

REFORM- ATION TODAY'73



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WATCHING THE PUBLISHERS

We have been thrilled by the value of the new titles provided by *Evangelical Press* and not at all surprised to hear that some of the long desired and sought after volumes are already out of stock. We refer mainly to Calvin's commentaries on the Old Testament. There is a dire need for detailed commentaries on the Old Testament and the initiative of those who have sought to fill the gap is to be admired. The low cost of these books indicates that someone somewhere has made a sacrifice. The print is small but the production quite adequate for reference books. We have Calvin on *Isaiah* and *The Minor Prophets* and hope that supply can catch up with demand. The format for Leupold on *Genesis*, *Psalms* and *Ecclesiastes* is of the highest quality at bargain prices. Also we have Smeaton on the *Atonement*. The print is small, the pagination confusing and there are typographical mistakes. But here again these merely external blemishes are nothing compared to the rich worth of the material. We have long desired Abraham Kuyper's *The Work of the Holy Spirit*. *Evangelical Press* fulfil this need too—small print again—but at least we have the book. There are several other valuable volumes available for the first time. Why not write for details to *Evangelical Press*, 136 Rosendale Road, London, S.E.21?

In the meantime the Banner have added to their magnificent array of titles: Dr. Lloyd-Jones' third volume on *Romans*, *The History of Joseph*, by Lawson, and Hendriksen's commentary on *Ephesians*.

While we are on the subject of books, one of the outstanding publishing achievements has been the success of the writings of Francis Schaeffer. Their amazing circulation has surely been due in large measure to competent and professional international advertising in such magazines as *Christianity Today*. Francis Schaeffer wrote last month to say he and his wife had just completed a two-month tour of Hawaii, Hong Kong, Singapore, Kuala Lumpur and Bombay. In addition he has been busy writing! Soon to appear are *Genesis in Space and Time* (Hodder), and three smaller books, *The New Super-Spirituality* (which touches on the new Pentecostalism), *Back to Freedom and Dignity* and *Basic Bible Studies*. We look forward eagerly to these.

Editorial

The Common Market

ON JANUARY 1ST, 1973, BRITAIN BECAME A MEMBER OF THE EUROPEAN Economic Community. To some this was a fatal move which spells the end of the finest democratic constitution in the world, a constitution which has taken centuries to develop. They see the Church of Rome using the ecumenical movement to regain dominion and bring to an end the religious liberties won by the martyrs of the Reformation. That the treaty was formed in Rome is regarded as an ominous sign. The lack of information about what is going to happen, they view as symptomatic of the untold woe that lies ahead. In this unholy alliance they see a vortex of evil, including the secularisation of the Lord's Day and the erosion of the last vestiges of our Reformation heritage. A further lowering of moral standards is also feared.

Now that British membership of the Community is a fact, it is surely best to view the situation not with a defensive stance but with a positive determination to promote the Gospel on the Continent. If we liken the revival of free grace literature in recent years to a life-giving stream, then the waters have flowed into France and Spain and from thence to Africa (French speaking countries) and South America. We must use every opportunity to create bastions for the truth on the Continent. Furthermore a new evangelical awakening in Britain could now have greater consequences than ever upon Europe. It is better to spend our time dreaming dreams and seeing visions than moaning and groaning, especially if the visions result in constructive promulgation of the gospel to a self-confessedly atheistic Continent.

Knox honoured and dishonoured

Last year the memory of John Knox was honoured by meetings in various parts of the country. In London at an Evangelical Library lecture, Iain Murray adequately demonstrated the stature of the great reformer, founder of the first Reformed English speaking congregation in Europe at Geneva. But the ex-convict who for two years slaved in French warships is chiefly known for the mighty transformation of Scotland under his dynamic preaching. Dr. Lloyd-Jones provided a fine character of Knox at the annual Puritan conference in December at Westminster Chapel. As chairman of the conference, he frowns on journalistic efforts before the publication of the full report, so no details will be given. However, the Doctor, in perhaps his best television interview yet (in the nation-wide

Front Cover. Riding into Europe! Only here the riders are Dutch! It makes little difference for now Britain, Ireland and Denmark have, for good or ill, joined West Germany, France, Italy, Belgium, Holland, and Luxembourg.

programme *The Persuaders*) included a pen sketch of Knox, which could well have made those blush who were responsible for dishonouring him by refusing to remember the 400th anniversary of his death with a commemorative stamp, preferring such subjects as the tomb of Tutankhamen and five English village churches. "We are still", said the Rev. A. F. Lamont in the General Assembly of the Free Church of Scotland in Edinburgh, "a nation with a historical identity of our own. We feel deeply the indignity of having to plead with distant authorities for that which common decency would merely accord is the right."

Baptist Martyrs in Russia

In the *Baptist Times* (9.11.72) Michael Bourdeaux records how a young Baptist, Ivan Moiseyer, serving in the Soviet army, has been severely beaten and tortured and then drowned in shallow water. His parents and sixty-eight others who later identified the body and verified the facts signed a letter to Dr. Waldheim, United Nations Secretary-General. The authorities had become more and more enraged about the influence which Ivan had on fellow soldiers. Punishments included being deprived of food for five days and being kept out for several nights in a temperature thirty degrees below zero.

Ivan's parents were informed that their son had died by drowning, but the body in the coffin showed signs of extreme physical violence, deep punctures near the heart as well as on the chest, head and legs.



The above photograph of Ghenadi Kryuchkov with his wife and two of their nine children may help us to pray for them. Kryuchkov is an outstanding pastor who was arrested in 1972. He has already served a three-year sentence and his absence will be lamented by the believing Church which he pastors in Uzlovaya. Georgi Vins, another leader of stature, is again in prison, serving a sentence for preaching the Gospel.

Jews converted

According to a report in *Christianity Today* (10.11.72) there appears to have been an unusual surge of interest in the gospel on the part of young Jews in the United States. One rabbi estimates that "young Jews in America are converted to Christianity at the rate of six or seven thousand a year" (*Time*, 12.6.72). Jewish leaders have tried to instil hatred for these converts calling them "obscene" and "ignoramus".

An appeal to prepare for revival

A heaven sent, widespread revival will shatter the "God is dead" mentality of this generation. It will quicken Christians, revitalising their testimony. Drooping, poorly attended evangelical churches will become centres of life and teaching. Many tired, discouraged and petty-minded believers will become energetic, joyful and generous. No longer self-centred, they will express a warm-hearted desire for the well-being of God's people in all places. Worship will deserve the name once more. The presence of the Lord in the sanctuary will be treasured. All man centred activity that focuses attention on man's merit and which detracts from the glory of Jehovah in the place of worship will shrivel away. Outreach and wholehearted endeavour to bring reformation to underprivileged people will receive new impetus, meaning and expression. Repercussions will be felt in social, educational and political life as men with Christian experience, enlightenment and ethics increase in these spheres. Moral discipline will be re-established. Those who exploit the public with pornography, and other criminals, will be punished adequately. Hard work and enterprise and industry will be encouraged. Compassion for the weak, the aged and infirm will abound, as will rigorous discipline for loafers and layabouts. The now flourishing and expanding movements of permissiveness, drug-addiction, pornography and humanism will receive a crushing blow. It will be a time of light, with the result that false religionists: sacral, ritualistic, modernistic—the cults, Jehovah's Witnesses and Mormons—will find their works of darkness exposed to the bright light of Scripture. The Holy Spirit who promotes peace, truth and unity among men, will bridge the chasms that at present destroy mankind, dividing nation from nation and people from people. They shall not learn war any more (Isa. 2:4). Should we not heed Jim van Zyl's plea to pray for and prepare for such an awakening?

The free offer of the Gospel

Preaching is the chief instrument in revival and when we examine the content and nature of the preaching of such times we discover it to be wholesome, balanced, unrestricted, majestic and eminently biblical. In most revivals the free offer of the evangel went hand in hand with the free and sovereign grace doctrines of the gospel. Distinctive free grace teaching has sometimes been absent but never the free invitations. The subject of the free offer is most important and deserves close attention.

Tom Daniel of Texas and Walter Brehaut of Guernsey

Recently *The Times*, maintaining its customary high standard, printed a well-written obituary of Harry S. Truman. Biographies of men of our time can be most instructive. To know, for instance, that the ex-President of the United States was unemployed and penniless at the age of 37 was most enlightening. It is a joy to think of men like Tom Daniel, and Brehaut, who have been faithful, and we hope that the reflections on the lives of these believers will be helpful. Tom of Texas did much as one of our agents in America to promote this magazine. The tribute which follows is in esteem and gratitude to our brother.

A new series

The present revival of old free grace chapels which almost became defunct is a fascinating feature receiving attention in this issue. In the first of a series of short articles, the work at Bradford-on-Avon is described by Robert Oliver, an elder of the church there. It is hoped to build up the series with modern illustrations and in due course compile a useful book recording contemporary history.

Future articles

Among articles at present being prepared is one on the reformation of Sunday schools. Discussion of the books *Competent to Counsel* and *The Big Umbrella* by Jay Adams has had to be held over. A revolution has been going on in the world of psychiatry and the treatment of so-called mental illness. We do not concur with the radical approach taken by Adams but acknowledge that this area has been sadly neglected and is in urgent need of attention. Material from the able pen of Stuart Fowler on the crucial question of the Church and State should be ready soon. The vexed question of Divorce is dealt with from a new angle in a forthcoming article by Terence Aldridge. A South African brother who left the Pentecostal church after twenty years (including several years as a pastor) has recorded his own testimony on the Gifts of the Spirit, together with a summary of the generally held views of those within the Reformation heritage. Because of the controversial nature of this topic, the most helpful method of presentation has still to be decided upon.

Price of the magazine

Through gifts we have been able to keep the price at 10p since launching the magazine three years ago but are now hard pressed. There are those who assert that from the point of view of cost this quarterly should be priced at 15p per copy. Prime Minister Ted Heath has enforced a price freeze and as dutiful citizens we must set a good example! In the meantime a big thank you to those whose generosity has enabled us to keep the price down.

Tom of Texas



PICTURED ABOVE IS TOM DANIEL BEHIND MICROPHONES ENGAGED IN THE work of radio broadcasting. At Cuckfield we well remember the encouragement derived from a tape recording sent to us in which Pastor Daniel advertised this magazine. The soft tones of his Southern drawl not only fascinated us but brought new heart to our members as we realised that deep in the land of Texas was one who truly loved the doctrines of grace and who was ready to do all in his power to promote a reformation and revival among the Baptists in particular.

His family were of Irish descent and settled in Kentucky. Soon they moved to Texas where Pastor Tom Daniel was to have his life's ministry. He had just completed his sixteenth year as pastor of the "Tabernacle Baptist Church", Waco. He died suddenly on October 1, 1972. For some time he had been subject to overwork and undoubtedly this contributed toward his death.

Pastor Daniel was a fervent preacher of the Gospel in the tradition of the spirit which emerges from the quotations in this issue in the article on the free offer of the Gospel. He had a firm grasp of the truth of total

depravity and of the necessity of regeneration which God brings about through preaching. For instance, in one of his published radio broadcasts he declares, "The unsaved heart is pictured as a wilderness that is not cultivated neither is it cultivatable. It has no good ground to induce it to bring forth either fruit or flower. You can never get anything spiritually good to grow in an unsanctified heart. When the Lord would have good grow in a man's heart, He gives him a new heart and a new spirit, and in that new heart and spirit the graces thrive and grow under His caring eye".

There are some preachers who not only promote the Gospel through their own ministries but are much used in the encouragement of younger men. Such was Tom Daniel and we are among those who can express gratitude for warm letters received exhorting us to faithful service. He knew the meaning of work himself. As our agent in the Southern States he was constant in dispatching details of new subscribers and renewals. He was very interested in the Carey Conference and listened to the cassettes of recorded addresses. Besides a radio, tape and printed ministry his church subscribed over eleven thousand dollars a year to missionary work.

In one of his letters he expressed his loneliness, "I have been more or less a 'loner'; not that I wish to stand aloof from any, but there are very few in this section that one can fellowship with along these lines (Reformed doctrine)". Yet despite differences he did get along with other pastors. He realised, however, that there was a great field of evangelism within the number of professing church members. One person has been reported as saying that only one in four of American evangelicals has experienced regeneration. Judging from Tom Daniel's letters he would have understood the sentiments which led to such an opinion. In another of his letters he said, "many know nothing of Holy Spirit conviction which naturally means no evangelical repentance . . . and 'except a man repent he shall surely perish'. Then, too, there are some that have a head full of doctrine and a heart full of hell. One of the negro spirituals says, 'everybody talking about heaven 'aint going there'. I hope you do not think I am being critical in making the statement so blunt, but by their fruits ye shall know them".

Like many others today he found that fruit in the ministry came not in clusters but one by one. Again he writes, "We are witnessing some conviction, but as you say, we need so much genuine awakening. I have had three that have confessed conversion and been baptised this year. I had one man seventy-five years of age that told me about ten years ago that he did not know Christ in the forgiveness of sin . . . about two months back as I was about to close the service he came and said the Lord had delivered his soul from sin and darkness. He has been faithful in attendance, but it seemed he would or could not see the way clear, but now he is a new man in Christ".

Pastor Daniel rejected the idea that there was a great revival going on among the youth of America. He did not hold this view with any rancour or censorious spirit but as the result of thoughtful understanding and insight into the overall situation. He could see that so many of the essential truths are missing in much of the American scene.

The fashion today is to prepare men for the ministry through academic training. Far be it for us to decry learning and knowledge, but too often men not only lose the reality of what it is to work shoulder to shoulder with men but resting in their intellectual attainments, tend to lose their sense of dependence upon the Holy Spirit. It is refreshing to observe that men such as Tom Daniel were truly able students of the Scriptures yet had no formal academic qualifications of which to boast. All the degrees in the world cannot provide a man with unction of the Spirit from heaven.

The passing of Pastor Daniel in his late sixties is a loss for us all yet we reflect with much gratitude upon the ministry given him by God.

Carey Publications

The latest book to appear from Carey Publications (operating from 5 Fairford Close, Haywards Heath, Sussex, RH16 3EF) is *Introduction to the Baptists*, by Erroll Hulse (price 75p). This book attempts to answer all the main questions which are asked about Baptists—about their history, beliefs, strengths and weaknesses, and their possible future. There are individual chapters about Baptists in the U.S.A. and in Russia. In a world wide survey, statistical sources are combined with comments on outstanding churches and leaders today. The chapter on the way ahead covers a fairly large number of important subjects, and is open to the criticism that it does not treat them adequately. The main issues, however, are clear and relevant, and will no doubt be expanded in the future. Also the numerous full page illustrations (over 20 of them) often reveal further facts. The inward tensions among English Baptists are mentioned in the comments below the portrait of Gadsby. The Russian Baptists are represented by Georgi Vins, and a contemporary British note is struck by the inclusion of a seceder from the Church of England, Herbert Carson. One of the most welcome features is that free grace Baptist stalwarts of the past are taken out of their comparative obscurity and given the honour they well deserve.

Children of Abraham, by David Kingdon, is now with the printer. This analysis of covenant theology from a Baptist Reformed theologian will undoubtedly be a tremendous contribution to our understanding of the whole nature of the covenant.

The latest booklet already typeset is mentioned elsewhere. *The Free Offer of the Gospel*, by Erroll Hulse (24 pp, 15p). I.R.

An Appeal to Prepare for Revival

Jim van Zyl

IN 1735 HOWELL HARRIS EXPERIENCED THE PRESENCE OF GOD IN A remarkable way. This is how he describes it: "June 18th, 1735, being in secret prayer, I felt suddenly my heart melting within me, like wax before the fire, with love to God my Saviour . . . also a longing to be dissolved and to be with Christ; and there was a cry in my inmost soul, with which I was totally unacquainted before, it was this—Abba, Father; Abba, Father! . . ." ¹

In 1904 a young Welshman named Evan Roberts was visited by God in a remarkable manner. He tells us that, "One Friday night last spring, when praying by my bedside before retiring, I was taken up to a great expanse—without time and space. It was communion with God. Before this I had a far-off God. I was frightened that night, but never since. So great was my shivering that I rocked the bed, and my brother, being awakened, took hold of me thinking I was ill. After that experience I was awakened every night a little after one o'clock . . . From that hour I was taken up into divine fellowship for about four hours . . ." ²

That all did not go well with Roberts in later life should act as a reminder that revivals are not necessarily without errors and dangers. Nevertheless their deficiencies should not blind us to their reality.

Both these men experienced an unexpected empowering of the Holy Spirit, which marked the beginning of spiritual revival.

Revival never originates in a human act. God exercises His Sovereign prerogative alone. Every genuine revival originates in the counsels of the Trinity. It is God's right to pour out or withhold His Spirit entirely as He wills. This is not to suggest that Christians have no part to play in revival, but it is to indicate the authoritative accuracy of the Psalmist when he writes in Psa. 110:3, "Thy people shall be willing in the day of Thy power, . . .". We can never "organise" a revival, although we can prepare for it! We can never tick off certain biblical pre-requisites and then expect, as an automatic consequence, a spiritual awakening. Such an awakening is the glorious and living movement of a personal God.

Indeed, to suggest that we can, as it were, twist God's arm in this matter is to come perilously close to blasphemy.

Although it is perfectly true that the Holy Spirit can come down upon us at any time, even in the darkest hour, yet we need to ponder Paul's warning in I Thess. 5:19, "Quench not the Spirit". It is our responsibility as Christians to ensure that nothing is done that will grieve the Spirit. First, we will consider some hindrances to revival. Second, I will suggest some positive measures to be taken to prepare for revival.

Obstacles to Revival

1. Wrong Doctrine

The history of revivals has shown with irrefutable conclusiveness that God's Holy Spirit will never bless where there is a departure from evangelical teaching. Liberalism is a denial of the person and working of the Spirit. It also leads to a denial of the deity and atonement of our Lord. A denial of such basic doctrines undoubtedly grieves the Spirit. History also shows that no denominational structure is an infallible guarantee against a departure from God's Truth. We need, as evangelicals, to guard constantly against a drift into error in our personal lives, preaching and denominational structures. If the doctrinal purity of the Church means anything to us, then we must strive not only to keep our teaching biblical, but also to avoid co-operation with those who deny biblical evangelicalism. How can the Spirit be pleased to bless us if we open up the doors of the Temple of God and kneel together (metaphorically speaking) with those who deny everything that we hold dear?; indeed, who have an entirely different concept of salvation? In plain language, we grieve God's Spirit if we involve ourselves in ecumenical co-operation in whatever field it may be.

2. Negligence

Think of the last fifty years. Consider all the meetings, conventions and campaigns that have been organised in churches and denominations throughout the evangelical world. Honesty demands that we admit that only a very small proportion have had anything to do with the subject and need of revival. We have major conferences, with hundreds of delegates, on evangelism, missions and the higher life. There has even been an international conference on prophecy, but to the best of my knowledge we have yet to have a major conference where evangelicals will gather to study the theology and reality of revival, discuss these issues and deliberately spend time interceding for a new world-wide outpouring of the Spirit.

3. Superficiality

The history of the people of Israel teaches us one basic lesson, namely, when our concept of a sovereign, holy and mighty God declines in our

thinking it immediately affects our practice. Is this perhaps the explanation of the "Pop" Gospel era in which we find ourselves? A. W. Tozer has boldly stated, "it is my opinion that the Christian conception of God current in these middle years of the twentieth century is so decadent as to be utterly beneath the dignity of the most high God and actually to constitute for professed believers something amounting to a moral calamity".³ In another book he concludes, "The shallowness of our inner experience, the hollowness of our worship, and that servile imitation of the world which marks our promotional methods all testify that we, in this day, know God only imperfectly, and the peace of God scarcely at all".⁴

We have in fact become obsessed with aping the world in order to be able to "communicate" God's Truth. Rather than seeing how close we can sail to the world, it should always be our aim to reflect God's glory and holiness. Superficiality in life and frivolity in our conversation surely grieve the Spirit.

4. Personality worship

The prophet Isaiah reminds us, "I am the LORD: that is my name: and my glory will I not give to another" (Isa. 42:8).

The Westminster Larger Catechism declares that the chief and highest end of man is to glorify God and to enjoy Him for ever. But how do we reconcile this with the extraordinary amount of adulation afforded "personalities" in the evangelical world? This hero worship is found all the way from evangelists, faith-healers, etc., right down to the latest "hip" convert. It is almost as if we are favouring God with our conversion! But a true work of grace, and a genuine spiritual revival has opposite effects. Where the Spirit of God is, there is profound humility and self-effacement. Such evangelical idolatry cannot but quench the Spirit, for as our Lord so pointedly said, when the Spirit comes: "He shall glorify me" (John 16:14).

5. Denominational Bureaucracy

It is dangerously possible for a denomination to become so "organised" and so bound by religious traditions and habits, that it leaves little room for the Spirit to work freely. Some may wonder from time to time why our Pentecostal brethren show much fervour and zeal. Even if we make allowances for merely "emotionalistic" religion and practices, with which we do not agree, we have to face the fact of their growth and impact. Does part of the answer lie in the fact that they deliberately adopt an "open" attitude to the Holy Spirit? It is possible for us to be offended by what we regard as artificiality, extravagance and shallowness and shut our minds in a wrong way to the Holy Spirit. Also it is tragically possible for a denomination to become so well-oiled and humanly-controlled that this very momentum can carry it forward without there being any real deep and penetrating presence of the Spirit.

6. Impurity in Church and Personal Life

The Church is the Bride of Christ and the Temple of God (Eph. 5:25 ff. and Eph. 2:21-22). Every Christian is part of this Bride, and a "living stone" in the Temple. The outstanding characteristic about a Bride is her virginity or purity, that of the Temple is its holiness, for in it God has taken up His abode. The Church and the Christian are therefore corporately and individually called to holy living, in fellowship with God. Where impurity prevails, judgment, not blessing, will be the consequence.

7. Dishonesty

This means that old-fashioned honesty and moral purity must be maintained. Because the Bride is pure and the Temple holy in God's sight, its members ought to seek consistent uprightness and integrity of conduct and motive. How can we expect God's reviving power if we are dishonest? It is incredible, to say the least, that we cannot admit the downright failure of much of our effort and organisation. Instead we insist on such euphemisms as "everyone had a good time". We talk blithely about hundreds of decisions for Christ, but neglect to discuss openly and disclose the high percentage of "drop-outs" after a few weeks. The aftermath of those disillusioned by an emotional conversion which did not work is not faced. We are so desperate for "success" that we refuse to face the reality of failure. We avoid facing up to the shallowness in our churches.

8. Lack of Preparation

We need to ask ourselves if God is withholding the extraordinary blessing of revival because we are not prepared to cope with it, should it come. This leads us naturally to the subject of preparedness and I appeal earnestly that we prepare ourselves in the following ways.

A Plea to Prepare for Revival

1. We should deliberately seek a new movement of the Spirit

It is one thing to pay lip service to the Spirit's power in revival, it is another thing to show determination to prevail in intercession before God for such a movement. Perhaps the time has come to set aside definite periods when this matter can receive attention and prayer be made specifically for revival. In this way our desperate need and that of the world around us can be stressed. At the same time such seasons of prayer will give opportunity for heart searching, confession to God and where appropriate, to one another, of our faults. Thus the way of reconciliation can be opened for brethren who have been at loggerheads. Such earnestness could and should open up the way for a frank and open discussion of various departments of church life by members. We are prone to resent analysis of favourite activities and traditional customs. Is this to the glory of God? Does it promote authentic holiness of life?

Is it too worldly? Is it really necessary? Is it Scriptural? With questions such as these in mind the church should take a long and searching look at the ministry, the youth work, the women's work, the Sunday school, etc. At each stage of questioning the church ought to seek God's mind and wisdom, and pray for the quickening of the Spirit.

If we truly hunger and thirst after revival, then we must be willing to open up our own hearts and the whole life of the church to the purifying of the Spirit, and perhaps to radical changes! Jay Adams, in his book *Competent to Counsel*, sums it up in these words: "A Christian sins if he becomes a static, sedentary person who fears positive biblical change and frantically clings to the past, either in his personality growth, in his life decisions, or in his manner of living. To resist sanctifying change is to resist and grieve the Holy Spirit. The scriptural doctrine of sanctification necessarily involves growth in holiness".⁵

2. *Reading about revival should be encouraged*

There is nothing so glorious and stirring—also humbling—than a good book on some genuine Revival of the past. Not only do pastors and preachers need to know about such movements, but their people as well. Why not have a "Book of the Month" in the church, and promote books which will stir people to pray. One which could be used is a recent Hodder and Stoughton publication entitled *The Korean Revival*, by Rene Monod. It is a slim paperback of only 62 pages. It has limitations, yet for its size it is a very good introduction to the subject, and incidentally deals in a balanced manner with the charismatic movement. Here are some further suggestions: *George Whitefield* by Arnold Dallimore (Banner of Truth); *The Burning Heart—John Wesley: Evangelist* by Skevington Wood (Paternoster Press); *John Sung* by Lesley Lyall (Overseas Missionary Fellowship); *The Welsh Revival* by Eifion Evans (Evangelical Press); *When He is Come—An account of the 1858-60 Revival in Wales* by Eifion Evans (Evangelical Movement of Wales); *The Early Life of Howell Harris* by Richard Bennett (Banner of Truth); *The Inextinguishable Blaze* by Skevington Wood (Paternoster Press); *The Light of the Nations* by J. Edwin Orr (Paternoster Press); *The Select Works of Jonathan Edwards*—various volumes (Banner of Truth); *Five Christian Leaders* (of the Eighteenth Century) by J. C. Ryle (Banner of Truth). A work on Revival which has just been published and describes an astonishing movement in great detail is *The Cambuslang Revival* by Arthur Fawcett (Banner of Truth). The author describes how God's Spirit used, amongst other instruments, an average preacher, William M'Culloch, in this movement. It portrays his struggle within his own congregation with severe pastoral problems and difficulties. For this reason alone it is helpful to pastors.

Such reading could cause us to consider revival more seriously. Instead of the usual "programmes" why not make a study of revival using some

short history as a guideline, some reliable reference books, with an emphasis on what the Scriptures teach on this matter.

3. Consistent expository preaching should be encouraged

Anyone who has made a study of revival will know what a devastating experience it is when it comes to a church, community or country. The 1904 Welsh revival, and that in Northern Ireland in the 1850's are examples of situations in which there was not adequate preparation. In the case of the 1904 revival in particular, expository instruction was swept away by a tide of emotion and much was lost. New converts stand in urgent need of teaching. In Wales the liberal thought which entered the churches soon afterwards is attributed to the vacuum left due to a lack of biblical preaching.

The effects of the Evangelical Awakening of the 18th century in England and America were largely conserved by the preaching of such men as Whitefield, Wesley, Grimshaw, Romaine, Rowland, Edwards and the Tennent brothers. Preaching remained central! This preaching was biblical, evangelistic, expository and substantial.

To set the Word of God preached over against the free movement of the Spirit, as if they were in conflict is entirely wrong. In some parts of the modern charismatic movement this is a distinct tendency—even boasted in! “We have not come to bore you with preaching, brother, but to share with you the mighty liberating work of the Spirit! Hallelujah!” While we acknowledge the necessity of the Spirit, it is nevertheless quite dishonouring to make enemies of friends! The Spirit works through the Word; they are co-workers in God's purposes and if we minimise the place of the preached and taught Word, we are in fact (consciously or not) reflecting upon the wisdom of God who gave it to us in the first place.

4. The possession of spiritual discernment should be encouraged

Indeed, this is something for which we should all pray! In the midst of a mighty, spiritual movement, where there is a multiplicity of emotional streams we will need spiritual leaders who can remain steady and balanced. Often during times of such awakening there is eccentricity; visions, claims of unusual guidance and strange experiences. All will need to be weighed carefully in the balances of Scripture and not blindly accepted as “from the Lord”. Likewise we need discernment to plot a steady course through the multifarious religious movements of today—the neo-pentecostal movement or charismatic movement, the Jesus Revolution, “Pop” evangelism, Campus Crusade, etc. May God grant us more and more this gift of discernment. While not agreeing with all that A. W. Tozer wrote and said, it nevertheless remains true that he possessed discernment. For someone who wishes to read discerning and disturbing words about modern trends in evangelicalism, Tozer's books are highly recommended.

5. *We should be prepared to cope with new converts.*

In times of awakening, many need immediate instruction and absorption into the church. This could seriously unhinge the life of the local church if it is not ready for such an influx. What would be our approach to them? Who would be responsible for instruction? What would we do if they asked for baptism and church membership? Would we ask them to wait in order to see some fruit? How long would we wait? This is important since many are awakened in a revival who are nevertheless not truly converted.

What about our normal services and meetings? Would we be prepared to cancel or rearrange our usual midweek meetings or committee meetings in order to provide for those clamouring for help? In *The Cambuslang Revival* Arthur Fawcett describes the throngs of enquirers who came to the manses after the Sunday evening services. He gives details as to how they were helped. Strict discipline was exercised by the ministers with regard to who was capable of dealing with seeking souls and who not! They wished to avoid spiritual miscarriages—men and women gaining sudden release from guilt feelings, but lacking genuine repentance and regeneration. The matter is very important. In such a spiritual upheaval it will be all too easy to delegate folk to act as “counsellors” who are not fit or ready for the position. Indeed we suffer this plague already and many would no doubt continue to use some who have had a crash course in soul-winning. This should be a work for the elders, for some deacons and perhaps a few choice and mature Christian men and women.

And what of our Sunday schools? In such a time they may be flooded out, and we must at least begin to think of what our reaction will be in terms of personnel, material and class structures. As it is, the standard of teaching may be low. How would we deal with an increase of scholars?

6. *Church discipline should be encouraged.*

Biblical order, discipline and authority are essential. All believers must be in subjection to those who have the rule in the church (cf. Titus 3:1 and Heb. 13:17). Without order the result will be confusion.

This factor is also urgent in view of the many non-church organisations at work in the 20th century, viz. evangelistic and missionary organisations. If revival did come, where would the final authority lie within such organisations? How would they deal with eccentrics and unscriptural practices which might be introduced? With no local church structure, centred in a properly constituted eldership, many of them would be in serious difficulties! What would their relationship be with regard to local churches? It is perhaps not too general a statement to assert that most of the major revivals in the past took place within the context of churches which could guide and channel the movement. In the case of Wesley, where there was virtually nothing within the established church, he had

the genius to see the necessity of gatherings of Christians and so established his Societies. These in time became the Methodist Church. In other words, he saw the need for such a powerful movement of the Spirit to be properly channelled within the structure of a local church, in order to conserve its power and check those forces calculated to disperse the effects and blessings of the revival.

All this means that Christian organisations which are not church based will have to do some serious thinking about these issues, otherwise they may see a wonderful movement dissipated, with no firm hand to guide it. Do they have any biblical justification for existence outside the normal New Testament pattern of the local church?

7. *A right use of the mass media requires thought.*

We need to consider the implications of such a religious awakening in terms of the Communications Media of the 20th century. Such a movement would result in press, radio and television coverage. The question is, how would we react to this? It is extremely doubtful that a widespread or powerful awakening could take place in secret. Will we refuse to co-operate with the media on the grounds that it is carnal? Will we be flattered and find ourselves giving way to pride? Will we compromise by failing to oppose exaggeration and distortion on the grounds that the media is likely to gain an even greater hearing? Will we have the foresight to see that young converts are seldom equipped to deal with the snares and temptations of publicity? Will we have the courage to rebuke the merely curious as did John the Baptist, "Who told you to flee," etc., and our Lord, "What did you go into the wilderness to see?"

The superlative blessings of a heaven sent revival have been portrayed in the editorial. The need is obvious. The obstacles are considerable but we must prepare for such a day of grace.

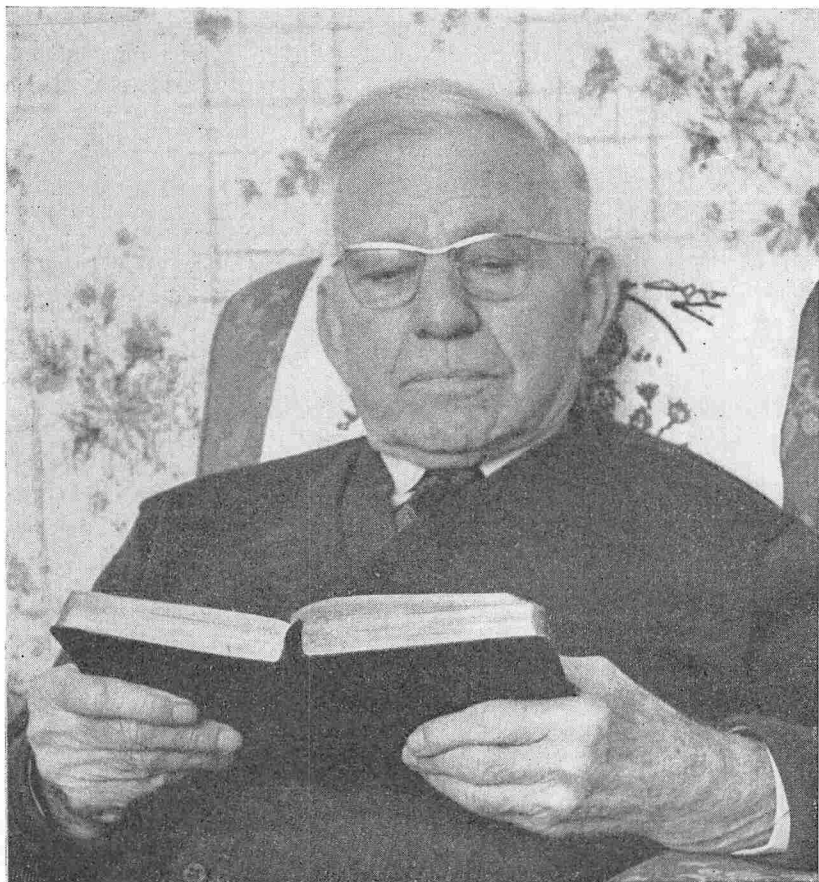
Let us then cry out to God, the God and Father of our Lord Jesus Christ, in the words of Isaiah: "Awake, awake, put on strength, O arm of the Lord; Awake as in the days of old, the generations of long ago" (Isa. 51:9).

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Greatheart of Guernsey

by *Erroll Hulse*



WALTER BREHAUT, A MAN OF CAPACIOUS, WARM-HEARTED PERSONALITY, was well known in the Channel Islands as a "Greatheart" for the Gospel. Born in 1890, he died suddenly and peacefully in October 1972. Through his booklets, most of which were evangelistic in flavour, his reputation spread further abroad. One of seventeen children (only five survived) he became a pupil teacher at fifteen. At twenty-one he earned £1 a week as a teacher and became a headmaster at twenty-four.

Two years later he was converted. The power with which he experienced salvation is reflected in the enterprising way in which he thereafter pioneered a new cause. The Anglican Church was in decline due to the introduction of clergy imbued with Oxford Movement notions. Prior to this, strongly evangelistic, French speaking vicars had been prominent. At any rate to meet the need for a clear Gospel, Brehaut (as he was wont to call himself) preached regularly to a congregation of about 120 in a temporary structure erected on his own premises. Together with another believer in the teaching profession he was to oversee this church until recently.

The spontaneous revelation to him of the doctrines of grace and a personal experience of revival were two outstanding events in his life, to which we shall turn presently. Brehaut was characterised by wholeheartedness. He was dogmatic and forceful in a headmasterly, authoritative way, yet always approachable and congenial to talk to. He was loved by his scholars and it was noted of him that he never quarrelled with his staff. He knew well the art of drama and the ability to tell a story was his. Even toward the end of his life he was fully capable of leading a young people's house party and gripping the young with his preaching. His mind worked quickly, which sometimes stood him in good stead. For instance, one day he had to deal with the son of a notoriously rough character. For swearing, the boy had been duly caned. After school Brehaut looked out of the window to see the ominous sight of the boy's father approaching, rolling up his sleeves in preparation to wreak vengeance! As he entered he was anticipated by Brehaut who hailed him cheerfully with the following words: "Well Bert, I know you certainly would not teach your boy to swear, and so I have had to cane him!" Taken somewhat aback by this surprising and unusual avowal of his merit, the father replied, "Well by ——!! I certainly would never teach Willie to swear!" Divested of his bravado he then made off to ponder the question of Willie, himself, and bad language!

Brehaut, though fairly short was of strong, stocky frame. The wind-swept islanders of Guernsey unite in long stints of hard work as they prepare tomato and other crops for export. They require plentiful nourishment. We remember when Mr. Brehaut stayed with us during one of his visits to England, that my wife suggested, since he was an early riser, that he help himself to tea and biscuits. At a very early hour we heard the rustle of activity. It was cold and by the time breakfast came we discovered that he had survived with the help of frequent cups of tea and the contents of the whole tin! He was always transparently sincere and I was comforted both by the fact that he felt so much at home (can you imagine the average Englishman taking more than one biscuit?), and also that I had found a companion with a normal appetite!

His relish for Scripture was even more prodigious. He claved to doctrine right down the line and preached it right down the line! His ingenu-

ness and integrity were such that he was not ashamed to confess he was wrong. He "crossed the floor" in several matters. For instance, he was radical in his belief of infant baptism but became a strong Baptist. He was Arminian for several years but became a clear exponent of free grace. He was fascinated by holiness and perfectionist ideas but embraced Reformed theology. Soon after his conversion he held firmly to the "any moment secret rapture of the church" theory, but later acknowledged this as a silly error and held to a conservative premillennial position.

The number of those who held the doctrines of grace before 1960 was very few indeed and in some places that race became almost wholly extinct. For this reason, when God's sovereignty and salvation were preached by him, Brehaut was cut off and proverbially speaking, "sent to Coventry". The situation pertained by and large until only recently, when the present revival of interest in the old ways began to be felt and he found himself again invited to former pulpits.

The story of his conversion, his struggle with holiness teaching and the revelation of free grace is best told in his own words.

"It was not until the age of twenty-six that it pleased God, who now I know had chosen me before time was, and who certainly had had His eye on me during my youth, placing many barriers in my path lest I should be utterly destroyed, to reveal unto me His Son as my own personal Saviour. This was brought about through no agency of man. It was His Holy Spirit, who having breathed into my dead soul caused me to desire, seek, and pray for deliverance and a sure hope for eternity. After months of seeking, the day marked by God in His wisdom that I should see in Christ, my Redeemer, my Saviour, came. The Divine light shone upon the Cross on a Thursday afternoon, November 16, 1916, in such a way as I had never seen it before. What I had known of Christ's passion and death with which I was well acquainted, I now saw in a different light. I could now say with the Apostle: "He loved me and gave Himself for *me*". The burden was lifted, joy came in, and a blessed assurance of salvation filled my soul. I experienced what Bunyan's Christian felt when he reached the place where stood a cross. I am not surprised that he gave three leaps for joy.

When it was voiced abroad that I was converted, it caused no little stir. A schoolmaster, a Churchman, a chorister, a Sunday School teacher, an outwardly moral man—converted! What did it mean? I was given grace to witness boldly to the work of the spirit in me, with the result that several were brought to the light by this means.

Soon after my conversion, when I came down to earth, and the first thrills had worn off, I began to be very conscious of the total depravity of my old nature; the warfare which still continues had begun. No one but a true Christian ever experiences this struggle between the old nature and the new man. The seventh chapter of Romans then becomes very real to

the believer and there is a great desire for deliverance. After much attempt at reformation and self-determination I came to the conclusion that it was beyond my power to get rid of my inbred corruption.

At this time I became acquainted with what may be termed the Keswick recipe for deliverance. The slogan was "Let go, and let God". The conditions were:

1. Admit your inability;
2. Surrender all;
3. Take by faith the power;
4. Proceed to service and it will work.

But it did *not* work in my case though I tried to persuade myself that it did, and made rather a big noise about it. It was not long after, however, before I felt myself slipping from my supposed exalted position; but dare not tell my friends who looked upon me as having reached a higher sphere of spirituality.

Then came my first experience of the Pentecostal Movement. This seemed to offer a way out of my awkward position. By prayer, self-consecration, and surrender I was assured that in waiting upon God, I would receive a mighty Baptism of the Spirit which would raise me still higher than the height to which I had thought having attained but from which I was slipping very rapidly. No one could have sought this blessing more ardently than I did, but it did not come my way, and my inward corruptions worked unabatedly. At this time I was introduced to a certain movement called the Japan Evangelistic Band. At last, I thought I had reached the supreme remedy. They claimed that the "old man" could not only be suppressed but *eradicated*. This is what I wanted and I read the literature with avidity and tried to make myself believe that my old nature was indeed dead.

But it refused to die.

I even preached the possibility of the death of this monster, feeling all the time that it was very much alive. This I did not as a falsehood, or in hypocrisy, but sincerely, hoping that in preaching so, faith would come to make it a reality.

I had not yet read much with regard to the doctrines commonly called Calvinism. I had, however, learnt some of the terms used, such as: total depravity; election; and predestination. I already held, and that from the time of my conversion, the final perseverance of the saints. It was my strong hold of this priceless truth which delivered me from the last mentioned movement which denied this.

One winter, I was at a loss what course of Bible study to take with my people. I had been taking themes in the past but these appeared exhausted. In desperation I decided to begin at Genesis and to proceed as long as enabled with a simple expounding of the Word of God. All

went well until I reached the third chapter depicting the fall of man. One Friday evening, ever to be remembered, I was converted to the truth of Sovereign Grace by my own preaching. No agency of man was at work. I had read but *very* little of the doctrines of Calvin. To my own question: "How low did man fall?" the answer came: "Totally, absolutely, irrevocably!" Then light was thrown on the term, the total depravity of fallen man. Inevitably there followed the great discovery made by Jonah in the fish's belly, that, "Salvation is of the Lord".

The following Sunday, filled with my new-found discovery, I preached on the irresistible power of the Holy Spirit to vivify by a new birth, to cause the sinner to seek and find salvation in Christ the crucified. The change in my preaching was noted and caused such consternation in the ranks that on the following day I was visited by an individual who told me that an awful thing had happened.

I enquired what had happened.

I was told: "Calvinism has come among us!"

I replied that although I had heard of the existence of Calvin, I had never read any of his writings: but that if this good man believed in the total depravity of human nature, and that salvation was wholly of the Lord, I was not ashamed of being called a Calvinist.

I was then assured that John Calvin and Wesley had quarrelled.

To this I replied that although I knew nothing of Calvin's teachings and knew little of Wesley's, yet I knew my history pretty well. That these two good men had quarrelled was an impossibility as Calvin had died at least two centuries before Wesley ever saw the light!

Little did I know what storms had gathered around my head. Pulpits which were before opened to me became closed. Letters of warning were sent to Jersey, where I had many friends, and read publicly, with the result that any ministry in the sister island became barred."

Brehaut's Christian experience (1916-1972) approximately fills the major part of our century and his transition in belief and practice reflects what is happening on an increasing scale. He was to stand alone for a long time and was thrilled by the recent momentum of the Reformed movement.

Writing to me in January 1972 he declared, as he surveyed the evangelical world, "the truth of sovereign grace is the only hope for the present state of the religious world. Free willism is in any form or degree a cancer. The present pentecostal movement is far removed from the pristine purity and power as set forth in the Acts. The Festival of Light is most misleading. Evangelistic campaigns are for the most part not conducted according to Scripture. I deprecate most strongly the introduction into the services of excessive singing, repeated choruses, solos, trios, quintets and the entrance of the guitar, which inevitably leads to

pop-tunes". All this sounds as if Brehaut was the world's most ghastly "square". But personal experiences of a revival in 1923-24 had much to do with these views.

The north-west tip of the island wears a beautiful aspect, with quaint fisherman cottages looking out over expansive sand dunes toward the Atlantic rollers. The distribution of evangelistic tracts and some open air preaching kindled interest among the fishermen, many of whom were truly dedicated to dice and drink. As winter drew near and the open air work ceased some young men in the vice grip of Belial were strangely moved to prepare a room for preaching sessions in the evenings. Thus it was that Brehaut, who had had no part in these proceedings, was invited to preach to these men, none of whom was converted. There was nothing to attract the senses and there were no appeals. The place was bleak and bare in the extreme, but the Holy Spirit began to turn it into a Bethel, filling it with the treasures of abundant life. Yet an odd feature was that these rough men were not converted in the meetings but in their beds at night, or as they walked along the road. The joy on their faces revealed when the change had come. Lasting conversions multiplied. Not only gamblers and drinkers were changed. There were others, including the local blacksmith who when invited to come, declared with some forceful language, that they were all a pack of madmen! One night Brehaut observed him looking in at the window and mixing with the crowd outside. A few evenings later he was inside looking rather sheepish. Soon after this, alone, with the clouds streaking before the wintry moon, he was instantly and powerfully converted.

The mantle of expository preaching and upholding of the truths he so much loved now rests largely upon Baptist Pastor Duquemin, one of his ex-pupils. It is gratifying to know that after standing alone for so long and having been instrumental in the conversion of many, Walter Brehaut lived to see better days. His wife died in 1966. He leaves a married son who, with his family, shares the convictions of the Greatheart of Guernsey.

Carey Conferences

Last year the Carey Family conference was booked up well in advance. The occasion was edifying in every way from the youngest at seven weeks of age and the oldest at seventy years!

Dr. Jack Milner is preparing to speak on Andrew Fuller at the Family Conference planned for July 30th to August 4th at Pilgrim Hall this year. David Kingdon hopes to expound the biblical doctrine of marriage and has agreed to act as chairman for the conference.

The conference for church officers at Liverpool, January 9th-12th, exceeded anticipations and such were the spiritual benefits that a venue is being sought in Leeds for a similar gathering in January 1974. John Rubens, our conference organiser, has to move north this year because of his secular work, but will continue as secretary. Until his address is finalised it will be as well to direct mail to the editor.

There are evidences of an unusual work of the Holy Spirit in some parts, especially the northern counties. We give thanks to God and continue to seek awakening.

Wayne A. Mack, pastor of Faith Reformed Baptist Church, Media, Pennsylvania, here expounds a subject which affects all parents all the time.

Reformation in Parental Discipline

EPH. 6:4 AND COL. 3:20, 21 FORM THE BASIS OF OUR CONSIDERATION OF this subject. Eph. 6:4 places upon parents a two-fold responsibility to their children. It says, "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord".

Negatively, parents are not to provoke their children to wrath; positively, they are to bring them up in a particular way. The wrath may well refer to a wrathful type of disposition, a kind of living which is in rebellion against God. In Col. 3 Paul speaks of the children being discouraged and turned away from the faith.

How may we provoke our children to wrath? By employing the following means.

Showing Partiality

Jacob seems to be guilty of this. Joseph was his favourite and the brothers knew it. Therefore, the brothers hated Joseph—their wrath was stirred up.

I know parents who lavish their love on one of their children. From time to time I make a point of checking with my children by saying, "Which one of you do you think Mother or Daddy loves the most?" Of course, I am glad when I get the response, "You love us all the same". Parents must be especially careful that they do not unconsciously show partiality to one child over the others. This is sometimes an easy thing to do because of likeable or unlikeable personality traits in the different children.

Irritability or Impatience

In I Samuel we have the case of Saul. He was a man given to this weakness. On at least one occasion he hurled a javelin at David with no provocation or warning. Similarly he attempted to kill Jonathan, his own son. We read at this point that "Jonathan arose from the table in fierce anger". Saul provoked his son's wrath by his irritability and

impatience. Jonathan never knew how he would act or react. Sometimes he would be full of affection and yet the next moment anger would burst out.

Parents should ask their children whether they feel they are being too impatient or irritable. Even when provoked, we should remain patient.

Unfair Correction

We have heard a great deal about how discipline will ruin children. But it is not correction as such that ruins children, it is unfair correction. Often when I am about to chastise my sons I will ask them, "What would you do if you were in Dad's place? Do you deserve the spanking you are about to get?" Many times they say, "Yes, we deserve it". Of course, if they say that they do not deserve it when I know they do, they don't escape! But the essential thing is that they must recognise that they have broken God's law. It is not just that Dad has had a hard day at work, has come home tense and is taking out his frustrations on the children. If this is the case, it is no wonder children become resentful.

In Rom. 3:19 we read that at the judgment no one will argue with God. He will demonstrate that His actions are just. We should follow this pattern.

Inconsistency

With God there is no variableness or shadow of turning. He does not fly into a fit of temper when we do a thing one day, but just smile and chuckle when we do the same thing the next day. We should not be the kind of parents that strike out one day at our children but the next day say, "Isn't that cute". One day the child is slapped for speaking back, the next day the backbiting is ignored. This is disconcerting for the child. He then has no set of standards. If a thing is wrong, it is always wrong. We must be consistent in our discipline or we will provoke our children to wrath.

Lack of Balance

Balance should be seen between praise and correction. Matt. 3:17 records the words of God, "This is my beloved Son, in whom I am well pleased". This was a public declaration of God's delight in His Son.

As parents we need to be careful that our children do not think of us merely as a species of policemen, waiting to pounce on them and criticise them. When they do something which pleases us, we should praise them. Some parents can never say thank you. If we do deeply appreciate our children, we should show it.

We do not know whether Paul, the apostle, had natural children, but it is certain that he did have a vast number of spiritual children. I Thess.

2:11 and I Cor. 4:15 illustrate this. Many times Paul corrected his children. In his epistles we find him rapping their knuckles. In I Cor. 4 he actually says that he will come to them with a rod unless they get a certain matter corrected. Yet in many of his epistles he also says, "I want you to know that I thank God for you".

Husbands and wives should check up on each other, as to whether they are being too hard on the children or, on the other hand, too lenient. If only the stern, austere side of the parent is seen, the children may turn from the Gospel, having been provoked to wrath.

Procrastination

One man said that we ought to discipline boys earlier than girls. Spanking girls he felt could wait until they were three weeks old. Boys, however, should not be allowed to get off with things that long! The point is a good one. Children are born sinners. Psa. 58:3 tells us that they go astray as soon as they are born. Prov. 19:18 tells us that there comes a time when there is no hope of straightening out our sons and daughters.

I remember one night receiving a telephone call at about 2 a.m. from a man who wanted to see me urgently. He arrived almost immediately with his son, aged about 16. I had met the man only once before, in fact the previous Sunday, when he had come to my church for the first time. He said to me, "Pastor, the police have just picked up my boy for breaking into a store and robbing it. What can I do?" We sat down and talked and I tried to help. The problem was this: the boy had never been disciplined or dealt with and had followed his own way until the age of 16. Now the father was realising that he could not handle the boy, and was crying out to God. From a human point of view the boy was past hope. He had never been disciplined by his parents and so he knew nothing of how to discipline himself. He had little respect for his parents and he grew only worse in his behaviour from that time onward. The Scripture says that we must chasten our sons while there is hope. This clearly implies that there does come a time when at least from a human point of view, all hope seems to be gone.

Sentimentality

We are not just to beat children with words, but with a rod. Prov. 19:18 warns us that we must not spare our souls for the child's crying. Sometimes we fathers actually have a greater problem with our girls than we do with our boys. The girls know how to let the tears flow. When we intend to discipline them, the little face becomes very tender and the temptation is to let our souls spare for the crying fit. There are some women who never get over this stage. They still know that the most effective way to secure their own desires is by turning on a few tears. They didn't learn that yesterday!

The Scriptures are emphatic that we should not be sentimental in our discipline. Outward appearances are not everything. We must remem-

ber that the disobedience springs from an evil heart. "Withhold not correction from the child, for if you beat him with the rod, he shall not die" (Prov. 23:13).

Indeed the next verse states that the beating will deliver his soul from hell. There is a connection between discipline and salvation. If I love my child and wish him to be in heaven, I must beat him. Yet we hear Christians say that they love their children too much to lay a hand on them. This is folly. We are not just to beat children with words but the rod. One good spanking is worth a hundred yells. The message must get through, so that the next time that they are tempted to do something wrong they will remember what they got last time.

I am far from advocating child beating or cruelty as it is found among some unbelievers. Not long ago I read about a man who took a board 1½ inches thick to his child and beat him. The child was found dead. Such a thing is tragic and sinful. However, correction should be sufficiently severe so that the children will remember. By sentimentality we may provoke our children to wrath.

To Bring Them Up

On the positive side of bringing up our children, we note from Eph. 6:4 that we are to bring them up in the nurture and admonition of the Lord.

The words "bring up" are in the Greek in the active voice, imperative mood and present tense. In the Greek language there are three voices: middle, active and passive. If this statement was in the passive voice, it would mean that the children should be brought up but not necessarily by the parents. The middle voice would imply that the children were to bring themselves up. The active voice indicates that the parents are to be actively and positively engaged in bringing up their children.

The words "bring up" are in the imperative mood. Therefore, this is a command. Paul is not suggesting that this idea of how to bring up children is only a suggestion worth considering. He is not saying that he is giving some fatherly advice. What he is saying is that there is no choice in this matter for parents. They have no option because if they do not obey, they sin against God. If we as parents do not bring up our children as God requires, then we have not simply slipped up or made a mistake, but we have sinned against almighty God. We should cry out for His forgiveness, if this is our situation.

This command is also in the present tense. Parents are to keep bringing up their children. We never lose our responsibility. If we have been fulfilling our responsibility, we must continue. If we have not, now is the time to start.

But in a sense all parents are bringing up their children. In one way or another they are bringing them up. The difference is that some are bringing them up in a correct way and some are bringing them up in an

incorrect way. Paul says that bringing up children correctly involves bringing them up in the nurture and admonition of the Lord.

The Lord's Possession

The words "of the Lord" indicate possession. We must bring up our children in God's way, in His nurture and admonition. In Judges 13 we find the story of Manoah and his wife. His wife had been barren for a long time and had evidently been praying for a child. Finally God sent an angel to tell her that she was to have a child and that he was to be an outstanding man. He was to be dedicated to God from the womb. The man was Samson. When Manoah heard the news from his wife, his first inclination (Judges 13:18) was to pray. He must go to God. The time to start praying for our children is not after they are born, it is before they are born. We should be down on our knees asking God, like Manoah, that he would teach us what we should do concerning the child which will be born. Every Christian parent should have a burning desire to train up his child in Godliness. There is no need to run to an unconverted psychiatrist for advice. God made the child and He knows how best he should be brought up.

Here then is Manoah as an old man; he has had much experience and yet he still confesses his need for teaching. God listened to the voice of Manoah when he said, "How shall I order the child?" He sent an angel to instruct Manoah and his wife in the correct way to raise the child. God no longer sends angels to teach us how to raise our children because He has already given us all that we need to know about this matter in the Scriptures which are to be our guide in bringing up children as well as in every other area of the Christian life.

Admonition

This word has the connotation of laying the truths into the minds of the children. Not only must this spiritual truth be placed on the table, it must be actually absorbed and digested by them. Can we parents make our children learn? Yes, we can. We can make them listen in the worship services of the church. I know it for a fact. In Puritan days this was done and today it is still done. To allow children to come to church and scribble or colour on pieces of paper can be disastrous. The same Holy Spirit, who teaches adults, can teach children. As a Calvinist, I do not believe that learning is dependent on age alone. Adults understand the Word of God because they have been taught by the Holy Spirit and the Holy Spirit who is omnipotent can teach children in the same way in which he teaches adults.

However, if the children come to church and immediately turn off and pay no attention, then of course they receive nothing. It is Dad's responsibility when the family goes home after the service, to sit down and ask them what were the main points in the preaching. The truth must be

pressed home. If there is no attention, the children ought to be disciplined.

Nurture

Nurture is translated several times in Heb. 12 by the word "chastening" or "discipline". Heb. 12:6 says, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth". The Greek word found here is the same as the one translated nurture in Eph. 6:4. God scourges every son whom he receives. This is enforced learning. Objection may be made that it is much better for the child to learn because he wants to learn. Naturally it is infinitely preferable, if it were possible; but the whole point is that the child is a sinner and as such he is not going to want to learn. He hates God and rebels against the truth of God. Children are depraved and are opposed to many things which are for their good. When we bring children to church, we should let them know that we expect them to get something out of the service. If we are consistent, I know that they will get the message. I am often amazed at how little children can take in some of the things which are preached, if they are taught to listen.

Sometimes we wonder why our teenagers do not listen to the preaching when they come to the church service. The tragic reason is that we have trained them not to listen for the past ten or twelve years. We expect them to do a complete reversal when they come to the magic teenage years. Now they must listen, but habits are hard to change as we all should know. If we want our young people to listen when they are teenagers, the time to teach this is when they are children. If they have difficulty in understanding something, parents should labour to put the truth into language which the children understand.

When Esau came to see Jacob in Gen. 33 he asked, "Who are these with thee?" Jacob's reply (v. 5) was, "The children which God hath graciously given thy servant". Jacob recognised that children are a gift from God. Our children are likewise the heritage of the Lord. They do not belong to us but to Him. We will one day give an account to God as to how we have raised them. Will we be able to stand before God and say that we have not provoked our children to wrath but have brought them up in the nurture and admonition of the Lord? Or will we have to stand there and say that we thought we knew better than God. We knew what His Word said, but we didn't obey it because it just didn't make sense to us.

The world tells us that if we carry out these Scriptural injunctions, we will ruin our children. Do we believe God, or do we not? May God be pleased to bring our children to Himself so that we may have families which know and serve our Lord Jesus Christ.

Young evangelical believers by the bus load have been to see "Godspell", sent with the blessing of local churches. We thought it right to send the leader of our young people to see what it was like before making a judgment. This is the report brought back by himself and his wife.

Godspell

JESUS IN FOOTBALL SHORTS BEING BAPTISED BY JOHN THE BAPTIST'S application of a damp sponge, this is one of the opening scenes of "Godspell". By the time we meet Abraham presented as a female, bedecked with feathered headgear, watching the Rich Man having a whale of a time in hell, we are at least partially accustomed to the atmosphere. Most of the narrative consists of the words of the parables of Jesus, which is probably why many Christians have found this rock-musical portrayal of the Gospel story an exciting experience; they feel that dull worship has driven people away from churches. The New Testament must surely do good, even if presented in conjunction with the lyrics of Humpty Dumpty and Typhoo Tea.

Members of the cast appear as "comic" not "circus" clowns and usually represent the disciples as well as enacting the parables as they are recounted. We found the clowning in Godspell very ordinary. We fail to see why the Pharisee's speaking in a North country accent should cause the whole audience to erupt into laughter. Our impression of audience reaction is that there is faint embarrassment about the serious words spoken and therefore, all the pulling of braces, with cavorting and squealing is taken as an opportunity to laugh it off as not really serious but just great fun.

The Prodigal Son in repenting says, "I think I've come to my senses" (laughter). The Father shows his heart going out to his son by stretching his braces (laughter). The son asks if he can become one of the servants; *paid* servants (more laughter).

In the parable of the sheep and the goats, the animals are represented by the cast crawling about on all fours. This most serious parable of the judgment is pictured as a scene of confusion where the Judge, Jesus (now fully dressed as a clown) has to rush around trying to separate between

those being judged, since they do not know which animals they are. One "moos" (shrieks of laughter). "Over there matey", says the Judge, managing to mix up the directions of heaven and hell.

The final scenes of the Last Supper, Gethsemane and the Cross, though making an attempt at effect by means of quietness, alternating with deafening music, were flat. We have seen Shakespearian tragedies which were infinitely more enthralling. After the Crucifixion, to the strains of "O God you're dead, long live God", the limp body is taken from the Cross, never to rise again and the strange mixture of Scripture, ditties, pounding music and flippant nonsense peters out.

Is anything of the true meaning of the Gospel conveyed? If by the true Gospel we mean the doctrines of God's righteousness and grace, the deity of Christ, his atonement, repentance, heaven and hell, the answer is a resounding no! Comments from the audience included, "Wouldn't these parables be great party pieces? It's so hilarious!"

As Christians we have joy and laughter, but to joke about and belittle holy things is to take God's name in vain. The very portrayal of Jesus is itself an insult to his majestic person. There does, however, appear to be some restraint in the extent to which Christ is belittled, which makes the whole thing more subtle because it deceives believers unaccustomed to examining issues such as these in the light of Scripture.

The Jesus of Godspell is an image of a good chap, a fine teacher, who died in a good cause. This is the essence of humanistic natural thinking to which natural men are always prone and bears little resemblance to the Christ of the resurrection, ascension, sovereign rule and second coming. Add to the caricature the twentieth century attempt to present the Gospel by pop, beat and drama, put in a pinch of pentecostal hand-clapping and you have the final product.

Why is Godspell so popular? It cannot be the comedy, which one could hear anywhere. Some of the songs have quality, but are hardly outstanding. The presentation lacks coherence. Its superficial resemblance to the Bible attracts evangelicals. The lighthearted portrayal of Jesus as a clown and the turning of the awful reality of eternal hell into an hilarious fiasco sets unbelievers at ease.

In our view, many recent expositions of Scripture far exceed Godspell in power, attractiveness, sincerity and vividness.

To end on a positive note we suggest that instead of lauding humanistic, essentially worldly portrayals of our Saviour by people who have no spiritual light, we who believe should surely devote our energies and time to witness to the true Christ of history who is alive and reigning.



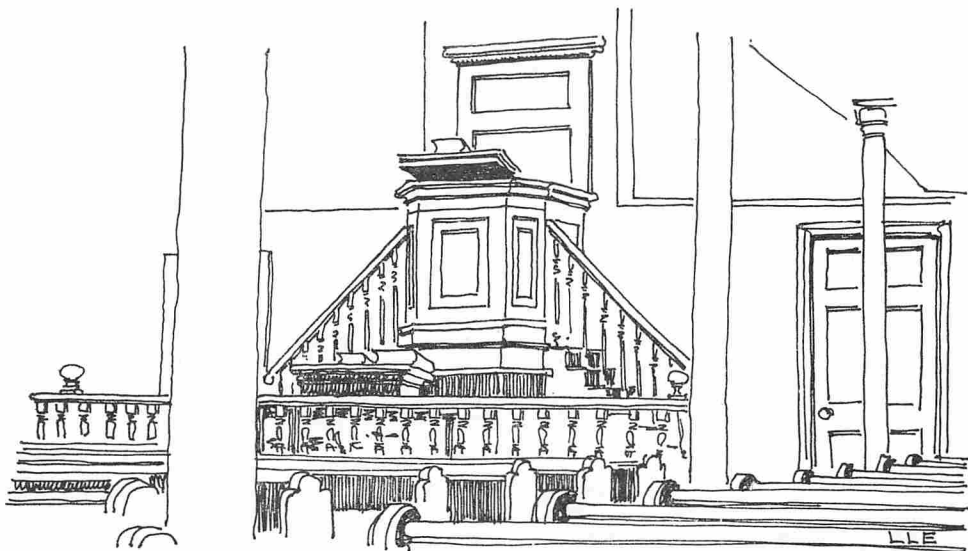
New Life for Old Baptist Chapel Bradford-on-Avon, Wilts

THE EXISTING CHAPEL WAS BUILT IN 1797 ON THE SITE OF THE ORIGINAL building to accommodate a growing congregation. Those who visit Bradford are impressed by the fact that almost the whole town is built in Bath stone which gives an already attractive area even more interest. In keeping with the environment the church is built in the stone and is listed as a building of special historical and architectural interest.

The years of the late eighteenth and early nineteenth centuries were a time of great prosperity. The chapel was built to seat over five hundred people. Baptisms took place in the River Avon and there are records of really large congregations attending these services.

The building still retains its eighteenth century appearance, with a lofty pulpit and wooden fronted galleries on three sides. The acoustics are excellent. The chapel was clearly designed for preaching the Word. The Sunday services still centre around exposition. In 1970 the church agreed that its spiritual oversight should be in the hands of elders, two of whom are responsible for the regular preaching. A joint pastorate is not in fact a new thing for this church, as a similar situation existed in the early eighteenth century.

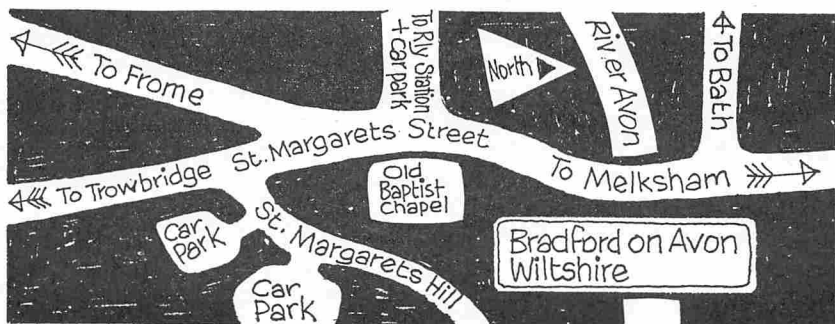
Typical of the whole of Britain, serious decline took place after the first world war. By the 1930s only one member was left and the end seemed



near. Happily, other Christians moved to Bradford and slow, steady growth ensued.

The church is concerned to uphold the historic Reformed Baptist position of the 1689 Confession of Faith and also to discharge its responsibilities of preaching the Gospel to the eight thousand inhabitants of Bradford-on-Avon. As well as Sunday services, meetings for prayer and Bible study are held during the week. A growing Sunday School uses the chapel facilities to their limits, with one class seated on the gallery stairs and another in a cloakroom! All members are encouraged to play some part in outreach. The church publishes its own magazine which is distributed to every home in the town. Those who are gifted in personal evangelism follow up a growing number of contacts.

As in most areas, the great majority is governed by materialistic motives of the second half of the twentieth century. We pray that a more receptive climate will be brought about by the grace of God and that former times of spiritual prosperity will be restored.



Which way will the Reformed movement of the seventies go? Will a new generation of powerful preachers emerge whose ministries are used of God to bring many into the fold of mercy? Much depends on the nature of the preaching. Will it be discriminating as well as doctrinal? Will it be searching and true like the rich, lively, free grace, heart-warming type of preaching of Bunyan when he preached on "Come and welcome to Jesus Christ", or will it be the cold and clinical proclamation of the "hyper" who has forsaken the teachings of Calvin for the sophistry of specious reasoning?

Having begun to work on this important subject it was found that its scope was too great for a single article. It is now to be published as a twenty-four page booklet by Carey Publications (price 15p). The introduction and part of the subject matter is reproduced here.

The Free Offer of the Gospel

"HOW BEAUTIFUL UPON THE MOUNTAINS ARE THE FEET OF HIM THAT bringeth good tidings" (Isa. 52:7). This verse, signifying the sovereign decree of God to bring about deliverance from Babylon, is used by Paul to signify that "glad tidings of good things" should be proclaimed to all men, which indeed was intimated by Isaiah when he said, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God" (Isa. 52:10).

There is something indescribably sublime and majestic in preaching the Gospel. Here the holy, infinite and omnipotent One condescends to reach out in the most intimate and personal way to reason with those whose sins are red like crimson. Here responsibility is pressed home, "make you a new heart and a new spirit—turn yourselves, and live ye" (Ezek. 18:31, 32). Here the empowering of the Spirit is urged, "Behold, I will pour out my Spirit to you" (Prov. 1:23).

Now this beautiful thing is marred by two horrible errors which we should seek always to avoid. The one is to attribute power to fallen sinners which they do not have and make it appear that God is unable to save the sinner until that sinner gives Him permission. Some preachers are quite happy to state that God's hands are tied in the matter of salvation! It is true that the sinner must be willing, but it is God that makes him willing in the day of his power (Psa. 110:3). The day of power is the day of effectual preaching, for the preaching is the means appointed by God for salvation. A view which sees man as anything

other than totally depraved in heart, mind and will is defective. Preaching no longer deserves the name where omnipotence is taken from God and ascribed to the sinner who is hopelessly gripped in the vice of his own aversion to spiritual issues.

The other error occurs when the preacher fails to urge the sinner to faith and repentance, out of fear that this will dishonour God. Some wonder why they do not see conversions. Failure invariably lies in neglect of the means ordained by God for salvation. Plentiful sowing precedes reaping (Psa. 126:5, 6; II Cor. 9:6). There must be energetic endeavour. When, as a result, unbelievers come under the sound of the Word, the way of salvation must be clearly explained. Moreover, as there is tenderness, reasoning and urging in Scripture, so there must be tenderness, reasoning and urging in preaching. As there is thunder, fire and judgment in Scripture, so there must be in the proclamation of the Gospel. The reality of total inability and total responsibility must be pressed into the souls of the hearers. Despair of self must be encouraged, as well as total trust in Christ.

Some say that the Gospel applies to "sensible sinners" only. This does not mean sinners who are possessed of common sense! Rather the expression refers to those under conviction of their sin. The result of this is deficiency in preaching, for how are we to know who are "sensible sinners"? The most unlikely people come under conviction without our knowledge. We discover afterwards when testimony is given to conversion, that unbeknown to others, a change of heart was taking place, clear preaching of the way of salvation being the main instrument used.

The term free offer, of course, means that the Gospel should be preached indiscriminately to all men. Providing the congregation is normal, in that it consists of numbers of unsaved people, there is to be no discrimination, just as there was none when Ezekiel preached to those dry bones, so many and so dry. Our valleys may be different, in that those before us represent different stages of spiritual development. Let us think for a moment of one type only. Visualise the person who is sensitive and nervous and for whom faith in Christ involves enormous hazards. Spurgeon illustrated this kind of person by picturing one lost in the dark who suddenly imagines himself about to fall from a precipice.¹ He clutches at a tree and manages to hold on to a branch with both hands. He feels terror passing through every fibre of his being. He is sure that if he relaxes his hold he will immediately be dashed to pieces on the rocks below. Then suddenly a voice comes urging him earnestly and gently to exercise complete faith, for there is no precipice at all. "Drop now and all will be well!" Eventually he drops and to his amazement is received by a mossy, secure and safe bank a few inches below.

Is there a wide range of persuasion in the preaching we hear? Are unbelievers addressed with the tenderness and earnestness which we find in Scripture? (Isa. 1:20). The great preachers of the centuries are to be

emulated. Their feet were beautiful upon the mountains as they combined the proclamation of omnipotent free grace with the most wise and penetrating reasoning with the lost. Ambassadors like the apostles, like Luther and Knox, Flavel and Brooks, Whitefield and Gilbert Tennent² combined the terrors of judgment with the most searching personal overtures to unbelievers. Preachers today ought to do likewise. An examination of the balance of doctrine and personal overture in Spurgeon's sermons is very helpful (an example is cited presently).

The importance of the free offer can hardly be over-estimated. The way in which the Gospel is preached will reveal the preacher's view of God's character and the nature of man. The same thing pertains to personal witness.

Professors John Murray and Ned. B. Stonehouse produced a special study on the question of the free offer in 1948 for the Orthodox Presbyterian Church.³ The main thrust of this treatise is to expound the character of God which lies behind the invitations. Is God gracious toward the non-elect? Is there a grace common to all? If there is not how can we be free in our approach to all men without exception? The subject of common grace is inescapably connected with the free offer. It is not possible to deal adequately with the question of the offer without getting to grips with the subject of common grace.

I propose, therefore, to deal with this important subject as follows:

1. The doctrine of common grace.
2. The connection between common grace and the free offer.
3. A brief history of the free offer question.
4. An analysis of the word "offer".
5. Examples of preaching.
6. Notes (these include an historical sketch of the doctrine of common grace).
7. Bibliography.
8. An outline of invitation texts.

In this article we will take up the third point and part of the fourth.

3. A Brief History of the Free Offer Doctrine.

"The mercy of God is offered equally to those who believe and to those who believe not" wrote Calvin. The word "offer" is employed by Calvin in his writings as well as by other Reformers. Likewise the Puritans do not hesitate to use the term. Thus if we are to regard the Westminster Confession as the quintessence of Puritan doctrine, we are not surprised to find the following statement.

"He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they might be saved" (Ch. 7. art. 3).

Previous to this, at the Synod of Dort (1618), a clause was constructed which reads as follows:

“It is the promise of the Gospel that whosoever believeth in the Gospel should not perish, but have everlasting life: which promise, together with the injunction of repentance and faith, ought promiscuously, and without distinction, to be declared, and published to all men and people” (Ch. 2. art. 5).

The doctrine was discussed in considerable detail in the early 18th century in Scotland. The debate is known as the “Marrow” controversy and was occasioned by the republication of a Puritan book with the title, *The Marrow of Modern Divinity*. Three able preachers, namely Thomas Boston (1676-1732) and the two Erskine brothers, Ralph (1685-1752) and Ebenezer (1680-1754), defended the free offer of the Gospel and expounded it with ability. *The Marrow of Modern Divinity* was condemned by the General Assembly of the Church of Scotland, and therefore the defence of the doctrine by the “Marrow” men was all the more valuable.

In the meantime this was becoming an issue among the Baptists in England. John Gill in defending the Gospel against Arminianism wrote *The Cause of God and Truth*, which consisted of a detailed exposition of those texts employed by the Arminians to promote their views. Gill slays Arminian errors hip and thigh and for that we are grateful. He tells us what the texts *do not mean*. But in many instances he fails to tell us all that they *do mean*. In other words he fails to use the texts for the purpose for which they were written. They were given to encourage and urge sinners to come to Christ. Controversy has been sharp in Baptist ranks ever since the mid-eighteenth century. In 1887, William J. Styles published *A Manual of Faith and Practice* in which he denied that faith is the duty of unbelievers.

A well known Baptist minister in England testifies, “for my own part, I have only been *thoroughly* happy with the ‘free offer’ for the last few years. I came under the unfortunate spell of W. J. Styles’ logic against it and found Prof. Murray, Ned Stonehouse and even Owen, unconvincing. The considerations which ‘released’ me from my dilemma were (i) The New Testament clearly has free offers propounded even to non-sensible sinners (now God commandeth all men everywhere to repent)—remembering (which Styles did not), that repentance and faith are never separated in the New Testament. (ii) But this seemed inconsistent with limited atonement because it seemed to suppose that the God of Truth was asking hypothetically non-elect men and women to believe that Christ died for them—for whom He did *not* die. I later found the solution to this when the Puritans reminded me that justifying faith in relation to the atonement does not consist in believing that Christ died for *me* (which is assurance), but in believing that salvation is only found through his work on the cross and in applying for an interest or share in it”.

The influence of Styles' book has had a bad effect upon some Strict Baptists. It is interesting to find in some correspondence of A. W. Pink, that he minutely criticises Styles' work on this point. Pink was vigorous in his opposition to restrictions of the Gospel. The origin in 1878 of the "duty faith" articles adopted by the Gospel Standard Strict Baptist churches, and the outcome, are explained in a booklet by Bernard Honeysett, *How to Address Unbelievers*.⁵ The opposers of the historic Reformed position deny that there is such a thing as the universal offer. They maintain that only the conscious, or sensible sinner has a warrant to come to Christ. The invitations of the Gospel, they maintain, are addressed to those who are prepared, hungry, contrite, or convinced of sin. This leads to a serious error because it means that sinners tend to look within to find a warrant to believe on Christ. This opens the way to all kinds of introspection, whereas God's command to believe is the warrant for faith and we are to look to Christ for salvation. C. H. Spurgeon preached a rousing sermon in 1861 on "The warrant of faith". He testifies that this exposition was much used to the blessing of souls.

In it he accuses some Puritans, even the zealously evangelistic Joseph Alleine, of restricting the Gospel in regard to the warrant of faith by laying too much stress on the law. In other words, while the moral law is absolutely essential in Gospel preaching, we must not so preach law (by which is the knowledge of sin) that the hearers are left in ignorance as to the way of salvation. Alleine, Baxter and the other Puritans were very clear about the way of salvation and about the offers of the Gospel, but what Spurgeon means is that preachers must not be so long or protracted in their preaching of the law that sinners are never directed to Christ. It is good to open the door soon, the door of invitation, and then preach convincingly on the law that convicted ones might press through that door for mercy and eternal life.

Our danger today is very much in the other direction. There is so much stress on the door and so much time taken up with its being open that the law is neglected. The schoolmaster is unemployed and so there can be no leading to the door. The result is that our hearers see no need of salvation. They have no conviction of sin by the law and can see no relevance in the Gospel that is preached. They are bored by the preaching and often become Gospel hardened.

If Spurgeon marked down *some* Puritans by five marks, would he not mark down by fifty today's preachers for neglect of the moral law? Some of our forebears express the harmony of law and Gospel in a beautiful way.

For instance Bernard of Clairveaux said, "God pours not the oil of his mercy save into a broken vessel", and Calvin on Isa. 61, "Christ is promised to them alone who are humbled and confounded with sense of their own sins".

The Puritan, William Greenham, put it this way: "Never any of God's children were comforted thoroughly, but they were first humbled for their sins", and Hieron, "The ground is first torn up with the plough, before the seed be committed unto it".

The importance of balance in preaching cannot be emphasised enough. Every preacher has so many factors to consider, not least the composition of his congregation. The idea that every sermon must end in a certain way is certainly not supported by Scripture. God is able to draw the lost unbelievers through exposition of any part of the Bible. Balance in preaching and evangelistic methods are large subjects on their own. The easy-believism, widespread decisionism (conning people into making a decision) and altar-calls—these things have their origin in error concerning the truths of regeneration and true repentance.

4. An Analysis of the Word "Offer".

The etymology—the facts relating to the formation and history of the use of a word or words—of the term "offer" takes us back to 1548. At that time a proposal of marriage was regarded as an offer. The word means a proposal to give or do something, to tender for acceptance or refusal. To carry this forward, we could say that an offer means that someone is proposing or expressing willingness to do something conditional upon the assent of the person addressed. Thus God said to David: "I offer thee three things; choose thee one of them" (II Sam. 24:12).

Now it would take an expert to work out whether the word "offer" has changed its meaning since the sixteenth century, but if it still means what has just been outlined with the aid of the Shorter Oxford English Dictionary, then we should have no qualms whatever in the use of the word.

In any case the whole tenor and tone of biblical preaching will indicate that inability on God's part to regenerate the sinner and bring him to life is *not* implied. Neither is ability implied in regard to the sinner. He cannot of himself produce faith and repentance.

We might propose the word "overture" as better than the word "offer", but this does not solve the problem since it means the same when we get down to analysis. Overture also means to put forward as a proposal.

The word "invitation" is obviously less offensive to some than the word "offer", but here again there is no great difference since invitation means to invite to come, or attend, or to partake in something. It is less likely to be misconstrued as weakness in God but it certainly could imply ability in the one being invited, since he can refuse or accept. A young man may say, "I offer thee my hand in marriage", or, "I invite you to marry me!" The young lady may feel an inward constraint to accept or may feel no drawing and refuse. Response of one kind or another is involved irrespective of the terminology used.

(We apologise to readers that we cannot reproduce the footnotes, which will, of course, be included in the booklet.)

Incredible Indonesia

REPORTS CIRCULATE INCREASINGLY ABOUT FANTASTIC "MIRACLES" supposedly taking place in Indonesia. One source may be the book *Like a Mighty Wind*, a compilation of talks given in the United States by a young Indonesian. These recount tales of resurrections from the dead, water turned into wine and other feats.

But what are the real facts?

The missionary service magazine *World Vision* (September 1972) contains an article by Stanley Mooneyham in which he carefully refutes the claims being made, on the basis of his own knowledge and experience. The background to the Indonesian scene is the mid-sixties, when, in the providence of God, as the country was about to become Communist, Sukarno was overthrown and freedom preserved. At this point the people, though nominally Islamic, were in reality animists. It is important to bear this in mind. The Christian church was weak, but through several unrelated incidents the gospel took root and spread. Since then, Mooneyham states that on one island alone, Timor, tens of thousands have been touched with the Spirit of God. It is on this animistic island that some young believers, mostly illiterate, have claimed unusual signs, mainly in connection with fetish-burning. Mooneyham writes of these "miracles", that "current reports indicate that these begin to drop away when the new converts get into the Scriptures".

One missionary from Timor reports very few of these claims today, but instead a more solid work than before. Another missionary writes, "It has long been a concern to many of us that the gracious work of God has been commercialised. The deeper spiritual work of church renewal has been neglected in favour of the charismatic manifestations".

Mooneyham believes that of the many thousands of believers only a handful have claimed even the "common" (for neo-Pentecostals in the West at least!) gift of tongues. His main source of anxiety about the effect of the book *Like a Mighty Wind* on the American public is well stated: "Not a few on reading this book will want to rush into Indonesia in an attempt to sample this moving of God, a reaction which may reveal more about the poverty of our faith than it does the richness of theirs. I have already seen enough of this to be appalled at the prospect of more". One such result was the visit of two Americans to Indonesia in an attempt to persuade one woman from Timor—reportedly one used of God—to return to America with them. She did not go, but the effect was to produce pride that she had been asked. This resulted in a decline in her spiritual state.

The reports from Indonesia may be exaggerated, but allowing for that we are reminded of the relevance of Jim van Zyl's article in this issue.

News

SOUTH AFRICA

Jim van Zyl writes from South Africa to say: "It is with thanksgiving that we look forward to our third conference in July this year. 'Skoegheim' is a large Christian Conference Centre built and run by a dedicated Methodist couple. The Centre has an extraordinary number of facilities, the rooms are comfortably furnished and the price at R3.00 per day, all inclusive, exceptionally reasonable."

He goes on to say: "The Reformed movement has been seriously misunderstood in some quarters in South Africa—the inevitable accusation has been made that 'it kills evangelism'. It is admitted that wisdom has been lacking on the part of some. If the church at Corinth had unbalanced people, we are not likely to escape them! Nevertheless it is all too little realised that this accusation stems from a basic, almost abysmal ignorance of large periods of church history when evangelism, missionary work and church reformation were largely Calvinistic in origin and character. It is our earnest prayer that this caricature will be diminished as a result of this year's conference. We desire also that through God's good grace an intelligent, warm-hearted and tender growth in God's truth will result—a growth that will result in more and more pastors, church leaders and members reaching new heights of Christian maturity, with a more vigorous Christian activity *within* the spheres of their local churches."

It is helpful to note from observation of events in the U.K. and U.S.A. that when people speak about "killing evangelism" they usually mean that enthusiasm for specific brands of evangelism has waned. The best way to refute the allegation is to point to churches influenced by Reformed teaching where evangelism is vigorous and growth encouraging. It is well known that South Africa by no means lacks such churches. For instance one small church has seen an increase of fifty souls during the last two years, most of these by conversion. The accusation is common in countries like Canada where the Reformed awakening is limited or young, but is impossible to maintain in places "where the proof of the pudding has been in the eating".

The programme for Skoegheim seems nourishing and for interesting subject matter exceeds most conferences in the U.K. We understand that this is the first multi-racial conference and the opportunity for Christian fellowship with those from widely differing backgrounds is warmly anticipated. Here are details of the programme:

Monday, July 27	Evening Session	Sermon: Erroll Hulse.	
Tuesday	28	1st Session	Preaching the Attributes of God: Herbert Carson.
		2nd	„ Karl Barth's Doctrine of Election: Alf Niewoudt.
		3rd	„ Puritan Counselling: Erroll Hulse.
		4th	„ Alexander Duff: Clive Tyler.
Wednesday	29	1st Session	Preaching the Attributes of God: Herbert Carson.
		2nd	„ Calvin, a Pastor's love for the Church of God: Jim van Zyl.
		3rd	„ The Sovereignty of God in the Twentieth Century: Robin Wells.
		4th	„ The Theology and Practice of Prayer: Jannie du Preez.
Thursday	30	1st Session	Ecumenical Evangelism: Herbert Carson.
		2nd	„ Finney on Justification and Sanctification: Clive Tyler.
		3rd	„ OPEN FOR DISCUSSION.
		4th	„ Sermon: Herbert Carson.
Friday	31	Leave after breakfast.	

AUSTRALIA

Two important conferences are being planned for Australia in August, 1973. The first, in Melbourne, will be for ministers and elders, during the week commencing August 13. Preliminary plans have been made for this conference to be held at Glen College, La Trobe University, which is located in a Melbourne suburb and has excellent conference facilities. Those attending will be able to live in at Glen College and so obtain maximum benefit from the fellowship. Evening meetings will be open to the public. The proposed theme for this conference is "The Church Yesterday and Tomorrow".

The second conference, in Sydney, August 27 to 31, will be a family conference. Here there will be an emphasis on the practical application of the Biblical Reformed Faith to the life of the believer in his everyday walk. Again it is hoped it will both encourage those already committed and will stimulate others to look further into the Word of God to see whether these things are so.

With these two conferences in Australia's largest cities it is hoped, by the grace of God, to reach many with the challenge of reformation in the light of the Word of God in today's world. Erroll Hulse has been invited to Australia by the Baptist Reformed Churches of Australia who are also

responsible for the conference planning. Joining him as speakers at both conferences will be John Coleman, minister of the Camberwell Baptist Church, Melbourne, James C. Cox, minister of the Smithfield Particular Baptist Church, Sydney, who also serves the Macquarie Baptist Reformed Church in Sydney, and Stuart Fowler, minister of the Baptist Reformed Church, Macleod, and editor of the Australian Baptist Reformed Quarterly *Contemporary Christianity*.

Enquiries concerning these conferences should be directed to Mr. A. T. Rowe, 27 Eastview Avenue, North Ryde, New South Wales, 2113, for the Sydney conference, and Stuart Fowler, 58 Adam Crescent, Montmorency, Victoria, 3094, in respect of the Melbourne conference.

NEW ZEALAND

Mr. Stanley Hogwood, one of the elders at Cuckfield, has together with his wife been touring Australia and New Zealand. One of the aims of their visit to Auckland has been the encouragement of Michael Drake who is welcomed as our agent for *Reformation Today* in New Zealand. The expediency of a conference similar to those in South Africa and Australia is now under consideration and this is likely to take place in Auckland. For details please write to Michael Drake.

CANADA

Some are pressing for an Association of 1689ers. We already are bonded together in spirit in a world wide association of Reformed Baptist Churches. A new member in spirit (for we see little point in formal machinery) is a newly based 1689 Confession church in Burlington, Ontario—Trinity Baptist Church. The pastor is William Payne and we wish him much success in evangelism and in building up the flock. He writes: "I hope that in the days ahead we shall be able to encourage others, to think in terms of independent Reformed Baptist works in Canada, and that this might be done through conferences, literature, etc." Those interested should write to Bill Payne, 5535 Schueller Crescent, Burlington, Ontario.

Cassettes and Tapes

A full range of cassettes and tapes of the Carey Conferences (including the sessions at Liverpool) are available. A wide variety of other material is also obtainable. For details please write to Mr. P. Dixon, 73 Pasture Hill Road, Haywards Heath, Sussex, RH16 1LY.

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