot read), some in Spanish, some translated from English works, others just very old and falling apart. In addition, Brazil is gripped by economic crisis, with 20% inflation per month, making it hard to hang onto any money you might have. Students will therefore have a hard time finding the finance for their studies.

Some of these students, however, are able to make it across to the UK. One of these, Joseron Ferraira Cruz, has just started three months at Belfast Bible Institute to do a short course on mission studies. He is being supported by Connsbrook Avenue Congregational Church and has also received grants from the W.E.C.F. and the Congregational Union of Ireland. Joseron said that he would probably go into the pastorate in Brazil when he has finished this training, but did not regard it as an impossibility that he should work on the mission field.

...Brazil

His presence in Belfast reflects a growing interest in Brazil for missionary work. Brazil is one of the countries from the third world that is emerging as a force in mission work. The churches have huge resources of young people, with almost unlimited zeal for spreading the Gospel, but very little finance to send them. Connsbrook Avenue's contribution is therefore very important as it involves a partnership in mission. Although just a small beginning, it may lead to greater things for all of us.

At the Annual meetings in 1992, Roy Dumphreys (working with Latin Link and based with a Congregational Church in Rio) gave an impassioned appeal for British and Brazilian Congregational Churches to work together in mission in Portugal. The spiritual situation there is desperate, and the Brazilians are keen to come over but need support, particularly financial. Is that not an area in which British churches can contribute? Admittedly, there are huge problems to overcome in arranging such co-

operation, and it would need very careful administration. But without such partnership in mission it is likely that the work in Portugal will continue to flounder.



SCRIPTURES TRANSLATED INTO 2009 LANGUAGES

2009 is the total number of languages into which at least one book of the Bible has been translated. This latest figure is published in the 1992 Scripture Language Report issued annually by the United Bible Societies.

Thirty-one languages received at least one book of the Bible for the very first time in 1992. Complete Bibles were reported for the first time in seven additional languages, and the New

Testament in nineteen, including five which are the first recorded Scripture publications in the language.

The United Bible Societies are involved in 609 language projects, of which 410 are languages into which at least one part of the Bible is being translated for the first time.

British & Foreign Bible Society

1593—And Three Men Die in London

Henry Barrow and John Greenwood were hanged at Tyburn in London on 6th April 1593; John Penry met a similar end a few weeks later on 29th May, at Southwark. Their crime was that they had agitated against the established ecclesiastical order, and in doing so, it was held, had written seditious books. They were, in fact, Separatists.

But what was a Separatist? These men were so called because they broke with the Established church. Other Puritans organized and dissented within the framework of the Church of England; but these men went further—they removed themselves and formed their own “underground” churches. It was the sort of movement which was to happen several times in subsequent centuries, and we have witnessed such an occurrence in our own day.

There were, in fact, quite a number of these Separatists, but in the earlier days the real theological pioneer of the tendency was Robert Browne. He, however, had gone back into the Church of England in 1585, supposedly renouncing his former separatism.

The next generation of Separatists was led by Henry Barrow and John

Greenwood; and, towards the end of his life (for just about a year), by John Penry.

All three were educated at the University of Cambridge; Penry also graduated from Oxford. Penry was born in 1563 and came from Wales (an alternative rendering of his name is “ap Henry”); Barrow was born in about 1550 and Greenwood in about 1560. Unlike the other two, Greenwood had been an Anglican clergyman, in Lincolnshire and then Norfolk.

What are we to make of these men?

Barrow protested in the most vehement language about the education given to the clergy of his day. But this must not mislead us: he was himself an educated man, a fine writer of prose and, like his colleagues, an extremely diligent student of the Bible. He and his brethren



unto death

looked directly to the New Testament in seeking out what the church should be and how it should be organized.

When they looked there they concluded that the Established Church of their day was not a true church, and in the New Testament they discovered a more or less Congregational model. Then, when they thought of evangelism they usually conceived of it in terms of church planting and growth, though Penry wrote in very moving terms about the spiritual dangers to individual souls back home in Wales unless the true, Reformation and biblical gospel was preached to them.

The church visible was to the Separatists the local church; it was to consist only of professing believers and was to be a disciplined unit—a

community of saints, far different from the parish unit of the state church of the time. In Barrow's words:

"This church [the true church] as it is universally understood, containeth in it all the elect of God that have been, are, or shall be. But being considered more particularly, as it is seen in this present world, it consisteth of a company and fellowship of faithful and holy people gathered [together] in the name of Christ Jesus, their only King, Priest, and Prophet, worshipping him aright, being peaceably and quietly governed by his officers and laws, keeping the unity of faith in the bond of peace and love unfeigned."

Those of us who follow these early Separatists (Congregationalists in particular) surely have much to learn from their discoveries and their willingness to suffer for what they believed, suffering which they accepted as a likely consequence of embracing the gospel. There is room for much thought and reflection as we commemorate the quatercentenary of April and May 1593.

400 years on: how far have we got? What ground have we gained? What sort of churches do we have in EFCC today? Would Barrow, Greenwood and Penry want to join them? Or would we want them as members or leaders in our churches?

Alan Tovey

Separatists disturbed at worship. This and the cover illustration (Martyrdom of Barrow and Greenwood) come from Early Independents, edited by Alex Mackennal (Congregational Union, 1893).



Woman in the Church

by Brian Jones

This subject has become the greatest controversy in church circles over the past few years. It began in secular society some 20 years ago when the women's liberation movement (as it was then known) challenged the values and attitudes of society's institutions. The demands of equal pay for work of equal value, and advancement in one's chosen profession regardless of sex, were coupled with the goal of achieving equality for women in society; and although the movement is active mainly in Western culture, its implications are global.

It is not surprising, therefore, that the Feminist movement, as it became known, soon came into conflict with most religions, concluding them to be male-dominated organizations. Christianity has not been excluded from this critical analysis, being charged with treating women as second-class human beings.

Simone de Beauvoir in her book *The Second Sex* speaks of a world fashioned, ruled and dominated by men, women's allotted portion being respectful obedience. Women are reproached for being mediocre, lazy, frivolous and servile, simply because their horizon is closed. These ideas have found expression in countless subsequent writings.

Naomi Ruth Goldenburg in *Changing of the Gods: Feminism and the End of Traditional Religions* asks, "What will happen to God?" What would transpire when women priests, ministers or rabbis read to their congregations? They could not use the

Bible—so God has to change, women are going to bring God to an end, they are going to change the world so that God will not fit in any more! In a section headed "Feminists are cooking up Gotterdammerung" she maintains that in Western culture the Feminist movement is leading to the slow execution of Christ and Yahweh. Rosemary Radford Ruether, a prominent feminist theologian, regards the Bible as arrayed in patriarchy; yet, as she understands it, she does not want to abandon Christianity.

Many Evangelical feminists, without going as far as Ruether, would in giving a new interpretation to the appropriate texts seek a more prominent role for women in the Church. It must be added that not a few women are quite content with the status quo and find fulfilment in it. The burning issue, then, is this: the acceptance or rejection of a unique leadership of men in marriage and in the Church.

What, from a biblical viewpoint, is to be our response to the challenge of feminism? Questions which must be considered include:

- * **What does the image of God in Gen. 1:26f imply?**
- * **Is the subordination of women to men a result of the Fall, or rather God's design prior to the Fall?**
- * **What are the implications of Paul's teaching in 1 Corinthians 11:2–16, 14:33b–38; 1 Timothy 2:11–15, 3:11; Galatians 3:28 and Ephesians 5:22–24 for the roles that men and women fulfil and the relationships one to the other in God's community?**

What do you think? Write to Postbox and let us know!

Telling Another Generation

This is the title of the forthcoming book commemorating the Silver Jubilee of an EFCC, to be published shortly by Evangelical Press. We're not sure of the price yet, but can guarantee that it will be good value!

Just to whet your appetite, here is an extract from Derek Swann's chapter on "Power in Preaching."

"It is, perhaps, an overbold beginning, but I will venture to say that with its preaching Christianity stands or falls." So runs the opening sentence of P.T. Forsyth's *Positive Preaching and the Modern Mind*. That truth, affirmed at the commencement of this century, is no less true at its close, and will continue to be true as long as the church's task remains unfinished.

Preaching is the instrument God uses, not only to proclaim the good news of salvation to lost men and women, but actually to save them. 1 Corinthians 1:21: 'For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.' Salvation comes to men by, and through, the preaching of the Gospel.

As Congregationalists we are justly proud of our great preaching tradition. Our history is studded with the names of men whose preaching was singularly owned of God. William Jay, 63 years Minister of Argyle Chapel, Bath; John

Angell James and R.W. Dale, both of Carrs Lane, Birmingham; J.D. Jones of Bournemouth; Lionel B. Fletcher of Wood Street, Cardiff and Dr Lloyd-Jones of Westminster Chapel, London. They were men with differing styles and approaches, but with a common conviction that preaching was the God-appointed means of calling out and saving his people.

Preaching or Plays?

The question we must ask as we approach the verges of the 21st Century is: 'Do our churches still hold this conviction, and hold it strongly?' 'Is preaching still central in our worship and evangelism, and will it remain so?' There are signs in some areas of evangelicalism of a growing lack of confidence in the effectiveness of preaching and, because of this, new forms of presenting the Gospel are appearing. Plays, sketches, mime, dancing, and even clowns have been introduced in an attempt to make the Gospel more effective. Preaching has not been entirely ousted, but supplemented by these and other means.

Problem of Powerlessness

I wish to affirm that *supernatural preaching* is the answer to this generation's need, as it is of every generation. But before we come to that we have to face up ourselves to the fact that generally speaking preaching is ineffective ...

Preaching is so often powerless not only to change sinners but even the saints. Conversions are sparse and growth among the saints sluggish. Something is radically wrong.

Our great need is for power *in* preaching ..."



Have you read Henry?

by Cyril Aston

In each *Concern* we will be highlighting a book or books that the Christian will find helpful and profitable to read. In this issue we go back to an old favourite and ask, "Have you read Henry?"

I would guess that a sizeable portion of evangelical Christians have on their book-shelf part or all (or a condensed edition) of Matthew Henry's Commentary on the Bible. But it's one thing to have it sitting there, quite another actually to read the book. Some years ago an elderly lady presented me with six volumes of Henry's Commentary, explaining that she no longer needed them because she had finished teaching in the Sunday School and therefore did not need to do any more lesson preparation. That seems to sum up many people's attitude to Henry—we go to him for inspiration, help and direction when preparing a message or a lesson, but the rest of the time he sits on the shelf forgotten and gathering dust.

But did you realize that Henry's Commentary is one of the great Christian classics, and to have his book is like owning a spiritual gold-mine? Although it was written nearly 300 years ago it still has an appeal and relevance to the twentieth century reader:—

(a) Because it is **evangelical**—he

loved the Scriptures and studied them for several hours each day, so we can be sure that this book will strengthen, not undermine, our confidence in the Bible as the living Word of God.

(b) Because it is **experimental**—Henry always applied the passage he was writing about. To him the Word of God was no mere theological text-book for academics only. He shows that the Bible is for all people and is applicable to all sorts of situations, circumstances, and spiritual conditions.

(c) Because of his **love for the Saviour**—here was a man who above all else loved the Lord Jesus Christ. Everywhere his Commentary draws us to Christ and makes us long to know the Saviour more for ourselves.

(d) Because it is very **readable**—although written so long ago his Commentary is easy to read. True, there are archaic words and sentences which are at times a little hard to follow, but these are exceptions, and the more the reader gets into the Commentary, the easier it is to understand. Here is a book all Christians can get into. Reading a portion of Henry on a regular basis will greatly refresh and stimulate the Christian life as well as deepen one's knowledge of the Bible.

We often hear the phrase (and probably use it if we are ministers!) "What does good old Matthew Henry say?" Well, what does he say? Let's get this great classic down from the shelf, let's start reading it alongside our regular Bible reading—and if you haven't discovered Matthew Henry yet, then seriously think about getting your own copy—soon! It's an investment you will never regret.

Matthew Henry is available from the Metropolitan Tabernacle Bookshop in one unabridged volume for just £13.45!

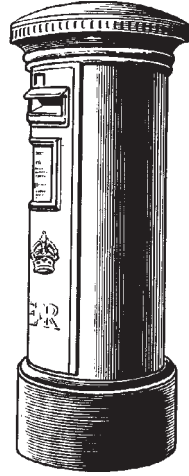
Letter box

... or at least it would be, but no-one's written to us! This space will normally be available for your bouquets, brickbats, queries, comments, and so on. For obvious reasons we must reserve the right to shorten letters, but will try to retain the gist of them.

Let us know what you think of the new-style *Concern* and what sort of things you would like to see in it. To meet the deadline for the summer issue, you will need to write by the end of May.

Please send
your letters to the
Editor of
Concern:—

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David William Marshall

—A Tribute

**Rev. David Marshall, M.A., B.D.,
died on 9th October 1992 in
Hamilton, Ontario, Canada, where
he had been minister of St Enoch's
Presbyterian Church. Gordon
Booth writes:—**

My associations with David go back 25 years or more. He had spoken at a Congregational Evangelical Revival Fellowship (CERF) meeting and had shown a deep concern at the way the then Congregational Union was moving. I wrote to him, and, later, Stan Guest joined us in attempting to sound an alarm, particularly to our fellow evangelicals in Congregationalism. It

was from that inconspicuous beginning that an EFCC developed in due course.

I had first met David in CERF circles and as minister at Leigh-on-Sea, when holidaying with my parents who had retired to the Southend area. It was good to hear him preach, always with great expository skill and theological insight. He regarded the work of preaching as the great vocation. Hence he did not involve himself in EFCC as it developed, despite his vital part at the very beginning.

He was a very fine musician but, I think, subordinated it completely to his preaching. He composed a number of fine hymn-tunes. I have long wanted a copy of his tune written for "And can it be ...?" We probably agreed that Sagina is utterly unsuited to words which require meditative involvement when sung, as with Routley's tune Abingdon, but David's I regard as superior.

It was good to team up with David in those critical days for Congregationalism. Without his positive, clear outlook I doubt very much whether I would have done anything about what was happening.

View from the Guest House

Stan Guest's Column

How grateful I am for the privilege of being asked to continue with a column in *Concern*. But please do not blame me for the heading: that is the Editor's suggestion. Though perhaps it's a fitting comment upon the dreadful puns I've perpetrated over the years.

I love words. Hove them so much that I want them to be accurate. They are our means of communication. They must be both true and clear. My wife said to me, after breakfast the other day, "Put that there its thing on." Now, she assured me that any woman would have known exactly what she meant. But, as a mere man, I did not realize she was asking me to put the lid on the milk jug!

Favourite riddle?

Yes, I love words and therefore can have fun with them. My favourite riddle asks: "Why did the owl owl?" Of course, the answer must be a bird and it is, "Because the woodpecker woodpecker."

Aren't there puns in the Bible? Jeremiah is reluctant to be the Lord's messenger but, as he goes along, he sees a branch of an almond tree. "That's right," the Lord says, "I am watching to see that my word is fulfilled." And the Hebrew for "watching" sounds like the Hebrew for "almond tree."

Are things getting tough? Have you got problems causing you concern? Look out for the almond tree this springtime. Jeremiah's God is still watching and will fulfil his Word.

The Hammer

Down comes the hammer—blow on blow,
And yet He does not cry,
Though they are nailing flesh to wood,
And blood-stained splinters fly.

He lies so still, this Nazarene,
Those thorns a painful crown,
He has forgiveness in His eyes
As the hammer crashes down.

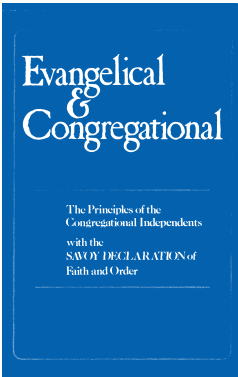
The nails are firm, His hands are fixed,
The cross is lifted high,
His feet with nails are joined to wood;
I ask myself, "Just why?"

He's dying there upon the cross,
He's human, yet divine.
He's dying there instead of me,
And the hands that did it—mine!

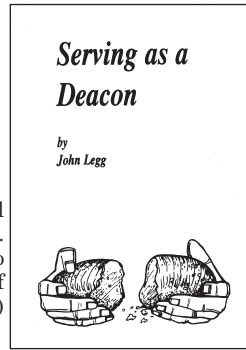
© 1992 Pat Stickley

"He was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon us, and by his wounds we are healed."
Isaiah 53:5

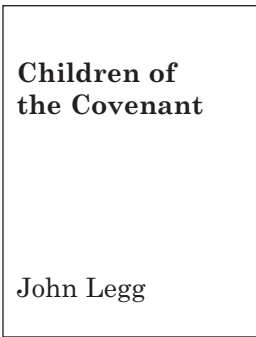
EFCC *publications*



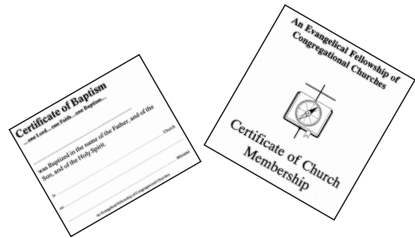
Evangelical & Congregational:
A brief survey of the history, faith and practice of evangelical Congregationalists. It includes the valuable Savoy Declaration. £1.50 (including p. & p.)



Serving as a Deacon: An ideal book for new and serving deacons. "Diaconates might find it useful to supply each member with a copy of this work." (Evangelicals Now) £1.50 (including p. & p.)



Children of the Covenant: An extended version of John Legg's 1982 Studies Conference Paper explaining the historic Congregational practice of baptism. 50p (including p. & p.)



Baptismal and Church Membership certificates are available in bulk quantities.

These, and all other EFCC publications, are available from the administrative Secretary of EFCC (address on back cover).

Cotton prints

No, this is not a plug for special offer T-shirts with the EFCC logo on! The Rev. Digby James at the Quinta Church, Weston Rhyn is seeking to reprint the complete works of John Cotton, the New England Puritan who coined the word "Congregational." A sermon *The Covenant of God's Free Grace* is already available, and *The Keys of the Kingdom of Heaven* will follow soon. *The Keys* is a clear statement of Congregational principles which turned the great John Owen from being a Presbyterian to a Congregationalist. Anyone interested should contact Mr James at Meadow View, Quinta Crescent, Weston Rhyn, Oswestry, Shropshire, SY10 7RN, Tel. 0691778659. He's also doing typesetting (like Concern), selling computers, and giving advice on Government grants to industry, and duty relief for exporters as a tent-making exercise. He will gladly discuss these things with members of EFCC churches.

EFCC Annual Meeting

14th and 15th May 1994

at

Oldbury Congregational Church

**Speakers: Rev. Bill Dyer (Pontefract) and Rev. John Marshall
(Hemel Hempstead)**

**Aim to be there! Overnight accommodation can be provided:
contact the Administrative Secretary for details**

About *Concern*

Congregational Concern is the quarterly magazine of an Evangelical Fellowship of Congregational Churches, and is edited by Rev. Peter Beale.

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The magazine is made available freely to member churches of EFCC. It will be sent to individual subscribers at a cost of £3 per annum (4 issues) inclusive of postage.

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