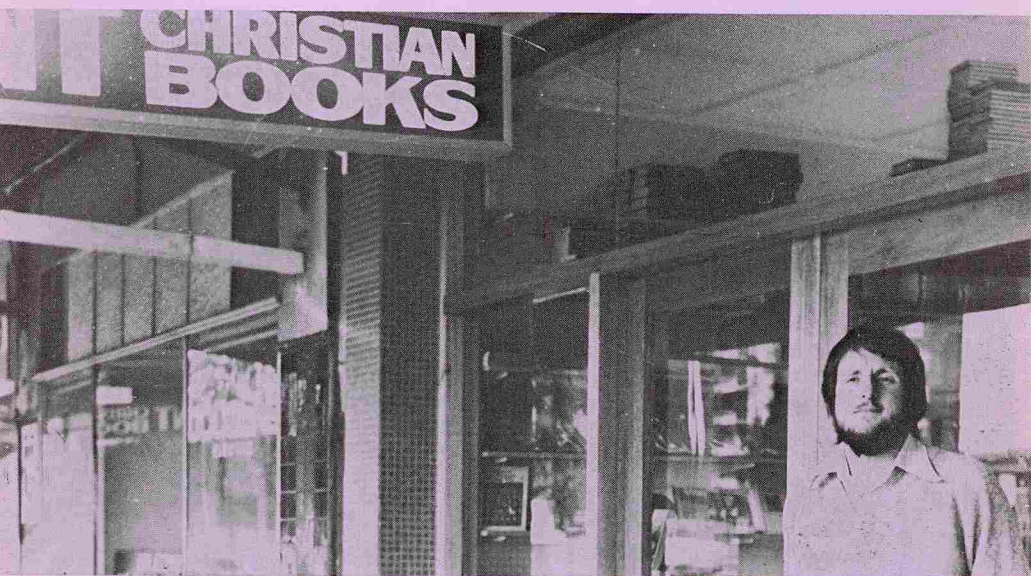


REFORMATION TODAY '79



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HALDANE FAMILY HOUSE PARTY, SCOTLAND, 1978

THE 9TH AND 10TH JUNE MARKED A significant step forward in the life of the new Reformed Baptist Churches in the east of Scotland. Over 70 members and adherents from the Bellevue Reformed Baptist Church, Edinburgh, the Bible Baptist Church, Forfar; the Evangelical Church, Perth and the Evangelical Church, Kerriemuir; assembled at St. Ninians Training Centre, Crieff for the first Haldane Family House Party.

This was the outgrowth of quarterly fellowship meetings between the Forfar and Perth Churches, and was planned as a pilot scheme for a longer one in 1979. Thus, of necessity, the programme was somewhat tight, but with the careful organisation of Ian and Shona Shaw who acted as houseparents it proved to be a time of rich blessing, as fellowship was centred around the exposition of the Scriptures.

The theme of the House Party was 'Spiritual Growth'. Friday evening opened with Gary Kopfstein, pastor of the Forfar Church, preaching on 'Growth in Assurance' from 1 John 1:2-11. After defining the subject and outlining the reasons why God's children often lack assurance, he went on to tackle the duty and privileges of assurance. This subject appeared to liberate the conference and was followed by two hours of hearty hymn singing.

Saturday morning commenced with a devotional time led by George Hillan, one of the Perth pastors, after which the younger children and teenagers received separate instruction geared to their specific needs. Following the spirited singing of Psalm 23 to the rousing tune 'Covenanter', Ian McNaughton, the assistant pastor at Kerriemuir, then

expounded on 'Growth in Doctrine' drawing vivid lessons, both positive and negative, about the Pharisees from Matthew 23:1-12. In their favour, he pointed out that they were doctrinal and didactic but failed miserably because they became doctrinaire, dogmatic and dictatorial.

Coffee was followed by an excellent discussion time centred around anonymous questions. Humphrey Mildred, one of the Edinburgh elders, steered the conference through the troubled waters of prophecy to evangelism and cases of conscience. Some most lively contributions came from the floor.

In the afternoon free time, while some excavated their way through mountains of second hand theological books, others engaged in a lively game of rounders which included some shattering bowling from Henry Spicer of Edinburgh, who, as a member of the Royal Navy, spends several months at a time on the bottom of the Atlantic in a Polaris submarine, where, with one other Christian, he has managed to persuade the captain to have a regular Sunday service amongst the crew of 350!

The final session was opened in prayer by Bone Odilinye, a Nigerian flight engineering student from Perth. Douglas Whyte, the pastor of the Edinburgh Church preached on 'Growth in Sanctification'. John Davison chaired the meeting and concluded the House Party by asking if another, and longer, House Party was wished for 1979. The response was unanimous. It is hoped to hold a much larger House Party in 1979 with more Churches involved. John Davison's address is on the back of the magazine should anyone in the south wish to venture far north for a holiday in Scotland.

Editorial

Looking for Revival

AT THIS TIME SIX YEARS AGO THE LEADING ARTICLE IN *Reformation Today* was by Jim van Zyl. The title was 'An Appeal to Prepare for Revival'. He commented on obstacles to revival including *wrong doctrine* (we cannot expect the blessing of the Holy Spirit where there is a departure from evangelical teaching), *negligence* of the subject of revival, *superficiality*, and among other matters he mentioned *Denominational Bureaucracy*. Mr. van Zyl pleaded that, 1. We should deliberately seek a new movement of the Spirit, 2. We should read about revivals, 3. Encourage expository preaching, 4. Be prepared to cope with new converts, and, 6. Encourage Church discipline.

In retrospect two points stand out. The first is that we are to seek revival within the churches and within the context of the use of all the means of grace—preaching, the ordinances, the prayer meetings, evangelism and visitation. Take for example Richard Baxter's book *The Reformed Pastor*. One of the subsections reads as follows:

1. We must labour for the conversion of the unconverted.
2. We must give advice to inquirers who are under conviction of sin.
3. We must study to build up those who are already partakers of divine grace.
4. We must exercise a careful oversight of families.
5. We must be diligent in visiting the sick.
6. We must be faithful in reproof and admonishing offenders.
7. We must be careful in exercising Church discipline.

The quest for revival should be constant within the context of the ongoing work of the churches. To fulfil our responsibilities without faith and without expectation of the blessing of the Holy Spirit upon our labours is unsatisfactory to say the least.

The second point that stood out in the article by Jim van Zyl—that we do not take revival seriously enough. Our intercession for a genuine awakening is often weak and faltering. When revival has been sought and has not come we can easily become discouraged. In our discouragement we can easily succumb to the idea that there may be some secret thing we have missed—some 'it' or second blessing that must be had first. The issue that has come to the fore more than any other is the idea that a restoration of the Charismatic gifts is the key to revival. The average person in the pew is vulnerable to this idea and can be easily intimidated. It is not easy to resist the insinuation that the Holy Spirit is being quenched because of the neglect of Holy Spirit gifts. Church members have asked

Cover Picture. *Paul Bootes is the manager of Koorong Books which offers a wonderful array of reliable books as well as a postal service. Book distribution such as this has been a, if not the, major factor in the recovery of the Reformed Faith today. The shop is well situated in Sydney. The address is, 17 Ryedale Road, West Ryde, N.S.W., Australia 2114.*

for and are looking for guidance on this subject. The idea has gained ground that is not possible to defend from Scripture the view that the Charismata have ceased. Many seem to think that a misguided academic by the name of B. B. Warfield tried and failed to establish the cessation position. If a man of such intellect failed, it is reasoned, then who is likely to succeed? It is also commonly thought that no text can be produced to prove the cessation of the special gifts. Some believe that 1 Corinthians 13:8-13 does declare such a cessation (see review columns). In my view it is an overall view of the Scriptures that answers this question. In the article on 1 Corinthians 12-14 I point to some of the differences between the apostolic age and the ongoing age.

The major article in this issue of *Reformation Today* is an exposition. The writers remind us that not every era is the same. The Holy Spirit does not repeat himself. He anointed Christ. He endowed the apostles with special authority and laid the foundation on Christ's person and work through the ministry of the prophets and apostles. Having accomplished these actions his work is now primarily concerned with the building of the Church throughout the world: the regeneration and sanctification of the members.

As for B. B. Warfield his arguments are more cogent than most imagine, especially when they are actually read (which few really seem to take the time to do!). Moreover he is only one of many. When it comes to previous generations of Reformed theologians it is hard to find anyone who did not believe in the cessation of the extraordinary Charismata. Herman Ridderbos in his volume on *Paul* (cf. p. 441) has reminded us helpfully that all gifts referred to in the lists of Romans 12 and 1 Corinthians chapters 12-14 are Charismatic. Even the gift of celibacy is designated Charismatic (1 Cor. 7:7). The distinction has to be made between those gifts which do not continue such as apostles and prophets and those which do such as teachers and deacons (1 Cor. 12:28-31).

To return to the subject of revival we should note the attractiveness of the contemporary Charismatic Movement. To some that Movement seems to hold the secret of revival in its grasp because, 1. They boast of special gifts now restored after long centuries of neglect, 2. They possess the mystique of second blessing experience which some associate with revival (think for instance of D. L. Moody and Charles Finney), 3. They claim freedom from the stodginess and drabness of tradition and are wholeheartedly contemporaneous. We call this being 'with it'. They claim to be in touch with the contemporary scene and with the large denominations such as the Church of Rome.

In arranging the articles of this issue I have sought to meet, in part at least, the first of these points. My book *The Believer's Experience* (p. 145ff.) grapples with the second claim stated above. Also in that volume (p. 18ff.) I try to deal with the important issue of contemporaneity.

(continued at foot of page 3)

This exposition on the analogy or proportion of Scripture and on the work of the Holy Spirit is presented here by permission of David Samuel who is the General Secretary of the Protestant Reformation Society. Mr. Samuel has made a courageous stand against the Romeward drift in the Church of England. A group of writers have produced a series of tracts details of which appear at the end of the article.

The Holy Spirit and The Gospel Today

OUR APPROACH TO EVERY THEOLOGICAL SUBJECT MUST BE GOVERNED BY THE *analogy of faith*, or the due proportion that is observed in Holy Scripture. Scripture, according to the Articles of our Church, is the norm or rule that is to be followed in all matters of faith. Therefore it must control every enquiry into questions of doctrine. As the scientist is guided in his enquiry by the analogy of experience, i.e., by what he has observed and proved in the past, so the man of faith must be guided by the analogy of Scripture. Only what is conformable to that rule may be admitted.

While many today are prepared to pay lip service to this fundamental article of the faith, in practice it is frequently neglected. If we were to start consistently from this premise perhaps we should not experience so often the confusion which attends our thinking when some new movement in theology, or some spiritual phenomenon manifests itself in the life of the church. One of the great questions today is: What are we to make of the Pentecostal movement in the churches? Is it of God, or is it not? Is there any firm ground from which we may evaluate and criticise it? Or must we suspend our judgement about it since we cannot be certain? The Word of God is sufficient for this question, as it is for every question. If we find ourselves adrift, without sense of direction, we can be sure it is because we have not used the compass that has been provided.

We may illustrate this from another subject dealt with in the writings of J. C. Ryle. At that time the movement which was agitating the church was the rise of Ritualism. Some of the things advocated by the Ritualists seemed to many to be at worst harmless, and at best positively good. One was the restoration of the Communion service to its rightful place, as they regarded it, as the principal service of the church. Ryle opposed this as an abuse of the sacrament. It is not, he contended, the principal service of the church, and by thrusting it forward on every occasion the Ritualists were elevating the sacrament at the

We must confess that the three d's of drabness, deadness and dullness does beset some churches. Surely that is the main cause why the Charismatic Movement exercises the appeal that it does. Where we may be at fault let us try to put things right! There is a danger however of being either superficial or artificial. The description of revival contained in the biographical article on David Brainerd reminds us that true revival brings with it qualities which have long been absent from most churches, namely, mourning for sin, deep and widespread repentance, fear and awe in the presence of God, respect and reverence in worship, a heartfelt appreciation of expository preaching and desire to obey the Gospel and apply it to the whole of life in order to please and glorify the Triune God.

expense of other more important things. They were neglecting the due proportion which we find in Scripture, where the sacrament of the Lord's Supper is mentioned in, at most, five books of the New Testament, while about grace, faith, and redemption; about the work of Christ, the work of the Spirit, the love of the Father; about man's sin, weakness, and spiritual poverty; about justification and sanctification and holy living, there is line upon line, precept upon precept. Ryle was, therefore, of the opinion that preaching the Word of God was a far more important ordinance than the Lord's Supper.

Proportion is of the first importance. Without proper proportion a portrait is turned into a caricature, a medicine becomes a poison. The right constituents may be there, but unless they are placed in their proper proportions the whole is vitiated.

The Economy of Salvation

When we come to examine the work of the Holy Spirit in the light of Biblical teaching, the first thing we must do is to see it in the context of the economy of salvation as a whole. The great purpose of God set forth in the Bible is his glory in the salvation of mankind. I deliberately paint this on a large canvas that we might see things in their true proportion. That is why the Westminster Catechism deals first, before other things, with the decrees of God in creation and providence. It is only against the background of God's eternal purpose that we understand the economy of man's salvation, and, clearly, that is how the New Testament would have us understand it. 'Chosen in Christ before the foundation of the world' . . . 'Predestinated according to the purpose of him who worketh all things after the counsel of his own will' (Ephesians 1:4 and 11). What we witness in Scripture is the working out in time and history of God's eternal plan of salvation. The promises of the Old Testament, beginning with Genesis 3:15, all refer to this. The prophecies of the Old Testament adumbrate this. Sometimes the prophets themselves do not fully understand the significance of their prophecies, says Peter (1 Peter 1:10ff.), but they all relate to Christ and the salvation that believers now enjoy. This salvation was manifested in the Lord Jesus Christ, when in the fulness of time God sent forth his Son, born of a woman.

But this was not the completion of God's purpose. The redemption effected by the Son upon the cross, and by his resurrection and ascension to the right hand of God, has now to be applied. A people have to be joined to Christ, the merits of his saving death have to be applied to them. A chosen generation, a royal priesthood, a holy nation, a peculiar people (the Bible describes this company by many different names) has to be called out and united with Christ as his mystical body, and that company of believers is the redeemed humanity. But how is that work to be done? How are they to be called, justified, and glorified? That is the work of the Holy Spirit in us. The work of Christ is an objective work of redemption and atonement effected *for* us. The work of the Holy Spirit is an inward, subjective work effected *in* us by applying the redemption to our hearts and uniting us with the Lord Jesus Christ. Thus Peter sums up the economy of salvation and the part each person of the Trinity plays in it in the words, 'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ' (1 Peter 1:2).

The principal work of God the Father is foreknowledge, and that means the decree and purpose of God, according to his own will, to save a people in

Christ. The principal work of the Son is the shedding of his blood and paying the ransom-price of those who are to be redeemed. And the principal work of the Holy Spirit is to apply that blood to the hearts of God's elect that they may be sanctified, separated to the praise and glory of God.

The Work of Regeneration

Thus we have isolated for us the principal work of the Holy Spirit revealed in Scripture: it is to call and sanctify the elect people of God; to join them to Christ, that the redemption he has purchased may be efficacious in them. The proper proportion or emphasis that is revealed here is the key to the understanding of the work and activity of the Spirit as a whole. In the New Testament the greatest weight and the most extended teaching attaches to the work of the Holy Spirit in regeneration, and this for two reasons.

First, it is the initial work the Spirit does in joining the individual believer to Christ, and is compared in Scripture to the raising of the dead. Raising the dead was the greatest miracle Christ performed in his ministry. The raising of Lazarus was the climax of his ministry in St. John's Gospel. His own resurrection was the great and signal event to which he referred before his death, and to which the disciples testified. In the Epistles we find the work of regeneration performed by the Spirit explicitly compared with that great manifestation of God's power. 'You hath he quickened, who were dead in trespasses and sins;' 'God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ . . .' (Ephesians 1:1, 4 and 5); 'If ye be risen with Christ, seek those things which are above . . .' (Colossians 3:1). Again, 'But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you' (Romans 8:11). Paul is referring to the redemption of the bodies of believers, which he deals with in this passage at some length, but here he is basing it upon the premise that believers are already quickened or regenerated by the Spirit of him that raised up Jesus from the dead. The work of regeneration has everywhere in Scripture this comparison or analogy with the resurrection of Christ from the dead.

This analogy is worked out more fully in Romans 6. The believer is baptised into Christ, i.e. united with him by the Spirit, and therefore shares in the death and resurrection of Christ. The baptism referred to by Paul in Romans 6:3ff. is the baptism of the Spirit, not simply water baptism, because the Spirit is the real bond of union between the believer and Christ. We may compare 1 Corinthians 12:13 which is a kind of commentary upon this passage, 'For by one Spirit are we all baptised into one body . . . and have been all made to drink into one Spirit.' The result of this work of the Spirit in us, in uniting us with Christ, is a death unto sin and a new life unto righteousness. 'Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.'

Wherever we turn, then, in Scripture, the regeneration of believers is compared with the greatest miracle of Christ, the raising of the dead, and even the resurrection of our Lord himself. This indicates that the work of regeneration is the principal work of the Holy Spirit in the Christian.

Secondly, the magnitude of this work of regeneration is described in Scripture by comparing it not only with the raising of the dead, but also with the work of creation, the other great focal point of God's power. The believer is a new creation in Christ. 'If any man be in Christ' (through the bond of the Spirit), 'he is a new creature' (2 Corinthians 5:17). Again, 'God, who commanded the light to shine out of darkness' (the reference is to the fiat by which God created light at the beginning), 'hath shined in our hearts' (2 Corinthians 4:6). It is also described as the equivalent of a new birth. 'Except a man be born again, he cannot see the kingdom of God;' and this is later amplified into, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God' (John 3:3 and 5).

In these two ways we see how the regeneration of the individual is described in Scripture as the pre-eminent work of the Holy Spirit. It is the implanting of a new principle of life in those who are spiritually dead, the creation and birth of a new spiritual man in Christ, who is alive to God, and capable of knowing and understanding the things of God.

The Need to Preserve High Views of Regeneration

The radical nature of this spiritual renovation and its true magnitude are sometimes hidden by superficial views of sin and low views of the regenerating work of the Holy Spirit. In other words, where you have a tendency not to accept the full extent of man's depravity or fallenness, you have a corresponding depreciation of the work of the Holy Spirit in regeneration. In the teaching of Pelagius, who considered man's nature unimpaired by the fall, except for the example of Adam's disobedience, the work of the Holy Spirit is unnecessary altogether. The teaching of Arminius, who viewed man as capable of making the initial response of will to the Gospel and so of accepting grace, also minimises the work of the Holy Spirit in man's renovation. It is only in the full Evangelical teaching of the Reformers, and others whose teaching has truly reflected the analogy of Scripture, that both the depth of man's sin and incapacity for good, and the greatness of the Spirit's work in giving life to the spiritually dead is fully brought out. If we look at the treatises of Reformed divines like Calvin, Owen, Winslow, and Smeaton, we see that the pre-eminent place in the work of the Holy Spirit is given to regeneration and sanctification; those inward operations of the Spirit in the believer, which unite him to Christ and make him a child of God and an inheritor of the kingdom of heaven; those works which fulfil the plan and purpose of God for the redemption of his people, and bring all things ultimately to their completion in Christ.

This also goes some way to explain the preoccupation of other traditions and theologies with the outward manifestations associated with the Holy Spirit, and the neglect of the work of regeneration. The prevailing tone of Evangelicalism today is Arminian rather than Reformed, and it should not therefore surprise us to find that the contemporary emphasis upon the Holy Spirit, in the Christian and the Church, falls upon gifts rather than grace. The theology of Arminianism instead of reflecting the true proportion of Scripture acts as a distorting mirror, and because of its views of man, sin, and grace, lays a disproportionate emphasis upon the external phenomena rather than the inward grace of the Holy Spirit.

Outward Manifestations of the Spirit

We have seen, then, that the Scripture observes a certain proportion in these matters, which is reflected in a truly Biblical theology of the work of the Holy

The regeneration of the individual is described in Scripture as the pre-eminent work of the Holy Spirit.

Spirit, and the principal work attributed to his agency in such a system is that of regeneration.

We must now consider the place that Scripture assigns to the outward manifestations of the Spirit's work in gifts, miracles, and signs. It is these which have assumed prominence in the Pentecostal and neo-Pentecostal movements of this century. Those who have taken part in these movements declare that they have rediscovered the apostolic gifts of the New Testament. They argue that the life of the apostolic church is the norm for the church in all ages; therefore, as such gifts were present then, so they should be present now. Furthermore they contend that the neglect of these gifts has sorely impoverished the church and deprived it of the full gospel; the work of the Holy Spirit has been practically ignored, with the consequence that many Christians know little or nothing about the true teaching regarding the Holy Spirit. These are the sort of claims that are made on behalf of the Pentecostal movement. But the question is: Are they true? Are they supported by Scripture, and by a proper interpretation of the significance of what happened in the apostolic age?

Is the Apostolic Age Identical with Ours?

Let us examine the assumption that the life of the apostolic church is to be regarded as normative for the church in every age. There were apostles in the New Testament church. Does that mean there must be apostles in the church today? But that is by definition impossible, for an apostle was an eyewitness of the risen Christ, besides being specially commissioned by the Lord as an eyewitness. That is the significance of St. Paul's words, 'And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.' He was the last to see the risen Christ and receive the apostolic commission, and his apostleship was of an extraordinary character because of the special work he was to do as the missionary to the Gentiles. When, therefore, the apostles died out there were no more apostles in the church. This, in itself, suggests there was something different and unique about the character and life of the apostolic church.

It will not surprise us, therefore, to find that there may be other things, too, associated with the apostles and their ministry, which must not be expected to apply to the church in all ages. The universalising of everything that is found in the New Testament, and the unqualified extrapolation of what we find in the Acts of the Apostles into the present time, is a method of interpretation which frequently overlooks the significance of the events and ideas it is meant to be interpreting. For example, that theology which mistakenly speaks of the church as the extension of the Incarnation overlooks the obvious fact, that the New Testament tell us plainly that the Incarnation was not meant to be extended, but the era of Christ's bodily presence was to be replaced by the era of the Holy Spirit. 'It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you' (John 16:7). Likewise, that theology which argues that the life and character

of the New Testament church is to be repeated in every age, and, if it is not repeated, it is because the full Gospel has been lost, overlooks the fact that the apostolic ministry was unique and gave a unique character to many of the things of which we read in the Acts of the Apostles; and therefore we cannot expect that they should be repeated in the life of the church thereafter.

But let us go into this more closely. What the Pentecostalists claim is, that the miraculous gifts possessed by the apostles, should be possessed by the church today. First let us make an important distinction. No one is denying that God can work miracles today. He can do so in answer to the prayers of his people. But the distinctive claim of Pentecostalism is not that God works miracles today, but that certain men are given gifts, by which *they* can perform miracles, in just the same way as the apostles healed those brought to them, imparted the Holy Ghost to those on whom they laid hands, and generally performed signs and wonders, especially speaking in foreign languages on the day of Pentecost.

The Concept of Miracle in Scripture

Now this claim must be related to the concept of miracle in Scripture as a whole. If we look at the subject we see that miracles did not take place in all ages of the church either in the Old Testament or the New. They were confined to certain times, and the reason for their appearance at those times and not at others is equally clear; they were given as signs to authenticate the revelation that God gave by his prophets or apostles. Thus Moses is the first man in the Scriptures of whom miracles are recorded, and it is clear that he was enabled to work those signs before the people of Israel and before Pharaoh in order to establish the divine revelation he had been given. He was afraid that the people would not believe him. 'They will say, The LORD hath not appeared unto thee' (Exodus 4:1). It was for this contingency that God gave Moses the power to work miracles: 'That they may believe that the LORD God of their Fathers . . . hath appeared unto thee' (Exodus 4:5). Now this appears to be the primary purpose of miracles in the Old Testament, to establish the credentials of the prophet and the divine message that he brings.

The same is true of the New Testament miracles. This is brought out specially clearly in the Gospel of John, which is constructed around the 'signs', or 'mighty works', that Jesus did. It would be impossible to include all the references which substantiate this position. It will be sufficient to quote some words at the end of the Gospel which furnish the rationale of its presentation. 'Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ' (John 20:30-31). This understanding of the miracles of Jesus is corroborated by the words of Peter on the day of Pentecost. The apostle rebuked the Jews who had crucified Jesus for not having believed in him. Their unbelief was inexcusable: 'Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you' (Acts 2:22).

To be continued in the next issue when the subject of Contemporaneity is discussed.

Copies of *The Holy Spirit and The Gospel Today* or Tract No. 14 can be obtained by writing to English Church Tracts, Gayton Vicarage, King's Lynn, Norfolk PE32 1QA. The cost is 14p plus postage or 20 copies or more at 12p each. Tract No. 15 at the same price is a continuation of the subject. It is highly recommended.

'And you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up' Deut. 6:7 (NASB).

Teaching our children

THE PASSAGE CITED ABOVE IS DIRECTED TO PARENTS. THE EMPHASIS throughout Scripture is that it is the responsibility of parents to teach their children. Christian parents derive their instruction from the Church. Obviously their great desire is that their children will be united by faith to Christ and to his body as expressed in the local church on earth. Wise parents therefore take advantage of every facility offered by the local church which is designed to contribute towards maturity in Christ. But wise parents will avoid leaving the spiritual instruction of their offspring to the church no matter how inspiring and helpful the local church may be.

If we think upon the implications of Deuteronomy 6:7 cited above we will see that most parents have their children for about fifteen years. We know that some doting parents imagine that their little darlings are ready for Bible School from about the age of eighteen months. We do not wish to get embroiled in a controversy as to when perception really commences or reason begins to assert itself. Suffice to say that all the years of development are important and whether we have our children for fifteen years or twenty years we need to be aware and alert that the text applies to every day of that time. Sunday should be a wonderful day when the children of the King unite in expressions of worship, instruction and good works, but the Bible school of the home goes on every day, day after day for fifteen to twenty years or more. May they all be edifying and profitable days!

Every home a Bible school

And you shall teach them diligently. What are we to teach them? We do not have to look far for the answer for it is God's ways and commandments. In short we are to teach them the whole counsel of God. This means the younger members will be familiarised with the vocabulary of the Bible and its contents. The exhortation of Proverbs 22:6 is significant. 'Train up (or catechise) a child in the way he should go (in his manner of life) and when he is old, he will not depart from it.' The Hebrew word (*chanak*) for train or catechise is very instructive. It implies the following: seasoning, colouring, arming, setting in order, training up and instructing. It is like the systematic filling in of a painting. It is like the daily care of a plant. One member of our family sometimes has a holiday job of caring for a greenhouse. This involves daily attention to details of temperature, watering the plants, and pruning away from them that which is unhelpful. Tending plants requires this unremitting attention.

Training up a child in the truth and its whole application to life is a daily affair. It takes fifteen to twenty years. To employ the illustration of plant-care, the temperature must be right. The level at which we instruct must be intelligible. The catechetical method insures that, because the question-answer method when properly used shows whether there is understanding or not. There must be watering or feeding. A constant supply of material, old and new, is necessary. There must be pruning. We have to be negative in cutting away that which is wrong or harmful. Correction can be tedious and we need to culture a cheerful yet authoritative way of doing that.

The curriculum of the Bible school

Recently I met some Bible College students for the first time. I asked these young men who taught them apologetics. They had never heard of such a thing! I asked them who tutored them in hermeneutics. Their expressions revealed that it was needful to explain that also. We are not using big words to show off. These matters are basic. Apologetics have to do with the way in which we present the Gospel and the truths of Scripture.

If we fulfil Deuteronomy 6:7 aright it means that we are involved in apologetics every day. When the children come home from school they bring back all the notions of secular life; evolution, humanism and unbelief to which they have been exposed. I must not digress at this point about the place of Christian schools. We do not possess the means to run our own school and will break the law and be sent to prison if we withdraw our children from the secular school. The only thing we can do is to inculcate Scriptural principles. How does the natural man think? Well he is never neutral. He is always biased against spiritual truths. He is a slave. The fall of his first Dad, Adam, made him that way. Everything that Cornelius van Til has taught (the Professor is now semi-retired) in his incredibly complicated way at Westminster Seminary, we need to instil in a simple and clear way. Over and over again we must show that we cannot prove the Bible by science, yet we must also show that natural revelation is not unimportant. Because of enmity and original sin the natural man will always try to use science against the Bible. He will use everything that he can to evade his need of repentance.

Hermeneutics is just a sophisticated word which has become more popular recently and means principles of interpretation. Our aim is for our children not only to know all sixty-six books of the Bible, but to know how to interpret those books, to know their place in God's progressive special revelation of himself, and know their particular importance and relevance. We must teach them the different categories of Scripture: wisdom, narrative, doctrine of the apostles, parable and prophecy. For instance by knowing the use and meaning of apocalyptic language, they will be preserved from all the hair-brained, prophetic merchants that come round with their crackpot schemes.

We must teach our children about church history. I believe I could establish the importance of that from Psalm 78 alone. We did not arrive at this point of history by hot-air balloons! Centuries and generations of preachers and reformers have gone before us leading up to this particular time of history and witness to the evangelical faith. It is imperative that we teach history to our children.

Provided for our ready use as never before we have books on doctrine, history and biography. Also as never before we have psalmody and hymnody in rich profusion. We want our children to know and enjoy the great Psalm renderings and the most Scriptural hymns that have become the possession of the Church.

Spiritual vitality is imperative if all the knowledge we seek to impart is to be alive and relevant. Think of fifteen or more years of glorious opportunity. Let us be sure to make the most of it. We need to be versatile in our method. For instance a series of readings from *Pilgrim's Progress* for children and the *Holy War* can provide a change which is stimulating. Action! Blood! Thunder! The context today is as real as ever. Ring the changes by all means but ever have in mind an overall view of the objective to inculcate all matters needful.

The time of instruction

Deuteronomy 6:7 implies that we are to use all occasions that may be afforded. Life can be so hectic that spiritual priorities can be hustled out altogether. We need therefore the discipline of family worship at set times. When these are disturbed for one reason or another then we should make every effort to make up for it, perhaps at the next meal when the family is together.

Obviously Scripture reading is basic. Deuteronomy 6:7 enforces the principle of interchange or discussion. If the substance of the Scripture reading can occupy the conversation during the meal-time, much will be gained.

Participation is important. To involve the younger ones with just a question or two from the catechism will alert them and bring them in. Even though they may not understand all the details as older ones are instructed as to how to deal with *Marxism*, or something of that nature, they will know they are united in the family. If there are signs of sluggishness the singing of a hymn will rouse the natural faculties.

Deuteronomy 6:7 implies personal and individual conversation about spiritual life. This reminds us that family worship is not the beginning and end of spiritual communication in the family. It is only part of it. A well run Sunday school can be an invaluable supplement to spiritual instruction in which our children discover that they are not alone but part of a privileged wider family. For those from non-Christian homes the Sunday school (or mid-week Bible hour) may be the only contact with

spiritual teaching. For our children it is supplementary only, a time when they relate with others for an hour.

Problems

The main problem is power, power to communicate realistically and in a gripping way. This is where church life is so important. If the preaching we receive is superabundant and enlivening it will filter through into all departments. Life communicated by the Holy Spirit through the appointed means of grace is the kind of life which enables us to think through issues for ourselves. We will be able to understand the day-to-day problems confronting our children. Communication at that level will lead out into fruitful and edifying application of Bible doctrine and teaching. Catechism should never be thought of merely as a routine but a way of exploration, of examination, of understanding and implementation of that understanding.

We certainly do not believe that our children are born regenerate. The Holy Spirit uses the truth to regenerate them. Here we are all of us, whether Presbyterian or Baptist, compelled to witness the absolute sovereignty of God. A few are converted very young, many as teenagers, some later and a few much later. We would dearly like to be able to regenerate our children. Because we believe in the sovereignty of God and the sovereign grace of God we must continue patiently and perseveringly in the practice of instruction in the home of those who are not born again. Every opportunity is precious. Too soon the time comes when they leave and when the opportunity is no more! The Lord himself help us to be faithful.

This article was inspired while listening to pastor Peter Watson of South Africa preach on the subject of how to run a Sunday school.

The academic language used by Edward Norman in the Reith Lectures is difficult to follow. We must not allow this factor to detract from the important issues raised by him. See review on page 23.

Book Reviews

Charismatic Gifts — today? Two contrasting views of 1 Corinthians 13 as a contribution to current debate. Published by the British Evangelical Council, 21 Woodstock Road North, St. Albans, Herts, at 75 pence to which postal costs must be added of 15 pence.

These foolscap typed sheets consist of a twenty page detailed exegetical study of 1 Corinthians 13:8-13 by Pastor Peter Naylor, MTh, who is a Reformed Baptist pastor at Wellingborough, Northants. It is followed by a refutation by Rev. J. Elwyn Davies, BA, of seventeen pages.

According to Pastor Naylor the passage in question should be understood in the following way:

Love never fails but whether there be prophecies they shall fail, whether there be tongues they shall cease, where there be knowledge (supernatural impartation of knowledge—the knowledge gifts see verse 2 and 1 Cor. 12:8) it will be abolished, for in part we know and in part we prophesy but when perfection (God's full and perfect revelation) is come then that which is in part will be abolished. When I was a child I spoke as a child, I understood as a child; but when I became a man I put away childish things.

For at the present time we look into a mirror as with a riddle but then (when the revelation is complete) it will be, as it were, face to face. Yet for this present time I know in part but then (when the revelation is complete) I shall fully know even as I, Paul, was fully known. (This knowledge of Paul was demonstrated by God when Paul was converted and called.) And now for this period faith, hope and love remains but the greatest of these is love.

The meaning of the passage taken within its immediate context is that prophecies and tongues would cease once perfect truth was established. That the Scriptures are perfect and prophecies imperfect nobody disputes. That prophecies in fact did fade away few dispute.¹

That Paul is referring to Scripture and not heaven in 1 Corinthians 13:10, when he refers to that which is perfect, many doubt.

Peter Naylor contends that the word *Teleion* (1 Cor. 13:10) in Scripture usage never refers to the heavenly state, either after death or following the second advent of our Lord. He quotes Matthew 5:48, 1 Corinthians 14:20, Colossians 1:28, James 1:4, and 1 John 4:18 as examples of the use of this word. He also points out that *Telos* would have been used if Paul had meant heaven and gives a number of references such as Luke 1:33 and Revelation 22:13.

It is reasoned too that there can be no faith or hope in the heavenly state which means that there is nothing in the passage to support the notion that Paul is speaking of heaven. In other words he is speaking within the context of the Corinthian debate about extraordinary gifts.

The most difficult problem is that of verse 12. In translating this verse we have an example of the importance of translating the tenses accurately. This the KJV, TEV, NIV, all fail to do. The NASB renders the tenses accurately as follows:

“Now I know in part (present tense) but then I shall know fully (future tense) just as I also have been fully known (aorist or past tense).

For those not accustomed to any other interpretation but that which takes this passage to refer to heaven, this particular sentence is the most difficult. At this point therefore Peter Naylor is quoted verbatim:

The final part of verse 12 is revealing. Again, Paul takes up the first person singular. He speaks about himself in terms of present, future and past experience—‘I know’, ‘I will know’, ‘I was known’. This raises a problem, as will be noted later. The apostle seems to be saying something like this:

'Just at the present time I myself have only a partial knowledge and understanding of events and their meaning and outworking. But, when the mature state shall have come, "I will recognise the outworking of present events in the same way as I was once understood." The sphere and compass of his own future recognition are strictly defined. It is all in terms of his past: 'even as I was recognised'. These tremendous words deserve much pondering and perhaps provide another key to the interpretation of the whole passage. At the time of his conversion, Saul of Tarsus was understood by the Lord and then by Ananias to be a vehicle of revelation to the Gentiles—Acts 9:5, 22:21, 27:17-18; Galatians 1:16, 1 Timothy 2:7; 2 Timothy 1:11. This man was saved to be a teacher of the Gentiles. This was his life's work. However, he was not the only such teacher. There were others—Peter at the home of Cornelius, John on Patmos and unknown believers arriving at Rome before Peter and Paul ever did. While Paul was intimately involved in the work of Gentile evangelism, his activities did not make up the whole picture. There was so much more that had and would be done by others. Verse 12 seems to suggest that not even Paul had then come to understand all that the Lord was then doing. The vast panorama of a world-wide church with a completed Bible settling down to wait for the glorious appearance of the Lord was beyond the immediate experience of even the apostle to the Gentiles. Yet, even as he had long ago been recognised by the Lord as an important instrument—though admittedly only one of many such instruments—in the tremendous and unprecedented operation of enlarging Israel's tents, so the time would be when he would attain to a rounded and more mature comprehension of what was even then developing. One day he would see the tent fully prepared. Without a complete revelation not even Paul would claim perfect understanding. Hence he writes of that which he personally expects.

In seeking to refute the above Elwyn Davies proceeds directly to the subject of partial and perfect knowledge. He labours to prove that Paul in the passage is speaking of the perfect knowledge of heaven and not of the knowledge which has to do with revelation. It is hard to

agree with Mr. Davies when he claims that the knowledge spoken of in 1 Corinthians 13:2 is the knowledge which we will have in heaven because the whole context there and in the surrounding chapters is dealing with the gifts of which the Corinthians boasted. I am not impressed by Mr. Davies' refutation and nor am I wholly persuaded by Mr. Naylor. Joseph Dillow and Merrill Unger of the Dallas school use the same approach as Mr. Naylor and provide more details. But Mr. Naylor has succeeded in prising open the possibility of viewing this passage differently and the BEC are to be thanked for recognising the importance of the subject by providing these study papers. They are intended primarily for ministers who had better make up their minds on matters as vital as these. If the trumpet makes an uncertain sound, who will prepare himself for the battle?

Editor.

¹ Mr. Naylor quotes Abraham Kuyper as follows:

"... This phenomenon of spiritual speaking in extraordinary sounds is not confined to Pentecost nor to the second chapter of Acts... we comprise these miracles of tongues in one class: with this distinction, however, that on the day of Pentecost the miracle appeared perfect, but later on incomplete. As there is in the miracles of Christ in raising the dead a perceptible increase in power... so there is also in the miracle of tongues a difference of power—not increasing but decreasing. The mightiest operation of the Holy Spirit is seen first, then the less powerful... Hence on Pentecost there was the miracle of tongues in perfection; later on in the churches, in weaker measure."

The Bible under Attack

Evangelical Press, 80pp. paper. 1978. 95p

THIS BOOK COMPRISES THREE PAPERS READ at the 1977 Conference of the British Evangelical Council. The overall theme running through the papers is that there are disturbing trends in evangelism today which need to be exposed and countered. The first paper by Hywel Jones, deals with some evangelical attitudes to the concept of biblical inerrancy. This is a well-reasoned contribution which will be

valuable for those interested in this particular debate.

Professor Edgar Andrews, a prominent scientist in his field, follows with a lucid critique of attempts to reconcile evolution with the Bible. His contention is that this produces compromises which at best, smother the Bible's true teaching on creation, or, at worst, plainly contradict it!

Finally, Iain Murray has a contribution on 'Our Times and their Lessons'. He surveys the effects of theological liberalism, the break-up of evangelisation and the recovery of the heritage of historic Christianity. He goes on to draw practical lessons which challenge us all.

IAN RANDALL.

The New Testament Student and Bible Translation

Presby and Ref, 241 pp. Paper.
£2.50

The bulk of this book concerns Bible translation. A few assorted articles are included at the end. There are twenty-two articles by nineteen authors covering many aspects of the principles and practice of Bible translation. Most of these writers have been actively involved in this work and from their experience draw fascinating points. Some of the contributors argue more strongly for literal, word-for-word translations, but this is criticised by others who support, perhaps more convincingly, the idea of idiomatic translation. The danger of a literal translation is highlighted by one example (of several) given by E. A. Nida, who was involved in the Good News Bible translation. He cites an African language in which the expression 'The wicked will not stand in the judgement' was interpreted as proving that evil people would actually not be judged! He puts his own case well in this way: 'Faithfulness in Bible translation has always meant a rejection of literal word-for-word renderings which do violence to the meaning of the text by failing to communicate the message. At the same time, such faithfulness has rejected with equal insistence those renderings which go to the opposite extreme and involve re-editing and re-interpretation of the content and viewpoint of Scripture.'

Raymond Dillard, associate professor of Old Testament Language at Westminster Theological Seminary, has three highly thought-provoking articles in which he takes further the idea of a translator as interpreter. He says 'As a translator/editor for the New International Version Old Testament, I cannot think of a single decision that translators make that is not in some way interpretive'. This is in the sense of affecting the understanding of the passage. But Dillard takes issue with the idea that modern translations mean the preacher's role is usurped. Is someone saying that translations must be awkward and difficult to give the preacher something to do? 'Preaching,' he says, 'should be mainly reproving, rebuking and exhorting (2 Tim. 4:2), not "putting the Bible into English".' Most of the contributors to this work are American scholars. Only Iain Murray and J. B. Phillips are British. It will not tell you which version is best, but will show you the merits and otherwise of many, and may save us all from rash judgements about any version.

One encouraging statistic in this book: the Bible has been at least partly translated into 1,431 languages, representing 97% of the world's population. 500 of these languages were translated for the first time in the first half of the twentieth century.

IAN RANDALL.



Australia Calls

23RD SEPTEMBER 1978 WAS THE OPENING DAY FOR GRACE LODGE CONFERENCE Centre situated in wooded hill country outside Sydney, Australia. It was the editor's privilege to be the preacher that day to a congregation of 200 which comfortably filled the main hall featured above on the left. The dormitory lodge on the right is in the process of completion. The project was initiated and carried through by Dennis and Val Nicol whose labours have been immense in building the access road, carving out the site and erecting the buildings. Of course, one man could not do all that alone. Nevertheless, Dennis has been the driving force, assisted by believers who have seen that such a conference centre will be a valuable asset to the Reformed Baptist cause in New South Wales. About 8,000 Australian dollars are needed to complete the dormitory block. Even though it may be only a few dollars, a once-off gift from other fellowships of like mind will hearten our friends in Australia who, by this enterprise, have set a fine example. Communication can be made to Allan Rowe, 27 Eastview Avenue, North Ryde, NSW 2113. He is one of three elders in the Macquarie Reformed Baptist Church, Sydney. This church has taken up the responsibility of church planting. Other churches in Australia owe their establishment to the Macquarie church. This is particularly encouraging, since none of the elders at Macquarie are full-time. Their example in hospitality is of a high order and the Lord has used this not only in adding to the church but as a tremendous source of strengthening to young believers.

When I visited Newcastle, a growing modern city north of Sydney, in 1973, it was to the first gathering of a group contemplating the forming of a church. The subject that night was 'How to Plant a Church'. When I visited in September last, a vigorous independent church with a vision for evangelism, expository preaching and pastoral care was a living reality.



Central Coast is the name of a fast-growing town area between Newcastle and Sydney. Double-decker trains give a speedy service for commuters to Sydney. Here, in this expanding suburban area with its modern shopping complexes and contemporary schools, a church is being gathered. A new work is vulnerable in its formative stage. Happily, the group (see photo) have the grace and wisdom to submit themselves to the leadership of the experienced elders at Macquarie. The housing estates around the church are constantly beckoning visitation. The group is blessed with the natural talent of personality. That their spiritual vision should burn brightly is the desire of those acquainted with the wide-open door of opportunity.

Owen Gregory of Redland Bay, Brisbane, is much appreciated for preaching the whole counsel of God. There is a dearth of that in Queensland. Those who have come to love the doctrines of grace complain about this lack. The land is crying out for the Word. Where are the pioneers to enter this field? They will require the attributes of faith, patience, wisdom and ability.

Queensland, with its golden sunshine and open spaces, is not the only place of opportunity, Pastor John Coleman writes from 22 Denmark Hill Road, Hawthorn East, Victoria 3123. He wants men to fill twenty vacant pulpits. These are Baptist churches in a union which is evangelical and open to men who will move ahead with the task of evangelisation. Naturally some evidence of suitability and preparedness is needed. If you are called to the ministry how do you know that the chief shepherd does not wish you to serve in a land like Australia? Why duplicate here when you can be a veritable Martin Luther in parts beckoning you to shed the light of truth?

Australia is a land of abounding opportunities.

Australia calls!

Is Australia calling you?



*Photograph of folk who gather for worship at Wamberal, Central Coast
See description 'Australia Calls'*

News and Comment

Puritan Reformed Discount Service

THE CIRCULATION OF *Reformation Today* IS INCREASING. ONE REASON FOR THIS is that Puritan Reformed acts as one of the agents for *Reformation Today* in America. The catalogue put out of available books is outstanding, comprehensive and easy to follow. For address see back cover. Remember that you have to belong before you can benefit from the service offered by Puritan Reformed.

Carey Recording Studios

Excellent material from the recent 1979 Carey Conference at York is available. An outstanding paper from that Conference is by Pastor Roy Joslin of London, on how to reach the working classes with the Gospel. He spoke from personal experience in his church and was very practical. This address is included on one cassette and is available at £1.50. A wide variety of up-to-date recorded materials can be supplied including a tape of an interview with Pastor Ivan Malyon of Tollgate Free Independent Church, Surrey, concerning his experiences of the effects of the Charismatic Movement on churches. Cost £1.50 including post. For a list of cassettes available which includes the Carey Conference and Cuckfield pulpit, write to Mr. S. D. Hogwood, 13 Lucastes Avenue, Haywards Heath, Sussex.

The A.B.C.D.G. Assembly of Baptist Churches holding the Doctrines of Grace. Meetings at 11 a.m., 2 p.m. and 5 p.m. on 28th February at Mount Zion Baptist Chapel, St. John's Wood. David Kingdon: Baptism in the Old Testament. Dick Eccles: What is preaching? Geoff Thomas: Jehovah Jesus: the God-man controversy. Sessions followed by discussion.

Canada. The editor is due to preach at the Toronto Baptist Seminary and at a number of Canadian churches in Toronto during 15th-27th February.

Present Truth magazine now called *Verdict*. This paper has published helpful material by writers such as Graeme Goldsworthy and Geoff Paxton of Brisbane, Australia. The editor R. D. Brinsmead is a long way from evangelical truth as a group of ministers have discovered. For details write to Pastor D. White, 6 Victoria Drive, Orrell Park, Liverpool L9 8BH.

David Brainerd 1718-1747

by John Thornbury

DAVID BRAINERD RANKS AMONG THE MOST FAMOUS MEN OF HIS AGE, NOT SO much because of eminent success in gaining converts to Christianity but as a godly example of dedication and self-sacrifice. His life and labours, as recorded in his diary and journal, which was edited and published by Jonathan Edwards, have had a tremendous influence on other missionaries and Christians.

Born at Haddam, Connecticut on 20th April, 1718, David Brainerd was the son of Hezekiah Brainerd, who held several responsible positions in the colonial government. Among David's ancestors were a number of important Puritan figures, including Rev. Samuel Whiting who ministered both in England and Massachusetts. David's religious experiences were born in trial and travail. In his memoirs, he records, 'I was from my youth somewhat sober, and inclined to melancholy,' a pithy expression which seems almost prophetic in the light of his subsequent career. His inclination to melancholy was caused, no doubt, to some extent by the death of both his parents before he reached his fifteenth year, but his soberness was connected with strong religious impressions. At an early age he experienced deep convictions for sin which led to a diligent pursuit of salvation. He was not converted, however, until 1739, following a period of intense inward struggle over certain theological problems. While walking in 'a dark thick grove', he received a remarkable view of the glory of God which bathed his soul in ecstatic delight, and from this moment when he first received assurance he devoted himself with passionate ardour to the service of God.

Brainerd expelled from College

Brainerd entered Yale in 1739 and there encountered circumstances which permanently affected his life. By the time he entered his third year the great awakening which was stirring New England was at its height. Much to the displeasure of some of the college officials, many of the students, of whom Brainerd was one, became sympathetic to the revival movement. Influenced to a degree by the spirit of censoriousness which characterised many of the supporters of the awakening, Brainerd, following a morning chapel service, pronounced a harsh judgment upon a tutor who had led in prayer. The remark was discovered by the Rector, a decided opponent of the revival stir, who demanded a public apology from the offender. Thinking this to be too severe a judgment made upon a private remark, Brainerd refused compliance and was dismissed from the school.

Brainerd's loss of college status brought him under disgrace and to a degree sentenced him to a lonely and almost desperate life. Although he later formally apologised for his remark, through the obduracy of the

school officials he was never reinstated. This caused so much indignation among his friends as to have led, it is said, to the founding of Princeton College.

Shortly after this misfortune, his heart began to yearn for the salvation of the Indians scattered along the colonial trails and further west. He soon resolved to dedicate himself to the difficult task of evangelising these savages. This choice was made in preference to attractive offers from two churches which desired his services as pastor.

Work commenced among the Indians

Through Ebenezer Pemberton of New York he formed a connection with a Scottish Missionary society which for some time had been supporting Christian work among the Indians. After being approved by the society, Brainerd was commissioned in November 1742 to evangelise the Indians of Pennsylvania. Due to the difficulties in the Delaware region between the Indians and Whites, Brainerd was temporarily delayed from going to Pennsylvania and instead was assigned to an Indian settlement at Kaunau-meek, New York near the present site of Albany. In April of 1743 he moved to this place where, amid considerable physical privation, he laboured for one year. He saw little to encourage him.

In May of 1744 he travelled to the Forks of the Delaware near Easton, Pennsylvania the site of his second mission station. Here he secured the services of Moses Tattamy as his interpreter. At first Tattamy was not a Christian himself and translated Brainerd's messages in a lifeless manner, but the content of his sermons were of sufficient potency to have a telling effect upon the Indians. It was during his stay at the Forks that Brainerd made two of his trips to the Susquehanna River region. On his first trip he crossed the rugged and hazardous country west of Easton with James Byram, a Presbyterian minister, and visited the ancient Indian village of Wapwallopen, near modern Berwick. On the second trip west he visited Shamokin, located at modern Sunbury, which was known as 'The Indian Capital'.

After two years of preaching among the Indians, Brainerd had been unsuccessful in actually securing converts to Christianity and was consequently so discouraged that he seriously considered abandoning his labours among them altogether.

A sudden and remarkable revival

This situation changed radically in the summer of 1745. In June, Brainerd visited an Indian settlement at Crossweeksung in New Jersey where the inhabitants seemed almost from the first more disposed to receive his ministry. Though at the beginning only a few women and children heard him, they responded favourably and spread the news of Brainerd's coming to others. This interest was the beginning of a remarkable spiritual awakening which lasted as long as the Missionary remained.

Whereas before, his most earnest pleadings and importunate warnings were apparently without result, now the simplest word about the grace of God in Christ fell upon the hearts of the Redskins with crushing power. On 7th August, many were affected bodily by the arrows of the Almighty. So distressed were some that they fell upon the ground like the wounded in battle, crying incessantly for mercy. People who journeyed from remote places were seized with concern as soon as they came to the meetings.

But these were mere mercy drops. On 8th August, a deluge of pentecostal power broke upon the Indians. Brainerd's own words alone can give an adequate description of events. 'There was much visible concern among them, while I was discoursing publicly; but afterwards, when I spoke to one and another more particularly, whom I perceived under much concern, the power of God seemed to descend upon the assembly "like a rushing mighty wind", and with an astonishing energy bore down all before it. I stood amazed at the influence that seized the audience almost universally, and could compare it to nothing more aptly than the irresistible force of a mighty torrent or swelling deluge, that with its insupportable weight and pressure bears down and sweeps before it whatever is in its way. Almost all persons of all ages were bowed down with concern together, and scarce one was able to withstand the shock of this surprising operation.

Old men and women who had been drunken wretches for many years, and some little children not more than six or seven years of age, appeared in distress for their souls, as well as persons of middle age. And it was apparent that these children, some of them at least, were not merely frightened with seeing the general concern; but were made sensible of their danger, the badness of their hearts, and their misery without Christ, as some of them expressed it. The most stubborn hearts were now obliged to bow.'

The depth of concern manifest in the assemblies did not subside after the people dispersed. There were mourners in every house, pouring out their souls to God. The Crossweeksung Indian village, with fathers and mothers, as well as little children, praying to God individually began to appear to Brainerd like another Hadadrimmon—each soul 'mourning apart' (Zech. 12:10-12).

There were many outstanding cases of God's work in specific individuals. One instance cannot be passed over. A young Indian woman, who, according to Brainerd, had never before heard that there was such a thing as the soul, hearing that there was something strange going on among the Indians, came to a meeting, apparently out of curiosity. While he was preaching, she cried out with distress as though her heart would break. After the service, she lay upon the ground many hours crying out in her own native language, 'Have mercy on me and help me

to give you my heart'. 'This was indeed a surprising day of God's power,' says Brainerd, 'and seemed enough to convince an atheist of the truth, importance, and power of God's word'.

Scores of Indians were converted and their lives were radically changed. Under Brainerd's care a Christian Indian community was established at Cranbury where he not only instructed the Indians in Christianity but ministered to their domestic and social needs as well.

Brainerd's early death

While in New Jersey Brainerd made two more trips west to preach to the Indians on the Susquehanna. The last of these trips, during which he went as far west as the 'Great Island' at Lock Haven, was made in great weakness due to his failing health. For some time his body had shown evident signs of consumption, a disease which took several members of his family to an early grave. Shortly after his return from the final trip west he was forced to permanently abandon his mission work. Eventually his congregation at Cranbury was taken over by his brother John. Thus Brainerd had toiled for Christ among the Stockbridge, Delaware, and Susquehanna Indians of New York, New Jersey, and Pennsylvania.

Brainerd's last days were spent in the home of Jonathan Edwards, who for some time had been a sympathetic friend. These two men had much in common, not the least of which was their agreement on theological questions. Edward's daughter, Jerusha, whom Brainerd would have undoubtedly married had he lived, cared for him in his last illness. On Friday, 9th October, 1747 Brainerd's short but brilliant life ended at the age of 29. After a funeral service, at which Edwards officiated, Brainerd's body was interred in the Northampton graveyard. In February of the following year, Jerusha also expired and was buried beside Brainerd.

Brainerd left his diary and Journal in the hands of Edwards who edited and published them. This volume has had an untold impact on the lives of others because it reveals the devotion, earnestness, sincerity, and self-denying spirit of its subject. John Wesley advised his followers to read Brainerd's life carefully. Henry Martyn, Francis Asbury, William Carey, and more recently Jim Elliot, the martyred missionary of South America, have acknowledged the great inspiration they received from Brainerd. Though a Calvinist of the Congregational-Presbyterian tradition, Brainerd's character has received the commendation and has earned the admiration of Christians of all persuasions.

This article is a compilation by permission of John Thornbury on the subject of Brainerd using: 1. His article in *Encyclopaedia of Christianity*; vol. 2, which was published in 1968 with Jay Green as managing editor and by Jay's permission to employ the same, and 2. *Five Pioneer Missionaries*, Banner of Truth, 1965.

Reviews

CHRISTIANITY AND THE WORLD THE REITH LECTURES 1978

THE RECENT REITH LECTURES BROADCAST by Radio, published in *The Listener*, and soon to be produced in book form, provoked a great deal of discussion and reaction. In this review we will outline some of the salient points made by Dr. Edward Norman, who is Dean at Peterhouse College, Cambridge, followed by brief observations.

An outline of the material

In his first lecture Norman contends that during the last 20 years the Christian Church (in the widest possible sense of that phrase) has undergone a process of *politicisation* which he defines as: 'the internal transformation of the faith itself, so that it comes to be defined in terms of political values; it becomes essentially concerned with social morality rather than with the ethereal qualities of immorality—the temporal supercedes the spiritual'.

One of the causes of this is a reaction against the over-spirituality of the Church. Thus Christian involvement with the world changes from 'charitable palliatives' to being a 'corporate reaction to . . . collective sins: racism, economic or cultural exploitation, class division, the denial of human rights, and so forth'. This reaction is reinforced by modern collectivist state structures. As the state becomes more involved in areas where the Church had control, for example education, it is very hard for the Church not to become politically involved and politics have moved into the sphere of the Church.

The main cause of politicisation is the influence of secular thought upon the clergy. They are deceiving themselves in that they believe they are bringing a Christian critique to bear upon secular problems. In fact these values are now those of the world!

'There is a fundamental difference between a Christian knowledge of politics,

acquired in order to serve the interests of the Church as an institution, and the identification of the content of the faith with human attempts at social improvement.'

This need for Christian involvement is emphasised by Norman in that the world never looks to the Church for guidance over contemporary problems but rather the opposite occurs, 'The contemporary debate about world problems is according to the analysis of secular thinkers'—although the churches tag along *offering a religious gloss to precisely the same ideas*.

Again, when Norman looks at the impact of education upon religious beliefs involvement is blatantly lacking, resulting in a great deal of harm to the cause of Christianity. Educational values depend solely on the presuppositions of those people influencing those values, 'There is nothing in the enlightenment of the mind, as such that leads to scepticism. Religious belief, like other ideals in the modern world, is sustained by elites. If Christianity is dropped from the agenda of the predominant elites, it will, in the course of time, decline.'

Norman now becomes more specific as he identifies the politicisation of the western church with *liberalism*. The ideals of liberalism, such as democracy, equality and human rights, have been adopted by the church as being 'The modern applications of the moral precepts of Christ.' But to the outside observer (such as the Marxist) this is merely political preference. The church by adopting such values has 'consecrated' them. But they are values which are essentially subjective and thus are by no means universally accepted. Thus liberalism cannot be *the* ideology for Christians. Their real virtue is entirely dependent upon the ideas to which they are made to relate and therefore they are by no means permanent. 'This is not to say that the actual social and political ideals adopted by Christians are, in

themselves, untrue or are not in correspondence with a legitimate understanding of the faith. It is however to suggest that *they are far too relative to be regarded as central in the definition of Christianity itself.*

In the next four lectures Norman makes detailed case studies of the church in the World Council of Churches, the Soviet Union, South America and South Africa.

The second lecture is concerned with the W.C.C. and there are two main points of note here. Firstly, the W.C.C. has identified itself to a great extent with Marxism owing to its materialistic concerns. He points out the dishonesty of the W.C.C. to suggest that the money given to the Patriotic Front would not be used for terrorism. Secondly some of the weaknesses of the Church here are due to political ignorance whereby Church leaders do not realise the essential incompatibility of Christianity with Marxism.

We next consider the Soviet Union and the Church's preoccupation with human rights. Norman states that human rights have been given the authority of God by the churches and this is disastrous as human rights are again too subjective to be given such authority. The content of human rights, like the content of natural law, varies from philosopher to philosopher and from generation to generation.

When we complain about the treatment of our fellow believers in Communist lands are we complaining about violations of God's law or of essentially subjective 'human rights'?

The fourth lecture deals with South America and we see how the pernicious influence of Western Church ideas have already affected the young churches in that continent.

The situation in South Africa shows the intolerance of liberalism. It has to be intolerant as it sees its claims as self-evident moral truth. South Africa shows that it is far from self-evident because the values involved are relative and not absolute. And thus we have an apparent division within Christianity. How often such moral judgments are used to attempt

to bolster our faith but really only differences of political outlook is all that is involved.

This is a condemnation of right, as well as left wing Christians. Are our political judgements really Christian ones, in that they are based on what the Bible says, or are they our subjective views being clothed with the ultimate objectivity? Not only does this process not help our political ideology but it also has disastrous repercussions upon Christian witness in the world.

In his final lecture Norman stressed that *all* human values are relative. Christians are reminded by this that absolute truth and absolute revelation is found in Scripture alone.

Observations

We do not know where Dr. Norman himself stands as far as evangelical Christianity is concerned. By his own admission he speaks throughout of Christianity in its broadest context. We cannot however overlook the total incompatibility of the Liberalism of the W.C.C. and all that fits under that umbrella and what we believe to be Biblical, evangelical Christianity. Nevertheless it is undeniable that evangelicals have fallen into some of the traps described in the lectures. Dr. Norman has achieved a clear analysis and for that we are indebted to him.

RICHARD L. WARD.

Richard is a final year law student at Reading University.

The Suicide Cult

(Popular paperback now appearing on public bookstalls.)

Do not believe every spirit, but try the Spirits to see whether they be of God . . .
1 John 4.

The overwhelming impression of the 'People's Temple' in *The Suicide Cult* is one of a religion devoid of Christ. This work of journalism in book form is written by the two reporters closest to the saga, one of whom investigated the sect for over two years, the other a survivor of the airstrip assault near

Jonestown. The epilogue attempts to ask, Why the Disaster? and can only point to 'the fine madness, the shining idealism of so many people, who, throughout history have tried to change life to conform more closely to their vision!'

Rather, after reading the tragic history of the cult, one can only think that as we have been warned, Satan will always try and work under the guise of religion—even Christianity. The interest of the book, therefore, is not in the 'answers' it gives, but in the clues it provides as to how even early in the movement it can be discerned that Christ was never at the heart of it.

Jim Jones from an early age displayed intensely religious tendencies, ambition, and a determination to be leader. He also displayed reaction against racial prejudice. He continued to conceive of racial equality as one of his chief missions. He turned against the Methodist denomination because of its 'lack of love' and founded his own church.

There was a warning in the last Reith lecture that 'Christianity' is becoming more like 'a sect or a cult within the pluralism of social values'. Norman showed the danger of a false association of religious truth with political idealism; the danger is portrayed in a particularly horrifying way in the teachings of Jones, whose identification with Marxism is noted in Ron Edmonds' article.

Our Lord gave us the strongest warning—that we should know false Christs by their evil fruits. From the evidence of *The Suicide Cult* we observe that, from the start, Jones did not measure up to certain basic scriptural tests:

1. 'Whoever believes that Jesus is the Son of God . . . God abides in him' 1 John 4:15.

He said things like 'I'm not a Christian, I'm a Universalist.' Recalls one minister, 'His sermons were long, three and four hours long, and could consist of questions and answers such as "What kind of man was Jesus?"—"He threw the money-changers out of the temple." "What does God mean to you?"—"Concern for everyone."

Later he claimed divine powers and to be the reincarnation of Christ.'

2. Depreciation of the authority of Scripture with corresponding self-exaltation—note the warning of Revelation 22:18.

'He'd take the Bible and throw it on the floor and say "Too many people are looking at this instead of looking at me". . . . If you tried to talk to his followers all you got to talk about was what a wonderful man Jim Jones was.' Such tendencies correspond with evidence of growing claims to omniscience, personal revelations and increasing exclusivism.

3. 'Whoever does not do right is not of God, nor he who does not love his brother' 1 John 3:10. We are warned of false prophets in 2 Peter 2:14 that 'they have eyes full of adultery, insatiable for sin. They entice unsteady souls. They have hearts trained in greed.' Jones himself was grossly perverted sexually.

4. Note also Jones' sidestepping of any recognition of the central truths; his concentration on political affairs; his exploitation of current fears of nuclear disaster (this was the original pretext for moving to Guyana and one of the threats used to enforce the weekly 'White Night' or rehearsal for mass suicide); his obsession with dramatic healings (at one point he claimed that there had been no deaths among his followers in years).

5. 'They despise authority . . . they entice unsteady souls' 2 Peter 2. The book also shows that, from the start, Jones was a law to himself. Besides his first repudiation of other denominations, he tried to woo members away from other churches, and he assumed increasingly tyrannical control over members of his own 'church' by such means as 'interrogation committees'. Personal success was what mattered.

In conclusion, the story of this movement provides us with a powerful warning to heed the words of Christ—"by their fruits you shall know them".

SHARON HULSE,
Sidney Sussex College, Cambridge.

God Sent Revival by J. F. Thornbury,
Evangelical Press. £2.10.

TODAY THERE IS A GREAT NEED TO SEE Holy Spirit revival sweep the continents and islands of the world. Great revivals such as that experienced during the time of Whitefield and M'Cheyne seem to be movements of the past. Through this book by Thornbury one can find an explanation for the decline.

In the autumn of 1812, a young preacher was invited to speak in South Salem, New York. His preaching began to take hold upon the minds of the people immediately. So began the Second Great Awakening, and the man who was the instrument in the commencement of this work of God was Asahel Nettleton. What happened in South Salem occurred in many other places as Nettleton went from town to town.

Thornbury writes, 'Not since George Whitefield barnstormed the American colonies had New England seen the likes of Asahel Nettleton. In 1820, at the age of thirty-seven, he was the leading evangelist of the East, in demand everywhere as a speaker. Admiring young people swarmed about him, beleaguered pastors vied for his counsel, erudite college people sat at his feet and ordinary lay people revelled in his expositions of Scripture. More importantly, legions of new born souls all over New England rose in rank after rank to call him their spiritual father.'

The book traces his life from birth to death and is so set out that it is possible to gain insight into the various stages and crises in Nettleton's life and work. From humble and small beginnings, Nettleton became the foremost spiritual leader and evangelist in the Awakening that came to the American church.

Through his ministry and preaching many thousands were converted. Those who came to faith in Christ remained true to their commitment. Repentance and faith were genuine.

The reasons for the permanency of his work are suggested and discussed. The doctrines Nettleton tenaciously held and the methods he used are given.

Towards the latter years of Nettleton's ministry, a tragedy struck his life in the form of typhus fever. Recovery was slow and taxing. Added to this was a further crisis he was forced to enter. Even while still recuperating, Nettleton was constrained by conscience to counter the latest approach to evangelism being advocated by visiting evangelists and Charles G. Finney in particular.

The final two sections of the book are devoted to the controversy that arose when Nettleton and the orthodox party met the 'new measures' preachers led by Finney. The differences could not be resolved and the breach increased. Because of the fever which left him permanently weak, Nettleton was unable to continue the debate and defend the traditions of Calvinism. Not only was he unable to lend weight to the support of orthodoxy but because of this load of physical and emotional strain, his evangelistic efforts were virtually at an end. *God Sent Revival* is calculated to revive the memory of one who could have fallen into obscurity. It will also challenge the reader to consider what true revival is. Nettleton's approach to evangelism is set against Finney's methods and theology. Thornbury makes it clear that Nettleton sought in all his ministry to be God-centred and God-glorifying.

Since his day there has been a sad lack of these emphases. After this book had been read, the reviewer was further convinced that the church needs to return to the theology and evangelistic message of Nettleton. Only then will we see revival fires ignited.

God Sent Revival should be read by all who long for Holy Spirit revival. Through this book the reader will be inspired to rise up and pray for revival blessing. His prayer will become 'O Lord, I have heard the report of thee, and thy work, O Lord, do I fear. In the midst of the years make it known; in wrath remember mercy' (Habakkuk 3:2).

TREVOR KEAM.

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Factors Governing the Interpretation of 1 Corinthians Chapters 12-14

IF YOU CONSULT THE COMMENTARIES, AND THERE ARE MANY, YOU WILL FIND that they concentrate on textual exposition without standing back first to discuss the hermeneutics involved in the application of 1 Corinthians 12-14 for today. This is true of liberal writers such as Barrett and Barclay as well as conservatives such as Godet, Calvin, Grosheide, Hodge, Wilson, Lightfoot, Morris and many others.

Every Scripture, without exception, must be interpreted in its historical setting. This is so fundamental that we often overlook it. It is obvious that we cannot now perform commands given to Joshua, the Judges or to Ezekiel. Likewise we cannot take all the New Testament instructions literally. Geographic and cultural reasons dictate otherwise. For instance we cannot now begin at Jerusalem and Samaria but must rather carry on to the ends of the earth. The main point of difference between ourselves and the Apostolic Church however is precisely that they constituted the Church of foundation-laying, the Church Apostolic and extraordinary, which is not the case today. I hasten to add that we have advantages which they did not enjoy such as greater clarity in many doctrines which they were in the process of clarifying. Revivals of the Holy Spirit in recent centuries compare well with the revivals reported in Acts. Not all the revivals of Acts necessarily involved huge numbers of people. Furthermore, they had just as many problems with doctrine and heresy, perhaps even more so, as in some of the great revivals such as the Great Awakening of the 18th century.

In application of the principle of viewing the books and texts of Scripture in their historical setting, we observe that there is progress as follows: 1. In the person of John the Baptist we see the greatest of the prophets up to that point, as he supersedes the Old and prepares for the New (Matt. 11: 9-15); 2. The life, death and resurrection of our Lord as *the* One to be expounded, and his preparation of his apostles; 3. Pentecost and the subsequent systematic expansion of Christ's kingdom recorded in Acts; 4. The earlier epistles dealing with many of the problems arising in the newly-planted churches; 5. The later epistles, such as the Pastoral epistles, in which there is no exposition of extraordinary offices or gifts, but full instructions given for the ongoing church; 6. The book of Revelation, unique in the mode of its being given (ch. 1), and final in its prophetic content.

The main issue confronting us is to determine the crucial differences between the New Testament or Apostolic Church and the ongoing Church

of these the final or 'Last Days' before our Lord returns to wind up all things.

Three differences call for attention:

1. Our relationship to the Old Testament is different.
2. Our church government is different.
3. Our form of worship is different.

1. Our relationship to the Old Testament is different

The New Testament believers were living in a time of transition. For many of them it was very hard to see that they were no longer obliged to heed Hebrew ceremonial laws and customs. The position was in process of being clarified and in the end it was made plain. For us the issue is no longer one of tension. It has been settled once and for all. In respect then of looking back at the Old Testament and understanding its place and relevance, our position is superior. We are able to enjoy the fulness of the Old Testament and the riches of its meaning and teaching without any pressure or tension. This certainly was not the case during the age of transition in which these matters were being sorted out. To have the Scripture in perspective is an enormous blessing which too often we take for granted.

2. Our church government is different

We are not governed by apostles, nor are we edified by prophets nor do we have a formal office of evangelist. We have elders and deacons only. In that we differ from the New Testament.

At this point it may be helpful to quote from Geoffrey Wilson's commentary on Ephesians since this will remind us of the function of the extraordinary gifts given by Christ in order that the foundation upon which we are built by ongoing pastors and teachers might be infallible and secure.

1. *apostles* Here, as in 2:20, the word is used in the highest sense. 'The distinguishing features of an apostle were, a commission directly from Christ: being a witness of the resurrection: special inspiration: supreme authority: accrediting by miracles: unlimited commission to preach and to found churches' (Vincent).

2. *prophets* These were also extraordinarily endowed, 'not only in the more special sense (as Agabus, Acts 11:28), but in the more general one of preachers and expounders, who spoke under the immediate impulse and influence of the Holy Spirit, and were thus to be distinguished from the teachers' (Ellicott) (cf. 2:20).

3. *evangelists* Of lower rank than the apostles under whom they worked, these men were itinerant preachers whose task was to spread the gospel in new places, as did Philip in Samaria and Caesarea (Acts 8:5ff.).

When Paul says that we should earnestly covet the best gifts it is obvious that we cannot now covet the office of apostle, prophet or evangelist.

3. Our form of worship is different

The prominence of prophecy as a means of edification for the early churches is very evident in the New Testament (Rom. 12:6; 1 Cor. 14:1).

Prophetic activity characterised both Old and New Testament periods. That which was assumed as normal for those times is not regarded as normal now. We have no provision for the office of a prophet in the New Testament church. Any person presuming to prophesy in an official capacity would automatically be subject to severe and vigorous proving of testing. If we examine the most fruitful, spiritual and renowned ministries of preachers in these last days say from the year 200 AD until the present, we observe a total domination of the preaching office and function. For all their claims to supernatural revelatory powers we find that the Pentecostal churches are the same in this respect as ourselves. Many of them provide a time for unleashed emotions—a 'free for all' or 'tongues time'—but when that subsides preaching takes over. Any real dominance of a direct revelatory message is unknown—at least we have never heard or read of such a thing even in thickest and best documentary volumes such as that by Bruner who traces out the Pentecostal movement from its inception with exceptional accuracy and detail.

With the best will in the world and with all the 'heaving and ho-ing' that human flesh can muster, all the King's horses and all the King's men cannot recreate that which can only function properly if created by the Holy Spirit. He does not design that we should worship in the same manner as the infant church worshipped in its formulative stage. If he did so design he would change it all in a moment. But he does not now design to place any extra material alongside that which is now perfect, namely, the Scripture. The emergence of the Word is the guarantee that tongues shall cease, prophecies fail and supernatural knowledge directly received vanish away.

Bearing this particular principle in mind, namely, that the pattern of our worship is different, we proceed to view 1 Corinthians chapters 12-14 in perspective.

The problem of spiritual manifestations of the Spirit 1 Corinthians 12-14. This subject Paul handles as follows:

- a. *The diversity of gifts described* ch. 12: 1-11
- b. *The gifts are the possession of the body of Christ, the nature of which body Paul illustrates in detail* ch. 12:12-31
- c. *The gifts are set within the perspective of love which is of a different and more exalted order and without which we are nothing, and the gifts nothing* ch. 13:1-13
- d. *The place of prophecy and speaking in tongues is handled in detail* ch. 14:1-40

The charge made by the Pentecostals against the rest of the Church is that the last named chapter is rendered redundant if tongues and prophecy (throughout the passage Paul stresses the superiority of prophecy) are no longer operative. Especially is the first verse rendered redundant which specifically says we should desire spiritual gifts with prophecy as a priority. Yet now it cannot be denied that the very last thing the elders, teachers,

preachers, pastors desire is the ability of specially inspired utterance of a direct revelatory kind. It is the passion of these gentlemen to preach, expound and apply the Scriptures in an edifying way which is worthy in God's eyes, a goal they feel they never adequately reach but which they never cease attempting to attain. Moreover, Scripture makes it plain in many places that their labour is ceaseless (Acts 20:28). In the pastoral epistles the teaching elders are likened to oxen! (1 Tim. 5:18). The answer to the objection that 1 Corinthians 14:1-40 is made redundant if the view here propounded is held, is that the principles contained must be extracted and applied in the same way as we do with other Scriptures. The book of Joshua in its entirety is taken up with instructions and narrative as to how Canaan was to be conquered. Not one part of that are we now able to repeat. Does that make the book of Joshua irrelevant for us? In the Olivet discourse our Lord gives instructions how to escape the then-imminent invasion of Titus and his Roman army (Matt. 24:1-34). Because we are unable to repeat that escape for ourselves in real life does it mean that we must regard that section of teaching as inferior or redundant? Of course not!

1 Corinthians 12-14 deals with a church wholly taken up with a formative stage of development, of prophets and direct revelation. We are not in that situation. This explains why every attempt that has been made to try and recreate the Corinthian scene has failed. It explains why so much confusion, strife, division and fragmentation accompanies such well-meaning but disastrously ignorant attempts. Nor is the situation helped at all by leaders who themselves fail to give clear guide lines but leave it all in the air as an open question. Such weakness is exploited to the full. History, which in these days, tends to be of a painstakingly accurate kind is sure to show in due course that the churches in these days have been harassed and hindered rather than helped by weak leadership. On this particular issue we can be thankful that in other areas such as Ecumenism some of our leaders have been first rate. Perhaps the fact that the Charismatic movement finds fertile soil in Liberal, Roman Catholic and Ecumenical territories without bringing clarification of doctrine has made some waverers a little more cautious.

I have not commented verse by verse on 1 Corinthians 12-14. The commentaries before-mentioned excel in that and bring out many helpful lessons.

One prevailing fear in the hearts of many is that we might quench the Holy Spirit. By way of conclusion I would say from close observation and experience that nothing quenches the Spirit more than trying to compel him to repeat a work he finished long ago and nothing is more destructive than the division such as that produces. Many have been the Holy Spirit revivals in history. In all of these the ordinary means of grace have been fully adequate and none of the revivals has produced so much as a line of extra revelatory material. Revelation 22:17-21.

EDITOR.

The Guyana Tragedy

Ron Edmonds (see address on back cover) has sent us this explanation of the horrifying events which took place in Guyana.

The innumerable cults of America

AMERICA HAS PRODUCED A NUMBER OF cultish and sectarian phenomena. It is estimated that 3,000,000 are involved in as many as 3,000 sects or cults, in the U.S.A. These have arisen in different parts of the country and at different times. The best known are Seventh Day Adventism, Christian Science, Jehovah Witnesses (Russellites), and perhaps the most phenomenal of all—Mormonism. The first three developed in the East in the midst of a varied evangelicalism. Mormonism had its beginning in the East, but moved to the mid-West (Illinois) and then after further local pressure moved on to what is now the State of Utah. It is one of the most aggressive, proselyting cults in the world as well as a powerful economic unit in America.

For some years the West Coast has been a spawning ground for many cults and sects. It is likely that the majority do not gather sufficient numbers to draw outside attention. California draws many from other parts of the country for a variety of reasons; such as the weather in the south or the culture of San Francisco in the north. Other factors include economy (highest salaries in the nation) and education (among the least expensive). It has also been a great draw in the summer months for students to migrate for summer jobs and the fun of it. An example of this is to be seen in the gathering of the Hippies during the Sixties. In the south there was more of a leaning toward 'religion', in the north there was the spectacular occupation of the district of San Francisco called

Haight-Asbury (two streets) which fizzled out with the advent of violence and murder as organised crime sought to capitalise on the demand for drugs. Basically, the two largest population centres in the State drew the cultic opportunists, namely Los Angeles in the south and San Francisco in the north. San Francisco has the first declared Church of Satan as well as homosexual churches.

The Rise of the 'People's Temple cult'

The rise of the People's Temple goes back to Jones' childhood when he would gather school friends to observe 'funeral services' for animals. One friend even expressed suspicion that Jones might have been 'sacrificing' animals. He leaned toward religion and eventually was ordained into a non-evangelical denomination. Upon coming to the West Coast from the mid-West he began to present himself as a 'Christian' healer and would spectacularly draw cancerous tissues from the afflicted. These tissues turned out to be parts of the entrails of chickens. But the gullible flocked to him, among other things because he had a compassion for the needy. His meetings took on the appearance of charismatic meetings. I know of a young fellow, an apparent convert to Christ, who like so many others was converted in the midst of error and was drawn to charismatic and other perversions until he learned of more correct biblical measures and behaviour. Whilst disagreeing with Jones over misapplication of scripture, the young man was informed by Jones that he (Jones) would withdraw his protective power and the wrath of God would break forth upon this young man. Jones also declared himself to be God.

The church was built as a result of

Jones' business acumen. Had he applied himself in business he might well have become a very prosperous man! Jones' thinking seemed to be influenced by Marxism and together with his followers (who sold their possessions in order to help finance the move) he migrated to Guyana. His cult was 80% black. Somewhere along the line it has been estimated that as much as 15 million dollars had gone into, or through, the hands of Jones' church organisation.

This is a major reason for the flourishing of cults in California. I am referring to the availability of money. One can buy time on the radio and solicit funds to support a cause. Also California has never experienced historical Christianity. Early religion was Spanish R.C., since then 'Frontier Evangelism' has given way to superficial entertainment-oriented, evangelicalism. Only now is Reformed doctrine being introduced apart from the ethnic Calvinism of the Dutch, exclusive to themselves. In the last analysis Jones had a spiritual mystique that enabled him to exercise control over certain kinds of people. The same thing was witnessed in the case of Hitler and his influence over the masses. We can think too of the mass suicide of Japanese soldiers and airmen for the sake of the Emperor and the Country. Think too of Korean Moon's influence over his Unification Church.

It is amazing that human beings will follow a psychotic leader! But it seems to characterise fallen human nature and God's judgment as he allows men to be deceived, even to destruction. And for this reason God will send upon them a deluding influence so that they might believe that which is false, because they did not receive the love of the truth (2 Thess. 2:10, 11).

Why would 900 people submit to mass suicide? There seem to be a

combination of possibilities: 1. They had become mentally conditioned to it; 2. They were threatened by Jones' armed lieutenants; 3. Despair of returning to the failures from which they had fled (conditioned by Jones' continuous denouncing of the Western way of life); 4. There had been drills during which harmless fluid had been used. It is conceivable that a drill was called and poison was used. However, at that stage Jones was apparently demented.

Concluding observations

Jones was not an evangelical! His attitude represents that of many who resent the iniquities of the American system. Cynicism sets in, followed by resentment and hatred. The only way out is that of communal endeavour. Marxism is the only alternative. But these people do not seem to consider the consequent destruction of the nation's economy, social structure, free enterprise etc.

In America anyone, regardless of his colour, can get a good job and make a success in life *if he's willing to work!* But many are not willing. They tend to become critical and disgruntled. They become easy prey to the radical elements.

Religion, without the person and Work of Jesus Christ in all his redemptive glory, becomes nothing more than a shell that at best can operate only in the realm of the social or political. It is bereft of a life-changing power, such as the regenerating power of God, and has no concept of a spiritual realm. Hence the example of the World Council of Churches who support revolutionary movements on the one hand and the unity of all denominations, regardless of their apostate nature, on the other.

Multitudes of the despairing, disgruntled, psychologically-impaired,

(continued opposite)

REASSERTING CHRISTIAN TEACHING ON ORIGINS

OVER THE LAST 18 MONTHS, A GROUP OF former UCCF student Christian leaders has come together to form the Biblical Creation Society (BCS). The BCS has several objects: to restate the theological and biblical case for special creation, to challenge the prevailing evangelical theistic evolutionary consensus and to re-examine the scientific case against creationism.

BCS's particular and initial focus is the evangelical student world. Elsewhere, it is concerned not to duplicate where groups and individuals are already doing useful work in this area. Work in hand includes the production of two introductory leaflets (one general and theological, the other scientific) for students, and more specialised booklists for those wanting creationist perspectives in specific scientific disciplines.

Our present and major commitment in the publication area is the twice-yearly journal *Biblical Creation* edited by members of the present BCS steering committee. The first issue (October 1978) contains two long articles (by David Watts and Noel Weekes), notices and book reviews. The journal will be widely distributed through Christian bookshops and Christian Union book-stalls and is available by subscription for £1.35 from the Secretary direct.

Readers who are interested in this subject may want to become full members of BCS. While firmly holding that the biblical record does speak reliably on the

historical and scientific aspects of creation, the members of the present steering committee are not committed to any one creationist viewpoint. One of our major concerns is that while challenging the unsubstantiated dogmatism of anti-creationist positions we do not in turn take up models which may have implications not supported by the biblical and scientific data. In the past many (even evangelical) folk have rejected biblical creationist teaching because of the polemical and doctrinaire way in which this has been presented.

Members, in addition to the literature they receive, are kept in touch by quarterly newsletter and participate in the Society's future planning. Further details on the work of BCS may be had from the Secretary, BCS, 16 Woodview Avenue, Chingford, London E4 9SL.

By way of postscript it should be remembered that Davis Young, son of E. J. Young, has written a book which claims that both the evolutionists and creationists have done violence to true science. According to Young both tend to be simplistic. This may be a timely reminder that we must never leave our religious *pou sto* (the place where we stand). We stand by the Bible whatever science may claim. The Bible is consistent about creation whenever that subject is mentioned. All scientists are fallible and their theses are constantly subject either to improvement or amendment as more evidence is discovered.

mal-contents, the maladjusted and the frustrated are the major followers of the world's Jim Jones's. The tragedy of Jonesville points to the destructive nature of Marxism. It also is a warning that that which may begin as a religious movement can easily deteriorate into a cruel and empty experience apart from the redemption that is in the crucified and risen Saviour, Jesus Christ. He alone can truly integrate, both individually and socially!

California is an escape place for many who are discontented and unfulfilled. It is a pleasure-oriented State, it also offers much in the way of welfare assistance (one becomes eligible upon crossing the State line!). It is no wonder that the numerous sects and cults are so attractive in the offer of mystical solutions to human problems. The great Deceiver himself is behind it all.

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