

36 COMMENT ON THE COVENANT OF LAUSANNE *Erroll Hulse*

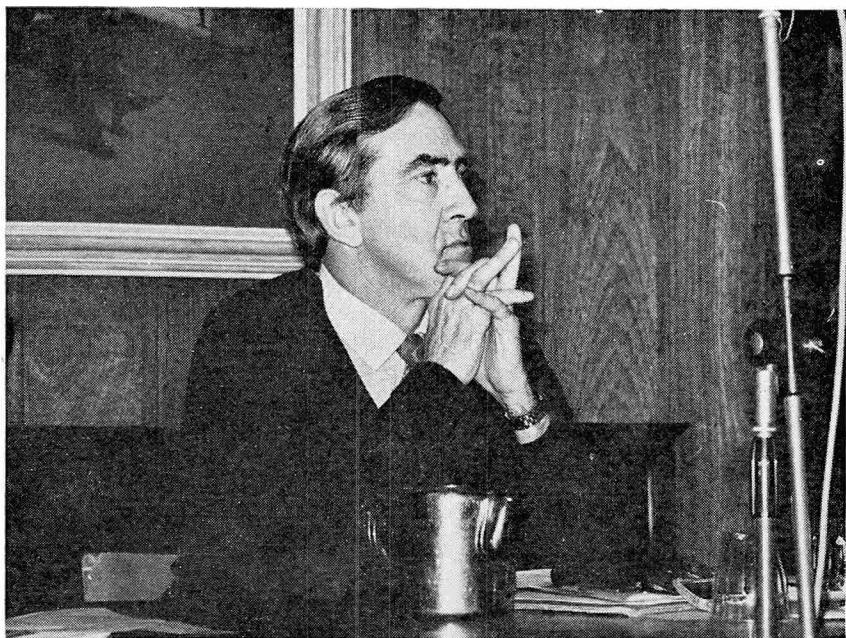
The Fifth Carey Conference
31st December - 2nd January 1975

CARDIFF

UNIVERSITY HALL
Penylan, Cardiff



*To encourage the
planting and growth
of local churches*



Herbert Carson, chairman of the Carey Conference.

Speakers at Cardiff, Geoff Thomas, Robert Oliver, H. M. Carson, Erroll Hulse, R. T. Kendall (U.S.A.) and Bill Clark. Theme—The doctrines of grace.

See inside back cover for further details.

Editorial

The Carey Conference

HOW FAR HAVE WE DRIFTED FROM THE REFORMATION? HOW IMPORTANT and relevant are the doctrines of grace? The Carey Conference from its inception has concentrated on issues concerned with the local church, especially since many of those who attend the conference are involved in church planting. Whereas the doctrines of grace have been taken for granted in former conferences, they are to form the theme of the fifth conference, beginning at Cardiff on the last day of this year. (Dates: December 31st to January 2nd.)

These truths affect the whole of Christianity and some aspects are to receive detailed attention. What has the demise of the doctrines led to? What connection have they with revival? Can the doctrines be recovered more widely today, not only at home, but also on the mission fields? A review of the overall situation is called for and suggestions need to be made for more enterprising and imaginative efforts to spread the truth. The evening meetings, which are open to the public, are to be held in Caersalem Baptist Church, St. Mellons, Cardiff, where Russell Williams is the pastor. Please see the inside cover opposite for the details.

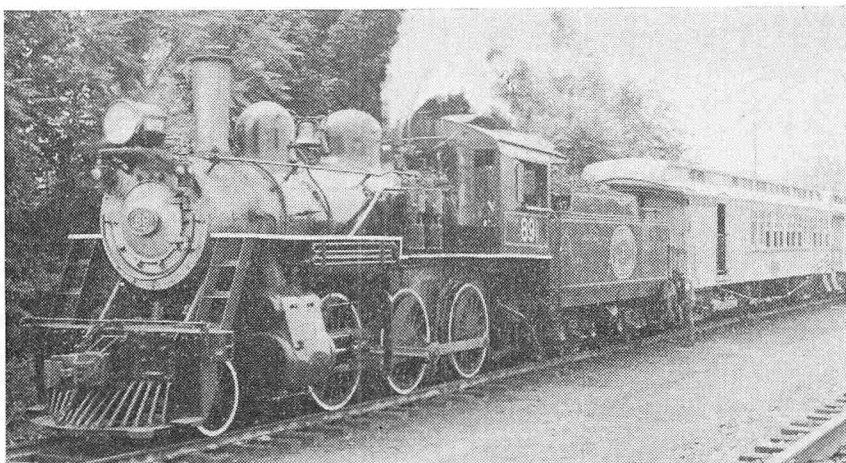
The Congress on World Evangelisation at Lausanne

As pointed out in the article on the Lausanne Covenant, the Congress reflects the present state of evangelicalism and the direction which it is taking. We are part of evangelicalism, whether we agree with its leaders or not. We stand or fall together. Evangelism and missions will continue irrespective of congresses and we must not overrate their importance. If we allow personalities to be regarded as evangelicals, who have shown no evidence of faith in basic biblical truths, we betray our Lord. To what extent are evangelicals being drawn into the gathering religious forces symbolised by the chart on the front cover?

The Charismatic Movement

Renewal magazine speaks for the Fountain Trust, an organisation which spearheads the Charismatic Movement in Britain. Issue 50, April-May 1974, espouses the heresy of Edward Irving (for which he was dismissed

Cover picture: The chart indicates the accumulation of religious forces in the great Ecumenical Movement of our day. It is taken from a booklet by Herbert Carson to be published by Carey Publications in November. The title: *United We Fall*. Price: 20 pence.

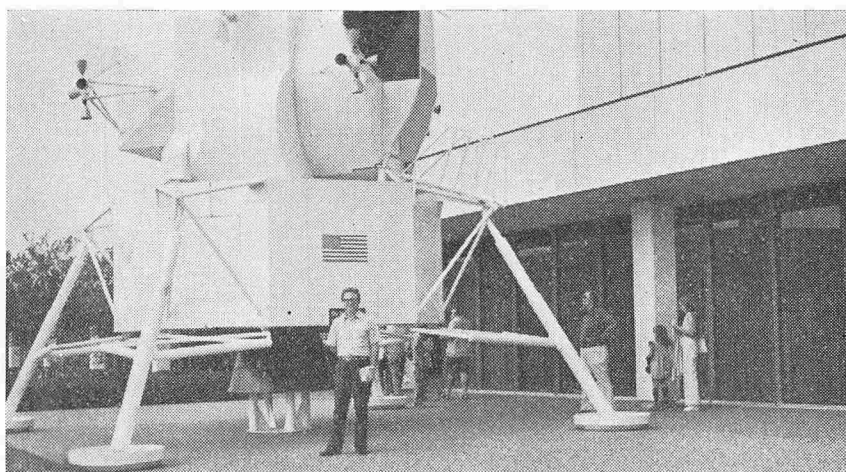


The contemporary world needs the old truths and attention drawn to the old paths. Jeremiah 6:16. This train, reminding us of old times, was photographed in America by the Editor.

from the Presbyterian church) that our Lord took our fallen, corrupt nature. Irving is quoted in detail and his doctrine heartily approved that "our Lord took the same nature, body and soul as other men, and under the same disadvantages of every sort, his flesh was mortal and corruptible and passive to all our temptations". In order to accommodate an unscriptural doctrine of the Holy Spirit they have fallen into this trap. It is wrong to assert that only corrupt people can be tempted and tried. Most heresies, including those of the Jehovah's Witnesses and Mormons are characterised by distorted views of the person of our Lord Jesus Christ. Negative broadsides will do little to prevent the above described heresy spreading. Where expository preaching is lacking, a vacuum is left ready to be filled with anything that looks sound, simple and satisfying. Positive expositions on true Christian experience are the best antidote and in this issue we continue the series on that subject.

John Calvin

One of the fruits of the last Carey Conference was an inspired paper by Ian Tait on John Calvin's ministry of encouragement. A small part of that paper is included in this issue. The *Life of Faith* has carried articles on God's sovereignty in which Calvin has been grossly misrepresented and the doctrine of predestination caricatured, and then the caricature derided. This is a deceitful trick and has been used many times against the truth. Calvin is described as, "sincere but inflexible and severe, ruling Geneva with a rod of iron". The reasoning that follows is typical of that which has prevailed for so long. The author sides with Arminians against Calvin and declares that the truth lies somewhere between Calvinism and



Drew Garner shown in the foreground is pastor of the Bellaire Reformed Baptist Church, Houston. The picture of the model of the capsule which landed on the moon was taken at the Space Centre, Houston. It reminds us of the astonishing technological achievements of today. Pastor Garner has a teaching ministry which reaches some of the men working on space research.

Arminianism. This is what we call synergism. But when the “chips are down”, synergism always turns out to be Arminianism. When will caricatures of Calvin cease? The inclusion of articles describing his life and work is one way of combatting misrepresentation.

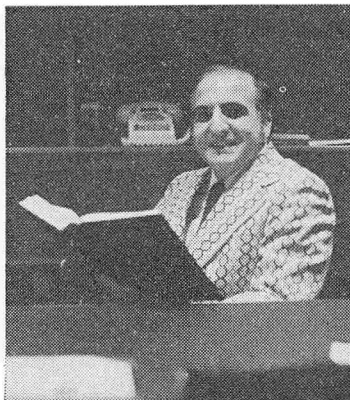
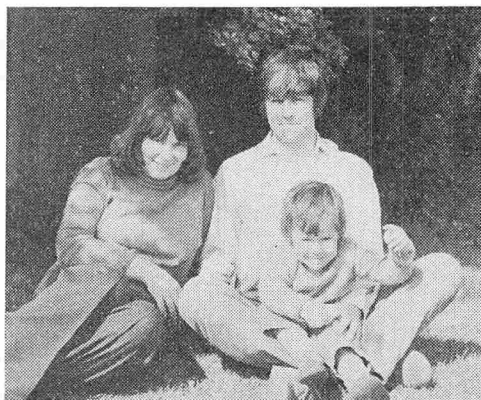
Tim and Margaret Bruton

Reformation Today is to suffer a grievous loss in that Tim’s work now takes the family to Worcestershire. Tim and Margaret have spent hundreds of hours in day to day work for the magazine. We express very warm gratitude and great indebtedness. Like the Guthries before them, we hope and pray that they will prosper in their new environment. In the meanwhile, the Cuckfield church is committed to unremitting outreach, and hopes that the Lord will fill the ranks depleted by several moves of this kind.

A New Agent

Pastor J. W. Baker has become the new agent for the southern states of the United States. Pastor Baker entered the ministry at a young age and for about 15 years served churches in the great Southern Baptist Convention. We say “great” because the convention now numbers twelve and a half million members.

The Southern Baptist Convention was born out of Calvinism and in 1845, when it was organised, Calvinism was the only theology its constituents



Tim and Margaret Bruton and Geraint shown on the left. Pastor J. W. Baker on the right.

knew. Through the ministries of exceptionally able men such as James Petigru Boyce the principles of free grace were well and truly established, but it was not long before other issues brought attention away from the old foundations. An anti-mission movement and the Landmark movement—the Landmark movement being a preoccupation with a narrow form of ecclesiology—did much to destroy the power of the truth. The result is that ignorance concerning the old paths has come to prevail.

Pastor J. W. Baker has been labouring for the past two years in the establishment of a new church at Spring, Texas. In this he is working together with another full-time elder, Dallas Balma. He is invited from time to time to conduct “revival” meetings in Convention churches. In many instances he takes as his theme the Attributes of God, believing that if our views of God are right then we will be right in all the other truths which follow. If the foundation is right then we can aim at the structure being right. Terminology is somewhat different in the south and we of course do not understand by the word “revival” that they actually have revival. But nevertheless a quickening of interest in the glorious sovereign mercy of God is the aim, and often the happy result of this ministry.

In the southern states it is the custom to use initials instead of Christian names so we wish “J.W.” every strength and inspiration as he undertakes the task of agent and promoter in so extensive a territory.

The Dilemma of a Reformed Missionary

Peter Savage was not the writer of the article with the above title which appeared in *Reformation Today* No. 19. He has written with the request to comment on the article and material on this subject as a whole is being held over to the next issue.

In this the third in a series of articles, the editor analyses the nature of spiritual experience and expounds the experience of love as coming distinctly from Father, Son and Holy Spirit.

Christian Experience—Love

THE EMPHASIS THAT IS PLACED UPON EXPERIENCE TODAY REQUIRES analysis. Hindus, Buddhists and Spiritualists can describe religious experiences. Roman Catholics testify of experiences which make them appreciate more the role of Mary and the Mass. Eliphaz of old told of his experience in order to give more weight to the point he was making (Job 4:13-19). Today it is being suggested that there are cases where the Word of God alone has been unable to help people and that an experience, a "baptism of the Spirit", will achieve and do for them what preaching could not.

But we are left in the dark as to what this experience actually does perform. It is mystical. It is not defined. More and more one finds evangelicals who are confused and groping because they have ceased to live "by every word that proceedeth out of the mouth of God". Rather do they live by past experiences and in quest of new ones. Their outlook militates against being "rooted and built up in him, and stablished in the faith, as ye have been taught" (Col. 2:7). A restlessness and a vagrant spirit of wandering here and there in search of fresh sensations characterise some. If they listen and hear the truth it seems to make little impression. Concerning the doctrines of grace they hear but never seem to come to a knowledge of them. Why not? Because their confidence for the present and future is not located in the truth but rather in having mystical experiences.

We know what regeneration is and we know what sanctification is. We reject the notion that there is a second regeneration. On the grounds of Scripture I utterly reject the notion so widely propagated today that something akin to second regeneration (or second blessing) is needed to establish believers. Salvation is because of election, as Paul says, and we are brought to final victory through "sanctification of the Spirit and belief of the truth" (2 Thess. 2:13).

Experience is an essential part of Christianity but it is never to be severed from the doctrines and truths of the Word. The first and most important experience is humiliation because of sin (see *Reformation*

Today No. 19). Then also, as we have seen (No. 21), we experience, even in the midst of trials, joy unspeakable and full of glory which comes because we believe and know Jesus Christ to be our living head (1 Peter 1:6-8). We now concern ourselves with the experience of God's love. We are being taken to heaven which is a world of love and on the way we have many foretastes of what that love is.

If there is a deadness and a lack of experience in the churches today the way to recovery is not by having "walla, walla—clap, clap" pressure meetings, but rather by giving ourselves humbly to the whole counsel of God's Word and to all three persons of the Trinity.

Reference having been made to mysticism and indefinable, vacuous experience, it is needful to proceed as follows. 1. Comments on the place of the mind in experience. 2. The experience of the Father's love because of adoption. 3. The experience of Christ's love because of union. 4. The experience of the Spirit's love as he gives assurance.

1. Comments on the place of the mind in experience

The love of God is shed abroad in our hearts by the Holy Spirit which is given to us, says Paul. This love is the love of God for us. It is something we experience. The measure of this love varies. It can be overwhelming, filling up the whole soul with a consciousness of God's love. Is this a feeling? Undoubtedly it is. But it is more than that. This shedding abroad, or filling up of the soul with a consciousness of God's love does not by-pass the mind. The Spirit himself bears witness with our spirit that we are the children of God (Rom. 8:16). The mind understands and is comforted by facts to which the Holy Spirit gives testimony. We came to salvation by a knowledge of the truth, the Holy Spirit illuminating our minds and giving us an understanding. We understand with our minds that we belong to God but also feel by an inward subjective feeling that we are his children. Light is shed on this matter by Paul when he says, "For what man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:11). Moving in the world of men, a man can discern, think about and analyse the attitudes of others, not only by what they say, but by their facial expressions, gesticulations and actions. Hostility can be discerned in a person without his having to say a word. Likewise love and affection can be discerned without the use of speech. We also talk about the spirit of a meeting. Imagine for a moment if God answers our prayers and raises up an outstanding political leader, one who possesses the very rare gift of what we call charisma—an unusual power exercised over the spirits of men, something which can be exercised for great good as was the case with Moses, Joshua or Samuel. In addition to acts and speeches of righteousness it would be the whole bearing and demeanour of such a man, his personality and his spirit that would convince people. Without being able to analyse it exactly or

explain it completely, people are greatly moved and impressed by the spirit of a leader. It is not pure feeling or emotion. They have listened to the arguments and they understand them. They may not necessarily agree with all the arguments used but there is something about the whole disposition of a man that can attract and draw them. It is a case of one human spirit having an influence on another human spirit. They learn as much from discerning the spirit of the man as they do from his words and actions. The spirits of men are involved as well as their minds in discernment of this kind.

When a carnal man is transformed into a spiritual man he not only has receptivity to God instead of his former hostility, but he actually possesses a new spirit by which he is able to discern spiritual things. For the first time the Scriptures become alive and radiant with power. He now has the life of God in his soul and is sensitive to God's dealings with him. As a son knows an earthly father's love, care, correction and provision, so a child of God knows, understands and discerns in his spirit the dealings of God's love. This is an experimental matter. It belongs to feelings and emotions, but includes his mind as he ponders and discerns, responds to, acts upon and decides about issues relating to God's dealings with him. Its reality is expressed by such statements as God sealing us and giving us the earnest of the Holy Spirit in our hearts (2 Cor. 1:22). We also read of the Father and Son coming to make their home with us and of Christ manifesting himself to us, supping with us and giving us the hidden manna and a white stone. He that believes on the Son, declares John, has the witness in himself (1 John 5:10).

The manna represents lifegiving communion with God. It is described as hidden inasmuch as it is inward and secret. It belongs to experience. Likewise the reference to the stone indicates that which is secret, for in olden times a name of love would be inscribed upon a precious, shining, white stone or jewel and given to one deeply loved in an intimate and personal way. The witness referred to (1 John 5:10) is the witness of the Holy Spirit within the heart which is experimental. A person may be commended to us as having an excellent reputation. One day he comes to stay in the home and we discover by experience that the reputation is deserved. Spiritual fellowship is of a high order. Like all analogies this one has its weaknesses but it is true that our experience of Christ in our hearts verifies what we know to be true of him in the Scriptures.

To sum up this matter, we have when grappling with the subjects of spiritual experience to reckon with the reality of the spirits of men and their capacity to receive spiritual impressions. From a man can emanate a spiritual power. From a circus clown can emanate an intense spirit of jollity. A spirit of persuasion can emanate from a political leader. Moving to a different plane we can see that the prophets of God were anointed by the Holy Spirit so that from them came a spirit of understanding, holiness and truth. And looking to a higher level we observe

that our Lord was endued with the Holy Spirit without measure (John 3:34). As a result of the Spirit resting upon him he exercised extraordinary wisdom, understanding, counsel, might, knowledge and the fear of Jehovah (Isa. 11:2). The Spirit emanating from our Lord is mystical inasmuch as it cannot be wholly analysed. On the other hand, the mind is never to be neglected. We are to ponder the various attributes of our Lord mentioned above. Devils emanate a spirit of confusion, uncleanness, pride, strife and disorder. Our Lord is God above all and from him comes wisdom, understanding, a sound mind, power and holiness. We are not to flounder in a sea of subjectivism, of undefinable mystical feelings, lest devils take advantage of the fact that we have abandoned the powers of our minds, and sweeping in carry us along into a vortex of confusion, which confusion is sometimes blasphemously ascribed to the Spirit, because no powers of reason or discernment remain to judge otherwise.

Christianity is not mind alone without experience. Christianity consists of doctrine, experience and practice. We do not forsake our minds when it comes to experience (Rom. 12:2). Thus we proceed to analyse in particular one aspect of experience, namely, the love of the Trinity.

2. The experience of the Father's love because of adoption

The framework within which God the Father deals with his children is adoption. The seventeenth century Baptists based their Confession of Faith almost word for word upon the Westminster Confession—the most robust and sturdy statement and summary of biblical truth ever framed since the days of the apostles. The Baptist Confession has recently been produced in modern English, the greatest care being given not to lose so much as a fragment of truth or meaning from the original. A section from this modern version explains adoption as follows:

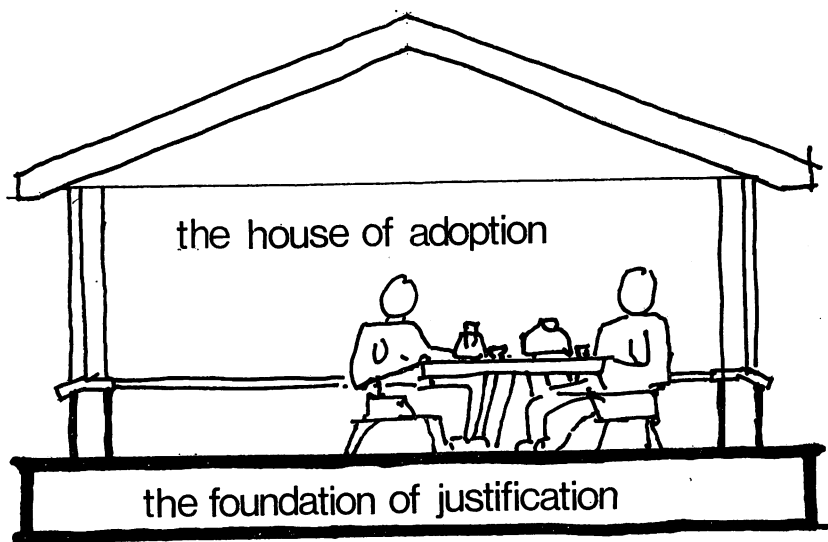
For the sake of His only Son, Jesus Christ, God has been pleased to make all justified persons sharers in the grace of adoption, by means of which they are numbered with, and enjoy the liberties and privileges of children of God. Furthermore, God's name is put upon them, they receive the spirit of adoption, and are enabled to come boldly to the throne of grace and to cry "Abba, Father". They are pitied, protected, provided for, and chastened by God as by a father. He never casts them off, but, as they remain sealed to the day of redemption, they inherit the promises as heirs of everlasting salvation (Ch. 12).¹

Observe the place of experience in adoption. To share in the grace of adoption, to enjoy liberties and privileges, to have boldness in prayer, to cry "Abba Father", to experience love, protection, provision and correction—all this belongs to the realm of experience.

In adoption we discover the very heart of Christianity. The highest and best privileges are here expressed. We can go no higher. The experience of adoption is the experience of spiritual maturity. The Bible in both Old and New Testaments is primarily theocentric—not Christocentric

and not Holy Spirit centred as so many assume. Our Lord lived and died and rose in order to reconcile us to the Father. He is inferior to the Father with regard to his manhood but equal to the Father in his Godhood. Christ made himself one with us that together we might be before the Father in love for all eternity.

The following drawing will help to clarify the relationship of adoption to justification.



Every spiritual church should be a house of adoption—brothers and sisters together before the Father in love and unity.

Adoption is the house in which we live. Justification is the foundation upon which the house of adoption is built.

Justification has to do with the law and with God as judge. He declares the believer to be just. Justification is an act of God's free grace in which he pardons all our sins and declares us to be justified, not on account of any merit of our own but solely on the grounds of Christ's righteousness imputed to us. Justification pertains to that which is legal. It provides not only the right of a believer to stand before God, it establishes a sure and immovable foundation upon which the believer can live.

While justification has to do with God as judge upholding strict justice, adoption has to do with God as our Father. In other words, we have in adoption a family relationship. Herein we discover the importance of love for the brethren stressed so much in John's first epistle. In our adoption we, in common with other believers, share a relationship with the Father. If we are fighting and squabbling with them, it is

totally inconsistent with that beautiful relationship of sonship which we share. A good old-fashioned word is "unseemly". It is positively "unseemly" for relationships with our brothers and sisters to be bad.

So important does our Lord esteem this to be that he will not have any member of the family sitting down at communion unless he is right with all other members of the family. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24. Matt. 18:15-20 upholds the same principle).

These practical considerations are relevant and are connected to our experience of the Father's love as our Lord makes plain: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14: 21).

To be loved of the Father is to have the Spirit of adoption whereby we cry, Abba Father (Rom. 8:15). It is to have the realization of his great love which lay behind the action of our being called to be sons.

John, when he says, "Behold what manner of love the Father has bestowed upon us that we should be called the sons of God", is drawing attention to the kind of love which lies behind a calling so great that by it we are born into another world; a world in which Christ is King and which this present world does not know. Amazing love that lies behind this effectual calling to be sons and daughters! Paul calls it a great love wherewith the Father loved us inasmuch as he, the Father, quickened us together with Christ when we were dead in trespasses and sins (Eph. 2:4, 5).

A landowner, in the ancient world of Rome, having no son of his own, would adopt a worthy person to be his son and make him his lawful heir. Human merit entered into the reckoning of the landowner whereas grace is the reigning principle in our salvation.

What was there in me that could merit esteem
Or cause the Creator delight,
'Twas even so, Father, I ever must sing
Because it seemed good in thy sight.

To be loved of God is to have the inward realization in our experience of the sovereign grace of God toward us, and Jesus Christ, God's Son, confirms that love by coming to us and manifesting himself to us, more of which we will consider presently. Illustrations of the Father's love can be seen in the case of Abraham who was comforted with such assurances as, "Fear not, Abram: I am thy shield and thy exceeding great reward" (Gen. 15:1). Also when Jacob least expected it, and when his unworthiness was so obvious, God met with him at Bethel and opened

the heavens to him with the promise to be a Father to him and not to leave him, but to fulfil all his bounty and grace to him (Gen. 28:11-22).

The love of the Father because of adoption was experienced by the Old Testament saints. Abraham was described as God's friend. Enoch walked with God and was translated. Joseph was wonderfully guided and prospered in an alien land. Elijah was comforted and assured. A new freedom and boldness enters into our relationship with the Father now that Christ has conquered the grave and the Spirit has been poured out. The truths of our salvation are now made as clear as the sun for clarity so that we can enter into the holiest of all with a full assurance of faith (Heb. 10:19-22).

Even in tribulation there is joy as explained by Paul's elaboration of the blessed fruits of justification. He describes how we are caused to rejoice in tribulations for they work patience. The exercise of patience in turn produces experience. Experience here means the process of trial which proves our integrity and confirms our hope. This hope in turn is endorsed by the love of God shed abroad in our hearts by the Holy Spirit (Rom. 5:3-5). It is in the battle of life and in the midst of spiritual trial and conflict that the Father pours the abundance or profusion of his love into our hearts. The heart in Scripture represents the seat of personality, our innermost being. When his love is made known in this way it is not apart from the trials of life as the context indicates, nor is it just feelings and emotions devoid of content. We are given to understand by God's providential dealings with us, together with the inward witness of the Spirit to all the revealed truth of our relationship to the Father, that he truly loves us with an everlasting love and herein we rejoice abundantly.

If we neglect the truth of justification, or adoption, or providence, or the work of the Spirit then our experience of the Father's love for us will be impaired.

Do you experience this love poured into your innermost being? Do you rejoice in this great love? If you do not is it because you live on a diet of milk and have never come to realize the wonder of sonship? Have you ever felt overwhelmed with the love of God flooding your heart? If not it may be because you lack assurance, are not sure of your union with Christ or because you lack that assurance which is given by the Holy Spirit.

3. The experience of Christ's love because of union

There is a distinct communion that believers have with the Father, Son and Holy Spirit. "Our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3, see also John 17:3). All communion comes by the ministry of the Holy Spirit but those exercised and mature in spiritual experience (Heb. 5:12-14) are conscious of the distinct manifestations of the three persons of the Trinity.

There are several unions revealed in Scripture which are fundamental to our faith. The union of the divine and human natures of Christ is one. The union of all believers with the Trinity into which they are all without exception baptized by the Spirit is another (Matt. 18:19, 1 Cor. 12:13). The mystical union of the Church and Christ is a third and one which occupies a major place in Scripture as a whole. The word mystical is used in this instance not because of unreality or vagueness but because the truth it contains transcends earthly illustrations. Many different earthly analogies are used to attempt to portray this union: the vine (John 15:1-10); the human body (1 Cor. 12:12-31; Eph. 4:16; Rom. 12:4-6); a living building fitly framed together and joined to the chief cornerstone (Eph. 2:19-22); and the marriage union (Eph. 5:28-33) are examples.

The members of Christ's church receive their life from him their living Head: "And of his fulness have all we received, and grace for grace" (John 1:16). Paul prays that we might know the love of Christ which surpasses or transcends human knowledge (Eph. 3:19) and also testifies of the love of Christ constraining him to live not for himself, but wholly for him who made so great a personal and vicarious sacrifice (2 Cor. 5:14). "I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). We can see that this love is a felt love. It is experimental. It comes from Christ and is distinctly and intensely personal. No book in Scripture can rival the Song of Solomon for describing the love of Christ experienced by his people. "Thy love is better than wine" (Song 1:2). "He brought me to the banqueting house, and his banner over me was love" (Song 2:4). Of Christ's love we read, "Many waters cannot quench love, neither can the floods drown it: if a man should give all the substance of his house for love, it would utterly be contemned" (Song 8:7). The love of Christ is experienced within the heart so that the believer can say, "I am my beloved's, and his desire is toward me" (Song 7:10).

Any one of these representative quotations from the Song can be opened up to illustrate the believer's experience of Christ's love. Take the statement, "Thy love is better than wine" (Song 1:2). A little wine refreshes and invigorates, has healing powers, clears the palate, is better the more mature, has its own character by way of colour, flavour and aroma. The love of Christ is distinctive. His reconciling love makes way for us to know the love of the Trinity. His love renews and strengthens. The more we experience Christ's love the better it is. His love is better than wine for earthly wine is potentially dangerous but Christ's love is absolutely pure, can produce no ill-effect, can be received without question, without restriction or reservation and the outcome is only good.

4. The experience of the Spirit's love as he gives assurance

We should adore the person of the Holy Spirit for his Godhood and for his work, so vast in its comprehensiveness. He convicts, regenerates,

indwells, illumines, teaches, guides, sanctifies, enables us to pray, to witness, to be pure, and he also comforts us. He brings a knowledge of our sonship and assures us of our salvation. He is the Father's advocate, the sent representative, ambassador and counsellor, indwelling believers to assure them that the reconciliation is accomplished and is true (John 14:16). The love of the Holy Spirit is evidenced to us by his work in us as he conforms us to the image of Christ (2 Cor. 3:18; Rom. 8:29). The Holy Spirit comes from the Father and the Son and is therefore fit to witness to the love of both.

The love of the Holy spirit is seen in all these aspects of his work but especially in assuring believers of their sonship, to which the following Scriptures give testimony: Romans 5:5 and 8:14-17; Galatians 4:6, 7; Ephesians 1:13, 14 and 4:30; 2 Corinthians 1:21, 22 and 5:5; 1 John 2:27. These passages describe different aspects of the Spirit's work which must be carefully distinguished, namely, shedding abroad, bearing witness, anointing, giving believers the earnest of their inheritance. These aspects of the Spirit's work follow regeneration. They belong, all of them, to every believer without exception. If any man has not the Spirit of Christ, he is none of his (Rom. 8:9). If a man has the Spirit then the Spirit will conform that man to Christ.

The shedding abroad of the Father's love in our hearts (Rom. 5:5) is the filling of our innermost being, heart and mind, with a conscious knowledge of God's love which brings with it a strong assurance. This is similar to the witness-bearing of the Spirit in our hearts that we are true sons (Rom. 8:14-17).

The sealing of the Spirit means that the Holy Spirit impresses the image or character of God upon the soul whereby certification is made, by way of a spiritual stamp or seal, that that soul has been appropriated and set apart for God (Eph. 1:13, 14; 4:30; Rev. 7:4; Ezek. 9:4). The primary meaning of "seal" is to certify or make known. The affixing of a royal seal to an object gave it complete security (Dan. 6:17). Moreover a seal bears the image of the owner and when applied indicates authentic ownership, protection and preservation. God marks us or stamps his image upon us. He seals us and the result is that we have a consciousness of our sonship. We know in ourselves that we are the possession of God and that we are heirs of eternal life. This is experimental. "The Spirit," says Sibbes, "speaks to us by a secret kind of whispering and intimation."

The consciousness or assurance of the sealing varies. During times of persecution, suffering, or times of communion with God the assurance of the sealing can increase and be very strong (Rom. 15:13). But there are times of desertion and spiritual difficulty when assurance can be very low (Psa. 42:1-5; Psa. 51:8).

When does the sealing take place? Having heard the Word and having believed the Word you were sealed, declares Paul. The consistent use of

the aorist for hearing, believing and sealing is noteworthy. You heard, you believed, you were sealed (Eph. 1:13; 2 Cor. 1:22; 5:5. The aorist in Ephesians 4:30 should be translated *were sealed*). It is something which God has done once and for all. It is correct to say that we are sealed now, because that which has been done continues, just as a seal on a box continues. When we were converted we were sealed. When we heard and believed to the saving of our souls we were sealed. Sealing followed regeneration immediately, just as believing followed regeneration immediately. But sealing is not regeneration just as the creation of a box full of precious things is not the same thing as the placing of a seal of ownership on that box.

Is there an interval between the act of regeneration and the act of sealing? Certainly not! Believing (aorist—past tense) ye were sealed (aorist, Eph. 1:13). Our having been sealed and our subsequent experience of the reality and glory of the seal are two different things. To confuse them is fatal. Experiences may help to assure us of the seal but any one experience is not the seal itself. Thomas Goodwin, Richard Sibbes and Thomas Brooks all write helpfully on sealing but at this particular point can easily be misunderstood. John Owen is typically lucid.²

When we read of “the earnest of the Spirit” (Eph. 1:14; 2 Cor. 1:22 and 5:5) we understand *earnest* to mean *downpayment*. When a person buys a house he puts down a payment toward the total cost which is guarantee of further payments to come and by which the ownership of the house is secured. The coming of the Holy Spirit into our hearts is the downpayment or guarantee that we will have our entire inheritance. Is the seal in our hearts the earnest or is the Holy Spirit abiding in us the earnest? Emphatically I answer, both. The sealing with the image of God stamped in our hearts is the earnest or guarantee. But without the indwelling of the Spirit to make this a continuing reality, the earnest is not real. Both the Spirit himself, and the sealing to which he bears witness, form the earnest.

What, then, is the anointing referred to by John (1 John 2:20, 27)? “But the anointing which ye have received of him abideth in you, and ye need not that any man teach you.” This is an anointing received at conversion. It is the inward work of the Holy Spirit which, having begun, continues to give a knowledge of the truth, teaching, enabling and strengthening believers in the truth. Is it wrong, then, to speak of anointings or experiences of the Spirit? Providing we do not confuse the meaning of 1 John 2:27 it is not wrong. “Anointing” carries with it the concept of teaching and understanding. The Holy Spirit teaches and guides believers into truth. He teaches us the mind and will of God. By imparting understanding he enables believers to perform a certain task (Psa. 133:2; Song 1:3). David and Solomon were anointed with oil to symbolize divine calling and enablement to rule. Our Lord was anointed with oil of gladness above all others (Heb. 1:9; John 3:34;

Luke 4:18). When we think of the anointing of believers we think of their having been given the Holy Spirit whereby they understand the truth and live out that truth by the Spirit's enablement. There may be seasons of spiritual refreshment and reviving when they experience the power of God and thus feel themselves to be anointed. Preachers experience fresh anointings of the Spirit enabling them to preach with unction, but basic to preachers, as to all believers, is the gift of the Holy Spirit in the anointing given at conversion, when he, the Spirit, came to dwell in them. Two mistakes must be avoided. Firstly we must not stress experiences at the expense of the great initial work of the Spirit in regeneration and conversion. Secondly we must not minimise experiences of the Spirit which follow conversion.

If we feel our lack of the Holy Spirit in any of the aspects mentioned what are we to do? Our Lord suggests that we are to ask, seek and knock. Our heavenly Father knows how to give the Holy Spirit to them that ask for him (Luke 11:13). We cannot tell how he will come. But this we know, that he loves the redeemed of Christ and he will come. He may not come by an earthquake or fire but by the still small voice. He has come in different ways and times to countless numbers who have sought him for a full assurance of their salvation. He has assured them that they have been sealed and that he, the Spirit, is the earnest of the full inheritance to come, and will continue to be so until it does come. Built up in the truth, believers increasingly ought to experience this love. Kenneth A. Macrae, veteran minister of the large church in Stornoway where there have been outpourings of the Holy Spirit in revival, when he came to die in 1957, wrote these words: "I hereby testify that I have lived a long, satisfying and happy life and now that I come to die I pass on trusting in the merits of my adorable Redeemer who has taken away the shadows of alienation and filled my cup to overflowing with an unspeakably sweet sense of his love. To him be all the glory. Let all the earth his glory fill. Amen, so let it be!"

Is not this a time to seek to know more of the love of God in our experience, seeking this within the whole glorious revelation of Scripture? Great is the love of the Trinity for the Church. May the day hasten when the floodgates are opened once more and the Church on earth is revived in doctrine, experience and practice.

¹ Biblical support for this statement is provided in the confession as follows: Eph. 1:5, Gal. 4:4, 5, John 1:12, Rom. 8:17, 2 Cor. 6:18, Rev. 3:12, Rom. 8:15, Gal. 4:6, Eph. 2:18, Psa. 103:13, Prov. 14:26, 1 Pet. 5:7, Heb. 12:6, Isa. 4:8, 9, Lam. 3:31, Eph. 4:30, Heb. 1:14; 6:12.

² John Owen, *Works*, Vol. 2, pp. 242 ff. Thomas Brooks, *Works*, Vol. 2, pp. 230 ff. Thomas Goodwin, *Works*, Vol. 1, pp. 132 ff. and Vol. 3, pp. 456 ff. *Morning Exercises*, Vol. 1, p. 252. Sermon by Thomas Doolittle on 1 John 5:13. *Commentary on 2 Corinthians*, P. E. Hughes, pp. 38 ff. Others, including Smeaton, Hodge and Winslow, have been consulted but the Puritans are in a class of their own. On the subject of anointing see John Owen, Vol. 4, pp. 145 ff.

Jim van Zyl occasionally writes for the Natal Mercury, one of the secular newspapers of South Africa. The following is an example of relevant comment and teaching.

Jesus and Terrorism

ULSTER'S DEATH-TOLL IS OVER 1,060. TERRORISTS IN SOUTH AND NORTH America, the Middle East, Africa and Japan have killed thousands more. Some religious organisations apparently defend them; some condemn them. No wonder the man-in-the-street is confused. There are at least six observations we can make from the New Testament.

1. Christ and Rome

After the Jews attained freedom from the Seleucids, through the Maccabees and Hasmoneans, Palestine fell under Roman power with the annexing of Judea by Pompey in 63 B.C. At the time of our Lord's birth, Augustus (27 B.C.-A.D. 14) ruled and Palestine was a Roman protectorate. Christ thus grew up with his native land unlawfully occupied by foreign troops of the totalitarian Roman Government.

2. Christ and Revolutionary Activities

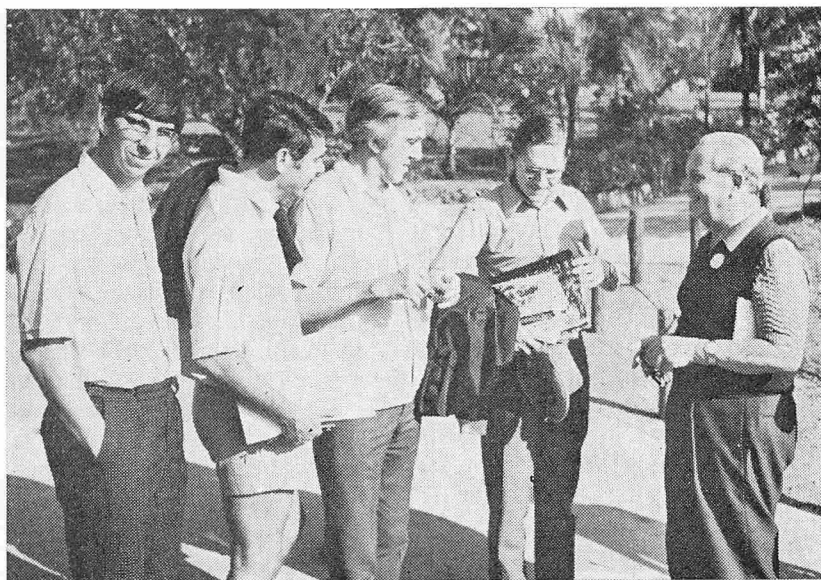
Every Jew knew about the revolt of A.D. 6, led by Judas the Galilaean, who formed The Zealots, the main terrorist group active in open warfare against Rome. One of Jesus's disciples, Simon, was a one-time member of them (Luke 6:15). This terrorist warfare continued until the final defeat of Bar-Cochba in A.D. 135. Another revolutionary group (and there were others) was called The Assassins (Acts 21:38 R.S.V.).

3. Christ and Social Change

Because men are sinners their social and political actions are often sinful and fallible. Christ knew the human heart (Mark 7:21f). Christians, therefore, must be the salt of the earth, to preserve all that is lawful and God-ordained (Matt. 5:13; Rom. 13:1 f.), and the Light of the World, to expose injustice and corruption (Matt. 5:14). This is to be done through example, prayer, legal, non-violent and non-inflammatory protest; and Gospel preaching.

4. Christ and Terrorism

He never encouraged Simon the Zealot to pursue any so-called "liberation war" against imperialist Rome. In fact, by calling Simon out of that kind of life Jesus roundly condemns all terrorism. When Peter slashes off the ear of the high priest's servant in Gethsemane (at Jesus' arrest) he is immediately rebuked, our Lord saying: "Put your sword back into its place; for all who take the sword will perish by the sword" (Matt. 26:52). We are waiting to hear when the W.C.C. and the S.A.



A picture taken in Natal. From left to right, Vice-Principal of Kalk Bay Bible Institute, Clive Tyler, S.A.G.M. missionary Wesley Gavin, Herbert Carson, Jim van Zyl and Arthur Messington.

Council of Churches (after their Hammanskraal resolution) are going to urge terrorist movements to return their weapons to Russia and China.

5. *Christ and the State*

In Matt. 22:15-22, the Jews try to trap Jesus. Is it right that they should pay taxes to an unlawful, occupying government—Rome? Jesus refuses the bait. You have a debt to Caesar for benefits received; you have a debt to God for his goodness—pay both. Civil disobedience, except where Christians are called upon to deny Christ (viz. under Nero, behind the Iron Curtain today), is never warranted.

6. *Christ and his Church*

Christ's Church comprises all who confess him as only Saviour and Lord. Christ's Gospel reconciles sinners to God, and to each other. Any "church" which encourages terrorism, in any way, ceases to be "Christian". But, likewise, a "church" which denies the unity and equality before God of all its members, irrespective of race, also denies its birth-right. It is time White Christians realised that the Black Christian kitchen-maid, farm labourer and miner is equally justified before God; equally precious in Christ; equally entitled to courtesy, good working conditions and economic security. We abominate terrorism, and rightly so; but let us not neglect to put our own house in order.

Wayne Mack continues the story of Judson's pioneering work in Burma.

Adoniram Judson (1788-1850)

IN THE FIRST ARTICLE (ISSUE 21) WE SAW THAT AFTER MANY SETBACKS Judson and his wife eventually settled in Burma as the first Baptist missionaries from North America. Learning the language was the primary task. Their greatest communication problem was in the area of religious subjects because the Burmese language contained very few religious terms. The Burmese religion had instilled unbiblical concepts of God, salvation and eternal life into the mind of the people. Adoniram and Anne assiduously bought up opportunities to talk to people about Christianity. But in spite of their faithful efforts there were no visible results. God, however, brought great encouragement to them through events that transpired at this time.

Early gains and losses

First, they were encouraged by the news that the Baptists in America were generally becoming more concerned about foreign missions and that the Philadelphia Baptist Association had appointed Adoniram as its missionary. Second, they were uplifted by the birth of a son, whom they named Roger Williams Judson. Roger was the pride and joy of his parents and provided many hours of pleasant diversion for them. About six months after the birth of the baby, God put the Judsons through a time of intense testing. Adoniram became subject to severe headaches, his eyes hurt, his head throbbed, his body became weak. His ability to study was greatly impaired. On top of this, their beloved son Roger became very sick and within a short while had passed into eternity.

In spite of their hardships, the Judsons pressed on in their work. Anne started a school for girls and began to write a simple catechism in Burmese. Adoniram's headaches began to abate when he developed the habit of going horseback riding every morning. Thus he was able to become fully involved in his labours again. Soon, their missionary team was increased by the arrival of the Houghs. Mr. Hough, who was a printer, set up his printing press and began to publish tracts and other literature in the Burmese language. The first tract to be completed was entitled, *The Way To Heaven*. Anne's catechism and then Adoniram's translation of Matthew followed in succession. The tracts were widely distributed and read.

Anne's work among the women and children continued. Fifteen to twenty women met with her to discuss Christianity every Sunday. Adoniram persevered in his work on the Burmese dictionary and grammar and frequently received men who had come to converse about

Christianity. But the people were afraid of being punished if they showed too much interest. So Adoniram decided to go to Chittagong, a part of Burma under the control of the English, and try to bring back a few of the Burmese Christians who lived there. Perhaps they would be a valuable asset in bringing the people of Rangoon to Christ. Judson boarded a ship to go to Chittagong but, due to severe storms, never arrived at his destination. During the trip, he became very ill and almost died. The several weeks that he had intended to be away stretched into several months.

Upon his return, he discovered that his fellow missionary, Hough, had decided to give up the Burma mission. During his absence, tremendous difficulties had arisen. Hough had been brought before the government officials and cruelly harassed. An epidemic of cholera had broken out in the city and people were dying like flies. Then too, a rumour was being spread that the English were about to invade Burma. As a result of these circumstances, the lives of the missionaries were in danger and their work was almost at a standstill. Consequently, Hough decided to abandon the mission, but before he was able to leave, Judson returned.

Soon the situation began to improve, but Hough was determined to leave Burma. He reasoned that since his value to the mission was his talent as a printer he could move to Calcutta and still print Judson's manuscripts.

Caring for young converts

A few months after his return to Rangoon, Judson bought a piece of property along a well-travelled street and erected a building. In front of the building he built a porch on which he could sit and exhort the passers-by. Inside the building, he constructed a meeting room in which he could conduct services and preach the Gospel. Sunday services were immediately instituted and about thirty people attended quite regularly.

During the week visitors came to see Adoniram. The number of visitors increased to such an extent that he had no time for study. One man, Moungh Nau, showed particular interest. Hour after hour he would sit and listen to Adoniram preach or answer questions. Soon Judson was sure that Moungh Nau was savingly joined to Jesus Christ. Moungh Nau speedily grew in grace and in the knowledge of our Lord and Saviour Jesus Christ. A few weeks after his conversion he was baptized and became the first Burmese member of the first Baptist church in Burma.

Shortly after, the inquirers who came to talk to Judson seemed to become more personally interested in Christianity than they had been previously. Some of them actually built bamboo huts close to the meeting hall in order that they might more readily learn about Christianity. When a noted Burmese teacher and scholar began to visit the missionary, the viceroy of Rangoon became concerned. Pressure was brought to bear

upon the teacher and the inhabitants of Rangoon ceased coming to the meeting hall out of fear.

At this point, it was decided that a visit to the Emperor in the capital city of Ava might be advantageous. Perhaps his approval of their missionary attempts could be secured. If so, no one would touch a hair of their heads and no one would need to fear becoming a Christian. Arrangements were made and the missionaries travelled up the river to Ava. When they were ushered into the Emperor's presence he listened to their petition and then promptly rejected their request. The trip back to Rangoon was painful. Adoniram feared what might happen as a result of this open rejection. The mission might be a complete failure, the converts might lose heart and apostasize. All of his efforts might be completely wasted.

About one hundred miles from Rangoon they docked one night at the city of Prome. To their surprise they were greeted by the teacher and scholar from Rangoon who was visiting a sick friend. Adoniram expressed his concern over the recent events but the teacher remained very calm, in fact he seemed almost indifferent to the news. Adoniram was irritated and said, "No wonder you are not concerned! You are not a disciple of Jesus Christ". To this the man replied, "Oh, but I am. I am willing to die for the cause of Christ. Do not be discouraged. There are some who will investigate Christianity. In spite of what has happened, you must not leave Rangoon!"

Later when the missionaries arrived in Rangoon, they called together their little group of disciples and gave them a full account of what had happened. They told them frankly that the trip had been a complete failure and that from now on, the Christian Burmese could expect persecution and suffering. They suggested that in the light of this fact, the missionaries should leave Burma. To their surprise, two of the converts said, "If you leave, we will leave with you. We will go where there is preaching". A third said, "I cannot leave because I am married and Burmese women are not allowed to leave Burma. However, if I must be left behind, I will never forsake Jesus Christ's religion". A few days later, this man came with his brother-in-law, and begged the missionaries not to leave. He said, "Teacher, I have been visiting among those who live near me and they are examining the religion of Christianity. One of those who is examining Christianity is my brother-in-law. Please stay for a few months until we have eight to ten disciples. At that time, appoint one of us as the teacher and then you may leave".

Later another disciple came and said, "Teacher, your intention of going away has filled us with trouble. Is it good to forsake us thus? Notwithstanding present difficulties and dangers, it is to be remembered that the work is not yours or ours, but the work of God. If he gives light, the religion will spread. Nothing can impede it. Christ has taught us not

to fear those who can kill the body only, but to fear him who can destroy both soul and body in hell”.

After much consideration and prayer, it was decided that the Judsons would remain in Rangoon. Soon other Burmese were proclaiming their faith in Christ, requesting baptism and devouring the Scriptures which Adoniram translated into their language.

Illness and other problems

Meanwhile, Anne's health was failing and Judson realized that she needed help. Consequently, he booked passage on a ship that was leaving for Calcutta within a few weeks. In the interim period several more Burmans gave evidence of salvation and asked to be baptized. By the time the Judsons actually departed, the Baptist church in Rangoon had ten native members.

Three months later when they returned to Rangoon, they found that the ten native Christians were still continuing in the faith and that the Gospel news was spreading far and wide. Inquirers continued to come to the mission compound and ask questions. Judson himself devoted most of his time to translating the Scriptures, while the Burmese Christians shared the message of Christ with inquirers and became more personally involved in the work of teaching boys and girls to read. But sickness was striking again and in spite of the use of all the medicines that were available, Anne grew worse. Unless something drastic was done, it appeared that she would die. Adoniram decided that she must leave Burma and go to America for help. With a heavy heart, he resigned himself to the fact that, for at least two years, he must continue in Burma without her. Judson immersed himself in the work, knowing that millions of Burmese had never heard the message of Christ nor could they read it because much of the Bible was not yet translated into the Burmese language.

A few months after Anne had departed for America, Dr. and Mrs. Jonathan Price, a new missionary couple, arrived. Dr. Price was quite skilled at removing cataracts and soon his fame had reached the ears of the Emperor himself. As a result, Price was commanded to appear before the Emperor in Ava. It was decided that Adoniram should accompany him. Perhaps now was the time when religious liberty would be granted to spread the message of Christianity without fear of physical violence or repression. While in Ava, Judson had some marvellous opportunities to preach the Gospel to the Emperor and other high government officials. Some of them seemed quite interested and invited him back to discuss Christianity again and again. Still none openly embraced the Saviour and no official recognition was granted. Judson, however, was encouraged and thought that a mission station ought to be established in the capital city. He secured a piece of property, built a small house and then left for Rangoon, hoping to return with his wife as soon as she returned from America.

Back in Rangoon, while he waited for Anne's arrival, he continued translating the Scriptures. Upon completing his translation of the New Testament, he wrote a summary of the Old Testament and then revised his translation of the New Testament. Soon the Burmese would be able to read most of the message of the Bible in their own language.

When Anne arrived back in Burma, he put her and their possessions on a boat and headed up the Irawaddy River for Ava. As they travelled along, Anne told him of rumours she had heard of a war between Burma and England. Previously, there had been rumours of war which had been merely rumours. But now it appeared as though a war between Burma and England was inevitable.

After their arrival in Ava, they settled down into a routine almost at once. Adoniram's time was occupied with preaching and supervising the construction of living quarters. Anne began a little school where she taught small girls to read, sew, and do household tasks.

At this time they met Henry Gouger, an English merchant who had settled in Ava. They became good friends and spent many enjoyable hours together. Actually, however, their close contact with Gouger, an Englishman, got them into trouble. When war broke out between England and Burma, Gouger, along with other Englishmen, was taken into custody, suspected of being a spy. Then his financial records were examined and it was discovered that Gouger had paid Adoniram Judson substantial amounts of money. The conclusion was obvious. Judson must be in the pay of the Englishman. He too, must be a spy.

In prison

Actually, Gouger had been cashing Judson's missionary cheques, but the Burmese, who did not understand the Anglo-American banking system, would not accept this as an explanation. Consequently, Adoniram was arrested and put in prison. The prison consisted of one windowless room about thirty feet wide by forty feet long. In this room fifty men and women prisoners were restricted by wooden stalks and metal fetters. Insects and loathsome vermin abounded. The floor was covered with filth and debris. The stench was almost overwhelming. The temperature, which often reached 108 degrees outside, was even more inside. At night, a bamboo pole was pushed between their fettered legs and raised until only their shoulders and heads would be touching the floor.

While Adoniram suffered inside the prison, Anne suffered outside. She suffered because of the harassment she received from government officials and soldiers. She suffered because of the treatment she knew Adoniram was receiving. Several days after Adoniram had been captured, Anne secured permission to see him, but she was not prepared for what happened. He came crawling out to her on his hands and knees. He had not shaved for days. He was alive with small vermin. His usual spotless,

white, starched neck cloth was a filthy rag and his neat black suit was torn and smeared with fragments of rotting plantain leaves. She took one look at him, covered her face with her hands and began to sob.

That very day she began her round of desperate attempts to speed Adoniram's release. She wrote or visited every influential person she had ever known in Burma. Daily she went to officials and begged for his release.

While in prison, Adoniram was quite concerned about the safety of the Burmese Bible. His translation of the New Testament and survey of the Old Testament had not yet been printed. He knew that Anne had buried the manuscripts in a garden behind the house, but he feared that the manuscripts would be destroyed by worms and mould. One day Anne set his mind to rest by slipping him a pillow in which she had hidden the precious manuscripts. Now he could sleep on his Bible every night and know that his ten years of constant study would not be wasted.

Months of suffering and deprivation dragged by. But finally Anne's efforts began to have some effect, for Judson was moved out of the inner prison to a tiny, bamboo shack. Here Anne and Adoniram were allowed to spend two or three precious hours together every day.

One day when Anne was returning from a conference with the governor, she received news that all of the white prisoners had been moved. In desperation she began to ask people where they had been taken, but no one would give her an answer. Finally, she went to the governor, who told her that they were being transferred to a prison several miles away.

Quickly Anne made arrangements to follow the prisoners to Oung-Pen-La. When she arrived at the prison compound, she had no food and no place to stay. God, however, gave her favour in the sight of the pagan jailer and she was allowed to stay in his grain shed.

For almost eighteen months the battle between England and Burma raged on with Burma losing conflict after conflict. At last Burma had suffered enough and became willing to negotiate with the English. Adoniram was released from prison to serve as an interpreter at the conference table.

New work alone

When the British-Burmese treaty was completed, Judson was asked to accept a permanent position as British interpreter. He was reminded of all the advantages of government work—protection, security for his family and freedom from persecution. But Judson had not come to Burma to find ease or comfort or security. He had come to preach Christ. He had no time to make money. There was much Christian work to be done. There were still millions of Burmese who had not heard and could not read the Gospel.

But where should he now establish his base of operations? Rangoon and Ava seemed out of the question. The British-Burmese treaty had left Rangoon and Ava in Burmese hands, and it was almost certain that the war would be followed with an expression of vindictiveness against white-skinned people and any idea or religion that came from outside of Burma.

Judson, therefore, decided to begin work among the people living in the part of Burma which was under English control. Thus Adoniram, Anne and the faithful converts who had not died or disappeared during the war, moved to Amherst. Not long after settling in their new location, Adoniram agreed to go to Ava and help the English negotiate with the Burmese one more time. He was reluctant to leave the work at Amherst, but perhaps the Burmese could be persuaded to grant religious toleration. At any rate, it was worth a try.

The period of time during and immediately following this trip was one of severe testing for Judson. First, his attempts to secure religious liberty were completely denied. Second, during this absence, he received news that his faithful and beloved wife, Anne, had passed into eternity. Third, after his return to Amherst, his daughter, Maria, died and he received news of the death of his venerable father.

Adoniram plunged into missionary work, refusing to slacken his pace for a week or even a day. He exhorted and debated with inquirers. He made an astronomical and geographical catechism to inform the Burmese about the world in which they lived. He began the translation of the Psalms. He considered how the enlarged missionary forces should be deployed.

At the time the Judsons had moved to Amherst, England planned to make it the capital of English Burma. Since then, they had changed their plans and established the city of Moulmein as the capital. As a result, Moulmein, which was growing rapidly, appeared to be a better centre for missionary activity. Thus it was decided that the missionaries should move to this new area.

Soon after their arrival in Moulmein, Judson entered into a short period of extreme asceticism. He thought much about death. He felt very guilty and filled with self-disgust. He read and meditated on the works of Madame Guyon, Thomas à Kempis and Fenelon, who expounded an almost abject humility and various forms of self-mortification. He even went so far as to dig a grave, which he would sit inside for hours at a time. In his attempt to know God better, he withdrew almost completely from social contacts with other people. His labours for the furtherance of the Gospel came almost to a standstill. But still Adoniram was not satisfied and a sense of emptiness engulfed him.

Slowly he came to the conclusion, that this extreme withdrawal and asceticism was not according to the will of God. Gradually he began to

resume some of his missionary activities. Soon his paralyzing melancholy was lifted and Adoniram was as fully involved in the fray as ever he had been.

Expansion—churches begun

As God would have it, this was a time of great encouragement for Christian workers in Burma. New missionary recruits were arriving. Missionary activities and endeavours were increasing and expanding and a large number of people were being translated out of the kingdom of darkness into the kingdom of God's dear Son.

When the number of missionaries began to increase at Moulmein, Adoniram decided that he should press on to other parts where there was a lack of workers. First, he went to Rangoon, where his fellow workers, the Wades, were now stationed. Then he proceeded up the Irawaddy River towards the city of Prome. Along the way he visited village after village. To his great delight, he discovered that the natives were intensely interested in hearing and reading the Gospel. They would literally beg him for Christian literature. Everyone seemed to want to learn about the new Gospel. Realizing that his supply of tracts would soon be depleted, Judson determined only to give literature to those who asked for it. On this trip alone, Judson preached the Gospel by way of tracts to more than ten thousand Burmese people.

Judson spent about four months on this trip and then returned to Rangoon. Here he pressed on with his translation of the Old Testament, while his disciples taught and gave out tracts. A spirit of inquiry seemed to abound. His house was frequently crowded with people. Judson wrote, "I presume there have been six thousand applications at the house. Some come two or three months' journey from the borders of Siam and China. 'Sir, we hear that there is an eternal hell. We're afraid of it. Do give us a writing that will tell us how to escape it.' Others come from the frontiers of Kathay, a hundred miles north of Ava. 'Sir, we have seen writings that tell us about an eternal God. Are you the man that gives away such writings? If so, pray, give us one, for we want to know the truth before we die.' Others come from the interior of the country, where the name of Jesus Christ is little known. 'Are you Jesus Christ's man? Give us a writing that tells us about Jesus Christ.'" As a result of these conversations and the reading of Christian literature, several Burmese people made professions of faith and were added to the church of Jesus Christ. God was moving in Burma. By comparison with Judson's first years in Burma, the results were truly amazing. During his first nine years in Burma, Adoniram had baptized only eighteen native converts. Now, within the space of one year, they had the privilege of baptizing more than two hundred converts. At first, there were no churches of Jesus Christ in Burma. Then there was one in Rangoon. Now there were a number of churches throughout Burma.

(To be concluded.)

Which Voice in the Box?

by George Windibank

EVANGELICAL CHRISTIANS HAVE LONG BEEN AWARE OF THE VIRTUES OF the printed page for teaching the faith. We owe a great deal to the wealth of Christian literature which has accumulated over the years since the invention of the printing press. We have come to rely upon the availability of books on practically every doctrinal and historical subject. Yet when it comes to first class, reliable literature, aimed to persuade those who do not believe, there is very, very little.

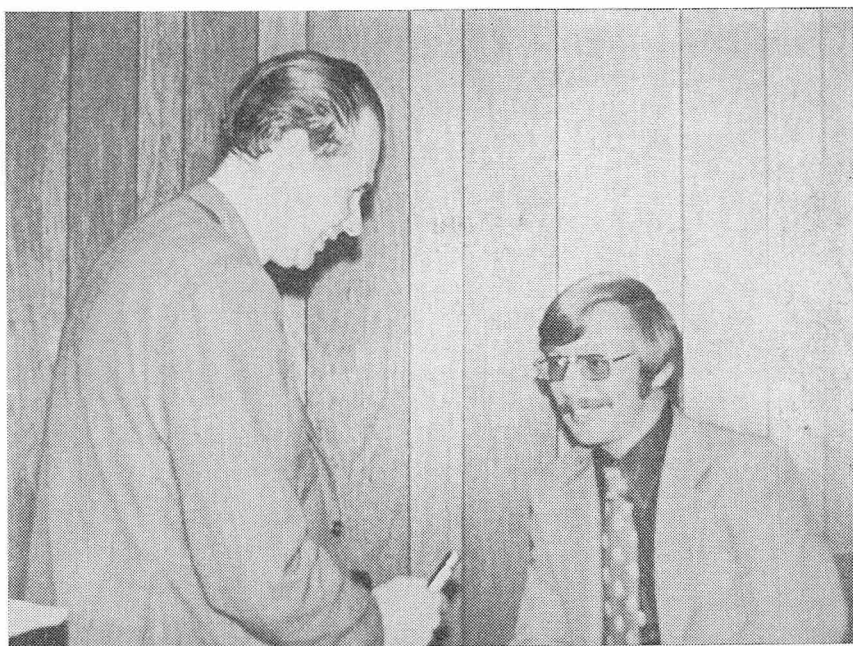
In the last forty years or so there has emerged another communication medium possessing not only many features in common with literature, but others which are uniquely its own, and particularly suitable for the persuasion of unbelievers.

Radio has the advantage of being able to communicate with people who cannot read. It makes possible the assimilation of knowledge whilst carrying out routine jobs. It can also take spiritual teaching to those who are not consciously seeking it. In his letter to the Romans, Paul asserts that "faith comes by hearing, and hearing by the Word of God". As the Scriptures are read and expounded over the air these conditions are fulfilled, and under the operation of the Spirit of God, faith is born.

In the providence of God facilities for Christian broadcasting have been established in many areas of the world. In the face of seemingly insurmountable difficulties a chain of powerful international short wave missionary stations has been erected in strategic positions so as to be able to reach most population areas with the Gospel.

Some countries have Christian stations serving their own local communities. During a recent visit to the United States I had the opportunity of visiting such a station in the company of one of the pastors of a local Reformed Baptist Church. Not only did we receive a warm welcome but before the end of our stay the pastor had been "signed up" by the station manager to give a series of daily messages over the air. Those broadcasts would be clearly heard in the area surrounding the church. Experience has shown that where station managers are allowed a free hand to determine their programming policy they are usually willing to include a proportion of religious material.

When the subject of Christian radio is being discussed remarks are sometimes made that "it is so Arminian". When the implications of these comments are examined the inescapable conclusion is reached that the doctrinal content depends entirely upon the views of those who produce it. In general our Arminian brethren have come to recognize the value



George Windibank on the left interviewing station manager Dane Rohn. George, with his wife Audrey, record the services at Cuckfield and at the Carey Conferences. They also prepare material to be sent to the Seychelles to be broadcast from there.

of broadcasting as a means of propagating the faith to a greater degree than those of us who hold to the Reformed Faith. Consequently they are prepared to devote both time and money on a large scale to the creation of radio material, some of which necessarily reflects their doctrinal position. This, surely, is a challenge to us.

Where genuine opportunities exist, what should be the attitude of those who love and desire to propagate the doctrines of grace? Are we willing to make whatever sacrifice of time, effort and money may be necessary for a scriptural presentation of the Gospel to go forth over the air to other nations and particularly to Communist countries where radio broadcasting from free countries plays a crucial role.

In a book which records the events surrounding the setting up of a missionary radio station in West Africa the story is told of how one of the native tribes coined the saying: "There is a voice under every palm tree; all you need is a box to catch it".

May we in our day of privilege and opportunity be conscious of the tremendous potential of this God-given means of making known the gospel of the grace of God.

At the last Carey Conference held at Leeds in January this year Ian Tait gave an inspiring paper with the title 'Calvin's Ministry of Encouragement'. When we came to consider the publication of the papers we were surprised to find that the manuscript extended to forty-five pages! Six of these are reproduced here. The whole is made up of four sections. Firstly Pastor Tait shows that all Calvin's inspiration was drawn from his doctrine. The headings read as follows: 1. Encouragement by doctrine. 2. Encouragement by Example. 3. Encouragement by Correspondence. 4. The abundance of Calvin's Encouragement. Under section 2 problems pastoral, financial, domestic, to do with health, publishing, slander and intrigue are handled and illustrated by Calvin's letters. Under section 3 relationships with various churches whether national or local are handled, but especially the Church in France and the French Martyrs. The latter is printed here, namely, the ministry of encouragement as related to the French church and some of the French martyrs.

Calvin's Ministry of Encouragement

The Church in France

CALVIN LEFT FRANCE BUT WAS ABLE TO EVANGELIZE FRANCE FROM OUTSIDE the country. Only at that point where his zeal for the gospel made it too dangerous for him to remain had he gone into exile. From Protestant Basel in the following year he published his *Institutes* which were to become the classic textbook of the Reformers, and, after the Scriptures, their most powerful weapon against a paganized Roman Christendom. And even this had an evangelistic genesis. The *Institutes* sprang from a living experience of redeeming love. Far from being born out of any academic pretensions, they were written to defend the theology of the many who in France at that time were being burned alive for "heresy", to "vindicate from undeserved insult my brethren whose death was precious in the sight of the Lord, and to further the gospel for which they died". Here was a missionary motive that was a continuing motive through all the various revisions of the *Institutes*. The first edition in March 1536 contained a preface addressed to the King of France for whom "John Calvin craves peace and salvation in Christ". In it Calvin set out the aims of the work:

My sole intention was to give some instruction to those who long to be children of God, primarily among my fellow countrymen. For I saw many in France

hunger and thirst after Christ, yet few who received true instruction concerning him. The simple and unadorned method of my writing testifies to my intention. But when I saw that the fury of Godless men in your kingdom is becoming so fierce that there is no room for the pure doctrine, I determined that this book should at the same time serve as a confession of faith before you . . .

This evangelistic "confession of faith", this "rediscovery of Christianity as a religion", as Warfield calls it, "this most important work in the history of theological science", as William Cunningham described it, so developed, that what had been originally conceived as a catechism became a succinct exposition covering the whole field of Reformed theology. Calvin continued to expand it until his "little book", as he called it (six chapters, 520 pages) became a tome of eighty chapters and half a million words, a manual of profound and scientific theology, which, whilst retaining its essential readability for the general reader, was now particularly for students who, in Calvin's words, "wish to give themselves to the study of theology that they may have access to the reading of the Holy Scriptures, make good progress in the understanding of it, and keep to the straight path without stumbling".

Yet, in our admiration of the finished product we should not lose sight of the original blue-print and forget that the *Institutes* were born out of evangelistic concern, were written "primarily" for those of Calvin's countrymen who had a "hunger and thirst after Christ", and that this missionary compassion for France was life-long, continuing right down the twenty-four years of Calvin's continuous remodelling and developing of his *magnum opus*. After the first edition—necessarily written in Latin, the language of the international scholar—he imposed upon himself the arduous labour of translating all other editions into his mother tongue. His final edition was in French only.

Nor was the missionary outreach from Geneva to France in vain. Where in 1555 there was but one Protestant church, in 1559 thirty churches were sending delegates to a national synod in Paris. Three years later, when at the insistence of Catherine de Medici, the Queen Regent, the Reformed—or Huguenot—churches were counted, the list presented by Admiral Gaspard de Coligny showed 2,150 such churches in France.

Calvin encouraged the church of his homeland in a thousand ways; by taking great pains to intercede on behalf of its persecuted members—not hesitating to write to his most implacable enemies in France or to those of the highest rank in other lands; by a constant flow of letters to the discouraged, the lonely, the perplexed, the tempted, the widowed; by an unabating ministry of encouragement and guidance toward its ministers; by energetic help toward providing accommodation for its exiles in Switzerland and other countries; by helping in the education of its children, by dedicating to its members—with a heart-warming preface—his Commentary on Daniel, and by the translation of his works—notably the revisions of his *Institutes*—into the language of the French people.

But his encouragement of his own people is never seen more clearly, nor as movingly, as in his letters to the young men and women in prison in France for the sake of the Gospel. Without hiding his compassion for them, and without sparing his efforts to deliver them whenever he could, he knew how to prepare them for the subtle interrogations of the inquisitors, to strengthen them during their prolonged detentions, to remind them that horrible as was the death prepared for them by men, it was not worthy to be compared with those things that God has prepared for them that love him. These letters are perhaps the most poignant in the history of the Church. In them all the precious ingredients of Calvin's ministry of encouragement are to be seen blended together. The stark realism, quick sensitivity, and frank affection, are together mingled with the balm of the sovereignty of God, the wine of the blood of Christ, the sweet spices of the promises of the Father, and the oil of the Spirit. The letters were full of injunctions to vigorous spiritual discipleship, and by them the prisoners were encouraged to drink deeply from the wells of the Word of God, and to breathe freely the sweet air of the Throne of Grace. We may look over his shoulder as he writes to the prison in Lyons. Five young students fresh from their studies in Lausanne and Geneva have arrived in France to preach the gospel to their own people, to Calvin's "kinsmen according to the flesh". Only three hours over the border they have been betrayed by a fellow-traveller who pretended hospitality in order to deliver them to the authorities. That was in April 1552; with signs of spring on every hand. Were they, eager as they were, young as they were, to be denied a ministry for Christ? After all their studies, and all the expense, and all the waiting? It would be spring a year later before they were to leave prison, and then only on the way to the stake. But they were to have a ministry, and to a bigger congregation than they knew. In the prison itself an imprisoned highwayman was to find Christ. But for thirteen months their testimony was to sound out from the prison in Lyons, to the congregation in that city, and from there out to the uttermost borders of the Reformed churches in Switzerland, Poland, Germany, Spain, the Netherlands, Italy, Scotland, Wales, England, Ireland, Czechoslovakia, Yugoslavia, and France itself. They were to be discussed in cottages and at the courts of kings. Only for thirteen months indeed; but heaven measures service for Christ in terms of quality, not duration. And when, on May 16th, 1533, they went out to die, wearing their chains and drab clothing, they went out singing joyously from Psalm 9: "I will praise Thee, O Lord, with my whole heart; I will show forth all Thy marvellous works. I will be glad and rejoice in Thee: I will sing praise to Thy name, O Thou most High . . . For Thou hast maintained my right and my cause; Thou satest in the Throne judging right". Forbidden to sing, they then called out passages of Scripture to passers-by, and followed that with the Apostles' Creed, each taking a portion to demonstrate their unity in the faith. Does not the quality of their testimony reflect something of the quality of Calvin's ministry of encouragement?

On June 10, 1552, he writes to them again when they have been a month in prison:

My very dear Brethren, Hitherto I have put off writing to you, fearing that if the letter fell into bad hands, it might give fresh occasion to the enemy to afflict you. And besides, I had been informed how that God wrought so powerfully in you by his grace, that you stood in no great need of my letters. However, we have not forgotten you, neither I nor all the brethren hereabouts, as to whatever we have been able to do for you. As soon as you were taken, we heard of it, and knew how it had come to pass. We took care that help might be sent you with all speed, and are now waiting the result. Those who have influence with the prince in whose power God has put your lives, are faithfully exerting themselves on your behalf, but we do not yet know how far they have succeeded in their suit. Meanwhile, all the children of God pray for you as they are bound to do, not only on account of the mutual compassion which ought to exist between members of the same body, but because they know well that you labour for them, in maintaining the cause of their salvation. We hope, come what may, that God of his goodness will give a happy issue to your captivity, so that we shall have reason to rejoice. You see to what he has called you; doubt not, therefore, that according as he employs you, he will give you strength to fulfil his work, for he has promised this, and we know by experience that he has never failed those who allow themselves to be governed by him. Even now you have proof of this in yourselves, for he has shown his power, by giving you so much constancy in withstanding the first assaults. Be confident, therefore, that he will not leave the work of his hand imperfect. You know what Scripture sets before us, to encourage us to fight for the cause of the Son of God; meditate upon what you have both heard and seen formerly on this head, so as to put it in practice. For all that I could say would be of little service to you, were it not drawn from this fountain. And truly we have need of a much more firm support than that of men, to make us victorious over such strong enemies as the devil, death, and the world; but the firmness which is in Christ Jesus is sufficient for this, and all else that might shake us were we not established in him. Knowing, then, in whom ye have believed, manifest what authority he deserves to have over you.

As I hope to write to you again, I shall not at present lengthen my letter. I shall only reply briefly to the point which . . .

After expounding Scripture in answer to their questioning he finishes:

In conclusion, I beseech our good Lord that he would be pleased to make you feel in every way the worth of his protection, to fill you with his Holy Spirit, who gives you prudence and virtue, and brings you peace, joy and contentment; and may the name of our Lord Jesus be glorified by you to the edification of his Church!

Some weeks later on August 10, 1552, we find Calvin writing to John Liner, a wealthy merchant of Lyons, who was visiting the prisoners and undertaking journeys on their behalf:

Very dear Sir and Brother, We are all bound to give thanks to God for having made choice of you to assist our poor brethren who are detained in prison by the enemies of the faith, and having so strengthened you by the power of his Spirit, that you spare no pains in so doing. I say that we are bound to give thanks to him; for we must needs recognize this work as his, and that it is he alone who has disposed and directed you thereto. You have also reason to rejoice at the honour he has done you, in employing you in so worthy and honourable a service, and giving you grace to perform it. For however despised and rejected of men, the poor believers persecuted for the sake of the Gospel

may be, yet we know that God esteems them very pearls; that there is nothing more agreeable to him than our striving to comfort and help them as much as in us lies. The Lord Jesus declares, that whatsoever shall have been done to one of the least of his people, will be acknowledged by him as done to himself. How then if we have furthered those who fight his battle? . . . I know well that the devil will not fail to whisper in your ear on many sides to divert you from it, but let God prove the strongest, as is meet he should. It is said that they who comfort the children of God in their persecutions which they endure for the Gospel, are fell-labourers for the truth. Be content with this testimony, for it is no light matter that God should uphold and approve us as his martyrs, even though we do not personally suffer, merely because his martyrs are helped and comforted by us. And, therefore, although many tell you the contrary, do not leave off so good work, or show yourself weary half-way. I feel assured that you did not look to men at the first; follow on then as the servant of him to whom we must cleave to the end. Reflect, moreover, how many worthy brethren there are who glorify God for what you are doing, who would be scandalized if you altered your course. As for the dangers which they set before you, I have no fear of their coming to pass, for the good brethren for whom you have done so much, feel themselves so indebted to you, that were they at liberty, far from being cowardly enough to betray you, they would expose themselves to death for your sake. You must also consider, that by the support which they receive from you, they are the more confirmed, for they have no doubt whatever that God has directed you to them, as indeed he has. And they have reason to lean still more firmly upon him, seeing the paternal care he shows them. Be of good courage, therefore, in this holy work, in which you serve not only God and his martyrs, but also the whole Church.

Whereupon, my very dear Sir and Brother, after having heartily commended myself to you, I pray our good Lord that he would increase you more and more with the gifts and riches of his Spirit, for the furtherance of his own honour; and meanwhile, that he would have you in his keeping.

On March 7 of the following year, having learned that the sentence of death by burning had been confirmed, Calvin wrote again to the young prisoners:

My Brethren, We have been for some days past in deeper anxiety and sadness than ever, having heard of the resolve taken by the enemies of the truth . . . I feel well assured that nothing shakes the firmness which he has put within you. Doubtless, for a long time past, you have meditated upon the last conflict which you will have to sustain, if it be his good pleasure to lead you thereto, and have even so fought hitherto that long practice has inured you to fill up what remains. It cannot be but that you feel some twinges of frailty; yet, be confident that he whose service you are upon will so rule in your hearts by his Holy Spirit, that his grace shall overcome all temptations. If he has promised to strengthen with patience those who suffer chastisement for their sins, how much less will he be found wanting to those who maintain his quarrel—those whom he employs on so worthy a mission as being witnesses for his truth. You must therefore keep this sentence in mind, that he who dwells in you is stronger than the world. We who are here shall do our duty in praying that he would glorify himself more and more by your constancy, and that he may, by the consolation of his Spirit, sweeten and endear all that is bitter to the flesh, and so absorb your spirits in himself, that in contemplating that heavenly crown, you may be ready without regret to leave all that belongs to this world . . . And now, my brethren, after having besought our good Lord to have charge over you, to assist you in everything and through everything, to make you taste by experience how kind a Father he is, and how careful of the salvation of his own, I pray to be remembered in your prayers . . .

Many other letters went out to them, and for them; journeys were undertaken on their behalf; there were tears and prayers—especially prayers. The sovereignty of God that was their comfort was never an excuse for lack of diligence. The day before their martyrdom Calvin writes to them from Geneva:

My very dear Brothers, . . . The king has peremptorily refused all the requests made . . . as you will see by the copies of the letters, so that nothing further is to be looked for from that quarter. Nay, wherever we look here below, God has stopped the way. This is well, however, that we cannot be frustrated of the hope which we have in him, and in his holy promises. You have always been settled on that sure foundation, even when it seemed as though you might be helped by men, and that we too thought so; but whatever prospect of escape you may have had by human means, yet your eyes have never been dazzled so as to divert your heart and trust, either on this side or that. Now, at this present hour, necessity itself exhorts you more than ever to turn your whole mind heavenward. As yet, we know not what will be the event. But since it appears as though God would use your blood to sign his truth, there is nothing better than for you to prepare yourselves to that end . . . My brothers, be confident that you shall be strengthened, according to your need, by the Spirit of our Lord Jesus, so that you shall not faint under the load of temptations, however heavy it be, any more than he did who won so glorious a victory, that in the midst of our miseries it is an unfailing pledge of our triumph. Since it pleases him to employ you to the death in maintaining his quarrel, he will strengthen your hands in the fight, and will not suffer a single drop of your blood to be spent in vain. And though the fruit may not all at once appear, yet in time it shall spring up more abundantly than we can express. But as he hath vouchsafed you this privilege, that your bonds have been renowned, and that the noise of them has been everywhere spread abroad, it must needs be, in despite of Satan, that your death should resound far more powerfully, so that the name of our Lord be magnified thereby. For my part, I have no doubt, if it please this kind Father to take you unto himself, that he has preserved you hitherto, in order that your long-continued imprisonment might serve as a preparation for the better awakening of those whom he has determined to edify by your end. For let enemies do their utmost, they never shall be able to bury out of sight that light which God has made to shine in you, in order to be contemplated from afar.

I shall not console, nor exhort you more at length, knowing that our heavenly Father gives you to experience how precious his consolations are, and that you are sufficiently careful to meditate upon what he sets before you in his Word. He has already so shown how his Spirit dwells in you, that we are well assured that he will perfect you to the end. That in leaving this world we do not go away at a venture, you know not only from the certainty you have, that there is a heavenly life, but also because from being assured of the gratuitous adoption of our God, you go thither as to your inheritance. That God should have appointed you his Son's martyrs, is a token to you of superabounding grace . . . And seeing that he employs your life in so worthy a cause as is the witness of the Gospel, doubt not that it must be precious to him . . .

My brethren, after having humbly besought your remembrance of me in your prayers, I pray our good Lord to have you in his holy protection, to strengthen you more and more by his power, to make you feel what care he takes of your salvation, to increase in you the gifts of his Spirit, and to make them subserve his glory unto the end.

Your humble brother,

John Calvin.



Iain Murray, with Stephen aged 17 on the left, Mrs. Jean Murray, and young James preparing for the journey home after various competitive sports with editors and ministers who visit Scotland for holiday purposes, but also to encourage the Banner in their good work.

Voices from Scotland

Donald G. Bloesch in a popular paperback, *The Evangelical Renaissance*, published by Hodder (170 pages, 55 pence) does not mention the Banner of Truth. He names about a dozen publishers whose contribution has in recent years been less significant than the Banner's—that is, if the standard is biblical, expository literature. Bloesch's discussion gives an optimistic survey of evangelicalism but the approach is synergistic, everything being a contribution—an outlook which is in stark contrast to the apostle Paul. Campus Crusade, the Jesus Movement and the neo-Pentecostal movements are regarded as a resurgence of evangelicalism. Barth he declares to be an evangelical theologian but then has to admit that he is a universalist, which is a point blank contradiction. Six excellent volumes have been published by the Banner recently.

1. *Life in the Spirit in Marriage, Home and Work*, an exposition of Ephesians 5:18 to 6:9 by Dr. Martyn Lloyd-Jones (370 pages, £2.50).

Note the headings for Ephesians 6:1-4. (a) Submissive Children. (b) Unbelieving Parents. (c) Discipline and the Modern Mind. (d) Balanced Discipline. (e) Godly Upbringing.

2. *The Autobiography of William Jay* (600 pages, £1.95). This is full of fascination for preachers. Jay was a minister at Bath for sixty years. He can be regarded as a bridge from Whitefield to Spurgeon.

3. *The Reformed Pastor*, by Richard Baxter (256 pages, paperback, 65 pence). This is the best thing Baxter ever wrote. It would have been ideal if the publishers could have brought it right up to date with an extended introduction showing its relevance for today. Instead they have followed the academic approach—a reason why we should keep in touch with the voices of Scotland!

4. *Scottish Theology*, by John Macleod (350 pages, £1.65). The description of theology in Scotland covers 400 years. The author, whose ministry extended from 1897 to 1948, had acute insight. The book is made by the inclusion of brief biographical sketches of Scottish leaders.

5. *Psalms 119*, by Charles Bridges (508 pages, £1.80). This book is pure exposition. What could be more valuable than that?

6. *God Made Them Great*, by John Tallach (135 pages, £1.25). The lives of George Müller, Isobel Kuhn, Billy Bray, David Brainerd and Robert Annan are described. This is a book for children with fine illustrations by Lawrence Evans. Application and teaching hardly enter in which is a pity. Why should we drop application because we are addressing children?

There are other voices from Scotland in the publishing field. The Free Presbyterian Publications, 160 Pitt Street, Glasgow, C.2., have republished the Westminster Confession of Faith with larger and shorter catechisms and the Directory for the Public Worship of God (438 pages, £1.00). Christian Focus Publications, 118 Academy Street, Inverness, have produced a reprint of a commentary on the Westminster Confession by Robert Shaw (350 pages, £1.50).

Most of the material referred to is from the past. Turning from Scotland we note that Alec Motyer has given us a fine modern commentary on the prophet Amos. *The Day of the Lion* (I.V.P. 208 pages. Paperback £1, covers £1.75) unfolds the message of Amos in its historical context, showing its relation to the whole of the Word of God, with its relevance for our own time forcefully displayed.

The approach is both exegetical and expository. Motyer explains in his preface, "Exegesis without exposition is like a deep-freeze, full of good things but, as it stands, out of touch with reality and devoid of nourishment; exposition without exegesis is like a space rocket, enjoying itself in its own orbit but oblivious now of the launching-pad from which it started" (p. 10). So he has produced a serious Biblical study which reads fluently and attractively.

Ricky Maoz, of Israel, who attended the International Congress on World Evangelisation sent us a report too long for publication. Descriptions have varied from the racy, journalistic report of John Capon in Crusade, to denominational reports such as that by Dr. Kotze in Die Kerkbode of South Africa. Brother Maoz's report confirmed the editor's prediction made in Reformation Today, No. 20, that some fine papers would be read but that nothing would happen to change the dominance of Ecumenical, Decisionist, Arminian evangelism. The editor stresses that the views expressed in this article are not necessarily endorsed by Mr. Maoz or anyone else. He alone is responsible. The first draft of the Lausanne Covenant was drawn up by J. D. Douglas before the Congress. It was hammered into shape during the Congress and presented to participants for their signature. It reflects the convictions of the Congress and hence the position of a major sector of what we call "evangelicalism".

Comment on the Covenant of Lausanne

FOR THOSE NOT AWARE OF THE CONGRESS IT IS NEEDFUL TO REVIEW THE facts and also attempt to keep the whole thing in perspective.

Facts about the Congress on World Evangelization

There were 2,700 participants from 157 countries, 1,000 observers and 250 journalists. The congress was sponsored by the American journal *Christianity Today* and the Billy Graham organisation. The Congress was declared to be a continuation of the Berlin Congress, an analysis of which was published in the Banner of Truth magazine, May/June, 1967, No. 48, copies of the analysis are available from *Reformation Today* (despatch charge 10p). It was felt that doctrinal issues had been clarified at Berlin (which the above-mentioned analysis shows they were not!) and that attention could be given to methodology rather than content, the word "evangelisation" being chosen rather than "evangelism". The emphasis was on vision, motivation, information, unity of evangelicals, the re-emphasis of our biblical basis for evangelism and missions.

The Congress viewed in Perspective

It is very important to view congresses of this kind in perspective. The history of evangelistic organisations from Charles G. Finney to Billy Sunday to the present day is interesting. Once the machinery is established good reasons are found for continuance. I observed at Berlin that the orientation, the invitation of the participants, the choice of main speakers and the overall presentation was designed, not deliberately, but just naturally, to preserve and promote the status quo in decisionist type evangelism. On the Sunday at Lausanne there was a traditional rally at the Olympic stadium attended by between 46,000 (the claim of the organisers) and 25,000 (the claim of Swiss radio and press). Five hundred decisions were recorded.

While there are obvious disadvantages in a Congress designed to preserve the status quo, we must not lose sight of the advantages. As Arthur Glasser has pointed out in correspondence with the editor, "when in 2,000 years of church history have Councils of Churches taken forward steps to advance the evangelisation of the world?" Well, said brother Glasser, let us be both positive and negative. A great deal of positive good is achieved. We are one hundred per cent. in favour of evangelism and of world evangelisation. Moreover our energies are consumed in the work of evangelism and planting churches. If this were not so, it would be better to keep quiet.

While stressing the positive side, the necessity of negative criticism must also be maintained. If it is not, we will end up in utter confusion not knowing what the Gospel is or what a Christian is. Carl McIntyre represents 202 denominations, yet as leader of the International Council of Christian Churches he was denied press rights at Lausanne. Why? The simple answer is that he is brilliant at exposing Ecumenism. Three Roman Catholic priests and five W.C.C. administrators were invited official visitors at the Congress. Two-fifths of those attending were from member bodies of the W.C.C. Negative men are essential, otherwise we are left in the dark about facts. God gives gifts which are both negative and positive. We cannot simply dispense with those who disagree with us. Remember 1 Kings 22:6-8 and the words of the king of Israel to Jehoshaphat, "There is yet one man, Micaiah, the son of Imlah, by whom we may inquire of the Lord; but I hate him, for he doth not prophesy good concerning me but evil. And Jehoshaphat said, Let not the king say so".

There is an enormous amount of confusion. There are leaders who call themselves evangelicals and do not believe in hell, and reject infallibility and so on, and are not challenged. Therefore, we need those who are sharp, clear and strong to inform us about these things. The editor of *Crusade* magazine—where does he stand with regard to the Scriptures? Participants from Communist countries—can we trust them? Can we? McIntyre documents facts and we cannot afford to blot out opposition.

All the main speakers—even Schaeffer—seemed too maidenly for the desperate struggle that we face. Evangelicalism is dying for the want of rugged Luthers and crystal clear Calvins. I don't believe that McIntyre is the man because he is far too negative but why deny him the freedom of the press?

We are part of Evangelicalism. We are brothers. We are together. I do not agree that we should separate into two warring factions—those who contend for truth and those who play truth down. Ephesians 4:11-16 reminds us that teachers of doctrine are part of the body. We must attempt to maintain the difference between evangelicals and non-evangelicals. We need to keep things in perspective. Evangelicalism is reflected by these congresses even though they are not councils of churches. Evangelicalism since the Berlin Congress has become more mystical (charismatic), softer, more confused, less doctrinal and more ecumenical. The Lausanne Covenant with fifteen headings reflects that. Let us view some of the points—the positive ones first.

Positive points

Most of the Lausanne Covenant consists of material over which there is no dispute. We need not necessarily congratulate ourselves about that since we are called always to fight the enemy at those points where he is threatening to destroy us, rather than parading on those ramparts of the walls of Jerusalem where the adversary would hardly bother to aim a blow. Also it is one thing to lament a weakness or a failure. It is another to do something about it. Point 12 with the title "Spiritual Conflict" is excellent and is quoted in full as follows. The last two sentences are particularly noteworthy.

12. Spiritual Conflict

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the church and frustrate its task of world evangelisation. We know our need to equip ourselves with God's armour and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false gospels which twist Scripture and put man in the place of God. We need both watchfulness and discernment to safeguard the biblical gospel. We acknowledge that we ourselves are not immune to worldliness of thought and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to ensure a response to the gospel, we have compromised our message, manipulated our hearers through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The church must be in the world; the world must not be in the church.

A quote from section 3. *The Uniqueness and Universality of Christ*, reads as follows: "We reject as derogatory to Christ and the gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies". And from section 13: *Freedom and Persecution* as follows, "We also express our deep concern for all

who have been unjustly imprisoned, and especially for our brethren who are suffering for their testimony to the Lord Jesus”.

Satan’s strategy in Communist countries is to destroy the evangelical churches by persecution. What is his strategy in the free world? Satan’s strategy as I see it is: 1. To blot out the definitive, confessional faith of the reformation. 2. With definition (doctrine) destroyed to bring about universal Arminianism (decisionism). 3. Arminianism is tantamount to creedless Christianity, hence the incoming tide of modernism. Remember Spurgeon and the Downgrade Controversy. 4. The unity of all creedless Christians in the Ecumenical movement. 5. The Charismatic movement to spur things on and to get as many evangelicals as possible into the great union of creedless Christianity. Observing this strategy now note the supine nature of the Lausanne Covenant.

Missing fundamentals and mistakes

1. *The Gospel of the Reformation.* Absolutely nothing to resemble even in a vague way, let alone a direct way, the free grace Gospel of the Reformation. All is subservient to free will and decisionism. At Berlin there were a few pleas in backrooms for Luther’s Gospel of free grace instead of free will, but was there so much as a syllable of such a plea at Lausanne?

2. *The infallible Word of God.* Reformation soteriology has been rejected and replaced with free will soteriology which has so debilitated Christianity that liberalism has swept in. There is one word that slays the liberal. It is the word *infallible*. *The infallible word of God.* In the Lausanne covenant they have put the word in the wrong place! To say, “the only *infallible* rule of faith and practice”, is something entirely different. Francis Schaeffer pleaded for the word *infallible* to be put in its right place but was over-ruled.

3. *Co-operation in Evangelism.* When Confessional Christianity is forsaken co-operation with all and sundry follows. There is not a sentence in the Lausanne Covenant, not even in section seven, *Co-operation in Evangelism*, to discourage co-operation with all the non-evangelicals that appear on co-operative platforms. One of the main speakers whose talk was reported in *Christianity Today* was Malcolm Muggeridge—the mystic. Have evangelicals lost their senses? Since when was Muggeridge an evangelical? World Evangelisation? And one of the chief speakers is mystic! Can you find anything he has said to prove him an evangelical? Fellow believers, are you spellbound by platforms, lights, figures, colours, eloquence and television personalities? Are you going to evangelise the world with the unevangelised?

4. *The Church.* What is a Christian then? And what is a church? Fundamental issues! These were the issues of the reformation. They are *the* issues—the crucial issues of our contemporary world! Lausanne

was organisation centred, aimed to sustain the status quo and hence we are not surprised to find no guidance in such matters. John Stott's "performance" (his contribution as chairman of the Covenant Committee) declares *Crusade* magazine (September, 1974), "clearly established him as *the* key figure in contemporary world evangelicalism". The doctrine of the gathered church with discipline does not exist in Anglicanism and it would be unreasonable to expect leadership from John Stott with regard to reformation of the church.

5. *The Charismatic Movement*. Creedless Christianity cannot stop Liberal theology and will not offer resistance to the Charismatic movement. In section 14 of the Lausanne Covenant, *The Power of the Holy Spirit*, we are called upon to pray that "all his gifts may enrich the body of Christ". Charismatics read this as all the gifts they believe will revive Christianity. Dr. Graham at Lausanne favourably mentioned, "the phenomenal development of the Charismatic movement". Tom Houston on the other hand confessed from the rostrum that for him, the baptism of the Spirit and speaking in tongues were unhelpful, backward steps. But there is nothing in the Lausanne Covenant to distinguish between the unique ministry of the apostles and the ordinary.

6. *Political Involvement*. Section 5, *Christian Social Responsibility* includes the following assertion: "nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty". This is a most dangerous statement. It certainly is not the Christian's duty to get involved in politics. Our Lord did not. The apostles did not. Nor can the validity of Christian Political Parties be established from the scriptures. The moral law in all its details should be expounded and applied. There is no other God-given, authoritative, absolute rule to tell us about what is right and wrong. Man can and does keep some commandments but in spirit breaks them all. He cannot be justified by law-keeping, but needs to know all about God's requirements and principles of righteousness. This can come from biblical churches alone, which churches are the light-bearers of the world. Individuals in their private capacity can become, and should be encouraged to become, magistrates and members of Parliament. In Britain, to cite one example, evangelicals can be found in both the Conservative and Labour parties. It is divisive and dangerous for ministers to take a political platform and they ought not to do this. It is significant that evangelicals who have overstressed the place of politics or culture are often not in submission to a church membership themselves. All intellectuals who seem to speak for the churches ought to be examined as to whether they themselves submit to a local church of ordinary humdrum people who in almost all cases display a wide range of individual political views, all of which must be subservient to the Gospel.

Will anything be done about the omission and mistakes adverted to? History will give the verdict.

CARDIFF, 31st DECEMBER, 1974, 1st and 2nd JANUARY, 1975

THEME: THE DOCTRINES OF GRACE

	9.30 a.m.	11.30 a.m.	4.30 p.m.	8.00 p.m. at *
TUESDAY 31st December, 1974		<i>The doctrines of grace</i>	GEOFF THOMAS <i>in Wales yesterday and today</i>	ROBERT OLIVER <i>and revival</i>
WEDNESDAY 1st January, 1975	GEOFF THOMAS <i>and common grace</i>	HERBERT CARSON <i>and politics</i>	Discussion time	ERROLL HULSE <i>and what we mean by them</i>
THURSDAY 2nd January, 1975	R. T. KENDALL <i>and the glory of God</i>	BILL CLARK <i>and missions</i>	ERROLL HULSE <i>and evangelicalism today</i>	H. M. CARSON <i>and their fruits</i>

*The evening meetings will be held at Caersalem Baptist Church, St. Mellons, Cardiff.

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