

REFORMATION TODAY '82



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CAREY FAMILY CONFERENCE, 16th-21st August, 1982

Elim Bible College, Grenehurst Park, CAPEL, Near Dorking, Surrey

The Carey Family Conference has a new venue this year, in the rolling Surrey Hills. The Elim Bible College is set in delightful rural surroundings with many facilities for games and walking. In addition, we are able to offer a cheaper edition of the holiday for those who wish to use their own caravans or tents and eat in. The principle speaker this year is pastor Tom Lutz from the United States who will be accompanied by his wife. Tom Lutz is the young pastor of the Baptist Church in Anderson, Indiana. Under his ministry, two further churches have been planted.

Come with your family and enjoy meeting many of your old friends as well as new ones at the Conference. The children will have their own activities every morning. We look forward to a time of rich Christian Fellowship and pray that our Sovereign Lord will make this occasion profitable and edifying in every way.

Facilities for children and adults — table tennis, tennis, pitch and putt, and a small bathing pool. Bring your own equipment if you have it, otherwise hire facilities are available.

Details:

Grenehurst Park
Capel, Nr. Dorking, Surrey.
Telephone: Dorking 711238
(on A22 between Dorking and Horsham)

Start:

Monday 16th August, 1982 at 3 p.m.

Finish:

Saturday, 21st August, 1982 at 10 p.m.

Cost:

In house: £45.00 per person
Own Caravan or Tent: £33.00 per person
Children under 2 years old — no charge
Children under 8 years old — $\frac{1}{3}$ the above charges
Children under 14 years old — $\frac{2}{3}$ the above charges

Deposit: £10.00 per adult, £5.00 per child under 14 (returnable only before 1st August 1982) remainder due by 1st August 1982.

Booking:

Send the attached Booking Form to:
Carey Family Conference, c/o PO Box 106
Haywards Heath, Sussex RH16 1QL
Telephone queries to Andrew and Iris Symonds — Haywards Heath 412409.

Please:

1. Bring your own sheets (or sleeping bags) (pillows and pillow cases are provided).
2. Be prepared to assist washing up for at least one meal during the holiday.

CAREY FAMILY CONFERENCE

Booking Form

Name & Address

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Names of those accompanying you and age if under 14

..... age.....
..... age.....
..... age.....
..... age.....

I enclose £....., as deposit — the remainder is due on 1st August, 1982. I understand the deposit is not returnable if cancellation is after 1st August, 1982.

Cheques made payable to 'Carey Family Conference'

Signed..... Date.....

Please tick box if you require a receipt for deposit.

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Editorial

The Whitefield Fraternal was well attended on 23rd February when Omri Jenkins, director of the European Missionary Fellowship spoke firstly on 'can we expect a revival today?' — and secondly on, 'where will the missionaries come from?' From a wealth of positive, expository and applicatory material we can only refer now to a few striking points.

In his first address he defined revival as the manifestation of sheer divinity — the holiness of God. He stressed the need to be negative as well as positive. To accept counterfeit revival as true revival is harmful and dishonouring, for that is to forfeit the richest benefits that exist. Awe, reverence, conviction of sin and true repentance are the hallmarks of revival. Large numbers are savingly wrought upon and the churches revived in zeal. It is impossible to make rules as to where God begins, outside the church in bringing in the newly awakened, and thereby stirring the body; or, by pouring new life into the body, thereby thrusting the members out to be effective in the ingathering of the harvest. But the question is can we expect an awakening in this nation again? The answer was given as a resounding and emphatic 'Yes!' Indeed he put it this way, 'dare we not expect a revival?' Although we have drifted further and further away from the benefits of former awakenings and the characteristics of practical and dedicated godliness that followed, we can expect revival today. In our decline and impoverishment is there any alternative? We should give God no rest until he does send the great awakenings and ingatherings promised in Scripture. It is our responsibility not only to live in close communion with heaven, but to seek the visitation of heaven, and not to tire in the quest.

In the second address, Mr. Jenkins defined a missionary as, a *man* who is a *preacher*. He is sent out to proclaim the Gospel, and plant a church or churches. He stressed the primacy of preaching and church planting. Women helpers? Yes, but there is no such thing as a woman preacher. Authority is the essence of preaching, and, as is demonstrated by the testimony of the New Testament God calls *men* to preach the Word.

This emphasis was welcomed by those present and not one would deny the tremendous need in great areas of the third world for dedicated Christians who are linguists, agriculturists, doctors, surgeons, school teachers, engineers, architects, technicians, scientists and so on who will spread the gospel while they devote themselves to works which will relieve suffering and promote great good not to say goodwill for the hearing of the Gospel. Indeed in a few Muslim countries that appears to be the only door that is open.

The powerful call by Mr. Jenkins for preachers was timely in every way. Certainly as one thinks of 400 million unreached people in Europe nothing could be more urgent. The colossal mission field on our doorstep demands attention. But where will the preachers and church planters come from? They will come from the churches. Just as the Holy Spirit chose the two most gifted men from Antioch, Paul and Barnabas, so he will do again. It is most desirable

William Anderson (1770-1850) lived with the Griqua people in the interior for 20 years. After that he was blessed with a fruitful ministry for 30 years at Pacaltsdorp in the Cape of South Africa. In Reformation Today, issue 60, Pastor Mike Harris of Ballymena, wrote up the life of the famous French preacher, Cesar Malan (1787-1864). The son of Cesar Malan, Solomon Caesar Malan (1812-1894), spent some time in South Africa. While he was there he produced a large number of invaluable sketches and paintings by which the flavour and character of those times can be preserved. The sketch of the family and their home in the Cape gives us an idea of the people pastored by Anderson at Pacaltsdorp. Solomon Malan graduated from Oxford. He was extremely gifted as a linguist. He also occupied a significant place in the world of art. However he was destined for the ministry and spent the closing 40 years of his life as a pastor in Broadwindsor, England.

that gifted pastors be called to countries like France and Spain. Such a call will require skill and determination in mastering the language and integrating with the people. We can only pray that Mr. Jenkins will prove correct in his convictions. The mention of European countries does not preclude other places. David Smith, formerly pastor of Eden Baptist Church, Cambridge, has been labouring in Nigeria, as has Terry Hemming formerly of Hampshire, which are just two examples which spring to mind.

The emphasis on mission

The major article in *R.T.64* was on missionary principles. Almost half of this issue of the magazine is devoted to the biography of a pioneer missionary. As far as reading matter is concerned there is nothing quite so stimulating as a factual and detailed account of labour to teach the Gospel to a people who have never been taught, and who have no knowledge of the Bible. This is the first time that the story of William Anderson has been told. While visiting house to house here in Sussex I am impressed by the fact that the Griquas described were really easier to reach, and certainly much more receptive and teachable than the totally indifferent, ignorant natives here, who have been brainwashed by the media into thinking that the Bible is totally unreliable, mythological, and irrelevant.

Papua New Guinea, Mali and Senegal

In 1973 a Reformed Baptist Church was planted in Newcastle, Australia. I well remember the birthday of that church. It was my privilege at that time to explain to a small company what a church is, and to urge commencement. Now that same church has sent out, and is supporting their full-time elder, Don McMurray. He and his family are now in Papua New Guinea. They are hard at work with language study. By June they must be established enough to take over from Cliff and Martie Hellar. Cliff Hellar has translated the New Testament into the language of the tribe among whom he labours. Every Saturday about 30 teachers gather for two hours instruction. Some of them walk for six hours over rough mountain trails to be present. The believers have constructed their own meeting houses, eleven in all. These are scattered over a wide area.

On their way back on furlough, Cliff Hellar may join Peter Back of Sydney, Australia, to do a survey of Mali and Senegal, with unevangelised areas in mind. If anyone reading this is interested in joining them please write to Cliff Hellar, Box 117, Kainantu, E.H.P. Papua New Guinea. Peter and Wendy Back are engaged in language study at Montpellier, France, and attend the church where David Ellis is the pastor, David (formerly of Dublin) himself being an example of a missionary in the sense spoken of in this editorial.

Ferrel Griswold

The sad news of the death of Ferrel Griswold during February has reached us. Ferrel had been subject to two serious heart operations. His ministry at the Whitefield fraternal and the Carey Conference is remembered with much appreciation. His robust expository preaching will be sorely missed not only in Birmingham, Alabama, where he was pastoring a Baptist church, but in his wider ministry at conferences. Our sympathies are extended to his wife Joyce, and to their son and daughter, John and Paula.

Apologies to our readers

Our printers report a breakdown in their equipment, a situation over which we have no control. We sincerely apologise for the delay which has been a trial to us too.

This report of the 1982 Carey Conference is by Dennis Hustedt, who, until a year ago, was pastor of a Baptist church in Chicago. His place was taken by an able expositor of the truths of free grace. This was to free Dennis to establish an organisation with the title Reformed Ministries International — R.M.I. The work is dedicated to the translation of the most useful books from English into the Eastern European languages. In this way R.M.I. has tremendous potential to meet one of the most clamant needs of today. At the opening session of the annual Carey Conference for ministers in January, Dennis presented a competent and moving survey of the situation in the Soviet bloc countries. After his presentation he was grilled with burning practical questions. The answers indicated that the formidable aspects of the challenge had been faced, past experience analysed, and the evident hazards and limitations of such an enterprise, given thorough consideration.

Among esteemed visitors from abroad were Pastor Tom Lyon of Tacoma, Washington State, U.S.A., Pastor Guy Appere of Geneva, and Max Latchford of Canada. Steve Hofmeier (New Jersey) who has been labouring alongside Keith Underhill in Kenya was present and twelve from Ulster.

Enjoyment and encouragement at the Carey Conference

Colossians 2:2-3 would be an appropriate explanation of the 1982 Carey Conference, held 12th-15th January at Swanwick in Derbyshire. 'My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding.' The gathering could have been a non-event. Travel conditions were chaotic. Record snowfalls, arctic temperatures and icy roads were enough to cause the stoutest hearts to cry off. Nevertheless only a handful of men were unable to attend. Well over 100 arrived to have their souls lifted to wonderful contemplation of the glory of God as Donald MacLeod expounded 1 Timothy 1:11. Particularly did he open up the term the 'blessed God'. He showed movingly the 'integratedness', the happiness, the perfect communion experienced by the Deity within his own being, through the fellowship of Father, Son, and Spirit. We were reminded that our God is a God without confusion, perfectly composed, and Sovereign. So encouraged were those at the conference by Professor MacLeod's remarks that

Paul's words to Timothy were oft-repeated in times of prayer; thanking our Lord for 'the glorious gospel of the blessed God'.

On the second evening, Professor MacLeod directed our thoughts to a seeming contradiction. This same God, sublime and perfectly composed within himself, is also the crucified God of Mark 8:31, where 'the Son of Man must suffer many things'. That suffering was total in its scope; physical, mental, social, and spiritual. God's love exemplified in his suffering is active, involving love, as well as *phileo* and *agape*. God must be seen suffering as Father, Son, and Spirit. There is passion in his wrath, passion in his love, and the 'extravagance' of the love of God is directed toward his bride, the church. With what love hath he loved us! Yet mysteriously there is no contradiction with the reality that he is infinitely and perfectly composed, unmoved and blessed.

On Wednesday morning Harry Kilbride spoke on mobilising the church for evangelism. He used

examples of evangelistic efforts being employed at Lansdowne Baptist Church, Bournemouth, where he is pastor, to illustrate this essential emphasis and practice in the churches.

Leith Samuel followed. His was a timely and convicting message on crises points in the ministry. Drawing from a lifetime of rich experience he encouraged us by providing down-to-earth examples on how to avoid crises within our families and congregations. If such crises are precipitated then they must be wisely handled. Here again counsel was provided in a most loving and pastoral fashion. For the participants, especially the younger ones such as myself, help was afforded as much by brother Samuel's godly character as by his words.

On the last morning of the conference, Geoff Thomas gave an insightful and stirring message on power in preaching, explaining that our power comes from the Word, by Faith, and by Prayer, through the agency of the Holy Spirit. A strong warning was given the participants: that powerless preaching is sinful preaching.

Edgar Andrews, professor and author, brought us up-to-date on the continuing debate between creationists and evolutionists. Although Darwinism is now discredited, he warned us that evolutionists would look for other means by which to hold to their views. The temptation for believers to compromise is strong. In a logical order which was a pleasure to listen to, he demonstrated in a masterly way the absolute authority and clarity of the creation account of Genesis, and showed how every effort made to compromise that account has resulted in futility.

Providentially, a schedule-change

allowed Josif Ton, recently expelled from his home country of Romania, to deliver the closing address. Our minds and hearts had been fully nourished by the copious materials of the conference. This made it fitting that the finale should be one in which the truths we know and love so well, should be driven home in the realm of practical experience. Drawing from his own recent harassments and long tortuous interrogations by the police, he illustrated the reality of God's love and sovereignty. Just at those points when it seemed that all was lost, our mighty Lord moved in again and again, to defeat the foe. And so it will ever be, right to the end, when the last enemy too will be defeated. This was a most happy blend of Spirit-filled preaching, testimony and application to our wills, that we too might endure when the way seems hard, or even impossible.

In many ways the times shared over supper and the discussions until after midnight in bedrooms (nicknamed by one pastor as 'holy conclaves'!) proved as important as the messages. So much is learned from such times of real intimate sharing. Prayer spontaneously flowed from these gatherings. Growth in grace and encouragement among fellow pastors was apparent.

For an American pastor, used to conferences full of statistics and reports but short on prayer and earnestness, the Carey Conference was a time of grateful thanks to God. Here was a fellowship full of praise and prayer to God, robust singing, shared vision, powerful exposition, and empathy among fellow servants of the Lord Jesus Christ. How I long for and pray for the day when we have as many Reformed Baptist ministers in the whole of America as were in attendance at the Carey!

The Role of the Wife

by David Kingdon

Are you surprised that we should begin with the wife? We have in fact *not* departed from Paul's order in Ephesians 5, for he begins with the role of the wife (v. 22).

Now just as the husband's role as head is to be patterned on the role of Christ as head over the Church, so is the wife's role to be patterned upon the role of the Church as she lives in submission to Christ (see v. 24). The prominence and importance of the relationship of the Church to Christ as his bride explains the priority of the teaching concerning the wife in Ephesians 5. The Church does not direct or command Christ; she is to submit and obey. The Church is not the Head, she is the bride (Rev. 19:7; 20:2). Just so the woman is not the man. Her role in marriage is different and distinct. She is not the head — the husband is. So she must exercise her role within her obligation to be submissive.

1. *Wives must submit to the authority and rule of their husbands*

This goes against the grain in these days of Women's Lib. It is widely assumed that the principle of submission to husbands is a relic of antiquity, that it is part of the apparatus used by males to dominate women. But if we are biblical Christians we cannot accept this. For the principle of submission is rooted in creation — the man was created *first* and the woman was made for man (1 Cor. 11:7-12). Furthermore it is founded on the relationship between the Church and Christ. As the Church is called to submit, so is the woman to be subject, otherwise the marriage cannot show forth the relationship between Christ and his Church (v. 32).

So the reason why a Christian woman should submit is grounded in creation

and redemption. God's action in redemption has not abolished what he established in creation. Here Galatians 3:28 must be properly understood: 'There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.' We can see then that so far as standing in grace is concerned we are all on the same level but that does not mean that the role of male and female in marriage has been abolished, no more than it meant that Christian slaves were no longer slaves. So a Christian woman must never think that now she is a Christian the principle of submission does not apply to her. It does and will always do so.

Furthermore it applies to the Christian woman whose husband is not converted. It is not abrogated because she is a believer and he is not. 1 Peter 3:1-6 bears directly on this point. This passage is like a Bible within the Bible for women in this position. Peter says there is to be submission — and willing submission at that (v. 4), submission without censorious preaching (v. 1) — submission in grace. Women who thus submit may well hope for the conversion of their husbands. As an example note the testimony of an African: 'If what happened to my wife is because of Christ whom she accepted two years ago, I too will from now on become a Christian.'

There is one exception to this rule. If her husband wants her to do what God forbids she must refuse (Acts 5:28), but even then her refusal must be with a submissive spirit! But such times are rare.

Now why should the Christian woman submit? Not to feed her husband's ego. Not because someone must play second fiddle. Not for sake of convenience. She must do so because God expects her to. It is a divine command! That is reason enough. But also because unless she does she cannot possibly exhibit the relationship of the Church to Jesus Christ. Unless she willingly submits to

her husband she cannot show forth the submissive, obedient love the Church is to show to Christ.

Now this should set the matter of submission in a new light. It should free the principle from all wrong associations. If, Christian wife, you love Christ surely you want your relationship to him to be known to the world. Well, then, says Paul, make it known through your marriage as you submit to your husband. He is not perfect, far from it, but to you as your head he represents Christ. So in submitting to him you are, in fact, submitting to Christ! Grasp this, and your submission to your husband takes on a new meaning — it is for Christ's sake. It is not just to please your husband, but also to please your Saviour!

Let us notice something else. Paul says that wives are to be submissive in *everything* (v. 24). There is no area of the marriage relationship which is excluded. So the Christian wife is to be submissive at all times. She is to submit in matters of finance. She may and should discuss matters with her husband but he has the final word.

She should submit if he has to change his job and move to a new area. She must willingly go with him. She should submit in the matter of disciplining the children. She should submit in the area of sexual relationship, for she has not the power over her own body (1 Cor. 7:4 nor has the husband!)

She should submit even if she thinks that her husband is wrong, provided he is not asking her to break God's commandments. This is especially important when they disagree over the children — She must submit — She must not get them to gang up against him.

She is to submit in *everything*. She is not allowed to be selective — to pick and choose. To submit in some areas and not in others. Wives who take this attitude end up by not submitting at all. Now

again Paul does not simply say 'submit in everything'. He qualifies what he says: 'as the church is subject to Christ' (v. 24).

Is the Church to be subject to Christ only in some areas? e.g. in teaching but not in finance? No — she must be subject in everything, otherwise hers is not a real submission, and Christ's is not an effective Headship (cf. 1:22). As someone has said: 'He is either Lord of all or not Lord at all.' So it is with the wife. She must be subject in everything, otherwise her subjection will not be subjection. If it is not an all embracing submission it cannot be the kind of submission Christ looks for from his Church.

2. The Wife's Role within the setting of submission

a. The wife must play her role within the context of submitting to her husband

Some may ask: 'But what role can she play? She is not free, she must submit. What freedom can she have to be herself?' If you think like that, Christian wife or Christian girl (and too many of you do!), let me ask you a question. 'Is the Church free?' Yes, she is, for Christ has made her free (John 8:36; Gal. 5:1). But for what purpose is she free? To serve Christ by submitting to his will. So Paul for example calls himself the 'bond-servant' of Jesus Christ (Rom. 1:1), his slave. And he says that he is the prisoner of the Lord (Eph. 4:1). Paul finds that 'In his service is perfect freedom'. So if the Christian wife is to submit to her husband as the Church submits to Christ it is because in this she will know true freedom. Her submission must be 'as to the Lord' (v. 22).

Women's lib is a delusion because it enslaves women by brainwashing them with the notion that to be truly women they must be just like men i.e. doing all the things that men do. This is slavery, because it puts women into a terrible bondage — it lays a terrible burden upon them. One writer at least has seen the

point. Her counterblast to Germaine Greer, the high priestess of Women's Lib, is entitled 'The *Female Woman*'. It is the submissive Christian wife who is free — not the free-wheeling women's libber. She is an ideological slave!

Within the security of her relationship of submission to her husband the Christian wife is free to be a woman, for he cherishes her as a woman. He expects her to be a woman. So she is freed from trying to show that she is 'as good as any man'. She knows that this would be absurd. And she is free to concentrate upon being a wife and a mother. She is not burdened with responsibility for everything. If her husband shows signs of not wanting to fulfil his role she must encourage him to do so. She must *never* take it over, even if he seems to need a mother more than a wife! She must help him to be a man! She must never wear the trousers, even if the husband wants to put them on her!

This is very important. As Jay Adams observes: 'Almost without exception we have found in counselling that when there have been other serious problems in a marriage, there also has been the problem of husband-wife role failure, usually taking the form of role reversal' (Christian Living in the Home, p. 70). A common situation which arises from role reversal is highlighted in the following quotation: 'There is no use talking to my father,' said one youngster, 'He won't or can't do anything in opposition to mother. But if my Dad would only be a person with a mind of his own — yes if he would only be a man, things would be a lot better for us kids, and I think even for Mum' (J. Allan. Petersen (ed): *The Marriage Affair*, p. 71).

b. *The wife must observe certain principles as she fulfils her role*
She must respect him (v. 33)

Literally she must fear, that is, reverence him. She must accord to him the honour that is due to him. And her attitude of

reverence must be obvious to the family. She must never belittle him before the children. Yes, he is far from perfect, but she must never pull him to bits in front of them. If she does she must not be surprised if the children start presenting her with disciplinary problems.

In this connection the American writer, Gibson Winter, has made a telling point: 'Our tendency today is to assume that we can eliminate the authority of husband over wife and yet retain the authority of husband-wife over the children. The Bible is more realistic about marriage than modern man, for the truth is that in dissolving the one hierarchy we destroy the other' (*op. cit.* p. 73). In other words, a woman who does not respect her husband will soon forfeit the respect of her children.

Nor must she compare him unfavourably with other husbands. She can do this mentally by romanticising about another man, wishing that she were married to him. This common practice (and men indulge in it too!) should be called by its right name. It is mental *adultery*. A wife can also make verbal comparisons by means of which her husband's faults are compared with the virtues of other men. Or she can make a practice of telling him how much she wishes that he was like her friend Mary's husband. In each case she is not reverencing her husband.

She must give him the pre-eminent place
If Christ as Head of the Church is to be given pre-eminence (Col. 1:18) to have the first place then the Christian wife is to give her husband the chief place in her affections, for he represents Christ to her. Now this is especially important when children arrive. It is very easy for her to give to them a more important place than she gives to her husband. There is a natural tendency to do so because young children are so demanding. But a wife must resist this tendency, otherwise she will make her husband feel unwanted or only of value

as a provider for her and the children. Many a Christian marriage has come under strain for this very reason.

A Christian wife must teach her children by attitude, words and deeds that their father comes first in her affections. She looks up to him — she respects him. And if they realise this they will do so as well.

The role she accepts in her marriage must not be denied by the role she fulfils in the Church

The principle of submission rules through the whole of life. (Note the heading of the section in Ephesians 5:21.) According to the teaching of Scripture it applies to the relationships which exist in the Church. The wife does not forget the principle of submission as soon as she leaves home for church — rather she is to carry it with her into the church of Christ.

Paul teaches very clearly that in the church of Christ a woman is never to take a position of authority over *men* as a teacher or ruler. In 1 Timothy 2:11-15 he insists that the principle of submission is to be upheld (v. 11). Hence a woman cannot assume authority over a man. If she does the principle is denied. And the Scriptural doctrine that man is prior to the woman, and the woman for the man, is set aside. But God has given her a very definite role to play — a role of great influence — and she should delight in this and find contentment in serving God through it (v. 15).

1 Corinthians 11:3-13 the woman's submission is to be visibly demonstrated in worship by the covering she has on her head. (Whether the covering is her hair or a veil is a matter for debate, see footnote in N.I.V. translation — but it is not directly relevant to the point I am making which is that the principle of submission is not abrogated when the Church gathers for worship. The wisdom of Paul's insistence that the principle of submission be observed by women in the

Church is plain. Consider a Christian woman who aspires to teach and rule. She is married. Because her church does not observe Scriptural teaching at this point she is made an elder, but her husband is not. Don't you see that there is bound to be a tension between her role as a wife and her role as an elder? She must submit in the home: she rules in the Church (Heb. 13:17; 1 Tim. 5:17). An impossible situation is thus created. Either she gives up ruling in the Church or she ceases to submit in the home or she is torn apart by the tension.

However, it should be pointed out that Paul does *not* teach that women have no ministry to exercise in the Church. He clearly teaches that they have (1 Tim. 5:9-10, probably 1 Tim. 3:11. See also Titus 2:3-5). This teaching needs to be given far more weight than it usually receives, and it needs to be applied in Church life today.

The ministry of women will never involve the taking of a position of authority over men as a teacher or ruler. This is out. We need much reformation here, especially on the mission-field, where women missionaries are permitted to do in the Church there what they would never be allowed to do in the sending Churches. God's Word must rule, not tradition or convenience or pragmatism. But obedience to all of God's counsel is the path of wisdom and blessing.

There is great joy when a Christian wife applies the teaching of God's Word as to the rule she should exercise. She will find her delight in being help-meet, home-maker and mother just as the Church finds her chief joy in giving herself up to Christ her head. Such a wife is 'worth far more than rubies. Her husband has full confidence in her and lacks nothing of value'. And 'her children rise and call her blessed' (Prov. 31:10-11, 28 N.I.V.).



The Work of William Anderson among the Griquas

by Sharon Hulse

Introduction

Ministers grappling with discontent or rebellion often gain encouragement from history – such problems having always beset the Church. William Anderson, the first missionary to penetrate that part of South Africa beyond the Orange River, pioneered work among a tribe, established a church, saw a measure of revival, and yet after exactly twenty years of ministry was forced to leave. Probably because it seemed to end in ignominious failure, this ministry among the Griquas has never, as far as I know, been the subject of any printed work. The story that follows is entirely based on Anderson's unpublished letters and journals, now held in the archives of the Church Missionary Society in London.¹

Anderson, born in 1769, belonged to the 'romantic' early age of missionary penetration to previously unreached parts. These were the years of idealism, when texts such as 'All the ends of the earth shall see the salvation of our God', seemed utterly impossible, and yet were seriously tackled for the first time in the history of the Church. In the early days of the missionary awakening, volunteers were sent out into the mission field, permanently, and with little of the careful cultural, anthropological and language training taken for granted today. The only principles in choosing sites for zealous candidates were that they should possess 'water, food, shade and heathen!'²

The earliest, and leading, nonconformist evangelical missionary society was the London Missionary Society (LMS), formed at the end of the eighteenth

This is the first time that the story of William Anderson has been told. The research was carried out in the archives of the London Missionary Society for her dissertation for B.A. Hons., History, Cambridge University. The sites were also visited as part of the research, and Sharon acknowledges with gratitude the travel grant allowed by Sidney Sussex College, and the encouragement given by her tutors. The account here is very much abridged. The profile of Anderson above is 'skimpy' but accurate, being based on the only picture that could be found. He may not look handsome to us but we do not know what the Griquas thought about that! The sketches are by various members of the Hulse family.

century as a result of the evangelical revivals in England. The Moffats were the most famous LMS missionaries in Southern Africa; unknown, in comparison, is their predecessor William Anderson. In 1799 the first LMS missionary to Southern Africa was sent out, with the commission to cross the colonial frontier and preach to those not yet in contact with Europeans. He soon wrote, asking for support in this task. The society responded by sending Anderson.

Who was William Anderson?

Personal details concerning this missionary are sparse. From LMS records we can deduce that Anderson had for several years wished to become a missionary. He had a nonconformist background, but until the death of his parents had been obliged to help with their support. As soon as he was independent he volunteered to the LMS and so was sent to South Africa in 1800. At this time he was about thirty years old, unmarried, and inexperienced in any ministerial capacity. Because of his inexperience, he was given the opportunity to observe a mission station to the San³ operating at the Zak River in February 1801. He was accompanied by two other new missionaries, Kicherer and Kramer, but in a remarkably short time he found himself alone in a pioneer situation.

Such are the bare facts available at the commencement of his ministry. But what was this man like? Having worked through twenty years of diary entries and correspondence, surprisingly little emerges of Anderson's personality. The overwhelming impression is one of solidness and perseverance. Harsh conditions and dangerous circumstances are briefly recorded in a matter of fact way. Difficulties are not agonised over — they seem to be expected as a matter of course. Doctrinally Anderson was orthodox, but intimate spiritual experiences are not dwelt upon. The facts of his ministry emerge and speak for themselves.

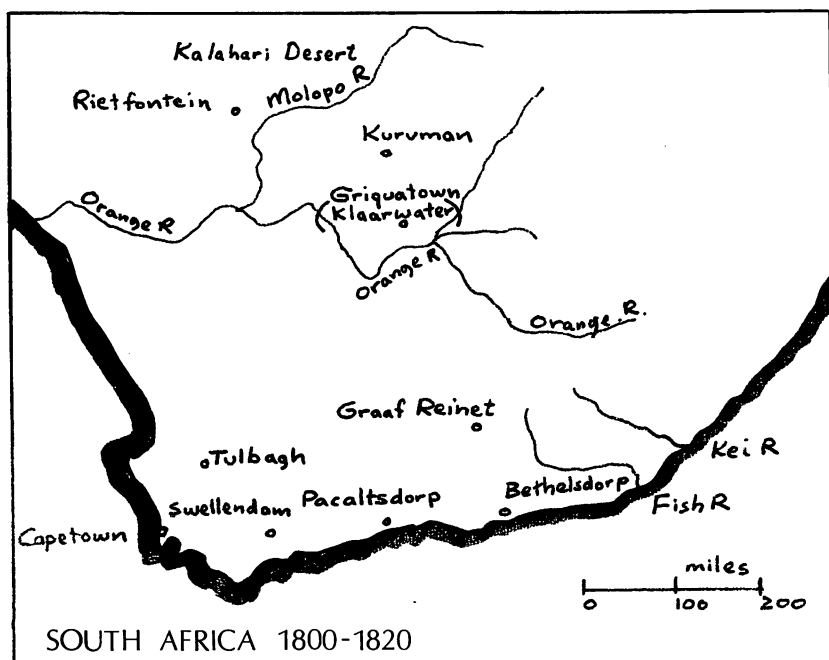
Before outlining his ministry, it is necessary to give the background of those to whom he was sent.

Who were the Griquas?

The first indigenous people encountered by Europeans in South Africa were semi-nomadic, yellow-skinned herdsmen who called themselves 'Khoi Khoi'. The Europeans called them Hottentots. The characteristic of Khoi tribes (groups calling themselves by a specific name) and clans (loose family groups) was dispersal to find pasture for herds, but periodic reunification for social and ritual purposes. From the 1660's onwards, groups of Khoi came into contact with Dutch sailors who traded for their livestock. Inexorable pressure on livestock, due to increasing demand for food supplies at the Cape, led to erosion of independence in other respects. One by one, groups of Khoi who had occupied the Cape peninsula retreated north. Not, however, before contact with Europeans, however slight, had had its effect.

Some of these nomadic groups had picked up the Dutch language, some continued to trade with the Colony. The Dutch administration officially recognised some of the tribe and clan leaders, including the leader of the group known as the 'Bastards'. As their name suggests these people were the descendants of intermarriages between Europeans and Khoi. An eighteenth century leader of theirs, Adam Kok, had built up a large retinue; his son, Cornelius, was literate, and lived like other white frontiersmen, but eventually abandoned this more settled existence to follow his herds and hunt. By 1801 he and his followers, with large herds, were travelling near the Orange River; a related group of Bastards followed the captain Barends who had also been recognised by the Colony. Shortly after Anderson arrived in South Africa, Barends *actually requested that a missionary be sent to his group*. This request was the turning point for the Bastards. They were joined in their wanderings by Anderson. As a result, by 1814 they had adopted a settled existence, had changed their name from 'Bastards' to 'Griquas',⁴ and by the mid nineteenth century they had become a highly significant independent African group. Two crucial stages in their later political history have been documented in detail: the chieftaincy of Andries Waterboer at Griqua Town, and the Griqua captaincies at Philipolis. The role of William Anderson in the initial political consolidation of these people has not previously been documented.⁵

The first question to ask about these people, is, of course, why the request for a missionary? The Bastards, or Griquas, alongside other Khoi had moved north to escape assimilation as European employees, but the Colony might at any time interfere in their affairs, particularly if they suspected that the independence of these groups 'gave ideas' to Khoi within the Colony. The San had attempted to resist whites altogether, but had faced extermination as a result. The Bastard Hottentots were unlikely to do this as they were descended from Europeans. It was more natural for them to appeal for the protection of one section of whites. From Anderson's records, there is evidence that the Griquas' understanding of the potential benefits of the missionary presence can be seen in terms of firearms, trade links, protection, leadership, a more Western lifestyle, and education. These could each be discussed at length, but suffice it to say that there were dangers implicit in the high expectations the Griquas had of their missionary. The presence of a missionary led to colonial recognition. The Griquas were to find that what they gained from colonial recognition in terms of arms, trading connections and support in external affairs, they were to lose in independence. Moreover the expectations they had of Anderson personally left him very vulnerable when he failed to match up to their hopes. Thus the very causes of the welcome extended to Anderson could also be potential factors in the deterioration of his relations with the Griquas.



The map illustrates the isolation from the Cape Colony experienced by the missionaries at Griqua Town. During our period the limits of Colonial Authority were reckoned to be Tulbagh and Graaf Reinet in the north; while the Fish River served as a boundary to the East. Anderson was the first European missionary to work north of the Orange River.

*1801-1804: The years of wandering — Anderson's aims:
Conversion, Education, and Settlement*

When Anderson was first called to minister to Barends' group, he set off across the Karoo desert, accompanied by a few of the Zak river Khoi, and chose a watering place called Reitfontein as his base. He hoped to establish a mission station there, and built himself a reed house. He was joined by an Afrikaans missionary called Cornelius Kramer, and together they hoped to preach to Barends' group, and also to the many other groups of people to be found north of the Orange River at that time.

However Anderson soon realised that he was unlikely to succeed in his ministry to the Bastards if he stayed in one place. Their only means of subsistence was their cattle, and they had to travel around for grazing: 'If we continue desirous to pursue the object of our missionary work, it will be necessary to journey with them.' So Anderson began to accompany Barends' group as they travelled with their herds. This group was inclusive

of a wide range of wealth and lifestyle — there were leaders who possessed wagons, guns, and other ‘European-type’ goods, right down to whole groups of San who served the Bastards. Some had been in contact with Europeans, they were clearly not ‘naked savages’, but Anderson was dealing with people who were not settled, or educated, or converted. It was Anderson’s ambition to transform them into all three of these things.

‘To make those people useful members of society as well as publishing the great truths of the gospel among them,’ was Anderson’s declared aim. Preaching Christianity was his primary object. He hoped that through preaching individuals would believe in Christian doctrines, but he did not aim to produce large numbers who merely professed belief. He felt that the demonstration of salvation lay in a lastingly changed way of life. Through catechism classes and daily sermons he hoped to provide a doctrinal basis for belief, experience and practice, and he would question converts concerning all three areas of their lives.

Initially there was a favourable reception to the preaching. Anderson wrote from Rietfontein that many were affected, sometimes services could not proceed because of the distress displayed. By September 1802 he believed that some Bastards had become genuine Christians, and wrote that ‘their conversation and walk tends daily to establish what I say’. This was despite a natural caution in accepting professions; in describing emotional responses to preaching, he warned, ‘My dear Sir, I do not want you to understand thereby that we think they are all converted.’

Anderson detected among the people generally a common desire to be instructed, an affection towards the missionaries, and significantly, ‘no particular enmity towards the gospel’. In subsequent years he found that many Bastards had probably been motivated less by genuine conviction than by a desire to adopt Western ways. At this time, however, he was delighted that his primary aim seemed on the way to being achieved, and by means of further teaching he hoped to build up his converts into a stable church. Moreover, only as individuals became convinced of the values of Christianity would they collectively become ‘useful members’ of a ‘civilised’ society.

If Anderson’s first desire was to win converts, a related aim was to educate as many adults and children as possible. Education meant learning to read; one of the discriminatory rules of the Cape Government was a ban on teaching ‘natives’ to write. The LMS protested against this statute, but meanwhile started to teach reading. Flood has observed that ‘Almost from its inception in 1795 the LMS accepted that there was a natural partnership between church and school, the latter being able to supply the most reliable members to the former.’ This was firstly because reading the Bible was regarded as vital to the ongoing Christian life; secondly the school was an

ideal place to communicate the values of community life. LMS missionaries did not aim to restrict the schools to teaching reading. At Bethelsdorp, the first LMS institution in South Africa, the school started in 1802 was designed to give agricultural, industrial, religious and literary training.

Thus Anderson's aim of educating the Bastard Hottentots involved both his desire to see individuals converted, and his desire to see the 'civilisation' of a semi-nomadic pastoral people. He was prepared to live with the Bastard Hottentots and wander around with them for some time, but a settled existence was seen as a prerequisite for a proper Christian community. The third main aim of Anderson's early years with the Bastards, was to persuade them to choose a site where they could be permanently based.

The Government and the Cape farmers also wanted the Khoi to abandon nomadism, but wished them to become labourers on Cape farms, whereas the missionaries aimed to establish Khoi settlements so as to elevate them into equality with Europeans.

We will see that such questions were to cause problems for Anderson, but in 1804 he was jubilant when the most immediate of his major objectives seemed to be accomplished. By December 1804 he was quite ill from travelling around living solely on milk and (often) bad meat. When some Bastards took their flocks to Klaar Water,

Opportunity being put into my hands through the abundant rains and the experimental acquaintance which some had got of the profits arising from agriculture, I now made known my intentions, assuring them unless in an especial manner called away into the providence of God, not to leave the place where I was. I made known to them also the plan . . . (to settle) . . . assuring them I did not intend to submit it to their opinions, and were there any who disapproved of it, they were at liberty to leave us. Beyond my expectation they all gave their answer to it.

Anderson and Kramer now had a base where they could think of building their own houses, a church, a school, and they could be contacted if necessary. And those Bastard Hottentots who had agreed to settle at Klaar Water were no longer one of those 'wandering Hordes', pushed out of the Colony with no place or status of their own. We now turn to Anderson's ministry during the first decade of settlement.

1804-1814: The First Decade of Settlement

Anderson had persuaded the Griquas to settle in one place, and he assumed that this would involve replacing their hunting and sheep grazing economy with crop cultivation. Unfortunately, when one observes the semi-desert conditions of this area, it is hard not to feel that he was attempting the impossible. Much of his energy during these early years was expended in attempting to impose the alien ideal of an arable village. He did not only have to battle against rocky, arid soil; he had also to contend with the



A house made of reeds to serve as a school and church was an enormous improvement on nomadic life under the open skies. When one views the semi-desert conditions of the area it is a marvel that the people agreed to attempt a settled life, and a far greater wonder that they agreed to attempt any form of agriculture. The distances travelled as nomads can be seen by viewing the vast area between Rietfontein and Griquatown which was also called Klaarwater (Clearwater).

attitudes of the Griquas – who felt that cultivation was suitable only for women or servants. They also were reluctant to undertake the painstaking labour of cultivation when months of work might be rendered useless by drought. They could not visualise, as Anderson could, the potential of tapping the Clear Waters (three springs after which the settlement was named) for irrigation. There was increasingly a semi-permanent threat of Xhosa invasion, and the need to be ready to flee often disrupted cultivation. Work was seriously affected by several severe epidemics during these years. In 1805 smallpox ravaged the community – with a burial every day Anderson himself had to tend the cattle of the sick. In 1807, measles, and in 1810, a fever depleted the tribe further. Other natural disasters of these years included destructive strong winds, locusts, and flash floods.

Despite all these factors, by 1812 Anderson could report that the Griquas had shifted their balance of subsistence. Crops were planted each year, and either Anderson or Kramer would remain at Klaar Water with the majority of people, while the other accompanied the rest who travelled in search of grazing for the sheep.

Thus although the first decade of settlement was beset with natural diffi-

culties, semi-nomadic groups had become settled, with regular crops, houses built, a school and a church. Anderson had assumed a key role throughout. He had organised land use, mediated in land disputes, and he was treated by the Colonial authorities as a representative of their power.

On one of his regular visits to the Cape Colony, in 1806, Anderson married Joanna Schonken, daughter of a South African Missionary Society director. She shared his enthusiasm and faith, going willingly from her home in Cape Town to support the work at Klaar Water, but she increased Anderson's financial problems! Hitherto he had just about managed on the meagre LMS allowance, and had expressed disapproval of fellow missionaries who made a profit out of Africans by bartering with them. But the very year of his marriage he wrote to the London Directors saying that he and Joanna had given their clothes away for the food they were eating! It was at this time that he began trading with the Griquas — this involvement in commerce being one way in which missionaries transmitted Western material values.

In general, over this first decade, Anderson had come to fulfil a role that was far more comprehensive than that of a spiritual leader. He found himself under considerable strain because of all the decisions he had to make, arbitrating in disputes and so on. An LMS delegate visited Klaar Water in 1813 and persuaded the Griquas to adopt a formal Law Code and elect magistrates to administer the Laws. The two captains, Kok and Barends, with the two missionaries, formed the Court of Appeal. The adoption of a formal constitution was accompanied by the people's decision to call themselves Griquas rather than Bastards, and their settlement, Griqua Town, rather than Klaar Water. Anderson was delighted by this progress, but we turn now to the spiritual progress of the people.

Spiritual Development — Revival

Anderson went to the Griquas primarily as a Christian missionary, and throughout the first decade, the spiritual state of the people was his chief concern. From the time that he first joined them at Rietfontein he preached every Sunday; each day he led Bible readings and catechism classes. He was looking for individual cases of 'awakening' and a genuine acceptance of Christianity, rather than imitation of its external forms: 'When they go to the House of God to hear his Word, it seems to them like a play,' complained Kramer.

Anderson had to work out his own attitudes towards converts, but in practice LMS missionaries often evolved a similar organisation. At Bethelsdorp three groups were recognised. 'Hearers' merely attended the services, while 'Catechumens' were those being prepared for baptism. 'Church Members' professed personal faith, and had to demonstrate a commitment by a changed way of life.

A similar structure was developed at Klaar Water. Anderson did not rush into forming a church, being aware of the different possible motives for 'con-

What kept Anderson going? What sustained the people? What formed the basis of the spiritual harvest that eventually came? The answer is Scripture. From the time he first joined the Griquas at Rietfontein he preached every Sunday, and every day he led Bible readings and catechism classes.

version'. Perhaps he expected too much of converts, but at least he did not display the passion for boasting of large numbers of baptisms sometimes shown by other missionaries. By October 1807, he felt that several Christians were ready for church membership, and he was free to constitute a church as he wished. The Society allowed missionaries 'to ascertain for themselves what is the nature and what are the regulations of a gospel church, and form theirs on the model pointed out in the New Testament according to their judgement'.

Anderson baptised those adult candidates for church membership who satisfied him as being sincerely Christian in belief, experience and practice, and whose names were approved by the church. People were accepted in their own right, wives and husbands could not automatically join the church when their partners did. Anderson was willing to baptise the children of Christian parents, and encouraged the appointment of god-parents.

Church members who committed open moral lapses were first warned, then suspended from membership. The missionaries administered church discipline, the most frequent cause for which was polygamy. Undue pressure was not exerted on the people at large to change their customs. Anderson felt that the widespread polygamy was evil, 'but left the Word of God to do the convincing'. Hearers and Catechumens might be polygamous. But only men with one wife could become church members, Anderson was very upset when these people reverted to previous custom. To try and prevent 'looseness' of marriage custom among members, Anderson began to conduct weddings in 1806: 'We thought it good, that each who intended to marry should acquaint us with it, and to acknowledge no-one married who did not. . . .'

Collective church discipline might also be exercised, as in 1815. Due to disorder all current members were questioned regarding faith and practice before being able to take communion again. But it should be remembered that the missionaries' stringent moral demands only ever applied to a tiny proportion of the community. For instance, only thirteen men and five women were baptised during 1808.

Communion was celebrated for the first time at Christmas, 1807, a preparatory sermon having been preached the previous day. Anderson administered it four times a year, saying that the people were weak in knowledge, and that to have it more often would lessen its seriousness.

The LMS was not as exclusive in its authority structure as some societies. At Klaar Water, deacons from amongst the Griquas were appointed in 1814; the

appointment of Griqua itinerant preachers had occurred even earlier. Moreover it was church members who voted deacons into office. Anderson initiated the actual ordination of the first non-white LMS ministers. At the LMS conference at Graaf Reinet in 1814, he explained that he had used four Griqua men as church helpers and preachers. The conference agreed to pay these men, and subsequently they were ordained.

Anderson showed conservatism in his ideas of how worship could be expressed. Some mission communities achieved stability by incorporating into Christian worship rituals based on those familiar to the converts. Anderson's caution may be observed in his response to Cupido, a Christian Khoi from Bethelsdorp, who was sent north of the Orange River to assist in missionary work there. Bethelsdorp had seen a spiritual revival resulting in unusual demonstrations of joy, including all-night singing and dancing. Cupido encouraged the Griquas to join him in this 'revival' behaviour, Anderson was highly suspicious and did all he could do to discourage it.

However, Anderson was delighted when what he regarded as a genuine revival occurred. John Campbell and James Read of the LMS visited Klaar Water in 1813. 'An awakening began to discover itself while they were here,' wrote Anderson. 'With frequent visits to the houses of the people a remarkable change discovered itself. Among both young and old a concern about their souls took place. Many came to our own house distressed in mind asking for directions.' Young people started their own prayer meetings, and members of the congregation could participate in 'Experience Meetings'. Read wrote of 'a glorious revival in the neighbourhood of Griqua Town'. He saw that the resulting need for more ministers 'makes them employ the converts as itinerants and this I think is what is needed. . . . By this means the gospel will go through Africa.'

The Griquas now began 'praying for those poor heathen round about us', and some would preach regularly to neighbouring groups. Another practical result of the revival was increased giving. One group promised support for the LMS of 30 elephant's teeth, 9 young bulls, 4 heifers, 1 ox, 23 sheep, and 5 goats. In terms of numbers, by September 1814, 37 new members had been received that year, a far higher growth rate than normal.

Moffat doubted the depth of Christianity among the Griquas because of the advantages to be gained in becoming a Westernised community. Nevertheless Anderson was aware of this danger and worked over the first decade to form a church of genuine converts. His teaching programme aimed at the spiritual education of the Griquas, while the church structure maintained a certain level of practice among converts.

This spiritual progress had been Anderson's chief aim, but it had only been achieved as he had lived with the Griquas and become actively involved in all aspects of their life. Despite the LMS aim of detachment from political decisions, experience showed that Christianity could not be effectively communicated without identification with the people in practical, economic and

political affairs. By 1813, Anderson could regard the various aspects of Griqua prosperity as the achievement, under God, of the missionaries. But they could therefore be held responsible for the changes that had occurred, and were open to opposition from any section of the community which felt it had not benefited from the changes that took place.

1814-1820 — Rebellion

As so often happens, Anderson was not left long in peace to enjoy the fruits of revival! The turning point in his ministry came when he received a peremptory demand from the government to send twenty Griqua men to join the defence force. Anderson presented the message. The Griquas refused point-blank — all possible manpower being needed against the Xhosa threat. Anderson travelled to the Cape to explain that a missionary could not legally or practically coerce his people to do anything. Moreover the Griquas had been born outside Colonial territory, and so should not be forced to fight for the Colony.

The Governor was unsympathetic, and threatened to sever all communications with Griqua Town. He had been influenced by certain malicious rumours that Griqua Town and similar mission communities were sheltering runaway labourers and criminals from the Colony. Those farmers who, since the abolition of slavery, were facing labour problems, persistently moaned to the government about the missionaries' sympathy towards runaway labourers. The government had already ordered the closure of two missions in the north, for that reason. Anderson was being blackmailed into showing his loyalty to the Cape Government. But he remained adamant: 'How can in justice the Hottentots be claimed as subjects of this Colony — they were at the Great River before we came into Africa!' The government was unmoved. Communications with Griqua Town were cut off.

One would think that Anderson would have gained in popularity among the Griquas for the stand he took — but in fact a fugitive criminal from the Cape moved into Griqua Town at around this time and stirred up the people to believe that Anderson was actually the agent of government exploitation. This man emphasised the European threat to Griqua independence — the demand for men had been dropped, but could be made again. He also gained popularity by teaching that Christianity 'has only to do with the soul and does not concern the moral conduct'. This cut right at Anderson's efforts to maintain church discipline.

By 1816 Anderson faced a crisis of confidence in his presence at Griqua Town. Failed harvests led to hunger, and general discontent. Anderson was acutely depressed and clearly did not understand the factors which made suspicions of all Europeans inevitable. He doubted the sincerity of the believers, and saw his duty more than ever in terms of 'keeping order' in the community. Such efforts on his part, to enforce the keeping of the secular laws, only fuelled discontent.

By August 1815 Anderson's journals record meetings convened for explicit expressions of discontent. He decided with the captains Kok and Barends that those who did not submit to the rules of the community would have their guns taken away — which led to a temporary submission. But he had to continue his work knowing that many were hostile to his presence, and in 1816 he faced a rebellion among the young men. They objected not only to the authority of the missionaries and captains, but they rejected Christianity and pledged themselves not to speak Dutch. On hearing of plots to take over the mission station and shoot him, Anderson was on the verge of leaving, but a General Meeting had the effect of producing a compromise.

Anderson struggled on for a further four years, able to stay because of the firm support of a small group. I believe that the main cause of this extended crisis had been the lack of distinction between Anderson's role as a civil and religious leader. He realised that the Griquas grew resentful of the 'bondage' of being under laws and resolved himself to 'have nothing to do with their laws'. Soon after he wrote that little attention was being paid to the laws, but 'I find it most advisable for me to remain silent and take no active part'.

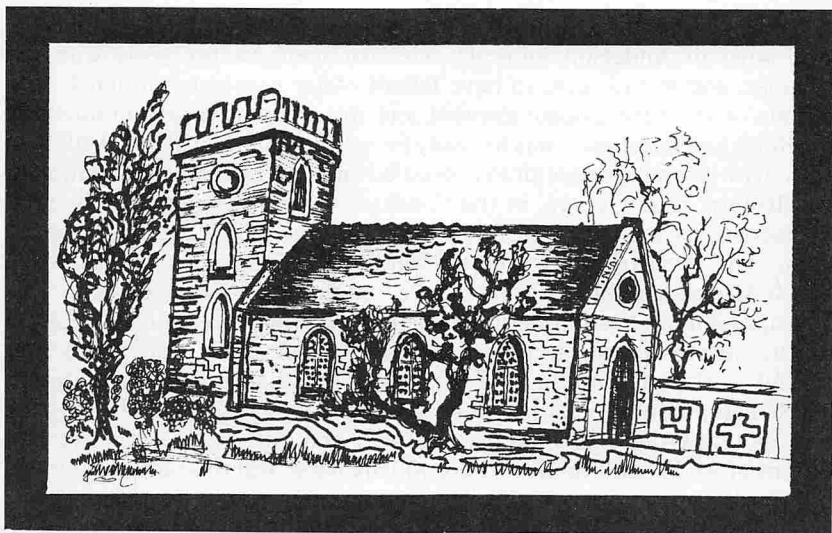
Unfortunately Anderson did not find it so simple to rid himself of 'temporal' authority. Having been the leader of the Griquas from the time when they had adopted settled existence, he had grown into a role that would not let him go. Thus although he was quite happy about the state of the people at the beginning of January 1817, his problem had not been solved. The Griquas could not regard him merely as a spiritual leader, so as soon as things went wrong in other spheres he would feel the backlash. Involvement with para-spiritual areas of Griqua life was inherent in his own position; a problem which would remain as long as he was at Griqua Town.

For instance the Griquas continued to come to him for approval for their raids against the San, and were angry when this was not given. Or when the captains decided to take revenge on the troublemakers of 1816, Anderson intervened, and told them that they were being too hasty. After seventeen years of responsibility in all areas of Griqua life he would not find it as easy as he had imagined to 'have nothing to do with their laws'.

From Lattakoo, Read wrote in 1819:

Brother Anderson claims a great share in the external management of the place. Everything is in confusion and the captains think it is owing to the lenient measures which Mr. Anderson insists in using toward those who will not submit to the rules of the place . . . the captains therefore called a meeting of those well-disposed and regulations were made without consulting Mr. Anderson at which he is displeased and is resolved to favour the opposite party.

The Colonial authorities continued to regard Anderson as responsible for



A pen drawing of the Congregational Church of Pacaltsdorp today, scene of Anderson's second ministry, an extremely fruitful era of thirty years' labour, a work unquestionably enriched by the previous twenty years of toil and experience among the Griquas.

law and order among the Griquas. Anderson feared for his position when in February 1819 the landrost of Graaf Reinet visited the station. 'The conduct of the people was such as evidently to manifest to him things were not as they ought to be,' he wrote. 'I am sorrow for the disorders that still take place at Griqua Town' wrote another missionary in March 1819. 'It doth much harm to all the heathen round and I think it will not be removed so long as Brother Anderson holds the government among them, this is more than Christ hath laid on him, and I think it no wonder that he finds it heavy.' John Philip felt similarly; 'He is an excellent man, and an honourable missionary, but he has lost his influence among the people,' in part owing to 'his connection with government, which made the people consider him as the origin of measures which emanated from the colonial office'.

Philip's belief that Anderson had lost his influence among the Griquas had ultimately to be realised by Anderson himself, and he left Griqua Town in 1820. At the same time a government agent was sent to Griqua Town who was given a clearly distinct role from the missionaries, although he co-operated with them. Moffat wrote that from this time a much greater degree of civil order was established. 'All this is done without the interference of missionaries,' and added, 'is this not pleasing? Had this been adopted in the days of Anderson he would have still been here'.

Epilogue 1822-1852

And what of Anderson himself? He had spent twenty years with the Griquas, and would seem to have failed! After pioneering in harsh conditions, with much discouragement and the crushing disappointment of rebellion and rejection — was he ready for retirement? Not at all! Anderson with his wife and nine children moved down to an LMS mission station at Pacaltsdorp, near George, in the Southern Cape. He immediately commenced his second ministry, and he worked there until his death thirty years later. This ministry was extremely fruitful, and has been recorded in the South African mission histories. I have told the story of his work at Griqua Town, which has been hitherto neglected. We are so ready to concentrate on the 'success stories' in Christian ministry, but surely Anderson's later fruitful work rested on his twenty years of spiritual testing in the desert. These had produced qualities of perseverance and maturity. Fittingly the area around Griqua Town is barren, rocky and unattractive, and the conditions of Anderson's ministry were equally hard. But this period equipped him for his later work, which again appropriately was to take place in the green and temperate surroundings of a beautiful part of the Cape of South Africa.

¹ For the sake of brevity, all footnotes noting the exact dates of letters and journal entries have been omitted.

² 'Mission and Empire 1815-1873', Hulsean Lectures 1975-6, p. 57.

³ Sometimes referred to as 'Bushmen'.

⁴ The spot where the 'Bastards' originally settled with Anderson was named Klaar Water. In 1814 they adopted the name 'Griquas', and named the settlement 'Griqua Town'.

⁵ The paper this is abridged from documents Anderson's political and economic role in greater detail. Here it is his spiritual role that is related.

(continued from page 23)

When we look for a cure for anti-Semitism we can, of course, say that everything that makes for peace and justice and enlightenment in the world will inevitably cause anti-Semitism to wither because these qualities oppose it. But to be more specific and perhaps more practical, it is possible to look into the very New Testament which is often falsely blamed for anti-Semitism and find there a great potential for goodwill towards the Jewish people.

About 1,000 million people, a quarter of humanity, among whom most Jews now live, are nominal Christians. A small

proportion of these are true believers who read the Scriptures and always seek to live by God's Word. Does Jesus say anything to these his followers about the Jews? Yes, he says 'Salvation is of the Jews' (John 4:22) and his most famous apostle, Paul, says of the Jews, '... they are beloved for the fathers' sakes' (Rom. 11:28). Christians should take notice of the teachings of Jesus and Paul, if they are pointed out to them, and if significant numbers of this vast body of people can be mobilised to adopt a positive and respectful attitude towards the Jews, then great progress will have been made in combating anti-Semitism.

The Cause and Cure of Anti-Semitism

by Maurice Bowler

As we consider this matter, we have to recognise that the very term 'Anti-Semitism' is part of the problem. It was coined by a man named Wilhelm Marr in 1879 as a pseudo-scientific term for the age-old fear and hatred of Jews, which has been better described as 'Judeophobia'. It is wrong to class all criticism of Jews or of Israel or of Judaism as anti-Semitism, because Jews themselves have done all these things without being anti-Semitic. In fact some anti-Semitism has arisen not from the denigration of Jews but from an exaggeration of Jewish powers and qualities.

In the Bible, we find the Pharaoh of Egypt seeking to destroy the Jews because he felt that the 'Israelites are more and mightier than we' (Exod. 1:9). Similarly, King Balak told the prophet Balaam that the Israelites were 'a people' that 'cover the face of the earth' and commanded him to 'curse me this people' (Num. 22:5-6). Jews, like any other people, have their negative qualities and their black sheep, but these Bible accounts and subsequent history show that Jews do not have to do *anything* for enemies to rise up against them. Their very existence, despite their very many humanitarian achievements over the centuries, has stirred up hatred in the hearts of cruel foes.

Jealousy, fanatical nationalism, the search for a scapegoat to bear the blame for others, have all played their part in fanning the flames of anti-Semitism. The saddest aspect of this problem is the part that religion has played in it. Obviously Pharaoh and Balak and Haman and Antiochus and other ancient anti-Semites were pagans, but as Christianity was taken up in Roman times and deve-

loped into 'Christendom' in the Middle Ages, the Jews were persecuted by people who called themselves Christians. But because these persecutors did not follow the teachings of Jesus, who was Jewish and himself the victim of persecution, they also persecuted genuine followers of Jesus — Waldensians, Baptists and even in England people such as Ridley, Latimer, Cranmer and John Bunyan. The Russian Tsar and the infamous Hitler, although they came from nominally Christian societies, were poles apart from Jesus and his true followers. It is significant that the vast majority of the Jews who left Russia did not flee to China or Tibet or India or the Moslem countries to escape from the 'Christians'. They went, in most cases, to a country where Christianity was stronger than anywhere else in the world, America. Any fair interpreter of the terrible history of modern anti-Semitism would hesitate to blame Socialism for the Holocaust and the oppression of Soviet Jewry, just because the persecutors, Hitler and Stalin and his successors called themselves 'Socialists'. We would rather tend to apply the rule 'By their fruits ye shall know them' (Matt. 7:20) and recognise that Nazis and Stalinists, like Inquisitors and pogromists are alike condemned as sadistic outcasts from civilised society.

The cause of anti-Semitism are many and varied and include the misuse of the Christian New Testament. It is interesting to note, however, that Sigmund Freud said:

The hatred for Judaism is at bottom hatred for Christianity, and it is not surprising that in the German National Socialist revolution this close connection of the two monotheistic religions finds such clear expression in the hostile treatment of both (p. 117 *Moses and Monotheism*, Random House, N.Y., 1939).

(continued at bottom of opposite page)

A twofold work of the Holy Spirit?

by Donald MacLeod

Last time in an article with the title, 'Baptism in the Spirit', we examined the Pentecostal claim that Holy Spirit baptism is quite distinct from conversion and normally subsequent to it and tried to show that this runs counter not only to some very clear New Testament statements but to the basic contours of the Christian doctrine of salvation. We did concede, however, that there are some passages in the New Testament which seem to favour the Pentecostal view and now we must examine these.

The baptism of Christ

The boldest appeal is that to our Lord's baptism, which Ralph M. Riggs, for example, cites as evidence of a two-tier experience of the Holy Spirit. Jesus was born of the Holy Spirit from the Virgin Mary's womb and for thirty years was the Son of God in a sense that no one else had been. But only at the River Jordan was he baptised in the Spirit; and only then did he receive the anointing from on high which launched him upon and maintained him in that most dynamic ministry.

The first point to be made in answer to this is that if it is perilous at all times to take the experience of the non-sinful Christ as typical of the experience of sinful man it is especially so in this instance when we are looking at the relationship between Holy Spirit baptism and the new birth — an experience which the Lord, from the nature of the case, never had.

Secondly, it is very difficult to believe that the Lord was not filled with the Holy Spirit until his baptism. This would have meant that up to that point he lacked an experience enjoyed by some fairly ordinary believers of the old dispensation, such as Elizabeth (Luke 1:41) and Zacharias (Luke 1:67). More important, it would have left the Lord inferior in spiritual experience to John the Baptist, who was filled with the Holy Spirit from his mother's womb. Such inferiority is in the highest degree unlikely, especially when we remember that the Pentecostal argument also involves the claim that the reason why many disciples lack the Spirit's baptism is that they are not 'fully surrendered'.

Thirdly, modern scholarship is inclined to exaggerate the importance of the commencement of the public ministry. Christ's work did not begin with his baptism. For thirty years prior to that he had been offering to God the sacrifice of his own patient suffering and meticulous obedience, neither of which would have been possible to one who had received the Holy Spirit only 'by measure' (John 3:34).

But if his baptism did not mark the point at which our Lord was decisively filled with the Spirit, what could its significance have been? The most likely

possibility is that it was a fresh enduement with spiritual power granted as preparation for a critical new phase in his life. It is quite clear from the New Testament that those who have been filled with the Spirit can be filled again. Peter, for example, having already been filled at Pentecost is filled again in Acts 4:8; and in the light of Luke 12:11 all Christians have the right to expect that at critical moments they will receive special spiritual help. For Christ, the baptism marks the transition to a new phase of his work and, on its threshold, he is given a two-fold comfort: first, that he is the Son of God, assured of his Father's love, help and approbation; and, secondly, that the Spirit is with him and abides upon him. The descending dove is the sacramental pledge that Christ is not only burdened with the task of inaugurating the Kingdom but equipped with the powers of the age to come.

Pentecost

A more hopeful argument for the view that baptism in the Spirit is quite distinct from conversion can be derived from the disciples' experience at Pentecost. The account seems to show, as Riggs again points out, that although they had *received* the Holy Spirit already they still needed Spirit *baptism*. In the words of Andrew Murray: 'Just as there was a two-fold operation of the one Spirit in the Old and New Testaments, of which the state of the disciples before and after Pentecost was the striking illustration, so there may be, and in the majority of Christians is, a corresponding difference of experience.'

The disciples did, of course, have a twofold experience of the Spirit. But there is one great reason why they can never be regarded as typical: their discipleship straddled two dispensations and as such was utterly unique. In the early days, they knew only the privileges of the old covenant, living in that era when 'the Holy Spirit was not yet, because Jesus was not yet glorified' (John 7:39). So long as that dispensation lasted, the Spirit baptism of the new covenant was not within the range of possible experiences. Equally, however, once the new dispensation was inaugurated it was inconceivable that these men could be confined within the limits of the old. In their own lives — in their very hearts — they had to experience the transition from one dispensation to another. Pentecost was the threshold, to be crossed once and once only, into the new era. The *once only* needs to be emphasised. Even the most ardent protagonist of the view that there can be 'a Pentecost' in the life of every Christian has to accept that many of the features of the primal Pentecost never occurred again. For instance, the mighty rushing wind, the cloven, fire-like tongues and the miracle of communication which enabled every one in the crowd to understand the message in their own language — these were never repeated.

To speak of present-day experiences as 'pentecostal' is to overlook the unique grandeur of the event. It was one of the decisive moments in the history of redemption, comparable to the crucifixion, the resurrection and the second advent. Luke's description of it is reminiscent of the appearance

of Jehovah on Mount Sinai; and Peter sees it as exactly fulfilling Joel's apocalyptic description of the last days: 'I will show wonders in heaven above and signs in the earth beneath; blood and fire and vapour of smoke: The sun shall be turned into darkness and the moon into blood' (Acts 2:20ff.). To speak of present-day charismatic experiences in these terms would be absurd. Pentecost was a climactic perforation of human history by the divine, a unique point of transition from the era of preparation to the era of fulfilment. As such it affected the original disciples in an altogether unique way, registering itself in their lives in unrepeatably spiritual and theological displacements.

For the experience of the typical, one-dispensation Christian, we have to look not to the original disciples but to the 3,000 converted through Peter's preaching. For them there was neither delay nor distinction between being converted and being baptised in the Spirit. And all the evidence we examined last time suggests that that was to be the norm for the new dispensation. To become a Christian meant passing over at once into the age to come and partaking immediately of the heavenly gift (Heb. 6:4f.).

The Samaritans

The account of the Samaritan disciples in Acts 8:12ff. also appears, on the face of things, to support the Pentecostal case. Here were people who were believers and who had been baptised and yet did not receive the baptism of the Holy Spirit until the church at Jerusalem sent down Peter and John who 'laid their hands on them and they received the Holy Spirit'.

The trouble with this argument is that it proves too much. These were not people who had not hitherto been *filled* with the Spirit but people who had not yet *received* him. What came to them through the ministry of John and Peter was not the *second* but the *first* stage of an experience of the Spirit. It is questionable whether they were disciples at all before the apostles' visit. Not only had they not received the Spirit but the way their faith is described is highly unusual. We are not told that they believed *in* or *into* or *upon* the Lord Jesus Christ but merely that they believed Philip. Did this mean anything more than that they gave intellectual assent to the message Philip preached? In the case of at least one of them it certainly did not. The faith of Simon the Sorcerer is described in the same terms as that of the others. Yet in the sequel Peter has to address him in the solemn words of verse 21: 'Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God'. He remains 'in the gall of bitterness and in the bonds of iniquity' (verse 23).

But even if we allow that these men were genuine disciples (giving its full value to the statement in Acts 18:14 that, 'Samaria had received the word of God'), and even if we allow that they had a two-stage experience of the Holy Spirit, we still have to be convinced that their experience was typical. On the contrary, their position, like that of the disciples at Pentecost, was utterly unique. For the first time the gospel was moving beyond the bounds of

Judaism. The transition was not signalled by events of quite the same magnitude as Pentecost. There was no rushing mighty wind and there were no tongues of fire. What there was (assuming there was a delay between the disciples believing and their receiving the gift of the Spirit) was a departure from the normal order of salvation. Moreover, it was a departure of a very precise kind: one that indicated that the Samaritan church could not exist in isolation from the church at Jerusalem. Only in the fellowship of the apostles and only as part of the one body of which the Jerusalem church was the primary cell could the Samaritans experience normal discipleship. Any suspension of the connection between faith and Holy Spirit baptism would be due to the need to make that point absolutely clear as the church broke out of its Jewish chrysalis.

The conversion of Saul

Some of the questions raised by the experience of the Samaritans are raised again by the experience of Saul, to which confident appeal is also made by those who want to separate Holy Spirit baptism from conversion. According to the narrative in Acts 9:7ff., there was a delay of three days between the apostle's Damascus Road experience and his being filled with the Spirit. The question is: Was he in fact converted on the Damascus Road? Several factors suggests that he was not. He had received a revelation only of the awesomeness of the Lord — one that left him prostrate and overwhelmed. Unlike the Philippian jailer, he received no immediate answer to his question, 'Lord, what wilt thou have me to do?' And his emotional condition was utterly unlike that of his Philippian convert. The jailer, having believed in Christ, was in a state of rejoicing (Acts 16:34). Saul, 'trembling and astonished', was too upset even to eat or drink, his inner darkness as real as his physical blindness. He could only wait apprehensively until told what to do. The first hint of a gospel — of good news — came only in the words of Ananias, 'Brother Saul, the Lord Jesus has sent me so that you might receive your sight and be filled with the Holy Spirit.' This moment, when his blindness (and his darkness) disappeared forthwith was surely the point of his conversion; and it was also the point at which he received the baptism of the Holy Spirit.

Cornelius

The story of the conversion of Cornelius is not usually appealed to by Pentecostals, although it is as relevant to their case as some of the passages already examined. Cornelius was not in the full sense a proselyte to the Jewish faith: he had not been circumcised (Acts 11:3). Yet he was more than a typical 'God-fearer' (the outer ring of converts to Judaism). His recognition of the God of Israel was no mere formality. He worshipped him devoutly and expressed his faith in alms-giving and prayer. That he was in good spiritual standing is surely put beyond doubt by Peter's clear indication in Acts 10:35 that he was accepted with God. 'He must have been a genuine believer and a justified man,' wrote James Buchanan, 'since without faith it is impossible to please God.'

The question is not why such a man had to have a special experience of Holy Spirit baptism but why he had to be 'converted' to Christ. The answer surely is that he was an Old Testament, pre-Kingdom believer; and when the King came he had to be confronted with him and brought to acknowledge him. He was in the same state as the disciples prior to their meeting Christ, 'an Israelite indeed in whom there was no guile'. Because in their case the encounter with Christ took place when 'the Holy Spirit was not yet' their Spirit baptism did not coincide with their recognition of the Saviour. Cornelius, however, is first introduced to Christ on this side of Pentecost and the moment he receives the Word the Holy Spirit falls upon him. The event, of course, was epoch-making because it marked the extension of the kingdom to the Gentiles. Hence the need to have it witnessed by an apostle (specially dispatched to Caesarea for that purpose) and visibly attested by tongue-speaking 'as at the beginning'.

The disciples at Ephesus

The last case we need to examine is that of the Ephesian disciples described in Acts 19:1-6. At first glance, again, the Pentecostal argument is very strong. Here are men who were disciples but had not received the Holy Spirit. But a slightly closer look quickly shows that things were not quite what they seemed and that this is in fact what Paul himself discovered. They were very strange disciples. Not only had they not received the fulness of the Spirit. They had not received the Spirit at all — they had not even got to stage one of a two-stage experience. In fact they had never heard of the Holy Spirit. Stranger still, they had never heard of Christ and Paul has to tell them patiently that John (the Baptist), to whom alone they professed allegiance, had taught that people must believe on the One who came after him, namely Christ Jesus. They had been converted to John, not to Christ, and the only baptism they knew was John's pre-Kingdom, 'baptism of repentance for the remission of sins'. Their Christian discipleship dates only from the moment of their Christian baptism at the hands of Paul; and their baptism in the Spirit followed immediately afterwards, when the Apostle laid hands on them.

Nothing in any of these passages requires us to abandon the position we took last time: Holy Spirit baptism is a privilege enjoyed by every believer. Indeed, it is itself the divine act of initiation which alone makes a man a Christian.

The Doctrines of Grace

— an encouragement to evangelism

by Bob Sheehan

While in many ways I am enthusiastic about systematic theology I am also very much aware that there is a danger that systematised doctrine becomes academic and theoretical. In Scripture God always sets doctrine in real life situations with practical implications. We then must beware of abstract exposition, mere polemic and obsession with minutiae. We must rather ask in what contexts and for what purposes Scripture uses the doctrines of grace.

While it is often argued that the doctrines of grace are a hindrance to evangelism the Scriptures use them to encourage Gospel work. The doctrines of grace are indeed a hindrance to shallow evangelism because they speak of a work of God rather than a decision of man, but these truths are no hindrance to real conversions and genuine zeal in evangelistic activity.

We are encouraged to evangelise by the Scriptural use of the doctrines of grace in the following ways:

1. The doctrines of grace are used in Scripture to bring proud men low

One of the fullest treatments of the electing purposes of God is given to us in Romans chapters 9-11. As Paul faced the fact that not all the nation of Israel were saved he drew a distinction between the natural children of Abraham and the spiritual, the merely physical son of Isaac and the spiritual. In drawing these distinctions he rooted the spirituality of the one, and not of the other, in the electing purposes of God. He was at pains to point out that God sovereignly elects whom he will (Rom. 9:1-18).

Man's pride in himself stands as a mighty opposer of God. As such, sovereign election is clearly an affront to man's pride and self-sufficiency. As man stands confident in his own ability to determine his own fate Paul places salvation firmly in God's hands.

Paul reckoned that the pride of his readers would cause them to rebel against such teaching and to utter their protest (Rom. 9:19). With characteristic, authoritative dogmatism Paul cut down the objectors by refusing them the right to question God and his actions. It was as inconceivable to Paul that God could be critically questioned by men as it was that a vase should object to the use to which it was put (Rom. 9:20-21).

In this response to those who objected to sovereign election Paul was, of course, only reflecting God's own attitude. Even Job with all his suffering was told that he overstepped the mark when he began to tell God to give him

answers. Rather, said God, Job should remember that it is the prerogative of God to question and the duty of man to answer (Job 38:1-4).

Whether it is an Esau, an Ishmael, a Pharaoh, or a reader of a Pauline letter, all need to be reminded, through the doctrine of election, that God is God. His unsearchable ways are past finding out. They are above man's critical questionings. The modern generation is in need of learning that Nebuchadnezzar 'got it right' when he said, 'He does as he pleases with the powers of heaven and the peoples of the earth. No-one can hold back his hand or say to him: What have you done?' (Dan. 4:35).

Whereas Paul's intention in Romans 9-11 is to explain to us the relation of Jew and Gentile to the Gospel, and to encourage both to faith, his use of the doctrine of election is aimed at showing men that they are saved, not because of who they are or by what they do, but because of the pure, sovereign, electing grace of God. When men are stripped of self merit and all their self confidence and made entirely dependant on another, then their pride is destroyed.

Whereas the opponents of the Biblical doctrine of election cavil that election creates pride, Paul uses it to destroy pride. C. H. Spurgeon well understood this. Listen to him: 'It is a blessed thing whenever you come to God to come wondering that you are allowed to come, wondering that you have been led to come; marvelling at divine election, that the Lord should ever have chosen you to come. . . . Humble yourself under the mighty hand of divine grace, which has brought you into the family of love, and constantly say, 'Why me, Lord? Why me?''¹

This was mirrored in my meeting with a man who, while he discussed election, shook his head and wept saying, 'Why me? Why me? Why should he have bothered to save me?'

The self-sufficient, 'know-it-all' age of which we are part will only be humbled by great views of the Godhood of God. Election provides this. It is a powerful tool in humbling the proud.

2. The doctrines of grace are used in Scripture to show men their helplessness and great need.

Our Lord would have quickly been dismissed from modern evangelistic organisations because of his method of evangelism. When a prominent Jewish teacher flatters him with compliments about his miracles, asserting his own conviction that Jesus' miracles are of God (John 3:1-2), our Lord does not make him a campaign sponsor! Rather, he ignores his compliments and asserts that unless he is born again he will never enter God's kingdom (John 3:3).

Faced with the impossibility of a second physical birth Nicodemus is told he needs a second spiritual birth. The difficulty of Nicodemus' situation is pressed home by our Lord's assertion that such a second, heavenly birth is a

sovereign work of the Holy Spirit. What Nicodemus wants — entry into the kingdom — is only possible through a work of God that Nicodemus cannot control (John 3:4-8).

This is not an isolated example of our Lord's methodology. He constantly faces men with the helplessness of their situation, their dependance on God. In the presence of a hostile, unbelieving crowd our Lord told them that no-one could come to him without the Father drawing them (John 6:44). When his disciples were deserting him he explained their defection in these terms. He recognised that these followers had merely chosen to follow him, but no real enabling work of the Father had taken place (John 6:65-66).

Let it be clearly understood that our Lord's intention was not to discourage men from coming to him. Rather, it was to make clear to them that faith in Christ is not a cool decision, but the outcome of a divine work. He would not have them think that rebirth and faith were easy and cheap. Rebirth and faith are not religious options among many for the adventurous to try — new 'kicks' and thrills.

Let it also be clearly affirmed that our Lord was not giving his hearers an excuse for their failure to come. Rather, he was pointing out that such is the grip of sin upon man that without a work of God he will never leave sin for Christ. Man's inability to come to Christ without a work of God in him is not an excuse for failing to come. Rather it shows the depth of human corruption, the degree to which man is in love with sin. Only a work of God can break sins hold on man and his infatuation with sin.

In the same way our preaching of human inability should stir men to see the slavery into which sin has brought them. Such is their darkness, their heart commitment to sin, that they will never let it go unless God breaks into their lives. When men realise their desperate state they cry to God for deliverance.

Joseph Alleine did not find his evangelistic fervour lessened by stating to those he would win for Christ that, 'conversion is a work above man's power. . . . Never think that you can convert yourself. If ever you would be savingly converted, you must despair of doing it in your own strength. It is a resurrection from the dead (Eph. 2:1), a new creation (Gal. 6:15; Eph. 2:10), a work of absolute omnipotence (Eph. 1:19). Are these not out of the reach of human power?'²

Or listen again to Spurgeon: 'What the Arminian wants to do is to arouse man's activity; what we want to do is to kill it once for all, to show him that he is lost and ruined, and that his activities are not now at all equal to the work of conversion; that he must look upward. They seek to make the man stand up; we seek to bring him down, and make him feel that there he lies in the hand of God, and that his business is to submit himself to God, and cry aloud, "Lord, save, or we perish".'³

3. The doctrines of grace are used in Scripture to emphasise the God-recognised distinction between the righteous and the wicked.

In writing to the Corinthians Paul explained the difference between the believers and the unbelievers in various ways. He said that the Gospel is foolishness to those who are perishing but the wisdom and power of God to the called (1 Cor. 1:18-25). The Gospel is folly to the man without the Spirit, but understood and appreciated by those with the Spirit (1 Cor. 2:6-16).

These two categories of people are distinct. Their response to the Gospel is different: they believe or disbelieve. Those who believe do so because of the call of God and because of the work of the Spirit in them. Disbelievers lack these things. Again the priority of God's action to faith is emphasised. Humanity is divided into two (and only two!) by the action of which God makes a clear separation.

In days when the distinction between the church and the world is increasingly blurred the Church needs reminding of this distinction. We are put in the Church by the will and action of God. Nothing is to blur this fact.

However, it is not only the church who needs to know this. Our Lord told the world this too — incredible as it may seem to those who call election a 'family secret'!

When our Lord was faced with a hostile crowd who scorned his role as the Good Shepherd he rebuked them for not believing his words and miracles. He then went on to attribute their unbelief to the fact that they were not his sheep. If they had been they would have listened to him, followed him, received eternal life and have been divinely preserved (John 10:1-30). Our Lord was bold to make this distinction clear and to chasten their unbelieving spirit with it.

Our world is full of people and clerics who think they are Christians yet are hostile to the Gospel. The constant pressure is to blur the distinction between the sheep and the non sheep. Christ did not. At the very heart of the sufferings of a large proportion of the anabaptists was their desire to see a separated church, an identifiable and distinct body of Christ. Shall their successors be less concerned?

Or listen to Whitefield as he thunders against 'almost' Christians: 'An almost Christian is one of the most hurtful creatures in the world. He is a wolf in sheep's clothing. He is one of those false prophets of whom our Lord bids us beware, who would persuade men that the way to heaven is broader than it really is, and thereby enter not into the kingdom of God themselves, and those that are entering in they hinder. . . . They are greater enemies of the cross of Christ than infidels themselves; for, of an unbeliever everyone will be aware; but an almost Christian, through his subtle hypocrisy, draws away many after him, and therefore must expect to receive the greater condemnation.'⁴

4. The doctrines of grace are used in Scripture to encourage us when evangelism is difficult.

In John 6 our Lord was facing a disbelieving crowd (as ever!). As he presented himself to them as the bread of life, they asked for bread and rejected him. He comforted himself in the face of their unbelief with the certainties of the doctrines of grace. The sentences run into each other '... you do not believe. All that the Father gives me will come to me. . . . This is the will of him who sent me, that I shall lose none of all that he has given me.'

When they grumbled he responded by affirming their need of the Father's drawing work and his confidence that all those so drawn would come. Whatever the reaction of his audience at any given time the elect would be gathered. Stimulated by this he again preached the Gospel (John 6:36-46).

This pattern reoccurs in Matthew 11. Our Lord was disturbed, grieved and angered by impenitence. He comforts himself by praising God for the sovereignty of salvation. Confident in sovereignty he issues the Gospel invitation. What a glorious and intriguing combination! (Matt. 11:20-30).

How different the Lord is to us. Impenitence so often drives us to despair. Sometimes it causes us to rest in sovereignty and ignore invitations! With our Lord the fact of sovereign election and sovereign salvation drives him to preach the Gospel and invite sinners all the more. Election is to spur us on in evangelism, not to hem us in.

Spurgeon was quick to attack the idea that the doctrine of grace hindered evangelism: 'The greatest missionaries that have ever lived have believed in God's choice of them; and instead of this doctrine leading to inaction, it has ever been an irresistible motive power, and it will be so again. It was the secret energy of the Reformation. It is because free grace has been put into the background that we have seen so little done in many places. . . . How can men say that the doctrine of distinguishing grace makes men careless about their souls? Did they never hear of the evangelical band that was called the Clapham Sect? Was Whitefield a man who cared nothing for the salvation of the people? . . . Did Jonathan Edwards have no concern for the souls of others? Oh, how he wept, and cried, and warned them of the wrath to come! Time would fail me to tell of the lovers of men who have been lovers of this truth.'⁵

A proper grasp of the doctrines of grace will prove a great motive for evangelism and a necessary antidote to despair in the barren times that mark every ministry.

¹ C. H. Spurgeon, *Metropolitan Tabernacle* Vol. 29, p. 428.

² J. Alleine, *Alarm to the Unconverted*, p. 26.

³ C. H. Spurgeon, quoted I. Murray, *The Forgotten Spurgeon*, p. 87.

⁴ Quoted A. Dallimore, *George Whitefield*, Vol. 1, Banner of Truth, p. 120.

⁵ Quoted I. Murray, *op. cit.*, p. 119.

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