

# REFORMATION TODAY'78



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# Carey Conference York 2-4 January 1979

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*Notes:* Write to John Rubens, 23 Brickhill Drive, Bedford to book your place or to obtain information. The public is invited to the evening meetings at 7.45 p.m. at The Baptist Church, Priory Street, off Micklegate, York.

# Editorial

*The Carey Conference York, 1979*

ATTENTION IS DRAWN TO THE DETAILS SHOWN OPPOSITE AND THE NEED FOR those who wish to attend to write to John Rubens.

The prayerful interest of churches is desired for the forthcoming Carey Conference at York. In January this year at Liverpool Frank Ellis edified the gathering with an excellent paper on Andrew Fuller. This time we look forward to instruction from The Life of William Tyndale, one of a small band of reformers who saw the need of that time and never deviated from it. The overall scene is more complex today but the basic issues are the same. There is the identical need for leaders of the same sterling determination, quality, courage and perseverance. Reformation in doctrine and in church practice is a continuing need.

The first sessions on the 3rd and 4th are devoted to improving the quality and authority of preaching. The preachers designated for the evenings are not tied to any subject and we will look forward to the materials they deem most relevant. John Campbell of Perth, Australia has made a study of the various methods advocated for church growth. These he intends to review. Churches which increase by human rather than divine activity can suffer severe spiritual bad health as a result.

## *Interpreting the miracles*

This issue begins with the subject of Elijah and Elisha the reason disposing that choice being the importance of the subject. If interpretation is wrong everything is likely to be wrong. Weakness in the employment of correct principles of interpretation by evangelicals has left the field wide open to liberals who too often go unchallenged and unchecked.

## *The Christian and Art*

The three articles which follow could fall under the general heading of, Reformation in our view of art. Readers are assured that there is no intention to give an undue prominence to such subjects. The views expressed are not new. They have been held for a long time. The subject has been neglected. It is one which can be used to bring a revival of thought, opening new horizons to our minds. We should never forget that the reformation of the sixteenth century came in the wake of the renaissance and the renaissance looked back to that unusual provision of common grace in the flowering of Greek culture.

*(continued on page 25)*

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*Cover picture.* David Kingdon and Peter Lewis. David Kingdon has accepted the call to the pastorate of the Mount Zion Baptist Church at Cardigan in a very needy part of Wales. The church is the only English speaking church in the town and for miles around. David has just been engaged in a five week tour of America. He commences at Cardigan on the first Sunday in November.

The induction service is on Saturday 18th November with Leighton James and Geoff Thomas preaching.

*Christ's miracles are relegated to mythology by Modernist scholars as is the 'upspringing' of the supernatural in the lives of Elijah and Elisha. Evangelical writers moralise rather than interpret the lives of the two outstanding prophets reported in 1 and 2 Kings. A foremost principle surely is to ask what God the Father is teaching us about Christ. The main contention in the article which follows is that in Elijah and Elisha we foresee the time of Christ but especially important aspects of his life and ministry. If correct principles are applied to these sections and to books like Jonah, desperately wrong conclusions can be avoided such as that taken by Dr. Allen of the London Bible College who maintains that Jonah is merely a parable. In the whole revelation of God's word written we must observe the all-important principle that the Father makes all to subserve the interests and glory of Jesus Christ his Son and our Redeemer.*

## **Interpreting the miracles**

### *The glory of saviourhood foreseen*

That both Elijah and Elisha divided Jordan and passed over to the other side reminds us of the character of their ministries: to foreshadow him who has made a way for us to pass over from this world into the next. Moses divided the Red Sea through which the church redeemed from Egypt passed. Under Joshua the Jordan divided for a purified church to enter Canaan. By the law we are led to see our need for repentance and need to quit wordly Egypt. By the Gospel we are led into the heavenly Canaan.

### *John the Baptist foreseen*

The coming into this world's arena of Elijah and his departure again were events as sudden as they were dramatic. The Scriptures encourage us to observe the similarity of Elijah and John the Baptist (Matt. 11:14). Both were burning and shining lights, they were similar in appearance and lifestyle. Elijah's advent was one of scorching judgment both physical and spiritual. The land burned in a relentless drought announced by Elijah which lasted for more than three agonising years. Alarm was truly felt when England experienced a three month drought during the summer of 1977. Many trees perished as a result. What must it be like to be without rain or dew for years! Surely it was a visible call to repentance. Indeed Elijah's burden was for the hearts of the people to be turned (1 Kings 18:37).

Having destroyed the prophets of Baal Elijah ran more than twenty miles before Ahab's chariot showing humble submission to the king if he would continue in the reformation that had begun and which was endorsed by the drenching rains from heaven.

Jezebel had other ideas and ambitions. Soon Elijah was using his unusual stamina and strength to travel away from rather than toward Jezreel. Does the likeness to John the Baptist end here? While John had the

right, if his life was threatened, to flee from one place to another, we have reason to believe that he died as bravely under Herod, as he had preached.

### *Christ's ministry in Galilee foreseen*

In a number of ways we can see the similarity between Elijah and John the Baptist. In other ways Elijah as a prophet extraordinary tells us of Christ. Certainly we see Christ in the sacrifice laid on the altar by Elijah at Carmel. What fire fell on that sacrifice to consume it!—and what fiery judgment on those who opposed that sacrifice and its prophet! whose challenge was to cease halting between two opinions. Terrible judgment has fallen on those who have rejected the wholeness and perfection of Calvary's burnt offering! None more terrible than upon those who witnessed the sacrifice, whose city was destroyed in 70 AD.

Especially are we to see Christ in Elijah's miracles. John the Baptist did no miracle. By contrast both Elijah and Elisha performed more between them than all the rest (Moses excepted) in the OT. If we compare all the miracles of Christ with those of these his forerunner prophets in Galilee we see many likenesses and foreshadowings. Relatively few miracles are recorded elsewhere from the time of the Judges right up to Malachi, but then suddenly in the darkest place (not Judah but Israel of the north) at the darkest time of Ahab and his wicked progeny the brightest light began to shine in the miraculous deeds of Elijah and Elisha. Together they tell us volumes about that light which suddenly was to come to shine in the darkest regions fulfilling the prophesy of Isaiah: 'The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up (Matt. 4: 15).

### *Christ's miracles foreseen*

Two similarities of miracle are particularly striking, 1. The raising of the dead and 2. the provision of food by supernatural increase.

Elijah was instrumental in raising the son of the widow of Zaraphath as Christ was in raising the widow of Nain's son. Elisha raised the Shunammite's son. Christ raised Jairus' daughter from the sleep of death and Lazarus from a deep and ugly grave. Elisha healed Naaman from the death of leprosy. Christ healed many lepers. At one instance he healed ten lepers but only one resembled Naaman by coming back to express faith and thankfulness.

The provision of food was not only very remarkable in the lives of Elijah and Elisha but very beautiful—performed in a sublime fashion, all pointing toward him who is the chief of ten thousand. Think of the cruse of oil that did not fail and the barrel of meal that did not waste and which kept the widow, her son and Elijah many days.

Elisha had a double portion of Elijah's spirit and in this realm of supernatural multiplication of essential supplies we see that fact clearly.

Elisha's augmentation of the widow's oil in as many containers as she could borrow was a miracle so powerful that it seems parallel with the first of Christ's miracles, namely the creation of wine from water in six large waterpots. The Lord Christ in Elisha, who saved the widow from having to give up her two sons to slavery, was the one who in person saved embarrassment at the wedding feast of Cana. But more than that which is incidental, he began to manifest his divine and eternal glory. Aspects of this glory had already sparkled in Elijah and Elisha who typified him. Then let us not forget Elisha's healing of the deadly pottage (2 Kings 4:38) or pass too quickly over the way in which he multiplied twenty little loaves to feed a hundred big men. Wonderfully does that multiplication of loaves foreshadow those glorious miracles of Jesus when he fed the multitudes, 5,000 and 4,000 at a time. Shall he not feed the world who can make so much so quickly out of so little? Let us recall too that our Lord on more than one occasion filled the fishing nets of his disciples to overflowing. Without doubt these wonderful acts also filled their wives' pantries and ameliorated apostolic bank balances! Such needs pertained then as much as they do now. If any man provide not for his own family he has denied the faith and is worse than an infidel. The drawing of so many fish by magnetic power is prefigured by Elisha in the way he drew the axe-head from the bottom of the lake to the surface making it swim (2 Kings 6:6). To our Lord alone belongs a power to draw to himself and raise leaden spirits that they might be retrieved for eternity. He alone can cause us to draw men and 'catch them' for their own eternal good.

The coming of Elijah and Elisha brought all these things in their train. What of their going from this world?

#### *Christ's ascension foreseen*

Surely the outstanding feature of Elijah's ascension into glory is the ascension of Christ to which it pointed.

If Elijah entered heaven triumphantly in a chariot and horses all in a whirl of fire, what are we to say of Christ's ascension? Psalm 24 describes its glory well. Enoch was translated quietly and secretly but Elijah was translated in a blaze of glory, a fact witnessed by the amazed Elisha upon whom fell the mantle of power. The school of prophets also gazed in wonder at the scene as did the disciples looking up into the sky in awe when their Emmanuel was to be with them no more. But though he was gone there fell upon them a few days later the mantle of Pentecost. What power now! 3,000 in one day converted! What would Elijah say to that? He had bemoaned that he alone was left.

#### *Christ's efficacious death foreseen*

In contrast to Elijah's illustrious departure to realms of glory Elisha died quietly. But before his strength ran out he exemplified the same zeal

with which he had lived all his long life even from the time Elijah strode across the fields to call him when he was handling twelve yoke of oxen. Elisha was well into his nineties when his life ebbed finally away. What little physical power was controlled by such force of spirit that it made King Jehoash seem lukewarm, a sin which made Elisha angry. Jehoash should have struck his arrows more than three times (2 Kings 13:14). We observe of Elisha that some are zealous all their days. They never wane or falter. It reminds us yet again of Christ in Elisha and of Christ in his own death. Never was there in this world a zeal to equal the zeal of the Lamb as he embraced ten thousand deaths in one death and gave himself with zeal to be the world's sacrifice that ended all sacrifices. What kind of zeal is that that can meet so great an enemy as death and conquer it? Love so amazing so divine demands a better zeal from us who are saved by that atoning death!

Elisha's going from this world was not without a lesson just as instructive as that which attended Elijah's ride to heaven. Although Elisha was lowered to rest in a tomb it was not the end of the matter as far as we learners are concerned. It happened that the firm of undertakers of that day arranged for someone else to share Elisha's grave. Perhaps it was a person of some fame to deserve such an honour. The funeral was rudely interrupted because a troop of Moabites suddenly made a raid on the area. No time for liturgy now, all the procession could do was to drop the dead man into the tomb and run for their lives! Just imagine their utter astonishment when a few moments later they looked back to see the dead man running after them for all he was worth! We surely have licence to believe that it was as much in the raised man's interest to escape from the Moabites as well as his friends. In any case the tomb of death is no comfortable place for the living.

The same power at work in raising Christ from the dead went through Elisha's dead bones into that dead man again to put him on his feet. Perhaps this last lesson of a dead man raised is the most thrilling of all. Here is the good news. Let any dead sinner drop by faith into union with Christ's death and he shall live. Let him drop into Christ's death and he will live not only for time but for eternity. Let him be joined to Christ and he will never die (John 6:25-29 and 11:25-26).

Elisha in his death was a type of Christ just as was Elijah. Elijah typified Christ's ascension: Elisha the efficacy and life-giving power at Christ's death (2 Kings 13:21).

Reader have you been dropped into Christ's tomb? Have you been baptised in Christ's death? If you have then you have been baptised into his resurrection too! Water immersion is a beautiful symbol of what is meant. You are laid into the watery tomb, you are raised again to newness of life. Reader have you been joined by faith to Christ? That dead man in Elisha's last days sprang out of death again. If you have

*(continued on page 14)*

# Reformation in the world of Art

by Erroll Hulse

WHEN AT THE CAREY FAMILY CONFERENCE at Clarendon School, in July, I gave a lecture on art explaining by use of visual illustrations the meaning of paintings and sculptures from the middle ages to Picasso, some were surprised. John Rubens said afterwards that it must be the first time this century that such a thing had happened at a Reformed conference of the kind to which we have become accustomed. I assured him that there was nothing new under the sun.

Lewis Lupton a professional artist who is deeply devoted to the Reformed faith<sup>1</sup> acknowledges the good work done by Francis Schaeffer and Hans Rookmaaker. 'Modern Art and the death of a Culture' (IVP) by Prof. Rookmaaker is a superb contribution. With others I found that the subject sprang to life when hearing lectures given by him in tours of the London galleries. Prof. Rookmaaker's book contains delightful expositions of paintings such as Jan Steen's *St. Nicholas Eve*. His explanations of paintings by artists such as Poissin provide the keys to understanding what motivated the great masters. His exposition of modern works is extraordinarily comprehensive in so short a space. One can obtain more detailed insights and explanations of all paintings, old or new, in secular books together with fascinating biographical details of the artists.<sup>2</sup> It is the exposition from the Christian perspective which makes the contributions by Christian commentators valuable.

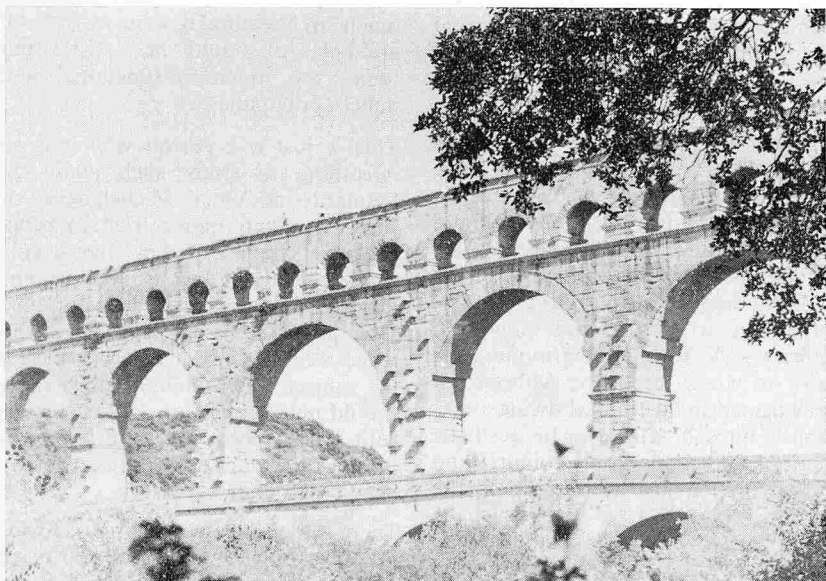
In his little paperback, *Art and the Bible* (IVP) Francis Schaeffer pleads for the place of art in the life of the Christian. It is a pity that some

believers seem to think that this subject is just an excuse for Christians to be worldly. Schaeffer refers to the artistic forms in the architecture of the tabernacle and temple. He tries to show that an appreciation of art greatly enriches our understanding of man, the world and history. His latest book *How should we then live*<sup>3</sup> is much broader in its sweep as is Edith Schaeffer in showing the relevance of art in her book *Hidden Art* (Norfolk Press). Boldly she expounds on music, painting, sketching, sculpture, interior decoration, gardens, flower arrangements, food, writing, drama, creative recreation, clothing, integration and environment. Such a list of subjects in itself reminds us of the impracticability of trying to separate the Christian life into compartments; the spiritual and the mundane. The spiritual affects everything—what we think, our motives, reactions, conversation, works, decisions—the house we live in, the garden we tend, the appearance of the office in which we work, the clothes we wear, and so on. The scriptures declare that when we are in Christ all things become new. The verse puts it well:

*Heaven above is softer blue,  
Earth around is sweeter green:  
Something lives in every hue  
Christless eyes have never seen:  
Birds with gladder songs o'erflow,  
Flowers with deeper beauties shine  
Since I know, as now I know,  
I am His and He is mine.*

In the old days the mistake of monasticism was widespread. Christians withdrew from the world into the monastery. Modern evangelical Christianity has for the most part done the same thing. Fearing the dangers





*In this booklet Art needs no justification, Prof. Rookmaaker shows how art and craft expressed value in the past, but now art is separated from craft. The Romans expressed art in their craft. Even if they built an aqueduct, which today would be regarded as merely functional, they had an eye to beauty and proportion. After 2,000 years the massive Le Pont du Gard still stands as a monument of engineering and architecture. The Pont du Gard supplied the city of Nîmes with water. It is 49 metres high and 275 metres long. It would be no small blessing if modern cities were laid out as well as Nîmes was by the Romans. Photography also belongs to the art forms. This picture and the one of the building at La Grande Motte were taken by the editor and printed by Rob McAllister. Quality printing is just as important as composition and light. Another area of art not specifically referred to in the articles is collage and pottery. David and Ulla Cowan of Lynnwood, Pretoria, combine both in their studio and Janice Davison, wife of our architect associate editor, produces collage work.*

of being caught up with worldly things many have withdrawn from the arena of the world. But we need Christian politicians, architects, town-planners, ecologists, musicians and artists. There is the danger of becoming absorbed in a subject in such a way as to become unbalanced. That is possible with any subject. The arts can be very demanding because technical excellence and intellectual content are required. The danger of becoming obsessed or unbalanced in one's approach must be faced at the outset. But all that is required of the average Christian is that he be well-informed

about what the Bible declares on these matters and the liberty and discipline involved in his use of artistic forms. Also he should know enough to avoid the folly of ignorant statements so often made such as 'all modern art is trash!'.

Modern art includes expressionism (to mention only one form) which is used as tremendous power for good or evil in the world. For instance modern painters in Russia are able to express (not without persecution) suppressed values which writers are forbidden to do. When the Nazis of Germany

came to power in 1933 they so feared the influence of the expressionists that they banned modern art and exiled some of the artists.

There is also the danger of pride. It is possible for two believers to judge each other wrongly. The one, a minister, may dress only in black and grey. He never bothers about style or colour believing all that to be worldly and totally irrelevant. The other, an artist, is aware of colour, fabrics, style, form and harmony. He tries to dress tastefully, without extravagance and without drawing attention to himself. However his aesthetic outlook demands that colours and fabrics match just as they do in the ceramics or canvasses with which he may be involved. He should not be judged by the 'grey' brother, nor should he despise the ignorance or the shabbiness of those who do not care about such things. After all God created grey fowl (not necessarily uninteresting) just as he did a host of colourful kinds!

In the booklet 'Art needs no justification', Hans Rookmaaker draws attention to a fact of major importance. Until this modern age the crafts were all considered as departments of art. Everything was a work of art, a brick wall, a pulpit, weaving a basket, pottery, moulding a doorframe, setting paving stones, designing a dormer window—but everything! Note well ye Puritans how artistic your forebears were in designing the typography and layout of their books!

Now we are in the functional age in which art has been separated as something for painters, often regarded as queer people who live in a world of their own sophisticated making. (I am at this point giving my own version of Rookmaaker's observations). Needless to say our world has suffered grossly because of this negative and backward development. For instance

much architecture is a travesty. All architecture should be artistic but today too much is functional and merely pragmatic.

This is just one reason why it is so refreshing to study such giants as Leonardo de Vinci, Michelangelo or Bernini. Their minds tried to penetrate everything and they were deeply concerned about beauty and proportion. Many others could be mentioned such as Brunelleschi and Sansovino which reminds us of the vastness of the subject. Yet while it is broad we should not contract out of it. In this field a little knowledge and appreciation of the values involved is certainly better than none.

There is a great power in artistic forms to refresh the minds and spirits of men. Furthermore we need only think of the connection between the renaissance and the reformation to recall that art can be used to prise open all kinds of new vistas, liberating the minds of men from the bondage of superstition or from dullness. In our contemporary world more exalted art forms may yet be used to liberate masses from monotony.

Some areas of artistic form require more care than others. Hans Rookmaaker in his article reminds us of the way in which we can test and try the merit or demerit of all artistic forms, namely by using Philippians 4:8.

Films have immense influence. Think for instance of the current films on Vietnam or the half-fiction, mostly factual version of the Holocaust seen recently by millions on television in the USA and the UK. I have opted not to spend the many hours needed, having adequate material from books (and reading the reviews of these films in journals and newspapers) to discourse about it with those who ask. We can afford to be quite stern when it comes to drama and fiction films.

If they pass the Philippians 4:8 test they mostly provide little by way of edification. Likewise modern novels while they can (like expressionism in art) be very powerful, seldom accomplish anything of virtue. Really sordid stuff both in films and novels is put over on the grounds that it is artistic and true to life. This we should reject with vehemence and reason. The argument that the truth can be well expressed without violating Philippians 4:8 is a good one.

It is said that the average American witnesses 18,000 murders on television before he is 18 years of age. It is not necessary to witness murders to be persuaded about the sin of murder, nor is the grimy stuff pumped out today in the same class as Shakespeare. Shakespeare did describe some really gory murders. Nevertheless the context in which they came and the style in which they were portrayed set them apart. The violence and sex put over today is to gratify mostly those who are in the category described in Romans 1:32.

It will be good to end on a positive note especially since the articles which follow are full of positive information and constructive ideas. Salvation comes first and will always be first. Good things are added but should never be added in such a way as to obscure the person and work of Christ. Indeed everything we indulge in must pass the test of pleasing him. I believe it is pleasing to him when we admire his artwork in the creation; when we use whatever gifts of music we may possess in our families to enhance our family worship; when we take a lead in our various callings to make environment more meaningful and attractive; when we add plant life to concrete jungles; when we attempt to write the truth well and decorate our homes and our books well. In many ways we can commend the Gospel as the life giving, life exhilarating thing that it is. And when we encourage the constructive development of artistic gifts that our friends may possess let us always relate the gifts to the great giver of all good and perfect gifts.

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<sup>1</sup> Mr. Lupton has written several books on the Reformation which he has illustrated himself. They are precious volumes. If you wish to write to him about their availability the address is, The Olive Tree, 2 Milnthorpe Road, London W4 3DX.

<sup>2</sup> The following volumes are recommended. *Encyclopaedia of Art and Artists* 764 pages 1434 illust. 301 in colour, 1618 entries. £12.95. Published by Phaidon. *The Story of Art* by E. H. Gombrich. (Phaidon.) The current 13th edition has 398 illustrations, 100 in colour. This is a bargain at £5.50. Reproductions of works in colour by Manet (336) Van Gogh (361) and a full page of Picasso's *Violin and Grapes* (375) are examples in the book of excellent printing. Phaidon have produced a volume titled *Painters of Light—The world of Impressionism* by Keith

Roberts at £5.95 which includes Manet, Monet, Renoir; Degas, Sisley and Pissarro. The Macmillan *Encyclopaedia of Art* is selling now at £7.95. Thames and Hudson have produced a wide variety of books but have majored on a series called *The World of Art Library*, individual volumes devoted to subjects such as Cubism and to individual artists such as Matisse, Turner, Velázquez, Chagall, Goya, Gauguin, Braque and many others.

<sup>3</sup> *How should we then Live—The rise and decline of Western thought and culture*, by Francis Schaeffer Revell, 284 pp, £8.95, is a newly published book based largely on the material prepared for the series of films bearing the same title. The author avoids the pitfall of attempting a chronological history of western culture but attempts an analysis of the key moments which led to our present culture.



*Drawings by Lewis F. Lupton of Delfshaven. The Speedwell sailed from this quay in 1620.*

# Christianity and the Arts

*By Lewis Lupton*

*A Definition:* the basis of the Arts is a sense of Beauty. In the case of the Visual Arts it is Joy in Seeing. This joy takes two forms, to record and to communicate. These joys are in measure common to all. This results ultimately in a large measure of agreement concerning works of Art. This consensus ensures the recognition of genius sooner or later, so that a Rembrandt or a Beethoven fails not to find a worthy place among lovers of the Arts, and standards of skill are established.

## Part One

### *A Biblical Doctrine of the Arts: 'Sparing Mercy'*

The Arts survive and thrive because they were left by God to Man under a policy of sparing mercy extended to the human race at the Fall of Adam and Eve, when final punishment was deferred and such penalties as were imposed, childbirth and toil, proved blessings in disguise, designed to preserve the race so that the redemption of the Church could be accomplished. The Arts are simply forms of 'toil'.

But there is a moral objection to Sparing Mercy, for it may condone sin. This objection was met when the Flood swept over a wicked world. After that the original policy was confirmed to us in the perpetual Covenant of the Rainbow.

This promise entitled Mankind to eat meat, not only to make life possible in areas where cereals are inadequate, but to humble us by a continual reminder that our lives depend for survival on the Sacrifice of other lives, especially that of the Lord Jesus.

Thus the Arts come to us as gifts from God under his covenant of sparing mercy made possible by the Cross of Christ. Hence the gifts belong to all and the Arts are basically secular and not religious, though they can of course be practised religiously.

### *The Arts Are Natural*

When we ask how artistic gifts are given to us it is obvious that primarily they come by natural means and arise from the normal operation of Laws of Nature established at the Fall, confirmed after the Flood, and sealed by



*Datchet, home of the Bakers Bible printers, from a water colour made for the purpose. The drawing is by Lewis Lupton.*

promises of the Seasons, which 'shall not fail while the earth remains', explaining by the way the close association of the Arts with the Beauties of Nature.

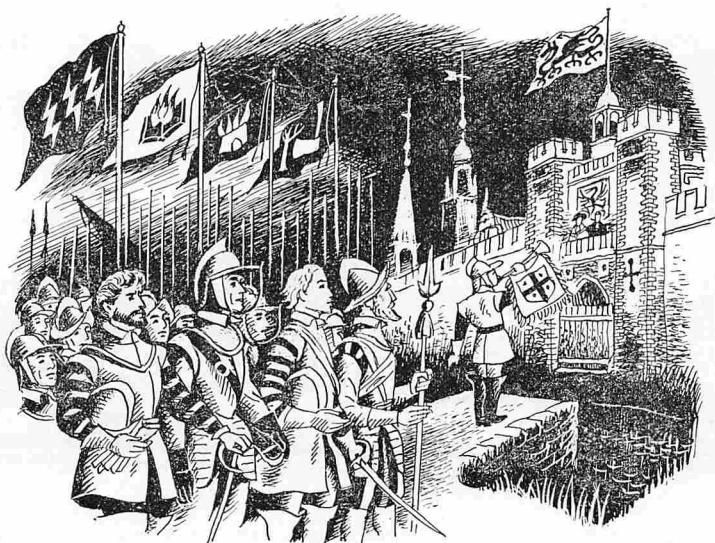
#### *Art is Subject to Moral Law*

Having agreed that Arts belong to the Natural Order we must see whether other factors operate here. Is Nature a clock wound up at the beginning which runs on without interference? The answer is no, there are two such factors. The Laws of Nature have a moral basis. Abuses bring their punishments, drunkards die of drink, smokers of lung cancer. The Arts are subject to these laws. What is sown is reaped here as elsewhere. Sin is just as destructive and goodness as beneficial in this area as any other. Yet the idea that the Arts are amoral is strangely prevalent, so that morals are commonly relaxed among artists. Other things being equal the Christian artist should have an advantage.

#### *Art is Subject to Providence*

A second and more important modification of the Natural Order is due to the intervention of God himself. Scripture reveals a God who continually uses wars, famine, fever and all such 'natural' events in a broad framework of discipline reducing mankind to such measure of obedience as permits 'Sparing Mercy' to continue. The Arts are subject to this Divine supervision. They rise and fall, develop and flourish, decline and decay, alternate between virtue and vice, die in one place and spring up in another—just like other activities.

Under the headings of Nature and Providence it is well to notice an important characteristic of the Arts which is causing present difficulties. The Arts do not repeat themselves. They can neither remain stationary or go backwards. Attempts to do either cause inspiration to wither. Movements grow out of preceding ones.



*Mansoul.* This engraving by Lewis Lupton appears on page XI of John Bunyan's *The Holy War*, a version for today by Thelma H. Jenkins. Similar illustrations by 'LFL' appear throughout the volume which is a delightful rendering and heartily commended for spiritual edification and enjoyment.

The question facing artists now is what to do next?

#### *Art is Influenced by The Holy Spirit*

Amazing as it sounds it is nonetheless true that the Arts are under the influence of the Holy Spirit. We are so accustomed to think only of the Holy Spirit acting savingly in believers that we forget Bible has numerous references to activities in the natural world. Thus the Spirit works at two levels, that of Saving Grace and that of Common or general Grace. It is the latter which accounts for so much that is good and beautiful and for the Arts themselves. So it is not surprising to find traces of both the natural and the Divine, though it is surprising to see how frequently Spirit given gifts are abused by ungodly men of genius!

#### *The Sovereignty Of God In The Arts*

The God of the Bible has absolute

sovereignty, yet we often see great gifts used in a depraved way and wonder how God can allow the work of his Spirit to be so abused? The explanation is in the general nature of sparing mercy whereby full punishment is deferred until the judgment and particular judgments do not often fall on individuals. Thus the Arts grow unpredictably under general discipline (in contrast to the Christian who enjoys particular discipline under saving Grace) and can never be captured either by society or the Church. Therefore the attitude of the Christian to the Arts has to be a mixture of respect and reserve, respect for that which may be of God and reserve concerning that which transgresses the moral law, but not of indifference, rejection or despair, even though the latter seems natural at the present time.

## Part Two

### *History and The Arts*

Having traced doctrine relating to the Arts we can turn to their history and see whether they correspond? Surprisingly, in view of what has been said about their unpredictability, the effect of morality and Christianity is beyond question. This may be seen by comparing the various cultures, as for instance in a museum at Leyden, where the glories of Babylon, Egypt, Greece and Rome, each beautiful in its way, serve only to display their limitations as soon as one turns to our Western civilisation with its manifold flowering under Christian influence.

### *Western Europe*

The Arts of our Western culture present an astonishing array of masterpieces of all kinds. Scarcely a country, Germany, Holland, Flanders, Italy, France, Spain and England, without a school or schools of painting, nor lacking men of genius. Durer and Holbein among Germans, Leonardo and Michelangelo in Italy, Velasquez and El Greco in Spain, Van Dyck and Rubens from Belgium, Vermeer and Hals of Holland, Degas and Clouet, Frenchmen; and our own Turner and Constable to name only some of the giants. And all this creativity flowered within a framework of Christianity. Nor was the Faith merely background. Most men of genius were at least nominal Christians, many of them, like Constable, being earnest believers. The Bible itself was by far the greatest source of inspiration whether we turn to Bach and Handel, Fra Angelico and Raphael, or Van Eyck and Cranach, to say nothing of Leonardo's *Last Supper*, while Rembrandt, universally recognised as a painter of the greatest genius, was so inspired by the Bible that when he was old, poor and neglected, he turned entirely to Scriptural subjects, the Crucifixion, the

Raising of Lazarus and the Return of the Prodigal. . . . And so we could go on, truly the theme of Christianity and the Arts is a substantial one indeed.

### *Decline Of Faith And Art*

One of the great features of Western Art is the marked variety of its growth. Other famous cultures, Chinese, Indian, Persian or Mexican, are each recognised by a single style, but ours, beginning, say, with Celtic crosses and the Lindisfarne Gospels, proliferated in illuminated manuscript, engraved brass, carved misericord, stained glass and stone pinnacle, through the mediæval age and on across the centuries for well over a thousand years, embracing all manner of styles and forms, down to the present century, when it fell into confusion and disarray.

To trace this decline we need to go back to the Impressionists, last of the movements to blossom under Western Christendom. Like its predecessors it grew out of what had gone before, being triggered off by the exhibition in Paris of certain exciting oil sketches by Turner with a new vision of light and colour. This fine movement, including several generations from Manet to Cezanne, coincided with the steady erosion of Christian belief and is pathetically illustrated in the divided mind of the mad missionary genius, Van Gogh, whose wondrous paintings were the last best fruit of a dying tree. As men ceased to believe the Arts faltered and a self conscious struggle for originality began. Impressionism preceded Cubism, a mannered emphasis on 'form', then came Futurism, an obsession with 'movement' in which I saw a dog with a score of legs showing past, present and future positions! This was followed by Sur-realism based on mental images. Each of these phases weakened ties with the visual world and led inevitably to

Abstract art, which made all former skills and values meaningless and ended in such anarchy that we now have artschools without staff!

The way in which the decay of Art accompanied the decline in religion and morals has been ably shown by professors Schaeffer and Rookmaaker. As materialism made headway morals were swamped, Christian influence receded and philosophy grew more pessimistic. Hope faded, a line of despair was crossed and we arrived at Existentialism, a philosophy which says merely that we exist, full stop; not the most exciting creed, nor the most rational.

Those who cannot even see that this world postulates a God are unlikely to sail any *Mayflower* to future horizons. It is something to have seen the completion of the greatest manifestation of the Arts the world has known. That it took place under the Gospel is deeply significant and suggests its like may not be seen again. However, present confusions do not mean that either Art or Christianity are dead. God's good gifts under 'common' or 'general' grace in his policy of 'sparing mercy' will last while sun and rain make a bow in the sky.

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(Continued from page 5)

died with Christ you will also live with him with legs to run, not from Moabites, but in useful service.

'Blessed Lord Jesus Christ having been in the tomb like Elisha, and ascended like Elijah, you are now reigning in glory for us. Help us to live all the days of our lives like Elisha did with zeal and love for you, and then if you have not returned raise us in the likeness of your glory.'

#### Notes

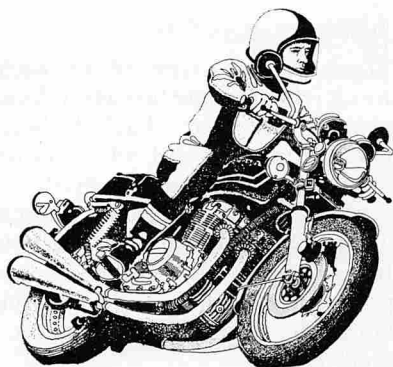
Patrick Fairbairn in his *The Typology of Scripture* concerning the miracles of Christ declares: 'every miracle he performed was a type in history; for, on the outward and visible field of nature, it revealed the divine power he was going to manifest, and the work he came to achieve in the higher field of grace' (vol. 1, p. 190). Observing this principle in retrospect we have observed that the miracles performed by Elijah and Elisha pointed to Christ. Similarly by the express teaching of Christ we are to understand that the miracle of Jonah's survival in the fish was a type pointing to his own death, burial and resurrection (Matt. 12:40). Typology has to do with people being involved in situations which point to a higher or glorious fulfilment, or a consummation in the future. In the article I have adopted a popular approach. Strictly speaking an expositor should deal with the historical framework first. Then within that framework he should declare the meaning of what God intends by the events. This is called the redemptive-historical approach, a subject which was debated in Holland in great detail during the 1930's and early 1940's.

In their historical context Elijah, Elisha and Jonah all struggled against the tide of judgment. Time was running out for the Northern Kingdom. Gehazi the covetous Jew was cursed: Naaman the Gentile blessed. With grief Elisha recognised Hazael the Syrian, an instrument of judgment to Israel, which people failed to repent under many calls by prophets such as Elijah, Amos and Hosea (2 Kgs. 8:11-13). Yet by contrast Ninevah repented through one call from one foreign prophet who showed only resentment toward them. Doubtless, Jonah foresaw Assyria as the frustration of his own hopeful and optimistic exhortations to Israel some of which were fulfilled (2 Kgs. 14:25). Encouraged by the implications of our Lord's sermon at Nazareth (Luke 4:25-27), we cannot miss the point that Israel was being rejected at the time of Elisha and Gentiles blessed. Following the resurrection of Jonah from the fish a multitude of Gentiles in Ninevah were brought to repentance. Following our Lord's resurrection the Gentile nations were called, 'The casting away of the Jews being the reconciliation of the world' (Rom. 11: 15).





*Milos Rosic-Michael of Yugoslavia is studying in this country. Black and white reproduction does not do justice to his colourful paintings one of which is shown above.*



*The Banner of Truth and Carey Publications. Lawrence is a versatile artist. He insisted on this motorbike as his choice. The reason is to remind readers that art forms a legitimate enjoyment. Lawrence likes riding bikes too, but is a strong upholder of the rules and techniques advocated for safety on the road.*

*The drawing of the motor-bike is by professional artist Lawrence Littleton Evans who has designed many covers for*

## The Christian and Art

*by H. R. Rookmaaker*

### *Art, a Gift of God for Enjoyment*

IT IS WRONG TO POSE AN ANTITHESIS BETWEEN ONE'S PROFESSIONAL LIFE AND the enjoyment of art in the same way that sincerity may be opposed to lightheartedness, seriousness to frivolity, responsibility to trifling, or constraint to joy. Such a distinction is humanistic. For both toil and enjoyment have their respective place and purpose (Eccles. 3:1). The enjoyment of art belongs to the gifts which God presents to His children for their happiness (cf. Eccles. 3:11-13).

### About Prof. Rookmaaker

Hans Rookmaaker was born in 1922. He became a Christian through reading the Scriptures in a prisoner-of-war camp in Germany. He soon began to specialise in art history and philosophy. In 1965 he became Professor of the History of Art at the Free University of Amsterdam. His knowledge of cultures and sub-cultures became prolific and his lectures and book on *Jazz, Blues and Spirituals* reveal an unusual power of understanding and analysis. *Modern Art and the Death of Culture* published by IVP is unique and has deservedly gained a wide circulation. The unexpected death in March last year of Prof. Rookmaaker was a severe loss. The article has been gleaned from *The Encyclopedia of Christianity* (1964), the general editor of which was Edwin H. Palmer and managing editor Jay Green.

### *Different Types of Art*

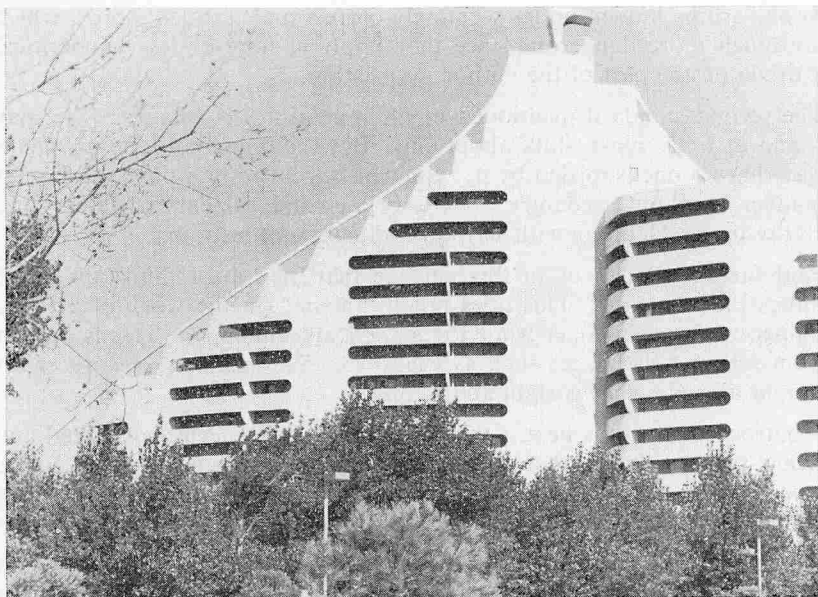
There are many types of art, each fulfilling its own function. In music we can differentiate between background music, folk songs, church music, concert music, etc. Each of these has its own task and laws. During a parade a concert by Bach is out of place and a march played at a church meeting is equally inappropriate. In pictorial art, the distinction between book illustrations, decorative murals, and paintings is quite clear. Similar differences in function can be noted in literature and the dramatic arts. In each genre we discover various levels. Each kind requires a different programme. Thus, varying levels of understanding—depending upon knowledge, experience, education, and other factors—give rise to various kinds of art.

Art thus has many facets. And that which one is seeking or presenting must be selected with tact and insight into the demands made by the particular function and level. This, too, is a norm.

Art or entertainment (both are fundamentally the same, although the words perhaps denote different levels and functions) bring us into contact with reality in two ways. In the first place, every piece of art reveals to us some portion of reality of which we were perhaps ignorant. It opens our eyes to beauties and peculiarities not experienced before. A landscape painting, for instance, may show the beauty of certain clouds or colours; a song may evoke new emotions. In the second place, any work of art has a reality of its own that may have considerable impact on our lives. 'A thing of beauty is a joy forever.' Considering these two facets of art, it is evident that the view of life which is incorporated into a specific work of art will be of great importance. If it is borne by a kindred spirit, it can be enjoyed without many obstacles (e.g., 17th century Dutch art, the music of Schutz or Bach, or real Christian literature). But if it expresses another world-and-life view, there will be a kind of conversation between us and the author (not to be considered as an individual but as a member of some group or the advocate of a tendency). Even this may be an enrichment of life and may deepen one's view of reality, spiritual as well as visual. If the work of art seems to be a curse, or leads thought and imagination in a sinful direction, then we may cease the conversation by turning away. In general it can also be stated that here the Word of our Lord is valid, that not what goes into a man defiles him, but that which comes out of him (Mt. 15:11). Reading a book of an obviously non-Christian character, for example, is not sinful in itself and does not necessarily distract us from the Lord. Sometimes such reading may even deepen one's faith. The Christian needs only to guard his own thoughts, words, and deeds.

### *Norms of Scripture for Art*

Although the Bible does not present any rules for art as such, a passage like Philippians 4:8 offers a clue to what the Lord desires art to be. This



*Attractive architecture could transform many miserable areas into places of beauty. The building shown is one of a wide variety built at La Grande Motte near Montpellier, France.*

text concerns the Christian's whole behaviour, art included. The following exegesis is focused on art, showing the norms of Scripture for art.

In the first place, the Christian must consider *truth*. This means that the artist must pay careful attention to the structures and possibilities that God laid down in nature. This is not a plea for a radical naturalism which injures reality by the exclusion of the human interpretative and normative aspects of life. Nor does this mean that fantasy must be shunned, or that everything must be rendered in perfect detail. But it does mean that fantasy and fiction are to be employed for the promotion of truth—not its debasement. Truth is bound to the second great commandment, the love of one's neighbour, which may oblige us to clothe sin or to refrain from relating affairs which may lead others to sin (cf. 1 Pet. 3:10). Truth in art involves praise of the beauties of creation, the beauty of good works, and the greatness of God who helps, guides, and may chastise the man who does not heed his commands. There must also be due respect for subjective truth that may be incorporated into a work of art: a person may believe an opinion to be true, and if he relates this he must be respected for it, since he did not attempt to lie. This respect is due also if the opinion is a lie when confronted with the truth of the Scriptures. For a forthright approach is always to be preferred

to half-truths hidden under seemingly correct and justified words, which are much more dangerous since they imply a more or less hypocritical attitude on the part of the author in question.

The second standard mentioned in Philippians 4:8 is *honesty*. We may—and at times must—talk about sin. But this must be done in such a way that no one is misled by it. Sin can be related in a pure and honest manner, without pedantry. Honesty demands openheartedness and clarity in speech along with scriptural dignity and restraint.

Paul further advises us in this passage that men must think about the things that are *just*. This does not mean that (in the work of art) the righteous always prosper while the sinners are unhappy. This is evident from scriptural passages such as Psalm 73. Nevertheless, a work of art should indicate what is right and wrong.

Whatsoever is *pure* is next. Purity does not mean neglect of sexual and erotic realities but rather avoidance of exhibitionism so often found especially in contemporary literature. In this respect also the Scriptures point the way to a simultaneity of realism and purity.

Art should also be characterised by *loveliness*. The artist must search for beauty and harmony. He should not unnecessarily subject his readers and interpreters to fright, fearful noise, terrifying tales, awful feelings, gruesome cruelties. In short, he may not violate the second great commandment by throwing his fellow-man into a mental or psychic pit without any artistic catharsis. Fearful things need to be told sometimes, but they may never be a goal in themselves—and a dissonant passage must find a 'lovely' solution. Loveliness is a clear command, but it must not be misunderstood. For it is well possible that drama may be fine if it is truthful and reveals beauty, while comedy may be saddening if it serves sin or violates truth.

Last but not least, Paul advises attention to things of *good report*. Every artist who is conscientious, endeavours to serve his neighbour, and searches for truth and justice deserve praise. This is true whether the artist is a Christian or not, but more so if the ways of life according to the Scriptures are observed.

### *The Indispensability of Art*

Art is a gift of God. It means much in our lives, for it can give great joy and enhance the beauty of life. It may bring us into contact with reality in a variety of ways and, by means of modern art for instance, we can come to a better understanding of the spirit of our times and the strivings of our fellow men. Art may thus increase our faith. It can deepen our insight into reality as it exists in all its fullness—in its beauty, its God-given goodness, even in its sin and iniquity. In the awareness of the ways of our time and of the spiritual problems of our fellow men as these are revealed in their art, we may be able to give an answer to their

(continued on inside back cover)

# The Life of A. W. Pink      part 5

Roy Levick

AN OUTLINE OF MR. PINK'S MOVEMENTS WILL HELP US RELATE THE DETAILS to the whole, and also review the articles published so far.

Born 1886, Converted 1908, Began magazine 1922, Died 1952.

U.K.	1886-1910	
U.S.A.	1910-1925	(Began reading the Puritans)
Australia	1925-1928	
England	1929	
U.S.A.	1929-1934	(a variety of addresses)
U.K.	1934-1935	(Cheltenham then Glasgow)
	1936-1940	(Hove)
Stornoway	1940-1952	

Articles in *Reformation Today* so far:

Number 11, 1972 Part 1	Article by Alan McKerrell of Smithfield, Sydney, Australia, describing life and ministry of A.W.P. until 1928.
Number 36, 1977 Part 2	Article by Ray Levick of Sydney, Australia, outlining biography from 1928 to 1936.
Number 38, 1977 Part 3	This contribution by Mr. Levick was devoted to a discussion of Mr. Pink's magazine <i>Studies in the Scriptures</i> which commenced in 1922.
Number 40, 1977 Part 4	Details of life in America from 1929-1933.

The biographical details which follow cover the period from 1934 to 1940. The failure by Mr. Pink to achieve membership with any church has yet to be assessed and the factors analysed. In this present period of Reformation in which we find ourselves proper submission to a church is deemed absolutely essential and fundamental. Where there are healthy churches failure on the part of a believer in respect of *integration* (formal paper membership can mean nothing) reflects badly on that person. The attributes of forbearance and submission are required whatever church is in view. Hove and Brighton were not without churches of merit during the period when Mr. and Mrs. Pink were there, 1936-1940. For instance Pastor B. A. Warburton was the pastor of the Tabernacle, West Street, Brighton from 1938-1957. West Street was within easy walking distance. Pastor Warburton belonged to a category rare in his time. He was not an experimental preacher along the Strict Baptist style, but expository

and systematic in his method. He wrote a book on Calvinism which was published by Eerdmans in America. In the year of his death, 1957, Pastor Warburton was instrumental in encouraging the members of his church to revive the work at Cuckfield. His daughter Marian is the wife of our senior elder Stanley Hogwood. Anyway as far as we know Mr. and Mrs. Pink did not associate with West Street in spite of the fact that they had so much in common, much more so in fact than the Gospel Standard Church, Galeed, which Mr. Pink describes.

Whatever the reasons disposing or preventing the eccentric Mr. Pink from Biblical church integration we are constrained to note that God overruled his errors and used his gifts to produce a volume of exposition unequalled by any one else during that extremely bleak period. As long as we avoid with scrupulous care his mistakes there is much to learn from his life as it related to the period just prior to the present Reformed awakening. Mr. Levick takes up the story from here.

During 1934 the Pinks felt that the Lord had made it very plain that the work for which he took them to the U.S.A. was completed. They felt they were being called back to Britain where they resided temporarily at Cheltenham in England before pitching their tent in Glasgow, Scotland.

#### *A time of crisis for the magazine*

Pink admitted in the studies that, from a human point of view, the move to Britain seemed foolish. Both his parents had been called home and none of his remaining relatives there knew the Lord. Although England was his birthplace, most of his spiritual pilgrimage had been spent in the U.S.A. and Australia. As a result, he was almost unknown in Britain in Christian things.

The magazine circulation was dropping so much that it was hardly worth continuing with it. In the first five months in Britain, only one of their American friends had written. 'What is the matter?' Mr. Pink asked the readers. Many sympathetic American supporters had been called home and others there were not able to support them as they had previously done. It was increased circulation they wanted, not financial support which always seemed to come, although from now on it would be more of the hand to mouth variety. Brief appeals were made to existing readers prayerfully to introduce the studies to new readers. Many responded with new names. Gradually the circulation increased.

#### *Stay in Scotland*

The Pinks were attracted to Scotland because the Sabbath was strictly observed and the doctrines of the Puritans and Reformers were more widely known there than in any other country in which they had yet sojourned. Once again complications arose. The first was in connection with the Church they attended.

I had hoped (for there are 'many devices in a man's heart') the Lord might be pleased to use me in some humble capacity among the 'Free Presbyterians'—supplying their pulpits occasionally—as I am more with them doctrinally than anyone else I know of, as they are more unworldly in their walk and because they are *very* short handed. But God has willed otherwise. The Pastor of their Church here in Glasgow has been very kind to us and several times called on me to lead in public prayer. However, at their annual 'synod' held in Inverness recently, their senior Minister made a motion that their men 'be prohibited from calling on men of *other* denominations to lead in prayer at *their* services or otherwise assist them!' Not being wanted, we have ceased attending their services. So that's that. (Letter 6th June, 1935.)

Other problems arose with the few speaking engagements he fulfilled. At one meeting in Glasgow he offended a brother because he asked, as a personal favour, that no solo be sung at the meeting!

After about twelve months stay in Scotland, the Pinks moved to Hove near Brighton in England where they found their living quarters to be 'the most restful and peaceful we have ever occupied in all our travels. I believe our journeyings are now over. After eight *years* of moving from place to place *vainly seeking some company with whom we could have fellowship, or who would of best care to make some use of me, I have at last definitely abandoned all hope and efforts (by prayer or otherwise) for openings for oral ministry and have (most reluctantly I can assure you) retired from all public life.* I was really compelled in the end, to take this drastic step for 'hope deferred maketh the heart sick', and one bitter disappointment after another was unfitting me for literary work—which is a heavy tax in itself. *I am now devoting all my energies to the happy work of the magazine and the correspondence it entails.* (Letter 14th June, 1936, I am not sure who is responsible for italics. R.L.)

#### *Encounters with Strict Baptists*

In Australia, Pink has pastored a Strict and Particular Baptist Church for a short period. He was again finding difficulties with them over the preaching of the Gospel to the unsaved. In the March, 1936 'studies', a ministerial letter of John Newton was included on 'preaching to the unsaved'. A short editorial note followed, part of which said: 'We have often lamented the fact that Mr. Gadsby, and later, Mr. Philpot, followed (what we believe was the error of) Wm. Huntingdon, instead of adhering to that path which had been almost uniformly trodden by the Reformers and Puritans. Had they done so we believe that the Strict and Particular Baptist churches would be in a far healthier and livelier spiritual state than what they are now in.'

This must have caused some reaction, as in the May studies he listed together brief quotes from eighteen Puritans and Reformers (some were High Calvinists) under the heading Duty Faith on the Gospel being

preached to all mankind. Many other examples could have been given. Later in the year another article on Duty Faith dealt briefly with two quoted articles from 'An English denomination which still has considerable membership and influence.' The article said that 'with almost all their other Articles of Faith we are in hearty accord. Nor have we one particle of sympathy with the delusive errors of creature ability or general redemption.' The article made mention of Wm. Huntingdon's *Excommunication; and the Duty of all men to believe weighed in the balance* which very largely influenced the compilers of the Articles. In this piece, Huntingdon had commented on Peter's speech on the day of Pentecost as follows: 'When Peter said "Repent ye therefore, and be converted that your sins may be blotted out (Acts 2:38)" he that is exalted to give repentance to Israel and forgiveness of sins send his Spirit and grace with the Word to work repentance and conversion in his own elect. And though they spoke the word promiscuously to all, yet he only spake it to his own.'

One of Mr. Pink's apt comments was that in allowing that Peter spoke the word promiscuously Mr. H. pulled down what he laboured so hard to build up, a point later generations failed to notice!

Despite his disagreement with J. C. Philpot, he had in recent years read through ten old volumes of the *Gospel Standard* (edited by Philpot) and commented while I feel there is too much harping on one string most of the time yet I have much enjoyed the contributions of Mr. Philpot; he was truly a man highly favoured and deeply taught of God and I trust I have profited therefrom (letter 11th May, 1932).

About a year later, even a section from Huntingdon's other writings was quoted with approval in the Studies!

### *Experimental Preaching*

It was never Pink's purpose to use negative articles in the magazine. Hence the above referred to comments were shorter than usual. Experimental preaching was favoured among the Strict Baptists. In 1937 four excellent articles appeared in the Studies on the subject of Experimental Preaching, followed by a sermon example based on Philippians 1:6. Pink showed that:

The human soul possesses three principal faculties: the understanding, the affections and the will; and the Word of God is addressed to each of them. Consequently the preaching of the Word comes under this general threefold classification: doctrinal preaching, experimental and hortatory (practical). Doctrinal preaching expounds the great truths and facts which constitute the substance of Holy Writ, and has for its prime aim the instruction of the hearer, the enlightening of the mind. Experimental preaching concerns the actual application of salvation to the individual and traces out the operations of the Spirit in the effectuation thereof, having for its main objects the stirring of the affections. Hortatory preaching deals with the requirements of God and the obligations of the hearer, takes up the exhortations and warnings of Scripture, calls to the



discharge of duty, and is addressed principally to the will. And it is only as these three fundamental offices of the ministry are adequately and wisely combined, that the pulpit has performed its proper function. (*Search the Scriptures*, 1937, p. 115.)

A.W.P. went on to state that great care was needed to see that the balance was properly maintained, as souls could be hindered rather than helped. When any type alone was preached he warned that, 'A surfeit of doctrinal preaching produces swelled heads; too much experimental induces morbidity and nothing but hortatory issues in legality (p. 116).

Of the three types, he saw that experimental preaching was generally given the least place. The article gave excellent help to enable a preacher to use this method in a balanced way. No preachers or denominations were mentioned as Pink expounded the positive side only.

One excellent point A.W.P. made was that some of God's dear children would be spared many a heartache if they heeded the following excellent counsel of John Newton, 'We must not make the experience of others, in *all* respects, a rule to ourselves, nor our own a rule to others; yet these are common mistakes. Though all are exercised at times, yet some pass through the voyage of life much more smoothly than others.'

Two years later, whilst dealing with the studies on the doctrine of election (ch. 12—its Publication) he was constrained to make these comments:

Ere proceeding further, let it be pointed out that the objections most commonly made against doctrinal preaching are quite pointless. Take first, the clamour for experimental preaching. In certain quarters—quarters which though very restricted, yet consider themselves the very champions of orthodoxy and the highest exponents of vital godliness—the demand is for a detailed tracing out of the varied experiences of a quickened soul both under the Law and under Grace, and any other type of preaching, especially doctrinal, is frowned upon as supplying nothing but the husk. But as one writer tersely put it, 'though matters of doctrine are by some considered merely as the shell of religion, and experience as the kernel, yet let it be remembered that there is no coming to the kernel but through the shell; and while the kernel gives value to the shell, yet the shell is the guardian of the kernel. Destroy that, and you injure this.' Eliminate doctrine and you have nothing left to test experience by, and mysticism and fanaticism are inevitable.'

In view of the widespread following of the Charismatic Movement and its lack of doctrinal teaching, his warning needs to be heeded today. I am convinced that it is Pink's fine balance of the three types of preaching that at least partly explains the success of his writings.

In the church scene, the Pinks would have been considered old-fashioned by many. I notice in his Sermon on the Mount series that he felt mixed bathing to be unscriptural. Pink had strong views on unleavened bread being used in the Lord's Supper. The Open Brethren did not appreciate his discreet refusal to participate in the breaking of the bread on his return from Australia. This was undoubtedly why he ceased worshipping with them. His addiction to smoking did not go over very well in an

age when fundamentalism in general was governed by 'rules' (don't do this or that etc.!) as a proof of faith.

I am also led to believe that his weakness in the ministry was his personal contact with others. His constant correction of people for not using 'God willing' or 'DV' when referring to future events seemed to irritate fellow believers. Even his most ardent supporters who knew him in Australia admitted that there was an element of harshness or ungraciousness at times when confronting others on scriptural matters.

### *Life in seclusion*

The return to Britain was to be the beginning of the end as far as Pink's preaching was concerned. Although he had a few speaking engagements in Scotland, by the time he and his wife arrived in Hove the above mentioned steps were taken. Life would now be difficult for someone whose preaching in Australia was said to have drawn people like a magnet!

They did not give up corporate worship entirely. We go out occasionally to hear Mr. J. K. Popham (whose Chapel is only about a mile from us) but are *not* making ourselves known to anyone. Mr. Popham is wonderfully preserved for his age—turned 88—preaching twice each Sabbath. We get a few crumbs from his sermons. I agree with nearly all he says, but lament the absence of what he omits, though he really is better *balanced* than I feared he would be; *very little spiritual power!*

Despite the fact that their landladies were members of Popham's Church, the Pinks found they had little spiritual union with them, so kept to themselves. This period became difficult for them, as too many visitors were interfering with the work of the magazine. In the end a note was inserted in the Studies saying that their landlady had been instructed not to let visitors in to see them. They were tired of listening to reasons as to why they should be up and doing. This was tactfully explained to readers.

Many did not understand how exacting the written ministry was. The Studies were of a different format from the sermons. Taking the January 1937 Studies issue as an example, the short article on the Holy Spirit was to be read first. These usually occupied the front and back pages. The reader then slowly digested the first article on Hebrews, looking up the biblical references quoted. If not understood, the article was to be carefully re-read. Only then should the other articles on the life of David, the Divine Covenants, Union, Communion and Sanctification be read in a similar way. Pink felt that, in addition to the readers' own devotional time, in many cases it would probably take the best part of a month to go, through each issue till the next one arrived.

Any Christian with reasonable gifts, can run off a series of studies, but to expound God's Word in such a way as to bring out the meaning with searching application to the readers needs a lot of prayerful study and

meditation. This the Pinks clearly saw and now followed. This generation has certainly been blessed by his writings.

The personal difficulties referred to led the couple to lead a secluded form of life. The war brought about the move to Stornoway far up in the North of Scotland, a seclusion which was to involve them for the remainder of their lives, fifteen for Mr. Pink. I am not sure whether they ever indulged in holidays during the final period of their lives which time I will attempt to describe and assess in a further article.

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### *The new Pope*

David N. Samuel, general secretary of the Protestant Reformation Society has contended in the correspondence columns of *The Times* against Papal claims. An enormous amount of space has been devoted to the election of a Polish cardinal to be Roman Pontiff. Mr. Samuel has pointed out that all the euphoria generated by the mass media, and all the enthusiasm of the ecumenical movement, must not blind us to the fact that the primacy of the Pope is a claim to jurisdiction over all Christians. The primacy of the Roman Pontiff is not a 'primacy of honour only' (let him who says so be anathema), but of 'true and proper jurisdiction'. 'The cosmetic reforms,' says Mr. Samuel, 'of Vatican II did nothing to alter it.' Many sentimental letters applauding the new Pope appeared subsequently but not one has answered the point established by Mr. Samuel.

### *I. Howard Marshall's Pocket Guide to Christian Beliefs*

Pastor Bob Sheehan of Bexley Heath, Kent, writes as follows:

Not only does this 'guide to Christian beliefs' totally omit the Reformed alternative to the Author's Arminianism but the accounts of the beginning and end of the universe are referred to as 'poetic', in close proximity to the word 'fiction', and we are told that the Bible only tells us who and not how the universe was created e.g. p. 34, 35, 51.

In his approach to the last things I. H. Marshall shows a definite preference for annihilationism, hardly mentioning the orthodox view—p. 136. The average reader would gain the impression that this was probably the view that should be adopted.

The one-sidedness of the book, its ambiguity on inerrancy and its promotion of annihilationism has not stopped the *Evangelical Times* and *Christian Herald* from highly recommending it! I.V.P. published it!

### *The Protestant Reformation Society*

This society, led by Mr. Samuel, is mainly supported by Anglicans who recently conferred at Lincoln. A number of helpful expositions were given on the doctrine of justification by faith. The subject of the doctrine's relation to the *Charismatic Movement* was dealt with by the Rev. M. W. Walters, Vicar of St. George's, Hyde. He said: 'It is my belief that the Charismatic Movement finds a ready acceptance in Roman Catholic and Liberal Protestant churches because it shares with both these traditions a subjectivism which emphasises the believer's experience rather than the Saviour's experience. In such circumstances the doctrine of justification by faith in Christ alone is inevitably and necessarily atrophied.'

# Correspondence

25th September 1978

Dear Brother,

Thank you for your letter in which you declare your strictly separatist position with regard to the Baptist Union.

The principle we have always followed is that every church, like every minister and every individual, must be judged not by a paper affiliation but by merit. Affiliation is not unimportant but the nature or power of the connection must be determined in each case. In one case it may be sinister in the extreme, in another it may amount to no more than a decayed document. It is an oversimplification of life to think that we can deal with churches or people just by party designations, i.e. all Russians in this bag, all South Africans in that bag and all Scotsmen in another etc.

But what does constitute adequate reason to separate from the body of Christ? Such separation could in any geographic area constitute a crime of horrible proportions. Paul called it schism. T. H. L. Parker summing up John Calvin's expositions on this subject shows that Christ is present in his church in preaching and sacrament. 'The consequence is that none may separate from the church. To separate from the church is to separate from Christ. There will always be much to grumble about in any church; but faults do not justify separation so long as the Word of God is preached and the sacraments administered. . . . There are fringe doctrines . . . but there are fundamental doctrines like the Trinity, the deity and humanity of Christ, justification, or Christian Love, the denial of which may not be tolerated' (John Calvin p 160). Calvin separated from the Church of Rome because the Redeemer was no longer discerned in the preaching or in the sacraments.

Now the principles which govern our thinking on this subject are as follows:

## 1. *The marks of a true church*

These are 1. Preaching of the Word. 2. Discipline. 3. The sacraments of baptism and the Lord's Supper faithfully

administered. 4. Evidence of spiritual life and Christian love. (For a development of these see my exposition 'The Ideal Church' which is due to be republished in the book *Local Church Practice*.)

If we apply this principle to Baptist Union churches we find a number which bear all these marks. Some score full marks. The preaching is not only evangelical but it is Reformed. This surely is greatly to be preferred to churches which may be separate and dead with it, or just painfully shallow. Peter Lewis of Nottingham brought his church out of the Union two years ago but the legality of that move did not bring a revival or change the character of the church in its life whatsoever. It was simply a matter that required attention in its season when all the members could act in unity about it. I cannot recall the date when Geoff Thomas' church seceded. The day it happened did not bring about any biological or psychological transformation in the Rev. Thomas or in his members. It was purely a move in the forensic world—both expedient and desirable. If I moved to that town in Wales during the time before the forensic move was made and the letter sent to Southampton Row, I would have joined that church and given a thousand thanks to God for it on the grounds that it scores so highly.

This test of 'marks of a church' applies to any church whether it be Methodist or United Reformed. It is not uncommon for the remaining evangelicals in apostate denominations to come together and by doing so preserve these marks of a true church. A further important factor is independency. Baptist and Congregational churches are essentially independent. Their ties with any central organisation are often tenuous only and enable churches to free themselves quite easily.

## 2. *Discerning the body of Christ*

The Lord's people wherever they are found form part of the body of Christ. As such then they are subject to his

meticulous care. We should not be surprised therefore at the reluctance of some ministers to leave their flocks. On the one hand they wish to escape from the system: on the other they feel united to the Lord's people for whom they have responsibility. He who is insensitive to such a situation reveals a lack of sympathy. There are some who are born into systems and who are converted within those systems. We should not be surprised if they do not see the issues clearly. But what is reformation if it is not the constant effort made with grace and patience to change the present situation?

### 3. C. H. Spurgeon

Spurgeon resigned from the Baptist Union and in doing so made a very telling point. The downgrade controversy demonstrated that the Union was not prepared to stand for any doctrine

other than that of immersion. Therefore we should not be shocked when the most terrible heresy is tolerated within the Union, even the denial of the divinity of Christ as was seen in the Taylor debacle. The Union is a great mixture. It would be helpful to have as much information as possible about the present state of Baptist Union churches and colleges in order that we can work in the light of factual information. Some squeal loudly about heresy-hunting when such information is called for but it is not with the purpose of being nasty but rather that we may know truly where the evangelicals are and those who sympathise with Reformed truths and practices. Also there may be some who are in very dangerous positions. Does not Jude 22, 23 positively command us to be involved in such cases?

Yours sincerely in the Gospel,

## The Carey Family Conference

*Reflections by Robert Dunlop*

AT THE END OF A LONG, TEDIOUS JOURNEY by sea and land the welcoming lights of Clarendon School brought a little cheer into a dull, damp August evening. The four of us had scarcely crossed the threshold until we felt drawn into the fellowship of the house. With his usual cheerfulness John Rubens saw to our immediate needs and by midnight we felt like Pilgrim in the Castle Beautiful, asleep in the room of Peace.

The rays of the sun and the sound of singing birds wakened us to our first full day at the Carey Family Conference. With remarkable ease we slotted into the gentle routine of Clarendon life. As the days slipped past the broad acres of the Bedfordshire countryside and the fine facilities of Clarendon School became the setting for our best ever family holiday.

A number of factors contributed to the relaxed enjoyment of the fortnight. Weather conditions left little to be desired, with a fair spell of bright

sunshine and little rain in a summer noted for damp, dull weather.

Parents appreciated the practical arrangements made for children of all ages. Mums and dads were able to take full advantage of the creche, both morning and evening, in the knowledge that the children were being well cared for but not so far away as to create anxiety. There was a helpful emphasis on family activity each day and yet this did not interfere with the enjoyment of elderly couples or unmarried guests. Every encouragement was given to the whole company to participate in the wide range of outdoor and indoor sports including swimming, table tennis, cricket and rounders. And yet nobody felt awkward if they decided to opt for a quiet afternoon with the five daily newspapers provided for the guests!

On paper the prospect of four organised meetings a day sounds like a sure way to kill a holiday. But not at Carey. The programme was so varied and the



*Jeremy Dunlop of Brannockstown, Eire and Simon Ladd of Bradford on Avon at the Carey Family Conference. Jeremy won first prize in the diving competition and Simon (on the right) was the outstanding all-round athlete at the conference during the second week. (Photo by Diana.)*

atmosphere so relaxed that the daily gatherings were more of a blessing than a burden. Apart from the disadvantage of meeting in the gymnasium and the somewhat rambling and inconclusive nature of some of the discussion periods—there was much evidence of real fellowship and spiritual enrichment in the daily sessions. An added dimension to the evening services (of which there were six) was the presence of members of Bedford Evangelical Church and other believers from the surrounding area.

There was seldom less than a hundred people in residence at Clarendon. We had the privilege of a full fortnight and came away quite eager for a third week! Inevitably we got to know some of the guests better than others and we related quickly to other Christians who were coping with the responsibility of bringing up a family in the training and discipline

of the Lord. Understandably, English Reformed Baptists were in the majority but it was good to mingle with lovers of the doctrines of Grace from Ireland, Wales, Holland, Belgium, Pakistan and Denmark and S. Africa. Few of those present will have left the Conference without a prayer burden for Henric Mortensen from Copenhagen as he attempts to produce Calvinistic literature in his native Denmark and the Simpson family as they return from Welwyn to a difficult and uncertain missionary situation in Pakistan. There was vigorous interchange between the large and lively contingents from such strongholds of Reformed Baptist influence as Gloucester, Bedford, Bradford-on-Avon and Haywards Heath and those working in less privileged and more barren places.

Everyone present at the 1978 Family

*(continued on page 31)*

# The Genesis Six Problem of Angels and Humans

WITH THE APPEARANCE OF THE WHOLE Bible in modern English with the title 'Today's English Version', or better known, 'The Good News Bible', the meaning of Genesis chapter 6 verses 2 and 4 becomes much more a point of contest than before.

A million copies of *The Good News Bible* have been sold in Britain and this forms part of the work of the United Bible Societies which includes the famous British and Foreign Bible Society. The United Bible Societies work in over 150 countries and distribute more than 300 million Scriptures every year.

We can expect therefore that the idea of angels marrying humans may well become more acceptable as we read the account as follows from *The Good News Bible*:

When mankind had spread all over the world, and girls were being born, some of the supernatural beings saw that these girls were beautiful, so they took the ones they liked. Then the Lord said, 'I will not allow people to live forever; they are mortal. From now on they will live no longer than 120 years.' In those days, and even later, there were giants on the earth who were descendants of human women and the supernatural beings. They were the great heroes and famous men of long ago.

The popular *Living Bible* published by Coverdale endorses this concept of angels marrying humans. The *Living Bible* reads as follows:

Now a population explosion took place upon the earth. It was at this time that beings from the spirit world looked upon the beautiful earth women and they desired to be their wives. Jehovah said, 'My spirit must not forever be disgraced in man, wholly evil as he is. I will give him 120 years to mend his ways.'

In those days, and even afterwards, when the evil beings from the spirit world were sexually involved with

human women, their children became giants, of whom so many legends are told.

Now if we think about these marriages we must surely shudder. The very idea defies all the normalities of experience. However we may not impose upon the text of Scripture what we would like it to mean. The most important principle in exegesis is to establish the plain meaning of the language and from there proceed to contextual considerations. Powerful arguments are required before the plain meaning of the language used can be altered to mean something else. Now if the idea of angels from the spirit world marrying humans defies the normalities of experience then we must admit that to change what the text is saying will defy the normalities of language. The Hebrew word used means angels and is correctly translated as angels in Job 1:6, 2:1, 38:7.

It may be helpful to remember at this point that every translation of the Bible will reflect the theological thinking of the translators although we would maintain only a very small fraction of the material is thus affected. We must not be guilty of imputing sinister motives to translators whose jealousy for accuracy is acute. With scholars their reputation for accuracy is very often their first consideration. From the text of *The Living Bible* we have a single translator who has received a lot of assistance but whose motive is evangelical and who has been urged on by a fervent desire for the Bible to be read to the salvation of souls. His predilection to Arminian theology is evident throughout but again we must avoid that kind of negative thinking which overlooks the fact that the Holy Spirit will use the Scriptures in spite of blemishes in translation.

Returning to the Genesis passage we should keep the problem in perspective and remember that there are only three or four places in the book where we

would wish to contend for a vital issue. This problem in Genesis 6:2 and 4 is one. It is disturbing to say the least to think in terms of a human race which at some stages can become half human and half angelic. Our Lord's declaration that in the spiritual world there is no marrying and Paul's statement in Acts 17:26 where he affirms that the entire human race is one blood seems to end all arguments.

Nevertheless we have to face the fact that early Jewish writers believed the 'Sons of God' (which is the expression used in verses 2 and 4 of the Authorised Version) to be angels from the spiritual world. The book of Enoch speaks of 200 such angels who descended in the days of Jared and took to themselves wives with whom they defiled themselves. The children of these unions being giants whose heights was 3,000 ells (Enoch 6:2). Some Christians look to 1 Peter 3:19, 20 and 2 Peter 2:4-6 and Jude 6 for support of the view that the 'Sons of God' were literal angels. It is then pointed out that great power and intelligence is ascribed to those from the spiritual world and also that they were able to partake of meals as we find in the case of the angels who visited Abraham. Further confirmation is found in the fact that the passage in 2 Peter, referred to above, also speaks of the iniquity and sexual perversity of the Sodomites. It is a feature of exceedingly wicked times that the most awful sexual crudities are indulged in. Furthermore it is claimed that grotesque perversities with evil spirits are practised by those involved with demons today. Apparently some claim to have had intercourse with such spirits. We would deny the physical possibility of such a thing but can well believe that unspeakable corruptions are indulged in by such who sell themselves to Satan.

Yet a further factor to be reckoned with is the use of the word *nephilin*. Giants, and some take this to mean monsters, were the result of such union and this seems to verify the fact of abnormality in human relationships. With the situation getting out of hand was it not necessary for God to terminate the affairs of men preserving only a remnant in Noah and his family? With all these considerations we might be almost per-

suaded that the new Bible versions may be correct in their literal translation.

When we turn to the context of Genesis six we find that attention is drawn in the previous chapters to the contrast between the sons of Seth and those of Cain. The Sethite family seems to have been favoured with the first true revival in human history (Genesis 4:26). It is not unnatural then for us to be ready for a description of the breakdown of the Sethite family referred to in chapter 6. The fatal consequences of that came in the catastrophe of the flood.

Most telling, however, is the discovery that men are called 'sons of God' in the Old Testament. It is true that the references come later but such can be found in the Pentateuch (Exodus 4:22, 23; Deut. 14:1 and 32:5, 6). Moreover we have further references such as Psalm 82:6 and Hosea 1:10. The Old Testament anticipates very well the concept of adoption, that is those who believe and who constitute the faithful are the sons and daughters of God. Genesis 6:2 and 4 therefore should be read in that sense and not as angels coming from another world.

Moreover there are various serious flaws in the idea that these angels came to take women in marriage. The marriage referred to in the Genesis 6 context is the usual Hebrew term for human and normal marriage. If 'the sons of God' are good angels how could they be so viewed if involved in such wickedness. If on the other hand they are fallen angels then they can hardly be called 'sons of God' and in any case when we turn to the passages referred to (1 Peter 3:19, 20 and 2 Peter 2:4-6, Jude 6) we find that the fall of angels was antecedent to the fall of Adam and Eve and before that time the evil spirits were already under judgement and whatever powers may be allowed then these are circumscribed by the sovereign Lord of heaven.

Furthermore when we consider the *nephilim* we see that they need not be thought of as monsters at all. Certainly in Numbers 13:33 the word is translated as 'giants' as it is in the Septuagint but the word means 'mighty ones' or 'heroes'. The Hebrew word also has the connota-



tion of fallenness, 'fallen ones', but none of these meanings can really give support to the idea that there was a physical monstrosity arising out of an abnormal sexual union. Some maintain that psychological factors can affect the foetus and bring about certain features in the development of unborn children which of course will emerge later. We could certainly accept the idea that there might have been an interference by evil spirits in the processes of birth but this is something very different from accepting the idea that evil spirits actually came in the form of men and married and lived with human women.

We must conclude therefore that the translation 'sons of God' used in the KJV is a good one and that we understand this to mean the Sethites who gave preference to their natural passions in lieu of spirituality when it came to the all important matter of marriage. We ought not to think that times then were any different basically from what they are now. Our Lord warned us that as it was in the days of Noah so shall it be in the time of the second coming.

Taken in its entire context the main lesson which we derive from the opening verses of Genesis 6 is that Christian marriage should be regarded by us as an

essential institution upon which we build for the future. This is an institution which we should highly prize, protect, nourish and encourage. The breakdown of it always proves calamitous and the avoidance of compromise in this basic institution is of utmost importance. The uncompromising attitude which we must maintain in so essential a matter is plainly declared by Paul in 2 Corinthians 6:14ff, 'Be ye not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness? and what communion hath light with darkness?' Marriage is not specifically mentioned in this text but in reply to that objection it can be pointed out that there is no yoke on earth more all-embracing than that of marriage.

It would be appropriate to conclude with the words of Professor John Murray on this subject ('Principles of Conduct Page 249') where he says, 'Marriage is an institution for the procreation of life. Holy marriage is the indispensable means of conserving and promoting godly families and the nurture of faith; it is the institution for the propagation of godly life. When the properties which govern such marriages are desecrated, then the gates are flung open to the most violent of vices.' This is the main lesson conveyed in Genesis 6:1-13.

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*(Continued from page 28)*

Conference was greatly impressed with the dedication and hospitality of the Bedford Evangelical Church. The members rose early and retired late in order to provide meals of the very highest quality and in countless other ways ensure the comfort and enjoyment of all the guests.

Highlights of the fortnight included a guided tour of the Bunyan country, capably led by Colin Richards. In the ter-centenary year of the writing of *Pilgrim's Progress* it seemed not only appropriate but profitable to visit the sites where God fashioned and blessed the Immortal Dreamer. On another afternoon a party crossed into Buckinghamshire to see Olney, where Cowper

and Newton shared such a remarkable friendship and useful ministry. The one dark side of these historical journeys was the dearth of their kind of preaching in the areas where these noble men made their mark for the Kingdom of God.

Writing these reminiscences in the heart of the wide plains of Kildare I am still living in the benefit of the wholesome fellowship enjoyed in the broad acres of Bedford. Settling into a busy winter in Brannockstown and further afield my wife and I, along with Julie and Jeremy, are grateful for the refreshment of the 1978 Carey Family Conference. It has done us much good to establish lasting links with that section of the Family of Faith where the doctrines of Divine grace are cherished and proclaimed.

# Selected Psalms

Time has been devoted recently to selecting psalms with the following suggestions:

We have chosen tasteful contemporary tunes rather than the traditional, yet without being ultra modern. Those unaccustomed to any form of modern tune may choose to disagree but a little perseverance should overcome prejudices, e.g., Psalm 23 to Grace Hymns 774 metre 8787. Two other tunes could be used, the most traditional being 'Dominus Regit Me'.

Please note our choice of modern authors for words; see for example Psalm 27 tune Christian Hymns 721.

By submitting these suggestions to public view we hope to receive suggestions as to improvements, the ultimate aim being the publication of a psalm book. The Anglo Genevan Psalter and Ref. Presbyt. Psalter have not been forgotten. It is our aim to supplement from them later.

## Key to tune and word sources

**C.H.** Christian Hymns

**H.O.F.** Hymns of Faith

**Alex.** Alexander's Hymns No. 3

**Y.P.** Youth Praise

**Ps.P.** Psalm Praise

**G.** Grace Hymns

**G.H.** Gospel Hymns

**S.O.P.** Songs of Praise

**G.B.** Golden Bells

**Comp.** Companion Tune Book

Psalm No.	Words	Metre	Tune Name	Tune Source
1	C.H. 624	8.7.8.7.	All for Jesus	H.O.F. 660
1	Alex 366	C.M.	Jackson	H.O.F. 34
1	Y.P. 160			Y.P. 160
2	Y.P. 161			Y.P. 160
8	Alex 370	C.M.	Arlington	Comp. 90
8	Y.P. 163			Y.P. 163
16	Ps.P. 73	8.8.8.8	David	H.O.F. 332
19	C.H. 324	C.M.	Mornington	20th Century 18
23	G. 725	C.M.	Crimond	H.O.F. 411
23	G. 774	8.7.8.7		Y.P. 63
23	C.H. 95	D.C.M.	St. Matthew	H.O.F. 174
24	Y.P. 165			Y.P. 165
25	Alex. 357	S.M.	St. Ethelwood	H.O.F. 383
27	C.H. 721	D.C.M.	Castle Rising	H.O.F. 447
27	Y.P. 116			Y.P. 116
27	Ps.P. 81	9.8.9.8	Spiritus Vitae	H.O.F. 254
30	Ps.P. 83	66.66.66	Baca	H.O.F. 312
32	Alex. 375	C.M.	Arlington	Comp. 90
32	Ps.P. 84			Ps.P. 84
34	C.H. 93	C.M.	St. Anne	H.O.F. 41
36	C.H. 98	C.M.	Belgrave	Comp. 100
40	G. 587	C.M.	Abridge	H.O.F. 72
40	Y.P. 167			Y.P. 167
42	C.H. 625	C.M.	Belmont	Comp. 101
43	C.H. 636	D.C.M.	Forest Green	H.O.F. 152
46	G. 95	D.C.M.	Ellacombe	H.O.F. 385
46	C.H. 360	87.87.66.667	Ein Feste Burg	H.O.F. 381
51	Alex 361	C.M.	Farrant	H.O.F. 449
51	Y.P. 168			Y.P. 168
63	Alex. 365	C.M.	Bishophthorpe	H.O.F. 436
65	Alex. 360	C.M.	St. Stephen	H.O.F. 240
67	G. 10	77.77.77	Heathlands	S.O.P. 170
67	Alex. 358	S.M.	Franconia	H.O.F. 56

84	<b>G.H. 826</b>	L.M.	Antwerp	H.O.F. 526
84	<b>C.H. 338</b>	C.M.	Abridge	H.O.F. 72
84	<b>Alex. 359</b>	C.M.	Gerontius	H.O.F. 176
84	<b>Ps.P. 104</b>	12.11.12.11	Was Lebet	S.O.P. 470
85	<b>Ps.P. 105</b>	10.10.10.4	Was Schwebet	H.O.F. 506
93	<b>C.H. 77</b>	C.M.	Sine Nomine	H.O.F. 671
			Warwick	

*To be continued.*



Simo Ralevic (left) and Milos Rosic-Michael of Yugoslavia. A painting by Milos appears in this issue. Simo has been given a powerful Reformed ministry of preaching and writing in his country and we should pray much for him, his family and the Church in Yugoslavia. His preaching was wonderfully refreshing to the church at Cuckfield earlier this year and instrumental in setting souls in the direction of the celestial city.

*(Continued from page 18)*

specific questions, opening the Scriptures with an eye to their special needs. In this way we may not only help others to love the Lord, but even aid our world in solving its problems. These problems are profound so that a mere surface knowledge of them might make us hard in our judgment and superficial in our answers.

If we desire to banish art and beauty from our lives, we not only miss very much and render our ears and eyes barren, but we are also ungrateful to God, and, even worse, we offend him by calling unworthy what he made for the sake of man.

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