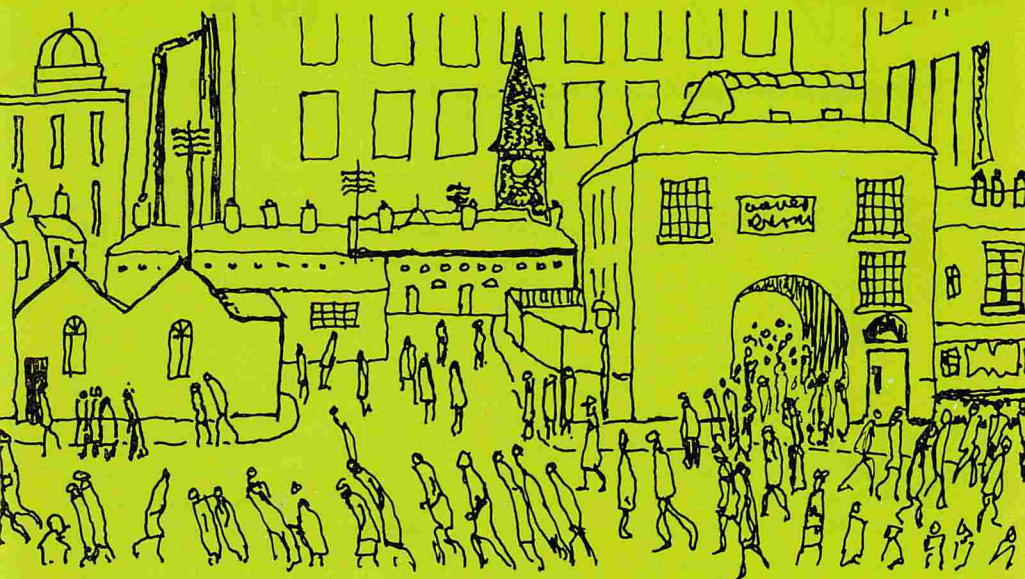
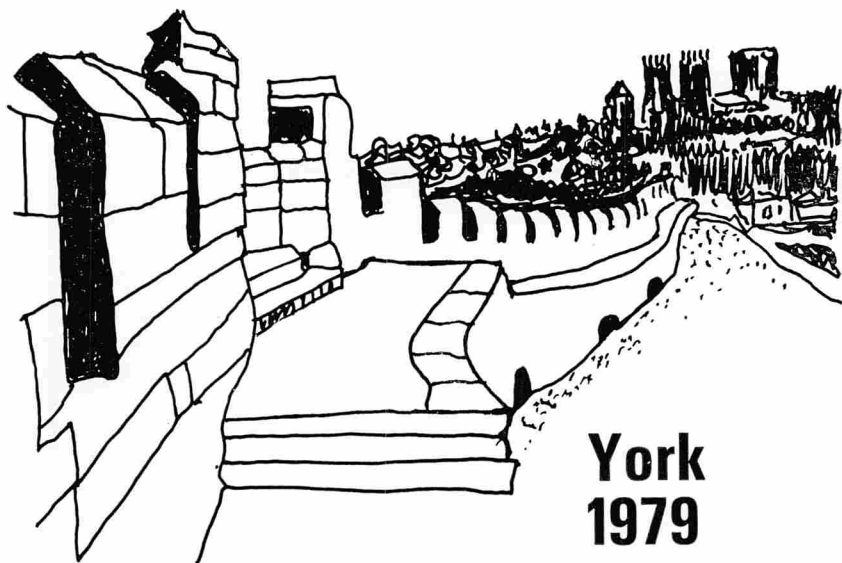


# REFORM- ATION TODAY'79



- 1 EDITORIAL—*The Day of Power*
- 5 REACHING THE WORKING CLASSES TODAY *Roy Joslin*
- 14 BOOKS FOR THE WORLD *Bill Clark*
- 15 THE SEALING OF THE SPIRIT *Donald MacLeod*
- 20 *A Letter from Ernest Reisinger introducing*
- 21 JAMES PETIGRU BOYCE 1827-1888
- 28 THE PARTICULAR AND UNIVERSAL ASPECTS OF  
PARTICULAR REDEMPTION *Prof. John Murray*
- CAREY CONFERENCE YORK 1979 *Stephen Dray*

*Front and back inside covers*



## York 1979

**Report of the Ninth Carey Conference at York 2-5 January 1979 by Stephen Dray, pastor of Zion Baptist Church, New Cross, London.**

IN SPITE OF FLOODS, ARCTIC CONDITIONS, a near crippled railway service, snow-blocked roads and other hindrances all but a small handful succeeded in arriving safely for the ninth Carey Conference assembled at the lovely old cathedral city of York on the 2nd-5th January. Once comfortably and warmly housed in the modern university built over a lake the proceedings went on at a pace while outside a gaggle of geese huddled forlornly beside a tiny pool kept unfrozen for them in the lake of ice.

With some members still arriving Frank Ellis got matters off to a relevant and challenging start in a paper on the Bible translator William Tyndale. After a short biography Frank proceeded to emphasise the importance of Tyndale for today. He noted that the great driving force behind the Reformer's translation work was the desire for the Scriptures to be understood by all his fellow-countrymen and, therefore, he wrote in the language of 'John Ploughman'. Tyndale's work lies behind the Authorised

Version but how it would grieve him today to see tradition placed over against the desperate need to communicate with our contemporaries in language they understand. What also of the 'language of Zion'? We must be radical if we must reach the unconverted masses all around us. We must remove the stumbling blocks which *are* so often placed in their way when we bring them the Gospel.

Two papers were given which related the concern for 'John Ploughman' to his successors of today—the working class. Robert Oliver gave an introductory survey drawing several important lessons. We should beware of the identification of the church with any one class and/or the 'social Gospel'. In particular we should make sure that the Gospel emphasis in our own message is not distorted by social concern. In addition we should look for truly spiritual minded preachers able to declare what they have smartingly felt and are able to explain themselves clearly and concretely.

*(continued on back inside cover)*

# Editorial

## *The working class*

LAURENCE STEPHEN LOWRY, BORN IN Manchester in 1887, died recently at an advanced age. A recluse, he lived since 1948 in a bleak little house in Mottram-in-Longdendale. He laboured intensely alone. He never owned a motor car, television set, telephone nor wife. He never travelled abroad. He never smoked and he never drank. His favourite food was tomato soup, sausage, egg and chips. This is the man who became a painter of world renown.

It happened, or shall I say it began to happen on this wise. As a young man he one day missed his train. As he waited he watched with fascination the stooped figures of the industrial morass, multitudes scurrying on their various ways. Like a bolt out of the grey smog an inspiration struck him. Why not depict such scenes on canvas? That moment was like the moment of enlightenment for the Christian. Thereafter Lowry set about painting such scenes in a style imitatively his own. He worked assiduously to develop his skills and craftsmanship. The sketch on the front cover is a copy I made in about ten minutes the sole intention being to draw attention to those stooped figures. It is interesting to compare Lowry's drawings of people on their way to work and football fans on their way to a match. How different the mobility of the legs! a drudgery in the one lot and a lively expectation in the other!

Lowry was influenced by impressionist painters and how thankful we can be that he was. The tutor at the College of Art in Manchester where Lowry studied from 1905 to 1915 was Adolphe Valette who was well versed in the impressionist method. Strictly speaking impressionism did not grip Lowry but I maintain that it explains

the extraordinary flexibility and originality of his works as a whole.

What of these multitudes moving about like ants in a colony? Listening to Roy Joslin speaking at the Carey Conference in York in January was for many present a moment of revelation. To think that the Christian Church is not really reaching the vast majority is disconcerting to say the least. The term 'working class' has been used. In the first of a series of articles which we hope will turn into a book (our faith that this will be so is indicated by the layout of format) Roy Joslin explains what he means by working class. By telephone Ron Edmonds of California warned us that Americans may not appreciate this problem which we call 'working class'. Well, our task is to reach every man. We may need to change the title but the force and urgency of the matter remains the same—masses of people are basically unreached. That is our concern. And if we do publish a book on this subject we will endeavour to illustrate it with a selection of Lowry's paintings.

## *Tertullian—a present day parallel?*

Tertullian was a teacher powerful and vigorous and of a capable mind who exerted a great influence upon the Christian church during the first twenty to thirty years of the third century. The most interesting feature in the life and testimony of Tertullian is that he joined the sect or schism of the Montanists. Montana was a teacher in Phrygia who flourished in the second half of the second century. The Montanists approximated very much in character to the Pentecostals and Charismatics of our day. They strove to emphasise spiritual reality and direct experience of God and were fierce opponents of dead orthodoxy.

Donald MacLeod is the first one to



move in a decisive way to reveal the parallel in our day. Since *Reformation Today* stands absolutely and immovably on the central doctrines of the Reformation and is especially devoted to a lively and relevant application of those doctrines, it is impossible to ignore or bypass an issue of such importance and significance.

Donald MacLeod is a young preacher with a gift to preach to preachers, that is to preach powerfully of a very high level of instruction and edification. Preaching is his most obvious gift and as is so often the case all the other activities flow out of that source. He is a pastor of a large church in Glasgow, professor of Theology in the Free Church College. He is editor of *The Monthly Record of the Free Church of Scotland*, the denominational paper for the Free Church which is an evangelical and Reformed denomination in Scotland with about 20,000 members and 200 ministers. It is a body very pure by today's Presbyterian standards. Church Order and Infant baptism apart, most readers of *Reformation Today* would find much in common with our friends in Scotland although some of the churches there are not exactly pulsating with spiritual life and evangelism is not a strong point. Recently the BBC televised a programme depicting the religious life of the Free Church believers in the Isle of Lewis, an area famous for its revivals which have continued on into the century. Unlike so many programmes this one was not spoiled by misrepresentation or imposition upon it by the personalities or views of the producers. The testimonies of personal salvation and of credence in the doctrines of grace was refreshing. Fascinating too were library shelves in the background filled with the best Banner of Truth productions.

But to return to the subject, it is important that we appreciate Dr. Martyn Lloyd-Jones' concern for revival, a concern which we share. It may well be that his expositions will be used to bring our Pentecostal brethren to understand and embrace the doctrines of grace (see remarks on

page 28). Because we may differ in our interpretation of Romans 8:16 and Ephesians 1:13 it does not mean to say that we must give way to an unbalanced attitude like one London minister who will not recommend any volume by the doctor. (The same minister will not recommend any title by Carey Publications though he claims to occupy the same doctrinal position as Spurgeon). It does not mean to say that we devalue books by the doctor. Some of them such as 'The Sermon on the Mount' and 'Spiritual Depression' are unrivalled.

If there is a note in Donald MacLeod's review of being irked, this is due to the capital made out of the situation by those who maintain second blessing teaching without at the same time having a theology of adequate proportions to bear such defects. A Volkswagen is not a Rolls Royce, a sparrow is not an eagle, nor a tom-cat a lion.

There are benefits arising out of this debate. One is that 'iron sharpens iron'. It is good that we enjoy forum and freedom to agree or disagree, advance and grow in our perceptions showing affection and respect for others when we cannot endorse their conclusions. The book 'Lady Huntington and her friends' has been republished in America by Summit books, a volume which illustrates well the unity maintained by the leaders of the 18th century Awakening, despite differences of much greater magnitude than the issue here discussed. A benefit for which we should pray earnestly is that every Pentecostal who reads the doctor's volume on Ephesians chapter one, *God's Ultimate Purpose*, will become persuaded by it to embrace the doctrines of grace.

While it has been asserted before, the urgency of the subject demands that the need for a theology of power be stressed again. While we concur with Donald MacLeod we would not necessarily employ the same priorities in our arguments or cite the same authorities for the text. Moreover we



would like to see him lay more emphasis on power. While Pentecost was a once and for all event in Salvation history just as the Incarnation was a once and for all event, we must not lose sight of the truth that our Lord said, 'you shall receive *power* after that the Holy Spirit is come upon you' (Acts 1:5, 8). Various writers such as Dunn stress purification. Unquestionably the aspect of purification was uppermost in the minds of the apostles (Acts 15:8, 9), but the promise does not read, 'and you shall receive *purification*'. It says you shall receive *power*! What exactly is this power? Well we do not have to travel far to find the answer. It is in the immediate context: 'and you shall be witnesses to me both in Jerusalem, and in all Judea and in Samaria, and to the uttermost parts of the earth' (Acts 1:8).

The power means the empowering of the Holy Spirit in fearless, bold, clear winsome, persuasive Gospel proclamation, not only in public by preachers but in personal witness by believers. This power is not confined, restricted or limited to a special experience or only unleashed by a second blessing, but is designed to endure throughout the lifetime of a believer. Having been initiated at Pentecost the power of the Spirit is present with the Church until the second advent of Christ.

This explains all the revivals of history. There are days of God's power, and times of heightened glory, periods of multiplied conversions. These times come entirely through the disposition of a sovereign God.

While in Canada during February I discussed the subject with pastor Arnold Dallimore whose second and final volume on the life of George Whitefield is due to appear at the end of 1979. The principles of Revival are wonderfully illustrated in the life of Whitefield, probably the most powerfully used preacher in revival ever to grace the Christian Church since the apostles. Arnold Dallimore maintains firmly that it is impossible to establish a second blessing construction for George Whitefield. He was

simply endued with power over and over again. Yet by no means did he experience revival all the time. For instance, on only two visits out of fourteen did he experience revival in Scotland.

We believe that there is a theology of power, that Pentecost was a baptism of power and that on that basis there will follow days of the right hand of the Son of Man who exercises the 'all power' that belongs to him in heaven and in earth. Such days are long overdue. We ought to prepare for such times. The approach recommended in Scripture has been expounded in this magazine on former occasions.

Enlarged tents to accommodate enlarged congregations will need stronger pegs and good quality cords or ropes. Church discipline the ordinances and all the counsel of God is required if there is to be a maximum retention of the spiritual Awakening which we pray will be sent to the churches.

#### *Herbert Carson's response*

A book which reveals the true situation rather than the naive conjectures of David Pawson is a work by Malachi Martin, 'The Final Conclave'. David Pawson is persuaded that the surprise election of John Paul I was a clear proof of the work of the Holy Spirit. But Martin, whose book was published in U.S.A. a few months before the death of Paul VI, described the electoral campaigning which was going on at that stage—they knew that he must soon go either by death or by retirement—and they had the scenario worked out for precisely the kind of pope who emerged. He wrote: 'To offset this possibility (viz an alliance of Progressives and Conservatives) Traditionalists (50 votes) would be willing to make a compromise with Conservatives (35 votes), thus producing more than the absolute majority needed for election. The chief point on which Traditionalists are willing to compromise is the ecclesiastical character of the next Pope. He would be an Italian but a non-curial man (i.e. not a

member of any Roman Ministry), and a non-Roman (i.e. not pro-Curia in his sympathies), page 110. Earlier he said that as a result of the findings, after sounding the constituency, the further factor would be that 'the next Pope should be projected for a ten-year pontificate.

This conclusion determines more or less that the choice will be of a candidate with that age and health expectancy' page 83. In fact the election of the Patriarch of Venice fitted this particular Trad/Con. compromise apart from the fact of his unexpected death. But all the scheming long before the conclave and indeed before the pope had died casts a very different light on David Pawson's euphoria about the election. His further conviction that John Paul II was another charismatic choice forgets that the American bishops had earlier forestalled the likely line up of the Latin Americans with the East Europeans and one of their leaders Cardinal Krol of Philadelphia, a Polish-American, had been visiting Eastern Europe where among others he saw Cardinal Wojtyla. The latter did a lot of travelling and was the guest in U.S.A. of Cardinal Cooke of New York. At that stage the aim was a non-Roman Italian but after his sudden death it was not so surprising that Cardinal Wojtyla with the backing of Krol and the Europeans should emerge at the eighth ballot as John Paul II. Once again David Pawson is sadly short of information.

When he also wrote that liberalism 'is also creeping into the Catholic church' he was really making a monumental under-statement. It would be truer to say that it had flooded in a long time back. He sees Paul VI as having helped on the work of reformation. But what about that pope's Credo, an unflinching confession of Roman dogma? What about Paul's encyclical on the eucharist with its firm insistence on transubstantiation and veneration of the reserved sacrament? What about his encouragement of Mariolatry? In fact what Malachi Martin

sees as very noteworthy is Paul's readiness to come to terms with Marxism and to shape his policies accordingly.

So let's thank God for the evidence of R.C.'s reading the Bible and coming to the Saviour but let us not capitulate to this specious notion that the papacy is becoming a reformed institution!

*What kind of discernment?*

Buzz magazine reported Baptist minister, David Pawson as follows:

**The recent Conclaves which elected Popes John Paul 1 and 2 were astonishing, according to David Pawson.**

*'It has to be supernatural rather than a natural thing that has happened. That means either supernatural good, or supernatural evil. I've accepted the supernatural good explanation,'* he said.

*'In all previous Papal elections there was a sense that the Cardinals had made the choice—including the elections of Popes John and Paul.*

Luciani (John Paul 1) was a definite outsider and his election was a total surprise to the Cardinals. *'They were saying, "the Holy Spirit has chosen". They called it the Charismatic Conclave.'*

*'There was just this wide sense that the choice was not in human hands; it was more in the Lord's hands. And they were all astonished. The result told them what kind of a Pope the Lord wanted because he immediately brought in a humanity; a humility; and a humour. It's significant that they began to use the word pastor never before used of a Pope.'*

John Paul 1 endeared himself immediately to the world—'an astonishing performance. The world was waiting for someone who was bold enough to take the pomp out of the papacy and he did.

*'So within a month he had established himself. When he died, for the first time I felt bereaved of a Pope,'* said David Pawson.

*'Looking back now with hindsight, I can see that the Lord perhaps wanted to impress on the Roman Catholic Church—indeed the whole world—the kind of man He wanted.*

(continued on page 27)



# Part 1

## Reaching the Working classes today

*by Roy Joslin*

OUR study begins with a bang! Hear the report of an Anglican canon! 'It is in fact a broad truth, which multitudinous exceptions that might be cited do not disturb, that the 'artisan class' constitutes by far the toughest identifiable core of resistance to the gospel today. Up to the present no dents at all have been made in its surface. It is a hard saying but a true one that until some more effective way of appealing to the artisan has been found there will be no real revival of religion in this country, since in modern post-war conditions this class has become socially more important than any other. No amount of success elsewhere will compensate the Church for failure here.'<sup>1</sup>

These words were written by Roger Lloyd over twenty five years ago. They appear in his book 'The Church and the Artisan Today'. Although he uses the term 'artisan class' in preference to the term 'working classes', it is quite clear that he is speaking about the people who are the subject of our study.

How do we react to his claim? Do we accept his estimate to be true to fact? Is he over-stating the case just to prove a point? If we are wary of accepting the verdict of a Church of England cleric, then let us hear the assessment of a Non-conformist minister within our own ranks. 'It is a simple fact, which can be proved statistically, that the so-called working classes in this country, and in most other countries, are, speaking generally, outside the Christian church. Thank God, there are such people in our churches; but speaking

generally, the working classes are missing.<sup>2</sup> Dr. D. Martyn Lloyd-Jones confirms the view of Canon Roger Lloyd. In fact, although Roger Lloyd's observation was made more than a quarter of a century ago, his contention that 'this class has become socially more important than any other' seems almost prophetic in the light of our nation's current industrial troubles.

Why does this state of affairs exist? Can we detect any reasons? Are we able to propose any remedies? This will be the concern of our study.

We shall begin by trying to understand more about the people for whom we are concerned. Then we shall say something about the size and urgency of the task which the Christian church faces. The major part of the study will be an examination of principles and practice in the matter of evangelism among the working classes. In the concluding section we shall discuss certain issues which relate to the establishment of indigenous local churches within working class communities.



### *Who are the working classes?*

---

#### *(a) Is it right for Christians to think in terms of 'class'?*

Among some Christians, talking in terms of 'class' is regarded as either an improper or irrelevant thing to do. They feel a certain embarrassment when we talk in this way. We shall briefly consider some objections and how they may be answered.

*Objection 1:* It is unbiblical to talk in this way. Christians should be concerned to overcome and diminish distinctions between groups of people, and not to magnify them by making them a topic of special study.

*Answer:* We will only make progress in overcoming distinctions and divisions between groups of people when we understand why it is that these categories and groups have arisen in the first place. Sin does not go away if we choose to ignore it. We have to face reality in order to deal with the problem. If the Christian church chooses to ignore these distinctions among people it is certain that the divisions will remain and the church will continue to fail in her responsibility to some of these groups. We find no problem in accepting the reality of different racial groups among the nations



of the world. Why should we find it difficult to accept the reality of different social groups within our own British society?

The Apostle Paul recognised the various racial and social divisions which existed in his day. In the opening chapter of his Roman letter he says that he is 'obligated both to Greeks and non-Greeks, both to the wise and the foolish.'<sup>3</sup> 'A study of Paul's sermons in the Acts of the Apostles shows that he adapted his presentation of the gospel to suit the particular needs of his listeners. (Compare Acts 14:5f with Acts 17:22f.) The Apostle was always careful to take account of differences in national character and cultural development (or the lack of it)...'<sup>4</sup> In recognising the working classes as a definable group of people within today's society we are following a Biblical principle.

*Objection 2:* The 'class' categories used many years ago no longer apply.

*Answer:* Since I write as a pastor and not as a sociologist I must concede that my answer may be less accurate than that of the 'expert' in this field. It would appear that the social groupings within contemporary society are more blurred at the edges than used to be the case. There is now much easier mobility between the social groups. Also, it is now apparent that level of income is no longer a convenient guide to class. The term 'working classes' still give us a pretty good idea of the kind of people we are talking about. There is no more accurate term to use. The 'blurred edges' of present day social groupings will in no way invalidate the general observations we shall make concerning the working classes.

*Objection 3:* When Christians talk about the working classes it often sounds condescending and patronising. It may seem that Christians generally place themselves in a 'higher' social category and tend to pass judgements on the working classes. It may sound as though we are blaming these people for the problems they pose for the Christian church.

*Answer:* Unfortunately, Christians are at times guilty on this point. We must be careful in the words we choose and in the manner we adopt. Christians are generally in a *different* (and not superior!) social group from working class folk. Middle class values are *different* from (and not superior to!) working class values. We must speak with humility and sensitivity. The Bible says that Christians should 'Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves.'<sup>5</sup> This is how Christians are to regard one another. The same manner must be carried over into a Christian's thinking and speaking about the working classes.

(b) *Who are the working classes?*

It seems that there is not one universally accepted definition of the term 'working classes'. A few fairly obvious clues to the kind of people we are speaking about can be indicated. Working class people are generally 'manual' workers. They work in 'trades' rather than professions. Most of these workers would receive a 'weekly wage' rather than an 'annual salary'. They work in factories, mills, mines, building sites, power stations, dockyards and other similar industrial locations. Some of the main industries in which these men serve would be coal mining, electricity boards, shipbuilding, the steel industry, building, road haulage, farming, motor vehicles, aircraft construction, water boards, G.P.O., busmen, the rail industry, food industry, local council workers—road sweepers, dustmen, road repairs, etc. These examples are sufficiently clear for us to formulate in our mind an adequate understanding of the term 'working classes'. Geographically these workers would be concentrated in major urban and industrial areas—places such as Liverpool, Birmingham, London. They would also be well represented in council housing estates and new town developments. These men and their families make up the major part of that social group we call the 'working classes'.

The plural 'classes' is used because this social group can be further sub-divided in a number of ways. Sometimes the analysis is upper, middle and lower within the general category of working class. Sometimes skilled, semi-skilled and unskilled. Sometimes deferential, proletarian and privatised. There is no need for us to dwell upon these class sub-divisions at this stage of our study although we shall see later that there is some link-up between these sub-divisions and the practice of churchgoing. (See later: New Testament God-fearers and working-class church goers.) It can also be demonstrated that geographical location has some link with the practice or neglect of churchgoing. Information on churchgoing gathered in the Religious Census of 1851 showed 'a very high correlation between proportion of attendance and size of town: the larger the town, the lower the proportion. Such figures did indeed illuminate the "spiritual destitution" of the great cities.'<sup>6</sup> This correlation discovered over a century ago is still valid today. The proportion of the population attending church in the 'big city' is noticeably lower than the attendance in the 'smaller industrial town'.

What proportion of our current British population can be described as 'working class'? Estimates vary between 50% and 70% although it is reckoned that up to 80% of our English population



now lives in towns and cities. These figures establish the fact that the working classes form the largest social group within our country. They also support the claim of Roger Lloyd, which we noted earlier, that 'in modern post-war conditions this class has become socially more important than any other.'

(c) *What do we need to know?*

We are not primarily concerned whether a man is a miner or a magistrate, a bricklayer or a bank manager. We are not chiefly concerned whether the 'working man' gets a fair day's pay for a fair day's work. But we are, in the first instance, concerned to understand how these people *think*. Our observations so far about the working classes have identified them by occupation and geographical location. But these things are only clues to the 'class' of these people. The essential nature of class is something different. The essence of class is '*attitudes*'. 'It has been observed that people who have essentially similar occupations, economic standards of living, become similar in other ways, mental, moral and behavioural. The economic and occupational bonds operate to produce certain similar social and mental attitudes.'<sup>7</sup> What binds people together in a 'class' grouping is not so much the type of work they do nor the place where they live. It is that these common external circumstances operate to produce common *inward* attitudes and patterns of thought. It is these attitudes, as they are passed on from generation to generation, which produce the essence and the enduring nature of a social group. Richard Hoggart's book entitled 'The Uses of Literacy' has become a standard authority on working class life. In his book he claims that 'one may fairly make generalisations about *attitudes* without implying that everyone in the working-classes believes or does this or this about work or marriage or religion. . . . The implication of my generalisations throughout the book is rather that this or this is what most working-class people assume should be believed or done about such matters. . . . Within that majority there is obviously a very wide range of attitudes, and yet there is a centre at which a great number of people are represented.'<sup>8</sup> The 'very wide range of attitudes' to which Hoggart refers spans a variety of forms of mental activity—opinions, ideas, suspicions, prejudices, fears, beliefs, half-truths, sayings, maxims and the like. These attitudes have to do with the way working class people regard one another within the same social group, and also how they regard other groups in society. This will involve attitudes to the bosses, the government, and the Christian church. It is these patterns of working class thought that we need to explore and understand.

But why is this necessary? The Bible shows us that it is the way a person thinks which determines the kind of person he is going to be. This rule holds good both before and after a person becomes a Christian. Ungodly thoughts produce ungodly behaviour.<sup>9</sup> At conversion the Holy Spirit illumines the darkened mind and this leads to repentance—a change of mind, disposition and affection. Thereafter the Christian is required to go on having his mind renewed according to the Scripture and no longer according to the thinking of this world.<sup>10</sup> We need to know how the working man thinks in order to present the gospel to him intelligibly and effectively. If the person to whom we speak is representative of the social group to which he belongs he will have barriers in his thinking which seriously hinder his grasp of the gospel. Because of this we shall need to exercise a ministry like that of the prophet Jeremiah. God commissioned his servant ‘to pluck up and break down, . . . to build and to plant.’<sup>11</sup> The weeds of ignorance, prejudice and fear will need to be uprooted so that the good seed of the gospel can be properly planted. The mental blockages of error, distortion and sentiment must be broken down before the foundation of truth can be laid. In presenting the gospel to the working classes we must start from where the people are in their thinking and then work from that point to explain the good news of Jesus Christ. This surely was the principle that Paul adopted in his evangelistic work. It is particularly noticeable in his sermons to the pagan Gentiles. When the Apostle performed a miracle of healing at Lystra the locals seemed to go into a state of religious ecstasy. They cried out ‘The gods have come down to us in human form!’ Paul could have wished for no clearer indication of their religious thinking. It was a golden opportunity to preach the gospel. Demolishing their beliefs that Paul and Barnabas were Hermes and Zeus, Paul then proceeded to build in their minds an understanding of the ‘living God who made heaven and earth and sea and everything in them.’<sup>12</sup> Similarly, when Paul was at Athens, ‘a city full of idols’, their confessed ignorance of the true God provoked him to preach. He observed their altar inscribed ‘To an unknown god’ and then declared: ‘What you worship as something unknown, I am going to proclaim to you.’<sup>13</sup>

(d) *The way they think*

Two examples of working class thinking will explain why we need to make such a study part of our preparation for evangelism.

(i) *view of the Church.* ‘In so far as the working man thinks about



the Church at all he sees it on the other side of the fence from where he stands. It represents another class, not necessarily one he hates; his circle is outside; it is the done thing for his group not to go to church, and he is seldom prepared to break with the commonly accepted practices of his mates. He identifies the Church with the suburbs, with a different way of life and a different kind of speech. He knows that the lay people who serve in the councils of the Church are not drawn from his class. If he remembers anything about religion at all, he thinks of it as a pious moralism, at most all right for the wife and kids, but not really of much significance for the world in which his life is set.<sup>14</sup>

(ii) *reason and impression*. A proper understanding of a person's thinking not only involves us in an attempt to discover the substance of his thoughts—*what* he believes, it also demands a consideration of the 'mental mechanisms' of his thought processes—*how* his mind works. Once again we refer to Roger Lloyd. He detects for us a very important feature of the working man's thinking. He says that the working man 'forms his opinions by responding to his sense impressions and not by the use of his reason'.<sup>15</sup> He contends that 'the general impressions that he gets of an employer, a Trades Union, or a Church are hard to change. People, experiences and things are for him exactly what they seem at first sight. They carry the values they once conveyed to him as a result of a single chance and fleeting glimpse; and what these sense impressions have taught him reason cannot easily correct nor logical refutation disturb.'<sup>16</sup> He is not claiming here that these thought processes are unique to the working man. It is rather that this characteristic is much more true of the working classes than of any other social group. If the working man has the impression that 'the Church is a money-making racket', that Church is not really for 'his sort', that 'people who go to Church are a lot of hypocrites', that persons are on to 'a cushy number', and that 'you don't need to go to Church to be a good Christian', then a reasoned demonstration of the error of these views may do little or nothing to change his mind.

It is Roger Lloyd's belief that we have failed to grasp the significance of the way the working man thinks. He says, 'this is a fact which advertisers and propagandists know perfectly well, and the Church either does not know it, or if it does, it takes far too little notice of it.'<sup>17</sup> Here again his words (written in 1952) have a prophetic ring about them. For since the dawn and development of television as a powerful medium of communication and persuasion the divide between reason and impression has become further

accentuated. 'Whether we like it or not, reasoned argument is not the usual way in which the masses of people are influenced today. Take for example advertising which plays a big part in our lives. The way in which it conditions the outlook of people and affects their choices, is characterised by a complete lack of any appeal to reason. The television commercial, to take one of the most influential forms of advertising, never employs any rational argument for preferring one brand of a product to all others. Instead, the advertiser plays on the fears and insecurities of the viewing public, and seeks to create the longings which a particular product is supposed to satisfy. The young woman who uses a particular brand of toothpaste is surrounded by male admirers. That toothpaste is primarily for the purpose of cleaning teeth seems to be beside the point! Then a virile looking young man comes on to the screen, just the kind of person the young male viewer dreams of being. And what is the secret? Of course it is the brand of beer he is drinking as he leans nonchalantly against the counter.'<sup>18</sup> Impression overwhelms or eliminates reason.

How are we to respond to this situation? It is not that we are competing with television advertisers to 'sell' the gospel or the Christian church to an ungodly public. But we should be concerned to understand those influential forces that act on the working man's mind and thereby condition and mould the way his thought processes normally operate. Clearly, reason is a faculty with which man has been endowed by his Creator.<sup>19</sup> It must not be disregarded or abused. God speaks to man in a reasoned way. 'Come now, let us reason together, says the Lord: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool.'<sup>20</sup> Christians are to 'be prepared to give an answer to everyone who asks you to give the reason (logical defence: Amplified Bible) for the hope that you have.'<sup>21</sup>

The manner in which we present the gospel is to be within definite Biblical limits. 'We have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to every man's conscience in the sight of God.'<sup>22</sup> Our evangelistic persuasion is to exhibit Biblical reason. But what are we to do about impressions? We must examine them to decide whether they are based on fact or fallacy. It must be admitted that in many ways Christians and churches fall well below what God requires them to be. Consequently, the impressions that



outsiders have may be painfully near to reality! Spiritual wisdom demands that we make a sensible use of reason; at the same time we must bear in mind the mental capacities of those to whom we are speaking. Where sense impressions contradict the claims of Biblical truth, as far as we are able we must endeavour to identify the causes and modify the behaviour which gives rise to the unhelpful impressions.

'If we are to argue our case effectively, not only do we need to be masters of what we believe and why, but we also must appreciate the outlook and problems of those we are trying to reach. Otherwise we are in very real danger of talking at cross purposes, and failure to observe this principle of communication may well lie at the heart of some of our difficulties in evangelism today.'<sup>23</sup>

In part two we shall consider the scale of the challenge that faces the Christian Church in reaching the working classes today.

#### Notes

- <sup>1</sup> Roger Lloyd. *The Church and the Artisan Today*. (Longmans. 1952.) p. 54.  
<sup>2</sup> D. M. Lloyd-Jones. *The Christian Warfare*. (Banner of Truth. 1976.) p. 285.  
<sup>3</sup> Romans 1:14. *New International Version* (NIV). <sup>4</sup> Geoffrey B. Wilson. *Romans*. (Banner of Truth. 1969.) p. 21. <sup>5</sup> Philippians 2:3. NIV. <sup>6</sup> David Martin. *A Sociology of English Religion*. (Heinemann. 1967.) p. 19. <sup>7</sup> K. A. Busia. *Urban Churches in Britain*. (Lutterworth. 1966.) p. 17. <sup>8</sup> Richard Hoggart. *The Uses of Literacy*. (Pelican. 1957.) p. 22. <sup>9</sup> Romans 1:21-25. NIV.  
<sup>10</sup> Romans 12:2. NIV. <sup>11</sup> Jeremiah 1:10. RSV. <sup>12</sup> Acts 14:8-18. NIV.  
<sup>13</sup> Acts 17:16-31. NIV. <sup>14</sup> L. G. Tyler. *A Christian Front in Industry*. (Pamphlet. Industrial Christian Fellowship.) p. 11. <sup>15</sup> Roger Lloyd. op. cit., p. 85.  
<sup>16</sup> Ibid. p. 23. <sup>17</sup> Ibid. p. 86. <sup>18</sup> K. F. W. Prior. *The Gospel in a Pagan Society*. (Hodder & Stoughton. 1975.) p. 37. <sup>19</sup> Psalm 32:8,9. RSV. <sup>20</sup> Isaiah 1:18. RSV. <sup>21</sup> 1 Peter 3:15. NIV. <sup>22</sup> 2 Corinthians 4:2. NIV. <sup>23</sup> K. F. W. Prior. op. cit., p. 39.

## SOUTH AFRICA

### Evangelical and Reformed Studies Conference

9th-13th July, 1979

Speakers: Erroll Hulse, Jim van Zyl, Dr. J. Allen, David Cartledge, Clive Tyler, John Newby, Robin Wells.

For details write to David Streater, Kalk Bay Bible Institute, Kalk Bay, Cape-town.

#### *The subject of contemporaneity*

We apologise to our readers that lack of space has prevented the inclusion in this issue of the continuation of the article 'The Holy Spirit and the Gospel' in which the issue of the contemporaneity is discussed.

#### *Note to South African readers*

Toward the end of last year the home of the secretary to Martin Holdt was broken into. Included in the theft are some *Reformation Today* records. If you sent in your subscription toward the end of 1978 then it is likely to be affected. If you can collate your subscription with Martin Holdt whose address is on the back cover, we will be grateful.

# Books for the World

By Bill Clark

IN REFORMATION TIMES AND THROUGHOUT the whole history of the Christian Church, God has used two main means of spreading the Gospel: preachers of the Word and literature. Both these are sadly lacking on the mission fields of the world today. Many of the greatest preachers of the past were missionaries, such as Carey and Whitefield, to mention only two. This is no longer the case, and the missionary preacher has been replaced by the social worker, the doctor or the nurse.

The English language possesses some of the greatest jewels of Christian literature, but very few foreign languages have anything comparable. One of the main reasons for this is the great cost of producing books and the small potential market. For this reason few publishers would consider publishing evangelical Christian books in missionary languages. It would not be a financially viable proposition.

It is to meet this need that *Evangelical Press Missionary Trust* has been formed. To begin with books will be published in strategic international languages, through which educated people in many countries can be reached. Already books have been published in French which have been distributed in over 35 different countries. There are 21 African countries where French is an official language. The whole of the South American continent can be reached through Spanish and Portuguese. Italian is another strategic language because of the influence it can have on the very heart of the Roman Catholic church.

Although *Evangelical Press Missionary*

*Trust* has just recently been formed, it is already sponsoring literature work in the few languages already mentioned as well as subsidizing literature distribution in the Philippines and Nigeria.

The object is not simply to produce books in missionary languages, but to produce and distribute well-chosen books which will meet the needs of the language areas concerned, by presenting them with Biblical doctrine and practical teaching in a way which will be readily understood. To do this, organisations have to be established to meet national laws. Such organisations have already been established in France, Italy, Portugal and the Philippines, and another is being formed at the moment in Spain. Most of the people involved are nationals, many of whom are missionaries or associate missionaries with the European Missionary Fellowship.

This is an expensive ministry, and each title published costs a minimum of £1,500 (many cost more than twice this). At the moment five books are being translated into French, five into Portuguese, six into Italian and four into Spanish. These include *Survey of the Bible* (Hendriksen), *Evangelism and the Sovereignty of God* (Packer), *Salvation* (Kevan), *The Sovereignty of God* (Pink), *Now that I am a Christian* (Kevan), etc.

We believe that literature is a God-ordained means of spreading the Gospel. It is an expensive and time-consuming task to translate and publish books, but the opportunities are there—worldwide—and we must go forward.



# The Sealing of the Spirit

Donald MacLeod, professor of theology at the Free Church College, Edinburgh, reviews the recent publication, *'God's Ultimate Purpose'*. See editorial.

THE LAST PERSON I RESEMBLE IS DR. D. Martyn Lloyd-Jones. If we may borrow a famous phrase it is like comparing a thoroughbred with a cart-horse. I am sure I speak for others when I say that we confess an immense personal debt to the Doctor. We thought his understanding of the major doctrines of Christianity unsurpassed and his skill in proclaiming them incomparable. That is still our opinion and we hold it none the less sincerely now that there is a very important area of the Doctor's theology with which we have the temerity to disagree. We devoured all his earlier publications with delight and they became part of the very fabric of our soul. But some parts of the volume *Preaching and Preachers* filled us with misgiving; *Romans: Chapter 8:5-17* distressed us; and the latest volume, *God's Ultimate Purpose* (an exposition of the first chapter of Ephesians) has convinced us that it is time to speak out.

The problem is the Doctor's doctrine of the Holy Spirit and especially his view of the Spirit's sealing. He is throwing all the weight of his authority and all his powers of persuasion behind the position that the sealing is something subsequent to conversion and that a man can therefore be a Christian without it.

## *After you believed?*

This doctrine is based, first of all, on Ephesians 1:13, which in the Authorised Version reads, 'In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.' This strongly suggests that sealing is *after* believing and Dr. Lloyd-Jones is

at pains to stress that the verb underlying the clause, 'after that ye believed' is in the past tense. In fact, it is in the aorist tense and it is an oversimplification to regard the aorist as a simple past. Greek tenses have to do primarily not with the *time* of the action (past, present or future) but with the *state* of the action (complete, incomplete or indefinite). The aorist is the tense of indefinite action. 'It is simple action without representing it either as completed or incomplete,' wrote our favourite grammarian, A. T. Robertson.

The unwisdom of deducing from the aorist participle in Ephesians 1:13 that there is a clear interval between believing and being sealed is well illustrated in a very familiar clause from the gospels, 'Jesus answered and said (*apokritheis eipen*).'  
*Apokritheis* is an aorist participle exactly similar to *pisteusantes* (believing) in Ephesians 1:13. Yet it would be absurd to say that the Lord's *saying* was subsequent to the Lord's answering; and even more absurd to hold that it was possible to have answered without having said. In fact, the relation between believing and being sealed is exactly the same as that between believing and being justified. Faith is logically prior to justification but this does not mean that there is an interval between them or that it is possible to be a believer and yet not be justified. Similarly, faith comes before sealing but this does not necessitate any interval between them.

Nor is Dr. Lloyd-Jones' interpretation borne out by the context. This whole section of Ephesians is dominated by the statement in verse three that God

has blessed us with *all* spiritual blessings. It is very difficult, so soon after such a statement, to claim that some Christians lack a particular blessing, especially one of such importance that the expositor can say, 'It is one of the most vital of all New Testament doctrines with respect to revival and reawakening in the Christian church.' Can we honestly say that we have been blessed with all spiritual blessings when we have not yet been sealed with the Spirit?

Indeed, is it not the very purpose of what follows verse three to expound the meaning of *all spiritual blessings*? These include election, adoption and redemption. Are we to break off there and say that the sealing belongs to a different order of thought—that it is not part of the 'all spiritual blessings' enjoyed by all believers but something quite distinct experienced only by some and perhaps only by a few?

We should also notice the function of the phrase 'in Christ' throughout this passage. We are chosen in Christ, accepted in him and redeemed in him. And we are sealed in him. All these points stand together and there is not the least hint that it is possible to be in him and yet not be sealed; nor that in order to being sealed we must have something over and above being in Christ.

The way that Paul goes on to describe the Holy Spirit also makes it difficult to believe that one can be a Christian and yet lack this seal. For example, he is the Holy Spirit 'of promise'. He is not given because certain Christians are superior to others. He is given by unconditional promise to believers merely as believers. Is it conceivable that there are some Christians to whom God has not given the promised Spirit? We should remember the background to this phrase in Acts 1:4ff., 'Wait for the promise of the

Father'. That promise was directly linked to the duty of Christian witness: 'Ye shall receive power after the Holy Spirit has come upon you and you shall be witnesses to me.' Are there some Christians who are not duty-bound to be witnesses? Or are there some bound to be witnesses to whom God has not yet given the promised Spirit?

The Spirit is also described as 'the earnest of our inheritance' and this is even more difficult to fit into Dr. Lloyd-Jones view of the sealing. As he himself says—and says so well—the earnest is both a pledge that the inheritance will be given and the first instalment of the inheritance itself. It is difficult to believe that there are some Christians to whom God has given no such pledge and no such first instalment.

Equally, the very idea conveyed by the term *seal* makes it difficult to believe the doctrine now being offered to us. Basically, the seal is a mark of ownership. It is what attests a man to belong to God. Only those who are Christians are so attested. But presumably, all who are Christians are attested. How else can they be known to belong to God? Does he have unattested and unauthenticated possessions? Furthermore, Dr. Lloyd-Jones does not seem to have faced the question whether the sealing of the Spirit is subjective or objective. Does it mean that the Spirit seals us (for example, by giving us a special degree of assurance)? Or that the Spirit is himself the seal? Everything points to the latter. The earnest of the Spirit, for example, is the earnest which *is* the Spirit and the baptism of the Spirit is not the baptism which the Spirit gives but the baptism which is the receiving of the Spirit and which Christ gives (Acts 2:33). Similarly, the seal of the Spirit is not the seal which the Spirit gives but the seal



which is the Spirit. A man who enjoys the Spirit's indwelling is thereby attested as Christ's. A man who lacks it is none of his.

#### *Disciples without the Spirit?*

But the Doctor's case does not rest on Ephesians 1 alone. He also draws upon some familiar passages from the Books of Acts which seem to imply that we can be Christians and yet lack the sealing of the Spirit. Space will not allow any thorough examination of these passages. But their significance is not as clear-cut as is often assumed.

For example, it is doubtful in some instances whether the people referred to were Christians at all. The disciples in Samaria (Acts 8:5ff.) are described merely as '*believing Philip preaching the things concerning the kingdom of God*'. There is no parallel to such a phrase as a description of a full, believing response to the Gospel. Our suspicions are heightened when we read that 'Simon himself believed also', because his faith certainly left much to be desired, as the sequel showed. We have similar reservations as to the Apostle Paul, whose experience is described in Acts 9:1ff. Whatever happened in the immediate moment of the encounter on the Damascus Road the picture of Saul in verses 8-17 is hardly that of a man who has found peace with God. The sightlessness and the fasting strongly suggest darkness and anguish of soul and the first hint of grace and mercy came only in the words of Ananias, 'Brother Saul, the Lord, even Jesus, has sent me so that you may receive sight.' The condition of the disciples at Ephesus (Acts 19:1-7) is even more doubtful. They had certainly not heard of the Holy Spirit and quite possibly they had not heard of Jesus either. They had been baptised into the baptism of John and it was only after Paul had told them

about Christ that they were baptised in the name of the Lord Jesus.

But there is a further fact which greatly reduces the value of these passages for the purpose of proving that the sealing of the Spirit is something subsequent to conversion. None of them speaks of *sealing*. The Samaritans *received* the Holy Spirit. Paul was *filled* with the Holy Spirit. The Holy Spirit *came upon* the Ephesians. These terms describe the primal, elementary experience of the Holy Spirit which, as Dr. Lloyd-Jones and even Pentecostal theologians recognise, is common to all Christians. What the Samaritans, Paul and the Ephesians received was not a second, additional experience of the Spirit, but a very first experience. This is especially clear in the case of the Ephesians, who had never even heard of the Holy Spirit. These passages, then, prove too much. Interpreted superficially they lead not to the conclusion that a man can be a Christian and yet not have received a special sealing but to the conclusion that a man can be a Christian and not have received the Spirit at all (or even heard of him).

#### *The argument from biography*

Dr. Lloyd-Jones reinforces his argument with numerous quotations from the biographies of such men as Flavel, Wesley, Edwards, D. L. Moody, Christmas Evans and even Charles Finney. What these prove, however, is only that these men had, subsequent to their conversions, overwhelming impressions of the love of God. They do not prove that these experiences were identical with what the New Testament means by the sealing of the Spirit or even that these men themselves regarded their experiences as the sealing of the Spirit.

Take, for example, the well-known experience of Jonathan Edwards when, in his own words, 'I had a view that,

for me, was extraordinary, of the glory of the Son of God.' It is very difficult to see how this can serve the purpose of the Doctor's argument. For one thing, it was not a definitive, once-for-all experience: 'I have several other times had views very much of the same nature, and which have had the same effects.' Furthermore, overwhelming though the experience was, it was not an overwhelming sense of *assurance* (which is how Dr. Lloyd-Jones describes the sealing). The effect it produced was not a sense of the love of God to Edwards himself but 'an ardency of soul to be emptied and annihilated; to lie in the dust, and to be full of Christ alone.' Even more important, Edwards does not define this experience as the sealing of the Spirit and indeed could not because his views on that subject were diametrically opposed to the one we are now considering. He argued strongly against the idea that the sealing was some kind of immediate revelation or suggestion and held instead that it was the effect of grace on the heart, leaving a divine impress from which our sonship could be inferred. God imprinted his own image upon the soul and that image was his seal. This is exactly what Dr. Lloyd-Jones does not believe.

*How does this differ from Pentecostalism?*

It is not only the detailed conclusions of this volume which are disturbing, however. Its whole orientation fills us with foreboding.

How, for example, does all this differ from Pentecostalism? We find the same doctrine of Holy Spirit baptism and the same appeal to certain passages in the Book of Acts, and although Dr. Lloyd-Jones does not teach that Spirit baptism is always attested by tongue-speaking he nowhere criticises modern pretensions to that gift. This is all the more remarkable when one

considers his sustained and vigorous condemnation of non-experiential Calvinism or dead orthodoxy. The threat posed by the latter is not nearly as serious as that represented by the charismatic movement, which seems set to swamp English evangelicalism in a wave of mindless hedonism. The need of the hour is to confront the new Finneyism. Instead, the most highly respected figure within Reformed theology speaks in such a way that the new charismatics claim him as one of themselves—and with some plausibility.

On another level, the views now being put forward by the Doctor imply a serious disparagement of the ordinary Christian, who is portrayed as lacking the baptism of the Spirit, the sealing of the Spirit and even the earnest of the Spirit. By any standards these are serious defects and yet, allegedly, they characterise most Christians. It is impossible to harmonise this point of view with the New Testament. On the day of Pentecost every Christian in the world was baptised in the Spirit. According to Colossians 2:10 every believer is complete in Christ, and according to 2 Peter 1:3 we receive 'all things that pertain to life and godliness' in our primary experience of God's saving power. The position of the mere Christian—united to Christ, having the communion of the Father and indwelt by the Spirit—is glorious, and the attempt to detract from it is misguided. Dr. Lloyd-Jones is seeking to create a sense of need and even a feeling of guilt and inadequacy which should not exist. He points the ambition of the Christian in the wrong direction, convincing him that without this special experience he is gravely defective and that the major concern of his life should be to obtain it. Instead, the seal of the Spirit, like the presence of Christ, is the presupposition of our Christian lives. It is not what we seek but what



we begin with; and what we seek is, in the comfort, light and wisdom of that Spirit, to serve the body of Christ. It is not difficult to imagine the confusion which arises when Christians spend their lives seeking for what they already have and delaying their service until they get it.

The distinction is even more invidious when applied to preachers. It is becoming common now to speak of those who have had *the baptism* and *the fire* and to contrast these favoured beings with the rest of us. But how is the difference to be defined? Is it that they are sublime orators? or that their preaching has a powerful effect upon the emotions? or that they are more successful evangelistically? Of course the preacher must be spiritual, not only enjoying the ordinary indwelling of the Spirit but also possessing the special charismata necessary to preaching. He must have a thorough understanding of his message. He must be apt to teach. He must be bold. He must have the wisdom from above. But these don't necessarily make a man eloquent or moving. Nor do they guarantee evangelistic success. In order to success the Spirit must come not only on the witness but also on the world, convincing it of sin, of righteousness and of judgment. No experience which is personal to the preacher can guarantee this divine co-operation. A man may be the most spiritual person on earth and yet know little blessing on his evangelistic labours. It was so with Isaiah and Jeremiah and even with our Lord Himself. He had the Spirit without measure and yet at the close of His ministry all his converts could be gathered into one room. Over against the new cult of the sealed and the baptised we plead for the recognition of the plodders who endeavour with poor, lisping, stammering tongues to fulfil a ministry of reconciliation.

But the most disconcerting thing of all is that in Dr. Lloyd-Jones new emphasis we have a reversion to the theology of *plus*, which in its various forms has bedevilled the Christian church. For the Galatians, it was Christ plus circumcision. For mediaeval Catholicism, it was Christ plus the sacraments. For Wesley, Christ plus sinless perfection. For Dispensationalism, Christ plus an earthly millennium. For Pentecostalism, Christ plus Holy Spirit baptism. Now from within the very bosom of Reformed theology there comes the same plea for *more*, not merely for growth or progress but for a new definitive experience which will put us in a special category.

We reject the whole concept of *plus*. There is nothing wrong with our resources nor is there any promise of an experience out of which effectiveness and revival will automatically flow. Let the ordinary Christians and the ordinary preachers work away at reforming the church, building up the altars of God which have fallen down. Let them realise that they can never be so filled as not to need to be filled again—and again and again. Let them realise that no experience can place within *their* jurisdiction and management the power which opens hearts. That power always remains God's, even in the case of the most baptised preacher and the most glorious revival.

In our very ordinarieness we are complete in Christ. In that confidence, let us work out our salvation, individual and corporate, and the gates of hell will not prevail against us.

---

*God's Ultimate Purpose.* Dr. D. M. Lloyd-Jones. Banner of Truth Trust. 447 pages. £4.50. The above review first appeared in the *Monthly Record of the Free Church of Scotland* edited by Prof. MacLeod. The address is The Mound, Edinburgh EH1 2LS.

*A letter from Ernest Reisinger about the book on systematic theology by James P. Boyce*

4120 N.W. 8th Street  
Coconut Creek, Florida 33066

Dear Erroll,

In reply to your questions about Boyce's *Abstract of Theology* I would say that the reason why he did not deal with the doctrine of the church and its ordinances is because the seminary had a separate department for ecclesiology and was not taught by Boyce. Some of the things that could be emphasised is his brevity on difficult subjects. For example, he treats eight views of the Atonement in a very short compass so that any reasonable reader could see the basic errors without reading volumes. I think it is also important to note that he was a close follower of Francis Turretin, his favourite theologian, to whose works Hodge had introduced him.

Another very important point about the book is—it will be extremely useful for laymen, that is, church leaders; again, because it is not prolix like so many works on theology.

The fact that he does not take the Van Tilian approach to apologetics is not a disaster—he is in the company of many good old Princetonians. You ask me if I had any particular comments on the matter. Until I am sure of the full meaning of Romans 2:14,15 I would not be too dogmatic on either side of the issue. And if I could ask the Lord, Himself, about one particular scripture in the whole Bible these are the two verses I would ask about.

I think his treatment of the Trinity in short compass is the best in print, in fact, I think the book, on the whole, is the best single volume of Baptist Theology that we have—without the problems we have with Strong's volume of theology.

I think the greatest weakness is his treatment on the 'perseverance of the saints'. He is good on the side of the coin that deals with the preservation of the Saviour but very weak on the other side that deals with the actual persevering of the saints.

I am wondering if some of the Baptist schools and conferences should not have this volume available for preachers, teachers and elders? If you have any thoughts on this please let me know—I have plenty of volumes available.

Puritan Reformed is handling it in the states. Others have written for it. I think I may have told you in a previous letter that our church is making it a graduation gift to the 1,500 ministerial graduates of the Southern Baptist Seminaries this year.

By the way, your blurb made it sound like Boyce was the founder of THE Southern Baptist Seminary—there are seven and he was the founder of the *first* seminary in Louisville, Ky.

We have included, in the reprinting of the book, Boyce's catechism which was not in the original volume.

Yours etc.,

ERNEST REISINGER.



*This material is a shortened version of the publisher's introduction to the book called Abstract of Systematic Theology by J. P. Boyce which was prepared and produced by Ernest Reisinger and Fred Malone and sent out into the world by the North Pompano Baptist Church, Pompano Beach, Florida. It would be difficult to find any seminary in Europe today which would openly espouse all that J. P. Boyce represented. There are many seminaries in America today, some of them very large and influential. We would be interested to know of one that would resemble the first Southern Baptist Seminary as it was in its pristine purity.*

# James Petigru Boyce

## 1827-1888

THIS ARTICLE IS A TRIBUTE TO ONE OF THE GREAT CHRISTIANS AND theologians in American church history. Its author might be called 'the forgotten Baptist'—James Petigru Boyce, the main founder of the first Southern Baptist Seminary, now located in Louisville, Kentucky.

In this short study we will give:

1. a brief biographical sketch of this great and godly man.
2. an account of the kind of man and teacher he was through the eyes of an associate and a student.
3. an assessment of what James P. Boyce's legacy and message is to Christians and particularly Baptists today.

The three primary sources for this study are *Memoirs of James P. Boyce*, by his close friend John A. Broadus; a Founder's Day address given in 1924, entitled *James Petigru Boyce: God's Gentleman*, by Dr. David M. Ramsey, a former pupil of Boyce, and *A History of Southern Baptist Theological Seminary*, by William A. Mueller.

A statement by Dr. Ramsey rightly sets the tone of this article and why we ought to consider James P. Boyce and his works:

'... his life was modelled after that of the Perfect Man. . . . Thinking of him as being the kind of man that Jesus was, we read that the people marvelled at the gracious words that proceeded out of his mouth. With Boyce, as with his Master, graciousness marked his every act and utterance.'

### 1. A biographical sketch

He was born on the 11th January, 1827, in Charleston, South Carolina, son of Mr. Ker Boyce, considered the wealthiest man in South Carolina. He was of Scots-Irish and Presbyterian descent on his father's side, his mother's family being the Johnston family which produced many lawyers, judges and statesmen in the Carolinas. Charleston was the most cultured

American city of that day, and young Boyce entered the best homes and had the best education available at Charleston College, Brown University and Princeton Seminary.

As a child, the good-natured, rather rotund Boyce was inclined towards books rather than athletics. He was brought up hearing some of the greatest preachers in America: Basil Manly, Sr. (under whom Boyce's mother was converted and became a Baptist in 1830); Richard Fuller (whose preaching influenced Boyce's conversion while home on vacation from Brown) and James Henley Thornwell, that great Presbyterian preacher and theologian.

While a young man, Boyce once attended a Presbyterian Church because he was attracted to a girl there. However, Boyce recalls that Thornwell, who was the minister, preached so powerfully that he was held spellbound for one hour, forgetting all about the girl! Boyce and Thornwell evidently became friends later during Boyce's first pastorate in Columbia, South Carolina. Boyce was greatly affected by Thornwell's *Discourses on Truth*.

Boyce excelled as a student at Charleston College and continued to do so at Brown University. However, his life was not settled while at Charleston College where he had a reputation for pranks. President Brantley upon seeing him hiding behind a tree for some reason, said "There is Boyce, who will be a great man if he does not become a devil." It was God's will that President Francis Wayland of Brown University be the strong influence Boyce needed. After Boyce's conversion during a Spring break from Brown, he came back to campus a new creature in Christ to be fed and watered by Wayland who passed on to Boyce his ideas of seminary training, his classroom teaching method and the foundations of his Christian thinking.

After steady growth in Christ, Boyce wanted to pursue the ministry, but he was discouraged by his father who wanted the young man to take over his business. However, after editing the *Southern Baptist* for two years, Boyce entered Princeton Seminary in 1849.

It was at Princeton that Boyce came under the teaching of great men like Archibald Alexander (the founder in 1812), his sons James and Addison, and Charles Hodge, who became probably the most influential man in Boyce's theological development. Boyce used Hodge's systematic theology as the Systematic Theology text at Southern Baptist Seminary in 1872. He said of Hodge, "He is one of the most excellent of men; so modest and yet so wise, so kind and fatherly in his manner, and yet so giant an intellect, he is a man who deserves a world of praise." It was Hodge who introduced him to his favourite Calvinistic theologian, Francis Turretin.

After graduation in 1851, Boyce was ordained and accepted a call to the First Baptist Church in Columbia, South Carolina. He served there faithfully until 1855, when he was made professor of Systematic Theology



at Furman. It was here in 1856 that he gave his famous address *Three Changes in Theological Institutions* which was actually the founding structure of Southern Seminary in 1859.

This address proposed three principles on which to establish a seminary which would meet the needs of the educated and uneducated man. Broadus summarises them as follows:

1. A Baptist theological school ought not merely to receive college graduates, but men with a less general education, even men having only what is called common English education, offering to every man such opportunities of theological study as he is prepared for and desires.
2. Besides covering, for those who are prepared, as wide a range of theological study as could be found elsewhere, such an institution ought to offer further and special courses so that the ablest and most aspiring students might make extraordinary attainments, preparing them for instruction and original authorship, and helping to make our country less dependent upon foreign scholarship.
3. There should be prepared an *Abstract of Principles*, or careful statement of theological belief, which every professor in such an institution must sign when inaugurated, so as to guard against the rise of erroneous and injurious instruction in such a seat of sacred learning.

The first principle arose in Boyce's mind because of the desperate need of Baptists for pastors and the fact that Christ's Apostles were basically uneducated men. The second principle would have as its purpose the resistance of the inroads of German criticism in America and the providing of scholarly answers to difficult questions. The third principle was to ensure the continuance throughout its life of the Seminary's basic doctrinal orthodoxy.

This *Abstract of Principles* was written by Basil Manly, Jr., while the plan of the Seminary was written by John A. Broadus, both being guided by Boyce. Although Boyce and Manly were much stronger than the *Abstract* in their Calvinistic beliefs, Mueller describes the *Abstract* as a "confessional statement of the basic conviction of the Southern Baptist denomination which they intended to serve". In his address, Boyce expressed the need of such a doctrinal statement because of the inroads of Campbellitism and Arminianism which he said "have also been engrafted upon many of our churches; and even some of our Ministry have not hesitated publicly to avow them". The following quotation from Boyce's address clarifies his view of the doctrinal soundness of a theological professor and the need of the *Abstract of Principles*:

But the theological professor is to teach ministers—to place the truth, and all errors connected with it, in such a manner before his pupils that they shall arrive at the truth without danger of any mixture of error therewith. He cannot do this if he has any erroneous tendencies, and hence his opinions must be expressly affirmed to be, upon every point, in accordance with the truth we believe to be taught in the Scriptures. . . . This it is (the danger that a theological professor 'may instil false principles into the minds of his pupils') that should make us tremble when we think of our theological institutions. If there be any instrument of our denominational prosperity

which we guard at every point, it is this. The doctrinal sentiments of the Faculty are of far greater importance than the proper investment and expenditure of funds; and the trusts devolved upon those who watch over its interests should in that respect, if in any, be sacred.

It was upon these three principles of Boyce, himself influenced by Francis Wayland and Princeton Seminary, that the first Southern Baptist Seminary was opened in Greenville, South Carolina in 1859. It later moved to Louisville, Kentucky.

Although Basil Manly, Snr. first proposed a general seminary in 1835, as did others afterwards, it was Boyce who primarily raised the money and planned the structure. It was Boyce who sacrificed his time and even his personal wealth for the Southern Baptist Seminary, both before it was founded and after it was established. He often turned down jobs as president of banks, railroads and other businesses that he might serve God in the Seminary. He always was the supreme teacher who girded himself about with a towel to do the menial tasks that were only too necessary. Even though he was the first Chairman of the Faculty, 1859-1887, the first President, 1888, and President of the Southern Baptist Convention, 1872-79 and 1888, he was humble enough to spend much time raising money for his colleagues in the Seminary to teach the beloved Word. He was a self-sacrificing man, sometimes jeopardising his own finances to keep the doors of the Seminary open and borrowing personal loans from the bank to pay salaries.

Boyce finished his revised systematic theology, entitled *Abstract of Systematic Theology*, in 1887, at great cost to his health, and he ultimately died on the 28th December, 1888 in Pau, France while abroad with his family.

## *2. Boyce's Christian Character*

There are several incidents which show how Boyce's character as a man and a Christian gave weight to his influence and teaching.

Once, during one of John Broadus's illnesses, Boyce personally paid for a trip for him to get some rest. When they arrived at the hotel, Broadus was too ill to climb the stairs to his room. Dr. Boyce lifted his colleague into his arms and carried him to his room. Broadus later said, "He seemed strong like a giant, and he was tender as a woman."

One of the finest tributes paid to Dr. Boyce was by a former student who returned to the Southern Baptist Seminary after several years' interval. When asked why he returned, he said, "I want to attend Systematic Theology and hear Dr. Boyce pray".

James Petigru Boyce loved the souls of men. Dr. Ramsey said of him—"My contention is that no other theory than that of an overwhelming and soul-consuming love for men will account for James P. Boyce and his career. This passionate love was the motive that directed his thinking in



those early conferences and in the preparation of those papers which led to the establishment of the Seminary. This purpose to help his fellow men ran through all his plans, through his conversation, his writings and his preaching and teaching as the scarlet thread runs through every foot of cable of the English Navy."

Dr. Boyce not only loved men, he loved God. Concerning this point, Dr. Ramsey said, "Let the thought embrace both the subjective and objective love—man's love for God and God's love for man. I am wondering after all these years, what was the greatest thing Dr. Boyce did for us and the truly great thing that he left to posterity. This greatest thing would not be found in buildings or even in organisations or institutions—indeed it would not be a thing but a spirit. In its highest conception it is connected with the love of God, that supreme love expressing itself in his teaching and preaching. He ever dealt with fundamental truths. He was reared in a city where two quite opposite ideals of civilisation obtained. At times the contrast was sharp. I refer to the ideals of the Puritans and the ideals of the Cavalier. The sturdy Scotsman and serious Englishman with their earnest views of life and nonconformist methods made a tremendous appeal to young Boyce. On the other hand, the spirit of the jolly Cavalier, brought over from France and England, receiving prestige from the fox hunting parson and the leaders of society in the city by the sea, must at times have lured the cheerful optimistic spirit of this son of fortune. But he safely passed the breakers and turned away to Princeton Seminary to become a most conscientious student of the deeper Pauline doctrines, which at that time were interpreted in the more drastic terms of election and Calvinism."

And this testimony of his love for God is consistent with what Rabbi Moses of Louisville said about Boyce: "Before I came to Louisville, I knew Christianity only in books, and it was through such men as Boyce that I learned to know it as a living force. In that man I learned not only to comprehend, but to respect and reverence the spiritual power called Christianity."

Concerning prayer Dr. Ramsey said of Boyce, "He was the most devout man I ever knew. He was mighty in prayer—that was the universal verdict of his students."

Another of the marked characteristics of Dr. Boyce was his patience. On a lazy afternoon when the class was deeply enmeshed in Calvinism, a student by the name of Arnold, objected to many points of this theory with dogged persistence. For full ten minutes, the teacher put forth every effort to explain the subject. When he had disengaged himself from Arnold, a fellow sitting far back in the classroom, who had been asleep, awoke at four-thirty p.m. and asked the identical question that Arnold asked ten minutes before. Now what would you have done? What do you suppose the teacher did? He knew the fellow had been asleep. He did not revile him or admonish him, but without faltering, he turned

back with Christlike patience and trod the same intellectual road, step by step, that he had walked with Arnold.

Ramsey testified that he never ever knew Boyce's patience to fail. "Literally his patience never failed. I think his love never failed, but I know his patience never did. I have seen him become indignant but never impatient."

Ramsey also gave testimony to the impression made upon him concerning Calvinism, "As I think of it now, I doubt very seriously whether any man taught these intricate and inexplicable doctrines better than did my old teacher of Systematic Theology."

According to his friends and students, his theology gained power because it was seen in his life, and his life had power because it was the embodiment of his theology.

### *3. Boyce's Legacy and Message Today*

Dr. Boyce founded the first Southern Baptist Seminary in 1859 along with John A. Broadus, Basil Manly, Jr. and William Williams. At its founding, the Seminary rang out with a theological clarity that is needed today. This is the faith of our Baptist fathers which we believe is still the biblical faith for their children.

Boyce was reared in a Calvinistic atmosphere and also immersed in the doctrines of grace that dominated Princeton Theological Seminary.

Boyce's close friend and fellow-founder of the Southern Baptist Seminary, John A. Broadus, expressed his own feelings about the theology of Boyce: "It was a great privilege to be directed and upborne by such a teacher in studying that exalted system of Pauline truth which is technically called Calvinism, which compels an earnest student to profound thinking, and when pursued with a combination of systematic thought and fervent experience, makes him at home among the most inspiring and ennobling views of God and the universe he has made."

On Friday, the 28th December, 1888, James Petigru Boyce was called home to be with his Lord. The Board of Trustees of the Seminary, in its first meeting after Dr. Boyce's homegoing, expressed their sense of deep loss, calling him "the father of the great institution over which he presided. Identified with it from the beginning, he gave the whole of his noble life to it. Without his sagacious counsels, his heroic exertions and his sublime self-sacrifice, the institution could not have survived its trials. The Seminary is his monument, and a blessed memorial to him is written in the hearts of the people of God." What a fitting tribute this was to one who said, "The Seminary is my child."

His life's teaching was the theology of Bunyan, Spurgeon, Whitefield, Jonathan Edwards, Carey and Adoniram Judson. Boyce had such a respect for Charles Spurgeon that he visited him in England during the



last year of his life, in 1888. His daughter records that Spurgeon asked Dr. Boyce to speak at his Pastor's College, but he declined. She said that her father literally trembled and became short of breath because of being in Spurgeon's presence. Such was his love and respect of Spurgeon, that after the meeting he told his daughter, "Compared to him, I have done nothing."

Dr. Boyce's legacy to us and to posterity is the biblical theology expressed in the *Abstract of Systematic Theology*, which is nothing other than his classroom teaching.

Through the years Boyce had used Dick's *Theology*, Hodge's *Systematic Theology*, and A. A. Hodge's *Outlines of Theology* as his basic classroom texts, adding and substituting a lecture of his own here and there when he had time between his fund-raising travels. Certain topics of Systematic Theology are not included because of duplication in other Seminary courses. These classroom notes were finally published in 1882, the final revision being published in 1887. According to Mueller, he always considered it not to be a masterpiece for the learned but a practical textbook for students and pastors without seminary training. This is its great value for today, profound enough for the seminarian, simple enough for the layman!

---

(continued from page 4)

'By giving John Paul I—with all the qualities that endeared him as a leader and pastor to the people—and then by dramatically impressing him on the world by taking him away, He could hardly have given us a clearer description of the kind of man He wanted.

David Pawson believes that the Lord wanted the present man (John Paul 2) as Pope. But that six weeks previously the Conclave could never have thought that way. If the Lord wanted this man (John Paul 2) it would have been impossible for him to have been elected six weeks ago.

But the coming and going of John Paul 1 broke free the new thinking.

John Paul 2's election was as amazing as the first election.

According to David the new Pope is a man with all the qualities of Luciani (Pope John Paul 1) and a number of other advantages. 'He's got humanity;

humility; and humour. He's brought a non-Italian outlook. He's got a world outlook—he's travelled widely. He's been through the school of suffering—forced labour in a quarry during the war. He's a man of the people. He's known how to stand firm under pressure; colossal pressure, as a Catholic leader in a Communist country.

'Luciani had none of these additional experiences. He had the character, but not the experience of this man and therefore it's a question of whether he would in fact have been strong enough to take on the Curia (the Papal Governing body). But I believe this man is. He is a very able administrator as well; very industrious, a highly intelligent man; well read.

'He's got a lot of the qualities that John Paul 1 hadn't got and therefore I believe that I see the hand of God in changing the concept of the papacy through John Paul 1 and then getting the man he wanted in there in John Paul 2.'

# The particular and universal aspects of particular redemption

WRITES ONE CONCERNED MINISTER FROM CALIFORNIA, 'IT SEEMS IN THE thinking of some you might be leaning forward the universalist position'. Another from California shows concern that the editor may be turning into a four-pointer—despite the references in the editorial of *Reformation Today* No. 45 to the works of Prof. John Murray.

It seemed obvious to me that readers would conclude that my position was that of the middle column in the chart published in R.T. 45, page 15: It is in fact that of the 1689 Confession of faith, and that without any reservation of any kind. It is identical to that of Prof. Murray as he expounds these truths in his collected writings. His position approximates exactly with that of Puritan preachers and writers.

I am not surprised at the concern of our American friends. We should view with alarm articles that are currently appearing in American journals written by academics who have no pastoral experience. These reveal a scholastic approach to doctrines which are designed by God to comfort and strengthen Christians. A purely academic approach always leads to barrenness and dead orthodoxy. The greatest threat to what is known as the Reformed Movement is scholasticism, that is treating truth as though it is something for dissection in the laboratory. These scholastics show not a flicker of concern for lost people. Historically I believe that we Calvinists must bear the main responsibility for tolerating such people and allowing the cleavage that exists throughout the world between the Arminian churches which form the majority and the Calvinists in the minority.

The way to prove the doctrines of grace is to demonstrate that in fact they motivate a greater power in evangelism and missionary enterprise than the weak and watery Arminian counterpart. If we give the impression that we are only concerned for definition or that we do not possess evangelistic passion then the Arminians are completely justified in avoiding us like the plague.

When men like Whitefield, Spurgeon and Martyn Lloyd-Jones contend for the doctrines of grace (see the doctor's exposition of Ephesians I in his latest book 'God's Ultimate Purpose') there is harmony, balance, power, application and appeal. They win the day because they speak within the context of concern for souls and love for people. In contrast to this the academics stand condemned because they make no attempt to apply the doctrines. They fail in the most urgent part of it all, namely, to wrestle with the important practical implications of truth.



I believe in predestination, election, reprobation, definite or particular atonement and eternal retribution. But I believe in presenting these truths in a way designed to compel unbelievers to tremble before the absolute sovereignty of God. The Holy One is completely just if he decides to leave the sinner in his sin or rebellion. I believe in preaching all the truths in the present tense as though these eternal decisions are occurring now at this moment of time. I believe it is utterly fatal to preach from the book of God's secret counsel (see Deut. 29:29). We are commanded to preach only from the things revealed. Therefore every unbeliever I confront is a potential convert. He or she can be saved now. Nobody in this world can deny that. There is no impediment in Christ, inadequacy in his atonement or hesitation about the Gospel. Repent and believe is God's command to every creature without exception. If your belief in the doctrines of grace hinders you in Gospel proclamation or fetters you in any way at all then you surely have misconstrued the doctrines. Perhaps you have erred with the terrible effrontery of assaulting God's secret book, tearing off the seals and reading the names therein. So now because you think you know the names of the elect you are going to speak to God's elect only? If so then you have fallen into the trap of hyper-Calvinism. For sure you will never be used to win the Arminian Christians back to a true Biblical position.

It is not enough to do justice only to the particularity expressed in Scripture such as John 6:37, 10:15, 16, 39. We must do equal justice to the absolute universality that is expressed in Scripture such as Acts 17:30, he commands all people everywhere to repent!

Universal proclamation of the Gospel which Christ commanded is based on his own redemptive accomplishment. World-wide proclamation followed and continues to follow Christ's death and resurrection. How can the Gospel which is based upon these events be addressed in sincerity according to his command to every creature if it is not fully relevant to everyone? Professor Murray answers this question by demonstrating that the atonement is universal in the benefits that accrue from it and these apply to mankind as a whole. Says the professor:

Many benefits accrue to the non-elect from the redemptive work of Christ. There is more than one consideration to establish this proposition. Many blessings are dispensed to men indiscriminately because God is fulfilling his redemptive purpose in the world. Much in the way of order, equity, benevolence, and mercy is the fruit of the gospel, and the gospel is God's redemptive revelation centred in the gift of his Son. Believers are enjoined to 'do good to all men' (Gal. 6:10) and compliance has a beneficent result. But their identity as believers proceeds from redemption. Again, it is by virtue of what Christ has done that there is a gospel of salvation proclaimed to all without distinction. Are we to say that the unrestricted overture of grace is not grace to those to whom it comes? Furthermore, we must remember that all the good dispensed to this world is dispensed within the mediatorial

dominion of Christ. He is given all authority in heaven and in earth and he is head over all things. But he is given this dominion as the reward of his obedience unto death (cf. Phil. 2:8,9), and his obedience unto death is but one way of characterising what we mean by the atonement. Thus all the good showered on this world, dispensed by Christ in the exercise of his exalted lordship, is related to the death of Christ and accrues to man in one way or another from the death of Christ. If so, it was designed to accrue from the death of Christ. Since many of these blessings fall short of salvation and are enjoyed by many who never become the possessors of salvation, we must say that the design of Christ's death is more inclusive than the blessings that belong specifically to the atonement. This is to say that the non-elect are embraced in the design of the atonement in respect of those blessings falling short of salvation which they enjoy in this life. This is equivalent to saying that the atonement sustains this reference to the non-elect and it would not be improper to say that, in respect of what is entailed for the non-elect, Christ died for them.

The irrefutable proof of the last statement is presented by reference to the two climactic passages in Hebrews in chapters 6 and 10 but other passages could also be satisfactorily explained such as 1 Peter 2:1 without having to hack and hue them to pieces. Let us follow the Professor's reasoning:

We have in the Scripture itself an indication of this kind of reference and of the sanctifying effect it involves in some cases. In Hebrews 10:29 we read: 'Of how much sorer punishment, think ye, shall he be accounted worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?' The person in view we must regard as one who has abandoned his Christian profession and for whom 'there remaineth no more sacrifice for sins, but a certain fearful expectation of judgment' (Heb. 10:26,27). It is the person described in Hebrews 6:4,5 in terms of the transforming effects experienced but who falls away and cannot be renewed unto repentance. In 2 Peter 2:20-22 the same person is described as having 'escaped the defilements of the world', as having 'known the way of righteousness', but as having turned back and returned as the dog to his vomit or the sow to wallowing in the mire. This is—terrible to contemplate!—the apostate. Our particular interest now is that he is represented as sanctified in the blood of Christ. Whatever may be the particular complexion of the sanctification in view, there can be no question but that it is derived from the blood of Christ and, if so, it was designed to accrue from the blood of Christ. The benefit was only temporary and greater guilt devolves upon the person from the fact that he participated in it and then came to count the blood by which it was conveyed an unholy thing. But, nevertheless, it was a benefit the blood of Christ procured, and procured for him. We must say that, to that extent Jesus shed his blood for his benefit. Other passages are probably in the same category. But this one suffices to show that there are benefits accruing from the death of Christ for those who finally perish. And in view of this we may say that in respect of these benefits Christ may be said to have died for those who are the beneficiaries. In any case it is incon-



trovertible that even those who perish are the partakers of numberless benefits that are the fruits of Christ's death and that, therefore, Christ's death sustains to them his beneficial reference, a beneficial reference, however, that does not extend beyond this life.

Now in order to maintain pure Calvinism and thorough-going Puritan theology, and avoiding the abyss of hyper-Calvinism, let us follow brother Murray's exposition remembering that the very essence of true preaching is to cling to the harmony and balance of Scripture.

### *The Love Of God And The Non-Elect*

These considerations require us to return to the question of God's love, for it is the fountain from which Christ's death flows. The question is: must we also say that the love of God has likewise a reference to the non-elect?

It should not be questioned that benefits bestowed on the ungodly are the expression of God's kindness. This is clearly implied in passages that deal with the gifts of God's general providence. When Jesus instructed his disciples to love their enemies, to pray for those who persecuted them, to do good to those who hated them, and to bless those who cursed them (Matt. 5:44; Luke 6:27,28), the underlying reason and incentive is stated expressly to be, 'Ye shall therefore be perfect as your heavenly Father is perfect' (Matt. 5:48) and 'be ye merciful as your Father is merciful' (Luke 6:36). In a word, they must be like their heavenly Father. Examples are given of their Father's beneficence. 'He makes his sun to rise upon the evil and the good, and sends rain upon just and unjust' (Matt. 5:45). There are two characterisations of God given. 'He is kind to the unthankful and to the evil' (Luke 6:35) and 'he is merciful' (Luke 6:36). The term rendered 'merciful' has in it the note of compassion. The implication of the latter is that he is merciful to the unthankful and evil as well as kind. It cannot then be disputed that such benefits as are exemplified in sunshine and rain, bestowed upon the ungodly, flow from God's kindness and mercy. It is because he is kind and merciful that he dispenses these benefits to his enemies. He is beneficent because he is benevolent.

We have a similar observation in Acts 14:16,17 to the effect that even in the generations gone by, when God suffered all the nations to walk in their own ways (cf. Acts 17:30), 'yet he left not himself without witness, in that he did good and gave . . . from heaven rains and fruitful seasons'. Applying the analogy of our Lord's own teaching in the passages quoted above, we must say that the goodness done, as expressly stated, proceeded from the goodness by which God must be characterised. He is good even to those abandoned to ungodliness, and his beneficence in rains and fruitful seasons bore witness to his goodness. Thus we have the kindness, mercy, and goodness of God exercised toward the ungodly.

In the Matthean and Lucan passages the reason urged for the exercise of kindness and mercy on the part of the disciples is that God is kind and merciful. The conduct of the disciples is to be patterned after God's action, their disposition after God's disposition. They are in this way to be 'sons of the Most High' (Luke 6:35), sons of their 'Father

who is in heaven' (Matt. 5:45). The inclusiveness of this pattern is seen when Jesus says, 'Ye shall therefore be perfect as your heavenly Father is perfect' (Matt. 5:48). Are we not, therefore, required to extend the characterisations beyond kindness, mercy, and goodness?

On three distinct occasions in these passages we have the exhortation 'love your enemies' (Matt. 5:44; Luke 6:27,35). Must we not then say that the love entertained by the disciples is likewise to be patterned after the love of God, and in this case, as the contexts require, the love of God for the ungodly, the unthankful, and the evil?

We must see precisely why we believe in particular redemption which must be particular if it is vicarious. That very word in itself denotes particularity. Likewise the very word *propitiation* (tragically lost in the NIV!) if it is to mean anything at all, must mean that it is effective, and thus particular. Yet if we only stress particular redemption and fail to give the proper attention which Scripture demands to the universal outcome and effects of Christ's atonement we will be unbalanced and unworthy expositors. Even if some do tend to misquote us, misrepresent us and try to infer that we are lesser Calvinists than others, let us be utterly consistent in asserting all that the Scriptures say on this matter and not just parts that suit what may be our circumscribed comprehension of the matter.

Finally let the excellent professor sum up this vital subject for us thus:

#### *The Difference In The Benefits*

We have found that there are included in the design of the atonement benefits which accrue to the non-elect. The fruits of the atonement enjoyed by some non-elect persons are defined in very lofty terms. Non-elect are said to have been sanctified in the blood of Christ, to have tasted the good word of God and the powers of the age to come, to have escaped the pollutions of the world through the knowledge of the Lord and Saviour, and to have known the way of righteousness (cf. Heb. 6:4,5; 10:29; 2 Pet. 2:20,21). In this sense, therefore, we may say that Christ died for non-elect persons. It must, however, be marked with equal emphasis that these fruits or benefits all fall short of salvation, even though in some cases the terms used to characterise them are such as could properly be used to describe a true state of salvation. These non-elect persons, however reforming may have been the influences exerted upon them and however uplifting their experiences, come short of the benefits accruing from the atonement, which the truly and finally saved enjoy. It is, therefore, apparent that the atonement has an entirely different reference to the elect from that which it sustains to the non-elect on the highest level of their experience. It is this radical differentiation that must be fully appreciated and guarded; it belongs to the crux of the question respecting the extent of the atonement. The difference can be stated bluntly to be that the non-elect do not participate in the benefits *of* the atonement and the elect do. The non-elect enjoy many benefits that accrue *from* the atonement but they do not partake of the *atonement*.

All quotations from article entitled *The Atonement and the Free offer of the Gospel*, Collected Writings, vol. 1, Banner of Truth.



*(continued from front inside cover)*

Roy Joslin, from the wealth of sixteen years' experience in S.E. London developed this theme in his paper 'How to reach the working classes today'. With great clarity he outlined for us the nature of the barrier which often exists between the church and the working classes and emphasised the increasingly serious situation in inner cities as Christians move to commuter-land leaving a vast unevangelized field behind. I listened with warm sympathy because my inner-city church is capable of holding 1,000 people, which is the number that it held earlier this century. My present evening congregation of 30 illustrates the stark reality of what Pastor Joslin was saying. He encouraged us to review our church structures and especially our assumption that the unconverted must come to us on our terms and if a man does not do so he has rejected the Gospel. We too readily assume that we are preaching to 'Jews' who have a certain interest in religious matters. We should note that Paul in his ministry to Gentiles allowed for the fact of their ignorance and addressed them on that basis.

Maintaining the theme of relevance the remainder of the Conference was concerned with two other vitally important issues.

Erroll Hulse gave two lectures on 'Biblical Theology' i.e. the study of the Bible as the history of special revelation. The vastness of the subject and the limitations of time did not allow for anything but a scratching of the surface, but the speaker's enthusiasm, insistence upon its importance, and use of illustration to press home the matter, did evoke interest and a determination in some to devote more attention to this primary theme which is in the forefront of all theological study whether systematic or exegetical.

It is clearly vital to our proper understanding of the Word of God. It is sad, therefore, that the field has been largely left in the hands of liberals (it is the SCM which has brought out numerous newspapers and books on the subject!). Especially in the area of Old Testament studies conservative evangelicals have hidden behind allegory and excessive typology rather than getting to grips with 'salvation history'. If we are to be good students of the Word with a proper authority in preaching we must get to grips with this field of study.

John Campbell from Perth, Western Australia gave an informative and valuable paper on the two movements of 'Church growth' and 'Church renewal' which have arisen, especially in the USA in response to the problem of unsuccessful contemporary evangelism. They are increasingly having an impact in Great Britain. In both movements Pastor Campbell recognised overt unbiblical elements (especially in the former) but he emphasised the fact that they say much to challenge us and demand our re-examination of the Scripture so that we might provide a Biblical alternative. Reformation in evangelism is a major need of the Reformed movement today.

The public evening services were held in pastor Robb's church in Priory Street. What a commendation of the people there that they have kept their building in such beautiful condition and worthy of the worship of God. Heartwarming messages were given by Colin Richards and Russell Williams. Herbert Carson who spoke the first evening on Ephesians 3:14-20 succeeded in setting the tone for the whole affair reminding us in so doing that if we are concerned for reformation then surely 'to be filled with all the fulness of God' is both our main objective and the powerhouse of Reformation itself.

**Reformation Today** is a bi-monthly magazine published by Cuckfield Baptist Church, Sussex.

**Editor**

ERROLL HULSE

*5 Fairford Close, Haywards Heath, Sussex,  
RH16 3EF.*

**Assistant Editor**

IAN RANDALL

*27 Ardingly Road, Cuckfield, Sussex, RH17 5HA.*

**Associate Editors**

DAVID KINGDON,

*Carn-y-nant, Cnwc-y-dintir,  
Cardigan SA 431 BA, Dyfed, W. Wales*

JOHN DAVISON, Scotland.

*12 Keir Street, Perth.*

JIM VAN ZYL, South Africa.

*22 Verbenia Street, Lynnwood Ridge,  
Pretoria 0002.*

STUART FOWLER, Australia.

*58 Adam Crescent, Montmorency, Victoria 3094,  
Australia.*

WAYNE MACK, U.S.A.

*511 Fisher Lane, Warminster, Pa. 18974*

**Agents**

Agents to whom subscriptions should be sent.

BRITISH ISLES

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

AUSTRALIA

*Ray Levick,*

*P.O. Box Q141, Queen Victoria Bldg., Sydney 2001.*

NEW ZEALAND

*Michael Drake,*

*P.O. Box 51075, Pakuranga, Auckland*

U.S.A.

*Bill Carey,*

*2201 Duncan Road, Wilmington, Del 19808,  
Puritan Reformed*

*1319 Newport-Gap Pike*

*Wilmington, Del. 19804*

*J. W. Baker,*

*P.O. Box 1024, Oxford, Miss. 38655*

*Ron Edmonds,*

*2817 Dashwood Street, Lakewood, Calif. 90712.*

CANADA

*Max Latchford,*

*1308 Griffith Place, Oakville, Ontario L6H 2V8.*

SOUTH AFRICA

*Martin Holdt,*

*7 Hebbes Street, Cambridge, East London.*

**Subscriptions**

BRITISH ISLES

£2.00

AUSTRALIA &amp; N.Z.

\$4.50 2 years \$7.50

SOUTH AFRICA

R4.00 2 years R7.50

U.S.A. &amp; CANADA

\$6.00 2 years \$11.00

Single copies one-sixth the above in  
each case which includes postage.

Gifts are welcomed and those who wish to support the Magazine should make out their cheques to "Reformation Today".