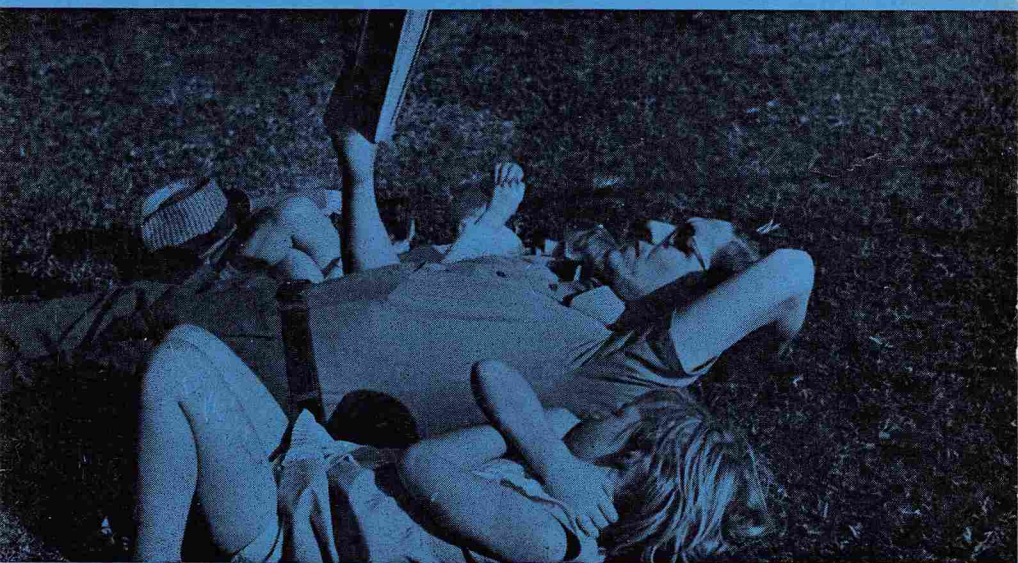


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Adoniram Judson



Editorial

WHILE MINISTERING IN THE CAPE DURING JULY (SEE PICTURE ABOVE FOR typical scenic view) the question was asked, "What can we do to make the meetings of the Reformed Studies Group more vital and more interesting?" The content of this issue of *Reformation Today* answers the question in part. There is endless scope when it comes to Biblical exposition and making application of the same. Historical and biographical subjects require many hours of research but are most rewarding. Much teaching is needed in the area of practice and experience. Those who believe the doctrines should be the most gracious people on earth and those who embrace the truths of grace should evidence in their lives the most fervent efforts to spread the Gospel. We need to concentrate as much on the graces of the doctrine as on the doctrines of grace.

The ministry we receive Sunday by Sunday and at conferences designed to supplement our spiritual instruction should reflect a balance of doctrine, experience and practice. The report of the Carey family conference as seen through the eyes of a ten-year-old remind us, too, of the fact that not only adults but also children require a comprehensive and balanced spiritual diet.

We also have to give ourselves to many important areas of specialization, one being the realm of apologetics—the defence of the faith. David Kingdon's article is an example of this. He handles a question which affects us all and about which we cannot afford to be ignorant.

Cover Picture:

Unbeknown to him Jim van Zyl has his photo taken as he reads to his children between sessions at the annual Evangelical and Reformed Conference at Skoegheim in Natal (see page 14). The importance of provision being made for the young to receive edifying teaching at these conferences cannot be overestimated (see page 2).



The Carey Family Conference, 1974

Report from a ten-year-old

WE WERE AT PILGRIM HALL, IN SUSSEX, FOR FOUR FULL DAYS, TUESDAY to Friday, August 13-16th. In the mornings we had the same speakers at our meetings as our parents, only they spoke in a way which we could understand better and also they asked us questions as they went along to see how we were getting on. We learned about John Calvin, John Knox, George Whitefield and Charles Spurgeon. Calvin was a small, sick man who did very great things by his preaching. Whitefield had a big family of his own in Georgia. This was an orphanage and all his life he struggled to get enough money to pay for all the needs of the children. When he preached to the huge crowds he would take a collection for the orphanage. Spurgeon was converted at fifteen. From the age of one he had learned about the Puritans. He was very keen on reading. I liked the story of Knox the best, especially the part when he was captured by the French and made to work on ships as a slave. Mr. Straub showed us pictures of the different places which you can visit in Scotland today. I have been over Knox's house in Edinburgh and also crawled along the tunnels dug from the castle where Knox was at St. Andrews.

The mornings were for the head and the afternoons for our feet. There were sports such as water polo, races, table tennis, tennis and cricket. The smaller ones had rounders and the old folk played croquet. The cricket match was super. The rest of the world beat England. John Macdonald, a Welshman, is a fantastic bowler and Pastor Richard Chester a good batsman. But he could not stop defeat for England.

We all joined together, Mums, Dads and us, for the evening meetings when Mr. Malcolm Watts and Mr. David Straub of America, who is a Pastor at Haddington, in Scotland, spoke. In the picture above you can see Mr. Straub batting. Mr. Scoble is the wicket-keeper. Mr. John Rubens who organized the conference said that every possible place was taken. I also heard that some of the papers may be put in *Reformation Today*.

This is the second in a series of articles on the subject of experience—those things which pertain to the feelings, emotions and affections. The subject was introduced in issue 19 under the following heads.

1. Humiliation because of sin. 2. Joy because of justification. 3. Love because of adoption. 4. Patience in tribulation. 5. The work of the Holy Spirit in experience.

Christian Experience—Joy because of Justification

In the first article it was shown that humiliation because of sin is the first experience of Christianity and without it there can be no salvation. The good news of the Gospel is for sinners only. The self-righteous cannot be saved because they trust in themselves and their own works. The degree to which sinners will experience conviction and feel their guilt varies. After conversion the experience of humiliation because of sin can be intense as is seen in many examples—Job, Isaiah, Peter and Paul. The depth of humiliation has a profound effect upon the believer, particularly with reference to understanding and practising the doctrines of grace. Spurgeon put it this way:

“Hardly a glimmer of the humbling truth of our natural depravity dawns on the dull apprehension of the worldly-wise, though souls taught from above know it and are appalled by it. In divers ways the discovery comes to those whom the Lord ordains to save. . . . There is a vital connection between soul-distress and sound doctrine. Sovereign grace is dear to those who have groaned deeply because they see what grievous sinners they are. Witness Joseph Hart and John Newton whose hymns you have often sung, or David Brainerd and Jonathan Edwards, whose biographies many of you have read.”¹

It cannot be said uniformly that the new birth takes place after, before or during conviction, *i.e.* in some cases it might precede, in other cases it might follow. That the new birth precedes saving faith and saving repentance is fundamental to the Reformed faith, but it has always been a matter of debate as to how much conviction or preparation goes on in a sinner before the new birth is wrought by the Holy Spirit. The Puritans debated this subject, some believing in more preparatory work prior to the new birth than others. Jonathan Edwards in his writings shows that during revivals many come under deep convictions, only to fall away in the course of time. Conviction of sin must be evangelical, that is it must be toward God.

While humiliation for sin plays a dominant and abiding role in the realm of experience, so too does joy. Indeed, the deeper and stronger the roots of humiliation, the greater and better the tree of joy. Richard Sibbes uses another figure suggesting that,

“There are two eyes in experience, one upon God and one upon our present situation. God will bring us to comfort,” he says, “but it must be by a sense of our own unworthiness. He will forgive our sins but it must be by the sight and sense of our sins. He will bring us to life but it must be by death. He will bring us to glory but it must be by shame, God works by contraries: therefore in contraries believe contraries.”²

The whole life should radiate joy, power, peace and purity in the Holy Ghost (Rom. 14:17), but this cannot be unless there is a clear understanding of what sin is and a commensurate appreciation of the magnitude of God’s grace. Paul truly felt and believed himself to be the chief of sinners. His gratitude was unbounded and this was reflected in his worship and service of God. Those who have little, if any conviction, wonder at this, but Spurgeon states it well when he declares,

“I question whether any one coming among us could bear to see himself as God sees him. I think it is highly probable that, if any man were to see his own heart as it really is, he would go mad; it would be a sight too dreadful for an awakened conscience and a sensitive reason to endure. And when the Lord does come to any of his servants, and reveals sin in its true character, unless there is a corresponding revelation of the cleansing blood, it puts man into a very dreadful condition of mind.”³

We might get to grips with the subject of joy as an experience by using the following headings:

1. What is joy?
2. The joy of salvation
3. Joy because of justification
4. The relationship of joy to power
5. How to obtain joy

1. *What is joy?*

Joy can be defined as a sense of gladness or delight. It is a quality of heart, a well-being of soul. It can be steady and express itself in the singing to oneself of psalms, hymns and spiritual songs or it can be intense and unrestrained, expressing itself in the form of leaping for joy. The Hebrew verb *gil gul* means to leap or to have intense joy. The other word, used more frequently in the Old Testament, is *simchah* denoting rejoicing, gladness or mirth. Associated with these words is the idea of excitement.

In the New Testament we again find two words used. *Chara*, which is more frequently found, simply means joy, while *agalliasis* denotes intense joy. This last word is related to the concept of leaping. We read of the lame man at the gate of the temple called Beautiful who, when he was healed, immediately received strength in his feet and ankle bones and, leaping up, entered into the temple, walking and leaping and praising God. To be joyful is to find our souls leaping with praise and gladness. When the ark was brought up to Jerusalem it was by dancing and leaping that David gave expression to the joy of his soul (2 Sam. 6:16).

Joy is an attribute of God. It is customary to think of the communicable and incommunicable attributes of God; immutability, eternity, infinity, omnipotence and omniscience constituting those attributes of which we

do not, and of which we cannot, partake. Among the communicable attributes are: love, justice, anger, holiness, patience and joy. Some of these attributes of which we partake belong to the realm of heart experience.

Rightly we associate joy with life. In getting to grips with the meaning of joy it is helpful to observe the difference between the joy of God and the frustration of the unbelieving world that rejects God. Men long for life, fulfilment, satisfaction. The tragedy is that they are at enmity with God and refuse to look to the only source of fulfilment. They seek joy and cannot find it. The ungodly man is ever in quest of joy and often confuses joy with carnal gratification or sensual pleasure. William Romaine states the matter well when he says:

"They are busy, and weary themselves in the pursuit of it, and cannot find it. While they are turned in heart from the Lord, they look downwards for it; where it is not. They expect it will spring out of the ground: and if they cannot discover it upon the surface, they will dig into the bowels of the earth for treasures of hidden joy. But they disquiet themselves in vain. It is the sovereign decree of the Almighty that nothing can make the sinner truly happy but God in Christ."⁴

It would be strange if we did not find joy among the attributes of God for the three persons in the Trinity in themselves, enjoy perfect felicity without the addition of any created beings (Prov. 8:30). The angels rejoiced in the creation (Prov. 38:7) and God viewed with satisfaction that which he had made (Gen. 1:31). We do not read that he rejoiced over the creation but he does rejoice, and even sings over redemption. He sings over His redeemed people. "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing" (Zeph. 3:17).

Likewise the Father's gift to him of a people is the joy of Christ. For this joy set before him he endured the cross (Heb. 12:2). The joy of salvation is also reflected in Paul's words to the Philippians where he describes them as, "my joy, and crown" (Phil. 4:4). As the bridegroom rejoices over the bride so does Christ rejoice over his church (Ps. 45:11, Rev. 21:2).

The angels rejoice over one sinner who repents (Luke 15:10), a timely reminder to us that we are to rejoice in the same way. It is a temptation during barren times when very few are saved to cease to marvel and rejoice in the salvation of the few that may make up the local church. If we cease to rejoice over our brothers and sisters, then we have in one way lost touch with heaven and eternity, for eternity will be taken up in understanding and extolling the wonders of God's grace in salvation (Eph. 1:1-13).

The very life of God is a life of joy and into that life we are brought by the truth of the Gospel. The life of Christ is a life of joy and to be in union with him is to partake of his joy. Hence he prays that "they might have my joy fulfilled in themselves" (Jn 17:13).

The joy of God's people is threefold. i. There is the joy of salvation. ii. There is the experience which follows, namely, the joy of communion

with the triune God, this being the joy of eternity. (Man's chief end is to glorify God and enjoy him for ever, *Westminster Shorter Catechism*, 1).
iii. The joy we derive from the gifts which God gives us. ("How shall he not with him also freely give us all things?" Rom. 8:32).

2. *The joy of salvation.*

Says Paul: "We joy in the atonement (reconciliation)" (Rom 5:11). Unless we have some assurance of having been reconciled to God, true joy is impossible. On the other hand, a strong assurance of reconciliation and of God's love to us helps to assist and increase our joy. Note the experience of John Flavel, and particularly the relationship between Christian joy and "the full assurance of his interest" in salvation.

"There going on his way his thoughts began to swell and rise higher and higher like the waters in Ezekiel's vision, till at last they became an over-whelming flood. Such was the intention of his mind, such the ravishing tastes of heavenly joys, and such the full assurance of his interest therein, that he utterly lost all sight and sense of the world and all the concerns thereof, and for some hours he knew no more where he was than if he had been in a deep sleep upon his bed. Arriving in great exhaustion at a certain spring he sat down and washed, earnestly desiring, if it was God's good pleasure, that this might be his parting place from the world. Death had the most amiable face in his eye that ever he beheld, except the face of Jesus Christ which made it so, and he does not remember, though he believed himself dying, that he even thought of his dear wife and children or any earthly concernment. On reaching his inn the influence still continued banishing sleep—still, still the joy of the Lord overflowed him and he seemed to be an inhabitant of the other world. He many years after called that day one of the days of heaven, and professed that he understood more of the life of heaven by it than by all the books he ever read or discourses he ever entertained about it."⁵ (Flavel wrote this in the third person it being assumed by most readers that he was describing his own experience.)

The joy of salvation can be viewed as continuing and growing in depth through this life, and also as eternal. The Ethiopian eunuch, having had salvation in Christ revealed to him, "went on his way rejoicing" (Acts 8:39). The Philippian jailor "rejoiced, believing in God with all his house" (Acts 16:34). This joy of salvation, though fluctuating because of trials and testings, should increase as the believer is grounded and settled in the truth. Joy is also described as "everlasting". "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Is. 35:10).

Not all apparent joy is genuine, for in the parable of the sower we are warned of "stony ground hearers", who receive the word with joy, but not having any root in themselves, endure for a little but when tribulation or persecution arises they fall away (Matt. 13:21, 22). Entertainment evangelism, which predominates in many areas and countries, but particularly in North America, tends to produce temporary faith. Many are impressed by fervour, by crowds, by singing and by eloquence. Although they respond to appeals to decide for Christ they are not savingly joined to Christ and therefore they fall away. Their joy is produced by feelings only rather than by union with Christ by faith.

Joy because of salvation and joy in the God of salvation should always be central and predominant, but this very often is not the case when a teaching ministry and Biblical oversight are absent. Some who are not truly converted become active in such churches. Their experience is one which is fed by feelings. A good service to them is a service in which there is emotion, excitement or activity. They are able to discuss external questions about organization and can converse about practical matters and even argue about doctrine at the intellectual level, but when it comes to experience of the heart and communion with God, they are destitute.

A further complexity has arisen with the present stress on the extraordinary: on exorcisms, gifts, miracles, tongues and healings, which things are often sought as ends in themselves. There is a glorying in the gifts and the men of gifts rather than in the Lord of the gifts. The absence of clear teaching on justification by faith is a warning that these movements stressing the extraordinary are basically superficial and for the most part a continuation of, and projection of modern evangelism, in which "decisional regeneration" prevails. Regeneration cannot be manufactured by preaching, nor can revival and spiritual gifts be controlled by man.

3. *Joy because of justification.*

Experience must spring out of salvation and the knowledge of salvation is clarified by the doctrine of justification. Our glorying must be in God's grace and in his free justification of those who believe. This is well illustrated by the case of the seventy disciples who, returning from their preaching mission, rejoiced in the fact of their power over devils. Richard Baxter, commenting on this passage, says:

"they relished most delightfully in the external part. But the great end of these miracles they too much overlooked: they left out of their rejoicing the appearances of God, the advantages of faith, the promotion of the spiritual Kingdom of Christ, and the greater mercies of the Gospel as to themselves and others. They took too great a share of the honour to themselves, being more affected to see what great things they were made the instruments to accomplish, than what honour did thereby accrue to God and benefit to man."⁶

Every word of Baxter's statement is applicable today. Is it not true that we all tend by nature to be impressed by externals, by sensations, by the fantastic and fabulous, by statistics, by successes and by glamour stories, whether it be tramping through sweltering jungles, or smuggling Bibles into Communist countries?

Jesus cured what Baxter called the "diseased joys", and directed the disciples to rejoice in their election, that their names were written in heaven (Luke 10:20). That we are to rejoice in these fundamental blessings of God is very encouraging because it means that we do not have to travel long distances to discover some secret formulae for joy. All blessing is near us, even in the Word of God, and the greatest blessings, according to Paul, are election, predestination, adoption, redemption, a knowledge of the truth and of our eternal inheritance (Eph. 1:1-12). Our

experience of joy is connected with all these but justification underlies them all and supports them all. Our joy should never be apart from the consideration of justification because justification is based on the atoning death of Christ. Every time we celebrate the Lord's Supper we are reminded of the fact that apart from Christ's sacrifice there is no justification. Justification vindicates God's holiness, magnifies the doctrines of sovereign grace (Rom. 3:21-26), and provides believers with an impregnable fortress against Satan's wiles and accusations. God the Father justifies believers and if the Father justifies who can overthrow such a foundation? (Rom. 8:33-39).

Faith is the means by which we are united to Christ and this union is the basis of our justification. His triumph on the Cross secures our justification and we now see him with the eyes of faith as our saviour and justifier. "Though we see him not," says Peter, "yet believing on him we rejoice with joy unspeakable and full of glory."

John Brown, in his *Expository Discourses on First Peter*, takes "ye do rejoice with joy unspeakable" in the future tense, as do a minority of commentators. Brown interprets Peter as contrasting the present trials with the joy of future glory. I believe this interpretation to be erroneous because we have three verbs in the present tense: "you continue to rejoice" (v. 6), "you continue to love" (v. 8), "you continue to rejoice" (v. 8). The present tense verbs for "ye continue to rejoice" are identical in verses 6 and 8. In other words, Peter is speaking of the experience of joy we have now in this present world.

Clear views of justification foster a strong sense of joy because the believer sees his salvation is determined by an omnipotent God. He dare not turn away for he knows that only those who persevere prove to be the elect. The justified are saved by faith and they live thereafter by faith (Rom 1:17). The omnipotent God saves them and they rejoice in such a God who will keep them by his power through faith unto salvation (1 Pet. 1:5). Richard Baxter states the matter well:

"What should be rejoiced in, if not the Lord of life Himself who is the everlasting joy and glory of the saints?—other things may be the means of conveyance, but God is the matter of our joy—It is congruous that we now rejoice in that which we must everlastingly rejoice in. Herein is the state of everlasting joy, and therefore the foresight of it by faith is the only way to rational, solid comfort here."

4. *The relationship of joy to power.*

We have seen that conviction of sin and repentance are essential. Chastisement afterwards results in the peaceable fruits of righteousness (Heb. 12:11). "Weeping may last for a night but joy cometh in the morning" (Ps. 30:5). The Corinthians were buffeted by controversy over the discipline of the unrepentant, immoral man, but the purging effects were profitable (2 Cor. 7:9-11). A proper balance must always be observed between what we are and what we deserve as sinners on the one hand and

the wonder of justification on the other. Hence Nehemiah exhorts the people to be joyful—not sorry only, but to be glad, for “the joy of the Lord is your strength” (Neh. 8:10).

There is power in a rightly grounded joy. Paul and Silas, although scourged, sang at midnight though their position in stocks in a dungeon seemed hopeless. There is something irresistible about a man who has the joy of the Holy Spirit. He cannot be overcome because by faith he sees Christ, rejoices in Christ, is empowered by Christ and finds that Christ’s strength in him is able to overcome opposition from the world. Note the testimony of Rowland Taylor on his way to martyrdom. “All the way Taylor was *joyful* and *happy*, as one that accounted himself going to a most pleasant banquet, or bridal feast. He spake many notable things to the sheriff and yeoman of the guard that conducted him, and often moved them to weep through his earnest calling upon them to repent, and to amend their evil and wicked living. Often, also, he caused them to wonder and rejoice, to see him so constant and steadfast, void of all fear, *joyful in heart and glad to die*” (italics ours).

A joyful believer is a man bold in his witness to Jesus Christ. To be filled with the Holy Spirit is to be filled with the life of God, which means that various characteristics will be observable in a symmetry, balance and proportion; attributes such as meekness, love, wisdom, submission to the truth and the rule of Christ, peace, patience, self-control and joy. All are present but one can predominate at certain times. “The disciples were filled with joy, and with the Holy Ghost” (Acts 13:52).

Joy imparted by the Holy Spirit through the Word enables men to endure and persevere through difficult times and circumstances as did Jeremiah who testified that God’s Word was the joy and rejoicing of his heart (Jer. 15:16). Likewise Habakkuk was sustained in very barren times saying, “I will rejoice in the Lord, I will joy in the God of my salvation” (Hab. 3:18). Joy will not only strengthen a man to persevere but will help to empower a preacher. John the Baptist declared his joy to be in the Bridegroom, “rejoicing greatly because of the bridegroom’s voice: this my joy is therefore fulfilled” (John 3:29). The Holy Spirit used the advent of Christ to inspire John to be the powerful and influential preacher that he was.

5. *How to obtain joy*

While it is unfortunate that name tags have to be used it is increasingly evident that two movements in particular claim to have the answers to the needs of believers of the world today, the Reformed and the Charismatic. The Reformed concentrate on truth and the Charismatics on experience. According to the Charismatics the pathway to joy and power is through an experience called the baptism of the Spirit. Fervent attempts are made to induce this experience. Expressions such as “Amen Lord” are repeated, choruses are sung, everybody prays at the same time, hands are laid on

seekers and some speak in tongues. (This by no means applies to all Pentecostals but does characterize the present Charismatic surge.) Bodily sensations will be felt by seekers akin to the physical impulses felt when hearing music of a most inspired character. In the quest for experience feeling and emotion is maximised and truth minimised. Experience is sought within the atmosphere of experience and within the context of the experience of others. When it comes to explaining or defining these experiences as they relate to truth we find great difficulty. What produced the experience? Those who have the experience will testify to more love for the Lord and joy. But the experience is mystical and beyond definition. It is subjective inasmuch as it has its seat or location within the person and belongs essentially to feelings. It is not objective as was Stephen's joy in dying when he saw the Lord. Stephen's joy proceeded from Christ to his heart by the Holy Spirit. Stephen's experience was grounded in, and sprang from, the Word, as can be seen from the character of his sermon.

The joy that has its spring in feelings alone is transient. This can be illustrated by reference to people who have an intense love for hymns or religious music. By using records or tapes of hymns such people can easily experience joy, but this joy is attached to and belongs to the sentiments of the tunes and the music. Let a crisis or setback suddenly arise and the joy evaporates. In contrast we find the joy which is grounded in the truth will be responsive to setbacks and difficulties. Some can experience joy because they are affected by dramatic architecture and feel a glow within when influenced by certain spatial effects, but remove the buildings and the joy is soon gone. Again, there can be joy when there is exciting activity but when the excitement ends little joy remains.

The way to obtain joy is to maximise truth but never at the expense of affections, emotions and feelings. Truth is for the whole man. Intellectualism, or truth apart from its application by the Holy Spirit to the whole man, will lead to frigid barrenness. Some have felt themselves to be in the freezing conditions of an arctic, spiritual wilderness, because everything is academic. Hence they have been susceptible to neo-experimentalism as a welcome change.

The way to obtain joy is always through the Scriptures, for the Scriptures alone set forth our union by faith with the Trinity. Union means fellowship with the Trinity and in the experience of this communion there is intense joy. "These things write I unto you," says John, "that your joy might be full." As we study the writings of the apostles, the truth of our salvation becomes clear and hence our joy.

In the Gospel of John we find the subject of joy mentioned only once in the early chapters (John 3.29). However, in the discourses just prior to the crucifixion our Lord speaks of the subject of joy over and over again. His concern is that his people should have true joy. He did not say to

them, let us work ourselves up into an emotional state. Rather, he set clearly before them the truths which would be the foundation of their joy. The following practical means can be followed to obtain joy.

(i) Seek Joy By Continuing In Christ's Love

Let us note again the instruction given in the upper room. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandment, and abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full" (John 15:10, 11).

If you are to have true joy it is fundamental that you keep the commandments. These commandments, of course, embrace all the precepts and sayings of Jesus—self-denial, loving one another, continuing in his word, etc. By walking in obedience before the Father you will experience his complacent love (John 14:23). By keeping the precepts of our Lord you will likewise abide in his love. Our Lord reminds us of these basic facts "that our joy might be full". But what does he mean by "that my joy might remain in you"? Leon Morris in his commentary on John suggests that this joy is the joy of a finished work and is the joy of an inexhaustible power of fresh creation. Godet says that "my joy" refers to a joy which our Lord himself feels in being the object of the Father's love. John Brown in his commentary on the discourses of our Lord seems to have the root of the matter when he says, "the original words equally admit of the rendering "that my joy in you might remain", as, "that my joy remain in you", and from the very form of expression, "my joy", and "your joy", there seems no reasonable doubt that our Lord announces two separate objects as the ends contemplated by him in his preceding statements and exhortations—that his joy in them might remain, and that their joy in him might abound; and that there are thus two closely connected, but still distinct, motives suggested by him, to wit, that by complying with his command they would minister to his enjoyment, and that by complying with his command they would advance their own happiness."

(ii) Seek Joy As You Read, Meditate And Pray In Private

Very often when we commence a time of devotion we feel empty and dry. The way to joy is not to jump into a pool of our own making, that is a pool of worked up emotion. Rather the way to joy is through meditation on the truth.

The very fact that we have the Scriptures is a source of joy. "I have rejoiced in the way of thy testimonies, as much as in all riches" (Ps. 119:14) and, "I rejoice in thy word, as one that findeth great spoil" (Ps. 119:162). If we are to see the glory of God it will not be apart from the Word since the assurance of our salvation as it comes from this glorious God is revealed in Scripture alone. "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation,

he hath covered me with the robe of righteousness as a bridegroom decketh himself with ornaments and as a bride adorneth herself with jewels” (Isaiah 61: 10). Such passages as this remind us of the fact that it is the doctrine of justification that seals, settles and clarifies our salvation. Herein we have great joy. If the omnipotent One, who is holy and just, declares us to be righteous that is cause for joy indeed.

(iii) Seek Joy In The Corporate Worship Of The Church

When David was cut off in the wilderness and separated from the sanctuary he recalled the place of worship as the place of great joy. “I went with them to the house of God, with the voice of joy and praise, with the multitude that kept holy day” (Ps. 42:4). The power and glory of God’s presence is promised to those who faithfully gather according to the prescribed worship of the sanctuary. “The Lord loveth the gates of Zion more than all the dwellings of Jacob” (Ps. 87:2). We can fully expect to experience the joy of the Lord in private and in our family worship, but much more are we to expect this joy as we worship together with God’s people.

If, as the apostle Paul points out, it is a personal duty to rejoice always (Phil. 4:4)—how much more is it our duty to seek to regain the true joy of worship and attain that position where we sincerely regard the Lord’s day as a delight (Is. 58:30).

If much has to be done to regain personal joy, much more the joy of corporate worship. How blessed will it be when God fulfils his promise to “make them joyful in my house of prayer” (Is. 56:7). How happy when we can sing the following as a reality:

Today on weary nations
The heavenly manna falls,
To holy convocations
The silver trumpet calls,
Where Gospel light is glowing
With pure and radiant beams,
And living water flowing
With soul refreshing streams

(iv) Seek Joy In The Fellowship Of God’s People

In his 2nd and 3rd letters the apostle John speaks of the great joy which he had in knowing that his children walked in the truth. “I have no greater joy than to hear that my children walk in the truth” (3 John 4). We can imagine the apostle’s great happiness in hearing either by letter or by messenger of the spiritual well-being of those whom he dearly loved in the truth. This joy indicates the warmth and bond of fellowship that existed among the early disciples. To communicate by way of correspondence was a help to joy, but much greater was the joy of face to face communion. “Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full” (2 John 12).

The reason why joy may be lacking among us today is because there is a lack of spiritual content in our conversation and fellowship. We have knowledge and experience to share which far transcends the knowledge of the world. J. W. Alexander wrote as follows: "Think you any sensual pleasure ever equalled that of Archimedes when he hung over the theorem from which only death could tear him; or of Franklin, when he touched the pendant key, and gave the spark which opened a new world to science? Who can picture the transport of early philosophers, or enquiring Jews, when they first welcomed Christian revelations? The truths that are commonplace to us, were to them the very lights of heaven."⁹ We have so much to share, but negligence so often deprives us of the joy of true spiritual communion with other believers.

These suggestions have been made by which we may obtain joy, but it is good to remember that the Holy Spirit is a person and not a machine. We are not to expect results as we would with mechanical appliances which respond to the pressing of buttons and the turning of switches. The Holy Spirit alone imparts true joy as he reveals the truth to us. In his infinite wisdom and knowledge he sovereignly bestows joy in his own time and way. Nevertheless it is our responsibility always to seek joy as John Howe well asserts it: "Settle this persuasion in your hearts, that the serious, rational, regular, seasonable exercise of delight and joy is a matter of duty, to be charged upon conscience, from the authority of God and is an intregal part in the religion of Christians."¹⁰

May the joy of the Lord which is our strength increasingly be experienced among us and be evident in our churches.

NOTES

1. *The Early Years*, p. 52. 2. Quoted from the Puritan Conference Papers, 1962, p. 26.
3. Sermons, vol. 40, p. 134. 4. *The Life of Faith*. William Romaine, Works vol. 1.
5. Quoted from the 1961 Puritan Conference Papers, p. 58. 6. Quoted from the 1962 Puritan Conference Papers, p. 28. 7. *ibid*, p. 29. 8. *Discourses and Savings of our Lord*. John Brown, vol. 3, p. 292. 9. *Consolation* 1862. J. W. Alexander, p. 137.
10. Quoted from the 1962 Puritan Conference Papers, p. 28.

The Annual Conference of the B.E.C. is due to take place at the Knighton Evangelical Free Church, Brinsmead Road, Leicester, on November 5-6th, 1974. Speakers are Rev. G. A. Hemming, R. M. Horn (Editor, "Evangelical Times"), Sir Fred Catherwood, David Mingard, Herbert Carson and Ken Paterson. For information write to, B.E.C., 21 Woodstock Road North, St. Albans, Herts, AL1 4QB.



Pastor S. F. T. Mantlwa, of Atterbridge, Pretoria, missionary Geoff Payne and Indian pastor of Natal, Chin Reddy, together at the annual conference.

South Africa

Twelve denominations and different racial groups were represented at the annual Evangelical and Reformed Conference held at Skoegheim, Natal from 8th-12th July. Alf Nievwoudt, David Kingdon, Herbert Carson, Jim van Zyl and Erroll Hulse spoke on various aspects of Original Sin. Apart from this theme which enabled those present to retain a coherent and comprehensive view of an important subject, there were other contributions such as a stimulating address on the life of John Bunyan by Clive Tyler. Wesley Gavin in outlining the present missionary challenge in Southern Africa explained how much ground still has to be covered in understanding Black culture. The necessity of nurturing relationships in order for their improvement was made very plain. A highlight of the conference was a paper on the history of revivals in South Africa by Dr. Jack Allen of the Dutch Reformed Church. It was quite thrilling to hear the carefully documented facts of the glorious work of the Spirit and the enterprising missionary endeavour which followed the revivals. That awakening has been confined to the Dutch Reformed Church is noteworthy.

The conference this year represented a rising tide of interest, edification and inspiration. One missionary present declared the occasion to have been his happiest experience since his conversion. Herbert Carson's ministry in South Africa has been much used and he was at his best at Skoegheim. David Kingdon, now settled in Pretoria, was as lucid and helpful as ever.

In a day when racial attitudes are hardening, when the Ecumenical movement is a menace and when neo-Charismatics are joining with Roman Catholics it is encouraging to see so many united on the solid foundation of the doctrines of grace.

Adoniram Judson (1788-1850)

by Wayne Mack

Adoniram Judson was born on August 9th, 1788 at Walden, Massachusetts. He was the eldest son of Adoniram and Abigail Judson. His father was a Congregational pastor of "inflexible integrity and uniform consistency of Christian character".

As a boy, Adoniram was very precocious. When he was only three years of age, while his father was away from home on a preaching mission for a period of a week, his mother decided to teach him to read. She succeeded so well that when Pastor Judson returned his son greeted him by reading a whole chapter from the Bible. Young Don had a fertile and inquisitive mind, which his father sought to develop and cultivate by giving him the best education available. By the time he was twelve years of age, he had so mastered the Greek language that his peers called him "the old Virgil, dug up". He was very fond of reading and would amuse himself for hours in this pursuit. Since children's books were practically non-existent, he read theology books from his father's library or adult books which he was able to borrow from his neighbours.

At the age of sixteen, young Judson entered Providence College—a year younger than most of the other college students. He studied hard and did remarkably well in all his subjects. Just three years after he had entered college, he graduated as the valedictorian of his class. He was, without a doubt, a young man of outstanding ability and tremendous potential. One of his professors at college wrote to his father: "Your expectations of him, however sanguine, must certainly be gratified. I most heartily congratulate you, my dear Sir, on that charming prospect which you have exhibited in this very amiable and promising son.

Great things were expected from this young man, but unfortunately, though he had earned for himself a college degree, he could not lay claim to that highest of all privileges, that of being an assured son of God by faith in Jesus Christ. From his earliest years, Adoniram had lived in a home

atmosphere which was deeply and sincerely Christian. He could have truly said to God, as did St. Augustine, "This name of my Saviour, Thy Son, had my tender heart, even with my mother's milk, devoutly drunk in". Young Judson was no stranger to the doctrines, language and concepts of Christianity, but he was a stranger to genuine repentance and saving faith.

While he was in college, he became a good friend of another student who swore that he did not believe in God. This student, like Adoniram, had a good mind, a flare for the dramatic and a love for study. Together they spent hours discussing and debating their careers, politics and philosophy. Slowly but surely the infidelity of his friend influenced Adoniram. The arguments against Christianity seemed so weighty, their rebuttals so unsatisfactory. At first Adoniram resisted these infidel views, but gradually he embraced them and became, professedly, as great an unbeliever as his friend.

After his college graduation and one year of work as the headmaster of a school in Plymouth, Massachusetts, Judson decided to take a pleasure trip to see the world. First, he went to New York City, where he became a part of a theatrical company. He tasted the pleasures of the big city for about a year. But Adoniram was not satisfied. There was a restlessness within him which seemed to say, "Go west, young man". Adoniram yielded to that impulse, collected his belongings, got on his horse and headed west.

At the end of the first day of travelling he stopped at a country inn. The innkeeper told him that the only room available was next to a very sick young man who might be dying. During the night, he was disturbed by the groans of the suffering man and the movements of those who were attending him. But most of all, his sleep was disturbed by the haunting questions—Is this man prepared to die? Is this man a Christian? Does he have a calm and strong hope of a glorious immortality or is he shuddering on the brink of a dark, unknown future?

He tried to put these questions out of his mind. He thought of what his college friend would have said about such questions. He would certainly have an intellectual, rational answer for them. When morning came, Adoniram found the landlord and inquired about his fellow lodger. Back came the reply—"He's dead. He died toward morning." "Well, who was he?" "Oh, he was a young man from Providence College." Then the innkeeper went on to state his name. To his utter dismay, Judson discovered that the young man who had just died was the very one who had led him into infidelity.

The news of his friend's death hit him like a thunderbolt. The words "dead, lost, dead, lost" reverberated in his mind. His friend was dead. His friend was lost. Suddenly Adoniram was convinced that the Bible was true. Suddenly he knew that Christianity was the true religion and

that he and his friend had been wrong. With these thoughts ringing in his mind he gave up his plans to see the West and headed back to Massachusetts.

After a period of time at home sorting out his thoughts, seeking to gain his equilibrium, he decided to attend Andover Seminary. This, however, posed two problems. First, he was not sure of his salvation and secondly, he was not sure that he wanted to enter the pastorate. While at Andover he listened intently, studied assiduously and read voluminously. One book that made a great impression upon him and helped him in his spiritual quest was Thomas Boston's *Human Nature in its Fourfold State*.

Finally, after many months of uncertainty, Judson began to entertain a hope of having received the regenerating influences of the Holy Spirit. Then when the matter of his salvation was settled, Judson began to consider the question—"What does God want me to do with my life?" Should he accept the tutorship that had been offered to him by Brown University? Should he look to the pastorate in America? Was there something else that God wanted him to do?

In the midst of his questioning, a friend gave him a printed sermon entitled *The Star in the East*. The author, who had been a chaplain for the East India Company, recounted how the Gospel had been brought to India, and how the Gospel had made progress in India. He also asserted that the time was ripe for the spread of the Gospel. Previous to this, no American missionary had left to carry the Gospel to other parts of the world.

There had been missionaries to the American Indians in John Eliot and David Brainerd, but none had ever ventured into the regions beyond. Judson began to think seriously about becoming a missionary. He began to talk freely about his concern, but there was no American missionary board. How would he get to the regions beyond? Who would send him? He read everything that he could find about missions and mission fields.

One day, while he was walking in a grove behind the Seminary, Mark 16:15 was fixed upon his mind—"Go ye into all the world, and preach the Gospel". It came home to his heart with such force that he became convinced that God wanted him to go from America to another country as a missionary. This was in 1809. As far as Judson knew, he stood alone in his intent to carry the Gospel to the heathen in other countries. But by the Spring of 1810, seven students had banded together with the common purpose of preaching the Gospel where Christ's name had not been heard.

Together they began to think and pray about the very practical matter of how to get out to the mission field. They wrote to the London Missionary Society to discover if they would be interested in supporting American

missionaries. While they were waiting for a reply, a group of Seminary professors and pastors invited them to present their proposals to the General Assembly of Congregationalists who were meeting at Bradford, Massachusetts. (Incidentally, one of the pastors who extended the invitation was Samuel Spring, the father of Gardiner Spring who wrote *The Distinguishing Traits of Christian Character*. Gardiner was one of Adoniram's closest friends at Andover Seminary.) The missionary enthusiasts accepted the invitation and proceeded to Bradford.

While in Bradford, Adoniram accomplished two main things. Firstly, he met Anne Hasseltine, his future wife and secondly, he presented the missionary project to the Association. The Association approved the project, and appointed a missionary board which was supposed to find the funds to support these young men in their missionary endeavours. After four fundless months, the board suggested that perhaps a joint arrangement could be worked out with the London Missionary Society. So Judson was chosen to go to England to present the case to the London Missionary Society.

When he arrived in England the annual meeting of the Society was about to begin. After Judson presented his case, he was told that the London Missionary Society was not interested in sharing the control of missionaries with America. However, if Americans were willing to go out as missionaries of the London Missionary Society they were willing to support them. When Judson returned to America, he met with the board and told them of the English proposal. The board now saw that they would have to raise support on their own. But they procrastinated. They said they did not think that this was the right time. Judson hastily replied that "Either you raise our support or we will go out under the London Missionary Society".

This statement irritated the board and they were about to dismiss the impertinent young man when Samuel Spring spoke up and smoothed the troubled waters. As a result, Adoniram Judson, Samuel Nott, Samuel Newell and Gordon Hall were appointed missionaries to labour under the direction of the Congregational Mission Board in Asia. When the decision was made, Christians in America rallied and by the time the Judsons sailed out of Salem, Massachusetts, on February 19th, 1812, \$6,000-00 had been collected.

On the way to India, Adoniram involved himself in theological inquiry. While at Andover Seminary, he had begun to translate the New Testament out of the Greek. He continued this translation on the ship and became extremely interested in the Greek word for "baptism".

As he studied the New Testament, he found no indication that anyone had ever been sprinkled. In every case, baptism had been performed in a river, with the people being baptized actually going down into that river.

Judson became convinced from studying the word "baptizo" that it never was used to mean anything but immersion. This thought brought great concern to Judson's mind.

But he had another reason for concern about baptism. Before leaving America, he was instructed to meet with William Carey on arrival in India, to ask for advice and aid. Judson was not sure that he could defend the Congregationalist position on baptism if Carey and his associates attacked it. He also feared the dilemma in which he would find himself, if the natives asked him to explain why he disagreed with Carey. Thus he plunged into a study of the matter. He knew that the Congregationalist view grew out of the fact that all of Abraham's descendants were circumcised, and thus in an external sense became a part of the visible church in the Old Testament. He knew that Abraham's descendants and servants did not always join the Old Testament church by an act of faith because the visible church consisted of all Israelites. But as Adoniram studied the Scriptures, he became convinced that in the New Testament membership in the visible church was restricted to the individuals "who gave credible evidence of being disciples of Jesus Christ". This troubled him because he knew that this was the Baptist position.

At this point, his studies were interrupted as the ship landed in Calcutta. He met William Carey who told him that the prospects of missionary work in Burma were very poor. He said that Burma did not allow men to engage openly in missionary work and thus Burma might as well be counted out for the present. But he added that the prospects in India were as bad. Missionaries were not welcome in India. The East India Company did not want the natives to learn Western ideas, particularly the revolutionary ideas of the Gospel. Carey assured Judson that he would do what he could to help, but he could promise nothing.

In order to assess the situation and to await providential direction concerning their work, the Judsons moved in with the English missionaries at Serampore. While they were waiting, they received orders from the police in Calcutta, that they were to leave the country and return to America on the *Caravan*, the ship on which they had recently come from America. Quickly, they drew up a petition which explained to the government that they did not intend to stay in India but that they only wanted permission to stay for a little longer. This permission was denied. Information came that they could not settle on any British territory but if they could prove that they were going to non-British territory, they would not be required to return to America.

But where could they go? They had put Burma out of their thoughts because the prospects there were so unpromising. The local governors were despots and governmental corruption was unbelievable. One of the most common punishments meted out for very slight offences was death by beheading or crucifixion.

At this time, they heard that the government of the Isle of France was friendly toward missions. Permission was granted by the Calcutta police for the missionaries to proceed to the Isle of France. But then another problem presented itself. The one ship that was leaving for the Isle of France could only take two passengers. It was decided that the Newells, a missionary couple who had come with the Judsons, should go immediately to the Isle of France because Mrs. Newell was pregnant. The Judsons would follow as soon as transportation was available.

While waiting for another ship to sail, Judson began to study the baptism issue again. The missionaries at Serampore had no idea that he was wrestling with this issue. Not once did they talk to him about baptism; they had no need to for Judson wanted to settle the matter for himself. At this time, his wife said that she would never become a Baptist, but she did begin to study. After much study, both of them became convinced that the Bible taught believers' baptism, and soon they were baptized.

Now they really had difficulties. The Newells who were on the Isle of France were Congregationalists. They could not work with them. The Board that had sent them out was Congregationalist so they could no longer expect support from it. Anne Judson wrote at this time, "We are confirmed Baptists, not because we wanted to be, but because Truth compelled us to be. We have endeavoured to count the cost and be prepared for the many severe trials resulting from this change of sentiment. We anticipate the loss of reputation and of the affection and esteem of many of our American friends. We feel that we are alone in the world, with no real friend but each other. No one upon whom we can depend but God."

Shortly after their baptism they were ordered to take a ship to England. Instead they found a ship leaving for the Isle of France. They had no desire to go there, but they desired even less to go to England. They made arrangements, secretly slipped on board the ship and moved out. After sailing for two days, they were overtaken by another ship which ordered the captain to wait for further instructions concerning certain passengers that he had on board. During the night the Judsons left the ship and made their way to a tavern. Luther Rice another missionary who was travelling with them, was sent back to Calcutta to see if the police could be persuaded to change their minds. Rice returned without success. Then a letter came from Calcutta granting them permission to continue on the ship *Creole*, but by this time the ship had moved on. There was, however, a slight possibility that the ship might still be at harbour in a city to the south. They hired a small boat and made their way down the river. At last the harbour was in sight and to their relief they saw the *La Belle Creole* anchored among the other ships. Soon they were on board the ship and heading towards the Isle of France.

When they arrived at the Isle of France, they were greeted with the sad news that Harriet Newell and the baby had died. On top of that, they still did not know where they would begin their missionary endeavours. Anxiously, Adoniram hunted through the vessels in the harbour, looking for one that would take them to some area where they could freely minister. To his utter dismay, he discovered that there was only one ship that was leaving for non-British territory. But that one ship was leaving for the one place they had decided not to go—Rangoon, Burma. Yet the Judsons reasoned that Felix Carey (William Carey's son) was in Rangoon, he had invited them to join him and there was a ship leaving for Rangoon. Was all of this mere chance or could this be the Lord directing them to go to Burma? Confronted with going either to Burma or to England they decided at least to try Burma.

When they arrived in Rangoon, they moved into the home of Felix Carey, hired a Burman as a teacher and began to study the language. At this time there was no Burmese dictionary, no Burmese grammar book and no interpreter who understood both the English and Burmese language. Nevertheless the Judsons persevered and slowly they became acquainted with the language. Adoniram would point to an object, his Burman teacher would pronounce the name of the object then Adoniram would write it down. Finally, after months of diligent study, they were able to converse pleasantly with Burmese friends.

The lessons we may learn up to this point are obvious but deserve further observation for our profit. Adoniram's parents may well have had their faith severely tested as they were compelled to witness the waywardness of their son. Doubtless they persevered in earnest prayer. How extraordinary was the effective calling of the Lord in conversion and how striking the sovereignty of God in overruling and judging those attempts made to frustrate the truth of the Gospel sown in Judson's Christian upbringing.

Missionary chronicles bear witness to the fact that seemingly insuperable obstacles are confronted in pioneering unevangelized areas. The faith of pioneers has been, and is, tested to the limit. Every stage from leaving the homeland to entrance into Burma was challenged in Judson's case. This magazine is read by a growing number of believers involved in planting new churches in areas which, while they are not in total darkness as was Burma when Judson arrived, nevertheless fit the description—"unevangelized". Enormous difficulties are confronted and patience and perseverance of the highest order are required to reach the goal of churches well established.

We have seen the providence of God in Judson's life, in his conversion, in taking him to his field of labour and in giving him grace to overcome. May we call upon the Lord that he might answer us and do great and mighty things for us as he did for our fathers.

International Sovereign Grace Bible Conference

Rolfe Barnard, recently deceased, is regarded by many as the day star of the present free grace movement among Baptists in the southern states of America. A preacher of unusual power and originality he spoke the truth when he used to say, "It took us a hundred years to get into this mess and it will take a hundred years to get out of it." In 1954 Rolfe Barnard was a voice crying in the wilderness but since that time progress has gradually accelerated from very small beginnings. This progress was reflected by the gathering at Memphis, Tennessee, where between 500 and 600 attended the evening meetings and 400 during the day. All the organisation and expense was handled by one local church, namely the Memphis Baptist Temple under the leadership of Dr. Gary Roper. This stress on the local church and the enthusiastic way they responded is greatly to be commended.

Speakers enough to make a cricket or soccer team presented a variety of subjects. John Reisinger (editor of *The Sword and Trowel*), E. W. Johnson of Pine Bluff, I. R. Ingram (Episcopalian), D. Estrada (Spain), Al Martin, Bill Clark (France), E. Hulse, R. J. Rushdooney (famed as a post-mill), Gregg Singer (historian), Peter Connally and Ferrell Griswold. Space permits but few comments. Rev. Ingram in my view did not succeed in pleading that the grace of God is to be seen in creation, but his comments that some scientists are coming round to the belief that the world is only 10,000 years old were helpful. Documentation in writing would be valuable. Dr. Rushdooney pleaded the case for Christian schools but not all his reasoning came from Scripture. The idea that all parents who send their children to secular schools are burning them alive in the arms of the god Moloch was overstated. In Britain some of us have children who maintain the doctrines of grace in their secular schools and have been strengthened, not weakened, by opposition from all sides. As for Christian parents in communist countries they may as well go out of this



Featured on the left: Ferrell Griswold, his wife and son, and on the right Mr. and Mrs. Estrada of Spain.

world! But for all that we still want Christian schools wherever we can providing they are not monasteries! Gregg Singer challenged the idea that we could even find the idea in Scripture that government is *by the people*. The devastation caused by the concept that everybody has a share in ruling was well described by him. The preaching on the final evening, Al Martin on perseverance and Ferrell Griswold on God's eternal plan of salvation was equal in power, quality and unction to anything I have heard anywhere. If standards continue to rise to such levels, and can somehow be communicated to the common people, there is indeed hope for the future.

Cultural differences help perpetuate division between the Southern and Northern states of America. This gathering was a milestone in as much as it not only contributed toward unity between North and South but promoted bonds with free grace believers of other countries as well. Baptists tended to predominate not only because there are so many of them in the southern states of America (twelve and a half million in the Southern Baptist Convention alone!) but because there seems to be much more growth among Baptists generally as far as interest in the doctrines is concerned. To have non-Baptist speakers was helpful not only because of their contribution but for the sake of unity in the truth.

If there is a future conference along the same lines it will be helpful to devote more time to the realm of practical application and the effect of truth on experience.

How can the psalms be better known, loved, appreciated and increasingly used? The problems connected with preaching systematically through the Book of Psalms are discussed, major themes suggested, and a classification provided of Psalms 1-78.

An Introduction to the Psalms

For a Christian to be able to use the Book of Psalms in a comprehensive and edifying way is a great asset. Martin Luther asserted that these hymns enable us to look directly into the hearts of God's saints. Almost every form of experience through which we may have to pass in this world is found in the Psalter, as Calvin stated it: "They represent an anatomy of all parts of the soul; for no one will find in himself a single feeling of which the image is not reflected in this mirror." It is not easy to find at the appropriate time those seasonable psalms that will comfort, instruct and warn. Expositors vary considerably in the way they classify and distinguish between the different types of psalms. Luther listed five main types: 1. Prophecies about Christ; 2. Doctrinal psalms; 3. Psalms of comfort; 4. Prayer psalms; 5. Psalms of thanksgiving.

The preacher who embarks with his congregation, on the expository voyage through the Psalter, will find the journey both long and difficult for the simple reason that the contents vary so much and the basic principles of interpretation must be thought through for each psalm. If the people are not to be wearied, he will be wise to make a selection of psalms and in this way promote gradually a greater knowledge of, and warmer enthusiasm for, the book. This hovercraft way of travel has more to commend it than rowing across the ocean yard by yard, traversing every verse, which, on the basis of one exposition a week, would take more than twenty years to complete! Nothing short of genius and brilliance is required in a preacher if he is to maintain detailed interest for that length of time.

Instead of going through psalm by psalm it may be better and more profitable to take six or seven psalms which deal with a subject, say the Kingship of Christ or the trials of a soul, and devote fifteen to twenty expositions to that theme.

Thomas Manton's four volume work on Psalm 119 proves that it is possible to extract precious jewels out of every verse. Nobody would dispute this. The problem the average preacher in an average congregation faces is: how can a substantial part of the Psalter be taught and retained with profit? Every book of Scripture possesses its own peculiar character and leaves its own particular impression. The approach employed in expounding say, Malachi, Ephesians or Titus varies considerably. When we come to the Book of Psalms there is the additional factor of diversity

of character within the overall book. More than ever, flexibility is needed on the part of the expositor. He has to stand well back and ask questions about each psalm individually—author, origin, background, character, setting, purpose, structure and length. Would it be better to sketch the whole or present the main content by taking a single verse or phrase? In some instances the historical background dominates the psalm (*e.g.* Psalms 3 and 90). In others one main lesson is being taught and all details are subservient to that (*e.g.* Psalm 73).

The most boring preachers are those who produce generalisations and never get down to detail. Much general material which is known already is like the cloud formations which soon pass away, whereas striking features expounded in detail will not only be more cogent and remain fixed in the memory but will extend and build up the knowledge of the hearers. A whole exposition devoted to what it means to turn back in the day of battle (Ps. 78:9), or what it means to be a deceitful bow (Ps. 78:57) is better than a general resumé of Israel's unfaithfulness in her history. Details of that history can be brought in to support an exposition which contains one single point, which, when enlarged upon, illustrated and applied, will (we hope) never be forgotten.

Every preacher will have his preferences when it comes to commentaries. Calvin wastes no words. He is clear and uniformly helpful. Leupold is thoroughly worthwhile. David Dickson varies in quality. His divisions tend to have a sameness about them. It is important to preach from the true text, rather than from one that may not exist because of bad translation. The imperfections to be found in various versions, including the A.V., soon appear. With regard to this particular matter, J. J. Perowne and Artur Weiser are helpful. Weiser, a liberal, is ever ready to point out difficulties. Weiser's comments, which stem from a natural rather than a spiritual mind, are useful in as much as they serve to promote greater care to provide well grounded arguments to support our evangelical interpretations, which are based on the fundamental factor of God's activity in history (supernaturalism). Scroggie's commentary is helpful more for the general reader but is worthwhile for the preacher too. Matthew Henry is on a par with David Dickson. The contemporary little volume in the I.V.F. series by Kidner (Psalms 1-72), is useful but limited because of its extreme brevity. Maclaren, despite his wordiness can be helpful.

I used to think that so long as I had the massive, seven volume, treasury of David (a good title since 73 psalms are assigned to David) that nothing more was needed, but I have subsequently discovered this notion to be wide of the mark. While this massive work contains a mine of information it lacks an analysis of the purpose of each psalm. Hence it is better for illustrations than for structures; better for flesh than for bones. The bones are crucial, particularly with the psalms, otherwise there will be an unshapen heap of unconnected material.

It would be wonderful if we had tape recordings of the psalms as they were sung by the Hebrews. The way in which different psalms were to be sung and accompanied by different types of musical instruments was specified. That we should sing psalms alone and not hymns is a contention held by some Presbyterians. The argument might be more convincing were we able to sing them in the language and with the accompaniment originally used. That the Word of God be put through a mincing machine and contorted in order to gain poetic form is unacceptable but where the truth contained is successfully transposed we rejoice. What is the governing principle for singing in the worship of God? The answer is that the expressions used should accord with Scriptures. Providing this principle is observed we may celebrate truth found in any part of God's Word from the song of Moses to the new song (Rev. 5:9).

The Psalter was also a prayer book for the Hebrew believers. Psalms 17, 86, 90, 102 and 142, among others, are prayers. 101 psalms are related to their authors by their titles. Apart from the 73 by David, 10 are assigned to the school of Korah, 12 to the school of Asaph and 50 are anonymous. The roll of authors is enhanced by the names of Moses (Psalm 90) and Solomon (Psalms 72 and 127). There is one each from Ethan and Heman of whom you might never have heard until now!

In thinking of the background to the Psalter we ought not to forget Samuel who was used of God to initiate a widespread teaching ministry, and who, by this means, was the instrument of spiritual revival in his country. Into this era David was born and brought up. The prophetic spirit imparted to the son of Jesse together with his skills as poet and musician explain his important role as chief contributor to the psalms.

Major Themes in the psalms.

1. Prophetic passages concerning Christ the Messiah.

Messiah means "the Anointed One" or the Christ. As we would expect, the Psalms are full of detail concerning him. The subject may be viewed as follows:

The manhood of Christ. Ps. 2:4-9: The writer of Hebrews applies this passage to Christ (Heb. 2:6-8).

The deity of Christ. Ps. 45:6, 11: "Thy throne, O God, is for ever and ever." "For he is thy Lord, and worship thou him." The Hebrews epistle claims Ps. 45:6 as a reference to the deity of our Lord Jesus Christ.

The sufferings of Christ. Psalms 18, 22, 40, 69 and 70 are psalms of considerable length which describe in detail the sufferings of the messiah and the glory that should follow those sufferings. Are these psalms as a whole, with all their utterances, to be ascribed to the lips of Christ? "My God, my God, why hast thou forsaken me?" (Ps. 22:1) is an example nobody can dispute. But what of the other sections? John Brown in his exposition of Psalm 18, in the book with the title, *The suffering and glories of the messiah*, reasons as follows: "When, in the psalms, we meet

with descriptions of a perfection of character and conduct—a depth and complication of suffering—a suddenness and completeness of deliverance—a height of dignity, and an extent of dominion, to which we can find no adequate correspondence in David, or in any of the great and good men commemorated in the Jewish history—we are warranted to hold that they refer to the messiah.” Contemporary commentators reject vigorously the claim that all the words of these psalms refer to Christ. How can such expressions as “mine iniquities have taken hold of me, so that I am not able to look up,” (Ps. 40:12) possibly refer to Christ? The answer is that we believe that Christ was made to be sin. He became our substitute. The words of Christ in the psalm are the words of our substitute. Our iniquities are imputed to him.

The reign of Christ. Peter spoke of “The patriarch David,” . . . “being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his throne”. (Acts 2:29-31) Psalm 89 is well known as the psalm declaring the details of the Davidic covenant, “my covenant shall stand fast with him. His seed also will I make to endure forever” (Ps. 89:28, 29).

The character and extent of the reign of the King is described in the psalms as in no other part of the Bible. The connection of his reign with his sufferings is unmistakable. Victories are celebrated in each case after the sufferings have been described in psalms 18, 22 and 69. Victory includes judgment upon enemies as the imprecatory section of Psalm 69 makes plain (verses 22-28).

The King rejected by men is owned by Jehovah who sets him to rule over his holy hill of Zion and gives the uttermost parts of the earth to him for a possession (Ps. 2:7-9). The victorious King is a king of glory and the Lord of armies who ascends to reign from his throne just as the ark was taken up to be placed in Jerusalem (Ps. 24:9, 10). Some of the consequences of this ascension to reign are described in detail in the parallel psalm. Great is the army of publishers who spread the message of the gospel (Ps. 68:11); mighty are the gifts given to the church (v. 18). The kingdoms of this world such as Egypt and Ethiopia are conquered and sing praises to God (v. 31, 32).

The character of these victories is spiritual, for the triumphant king sends forth his Spirit as he did initially at Pentecost. We have come to describe such outpourings of the Holy Spirit as revivals. All power, authority and dominion have been given to him and now, as high priest and mediator, he applies the redemption he has procured to mankind. Psalm 72 speaks eloquently of the exercise of Christ’s dominion in the outpourings of the Spirit. The following features are evident: 1. There will be spiritual revivals (v. 1-5). 2. These revivals will be extensive (v. 6-11). 3. These revivals will be personal and thorough (v. 12-15). 4. These revivals will

have small beginnings (v. 16). 5. These revivals will bring glory to the King (v. 17-20).

That Jehovah will send out the rod of Christ's strength to subdue his enemies is promised (Ps. 110:1, 2). His foes will become his footstool and his people shall be willing in the day of his power (v. 3). That these victories take place in these last days from Christ's resurrection until his coming again is seen by the way in which the apostles apply psalm 110. See 1 Cor. 15:25, Heb. 10:13, Acts 2:34, 35.

2. *Experimental psalms.*

As we will see in the articles on spiritual experience, experience has to do with feelings, emotions and affections. The experimental element enters into most of the psalms and many of them are wholly experimental in character, these experiences being described in detail. For instance as in no other part of Scripture the experience of desertion is portrayed in Psalm 42. At least three Puritan writers, John Durant, Richard Sibbes (*The Soul's Conflict*) and William Bridge (*A Lifting Up for the Downcast*), wrote treatises on the subject beginning with the eleventh verse: "Why art thou cast down O my soul?" The penitential psalms, 6, 32, 38, 51, 102, 130 and 143 could easily fit the description of experimental, as well as the obvious examples—Psalms 23, 46, 63 or 73.

3. *Psalms of Intercession.*

"We know not what we should pray for as we ought," says Paul (Rom. 8:26). The Holy Spirit himself helps us and no more so than when we give ourselves to the Scriptures. Many trying situations through which we pass are described in the Hebrew prayer book in which we find a pattern for our intercessions. Where can we find more suitable words appealing for forgiveness and restoration than in Psalm 51? A variety of peculiar dangers and enemies are described in Psalms 52 to 60. How David prayed before, in or after some of his trials can be seen in Psalms 3, 7, 30, 31, 34, 51, 52, 54, 56, 57, 59, 63 and 142.

A CLASSIFICATION OF PSALMS 1 to 78

Description	Classification	Comments or striking phrases
1 The truly happy man	Didactic (Instructional)	<i>In his law he meditates day and night</i>
2 The triumph of Christ	Messianic	<i>The uttermost parts of the earth</i>
3 A morning hymn	Instructional	<i>I will not be afraid of ten thousands</i>
4 An evening hymn	"	<i>I will lay me down in peace and sleep</i>
5 A prayer for guidance	Intercession	<i>Let them fall by their own counsels</i>
6 A prayer of a vexed man	Penitential	<i>Oh save me for thy mercies sake</i>
7 A prayer against enemies	Intercession	<i>God is angry with the wicked every day</i>
8 The dignity of man	Instructional	<i>What is man—that thou visitest him?</i>
9 God the judge of all	Prayer and promise	<i>He forgetteth not the cry of the humble</i>

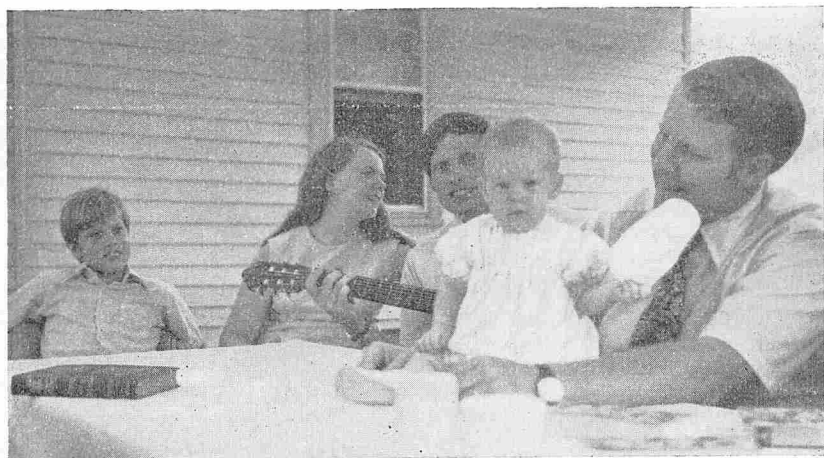
Description	Classification	Comments or striking phrases
10 Prayer against persecutors	Complaint and prayer	<i>The wicked will not seek after God</i>
11 A refuge for the righteous	„	<i>The Lord trieth the righteous</i>
12 A cry for help	„	<i>The wicked walk on every side</i>
13 Pleading for help	„	<i>How long wilt thou hide thy face from me</i>
14 The total depravity of man	Instructional	<i>The fool says, there is no God</i>
15 The marks of a true worshipper	„	<i>He backbiteth not with his tongue</i>
16 Deliverance from death and the grave	„	<i>I have a goodly heritage</i>
17 A prayer for protection	„	<i>Keep me as the apple of thine eye</i>
18 The prayer and deliverance of David	Messianic	<i>Great deliverance giveth he to his anointed</i>
19 The testimony of creation and Scripture	Instructional	<i>The heavens declare the glory of God</i>
20 A prayer of confidence before battle	Intercession	<i>Some trust in chariots, but we . . .</i>
21 Thanksgiving after the battle	Praise	<i>We will sing and praise thy power</i>
22 The victorious sufferer	Messianic	<i>They pierced my hands and my feet</i>
23 The Lord is my shepherd	Experimental	<i>I shall not want</i>
24 The ascent of the ark	Instructional	<i>Conditions for coming before the Lord described</i>
25 A prayer for forgiveness	Intercession	<i>Bring me out of my distresses</i>
26 A plea for vindication	„	<i>Gather not my soul with bloody men</i>
27 Trust in God declared	„	<i>Wait, I say on the Lord</i>
28 A prayer for blessing	„	<i>Bless mine inheritance</i>
29 The glory of God in thunder	Instructional	<i>The God of glory thundereth</i>
30 Gratitude for deliverance	„	<i>I will give thanks unto thee for ever</i>
31 A most earnest prayer by one beset	Intercession	<i>I am in trouble</i>
32 The happiness of the justified	Instructional	<i>Blessed is he whose sin is covered</i>
33 The sovereignty of God in creation and providence	„	<i>His eye is upon them that fear Him</i>
34 David teaches the Adullamites a new song	„	<i>The Lord encampeth round about them</i>
35 David complains about traitors within	Intercession	<i>Let them be ashamed</i>
36 Man is wicked: God faithful	Instructional	<i>Thy faithfulness reacheth to the clouds</i>
37 The wicked perish: the righteous prosper	„	<i>The salvation of the righteous is of The Lord</i>
38 A cry for compassion	Penitential	<i>My strength faileth</i>
39 David muses on life's brevity	Intercession	<i>Man at his best is vanity</i>
40 Deliverance out of the horrible pit	Messianic	<i>Lo, I come to do thy will</i>
41 A sick man prays for mercy	Intercession	<i>They whisper together against me</i>
42 Longing for God in depression	Experimental	<i>Why art thou cast down, O my soul?</i>
43 „ „	„	<i>For I shall yet praise him</i>
44 Intellectual and moral perplexity	Instructional	<i>Command deliverances for Jacob</i>
45 The marriage of the king	Messianic	<i>Thy throne O God is for ever and ever</i>
46 God our refuge and strength	Experimental	<i>Be still and know that I am God</i>

Description	Classification	Comments or striking phrases
47 Christ to be king over all the earth	Instructional	<i>7 reasons for praise, v. 2, 3, 4, 5, 7, 8, 9</i>
48 Zion, glorious city of God	Worship	<i>Similar to Ps. 46. The city of God</i>
49 The problem of the prosperity of the wicked	Instructional	<i>Similar to Ps. 73</i>
50 God calls man to account	„	<i>Call upon me in the day of trouble</i>
51 True Godward repentance	Penitential	<i>Against thee, thee only have I sinned</i>

N.B.—Psalms 52 to 60 deal with problems.

52 The problem of treachery and a wicked tongue such as that of Doeg. (1 Sam. 22:9)		
53 The problem of fools who try to persuade themselves there is no God. Almost identical to Ps. 14.		
54 The problem of enemies rising up against us.		
55 The problem of being betrayed by an intimate friend (Ahitophel, Judas).		
56 The problem of misrepresentation by enemies who conspire to do evil.		
57 The problem of cruel enemies who set traps to destroy us.		
58 The problem of total depravity, of estrangement from birth onwards.		
59 The problem of implacable enemies who only breath out hatred. An imprecatory psalm.		
60 The problem of a nation in defeat.	Confident prayer in national crisis.	
61 Prayer for restoration	Intercession	<i>I will cry to thee when my heart is overwhelmed</i>
62 Calm in the midst of trouble	Instructional	<i>I will not be moved</i>
63 The thirsting soul seeks God	Experimental	<i>Thy lovingkindness is better than life</i>
64 A prayer for protection	„	<i>Preserve my life from fear of the enemy</i>
65 A hymn of thanksgiving	Worship	<i>Thou crownest the year with thy goodness</i>
66 God's sovereignty admired	„	<i>We went through fire and water</i>
67 A prayer for Israel and all nations	Intercession	<i>All the ends of the earth shall fear him</i>
68 Hymn of victory of the church militant	Worship	<i>As the procession bearing the ark ascends, past triumphs are celebrated and Christ's ascension and consequent victories praised. Key verses 11 and 18</i>
69 The sufferings of Christ foreshadowed	Messianic	<i>Reproach has broken my heart</i>
70 Is a repeat of Ps. 40:13-17		
71 The prayer of the elderly	Intercession	<i>When I am old forsake me not</i>
72 The universal reign of the King of Kings	Messianic	<i>All nations shall call him blessed</i>
73 Salvation found in the sanctuary	Experimental	<i>My steps had well nigh slipped</i>
74 Devastations made by the enemy lamented	Intercession	<i>There is no more any prophet</i>
75 God the perfect judge	Instructional	<i>He putteth down and setteth up</i>
76 The sovereign power of God	„	<i>The wrath of man shall praise thee</i>
77 Faith supported by the past	Experimental	<i>I will remember thy wonders</i>
78 Lessons learned from past failures	Historical and Instructional	<i>They turned back in the day of battle</i>

N.B.—While some of the following do not appear in the above list it is helpful to remember that Psalms 18, 22, 40, 69, 70, are messianic inasmuch as they contain the words of Christ. Psalms 46, 47, 48, and 76 deal with the deliverance of Jerusalem from her enemies. Penitential psalms are 6, 32, 38, 102, 130, 143. History is recounted in Psalms 78 and 106.



Relaxing after dinner outdoors. From left to right, Nathan Mack, Mrs. and Mr. Bob Strain, a young member of the flock being admired, and Wayne Mack. The photo was taken during the editor's recent trip to America. Bob Strain is a full-time elder with Wayne Mack.

Correspondence

Most interesting letters have been received following the last two issues. We report as follows.

1 *Another look at the Establishment (issue 19)*

Correspondence on this subject has generally been from Anglican readers, as might be expected. John Stott, Rector of All Souls, Langham Place, London, kindly wrote at some length. Bill Persson, Secretary of the Church of England Evangelical Council, felt that the article contained misunderstandings. It is our belief that these are being removed and the real issues are coming more clearly into focus. The Bishop of Truro, one of the four contributors to *Growing into Union*, has promised to comment on this important book in detail, against the background of Gordon Murray's article. Since the Bishop states in his letter that his "approach towards expressing our obedience to the Word of God in theology differs considerably from Mr. Murray", we look forward with anticipation to his comments.

2 *The Dilemma of a Reformed Missionary today (issue 19)*

Arthur F. Glasser of the School of World Mission (Fuller Theological Seminary) and Colin Grant of the Evangelical Union of South America have, among others, written helpful letters. The author of the article is devoting himself to the matters raised and we hope to handle this vital subject further in a future issue.

3 *Evangelism and the local church (issue 20)*

The main points in a letter from Gordon Landreth, Secretary of the Evangelical Alliance, concerning this article, are as follows.

If I may say so, I thought you were a little ill-informed about the *Power Project* which you assumed to be something wished on local churches willy-nilly. In fact the whole point of the *Power Programme* is that it is offered as something local churches can either adopt, adapt or use selectively (or of course not use at all!). We made every

reasonable effort before starting the Project to consult evangelical leaders including those in independent churches. Furthermore, many of the points which you make in your article are ones which those involved in sponsoring and promoting the *Power* Project would equally wish to endorse.

Our main point of difference with your position is probably that we are not prepared to rule out the possibility of evangelism taking place through special crusades and campaigns or even in circumstances where the theology is defective. Our attitude in the EA has always been that we respect sincerely held differences of belief within the basic biblical doctrinal position. Thus, while *Power* has emphasized the local church (and is therefore more in accord I suspect with your own position than your article has seen fit to admit), it does not exclude the other methods either.

In your article you also imply that the International Congress on World Evangelization would be just another talking shop, which was again something of a caricature both of the intention of the Lausanne Congress and of what actually happened. Many of us who went from Britain were acutely aware of the need to translate ideas into action and to relate the discussion to specific evangelistic activity in the local situation.

This is not to say that this Congress like our own EA *Power* Project was an ideal model of how to stimulate and encourage Christians in their witness and service and I would be glad to have further light on how you yourself view this function of the life of the church. The *Power* Project like the Lausanne Congress in a wider context, works on the assumption that "fellowship in the gospel" must to some extent be worked out in a broader field than that of the local group of believers alone. There are of course New Testament passages which encourage us to believe in this ministry of mutual stimulation and encouragement. Presumably you also believe to some extent in such a ministry as you are involved in conferences and in the circulation of a magazine. How far does the *Power* Programme, with its offer of various written materials to stimulate the local church leadership and help them in their teaching ministry and their plans and programmes for local evangelism, differ in kind rather than in degree from what you are doing yourself?

In discussing these things in this building we are often asked whether there are particular independent evangelical causes which could be seen as a model for the kind of locally based evangelism that you are proposing. It is often said that the development of inter-denominational societies for both overseas and home missionary work has occurred partly because of the failure of local churches to fulfil this part of their total task. If there are some living vital examples of local churches that are under God expanding and bearing a fruitful and ongoing witness which in turn leads to the sending of their own missionaries to other areas, then these facts ought to be more widely known and shared among all believers. Can you point us to such cases to encourage and cheer us and to inspire the rest of the brethren?

Yours sincerely in the Lord's service.

To which we replied:

Taking the *Power* project first, I am well aware, of course, that churches are not forced to adopt it. We have not, as you may have guessed! However, many churches seem to become lazy in their own regular evangelism and to save their consciences, perhaps, they jump to any new scheme which comes along. Also, I do not think you would deny that there is considerable pressure on churches to be "in the swim".

I agree that in circulating a magazine we are spreading material among the churches which we hope will benefit them. Your motive in producing the *Power* packs is the same. The difference in aim, however, is substantial. Our fundamental contention is that churches should be reformed according to the Word of God. Doctrine is basic to our vision. Defective theology to us spells danger; to you it seems to be immaterial.

The *Power* packs concentrate, therefore, on methods, not message. The cleavage becomes apparent with a scheme like "Come Together" where musical entertainment replaces the preaching of the Word. I note that churches "are being encouraged to join together with others in their locality" for this. No imposition from outside? Mass choirs are recruited, regional teams with co-ordinators are formed—all for something which we reject as a means of evangelism. We do this not only on Scriptural grounds, but because over fifty years of such efforts have left us overall in a weaker position than ever before.

I appreciate that *Power* has ostensibly emphasised the local church, but I do not see it as springing from local churches. This "grass roots" argument was my main contention. Turning now to Lausanne, my major point was that Arminianism and Ecumenism would roll on unchecked. From the reports I have heard this is correct. I conceded that much of profit would take place, and such men as Francis Shaeffer (who I gather was well received) are brothers whose work we have great admiration for.

But absolutely nothing is done about Arminianism and Ecumenism. It does not take much of a prophet to see that this type of methodology will never change as long as the Billy Graham organisation and other similar groups have the major influence. They require that the status quo be maintained.

I support entirely the concept which you propose of the New Testament churches being a family. We have to co-operate together. But I see no evidence that these early churches gathered to plan programmes of Power evangelism, or to work out novel methods and enticements to bring people in.

It would be impossible for me to start enumerating local churches which practice the kind of thing I said in my article. Over the past few years the *Evangelical Times* has reported on many (probably hundreds) of independent churches in this country. I cannot vouch for the state of them all by any means, but I know from my own information that large numbers are undertaking local evangelism which is biblically based. But we will look in vain for a "model" church!

There are also churches which are beginning to send out and support their own missionaries, sometimes in conjunction with other churches. The prevalence of missionary societies does not make this very easy.

May I say that I do not rule out the use of spontaneous times of special preaching. In awakenings this has been the means God has employed. But in our own generation all too often the spontaneity has been lost and preaching has been yoked to a system of counselling and fettered with an entertainment programme that has not been helpful. The apostles had neither.

We are grateful for your letter,

Yours sincerely in the gospel.

Finally, while we know we fall short of the high standard we aim at, we do receive encouraging letters as follows.

I thank God always for this magazine. It has been a great blessing to me. I believe that its teaching is laying the foundation stones for another reformation in these islands and beyond.

I have been blessed to hear of church planting throughout the land. Let us with the spiritual eye see the little cloud on the horizon and with the spiritual ear hear the sound of abundance of rain.

Praying always for this great work, Yours in Christ, James Pedan.

Man—Naked Ape or made in God's Image?

David Kingdon

"THERE ARE ONE HUNDRED AND NINETY-THREE LIVING SPECIES OF MONKEYS and apes. One hundred and ninety-two of them are covered with hair. The exception is a naked ape self-named *Homo Sapiens*."¹

With these words Desmond Morris begins his famous book *The Naked Ape*. Throughout the book Morris views man as a zoologist would view an animal. He deliberately leaves out of his account those activities of man which mark him off from the animal world. "I shall . . . ignore," he says, "the detailed ramifications of technology and verbalisation, and concentrate . . . on those aspects of our lives that have obvious counterparts in other species: such activities as feeding, grooming, sleeping, fighting, mating and care of the young."²

For Morris, two things are self-evidently true. Firstly, man belongs to the ape family, and secondly, it is his ape ancestry that is chiefly significant in providing an explanation of his present behaviour. Thus, in his later work, *The Human Zoo*, Morris draws out the moral lesson, when he says that if man would take account of his descent from apes, he "would be a far less worried and more fulfilled *animal* . . . Perhaps this is where the zoologist can help."³

The Bible takes a very different view of man. Firstly, it teaches that man as created by God bears God's image (Gen. 1:26). He has been made for communion with God, and thus he has been endowed with self-consciousness, rationality, the capacity to reflect upon himself and the ability to love.

Secondly, man has been created to rule God's world (Gen. 1:26). He is called to exercise dominion over it (1:28)—to harness the life and powers which God has formed. Thus, for example, when man harnesses the power of the atom, he taps, as it were, the energy with which the Almighty has endued matter itself.

Thirdly, man is God's steward (Gen. 1:28). Placed under God's sovereignty, he is to exercise dominion over the created order, inorganic and organic, to the glory of God. He is responsible to God for the way in which he treats animals and the natural order. If he abuses his powers then he does harm to God's beautiful creation. He is meant to use the earth not disfigure it, to maintain its beauty, not to litter it with filth and pollution.

The Bible does not hide the fact that man is earth-related. He was formed of the dust of the ground (Gen. 2:7). Chemically there is no basic difference between man and beast, but man, as we have already seen, is God-related, he is made in God's image. It is this fact that makes him unique, and which marks him off from the rest of creation. Only man is God's image-bearer. Only he has the God-given capacity for communion with God.

If one accepts, as I do, the Bible's teaching about man's origin and nature, certain conclusions follow. First, it is in man's *dissimilarity* from the rest of organic creation that his true significance lies. If you ignore this fact then you will be unable justly to determine the essential nature of man.

Second, the Bible enables man to explain himself to himself, for if we accept the Bible's teaching about the nature of man, we know why man is as he is. We know why he alone is endowed with reason and self-consciousness. We know also why he is always striving to grasp the significance of the world in which he lives—why he continually asks the question "Why?" We know why he ceaselessly attempts to harness the powers of creation, from the first use of fire to the harnessing of the power of the atom.

According to biblical teaching man has significance, his life has a purpose, and the world in which he lives has meaning.

However, according to the theory of evolution, life has no purpose since it arose by chance and will probably end by chance. Man has no true significance as *man*, since he is only a "naked ape". Any significance he may have lies in his ape-ness, not in his manhood.

It is surely significant that today, after several generations of the teaching of the theory of evolution in our schools and universities, both the world in which we live and the life of man seem, to many people, to be without meaning or significance. Life, premised on the theory of evolution, seems irrational and absurd—without beauty and without purpose.

I believe that the widespread acceptance of the theory of evolution, and the practical consequences drawn from it, have brought many people, especially young people, to despair of ever finding beauty and purpose in life. They will never be delivered from their despair until they begin to

question the base on which their despair is built—the theory of evolution itself.

Let us look at the theory and subject it to a critical examination. Though it is held as a dogma by many, no theory which claims to be scientific is beyond criticism, for advance in the sciences is often made by subjecting accepted theories to critical scrutiny.

Why do I reject the theory of evolution? I reject it first of all because it is *irrational*. It assumes that by chance *dead* matter gave rise once (at least) to living organisms. In other words evolutionists, as some are candid enough to admit, assume that spontaneous generation occurred once, millions of years ago, to start the process which we call life.⁴ Yet, since Pasteur's famous experiment with fermentable broth, no scientist accepts that spontaneous generation occurs today. The biologist's working rule is that *only life can give rise to life*. Why, then, should spontaneous generation be assumed by the evolutionist to have happened once? Because the alternative, and the only real one, is to believe in *special creation*, that is, that God, who is life, created life.

The evolutionist, however, would rather deny the law of biogenesis, *i.e.* that only life gives rise to life, and maintain as *an act of faith*, that spontaneous generation happened once, than believe in God the Creator of all things.

Some evolutionists are candid enough to admit this. For example, J. W. N. Sullivan has written:

"The beginning of the evolutionary process raises a question which is as yet unanswerable. What was the origin of life on this planet? Until fairly recent times there was a pretty general belief in the occurrence of spontaneous generation. It was supposed that the early forms of life developed spontaneously from, for example, putrefying meat. But careful experiments, notably those of Pasteur, showed that this conclusion was due to imperfect observation, and it became an accepted doctrine that life never arises except from life . . . *So far as actual evidence goes, this is still the only possible conclusion.* But since it is a conclusion that seems to lead back to some supernatural creative act, it is a conclusion that *scientific* men found very difficult of acceptance."⁵

What Sullivan is saying amounts to this. 1. All available scientific evidence is against the spontaneous occurrence of life-forms. 2. We *must* believe, contrary to this evidence, that spontaneous generation did occur once, for if we do not believe this, the only other reasonable alternative is to believe in "some supernatural creative act". 3. *Scientific* men must reject the possibility of a supernatural creative act, not because the evidence warrants their doing so, but in spite of it.

Why should an intelligent man like Sullivan be so irrational? Why should he choose to ignore what stares him in the face—that if only life can give rise to life then the cause of life must be life, God himself?

The Bible tells us why a man like Sullivan thinks so irrationally. Man is a sinner, as one who lives out of communion with God and in rebellion against him. Though in his God-given conscience he knows God exists, he is not prepared to recognise him, for if he did he would have to worship and obey him, so he tries to push God out of his world (see Rom. 1:20-22). The theory of evolution is just right for his purpose because, according to this theory, God is not needed either to begin or to continue what we call life. To achieve his purpose the evolutionist has to be irrational. He has to deny reason, for if only life can give rise to life then life cannot be self-originating. It requires a Creator.

Evolution as a theory, then, is irrational. Rather than being a scientific theory it is more like a "religious" myth, which man in his unbelief thinks will do away with God. So Darwin's *Origin of Species* (1859) was for many people in the nineteenth century a "revelation", alternative to the Bible.

George Bernard Shaw saw this clearly. He wrote: "If you can realise how insufferably the world was oppressed by the notion that every thing that happened was an arbitrary personal act of an arbitrary personal God of dangerous, jealous and cruel personal character, you will understand how the world jumped at Darwin".⁶

While Shaw has caricatured the biblical doctrine of God his basic analysis is right. You either bow to the God of the Bible or to the impersonal operation of natural selection.

The theory of evolution is, I believe, irrational in another sense. Because, as we have seen, it rules out God, so it rules out the operation of *mind* in the universe. Yet, on the other hand, it has somehow to account for the emergence of self-conscious, *thinking* man out of a process that is governed by chance. The evolutionist is thus guilty of a basic contradiction in his thinking which may be expressed thus:

There is no mind in the evolutionary process since there is no God.
Mind must enter into the process somewhere since man has a mind.

This basic contradiction is evident in the writings of Sir Julian Huxley, the noted scientist and humanist. On the one hand he says that man is "the highest dominant type to be produced by over two-and-a-half billion years of the slow biological improvement effected by the *blind* opportunistic workings of natural selection".⁷ How man could have emerged from *this* process it is difficult to see, since a mindless, blind process cannot give rise to men with minds.

So, on the other hand, Huxley is forced to assume the operation of mind somewhere in the process called evolution. "The evolution of *mind* or sentiency," he writes, "is an extremely rare event in the vast *meaninglessness* of the insentient universe". However, man "is a reminder of the existence here and there, in the quantitative vastness of cosmic matter

and its energy equivalents of a trend towards mind, with its accompaniments of quality and richness of existence; and, what is more, a proof of *the importance of mind* and quality in the all-embracing evolutionary process".⁸

These two quotations from Huxley expose the dilemma of the evolutionist. He rules out God, so no mind directs the process. Yet to account for man with a mind he has to find mind somewhere. It is plain that Huxley cannot follow through his evolutionary principles to their logical conclusion, for he must save man as man. Huxley's dilemma is that of all men who rule out God as Creator—they find that they are unable to account for themselves. As Francis Schaeffer has vividly expressed it: "God is dead so man is dead".⁹

There is a stark choice before the evolutionist: *either* he must find man somewhere to save man (and if he does so he is open to the charge that he has had to bring in mind to fill the gap left by the "departure of God") *or* he must live on the assumption that the world is completely irrational and absurd.

Many people, having been taught that the whole process of life is meaningless, follow the idea that their own existence is, on this view, irrational and absurd. Much modern art and literature, and many contemporary songs, proclaim the irrationality of existence. Thus, in *Waiting for Godot*, Samuel Becket makes a character say, parodying Descartes; "I think, therefore I am, or am I?"

In his novel *Tropic of Cancer*, one of Henry Miller's characters spells out the absurdity of life.

"I see that behind the nobility of (man's) gestures there lurks the spectre of the ridiculousness of it all . . . he is not only sublime, but absurd. Once I thought that to be human was the highest aim man could have, but I see now that it was meant to destroy me. Today I am proud to say that I am inhuman, that I belong not to men and governments, that I have nothing to do with the cracking machinery of humanity—I belong to the earth! . . . A man who belongs to this race must stand up on the high place with gibberish in his mouth and rip out his entrails."¹⁰

If you look at life this way you can scream defiance, as Miller's character does. "It may be that we are doomed, that there is no hope for us, any of us, but if that is so then let us set up a last, agonising, blood-curdling howl, a screech of defiance, a war whoop! . . . Let the dead eat the dead. Let us living ones dance about the rim of the crater, a last expiring dance. But a dance! . . ." ¹¹

Alternatively, you can take the way of escape—you can try to find significance and meaning by taking drugs of the hallucinatory type. You can flee from a world too awful to contemplate into an interior world of insight. This is the way advocated by Timothy Leary in his book, *The Politics of Ecstasy*.

The message of this former Harvard don is deceptively (and tragically) simple. "The only hope is dope," because the only choice before man is "blind" hope or "insightful despair".¹² *Blind* hope it must be. Since there is no God and thus no revelation from Him, any hope of making sense of life must be blind, it cannot be based on knowledge. Says Leary, we must take the way of "insightful despair". "We can obtain a momentary (and even longer) release from the neurological prison"¹³ by turning on with LSD.

What many do not appreciate is that there is a direct path to this terrible message of despair—that only in LSD is there escape from the theory of evolution which robs the world and man of meaning. Is it therefore surprising that a writer in an underground newspaper asked, "Is there a life *before* death?"

The theory of evolution is not only irrational, it is also immoral. By that I mean that logically it leads to the inversion of traditional Christian moral standards. I know that not all evolutionists draw this conclusion, but this is the conclusion to which, if they were consistent, they would be forced to come, for the process of evolution works by natural selection. The fittest, that is the organisms and animals best adapted to their environment, survive.

Tennyson grasped the implication of the dogma of the survival of the fittest when he described nature as "red in tooth and claw". When the idea is applied to human society it is inevitable that a Hitler should see it as sanctioning the actions of the "master race", which is above morality. So mental defectives, gypsies and six million Jews can be ruthlessly exterminated without a qualm of conscience. Their demise demonstrates that the fittest survive!

Before Hitler, the German philosopher Nietzsche had advocated the idea of a superman for whom might alone is right. Consistently Nietzsche described Christian values as "a morality fit for slaves".

In dialectical materialism man must serve the process. The individual can be sacrificed to the cause of Communism, and human lives and human deaths are of little account since it is the process that matters. In Nazism the individual becomes subservient to the race. As Jacques Barzun rightly perceived, the development of these philosophies stems from the theory of evolution. "The Darwinists had shown that the individual did not matter—only the race."¹⁴ Thus there is a direct path from Darwin to Hitler and from Darwin to Lenin.

It is impossible to derive moral values from the process of evolution. How can you deduce love for your fellow men from natural selection? You cannot! You can get the "survival of the fittest" in the unending struggle of life, but not "Greater love hath no man than this, that a man lay down his life for his friends".¹⁵ According to the theory of evolution

only that which helps forward the progress of evolution is good. This is, of course, moral nihilism, because moral values are not only irrelevant, but positively harmful since they stand in the way of the removal of "the unfit" such as mental defectives and senile people.

Fortunately, man cannot consistently live with this awful view of human existence. He knows that beauty, goodness and love are realities, even when the theory of evolution leaves him with no natural basis for believing in them. Hence his frustration, for he searches for real values in a world which is without moral values, and which will go on its way for ever if man does not destroy it.

There is but one conclusion to which this brief examination of the theory of evolution brings us. It is this, that the theory once accepted and *consistently applied* results in a loss of meaning to life and a loss of moral values by which to shape our behaviour. The theory is both irrational and immoral.

There is an alternative. We are not shut up to the theory of evolution as the only way of interpreting the world in which we live. The biblical faith is, by contrast, when properly understood and consistently applied to life, full of beauty and power. It is a refreshing answer to the arid wasteland which the theory of evolution has created in so many lives.

First, the Bible shows us what deep down we know to be true, that the world has meaning. It has meaning because an all-wise and all-powerful God made it, keeps it going, and will bring it to his planned end.

We know why the world is orderly—why it is amenable to scientific investigation. We know why life is so marvellously complex. John Updike has grasped the implication of life's complexity. One of his characters asks the question of a scientist friend: "Is the chemistry (of life) very complex?" The reply she gets is: "Very. Incredibly. If a clever theologian ever got hold of how complex it is, they'd make us able to believe in God again".

Second, the Bible shows us again what we really know within ourselves, that man has significance. He has significance because he is God's image-bearer. He is made for communion with God. He is endowed with reason and the capacity to love and to respond to love.

Man can only explain himself when he sees that he has been made for God. His love of beauty, his sense of the "beyond" to his life, his "imitations of immortality" (Wordsworth), his longing to know the answers to the ultimate questions of life and death, only make sense if he is God's image-bearer. True enough, that image is defaced by sin, but his immortal longings prove that it has not been completely obliterated.

At the deepest level of all man has significance because God sent his Son to save men from their sin by dying an atoning death for them on the Cross of Calvary. Man has significance because "God so loved the world,

that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Furthermore, the Bible explains to man the world *as it now is*. The world in which we live is not as God originally made it. It lies under God's curse upon man's sin. It is the arena of a struggle between good and evil, God and Satan. It suffers, and it groans, waiting until God's final act of saving grace, when sin will be put down for ever, and there will be "new heavens and a new earth, wherein dwelleth righteousness".¹⁶

Thus, the Bible gives us true hope. The struggle which we see in nature is not permanent, but temporary. Life is not a meaningless series of cycles getting nowhere. It is moving to God's appointed end, in accordance with his perfect plan.

It is not because man is a naked ape that God sent his Son to save him, but because he is made in God's image. It is God's plan to make men new—to save them from sin, from despair, from meaninglessness.

To come to know God *you* must approach him through Christ, the only Saviour. When you do so you must forsake your sin and cry to God for mercy, and God will answer your cry, for he is always merciful to those who seek him with all their heart.¹⁷

NOTES

1. Desmond Morris, *The Naked Ape*, p. 9. 2. *ibid*, p. 11. 3. Desmond Morris, *The Human Zoo*, p. 9. 4. e.g. G. A. Kerkut, *Implications of Evolution*. 5. J. W. N. Sullivan, *Limitations of Science*, p. 94. 6. Quoted R. J. Rushdoony, *The Mythology of Science*, p. 41. 7. Sir Julian Huxley, *Essays of a Humanist*, p. 81. 8. *ibid*, p. 82. 9. Francis Schaeffer, *The God Who Is There*. 10. Quoted Rookmaaker, *Modern Art and the Death of a Culture*, p. 146. 11. *ibid*, p. 146. 12. Timothy Leary, *The Politics of Ecstasy*, p. 29. 13. *ibid*, p. 29. 14. Quoted Phillip Edgcumbe Hughes, *The Origins of Life*, p. 11. 15. John 15:13. 16. 2 Peter 3:13. 17. Jeremiah 29:13.

A letter from George Stranex of Durban who organizes the annual Evangelical and Reformed Conference in South Africa brings news as we go to press of David Kingdon. David has been preaching in Natal, at the monthly Reformed Studies Group in Durban and also at Natal University on the subject, the Dishonesty of Humanism. He has also visited the Indian University. We miss his presence here in the U.K. very much and pray that doors to promote a Biblical expository ministry in Southern Africa will be marvellous. (Ephesians 6:19.)

S.O.S. Five sorrowful brothers seek the return of the second born. If anyone knows of the presence of volume two of the complete works of Thomas Brooks edited by A. B. Groshart and published by James Nichol in 1866 please inform the editor. Missing from the library at 5 Fairford Close, for more than a year, a festive welcome awaits the prodigal's return!

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