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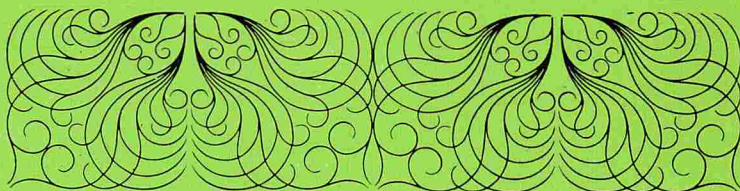
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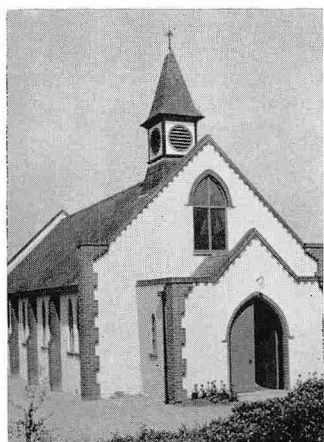
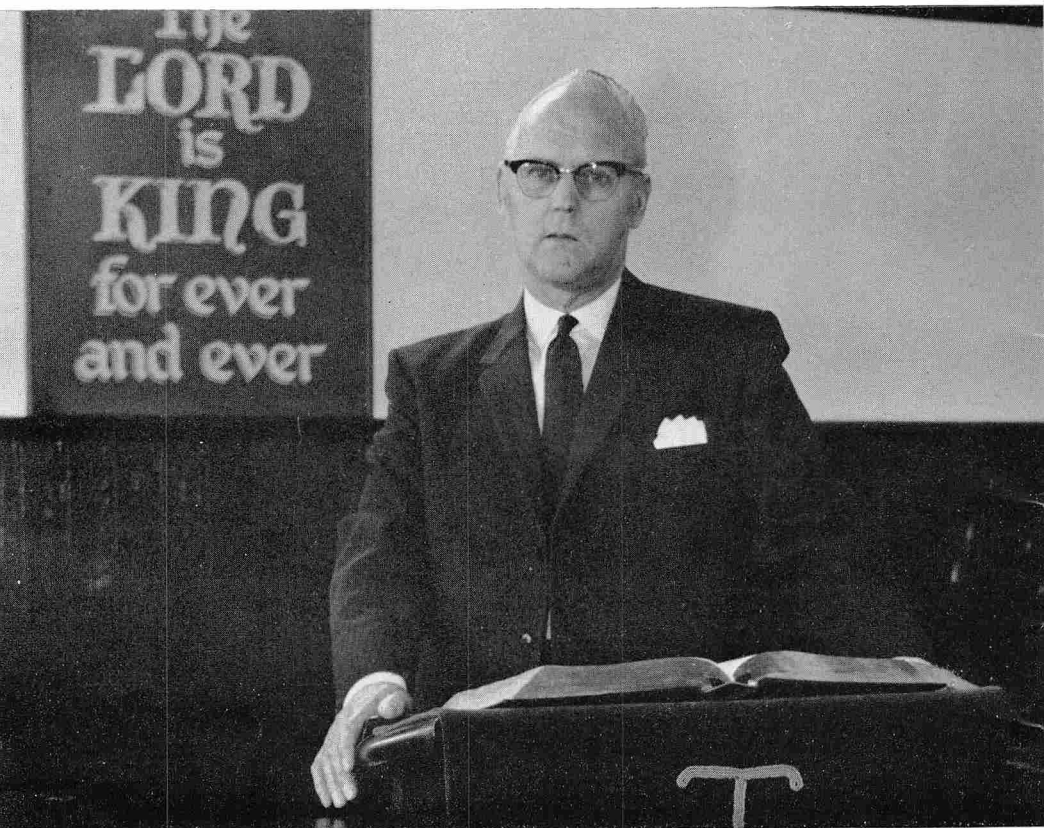
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Trinity Baptist Church, Tenterden, is ideally situated on a main road in the centre of the town. Pastor Bernard Honeysett, featured in the pulpit above, provides an account of his experience in this issue.

In many ways the testimony here given by Terence Aldridge typifies a movement taking place in several countries and for this reason alone it deserves careful study and thought.

The Quest for a Sovereign God

ALL THE PERSONS, CIRCUMSTANCES AND FACTORS, WHICH IN THE providence of God conspired together to introduce me to reformed theology, centred upon two foundational postulates. Even before my conversion when the Father was drawing me to Himself, I longed for two things to be true: first, that the Bible might be true throughout its whole extent; second, that God might be sovereign in the fullest sense. The one, I felt, would give solid ground for my feet, the other would ensure my standing upright, and to continue standing. Yet everyone and everything in the denominational sphere of my acquaintance militantly opposed these concepts to a greater or lesser degree.

With considerable determination I began, therefore, to explore possible sources of help outside the evangelicalism I knew. Eventually, an interest in antiquarian books brought the writings of the Puritans to my attention, more particularly their commentaries upon Scripture. This was truly fascinating. The very size of these volumes was indicative of a different kind of approach to any that I had been accustomed to so far. The extensive and intensive analysis and exposition was only possible upon the presupposition of, and confidence in, the veracity of the Book. This confidence quite evidently was not confined to the general message, the broad statements, but extended to the very minutæ of the syntax in which they are formulated. But there was much more than that! The fruits which such an approach yielded were truly astounding. Here was marrow and fatness. This key unlocked spiritual riches undreamed of. Indeed, the unaccustomed mind and the undernourished heart began to fail at such abundance. My first postulate was being marvellously fulfilled.

There was also an additional bonus which surprised me, although it should have been anticipated. Here was not simply truth, but an integrated, comprehensive system of truth—a true universal, watertight in itself, but more than this. The whole of life and history was embraced and given meaning with an ease and naturalness which at once commended it not simply as *a* universal, but *the* universal. Life, history, God, man, all made sense, were shown to be interrelated, purposeful, progressive.

The fulfilment of my second postulate did not tarry long. Out of the wealth of revealed truth, the very being and persons of the Godhead

emerged with new stature and in dazzling glory. Simultaneously and proportionally the apparent stature and glory of man diminished to reality and to what was bearable. Bearable? The most insufferable imposition is a "god", manifestly hollow, incompetent and essentially capricious. Here then was displayed the one true God, needing neither verification nor authentication by the attention and response of man. With the growth of the transcendence and glory of God, in my wondering heart grew equally His immanence and grace. To love God, "with reverence and godly fear", issued in joy and peace in believing.

And what of the practical outcome and effects? They were profound and radical. The whole of the substance and practice of received evangelicalism became exposed to re-evaluation, and I, myself, to re-orientation. During the next 20 years, filled by a busy professional life and extensive involvement in Christian service, every aspect of the "Christian life" became subject to scrutiny and challenge; more often than not exposed as superficial and inadequate. Inwardly, the study of Scripture, rather than its mere reading, became for the first time worthy and worthwhile. Outwardly, a most interesting change took place. Thus far my entire sphere of service (and experience) had lain outside the precincts of the local church. I had been involved in all kinds of movements and ancillary agencies supposedly to aid the church—Bible classes, rallies, conventions, youth evangelism and so on. Questioning methods led to questioning validity. I moved from the realm of activity and expediency, to principle and doctrine. In contra-distinction to the prevailing climate of evangelical practice, the writings of the reformers, with their faithful, meticulous exposition of Scripture, brought me face to face with the absolute and exclusive centrality of the local church in the purposes of God. At this precise point the Lord of the Church confirmed to me what I had long felt the stirrings of but had been quite unfitted for—His call to the Christian ministry.

The general call to the ministry soon particularised in a call to a largish congregation, which I was privileged to serve for five years. It was a congregation with background identical to my own—evangelical, in so far as they were certain of the doctrine of justification by faith; Bible-loving, in so far as they believed it "from cover to cover"; evangelistic, in so far as they arranged from time to time special efforts to attract the lost to Christ; and a church, in so far as they laid great emphasis upon "fellowship". The depth of the wisdom of God to join a pastor with such a background to a congregation in such a position, can only be wondered and marvelled at.

The effects of an expository ministry were not long delayed. A general quickening of interest; an amazement at the importance of Scripture in its words and sentences as well as its chapters and books; a congregation enlarging and manifesting increasing spiritual life. This initial phase, however, developed into a second, which began to discriminate between

the members. As in my own life belief and practice had been challenged and reformed, the same issues now confronted the church. The truth could not remain in the realm of the academic, but demanded application. Application entailed disturbance of established positions, alterations in long accepted and defended viewpoints, doing old things in new ways, and beginning some new things inimical to self-complacency, having especial regard to the critical days we live in.

The increasing realisation of this latter fact by many in the church, coupled with an awareness of the failure of traditional evangelicalism to cope with the situation—as clearly seen in the dwindling congregations—and the re-discovered solidity and strength of the reformed position, divided the congregation. Broadly speaking the older section of the membership was unable, or unwilling, to change beyond a certain point, and increasingly resisted the shift in position by reasserting the traditional evangelicalism. Concurrently, the younger element within the membership, finding that reformed teaching provided the necessary stability at school and university, and in the swirling flux of a progressively and aggressively secular, a-moral society, embraced it and fashioned their thinking and pattern of life accordingly.

The third stage was even less anticipated than the second. My own personal experience, and the experience of many of my friends, had been a glad and joyful response to greater truth. Some lessons were harder to learn than others; some habits of thought proved more ingrained than others. But all yielded eventually to the influence of truth in the Word. Here one was confronted with Christian people who plainly said: “So far and no further”. When faced with the choice between the safety of established tradition and established truth, they chose the former as their refuge.

Inevitably, these matters affected the life of the church at every point, and in all respects—in its worship; the means of evangelism; church government and constitution; the basis of belief; the preaching of the gospel, indeed, the very definition of the gospel, as being either the mere a, b, c, of conversion or the whole counsel of God. Fearful of eventually causing a rift within the church I felt obliged to tender my resignation in depths of sorrow, and considerable confusion. Was this the purpose of the Word of God?

Unknown to me, and in my absence, while I was seeking the Lord’s mind as to another church, it became evident to the congregation that “two cannot walk together except they be agreed”. In order to avoid controversy and disaffection, in order to allow both positions their full due and unhampered expression, those holding reformed views withdrew from the government, and later from the membership, of the church. Being of sufficient number, and having found no spiritual home amongst other churches, they constituted themselves a new congregation. The

subsequent history is one of joy and peace in believing. In the absence of any guidance to go elsewhere I gladly accepted an invitation to *continue* my pastorate with them.

Within the first year the congregation has more than doubled. We are shortly hoping to acquire our own building. The presence of the Spirit is evidenced in mutual love, and the conversion of souls, and an increasing desire and delight in godly conduct in the midst of this evil generation. We have not been delivered from problems. But they are now problems of living, no longer of life. How reassuring, therefore, in these circumstances is the veracity of the Word of God to instruct and guide us, and the sovereignty of God to protect and prosper us.

Editorial

TERENCE ALDRIDGE HAS SET THE PACE FOR THE SECOND ISSUE OF *Reformation Today*. He has directed our attention to two main issues: faith in the Bible and the sovereignty of God. It is lack of faith in the Scriptures that lies at the root of compromise which prevails among many Christians on the important question of evolution. In the article that follows, Dr. Milner shows us what is involved if we weaken our position on creation.

Secession is a recurring theme in this issue. This was not intentional. We are concerned to share the experience of men who are returning to the centre stream of true Calvinism (as opposed to hyper-Calvinism or Arminianism) shown in the diagram featured in the first issue. Secession is surely a last resort unless one is involved in outright apostasy. Circumstances vary so much that it is difficult to lay down rules and ultimately it must be a matter of individual conscience. We have to reckon with the fact that the Lord Himself rules the churches and if they will not conform to Scripture, if they refuse to be a salt and a light, or refuse to face their duty to evangelise, He may well intervene in judgment (Rev. ch. 2 and 3). It is not secession that needs to be stressed but rather the positive aspect of the opportunity to build up a local church on a solid foundation, and this is the emphasis which we seek to encourage.

A Series of Articles on Reformation

It is hoped in future issues to include a series of studies covering the theme of Reformation. The idea came from Jim van Zyl who suggests

that there is a broad scope for application—reformation in church discipline, government, worship, Sunday school work, evangelism, and so on. An article on reformation as it pertains to the home was under preparation for this issue when we were suddenly engulfed in the controversy over sex-education for 8- and 9-years-olds in primary schools. We apologize to those who were expecting this article. The pen had to be turned instead to expose the new, dangerous and appalling development of premature visually-aided sex-education in classrooms. Information on the subject which is vexing many parents in the country is available on request. Geoffrey Thomas of Aberystwyth has helped us with exposition upon which we have developed our own approach. Dr. Eickhoff's memorandum has been duplicated and is available. Dr. Eickhoff is a psychiatrist who deals with the subject from a secular standpoint documenting serious damage done to young children who have been confronted prematurely with sex. We have scrutinized the B.B.C. proposals and find that they will easily deceive gullible, shallow people. The reasons put forward for the programmes are utterly fallacious. Indeed, in the light of Scripture the whole thing is immoral and anti-Christian.

For the first time in our history parents are being deprived of their inviolable right to instruct their own children in a matter which is private and which belongs essentially to the home, marriage and morality.

Letters have appeared in the Press complaining about the degraded standards of our mass-media but without any apparent effect. The lack of leadership both in secular and religious life is to be deplored and we should continue to pray that the Lord may yet show His mercy by raising up Christian leaders.

Expressions of gratitude

Warm appreciation is expressed to those who have written encouraging letters from different parts of the world. Gifts have come from places as wide apart as Swaziland and Dublin. We have just been able to pay our way. The small team of voluntary workers has been hard put to it to keep up with work. As a local church we have been enriched through fellowship with others of like mind. For instance, a letter from Cornwall describes the growth of a Reformed Baptist church from very small beginnings to a membership of 70 within the space of two or three years. It is truly heartening to hear of this and other instances of the Lord's work.

Miss Pyner has written to ask that her gratitude be expressed for the gifts received on her retirement after 40 years as secretary to *The Christian's Pathway* magazine. Miss Pyner's work has been extraordinary and we are very thankful to her.

The Carey Conference

It is now almost certain that the theme for the next Conference booked at Nottingham, July 5-8, 1971, will be "the local church". In regard to

this subject, Stuart Fowler, who strengthens our hands by joining as Associate Editor in Australia, declares in one of his letters:

"I most heartily agree with you on the importance of a ministry based in the local church. This to me is a scriptural imperative and, however much useful work may have been done over the past century or so by those who have abandoned this principle for non-church based activities, I am persuaded that the long term effect has been to the detriment of the gospel. I am sure that much of the present weakness of the church today, which so many bewail, is directly due to the activities of well-meaning, but misguided evangelicals who, instead of setting about the reformation of the church, have simply abandoned the church to its fate while they have set upon a ministry outside the church.

"The great need, as I see it, is for men willing to tackle seriously the task of the reformation of the church, and not merely to espouse the 'five points', as the basis of personal belief or of personal ministry. This work of reformation will entail either the reformation of existing congregations so that they bear a decided and unequivocal testimony for the Reformed faith and against all apostasy, or, where this is not possible, the formation of new congregations that are faithful."

Australia

In issue one of *Reformation Today* we mentioned the possibility of uniting with Stuart Fowler of Australia by way of producing what he called a "Pacific Edition". However, after a lengthy correspondence we came to see that the difficulties of such an operation are formidable and it is most desirable that Australia and the surrounding countries should have a Reformed Baptist magazine of their own. In this we are in full sympathy and full support of Stuart Fowler and we have agreed that we will freely exchange each other's material. Any support for this venture in Australia will be welcome and the address is 87 Atkinson Street, Templestowe, Victoria 3106.

Pastor Fowler wishes to stress that the project will be launched by the local church, namely The Baptist Reformed Church, Macleod, Victoria.

Australian readers wishing to subscribe to this magazine, *Reformation Today*, should send their subscriptions to Mr. Ray Levick, 25 Amoroo Avenue, Mt. Colah, N.S.W. 2079.

Should the doubt arise in some minds about multiplying magazines we would remind our readers that at the time of the Reformation there was a prolific output in respect of literature. The truth will be proclaimed from pens as well as pulpits. In any case, as there is a limit to the size of a local church, so also there is a limit to the real effectiveness of any magazine which really grapples with reformation for the simple reason that as one loses the personal contact and personal touch the magazine loses its power. All God's dealings with us are personal dealings and

it is doubtful whether there is any virtue in sheer numbers or mass as such. The idea that there should be just one magazine for everybody is just as bad as saying we should have one library of tape recordings of the best preacher, which would mean that all the others could retire! Let us never lose sight of the personal, living aspect of Christianity.

Mr. David Evans

Friends in England and Australia will be grieved to hear of the home-call of Mr. David Evans on May 2. Mr. Evans had recently returned from Australia where he visited his relatives. Despite the weight restrictions of air travel he took 23 copies of the first issue with him to give away to friends. Mr. Evans was a tireless visitor to old people's homes and his ministry will be sorely missed. His family have been a wonderful blessing to the church at Cuckfield and our deepest sympathy is extended to them all, particularly Mrs. Evans. Bunyan, Flavel and Owen were among Mr. Evans' favourite authors. He loved the faith of our fathers and we wish to remember him by serving the cause well which he loved.

Hyper-Calvinism

When we speak of our fathers we refer to the faith and practice of the Reformers and Puritans, Bunyan, Whitefield, Edwards, Carey, Spurgeon and the men of the centre stream shown in the diagram of issue one of *Reformation Today*. To some, however, any expression of the Reformed faith evokes the cry "Hyper!" But we should remember the ninth commandment—"Thou shalt not bear false witness". It is palpably false and unjust to label people "hyper" who are not so at all. The essence of hyper-Calvinism is declared in the articles around which Bernard Honeysett has woven his theme. The spirit of hyper-Calvinism is that which fetters the free invitations of the Gospel and which neglects the work of evangelism.

It needs to be stressed that very little hyper-Calvinism remains today (and in some overseas countries it is non-existent). The "Christian" world is mostly Liberal and Arminian. The claim could be substantiated that the evangelical world is 90 per cent. Arminian which is one of the main reasons why so much activity has failed to produce lasting impact or check the rising tide of anarchy and immorality.

Reformation has been going on among Strict Baptists and "The Ill-fated Articles" by Bernard Honeysett is designed not only to define hyper-Calvinism so we know precisely what it is, but also to encourage a return to the true position. Can we imagine the fathers mentioned above having anything to do with the ill-fated articles? It ought to be very strongly stressed that most Strict Baptist churches do not have these articles and some of them provide a fine example of evangelistic enterprise.

The Historical Chart of Issue 1

Friends are thanked for their comments and corrections to the chart. One minister from Holland was not a little displeased that Bunyan

should be omitted. This was an obvious oversight and a letter of apology was despatched immediately. Happily there is a description of Bunyan in the text. Gadsby's date of death is 40 years too late. Any diagram of this kind has great advantages but also the disadvantage that you cannot adequately show the exceptions to the main streams. For instance, the Suffolk Strict and Particular Baptists (a strong group numerically going right back to the 17th century) neither denied the free "offers" of the Gospel nor rejected the moral law as the believer's rule of life. Today, however, some of these Suffolk churches are more Arminian than they are Reformed.

The strength of the particular Baptist stream can be seen in that in 1878 the General Baptists reported 179 churches, 23,959 members and 37,348 Sunday school scholars. The Calvinistic or Particular Baptists reported in the same year 2,408 churches, 252,389 members and 361,969 Sunday scholars. The change that has come about since that time is almost unbelievable.

George Whitefield Bicentenary

Two pages are included in this issue advertising a meeting in our local area. This material has been compiled with the non-believing population in view and could be used for this purpose by our readers. In other words, we are using the occasion for evangelistic outreach. This certainly is in conformity to the Great Commission "to go to every creature" (every house in a wide area will receive a four-page leaflet) and it also befits the memory of Whitefield who experienced revival as he went to the masses. We believe that God gives the ability to pray for revival when we are in contact with a living situation. Paul was moved in spirit when he saw the whole city of Athens given over to idolatry. The fishermen made their big haul at the Lord's direction after they had toiled all night. If they had been in bed they would have caught nothing. We do not believe in so reacting against shallow activism that we have no activity at all. Indeed, while wholeheartedly believing in true revival sent from a sovereign God we continue in the meantime not only to pray for such a revival but "to deal our bread to the hungry", Isaiah 58:7, that "our light might rise in obscurity", and that "we might be like a watered garden, and like a spring of water, whose waters fail not". There is a fine balance between study, prayer, pastoral visitation and the activity of making known the Gospel. All aspects are vital and we neglect one in favour of another at our peril. The Grammar School can seat above 600 being the largest available hall in the area to our knowledge. The meeting is to take place at 8 p.m., July 4, 1970. Dr. Martyn Lloyd-Jones is to be the speaker.

Freedom of Expression

In a magazine with the title *Reformation Today* we can expect strong statements and vigorous expression of views. It should not be implied

that the associate editors agree about all the details and it is clearly understood that if we are to make progress we must allow freedom. Differences of interpretation there will be but we insist that contributors should have experienced the humbling work of the Holy Spirit in their hearts to that point where they revere not only the sovereignty of God but also respect the Scriptures as truly inspired. In this connection I asked a friend in close touch with the scene at home and abroad to tell me frankly why people complain about rotten preachers. He sat down at the typewriter and a few minutes later produced a summary of what he had been thinking for a long time. Since we expect others to be self-critical we preachers should be ready for self-examination ourselves.

To begin with we should not assume that preachers are Reformed. Unless a man preaches explicit truth and pronounces clearly defined doctrine he surely cannot be in this category. Many who think they are, are really "blessed thought" preachers. The following reasons may account for the ineffectiveness of some Reformed preachers.

1. Some of them are not really called, in that they have relied on a subjective inner call, but their gifts have never been recognised by the local church for the simple reason that they do not have the gifts to recognise.
2. The great help many of the preachers have derived from old literature has led them to believe that old language and diction will call down the blessing from on high. The old Gospel, yes! Old language, no!
3. Many people are slightly eccentric in appearance and delivery. They should learn from the children of this world and subject themselves to ruthless criticism from friend and foe. They should crucify the secret hope that they will be told how much their hearers enjoyed the message and seek realistic assessment of their efficiency.
4. The itinerant habit of many preachers today deludes them into thinking that their dozen carefully selected sermons represent a good grasp of Biblical theology.
5. The lack of follow-up to preaching in the normal church set-up means that the hearers may never really understand the sermon but the preacher does not know this. Mid-week discussion meetings on the previous Sunday sermons would not only make people listen more carefully but help the preacher gauge the absorption of the message.

Baptists in Europe

David Kingdon is to be one of four speakers at the F.E.B.E. (Fellowship of Evangelical Churches in Europe) Conference at Mulhouse on September 2 and 3. Details are available from Pastor P. H. Crees, The Manse, Cransford, Woodbridge, Suffolk, IP1 39NZ. E. Huser, G. Appere and Frank Ellis are the other speakers.



Proclamation of the evolutionary hypothesis as though it were proven fact is pressed daily upon us through the mass-media. Our children are confronted constantly with it at school. It is rare to find evangelical students who have not weakened in the matter. Many Christians regarded as leaders have compromised and pressure for others to do likewise seems to be increasing. Dr. Jack Milner's clear statement should help many to see what is at stake and win back lost ground.

Evolution and the Bible — Can We Believe Both?

THERE ARE TWO WAYS OF APPROACHING THE PROBLEM OF THE CONFLICT between the Bible and evolution. One is to show the inadequacies of evolutionary theory and to refute it entirely on its own terms. The other approach is to start with the Scriptures themselves and demonstrate the nature of the conflict. I believe the first method has its value, for the theory of evolution is riddled with logical fallacies and these need to be exposed. At the same time it has its dangers for the evangelical Christian; for if he is able to prove what is wrong with the theory in this way and then rejects it, he has done so primarily using his own reason. He has not rejected the theory for the all-important reason that it contradicts the Bible and, as a result, it is not immediately clear that he is acting in submission to the Word of God.

I propose to adopt the second approach in order to bring the problem right home to the consciences of those who profess to be Christians yet insist that it is possible to believe both the Bible and evolution at one and the same time. There are many such people around—I was one myself—and it is my intention to challenge the ideas of those who think this way. I hope that what follows will help to clarify the subject in such a way that there will be no doubt as to what we ought to believe.

Perhaps I ought at the outset to emphasise that I believe that the early chapters of Genesis are literally true. I do so because I am a Christian. I have been converted to Christ by the work of the Holy Spirit in my heart and I know that all the knowledge I possess of my salvation is revealed to me in the Bible. The book of Genesis is part of this Bible. Its language is that of history. The record of the creation is presented as an historical narrative and wherever it is referred to throughout the entire Bible it is understood as being literally true. There is no doubt that Christ and His apostles took it in this way. For these reasons I do also.

First I intend to examine the points at which evolution and the Bible conflict. Then I will outline the reasons why there should be such a conflict and, finally, I will indicate some of the pitfalls open to those who try to combine Scripture teaching and the theory.

1. The Fact of the Conflict between the Bible and Evolution

It is not clear to many people that there is a radical conflict between the two. Atheists are often clear-sighted enough to discern it—that is why they reject the Bible (or, at least, it is *one* of the reasons). Christians, on the other hand, obviously want to retain the Scriptures but, being afraid of the theory of evolution and the loud claims made for it, they attempt to reinterpret what they say. It has never occurred to many sincere people that the early chapters of Genesis could possibly be taken literally. They have always been told that they are symbolical, or something of that nature, and have never troubled to find out for themselves. So, in their view, there is no conflict whatsoever. Well, let us look at the history of Gen. 1-11 in outline:—

(a) The first and most important point is that God created the heaven and the earth. This act of creation was instantaneous, for the Psalmist says that “God spake and it was done”. As God uttered His command the world sprang into being. God used no means at all. He spoke the world into existence. This occurred on the first day and, subsequent to this, there were a number of other commands of God whereby He formed and embellished the earth to make it a fit dwelling place for man—the peak of the creation.

At the commencement of the seventh day the world was perfect and complete. That the days are to be understood in the ordinary sense of the word is clear from the Fourth Commandment in Exodus 20.

(b) In the detailed description of some of the events of the sixth day in Gen. 2 we read that God brought the animals before Adam to be named by him and that none of them was a fit companion for him. God created a companion for Adam fashioned around a bone from his side. Eve was his wife and his helper and Adam said, “This is now bone of my bones and flesh of my flesh. She shall be called Woman, because she was taken out of Man.” Adam and Eve were created in God’s image. This is not said of the animals and so we see there is a definite discontinuity between man and all the other creatures.

(c) In Genesis 3 we have the record of the temptation and sin of Adam and Eve. We are told that they were upright, God had pleasure in them, but they disobeyed God’s commandment and fell from their state of perfection. We can see clearly enough from the following chapters that the whole of Adam’s posterity was corrupted as a result of this first sin, but in addition we find that the whole creation was cursed because of man. The apostle Paul says of this curse that “the *whole* creation groaneth and travaileth in pain together until now”.

In other words, the Bible teaches that sin entered a perfect creation and in its wake followed a host of its evil effects:—death, pain, disease, etc. Also these evil effects involve other creatures which are not, in themselves, capable of sinning or not sinning since they are not moral. The worst effect of all was that man was banished from the presence of God.

(d) The sin of Adam was not isolated. The following chapters of Genesis make dismal reading. Murder was committed in the first generation and after a few generations we read that the earth was filled with violence. Men lived about 900 years and they used those years to corrupt themselves and live in rebellion against their Creator. God determined to destroy the world by the Flood and we read of this great upheaval in chapters 6-8. In His grace God determined to save righteous Noah and his family by commanding him to build the Ark. Noah, his sons and their wives were the only survivors. From the language used and from the size of the Ark (it was one and a half football pitches long) we must conclude that the Flood devastated the whole globe. Not only are we all descendants of Adam, but also we are Noah's descendants.

(e) After the Flood we find that God gave specific commands to Noah concerning the preservation of human life. I am here referring to Genesis 9:6:—"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." If we remember that the earth was filled with violence before the Flood then we see here that God starts to restrain sin. This suggests to me the commencement of the power of the state to punish crime; for the command was, in effect, given to the whole human race when it was given to Noah. Bearing in mind also the teaching of Romans 13 we can see in these chapters after the Flood narrative a restraint being put on human sin. The state is, therefore, an instrument to prevent the gross outworking of corruption. It would not have been necessary in this way if sin had not entered and the point I wish to make here is that the state and its power are non-redemptive. They do not make men any better. Incidentally, even evil states restrain sin. Without them there would be chaos.

(f) In the days of Peleg the earth was divided and we are told of this division in some detail in Chapter 11. Up until that time, all men spoke the same language but, after the judgment at Babel, we see that man is divided into nations according to language. God had commanded men, through Noah, to repopulate the devastated earth. Yet, in spite of this, these men at Babel wanted to make a name for themselves and they started to build this great fortress which was to be for them a sign of security. They did it "lest they should be scattered". God confounded their efforts by causing them to speak different languages so that they could not understand one another. The result was inevitable; they were scattered over the face of the earth and so fulfilled God's command in spite of themselves.

In Genesis 1-11 we have the depressing record of the descent of mankind from its original righteousness in Adam. As we read these chapters we notice a number of irreversible downward steps. Mankind is proved here to be corrupt—even the judgment of the Flood could not make him any better. This part of the Bible is essential for it sets the stage for God's redemption of sinners which begins to unfold from the call of Abraham onwards. But *without* these early chapters the world would be a mystery to us. They are the key to help us to understand why we are here and why we are as we are. They show to us clearly the reason why we look around us and within us and see so much beauty and majesty which has somehow *gone wrong*. From Genesis 12 onwards the world is, in all *essentials*, no different from what it is now.

This, in outline, is what the Bible tells us about our beginnings. The theory of evolution contradicts this at every point. For example:—

(a) In the theory of evolution, processes are thought of as being creative. Instead of a perfect creation brought into being by the Word of God and then being governed by His providential processes, we have the idea that the very processes which continue the creation have brought the world as we know it into being. Not only this but the processes which the Bible attributes to the entrance of sin are supposed to have brought about present conditions. Man and the animals are thought to have evolved from lower forms by improving themselves as a reaction to a hostile environment. The general hardness of life which, in the Bible, is a result of sin is seen, by evolutionists, to be a creative process gained by chance. So, in the Bible, God creates by an *act*; in evolution *chance* creates by a process.

(b) In addition to this, these creative processes are supposed to have taken vast periods of time. God created all things in the space of six days. Evolutionists obtain these great ages by their interpretation of the origin of the rocks and fossils and by making various assumptions about the radioactivity in rocks. But, however they arrive at their millions of years, the conflict with the Bible is too plain for me to have to labour the point.

(c) A third contradiction between the Bible and evolution concerns man's relationship to the animals. The Bible says there is a discontinuity but evolutionists deny this. Man is descended from the animals and is related to them. He can, therefore, only be an intelligent animal—certainly not God's image-bearer. Some evolutionists say we descended from the apes—others say that apes and men descended from some more distant ancestor. The result is the same in either case—the discontinuity between Man and the animals is denied. Indeed, even the difference between living and non-living matter is obscured for there are many who believe that life arose by chance out of non-living material. To say this

is to fly in the face of reason. Has anyone ever *seen* anything complicated produced out of something simple just by chance?

This denial of the difference between man and the animals also leads, of course, to a denial of the fall of man. How can a creature which has just emerged from being some sort of ape possibly fall? All that such a creature can do is to progress and leave behind him the traces of his animal ancestry. How could "sin" apply to a product of a blind evolutionary process? The Bible teaches that man was made upright but fell into his present wretched condition and this just cannot be reconciled with any idea of progress or evolution. The result of evolutionary thinking can be seen all around us. A criminal is not a wicked man. Marriage is not ordained by God. It is a mere convenience invented by man—adultery is certainly not a sin. The animals don't marry so why should we? In certain branches of medicine the practice is to try to get rid of guilt complexes, etc., the presupposition being that men cannot be guilty so why should they feel it? This is perfectly logical if evolution is true, but is a denial of what the Bible says. In the Bible, man is responsible for his condition. His deeds are regarded as sinful. He will have to answer to God for them, for we have already seen how all his sins are due to his fall from his original righteousness by Adam's act of rebellion.

(d) Fourthly, death is thought of as being inherrent in creation. In the evolutionary view of the world death has always existed—along with pain, disease, etc. As I have already stated, the very thing which came as a punishment of sin is regarded generally as a natural part of existence. Death is regarded as normal. The Bible views it as abnormal and something which will ultimately be taken away from Christians. The apostle Paul declares that death is the last enemy to be destroyed. Death entered at the Fall of Adam as we have seen and so a Christian, if he is consistent, must place any evidence he sees of death, disease, etc., after Adam sinned. As an example to illustrate the nature of this particular contradiction let us consider the fossils we find in the rocks. These fossils are the remains of creatures and, upon examination, many bear evidences of the "bondage of corruption". Because of this, a Christian should deduce that somehow or other the fossils were formed after man sinned. In the theory of evolution these fossils are supposed, in many cases, to be the remains of creatures which evolved, lived and became extinct millions of years before man ever came on to the scene. This conclusion could never have been reached without assuming that death is perfectly normal. An evolutionist, therefore, might fear death as rather a nuisance but he will not regard it as the penalty for sin and the occasion for appearing before his Judge. He will tend to regard himself as simply ceasing to exist—just like a dog. It is just as well that all men have the remains of a witness within themselves so that they cannot think in this way without deliberately blinding themselves first.

(e) Finally, the state is often thought of as being the agent by which man perfects himself and aids his own evolution. In the Bible it is seen as something negative—necessary because of sin. To many evolutionists civil government is the instrument to bring about man's perfection. If you doubt this—just listen carefully for remarks about social engineering and all that sort of thing.

Also the origin of languages is explained according to evolution and is certainly not regarded as a reminder of man's disobedience.

I hope it is now clear that there is a head-on conflict between the Bible and the theory of evolution. As I said before, this contradiction will not bother an atheist unduly but it should be a source of concern for one who professes to be a Christian.

2. The Reason for the Conflict between the Bible and Evolution

It is all very well for me to say that there is a head-on contradiction but this, in itself, is not particularly helpful. There must be a reason for the collision. Either the Bible is not true or, somehow or other, science has gone astray in advocating the theory of evolution. Obviously, from what I have already said, I do not in any sense regard the Bible as being in error. Also, I cannot agree with those who say that *both* evolution and the Bible are true since this amounts to saying North is South or black is white. What I do believe is that science has gone astray. My reasons for thinking so will become apparent if we retrace our steps a little and reconsider the biblical doctrine of creation. From this we can obtain some clear guidelines for scientific thinking. We will be able to see what we should be able to expect from a proper use of the scientific method and what we ought not to expect. I am *not* saying that we will find out all we want to know from the Bible and that will make scientific experiments unnecessary. This is obviously not true—we would never have had motor cars without experiments first. What I *am* saying is that the Bible gives us certain principles which, if we are true to them, will prove very fruitful. The early scientists acted according to these principles, perhaps unconsciously, and, as a result, science progressed rapidly. Unfortunately men became intoxicated by the success and have fallen into the trap of thinking that science can explain *everything* and that the scientific method is universally applicable.

(a) First of all, then, let me repeat what I said earlier that creation is an instantaneous act of God. There is a complete discontinuity between the idea of creation and process. We are all prone to confuse the two—we may even be doing so unconsciously when we say that God made the world in six days. If, by this, we mean that God chose to make a perfect world by a series of creative acts spread over a period of six days, that is correct. If, on the other hand, we unconsciously mean that it *took* God six days to make the world in the sense that it *takes* a builder three

months to build a house, then we are in error. A builder *needs* the time, he has to use a process. God didn't need the time since He is the creator and creating is different from building.

By processes, I mean the order of things as they are now. Men and animals are born and then mature—they grow, and growing is a process which is part of this present order. If we think biblically we cannot consider processes as creative—they are simply the means God uses to preserve and continue what He made.

I think we will see this discontinuity clearly enough if we consider some of the events of the Creation week and see how they are totally different from things as we now see them.

(i) Firstly we read that light and the alternations of day and night existed before God created the sun, moon and stars on the fourth day. Now we only know of day and night from the relative motions of the earth, sun and moon. All our light comes from the sun, moon and stars. When we look at the vastness of the heavens we would never have known that the earth was made first *unless we had been told*. Left to ourselves we would automatically tend to think that somehow or other this planet was derived from the sun since it now moves round it.

(ii) Secondly we read that the plants were created before the sun. Yet now, under present processes, we know that vegetation is dependent on the sun for light and heat. Again we would never have guessed that the shrubs and trees were here first. Since plants are now so obviously dependent on the sun then we would tend to guess that this has something to do with their origin—*unless we were told otherwise*. Our present knowledge of vegetable life gives no clue as to its origin.

(iii) Then thirdly we must remember that Adam and Eve were fully grown as they came from the hand of God. They had no parents. In contrast we can all give some account of our parentage. Adam and Eve were created mature. But it is God's purpose that in His established and completed creation men and women must be born and then grow to maturity.

So we see that the present order of things gives no clues as to the origin of things. It is impossible to reason back from things as we see them now and deduce how they were created. We can only know this by revelation. In other words *we must be told*.

(b) Let me now draw from this the guidelines for scientific study which I mentioned.

(i) First of all, original creation as such is not a proper subject for study. It can only be revealed. All we can study are the laws by which God controls and preserves the world as it is now. So the *most* we can expect from science is a knowledge of how God controls the physical world.

We do not even get *this* in practice because theories about the nature of things are always having to be modified or even completely rejected. It is not generally realised how little true and lasting knowledge we obtain from science. We can do some wonderful things using what God has created but, ultimately, we are in the dark about the nature of the matter we use.

(ii) Secondly, we cannot even use our knowledge of the present order of things to probe into the past at all with any degree of certainty. To mention the fossils again, I think it is clear that they are the remains of dead creatures—we can learn *that* much from our knowledge of the present but unless someone from the past tells us how they were formed or, at least gives us a good clue, we can only make guesses for we do not see living creatures being buried in vast quantities of sediment at present. Consider another example, suppose man *is* able to produce living tissue in the laboratory, what does this prove about the origin of things? It only shows that man can repeat, rather clumsily after many years work, what God created in an instant at the beginning. To suggest that it would show how life originated by chance would be preposterous, yet this suggestion will be made if ever the experiment is successful. The Bible indicates that the past history of the earth has been far from regular. Since the creation there has been a curse put on the earth and the world has been devastated by the Flood. Neither of these could be described as fitting in with the uniformity of nature and so they could not be fully accounted for by applying the valid scientific principle that *present* processes are uniform. If a geologist, for example, did act in full accord with true principles and shook himself free from evolutionary ideas he would have to admit, as he studied the rocks, that strange things had happened in the past which are not happening now, but that would be as far as the scientific method could take him.

So then, I suppose that the principles for science we would deduce from Scripture are:—

- (a) Original creation, as such, is not a proper subject for scientific study.
- (b) Science is concerned with present processes only and cannot probe into the past or the future with any degree of certainty.

Notice that I am not saying we cannot know about the past *at all*, what I *am* saying is that experiments cannot tell us anything. If we want to know about last century for example we consult the archives. If we want to know about Creation only God, the one witness, can tell us. Knowledge of the past, to be certain, depends on either human or inspired testimony.

Let me illustrate what I mean by the correct use of the scientific method by two examples.

First, if you hang weights on a spring it stretches. If you measure how

much it stretches you would find that a 1 lb. weight would, say, produce a stretch of 2 inches, a 2 lb. weight 4 inches, a 3 lb. weight 6 inches and so on provided you did not overstretch the spring. From this you could deduce the law that equal weights added cause equal increases in the length of the spring. This was first discovered about 250 years ago by a man called Hooke and it is called Hooke's Law. You will notice that if I had read about this law and doubted its truth I could easily repeat his experiments and check his work. This example is a true illustration of the scientific method. A law which can be checked by experiments is involved here. If extra-careful measurements show that the law is not quite true then it is modified or even rejected. But the essence of it all is repeatability. Hooke's work can be repeated and checked—even now after 250 years. Here we have a discovery of a law (or process in creation) which always proves to be true when tested and, presumably, has always been true ever since the creation. The law could never tell us about the *origin* of springiness, however. The experiment just tells that this is the way it is.

Next, let us do a second experiment. Let us visit a city—say Birmingham—and observe what is happening very carefully. We will keep an eye on all the telephone kiosks for instance and see how many new ones are erected. Suppose there were five last year. We have performed the experiment and the result is:— Five telephone kiosks were erected in Birmingham last year. Of course, we would have, by now, information about the total number of kiosks so we could look in our notes and add up—say there are 500 altogether. Now we can make use of the result of our experiment; 500 kiosks, 5 kiosks per year. Then Birmingham must have had telephones for $500 \div 5 = 100$ years. This is obviously ridiculous. Last year's experiment can give no indication of the way in which public telephones were installed in the past for even if the kiosks are erected at five per year for the next five years the apparent regularity now cannot tell us how rapidly the telephones were introduced after their invention. In the same way, measurements of radioactivity¹ in rocks, or rate of deposition of sand on the bottom of a lake at present, or any number of such things, are utterly unable to tell us exactly what has happened in the past or how long ago for the simple reason that we have no guarantee of uniform conditions. Also to dig up a fossil proves nothing except that at some time in the past creatures were buried. What you make of it depends on what you want to make of it. The contrast between the two examples is that in the first we have a law based on experiment whereas in the second we have stepped beyond experiment into unverifiable speculation and conjecture.

¹ Radioactivity, as such, is a highly uniform and dependable process. However, in radioactive dating methods this regularity is only a part of the reasoning involved. The reason I quarrel with radioactive dating is the large amount of conjecture in the *remainder* (and often unemphasised) of the reasoning.

(c) We are now in a position to see why there is a conflict between the Bible and evolution. The conflict is not produced by science—it is incapable of producing satisfactory results in regard to the past. I believe the Bible to be true so when I find a fossil I try to fit it in to the outline of the earth's past as revealed in the Bible. Notice, I do not use my science to prove the Bible to be true—I use my Bible to guide my scientific thinking. Is this dreadful? Am I hopelessly prejudiced—even bigoted? Whatever criticism is made of *my* approach must also be made of the evolutionist's approach, because he believes what he does, not because of the evidence, but because he wants to. He prefers to believe in evolution because it is the only alternative to creation. Prominent evolutionists have admitted this. The lesser ones are rarely so honest.

The conflict arises because man automatically interprets everything he sees in such a way as to exclude God. Whether he always does so wittingly or not is beside the point—the fact is that he does so. Man must do so because he is a sinner and he is in flight from God and his own conscience. Evolution is not a science, it is a philosophy and, like all philosophies, it reflects man's nature.

Science as such is harmless—it is a study of God's creation. BUT because of its success in certain respects it has been used to give an air of authority to ideas which are solely the product of sinful man's mind. Science is utterly incompetent to give any information at all about the origin of the world or the origin of man. To expect it to do so is like expecting a dog to read a book out aloud. Evolution conflicts with the Bible principally because man is in conflict with God. The reason is a spiritual one, not an intellectual or factual one.

3. Dangers Facing a Christian Evolutionist

I hope I have been able to make it clear that there is a very deep cleavage between the biblical and evolutionary views of life and its origin and have shown something of the reason for it. However, there are many Christians who think that they can hold the two views without much danger to their spiritual lives. In this last section I wish to indicate that this is a very dangerous position.

A Christian evolutionist is bound to be weakened *doctrinally*. He is prone to fall into a number of errors. For example:—

(i) He will be inclined to have a debased view of his God. If he regards Genesis 1 as parabolic then he will have to come to terms with the fact that God looked on all that He had made and considered it as being *very good* and that the world God looked on was basically the same as it is now. This surely casts a slur on the righteousness and goodness of God. How could a God who reveals Himself as the Holy One create the world by the blind and cruel process of evolution?

(ii) A Christian evolutionist will not be very certain about the existence of Adam as a real, definite, person. I have heard such people hesitate on this very matter. Someone who is not clear whether Adam was an actual person or not is going to make very heavy weather of such passages as Romans 5 which teach the doctrine of imputation. He is going to be very hazy about Adam standing as the representative of the human race for sin and the parallel teaching about Christ being the representative of *His* people for righteousness. This means, of course, that he will ultimately be unclear about the doctrine of salvation and how it is that God forgives him his sin. He may be so unclear in his mind that he might even be resting on the wrong foundation and not, in fact, be a true Christian at all.

Also related to this is the fact that if he is not sure about Adam he will not be sure about the fact of the fall. He will, as a result, tend to underestimate the seriousness of the fall and the sinfulness of sin. He will tend not to regard either himself or others as great sinners who have offended God. He will have an inadequate view of the corruption of his own heart and this will make him tend to be more self confident and less reliant upon his Redeemer.

(iii) Thirdly, he will tend to regard the world that he lives in as normal. He will not realise as he should that it has been cursed, spoilt by sin. He will forget that it is an alien environment. If he believes in the evolutionary process then the Bible promises about the *removal* of the curse and the restoration of all things must surely puzzle him at least slightly.

These doctrinal errors are real dangers for a Christian evolutionist and they have practical consequences—one of which will be a loss of authority in the presence of unbelievers. He will not be able to testify to the truth and necessity of *all* that God has revealed. The only way he can avoid these errors and their attendant dangers is to have his Christianity and his evolution in watertight compartments in his mind; but then he becomes a split person and he just does not know where he is. If anyone reading his article thinks that he can, as a Christian, compromise in this matter, I would urge him to consider seriously the arguments that have been set before him. If he has experienced the reality of God's truth in a living experience of regeneration through the instrumentality of the Scriptures, then why is it that he is not prepared to trust God for a true history of His own creation? Why should the infallible Word of God give way to the fallible and limited scientist?

In conclusion, very briefly, I state again the title of this article "The Bible and Evolution, Can we Believe Both?" My answer is a decided "No". I trust what I have said will have been useful to some and, perhaps, a challenge to others.

Pastor Douglas Jones (see Personalia) has kindly answered questions in regard to a type of ministry which has great potential.

Radio Ministry—is it Effective?

When was your first contact with Christian radio programmes?

In the early 'fifties when I began listening to the Old Fashioned Revival Hour from Radio Luxembourg. Engaged as we were in full-time service for the Lord, my wife and I used to look forward to Thursday evenings when we would tune in to the hour's programme from 11 o'clock, enjoying the singing items and valuing the gospel preaching of Charles E. Fuller, one of the pioneers of such a ministry.

What followed this?

Not long afterwards, we were to add other programmes to our listening, including those from "The Voice of Tangier" on short wave, which later transferred to Monte Carlo. Now, as "Trans World Radio", its outreach is in 27 languages from both Monte Carlo and the island of Bonaire in the Caribbean, which latter station is one of the most powerful in the world and whose programmes I have often picked up very clearly in the early hours of the morning. Over the years, I have also listened to H.C.J.B. (Heralding Christ Jesus' Blessings) from Quito, Ecuador, and various Christian programmes from secular stations in the U.S.A.

When was your own introduction to radio?

About four years ago when, having previously put over a regular weekly pre-recorded programme on a local hospital relay system, I was approached concerning the possibility of making tapes for a series of broadcast addresses on the "Daybreak" programme for relay on Saturday mornings from Monte Carlo on short wave. This was one of fifteen minutes' duration usually including two or three singing pieces, announcements, reading, leaving time for a message of six-seven minutes' duration.

Did you feel that there was anything lacking in these productions?

As pastor of an evangelical church, accustomed to expounding the Word of God for 35-45 minutes at a service, it was no simple task to discipline myself to the preparation of a script for so limited a time. I was ever conscious of the need to use such a short period to the greatest profit and felt restricted in the extreme.

How long did this venture last?

The ministry continued till the following year. The station at Monte Carlo is rented by T.W.R. (Trans World Radio) and this, together with running costs, necessitates a charge being made to those desiring time on the air. Like other programmes before and since, "Daybreak" found that, despite generous subsidising by T.W.R., the time came when they could not continue broadcasting, but the several months of taping messages had given me an opportunity of estimating the effectiveness of radio ministry both as a listener and now as a broadcaster, too.

How effective do you think that radio broadcasts are?

There seems no doubt that letters received by some Christian programmes suggest an appreciation of them and a real hunger for the Word of God by many people, particularly in countries where liberty of Christian worship is restricted or denied. Correspondence indicates that God is often pleased to use such ministry in bringing souls to a saving knowledge of the Lord Jesus.

What would be your criticisms of these programmes in general?

One can obviously only comment at length on the English-speaking programmes, although I have little doubt that there may well be similar matters which apply

to the foreign broadcasts. A typical session of broadcasting will include a number of short programmes presented by different people who have no direct link with one another in arranging them. Such programmes give too little time for the spoken word. The six-seven minutes allotted me were never enough to tackle the task adequately.

I consider a half-hour to be the minimum needed to regularly present a suitable broadcast. While one personally enjoys good Christian music and singing, I am sure that the fifteen-minute programmes would do better to concentrate on the message. I notice that the false sects do so on the secular stations. Moreover, the type of spiritual songs used on some programmes leaves much to be desired and the kind of gospel preaching is often so Arminian as to be quite crude. Oh, how one longs to hear the wholesome gospel of God's grace more frequently!

What has been the response to offers of literature?

Reasonably good. I think it would be fair to say that.

What sort of people are they who tend to respond—they are, I presume, mainly non-Christians?

Letters came in during the months from all parts of the British Isles, but a significant thing was that they usually came from Christians, often lonely souls with little local fellowship. One man did write from prison, saying how the Lord had been dealing with him, but there were not many letters like it. One cannot, of course, assess the effectiveness of broadcasting solely from correspondence, but it seems to me that there is a very real ministry needed to such Christians as I have mentioned. Moreover, one wonders just how greatly some of the Lord's people need an expository ministry, solid teaching from the Word, that they never hear in their own churches.

But must there not be direct evangelistic preaching as well?

Yes, of course. Should commercial broadcasting ever come to the British Isles, it is my firm conviction that we should make every effort to use it to make known this glorious gospel to the multitudes lost in darkness.

What would you most like to see in future years?

It has long been my desire to see at least one hour-long radio programme with Reformed ministry going out from some station. Remembering that God has chosen the foolishness of preaching to save those who believe, we must ensure that the Word of God has central place in all our outreach by radio.

A comment on Radio and the Communist world

How much Gospel broadcasting is carried on to the Communist world? According to the *World Radio-T.V. Handbook* seven hours a day is beamed into Russia from *Trans-World Radio*, two-and-a-half hours per day from *H.C.J.B.*, and three hours a day from *F.E.B.C.* Generally speaking we might say that various parts of Russia receive about 50 hours a day of Russian Christian programmes from different sources. But we must remember that only a small percentage of the population is accessible because only fifteen million of the huge population are believed to possess short-wave radio sets. Some claim that the number of sets is much greater than this. This vital factor of owning a radio applies to China, it being unknown how many short-wave sets there are in the land of staggering numbers. It is reported that the *American Bible Society* has for some time been providing daily programmes, during which the Scriptures are read at dictation speed in Chinese. In this way listeners are able to build up handwritten Bibles. The Scriptures may now be as rare in China as they were in Europe before the advent of printing. Countries which have from two to five million suitable receiving sets and which receive almost two hours a day are Bulgaria, Hungary, Poland and Rumania. East Germany has almost six million radio sets and receives about fourteen hours a day.

Here Bernard Honeysett describes his experiences relating his story to articles of faith which have had a profound effect upon the Gospel Standard denomination. Biographical details are purposely included in order to illustrate the nature of "experimental religion".

The Ill-Fated Articles

RECENTLY THE EDITOR OF "REFORMATION TODAY" SHOWED ME correspondence relating to church rules which are being accepted in churches overseas. My heart sank to think of the opportunity which this would afford the Devil in due time. My story relates not so much to church rules as to articles of faith which have had a profound effect upon the lives of many churches and Christians for several decades. I would like to tell how I came from dairy-herd to pulpit and then relate this to the ill-fated articles which were destined to change the course of my life and transform the church complex in a town. I will then explain the origin of the articles and finally examine them to show where they deviate from Scripture.

One possible misunderstanding needs to be removed. There are some who see no point in any documents other than Scripture. They feel that the Bible is adequate without creeds, confessions, articles¹ or rules. To me such an attitude reveals a superficial mind. For one thing the very formation of the Canon of Scripture involved an elaborate formation of principles set down in print (Luke 1:1-4). Moreover every exposition or sermon is a confession involving interpretations and statements of faith. It has always been necessary to define what we mean and to test what others mean when they say they believe. A. A. Hodge in his *Confession of Faith*² defends the necessity of creeds and illustrates the role they have played in church history. My experience of articles not supported by Scripture, far from driving me from credal statements, has served to show me their importance and the necessity of making sure that they are both subservient to, and based squarely upon Scripture.

From Dairy-herd to Pulpit

I came from godly parents and my family had been farming for three generations before me, and although I had received some impressions

¹ An article of faith is a summary of one of the doctrines of Scripture. Articles of faith serve to provide definitions to be used to outline in precise terms the beliefs of a local church for use in regard to potential members and in regard to resisting possible error. For instance the scourge of Unitarianism over the centuries has compelled churches to define their Trinitarian belief from Scripture.

² Published by the Banner of Truth Trust, 15s.

from my early schooldays, it was at the age of 21 after a bitter disappointment that I really came to a saving knowledge of Christ as Saviour, and the joy and liberty of believing. My first leadings towards the ministry arose about eighteen years before I actually entered it in 1957. I was in partnership with my father and brother from before the war and our first interests in horticulture had been redirected towards the raising of pedigree dairy cattle. During these years I began to feel some leanings towards ministerial work, but I was so involved with dairy farming that the matter was put on one side. During this period I became very worldly and compromised my convictions considerably. The fascination of breeding high quality animals gripped me to the point that the herd became my idol so that I actually said I would *never* part with the farm or the herd.

The Lord has his own way of destroying the idolatry of our hearts and at this point I will illustrate what we mean when we speak of experimental religion, which may be defined as "the Lord speaking to the heart of a man from relevant Scriptures as he engages in the daily affairs of life". Towards 1956 God was speaking to me in this way. A prize cow which had already been a rich source of income to us was about to calve and the measure of my idolatry was evident to me by the inordinate interest that gripped me. The herd had come between me and my God. My mind was filled with speculation at this juncture as to whether a bull calf would be born, and having to leave the farm for a while one afternoon I visited the paddock where the cow was grazing to see if all was well. Upon return an hour or two later I was immediately aware that something was wrong and to my consternation I found that the cow had broken a leg. There was no hope for the cow which had to be destroyed. We tried to save the calf but that was lost too. In one stroke two idols lay lifeless and I felt the Lord was telling me these things must be given up and I bowed in submission to my Sovereign Lord. I would not bother my readers with these details were it not for the fact that at that moment God spoke to me in such a clear and powerful way that I was ultimately made free in my heart to leave these earthly treasures and devote my life to serving the Lord as He should direct.

I was baptised on May 31st, 1957, and soon after the minister who conducted the service (and whom I had known for many years) wrote and asked if I felt exercised about the ministry. By this time I could no longer deny a deep concern and after seeking God's confirmation I was directed by the end of the year to engage in this work. With my father's and brother's agreement the milking part of the herd was disposed of, although we still grew crops and kept sheep and grazing cattle. It was later, in autumn 1960, that we sold up everything and dissolved the partnership. In the meantime I had served as an itinerant preacher. In January 1961 I began my first pastorate in Tenterden, Kent, and remained

there until April 1967, when the ill-fated articles caused my resignation. During this time my work was not confined to Tenterden and the needs of the church there. Invitations to preach came from many parts of the country and many thousands of miles were travelled from the West Country and as far north as the Lake District.

At first my ministry was akin to much of the preaching in Gospel Standard churches, almost exclusively on "experience", but in 1964 I preached a series of sermons on the Great Commission beginning with the Matthew record, which led to a change in my ministry. Some members greatly appreciated the continuity and challenge presented by such a subject systematically handled. Others were deeply disturbed by this new emphasis and made request that I should return to the familiar work of tracing out personal experience of believers and concentrate on that.

On Whit Sunday 1966 I felt led to preach on the subject of Pentecost and believing that the subject deserved further enlargement I continued to expound from Acts the next Lord's Day. Again, difference of opinion was immediately obvious. Some could see that we had wandered from the New Testament pattern and seemed afraid of what detailed preaching on Acts could lead to. For my part I felt a deep conviction that God required faithful stewardship in the matter of uncompromising exposition. I did not propose that we could change overnight but felt that at least we should examine our ways. It is noteworthy that this was the first time that I had embarked on a series of sermons in a systematic fashion. As I preached the teaching of Acts began to conflict with some of the articles of the church. On Sunday, January 8th, 1967 in preaching on Reformation, I stressed the need to distinguish between scripture and tradition, and quoted Calvin's commentary where he declares, "If we had no other part of Scripture we have in the Acts of the Apostles everything for the the whole sum of Godliness", and contrasted this with Article 32, first part. This statement and all that it infers seemed to condemn these articles. At this point it will be well to have a look at the particular articles. As we do so, I want to confirm that the major part of this statement of faith is orthodox and typical of Calvinistic Baptist Churches throughout the country and I still adhere to it. It is in the presentation of the Gospel that I believe they are unscriptural.

We must note that the quintessence of these "added articles"—Articles 32-34 (they were not in the original)—is found in a clause in Article 26 which states, "We reject the doctrine that men in a state of nature should be exhorted to believe in, or turn to God." What follows is really an attempt to vindicate this clause which represents the very essence of hyper-Calvinism.

Article 32 (1st part). "We believe that it would be unsafe, from the brief records we have of the way in which the apostles, under the immediate direction of the Lord, addressed their hearers in certain special cases and circumstances, to derive

absolute and universal rules for ministerial addresses in the present day under widely different circumstances."

Article 32 (2nd part). "And we further believe that an assumption that others have been inspired as the Apostles were has led to the grossest errors amongst both Romanists and professed Protestants."

Article 33. "Therefore, that for ministers in the present day to address unconverted persons, or indiscriminately all in a mixed congregation, calling upon them to savingly repent, believe and receive Christ, or perform any other acts dependent upon the new creative power of the Holy Ghost, is, on the one hand, to imply creature power and on the other, to deny the doctrine of special redemption."

Article 34. "We believe that any such expressions as convey to the hearers the belief that they possess a certain power to flee to the Saviour, to close in with Christ, to receive Christ, while in an unregenerate state, so that unless they do thus close with Christ, etc., they shall perish are untrue, and must therefore, be rejected. And further we believe that we have no Scripture warrant to take the exhortations in the Old Testament intended for the Jews in national covenant with God, and apply them in a spiritual and saving sense to unregenerate men."

Not a word was mentioned to me about this sermon until at a church meeting on January 30th (three weeks later) I was accused of attacking the articles of the Church. The matter was raised under "Any other business" without prior warning and thus suddenly was thrust before the whole church. Church officers should avoid the raising of vital matters without prior preparation. But for us it was too late. I prepared a statement for all members setting out my position from Scripture in relation to these Articles asking them to prove where my statement was unscriptural. This *not one* member did! But in spite of this, and my warning that if they still intended to retain them (the church was formed in 1841 but these Articles were not adopted until 1923) there was no other honourable course open to me than to resign. When it was finally put to the vote to retain them, it was just carried according to the rules of the Church, and so in no spirit of bitterness, but rather of sorrow, I had to secede or violate my own conscience. I feared above all bringing the displeasure of my God upon me. It seemed somewhat remarkable that the two verses I was preaching from on my last Sunday, although I did not know it to be so, and had not selected, but had just arrived at them, were Acts 20:26, 27, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." I trust none could truthfully say otherwise, and this has been a consolation to me in the days which have followed.

I am writing three years after these events, and although there is a price to be paid in broken friendships, criticisms and persecutions, I do not want to dwell on that side but remember John Newton's couplet:

"His way was much rougher and darker than mine;
Did Christ my Lord suffer, and shall I repine?"

The experience of being perfectly free to preach the Gospel as taught by the Spirit and declared in the Bible is a rich reward, for which I praise my Lord.

Several members requested that I continue to minister to them which I felt constrained to do, and commenced to minister in a little hired hall from the first Sunday in May 1967. About 40 attended the first service which meant about the same number stayed behind. We had no financial means. Such was the zeal of those who came with me that the offerings were greater than they had ever been before the secession. By now the character of my ministry had changed to become expository and practical in addition to experimental which influenced the hearers and myself. Progress was encouraging and God opened the way for us in a remarkable manner. After the exercise of faith and patience, and in answer to earnest prayer for two years, at a cost of £2,600 (in addition to all the work of members) which we have been able to meet, we moved in to an ideal church building centrally situated. With this added advantage we now endeavour to evangelise the town, enjoying enlargement and blessing. The membership has doubled and we are blessed with a thriving Sunday School and a fine group of young people. Whereas formerly I did not think in terms of local evangelism and hence was more or less free to travel a great deal during the week to fulfil preaching engagements, now most of my time is taken up with the building up of the local church. While I am personally constrained by circumstances to selective visiting in evangelism I nevertheless favour the house-to-house method. Several housing estates and all parents of Sunday School children receive regularly evangelistic literature. I still preach experimentally and do not hesitate to trace out the inward spiritual experience and life of believers, but now I am very conscious of the need for a balanced ministry: sound doctrine, experience and practical application, the latter being more than ever required in an age characterised by lack of discipline.

The Origin of the Articles

How did these articles come to be formulated and enrolled in Chancery¹ as they are with no Scripture support by way of proof texts being added? We may further ask how this came about when normally Bible-believing Christians are careful to base articles of faith on Scripture? For the answer we are largely indebted to an account by the late William Wileman (who was sub-editor of the "Gospel Standard" magazine from October 21st, 1874 to June 1881) published in the "Christian's Pathway" magazine November 1921. He was thus intimately concerned with the whole matter.

The articles were formulated and passed by Committee in 1878, the brief facts being as follows. In October 1877 Mr. Joseph Hatton of Redhill produced a thesis in four parts which was submitted to the Committee.

¹ By Chancery is meant that the articles have been incorporated into the Trust Deeds of churches by legal procedures and are hence binding by law.

This was laid aside for further consideration. Mr. Hazlerigg of Leicester especially disapproved of it as being *calculated and intended* to fetter God's servants in their preaching. This Article was laid before the Annual General Meeting of the "Gospel Standard" Societies in April 1878 and raised a violent storm. Hazlerigg and Hemington (both godly ministers) opposed the articles on principle, as unnecessary, and calculated to limit the sovereignty of the Holy Spirit in His servants. It was finally agreed that the matter be referred to a committee of nine, who met on May 2nd 1878, and consisted of Gadsby, Hatton, Hinton, Hazlerigg, Hemington, Knight, Mockford, Vine and Wilton. This committee sat for four hours, Hatton, Hinton and Knight took the part of Gadsby (son of the hymn-writer William Gadsby and the then owner of the "Gospel Standard" magazine), Hazlerigg, Hemington, Mockford, Vine and Wilton opposed him; four kings against five as in Genesis 14! After much discussion and contention, finally Hazlerigg rewrote the articles in a modified form, very near to their present form, which was carried, five for, four against. The next day Gadsby commissioned Wileman to prepare a new edition of these Articles of Faith and attach scriptural references to the four "Added Articles" 32-35. He records, "this took me about three weeks, but when I came to Articles 32-34 I hesitated and left them blank, these I sent to each of the nine men, with a note to each stating that as Article 32 was unscriptural and 33 and 34 were unnecessary I had left them without scriptural references;" he continues, "to my *intense surprise* not one of the nine suggested any Scriptural confirmation"; and thus Articles 32-34 have been without any such confirmation to the present day, now over 90 years! (1970). In summing up Wileman says, "These Articles were added with the avowed intention of limiting the liberty of ministers in preaching—to deny this is idle and puerile." These additions then were most vehemently opposed by many godly men, both in private and public.

Some men have suggested we should accept these articles, because they were formulated by godly men! We do not deny they were gracious men, but the spirit of bitterness and contention in which they were formulated surely indicates they were not under the influence of the Holy Spirit when they drew them up, for the Spirit is never the author of contention and confusion.

The damage done by these Articles to the churches is very great. They have been a source of contention all through the years, and doubtless lie at the root of much declension in pulpit and pew. The present copies of these Articles and Rules contain a note with the following statement: "The Committee desire to make it quite clear that these Articles of Faith are enrolled and binding upon all the churches of the 'Gospel Standard' denomination." Thus it appears they must stand before God's Holy Word, by which they have never been supported! Does not this attitude savour of Popery?

An Examination of the Articles

If we turn back to the page where the articles are set out, we soon see that the statement in Article 26 to the effect, "we reject the doctrine that men in a state of nature should be exhorted to believe in, or turn to God" is at the root of what follows.

If we do not command all men everywhere to repent and if we do not exhort all men to believe, what do we tell them? Is it not by this means that men come to know the way of salvation? That faith and repentance are gifts of God in no way mitigates obligation. Inability can never be pleaded as an excuse. It is the duty of all men to repent and believe but this is denied by the above-stated clause. Eccles. 12:13; Acts 17:30 and 31.

Article 32 (both parts) really asserts that we should not use the book of Acts as our authority and model for Gospel preaching whereas in fact this is precisely what we are to do. If we analyse article 33 we find a confession in writing that those who believe it simply do not understand the biblical doctrine of responsibility. Man's inability to do anything spiritual in no way cancels his responsibility. The tyranny of hyper-Calvinism arises in part from an undue inclination to logic, often found in those who feel they must have a water-tight system, but who do not have the breadth of mind or the spiritual maturity to recognise the limitation of human reason when it comes to something so profound as the decrees of God. The Calvinism of the Reformers, Puritans, Revivalists and great Missionary pioneers insists on the antinomy of responsibility and inability. We must not allow ourselves to fall into Arminianism on the one side which denies inability, or hyper-Calvinism on the other which denies responsibility. The latter fetters the Gospel in a way which utterly denies the free exhortations of the New Testament to all men everywhere to repent (everyone, everywhere) Matt. 4:17; Acts 17:30, 31; Ezek. 3:17-21.

These articles are alien not only to the Scriptures and true Christianity but the antithesis of all that is best in evangelical Reformed tradition such as the preaching of Luther, Alleine and Whitefield. We need not be surprised that they have resulted in much sad decline in these churches.

Conclusions

To sum up what are the lessons for us each to learn?

1. That the *presentation* of the Gospel is of vital importance, affecting our whole outlook and witness, preaching and evangelising. If we have nothing for the unconverted we are not declaring the whole counsel of God.
2. Hyper-Calvinism is unscriptural and leads to fatalism, which is deadening to faith. The need to maintain a correct balance in our minis-

try must always be guarded. The balance between the secret will of God and His sovereignty, on the one hand, and the revealed will of God and responsibility and accountability of man on the other is consistent with true Calvinism (Deut. 29:29).

3. Our ministry, to be balanced, must be soundly expository, experimental and practical.

4. Our conscience before God is of great importance, what God has taught by His Spirit from His Word we must hold and declare. We may agree to differ on non-essentials, but not on vital truths.

5. We must be prepared to be misunderstood, "enduring hardness as good soldiers of Jesus Christ", and to endure with forbearance the spirit of bitterness which some will manifest when we oppose their erroneous beliefs.

6. While contending for the faith, Jude 3, we should, nevertheless, avoid divisions as far as possible. Only those who have experienced these things know the unhappiness involved when there is division.

7. If we are truly called to the ministry and this is confirmed by the flock to which we minister we should surely not allow error to drive us away from them especially when they are edified and built up by the ministry. As we persevere in our pastoral calling God will help us overcome all difficulties. With Him, "all things are possible".

8. The honour, glory, truth and will of God must ever be our first considerations. "What saith the Scriptures? What is the mind and will of God?" These are the questions we need to ask. Unless motivated by such considerations Moses would never have confronted Pharaoh. Other examples could be cited.

9. We need constantly to consider the day of Judgment, when an account of our stewardship will have to be given. We should never lose sight of the purpose of our ministry, which is two-fold, the conversion of sinners and the care, instruction and comfort of believers.

Let us ever remember the exhortation "Pray one for another" and the great commission of our Lord, "All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen."

①

A number of ministers in the Haywards Heath area who believe Whitefield's Gospel have organised a public meeting to commemorate the bicentenary of Whitefield's death. This is due to take place at 8 p.m., July 4th, 1970, at the Haywards Heath Grammar School, when Dr. Martyn Lloyd-Jones will speak on "The Relevance of George Whitefield today".

Who was George Whitefield?

ACKNOWLEDGED AS THE GREATEST EVER PREACHER IN THE ENGLISH language George Whitefield was born of humble origins in Gloucester in 1714. His mother kept the Bell Inn. After a grammar school education, Whitefield entered Pembroke College, Oxford. There he came into contact with the Wesleys, John and Charles. There these men were destined to be leaders of the great spiritual awakening of the 18th century. Of the three, George Whitefield was the first to be converted, and to begin open air preaching, a ministry which began to prosper to proportions unparalleled in the recorded history of Christianity.

His voice startled the nation like a trumpet blast. Gifted with eloquence and a voice of great power, beauty and range, Whitefield preached to crowds of 20,000 and more in London which was like Soho is today. Crossing the Atlantic thirteen times he led a movement both in the British Isles and America which restored true Christianity to multitudes in a generation rivalled by our own for ungodliness, permissiveness and profanity. Said John Wesley 200 years ago: "Have we read or heard of any person who called so many thousands, so many myriads of sinners to repentance? Above all, have we read or heard of anyone who has been the blessed instrument of bringing so many sinners from darkness to light, and from the power of Satan unto God?"

As at the time of Pentecost God empowered Whitefield in such a way that people really wanted to hear him preach. Without the aid of all the apparatus of advertising as we know it today the people flocked to hear him. Note this eyewitness account of an American:

"It pleased God to send Mr. Whitefield to this land like one of the apostles. Great numbers were converted to Christ. I heard of his coming to New York, then Boston and Northampton. Suddenly one morning a messenger reported that he would be preaching at 10 a.m. that day some twelve miles away at Middleton. Fearing that we would be too late, my wife and I rode as fast as we could. About three miles from the place appointed we could see a cloud of dust made by the horses and their riders, every man pressing forward in great haste. I saw no man at work all along the twelve miles and when we came to the Great River, ferry boats were running swiftly backward and forward. The land and banks looked black with people and horses.

“When I saw Mr. Whitefield mount the scaffolding, he looked almost angelical; a young, slim, slender youth, before some thousands of people, with a bold, undaunted look. He looked as if he was clothed with authority from the Great God. My hearing him preach gave me a heart wound. By God’s blessing, my old foundation was broken up, and I saw that my righteousness would not save me.”

WHITEFIELD’S GOSPEL OF 1770

GOD

God is Spirit who is personal, infinite, eternal, all-wise, all-knowing, all-powerful, unchanging, just, holy, gracious, loving and true.

SIN

The ten commandments form the moral basis for judging right and wrong. God will judge all men by this moral law—thoughts, words and deeds. Mankind is estranged from God by nature and ungodliness is the root cause of all evil in the world.

NEW BIRTH

All need to be born again. The stony heart needs to be removed and a new heart given which is an act of God Himself. Without this great change you cannot be a Christian and without it you will never see heaven.

JUSTIFICATION BY FAITH

Justification by faith is an act of God’s free grace in which He forgives all our sins and accepts us as righteous in His sight only because of our union by faith with Christ whose righteousness is imputed to us.

HEAVEN AND HELL

At the great Judgment there will be a division of the race, the righteous being separated from the non-believer. The righteous, those who believe in Christ, will inherit the new creation. The eternal punishment of hell is a reality and no one spoke of this more frequently and more clearly than Jesus Himself. “And these”, He said, “shall go away into everlasting punishment, but the righteous into life eternal” (Matthew 25:46).

THE RESULTS

Hundreds of thousands were quickened to new life by the Holy Spirit through the preaching of the Gospel during the great Revival of New Testament Christianity of the 18th century.

THE GOSPEL OF 1970

God is the ground of our being. God is love.

There is no absolute moral standard. The real trouble is environmental. People behave badly because their living conditions are poor or because of unfortunate relationships or disappointments.

All men have good in them and need stimulus to live up to their true potential. Of course, those who have fallen should be encouraged to make a new start, which is what one might call a new birth.

Men strive for God in different ways but all get there in the end. There are many paths up to the hill but they all get to the top. Therefore men of all creeds should worship together.

We cannot believe that God will literally destroy this earth and remake it, for this is to interpret the Bible literally. We cannot honestly say that this world is becoming an earthly heaven and so it is not possible to speak with authority on heaven. Certainly there is no such thing as hell. A God of love will never tolerate such a thing. Surely Jesus was speaking metaphorically. In any case, atheists will be in heaven. Archbishop Ramsey says so. Perhaps the Hindus are near the truth with their idea of “Nirvana” or the Beatles with their song “Lucy in the sky with diamonds”!

Powerless to check the rising tide of permissiveness and anarchy. Empty churches. Disillusionment. Contempt.

John Davison, our Associate Editor in Scotland (see Personalia) provides an account of the present situation in Scottish Baptist churches and brings out vital lessons which need to be heeded throughout the world if we are to see a second Reformation.

Lessons from the Scottish Downgrade

IT MAY COME AS A SURPRISE TO MANY READERS TO LEARN THAT IN THE last century Scotland had two distinct Baptist denominations: "English" and "Scottish" Baptists! The difference between them was neither national nor doctrinal, but related largely to the concept of the ministry. The English Baptists held to the appointment of a single pastor in each church as was normal in England, whereas the Scotch Baptists contended for a plurality of elders, even though some of them might not be wholly set aside for Christian work. Both of these groups were Calvinistic in doctrine and both adhered to strict communion. Only in the latter half of the last century did they come together and the differences (and, alas, the Calvinistic doctrines) have disappeared. However, some of the Scotch Baptist practices, such as weekly communion and corporate audible reading of Scripture, still survive, even though the "English" system of ministry prevails.

It is important to keep in mind these historical matters when considering the present position of Baptists in Scotland. The lack of unity in the past between those with the same fundamental beliefs contributed more to rivalry than expansion. Baptists today are numerically weak, and large areas of the country have no Baptist witness. Moreover, doctrinal and practical differences between Presbyterianism, which dominates the ecclesiastical scene in the form of the state church, and the Baptist position are less marked than those between Anglicans and Baptists in England. Under John Knox the Reformation was carried much further than it was south of the border, and thus the need for a return to the New Testament pattern, with which Baptists traditionally identify themselves, is less obvious. Nonconformity in Scotland has never been strong largely for these reasons.

The Scene Today

Let us examine the current situation of the Baptist position in Scotland so that we might learn from past mistakes and seek to draw out some scriptural principles for the way ahead.

*Modernism*¹

Baptists in Scotland have not escaped the downgrade of unbelief occasioned by the rise of liberal theology in the last 50 years. This poison has been spread largely through the means of ministerial training. The Rev. John Shearer, an ex-President of the Scottish Baptist Union, wrote: "The typical product of the college is either a Modernist or a man with strong Modernist sympathies. His whole life of thought and action runs on a non-evangelical plane." These heretical tendencies are not easily detected by many believers. No Scottish Baptist would consider himself anything but an "evangelical". Nevertheless, the national inclination to Moderatism,² which has always been so marked in Scottish Presbyterianism, is today as insidious amongst Baptists. It is to be feared that many who are hailed as leaders of evangelicalism are vague or heretical in doctrine and unscriptural in practice.

Ecumenism

Ecumenism is another and closely related danger which can no longer be ignored. At the last Assembly of the Scottish Baptist Union representatives voted by nearly two to one to remain within the Scottish Council of Churches with its Roman Catholic observers, and by a very narrow majority (but with over 60 abstentions) voted to stay within this body even if Rome becomes a full member. The reason given by denominational leaders for such involvement was that membership of the S.C.C. gives Baptists a "voice" and an opportunity to emphasise evangelism. It was, however, encouraging to hear several delegates, especially younger men, make a bold stand against the tide, and declare that the time had arrived when we must come out and be separate from such error. These delegates are firm exponents of the Reformed faith, whereas those who supported ecumenical participation by their pragmatic reasoning are found in the opposite camp.

Sécessions

During the last few years the menace of ecumenism has greatly troubled the denomination. Several churches have seceded from the Union over this issue, and individuals and groups have had to leave their churches. At the present time there is evidence that hardly any Baptist church has escaped the ferment caused by the desire of denominational leaders to involve "their" churches in what one pastor terms "the damnable ecumeni-

¹ A liberal system of religion which takes as its starting point the denial of the miraculous. This view undermines such doctrines as the inspiration of Scripture, the virgin birth and bodily resurrection of Christ and so on.

² Moderatism is historically a matter of spiritual deadness which shelters behind a façade of religious organisation, rather than an outright denial of the fundamental doctrines of Christianity. "The Moderates . . . decried fervent evangelical preaching and all enthusiasm in religion", writes Professor A. M. Renwick (*The Story of the Church*, p. 165).

cal movement". To challenge this policy is interpreted as "schismatic". At least one pastor has refused to allow the issue of membership of the S.C.C. to be discussed in the church. On the other hand in another church the deacons have unanimously forbidden their pastor to become involved in ecumenism. In one church meeting a member's question regarding the way the church's representatives voted in the Assembly ballot was contributory to that member being suspended from membership. The denominational leaders would now appear to be accelerating the ecumenical programme to their own undoing, and many in the pews are beginning to believe that He who is in the midst of the candlesticks is in process of raising up faithful independent churches from the denominational ruins.

Decline

Perhaps the saddest aspect of the situation is the way in which many sincere believers are being flattered and fooled into believing that all is well. The denominational leaders are for ever congratulating themselves that "the winds of revival are beginning to blow". They bolster up their failing cause by such efforts as a march of witness through the streets! But the facts deny this. Membership continues to drop. Christians live like worldlings. "Sunday-morning-only Christianity" results in "Non-Christianity". Many deacons never dream of attending a prayer meeting or Bible study even if their church organises such. One deacon has described prayer meetings as "hypocritical"! Discipline is unknown—until it is usefully discovered to deal with those enthusiastic to maintain the old Baptist paths. Sermons are too short and lacking in content to be of any use, while services are frequently filled up with entertainment. Many pastors know about psychology, philosophy and speculative theology, but from their preaching they would appear to be devoid of the great saving truths of God's Word. Worst of all, the churches see very few genuine conversions. It would appear that the Spirit has departed.

The Way Ahead

What is to be done under these circumstances? Apart from the all-important necessity of united prayer for a time of real refreshing from on high, there are several matters demanding urgent reformation and which are relevant to all New Testament churches.

Doctrine

The churches must preach sound doctrine. Error must be exposed and refuted. "The Modernist and the Evangelical do not, as many think, emphasise different aspects of the same message", states the Rev. Shearer. "They are not even at opposite poles of the same world. They belong to different worlds which stand in absolute and eternal antagonism" (*The Menace of Modernism*, p. 22). Churches must also declare the whole counsel of God, and not only must Modernism go but also Arminianism.

The Scottish Downgrade has shown that the distinctive doctrines of the Reformed faith (often referred to as Calvinism) are the only effective weapon with which to fight error. The froth and bubble of the Arminianism of the last 100 years has allowed error to go unshackled. But, wherever believers come to clear views of the sovereignty of God, solid progress results, and strong churches are built up. The most urgent need is for a return to systematic, expository, Reformed preaching with a balanced emphasis on doctrine, experience and practice. Scottish Baptists appear to be ignorant of the faith. But how is this to be remedied with vacancies increasingly filled by candidates trained not in Christianity but in Modernism?

The Local Church

Do we not need to rethink the whole doctrine of the local church? The progress of the Scottish Downgrade is due partly to the abandonment of the doctrine of the independent, self-supporting church. The churches must return to their independency. Financial and moral support from a totalitarian, compromised hierarchy, with all the strings attached, must be shunned whatever the cost or the calumny. Christ alone is the Head of the local church. The acceptance by small churches of aid and direction from certain outside sources has created a broad highway down which the chariots of Modernism and ecumenism have raced. Of course, the refusal to accept compromised outside help will necessitate a re-appraisal as to what is really necessary. Is it essential to own property? It is expensive to erect and maintain a building which is only used for four or five hours each week. May not the future lie in the church in the house?

Again, if the apostle Paul felt constrained to take on secular employment at Corinth so as to enable him to fulfil the ministry to which he was called, should not the pastors of poorer churches be prepared to follow his example and thus enjoy a freedom of ministry rather than accept help from "headquarters" on certain implied, if not stated, conditions?

The Ministry

In answer to the above questions we desperately need a reassessment of the biblical teaching regarding the ministry. In the early days, the "Scotch" Baptists, under the leadership of men like Archibald M'Lean³

³ Author of a Commentary on the epistle to the Hebrews—a work described by C. H. Spurgeon as "one of the most judicious and solid expositions ever written". M'Lean, 1732-1812, was a printer and bookseller of Glasgow, who left the Church of Scotland in 1762 having adopted congregational principles through the influence of John Glass's *Testimony of the King of Martyrs*, which demonstrates that Christ's kingdom is a purely spiritual one—a national church is unwarranted under the New Testament, and a society or church of believers is self-ruling. After two years' constructive study of the New Testament and without any other aid, M'Lean progressed to believer's baptism and was baptised in Edinburgh in 1765. This

and the Haldanes,⁴ made and retained great spiritual conquests throughout the land. One of their strongest weapons was their insistence on a plurality and parity of elders in every church (Acts 14:23). Those who displayed the requisite graces and gifts of shepherding were recognised, encouraged, and supported by the local church. There was no concept of "going into the ministry" as an academic profession. The elders ministered where they were, and in consequence were recognised as under-shepherds by the local church. As in the New Testament (Acts 13:23; 20:17), each church normally had several such pastors serving either in spare-time, part-time, or full-time capacity according to the demand and the support. No surer way of obtaining a continuing, balanced and, above all, faithful ministry has been found either biblically or historically. Great upheavals and divisions caused by "vacancies" were avoided, as was outside control through dependence on headquarters. The problem of pursuing studies disappeared when the right men called of God were recognised by the local church and appointed to preach therein. Such men studied, and studied the right theology, and nothing could stop them. Although the Haldanes conducted classes for instruction, the majority of pastors pursued their own studies or received training by other pastors within the context of the disciplined life of a local church. Moreover, these studies were combined with daily practical pastoral experience. The present-day over-emphasis on colleges and anti-biblical studies has proved disastrous.

If a man fails to meet the Scriptural requirements for eldership, and is not already displaying pastoral ability in the context of the local church, has he any warrant whatsoever to train for the ministry? The Scottish Downgrade has shown that error has been brought into the churches by men who have taken the "short cut" to the ministry via theological colleges. Such errors are not acceptable to believing church members, and if the instruction of men called to the ministry had been carried on within the context of the local church (as was previously the custom in Scotland) the discipline of the local church would be brought to bear upon their training. Colleges are not the sole repositories of truth; often the reverse is sadly true. It is to be questioned whether the New Testament justifies colleges. We should be thankful for those colleges which remain faithful but these examples must not blind us to the damage being caused by the almost sacred respect which surrounds the college

event stirred up such persecution in Glasgow that he removed to Edinburgh where he became one of the pastors of the Baptist church meeting in the Magdalene Chapel. In 1769 he conducted what was perhaps the first baptism ever to take place in the Clyde. It was said on this occasion that "the people were amazed beyond measure". In later years he paid an annual visit to every "Scotch" Baptist church, including those which had come into being in London and other parts of England. He was in every respect an example of apostolic zeal, being an evangelist, a founder and helper of churches, and a defender of the faith. He was often referred to as "Father M'Lean".

⁴ See *Reformation Today*, Spring, 1970, p. 17.

system. Training is essential, but the great question is whose responsibility should this be.

Membership

The churches must be purified. Each local church should clearly consist of "them that are sanctified in Christ Jesus, called to be saints" (1 Cor. 1:2) and of none other. It is high time that believers put away unbelievers from their midst or else separate themselves from this unequal yoke and form churches whose avowed intent is to be pure. "What part hath he that believeth with an infidel?" (2 Cor. 6:15). The Rev. Shearer, writing in 1945, said that the position in many of the churches under the influence of liberal theology had "become intolerable . . . In all such churches the evangelical members should protest vigorously against the Evil Thing (Modernism). If unheeded they should separate and form an Evangelical Baptist Church meeting in one another's houses until they can hire a hall for the ministry of the Word and the preaching of the Gospel. This is the New Testament method of church extension and it is because we have neglected it that our progress has been so slow" (*The Downgrade of Modernism*, p. 15).

A Second Reformation?

Every so often in the history of the church, God permits a complete upheaval to take place. The foundations are shaken. It is then that an opportunity is presented to reform the churches and bring them back to the doctrines, life and practice of the New Testament. Are we aware that such an opportunity is being created for us today by the turmoil created by ecumenism and Modernism? May it not be that we are on the verge of a second Reformation when the Lord shall complete that which He began in the Reformation of the 16th century? Do we have a consciousness of what the Head of the church is doing in our day? Do we realise that to secede from apostasy is the will of God, and to disobey is to sin?

May it please the Lord to teach us by our mistakes, and to raise up local churches which are truly reformed according to His will as revealed in the Scriptures.

Details of personal background both of contributors and Associate Editors are provided not only as a matter of interest but also to encourage prayer, this being particularly sought on behalf of the work at Perth during critical days of pioneering.

Personalia

Terence H. Aldridge. Qualified in dentistry at Guy's Hospital, London, 1950. Was in private practice in Bedford and Harley Street until his call to the ministry in 1964. Minister of the Kingston Reformed Church in Hull, Yorkshire. Further details are described in his article, "In Quest of a Sovereign God" in this issue.

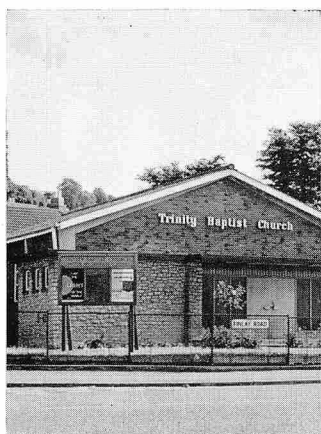
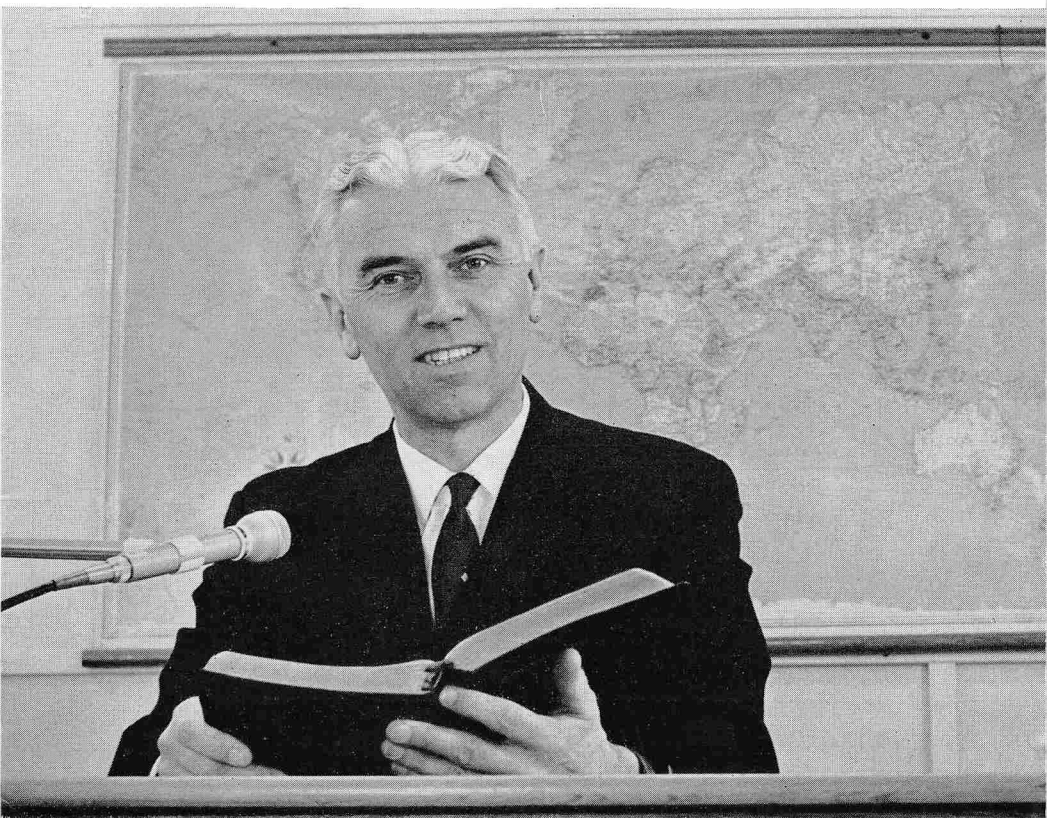
John D. Davison (34), married, three children. Brought up in the atmosphere of liberal Presbyterianism. Converted at the age of sixteen and began Sunday School teaching. Came to embrace the Reformed faith through the preaching of Dr. Martyn Lloyd-Jones and reading the Puritans. Joined the Open Brethren where he came to scriptural views on baptism. Began preaching in villages and commenced visitation work on housing estates. Assisted in a pioneer work in an unchurched area in Middlesex for four years. Also began teaching in Bible Class and preaching in the open air. Sometimes preached seven times in a week. Became disillusioned at the results of itinerant preaching and the sectarianism, legalism and over-emphasis on certain prophetic notions met with in some Brethren assemblies. Through lack of solid spiritual food in the form of expository preaching, he joined Cuckfield Baptist Church where he was surprised to find a scriptural reformation taking place, and was there led to see the biblical doctrine of the local church. Removed to Perth, Scotland, and became Sunday School superintendent in the Baptist Church. Expelled from the church for attempting biblical reformation. He was joined by others who seceded, and together formed the Perth Evangelical Church in December 1969. Trained as an architect at the Regent Street Polytechnic, London, and Columbia University, New York. Now a partner in private practice engaged largely on church design.

Douglas Jones. Pastor of Trinity Baptist Church, Gloucester, for over fifteen years. The work has been built up on the basis of evangelistic outreach and expository preaching. A team of visitors carries on a regular work of systematic door-to-door visiting. Situated on the outskirts of the city, a new chapel was opened in 1957 to accommodate the increasing congregations. Today, the membership includes a large proportion of young married couples with children and there is a thriving Sunday School as well as a branch school on a local estate. Concerned to maintain a true testimony to the Gospel, the church seceded three years

ago from the Baptist Union of Great Britain and Ireland on doctrinal grounds.

Dr. Jack W. Milner (34), married. Born in Stockton-on-Tees. Durham University 1954-60; B.Sc. in physics; research in atmospheric electricity for Ph.D. Appointed head of physics department at Ecclesbourne Grammar School, Duffield, near Derby. Came under conviction of sin in January 1957 at a Christian Union house party when Iain Murray preached on the doctrines of grace. Rebelled against the thought of a sovereign, electing God. Subdued in November 1957, whereupon he left the Salvation Army (trombone player). Baptised summer 1958. When married in April 1962, he went to Scotland to teach and become, with his wife, Free Church Presbyterians. Both were impressed with the godliness of the members but, through study, became convinced of the Baptist independent position. On leaving Scotland, became U.K. agents for the Presbyterian and Reformed Publishing House of the U.S.A. Recently became agents also for Jay Green's books (Sovereign Grace Publishers) and the National Foundation for Christian Education. Low-priced commentaries are offered. This literature work is carried on under the title Craig Press Agency, 6 Bankside, Darley Abbey, Derby, DE3 2BZ. At present involved with the formation of a new church work in Derby.

Jim van Zyl (34), married, three children. Of Afrikaans background, was brought up in the Dutch Reformed Church, attending the English Primary School and then the Afrikaans High School in Pretoria, South Africa. Attended the Baptist Theological College, Johannesburg, after which was the associate minister at Trinity Baptist Church, Port Elizabeth, before spending some fifteen months as a minister with the Evangelical Presbyterian Church in Northern Ireland. Returned as interim pastor to Trinity in Port Elizabeth in 1966 and then spent three years reading history and philosophy for B.A. degree at University of Port Elizabeth. During this time established the Africa Trust Fund to promote expository books among the African peoples, a venture which has been in its way to African ministers what Mrs. Spurgeon's book-fund was to impecunious ministers of Spurgeon's day. Deeply concerned about the application of the Reformed faith in a way which is relevant to the cultural patterns of our day and in this believes that the Puritans and later writers in that tradition, particularly Jonathan Edwards, are *not* out of date. Is anxious to promote unity among evangelicals, particularly where there are differences over baptism. Active in preaching, lecturing and writing. Has full-time job with University of Port Elizabeth library. Open to a call to the pastorate of a local church in South Africa.



Pastor Douglas Jones, featured above in a recording studio, answers questions in this issue about radio broadcasting. He is pastor of the thriving Baptist Church in Finlay Road, Gloucester.

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