



Summer 2014

## Quebec Reformed Baptists blessed by Lord

By Gordon Taylor

The Capital City Reformed Baptist Church in Quebec City has all the pews filled. The six churches in the Association of Reformed Baptists are pressing ahead in their gospel efforts to reach this province in Canada with the gospel.

The pastors are generally encouraged in their work. In this report I want to review the trip I made to Quebec in April to both preach at the Capital City Reformed Baptist Church and also to speak at the General Assembly on the subject of missions.

### Religions Conditions in Quebec

“Operation World” makes the sobering statement: “Quebec is a unique region that has experienced in one or two generations the secularization and modernization that took France centuries to accomplish.”

Quebec has a very low number of evangelical churches and it is not uncommon for such churches to be considered cults. The Roman Catholic Church dominates but church attendance at any church is the lowest in Canada.

“To bring Quebec up to par with the rest of Canada in the number of evangelical congregations, 3,000 more churches must be planted.” (Operation World)

It is in this kind of climate that our friends labor. This Province is a mission field, yet as true as this is, the churches in the Association



*The congregation in Quebec City sings during a service.*

are thinking about other countries and are supporting missionary causes. They also hope that the day will come when they will be able to send missionaries from Quebec to other needy areas of world. It was this desire that caused them to ask me to speak on the subject of missions at this year’s General Assembly.

### Capital City Reformed Baptist Church

RBMS missionary Raymond Perron planted this church some 25 years ago. Today the church is indigenous. The church supports her own pastor, Jacques Pelletier,

has her own office bearers that govern the congregation and will soon take the first step in being self-propagating.

On the Lord’s Day morning the pews were all filled. The saints sang the hymns with joy and zeal. The church was clearly thankful as they celebrated the resurrection of the Lord Jesus on this Easter morning. They made Easter a special day by having several Scripture readings and an ensemble that sang twice. I preached, as Raymond Perron

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# ARBCA Update

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ASSOCIATION OF REFORMED BAPTIST CHURCHES OF AMERICA

The Association of Reformed Baptist Churches of America is a nonprofit organization registered in the Commonwealth of Pennsylvania. The purpose of this association is to advance Christ's kingdom by providing a fellowship in which churches of common confession may find mutual encouragement, assistance, edification, and counsel, and may participate in cooperative efforts such as home missions, foreign missions, ministerial training and publications — all of which are often beyond the scope of one local church.

### Administrative Council Officers

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Pastor Ron Baines, Vice Chairman

Pastor Matt Foreman, Secretary

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ARBCA Coordinator: Gordon Taylor

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Berean Baptist Church, Ceres, CA

Bible Baptist Church of Galway, NY

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Centinela Baptist Church, Lawndale, CA

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Christ Reformed Baptist Church, Vista, CA

Community Baptist Church, Fargo, N.D.

Cornerstone Church, Mesa, AZ

Cornerstone Chapel, Bristol, TN

Cornerstone Fellowship, Newburgh, IN

Crosspoint Church, Asheville, NC

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Emmanuel Reformed Bpatisit Church, Georgetown, TX

Ephesus Church, Rincon, GA

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Faith Reformed Baptist Church, Media, PA

First Baptist Church, Clinton, LA

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Free Baptist Church of Limerick, ME

Free Grace Baptist Church, Chilliwack, B.C., Canada

Free Grace Church, Lancaster, CA

Grace Baptist Church, Bartlesville, OK

Grace Baptist Church, Van, TX

Grace Baptist Church, Carlisle, PA

Grace Baptist Church, Chambersburg, PA

Grace Baptist Church, Commerce, GA

Grace Baptist Church, Hartsville, TN

Grace Baptist Church, Jackson, MS

Grace Baptist Church, Taylors, SC

Grace Bible Church, Catawissa, PA

Grace Community Church, Topsham, ME

Grace Covenant Baptist Church, Willis, TX

Grace Covenant Church, Gilbert, AZ

Grace Covenant Church, Olmstead Township, OH

Grace Fellowship Church, Bremen, IN

Grace Fellowship Church, Dover, DE

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Grace Reformed Baptist Church, East Haven, CT

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Grace Reformed Baptist Church, Merrick, NY

Grace Reformed Baptist Church, Owensboro, KY

Grace Reformed Baptist Church, Palmdale, CA

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Pioneer Valley Baptist Church, Chicopee, MA

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Providence Reformed Baptist Church, University Place, WA

Redeemer Baptist Church, Macon, GA

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Reformed Baptist Church, Lafayette, NJ

Reformed Baptist Church of Kansas City, KS

Reformed Baptist Church of Northern Colorado

Reibers Reformed Baptist Church, Shermansdale, PA

Santa Teresa Baptist Church, Santa Teresa, NM

Sovereign Grace Baptist Church, Lenox, GA

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Sycamore Baptist Church, East Moline, IL

Trinity Baptist Church, Baton Rouge, LA

Trinity Reformed Baptist Church, Jackson, GA

Trinity Reformed Baptist Church, La Mirada, CA

Trinity Reformed Baptist Church, Mercer Island, WA

Tucson Reformed Baptist Church, Tucson, AZ

West Suffolk Baptist Church, Suffolk, VA

# Commentary: The theology behind missions

## By Gordon Taylor

The whole Bible is a missionary book, says Eric Wright in his excellent book, "A Practical Theology of Missions." If we read the Bible and fail to see missions, I believe we have missed the point of the Scripture. This is bold statement that I will attempt to prove in this article.

But first it may be helpful to give a definition of missions. This concise definition of missions is found in the book "The Science of Missions" by J. H. Bavinck, on pages 57 and 58: "Missions is the great work of Jesus Christ, through which, after His completed work as Mediator, He draws all people to his salvation and makes them to partake of the gifts which he has obtained for them."

It is this "great work of Jesus Christ" that will occupy our attention in this article on the "Theology of Missions."

I want to make five statements that demonstrate that the Bible is a missionary book and that God is a missionary God.

### First: Missions is rooted in the character of God.

God is the Creator. Rev. 4:11 says, "You are worthy, O Lord, to receive glory and honor and power; for You created all things and by Your will they exist and were created."

This verse has missionary implications. How? God reached outside of Himself to display His glory, although He did not need to. I suggest that this lays a foundation for missions.

Although man fell into sin, God determined to save some for the praise of His glory! And the God who created decreed to seek men and redeem those He loved. The God who created for His own glory gets great glory to Himself by re-creating sinful men into holy men to proclaim His glory through all eternity.

**God is the God of Truth.** How does this have missionary implications? Jesus Christ is the truth and He came to show men the truth for the truth sets men free. When before Pilate, Jesus claimed He came to bear witness to the truth and that everyone who is of the truth listens to Him. Missionaries proclaim the truth so this attribute is another foundation stone for missions.

**God is holy.** He is glorious in His holiness. How does this have missionary implications? The world is a place of moral degradation, disgrace and ignominy. Missionaries proclaim the glory of God's holiness. God's holiness shows the hopelessness of man in his sinful condition. God saves men to make them holy and thus to display His glory through saved men. The passion of missions is to see changed lives that reflect the glory of God!

**God is love.** Missions begins with this attribute of God. It is this attribute that shows God's voluntary giving of Himself in the Person of the Son of God to redeem sinful men.

**God is triune.** Each person of the Trinity has a purpose in the cause of missions. God the Father planned redemption; God the Son purchased redemption and God the Holy Spirit applies redemption.

Here is enough reason to make missions a priority in the church. So when we think of the doctrine of the Trinity, we should think "missions," because the whole work of the Trinity is to redeem men to bring praise to the triune God through out eternity!

### Second: Missions is Christ-centered.

The names of Christ show the purpose of God in missions: "I AM the way (to God), resurrection (from spiritual death), life (fellowship with God), light (delivered from darkness), bread (sustaining life), living water (satisfaction in a thirsty world), door (entrance into God's kingdom), truth (source of reality), good Shepherd (a faithful guide to glory). The mission enterprise is woven into the very names of Jesus Christ.

The mission of Jesus Christ was a missionary mission. Jesus was sent! In fact, Wright says that some 32 times Jesus says He was sent. Look at these verses: John 5:24 "Whoever hears my word and believes on Him who SENT me . . . 6:44 "No one can come to me except the father who SENT me draws him."

It is clear that the Father's sending Jesus to earth on the great missionary enterprise is foundational to missions today. We remember that just as the Father sent Jesus, so His disciples were sent. So to preach Christ is to preach missions! Missionaries are sent ones who go in the name of Jesus Christ to win the world for Christ.

Jesus became a man (John 1:14). He had to be like us in order to save us. Heb. 2:14 says, "Inasmuch, then, as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil." So Jesus became one of us. He did this that He might redeem us. This is the great Missionary, adapting in the greatest way to the culture in order to accomplish the greatest purpose.

Jesus preached and taught. Jesus Christ is the "Word." (John 1:1). He is one who made God known (John 1:18). He predicted that Gentiles would be in His kingdom (Matt. 21:43), and He said the field is the world (Matt. 13:36-43). In the Great Commission, Jesus plainly commanded that the gospel go to all the world. So the whole ministry of Jesus is a ministry that illustrates and compels missionary activity.

### Third: Missions is Holy Spirit empowered.

Jesus told the disciples to wait in Jerusalem until they were filled with power (Luke 24:49). They did wait and oh, the power given to them! They were refilled again in Acts 4:31. Time and again in Acts we see the power of the Spirit as the source of gospel progress. The sending of the Holy Spirit on the Day of Pentecost was a crucial and world-changing event. Missions progresses only through the power of the Holy Spirit.

### Fourth: Missions originates in the Old Testament.

In Gen. 3:15 God promises that a Man (Christ) would crush the serpent's head and thus gain the ultimate victory for the gospel.

Noah was saved through the flood so that the promise of Christ could be fulfilled and the nations reached with the message of the gospel. Although men wickedly disobeyed God by building the tower of Babel, yet God used this to show the need of selecting one group of people through whom the gospel could come.

So the purpose of God in missions took a giant leap forward

# Institute of Reformed Baptist Studies

## Continuing Education Program progressing

By Gatlin Bredeson

The Institute of Reformed Baptist Studies Continuing Education Program (CEP) has progressed much since its first unveiling at the 2013 ARBCA General Assembly. When it was first presented, the program had four courses: Baptist History and Puritanism in Context taught by Dr. James Renihan, Eschatology: The Basics taught by Dr. Sam Waldron, and Polemics taught by Dr. James White.

Since then, the class catalogue has doubled in size! There are now eight classes, following the addition of Baptist Symbolics, Baptist Distinctives, and Theology of Ministry taught by Dr. James Renihan, and the Doctrine of God, taught by Dr. Raymond Perron.

Baptist Symbolics has been, by far, the most popular course in the program. It was filmed during the teaching of the course to IRBS students at Westminster Seminary California, and is thus the full set of lectures seminary students attend in pursuit of their degree. Baptist Symbolics is a detailed examination of the London Baptist Confession of 1689 with the language explained, supported, and defended so as to understand what the early Baptists asserted. As the popularity of the course suggests, it is an invaluable study for anyone seeking to know better our Confession, and the thinking of those men who penned it.

Baptist Distinctives is also one of the courses that Dr. Renihan teaches to IRBS students at Westminster. The course is designed to teach the distinct qualities and doctrines of Baptists, including the covenant theology of Reformed Baptists, the hermeneutics of continuity and discontinuity, the nature of law and covenant, as well as making a positive case for believer's baptism, and defending against the arguments of Paedobaptists. Anyone wanting to learn more of the theology and thought of Baptists will want to take this course!

Theology of Ministry is another

invaluable course taught to IRBS students at Westminster Seminary. Theology of Ministry is designed to teach the nature of the Christian ministry, the nature of the call to the ministry, and the requisite graces and gifts. It also addresses the nature of worship, the centrality of preaching, and a wide range of subjects related to Pastoral Theology from a Reformed Baptist perspective. This course is designed to teach what God has spoken and instituted regarding the office of pastor in the Church, so it is of great relevance and import for the pastor continuing his education in service of the Lord.

We are pleased to have added to the CEP a course on the classic and all-important subject of the Doctrine of God. The course is an introduction to the subject of God and his nature, and so aims to consider his existence, nature, attributes, and works so as to cultivate a better grasp on his majestic person, worthy of our love and worship. Man's chief end is to glorify God and enjoy him forever, and a growing knowledge of God leads to such ends. This course, then, is useful not only for knowing God, but also for growing in devotion, thereby being moved to praise him for who he is and for what he has done.

Those are just the classes available now; the CEP continues to grow. Very soon, a course will be made available called the Functions of the Law of God in the Bible, taught by Dr. Richard Barcellos. This study gives a biblical-theological overview of the functions of the Law of God, concentrating on the Decalogue, and covers the views of various Reformed theologians, as well as the confessional position. Does the Law abide in New Covenant times? What role does the Law play in the lives of Christians now? To what extent does it apply to us? This study answers such important questions, and so is relevant to any Christian.

Another upcoming class is Preaching Christ from All the Scriptures, taught by

Dr. Fred Malone, which was filmed in New Zealand in July 2014. As one of the minister's tasks is to preach Christ and him crucified, be sure to watch for this class.

We know that pastors are very busy men, with full, and often unpredictable schedules. One of the benefits of the CEP being an online program is that students can study at their own pace, because the lectures and assignments can be accessed any time. You can consider God's attributes while you sip coffee in the morning, or wind down your day with a meditation on God's Law.

Participation is simple! Logging in to the site will show the classes in which you are enrolled. Clicking that class will bring you to its class page, where you can find everything you need for the course, whether it be a forum for discussion, or a class syllabus.

To begin lectures, all you need to do is click on the Lessons tab for that course, and then the content in the course outline you wish to watch. In other words, three clicks, and you are ready!

If you are interested in participating and have not yet registered, head to main portal page at <http://irbscep.edu20.org/> and click on "Register" to get started. From the main portal page, you can also access the course catalogue to see the syllabus and requirements for any course, or you can view an hour-long sample lecture from every course offered. If you have any questions about the program, contact Gatlin Bredeson at [IRBSAssistant@gmail.com](mailto:IRBSAssistant@gmail.com)

It is our prayer that, by these classes, our pastors and potential church leaders would come to a deeper understanding of the Scriptures, to a greater understanding and appreciation for God and his work, and to a greater piety in the Lord, and thus to an even greater usefulness in the Church. This program is designed to be an aid to our

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# RBMS missions around the world



“Because of this I cannot – I will not – be silent. I will tell of the great blessings God has granted to me and the grace he has shown to me in this land of slavery. Because this is the way we should behave toward God – when he has shown us why we were wrong and we have admitted our sins, we should praise him and proclaim his kindness to everyone in the world.”

These are the words of St. Patrick over 15 centuries ago. Ireland was the “land of slavery.” Patrick’s Ireland was a land of kings and druids and it was an island in spiritual darkness.

Fifteen centuries later the culture has changed, the demographics are different, yet the island finds itself once again in spiritual darkness. Religious relics pepper the landscape everywhere one looks and are a constant reminder of a former religiosity.

But that has all been abandoned. The Roman Catholic stronghold is crumbling, Catholic churches are being sold, atheism is on the rise, secularization is spreading like a wild fire, and a return to the former pagan beliefs of druidism that St. Patrick would have encountered is slowly returning. The “Evangelical” population of Ireland only stands at a meager 1 percent.

Yet Ireland may be won for Christ. The one who goes will only play a small role in the fight. The battle for the spread of the kingdom of God in Ireland will primarily be won in churches all across the U.S. and other parts of the world. It will be won in sanctuaries where the people are on their knees, one hand lifted to God in prayer, the other hand financially helping the ones who go.

Brothers and sisters who read this, we are still in need of both your hands. If you do not pray for us, for Ireland, then surely our endeavour has failed before it has started. We know that many of you are praying and we thank you.

One thing I am sure of though, we are as far along as we are because the prayers of Dundalk Baptist Church have daily come before the Lord on our behalf for

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## IRELAND



many years now – and I am humbled by that thought.

Financially, we have made it to 52 percent of our monthly needs and there is still the cost of the start-up funds. I earnestly beseech you to pray and consider whether you as an individual or as a church would join our support team by lifting your hands both in prayer and financial support. My family and I have a goal to reach 95 percent of our monthly needs by October. It feels like an enormous task but we are trusting God to provide.

One night after St. Patrick had returned to Britain, having escaped slavery in Ireland, he had a dream not unlike the vision Paul had in Acts 16:9. In this dream Patrick heard the “voice of the Irish” saying “Come here and walk among us!”

It was a call to return to Ireland. It was a call to return to the land of his slavery and proclaim good news. Fifteen centuries later, that call is now ours.

Crawford Gribben, in *The Irish Puritans*, gives us the modern echo of St. Patrick’s call:

“Today, as never before, Ireland needs the gospel. It needs Christians who will stand, only as Christians, for the gospel, and only the gospel. It needs Christians who will come to bring the gospel and only the gospel, who will be prepared to abandon the importation of their home cultures if they find that those cultures present any kind of barrier at all to the spread of the Word. It needs Christians who will be prepared to die on a daily basis in order to bring life to Ireland.”



# RBMS missions around the world

On April 2, 2014, Specialist (E-4) Ivan Lopez, a 34-year-old soldier stationed at Fort Hood, shot 19 people on post before turning the weapon on himself and dying of a self-inflicted gunshot wound. He left behind three dead (not including himself), 16 wounded, and a wife and child.

Since that horrific event, there has been a tremendous upswing in the counseling load at the Army Family Life Chaplain Training Center. It is in the midst of such tragedy that many people seek answers to age-old questions such as, “Why did this happen?” “How do I get past this?” “What is the purpose of life?” and “Why did God allow this to take place?”

In the midst of tragedy, and especially in light of the fact that depraved actions result in so much grief, God’s people must “always be ready to give a defense” for the hope we have in Christ Jesus (1 Pet. 3:15). However, we must not overlook that same duty when those around us return to their “normal” modes of life and living.

Life is filled with uncertainty and pain, and the gospel is applicable for every life and situation. The wonderful thing about serving as a military chaplain is that military members are constantly bombarded with circumstances that lead them to ponder the questions listed above. Please continue to pray not only for our ARBCA chaplains, but also other military chaplains who seek to honor God in the posts at which they have been placed providentially.

Shortly after the shooting, I was contacted by a representative from my college alma mater, Missouri Baptist University, who requested an interview to write an article related to leadership for their magazine, “MBU Breakout.” This article will deal specifically with the nature of leadership as it relates to military chaplaincy.

They even sent a freelance photographer to Fort Hood to take pictures (including the one above). I will provide the article for you once it is available. In May, I had the privilege of spending a Lord’s Day with Emmanuel Reformed Baptist

## The Galyons

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James, Sharon, Jameson,

Jenna and Jonathan

Chaplain, USAF



Church in Georgetown, Texas, and seeing my very good friend, Steve Garrick. The Sunday School hour was spent relating the duties of a military chaplain and answering thoughtful questions from the congregation, and then I preached from Phil. 3:17-4:1 with the theme of “Stand Firm!” From all accounts, it seemed that this time together was quite beneficial to the congregation, and I’m thankful for the time I had to let this congregation know about the opportunities and challenges afforded in the unique ministry of chaplaincy.

This summer I’ll be spending time with two other ARBCA congregations – Heritage Baptist Church in Mansfield, Texas, and Faith Community Baptist Church in Fort Worth, Texas – to do the same. The visit with Heritage will actually be my second one, as they invited me last year to come and discuss being an ARBCA military chaplain.

These visits all come on the heels of wrapping up the Army Family Life program at Fort Hood. I have started the last semester of study at Texas A&M University – Central Texas, which will have concluded by the time you read this. I will have also taken comprehensive final examinations, a difficult task in light of the heavy load of coursework remaining this summer. I thank you for your prayers regarding diligent study!

Lord willing, I will graduate on Aug. 9 and then head to Hurlburt Field Air Base, Fla., where I will be reunited with Sharon and our children. Two days after comprehensive finals, the movers will arrive to pack up our belongings and ship them to our new home.

Sharon will take Jenna, Jameson, and Jonathan with her to Florida in order to

# RBMS missions around the world



Presidential elections were June 15, with the current president re-elected. He defeated the candidate from the party begun by the former president under whom he served as defense minister and by whose influence he was elected in 2010.

In the four years of his first term he abandoned much of his former mentor's policies, and along with many others in high places, moving toward the political and economic left. A year and a half ago he began peace talks with the guerrilla forces that have been battling the Colombian government for the past 50 years.

These peace talks are being held in Havana, Cuba without requiring cessation of hostilities and with subversive forces who have made it very clear they are negotiating a change from capitalism to communism, a "true" democracy where all citizens for the first time in Colombian history will be taken into account.

Certainly, they are seeking to correct serious social and economic problems but, as history has proven repeatedly, socialism tends towards either failed states or totalitarianism or both. How far will Colombia move in the next four years? As it moves, will problems really be faced and solved? Will it be recognized that human nature is fallen so that morality cannot be legislated? Will it recognize that the Lord is God over all and insists on being recognized and served?

The leftist lean in Colombia is true

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## COLOMBIA



of practically every other nation of Latin America. Why not, when the right has not brought change? It doesn't seem to matter that the left has also already been tried and found wanting. Let's try it again.

In spite of centuries of Roman Christianity and decades of other kinds, Christianity of any variety is not even a talking point when it comes to solutions. Not that Latin America lacks basic and abundant resources. Colombia, for instance, is extremely wealthy, but the Giver of every good and perfect gift is not in her thoughts.

Pray for the evangelical church in Colombia, often and in many cases very far removed from the Gospel. Pray for the Reformed churches in Colombia, mostly very small and weak, sometimes far too immersed in getting the finer points right than in getting the basics assimilated, especially the fact that except the Lord build the house, they labor in vain who build it.

As you pray for the churches in Colombia, pray for the usual. That is, pray for

the pastors, the deacons, the other members, the families, the young people and children.

Pray for the work of evangelism, the varied activities and programs for evangelism and instruction.

Pray for every believer to grow to the measure of the stature of the fullness of Christ Jesus.

Pray for more pastors to be called out by the Lord and to be prepared for all their ministry. Pray that we would indeed call upon the Lord for His blessing.

The two church plants in Bucaramanga have continued to grow slowly but in the midst of most difficult problems. Churches here and there throughout the county are experiencing reformation, but this is sometimes frustratingly slow and shallow. Still, reformation is taking place, and we praise the Lord.

Praise the Lord with us! Pray for spiritual quickening along with reformation. Pray for more conversions – according to the Lord's will, of course.

## Galyons

From page 6

meet the movers on the other end. Isn't life exciting?!

Jenna will return to Texas in order to continue her college studies. We are thankful that during her sophomore year of college she will be living with a Southern Baptist pastor and his wife. As always, please know that my family and I appreciate all of the love and support we

receive from you. The congregations of ARBCA have been outstanding in this regard. The other day, as I was going through stacks of mail and papers (clearing out for the move) I found a ton of cards that had been sent from various congregations. I was amazed!

During the time spent with my previous endorser, I never received one card, though I did receive an e-mail nearly every year on my birthday. Words fail to convey how much your support mean to us. I thank you, and praise God for your partnership.

## IRBS

From page 4

pastors as they continue to grow in their graces and gifts, and thereby be themselves a greater gift from Christ to his people.

It would be our pleasure and privilege to serve you to this end, that all of us together might honor and glorify the Lord while we await his return with eager hearts.

*Gatlin Brederson is IRBS administrative assistant.*



# RBMS missions around the world

*“One generation shall praise Thy works to another, and shall declare Thy mighty acts.” (Ps. 145:4).*

It is indeed so appropriate to praise our God for all His works and faithfulness; we need to be reminded of the imperative of praising our Lord and Savior as we go in the humdrum of our daily life and as we tend to take everything for granted. That is why we have been given the Lord’s table so that we may remember the cost of our Redemption.

In Quebec, we have been in a particular mood of praise. On the weekend of May 17-18, we paused to take a special time to express our thankfulness to God as we celebrated our church’s 25th anniversary. It was a glorious weekend.

In addition to our members, for this occasion we invited people who have taken part in the going forward of our church during years gone by. We also invited some contacts like my wife’s boss and his wife. They really seemed to have appreciated their time with us.

Our guest preacher for the occasion was pastor Arden Hodgins from Trinity Reformed Baptist Church in La Mirada, Calif. (my sending church), who came with his wife Dany and their youngest daughter, Milly. Brother Arden did a tremendous job in the pulpit, preaching very appropriate words for the occasion.

We also had the joy of having Bill and Norma Alcock from Carlisle, Pa., who came down and spent a few days with us.

On Saturday we held a worship celebration at church in the afternoon, followed by a banquet at Hotel Montmorency, next to the Montmorency Falls; it was heavenly.

After the meal, Dr. André Pinard, who has been a member of our church for 13 years with his wife Carole, made a Power Point presentation relating the main steps of our 25 years of history. They also interpreted a couple of songs to God’s glory. My wife Diane and her group of singers also contributed with singing.

## The Perrons

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*The church’s 25th anniversary celebration dinner (and cake) was a good time for all.*



Pastor Jacques Pelletier brought a message of gratefulness to God for the past 25 years and he also turned our eyes toward the future as so much work remains to be done. We are most thankful to God for our congregation’s appreciation for our ministry; we have been given a plaque mentioning our people’s gratitude for our service. We have also been given a week of vacation in Niagara on the Lake.

Springtime has proved to be quite busy.

See **Perrons**, page 9



# RBMS missions around the world

As we speak, in Jamaica there is much turmoil.

We, as a people, will soon be confronted through our parliament with the discourse of repealing the Buggery Law. The Buggery Law is a long-held law against homosexuality. Right now the churches are protesting vigorously at the gates of one of our universities, and have been writing in our daily papers the Biblical views on buggery.

Where the nation will go from here is difficult to say, but the prayers and concerns of God's people are before Him daily.

Faith Missionary Church is still struggling in doing all we can for numerical growth.

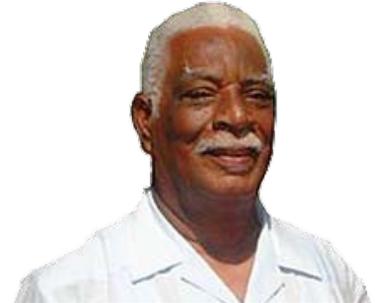
Apart from visitation, giving out food and inviting people from the community, we have started to improve the outward appearance of the church. We have paved

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## JAMAICA



the front driveway and we will be planting shrubs at the front.

We have been working around subject matters like these on Sunday mornings:

1. The man in the middle,
2. Go and tell,
3. When the Word of God is preached,
4. The result of waiting at Jerusalem.

Roland, who is doing a course in the evening school at the Jamaica Theological

Seminary, is finding it quite interesting. One lecturer has asked him to document the Church's beliefs, and so he has asked me to help him with it. I went back to the Council of Dort, the reasoning for it, and the result of it. I further explained the meaning of TULIP.

Now we are awaiting the response. Thank God for this opportunity to air a part of the Doctrines of Grace.

## Perrons

From page 8

In April, I attended the ARBCA GA before flying to Texas for a preaching tour. I had the privilege of visiting Heritage Baptist in Mansfield, Texas, thanks to Larry and Cindy Vincent, who took such good care of me as I was afflicted with bronchitis. It was good to spend time with Pastor Daniel Perez, who was there at the same time.

I also visited Grace Covenant Church in Willis and we spent a night with pastor David Dykstra who, in the following morning, cooked us a surprisingly good breakfast. On Wednesday, I was scheduled to preach at Grace Baptist Church in Van, but I had to cancel as I had to go to see a doctor for my bronchitis.

The day after, I participated to the Texas Area Association of Reformed Baptist Churches as I reported about our work in Quebec. And finally, I went to Georgetown at Emmanuel Reformed

Baptist Church with pastors Steve Garrick and Bob Curley.

As soon as I came back in Quebec, I had to attend our Quebec association's GA. Our guest speaker this year was ARBCA Coordinator Gordon Taylor, who placed a wonderful challenge before us concerning missions. We had a blessed and refreshing time with Gordon and Rayna and we thank our God for their ministry in our midst.

Then, on May 10, I was officiating at the wedding of Peter and Élie-Anne. He is a wonderful young man from Congo Brazzaville and she is the daughter of the pastor who died 3 years ago and whose church merged with ours.

The next weekend we celebrated our church anniversary. And in June, we had the wedding of Delali and Nadejda; he is coming from Togo and she is from Moldavia.

In June, I have also been invited to participate in the 60th anniversary of St-Mark Church, the Reformed church Diane and I attended when we first moved to Quebec before starting our own church. On

the 29th, since pastor Jacques Pelletier was away, I filled in for him.

I just finished my series on the book of Acts in my daily radio program. I had the surprise, a couple of days ago, to receive an e-mail from a man by the name of Gerson Troquez; he is from Brazil but he is serving as a Presbyterian missionary in Senegal. He found my program on the Internet and he said that he and his wife listen to it every day; they even download it, put it on a CD and give it to people for their evangelism. I am so thankful to God for the impact of this program.

I am still teaching the 1689 to a group of about 28 people every week. Before I close this report, allow me to leave you with some prayer requests, mainly contacts we have for the Gospel: Stéphanie, Gérard, Michelle, Bruno and Jessie, François and Esther.

Pray also for our dear brother, Pastor Pascal Denault who is considering registering in a Ph.D. program, in addition to his pastoral responsibilities. Thank you for your prayers and fellowship.



# RBMS missions around the world

My intern Thiemo and I have begun going out each week to meet folks who are out and about in the town of Bouc Bel Air, next to Aix-en-Provence, in order to try to talk to them about the gospel and to ask if they would be interested in attending a series of home Bible studies called "Discovering Christianity."

Almost all of the people we meet when we go out have the same reaction. As soon as they know that we want to talk to them about "religion" they throw up their arms, say something along these lines, "Oh la, la! Religion! Not for me, I am an atheist and will stay an atheist! No thank you and good day."

We probably meet this type of reaction about 80 percent of the time. It has made me think of the statement of Robert Bruce, the Irish missionary who went to Persia (Iran) in the late 1800s. He said:

"I am not reaping the harvest; I can scarcely claim to be sowing the seed; I am hardly ploughing the soil; but I am gathering out the stones."

The stones that need to be moved out of the way here in France include ideas of Christianity and of God inherited from a legalistic, superstitious, thoughtless Catholicism which had nothing to offer in terms of grace, redemption and salvation for sinners and nothing to answer concerning other deep questions of life.

Please pray that the Lord would give us creative wisdom, courage and opportunities to confront and bring down these "strongholds" of French thinking which make people think that they know what we want to speak to them about before we even have a chance to show them how different the gospel is from the "religion" of their past. The absolute ignorance of what the true gospel says is in part the fruit of Satan's great lies. It is one of the ways in which he fills the path of men with obstacles to turn them from the path of truth.

Speaking of such gospel ignorance and how to confront it, John Kenneth Mackenzie, medical missionary to China in

## The Vaughns <dvaughn@sfr.fr> David, Nicky, Jonathan and Michelle FRANCE



the 19th century expresses what we wish to communicate to you as our praying friends:

"But, oh, we need power. The deadness of these souls is something awful. Their utter ignorance of what sin is, – the fearful lethargy into which they have fallen – all reveal that our one great essential is power, divine, life-giving power."

Though the lack of visible progress in the last two years is sometimes very discouraging, the Lord somehow keeps us generally in an attitude of anticipation for what He will do here. We are convinced that He has sent us here and that in His own way He will give us inroads and the breakthrough into people's hearts that we pray for.

It is a testing time for us and we must be persevering, open to learn what God would teach us and, most of all, believing in His great and sovereign plan and His power to accomplish it. We have seen Him do His work here before and wait upon Him to show forth His saving power again in this new place. Please pray that we would be upheld in this believing attitude.

I have recently been asked to teach three courses at the Belgium Bible Institute in Brussels this autumn because of a professor on furlough: a course on the Book of Romans, a new course on Biblical Piety and a Preaching Practicum course in which students preach each week and I will critique them in front of the class and lead discussion on their sermons.

There will be 90 hours of class to teach but, fortunately, most of the material involves things I have taught before in other contexts. I will be traveling by train

(650 miles) up to Brussels from the south of France seven times from September to December for these courses, staying about 2½ days each time and teaching about 12 hours of classes each time.

It will be very demanding but it is a great opportunity to help in a vital work that God has raised up in the last several years through James Hutchinson, who has brought a great change at the Belgium Bible Institute, bringing it to a sound and dynamic expression of the Reformed faith.

The opportunity to be in contact with the young men training in this institute and to contribute to their preparation for the ministry is a great privilege.

Almost none of them arrive at the seminary with clear and sound theological understanding of who God is, of what salvation is or of the biblical teaching on the Christian life. I have had quite a bit of contact in the last several months with one of the graduates of this Institute for whom this was the case.

This young man is now pastoring a small church in Cavaillon, about one hour from where we live. I have seen firsthand what a complete change his training at the Institute has produced in him.

Of course, giving this much time to this ministry in faraway Brussels will be difficult for the progress of the church-planting work here. But the arrival of Joel and Anne Favre will make it possible for me to be gone from Wednesday to Friday every two weeks during the autumn. I most intensely covet your prayers for the busy weeks of preparation and then teaching ahead of me.

# RBMS missions around the world



Over Mother's Day weekend I had the privilege of leading a weekend retreat for 114 active-duty people (about 20 families) in the beautiful San Bernardino mountains.

The weekend's theme and teaching was titled "Hope and Hopelessness: A Survey of Life's Difficulties and our Response."

In our sessions we laid a biblical foundation for understanding suffering, difficulties, and the problem of evil. We surveyed the Scriptures looking at the reality of sin, the sovereignty of God, and the glory of God through trials and tribulations. After laying this foundation, we built upon it examining proper biblical responses in the midst of life's trials.

In this we discussed the importance of a biblical worldview as opposed to a secular worldview; we discussed prayer and, in particular, prayers of lament; and we learned the importance of asking the right questions in difficulties and trusting God even when He does not answer "why." Finally, we learned that ultimately we are to look to Jesus Christ as the only suitable answer to these hard questions and our only hope in a world of hopelessness.

Given normal the difficulties of life, those of military service, and the added stress of current cutbacks, the teaching was very well received. We enjoyed lively, thoughtful, and edifying discussion from the adults and the children. Many attendees were thankful and shared the timeliness of the topic given their respective personal circumstances.

The second day of the retreat, following

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## HOME MISSIONS



*Children participate in craft time.*

our morning teaching, I had the blessing to baptize a dear sister in the Lord, Ashley. Ashley is military wife and mother of three who is faithfully living out 1 Cor 7:14 and 1 Pet. 3:1-6. Her unbelieving husband was with her on the weekend and both heard the Gospel proclaimed and witnessed her following the Lord in baptism. We pray with her that the Lord would use her to bring him to saving faith.

On the Lord's Day that weekend we gathered in worship and looked together at Psalm 22, considering the reality of "Divine Abandonment." Hearing the words of our Suffering Savior in the psalm, we saw that



*Kids, above, all decked out for the ropes course at Family Camp.*

for the believer, Christ suffers abandonment so that we would never have to.

In addition to the teaching and worship, families in attendance got to enjoy some much needed family time. The retreat facilities provided camp fires, s'mores, a zip line, ropes course, and miles of hiking surrounded by the majesty of God's creation.

Our hope and prayer is to offer a similar weekend in the fall if the Lord permits.

Thank you again for your prayers and support in the Lord's ministry to those who serve in the Air Force.



*Ashley is baptized by Chaplain Stoley.*

## Commentary

From page 3

when Abraham was selected and the promise that through him all the nations of the earth would be blessed.

Israel's repeated failures showed the inability of man to fulfill the purposes of God and prepared the way for Christ, His redemptive work and the pouring out of the Holy Spirit. So the choosing of Abraham

(Genesis 12) was the method that God chose to ultimately reach the whole world with His truth.

There are numerous Old Testament texts that show the missionary purpose of the Bible. Space does permit the listing of all of them, but consider these Psalms: 2, 33, 66, 67, 72, 86, 98, 117, 145.

**Fifth: Missions comes to its crowning point in the New Testament.**

See **Commentary**, page 12



# RBMS missions around the world

We continue to have a small trickle of visitors coming to our meetings from time to time, and a new family has now been attending regularly since March. These are encouragements for which we thank God. We have at last been able to have permanent signs installed at our rented venue, and we are praying that the increased visibility that this provides would be a means of drawing others into our meetings.

At the time of this writing we are preparing to host our eighth annual School of Theology with Dr. Fred Malone teaching on "Preaching Christ in all the Scriptures." By the time you are reading this the week will have passed, so we hope to have a full report in the next Quarterly Update.

There is not much else to report from Crosspoint Church: We continue with the routine of regular meetings and outreach, and trust God to establish the church as a lamp stand for the truth.

Dafydd was the church-planting pastor of Grace Baptist Church in Christchurch for almost 10 years prior to moving to Palmerston North to undertake the same role at Crosspoint Church. We are thankful to God for the way he has prospered the work in Christchurch, to the point where they are on the brink of planting another church in Rolleston, a growing township just south of the city.

The earthquakes in September 2010 and February 2011 caused large-scale damage in the city of Christchurch, with areas of the northeastern suburbs now considered uninhabitable. This has led to acceleration in the growth of Rolleston, and we are thankful that, with the support of other conservative evangelical churches in the city of Christchurch, Grace Baptist Church is able to begin planting a new Reformed Baptist Church in this community.

Please pray for this new work, together with discussions that Shore Baptist Church in Auckland are having with a view to planting a new church in the western suburbs of Auckland.

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## NEW ZEALAND



These are positive and encouraging ventures being undertaken within the Fellowship of Reformed Baptist Churches in New Zealand. However, we have also had discouragements, with the recent disbanding of a group that had been seeking to establish a Reformed Baptist Church in Rotorua. They have struggled along for a number of years, but early this year they made the difficult decision to discontinue the work.

Such is the reality of gospel work. We can seek to examine the possible reasons for

"success" and "failure" in church-planting, but ultimately we bow to God's sovereignty and recognize that, in some sense, this can be viewed as the larger-scale outworking of the parable of the seed falling on different types of ground, where the ground may be an entire community rather than our usual application of the parable to the individual hearer.

So we press on with our efforts to plant gospel-preaching churches, and as we do so we learn to weep with those who weep and to rejoice with those who rejoice.

## Commentary

From page 12

Wright says, "The New Testament, in its entirety, is a missionary document whose writers were missionaries communicating with missionary churches" (p. 67).

The four gospels contextualize the life of Christ: Matthew appeals to the Jews; Mark to the Romans; Luke, a complete biography of the compassion of and Savior of all to all the world; John with philosophical emphasis to the Greek.

Acts is the history of early missions with Paul boldly proclaiming the gospel in Rome. The Epistles deal with the problems and needs in missionary churches. John in Revelation speaks of the state of seven missionary churches and how the missionary enterprise will succeed, with the 24 elders singing the praises of the Lamb! (Wright summarized).

The early church had no power, no money, no buildings, but they waited for the Holy Spirit and then they went. The result was revival! Power! Growth! The number of converts grew at an amazing rate. The saints were scattered and then the gospel made its way to the Gentiles through Paul.

In 24 years Paul could say that all the way from Jerusalem to Illyricum the gospel had gone and there was no place left for him to evangelize in that vast region (Rom. 15:19 – 21)! And this happened in the midst of persecution.

And the rest of the New Testament has letters that flowed out of that great period of expansion. Is it any wonder that Wright calls the New Testament a missionary book?

Truly God is a missionary God and the Bible is a missionary book. So the church of Jesus Christ in every land and every culture must be interested and must do all it can to further the cause of missions worldwide.



# RBMS missions around the world

*“For God hath not given us the spirit of fear, but of power and of love and of a sound mind.” (2 Tim. 1:7)*

The last few years have been very encouraging for our church. However, in the last few months we have lost 14 people, bringing our attendance down to 60.

We believe that this situation is an opportunity for a fresh start. We believe that it is the Lord who builds His church and we have this assurance that he has done in the past, he does it now and will do in the future.

Soon we will have a worship service with a baptism. A sister with whom I held Bible studies for four months wants to be baptized. Her arrival is refreshing for the whole assembly.

Two months ago, a brother, Maxime, who lives 1½ hours from our church, decided to join us. His father is a Pentecostal minister, but Maxime wants to be taught the Word of God.

At the time of this writing, the church is still in a period where we must change the place of the worship service. For two months, we gathered in the Faculté de

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**CANADA**



théologie évangélique de Montréal. Since June 22, our meetings are being held in the basement of a Catholic church. We were very well received. We expect to return to the building we occupied before mid-September. The difficulty of these changes is that some find it difficult to make a longer trip.

About my involvement as a chaplain at the FTE of Montreal, I seek the Lord's direction. FTE has just moved to the north of the city of Montreal, and it requires a considerable time in traffic.

The Aylmer group is about to sign a lease to rent an Anglican church building for \$100 a month. The church plant will be allowed to publicly display a sign about the meetings. They look forward to this

arrangement with great expectations.

They are also very encouraged by the arrival of a family that André Pinard has been studying the Bible with.

In April, my wife and I, accompanied by our younger son Jean-René, had the privilege to be present at the GA of ARBCA in Phoenix. These moments are always a blessing. We were encouraged by conferences, sharing, prayer times and hymns. It is a joy to have this communion with you.

Despite the challenges that arise, we persevere by the grace of God. He asks us to take courage, to strengthen (Josh. 1:7), but in fact, He is the one who gives us the courage and strength (2 Tim. 1:7). Praise the Lord.

## Quebec

From page 1

interpreted, from Luke 24:13-35 with the title “From Sadness to Joy.” There is excellent attention given to the preached Word. Many of the believers told us how thankful they are for ARBCA. They know that ARBCA's support of Raymond Perron is the reason their church exists. One of the ways they showed their gratitude was by showering us with gifts. We brought back maple syrup, maple candies of various varieties and other assorted maple products. We are doing as they requested. We give these items as gifts to the various churches we visit and tell the

churches that these gifts are an expression of love from the people of Quebec.

Financially the church has prospered over the past years and this past year especially. Not only is Capital City Reformed Baptist Church able to support her own pastor, but also the church is helping support missions in other countries.

I was humbled to learn that the church sent a gift of \$2,000 to ARBCA for the support of missions. They also have supported missionaries and benevolent work in other countries.

Now Capital City RBC is giving serious consideration to planting a church on the south shore of the St Lawrence. A few members come from this area, but it is a considerable

distance whether one comes across the bridge or takes the ferry. So prayerfully the church is in the beginning stages of planning for a church plant.

### General Assembly

Six churches are in the Association of Reformed Baptist Churches of Quebec. This year the theme of the General Assembly was missions. Even though, as you saw in the beginning of this article, Quebec is still very much a mission field, these churches are interested in looking at the fields that are white unto harvest. In addition to the messages each of the churches gave a report on their respective works.

See **Quebec**, page 15

# Church Planting: Pragmatism in a politically correct culture

**By Douglas Van Dorn**

I have nothing against large churches, though some large churches have some very large problems.

I have nothing against small churches, though some small churches have some large problems too.

The size of any church comes with its own set of good and bad things. In this article, I would like to speak about two difficulties often associated with large churches, and two often associated with small churches. Then I want to take this discussion as an opportunity to think pragmatically about church planting.

I ask that you would take these thoughts simply for what they are: my own personal thoughts. They are not a mandate to anyone, nor do they reflect the views of others that I know of. But they arise out of both a desire to see Christ's name proclaimed in the context of peace and also in the most effective way I know of—through the planting of new churches.

Large churches, especially in America with her near worship of the famous, have the tendency of falling into the cult of celebrity. Because they can afford to pay lots of money, they naturally attract (and get) great communicators, and in the Reformed world, great expositors. These men can be dynamic personalities who naturally draw people to themselves. The ability to promote themselves only increases their fame.

From Chrysostom to Spurgeon and, in our own day, the Pipers, Driscolls and Mahaneys of the world attract throngs. Reformed Baptists have had their share of celebrities as well; we are not immune from the tendency to flock towards one person or another. Sometimes these men bring attention to themselves. Other times, they try to deflect it, but to no avail.

At all times, however, I would think that the difficulty here comes in helping people keep their eyes off the man and onto the Son of man. Then there is the whole “the higher they rise, the farther they fall” thing that in recent weeks has been quite remarkable, even in our little broadly Reformed world.

Into this cult of celebrity, I want to add another difficulty facing all churches that wish to preach the Gospel of Jesus Christ. This difficulty concerns both the Liberal Left and the Christian Right, which, because of their vast amounts of money, huge budgets, and (in my opinion) confusion of the church's mandate, have been increasingly using the pulpit as a place to promote politics.

I'm certainly not talking here about preaching against moral issues that we find in the Bible (issues that then naturally become planks in political platforms). I am talking about aligning churches with one political party or another, effectively making the church a local political community organizer, thereby confusing the kingdom of God with the kingdoms of man. And just what do those who do this think is going to be the response from unbelievers here?

I bring up this political power that large churches have for a very pragmatic reason. Our government and its laws are becoming increasingly hostile toward the church. Our nation had always seen the freedom of religious speech and economic incentives to help those institutions that help society as of the utmost importance.

But no longer. These institutions are increasingly under attack by a culture and government that no longer values the things we value. Could it be that at least part of the hatred against us is directed at us because we have abused our God-given mandate, and used the Word of God as a political bully club to put this man or that man in office? And would it not make sense that the same government would begin to see these abuses (though they do not even realize they are abuses) as no longer worthy of the kinds of freedoms from taxation and free speech that we have enjoyed in the past?

I have had a thought for a very long time that the increasing fascination with largeness has only put the church on the radar and into the crosshairs of hostile government politicians who do not even perceive the right threat from us. Things were not like this in the past. And for most of us Reformed Baptists, they still are not

like this for us—personally speaking, even though we do live in this broader “Christian” culture and are impacted directly by what they are doing.

Unfortunately, it seems that the vast majority of churches that are planting other churches are those with huge budgets. The churches they are planting are carbon copies of themselves, thereby replicating the very problems I have discussed. Why would it be that large churches are those who plant the most? This brings me to two problems that often face small churches.

The first is lack of funds and money. This, of course, comes from lack of people as well. This lack contributes in some ways to a second problem, which is a lack of vision. Large churches realize more than small ones, perhaps, that without vision, the people perish. Of course, having lots of money helps. But then there's also that “faith” thing we are all supposed to have!

The vision I'm thinking of here is two-fold. It is the vision (1) of seeing more and more churches planted — by smaller churches — with the goal of (2) creating more places where the means of grace might reach people through the appointed local, biblical church.

I would like to challenge you to think whether your church might be able to help start a new one. Do you have people that are driving an hour or more to come to your church? Do you get calls from people who live an hour, two, or even three away that want a church to go to, but can't find any? Consider planting a church by putting forward a vision to your people that God wants Christ's name exalted throughout our land.

Take down names. Create lists. Think long-term. Plan now. The fact is, we now live in a mission field that is every bit as pagan as anything we might find in Africa or Indonesia (OK, maybe you people in the South are excluded, but you have your own nominal Christianity to deal with, and planting Reformed churches is a great way to help that problem as well).

If the people have no reason to think

**See Pragmatism, page 16**

## Quebec

From page 13

### Lac-Megantic

In July 2013 a terrible railway tragedy in downtown Lac-Megantic took 47 lives. The brakes on oil cars were not secured and as a result these railroad cars rolled into the center of the town, derailed and exploded at 1:30 in the morning.

The church used this as an occasion to send a letter to every home in the city and give a God-centered perspective. The church also distributes tracts and puts ads in the local newspaper. The church has experienced increased attendance in the prayer meeting.

### Rouyn-Noranda

Pastor Marcel Longchamps gave the report for this church. Pastor Jean Lepine was not able to attend. Pastor Longchamps reported that they distributed 10,000 tracts with more and more members involved in this ministry. The church organized an "Annual Missionary Day" and sent some money to ARBCA to support missionaries. The church now has 15 people attending and had 1 baptism last year.

### Montreal

ARBCA is very familiar with this work led by ARBCA National Pastor Daniel Durand. Pastor Durand reported more interest in studying the Scriptures but also reported that some problems had arisen in the church.

Two couples left the church to live in sin. He said they feel their frailty and their need to depend more and more upon the Lord. He asked for continued earnest prayer for this work.

### St.-Jerome

Pastor Pascal Denault reported that the Evangelical Church in St. Jerome grew from 26 members last year to 31 members this year. They have started a Sunday school ministry, now have monthly fellowship meals and see an increasing good spirit in the church.

The church also has plans to advertise the radio ministry. Pastor Denault helps with the radio station started by Raymond Perron and there is a repeater in St-Jerome that reaches the north part of Montreal.

### Acton Vale

Pastor Georges Corriveau plans to retire in 2015 so a major prayer request is for a pastor to replace him when he steps down.



*Delegates gather at the General Assembly of the Reformed Baptist Churches of Quebec.*

Some new families and individuals have been added to the church and recently they had a baptism. Three times a week they have a free five-minute radio spot.

### Alymer

Andre Pinard, a layman who is faithfully serving, leads the Alymer church plant. He admitted to discouragement as he sees the meager results, but nonetheless presses on faithfully. They are encouraged that a member of the Quebec City church, Marcel Allain, will be moving to Alymer to assist in the work.

The church continues to distribute tracts and put evangelistic ads in the local newspaper. They were also encouraged when six invited preachers came to minister to them.

### Quebec City – Radio Station CFOI

I have already reported on the Capital City Reformed Baptist Church, however I want to give an update on the radio ministry that is located in their church building and managed by Raymond Perron.



**Pastor Marcel Longchamps and his wife Lucy**

Recently the license for the station was renewed for seven years. With the transmitter in St-Jerome the number of listeners is increasing. This past year they even received some financial gifts from listeners. Now there is a pastor in the Eastern Township area that wishes to have a repeater and has promised to pay the full cost. HCJB has just opened a station in Brazzaville (Congo) and wants to use one of Raymond's radio programs. One of the challenges is recruiting people to help

See **Quebec**, page 16

## Quebec

From page 15

with ministry.

Presently Raymond carries most of the responsibility along with the help of Pascal Denault.

### Center for Reformed Baptist Studies

This is an effort to bring in pastors and theologians to teach pastors and seminary students in Quebec.

Two new courses are planned for the near future. Dr. Joseph Pipa is to teach a course on “Worship” and another on “Paul’s Theology” with the help of Dr. Prentice Water. Also, the center has received an offer from the theological faculty in Montreal to become a part of their organization. This is a matter the association is praying about.

### Conclusion



*Andre and Carol Pinard. Andre leads the Alymer church.*



**Pastor Georges Corriveau**

I will long remember the enthusiastic worship and attentiveness to the Word in Quebec City. I will also long remember the joy these six churches had as they gathered for their General Assembly in Lac Megantic. How they loved to sing, to fellowship and hear the Word!

We in ARBCA can give thanks to the Lord of the harvest for sending a laborer to Quebec to preach the gospel and plant churches. We can and must give thanks for the gospel success that has attended these labors. And we can and must give thanks for the small part the Lord has allowed us to have in supporting this work in Quebec. All praise belongs to our Triune God for His kind mercies.

*Gordon A. Taylor is ARBCA coordinators.*



*Raymond Perron works in the studio at Radio Station CFOI.*

## Pragmatism

From page 14

about a church plant, they won’t. If they do, they just might, and they might even give to that end. The Apostle Paul’s goal was to plant churches in every town he travelled to, and he did not have tons of money to make it happen. He did have the faith and the vision, which was driven by his solid theology that Christ came to establish his church, and that the gates of hell would not prevail against it. Would that we had more good churches out there.

In closing, I want you to consider

something else related to planting churches. Again, I do not believe that large churches are inherently evil, but the two dangers I have presented are real and present dangers that I think can be helped by the reducing of size through the planting of churches.

And if the church grows larger? Plant another one, and another, and another. There is no minimum or maximum in my mind here, but there is a vision to see all of us think more intentionally about this topic and how we might be able to contribute to it. And then, there is in the back of my mind, this pragmatic little voice that tells me we may just want to reconsider our strategy of “size” of churches in an increasingly

hostile nation.

Frankly, getting off the government radar appeals more and more to me. For while I see megachurch pastor after megachurch pastor — even in Reformed circles — being brought down by their own pride and sin, I see underground, home churches spreading like wildfire in other parts of the world. There is more than one way to reach the lost and spread the word of God.

Being wise as serpents and innocent as doves about church planting seems like a good place to do that.

*Douglas Van Dorn pastors the Reformed Baptist Church of Northern Colorado.*