

REFORM- ATION TODAY'80



- 1 EDITORIAL
- 3 PAUL SCHNEIDER—20th CENTURY PASTOR
AND MARTYR *Victor Budgen*
- 17 GUERNSEY 1881-1980 *Editor*
- 20 WHAT IS COVENANT THEOLOGY? *Editor*
- 27 KEEPING UP WITH NEW BOOKS *Editor*
- 31 BOOK REVIEWS *Ian Randall*



Donald MacLeod (left) and Stuart Olyott spokesmen at the Carey Conference for Ministers held at Cardiff University during the first week of this year.



Chris Richards, secretary of the Strict Baptist Mission with John Beattie on his right were among those who attended the Conference. John Beattie is pastor of the Baptist Church in Aughton, near Liverpool.

Editorial

The Olympic Games

In the last issue of *Reformation Today* reference was made in the editorial to the fact that the forthcoming Olympic Games scheduled for Moscow would make uncomfortable viewing for those who are aware of the sufferings of Christians in the Soviet Union. Of course believers are not the only ones subject to the tyranny of the Kremlin but all those who in any way dissent from the system are subject to the rigours of persecution, imprisonment or exile. That editorial (RT 53) was written before the invasion by Russia of Afghanistan.

There are fundamental principles which form part of the Olympic Charter. The first principle is, 'to educate young people through sport in a spirit of better understanding between each other and of friendship, thereby helping to build a better and more peaceful world'. The third fundamental principle declares that, 'no discrimination in the Olympic Games is allowed against any country or person on the ground of race, religion or politics'. To this is added a further rule which asserts that, 'neither individuals, organisations or nations shall be permitted to profit from the Olympic Games, politically or commercially'. And then in section 26 of the Charter there is an ultimatum that, 'a competitor must not be, or have ever been, a professional athlete'.

Only the briefest commentary is needed. It seems clear that the whole effort in Moscow is to be used by the Soviet authorities to bring glory to the status of Soviet Communism. The purpose is not at all to educate young people about peace and friendship. Afghanistan is no example of peace and friendship! Also, and this affects us as Christians, no athlete who offends the Soviet Union with his Christianity has the slightest hope of competing in the Games. He, together with Jews and all other dissenters, will be far removed from the scene. Indeed preparatory to the Games strong measures have already been taken to make sure that all dissenters are removed from the area. As for the freedom

of journalists which is supposed to form part of the whole deal, it is hard to imagine journalists being permitted to interview Soviet athletes without the presence of K.G.B. officials? As for the clause about professionalism it is incredible to believe that the Soviets, or for that matter most of the leading athletes from the other nations, are amateur.

Paul Schneider

When the Olympic Games were held in Berlin in 1936 that event afforded the Nazis a golden opportunity to impress the world with the glory of the Third Reich. The persecution of the Jews was so vile as to make apartheid a garden party by comparison. Anti-Jewish signs were removed from public places for the sake of the Olympics but at the same time Jews were struggling to survive being scarcely able to buy food. The Nazi leaders put on lavish entertainment which mightily impressed important visitors. The world was deceived in spite of the evidence being there. In 1935 over 700 pastors had been arrested by the Gestapo and over 800 imprisoned in 1937 including Dr. Niemoller who had formerly been impressed with the achievements of the Third Reich. As early as 1934 however he had seen its true nature to be evil. Dr. Niemoller survived seven years in concentration camps.

What was involved for faithful Christians can be seen in the sufferings of Paul Schneider, a representative of many whose testimonies have not been preserved.

Many lessons can be learned from Schneider. He did not look for trouble. He did not seek attention. His resistance was quiet and dignified. By closing his eyes to the requirements of discipline in the church he might well have escaped arrest in the first instance as readers will observe.

The question of church discipline was one that exercised him. Some of Schneider's conclusions are worth recording. They go to the root of the matter. In a written statement he alluded to Matthew 18:15-20 and then says, 'The Church discipline of the congregation shall be exercised, not out of anger or out of hate, but out of love. The Reformers understood church discipline as a costly way of exercising their love upon a man. It was the way in which the congregation condemned sins and, in so far as they did this seriously, they hoped to bring the man to repentance. So it is both the sorrow of the congregation and the love which seeks the betterment of the unrepentant sinner.' 'When it is suggested,' he continues, 'that the exercise of church discipline awakens enmity and divides the unity of the congregation, then it is not church discipline that is being criticised, but the false peace and false unity of the congregation. There is no true unity of peace without truth.'

Schneider often stressed that State support was wrong. The local believers should support the ministry. During the time of his imprisonment the elders and members of his church proved this in practice by supporting him and his family in every way. Often at great personal risk to themselves they appealed against his unjust imprisonments and associated themselves with him in his stand.

This biography is the longest we have published to date. The temptation to divide it into two parts has been resisted because of appeals from our readers that two months is too long to wait. The running commentary in larger print is a reminder of the escalation of destruction that followed in those terrible years of conflict from 1939-1945.

The Carey Conference—Cardiff

The ministers' gathering at Cardiff proved a time of outstanding edification and encouragement, about 150 being present. Michael Drake of New Zealand was among those who attended. He hoped to send us a report but has been overwhelmed by accumulated responsibilities on return to his native land. It does

(continued on inside back cover)

Victor Budgen has written detailed biographies of John Hus, Menno Simons, Paul Schneider and Georgi Vins. An abridged version of the life of Menno Simons was published in R.T. 42 and 43. This abridged account of Paul Schneiders' heroic life appears without any footnotes. But the full work is meticulously documented throughout. Publishers are at this time considering the inclusion in one volume of the four biographies named above.

Paul Schneider—20th century pastor and martyr

God prepares his man

NO-ONE PRESENT COULD POSSIBLY HAVE REALISED THE SIGNIFICANT UNDER-
tones which were in the text chosen by the preacher when Paul Schneider
was inducted to be full pastor of the parish of Hochelheim in Germany.
It was from 1 Chronicles 28:20, 'And David said to Solomon his son, Be
strong and of good courage, and do it; fear not, nor be dismayed: for the
Lord God, even my God, will be with thee; he will not fail thee nor
forsake thee, until thou hast finished all the work for the service of the
house of the Lord.' How very greatly the young Paul Schneider was
going to need the strength conveyed in that promise in the years that lay
ahead! Perhaps, the occasional dispute with some awkward church
official would be all the conflict that sprang to mind as the young pastor
listened to the sermon. In fact, he was not unacquainted with the petty
problems of church life, for he himself was a son of the manse. He had
been born on 29th August, 1897, the son of a Reformed pastor, who lived
in a country parish.

Behind Paul, as he now entered his first pastorate with his young wife,
Margaret, lay certain vital experiences and battles. It is from the pen of
his wife, who wrote the story of his life, and from his own letters that we
have our picture of him. On the cover of her book is his portrait. It
shows a quiet, unassuming, almost shy face. The translator of the book
says, 'He was not brilliant and would probably never have been known
outside the small circle of his friends if his integrity had not been tried on
a national stage. He was a man of integrity.' He was a man of integrity.
The beginnings of his own passionate search for truth can be traced to his
boyhood in the manse. The loss of his fun-loving mother when he was
seventeen he felt keenly. Four years after the event, in 1918, he was still
counting the Christmasses 'without mother' and recording this in his diary.
It would seem that his father inspired respect but not deep love. Accord-
ing to his wife's brief but revealing comment, Paul's father was much
better with the law than the gospel.

Whilst serving in the first world war Paul was wounded in the stomach.

It was a serious but not a crippling wound. He came back home and gave up early ideas of studying medicine, feeling instead a call to the ministry. However, this was for him a period marked by intense discussions and uncertainty. A regular feature in the various debates was the topic of the collapse of Germany after the war and the question of Communism and Socialism. For a while, Paul was constantly concerned with these subjects until at length he came to feel that, unless the hearts of men were changed, instead of the old tyranny there would merely be a new one. More important still, as a student, Paul was reading many works on theology and struggling to find a peace that he lacked. In 1921, his wife tells us that 'a ray of eternal life entered his soul and he was filled with a great joy'. Yet he was still greatly exercised by liberalism and the question of the truth of Scripture. This is not surprising when we remember that he was in Germany, the home of the destructive criticism of the Bible, often misleadingly called higher criticism.

Confused by the maze of biblical criticism, Paul was also confronted with what had been called 'relativism'. This means that the Christian message and the call for Christian conversion are no longer distinctive and unique. It is best summed up in a phrase which was current at the time—'Everyone can be saved in his own fashion.' During his years at theological college, Paul rejected 'radical liberalism'. To use his wife's own words he moved to 'something resembling fundamentalism'. One of the consequences of this was that he now had a message and that he began to find the act of preaching gave him 'a great deal of joy'. He added, 'It is now clear to me that it is absolutely necessary to think through the text and study its background carefully. Conversion alone is not enough to make a preacher.' In other words he had now become a biblical preacher.

Not that he was now totally free from problems. Struggling for a period in an industrial parish, his diary is full of entries like the following: 'If thy Spirit, O God, had not constantly held me, I should long since have been lost. All that I say is mere words, carefully learnt and repeated a hundred times. I will not tolerate this division in myself any longer. . . . Once again only the "broken cisterns" are mine. O God, thou seest how utterly dependent I am on thy grace alone. Have mercy upon me.'

Also, he was deeply conscious of the need to be near to the people as a pastor. Earlier on he had worked for a while as the third man in a gang of worker's at a blast furnace refusing an offer of a much easier post at his uncle's factory. He did this in order to understand something of the daily grind of such men. It was again typical of him, and throughout his active pastoral ministry this concern for people was paramount. His deaconess described how the sick and dying often strained to hear the whine of his approaching motor-cycle, a note heralding for them a longed-for visit. In their dying moments some testified that he was the one who had led them to faith in Christ.

The righteous perish, and no-one ponders it in his heart; devout men are taken away, and no-one understands that the righteous are taken away to be spared from evil (Is. 57:1). Schneider was an early martyr and victim of Nazism forfeiting his life in 1939. It is salutary to remember some of the main events that followed and the atrocities perpetrated. These will remind us of our freedom dearly purchased and also act as vindication of the discernment exercised by Schneider and those Christians who suffered like him. We will recall here and in the pages that follow some of the facts, beginning with 1939 when Poland was ruthlessly invaded. Poland soon was to be turned into the graveyard of the extermination camps.

Throughout the many everyday experiences of pastoral work, God was preparing his man for what lay ahead, but one event was particularly significant. Apparently it was the custom for the people to have special communion services and different age groups came to the services on their own particular Sundays twice a year. These were occasions for showing off new clothes and many attended who came on no other occasion. Seeing how perturbed Paul was about this, older ministers counselled him not to act rashly and to use these occasions for evangelism. Without the consent of the local elders, Paul broke off the tradition, which was little more than a secular festival, and called a communion service where to use his own words, people came simply to 'confess their faith, coming to obey the Lord's command and for no other reason'.

Small though the incident may have seemed, it became a tremendous issue. There was much bitter opposition, which deepened when Paul again sought to administer discipline at the communion service to an influential man who was impenitently involved in a fierce quarrel. Paul had also taken to task some who had broken their marriage vows.

The rise of Hitler and Nazism

However, there were other causes of disquiet and these mentioned in the explanation he gave for breaking off the secular communion service. Here is part of his comments. 'This Christmas, I could not hold it in the old way. It was nothing but a disturbance linked with sport and Hitler service.' This is the first intimation of a deepening shadow on the horizon. Hitler and the National Socialist (or Nazi) party were steadily growing in power. Like many other sincere Christians, Paul was disturbed and puzzled. On another occasion he watched with growing unease young folk in yellow racing suits take part in a bicycle race shouting out their constant 'Heil' greeting. Nevertheless he wrote at the time

(it was 1932): 'I must be careful not to split my flock with political divisions.' It would become more clear that Paul Schneider would not compromise the Gospel for the sake of politics the pressures of which were to increase steadily. Between the end of 1933 and 1935 the Nazi Youth membership rose from two and a quarter to nearly four million. By 1937 six million had joined and in 1939 the total membership was nearly eight million. From 1935 onwards membership for boys over ten had been compulsory. It was especially among the young Nazis that Paul had several enemies. Later on he was to face this problem as it bore on his own children.

The regime was deceptive. Many were impressed by the speed with which Hitler kept his promises. Unemployment was brought down from six million at the end of 1932 to under one million at the end of 1937 and many new homes were built each year. Widespread moral decadence that had set in seemed to vanish overnight. Furthermore, there was the general Nazi tendency to work with the churches wherever possible. Frequently, Lutheran ministers were prominent on the platforms of Nazi rallies and there were many promises by the regime to respect 'religion'. Indeed, for a time (in May 1933), Paul Schneider began to trust Hitler's 'social intentions'. But he always refused to use the 'Heil' greeting and the Aryan clauses operating against the Jews troubled him so much that he firmly refused to put them into operation. Most of all he resisted the pride of nationality or nationhood that became more and more prominent. He felt that the 'German Christians', the official church group supporting Hitler, were far from Christian. By August 1933 Paul was convinced that no truly penitent Christian need put the prefix 'German' before the honoured name of Christ. He never swerved from this viewpoint.

At every point the pastor felt that pressures were building up. He wondered why there was a 'German' evening with a 'German' dance and lamented that whilst many would go to these few would heed the call to Bible study. From time to time he felt impelled to allude to events in his sermons. Once he replied to the charge of bigotry levelled against the church by Röhm, one of the Nazi leaders. Ultimately because of the build-up of many tensions, he was asked to leave the parish and in his last attack on the 'German Christians' before he left, he preached on the subject of the storm on the lake. In the sermon he compared the ship containing Christ and the disciples to the church. His own comment was, '... in that sermon I spoke strongly against the German Christians. I had to because I saw the danger to my people and the danger which threatens the Church of Jesus Christ, as it rides like a ship through the storms of this Third Reich.'

On the 25th April 1934, Paul Schneider and his family went to Dichenschied where he was to have charge of two village causes. Again, in the light of future developments, the sermon preached at his induction could

France was overrun in 1940 and in that year the battle of the air, 'the battle of Britain', was fought being one of the most crucial battles in history. The RAF beat the Germans by two to one. In May and June of 1940 338,226 allied troops were rescued from France.

not have been more appropriate. It was from Jeremiah 15:19-21. 'Therefore, thus said the Lord, if thou return, then I will bring thee again, *and thou shalt stand before me*. . . . And I will make thee unto this people a fenced, brazen wall; and they shall fight against thee, but they shall not prevail against thee. . . .' An interesting point is that the phrase which is in italics above is rendered in German '*and thou shalt remain my preacher*'. This was a promise which God kept even though his pulpit was eventually to be a very unusual one indeed! Despite the very genuine and warm welcome from his churches, the period of peace which Paul and his wife enjoyed was to be a very brief one. He arrived in April and on 11th June found himself in headlong conflict with the local Nazis.

Increasing pressures and persecution

One aspect of the Nazi movement was the revival of paganism in the idolising of certain folk heroes. Horst Wessel was a Nazi who was shot by a rival, partly for reasons of jealousy, in a fight over a prostitute. Overnight he was transformed into a kind of folk hero. The *Horst Wessel Song* was frequently sung at rallies when Hitler was present. At a funeral service for a Nazi in 1935, the 'German Christian' bishop Joachim Hossenfelder announced, 'Our comrade Makowski has been mustered to Horst Wessel's combat group.' For this speech he was publicly praised by Rosenberg, the Nazi leader. One year later, an Evangelical minister spoke very differently, and met with a very different response. Paul had gone to a neighbouring town to conduct a funeral service at which the Nazi youth were very much in evidence. In the course of the service, after prayers, there were several speeches with little Christian content. Then something happened which was for Paul Schneider the last straw. Let us hear the account in his own words. 'The deputy leader of the work camp had already assumed a knowledge of the fate of the deceased, which only God could know, when the local Nazi leader declared that he would now enrol the deceased in the Storm Troops of heaven. He even named the famous Horst Wessel detachment!' Provoked beyond his limit, Paul instantly opposed this and sought to declare biblical teaching. This was followed by protests and interjections from the Nazis. Three days later Paul was arrested and put into prison without explanation.

Many stood by him and the imprisonment lasted only six days. On his release he was warned 'not to adopt an antagonistic attitude to the state'. His response was that he was supremely concerned with the maintenance

of pure doctrine. Henceforth he was a marked man. The winter of 1935-1936 saw him making no less than twelve appearances in the major's office to receive various warnings. Hostility was roused when he refused to sanction the ringing of bells at election time as had been the custom. To do so, he felt, would be to suggest his approval of National Socialism. Because of his firm stand, slogans were painted opposite his house. The congregation promptly cleaned them all off.

By this time (1936) Paul and his wife had five little children, four boys and a girl, and there was the problem of indoctrination by Nazi teachers. Paul had many clashes in this area. There were house-searchings and some papers and notes were stolen and not returned. On one occasion a stone was thrown at him. About the central core of the conflict Paul Schneider was quite clear. 'This philosophy (National Socialism) becomes more obviously opposed to biblical Christianity every day.' When the sixth child was born on 13th May 1937, Paul was very ill after a motor cycle accident. Paul himself tried to learn whatever lesson God was trying to teach him through his being laid aside. With a shin-bone broken in two places and the fibula in one, he had time to rest and think. He decided to discipline.

Discipline in the church and consequent imprisonment

At this time he saw the necessity of upholding order in the church and proceeded to discipline a member who had rebelled against the Word of God quite openly. The situation was explosive, since the person concerned was a member of the Nazi party. On his return, the last sermon which he preached in the regular ministry of the church was significantly enough on the sufferings of Christ and the way of the cross in the Christian life. It was not surprising when on the 31st May, with his leg far from healed, he was arrested and taken away by the Gestapo.

At the Gestapo headquarters in Coblenz Paul was told that he would be in for a long time. His photograph was taken, together with his fingerprints for criminal records. Almost immediately after his arrest he was in further trouble for talking through a shaft into the next cell with a condemned S.S. man. Their topic of conversation was the resurrection! Many friends protested at his arrest and one particular friend proved invaluable by smuggling in washing (with notes from his wife hidden inside) and also a Bible. Paul's first message to his wife was simply, 'Now, please, you my dear and all of you, please don't worry unnecessarily about me. All is in God's hands and he will use this matter for healing and not for destruction.'

Imagine the excitement and joy when, less than two months later, on the morning of 25th July Margaret received a note to say that Paul was free and in the neighbouring village. As quickly as possible she went over to find him. Meanwhile the bells were already pealing out merrily to let the people know that their pastor had come home. Despite the fact that he

In 1941 Hitler motivated by hatred made an astonishing blunder when he determined upon the destruction of the Soviet Union making this a priority. In September 1941 he ordered that Leningrad be 'wiped off the face of the earth'. He intended that the entire population of three million should be annihilated. Contrary to international law Hitler ordered the destruction of all Russian prisoners-of-war or, if this was not possible to destroy them by slave labour. Liquidation by slave labour was the tragedy experienced by millions of labourers from the occupied Eastern territories. With the attack by the Japanese on Pearl Harbour in November 1941 America entered the war.

was banished from the Rhineland, he insisted that he was going to preach. His text was, 'If ye will not believe, ye shall not be established.' On the following day he was formally banished.

This consisted of his being taken by car outside the Rhineland and left there. He promptly caught the first train back! However trouble was staved off for a short while since he then accepted advice to go to Baden-Baden for convalescence. He was delighted and humbled by the many expressions of loyalty and sympathy he received. Other pastors, Paul learned, had been banished from their parishes. He drew comfort from knowing of those who had been faithful. Others who spoke out boldly included the Roman Catholic Bishop Galen, who remarked that, although the church was at the moment an anvil under the hammer, it was nevertheless an anvil that had worn out many hammers.

Nor must we forget Martin Niemöller and his 'Pastors' Emergency League'. When Hitler tried to control the church through the 'German Christian' Niemöller would have none of this. He had a plain-speaking interview with Hitler and Goering, and apparently did not pull his punches. With regard to the 'German Christians', the words of a contemporary leaflet express his viewpoint quite unambiguously. 'We share neither the same God, nor the same Faith, nor the same Inspiration.' For his pains he spent the whole of the war in prison.

After a welcome semi-holiday of some four weeks with his wife at Baden-Baden, Paul knew that some vital decisions still had to be made. On the 30th September 1937, he sent a carefully-worded letter to the Government about his treatment. It contained a protest about his detention without explanation and a refusal to accept banishment which was an unjust silencing of the Gospel. In the letter he refers briefly to his holiday and then continues. 'This holiday alters nothing. I have taken my decision and will abide by it. I reject an unjust law of man and will disobey it.

For this banishment of a pastor from his parish is a serious interference with the life of the church and congregation. . . . At the same time, it seems evident that such an illegal interference with the freedom and independence of the Church's life is contrary to the solemn guarantees given by the highest authorities of the German Reich.'

The next stage of the story is filled in by a narrative from one of his parishioners. At 1.00 a.m. on the Saturday morning a knock revealed their pastor standing on the doorstep. He shared with them his conviction that he must resist the order of banishment and revealed his intention to preach. When the parishioner asked whether it was necessary to take such a risk, Paul promptly pulled out a Bible and read the passage about the good shepherd who stays with the sheep and the hireling who leaves them and flees. They parted in prayer.

Paul Schneider fulfilled his intention. It was the Harvest week-end. The theme of the preacher's sermon was that men should praise the Lord openly and not in a corner. One authority comments thus on the scene. 'Only a few intimates noticed that, after the blessing, the pastor surveyed his congregation with a look of mingled love and sorrow that gradually faded into detachment, as if the parting had already taken place.' Paul was going to take the evening service at a neighbouring village but this part of the plan was not to be. Already as they were journeying there they could see the blinking lights of the police. Finding time merely to put a Bible and hymn book in his pocket Paul was led away. When the next day he was briefly permitted to speak to his wife, he said, 'Tell the church that I am and remain the pastor of Dichenschied and Womrath.'

Nazi atrocities

The Nazi brutality towards Jews and others is notorious. The following is an excerpt from an official indictment of Nazi atrocities. 'The murders and ill-treatment were carried out by divers means, including shooting, hanging, gassing, starvation, gross overcrowding, systematic under-nutrition . . . kickings, beatings, brutality and torture of all kinds, including the use of hot irons, and pulling out of finger nails and the performance of experiments by means of operations and other-wise on living human subjects.'

The report continues, 'In little more than two years, over 22,000 died of exhaustion alone at Buchenwald. In Matthaussen 700 priests alone died of exhaustion. In Maidenek 1,500,000 persons were exterminated. In Auschwitz 4,000,000 were exterminated, including citizens of the United States, Great Britain and France.' In such surveys, one huge number follows another. However, figures can lose their meaning when they are reeled off like this. It is when individual accounts are described that the true horror of these facts is seen. In the days immediately before Paul Schneider's arrest many of his parishioners had anxiously asked him whether he realised that he might very well be sent to a concentration

At the beginning of 1942 the German armies in Russia experienced the devastating effect of the freezing winter. As with Napoleon 130 years before, a vast army was halted and humiliated. By the end of February 31% of the entire German army had been killed, wounded or become the victim of frostbite, 1,005,636 in all, not including heavy losses among the Hungarians, Rumanians and Italians in Russia.

camp. It was with fear that they asked the above question. Much of what went on in these places was largely unknown.

Failure by Christians to discern an idolatrous system

Literature was available which indicated the aggressive intentions of the Nazis but how many took it seriously enough? The same is true to today. The purpose and record of Communism is well known. Literature and documentation is available but how many take it seriously? Schneider did take the Nazi threat seriously and recognised the whole system as idolatrous.

In 1937 the Fuehrer happily listened to this fulsome eulogy from Robert Ley. 'Adolf Hitler we are linked and united with you alone! In this hour we seek to renew our vow to you: we believe on this earth in Adolf Hitler alone. . . .' One of the slogans of the day was in this same vein. 'Adolf Hitler yesterday, today, and throughout eternity,' was on many loyal lips. Joseph Goebbels used biblical terms to describe Hitler: 'He divides the hot from the cold. But lukewarmness he spits out of his mouth. . . . Therefore, we believe in him.' The Fuehrer was given the place which belongs to Christ alone.

Yet in all this some professing Christians seemed not to notice the anti-Christian emphasis. For instance, Hans Kerrl a convinced Protestant, became in July 1935 Minister for Church Affairs. He declared: ' . . . positive Christianity is National Socialism. . . . True Christianity is represented by the Party, and the Fuehrer is the herald of a new revelation.' Within the schools there was a strong battle for the cult of the Fuehrer to replace teaching of the Christian faith. However, as we have seen, there were the German Christians who were not only willing to co-operate with the Nazis but even to praise their views and seek to support their aims. Their leader was Ludwig Muller, who became the Reich bishop through a very disreputable display of electioneering in the church. Muller enjoyed Hitler's confidence in a way that few churchmen did.

The church used by Hitler and then discarded

For a while Hitler and his associates were willing to use the 'German Christians'. According to one historian, their initial aim was that

'leadership of the Church must be politically reliable. Once that leadership was established, political control could then be applied to make the whole Church an instrument of the Nazi party.' But as soon as the State had achieved what it wanted, the 'German Christians' were dropped and forgotten. In the end a discredited Muller took his own life.

What is amazing is that some in the churches were sufficiently impressed by the fact that one or two Nazis went to church and that Hitler did not at first attack church institutions. Apart from the filth of Nazi propaganda in general and the constant jibes against the clergy, there were other clear indications of the shape of things to come. Whilst Hitler was in one breath talking of respecting the Church and its property in the next he was threatening to stamp out Christianity 'root and branch'. On another occasion he expressed the assurance that Christianity would fade away.

Nor was Hitler's second-in-command more tolerant. In a famous circular which he sent out, Bormann said this: 'The people must be increasingly wrested from the churches and their instruments the priests. Naturally the churches, looking at matters from their point of view, will and must resist this diminution of power. But never again must the churches be allowed any influence over the leadership of the people. This must be broken totally and for ever. Only then will the existence of the nation and Reich be assured.' Bormann also wrote home to his wife during the war instructing her, 'See that none of our children get corrupted by that poison, Christianity.' Yet apparently, today, seven of his nine children are decided Christians and one is in fact a missionary!

In August 1939, Goering asked Rosenberg, one of their propagandists, the question, 'Do you believe, then, that Christianity is coming to an end and that later a new form, conditioned by us, will come into existence?' Rosenberg replied to the effect that he felt that Christianity was finished. In some of his own writings such as *Theses* he saw Christianity even more than Judaism as the main enemy. In this Rosenberg was supported by Hitler. 'National Socialism is a form of conversion, a new faith. . . . Once we hold power, Christianity will be overcome . . . and a Germany—without the Pope and without the Bible—established,' declared the Fuehrer.

A very significant aspect of Nazi thought, like that of humanism and Communism in our own day, is its dependence on evolutionary theory. Through his writings Darwin exercised considerable influence on Hitler. It is very relevant that the subtitle of Darwin's *Origin of Species* was *The Preservation of Favourite races in the Struggle for Life*. It has been pointed out by Christian writers in our own day that undisguised evolutionary thought lies at the root of all that is worst in *Mein Kampf*. This is also true of many of Hitler's speeches.

With an uncanny accuracy, a speaker at the Nazi Students League in

During 1943 the ghastly work of the extermination camps was in full operation. Himmler addressed the SS Generals in October that year about the importance of the extermination of the Jewish race and described it as 'a page of glory in our history'—in fact it was the most sadistic mass crime of history. Estimates as to how many Jews perished in the extermination camps vary from four million to six million. The total cost of lives in the second world war is estimated at between 35 and 60 million. Looking back over that period it is astonishing to see what Russia suffered, first by self-inflicted wounds under Stalin, 20 million perishing in the Gulag Archipelago labour camps, 11 million combatants dying in the war plus 7 million civilians. The figures concerning the war are the statistics suggested by the Encyclopaedia Britannica.

1935 summed up a vital distinction between National Socialist belief and the Christian faith. He said, 'One is either a Nazi, or a committed Christian. We affirm *das Volk* [the nation] as our inheritance, and commit ourselves to Life. Christianity affirms *das Volk* at best as secondary, or sees it only as an accidental society. For Christianity the true community is that of the faithful. The only inherited characteristic is that of sinfulness [the doctrine of the Fall]. Christianity therefore promotes the dissolution of racial ties. . . .'

We close this section with a testimony from a man who is famous throughout the world. His name is Albert Einstein, and in order to appreciate the strength of his comment we need to recall that he remained a Jew all his life and never became a Christian. As he speaks of conditions in pre-war Germany he bears testimony to the unique role of some members of the church of Jesus Christ:

Being a lover of freedom, when the revolution came to Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities were immediately silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom, but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers who as literary guides of Germany had written much and often concerning the place of freedom in modern life; but they too were mute.

Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced thus to confess that what I once despised I now praise unreservedly.

A Strange Pulpit

'I have already a small church and pastoral responsibilities' is a typical remark in one letter from Paul Schneider in prison. Already different prisoners, a Czech, a young Italian, an earnest Jehovah's Witness had begun to gravitate towards him and he was seizing every opportunity to testify to his faith.

Throughout all this conflict the issue of banishment was put before the determined pastor. One official urged him to sign papers accepting his banishment from the Rhineland. Broad hints were dropped in this interview that should he prove stubborn the next step would be the dreaded concentration camp. 'I am content,' was his simple comment.

On this matter he seemed to have complete peace of mind. 'I am more than ever convinced now that my refusal to accept a banishment from the State, which was ordered without legal grounds, and which is now to be enforced by threat of punishment and imprisonment, is of paramount importance for the relation of Church to State. It concerns the freedom of the Church to preach the gospel in season and out of season.'

By the end of November he knew that he was scheduled to go to Buchenwald. He urged his wife to keep the people true. 'We shall not count our lives dear when the wolf attacks the sheep, greedy for the souls of our people and especially for our young people,' was the finale of his last letter from this particular prison. A postcard informed her that permission might be given her to see him before he was sent to Buchenwald. Even here Paul reminded her that they were not dependent on the decisions of men but rather on whether the Lord himself would permit this.

The Lord did permit it. Margaret describes the scene: 'Our hearts were heavy. I touched Paul gently and said, "How much I love you!" He was deeply moved, even to tears. We said no more.' After they had said the Lord's prayer together, they held on to each other. One of the Jehovah's Witnesses came up and told her how much they owed to her husband. 'My last sight of Paul was in the prison lorry. He went away from me smiling,' she writes. It was indeed the last time she saw him alive though he was to live for two more years.

During his stay in Buchenwald, naturally enough, his family was constantly in his mind. Especially concerned for his wife he wrote, 'When I think on your troubles and your work, I make one simple petition; that you may be given new power and new faith.' Then his thoughts turn to the little ones and he reflects again, 'I wonder if our youngest, who is born into such a troublous world, will eventually know a world of far greater peace? Will Dietrich find his way in this world?'

As might be expected Paul's letters were full of quotations from the Bible. He and his wife constantly exchanged texts. He studied in great

A prominent feature about Schneider's life was his uncompromising rejection of the Nazi system from its very inception. The great majority of the German people still believed in Adolf Hitler even in 1944 and were shocked by the attempt during July of that year to assassinate him. That was in fact only one of many attempts, all of which failed in a most remarkable manner. This reminds us of Psalm 37 'I have seen a wicked and ruthless man flourishing like a green bay tree in its native soil, but he soon passed away and was no more; though I looked for him, he could not be found.' Tyrants are removed in God's time. Needless to say thousands of Germans were sentenced to death as a consequence of the attempt made to blow up the Fuehrer. Rommel was one of several generals who was compelled to commit suicide. Pastor Dietrich Bonhoeffer was among those executed at that time because of his involvement in the anti-Hitler conspiracy.

detail and memorised parts of Isaiah and Romans. Verses from the epistle of Peter which deal with suffering gave him great comfort as did many of the Psalms.

At every stage of a declining situation his wife gave him unwavering support. Part of Paul Schneider's great faith was his assurance, constantly expressed in his letters, that God would be with his family. He reassured his wife from prison. 'Let us see God's love in our suffering. This is not punishment or recompense for our sins, because Jesus has fully paid the price.' Of course the greatest pain for his wife was her knowledge that her husband could so easily be free. As Heinrich Vogel put it, "the walls of his prison were made of—paper!" In other words he had merely to sign a bit of paper relinquishing the care of his church and he could go free. At every camp roll-call they goaded him by reminding him of this. His wife looked enviously at other pastors who had their freedom.

Physically, Paul Schneider was destined to suffer intensely in Buchenwald. The clash came in April 1938. Whilst he was free, Paul had been able to avoid situations where he would have to salute the Nazi flag, but in prison this was no longer so. Firm in his conviction that to salute would be idolatry, he refused to do it and was betrayed by one of the prisoners. At first he received 'twenty-five strokes of the whip on the dreaded rack on which the victim was stretched, with his legs drawn up and his buttocks exposed'. He was then put in a dark punishment cell where he remained for fourteen months, until his death.

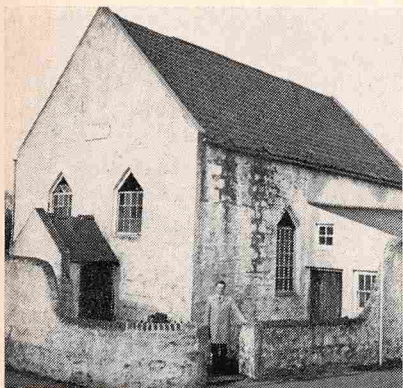
The contemporary account written by Herr Lekam, who was with him in Buchenwald, is too moving to be omitted: '... he told the SS exactly what the Christian attitude to Nazism was. He spoke freely and without fear. There was probably no other man in Germany who denounced the regime as fearlessly. He called the devil by his name; murder, criminal, tyrant, monster. Because of this witness against Nazism, and he never failed to set against it the grace of Christ and call men to repentance, Schneider received in his body repeated and heavy tortures, humiliations and pains. All the ingenuity of Nazi sadism was used against him. Torture was alternated with good treatment and appeals to relax his strong opposition. Schneider was unmoved and he was tireless in calling out words of Scripture to his fellow-prisoners. Morning and evening, whenever his cell door was opened or he was taken out to fresh torment, his voice could be heard shouting aloud words of comfort and judgement from the Bible. . . . One January morning in 1939, when two escaped prisoners had been brought back and killed, Paul Schneider could be heard clearly denouncing the murder: "In the name of Jesus Christ, I witness against the murder of prisoners. . . ."'

The worst time for Schneider was in the early summer of 1939. For several days he was hung up, with his hands behind him and his body permanently bent. This devilish device caused him continuous pain. His suffering was nobly borne and he was greatly honoured in the camp. We saw in him the meaning of the words: 'My bonds in Christ are manifest in all the palace.'

His last letter dated 3rd July 1939 and beginning, 'My dear Gretel' was sent to his wife to remind her 'how kind is God's care and guidance.' He recalled the lovely honeymoon thirteen years previously. On the 18th of the same month she received a telegram: 'Paul Schneider, born 29th August 1897, died today. If it is wished to bury at own cost, contact within 24 hours, Registrar of deaths, Weimer. Otherwise, cremation. Camp Commandant, Buchenwald.' He had been murdered by a camp doctor with an overdose of strophanthin.

He was buried at Dichenschied on the 21st July, 1939. But his memory deserves to be preserved for ever green. As a friend and colleague wrote to his wife the day following his death, 'We really give thanks wholeheartedly, that your dear husband has been called to his and our Master and is giving praise to the Lord in the company of the apostles and martyrs. Through suffering he has attained to glory and is praying with us *to him who called his way*. Through your husband God bestowed a rich gift of grace on the Confessional Church. It sets up for all of us a symbol visible from afar. We pray for the fruits of such a death.'

Although he was called to give up his own life, Paul Schneider was constantly and joyously aware that the gates of hell would never prevail against the Church.



The Bethlehem Church featured above where a powerful revival was experienced in 1881 is now used as a barn. The new church (Emmanuel) built subsequently is about 100 yards further down the road.

Clem Duquemin is the pastor of the (Emmanuel) Baptist Church. The record of the previous pastorates includes Eleazar le Page who is described in the article.

Guernsey 1881-1980

THERE ARE ABOUT EIGHT EVANGELICAL churches in the island of Guernsey two of which are pastored by ministers who preach the doctrines of grace. Walter Chapman is the pastor of the Congregational Church (where they immerse believers) at La Villiaze while Clem Duquemin is the minister of Emmanuel Baptist Church.

During the Nazi occupation of the Channel Islands (1940-45) the Congregational Church was seized and used as a munition store. Half the population of some 40,000 in Guernsey evacuated just before the invasion. Those who remained eked out a hungry existence but there was surprisingly little sickness or death. Evangelicals were found among the German soldiers and one in particular preached regularly in what is now the United Reformed church.

The behaviour of the German soldiers toward the population was of a high

standard. Forced labour groups of many thousands were brought in from the continent to construct an elaborate defence system. For them life was rigorous and cruel even to death—another ugly chapter in the book of Nazi atrocities.

During the last few months of occupation the islanders were saved from starvation by the Red Cross sending a supply ship, this being paid for by the societies of New Zealand and Canada. Pastor Duquemin's grandparents lived through the ordeal. By December 1944 (liberation came in May 1945) the situation was desperate. On Christmas Day 1944 the couple gave thanks for their dinner consisting of one scanty piece of bread each, there being no other food in the house. Just at that moment there was a knock on the door. It was a little girl in rags, about eleven years of age, asking for something to eat. They explained

their plight and sent her away. When they returned to the table they were too saddened to eat. They left the bread and prayed that the little girl would return which was very unlikely since she had been turned away. Yet the prayer was answered and later the child returned upon which they gave her the two pieces of bread and clothed her. The next day when they asked neighbours on all sides if they had seen the child or whether she had knocked on their doors, they found that none had.

The Emmanuel Baptist church used to be called the church at Bethlehem. It began in 1829. During 1881 there was a revival in the church. Hardly a communion passed without someone being welcomed into membership, sometimes five or six, and on one occasion fourteen! On one occasion during that notable year of revival over fifty passed through the waters of baptism in one day—the service beginning at 10 a.m. and going on throughout the day. At that time baptismal services were held on three consecutive days. There is another Baptist church situated in the capital of St. Peter Port. This work was begun through C. H. Spurgeon when he visited the island in 1889. It is very much a Baptist Union church but the present pastor supports the occasional Interchurch Grace Fellowship meetings in which speakers are invited from the mainland. Concerning Spurgeon's visit (the only one he made as far as we know) he preached five times in two and a half days, one service on the last day beginning at 7 a.m. His texts included Matthew 9:36, 1 Chronicles 28:9 and Isaiah 53:5.

There is an evangelical bookshop in St. Peter Port. I was kindly received by the manageress. Not one volume published by the Banner or EP was in sight but when I left one each of the

Carey Publications proudly adorned the shelves.

The international fuel crisis has affected the economy of the islands, oil being the fuel used to heat the extensive glasshouses. Together with tourism the growing of flowers and tomatoes provides the main source of income. This sort of crisis reminds us that predestination is a practical doctrine. All details about fuel, its nature, quantity, source, transport and price was determined before the world was made. This knowledge is a comfort which does not preclude our immediate responsibility to explore all other means of survival.

In days gone by Walter Brehaut hoisted the flag for free grace. See 'Great-heart of Guernsey' (*RT 13*). That was several years before the present two decade old Reformed awakening! He was a lonely witness for these precious truths but before his death was wonderfully refreshed by the new impulse of interest. I remember meeting him for the first time in 1959 having at that time just completed reading through Whitefield's Journals. Walter Brehaut loved to preach a clear Gospel based on a sovereign grace foundation and heartily welcomed the reprinting of the Puritan volumes. Visiting this time twenty years later, I was refreshed during the flight from Gatwick by the page proofs of volume 2 of *George Whitefield* by Arnold Dallimore which the author gave me the same day as he returned to Canada after three weeks of very active and edifying ministry in the UK.

In his early Christian experience Walter Brehaut witnessed a local revival among the rough fishermen of Guernsey, that revival providing the base for the establishment of a church at Le Planel. Subsequent to his death in 1972 that work ceased. The old, fragile building was demolished and the members



Eleazar le Page was the happy witness and leader in the powerful revival experienced in his church, after which time he was supported by a mighty team of deacons, one of whom survives to this day. Pastor le Page (centre) with some of his deacons is shown above.



St. Peter Port, capital of Guernsey, with its prominent harbour, the photo having been taken on the flight home.

moved to strengthen Pastor Duquemin's work at Emmanuel.

Eleazar le Page, one of the former pastors, was the one favoured to see the already described revival of 1881. He subsequently had a mighty body of deacons with whom he is pictured in the photo. His face is full of character as was his personality which impressed Spurgeon who became attached to him in his short visit in 1889. Not long after that—for Spurgeon died in 1892—Pastor le Page decided to witness the great Metropolitan Tabernacle for himself. The journey then was far more tedious than it is now (from Manse to Manse I made it in two hours). When Eleazar le Page arrived every seat had been taken. The ushers turned him away but having made such a long journey he vetoed their decision and slowly walked up the aisle there not being one seat in sight. When he got to the front row he spotted one vacant place but it was needed for the Lord had ordained the

pulpit for him rather than the pew. Spurgeon had recognised his French speaking friend and invited him up to preach. Le Page testified that his heart sank to the earth's centre and his imploring cry for help reached heaven's throne. Spurgeon knew what he was doing for le Page was well equipped to preach extempore and at short notice in his second language.

For years after the life of Eleazar le Page up until the 1920's the doctrines were fully declared, but then opposition of 'the great dry patch' silenced the sound. Now under Clem Duquemin the harmonies of grace are heard once more being owned by the Spirit in similar fashion to many other places round the world today. That revival in 1881 is a reminder that such things can really happen. That is the need for all nations in 1980. The Scriptures such as Habakkuk 2:14 encourage prayer for it. Come Emmanuel and make your enemies your footstool.

What is covenant theology ?

by Erroll Hulse

as part of a series to be published as a book with the title Unity, The Covenant and Baptism.

COVENANT THEOLOGY IS ASSOCIATED WITH THE REFORMED FAITH BECAUSE those in the Reformed tradition have expounded in detail the subject of the covenant as it is unfolded in the Bible. God has from the beginning expressed his relationship with men in covenant terms.

The term covenant means a contract, pact or agreement between two parties. Grace means favour bestowed which is undeserved. The covenant of grace is that arrangement whereby God through grace alone has bound himself to save man from the just consequences of his sin.

The covenant of redemption (not to be confused with the covenant of grace) is an expression used to describe the provisions made within the Trinity for our salvation. It is wrong to assume that interest in the subject of covenant theology and the covenant of grace has been wholly confined to Calvinistic non-Baptist theologians. English Baptists found no reason to quarrel with the subject when they used the Westminster Confession as a basis for their own Confession published in 1689. In the next century John Gill was one of the sponsors to the publication in English of an extensive work on the covenants by the noted continental theologian, Herman Witsius. Baptists have sometimes been suspicious of covenant theology because it is employed by non-Baptists to accommodate infant-baptism.

It is true to say that non-Baptists have exercised a monopoly of covenant theology teaching, so much so that some 'Goliath-like' have tyrannised poor weak Baptists censuring them for their ignorance and always using the subject to endorse the error of infant-baptism. Some panic-stricken Baptists have been so foolish as to abandon covenant theology by adopting a false kind of dispensationalism—setting up the old covenant against the new. I venture a prophecy that when correctly handled covenant theology will be the best vindication of the Baptist position. Let us begin by viewing the subject in general.

The Bible is the story of how God has come to fallen man to reveal the way of salvation he has provided in his Son. The account begins with the creation and fall of man. Most theologians have spoken of a covenant of works made with Adam. Professor John Murray has challenged this idea and prefers to use the term 'The Adamic Administration' (1). In pronouncing judgment on our first parents God also promised that

through the woman would be born one who would gain victory over Satan. That is the first intimation or promise of salvation. Thereafter the idea of covenant or God binding himself to men is revealed progressively stage by stage.

The covenant of grace is one proceeding from its administrator, the one Triune God, with one purpose of salvation in mind. The covenant is revealed in a series of covenants which are related to each other. This relationship is one of development, each stage being preparatory to the next.

The principle of grace is evident with each covenant. In covenanting with men God never imposes upon them a system of earning their salvation. Even in the first instance of creation Adam and Eve had received everything needed for their happiness. They did not earn paradise. They were given paradise. All that was then required was an evidence or token of gratitude expressed by faithful, obedient submission in avoiding only one tree.

Having looked at the subject in general we will now examine the development of the covenant of grace. I have pointed to the unity of the covenant both in God its administrator and in its character of grace. The administration however at each stage reveals diversity. Different lessons are to be learned at each stage.

1. *The covenant made with Noah* (Genesis chapters 8 and 9)

This covenant was made with all creation or the cosmos. Noah's offering like all the sacrifices of the Old Testament typified or pointed to the great sacrifice of Calvary. Upon the basis of Christ's merit and Kingship God promised by covenant to preserve the whole world and provide all the basic needs of mankind until the end of time. This covenant of common grace is called common because it is such to all men and to all the creation. It was essential that mankind be preserved in order that the Gospel might be proclaimed to all. The fallen angels had no such provision of favour. They are reserved for judgment. In contrast our world is brimfull of provisions for the benefit of mankind—all provisions of common grace. The Noahic covenant is universal and remains in operation to the end of time being different in that respect from the Mosaic covenant which is abrogated. The Noahic covenant is unconditional, no commandments being appended. What Professor Murray calls 'the divine monergism' is intensely exhibited—monergistic, meaning from one side, man contributing nothing.

2. *The covenant made with Abraham* (Genesis chapters 12, 15 and 17).

The covenant made with Abraham was ratified by sacrifices. These confirmed the utter certainty of God's promise. Abraham had confirmed to him the promise of a seed—one in particular, that is the Messiah (Gal. 3:16; Gen. 13:15 and 17:8). Through one who would come out of

Abraham all peoples of the earth would be blessed. To Abraham's progeny God promised the land of Canaan. Circumcision was given as a sign of keeping this covenant. While all males in the family and clan were to be circumcised this did not guarantee that all so circumcised would be included in its benefits. Ishmael, Jokshan, Midian and others (Gen. 25:2) were not included.

3. *The covenant made with Moses* (Exodus 19:5, 5). Through Moses as leader and mediator this covenant was made with the Hebrew nation and ratified by the blood of sacrifice (Ex. 24:8). Known as the Sinaitic covenant it was very comprehensive as to detail and became the central or main covenant of the Old Testament era. Therefore when we speak of the Old Covenant it is to the Sinaitic or Mosaic covenant that we refer. It is to that covenant expressly that the prophets like Jeremiah and Ezekiel refer, and it is that covenant to which the writer of the Hebrews epistle refers calling it 'The Old Covenant' (Heb. 8:8-13).

The Abrahamic covenant was fulfilled, assimilated into and confirmed by the Sinaitic covenant—fulfilled in land and people, assimilated as circumcision became a national seal, and confirmed as God pledged himself anew as the God of that chosen people of Abraham. Again it is important to note that this covenant is not a covenant of works but a covenant of grace. The ten commandments are founded on God's great act of redemption which was at the same time an act of mercy expressed in the opening words 'I am the Lord your God, who brought you out of Egypt, out of the land of slavery.' Now in order to please God and express their gratitude they were to keep his laws—not in order to be saved, but because they had been redeemed out of Egypt. God gave them his laws for their good and did not intend that they should exchange one form of slavery for another.

4. *The covenant made with David* (Psalm 89:3; 2 Sam. 7:13). By covenant, which is God's way of expressing an infallible certainty, the throne of David was guaranteed to be perpetual. This covenant like the others is messianic. One was promised who would come and occupy the throne of David and reign over God's people forever.

5. *The New Covenant*. The later prophets recognised that the central agreement, pact or covenant (that of Sinai) had been broken by Israel's unfaithfulness. Jeremiah affirmed this, foresaw the proof of it in the captivity of Babylon, and predicted the New Covenant (Jer. 31:31-34). Ezekiel surveyed God's covenantal dealings in an astonishingly vivid way and pointed to a new covenant (Ezek. 16). Like Jeremiah he predicted the complete inward and spiritual nature of the new covenant (Ezek. 36: 24-28). Because of the inward change brought about by the new birth the faithfulness of God's people would be insured. The lack of this under the old covenantal administration was the main reason for the breakdown and ultimate dissolution of the Sinaitic covenantal relationship. Com-

menting on the new covenant Professor Murray says, 'The climax of redemption is the climax of covenant administration, and sovereign grace reaches the zenith of its manifestation and realisation. At the centre of all the covenants of redemptive grace was the promise, *I will be your God and ye shall be my people*. In this respect also the new covenant brings this relationship to the highest level of achievement, and there will be no further expansion or enrichment than that which the new covenant provides. Christ's blood secured its provisions; Christ is its mediator and surety. And He is the covenant. Nothing more ultimate is conceivable' (2).

6. *The unity of the covenant seen in its development*

Leading up to the finality of salvation provided in Christ are the preparatory stages and at each stage we can observe further enrichment of truth. First God preserved the earth in order to fulfil his purpose of redemption. Hence the Noahic covenant. God formed a special people to be the means by which he revealed himself first through the family of Abraham and then through the nation that came out of Abraham and which was led by Moses. Hence we read in Romans 3:2 that to this people the oracles or very words of God were entrusted. From their ranks the Messiah came. In Abraham the process of forming this nation and giving them a land was initiated. Israel was to be a unique people and circumcision was the sign and seal of that.

All this was confirmed in the Sinaitic covenant which has the same features as was used in pacts made between nations of those ancient times. There was the naming of the parties, the covenant history pointing back to Genesis and Abraham. The purpose of the covenant was stated and stipulations or obligations binding upon the people declared. There were the blessings if the pact was honoured and cursings if the pact was broken. There was sacrifice and there was the covenant meal (Exod. 24:9-11). Meredith Kline in his book *By Oath Consigned* describes the ancient forms of treaty or covenant between nations. Such information is very helpful and illustrative but should be in every way subservient to Scripture. What I mean is that the people of Israel submitted to the direct revelation of God in the establishment of a covenantal relationship and were not imitating the current national practices of those times. An example of a voluntary covenant typical of that age is the one between Jacob and Laban as recorded in Genesis 31:43-55.

In the Old Testament the spiritual aspect is contained within the protective shell of the external. This external shell falls away when we come to the New Covenant for now all who form part of God's people know him, from the least to the greatest. All without exception have God's laws inscribed within them so that they love those laws.

We see that while there is unity, one God revealing one salvation, and progress step by step, there is also diversity. The administration of the

Covenant is not the same in the New as in the Old. No chapter of Scripture highlights or emphasises this diversity more than Hebrews chapter eight. Here the difference between the old administration and that of the new is insisted upon. We must observe the progress from the Old to the New Covenants inasmuch as the spiritual aspect inherent within the Old becomes explicit in the New and is exhibited with a clarity which is in contrast to the Old.

The essential difference in the Covenants

What is the main difference between the covenants, Old and New? It is simply this that in the Old Covenant, qualification depended upon Hebrew status and descent. You had to be born physically into the Hebrew family to qualify and circumcision was the sign of inclusion. Of course proselytes or converts could enter but that was the exception not the rule. By contrast we find that with the New Covenant the qualification is repentance and faith irrespective of racial descent. Those who repent and believe irrespective of parenthood are those who are born again of the Holy Spirit (Jn. 1:12, 13). Expressly does the apostle declare that this is not of blood, nor of the will of man, nor of the will of the flesh. Not of human parenthood are people born again but by sovereign divine parenthood. That which is of the flesh is flesh (flesh can never rise higher than flesh) but that which is born of the Spirit is spirit (Jn. 3:6). A man must be born by the Father's calling, the Spirit's regeneration, and by fusion into or union with Christ, the reigning King.

Now there was fault found with the Old Covenant. That fault was that the disposition to keep it was lacking, lamentably lacking. That was unsatisfactory to say the least and it led ultimately to a breach of the covenant signified by the destruction of Jerusalem and the Temple, and the subsequent captivity in Babylon.

This fault with the Old Covenant was that Israel did not keep it. God repealed it to make place for the new (Heb. 8:7, 8). Note the fundamental and most obvious difference between the Old and the New, namely, that the new is NEW. It is brand new! It is pulsating with power and vigour because a risen victorious Christ is administering it so that every member of it is alive *in him*. We read in Hebrews chapters nine and ten of the wonderful fulfilment of salvation in the death, burial, resurrection and ascension of Christ. For instance we read, 'that by one offering he hath perfected forever them that are sanctified' (Heb. 10:14). That the New Covenant is New in contrast to the old is stressed by the emphasis placed in the Greek to describe the age or passing away of the old covenant administration. *Gēraskon* (v. 13) is the word used to describe it and means 'ageing into decay'. This leads to a further difference expressed by the term *aphanismou* which means to obliterate, destroy completely or wipe off the face of the earth.

As has already been explained we appreciate the unity of the covenants

but not at the expense of the diversity of their administration, which diversity the Scripture insists upon. Both covenant administrations are one inasmuch as they are soteric, they have to do with salvation. Both are administered by the Trinity. But in the administration tremendous contrasts or difference are to be noted. Especially are these contrasts to be noted between the Abrahamic Covenant and the New Covenant. The differences can be observed as follows:

The Differences Between THE ABRAHAMIC COVENANT and the NEW COVENANT

- | | |
|--|---|
| 1. Is old | Is new |
| 2. Was initiatory (to be continued) | Is final |
| 3. Was preparatory | Is complete |
| 4. Was to be added to: | Cannot be added to: |
| (a) by the passover | is fulfilled in Christ |
| (b) by the Mosaic administration | is fulfilled in Christ |
| (c) by the Aaronic priesthood | is fulfilled in Christ |
| (d) by the Davidic covenant | is fulfilled in Christ |
| 5. Is different in its subjects | |
| The Abrahamic covenant included: | All born of the spirit |
| (a) All born into the family | Believers of all nations are now included (Gal. 3:28, 29). |
| (b) All belonging to the clan (nation) | Now it is faith first and new birth first, not covenant status or human descent—John 1:12, 13. |
| (c) The flesh was first. New birth second | Now there is neither Jew nor Greek, slave nor free, male nor female—unity with Christ by faith is the only consideration—Gal. 3:28. |
| (d) Only males received the sign | |
| 6. Is different in mode | Administered upon the whole body. |
| Administered in the flesh with a knife | |
| 7. The spiritual meaning of circumcision became more clear with the unfolding of God's purposes. | The spiritual significance of baptism is immediately clear in the New Testament. |
| 8. Embraced a physical land first with a better one in view later on—Gen. 17:8, Heb. 11:11 | Embraces no special land in this world but only embraces the world to come. |
| 9. Embraced one nation only. | Embraces all nations, tongues, and tribes—Rev. 5:9. |
| 10. The contrast was between Israel and the Gentiles | The contrast is between the believing Church and the world. |
| 11. Was revealed by theophany and sustained by periodic confirmation either by theophany as to Isaac, or by vision as to Jacob at Bethel | Is now applied directly by Jesus Christ exalted to supreme high-priesthood and mediatorship at God's right hand from which kingly position he administers a whole set of immeasurably better and clearer promises. |
| 12. The children born into this covenant such as the children of Leah and Rachel had the advantages of the covenant including its sign of circumcision | The children born into Christian households enjoy from the beginning the better promises mediated direct from Christ and held forth in the administration of the Gospel, a situation immeasurably superior to that of the children of Leah. |
| 13. The sign and seal of the promises was given to all males on the 8th day—in hope of salvation | The sign and seal is given when the promises of salvation have been realised. |

14. The sign was a sign of separation to a saviour to come (future)
15. The receiving of salvation pointed to by circumcision might or might not be appropriated at a later date. But there was no further sign or seal given upon such appropriation. The only exception was that of Abraham himself. In that particular feature he was according to the express teaching of Paul the prototype of us all. Romans 4

The sign is a sign of separation into Christ who has now achieved all (past). The receiving of salvation is highlighted in the New Testament as the very glory of God's grace that gift being the result of sovereign grace (Eph. 2:1-10). A provision is made, which was not made in the covenant of Abraham or Moses, by which this glory can be celebrated in a magnificent way. Union with the glorious reigning Redeemer—living union with him in his death, burial, resurrection and present reign is celebrated by immersion which according to the Greeks themselves (and Calvin!) is a word synonymous with baptism. Hallelujah! What a provision! The new covenant sign is immeasurably superior to the old.

By now my readers should be persuaded that we believe in the covenant grace, in its unity and diversity of administration from first to last. Through the administration of the covenant of grace in all its stages are lessons for our edification and comfort.

But one main objection needs a brief comment. Some actually question how it can be possible to know whether people really are candidates for baptism! How can we stop false professors entering? This involves the subject of a credible profession of faith. The whole book of Acts provides examples of how people were converted and then upon a credible profession of faith were baptised. We must do likewise. There were hypocrites then like Simon Magus who were detected and rejected. We must likewise detect and reject. After all, the entire new covenant administration is an administration of the writing of God's laws on hearts. It is very much our business to discern whether this has happened or not. We are living in the new world of heaven on earth, that is knowing the Lord, being his people, and he being our God. Most of the Calvinistic Baptists I know have only a small proportion of those who go back on the profession of faith they once made. We are seldom disappointed. The reason for this is that God's provision of the new covenant administration is perfect. If we follow it we will rejoice in all the dimensions of its richness and be protected by its inbuilt safeguards.

¹ *Collected Writings*, Vol. 2, p.49.

² *The New Bible Dictionary*, IVP, p.267.

Keeping up with New Books

IS IT POSSIBLE TO KEEP UP WITH THE flood of new books? Perhaps the best way is by visiting the Publishing Houses. How can we tour the Publishing centres? It can be done at your desk by an examination of the catalogues sent out every month by *Puritan Reformed* of Wilmington, U.S.A. We have all heard of President Carter. Well there is another President! His name is Walt Hibbard: head of a book cosmos which stocks books from most of the publishers capable of turning out books which have some use on our shelves. At a glance you can see what is available from Bakers, Eerdmans, IVP, Kregels, Herald, Judson, Moody, Presbyt. & Reformed, Zondervans and many others, some of which we shall talk about presently. President Hibbard's task to select reliable books and not become so wide as to cease to be Puritan and Reformed is not an easy one.

By scanning these monthly catalogues I was reminded that our associate editor Dr. Wayne Mack has been hard at work. Published by Pres. and Ref. is *A Homework Manual*. This is the first volume with the subtitle, 'Personal and Interpersonal Problems'. Over 30 categories are dealt with including such topics as anger, blame-shifting, dating, finances, obesity, pride, sex problems, sleep, suffering and work. Pages are perforated so that assignments can be handed out individually.

By the time you read this it may well be too late but offered by Puritan Reformed are 22 volumes of Calvin's commentaries on the Old Testament in magnificent binding for 197 dollars. There seems to be a race on in America to reprint Reformed books which have been neglected for so long. The

Banner of Truth pioneered in that realm and still maintains the lead as the world's no 1 Puritan publishing house. Let us look at some of their more recent books.

The covers on two new sets are enough to draw any Puritan lover, even if he has defective eyesight, a distance of one hundred yards!

The Writings of John Bradford, 1024pp in two vols. at £9.50 the set are a treasure to possess even though it is unlikely that many of us will ever reach a long and peaceful retirement in which to do better justice to these books other than reference purposes. A talented editor could reach 1,000 times more *actual readers* if he produced a scintillating biography which incorporated the best sermon extracts and letters. Editorially the two volumes lack imaginative introductory materials. This is most unlike what we have come to expect from the Banner. What is the use of great tins of nourishing food without a tin opener—or a heap of fine logs without paper and matches? Under the circumstances the best place to begin is with the biography of some 34 pages in volume 2. But better by far is the contemporary biography of Bradford by Marcus Loane in *Pioneers of the Reformation in England* which was published in 1964.

The same difficulties apply to *Magnalia Christi Americana*, *The Great Works of Christ in America*, a massive 1308 pages in two volumes in superlative endpapers and bindings. These volumes are treasures for those who can dig for themselves—excellent reference books but not appreciated by non-experts. I gave volume two to one of our most avid readers of biography but it was returned as being

too antiquated in style and too demanding to be edifying especially when so many good books are available.

By writing to the Banner of Truth, 3 Murrayfield Road, Edinburgh EH12 6EL you can obtain free of charge their new catalogue which in its very form and layout of information provides a mini-education on its own. With this masterpiece of a catalogue beside me I am going to indulge in a few reflections.

In my view there are four modern authors whose works have put the Banner in the front rank, Dr. Martyn Lloyd Jones (his expositions on Ephesians and Romans), William Hendriksen (his commentaries on the New Testament), Prof. John Murray (his Collected Writings) and Geoffrey Wilson (his commentaries on the New Testament). The Geoffrey Wilson paperback commentaries are the most useful when it comes to the Communist dominated countries of Eastern Europe where many pastors read English, as well as the Third world countries where straightforward books of this kind are of unusual value to those whose English is adequate. The Banner of Truth have a book fund and if you can verify true need they may be sympathetic in giving substantial help. It would be unwise to go into detail but the Wilson commentaries have penetrated deeply into lands like Poland.

It was my privilege to attend the Banner of Truth Conference at Atlanta, Georgia, this year. It was the second Banner Conference. 150 attended, a modest number for so large a country where free grace truth is spreading rapidly but distances are great and travel expensive. It was an edifying occasion in every respect. I particularly enjoyed the expositions on preaching by Al Martin and the lectures on church history by Iain Murray.

Don Dunkerley gave a talk on 'The

Preacher's Use of his Books'. He calculated on driving home but one central lesson and that is that *the heart* of the preacher should be prepared. He praised the autobiographical works especially those of Andrew Bonar and McCheyne. So intent was our friend to press home this necessity that he did not have time to explore other aspects of his subject. For instance some of us prize our sets of Puritan volumes. I sometimes indicate to those interested in expository books that there is more meat in the 20 foot length of shelf space devoted to the Puritans than in all the remaining 200 feet that makes up the rest of my working library. Included in that section are the Owen, Flavel and Traill sets, all by the Banner who are now to publish the six volumes of Thomas Brooks (£33 the set). There is an art in using these sets which if lost sight of could lead to the danger of their becoming mere collector's items. It would be worth hearing a pithy address from a Puritan lover on how best to use these nutrition stores.

Don Dunkerley's emphasis on using books to warm the spirit raised a further question in my mind. Which Banner books, apart from the large biographies on Whitefield and Spurgeon have been most used to restore a knowledge of our free grace inheritance? Thomas Watson's *Body of Divinity* must be acknowledged as being much to the fore. But turning to the paperbacks my reckoning is *Today's Gospel* by Walter Chantry, *The Forgotten Spurgeon* by Iain Murray, Flavel's *Mystery of Providence* and Pink's *Sovereignty of God*, all finishing neck and neck at the tape!

In our overview of the publishers let us go and see how the Evangelical Press are progressing. We will start with their catalogue, copies of which can be obtained from E.P. Blossomgate, Ripon, Yorks HG4 2AJ. No

less than 260 titles are offered! Of course most of these are distributed but not actually published by E.P. Nevertheless the number of new books by living authors is impressive. Also the standard of production is improving although some of the covers look too much like cheap wallpaper designs—example: *Now that I am a Christian* by Kevan 150pp £1.80 which is a really fine book. Someone gave a copy to each of five young people whom we recently had the joy of baptising. Tastes do differ and perhaps these covers might be appreciated in other parts of the world where they like butterfly wallpapers! Kevan's *Salvation* (128pp at £1.40) and *What the Scriptures Teach* (80pp, £1.10) are also available.

An evident mark of progress is the expanding staff of E.P. John Rubens formerly an elder at Cuckfield before he moved to Bedford, and organising secretary of the Carey Conference for ministers and the Carey Family conferences has given up a lucrative and successful career to join the E.P. team at Welwyn. This will give Bill Clark more time and scope for his tremendous activities of opening up new fields and also promoting an ever increasing and improving range of titles in French, Italian and Portuguese.

Let us now glance at some of the new titles by E.P. fresh from the delivery van. *Preach the Word* by Denis Lane (104pp, £1.50) is practical in its emphasis. Replete with examples the author, who is the director of the Overseas Missionary Fellowship, endeavours from first to last to get preachers to expound the Scriptures rather than indulge in mere story telling or exhortation which is not joined to exposition.

Dialogue with God by Guy Appere (61pp, £1.20) is a book for beginners on the subject of prayer. Translated from the French by Janice Randall the

book deals with problems experienced in prayer and stresses the need for perseverance.

At last we have a short well-written exposition on the subject of the Trinity, Stuart Olyott's *The Three are One* (104pp, £1.50).

Such a Candle—the story of Hugh Latimer by Douglas C. Wood (172pp, £2.90) is heartily commended as an enjoyable biography of just the right style and length for today. The best way of maintaining an appreciation of the Reformation in our churches is with volumes of this kind. While preaching in the North during February I had occasion to travel from Ripon to Sunderland. David Jones, a well known Reformed Baptist pastor in Sunderland asked me to save postage by taking him his current order of E.P. books. I noticed that his order included 10 *The Three are One* by Olyott, 5 *God's Outlaw* (the story of William Tyndale by Brian Edwards) and 5 *Such a Candle* by Douglas Wood. (It is a good sign that *God's Outlaw* is still being ordered 5 at a time.) Just to top up his supplies pastor Jones ordered about five each of the Carey titles. To distribute books in the course of pastoral work at such a rate as to require regular orders of this kind is a sterling example indeed! I predict that *Such a Candle* by Douglas Wood will be just as much in demand. Obtainable through E.P. are books published by Klock and Klock. From a binding point of view these volumes have a class of their own. Moreover some of the commentaries on their list fill gaps in our shelves which have long been empty. Discernment is required because while all the volumes from Klock and Klock are dressed as smartly as the Queen's Guard, not all are of the same internal value. Recommended are two volumes by Blaikie on 1st and 2nd Samuel and by the same author, two on Joshua. John

Brown wrote an exposition on 1 Corinthians 15. This too forms part of the Klock and Klock matching series as does the valuable three volume *Trilogy* by Klaas Schilder, recommended on a former occasion in *Reformation Today*.

A significant development in the publishing world is the work of 'Gospel Mission' in Montana and Baker Book House in Michigan. They share editions of the old classics which are produced as small pocket-sized (4½" x 7") paperbacks designed for sale in supermarkets. Enterprising efforts to multiply display racks in the shops and supermarkets of North America is a hard work to be persevered with. Think of it! 1980! and titles in the most attractive and colourful dress presented to the milling millions of irreligious and religious. Here are some of the titles selected at random, all available from E.P.

1. *The return of prayers*. Thomas Goodwin. 236pp. Large readable print. A gem. Delicious to the spiritual taste from start to finish.
2. *The Life of David Brainerd* by Jonathan Edwards. 360pp. Reasonable type. From page 95 the book consists of Brainerd's diaries apart from brief reflections at the end by Edwards. In the top class of biographical material.
3. *Christ knocking at the door of sinners' hearts* by John Flavel. 400pp. Small print, too small, but the division of the text and the breaking of the Word of Life by Flavel is so well done that it makes the book eminently readable. We should be suspicious about the theology of anyone who quibbles or niggles about the basic approach used in this exposition of Revelation 3:20.
4. *The Life of John Newton*. Richard Cecil. 244pp. Good print. Autobiographical up to page 138 at which point Cecil continues the account. First class.
5. *The Saints' Everlasting Rest* by Richard Baxter. 453pp.

Reasonable print. A good abridgment of the original. A delightful book.

6. *Heaven Opened—The riches of God's Covenant Grace* by Richard Alleine. We hear of apples called 'Golden Delicious'. That is exactly what this book is to the soul. The best part is from page 90 from which point on the author describes the functions of the new heart which loves God.
7. *The Martyr Lamb* by F. W. Krummacher. 288pp. Poor quality printing but an excellent selection of instructive heartwarming sermons.
8. *The Crook in the Lot—The Sovereignty and wisdom of God displayed in the afflictions of men*. Thomas Boston. 143pp. Readable print. Packed with practical tuition and comfort.
9. *Christian Progress* by John Angell James. 180pp. Reader are you progressing? No! Get this book to arouse you thoroughly and you will see it is a matter of life and death—you must progress! Matching size and style E.P. have produced some classic paperbacks too:
10. *The riches of John Bunyan*. 310pp. Ah! What it must have been to hear Bunyan preach! You can imagine it when you read 'The Jerusalem sinner saved'. That and six other works by Bunyan are included.
11. *Directions for Daily Communion with God*. Matthew Henry. 163pp. Large print. The wine of heaven! Perhaps I should have put it as number one.

The prospect of multiplying treasures such as the above mentioned and placing them in quarters where they are most needed is glorious. These are books suitable for English-speaking communities round the world.

Book Reviews

1979 WAS OBVIOUSLY ANOTHER GOOD year for Christian publishing. I recently said to my editor that I wouldn't mind reviewing a few books. He promptly presented me with a massive pile, most of the books having been published, or re-published, in 1979. While I didn't feel competent to review them all I have read a number, mostly with pleasure and profit.

Dynamics of Spiritual Life (Paternoster Press, 455 pages, paper, 1979, £4.50) is by Richard F. Lovelace, an American Church historian who writes with a comprehensive knowledge of his subject. But this is no academic treatise. The style is provocative and this book is full of stimulating comment. Its theme as I see it, is the hope of reformation and renewal, considered theologically, historically, ecclesiastically and socially—a tall order!

The author combines an intelligent delight in the Reformed faith (in particular he revels in Jonathan Edwards) with a refreshing awareness of the diverse movements of contemporary Christianity. He appreciates the best in these movements and even when criticising them—which he does strongly—avoids the complacent, superior tone sometimes found in Reformed polemic. He is far too sweeping in some of his generalisations and far too optimistic about liberalism. Don't expect to agree with all Lovelace says. But if you want a book which may open up new perspectives, I recommend this one.

A more traditional exposition of the doctrines of grace is found in *The Sovereignty of Grace* by Arthur C. Custance (Baker Book House, 1979, \$12.95). This is a weighty work, but is warm-hearted throughout. The author has had no formal theological

training but has obviously a deep love for, and knowledge of, the Scriptures, which is more important! He first traces the doctrines of grace historically through Augustine to the Reformers, and makes the interesting aside that for years he developed his own thinking on these matters from his study of the Word, before becoming acquainted with the writers who confirmed his discoveries. He then expounds the Five Points and follows this with practical application to the Christian life and to evangelism. These sections are most edifying and the discussion of evangelism is illuminated by references to the ways in which the author has been used by the Lord to lead people to Christ. The concluding section is a sensitive study of the future of the non-elect. Some readers will raise their eyebrows at the sympathetic treatment given to the view that hell is of limited duration which error is really a great pity because it mars a fine work by one who has ability to write very clearly.

Students of eschatology will delve with interest into *The Bible and the future* (Paternoster Press, 343 pages, hard, 1979) by A. A. Hoekema. This is a beautifully produced book—and so it should be at a price of £8.00! The good Professor treads his way carefully but firmly over the minefield he has chosen. He is always calm, gracious and positive, even when strongly stating his own view. Inaugurated theology is the subject of the first section of the book, and this, together with the first few chapters on future eschatology, and the Appendix, will be of most help to those studying in an atmosphere of liberal theology. Hoekema has read widely and his scholarly exposition of O.T. and N.T. teaching is very relevant. Most of the

second half of the book concentrates on millennial views and those confused by the intricacies of such matters as pretribulational dispensationalism will find a readable interpreter to hand. I found the chapter on the New Earth of particular benefit.

Feelings can run high in the area of millennialism, but as with Hoekema's book on Tongues, even those who disagree are usually not upset. If they are I doubt if the fault is with the author!

Mention of Tongues brings us on to a book by Richard G. Gaffin, Professor of New Testament at Westminster Seminary. It is entitled *Perspectives on Pentecost* (Baker, 127 pages, paper, \$3.95) and follows the B. B. Warfield approach to the supernatural. Gaffin considers that Pentecost was a once-for-all event and the possibility of subsequent outpourings of the Holy Spirit does not seem to be an important consideration for him. Prophecy and tongues are singled out for special attention as the two gifts which have fallen out of the picture. For Gaffin, charismatics are modern day counterparts of the Anabaptists whom he evidently has little time for. This book will be appreciated by those who agree with it, and is of interest on a theoretical level. It would be valuable to know how many readers find it a stimulus to seeking the power of the Holy Spirit in their lives.

We breathe a different air in *The Days of the Fathers in Ross-Shire*, and not just because it is the air of the Scottish Highlands! This book, first published in 1861, is now re-published by a new (to me anyway) publishing house, Christian Focus Publications, of Inverness. In 215 pages Rev. John Kennedy re-tells the stories of outstanding men of God of previous generations. These men show all the best features of Calvinism—deep devo-

tion to the Lord, fervent desire for the salvation of souls, and openness to God's sovereign work however this shows itself.

The lives of laymen as well as ministers are recounted. Fellowship meetings gave opportunity for these outstanding laymen to share their insights—we might call it 'body life'. We can read of many, many wonderful conversions, often of mature men, the oldest mentioned being converted at the age of 100 under the ministry of the author's father. Prophetic gifts were an accepted feature of church life among those old Presbyterian fathers—would they recognise their Reformed great-grandchildren today? Huge communion services (big praise meetings!) drew many thousands of people together from many parishes. And this book shatters the idea that the godly Scot was a dour forbidding figure. On one occasion two godly men had a quarrel—on a point of doctrine. Two ministers came to arbitrate but before discussion the ministers embraced one another to show that they were not going to take sides in the quarrel! No debate took place—the combatants broke down at this display of brotherly love and were reconciled. Stories like this abound.

One weakness I would mention in this book is that it tends to overlook any defects in the Highland Churches. Their inconsistency in baptising children of members of the congregations who were not communicants is defended. In fact it produced two classes of Christian—the communicant Christians, a very small proportion, and the congregational Christians.

This is a book I found spiritually uplifting—but then, as a native of the north of Scotland I am not free from bias!

From the same Inverness publishing house comes an array of good things

in the shape of *The Beauties of Boston*, 616 pages in which the mature reflections of Thomas Boston on a variety of doctrinal subjects (and doctrine should be beautiful!) can be enjoyed. First published 1831, re-published 1979.

Another re-publishing event which celebrates a centenary, is the new edition of *Holiness* by Bishop Ryle

(Evangelical Press, 324 pages, paper, £2.95). No recommendation is needed for this marvellous book which I, like many others, was brought up on. But if you do need your appetite whetted, stroll into a Christian bookshop and glance through the new Preface by Dr. J. I. Packer. The shop will probably gain a sale as a result!

Ian Randall.

(Continued from page 2)

not matter as it is not imperative that each conference be reported in detail. While in this country Michael appealed for more personal news in *Reformation Today*. An effort will be made to comply. In the article 'Keeping up with new books' news items have been incorporated including details about the Carey Conference secretary whose outstanding work for the conference has helped it to become a mid-winter event looked forward to by many.

What is Covenant Theology?

Some have written to express their concern that circumcision be seen to have regeneration as its anti-type 'And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live' (Deut. 30:6). By regeneration we believers have been 'circumcised, in the putting off of the sinful nature, not with the circumcision done by the hands of men but with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God' (Col. 2:11,12), and again, 'we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh' (Phil. 3:3). Referring to the article and item 13 of the contrasts we see that in the Old Testament circumcision was the sign and seal of regeneration anticipated or hoped for. Now in the New Testament is the celebration of a regeneration by which the sinful nature has been put off and a new man created by union with Christ. Union with Christ is a spiritual baptism into Christ by the Holy Spirit (Eph. 4:5, 1 Cor. 12:13). That spiritual baptism or regeneration is celebrated with the sign and seal of water baptism which symbolises the momentous nature of that union with Christ which has been accomplished by God. Thus while circumcision as a type has regeneration as its anti-type we have to go on and see that the regeneration or new birth is celebrated with the sacrament of believers' baptism.

Vietnamese boat refugees

A small mission-hall type church in Southampton recently fell upon such hard times that they contemplated a close-down of the work. But last August they welcomed into their services refugees from Vietnam. Some 70 or 80 of them became regular worshippers. The majority of these afflicted people are Chinese. To help them the services were conducted on a bilingual basis. So far seven have been baptised in the waters of the River Hurn, the youngest being 14 and the oldest 70. The refugees have shown a very real sense of gratitude for their survival having endured intense peril and suffering.

Holland

Our friends Denise and Heddie Gritter have had heartening results as *Reformation Today* agents in Holland. The Dutch postal service did well to deliver mail in spite of an error in the address which is Oudestraat 173-1, 8261 CL KAMPEN, Holland.

NUMBER 54

MARCH-APRIL 1980

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

Editor

ERROLL HULSE

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

Assistant Editor

IAN RANDALL

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

Associate Editors

DAVID KINGDON,

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

JOHN DAVISON, Scotland.

12 Keir Street, Perth.

JIM VAN ZYL, South Africa.

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

WAYNE MACK, U.S.A.

511 Fisher Lane, Warminster, Pa. 18974

Agents

Agents to whom subscriptions should be sent.

BRITISH ISLES

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

AUSTRALIA

Ray Levick,

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

NEW ZEALAND

Michael Drake,

P.O. Box 51075, Pakuranga, Auckland

U.S.A.

Bill Carey,

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

1319 Newport-Gap Pike

Wilmington, Del. 19804

J. W. Baker,

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

Ron Edmonds,

2817 Dashwood Street, Lakewood, Calif. 90712.

CANADA

Max Latchford,

1308 Griffith Place, Oakville, Ontario L6H 2V8.

SOUTH AFRICA

Martin Holdt,

7 Hebbes Street, Cambridge, East London.

Subscriptions

BRITISH ISLES

£2.50 2 years £4.50

IRISH REPUBLIC

£3.00 2 years £5.00

AUSTRALIA & N.Z.

\$5.50 2 years \$9.50

SOUTH AFRICA

R4.50 2 years R7.50

U.S.A. & CANADA

\$6.00 2 years \$11.00

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

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