

REFORM- ATION TODAY'73



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Editorial

Encouraging churches

IT IS THE POLICY OF THIS MAGAZINE TO ENCOURAGE THE REVIVAL OF OLD churches (see Ilston to St. Mellons 1649-1973) or the establishment of new churches which are true to Scripture. Prayer for these churches, and attendance at them is the end in view. Our brother David Straub has sent us a very attractive leaflet describing the new Haddington Free Grace Baptist Church in Scotland, of which he is now pastor. The leaflet mentions the heritage of Haddington—birth-place of Knox, and scene, for 36 years, of the faithful and famous ministry of John Brown of Haddington to a congregation of seceders from the national Kirk. "Today", the leaflet says, "the church of Knox is dead in modernism and drunk with ecumenism. Brown's congregation ceased fifty years ago and his meeting-house is now a private club with a reputation for its immorality." But brighter days appear to be ahead for this town. David Straub and his wife settled in Haddington in 1969 and through visitation and house meetings a group of people were gathered. The first baptisms took place this year when four adults were baptised on profession of faith. More than 70 believers gathered to witness the formation of this church, which has adopted the Baptist Confession of Faith of 1689 as its basis. It is quite inspiring to consider that this is the "first 'gathered church' in the history of the burgh". But to preserve a sense of tradition amid such audacious modernity, the meeting place of the new church—Haddington House—is 300 years old! David Straub's address is 12 Gourlaybank, Haddington, East Lothian.

Competent to Counsel?

The subject of psychiatry has been highlighted by two articles by Bernard Levin published in *The Times* (June 12 and 14, 1973). The first, titled *Russia's political asylums*, drew attention to the increasing practice in Russia of sending political dissidents, not to prisons or concentration camps, but to asylums for the insane. Documentation follows which reveals the diabolical character of Soviet political-psychiatric terror. In the second article *Cries for help that go unheeded*, reference is made to the World Psychiatric Association and the way that organisation has failed to face up to its moral duties in opposing the abuse carried on in the name of psychiatry. The names of top Russian psychiatrists meting out Nazi treatment were given. These facts are germane to our

Front cover. The M23, a new double carriageway is under construction which may, when it is complete, greatly facilitate travel from mid-Sussex to London. The driver featured above is one of many engaged in removing hills and filling valleys. We are concerned with the physical features of the new cosmos of highways but much more with reformation and revival for the inhabitants of that world.

subject inasmuch as they illustrate how psychiatry can be misused. We ought always to be on our guard and always investigate in a thorough way, any decisions or verdicts by psychiatrists. One of the merits of the books by Jay E. Adams, reviewed and discussed in this issue, is that they help reveal the limitations and failures of psychiatry today.

Reformation Today—domestic news

The address 4 Gander Hill, has become known to *Reformation Today* readers in many countries. It was in fact the home of David Guthrie, our British magazine agent. The church here must sadly say goodbye to David, his wife Barbara and their family, as they move to Solihull, near Birmingham, where David is to manage a branch of the Provincial Building Society. For the information of overseas readers, Solihull is noted for the production of Rover motor cars.

David has been an ideal leader for the administrative side of the magazine work and has been ably assisted by Barbara. He has exercised continual vigilance in matters of efficiency and on occasion has had to veto the more impractical schemes of the editor! We hope the family will find new opportunities of service and that friends in the Birmingham area will contact them. Mail for *Reformation Today* should *not* now be addressed to Gander Hill, but to:

P.O. Box 106, Haywards Heath, Sussex, RH16 1QL.

David Cowen and his wife Sue are playing an important part by keeping the subscriptions in order while Tim Bruton and his wife Margaret are looking after the day to day administration of the work. Tim Bruton has been given the responsibility of general oversight. Valuable work is given by the team as a whole, Ian Randall acting as assistant editor.

Of much encouragement has been that our deacon, John Rubens, who is secretary of the Carey Conference, will not now be leaving us. Because John and Pat were unhappy about the idea of moving, the church prayed that employment in the area here would be provided. This has come about and therefore John's valuable work in organising the conferences can carry on as before. The Carey Family Conference for the first week in August is fully booked. Martin Holdt of South Africa is the preacher each evening at the open meetings. For details write to: Conference Secretary, "Mattaniah", Ditchling Road, Wivelsfield, Sussex.

Conferences to remember

SOUTH AFRICA: Skoegheim, Natal, July 23-27.

AUSTRALIA: Perth, August 10-12.

Melbourne Ministers' Conference, August 14-17.

Sydney Family Conference, August 23-31.

NEW ZEALAND: Auckland, September 1.

For details contact representatives of countries indicated on back cover.

LEEDS: Carey Conference for ministers, January 1-3, 1974.

For details of Leeds Conference write to John Rubens.

SPREE AND BUZZ

Spree '73 or *Spiritual Re-emphasis*, has been organised mainly by the Billy Graham organisation as an attempt to train young Christians to witness. Meetings will be held in Earl's Court, London, for one week in August this year. Billy Graham will be the main speaker. *Buzz* is a magazine sponsored by Musical Gospel Outreach, the backers of major gospel concerts and similar types of evangelistic attempts. Since we have come to expect almost universal enthusiasm from the evangelical world for mammoth projects such as *Spree*, which involve famous personalities and entertainers including Cliff Richard, Terry Dene, Judy Mackenzie and Johnny Cash, it was surprising to find *Buzz* highly critical of *Spree*. This is how an article on the subject viewed the progress of the preparations for *Spree*:

A massive publicity campaign had swung into operation, hundreds of thousands of prepaid postcards offering free records featuring Cliff Richard, newspaper and magazine ads, thousands of colourful glossy brochures and other mailings swamped the Christian public.

Christian leaders reacted about the high costs, the difficulties in altering pre-planned programmes, disruption of the holiday period—what exactly is supposed to happen, etc.

When various individuals who were considered to be representative of the Christian youth scene were invited to form a planning committee for Spree '73 they attended a hastily convened meeting (which had already been re-scheduled once because of short notice) for a rapid teach-in on Spree.

The effect was like a bomb shell—since although the committee was invited to take over the running of the entire programme for *Spree* from the “ad hoc” committee, many of the vital and most strategic decisions had been taken.

But the most surprising comments made in the *Buzz* article were to do with the doctrinal implications of the *Spree* event. The following misgivings were outlined:

Why are the teaching sessions so heavily based on the Campus Crusade for Christ “Four Spiritual Laws”? Does not this provide a real danger of teaching a shallow and therefore incomplete Gospel? Won't the afternoon outreach encourage “Hit and Run” evangelism? (The thought of 20,000 Christian kids invading West London for a week and then clearing out terrifies us!) Frankly we still believe that the only long term answer—is the Scriptural answer—and that is teaching and practical encouragement to evangelise should be based on the local church—and by that we mean the local body of believing Christians. There is no doubt that the happiest Christians and those who speak with the greatest authority have their roots in a local group of Christians.

It is significant and encouraging that concern about high pressure, non-church activities is increasing, as is the recognition of our need to look hard at the content of the gospel and of the whole range of biblical teaching.

ABOUT BOOKS

Following the stir caused by the book *The Naked Ape* we now have very different animals in the form of *Trousered Apes*, by Duncan Williams (The Churchill Press, 132 pages, hardback, £1.50), who is a professor of literature. Though he writes as a believer in God, it is doubtful whether the author is evangelical. However this passionate "tract" about what Williams calls the "social and artistic anarchy . . . into which Western society . . . appears to be rushing", deserves careful reading. As an expert in his field, he shows that in the novels, films and plays which are being purveyed, Western man is "continually subjected to a vision of himself as being violent, animalistic, alienated, mannerless and uncivilised . . ." and that the effect of this is to mould the outlook and behaviour of men to conform with this image. Such bold statements are thoroughly backed up by plentiful quotations from all the main sources of contemporary literature.

From Lutterworth we have a new broadside from the Anglicans *Evangelicals Today* (£2.60, hard back). Contributors include John Stott, Jim Packer and Gervaise Duffield. This book has been strongly criticised by Morgan Derham in *Crusade* magazine because it seems to assume that Anglicans are the only evangelical force to be reckoned with in the world today. The Puritan Conference is referred to as "sectarian" and non-Anglicans are dismissed as "Anabaptists"! It is interesting to see, in a book like this, the antipathy increasingly felt by the establishment towards gathered churches, and also the infatuation of evangelical Anglicanism with being accepted in the Anglican fold.

Response to *Children of Abraham*, by David Kingdon, has been very good. *Reformation for the Family* is the next book to be produced by Carey Publications. This will incorporate almost all the material which has appeared in magazine issues covering practical aspects of reformation in family, church and civil life. Also Carey are preparing the 1689 in modern English with notes which will be very helpful to "1689 Confession Churches".

From the Banner of Truth has come in a beautifully edited and presented paperback, the *Letters of Samuel Rutherford* (206 pages, 30p). Also a revised new edition of *The Forgotten Spurgeon* (for comments see page 40), and a new paperback edition of *An All Round Ministry*, by C. H. Spurgeon (396 pages, 55p).

Some Welshmen claim that Daniel Rowland was equal to, if not a greater preacher than George Whitefield. Material on Rowland is rare. The Evangelical Library of Wales has published a booklet, *Daniel Rowland, Man of Truth and Power*, by Hywel R. Jones, which is well worth 17p (inc. postage). Supplies available from Mr. A. W. Gray, 13 Min-y-Nant, Rhiwbina, Cardiff, CF4 6JR.

Catechism in the Sunday School

By Ray Levick

ONE OF THE SADDEST FEATURES OF EVANGELICAL CHURCHES TODAY IS the lack of systematic acquaintance with Bible doctrine. This is highlighted in young people's groups where "situational ethics" seems to be of more interest than anything else. But the problem often begins even earlier—in the Sunday School. Sunday Schools were originally designed to teach children who lacked instruction in the home. Yet though we can find in some places massive Sunday Schools, pitifully few of the children appear lastingly to imbibe Scriptural truth. Reformation is called for if Sunday Schools are to complement the ministry of the local church in a satisfactory way.

Using a Catechism

Since "all scripture is . . . profitable for doctrine" (2 Tim. 3:16), the teaching of doctrine should occupy the foremost place in our thinking. From past experience it has been found that a catechism is the most useful means of conveying Scriptural instruction to the young.¹ Calvin, Luther and others in the Reformation era advocated its use. It is interesting to find that John Owen made up his own catechism for use in his church and that John Bunyan also designed one characteristically entitled, *Instructions for the Ignorant!* However, we need to look at how catechisms can be used today.

Most Sunday Schools begin by having all classes together for singing of hymns or choruses, together with Scripture reading and prayer. I would suggest in passing that often the choruses express weakness of doctrine and could be helpfully replaced by more reliable hymns or lively metrical psalms. Common sense tells us that complicated sentiments or dirge-like singing is quite unsuitable.

The remainder of the period, when the School breaks up into classes, could in addition to the normal lessons incorporate going over selected catechism questions, together with set passages of Scripture. These could be learned during the week. Spurgeon's catechism² is, in my opinion, the most useful, but there are many who prefer to use the more simple

Catechism in modern English published by Henry Walter which is suitable for Baptist churches of Reformed persuasion.^{2a} Some ministers prefer to use this catechism in lieu of a children's talk at Sunday morning services.

Scripture verses bearing on the questions would be learned each week until the whole passage flows on. Children often have very retentive memories and this approach is far from being beyond them. John Newton is an interesting example in that before his mother died, when he was seven years old, he had learned Isaac Watts catechism and the Westminster one—plus all the proof-texts!³ However we must remember that probably he had unusual encouragement from his mother!

In the more senior section of the school an exposition of the Shorter Catechism could be worked through, possibly using the excellent series on Bible Doctrine by Dorothy Anderson (published by Banner of Truth).

Objections and Difficulties

I know that catechetical instruction is “out of vogue” in many evangelical quarters, partly because of the influence of current educational philosophy and partly because of the reluctance to state systematic, objective biblical truth. Educationalists have become obsessed with the idea of encouraging the “creativity” of the child, to the virtual exclusion of any learning of rules. We are beginning to see the ludicrous effects of this in that children taught to spell “creatively”—that is, any way they want—are unable to write intelligibly and are scarcely able to read! Traditional learning by rote is essential. The objection that catechisms turn children into parrots can be easily refuted since a high proportion of the questions specifically enquire about the *meaning* of what is said.

Of course this system of training or catechising will not automatically make Christians, only the Holy Spirit can do that through regeneration. It has been found that when conversion does take place, subsequent growth in grace is remarkable when knowledge has already been stored in the mind.

Difficulties arise because some parents may encourage and help their children in learning the catechism while others are opposed. If appropriate, a teacher could visit the home to attempt to win the confidence of the parents. It is not unknown for parents to be brought in through their children, though that is not necessarily the main aim of Sunday Schools. The gospel should be proclaimed to all age groups and sectors of the community and every lawful avenue pursued to achieve this.

Benefits

A major benefit, where parents will assist in teaching catechism, is that home and church are combined in religious training. The teaching in the Sunday School should always be in the hands of those who have a mature grasp of doctrine themselves and who are truly gifted in getting

it over to the children. The idea that Sunday School teaching can be put into the hands of young, inexperienced converts in the church is deplorable.

As the child grows, he or she inevitably comes under the influence of humanistic and anti-Christian philosophies which dominate the world today. A substantial understanding of truth gained from earlier years will buttress the mind against these evils. R. B. Kuiper has well said: "One big reason why so many churches have wandered far from the truth of the Christian religion is that their members were not instructed in that truth and consequently could not distinguish between truth and falsehood. On the other hand, the membership of that church which faithfully teaches its youth is both forewarned and forearmed against the countless heresies of the day".⁴

This reminds us that there are benefits in Sunday School teaching for the children of church members. The responsibility for their instruction falls heavily on the parents, but to have extra periods of instruction is surely not a bad thing. Kuiper of course subscribed to the Old Testament concept of "covenant youth". It is typical of many Paedobaptists of this persuasion to look for the growth of the church through the children of believers. This in itself is not wrong. With the publication of David Kingdon's book, "Children of Abraham", it is encouraging to observe Baptists becoming much more aware of their responsibilities at the same time avoiding the error of infant-sprinkling and also retaining their strong emphasis on evangelism. We are to go out into the highways and byways but not forget the lost in our own homes.

Conclusion

It is my considered opinion that the system I have briefly outlined will be of greater benefit to the church in the long run than any of our popular systems in evangelicalism.

Proverbs 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it". *Train* literally translated means "catechise" the child. If we are faithful in this matter, we have the promise of God which we should daily plead, not only for our own children but for all those who may be, through Sunday Schools, committed to our care.

¹ For example see "The Spiritual Nurture of Children", by Terence Aldridge in *The Ideal Church* (Carey Publications).

² Evangelical Press, 12p. Although the phraseology is a bit dated in places, this catechism, based on the Westminster Shorter, has stood the test of time.

^{2A} *Catechism for Boys and Girls*. 24 pages. 12p. Available from Walter or Carey.

³ *John Newton*, by Josiah Bull, pp. 12, 13.

⁴ *The Glorious Body of Christ* (Banner of Truth), p. 221.

⁵ *Children of Abraham*, Carey Publications.

The substance of this article was delivered in the form of two papers at the 1972 Carey Family conference. Wayne Mack has also been busy on other subjects, including evangelistic booklets. Copies of his book on the rôle of women in the church—a very helpful and positive contribution—can be had by writing to Carey Publications (45p incl. post). Practical books on the subject of the Sabbath are difficult to find. In the past, Scottish Presbyterianism has tended to be the strong-hold of Sabbath-keeping and sometimes the image presented has not been joyful. It is, however, refreshing to find excellent material coming from new quarters. The overall growth of the Reformed Baptist movement in U.S.A. is illustrated by the fact that last year 60 pastors attended the annual Reformed Baptist pastors conference in Pennsylvania, while this year the number had shot to over 170. They came also from such unlikely places as Alaska! We are indebted for this news to Bob Strain, whom some will know from his visit to England with Wayne Mack. He has recently begun to share the teaching ministry with Wayne of the church in Media.

Reformation of the Lord's Day

AS WE ARE CONCERNED ABOUT REFORMATION TODAY IT IS IMPORTANT THAT we devote our attention to main issues. The strength or weakness of churches is reflected in the way Sunday is observed. As we come to consider this subject it will help us to look again at the words which God engraved upon the tables of stone.

“Remember the sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the seas, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it” (Exodus 20:8-11).

“Remember the sabbath day to keep it holy” (see Exod. 20:8-11). This is one of the most neglected and ignored of all the commandments. Among unbelievers there are some who give at least lip service to the

conviction that we should honour our father and mother, that we should not murder, that we should not commit adultery, or steal, or lie. Yet, anyone who suggests that the fourth commandment ought to be observed today is looked upon as though he were some fossil or caveman from the distant past. The tragedy is, however, that this attitude is prevalent among those who profess the name of Jesus Christ and would call themselves evangelical Christians. When Nehemiah returned to Jerusalem (Neh. 13) he found gentiles conducting business in the city on the sabbath day. But what really amazed and upset Nehemiah was that not only were the heathen gentiles buying and selling on the sabbath day, but so were the Jews, the professing people of God (verses 16, 17). It was no wonder that the heathen had little regard for the sabbath, when those who claimed to be the people of God adopted this attitude.

So it is today. We can hardly blame unbelievers for their neglect of the fourth commandment when there are Christians who are guilty of the same thing. Sometimes the only difference between professing Christians and non-Christians in their regard for the sabbath is that the former will devote to God an hour or two on Sunday morning. What do they do for the rest of the day? The same things as unsaved people do. We should not be surprised if non-Christians run off every Sunday to the seashore or some other resort when there are Christians who obviously serve their own pleasures first, showing a greater love for Mammon on God's day than for him or his people. Nor should we be surprised if the unsaved use all of the sabbath day for business when there are Christians who use half the sabbath day, or more, for business, that is, to balance their accounts and to do some of the things they are unable to fit into the other six days of the week.

Some Christians consider that the fourth commandment is for the Jews only. As part of the ceremonial law it was abrogated, they say, by the death of Jesus Christ on the cross. They claim that we are no longer under the law of Moses but under the law of Christ and therefore the fourth commandment is not for us. I will deal with this point initially.

A Perpetual Obligation

There are clear biblical reasons for asserting that the fourth commandment is a perpetual obligation.

Firstly, there is the way in which it was given and preserved. Exodus 19 gives us some idea of the great fanfare that accompanied the giving of the Ten Commandments. When God gave the ceremonial law there is no indication that there was lightning, thunder, the sound of a trumpet or the mountain smoking. The very fact that God attended the giving of the Ten Commandments in this particular way indicated that they were of an unusual nature. Also, these commandments, unlike the ceremonial laws, were not written with the finger of Moses or any other

man. God himself penned the words upon the tables of stone (see Deut. 9:9-11; Exod. 24:3-4). The special nature of these commandments is further shown in that only these of all the Old Testament laws were preserved in the Ark of the Covenant. The fact that the fourth commandment, together with the other nine, was put into the Ark and not outside the Ark, as were the other ceremonial laws, affirms that it was part of the Moral Law and is a perpetual obligation for us today.

Secondly, the fourth commandment is found in the midst of the other commands which are to be perpetually observed. It is true that this commandment is found also in the ceremonial laws but this does not mean that it is only a ceremonial law, for we find that many of the Ten Commandments are quoted in the context of ceremonial laws (see e.g. Lev. 19). Thus, if we are to discard the fourth commandment we must also discard the others. Dabney, in his book *Theological Discourses and Treatises*, shows that wherever the sabbath is disregarded, there, sooner or later, Christianity is weakened and eventually disregarded.

Thirdly, the fourth commandment is a perpetual obligation for the reason given by God himself: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day" (Exod. 20:11). Note carefully that God did not say, "Remember the sabbath day because there is something inherently different about that day in and of itself". We are commanded to keep this day because God finished the work of creation on this particular day. Creation has as much relevance to the gentiles as to the Jews. Adam represented all mankind. To say that the fourth commandment is for the Jews only is to ignore the reason given in this context for keeping it. It is true that God sometimes, in a peculiar way, commanded Israel to keep the sabbath and gave some additional reasons for it. The Jews, who professed to be the people of God, would, by keeping the sabbath be a witness to the nations round about. Matthew Poole points out that by this means the nation was distinguished as God's peculiar people since the rest of the world grossly neglected and scoffed at God's sabbaths. "My sabbaths shall ye keep" (Exod. 31:13). In a similar way Christians should be most careful about keeping the sabbath, because the way they keep it may be a witness to unbelieving people of their love and devotion to God.

Fourthly, two words found in the commandment itself give us reason for maintaining that the sabbath is a perpetual obligation. The first is the word "stranger" (verse 10). Not only Jews, but also strangers or foreigners were to keep the sabbath. This indicates that it was not a ceremonial law simply for the Jews.

The second word to notice is "remember" (verse 8). This word implies that the people already knew something about the sabbath. If I say to my wife 'remember so and so', I am implying that she already knows the person. Otherwise the statement has no significance.

The Jews were not the first to be required to keep the sabbath. In Genesis 2:1-3, at the time of creation, God blessed the sabbath day and set it apart for man to keep: Adam was the father of us all, not just of the Jews. Furthermore, Adam was instructed to keep the sabbath before the fall, before man ever needed redemption. If we take the words of Genesis 2:3 to involve Adam (and it is difficult to avoid that conclusion) then it indicates that the keeping of the sabbath was not ceremonial since all the ceremonies had something to convey about redemption. But is there any evidence of the sabbath day being kept prior to Exodus 20? Perhaps the strongest and most definite indication is found in Exodus 16:22, 23, when God gave manna from heaven to the Jews in the wilderness. They were told to gather a double portion of manna on the sixth day. When the rulers were puzzled, Moses affirmed that, "This is that which the LORD hath said". Apparently the rulers had forgotten something. "Tomorrow is the rest of the holy sabbath unto the Lord." Thus at this time, before the giving of the fourth commandment at Sinai, there were Jews who were keeping the sabbath day.

Not only the Old Testament, but also the New Testament teaches that the sabbath is a perpetual obligation. Many people feel that the New Testament is silent on the matter. This is not so. When our Lord and his disciples were criticised for the way they kept the sabbath, Jesus replied: "The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath" (Mark 2:27, 28).

If the sabbath was going to pass away, our Lord here had the opportunity to declare this and thus to silence his critics. He could also have said that the sabbath was made for Jews. It is true that Christ took away the false interpretations that the Pharisees and legalists put upon the sabbath. But he preserved the sabbath itself. He did not destroy the vase but simply removed the tarnish from the outside of it. Matthew 24:19, 20 provides evidence that Jesus believed that the sabbath day was to be observed after his death, resurrection and ascension. A. W. Pink said, "It is impossible to retain respect for Christ as an infallible teacher without admitting it to be his clear intention in this passage that the observance of a weekly sabbath was to be continued after the Gospel dispensation was fully set up". It is clear that both the apostle Paul (Eph. 6:2) and the apostle James (James 2:10) maintained the obligations of the Ten Commandments. In establishing right and wrong they appealed to the law of Moses and their approval of one of the commandments indicated their approval of them all. In this the sabbath is included.

A further New Testament passage bearing upon this subject is Hebrews 4:9, "There remaineth therefore a rest to the people of God". The word "rest" is found many times in the context of Hebrews 3 and 4 but it is notable that the Greek word for "rest" in 4:9 is *sabatismos*, literally translated "a keeping of the sabbath". This is the only time the word is used in Hebrews 3 and 4. What Scripture is saying here, therefore, is

that there remains for us today, as there was in the past "a keeping of the sabbath for the people of God".

The Change of Day

There are those who contend that Christians today do not really keep the sabbath since they observe not the seventh, but the first day of the week. The principle, however, that the fourth commandment is laying down is that one day out of every seven belongs to God. There are to be six days of work and then one day of sabbath or rest. It was not something inherent in the seventh day which caused it to be observed as the sabbath. It was to be observed merely because God commanded it. God could therefore change the day without in any way obliterating the sabbath itself.

Hebrews 4:9 clearly establishes that we still have a sabbath to keep and there is even a suggestion about the change of the day on which we celebrate it. The writer declares that there still remains in the New Testament age, a keeping of the sabbath for the people of God. The reason is that "He that is entered into his rest, he also hath ceased from his own works, as God did from his".

The "he" in this passage does not refer to the individual Christian but to Jesus Christ whose superiority is demonstrated in the book of Hebrews. The death and resurrection of Christ brought to pass the new creation. The work of God in regard to our salvation and redemption was completed. It was on the first day of the week that Christ rose from the dead (Mark 16:9). A. A. Hodge has this to say about the change of the day:

"The amazing fact of the resurrection of the Lord Jesus on the first day of the week constitutes an evidently adequate reason for appointing that, in the stead of the seventh day, the first day should be the Christian sabbath."

B. B. Warfield comments: "Christ took the sabbath into the grave with him and brought the Lord's day out of the grave with him. On the resurrection morning he took the Jewish sabbath day into the grave and brought the Christian sabbath out with him".

There are three reasons why we believe that the first day of the week is our Christian sabbath. Firstly, we believe that Christ ordained it by rising from the dead on the first day. It is significant that Christ first appeared to his disciples on this day. There is no record in the Scripture of his appearing to them again until the following first day of the week. Secondly, we see that Christ's ordaining of the Christian sabbath was confirmed by the sending of the Holy Spirit on the first day of the week (Acts 2:1). Leviticus 23:15, 16 shows that the day of Pentecost was

to be celebrated on the first day of the week. Therefore, it was on the first day of the week that the Holy Spirit came down in power upon the apostles. Thirdly, we see the apostles' approval of the first day of the week as the Christian sabbath. They worshipped on the first day of the week and so we, following their example, also worship on this day. Acts 20:6, 7 indicates that it was the custom of the disciples to meet together on the first day of the week to break bread and to have fellowship. Paul knew that on this day the believers would be meeting together so he remained with them until the sabbath day had arrived. I Corinthians 16:1, 2 and Revelation 1:10 provide further evidence that the early Christians met together for worship on the first day of the week, the Lord's Day.

We must now note some practical considerations concerning the proper biblical observance of the sabbath day.

Suggestions for the Observance of the Sabbath

Let us consider some of the words contained in the fourth commandment. We begin with the word, *Day*. Many in our contemporary society think they are obeying the fourth commandment if they attend Sunday School or the morning worship service. However, when we are commanded to keep the sabbath day this involves keeping *the whole day*. When the children of Israel were in the wilderness God forbade them to go out and gather any food on the sabbath. We should note that the manna fell around them so that it would not have taken them long to collect it. But God was showing them that the whole day belonged to him and therefore no work was to be done.

2. The word *Holy* requires consideration. An examination of Scripture shows that this word "holy" means set apart for, or separated unto God. Thus when the Bible says we are to "remember the sabbath day to keep it holy" we understand that this day is to be devoted to sacred use. It is to be spent in the way directed by God. It is different from every other day because God has set it apart for himself. This day is not to be used to think about one's own work or secular affairs but to think about God and to serve him in the way he requires. God himself declares the sabbath to be a day when in an unusual sense we should honour him, not finding our own pleasures or speaking our own words (Isa. 58:13). The focus of our attention must be upon God, his kingdom, worship and work.

3. Now we consider the word *Remember*. It is impossible for us to keep the sabbath day holy unless we remember it. Young people, when they are planning their life's work, must remember the sabbath day. Parents should advise their children concerning taking jobs or preparing for jobs that will necessitate their working on the Lord's day. An ounce of prevention is worth a pound of cure. Remembering the sabbath day also means that students will keep the sabbath day in mind throughout the

week, so that all the studying will be completed between Monday and Saturday.

The woman must remember the sabbath day as she does her housework. Certain tasks have to be carried out every week and care must be taken that these do not encroach upon the sabbath day. This involves planning ahead. You do not wait until Sunday morning to see whether you have enough food in the refrigerator. It also means that you look at your petrol gauge on Saturday afternoon and if you need petrol you buy it then. Men should remember the sabbath day at the office and get business done before Saturday night.

We must remember the sabbath day as we plan our Saturday evening activities. We should avoid doing anything on a Saturday evening that will upset or distract us so that we are unable to worship God on the first day of the week. I have a friend in America, a godly man, who will not watch a football game on television on a Saturday afternoon. He becomes so involved and so excited by it that even by Sunday morning he is not ready to worship and give all his attention to God.

Remembering the sabbath day involves bearing in mind what time we go to bed on Saturday night. We should be disciplined about this so that on the Lord's day we are fully able to give our mind, our affections and all we have to the One we love and serve. There are many who get little out of the worship service because they were late in going to bed the night before. We should also bear in mind what time we get up on Sunday morning. We ought to get up early enough to meditate on the Word of God and to pray and prepare our hearts before we arrive at the service. It is inexcusable to rush out of bed, snatch a cup of coffee, dash out and arrive at the church just as the service is beginning. Some wonder why the preacher seems to have little impact when the fault lies in themselves.

Remembering the sabbath day involves keeping in mind the activities of the day. Throughout the day we should avoid doing things that would distract us from communion and fellowship with God. This does not necessarily mean that we will spend the whole day reading the Bible and praying. There are many things that we may legitimately do on the sabbath day but we must always ask ourselves whether what we do is in keeping with God's intention for his day, namely, that it should be a holy day.

4. The word *keep* is full of meaning. Not only must we remember the day we must also *keep* the sabbath day. That word means to guard or preserve and indicates that there will be a struggle, a battle. It is Satan's intention to destroy this day because he knows how much the day, properly spent, can do for God's people. Nehemiah recognised the importance of this day and when he found the Jews breaking the sabbath he did not request but commanded that "the gates should be shut, and charged

that they should not be opened till after the sabbath" (Neh. 13:19). Nehemiah recognised that to keep the sabbath day holy meant closing some gates and putting watchmen out to guard the gates. Similarly if we are to keep the sabbath day holy, we must close some gates. There will be things that we refuse to look at on the sabbath day (which might be legitimate for us to look at any other day). Perhaps if we open that eye-gate we will be distracted from the things of God. Some ear-gates similarly need to be closed on the sabbath day. Radio and television are gates that are well kept shut on God's day unless those gates are conveying spiritual God-honouring material.

5. Let us consider the word *blessed*. God "blessed" or hallowed the sabbath day. God made this day, as our Lord said, for man, for man's good and his benefit. The fourth commandment is not oppressive or restrictive. If God is the best of all beings and if we love him as we say we do, then certainly it is not a restrictive thing to be alone with him. For the true Christian, keeping the sabbath is the joy of life and this is the attitude we must convey to our children. Away with legalistic, pharisaical attitudes. Let us show our children how thrilling this day is to us. It can be a wonderful family day. Father can spend time with his children, reading to them and giving them the attention that he could not give them during the week. If we remember the sabbath day and keep it in the right manner, it is not a burden but a blessing. Some gates are closed but others should be opened: the gates of truth, fellowship, singing, prayer, edifying reading and company with the royal family of believers.

In the 17th century when Charles II came to the throne of England, he sent out a decree that Sunday was to be a sports day and he required that pastors should read this decree from their pulpits. One pastor stood up and read the King's decree. Then he turned to Exodus 20 and read the fourth commandment and said to his people: "I have put before you the law of the King of England. I have also put before you the law of the King of the universe. You must choose whom you will obey". That is what we must do. We must choose whether we will obey our own opinions, our own desires, the attitudes of men around us or the command of God, which is clearly, "remember the sabbath day to keep it holy".

Get up betimes on the sabbath morning. Christ rose early on this day, before the sun was up. John 20:1. Did He rise early to save us, and shall not we rise early to worship and glorify Him? "Early will I seek Thee." Psalm 63:1. Can we be up betimes on other days? The husbandman is early at his plough, the traveller rises early to go his journey, and shall not we who on this day are travelling to heaven? Certainly, if we loved God as we should, we should rise on this day betimes, that we may meet with Him whom our souls love. Such as sit up late at work on the night before, are so buried in sleep, that they will hardly be up betimes on a sabbath morning. Thomas Watson.

How to Restore the Faulty

Ian Randall outlines a subject relevant to every local church situation.

THE SIXTH CHAPTER OF GALATIANS COMMENCES WITH THESE WORDS: "*Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*"

1. Who are the *brethren*? A synonymous question might be: *What is a church?* The church envisaged by Paul here is in actual fact not a "what". It is a body of people—people who are brothers. "*Brethren, if a man be overtaken . . .*" Paul could assume a converted membership in the church in Galatia, but in our Western churches we cannot. Sometimes we observe the opposite and sometimes it seems as if only the minister in the "church" is converted. Paul's lessons cannot really apply to such situations. Churches degenerate, as did some addressed in Revelation chapters 2 and 3, but we must still remember the warnings of Jesus about what would happen to them if they did not mend their ways. We are living in a time when we need to strive for reformation, particularly in respect of the nature, government and discipline of local churches. If a man cannot be called a brother, he should not be a church member.

2. *What are the problems?* If a church is composed of believers as it should be, it is not, therefore, perfect. Calvin thought the Anabaptists considered that any church with a fault was not a church. They did not, and neither do Baptists today. In all churches there are common faults of slander, laziness, serious addiction to useless, timewasting pursuits, unreliability at work, bad temper, inconsistent home life or error in belief. This was true in the New Testament churches. In Galatia there was a decline from a firm hold on justification by faith. This was leading to peculiar problems such as legalism and false scrupulosity, *e.g.* observing special days other than the Lord's Day. Paul corrected these errors (Gal. 4:10-12). Sometimes a censorious or legalistic member of a church may need correction. The writer of the Hebrews epistle was concerned with a fault found everywhere today—inconsistent attendance at worship services (Heb. 10:24, 25). This needs urgent attention.

3. *Who should deal with the faulty?* When a man is overtaken, those who are spiritual should restore him. This could mean all Christians, since all have the Spirit of God. It would be reasonable to suggest that the term "spiritual" applies to those who show abounding evidence of the

fruits of the Spirit (Gal. 5:22, 23). This is to be found among some of all age groups. The qualification of spirituality includes the attributes of wisdom, understanding and prayerful consideration of the situation to be faced. Thought might be given to suggesting to the best qualified people that they should endeavour to restore those who have problems. A wife overtaken in the fault of neglecting her home, children or husband is hardly likely to be most effectively helped by a zealous bachelor! In any serious matter which directly affects the whole church, the elders should be consulted first. Galatians 6:1 applies to situations where we anticipate straightforward correction and restoration. The procedure outlined by Jesus in Matthew 18:15-17 applies to cases in which there is some breach which is followed by adamant refusal to accept reconciliation.

4. *What should the spiritual person do?* He should restore the one with the problems. It does not help to resent the brother who has a fault. If he has been very offensive, forgiveness comes first, then attempts can be made to overcome the problem. One man may be hyper-critical, in which case he should be reasoned with. Another may neglect his responsibilities due to depression or discouragement, in which case the reason for the trouble should be sought. Effective restoration may be very time-consuming, involving whole evenings spent with those who are not keeping up in the spiritual race. Prayer, removing misunderstanding, reading Scripture and plain listening, are usually involved. Ezekiel rebuked the shepherds of Israel because they did not strengthen the weak, heal the sick, bind up the cripples in the flock or seek the straying. Instead they ruled with harshness and force (Ezek. 34:4). Very often those overtaken in faults are bearing some burden, affliction, disappointment or frustration in their lives and the fault (it may be a resentful attitude) will not be dealt with until the root of bitterness is dug out and removed. But here again caution is needed as the matter may be a deep rooted one for the elders to handle.

5. *Where do the dangers lie?* We must all consider ourselves, says Paul, lest we also are tempted. The parable of the mote and the beam should be carefully considered. We must not become busybodies and must certainly avoid attributing to ourselves abilities to "sort other people out" when in fact we may not have such gifts. Paul warns us not to think of ourselves more highly than we ought to think, but to assess ourselves with sober judgment (Rom. 12:3). But the text here does suggest that we should be sensitive to each other and always attempt to maintain harmony in the church. This must begin by considering our own faults and attending to them. At a time when biblical texts were better known in political circles than they are today, a candidate for a parliamentary seat sent a message to his better-placed rival: "Let him who stands beware lest he fall"! The reply was a true rendering of the text: "Let him who *thinks* he stands, beware lest he fall". The lesson is obvious.

Many pastors and certainly most doctors are involved in the work of counselling those who are described as mentally ill. Are non-Christian doctors adequately equipped in this realm? How many pastors are capable of providing sound and helpful counsel to those who are mentally afflicted? How many church members are competent in the field of counselling those who may be suffering from acute depression or any unusual sickness which unbalances the mind?

Are we Competent to Counsel?

Erroll Hulse

THE CLAIM IS MADE THAT THERE ARE MORE PEOPLE IN MENTAL HOSPITALS in Britain than in general hospitals. Many pastors feel the magnitude of this problem which seems to be on the increase due to the extreme strains and stresses of modern life. To make the matter worse, there are some cases in which the treatment of psychiatrists seems to cause deterioration rather than improvement. Not a few pastors complain of an anti-Christian prejudice shown by psychiatrists and complete ignorance concerning basic spiritual issues such as moral responsibility and questions relating to sin and guilt. To be fair there are, of course, many cases in which those treated have made full recovery and it is acknowledged that there are people who can be treated only by specialists because of the peculiar diseases that afflict them.

The quandary of doctors and their dissatisfaction in regard to psychiatry is sometimes made known. For instance a doctor in South Africa who has acute insight into the Scriptures and considerable experience in his own specialised field of medicine was asked to evaluate the book, *Competent to Counsel*, by Jay E. Adams.¹ In response he wrote:

"As a medical student, and later as general practitioner, I acutely felt the problem he expresses so well: (page 29) 'The Scriptures plainly speak of both organically based problems as well as those problems that stem from sinful attitudes and behaviour; but where, in all of God's Word, is there so much as a trace of any third source of problems which might approximate the modern concept of "mental illness"?' So that when minor spiritual problems arose in medical practice I could

use my Bible. But when the diagnosis of schizophrenia (serious insanity) arose, I had to bow out, and allow pills and psychiatrists to take over. Even with lesser forms of spiritual trouble (or neuro-psychoses and lesser psychoses according to psychiatry) I had to stand back, for I was unqualified to deal with psychical problems in a specialist's field. I found them, however, coming back with boxes full of pills, stupefied by electro-convulsive therapy, doped beyond adding two and two, and worse off than ever. I heartily agree when the author states in his introduction (page xviii): 'All concepts, terms and methods used in counselling need to be re-examined Biblically.' Not one thing can be accepted from the past (or present) without Biblical warrant'."

The book, *Competent to Counsel*, by Jay Adams has caused a stir in many circles because of its somewhat unusual approach and also because it appears to be alone in the field. We understand that in America a fifth edition is being published. The book has not been published in Britain, one of the reasons for this being that it has been turned down by ministers who feel that there are very real dangers in regard to this book.

Jay Adams fully acknowledges that the volume was inspired and provoked by a man called O. Hobart Mowrer. Mowrer has written a book with the title, *The Crisis in Psychiatry and Religion*.² Says Adams concerning this: "Reading Mowrer's book was an earth-shaking experience. In this book Mowrer, a noted research psychologist who had been honoured with the Presidency of the American Psychological Association for his breakthrough in learning theory, challenged the entire field of psychiatry, declaring it a failure, and sought to repudiate its fundamental Freudian presuppositions. Boldly he threw down the gauntlet to conservative Christians as well with the words, 'Has Evangelical religion sold its birthright for a mess of psychological pottage?'"

It is important to know that there is an upheaval going on in the world of psychiatry. This is primarily due to the current large-scale rejection of Freudianism. Freud called himself "a completely godless Jew" and a "hopeless pagan". When Freud was a child some supposed Christians pushed his father around and muddled his clothes. The older man did not retaliate. Freud was ashamed and thought his father should have fought back. He vowed that some day he would get even. Freud was a deadly enemy of Christianity. He believed that religion was born out of fear. He advanced the idea of *Id* and *Superego*. *Id* stands for sex and aggression and *Superego* for the conscience. The mentally ill, according to Freud, are victims of the *Superego*—their conscience is too strict and severe. If Freudianism is true, the most immoral people, or at best the most amoral people (since they have deadened the conscience) should be the healthiest, whereas the opposite is true. Today respect for morality could hardly be lower, yet it is also an age of unparalleled personal problems. The fact that people are now challenging the completely fallacious presuppositions of Freud when before it was "heresy" to doubt them, is an instance of the way in which the world can be misled when Biblical foundations are deserted.

Now it is within this climate of reaction that Mowrer (followed of course by Jay Adams), has claimed that ultimately there is no such thing as "mental illness". By this he means that if there is a problem of malfunction in the mind it is due to something organic. "Organic malfunctions affecting the brain that are caused by brain damage, tumors, gene inheritance, glandular or chemical disorders, these may be termed mental illness. But at the same time a vast number of other human problems have been classified as mental illness for which there is no evidence that they have been engendered by disease or illness at all. As a description of many of these problems, the term mental illness is nothing more than a figure of speech, and in most cases a poor one at that." Nor should we be confused by the fact that some physical illnesses may have non-organic causes. For example worry may cause ulcers and fear may lead to paralysis. These are ordinarily called psychosomatic illnesses. That is, they have their origin within the body.

In his books, *Competent to Counsel*, and *The Big Umbrella*,⁴ Adams provides the background for the conclusions to which he has come. He points out that there are many cases of supposed mental illness (the vast majority) which are not so at all but which stem from spiritual problems. Bizarre behaviour is often used as a cover up for sin. Detailed examples are provided to show that where spiritual counsel of the right kind has been given and where people have been confronted by the real situation their healing and improvement have followed. The fundamental problem is not sickness—as Freud said—but sin, in various forms such as laziness, resentment, guilt, etc.

Adams then elaborates his system of (what he calls) "nouthetic" counselling. He takes the Greek word *noutheteo* (I admonish, I warn—see for example Rom. 15:14 and Col. 1:28) and suggests that all Christians are able to admonish one another. The idea inherent in nouthetic counselling is that of confrontation. The real problem is faced and the solution sought with the practical implementation of that solution in view. *Noutheteo* can also be translated as, I put in mind, which conveys the meaning of bringing truth to bear upon the mind.⁵

Adams bases his comprehensive treatise on this foundation and provides much information as to how to deal with depression and other causes which lead to breakdowns. He gives advice as to how to counsel either individually or as a team.

Perhaps it will be best to sum up the strengths and weaknesses of this book which is so much in demand today.

Strengths

The value of Adams' approach is that it faces up to issues which confront us increasingly today. The information that it contains is valuable and it will help for readers to possess a reference book in which they can be

informed on such basic matters as Freudianism and Rogerian Counseling. Carl Rogers is responsible for a system of counselling in which man is regarded as autonomous. The patient is subjected to a great many questions. The idea is that he should be persuaded from the information that results from this that he is quite capable in himself of dealing with all his problems. No advice is given, even if requested, which is consistent with liberal and humanistic thought.⁶

The examples of counselling cited are very helpful indeed and this alone makes the book *Competent to Counsel* worthwhile.

Adams highlights the limitations of the psychiatrists and succeeds in showing that we have vast resources in the Scriptures which should be utilised. The charge made against pastors for abandoning a large area of pastoral care which belongs to them is a valid and much needed one.

Weaknesses

In following Mowrer, Adams has been carried away to unwarranted and unwise conclusions. We refer to such statements as, "But where, in all of God's Word, is there so much as a trace of any third source of problems which might approximate the modern concept of mental illness? Clearly the burden of proof lies with those who loudly affirm the existence of mental illness or disease but fail to demonstrate Biblically that it exists. Until such a demonstration is forthcoming, the only safe course to follow is to declare with all of Scripture that the genesis of such human problems is twofold, not threefold."⁷

This is dubious to say the least. We might go on to ask: Where in all the Bible do we read of "brain damage, toxic problems, hardening of the arteries, insanity by gene-transmission, or adrenochrome deficiencies?"

The Bible is not a medical handbook: rather it deals with the whole question of creation, God, the moral law, sin and salvation. Through all the ages God's people have used the Bible and common sense, and the Holy Spirit has guided them through. Much of what Adams says about counselling has long been practised by ministers. Common sense includes thoughtful consideration and allowance for diseases which may afflict mankind.

Adams is far from convincing that there is no such thing as purely psychic disease. We are informed by good authority that considerable investigation is going on concerning this matter in the world of psychiatry and medicine. It is admitted that there is much that simply is not known by doctors about the mind and the brain. It is surely advisable

to exercise caution and avoid dogmatic statements which may well prove to be wrong. This question of the psychic leads directly to the matter of demonology.

Adams omits the whole question of satanic influence. In *Competent to Counsel* there is no reference to satanic influence which comes so much into spiritual counselling. For instance we need only read a book such as *Precious Remedies Against Satan's Devices*, by Thomas Brooks,⁸ to discover how much we need to be on our guard in daily life as we fight in the spiritual warfare. A chapter such as Ephesians 6 in which we are counselled by the apostle to have always on the whole armour is surely adequate to show that this area of thinking is indispensable. Of course to unconverted people and particularly unconverted psychiatrists this whole question of spiritual warfare is nonsense. Now for Adams to omit this is a very serious fault indeed. In *The Big Umbrella* Adams declares that the Devil is now bound and is not operating in the same way as he did during the time of the apostles.⁹ A balanced book such as *Demons in the World Today*,¹⁰ by Meryl F. Unger soon shows the fallacy of such a statement. Alternatively a fact finding conversation with a mature, doctrinally minded, Christian who has a fund of experience of working in the tough wards of a mental hospital is helpful.

Ridiculous exaggeration to which a few have been prone is to be avoided. Some seem to detect demons behind every shadow or rustle of curtains. Demon possession is rare, is terrifying and unmistakable because it is *supernatural possession*, not to be confused with evil influences or devilish insinuations and temptations.

Adams makes too much of the Greek word *noutheteo*, "who we preach, warning (noutheteo) every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:28). To put in mind or to admonish concerning the truth formed part of the ministry of the apostle but by the time Adams has finished one imagines Paul spending hours on end acting as a psychiatrist!

Certainly Paul shows that this work of admonition is not confined to church officers. He was persuaded for instance that the Roman Christians were "filled with all goodness, filled with all knowledge, able also to admonish (noutheteo) one another" (Rom. 15:14). It is true of all reasonably mature Christians that they are able to admonish one another and put one another in mind of the truth. All Christians have a responsibility to "consider one another to provoke unto love and good works" (Heb. 10:24). But to take these Scriptures and suggest that all Christians are capable or equipped to counsel those who may be abnormally disturbed is quite another matter. In any case, these Scriptures apply to local church members but Adams appears to take the matter out of the hands of the members by setting up special counselling centres.

In practice experienced pastors testify that they are extended to the utmost in having to deal with people who may be ill and it is far from easy to determine whether such illness is caused by organic disease or whether it is psychic or demonic, or whether it is mostly spiritual. In any case it is seldom that there is a clear-cut answer to these questions since we deal with men as a whole, and sickness in one area of their lives invariably affects other departments. The heart of man is extremely complex and at times Adams over-simplifies these issues. It is far from true to suggest that all Christians are equipped for the work of specialised counselling. This comes out very much in *Competent to Counsel* when he concludes with elaborate charts and diagrams savouring very much of the professional psychiatrist. A very odd impression would be made upon visitors to a pastor if they saw him consulting such charts—not as though Adams suggests that they should be prominently displayed.

There is a very real danger with these books that some may imagine that overnight they have become competent counsellors. We should try to assist mentally disturbed people and help them spiritually but if we see that no progress is being made, help should be sought from those of more experience in this realm. In discussing these issues with an experienced Christian worker in a mental hospital valuable advice was obtained to the effect that much harm is done to the Gospel when believers take a temporary interest in the wellbeing of mentally afflicted people. Suicidal tendencies are not infrequent in those who very easily become dependent upon friendships. They feel bereft if such friendships suddenly discontinue.

In conclusion it ought to be said that providing caution is exercised these volumes by Adams are helpful, informative and thought-provoking. We would not like him to be discouraged and trust that he will continue to be much used both in personal work and in writing.

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- ¹ Jay E. Adams, *Competent to Counsel*. Pres. and Ref. Pub. Co. (1970).
- ² O. Hobart Mowrer, *The Crisis in Psychiatry and Religion*. Princeton. Van Nostrand and Co. 1961.
- ³ *Competent to Counsel*, p. 28.
- ⁴ *The Big Umbrella*, and other essays and addresses on Christian Counselling, by Jay E. Adams. Pres. and Ref. Pub. Co. (1972).
- ⁵ The Greek words *Nouthesia* and *Noutheteo* are discussed in detail in *The Big Umbrella*, pp. 132 ff. Chapters 3-5 of *Competent to Counsel* are devoted to nouthetic counselling.
- ⁶ For discussion of Rogerian counselling see *The Big Umbrella*, pp. 52 ff.
- ⁷ *Competent to Counsel*, p. 29.
- ⁸ *Precious Remedies Against Satan's Devices*. Banner of Truth Trust (1968).
- ⁹ *The Big Umbrella*, pp. 118 ff. Adams regards this entire dispensation as the Millennium and suggests that demonic activity will recur at a point shortly before the second advent of Christ.
- ¹⁰ Tyndale, 1972.

In this second in our series on the revival of old causes Russel Williams, pastor of "Jerusalem" Baptist Church, Cardiff, provides an historical sketch of his church.

Ilston to St Mellons 1649-1973



CAERSALEM ("JERUSALEM" FOR THE ENGLISH!) BAPTIST CHURCH, SITUATED in St. Mellons, now a suburb of Cardiff, traces its history back 279 years, though the first chapel was not built till 1830. The first Baptist Church in Wales was formed in 1649 in the Ilston valley by John Miles, a former Puritan lecturer. Shortly after the first baptisms there, the

work spread rapidly. Miles was a preacher and organiser of first rank, arranging a circuit system for his preachers and seeing to the safeguard of doctrine and policy.

One by one, in the ten years that followed, Baptist churches were formed on the Ilston foundation of Calvinistic doctrine and closed communion. The success of Baptists generally so alarmed the government that the King issued a special directive to "stop the over-hasty growth of Anabaptism"!

The link between the Ilston crusaders and our present church in St. Mellons was formed by William Pritchard, who is to be found mentioned in the list of ministers and messengers associated with the 1689 Particular Baptist Confession of Faith. Pritchard was a prominent disciple of John Miles. In August, 1672, he received a licence to preach in his own house at Llantilio Pertholy, a few miles east of Abergavenny. It is certain that most of the 27 believers at Llanwenarth in 1676, and the 41 at Abergavenny, owed their conversion to Pritchard's preaching. In addition, from the Church in Llanwenarth, preaching stations were established in the surrounding countryside. For nearly 100 years the believers at Castleton and St. Mellons travelled the 20 miles to Llanwenarth, or worshipped in the large kitchens of their cottages and farmhouses. In St. Mellons these Baptist cottage meetings were being separately convened in 1794. With the building of a Chapel in St. Mellons in 1830, 37 members were formally dismissed from the Castleton fellowship which by this time stood at 206 members.

Miles Harry (1700-76) was one of the later generation of preachers who ministered often at St. Mellons and travelled long distances to scattered groups of believers in the valleys. As well as being a strong and vigorous preacher he was partly responsible for the translation into Welsh of Alleine's *Some Discoveries*. He also secured the acquittal of Howell Harris when the latter was accused, at Pontypool, of causing a public riot! St. Mellons Church has had ten pastors in its history. It is recorded of Pastor Evan Jones, who visited there on a fortnightly basis, that "he preached the Gospel of God's free and sovereign grace with such acceptance that the congregations were swept as if by a mighty wind . . .".

The membership stood at its highest figure, of 111, in 1892, "with many adherents". By 1966 attendances on the Lord's Day had fallen as low as 12. Happily, through God's grace more recent years have seen marked increase. In March, 1971, the Church re-asserted its biblical independence, seceding from the Baptist Union. It now stands wholeheartedly upon its original Particular Baptist Trust Articles and is seeking to consolidate a membership composed of those who gladly confess the faith of their mighty forebears. The congregation and membership (which now stands at sixty) has increased and construction of extensions to the building is due to commence soon.

William Carey (Part II)

David Kingdon

Carey's Early Life, Conversion and Baptism

William Carey was born on August 17, 1761, in the village of Paulerspury in Northamptonshire. He was the eldest of five children. His father was a weaver, who later turned to schoolmastering.

His parents were staunch Anglicans and the Scriptures were read in the home daily. Carey sang in the choir of the parish church, where doubtless his life-long love of singing was first developed.

William Carey's thirst for knowledge was noticed early. His sister Mary said of him: "Whatever he began, he finished. Difficulties never discouraged him. As he grew, his passion for knowledge increased".³¹

The bulldog tenacity which was such a feature of his character manifested itself in boyhood. His brother recorded that, "From a boy he was studious, deeply and fully bent on learning all he could, and determined never to give up a particle of anything on which his mind was set, till he had arrived at a clear knowledge and sense of his subject. He was neither diverted by allurements, nor driven from its search by ridicule or threats".³²

In later years Carey, disclaiming all talents, singled out this characteristic, "I can plod. That is my only genius. I can persevere in any definite pursuit. To this I owe everything".³³ The most apt comment on this self-assessment is surely that of John Clark Marshman, the son of Carey's co-worker, Joshua Marshman, "it was the plodding of genius".³⁴

Carey left school at twelve, desiring to be a gardener like his uncle. It was to be expected, perhaps, that he should choose such an occupation, since he had a great love of nature. After two years he had to give up his chosen career, exposure to the sun's rays so aggravated scorbutic irritation of the hands that he could not sleep at night because of the pain. He then became an apprentice shoemaker in the nearby village of Piddington.

He shared an attic bedroom with John Warr, who came from Yardley Gibbon, the hamlet of Paulerspury. Three years older than Carey, Warr came of Independent stock, his grandfather having been one of the founders of the Independent church at Paulerspury. Not yet a Christian

when he first worked with Carey, he was a serious-minded young man who often led the conversation on to spiritual subjects.

Carey scorned dissenters and often argued with Warr. He says: "I always made up in positive assertion what was lacking in my reasoning, and generally came off with triumph. But I was often afterwards convinced that, though I had the last word, my fellow-apprentice had the better of the argument, and I felt a growing uneasiness and stings of conscience gradually increasing, but had no idea that nothing but a complete change of heart could do me good."

John Warr, meanwhile, was seeking God with all his heart and did not rest until he came to repose his trust in Christ. He was eager to share his treasure with Carey and his master. Says Carey: "He became importunate with me, lending me books (there were many such in his home) which gradually wrought a change in my thinking, and my inward uneasiness increased".³⁵

Warr persuaded him to attend the Hackleton prayer-meetings, but to counterbalance the influence of dissent he attended the parish church three times each Sunday. Like many another convicted sinner he turned to self-reformation.

"I also," he says, "determined to leave off lying, swearing, and other sins to which I was addicted; and sometimes, when alone, I tried to pray".³⁶ The shame of being caught passing a counterfeit shilling by his master, expecting dismissal and then being surprised at receiving mercy, was used by God to bring about Carey's conversion. As Pearce Carey puts it, "When seventeen and a half he exchanged the Pharisee's righteousness for the publican's meekness".³⁷

Carey became a non-conformist when John Warr persuaded him to spend Sunday, 10th February, 1779, at the little Hackleton meeting-house. The King had proclaimed this day a day of national fasting and prayer because of the reverses met by the British forces in the American colonies. Prior to this date, Carey had never worshipped with non-conformists on a Sunday. During the day Thomas Chater, rather a novice in preaching, pleaded for complete abandonment to Christ, pressing home his appeal with the words of Hebrews 13:13, "Let us go forth therefore unto him without the camp, bearing his reproach".

These words pierced Carey's heart. He resolved to throw in his lot with the despised non-conformists, notwithstanding the opposition he knew would come from family and friends. Yet, Carey did not become a narrow sectarian. He heard Thomas Scott, vicar of Olney, as often as he could. The preaching of this former deist who produced a famous commentary on Holy Scripture was owned of God to Carey's profit.

Years later he wrote, "If there be anything of the work of God in my soul, I owe much of it to Mr. Scott's preaching, when I first set out in the ways of the Lord".

On Sunday, 10th June, 1781, just before his twentieth birthday, Carey married Dorothy Plackett. Five years older than himself, she could neither read nor write—not surprisingly since there was no school in her village.

Carey came to Baptist convictions after reading a Paedobaptist sermon by John Horsey, a successor of Doddridge. This so unsettled him that he re-studied the New Testament and came to the conclusion that it taught believer's baptism. At 6 a.m., on the first Sunday of October, 1783, he was baptised in the river Nene at Northampton by John Ryland.

Carey's Call to the Heathen

In the autumn of the same year he had been able to borrow the expensive folios or quartos of *Captain Cook's Voyages*, with their fascinating engravings. As he pored over these volumes, often late into the night, the clamant need of heathendom began to scorch into his soul. The South Seas began to call him.

Carey not only showed an interest in geography during these early years of preparation, he also began to acquire a knowledge of languages. When apprenticed at Piddington he was attracted by a New Testament commentary on his master's shelves, which contained words in an unknown tongue. He copied them down and on his next visit home he sought out Thomas Jones, an erstwhile schoolmaster, who had been educated at Kidderminster Grammar School. Jones had to brush up his own Greek, obtain a Greek glossary and grammar for Carey, and begin to teach him the rudiments of Greek grammar. Soon the pupil left his teacher far behind. He also learned Latin and then turned to the study of Hebrew, with the help of books borrowed from neighbouring ministers. He picked up Dutch from a book found in an old woman's cottage. He learned French from a book purchased for a few pence and was able to write in the language within three weeks.

At the urging of his fellow members at Hackelton he had commenced preaching and was soon supplying regularly at Earls Barton. In 1785 Carey settled at Moulton, near Kettering, to become pastor of a Baptist church that had been pastorless for years. Since his stipend was only £10 per annum, he helped to support himself and his growing family by keeping a school. Under his preaching people were converted and the church grew. Carey was ordained to the ministry of the Word in August, 1787; his wife was baptised the following October. Once a fortnight Carey walked to Kettering with a bag of finished boots, for he still

cobbled to help defray expenses. Schoolmaster, cobbler, preacher, assiduous student—Carey was all these in his Moulton years. The man for whom he made the boots, Thomas Gotch, was one of Andrew Fuller's deacons. Learning, through Fuller, of Carey's interest in languages Gotch arranged to give Carey £26 per annum so that he might be spared the labour of cobbling and thus have more time to devote to study.

During the years of his Moulton pastorate, visitors to his cottage noticed on the wall "a very large map consisting of several sheets of paper, pasted together by himself, on which he had drawn, with a pen, a place for every nation in the known world". From different sources he collected all the facts he could about peoples of every country. He was concerned that his information should be as up-to-date as possible, so he used the most recently published works, for example, Guthrie's *Commercial Geography*.

Also, during these years, he read the lives of Eliot and Brainerd and they, with Paul, became his heroes. Apart from his pastorate, Carey found time to preach in many of the villages around Moulton.

On a visit to Birmingham in 1788 he met Thomas Potts, a leader in the Baptist church at Cannon Street. Potts had traded in the American colonies, before having to flee for his life for the "crime" of worshipping with a group of Negroes on a Sunday. They talked together of world missions. Potts begged Carey to write a pamphlet to inform the churches and stir them into action. Carey had already tried, but was dissatisfied with the result. Moreover, he could not afford to publish the pamphlet even if he were satisfied with it. Potts overcame this obstacle by promising £10 towards the cost of publication. Having tried, unsuccessfully, to persuade Ryland, Sutcliff and Fuller to write a pamphlet on the subject, he himself had to recast his manuscript.

Before Carey could finish his task he moved to the Baptist church at Harvey Lane, Leicester. The church had fallen on such evil times that when the Association met there in 1787 the delegates refused to separate before they had solemnly exhorted the members to mend their ways. The exhortation had the desired effect, for in the following year two deacons and others were excluded for excessive drinking. The pastor, who had allowed things to slide into this sorry state, resigned and in February, 1789, the church called Carey to be their probationary pastor.

To this uninviting charge Carey went. After some months of initial encouragement, dissension again broke out among the members. Carey was heartbroken. He told Fuller that "he was distressed beyond measure at the trials of his situation".³⁸ So refractory were the dissidents that, in September, 1790, Carey proposed to the church that they should dissolve themselves as a church and reform on the basis of a solemn

covenant, with proper church discipline. The majority approved of the proposal and it was carried out. Let Pearce Carey's description of the reaction of the minority indicate to us the depth of the gall of bitterness which Carey encountered: "The refractory, holding back, were after two months declared no longer in membership, whereat they hardened into his bitter personal foes, and threatened to destroy the solemnity and peace of his day of ordination".³⁹ In the spring of 1791 Carey was ordained again (it was customary to ordain for each pastorate).

The previous Easter, at the Association's meeting at Clipstone, Carey had pleaded for the starting of a foreign mission. No one had supported him—all save Carey were too conscious of the difficulties. "Feeling the difficulty," says Fuller, "of setting out on such an unbeaten path, their minds revolted at the idea of attempting it. It seemed too much like grasping at an object utterly beyond their reach".⁴⁰ The most they dared was to advise the speedy publication of Carey's pamphlet.

The next month, at Carey's induction, when the services had ended, Carey read his *Enquiry* to a little group, including Ryland, Sutcliffe, Fuller and the "seraphic Pearce", pastor of Cannon Street, Birmingham. When it was published its title was of typical length for the eighteenth century:

An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen, in which the Religious State of the Different Nations of the World, the Success of Former Undertakings, are considered . . ." (1792).

"*The Enquiry* itself is argument, review, survey, challenge, and programme."⁴¹

Carey's great argument is this: that the Church had been commanded to preach the Gospel in all the world. This is her duty and inescapable task.

"This commission was as extensive as possible, and laid them under obligation to disperse themselves into every country of the habitable globe, and to preach to all the inhabitants, without exception, or limitation."⁴²

Carey faces, at once, the objection that this mandate was fulfilled by the apostles. He advances three arguments against the objection:

1. If the command to teach all nations be restricted to the apostles, so is the command to baptise.
2. If it be restricted to the apostles then "all such ordinary ministers who have endeavoured to carry the Gospel to the heathens, have acted without a warrant . . .".

3. If the command is so limited then so is "the promise of the divine presence in this work . . . limited; but this is worded in such a manner as expressly precludes such an idea. Lo, I am with you always, to the end of the world".⁴³

With such hammer-blows did Carey smash the encrustations of Reformed tradition, and lay bare the inescapable obligation of the Church to take the Gospel to the heathen.

If, then, the church is under obligation, she must use means. It is no use waiting for miraculous endowments nor for favourable providences. "We can neither be expected to be transported into the heathen world, *without ordinary means*, nor to be endowed with the gift of tongues, etc., when we arrive there."⁴⁴

We notice an allusion to Edwards' *Humble Attempt* when Carey is dealing with the objection that "the time is not yet come that the heathen should be converted", because many prophecies of their ingathering still await fulfilment. Carey indicates his agreement with Edwards that, in fact, many of these prophecies had begun to be fulfilled, but he argues that, even if this were not the case, we cannot make the secret purpose of God "the rule of our duty".⁴⁵ If we do then "it must be as bad to pray for them (the heathen), as to preach to them . . .".⁴⁶ In any case, he says, appealing to his knowledge of the recent history of missions, "this objection comes too late; for the success of the Gospel has been very considerable in many places already".⁴⁷

The next section of the *Enquiry* is a *Review of former Undertakings for the Conversion of the Heathen*, from the earliest times to Carey's own day. Both Eliot and Brainerd find a mention. The third section is *A Survey of the present State of the World*, continent by continent, country by country. As Pearce Carey says, "His statistics were his griefs. To have to write 'Pagan' ninety-nine times against wide populous regions, and fifty-three times, 'Mohammedan', moved him to deep sorrow".⁴⁸

The fourth section is a plea for action. He draws attention to the fact that trading companies had established operations already, "in many of the places where these barbarians dwell".⁴⁹ Citing Isaiah 60:9, "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver, and their gold with them, unto the name of the Lord thy God", he sees commerce serving the Gospel cause. "This seems to imply that in the time of the glorious increase of the Church, in the latter days (of which the whole chapter is undoubtedly a prophecy) commerce shall subserve the spread of the Gospel."⁵⁰ Eschatological hope, and insight into the significance of commercial advance combine in this man of missionary vision.

Carey presses home the call of missions by appealing to the great lengths to which traders go in the pursuit of commerce. "It only requires that we should have as much love to the souls of our fellow creatures, and fellow sinners, as they have for the profits arising from otter-skins, and all these difficulties would be easily surmounted."⁵¹

In the last section of the booklet, Carey proposes that a society should be formed "of persons whose hearts are in the work, men of serious religion, and possessing a spirit of perseverance".⁵² It is easy, perhaps, to criticise Carey for advocating the formation of a society rather than a church based mission, but we need to remember that, had it not been for the few enthusiasts the churches would never have been moved to mission.

Carey was not finished yet. His words had been penned, but men had not yet been moved to action. Something more was needful. His opportunity came at the Association meetings held at Nottingham on 30th and 31st May, 1792. On the 31st at the 10 a.m. preaching service Carey was the preacher. His text was Isaiah 54:2-4, a treasury for the missionary-minded Carey.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not,

Lengthen thy cords, and strengthen thy stakes;

For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

Fear not."

Carey compressed his message into two, brief headings: "Expect great things from God. Attempt great things for God." He was too good a Calvinist to reverse the order, as so many who misquote him do.

When ministers and messengers met together the following morning, they could not escape as at Clipstone. The *Enquiry* was in their hands to press home the sermon. Yet once more "the time is not yet" was the prevailing sentiment. Then the importunate Carey turned to Fuller and gripping his arm, cried, "Is there nothing again going to be done, sir?" As when Farel laid hold of Calvin, so Fuller was shaken to the core, and moved to action, his timidity banished. Before they dispersed the company, on Fuller's proposition, had passed the following resolution:

"Resolved, that a plan be prepared against the next Ministers' Meeting at Kettering, for forming a Baptist Society for propagating the Gospel among the Heathen."

At that Meeting on 2nd October, 1792, the Particular Baptist Missionary Society was born, in widow Wallis' parlour, the first collection being gathered up in Fuller's snuff-box, amounting to £13 2s. 6d., in cash and promises.

The founders were young men, Ryland 39, Sutcliff 40, Fuller 38, Carey 31 and Pearce 26. They received no support from the London ministers. Stennett, a leading figure, advised them not to join in. Benjamin Beddome was angry because he had his eye on Carey as his successor!

The Prosecution of the Mission

Carey's voyage to India lasted five months, beginning on 13th June and ending on 11th November, 1793. Accompanying Carey on the Danish ship "Kron Princessa Maria" were his wife and children, her sister Catherine, and his fellow missionary, John Thomas, whose eccentricities and extravagances were to cause Carey many a heart-ache.

I do not propose to dwell at length on the development of the mission's work in India, particularly as after 1800, when Carey was joined by William Ward and Joshua Marshman, his work was inextricably linked with theirs, the three of them forming the famous Serampore Trio, probably the greatest missionary team in the story of Protestant missions. The families shared together, pooling all their resources, and eating at a common table. They met together every Saturday evening to resolve any differences which had developed between them during the week.

Serampore became the centre of the mission's activities. It was on the other side of the river Hooghly, on the opposite bank to Calcutta and somewhat upstream. Serampore stood in Danish territory, so that the missionaries were beyond the power of the British East India Company to hinder their work.

J. C. Marshman underlines the providential location of Serampore: "If the settlement of Serampore had not existed, or if it had not been at the time under the Danish flag, Mr. Ward and Mrs. Marshman would probably have been driven back to England; no missionary press could have been established in the interior of the country; Mr. Carey would have been precluded from receiving any accession of labourers, and the mission might have expired in its' cradle at his death.'" ⁵³

Serampore became the hub of a network of operations: schools for the instruction of the young; churches which had been gathered through faithful preaching; a printing-press and a college for advanced education, which was granted a Charter by the King of Denmark to enable it to confer degrees.

Carey had to wait for seven years before he saw the first Indian converts. Moravian missionaries who had preceded him were able to count only one convert after fifteen years of toil.

Krishna Pal, the first Indian convert, was baptised on Sunday, 28th December, 1800, together with Carey's own son, Felix. Soon others began to follow him to confess their allegiance to Christ in baptism.

Despite the opposition of the British East India Company, Carey and his companions boldly attacked the awful practices of the Hindus, particularly sati, the ritual immolation of widows. In one year, in the villages within 30 miles of Calcutta, Carey calculated that 438 widows perished, some of them mere girls. He did not rest until, on Friday, 4th December, 1829, Lord Cavendish Bentick, the new Governor, carried in the teeth of Brahmin opposition a Regulation in Council, declaring the practice both illegal and criminal. Carey, who had been appointed the Government's official Bengali translator, had the joy of translating the edict, which arrived on Sunday morning as he was preparing for the pulpit. Believing that the Sabbath was made for man, he arranged for another to preach and, with his pundit, gave himself to the task of translating the edict, so that not one more life would be lost by delay.

Carey was a prodigious worker. On Thursday, 12th June, 1806, he records how he spent his day:

5.45 a.m.-10.00	Heb. chapter. Prayer. Bengali. Family Worship. Persian with Mimshi. Hindustani. Bkfast. "Ramayana" with SKT pundit.
10.00-1.30 p.m.	College.
1.30-6.00	Dinner. Beng. "Isaiah" proofs. SKT. "Matthew".
6.00-7.00	Tea. Telegu with Pundit. Visitor from England.
7.00-9.00	Prepared, and preached Eng. sermon to about 40. Got £60 from a Judge present for our Calcutta Chapel.
9.00-11.00	Beng. "Ezekiel" session. Letter to Ryland. Gk. Text. chapter.

All this in the Indian climate! How little *we* accomplish for God!

Carey himself translated the Bible into Bengali; Oriya, the language of the religious centres; Hindi, the tongue of the northern cities; Marathi, the language of warriors and Sanskrit, the language of culture.

Besides importing paper from England, the missionaries made their own to resist the attacks of white ants. They ordered a steam engine to provide power for the presses. It arrived from England in 1820, one of the first to reach the Indian continent.

One Wednesday, 11th March, 1812, disaster struck. The printing house was burned down by a fire which started accidentally. The loss was immense. Beside their stock of paper, the recently cast Tamil type and new Chinese type (for Marshman's translation) were reduced to a molten mass of metal. More vital still, manuscripts were destroyed which no money could replace. Carey was the chief sufferer. "Portions of nearly all his Indian Scripture versions, all his Kinarese New Testament, two whole large Old Testament books in Sanskrit, many pages of his Bengali Dictionary, all his Telegu Grammar, and much of his Punjabi, a year's work of Marshman and himself on the "Ramayana", and every vestige

of his well-advanced *Dictionary of Sanskrit and its Indian Cognates*—the magnum opus of his linguistic life—an overwhelming disaster.”⁵⁴

Carey stood amid the ruins and said to Thomson, the Anglican Chaplain of the East India Company who came to console him, “In one night the labours of years are consumed. How unsearchable are the divine ways. I had lately brought some things to the utmost perfection I could, and contemplated the Mission with, perhaps, too much self-congratulation. The Lord has laid me low, that I might look more simply to Him”.

On the Sunday Carey preached on Psalm 46:10, “Be still, and know that I am God”. His divisions were simple. They tell us much of the man and of his theology. (1) God’s right to dispose of us as he pleases. (2) Man’s duty to acquiesce in his will.⁵⁵

Time fails to tell of Carey’s other achievements, his professorship at the College of Fort William, his intense interest in botany, his agricultural improvements.

Since no biographies of Carey known to me do justice to his theology, I want to draw upon his unpublished journal, June, 1793—June, 1795, to show how vital a part of his life his evangelical Calvinism was.⁵⁶

The authors he commends are uniformly Calvinistic.

January 26, 1794, Lord’s Day: All the morning I had a most unpleasant time, but at last found much pleasure in reading Edwards on the *Justice of God in the Damnation of Sinners*.

April 6: Had some sweetness to-day, especially in reading Edward’s sermon, “the Most High a Prayer-hearing God”. What a spirit of Genuine piety flows thro’ all that great man’s works—I hope to have caught a little fresh fire to-day . . .

April 19: . . . was much humbled to-day by reading Brainerd—O! what a Disparity betwixt me and him; he always constant, I inconstant as the Wind.

February 3, 1795: I have been reading Flavel on Providence lately . . .

Carey’s piety is moulded by his theology, particularly is this the case in the way he faces difficulties. He accepts them as ordained by God for his sanctification and to promote God’s glory. Perhaps the most moving passages in the Journal are those which recount the problems caused by the opposition of his first wife, who never really wanted to come to India and who (perhaps in consequence) became mentally unbalanced. Andrew Fuller suppressed Carey’s references to his wife, not unnaturally, when he published extracts from the Journal in the Periodical Accounts.

January 13, 1794: [my wife and sister too, who do not see the importance of the Mission as I do, are continually exclaiming against me, and as for Mr. T they think it very hard indeed that he should live in a City in an affluent manner, and they be forced to go into a Wilderness and live without many of what they call the necessaries of life (Bread in particular).]

January 22, 1794: [My wife is within this day or two Relapsed into her affliction, and is much worse than she was before, but in the Mount of the Lord is seen]—I wish I had but more of God in my Soul, and felt more submission in my Heart to do His Will, this would set me above all things else—I feel happy however in this that I am in my Work, and that is the work of God; and the more I am employed in it the more I find in it a rich reward.

On 14th October, 1795, Carey's son died. His Journal entry reads: "On the last of these days it pleased God to remove by Death my youngest Child but one, a fine engaging Boy of rather more than five years of age; he had been seized with a fever, and was recovering, but relapsed, and a violent dysentery carried him off . . ." "I know that He has wise ends to answer in all that He does, and what He does is best; and if His great and wise designs are accomplished what does it signify if a poor Worm feel a little . . . misery and pain, who deserves Hell for his sins."

Here, I suggest, is the piety of authentic Calvinism. The will of God, however distasteful it may be, is to be accepted in the conviction that he does all things well. Here is the faith to which "the bitter is sweet, and the medicine food".

In Carey's Journal the note of hope, of the certainty of Christ's triumph through the preaching of the Gospel, which distinguished the theology of latter-day glory from many forms of pre-millennialism, also shines through.

Thus, in a letter to Rev. S. Pearce dated 2nd October, 1795, a copy of which is to be found at the end of the Journal, Carey says this: "I cannot send you any Account of sinners flocking to Christ, or of any Thing encouraging in that Respect; but I can send you an Account of something which may be viewed as forerunners to that work which God will certainly perform". It was the practice of the Serampore Trio to use, in every season of trial and difficulty, the following hymn, a hymn which burns with the fire of hope.

O Lord our God, arise,
The cause of Truth maintain,
And wide o'er all the peopled world,
Extend her blessed reign.

Thou Prince of Life, arise,
Nor let Thy glory cease;
Far spread the conquests of Thy grace,
And bless the earth with peace.

Thou Holy Ghost, arise,
Expand Thy quickening wing,
And o'er a dark and ruined world
Let light and order spring.

All on the earth, arise,
To God the Saviour sing;
From shore to shore, from earth to heaven,
Let echoing anthems ring.

Carey died on 9th June, 1834, without ever returning to his native land. He was within two months of his 73rd birthday. His tombstone bore at his request a couplet from a hymn of Isaac Watts:

"A wretched, poor and helpless worm,
On Thy Kind arms I fall."

Until the resurrection morn his life, labours and piety will continue to speak to us. His industry shames our indolence, his humility, our pride; his compassion, our so little burning hearts; his perseverance, our fainting fits.

His was a Calvinism that longed to see the heathen praising the God of all the earth. His theology was shot through with a pulsating missionary passion. His vision encompassed the world.

Let Carey's words to his missionary son William spur us on, come trials, come tempests.

"Be encouraged, my dear son. Devote yourself wholly to your work. For this is the Cause God has had in His mind from all eternity, and for which Christ shed His blood, and for which the Spirit and the Word were given. So its triumph is certain."⁵⁷

Footnotes:

³¹ Quoted Pearce Carey: *William Carey*, p. 23. ³² *ibid.*, p. 23.

³³ *ibid.*, p. 23. ³⁴ J. C. Marshman: *Carey, Marshman and Ward*, p. 314.

³⁵ Pearce Carey: *op. cit.*, p. 28. ³⁶ *ibid.*, p. 29. ³⁷ *ibid.*, p. 29.

³⁸ *ibid.*, p. 38. ³⁹ *ibid.*, p. 59. ⁴⁰ *ibid.*, pp. 68-9. ⁴¹ *ibid.*, p. 70.

⁴² William Carey: *Enquiry*, p. 7. ⁴³ *ibid.*, pp. 8-9. ⁴⁴ *ibid.*, p. 11.

⁴⁵ *ibid.*, p. 14. ⁴⁶ *ibid.*, p. 12. ⁴⁷ *ibid.*, p. 12.

⁴⁸ Pearce Carey: *op. cit.*, p. 73. ⁴⁹ *ibid.*, p. 67. ⁵⁰ *ibid.*, p. 68.

⁵¹ *ibid.*, p. 69. ⁵² *ibid.*, p. 83. ⁵³ J. C. Marshman: *op. cit.*, p. 50.

⁵⁴ Pearce Carey: *op. cit.*, p. 288. For an estimate of the value of Carey's translations see E. Daniel Potts: *British Baptist Missionaries in India, 1793-1837*, p. 83 ff.

⁵⁵ *ibid.*, p. 290.

⁵⁶ Carey's Journal is in the Baptist Missionary Society's archives at 93 Gloucester Place, London, W1H 4AA. It is devoutly to be wished that it should be edited and published, so that it can be made accessible to the Christian public. I have added brackets to show the sections which Andrew Fuller omitted from the Periodical Accounts.

⁵⁷ Pearce Carey: *op. cit.*, p. 276.

The Ghost of Calvin in the Assemblies!

SOON AFTER JOHN DAVISON'S ARTICLE ON THE BRETHREN IN *Reformation Today*, No. 12, discussion about the doctrines of grace began to fill the correspondence columns of *The Witness*, the leading Brethren magazine in U.K. There may have been no connection but the statements about doctrinal colourlessness and torpidity in that article have been borne out by the correspondence in *The Witness*.

The Editor of *The Witness*, who is known for his anti-Reformed opinions, set the ball rolling with an article on the perils of extremism. The first response was enthusiastic support from Mr. Howard Mudditt, who wrote:

"This is not only a very timely but highly courageous article, because it will bring down the wrath of a very vocal community who try to make up for their comparative fewness in number by the strength of their propaganda by word of mouth, but especially in print.

"One particularly unfortunate attitude which they adopt is to arrogate to themselves the title 'Reformed', as though no other community had experienced any kind of reformation. When however we enquire more closely, we find that their pretensions to reform stopped roughly 300 years ago, whereas the mark of a true biblical church is surely that it is not only constantly reforming but continually being reformed in itself, as more and more light and truth break out from God's holy Word through the operation of the Holy Spirit in the midst of his people. Moreover, since most of these people are intransigent Paedobaptists, for which doctrine they contend, including its corollary of uncritical covenant theology we may well be forgiven for wondering how far their reformation has proceeded, and how far they have even begun to realise the spiritual and biblical truth of the church of God as a gathered people.

"They also strongly favour a professional, trained ministry of the Word and the Sacraments, which again makes one wonder how far their 'reformation' has proceeded."

It is obvious that the increasing number of post-millennial, optimistic Calvinists have not come Mr. Mudditt's way for he went on to complain as follows:

"Another unfortunate result of imbibing this teaching is a totally unnecessary spiritual depression. For instance, a recent magazine article deplores the fact that after 15 years of a steadily increasing volume of publications of

'Reformed' teaching, evangelicalism appears to be in a more parlous condition than ever, and stalwarts for the 'truth' even harder to find."

Assisted by his talented son Jeremy, Howard Mudditt is the leader of the Paternoster publishing house. Three or four years ago the firm was noted mainly for its Jungle Doctor books and insipid production standards. Then suddenly a renaissance took place. Better quality marked the publication of a number of very useful titles, some of which are of decidedly Reformed character including two by Anthony A. Hoekema and a new biography of John Owen by Peter Toon. It was strange therefore to read Mr. H. Mudditt's comments on the "insidious" influence of Reformed books:

"In my own experience the chief danger of this propagandist teaching is its insidiousness. After reading some commendatory reviews of some publications along this line of teaching, I began to try a course of reading to see if there were not something in it for me, something which in my spiritual obtuseness and lack of biblical understanding I had missed. I found much in my course of reading that was good, but after a time I found that I was beginning to reflect the outlook of the writers of the books I had read, and I was becoming niggling, critical, suspicious . . ."

The editor of *Reformation Today*, who is a personal friend of the Mudditts and who holds them in warm esteem, wrote asking Howard to give the titles of the insidious books. It seemed pretty obvious that Mr. Howard Mudditt was gunning at Banner books. The Banner having an array of expository books by McCheyne, Spurgeon, Flavel, Bonar, Edwards, Lloyd-Jones, Haldane, John Brown, Hodge, Hendriksen, etc., etc., it was of genuine interest to know which were insidious. Howard replied at some length revealing that he was unwilling to give the titles. The conclusion that he was unable to do so was unavoidable. If serious allegations are made they ought to be capable of substantiation!

In the *March Witness*, the "vocal community" lived up to their name, and three letters appeared, answering Mr. Mudditt. For instance Mr. J. W. West, from Devon, wrote:

"By God's grace I embrace this (the Reformed) theological position and can write from 'inside' as it were. Mr. Mudditt has made some grave mistakes. Firstly, it is not true that most 'Reformed' believers are intransigent Paedobaptists; in fact it is probably true that in England and Wales more are of Baptist persuasion (I refer to the belief, not to the denomination of that name), and wholeheartedly accept the truth of the local church as a baptised, gathered people. No 'Reformed' Christian whatever would not firmly believe in the doctrine of the new birth. Secondly, to say that Charles Wesley is anathema to many of us is simply a wild statement without foundation.

"The rest of his letter is the result of a misunderstanding of the Reformed faith. The word 'Reformed' speaks of the mightiest revival since the days of the early Church, namely the Reformation, when God shewed forth once more the great Protestant doctrines of Scripture which we believe today and

without which there would be no Church at all—e.g. justification by faith, the plenary inspiration of the Scriptures and their absolute authority in all matters of faith and practice, etc.”

These statements in particular were contested in the May issue, mainly by those not well acquainted with “Reformed” apologetics. One writer however, Mr. Boyd from Scotland had seen Presbyterians at close quarters and found their position rather discouraging. With twenty-six vacant pulpits last year, they had only two recruits for the ministry. In the correspondence columns another Scot declared that he had profited from Reformed books though he did not agree with all their teaching:

“As one who is associated with assemblies of God’s people (the Brethren), I can testify to the spiritual profit which I have derived from Reformed literature.”

“I agree with Mr. Mudditt that the Reformers and their successors failed to realise the New Testament principles of church gathering. This was a serious flaw in the Reformation movement. While acknowledging this, is there justification for engaging in a wholesale criticism of a movement which, in spite of its deficiencies, has helped to secure religious freedom and formulate the truths of our faith? A trained ministry it has, but when we consider the evident lack of spiritual gift and the doctrinal ignorance in many assemblies today, can we really speak in terms of experimental reform as Mr. Mudditt suggests?”

Finally, mention should be made of a letter from Yorkshire which took up a now familiar stance against the Banner of Truth:

“One very lamentable feature of the works put into circulation by the main publishing house of these good people is the way free inquiry is suppressed; I have no fears they will ever publish anything of a major nature by Spurgeon on Baptism, or publish Bishop J. C. Ryle on John—the former was a strong Baptist and the latter advocates general redemption, in the work mentioned in particular. These tactics are more Romish than Reformed; but I’ll gladly eat my words if I am proved wrong, and rejoice that we are in the midst of Reformation!”

The sweeping statement about Ryle would be difficult to prove. Also, while the Banner have incorporated too many depressing Paedobaptist expositions in their books, we are indebted to them for some pretty tasty crumbs of baptistic comfort which have fallen from the table, particularly through the capacious personality and eloquent pen of Mr. C. H. Spurgeon. Mr. Iain Murray, editor in chief of the Banner, seems to fellowship often with the Rev. Spurgeon and in glad anticipation we hope for more juicy dainties from the table! We hope all our well beloved brothers of “Brethren” persuasion will read the just published, revised, *The Forgotten Spurgeon*, by I. H. Murray, at 40p, and also save up their pennies to buy (when it is ready) *The Later Years*, the second volume of autobiographical material describing the experiences from about 1860 onwards of the prince of preachers. Readers if you include in your acquaint-

tance those of "Brethren" stock, why not be sure to send on this article which may help to show them that it is possible to hold to both the doctrine of believers' baptism with its logical outworking in the gathered church, and to the doctrines of grace. Indeed Baptists have done this consistently for three hundred years, long before the Brethren or Baptist Unions, for that matter, existed. It would help too, to remind them in a diplomatic way, that early Brethren leadership held fully to free grace teaching, whereas the burden of the concluding letter to the *Witness* (June 1973) by E. W. Rogers is explicitly to deny that teaching.

REFORMATION TODAY TEAM, 1972 (see page 2)



Standing from left to right: Janice Randall, Joy Sayers, Ian Randall, Sheila Comerford, Christopher Rayner, Graham Willis, Roy Hance, the Editor, Barbara Guthrie, David Guthrie, David Cowen.

Seated: Lyn Hulse, Anne Hance, Patricia Sayers, Frances Harvey, Jill Evans, Susan Cowen.

Absent: Tim and Margaret Bruton, Sheila Sayers, Tom and Doreen Willows, Lawrence Evans (artist for magazine).

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