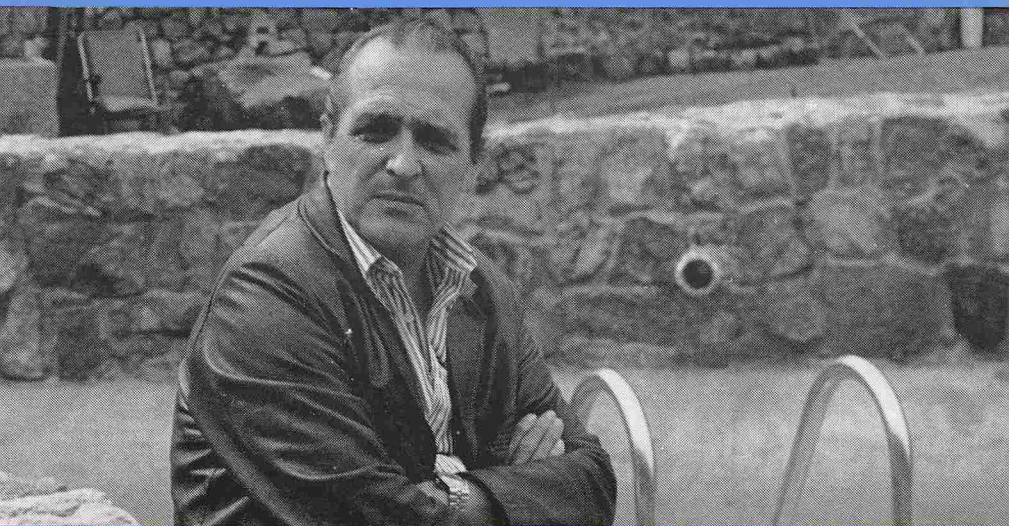
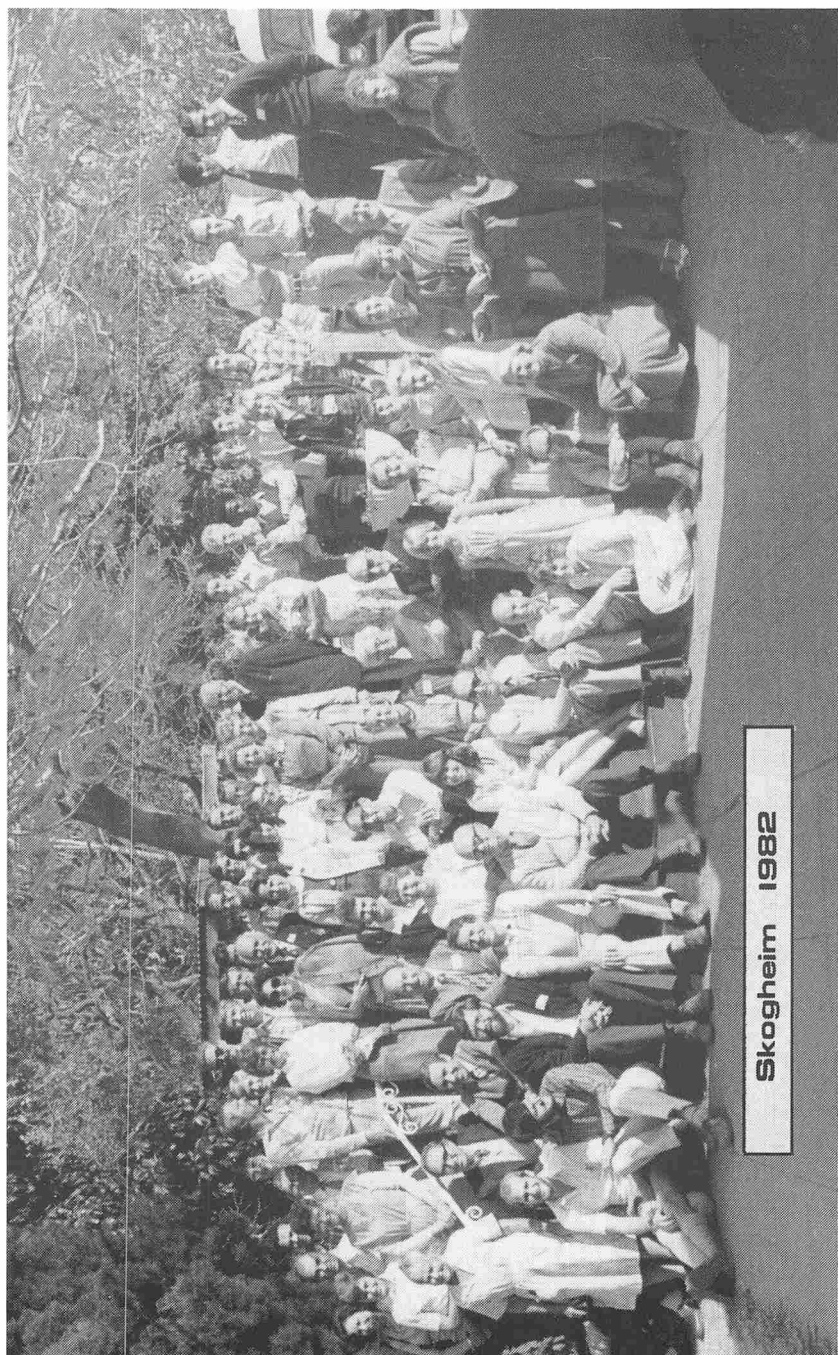


# REFORMATION TODAY'82



- 1 EDITORIAL
- 2 CONFERENCES
- 3 REFORMATION OF THE PUBLIC WORSHIP OF GOD
- 9 A DEBT TO SETTLE IN SPAIN? *S. M. Houghton*
- 3 THE 1904 REVIVAL REVISITED *Gwynne Ll. Williams*
- 20 INDIGENOUS MISSIONARY WORK *Les Hill*
- 25 HOW TO CHOOSE A SEMINARY OR BIBLE SCHOOL *G. A. Adams*
- 27 APPLICATORY PREACHING! *Bob Sheehan*
- 30 NEW BOOKS
- 31 THE MEANING OF THE ASCENSION *Donald Guthrie*



Skogheim 1982

# Editorial

## *Worldwide Revival?*

Of many helpful and happy memories of the International Baptist Conference (see report on next page) there is one which I will now share with you. It concerns a brief conversation with a French speaking ex-student of Toronto Baptist Seminary. He described to me the revival which he had witnessed going on in Quebec. After years of barrenness increase has been given from heaven in a momentous fashion, Churches have doubled, quadrupled and 'octotupled'. In their increase the churches have multiplied across the country by regrouping in smaller units and in this way spreading geographically. Insulated by the French language no outside propaganda group has been able to come in and rob the Lord of his glory (Is. 42:8). The means employed in this as in all heaven sent revivals is not new human inventions but basic Bible preaching and faithful personal witness — no frills, no specially devised methods, no miraculous prophetic or spectacular claims, no gimmicks, no formulas, just plain old fashioned Bible-centred revival. Is that not what we all need? Is that not what the whole world needs! If in Quebec why not France? And if in France, why not Spain? And if in Spain why not England? — Why not all nations? Do not the promises invite us; yes, urge us to ask? Ps. 2:8, Dan. 2:35, Hab. 2:14, Ps. 72:17, Is. 2:1-4; 59:16ff, Matt. 13:31-33, Rom. 11:12, 15, 25ff. Noteworthy however is the fact that sowing precedes reaping and outreach the increase, Ps. 126.

## *Visitors to London*

The Evangelical Press report that *Urban Harvest* by Roy Joslin is selling well. The inner city areas are particularly barren. Faithful ministers are persevering in such areas. One gets a realistic view of the situation by spending a Sunday at a small church. For details contact Ian Jemmett a pastor at Tottenham (phone: 01-801 6549), Roger Brazier a pastor at Edmonton (phone: 01-558 2814), or Wilfred Khurt in partnership with Achille Blaize in Stratford (phone: 01-534 8386). Only one journey on the underground is involved in reaching churches such as the above.

## *Reformation of the public worship of God*

Grateful acknowledgement is given to the sponsors of the International Baptist Conference for requesting material on the Jehovah-hood of Jesus in worship. While in Canada the editor was surprised by the number of requests for the presentation of material on this theme. It was heartening to observe a deep desire to move away from man-centredness which has been the general trend for so long. If standards do rise and people find worship to be the enthralling and life-giving experience that it is, then those churches on the American Continent which have dropped to one service on the Lord's Day may respond to an irresistible demand to double their spiritual provisions and supplies for God's people.

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Front cover. *Pastor Ranero of Majorca, while planting a church in the capital city of Palma, worked as a professional artist. He is now the full-time pastor of a church which has the advantage of a fine building. A sturdy preacher of the doctrines of the reformation, Pastor Ranero reports that resistance in his country today (see article by Mr. S. M. Houghton), is more from materialism and secular indifference than from Roman Catholicism, which until recently, held Spain in a stranglehold of superstition and ignorance of the saving Gospel of Christ.*

## INTERNATIONAL BAPTIST CONFERENCE, TORONTO

Unusual in approach, thorough and retentive in its teaching materials, the recently concluded conference held at Jarvis Street (where Norman Street has just taken up the pastorate), proved a time of edification, refreshment and unity for many of different backgrounds. A report is planned for the next issue.

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## THE CAREY MINISTERS' CONFERENCE

**Swanwick, 11th-14th January**

*He who goes out weeping, carrying seed to sow,  
will return with songs of joy, carrying his sheaves  
with him. Ps. 126:6.*

This concluding verse which sums up the theme of the psalm can be understood: 'he that is sure to go to and fro amidst weeping, will surely come home with shouts of joy.'

The psalm intimates first of lost homes and fortunes involved in the bondage of captivity, and then in contrast to that, the amazing restoration resulting in songs and overflows of joy. When we feel deeply the contrast of our barren times with former periods of prosperity we are peculiarly prone to discouragement. There is strong temptation to lose confidence in the Gospel and in the ordinary means appointed for the propagation of the Christian faith. Psalm 126 invites us to view dry places as potential rivers and prolonged toil in sowing the Word of life as the certain prelude to reaping a harvest. The sowing implies confidence in the seed and in the faithfulness of God to bring it to fruition.

One of the purposes of the Carey Conference is to strengthen prophets in their ministries in the valleys of dry bones. In anticipation of the Carey Conference for ministers at Swanwick, 11th-14th January, notice is taken that John Waite has agreed to bring two papers which are aimed to increase our understanding of the resources we possess in expounding from the Old Testament. John Waite teaches students in the South Wales Bible College, while Donald Macleod (who has also kindly agreed to contribute again), teaches in the Free Church College, Edinburgh. The effective method used by Prof. Macleod is to preach the Scriptures richly, and such a way, that we are reminded by his example that it is our business to go and do likewise!

Neil Richards, Bob Sheehan and Geoff Thomas are due to contribute along lines designed to revive our hearts in the bleak winter that January is. We have learned from the past that we need to prepare for the conference by prayer that we will be well fed, in order that we might feed the flock over which the Holy Spirit has given us oversight.

Write early to John Rubens: 10 Glebe Road, WELWYN, Herts AL6 9PB.

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## THE WESTMINSTER CONFERENCE

The Westminster Conference which over the years has produced many valuable historical research materials meets this year on 14th and 15th December. The theme is the witness of the Holy Spirit. Each paper is followed by discussion and each speaker is limited to not more than 60 minutes! If this is exceeded and you have the gift of ready speech and good humour you are encouraged to make a timely diplomatic protest which will keep the assembly happy, edified, and on schedule! It is a conferring together as well as a hearing together!

Tuesday	1. John Calvin — A. N. S. Lane.	10.30 a.m.
14th Dec.	2. Puritan Experience — Andrew Davies.	2.00 p.m.
	3. Thomas Haliburton — John Nicholls.	5.00 p.m.
Wednesday	4. The Quakers, Ranters and Mystics — Roger Welsh.	10.30 a.m.
15th Dec.	5. Ferment in New England — Graham Harrison.	2.00 p.m.
	6. The Primitive Methodists — Eric Aldritt.	5.00 p.m.

For details write to Brian Freer, 12 Pasture Road, STAPLEFORD, Nottingham NG9 8GG. To ensure your meals send in your booking before 27th November otherwise you can choose to dine either humbly or luxuriously in one of the many cafes or restaurants nearby.

# Reformation of the public worship of God

## *A Plea for God-centred, vertical, structured worship*

As non-conformists we have inherited vertical structured worship. A typical structure is: invocatory prayer, hymn, psalm read corporately, hymn, Bible reading followed by intercessory prayer, a psalm sung, sermon, benedictory prayer.

It is to be observed that any order of service can become dull, predictable, monotonous. The Plymouth Brethren favour their 'open' Lord's table routine. This can become as dead and as lifeless as any inflexible liturgical Anglican service. Nor do modern Charismatic procedures provide a guarantee for spirit-filled worship. To be under ritual constraint to show bodily responses of jubilation when the fire does not burn within is irksome to say the least. No form on earth, whether regimented or entirely free of any prior organisation, has any inbuilt or intrinsic guarantee of life and spiritual prosperity. Having said this I go on to make the claim that God-centred, vertical, structured worship has biblical and historical warrant. My claim is that it is the form of worship which if rightly employed in a living manner is most congenial and conducive to the requirement specified by our Lord when he said we must worship him in spirit and in truth. A definition of terms will be helpful.

*God-centred.* In some cases it would be more accurate to describe so-called worship services as 'man services'. Man's personality is in the centre. The people are not worshipping. They are being entertained. Everything is designed to attract people. The object is to

gratify. Religion is used like plasticine to satisfy the will of the manipulators. God is turned into a great reservoir of supply from which pipes descend. To each pipe there is a tap which can be controlled exactly to the tastes and requirements of the organisers. Wealth and health, feelings and sensations, comforts and assurances, warmth and bonhomie flow congenially and freely to fill any and every needy vessel. Naturally a generous supply of dollars will help to keep the whole operation in excellent working order!

By God-centred I mean Bible-centred: a consideration of the mind and will of God revealed. Presently we will consider what is known as the regulative principle which ensures that our sight is controlled by Scripture to focus on the living God and which prevents us from being carried away by our own inventions and ideas.

*Vertical.* The diagrams help to convey the principle that true worship involves direct dealings with God Triune. Fellowship with each other forms an essential and very important part of Christianity. Yet it is important to distinguish very clearly between fellowship with each other, which is horizontal, and communion with God which is vertical. Public worship is vertical.

*Structured Worship.* In most churches the arrangement of vertical forms is in a structured or logical sequence: reading, singing, praying, preaching. This structured form is being broken down by the intrusion of a variety of items in which the attention of the congregation is diverted from preoccupation with the

Throne above, to humans and their concerns below. Man takes up the stage. Man receives the acclaim. Thus the structure or flow of vertical worship is fragmented. I will develop this in more detail presently.

*What principle should control the content of worship?*

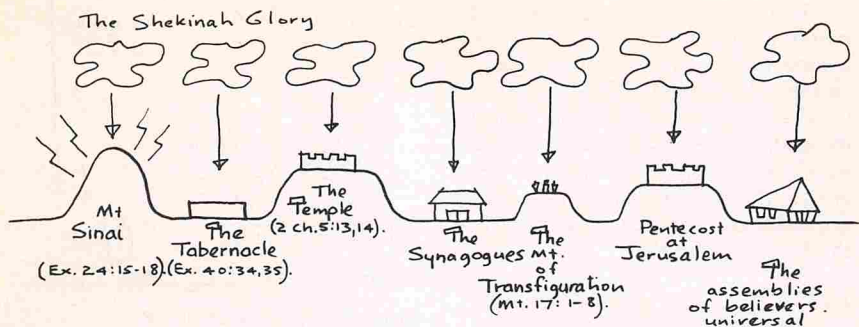
That Jahweh is a jealous God in respect of true worship is indisputable. He detests the imposition of idols or false forms of worship which he has not authorised in Scripture (Jer. 19:5). Nadab and Abihu added their own concoctions in the incense offered to God. They were consumed by fire for their presumption (Lev. 10:1, 2). Uzzah, a son of Abinadab, presumed to steady the ark on the basis that it was pragmatic (advisable) to do so. He was struck down dead for his error (2 Sam. 6:7, 8). Then we should recall that the Lord was angry with the proud king Uzziah who, contrary to the law (and even though Azariah with 80 other courageous priests tried to prevent him), entered the Temple to burn incense. For his presumption he was punished with leprosy (2 Ch. 26:16-21). Such incidents are not confined to the Old Testament. Ananias and Sapphira were destroyed instantly for bringing an offering mixed with lies and hypocrisy. Many of the Corinthians forfeited their lives because they abused the Lord's Table (1 Cor. 11:30).

The rule which controls what should be included and what excluded from the public worship of God is called the regulative principle. It was by the application of the regulative principle that the Reformers cleared away innumerable accumulations of human additions to the worship of God: the mass, confession, veneration of saints and angels, incense, robes, mariolatry, statues, pictures, images, candles, altars, processions, rosaries, etcetera.

We need to take a fresh look at the regulative principle which according to the Baptist Confession of Faith of 1689 is as follows:

God is to be feared, loved, praised, invoked, trusted and served by men with all their heart and soul and strength. But the only acceptable way of worshipping the true God is appointed by himself, in accordance with his own will. Consequently he may not be worshipped in ways of mere human contrivance, or proceeding from Satan's suggestions. Visible symbols of God, and all other forms of worship not prescribed in Holy Scripture, are expressly forbidden (Ch. 22:1).

This principle of regulation is far-reaching in its effects. It does not only prohibit, circumscribe, limit and restrain, but it also liberates. Some have caricatured this principle precisely because it does prohibit the entertainments that they wish to impose upon the worship of God. The regulative principle liberates because it frees God's people from innovations. If a retired opera singer wishes to impose her voice on the congregation it is better to say to her that such entertainment is not to be found in Scripture, rather than have to tell her that she has passed her peak and the notes are not as pleasant as they used to be. Even down to small matters the regulative principle is liberating. You may have noticed that we never use, or rarely use, capital letters for deity in this magazine. We follow the noble style of the Authorised Version of Scripture (the KJV). Why? The answer is God has never commanded that we should worship him or serve him with capital letters. He is glorious without our addition of capital letters. We cannot add to his glory by typographical rules. In any case it is a pedantic distraction to fluent reading. It is better to serve him without distractions which he has never asked for or



As we survey the history of redemption we observe that the Shekinah glory coming down illustrates the verticality of worship in spirit and in truth (Jn. 4:24).

commanded. Likewise we do not find a special form of pronoun in Greek which is the equivalent of 'thee' and 'thou'. It is simply not required. If some use those forms they are surely free to use them providing they do not try and impose on others what God has not specified or commanded. Also they should not claim that God is made more glorious than he already is by the use of what happens to be an ancient form of the English language.

We are concerned at this point with the public worship of God and observe that readings of Scripture, prayers, singing and preaching are the only forms prescribed by the Word of God, together with baptism and the Lord's Table. We have freedom to compose these forms in a variety of ways. Robert Rayburne in his stimulating book, *O Come let us Worship* (318 pp., Baker) demonstrates the large variety of ways in which we are at liberty to prepare and compose worship services. The care with which he approaches the sacred activity of public worship is reflected in this quotation:

It is of utmost importance that the leader be spiritually prepared and psychologically attuned to the needs of those whose worship he will lead. Andrew Blackwood has called wor-

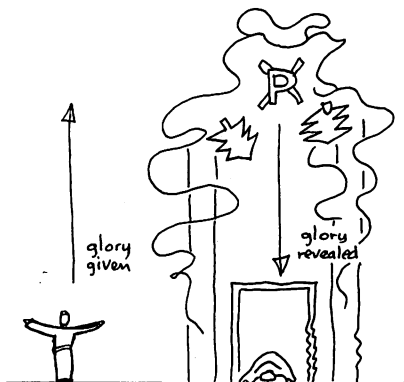
ship 'the finest of the fine arts'. He says, 'If preaching is a fine art, as many of us believe, public worship should be finer, as the whole should be better than any of its parts'. If this be true and I personally believe that it is, then the minister who prepares and conducts the service of a worshipping congregation week after week needs to become a master of the art of leading the worship of the people of God. Let me assure you that such mastery will not come easily. The preparation of the other parts of a truly meaningful worship service and placing them in the proper order will often take almost as long as the preparation of the sermon. Whenever I say this to seminary students, they often express incredulity. Later, after some months of experience in the pastorate, they tell me that they have discovered that I was right (p. 139).

Is not this a rebuke of the lack of attention we give to the constituent parts of worship? For instance when both Testaments abound in examples of how to pray, why is it that standards today for public prayers are deplorably shallow? Dabney in his book on preaching provides much help on this subject. When it comes to singing we find that sentimental man-centred songs often prevail while the psalms and those hymns which are full of Biblical content

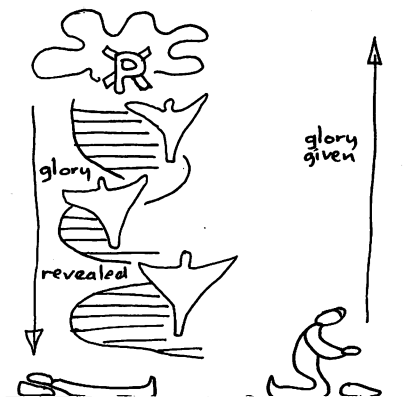
are by-passed. It is wretched to be required to sing slushy, repetitive, insipid ditties. If we are reduced to choruses for the sake of the very young or the very elderly, or the simple-minded, then we should stick to those which are biblical. We should not pray error to the Lord, and neither should we grieve the Holy Spirit by singing error to the God of all truth.

### *Participation*

The complaint is sometimes made that we should have more participation in worship. By this is meant more contributions by a variety of people. The result is that all kinds of man-centred items are intruded into the worship. These break up the flow of public praise, prevent the service from rising to a peak, and ultimately destroy it because God-centred verticality is shattered by the interruption of horizontal man-centred features. The object of worship is God not man. True participation in worship is when the individual is caught up with his fellow-worshippers in verticality, gazing forward and upward to the throne of God; praying to him and hearing him speak to us. For this exercise all faculties are engaged: heart, mind and soul. To absorb the message of God, through Scripture exposition is something which takes the whole of a



**Isaiah dedicates his life to Jahweh.**



**Jacob at Bethel — Genesis 28.**

person's concentration. Devotion of heart, conscience and volitional powers are all at full stretch. If you sometimes feel weary after the Lord's Day or after a spiritual conference, that may explain why! The exercises have been life-changing, redirecting, uplifting, inspiring — but exacting too!

### *No conflict between vertical worship and fellowship*

Every church should provide full and adequate opportunity for fellowship and sharing between the members. Sharing is one thing, participation is another, as has just been explained. Sharing is when we describe our current burdens, anxieties and victories with each other. Fellow shares with fellow. We do not have to tell the whole assembly about everything we go through. George may have a crisis at work. One, two or three in the church may know exactly what that sort of thing involves. George shares it with them. They can helpfully advise him and pray for him. George does not have to take up and involve the whole assembly with the details. And then there is Mrs. Jones who is having a hard time in her domestic scene, especially so with a problem child, and no help from her husband who is away in the army. There are two or more women in the church who are ideal companions, sympathetic, wise and helpful. Mrs. Jones shares the details with them. It is not necessary to involve everyone all the time.

Certainly there are times when it is right and suitable for the attention of the whole church to be engaged in matters of moment: a grievous illness, a remarkable healing, a bereavement, a striking provision, an unusual intervention, a severe disappointment, a wonderful conversion, and so on. The best times for such sharings is at the prayer meetings, or open times when all present are free to join in or contribute with prayers, observations or requests for particular Bible readings or hymns. Needless to say, gifted leadership is needful to ensure fairness so that the time is not consumed by those who may consume time with needless and irrelevant digressions to the non-edification of those present. The departure for a long time, or the return again from an extended absence, by members of the fellowship, calls for the attention of the assembly. Such matters with other truly pressing subjects for mutual concern can surely be presented at the beginning of worship services, together with the notices (if they have not been printed and distributed already, which is an excellent practice). Thus all horizontal matters having been dealt with, the congregation is free to concentrate on the purposes for which they have assembled, namely, God-centred, God-glorifying worship.

#### *Musical contributions or films in public worship*

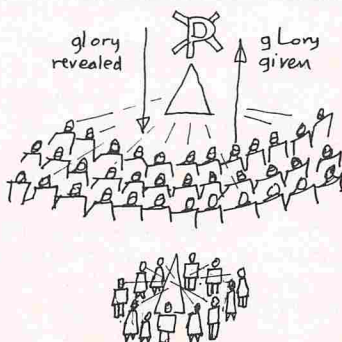
In most cases professional musicians fully understand the difference between public worship and entertainment. In corporate worship we have a specific purpose in mind. We do not gather to entertain each other, still less to entertain God. There is a proper place for music, so much so that a separate time should be agreed upon in order to do justice to it. Then all who so wish can thoroughly enjoy the music of their taste. Some assemblies have music for a set period before the service proper begins. This provides opportunity for



**The angel of Jehovah came down at Bokim (Jud. 2).**

those whose culture may not attract them to the music, to miss that part without causing offence to anyone. There are different kinds of activities which are helpful, but which do not constitute the public worship of the Triune God. Besides musical items of all kinds there are films, videos, protracted testimonies, descriptions of experiences, slide shows, travelogues, narrations of missionary service and biographies. The character of such activities is different to that of formal worship. Surely there is no problem in separating all the above mentioned

**In public worship we do not have to look at each other horizontally.**



presentations from the public worship of God, rather than trying to mix them together – the horizontals of men, with the vertical to the One who is high and lifted up in majesty, whose glory he will never share with another (Is. 42:8).

#### *Preparation for Worship*

We should always avoid going to worship in a mindless, unprepared state. Every service should be a joy and delight. Every constituent part of a public worship service should be Biblical, wholesome, relevant, consistently related to the other parts. Every part should be edifying and enjoyable to those who love God. The problem is one of maintenance. A high standard can only be obtained by devoted and prayerful forethought about order (1 Cor. 14:40). The glorious potential of public worship should always motivate our preparation. The highest views of public worship should be inculcated. Worship together is the highest and most exalted occupation ever entered upon by men and angels (Rev. 4 and 5). The Lord's preference for corporate worship is stated in Psalm 87:2. Superiority of corporate devotion is admirably declared by the psalmist when he says, 'better is one day in your courts than a thousand elsewhere' (Ps. 84:10). Only by prayer, watchfulness and diligent attention to detail in relating the constituent parts to the whole, will services reach the standard described by Psalm 84.

#### *History supports structured worship and verticality*

The history of spiritual worship illustrates its vertical character as is illustrated by the diagram. The glory of God came down on Mount Sinai, on the tabernacle and at the Temple. We must remember that there was communion with the Lord. Communion with God caused Moses' face to shine just as it did Stephen's (Ex. 24:29ff., Acts 6:15). During the inter-testamental period

Jewish synagogues multiplied. Devoted Jews were concerned about the presence of God with his people, his coming down to them, and dwelling with them, which they called the Shekinah glory. They too were concerned to worship only with forms prescribed in Scripture. The centrality of the Word was indicated by an ark (wooden container) centrally placed on a platform at the front of the assembly.

This ark contained the scrolls of the Law and the prophets. The constituent parts of their service were the same as ours: prayer, reading, exposition, singing psalms. The IVP Illustrated Bible Dictionary vol. 3 p. 1499 has an excellent article on synagogues, and Herbert Carson in his book *Hallelujah*, describes the structure of synagogue worship (p. 17ff.). Our paramount need is the presence of God in our services. The pillar of cloud by day and fire by night followed the Israelites in their pilgrimage in the desert. The same supernatural coming down, the Shekinah glory, is our most urgent and constant need today.

Structure in worship is implied by the form of the tabernacle. The high priest was to take a route to the holiest of all by sacrifice (the brazen altar), washing (the laver), light (the golden candle-stick), union and communion (the table of shewbread), and finally by intercession (the altar of incense). We do the same when we pray, always by the sacrifice of Christ, the cleansing of the Spirit, by the Word, and in union and communion with God Triune. Similarly in the Temple there was order and structure, not disorder or thoughtless haphazardness.

That worship is vertical in nature is observed by the self disclosures of Jesus as mediator. In each case glory is revealed, then glory is given in worship. Examples are Jacob at Bethel (Gen.

# A debt to settle in Spain?

*Mr. S. M. Houghton rightly concludes with the statement, 'inscrutable mystery'. The title above suggests that a harvest today might help to settle the account as the seed of Satan wars with the progeny of Christ (Gen. 3:15).*

Alas, it is impossible to head our brief article 'The Reformation in Spain' for Spain experienced no reformation. Her notables, and in particular the Roman Catholic clergy themselves, used every weapon at their disposal to seal Spain against the Lutheran and Calvinistic 'heresies'.

But first, a brief word about Spain during the first fifteen hundred years of church history. That the apostle Paul was eager to take the gospel to Spain is recorded in his Epistle to the Romans (15:24, 28). Whether or not he ever fulfilled his aim is

uncertain. Clement of Rome, writing about the year 95, says that 'Paul reached the boundary of the West', and several of the Fathers, notably Chrysostom and Jerome, accepted the tradition of a visit to Spain. There the matter has to be left. Prudentius, writing in the 4th Century, tells us that there were Spanish martyrs in the ten great persecutions preceding the days of the Emperor Constantine.

In the 8th Century the Moslem Moors overran Spain, crossed the Pyrenees, and were only prevented from conquering France by Charles Martel's victory over them at Tours in the year 732. The driving out of the Moors was in full swing by the year 1000, but it was not until 1492 that the work was finally accomplished.

During the Middle Ages Spain became the most Romish part of the western world.

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28:17), Monoah and his wife (Jud. 13:18-23), Isaiah in the Temple (Is. 6), Ezekiel (Ez. 1), Peter (Lk. 5:8), John at Patmos (Rev. 1). In some cases whole books of Scripture trace their source to that glory which was revealed — Isaiah, Ezekiel, the Revelation. The supreme revelation came with the incarnation (Jn. 1:14). The New Testament flows from that. The revelation of Christ's glory calls for us to give him glory (Heb. 12:28).

## *The spirit or character of public worship*

The content of public worship is derived from the truth of Scripture. The worship of God is to worship in truth. What about the character or spirit of the worship? By examining the responses and behaviour of individuals or groups it is possible to establish the aura of corporate worship. Awesomeness is certainly the first feature that characterises every meeting, every self-

disclosure of Jahweh. How awesome this place said Jacob (Gen. 28:17). Humility and a sense of unworthiness likewise characterises every account in Scripture. Joyfulness and dedication follow. We worship God acceptably with reverence and awe, with rejoicing and trembling (Heb. 12:28, Ps. 2:11; 119:120; 95:1, 2). Are these the characteristics of public worship today?

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*Suggested reading:* Besides the books already mentioned by Herbert Carson (which deals mostly with our total response in worship) and Robert Rayburne, there is an outstanding work in brief compass by Paul E. Engle: *Discovering the Fulness of Worship*, a text book for adult study groups, 129 pp. Great Commission Publications, U.S.A. 1978. Chapter 10 of the Westminster Formularies, namely, *The Directory for Public Worship*, is relevant and practical.

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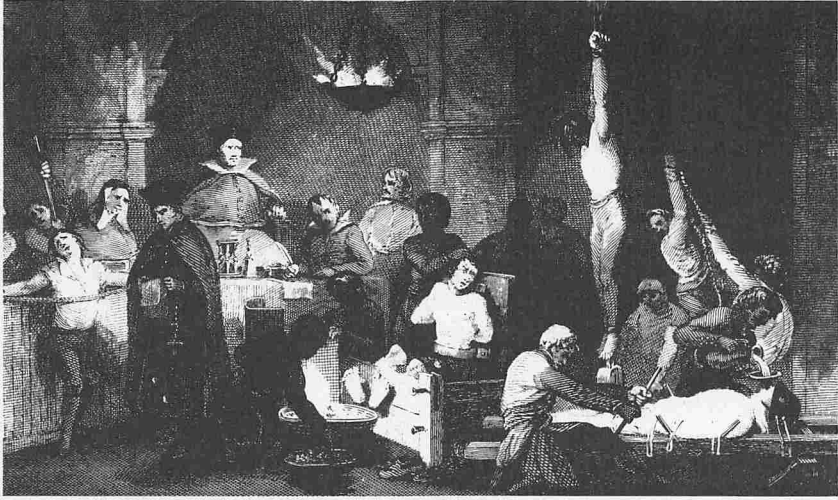
Great military orders tended to hold sway, and monks and friars of various types — Cistercians, Carmelites, and Dominicans and Franciscans in particular — entered the land in large numbers. Late in the Middle Ages the Inquisition<sup>1</sup> was introduced, an institution which is said to be 'congenial to the Spanish temperament'. At first it was especially used to check the Jews whose numbers, wealth, and intrigues with the Moors were causing alarm. But in Reformation days it was turned against Protestants of all types and became the most hideous and devilish of all instruments of persecution.

In the natural realm Spain gave clear evidence that her sons were gifted with energy, courage, and enterprise. They, and the Portuguese who shared with them the Iberian Peninsula, were foremost for a while in maritime activity and geographical exploration. It was they who discovered the New World and brought its central and southern territories within their orbit. Turning eastwards also, Spain's ships at Lepanto in 1571 delivered a crushing blow against the aggressive Ottoman Turks and thereby prevented them from extending their power to the western Mediterranean.

Yet before long Spain suffered ominous decline, and that decline is chiefly attributable to her determined opposition to the truth of God as brought to light in the 16th Century Reformation. With a cunning and a strategy inculcated by the 'power of darkness' she endeavoured to quench the Sun of Righteousness which was flooding other western lands with the light of the glorious gospel of Christ. Before long she was required to meet the cost of her fatal infatuation with Romanism. From her spiritual bankruptcy she has never recovered.

In this brief survey we do not wish to concentrate attention on the work of the Inquisition, although of necessity it will receive mention. Suffice it to repeat that it was as hideous a method of interrogation,

of torture (both physical and mental), and of punishment as man has ever devised. Llorente, a Romanish writer, informs us that in the short space of thirty-six years no fewer than 13,000 men and women were burnt alive. And the burnings went on throughout the whole of the Reformation Period. In 1483 Queen Isabella, the mother of Henry VIII's wife Catherine of Aragon, persuaded Pope Sixtus IV to make the Inquisition a national institution in Spain. Under Torquemada, the Grand Inquisitor, it organised tribunals which in ensuing centuries dealt relentlessly with all who fell into their clutches. Charles I of Spain, better known as Charles V of the Holy Roman Empire, who ruled Spain from 1516 to 1556, dedicated himself to the extermination of Protestantism in all his wide dominions. Leaving his task unfinished he charged his son and successor Philip (who married Mary Tudor of England) to quell and punish heretics 'with promptitude and severity, without exception, and without respect of persons'. In his turn Philip vowed that he would 'rather lose all his states and a hundred lives than consent to any breach in the Faith or its divine services'. For upwards of forty years he reigned, 'breathing out threatenings and slaughter' against the true disciples of the Lord. Torture, which was common in the case of criminals, was increased tenfold when one was examined and punished, not as a murderer or a robber, but as one who advocated the accursed doctrine of 'justification by faith'. In the confessional all priests were urged to put such questions to penitents, of whatever rank, as would lead to the discovery of those suspected of entertaining the doctrine of Protestant reformers. Informers were encouraged by the promise of the fourth part of the property of those convicted. A public Auto-da-Fé was arranged annually, if not more often, in all Spain's provinces. In one way or another, whenever possible, 'heretics' fled from Spain, leaving their native land to become a Romish prison and slaughter house. And who could blame them?



*Principal tortures of the Inquisition*

At the same time, however, not a few Spanish priests entered lands which had embraced Protestantism in order to counter the Lutheran and Calvinistic 'heresies'. In England this happened particularly during the reign of Mary Tudor. The first volume of *Zurich Letters*, printed in the Parker Society publications, supplies a letter written by John Jewel to Henry Bullinger in May 1559, in which it is lamented, 'Our universities (Oxford and Cambridge) are so depressed and ruined that at Oxford there are scarcely two individuals who think with us, and even they are so dejected and broken in spirit that they can do nothing'.

Furthermore, every effort was made to close Spain against Protestant books. The passes of the Pyrenees were kept under close surveillance. The people living in its bays, its coves and its ports were exhorted and warned to keep jealous watch on all craft approaching their shores. Charles V decreed that books printed north of the Pyrenees could not enter Spain without a licence, and all books produced in lands which welcomed Protestant reformers were almost automatically banned.

Needless to say, Protestants of more

northerly lands were keen to make contact in one way or another with their Spanish brethren, and as in the case of William Tyndale's New Testament of 1525 entering England, merchants who were attracted to reformed doctrine tried to devise means of overcoming prohibitions. For example, two great casks of Lutheran literature were put on board a Flemish vessel bound for Valencia. Unhappily the books were found and publicly burned in the market place of San Sebastian. Spanish book-stores were periodically searched for 'heretical' literature. Catholic Colleges were required to hand over to the Holy Office all copies of Hebrew and Greek Scriptures in their possession.

For a private person to possess a copy of the Scriptures in any language was almost the equivalent of meriting a death sentence. In 1557 Philip II sought diligently for Protestant books published in Spanish outside Spain, and in 1571 he issued his own Index Expurgatorius which was not made public, so that a person possessing a book would not know whether it was forbidden. The Index was calculated to keep him in fear and trembling lest unwittingly he should be a law-breaker.

But we desire to pass on to strike a happier note. It was during the 16th Century that the Spanish Bible still used by Protestants was translated in worthy fashion. In the late 15th Century the Prior of a Valencian monastery had produced a Spanish translation of Scripture, but, though the translator was an orthodox Catholic, his work was suppressed and all the Bibles printed were committed to the flames. Scarcely one of them escaped. Forty years later Cardinal Ximenes, regent of Castile and archbishop of Toledo, produced the famed *Complutensian Polyglot* of Alcalá.<sup>2</sup> Ximenes did not agree with the translation of God's Word into the Spanish vernacular, but he held it good to produce that Word in the three languages used by Pilate in the inscription placed by him above the cross of Christ. 'Unconsciously, however, he was providing materials for the use of Protestant reformers; unconsciously, for it was the last thing in the world he wished to do. He was a scholar and he felt reverence for the Bible.' At the same time he was a bigot and a persecutor; in fact, he presided over the Inquisition as revived by Isabella and her husband Ferdinand.

The *Polyglot* was published in six volumes, the first four being occupied by the Old Testament. The Vulgate Version (Latin) occupies the centre of a page; the Septuagint (Greek), with an interlinear Latin translation, fills the inside column, and the Hebrew text occupies the outside column. The fifth volume supplies the Greek New Testament, and the sixth a Hebrew and Chaldean Lexicon. Only 600 copies of the *Polyglot* were printed.

A generation later Francisco de Enzinas circulated a Spanish New Testament of his own translation and at his own expense. Imprisoned, he escaped and came to England where later Cranmer gave him the Greek professorship in Cambridge.

The next notable name is that of Cassiodoro de Reyna. In want and suffering he translated the entire Bible<sup>3</sup> into Spanish. It was published at Basle in 1569

and with much difficulty copies reached such Spanish brethren as managed to escape the attention of the Inquisition. De Reyna's work was afterwards carried on by Cipriano de Valera who wrote powerfully against the errors of Rome. As a thank-offering for his own conversion he set about translating *Calvin's Institutes* into Spanish. His tract against the High Mass was an elaboration of Question 80 in the *Heidelberg Catechism* in which it is stated that 'the Mass at bottom is nothing else than a denial of the one sacrifice and passion of Jesus Christ, and an accursed idolatry'. With regard to salvation by works, de Valera strikingly remarked that the works of faith are acceptable to God for the sake of the person who performs them, and the person is accepted for the sake of Christ alone; therefore, he concluded, 'it is as impossible for works alone to justify as it is for a woman to be her own grandmother'.

It was in 1596 that De Valera's translation of the New Testament was published (a revision of the work of de Reyna), and in 1602 that his translation of the entire Scriptures was completed, that is to say, nine years before the English Authorised Version appeared. Philip II, furious as ever against Protestantism, had died four years earlier (he had never really recovered from the tragic defeat of his Armada in 1588). In 1580 he had annexed Portugal, and as far as was humanly possible, he had sealed the Iberian Peninsula against the servants of God, the Word of God, and the gospel of God. Evangelically Spain was in sorry case. John Stoughton supplies us with the sad reflection, 'Why the destiny of the Reformation Movement in Spain was so different from that of the Movement in England remains amongst the inscrutable mysteries of Providence'.

<sup>1</sup> A former Roman Catholic Tribunal for the discovery and punishment of heresy.

<sup>2</sup> Alcalá is about 20 miles from Madrid. Its earlier name was Complutum.

<sup>3</sup> It is sometimes referred to as the Bear Bible, as the printer's device showed a bear searching for honey in a tree trunk.

# The 1904 Revival Revisited

*by Gwynne Ll. Williams*

I have often wondered why it is that Wales today appears to benefit so little from the 1904 Revival. It seems that the land derives far richer blessing from Eighteenth or Nineteenth Century awakenings than from the only national revival of this century. For example, the 1735 awakening gave the Church the hymns of William Williams while the 1859 movement once more revived interest in proper preaching. 1904 was different; it has left no positive mark on the Church or the Nation. An examination of the reasons for this may well help the Church to prepare herself more thoroughly for times of increased blessing.

## *1. The background to the Revival*

The major point to remember about this Revival is that it did not befall a nation that was steeped in Biblical Christianity. Arminianism had made vast inroads into South Wales. It was becoming increasingly fashionable to manipulate people into making 'decisions for Christ' and the old way of seeking true conversions in God's time was on the wane. This meant that robust Biblical preaching of the Gospel of grace gave way to a mere attempt to persuade people to accept the Christ who was depicted as humbly awaiting the sinner's pleasure. Thus Salvation was regarded as the result of human decision rather than being seen as an outworking of the sovereign plan of God.

Parallel to this, it became fashionable to think of Revival as something to be organised and worked up rather than as a divine initiative. The works of Finney were widely read in Wales and helped to popularise this view.

The Keswick movement had also made considerable inroads into Welsh Christianity. It tended to distract people from balanced Biblical living by its introverted emphasis on sinless perfection and the 'higher life'.

The Welsh short story writer and novelist Kate Roberts who is not known as either Reformer or Evangelical, makes a crucial point in more than one of her books. She records that by the turn of the century, the Sermon on the Mount had entirely displaced the Pauline Epistles within much of Welsh Christianity. What had happened was that large numbers of theologians and ministers preferred to rely on the 'assured results' of Biblical Criticism rather than on the Word of God. These men inevitably had no interest in the grand old doctrines and elected to proclaim a social gospel instead. This new gospel was a de-spiritualised version of the Sermon on the Mount which promised heaven on earth but, because it was a perversion of the teaching of Christ, was totally unpractical.

While it is true that large sections of the Welsh Church were theological and spiritual paupers, all was not black and bleak in 1904. There had been many local awakenings since 1859 and many who had been blessed during these movements were entreating their maker to bless the entire nation again. While

it is manifestly unscriptural to think in terms of organising a revival, it is Biblical to believe that the prayer of faith avails much at the throne of grace.

## *2. The Revival itself*

It was into this background that Evan John Roberts was born (1878-1951). He was the ninth of the fourteen children of Henry and Hannah Roberts. As a twelve year old he was to follow his father into the pits. Evan Roberts was a typical child of late Victorian Wales, a product of the experience meeting and the chapel prayer meeting. His father Henry had a prolific knowledge of Scripture and was reputed to have learnt 144 verses in a single week. Evan Roberts was influenced by this piety and was himself a godly youth, steeped in Scripture and familiar with many sound theological volumes. He was a typical Welshman of his day in many ways, well read in all areas of literature, Christian and secular. Roberts also displayed the Celtic tendency towards mysticism and emotionalism, and was fully involved in the very Welsh cultural life of his community.

As a young boy he had learnt the importance of absolute faithfulness to God and he made every effort to attend every single meeting at his Chapel. During this pre-Revival period Evan Roberts became recognised as a mature and gifted Christian; many were especially impressed by the fact that he saw visions and heard voices on a fairly regular basis. Friends and acquaintances were soon convinced that he ought to enter the Calvinistic Methodist ministry and after some persuasion Roberts agreed. During his probationary period as a student, the only criticism touched on was that he was beyond all criticism! He was quite obviously an able candidate and totally committed to his God.

It was during a conference in the Keswick mould held at Blaenannerch that Roberts was rewarded for this great faithfulness and piety. At a prayer meeting he had a profound experience of being bent by the love of God, which resulted in a very great concern for those who would be bent by the wrath of God at the last. In his own words, Roberts felt 'Ablaze with a desire to go through the length and breadth of Wales to tell of the Saviour'.

After this initiatory experience, Roberts spent some time in prayer and Bible study with another man and several women. At these gatherings several visions and prophecies of an imminent revival were enjoyed and Evan Roberts began to develop more fully his practice of seeking direct personal guidance from God in all areas of life. He became convinced that God would have him become a wandering preacher and that he should start this ministry at the family home in Loughor.

It is of quite some significance that godly Henry Roberts was worried about his son's state of mind. Evan seemed to be living on his emotions, alternating between periods of concentrated depression and exaltation.

Before long however, his family and other local Christians became increasingly sympathetic towards the activities of the young man. His meetings were attended with increasing success and many were converted or restored from

backsliding on these occasions. There was a fixed order of service, but great freedom was allowed within the basic pattern of Bible reading, Hymn singing and Prayer (led by various people), followed by a few words from the Revivalist himself. Initially the movement was confined to the immediate locality but it soon spread throughout Wales and to a number of English towns.

It was not long before the Chapel returned to the centre of many a community's life. People did not merely gather together to hear a small elite group of well known preachers, rather they met just as excitedly when an unknown man was in charge. Indeed, Roberts made it his normal practice not to announce his engagements in advance for fear of building up a personal following. Despite this he was probably the first Welshman to be termed a Revivalist and was a very early example of the 'big name' evangelist cult with which we are so familiar today.

Many ministers across the length and breadth of Wales saw extraordinary blessing attending their work. Notorious sinners were spectacularly converted, the pubs were often closed down completely and workplaces heard prayer and blessing instead of swearing and vile talk. Prayer meetings were held every night in many areas and in Anglesey the wife of a converted drunkard complained to my great-grandmother that when her husband went to the pub she knew that he would be home at closing time — but the prayer meeting which he now frequented could last all night!

Stories about such changes could be repeated ad infinitum, but their major thrust is that God was working mightily in many lives at the time.

One direct result of the Revival was that industrial disputes which had been rife at the time were completely forgotten as men were taken up with the things of God. Indeed many industrialists were sympathetic to the awakening simply because it produced a contented workforce and an increased output. David Lloyd George spoke of the Revival as inaugurating a great national and social change, but characteristically he overlooked the essentially spiritual nature of the movement. Other public figures at the time such as Campbell Morgan and F. B. Meyer were able to see the spiritual change in the life of an entire nation.

It has been estimated that there were 100,000 conversions during the course of 1904-05 revival, but as will be seen below this is probably an over generous estimate. Nevertheless whole communities throughout Wales were profoundly affected in many ways by the spiritual awakening. Crime was completely eradicated from several localities and many social evils disappeared overnight. It has been seen that a spirit of prayer characterised the Revival. Sir John Morris-Jones who was an outstanding literary figure of the day was astonished by the elevated language which uneducated people used in their prayer. Other areas of Britain also enjoyed a very real blessing during this time and many other nations were able to share a little of the Welsh fire.

It is sad to relate that as the movement progressed Evan Roberts began to emphasise more strongly certain unhealthy trends, many of which came to the

fore during his well documented visit to Liverpool. It was primarily to the Welsh community that he ministered and during his stay there were over seven hundred conversions. Indeed it was claimed that even members of that most fickle of professions, journalism, left the meetings deeply impressed by the preaching which they had heard. The press gave a full but disjointed coverage to the visit and to the wider work. Some papers were extremely hostile and even abusive while others were much more sympathetic.

On this visit, Roberts often spent a long time absolutely silent in the pulpit before proclaiming a message which he claimed carried full Divine authority. There was one extraordinary scene when he refused to read from the Bible because there was a 'great obstacle' in the congregation. Several people suggested that this was the behaviour of a mentally unbalanced individual. In order to scotch the rumours, Roberts agreed to submit to a medical examination while at Liverpool. The result was that his sanity was proven beyond dispute.

This affirmation of the man's sanity does not however clear up the question hanging over Roberts. Much of his behaviour can only be described as erratic; it was totally impossible to predict what he would do next. As a result of this he was regarded in a similar way to the Institutional Prophets of the Old Testament. He was held in awe and legends of his miraculous powers, especially in the area of discernment, spread rapidly. In a meeting at which Roberts presided in Cwmavan, a respected Baptist called David Elias started to pray. For no apparent reason Roberts commanded him to stop. Elias ignored this so Roberts encouraged the congregation to call verses out in the hope of silencing or drowning the voice. Even this failed to silence the singleminded Baptist so Roberts promptly collapsed, moaning loudly. It is recorded that that meeting was inevitably the death knell of the Revival in Cwmavan.

There was a similar occurrence at Neath which started when the Chapel at which he was to preach was crowded out some two hours before Roberts was due to arrive. A godly man read a portion of Scripture and then led the Congregation into the presence of God. Others followed this action and after a while a hymn was sung. At this point Roberts entered and when he faced the people declared 'The Spirit of God is not here'. It was obvious that not everyone agreed with him, so he announced 'The meeting is at an end'. Several Church leaders were of the opinion that the Revivalist had effortlessly ruined a very promising meeting.

An identical insistence on the absolute authority of his discernment was seen at a meeting in Aberdare. Roberts told the minister sharing the pulpit with him that he had to leave the building because it was full of demons. When this scene was repeated at another Chapel, an old man shouted in righteous indignation 'Art thou a prophet?' Sadly, if an answer had been forthcoming it would probably have been in the affirmative.

By the end of 1905, Roberts was a man in decline and within a further two years he had withdrawn almost completely from public life. This immediate post-Revival period was sad in many ways, but primarily because it showed up the

alarming number of false converts which were made in the heady days. My own great grandfather, William Williams Glancefni noted that many who had been converted overnight were just as quick to go back to their old ways once the influence of the Revival waned. It has been claimed that there were over 2,000 converts in Anglesey alone, yet if this was true why was it that within a generation the island was almost totally bereft of Evangelical witness? The basic problem was that new converts had been accepted as genuine without any real probationary period or spiritual supervision. Consequently many who had been emotionally moved were accepted as Christians and these individuals caused much heartache and disruption when they finally showed their true colours.

A second grave error was the failure of the leadership to provide converts with sound Biblical teaching. As a result many who had been born again relied solely on their feelings for guidance in all areas of life. Glancefni observed that in one area of Anglesey this led to immoral behaviour because young converts had no final authority to which they could refer. This problem was a direct result of the fact that the Church of 1904 had not got to grips with the meat of Scripture.

### *3. The fruit of the Revival*

Perhaps the shortcomings mentioned above go some way to explaining the sharp increase in the influence of three previously alien forces within Welsh Christianity, in the immediate post-Revival period.

The Keswick movement had become influential in late Nineteenth Century Wales. In the early Twentieth Century a very strong indigenous holiness movement developed which slavishly followed the Keswickian beliefs. The Revival with its lack of robust Biblical exposition and its pietistic atmosphere was an ideal breeding ground for these teachings of obtainable sinless perfection on earth. A second movement which obtained considerable influence after the awakening was the Pentecostal. Evan Roberts himself had taught that the Baptism of the Holy Spirit was an experience which Christians desperately needed. He had also decreed that this second blessing was a vital pre-requisite for revival. He had however discouraged the use of tongues for fear that they would be abused. The Pentecostal movement had no such inhibitions, but obviously benefited greatly from the ground clearing accomplished by Roberts.

Thus the Revival had contributed to two forces within Evangelicalism which in their own ways directed the attention of the Christian inwards rather than outwards. It is crucial to remember that the rise of these groups was no accident. One minister summed it up accurately at the time: 'It was for the Atonement that they gave thanks in 1859, but now they give thanks for their own pleasant feelings.' This emphasis on experience inevitably led to the demise of Biblical Christianity within Wales for the best part of a generation.

The third force to grow in influence after the Revival was much more harmful and devastating because it was not Christian at all. This was the rise to preeminence of Liberal Modernism in the Colleges, pulpits and pews of Welsh

Non-Conformity. The Revival with its lack of expository preaching contributed precious little to combating the rise of this evil force. Within a very short time this essentially German approach had become the only acceptable view of the Bible. The net result was a large number of 'conversions', as chapels were sold to become warehouses or theatres. The Church might have been taken in by Liberalism, but the world was only too aware that this new religion was worthless. A recent Welsh folk song sums this up

'Do you see that Chapel?  
It was once full of faith,  
But now coldness  
And windows that are blind.'

*(My translation!)*

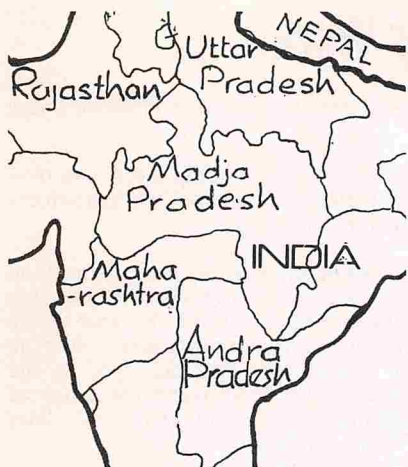
Co-existent with these forces happily there was a fourth in the good Providence of God. Many men and women had been soundly converted in 1904-1905 revival and for the next half century they were living testimonies to the work of the Living God. There were those churches which had no time for the aberrations outlined above, nor did they engage in the bizarre practice of using rubbish to sustain the work by means of jumble sales. These were praying people and it is surely on this foundation that a new generation has arisen which once more recognises the Sovereignty of God in all areas.

#### *4. Towards an evaluation*

Surely the 1904 Revival is proof if it were ever needed that the warm preaching of the whole counsel of God is not a Calvinist invention. It is ordained of God and we neglect this at our peril. In this area it is important to remember that Roberts was a pragmatist rather than a follower of biblical principle. Glancefni indicated that in his experience Evan Roberts rarely preached a truly satisfactory sermon, preferring to rant and rave. Continued lack of the milk and meat of Scripture meant that the Children of the Revival had to look elsewhere for succour. Many merely looked inwards and years later were still babes in Christ, constantly dreaming of the past instead of enjoying God in the present.

It has been seen that there was considerable imbalance in the conduct of Evan Roberts at many meetings. He and many of his followers lost touch with the essential sanity of New Testament Christianity. Human techniques were used to build up an atmosphere of expectancy, repetitive prayer or the studied use of music were especially to the fore. Glancefni reported that hymns and solos were carefully arranged so as to provide the revivalist with an audience which had been emotionally moved. Incidentally these were the first real examples of entertainment evangelism in Wales, Roberts himself being almost always accompanied by musicians.

The second half of the Nineteenth Century had seen an increasing emphasis on the importance of women, the Suffragette movement was especially to the fore in this area. Welsh Calvinistic Methodists imbibed this new spirit and decided to give women an important role in Church leadership. During the Revival, women attained positions of spiritual authority in several fellowships or



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churches. One church near Harlech had a 'prophetess' as their leader and this position was not unique. Women preachers were in vogue and ladies were also heavily involved in the more mystical area of dreams and visions.

Eifion Evans in his excellent history of 1904-1905 offers a rather desperate defence of many of its excesses. In his survey of Church history he can find no stronger support than that the Montanists and Howell Harris (in his unbalanced Madam Griffiths period) behaved in a similar way. He does admit however that Roberts exercised a ministry of gifts rather than of the Word. Later in life, the Revivalist himself admitted 'The mistake at the time of the Revival in Wales was to become occupied with the effects of the Revival'.

This is an indictment of much that occurred during those months from the leader himself. The attitude which appears to have flourished is that to follow the injunctions of Scripture would be to quench the Spirit. A wedge seems to have been driven between the Word and the work of God.

At the same time it is important to remember that there was much which was directly of God in the movement. Some have suggested that because of the various unhappy features which have been mentioned, this was not a true Revival. If we agree with the mainstream tradition of defining Revival in its Biblical sense as the Sovereign work of God, imparting new life to the spiritually dead and increasing the spiritual vigour of the living, then this was a true Revival. There is a school of thought which suggests that such work of God would effectively solve all our problems today. 1904 teaches us that this is manifestly not the case.

One of the greatest Welsh leaders, who lived some time before 1904 nonetheless provides a fitting comment on the Revival of that year when he records 'Some false things may pass under the name Revival'.

# Indigenous Missionary Work

*An account of the labour of Mr B. D. Joseph, evangelist in Andhra Pradesh, India, by Pastor Les Hill*

## *Introduction*

The progress of the Gospel in India has become increasingly hindered in recent years. Government restrictions on the entry of missionary personnel have combined with the liberalism of major theological colleges and church denominations to present a barrier to the Biblical faith. In addition to this there are areas where the evangelical churches are divided: even taking one another to the courts over the possession of 'mission' lands bequeathed to them. In the face of the formidable task of evangelising the world's second most populous country (690 million in 1981) the tragedy of the above facts deepens. Yet all is not lost because God is at work calling men and women to salvation. The following account shows how he powerfully calls men into his service. Mr B. D. Joseph is one of the important group of indigenous workers upon whose shoulders the burden of carrying out our Lord's commission to preach the gospel now rests. He is a Baptist who rejoices in the doctrines of grace. We are delighted to have this unity of truth and rich fellowship with him. It is good to know of such faithful workers we are able to support in these days.

## *Joseph's Background*

The Lord's work in the Vinukonda

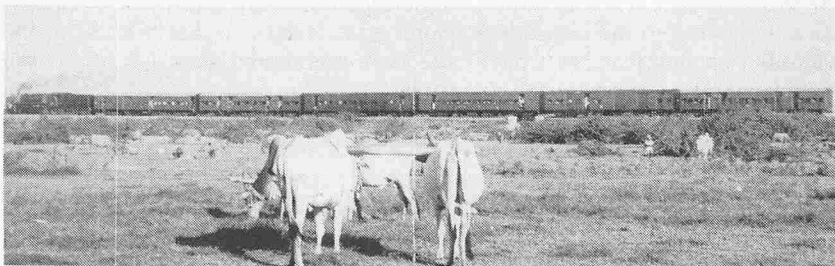
Missionary Fellowship testifies to over 100 years of consistent Christian witness within one family.

Western missionaries were serving God in Onsole on the coast of Andhra Pradesh state towards the end of the 19th Century; God was giving new life to people who had belonged to the Hindu faith. Around 1880 a man named Thomas was converted and later became a village pastor.

Thomas and his wife prayed faithfully that their children might also be converted. Their son, Joseph-Smith, subsequently became headmaster of two Christian Elementary Schools in Gurzala and Vinukonda. He laid the foundation for a Baptist mission field with the Reverend John Dussnan in the Guntur district of the Palanadu Taluk.

Joseph-Smith married Martha the daughter of an itinerant village evangelist named Samson. Samson's wife worked for the Lord as a 'Biblewoman'; she undertook personal evangelism with local Hindu women reading and studying the Bible. Martha also followed in her mother's footsteps devoting her life to Christian service.

In addition to being a headmaster



*Transport in India: bullocks and steam railway. This is still a typical scene in Andhra Pradesh state. Roads are few and in poor condition. The itinerant evangelist must often walk long distances, or ride on overcrowded buses.*



*Pastor Les Hill on the steps of the Christian Witness Centre, Vinukonda.*

Joseph-Smith was also an itinerant evangelist. On Saturdays and Sundays he would travel on foot visiting villages throughout Vinukonda and the Palanadu Taluk. He and Martha also prayed for the salvation of their five children. B. D. Joseph, the subject of this article, was the second of their four sons; he refers to all of these good people as 'prayer warriors', a truly apt description.

#### *Christian Commitment*

The parents' prayerful concern was shared by a 'fundamental' Baptist missionary, Reverend John Loseman, who was working for the Lord in Vinukonda. Joseph attended Sunday School and received instruction from Reverend



*Evangelist B. D. Joseph with his wife Esoka, a union much used of the Lord.*

Loseman in addition to the Christian teaching he received at home. After finishing his schooling he enrolled as an undergraduate on a Teacher Training course but was unable to graduate due to financial circumstances. As an alternative he found employment with the Railway Company and worked as a clerk in the Divisional Superintendent's Office. At this point Joseph had little to do with the local church; he was discouraged by the 'fractions, hatred, strife and people clamouring for position in the church'. His parents, however, arranged for his marriage to a Christian young lady named Esther.

Although Joseph only attended church at Easter and Christmas and, in his own

*Pastor Les Hill has ministered at the Railway Mission since January 1963. During those years the overseas interests of the Church have occupied much of his time. Many students have professed faith here and others have been established and well grounded in the whole counsel of God's Word. Pastor Hill has visited India, Sri Lanka, Singapore and Malaysia, encouraging previous members of the congregation in the planting of evangelical reformed churches. At home the manse is central to these vital contacts, providing living accommodation and Christian fellowship to a variety of people from other lands.*



*B. D. Joseph gives a blanket to a headman of the Sugali Tribe. Regular evangelistic work in the same area requires concern for the social welfare of those poor people.*

words, 'drifted away from God . . . and became worldly'. He allowed Esther and their children to attend regularly. As his parents had done so Esther and the children prayed for Joseph. There were five children in the family by 1961 and the fourth daughter, Usha, aged 7, was particularly concerned for her father. Usha was a very studious girl who attended Sunday School regularly. Her constant prayer was, 'Lord make my father come along with me to the Sunday service'.

Usha was taken ill in July of that year and died. Joseph was moved to repent and to ask God to forgive him and enable him to 'labour in His vineyard'. It is Joseph's firm conviction that Usha was sent by God to her earthly father so that his eyes might be opened to see his Heavenly Father and that having fulfilled her commission she returned to be with the Lord.

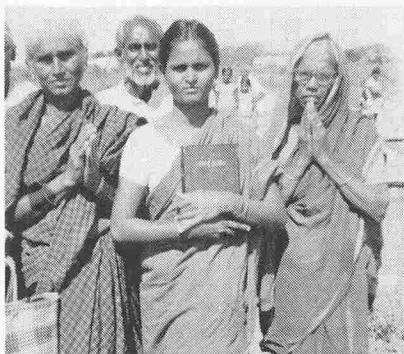
#### *Preparation and Training*

Joseph was made the leader of an evangelistic group in the Baptist church of which he was now a part. He began writing to various sources around the world asking for Christian literature. At that time there were about 50 other clerks at the Railway office where Joseph worked. These men, who were of the Hindu faith, provided him with one of his early evangelistic opportunities; their reaction to his involvement in Christian literature distribution was to ask for a Bible each. After many

fruitless requests for help from other contacts Joseph located the Trinitarian Bible Society who were able to send him the required Bibles.

Joseph had to rely to a great extent on teaching received from documents obtained from around the world; members of a Reformed church in the United States used to send him bundles of Christian literature for his spiritual growth. In one package, which came from Britain, he found a League of Prayer periodical. Joseph wrote to the editor, J. Harper, who began to correspond regularly and assist Joseph with supplies of Christian literature. In the providence of God Mr Harper was a bookseller by trade.

After four years of correspondence Joseph informed Mr. Harper that God was calling him to full-time ministry and that he might need Bible Training abroad if that were God's will. Mr. Harper graciously offered to provide for Joseph's travel between England and India and for one year's training at a Bible College; he included a condition that Joseph must make provision for his family whilst he was in England. At first sight it seemed an impossible task; Joseph had no savings and little in the way of property or belongings — he preferred the incorruptible riches which were stored up in heaven.



*Namaskaram! (meaning praise). These ladies are thankful for the Gospel of God's grace. They have donated land in their village for a church to be erected.*

After much prayer he decided to ask for voluntary retirement from his position with the Railway. It was a major step of faith; he had a family of six for which to make provision; the youngest child was aged two and the older children were at college; he was giving up the possibility of promotion and a good pension after many years service. Friends and relatives, including some Christians, called him a fool. Joseph trusted in the Lord; he told these people that if God was calling him to a full-time ministry then He would make provision for Joseph's family.

During nearly 25 years of employment Joseph had been blessed with good health and had not needed to take any sick leave; the equivalent benefits from this when added to a bonus and retirement payments produced a sum which would provide his family with half-pay for one year. Joseph praised God for His provision and believed that as far as his family was concerned 'the oil in the cruse' would not run out. He was able to accept Mr. Harper's offer and studied at a Bible College in England from

November 1965 until July 1966.

Joseph and his family were constantly supported in prayer by the other students at the college. As the students passed on information concerning Joseph to their own fellowships his family also received material provision.

Whilst in Britain Joseph was able to make many contacts with individuals and fellowships who would later provide support for the work in India. He was given speaking engagements with churches in the North of England; he participated in literature distribution in the South-East; and he attended a one-week Bible school at Brighton Railway Mission. It was with this latter church that a particular link was developed, which remains very strong to this day; Joseph has become the adopted missionary of this congregation.

After a very busy year of training, Joseph at the age of fifty, returned to his family to start his full-time work for God.



*Evangelist B. D. Joseph and family. From left to right: Nirmala (teacher), Rachel (health worker), Kumar (pastor), Daniel (student), Amrutha (doctor), Josephine (teacher).*

### *Areas of Work*

The work in which Joseph and his family are involved at Vinukonda may be considered under the headings shown below.

#### (i) Village evangelism

This involves visiting the villages in the Guntur District and undertaking Open-air preaching or giving Bible talks to the crowds who assemble. Some villages are visited on a regular basis to encourage the growth of new churches.

#### (ii) Child evangelism

In addition to talks provided for children in the villages the Vinukonda Mission started an orphanage which cares for about 15 children aged from 5 to 15. This work is generously supported by believers in Northern Ireland. Each Friday Joseph visits a Centre for crippled children so that they too may hear the Gospel. God's will is being sought with regard to starting a Day Care Centre for Hindu and Tribal children.

#### (iii) Literature distribution

Christian literature is distributed to contacts made in the various areas of work. Joseph considers that there is a great need for Reformed tracts and other good literature in this work. He hopes to organise the necessary translation work.

#### (iv) Visits to other States

Joseph visits Christians in one of the seven adjoining States each year. Most of the churches he visits are Baptist and are 'keen on doctrine'; during the visit he arranges a one-week Bible school or conference for the local Christians. This is a necessary ministry of encouragement.

#### (v) Social evangelism

India is a land subject to natural calamities as well as being the home of many poverty stricken people. The work of the Gospel encounters a variety of situations which cry out for relief. As an Indian among Indians Joseph is unable to close his eyes and heart to the needs around him. He has a particular feeling

towards the 'Untouchable' tribes who are shunned by other sections of the population and are largely ignored by outside relief organisations. Appropriate help is given wherever necessary and possible.

#### (vi) Audio/visual evangelism

Films and recordings containing the Christian message or which provide Bible teaching are used within the scope of other areas of the work. There is a great need here also for more material especially that which is true to the faith.

#### (vii) Personal evangelism

Bible schools are organised for local Christians; teaching is provided to encourage and enable those who attend to undertake personal evangelism amongst their own contacts. Joseph's vision in this is to establish a small Bible School for the training of village evangelists.

#### (viii) Tribal evangelism

This is a similar work to the village evangelism but is conducted amongst the more remote mountainous areas of Andhra Pradesh State. The Susali tribe are a particular concern of this work.

#### (ix) Future plans

It is hoped that the premises of the Christian Witness Centre, Vinukonda, may be extended in order to provide the focus for a local fellowship organised as a small Baptist church. Joseph's eldest son, Kumar, has been trained both in English and Telegu. It is also hoped to appoint two additional evangelists, one for the villages and one for the Susali tribe. They would be based at the Centre in Vinukonda, being ministers of the new church.

### *Conclusion*

There are many details of Joseph's life and work we have been unable to share in these pages. Enough material exists to fill a very interesting book. Pray for him and others like him who follow the call of God in the Gospel. By such people the grace of God is being made known today.

# How to Choose a Seminary or Bible School

By Dr. G. A. Adams

Principal of Toronto Baptist Seminary

Many influences will come to bear as one faces the decision about which Seminary or Bible School to attend. Relatives and friends will exert their influences. The location and the attractiveness of the campus will draw. Intellectual snobbery may be appealed to as one considers the accreditation of an Ivy League school.

The evangelical should remember that he is part of a remnant movement and he must never be ashamed of the offence of the cross. Most of the prestigious denominational schools have long since succumbed to Modernism. The believer must heed Christ's admonition: 'beware of the leaven of the Pharisees and of the Sadducees' (Matt. 16:6). Their doctrine is dangerous (Matt. 16:12).

Let us suggest some positive considerations which may prove helpful:

(1) Check that the institution and its faculty are committed to the belief in the plenary, verbal *inspiration* of the Holy Scriptures. A loss of confidence in God's Word will be truly ruinous. It is sad to realise that many theological professors have used the same strategy as the Serpent in the garden by saying: 'Hath God said?' Does the school believe that the Bible is inerrant in scientific matters as well as religious?

(2) Check the *track record* of the Seminary or school. There are many mushroom organisations. They come and go rather rapidly. Has the institution a history of training for Christian service going back some decades? Are its graduates active in a diversity of ways around the world? While every institution will have its casualties, yet 'wisdom is justified of her children' (Matt. 11:19).

(3) Check its *theology*. Is it man-centred or God-centred? Is it committed to the doctrine of the Sovereignty of God? In other words, Is it Calvinistic or Arminian? The theology needs to be weighed.

Are all of its students indoctrinated into the great truths of the Bible from the first year? Are they taught the great Doctrines of Grace? In Systematic Theology, do they learn to grasp in a comprehensive way the fundamentals of the faith, so that they are able to hold the truth in balance?

From the beginning are students exposed to the delights of Biblical Theology, where the process of revelation is observed and seen to be progressive? Does the organic nature of the Bible present itself in this rather young Biblical Science?

Some schools talk of 'Mickey-Mouse Courses'. Examine the school prospectus to see if the emphasis is in the right place. Methodology, sociology and psychology should not replace theology. Believers must first know their God and then themselves, before the glories of salvation will be appreciated.

(4) Check the school's *emphasis*. Is it more geared to produce preachers, evangelists, Christian Education specialists or counsellors etc.? If the pastoral ministry is in mind, how much attention is given to the Biblical languages of Hebrew and Greek? This field has largely been abandoned by the liberals with their rejection of verbal inspiration. Yet in a day of multiplying paraphrases it is essential that there be a precise and honest expounding of the Scriptures.

(5) Check the *Church Relation* of the institution. This is especially important for those training to be pastors. Some interdenominational Bible Colleges do little to encourage loyalty to a New Testament type of local church. The distinctives should be uncompromisingly taught by those committed to the position that this is the nearest approximation to Biblical Christianity.

Has the institution seen the wisdom of a C. H. Spurgeon in founding a church related college, where studies are in the atmosphere of a soul-winning church and not isolated in an ivory tower? Is the institution so married to the church, which is the pillar and ground of the truth, that it shares intimately in the church's successes and failures? Is the theology always practical and experimental? Are there immediate opportunities for the application of the newly learned truth?

On a wider level one should ask whether the institution compromises with the ecumenical World Council of Churches? Does it promote the infiltration of apostate denominations, or does it seek to instil the principles of separation?

(6) Check whether there is an emphasis on *Personal Godliness*. Some see higher education as an excuse for the prolongation of adolescence. The students of a Seminary or Bible School should be characterised by seriousness of purpose. Undue levity will be recognised as a serious danger. Is there an exposure to good literature? Will there be an appreciation of the Puritan writings? Will there be a daily emphasis on prayer meetings, chapel services, missions, devotions etc.?

(7) Check the emphasis on the *practical outreach*. Is active church service a requisite? Is there exposure to Sunday School work, visitation, rescue mission work etc.? Truth learned must be trans-

mitted or else only theorists will be produced and not saints abounding in the work of the Lord.

(8) Is there *tolerance* in the area of eschatological details? Especially in North America there is a real danger that one developing his own convictions in the area of last things may find himself ineligible for graduation. Is there a sincere attempt to present all the main alternate views? Is there counsel to suspend judgment until a careful and independent study has been made? If one is not prepared to be brainwashed with a human system, this is a necessary consideration. Likewise is there tolerance in matters of secondary importance?

(9) Check the *faculty* of the Seminary or College. Are they people of God, apt to teach, with much experience? Is there diversity in background and yet unity in purpose? Are the professors such that they can be found active in counselling, visiting and labouring in the local church? Have those training future church leaders pastoral experience?

(10) Check the *facilities* of the school. How extensive is the library? What access is there to nearby university libraries? Are residences available? Is there a kitchen where nutritious meals can be served at a reasonable rate? Are athletic facilities available in the vicinity?

We trust that these considerations will appear reasonable to those preparing to invest money and time in a theological education. Few students realise sufficiently the influence an institution has on their whole career. Attitudes as well as beliefs will all be developed. Choose with care!

The above article first appeared in *The Gospel Witness* of Toronto, and is reproduced here by their goodwill.

*Pastor Bob Sheehan, pastor of the Evangelical Church, Welwyn, Herts, presents readers with materials from J. C. Ryle which deal in the plainest possible way with the constant need for application in preaching.*

## Applicatory Preaching!

To J. C. Ryle there was no more important role for the minister to fulfil than that of preacher. There could be no higher task than to be a proclaimer of God's word. Commenting on Matthew 4:17 he wrote:

'There is no office so honourable as that of the preacher. There is no work so important to the souls of men. It is an office which the Son of God was not ashamed to take up. It is an office to which he appointed his twelve apostles. It is an office to which St. Paul in his old age specially directs Timothy's attention. He charges him with almost his last breath to "preach the word". It is the means which God has always been pleased to use above any other for the conversion and edification of souls. The brightest days of the Church have been those when preaching has been honoured. The darkest days of the Church have been those when it has been lightly esteemed. Let us honour the sacraments and public prayers of the Church and reverently use them. But let us beware that we do not place them above preaching.'

Ryle's emphasis is again needed in the day in which we live. Mediaeval mystery plays have been replaced by dance drama, new rituals are replacing the old. Preaching is increasingly being seen as anachronistic and archaic, but still it is the spoken word through which men are brought to faith, and built up.

Ryle, of course, was fully aware that the content of preaching was of great importance. Commenting on Matthew 13:3 he said:

'Like the sower, the preacher must sow good seed, if he wants to see fruit. He must sow the pure word of God, and not the traditions of the church, or the doctrines of men. Without this his labour will be in vain. He may go to and fro, and seem to say much, and to work much in his weekly round of ministerial duty. But there will be no harvest of souls for heaven, no living results, and no conversions.'

Ryle saw John the Baptist as an example for all preachers to follow. He noted the success that attended his ministry and the high commendation that he received from our Lord. Commenting on Matthew 3:1-12 Ryle said of the Baptist:

'John the Baptist spoke plainly about sin. He taught the absolute necessity of repentance before any one can be saved. He preached that repentance must be proved by its fruits. He warned men not to rest on outward privileges or outward union with the Church. . . .

'John the Baptist spoke plainly about our Lord Jesus Christ. He taught people that one "far mightier than himself" was coming among them. He was nothing

more than a servant: the Coming One was the King. He himself could only baptise with water: the Coming One would baptise with the Holy Ghost, take away sins and would one day judge the world.

‘John the Baptist spoke plainly about the Holy Ghost. He preached that there was such a thing as the baptism of the Holy Ghost. . . . That there must not only be a work of Christ for us but a work of the Holy Ghost in us. There must not only be a title to heaven by the blood of Christ but a preparedness for heaven wrought in us by the Spirit of Christ. . . .

‘John the Baptist spoke plainly about the awful danger of the impenitent and unbelieving. He told his hearers that there was a “wrath to come”. He preached of an unquenchable fire in which the chaff would one day be burned . . . that it is possible to be lost for ever and that all unconverted people are hanging over the brink of the pit. . . .

‘In the last place John the Baptist spoke plainly about the safety of true believers. He taught that there was a “garner” for all who are Christ’s wheat, and that they would be gathered together in the day of his appearing. . . .

‘We live in a day of much false teaching. Let us never forget the leading features of a faithful ministry. Happy would it be for the Church of Christ if all its ministers were more like John the Baptist!’

Ryle gave great emphasis to John the Baptist’s preaching plainly. There was no attempt to wrap up the truth in more palatable terms. His hearers knew that there was a hell and a heaven, that they needed repentance and a work of God in their hearts. For Ryle, not only must the truth be preached, but it must be preached clearly and without apology.

Alongside the clear presentation of truth, Ryle saw the necessity for application. He disdained generalised presentations of truth which lacked a cutting edge or direction. Commenting on Matthew 13:51 he stated:

‘The first thing which we ought to notice in these verses is the striking question with which our Lord winds up the seven wonderful parables of this chapter. He said, “Have ye understood all these things?”

‘Personal application has been called the “soul” of preaching. A sermon without application is like a letter posted without a direction. It may be well written, rightly dated and duly signed. But it is useless because it never reaches its destination. Our Lord’s inquiry is an admirable example of real heart searching application, “Have ye understood?” ’

A lack of application in preaching in the modern world can probably be traced to a number of causes. Some shun application lest they cause offence. Others believe that it is the work of the Spirit of God alone to apply the word. Others are so theoretical in their approach that application would not occur to them. But surely there is little more useless than unapplied truth! Of course the preacher is not alone in applying the message. The tools of God are many and where the preachers voice may no longer be heard the preacher’s words may linger. Commenting on Matthew 14:1-2 Ryle says:

‘Let us learn . . . from these verses the great power of conscience . . . Herod remembered his own wicked dealings with John the Baptist and his heart failed within him. . . . There is a conscience in all men by nature. Let this never be forgotten. Fallen, lost, desperately wicked as we are all born into the world, God has taken care to leave himself a witness in our bosoms. It is a poor, blind guide without the Holy Ghost. It can save no one. It leads no one to Christ. It may be seared and trampled under foot. But there is such a thing as conscience in every man, accusing or excusing him; and Scripture and experience alike declare it (Rom. 2:15).

‘Conscience can make even kings miserable when they have wilfully rejected its advice. It can fill the princes of this world with fear and trembling, as it did Felix, when Paul preached. They find it easier to imprison and behead the preacher than to bind his sermon and silence the voice of his reproof in their own hearts. God’s witnesses may be put out of the way, but their testimony often lives and works on long after they are dead. God’s prophets live not for ever but their words often survive them (2 Tim. 2:9; Zech. 1:5). . . .

‘Let ministers and teachers remember that there is a conscience in men and work on boldly. Instruction is not always thrown away because it seems to bear no fruit at the time it is given. Teaching is not always in vain, though we fancy that it is unheeded, wasted and forgotten. There is a conscience in the hearers of sermons. . . . Many a sermon and lesson will yet rise again, when he who preached or taught is lying, like John the Baptist, in the grave. Thousands know that we are right and, like Herod, dare not confess it.’

Ryle is surely right to put his finger on the ongoing work of God in the heart. How often we look for immediate results: an understandable desire both because we long to see people converted and because we have pride within us that wants personal success (!). But God’s work will be accomplished in God’s time. The giving of growth to watered and planted seed is his alone (1 Cor. 3:7).

While preaching must be plain, applied and lasting it must also be accompanied by a genuine love for the unconverted. The heart and emotions must be involved for we cannot hope to do men good if we do not have compassion on them in their sins. Commenting on Matthew 9:36 Ryle states:

‘Let us mark . . . our Lord’s tender concern for neglected souls. . . . He saw them neglected by those who, for the time, ought to have been teachers. He saw them ignorant, hopeless, helpless, dying and unfit to die. The sight moved him to deep pity. That loving heart could not see such things and not feel. Now what are our feelings when we see such a sight? . . . There are millions of idolators and heathens on earth — millions of deluded Muslims — millions of superstitious Roman Catholics. There are thousands of ignorant Protestants near our own doors. Do we feel tenderly concerned about their souls? Do we deeply pity their spiritual destitution? Do we long to see that destitution relieved? . . . The man who does not feel for the souls of all unconverted persons can surely not have “the mind of Christ” (1 Cor. 2:16).

# New Books

**The Promise of the Spirit.** Prof. E. H. Andrews. E.P. 264pp. £4.50

Prof. Andrews is an elder in the Evangelical Church at Welwyn. Recently he preached a series of sermons on the subject which is now the title of his excellent book in which we are brought right up to date with regard to the current debate about the work of the Holy Spirit. In four columns four views are set out so that you can locate your own position — Old Pentecostal, Charismatic, Reformed 'Sealers', and Traditional Reformed (pp. 35-36). In a chapter entitled, 'The relationship of the Holy Spirit to believers after Pentecost,' the author expounds on the subject of the fulfilment of the Old Testament promises and then traces out the work of the Spirit in believers as seen in the various New Testament epistles. How did the various believers view this matter? In summing up he answers the question: should the relationship of the Holy Spirit to the believer undergo a change at some time subsequent to conversion? There are chapters on the sealing, the baptism and the fulness of the Spirit followed by a detailed consideration of the gifts of the Spirit, including apostles and prophets, tongues and healing. A highlight of the volume is an exposition of 1 Corinthians 13:8-13. In keeping with the rest of the exposition there is no forcing of the text. Prof. Andrews accepts the force of the Pentecostal argument for verse 12 (p. 246) but shows that this does not invalidate Paul's earlier statement, 'but if there are gifts of prophecy they will be done away: if there are tongues they will cease; if there is (supernatural) knowledge, it will be done away.' He does this by referring to similar passages where Paul uses a panoramic post-historic style. For clear, powerful, sustained exposition this book takes us further than any other on the issues it takes up. The author is a lucid writer. It is very unlikely that you will find an obscure sentence.

**The Testimony of Baptism.** Erroll Hulse. Carey Publications. 136pp. £2.40

Most books on baptism set out on defensive lines rather than expound the positive function of baptism and what it is supposed to achieve within the context of the local church. The ordinance is designed to give testimony to the union of Christ with the believer. Burial and washing are involved. The author brings out the significance of this and shows that there is an ongoing testimony of baptism in the life of the believer. The recognition of a credible profession of faith and what actually constitutes a valid baptism receive attention in separate chapters. What about the children of believers? What is their relationship to this ordinance? These questions too receive exposition.

The second part of the book follows a few pages of drawing illustrating early church baptistries. These were large at first but diminished in size as the centuries rolled on, eventually to give way to fonts, some of which are scarcely big enough to dip a mouse in! While 15 chapters constitute the first part of the book only 4 make up the second, which deals mostly with the question of the covenants, especially the diversity and discontinuity of the new covenant with the old covenant. One of the most important sections of part two is the chapter outlining the basis of unity with non-Baptists.

**New Testament Theology.** Donald Guthrie. I.V.P. 1064pp. £14.95

This, the work of a lifetime, is a valuable asset to the minister's library. The reproduction of a short section in these pages will provide some idea of the approach that is employed. It is essentially a systematic theology of the New Testament. Historical theology is the study of doctrines as they have been expounded over past centuries. Biblical theology is a study of

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Is there not too much cold professionalism? How much do we really want men delivered from wrath to come and how much do we want opportunity to speak of converts through our preaching? How much real love, compassion and pity is there in our hearts and in our preaching? Ryle sends us to the heart of Christ for our example. His love for sinners was continually expressed in all he did and said, even unto death. Is ours? □□□

revelation and doctrine from an historical and progressive standpoint within the structure of that revelation itself. This work is not an Historical Theology nor does it represent the progressive method of Biblical Theology. Someone yet has to produce a satisfactory Biblical theology of the New Testament which deals thoroughly with the progress and transitionalism contained in the Gospels, in Acts, and within the Epistles. A survey of books on the subject and a discussion of its principles forms the first section of Dr. Guthrie's work (70 pages). Systematic theology then follows under the heads, God, Man, Christology, the Mission of Christ, the Holy Spirit, the Christian life, the Church, the Future, Ethics, and finally, Scripture. The most significant section is the one on Christology which extends to about 180 pages.

Donald Guthrie has rendered a valuable service

for evangelicalism by consolidating the truths of the N.T. in this fashion. In an extended review in *The Expository Times* (a liberal paper), the reviewer indicates that he is irked by the uncompromising stance of Dr. Guthrie, but at the same time is compelled to acknowledge the cogency and thrust of his presentation of the theology of the N.T. It is powerful for the simple reason that the content of the N.T. is the truth, and nothing but the truth. When the various truths contained are set out systematically before us, the result is mighty indeed! The author is essentially an amasser, systematizer and arranger, rather than an originator. In liberal circles a main objective is to demonstrate scholarship, human ingenuity and cleverness. But we have all we need by way of origin-making. Jahweh is our origin and his Word is his wisdom and ours. What we need is a clear knowledge of it and a thorough grasp of it. To assist that end Dr. Guthrie has truly helped us.

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*This is part of the above review of Donald Guthrie's monumental New Testament Theology, IVP, 1064 pp. Sometimes the best way to commend a Volume is to quote a section so that readers can evaluate a work for themselves. All footnotes have been omitted.*

## The meaning of the Ascension

From the New Testament evidence surveyed, it becomes clear that the ascension was an important facet of early Christian belief, which is testified in a wide range of writings. It remains to enquire whether there is general agreement regarding its significance. Some of the points brought out here relate more to the work of Christ than to his person, but are included here for the sake of completeness.

(i) The completion of the resurrection. Although from some New Testament statements it may be deduced that exaltation is simultaneous with resurrection, the consistent concept behind resurrection relates to the overcoming of death. Ascension and exaltation form a separate concept which sets out the heavenly status of Jesus. As conqueror of death he became

the first fruits among his people. But as the ascended Christ he carries forward that resurrection triumph to an exalted ministry on the part of his people. Resurrection without ascension would leave many essential aspects of Christian truth unaccounted for. The more important of them will now be briefly enumerated.

(ii) The beginning of exaltation and enthronement. The view in Philippians 2 that Jesus was highly exalted and given the name of Lord highlights a significant and immediate result of the ascension. The enthronement idea is intended as a public demonstration of sovereignty, as a result of which universal homage is finally secured. The present position of Christ as sharing the throne of God is of utmost importance for believers as a basis for encouragement. Christ is seen not only as creator of the

world, but during the present era as its upholder.

(iii) The inauguration of the ministry of intercession. The work of mediation between God and man depended on the entrance into heaven of the mediator, as the intercessory nature of the Jewish high priest depended on his gaining access to the holy of holies. The session at the right hand of God, secured through the ascension, gives Christ as our heavenly high priest an inestimable advantage over the Aaronic priests. The question naturally arises how Christ could have performed his mediatorial functions only after the ascension, while at the same time offering himself at the passion. Either the high-priestly office must be considered as designate before the ascension and actual after it, or the appointment to the high-priestly office must be considered to be effective at the passion-resurrection-ascension conceived as a group of related events.

(iv) The fulfilment of the divine mission. The mission of Jesus on earth which began with the incarnation ended with the ascension. The main thrust of that mission was atonement (see the full discussion of this doctrine, pp. 431ff.). The ascension, therefore, marks its completion. The incarnation is God becoming man. The ascension is the divine man returning to God. Not only did Jesus through his death effect atonement for mankind, but at his ascension he took into the Father's presence the evidence of it, i.e. his own perfect obedience to the Father's will, in his sacrifice unto death. Since the ascension is God's initiative, it is God's seal on the whole mission of the Son.

(v) The filling by Christ of all things. Although it is only in Ephesians 4:8-10 where this is given as the reason for the statements about fullness (*plērōma*). Since all the fullness of deity dwells in Christ (Col. 2:9), the idea of fullness is connected with the totality of God's perfection.

Moreover, the church as the body of Christ is his fullness (Eph. 1:23). The filling of all things by Christ is therefore the gathering up of all things into his own perfection, a kind of mystical cosmic process which could be achieved only by the exalted Christ.

(vi) The bestowing of the gift of the Spirit. Jesus himself stated (Jn. 7:39) that only when he was glorified would the Spirit be given and this accords with Ephesians 4:8 where the giving of gifts follows ascension (on the basis of Ps. 68:18). Pentecost could not come, therefore, until after the ascension. Whereas John 20:22 suggests a breathing out of the Spirit between the resurrection and ascension (unless both happened on Easter Day and the Acts record is wrong, which is unlikely), it is necessary to understand this as a foretaste of Pentecost to come. At all events the Spirit's coming is claimed to be the sequel to the ascension in Acts 2:33.

(vii) The opening up of access for believers. As a result of the resurrection, Christ is declared to be the first fruits of those who are asleep (1 Cor. 15:20). As such he implicates all believers in his own resurrection and ascension. As he gained access to the Father so he gained that right for all united to him. Hence the confidence that comes as a result of his work, a new and living way, made possible and assured through the atonement.

(viii) The start of the new age. The present age is bounded by two events — the beginning by the ascension and the conclusion by the parousia. The key to this present age is found in the angelic announcement in Acts 1:11, where the ascension is linked with the return. This age is the age of the risen and enthroned Lord, his people's intercessor. The New Testament philosophy of history is that it must be seen in the light of these two Christological events. The present is inextricably linked with the future.



## Carey Family Conference

Nineteen churches were represented at the Family conference this year, which for the first time was held in Surrey. The principle speaker was pastor Tom Lutz of Anderson, Indiana, who together with Erroll Hulse provided materials calculated to build up believers in daily practical godliness. Readers may recall that an outline of the subjects was published on the front cover of *R.T.* 68. Biographical papers were provided by pastors Malcolm Watts, Kingsley Coomber (on John Wycliffe, see *R.T.* 69) and Austin Walker. For the evening sessions we were joined by visitors. Pastor Peter Buss was unable to attend but has promised to present his work on Philip and Matthew Henry at next year's gathering.

Tom and Sue Lutz endeared themselves to us all. Much appreciated was the generosity of the church at Anderson in the U.S.A. in making their services available not only at the family conference but in an excellent six week ministry at Cuckfield.

The children at the conference were well provided for. In the photo above is Sue Lutz with her drawings illustrating the life of John Newton at one of the sessions for the younger ones. Handicraft work was included in their programme.

A range of activities took place in the afternoons. Bill Thwaites led one hiking party.

Some lost their way but found a suitable place for rolling down a hill. We suppose that this too could also be developed into a new competitive sport! Excess energy in the young men was catered for in soccer. The students of the Elim Bible College (which was the venue for the conference) well practised on their own pitch, were nevertheless beaten by the Carey team in a close match.

The gardens and environment at Capel are beautiful, ideal for those who enjoy quiet and rest with the ministry, rather than swimming and tennis. Early nocturnal silence is appreciated by such, but not always easily attained on the first evening. Surprisingly the only person found throwing stones at windows to gain access after the prescribed hour of retirement was an older member, doubtless armed with a convincing excuse!

John Eaton has served every Carey conference with a wide variety of literature. Due to a slipped disc he had to withdraw during the conference. Happily he has recovered.

Have you planned for next year? Why not get out your diary and reserve the dates for 8th-13th August, 1983? The secretary is Andrew Symonds, 2 Mill Hall Cottages, Whitmans Green, Cuckfield, Sussex.

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