

REFORMATION TODAY'86



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Editorial



Carnatic House

The Carey Conference for ministers 1987

The conference has been booked to take place at the Liverpool University (Carnatic House — see above) 6th-8th January, 1987. John Blanchard and Donald MacLeod have agreed to minister at the conference. Further details to be announced. The booking of a University venue is needed as a change. Liverpool is well situated for Irish ministers and North Wales to mention just two areas.

A Tribute to Stanley Hogwood

We do not usually include obituaries in the magazine. The tribute to Stanley Hogwood is exceptional since it was through him that this magazine came into being. Also his testimony illustrates several features of church evangelism as can be seen from the description of the cover picture provided below.

'E.T.' and 'R.T.'

Readers might recall a four page article 'Will You Attend the Wedding?' (R.T. 84). The subject concerns the whole future direction and character of

(continued on page 22)

Cover picture: Yes it is another group photo but some of those represented illustrate the kind of data reported in the framed paragraphs on page 2. Standing on the left is Irene, a young lady brought to the faith through her stay with Stanley and Marian Hogwood. Next to her is Ebenezer Tingley, who was the first to be baptized at Cuckfield after the reopening in 1962. Next to him is Elizabeth (nee Hogwood) and next to her Freddie Fox, one of the first converts through house-to-house visiting. Next to him is the editor, then Sharon and Michelle Hulse, then Stanley. Seated on the right is Sister Jo Charlsh, who used to walk the long way round from the Nurses' home to Cuckfield Hospital to avoid Stanley who would always greet her and invite her to church. Eventually he persuaded her to come and she was converted. Next to her is Marian Hogwood, then Lyn Hulse and then Rene Tingley.

The Dynamics of Local Church Evangelism

There is nothing in this world more exacting than local church evangelism. Great powers of determination and perseverance are required. Discouragement has to be resisted constantly in this enterprise. The reason is not difficult to discover because all the powers of hell are set against the success of the gospel. Satan exercises all his enmity against any means designed to bring unsaved people from darkness to light. We can expect the conflict in the realm to be fierce. It is important that ministers themselves be proficient in personal evangelism and that they maintain their individual effort. This is vital because they are leaders in mobilising the churches they lead for the work of outreach. Much spiritual and nervous energy has to be expended to motivate church members in the work. When eventually the members of the local church do move, the progress is often painfully slow and results are mostly minimal.

Concerning a visible response from open air preaching, house-to-house evangelism, youth work and general persuasion of outsiders to attend services, we have to contend with the reality that those who show an interest mostly take a long time to be converted. When a profession of faith is made, that is only one stage in the battle. Wolves, bears and other beasts of prey are constantly prowling round desiring to carry off the newly born. Of course there are additional hazards such as the delicate spiritual life of those who profess faith for the first time. An angry unbelieving husband can quench that little flame of faith that seems to be appearing in his young wife. In the case of another pros-

pect, a longstanding and deep rooted habitual sin tends for a while to be overcome but then re-emerges with violence to crush the new faith of the professing convert. Yet again we have to remember the parable of the sower which warns us of discouragements such as those who spring up with joy but the hot sun of adversity soon withers away the life which for a while may have encouraged the gathered believing assembly.

Enough has been said to illustrate the point that discouragement is always lurking for those who take the great commission seriously. When there have been many disappointments, one temptation is to take a long rest which can end in a total curtailment of effort. Another alternative is to indulge in an inward spiritual retreat into hyper-Calvinism; a resting in the thought that the Lord will undoubtedly gather his elect and that his omnipotence does not stand in need of feeble efforts from ourselves! Yet another temptation for a pastor is to become inwardly cynical about evangelism and to adopt a patronizing attitude toward all those who attempt it, encouraging them, but inwardly nurturing deep reservations about the prospect of any substantial success.

With so many hazards and temptations we should be able to see that it is essential to have the great commission impressed indelibly upon our minds and personal obligation to do justice to Christ's mandate branded on our consciences. Through a vigorous understanding of what is involved we need to build barricades within ourselves to

block any avenues of retreat from active evangelism. Also essential is a grasp of the fundamental dynamics required for a local church to have effective outreach.

In order to establish the need of total commitment to the great commission I will comment on the classic passage of Matthew 28:18-20. Thereafter the basic requirements for evangelism from the local church will be examined.

Salient points from Christ's great command — Matthew 28:18-20

Feature No. 1.

We are required to attempt the impossible
It is most helpful to recognise at the outset that the work required of these eleven disciples was beyond their human capacity. How could eleven disciples, mostly fishermen and artisans, go and teach all nations? Such is the magnitude of the task that it borders on the absurd. It is almost like asking eleven relatively untrained and ill-equipped soldiers to go and conquer the Third Reich, or if we are to be more contemporary, asking eleven special servicemen to go and overcome the military might of the U.S.S.R. However an inward apprehension that something supernatural is required is essential because we then realise that this mandate is not something which we perform on our own, or in our own strength.

Feature No. 2.

The encouragement provided is equal to the task

The heartening feature of the great commandment to go to all nations with the gospel is the assurance, 'And surely I will be with you always, to the very end of the age'. If the omnipotent power of Christ is with us that should be adequate. This power is expressed in different ways. For instance he says, 'No-one knows the Father except the Son and those to whom the Son

chooses to reveal him' (Matt 11:27). We are reminded by this statement that the Lord is able to give sight to the spiritually blind at any time. The impartation of spiritual life to those who are dead in sin is likened to a resurrection and so we have the declaration, 'For just as the Father raises the dead and gives them life, even so the Son gives

The pastor of a vigorous church recently asked about seventy at the weekly prayer meeting to indicate the human means of their conversion. The result for a U.K. church was fairly typical. Open air preaching: nobody. Tracts: one person. House-to-house visitation: one. Radio and TV: nobody. The Christian home: about fifty percent. Personal witness of a Christian at work or elsewhere: about fifty percent. Some churches could provide a better report from open air work and some a considerably better report from house-to-house visitation. It is difficult to make judgements when we do not know how much work is involved. Some churches have distributed vast quantities of literature without any known result. A negative result does not discount the value of the printed page. However many ministers discourage literature distribution which is not personal on the grounds that stuffing materials through letter boxes is a very expensive way of filling wastepaper baskets. The use of cassettes and videos is increasing. Testimonies which may be helpful to our readers and which will encourage outreach will be welcome.

life to whom he is pleased to give it' (John 5:21). The dimension of Christ's omnipotence places evangelistic endeavour in a category of its own. The magnitude of his encouragement is equal to the daunting size and implications of the task.

Feature No. 3.

The works involves constant teaching

The command is to make disciples. The basic meaning of a disciple is a learner; one cannot be disciplined without a learning process. Even after disciples have been made, the teaching and learning processes continue as our Lord commands, 'Teaching them to obey everything I have commanded you'. The work is to involve the presentation and proclamation of all the main points of biblical truth, impressed upon all who will hear, with the employment of every lawful means of persuasion for those who hear to believe and obey that truth. This means that those involved in the work must themselves always be fresh and vital in their understanding and appreciation of the truth they are communicating. The truth we communicate requires to be vital and relevant.

Feature No. 4.

This work is to be done by the Church

The reference to baptism, 'baptising them in the name of the Father and of the Son and of the Holy Spirit', points to the fact that the work goes out from the baptised, with the aim of gathering those who are brought to repentance and faith and baptising them as the sign of union with the Triune God and his church. What scriptural warrant is there for organisations and groups outside properly constituted churches to be given the work of the great commission?

Feature No. 5.

The disciples that are made are to be incorporated into the body of the church

It is a mistake to think that we can avoid the implications of church discipline and government. Sometimes disciples are made in such a way that their obligations are not fully and properly explained. In due course they come to resent the idea that they should be under the oversight of the elders of the church. They are quite willing to enjoy

the benefits of the church fellowship and life, of baptism and the Lord's Table, but unwilling to commit themselves formally to membership. This error should be remedied.

Feature No. 6.

The commission is binding on the Church to the end of time

'I will be with you always, to the very end of the age.' Sometimes we are tempted to think that if we are in conditions of spiritual recession, this provides an excuse to abstain from the exacting demands of evangelism. We might say that Noah preached to his generation over a long period of time during conditions of severe spiritual recession. Ezekiel and Jeremiah likewise had to minister during times of prevailing unbelief and depravity. They were often agonised in spirit about it, yet their resolution was not diminished. Their example can be used to show that we need to be free of the blood of all men.

We should be careful not to blame spiritual recession for our lack of success. It is better to blame ourselves (Is 59:1,2). A lack of success should not be tolerated. It is inconsistent with the promises of the gospel. Let us castigate the idea that we are called to be faithful, not successful. If we have truly done all we can and still remain disappointed then let us express wholeheartedly a holy discontent at the throne of grace. Christ and his gospel are worthy of success. Why should the cults enjoy success but Christ be a failure?

The dynamics of local church evangelism

For outreach in an organised fashion from a local church to work well, a combination of factors are required. There needs to be a powerful evangelistic expository preaching ministry. This is the first weapon in the armoury but without the power of the Holy Spirit it

can easily decline into lecturing and hollow exhortation, so there is the necessity for a lively prayer meeting. This in turn presupposes a united assembly of believers where hospitality and compassion are evident.

The above requirements can be met but these will be meaningless without social contact. We have to go out to the community and be in contact with those who are ignorant. Yet a further feature is the necessity of maintaining zeal in the work. If we bring all these features together we will see that they combine, each feature interlocking with and strengthening the others, thus bringing about a mobilisation of the energies of the church for effective evangelism. It will be profitable to look now at each of the five features to which reference has been made.

1. Powerful evangelistic preaching

True preaching should always be arresting and should always come over in a persuasive manner, demonstrating that no other subject can compare with the gospel for urgency and relevance. Preaching requires to be full of expository content, explaining the progress of biblical revelation and its meaning for us today. While this is being done it is imperative that hearers should always be conscious of the fact that in a moment a vile sinner can receive the imputed righteousness of Christ and be justified. In a wide variety of ways in order to sustain the interest of the congregation, the message of salvation needs to go out on every occasion. It is all too easy for the preacher to fall into the habit of just tucking the salvation bit in at the end.

Like other gospel preachers I have constantly to wrestle with my own shortcomings and sense of failure. To ensure that the attempt is made to hold up the way to eternal life, I have asked an experienced member of the church to

act as a watchman on this particular matter. He has kindly agreed to inform me immediately there is a shortfall or omission with regard to the content needed for those coming in who are not yet committed to Christ. Of course it is important not to neglect other vital characteristics of gospel preaching such as the need for application, and the requirement for doctrinal content, and suitable directions about how to live the Christian life. If all this can be done with symmetry and proportion, sensitivity and attractiveness, not missing that power and unction of the Holy Spirit, then the basic requirements will be met. However a true preacher will never be complacent about his performance.

2. The importance of the prayer meeting

We have already seen that it is the supernatural element which makes evangelism effective. We can never recreate men's souls. We can never cause the new birth. That is the almighty work of the Spirit. When the church comes together for intercession various needs are shared and united expression is given to the Lord that he might use the means being put forward in the work of outreach. In this way every department of the work and every individual worker is assured that he or she is not labouring alone. We are not depending upon ourselves. The prayer meeting is the visible and audible expression of our total reliance on the Holy Spirit to use the means of grace in promoting the gospel in the world around us.

It is sometimes helpful for a testimony to be given at the prayer meeting. This is not to suggest that we should promote the glory of the one who testifies. Rather a testimony brings to remembrance the sovereign grace and mercy of God. We are reminded that instruments are used for conversion. The one who gives testimony should be asked to share his or her own plans for winning others to Christ. Testimonies given in this way

bring vivid reminders to the hearers of what is involved in making disciples.

3. *A united and affectionate church membership*

When love and hospitality are exhibited in a church membership there we have a tremendous asset for evangelism. The home is a wonderful place in which to promote a knowledge of the truth. By inviting outsiders to share with us at the meal table we have the advantage of very meaningful communication, much more so than is the case when we go out in house-to-house visitation.

Sometimes conditions prevail in assemblies where there is little leadership by way of powerful expository preaching and little leadership by way of organised evangelism. Yet through the combined personal efforts of the members much blessing and increase takes place. I know of a church in this city where about twenty-five have been added over the last eighteen months in spite of the lack of pastoral leadership. Such is our belief in the sovereignty of God that we must say that the Lord does not require certain conditions before he calls people into union with Christ. Incidences may be cited of dreadful conditions of disunity, poor preaching, little outreach and so on — and yet in spite of so much unworthiness, Christ builds his church in the face of all the power arrayed against her wellbeing.

It is our responsibility to do everything in our power to ensure that we do not impede the work of outreach or the

possibility of additions of new disciples. A loving, welcoming, warmhearted, united assembly of believers is an enormous asset and encouragement in the work of fulfilling the great commission.

4. *The necessity of social contact*

The advantage of organising house-to-house evangelism is that by this means the gospel can be made known to everyone in a given geographic area. In this way there can be personal conversation. Literature can be given to those who are not willing to engage in debate. By house-to-house visitation a much wider contact is made than when we rely on accidental social contact.

5. *The importance of maintaining zeal and perseverance*

There are many motives which sustain zeal for evangelism. The stark reality of impending judgement and the eternity of heaven and hell should always be with us. Then there is the glory of God in the building of the church. We observe the glory and power of God in operation as people are transformed by the Holy Spirit's power. We often note that nothing promotes evangelism more effectively than success. When we see the Holy Spirit at work we are thereby emboldened to be more enterprising and persevering in the work. Alternatively when there is little or nothing to show for our efforts we have to fall back on other motivations. Sometimes it is the sheer authority of Christ's command that keeps us going, but this is better than disobedience or declining to do the work expected of us.

This report is by J. Richard Denham who has worked as a missionary in Brazil for 30 years.

Sovereign Grace Conference in Brazil

That Reformed truth is finally gaining a hearing in Brazil, the fifth largest country in the world, was clearly evidenced at the recent F.I.E.L. conference sponsored by Editora F.I.E.L. (Faithful Publishers), the Brazilian arm of the Christian Literature Advance. This is a California based organization that has been publishing Reformed literature for the past eighteen years in the Portuguese language.

Some 80 leaders from no less than 18 of Brazil's 24 states packed out the Grande Hotel in the small city of Atibaia, the home of Editora Fiel. Though representing at least eleven different denominations, they all came with a common desire to hear more of what they had been reading in F.I.E.L. publications.

God's chosen servants to water the seed sown through literature were Rev. Bill Clark of Evangelical Press of England and Prof. Edgar Andrews of the University of London.

Rev. Clark's messages were directed to the hearts of the hearers. Preaching from the lives of Isaiah, Malachi, Elijah and the apostle Paul, brother Clark in his gracious manner unfolded clearly the exalted conception these saints of old had of their sovereign God. Not treated merely as 'the neighbour next door', he was a God of majesty, of glory and holiness. He was approached with reverence and humility and served with obedience and holy boldness. Though surrounded by followers of false religions, these prophets were seen as those who although alone courageously proclaimed the Word of the Lord. After hearing these messages several were heard to say that their ministry could never be the same again.

Professor Andrews' messages on creation came at the same time as the appearance of the Portuguese language edition of his book *From Nothing to Nature*. Of special interest to many was his clear rebuttal of

theistic evolution. He ably showed from Scripture that the very purpose of creation was so that the Church of Christ could exist.

With so many different denominations represented, Dr. Andrews' messages on the Holy Spirit were bound to go counter to the views of some. Thanks, however, to his gentle manner and methodical approach, and above all, to the gracious working of the Holy Spirit, such subjects as the baptism, sealing and fullness of the Spirit, as well as the highly controversial subject of charisma, or the gifts of the Spirit, were well received.

Three Brazilian brethren spoke on 'Literature and the Ministry', 'The Importance of Christian Education', and 'Liberation Theology' respectively. We trust that Professor Solano Portelo Neto's address on education, which was also recorded on video, will serve to challenge many to examine the oft questionable goals of Christian education.

Other features of the conference were, the early morning prayer meetings, and the large sale of books. The messages were recorded and two hundred tapes were sold at the conference. A number of the messages were also video taped and the tapes have been made available. The group visited the F.I.E.L. office and warehouse where they saw firsthand how the books are prepared for publication. They were introduced to forthcoming titles like *Holiness* by Ryle, *A Manual of Theology* by Dagg, and *The Word Study Concordance of the New Testament*. While at the F.I.E.L. headquarters there was a spontaneous request by several pastors to lead the group in a time of praise and thanksgiving to God for the publication ministry.

We are already making plans for next year's conference. Pray with us for that sure increase which follows the sowing and the watering.

Following on from the previous article our readers will be inspired by this account of the persevering William Carey who was given grace to overcome seemingly insuperable difficulties in his work of taking the gospel to the vast and needy land of India. John Legg of Northallerton tells the story which is part of his book, The Footsteps of God, to be published by E.P. The specific aim of the narrator is to encourage Christians today to aim at the same high standards as those whom he describes from previous times.

The Tenacious William Carey 1761-1834

The ‘father of modern missions’ was born in 1761 at Paulerspury in Northamptonshire. His father was a weaver, who later became parish clerk and schoolmaster in the village, but he was poor and, says his son, ‘unable to do much for me’. William, however, was determined to do much for himself. He had a great thirst for knowledge of all kinds; he read all he could find, especially on science, history and voyages, and collected specimens of plants, animals and insects. School finished for him when he was twelve and, after two years as a gardener, he was forced to give up, because of an allergy, and instead became an apprentice shoemaker in the neighbouring village of Piddington.

He shared an attic with a senior apprentice, John Warr, who, although not yet a Christian himself, used to argue with both Carey and their master on the relative merits of Anglicanism and his own Independency. Carey had been brought up to attend the parish church and used to sing in the choir, but knew nothing of godliness. He tells us, ‘I was addicted to swearing, lying and unchaste conversation’. Warr was converted and began to press Carey even harder, so he began to attend the Independent services and tried to reform. He was convicted of sin through being caught stealing a shilling from his master and at the age of seventeen and a half gave up ‘a lifeless carnal ministry’ for an evangelical one. He had been converted and from then on he threw in his lot with the despised Nonconformists, although he also owed much to the ministry of Thomas Scott, John Newton’s successor at nearby Olney. Scott often visited Carey’s new master and later wrote, ‘I from the first thought young Carey an extraordinary person’.

In 1781 William married Dorothy Plackett, six years older than himself and able neither to read nor write. Pressed by his friends, Carey soon began to preach regularly at Earls Barton, eight miles walk away, and, to the family’s embarrassment once a month in his home village. Around this time his baby daughter died of a fever, which nearly killed him also, leaving him bald. His ideas were still developing and he received help from Robert Hall and also heard Andrew Fuller preach. From reading Robert Hall he decided he must be immersed and in 1783 he was baptised by John Ryland, who described his future fellow-worker as ‘a poor journeyman shoemaker’. When his employer died, Carey took over his business and family responsibilities and times were very hard.

At this time he was able to borrow *Captain Cook's Voyages*, and reading this 'was the first thing that engaged my mind to think of missions'. This was no mere romantic interest; he began to study, as well as to preach and run the business, displaying that dogged perseverance for which he was noted. 'I can plod,' he said. 'I can persevere in any definite pursuit. To this I owe everything.' The plodding, however, was, in the words of a friend's son, 'the plodding of a genius'. He clearly had a great gift for languages. Even while an apprentice, he had been fascinated by some passages in Greek in a book on his master's shelves, a commentary on part of the New Testament. With the aid of a failed university student he had soon mastered the language. Now, in a few weeks, he taught himself to read French and Dutch, as well as beginning on Latin and Hebrew.

In 1785 he became lay pastor of a little Baptist church at Moulton, near Kettering, which had been without a minister for many years. To supplement his tiny stipend, as well as doing a little cobbling, he became a schoolmaster. The church began to pick up as people were converted, but the school was less successful. Although Carey was a poor disciplinarian, the pupils did at least learn some geography. Andrew Fuller recalls visiting him at Moulton, when, 'I saw hanging up against the wall a very large map, consisting of several sheets of paper pasted together by himself, on which he had drawn, with a pen, a place for every nation in the known world, and entered into it whatever he met with in reading, relating to its population, religion, etc.'. On it, the Indians were described as, 'Pagans, vigilant, cruel, warlike', which fits the picture given elsewhere of Carey, moved to tears in a geography lesson, pointing to the various lands and crying out, 'And these are pagans, pagans!'

When his school failed, Carey made boots for one of Fuller's deacons, Thomas Gotch who, on learning of his gift for languages, also gave him £26 per annum, to help him devote more time to his studies. At this time Carey was only a probationer minister, in membership with John Sutcliff's church at Olney. But in 1787 he was ordained as minister at Moulton, Ryland and Fuller taking part in the service, as well as Sutcliff. Carey now had opportunities to meet and discuss with his fellow-ministers in the Northamptonshire Association, which extended from St. Albans to Leicester. He was, says Fuller, always talking to his brethren about the possibility of introducing the gospel to all nations; 'his heart burned incessantly with desire for the salvation of the heathen'. The prevailing climate was one of hyper-Calvinism, a distortion of the important truth of the sovereignty of God. Both Fuller and Carey were steadfast in overcoming the apathy that hindered others.

His wife had been converted and baptised, but he now had three sons and was 'in considerable straits for maintenance' according to the Moulton Church minute-book. So in 1789 he moved to the troubled church in Leicester, where he combined dealing with the church's problems with study, preaching, and stirring up interest in missions. At the instigation of a Birmingham Baptist,

Thomas Potts, he began to write a pamphlet on the subject. In 1791 he pleaded at the Easter Association Meeting for action, but the difficulties seemed insuperable to the others. They, understandably, regarded the 'unbeaten path', says Fuller, as 'grasping at an object utterly beyond their reach', but they did encourage Carey to finish and publish his pamphlet.

Carey read the finished work to Ryland, Sutcliff, Fuller and Samuel Pearce of Birmingham, and it was published in May 1791, shortly before the Association Meeting at Nottingham, at which Carey had been invited to preach. Under the title, *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen* (etc.), he established the doctrinal basis for missions by refuting the idea that the Great Commission applied only to the apostles, and then removed practical objections or excuses. He then dealt with previous efforts, including those of Eliot and Brainerd, and added a statistical analysis of the religious state of the world, whether 'pagan' or 'Mohammedan'. He appealed to Christians to emulate traders, saying, 'It only requires that we should have as much love to the souls of our fellow-creatures and fellow-sinners, as they have for the profits arising from otter-skins, and all these difficulties would be easily surmounted'. He then ended by calling for the setting up of a society to put his plan into effect.

The Society

Three weeks after the publication of the *Enquiry*, he preached his famous 'Nottingham Sermon' to the Association on the text from Isaiah 54, 'Enlarge the place of thy tent, and let them stretch forth the curtains of their habitations: spare not, lengthen thy cords and strengthen thy stakes'. His two headings were: 'Expect great things from God; attempt great things for God.' When the ministers met next morning the matter was not even mentioned and Carey, turning to Fuller, implored him, 'Is there nothing again going to be done?' Fuller was shaken into responding, and being a man of some influence his support resulted in the passing of a resolution that 'a plan be prepared against the next Ministers' Meeting at Kettering for forming a Baptist Society for propagating the Gospel among the Heathen'. So the meeting in Widow Wallis's parlour came about and the Society was formed on October 2nd 1792.

Soon, Carey heard of John Thomas, a Baptist and former naval surgeon, who had gone out to Bengal in the service of the East India Company and had stayed behind in India preaching the gospel. He was now in England trying to raise funds for a mission to Bengal. He could speak Bengali, had already seen some success in preaching and seemed to be God's provision for their work. The Society invited him to return to India as their missionary and Carey offered himself to go with him. All seemed to be going just as the *Enquiry* had envisaged, but then the difficulties arose. Their funds were very limited and the influential London Association refused its official and financial support. When he heard of his plans Carey's father asked, 'Is William mad?', and Dorothy

Carey, five months pregnant and aware that France had just declared war on England, adamantly refused to accompany her husband.

The East India Company had a business monopoly in India and used it to keep 'troublesome' missionaries out, leaving, in William Wilberforce's words, 'twenty millions of people to the providential protection of Brama'. So the missionaries had to find a captain who was prepared to take them to India without their having a licence to reside there. Then Carey found that Thomas was deeply in debt and pursued by his creditors. After quite a delay and various disappointments, partly because of Thomas's position, Carey secured passages on a Danish vessel. During this period Dorothy's baby was born and she agreed to accompany her husband. Extra funds came in and the party was able to leave on June 13th 1793. They were going to descend 'a gold mine in India', which promised rich spiritual rewards, but involved great danger. 'I will venture down,' said Carey to Fuller, 'but remember that you must hold the ropes.' Fuller did remember and held them fast, as Secretary, until his death over twenty years later.

It was five months before they completed their journey of 15,000 miles. While on board, Carey had conducted services and engaged in personal debate with some of the other passengers, but with little success. He also started to study Bengali with Thomas and made good progress. Storms beset them and for two months they saw no other ship. As they neared their destination the winds were against them and Carey had to be very patient, learning a spiritual lesson, which was to be invaluable during his first years in India. 'I hope I have learned the necessity,' he wrote in his journal, 'of bearing up in the things of God against wind and tide, when there is occasion, as we have done in our voyage.' Even contrary winds, he had discovered, could be used to make gradual progress, with skill and patience. His first years in India were of almost insuperable difficulty, but progress was made.

The first six months were occupied mainly in trying to survive. Everything was much more expensive than Thomas had led them to believe and the articles which they had brought with them to sell, in order to raise capital, raised very little. Carey left Calcutta in the hope of finding living cheaper, but soon had to return. He did manage to do some preaching as his Bengali improved and he also started to correct Thomas's translation of Genesis. Thomas was no help and resumed working as a doctor to support his family, but when Carey had the offer of some land, rent-free for three years, and needed tools, he found that Thomas had squandered all the money. He loved Thomas, but realised now, too late, that he was utterly 'fickle' and unreliable, 'only fit to live at sea, where his daily business is before him, and daily provision made for him'. Poor Dorothy added to his problems. 'My wife, and sister too,' wrote Carey, 'who do not see the importance of the mission as I do, are continually exclaiming against me.' Even worse, Dorothy's mental state gave cause for alarm, and soon Carey had to record that she had 'relapsed into her affliction, and is much worse than

she was before'. Carey must have been very low when he wrote to a friend, 'I am in a strange land, alone, no Christian friend, a large family and nothing to supply their wants'. But he could also write, 'Now all my friends are one; I rejoice, however, that he is all-sufficient and can supply all my wants, spiritual and temporal. . . . Everything is known to God, and God cares for the mission.'

Eventually he borrowed some money, at an exorbitant rate of interest, and went to the land he had been offered, forty miles or three days journey away. There, a non-Christian Englishman took pity on them and gave them shelter until Carey could build a bamboo hut for the family. (He was rewarded with the love of Mrs. Carey's sister, whom he later married.) Meanwhile, Carey, as well as working with his hands, was studying the language, spurred on by his confidence in the promises and power of God. 'When I first left England,' he writes, 'my hope of the conversion of the heathen was very strong, but, among so many obstacles, it would entirely die away, unless upheld of God . . . no earthly thing to depend upon, or earthly comfort, except food and raiment. Well, I have God, and his word is sure. Though the superstitions of the heathen were a thousand times stronger than they are, and the example of the Europeans a thousand times worse; though I were deserted by all and persecuted by all, yet my faith, fixed on that sure word, would rise above all obstacles and overcome every trial. God's cause will triumph.' To Sutcliff he wrote, 'When my soul can drink its fill at the Word of God, I forget all', and to Pearce, 'The work, to which God has set his hands, will infallibly prosper'. Although 'almost beaten out in a violent storm', he thought he saw 'the sky begin to clear'.

In the providence of God, Carey and Thomas, through a connection of the latter, were offered posts as managers of two indigo factories, 250 miles north of Malda. They took up the posts after a three week journey by water. Carey was criticised by some living safely in England for 'engaging in affairs of trade', but he had to live. Further, this provided him with a licence, a kind of work-permit, which made his presence legal, while also allowing him ample time for his missionary labours, especially translation work. About this time, Carey's five-year-old son died and this seems to have been the last straw as far as Dorothy's unstable mental state was concerned. She relapsed into a deep depression, probably accompanied by delusions, from which she never recovered. In spite of all this, Carey worked on. A letter home from John Fountain, a new missionary who had arrived much to Carey's surprise, speaks highly of his achievements. By the end of 1796 he had translated into Bengali all but the last few chapters of the New Testament and as far as Numbers in the Old. He had also established small churches, although only among the English residents, at Malda and later at Dinadjpur. Problems continued to multiply. He had again to contend with Thomas, who was once more heavily in debt, and with Fountain, whose letters home were indiscreet politically. 'Mr. Thomas has gone away,' wrote Carey to the understanding and faithful Fuller in January 1798, 'and my domestic troubles are sometimes too heavy for me. I am distressed, yet supported, and I trust not totally dead in the things of God.'

Serampore

In 1799 the factory which Carey managed had to close down and just then a party of eight new missionaries, plus children, arrived. Owing to a misprint in the local newspaper, they were immediately imprisoned, as 'papist' missionaries, and though they were soon released, they were refused permission to join Carey as they had no licences. They were offered shelter by Colonel Bie, the Christian Governor of Serampore, a small Danish settlement fourteen miles north of Calcutta, who asked them to set up a Christian mission. Soon Carey was persuaded to join them, although it meant sacrificing mission property and his school at Kidderpore. Thus, the misprint and the closure of the factory combined in the hand of God to establish Carey's great work, for among the new arrivals were William Ward, a printer, whom Carey had met briefly in 1793, and Joshua Marshman. With Carey they formed the famous 'Serampore Trio' and from this point the work never looked back, proceeding under the friendly protection of the Danish colony. Carey, who had arrived at Serampore with his printing press, type, paper, and plans to print a thousand copies of the Bible in Bengali, was much encouraged and wrote to Fuller that 'after all the very distressing disappointments which we have met with, I entertain a hope that day is not far distant, when light will most powerfully break forth and spread over this very dark part of the earth'.

The missionary community settled down happily to work; the division of labour came quite naturally and as they met together regularly for discussion and prayer, relations between them were excellent. As well as translating and printing, they preached to the population around them. The Marshmans, and Ward, whose wife had died, were a great blessing. Hannah Marshman, as well as helping her husband with the school, which provided useful income, took over many other responsibilities, including disciplining the unruly Carey children! The seventeen-year-old Felix 'seemed exceedingly affected' by her plain speaking and soon, under the influence of the gentle Ward, 'from being a tiger, was transformed into a lamb'. He soon began to take part with others in the open-air preaching, which often encountered violent opposition, so that Marshman, for instance, often returned with his face covered with blood from the bricks that were thrown at them. The first page of the Bengali New Testament was printed on March 17th 1780. This was a most significant event. Although Carey was quite deliberately making translation his priority, this was not a retreat from preaching the gospel, but a necessary preparation for the thorough evangelisation of India. It was, therefore, an equally important event which occurred later that same year: the baptism of their first Indian convert.

Krishna Pal, a Bengali carpenter, slipped and dislocated his shoulder, and the family sent to the Mission for help, having heard that a Christian doctor was there. This was none other than Thomas, who, despite his weaknesses, so often provided the key which opened new doors for Carey. Thomas went to the house, treated the shoulder and also spoke to Krishna Pal of healing for the soul. His words fell on prepared and fertile soil, for the Indian had long been aware of

his sin and had joined a breakaway Hindu sect in an effort to find relief. Next day Carey visited him and invited him to the Mission for further treatment. He went, with his friend Goluk, and continued to go. After a month both professed faith in Christ, and their families were also affected. On December 28th 1800 Krishna Pal was baptised, in spite of opposition and harassment which effectively deterred Goluk and their womenfolk. Carey recorded, 'I had the happiness to desecrate the Gunga (Ganges) by baptising the first Hindoo, viz. Krishna, and my son, Felix'. Sadly Thomas could not be present as he had suddenly become violently mad and had to be confined, but a great crowd, including Colonel Bie and Charlotte Rumohr, a noble-lady from Schleswig-Holstein, who later became Carey's second wife, gathered to watch the baptism and hear the gospel preached in both Bengali and English.

More baptisms, including Goluk and Krishna's wife, followed in 1801. The first complete Bengali New Testament was published in March and this seems to have been the cause of Carey's being invited to take up the position of lecturer in Bengali and Sanskrit at the Governor-General's favourite Fort William College in Calcutta. This position provided Carey with a public reputation and useful funds for the Mission. It also brought him helpful contacts and facilities, which enabled him to produce grammars, dictionaries and translations in at least seven Indian languages. There was a steady stream of converts, five hundred by 1813, some at the cost of their lives, but it was the work of translation that occupied Carey for the remainder of his life. In all he translated the Scriptures in part into thirty-four languages, with six whole Bibles and twenty-three New Testaments. His capacity for concentrated work was enormous. He grudged the time spent on anything else. 'The truth is,' he wrote, 'that every letter I write is at the expense of a chapter of the Bible, which would have been translated in that time.' His day, as recorded in a letter to John Ryland, began with Bible-reading in Hebrew at 5.45 a.m., and continued with prayer, language study, family prayers, translation, proof-reading, sermon preparation and delivery at the Mission service, visitors, more translation, letters, with meals fitted in somewhere, ending with more Scripture-reading in Greek at about 11 p.m.

Trials

Although the work made steady progress, all was not plain sailing. The winds still blew contrarily and there were frequent storms. Perhaps Carey's greatest trial, apart from his wife's condition, was the fire of 1812. This destroyed the whole print-house with their entire stock of paper and reduced the new Tamil and Chinese type to lumps of molten metal. Worst of all, it destroyed all Carey's uncompleted manuscripts! At the time he was at the College in Calcutta. When he returned, he stood in the midst of the devastation and said, 'In one night the labours of years are consumed. I had lately brought some things to the utmost perfection I could, and contemplated the Mission with, perhaps, too much self-congratulation. The Lord has laid me low, that I might look more simply to him.' A few days later he could write to Fuller, 'God has a sovereign right to

dispose of us as he pleases. We ought to acquiesce in all that God does with us and to us.' Such was the character of Carey's Calvinism. He set to work to replace the lost manuscripts, but some projects were never resumed. One result of the fire was publicity in England, and the financial loss was more than restored. Gifts came from many loving sources; £50 from the tiny church at Moulton, £10 from William Wilberforce and an amazing £20 from Mrs. Wallis, in whose parlour the work had started.

Carey faced and overcame many other problems. His brilliant son, Felix, who had been preaching the gospel in Burma 'shrivelled from a missionary to an ambassador', representing the King of Burma in Calcutta, although he later returned to the work. There were hiccups in relations with the government, especially after the Vellore Mutiny in 1806, when the missionaries were suspected of being French spies. The worst trouble, however, was a breach in relations with the Society in England, after the death of Fuller, and of Ryland who succeeded him as Secretary. This caused many anxieties for the trio in Serampore and even divisions among the missionaries who had joined them in India, including Carey's nephew, Eustace.

In spite of all this, Carey pressed on. His vision of a world-wide missionary conference was not fulfilled, but he did succeed in setting up a college in Serampore for Indian students. Although this admitted non-Christians as day-students and included law, medicine and teaching in its curriculum, its primary function was to prepare the way for the evangelisation of India by Indians, as envisaged years before in the *Enquiry*. In 1827 this Serampore College was granted a charter by the King of Denmark to confer its own degrees, a notable triumph for one sneeringly dismissed in his homeland as 'the consecrated cobbler'.

Nineteen outstations were set up elsewhere, which, while they added greatly to the financial burden when Carey's Fort William College salary almost vanished in government cuts, produced a steady trickle of converts. His later years were spent completing his various projects, so that he could say that he had 'scarcely a wish ungratified'. He cared for his beautiful garden, which was several times ruined by floods, and about which he joked, 'After I am gone, Brother Marshman will turn the cows into my garden'. More happily still, he made his peace with the Society in England and the financial problems were eased.

Carey, himself, never returned to England. In 1833 he began to have a series of strokes and on June 9th 1834 he died. All these men demonstrated the truth of John Eliot's words, 'Prayer and pains through faith in Jesus Christ will do anything', but none more effectively than William Carey, the plodding genius, who throughout his life was careful to ascribe all honour to Christ. To this day he continues to be an example of tenacious perseverance. May we emulate Carey in his humility, his vision to reach a lost world, and in his indefatigable industry for the gospel. He is famous for the words 'Expect great things from

A tribute to Stanley Hogwood

Stanley Hogwood, known to many of our readers as an outstanding elder at the Cuckfield Baptist Church, crossed the Jordan into Christ's Canaan on February 24th. During the last two or three years he suffered from a weak heart that had been damaged by a massive coronary in June 1958 when he was told that he might never work again. At the time of his decease the specialist expressed amazement that his heart endured as much as it did. We who knew him well understand because he was a very unusual Christian, one we will deeply miss, and a heavy loss to Cuckfield.

The first reason why Stanley was unusual is that he was converted at the age of 43 after several years of fierce rebellion. He was known to be appallingly aggressive to Christians. Following a year of painful conviction of sin in which he wished to die (his preference was a train crash), he was converted on the 29th October 1955 under the expository preaching of his well-known father in law, Benjamin Aaron Warburton, the text being Jeremiah 31:3.

At that time the Tabernacle in Brighton was due to have a business meeting (the kind that is endured rather than relished). At the commencement of this meeting Stanley's application for baptism was announced. The meeting then turned into a prayer meeting: the business postponed. Not long after this

an outspoken young preacher visited the Tabernacle. His text was 'Samson's hair began to grow again'. Several thought the fellow was outrageous but a friendship then began which in due course blossomed into a spiritual partnership from which this magazine was to have its inception, Carey Publications its birth, Cuckfield Baptist Chapel its growth, and a worldwide fellowship nurtured.

The second reason why Stanley was unusual is that all computers which register that an elder must be a preacher or at least a teacher who can write articles, would jam and send out alarm signals on the entry of Stanley's qualifications. He never preached and he never wrote articles.

The third reason why Stanley was unusual was hospitality. With Marian, a daughter of the manse, he was unique in this realm. Overseas students were among those who came not for meals only, but to stay. Five young Chinese students are known to us who were converted by that means. Stanley was endowed with an ability to share his faith with those of high society through the firm in London of which he was a partner, as well as with convicts, one of whom, now converted, regarded him as the best friend he ever had. I would say the same.

A fourth reason why Stanley was unusual is that his shepherdly instincts,

God; attempt great things for God'. He attempted great things but had to wait a long time before his expectations were realised.

*O Lord our God arise!
The cause of truth maintain,
And wide o'er all the peoples world
Extend her blessed reign.*



loyalties and tenacities were superb. He was in the right place at the right time irrespective of cost or inconvenience. Some surgery requires undiluted courage and this he possessed. He was invariably first at the church and last to leave. He excelled as a deacon and secretary, every necessary detail being kept meticulously but the practical was subservient to caring for people.

A fifth reason why Stanley was unusual was his resilience. A leader inevitably draws fire. Many young ministers find the ministry intolerable because of the criticism they have to endure. It is one thing to have a thick skin like the Rhino, it is quite another to continue to love

and pray for those who use their verbal shotguns on you. It is not easy to maintain equanimity when under fire. When the Queen was pelted with eggs in New Zealand recently everybody watched her face intently to study her reactions. Clint Eastwood, hero of the cowboy West, sometimes acts the part of keeping coming forward under fire or danger without a flicker on his face. I can recall occasions when Stanley was a spiritual version of Clint Eastwood, unflinchably advancing under heavy fire. That is something we can do only by faith because we are assured that the battle is the Lord's.

These were some of the unusual features. In spite of the bleak medical prognosis in June 1958 he was foremost in the work of re-establishing the Cuckfield Baptist Chapel in the same year. The work progressed adequately to call a part-time pastor in 1962 when a membership of twelve was formed. Of those twelve Win Perry was the only survivor of the previous era which can be traced back to an inception in 1772. When Stanley was perilously ill with the coronary Marian was inwardly assured (with a perfect peace — Phil 4:7) that the promise given to Hezekiah would apply equally to Stanley (Is 35:5). In the event it was not 15 years extra life given, but almost thirty.

That is the right note with which to conclude because we must be careful to give all glory and praise to our Triune Jehovah for all his good and perfect gifts, gifts which have their genesis here but which, when perfected at the time of the resurrection, endure forever.

The Last Adam and the World to Come

A Theological Exposition of Hebrews 2:5-9 — Part 1

by Don Garlington

The purpose of the Epistle to the Hebrews is to address a ‘word of Exhortation’ (13:22) to its readers. By this phrase the writer gives the most fitting description of the nature and purpose of his letter. He has written for the purpose of arousing, urging, admonishing and encouraging his Christian friends to realize how completely God has met their need by the finished work of Christ and what a priceless privilege they have been granted in him.

The term translated ‘exhortation’ (*paraklēsis*) entails a variety of meanings, all of which can be summarized under two headings: admonition and encouragement. The idea is that of one person standing alongside (*para*) another person giving appropriate counsel.¹ In every instance the biblical notion of *paraklēsis* is a summons to the afflicted to live with new courage and vitality in view of the gifts, resources and tasks which God has bestowed. Therefore, Christian *paraklēsis* is strength and courage resulting from the encouragement of the gospel. Thus, the author’s ‘word of *paraklēsis*’ is one which throbs with the earnest appeal for its recipients to run the race set before them, looking to Jesus the author and perfecter of their faith (12:1).

It is the letter’s own statement of purpose which provides the rationale for its Adam christology. Our author is concerned that his readers have an adequate grasp of who Christ is and what he has done. It is, then, in 1:5–2:18 that Jesus, the ‘heir of all things’ (1:2), is placed in emphatic contrast to the angels, who are only ‘ministering spirits’ (1:14). The writer’s apparent motivation in this contrast is to counter the too high premium placed on angels by the Hebrews. His essential point is that one must not elevate servants to the position of master. It is Jesus, the Son,² who receives worship even from the angels. Therefore, the focus of 2:5-9 is that it is precisely in his role as last Adam that Jesus is the head of the ‘coming world’. As Adam he is the Son of God, and the age to come has been subjected to him, not to angels.

I

In coming to the verses directly, it is important to take note of the more specific connection between them and what has gone before in the letter. The writer tells us that there is a connection by his use of the conjunction ‘for’ standing at

the head of v.5. As we work backwards into the context we find the following ideas which pave the way for his identification of our Lord as another Adam.

There is, in the first place, the mention of the 'gifts' (*charismata*) of the Holy Spirit (v. 4). According to C. Spicq, 'the divine manifestations which accompanied the preaching of the gospel, signs of the divine nature of the Son and the greatness of his work, are thus a prelude to his future sovereignty'.³ P. E. Hughes likewise maintains that 'the miraculous signs and spiritual gifts which accompanied the preaching of the gospel and corroborated its truth are themselves evidence that the messianic age is already here'.⁴ Thus, the signs which heralded the first advent of the Son are a foretaste of that power to be displayed when the world to come is placed under his control.

Secondly, beyond the wonders which attended the preaching of the gospel there is the gospel itself. A new word has come from God, and it stands over against 'the message spoken by angels' (2:2). God's preparatory speaking by the prophets to the fathers has served its purpose. The process of revelation has reached its full term and has achieved perfection, because the word in the Son is the final form of what God has to say.⁵ The 'for' of v. 5 thus picks up the writer's assertion of the superiority of the *Christian* revelation and grounds it in the fact that the bringer of this word from God is the last Adam, who has now been placed in charge of the age to come.

In the third place, the writer's connecting particle embraces the entire train of thought from 1:5 onwards (including in principle 1:1-4).⁶ 1:5-14 is the writer's formal comparison of Christ and the angels. The section attributes to our Lord two outstanding ideas: sonship and kingship. 'Son' is the 'better name' (1:4) possessed by Jesus. Because he is called by this name, he is superior to those who are merely 'winds' and 'flames of fire' (1:7) and preeminently servants (1:14). His sonship is defined in no less terms than godhood itself (1:3). Yet he is more than Son; he is the king of Israel. The chain of O.T. quotations (mostly royal psalms) in 1:5-14 place that beyond doubt.

The author's merger of sonship and kingship becomes intelligible in view of what he intends to say about Jesus as another Adam. Yet in order to appreciate the point we have to glance briefly at the O.T. That the Israelite king was considered to be the son of God is beyond doubt.⁷ But there is evidence to suggest that the king was also looked upon as an Adam figure.^{7a}

1. The very idea of kingship means rule and dominion. Genesis 1:26f. clarifies that part of Adam's image-bearing function was to have dominion over the other creatures.
2. The king participates in the glory of God. Psalm 21:5: 'His glory is great through thy help; splendour and majesty thou dost bestow upon him.' Likewise another psalmist (8:5) ascribes to Adam 'glory and honour'. Both Adam and the king received glory immediately from Yahweh.

3. Both Adam and the king (thinking of David in particular) were endowed with the Spirit of God. Adam was begotten when the 'breath of life' (another name for the Spirit) was breathed into him; and the king was 'begotten' on the day of his installment on the throne of Israel (the impartation of the Spirit being symbolized by his anointing with oil).

4. The Hebrew king was (as we have said) the son of God. Adam is also portrayed in such terms. His life was immediately derived from God his father, he was dependent on the Lord for all things and he was to have borne the image of his father (i.e., to be like God). Luke 3:38 says in no uncertain terms that Adam was 'the son of God'.

5. The king was the mediator of righteousness to Israel.⁸ Adam also, in his capacity as God's image co-regent, was made 'upright' (Ecc 7:29). Note that Paul explicitly calls Christ the *obedient* last Adam who *reigns* in life (Rom. 5:17-19); 6:9)⁹

6. The relationship of the king to his subjects points us in the same direction. The king was one with his 'brethren'. Chosen from the people, he was 'bone and flesh' with them (2 Sam 5:1; 19:12). We recall, of course, that 'bone and flesh' was exactly the tie between Adam and Eve. The personal and representative relationship between the first man and his wife was transferred to king and people during the monarchy.¹⁰

7. Both Adam and the king were servants of God. Adam was to rule the creation, but under God *his* king. Similarly, for David, the Lord was his king as well as his God (Ps 5:2).

This survey of the materials is enough to inform us that when our writer identifies Jesus the Son with Jesus the king, he does so with Adam as the connecting link between the two. His Adam christology forms a presupposition throughout 1:5-14, a presupposition which comes to expression in 2:5-9.

To summarize the connection of 2:5-9 with its immediate backdrop, several elements stand out; (1) the gifts of the Spirit as the forerunners of the coming world; (2) the gospel as God's final speaking in Christ; (3) most importantly, the identification of Jesus as both the Son of God and the king of Israel, with Adam as the bridge between the two.

II

It was not to angels, says our author, that God subjected *the world to come*.¹¹ 'The world to come' is the writer's way of specifying the 'territory' over which Christ is to rule (and even now rules). This background of the word *oikoumenē* (world) leads us to believe that the new earth will comprise geographical, cultural, spacial and chronological elements, along with both human and divine activity.¹² It will not be dissimilar to the present earth, but will be set free from its bondage to decay (Rom 8:21).

However, more in keeping with the letter's eschatological outlook is the consideration that the realm of Christ's rule as last Adam unfolds along the time line of salvation history. In broad terms 'the world to come' is the 'salvation' of 1:4-2:3; (9:28) in all of its fullness and blessedness. It is, properly speaking, a futuristic idea; but one does not have to wait until the future to enjoy it. As Vos has written, 'Christians are really in vital connection with the heavenly world. It projects into their lives as a headland projects out into the ocean'.¹³ The powers of the age to come have been projected into the present era (2:4; 6:5), although the coming world in its consummate glory is still an object of longing and hope (cf. Rom 8:18f.).¹⁴

Verses 5-6 provide the biblical support for the proposition stated in the previous verse (i.e., the world to come has been subjected to Christ, not angels). His O.T. text is Psalm 8:4-6.

1. The Psalm begins with the theme on which it also closes, the glory of God as reflected in creation. It is in particular the contemplation of the heavens which causes him to exclaim how insignificant man is by comparison. The Hebrew term for man (*enōsh*) in Psalm 8:4 is one which conveys the notions of weakness, frailty and mortality. F. W. Grosheide remarks: 'David thinks here not of man as he was created but of man as he has become through sin'.¹⁵ It should, then, be readily apparent how appropriate this Psalm is for the practical concern of the Hebrew letter. The author will go on (in v. 9) to speak of how Jesus has restored paradise to man; but before he does, he underscores by the scriptural quotation, the situation into which Jesus came in order to fulfill the role left vacant by the first Adam. Mankind as contemplated by the Psalmist owes its present condition to the disobedience of our father Adam. 'Adam led man to death and not glory,' writes J. D. G. Dunn. We shall see, however, that 'Jesus by his life, suffering and death became the pioneer opening up the way through death for those who follow him'.¹⁶

2. In his wonderment that God would even call man to mind, the Psalmist asks, who is the son of man that the Lord should visit him with favour. The phrase 'son of man', as its usage in Ezekiel demonstrates, reinforces the notion that man is needy and dependent. But the prime concern is the way in which 'son of man' speaks to us of Adam.

In focusing on the point, it is necessary to keep in mind the creation setting of both Psalm 8 and Hebrews 2:5-9 (and the allusions in Heb 1:1-4). It is commonly acknowledged that 'son of man' in its original significance is simply 'man' or 'humanity'. The phrase, in other words, has associations with generic humanity. The logic of this is simple enough: Adam was *the man*;¹⁷ and other individuals descended from him can be called 'son of man' or 'the son of the man'.¹⁸ Man as now fallen in Adam is 'son of man' (Ps 8). The prophet Ezekiel as God's true servant is 'son of man'. The most outstanding O.T. example is Daniel's 'Son of Man' (Dan 7). This personage is beyond doubt Adam-like. He is given

dominion over the beasts (Gen 1:26f.; Ps 8:6-8; Dan 7:12f.), and there is between him and the 'Saints of the Most High' a relationship of solidarity (as there was intended to be in the case of the first man).¹⁹ Thus, for our Lord characteristically to call himself 'the Son of Man' (drawing mostly from Daniel) was for him to bear the title and office of last Adam (or Second Man, 1 Cor 15:47).

So, 'son of man' in Psalm 8 need mean nothing else than humanity as affected by Adam's fall. However, in the broader scope of its usage the phrase extends to mean descent from Adam. Before the writer is finished with his argument, he will make it abundantly plain that *the* 'son of man' *par excellence* is Jesus, the last Adam.

Summary and Conclusion

The fundamental purpose of the author's Adam christology is to impress upon his readers the importance of Christ. The letter contains a series of contrasts in which our Lord is compared with various rivals for the affections of the Hebrews. Their fascination with angels gives rise to the writer's argument of 2:5-9. Although these spirit-beings were the mediators of the law-giving at Sinai (2:2), the age to come has not been placed under their control. Accordingly, our reverence is not to be given even to the most glorious of God's *servants*, but to the Son alone. He is the king of creation and the ruler of the Universe of God. Christian readers of this epistle in every age are to remember this most basic article of their faith. One's perseverance in the things of God depends upon one's assessment of the Christ and the fixing of the eyes on him. Nothing less than the Christ who bears all things by the word of his power will do.

References

- ¹ See P. E. Hughes, *The Second Epistle to the Corinthians*, London/Grand Rapids, 1962, p. 11.
- ² In 3:1-6 Jesus the Son is contrasted with another servant of the old covenant, Moses.
- ³ *L'Épître aux Hébreux*, Paris, 1953, II, p. 30.
- ⁴ *A Commentary on the Epistle to the Hebrews*, Grand Rapids, 1977, p. 82.
- ⁵ See Geerhardus Vos, *The Teaching of the Epistle to the Hebrews*, Grand Rapids, 1956 (reprinted by Presbyterian and Reformed, 1974), pp. 49f. and Graham Hughes, *Hebrews and Hermeneutics*, Cambridge, 1979, pp. 5-7.
- ⁶ 2:1 begins with a backward looking reference ('therefore') and points us deeper into the context.
- ⁷ I cite only Psalm 2:8, quoted by our author in 1:5. The issue is explored in detail by John Eaton, *Kingship in the Psalms*, London, 1976, p. 146f. and A. R. Johnson, *Sacral Kingship in Ancient Israel*, Cardiff, 2nd ed. 1967, pp. 27f., pp. 128f.
- ^{7a} H. L. Ellison says: 'The real prototype of the king was Adam, God's viceregent, with his dominion over the world.' *The Centrality of the Messianic Idea for the Old Testament*, London, 1953, p. 14. H. Ringgren maintains that the words of Psalm 8 were actually said about the king. *The Messiah and the Old Testament*, London, 1956, p. 20. Cf. F. F. Bruce, *The Epistle to the Hebrews*, London/Grand Rapids, 1964, p. 34. The identification of the king with Adam is argued in more detail by A. Bentzen, *King and Messiah*, London, 1955.
- ⁸ See, e.g., 2 Samuel 23:3; Psalm 45:6.
- ⁹ The idea is applied to believers in 5:17: they *reign* in life through the one man Jesus Christ.
- ¹⁰ Adam's relation to Eve was both personal and official. The official dimension is indicated by his naming of his wife, an act of lordship. The same twofold relationship of Christ to believers is drawn out by the author of Hebrews in 2:6f.
- ¹¹ The verb 'subjected' is in the past tense. The reference could be a pretemporal decree on the part of God or, more likely, the world's subjection to Christ is due to his resurrection. As a conquering last Adam, he has subdued the earth.

EDITORIAL (continued from inside front cover)

British Evangelicalism. After two millennia are we to judge the entire Church of the past to be in error? Of course the Church has been in error before but concerning the question of apostles, prophets and their extraordinary gifts Victor Budgen in his book *Charismatics and the Word of God*, has described well former attempts to take the churches along that road. We are persuaded that what proved misguided on previous occasions will prove unprofitable again.

Pastors and churches which subscribed to *Evangelical Times*, Britain's one and only non-Conformist evangelical monthly newspaper, did so on the basis that it was an orthodox paper. Subsequently when the challenge of Restorationism came to the fore *E.T.* equivocated in this crucial issue. In reviewing books on this subject in *R.T.* 89 I suggested, because of the policy of equivocation, that the editor of *E.T.* should resign. The main reason is his inability to deal decisively with an issue which is damaging to the churches. In other words a pastoral sensitivity is required and it is this which is lacking. The issue is not a personal one. It is not a matter of having conferences. As John Marshall indicates in his letter such efforts have proved futile. I count the editor of *E.T.* as a personal friend. I have nothing personal against him at all. It is not a case of Matthew 18. It is a plain matter of policy in the same way that if you are a Tory, Labour or S.D.P. M.P., you stick with the policies of your party. If you change then it is appropriate to resign.

The issue is not whether we have modern versions of the Bible, or brightness and fervour in worship, or more participation. Churches everywhere decide these matters irrespective of tongues speaking, prophecies or apostles. In *R.T.* 50 contemporaneity was advocated. (The need for contemporaneity by John Campbell of Australia.) The question is not one of contemporaneity but rather the mystical claims of special powers in worship because of special gifts of perhaps the claim of a post-conversion experience to be a means of extra power.

That was discussed in the Wedding article in *R.T.* 84. Bob Horn's response to *R.T.* 89 has been published in full in this issue. Many report that their letters or materials on this subject submitted to *E.T.* have been refused. In Bob Horn's letter note that he wishes to hold the door open for prophecy (point 4). It is claimed that Scripture will not be supplanted, but no matter how they multiply their words, that is not possible once new prophetic or apostolic authority is admitted.

Do we wish with our churches to take this restorationist direction or not? John Marshall clarifies the question and we commend his observations to our readers.

¹² See O. Flender, *New International Dictionary of New Testament Theology*, I, p. 518.

¹³ *Teaching*, p. 51.

¹⁴ This tension of the 'already' and the 'not yet' provides the direct backdrop to the writer's repeated admonition to perseverance. The problem of the apostate is that although he rejoices (for a while) in what has been accomplished by Christ, he is unwilling to wait for the final salvation, which comes only after one has been tested in the wilderness.

¹⁵ *De Brief aan de Hebreëën*, Kampen, 1955, p. 81.

¹⁶ *Christology in the Making*, London, 1980, p. 110.

¹⁷ The phrase 'the man' is used several times in Genesis 1 and 2 as a direct reference to Adam.

¹⁸ I agree with those scholars who maintain that the expression 'the Son of the Man' (the literal reading of the Greek) found on our Lord's lips is a way of speaking of his Academic identity. See Oscar Cullmann, *The Christology of the New Testament*, London, 1959, p. 152f.

¹⁹ The solidarity factor is very much on the author's mind as he continues with the Adam Christology in 2:6f.

A Missionary Story, in four parts

Written by H. J. Appleby of Grace Baptist Mission

Scene One

The telephone rang. It was the office of FEBA Radio — the people with a missionary radio station on the Seychelles Islands. They had a problem: could GBM Radio help?

‘We’ve got a young lady whom we want to go to the Seychelles as quickly as possible. They need her help urgently in the Programme Department at the transmitter. But she’s a school teacher who has never even seen the inside of a recording studio . . . can you give her a two-week training course? That’s all the time she’s got!’

So began our fellowship with Anne. And some of the present purposes of God for believers in China began to be discovered then, too. But that is to jump seven or eight years too fast. . . .

Anne came to the Abingdon studios of GBM and followed an intensive course of training mapped out by Trevor Clarkson. She wrote scripts, recorded talks, edited recordings, prepared music recordings and assembled a set of completed programmes of fifteen minutes’ duration each. When she eventually arrived in the Seychelles, she carried with her thirteen English programmes ready for broadcasting.

In the years that followed, as Anne worked in the Seychelles, she often had cause to listen to the weekly Bible-teaching programme supplied by GBM. The simplicity of the language and the clarity of the teaching often appealed to Anne as a good example of the kind of programming most suited to the ‘third world’ listener for whom English was a *second language*.

Scene Two

It must be all of twenty years ago, and perhaps more, when GBM began its programme of translating abridged and simplified Puritan classics and producing correspondence courses on Bible doctrines. That work — co-ordinated by John and Eileen Appleby — was originally targeted at the members and preachers of Tamil Baptist Churches in South India. As a variety of titles and courses began to be produced, calls came from other parts of the world to have the use of the same materials. Grace Publications Trust was born and began to publish these materials in UK. Baptist teaching materials reflecting the doctrines of grace were finding a usefulness in many different missionary situations.

Scene Three

When all missionaries were forced to quit China in 1951, they left behind perhaps 1,000,000 believers. China plunged into years of political, social and economic chaos. Thirty-five years later we can see what remarkable things have been happening while China has been isolated from the world. For today it is estimated that there may be fifty or sixty million Christian believers in that land! All through those years FEBC Manila (Philippines) had been beaming the gospel message by radio into China; all the terrible turmoil in the nation during those years shattered people’s presuppositions and illusions of a communist Utopia; the situation was ripe for the gospel and the Spirit of God worked mightily in the conversion of millions.

But how will these ‘babes-in-Christ’ be taught the meat of the scriptures? There



Clifford Pond at the microphone

is little Christian literature available to them, only limited supplies of scripture, few Bible teachers and no training colleges.

Scene Four

Back to Anne, in Seychelles. As a part of her work she had been training Seychellois to take over many of the tasks she had done at the transmitter. Government policy required the employment of local people wherever possible. Anne had worked herself out of a job. Now what?

FEBC Manila wanted help in *their* English Programming Department. Could Anne come and help? Anne wasn't too sure she could slot happily into an American work. They eat marmalade with their fried eggs and strawberry jam with their peanut butter! Not the stuff for English stomachs. A little uncertainly, Anne went . . .

Within a short while of arrival in Manila, Anne found herself in full charge of all the English programming that FEBC broadcasts. The missionary couple who had been responsible had, for various reasons, suddenly returned to the UK. Anne found herself planning the whole English programme schedule for broadcasts into India, Malaysia, Burma, S.E. Asia, China and Papua New Guinea.

Searching for material designed specifically for third world listeners, Anne remembered the GBM programmes she heard in the Seychelles. These were exactly the type of programme she now needed. Anne knew, too, of the teaching materials GBM had been producing over the years. What better than to use such lessons for believers in China? Millions in China have begun to learn English. Why not a Bible School of the Air, using GBM correspondence lessons as the workbook?

The Carey Conference, 1986

A report by Bill Edwards of Jersey

Some denominations have an annual conference in which much time is devoted to the affairs of the various local churches represented. The Carey Conference for ministers is designed to provide a forum and encouragement for ministers from a wide variety of backgrounds. Nevertheless it is a conference in the sense that time is devoted to debate and tremendous profit is gained by renewing of fellowship and sharing problems and experiences.

It has become the custom to devote at least one full session to prayer, worship and sharing. John Rubens led this two-hour period and during that time called

on several ministers to present brief outlines of their work. Three new ventures were described. Firstly there is a new church planting work in one of the needy suburbs of Leicester. Then there is another church being planted in a neglected inner area of London and thirdly there was a description of a work going forward among the Portuguese speaking people of Jersey, a full-time worker being employed in that outreach, working alongside the church led by Bill Edwards.

Prayer is an important part of the conference and the early morning prayer meetings were well attended and

Anne has begun to build Clifford Pond's regular radio programmes into the FEBC English schedule. And she has begun to put together a new series of teaching programmes based on the first two GBM correspondence courses. Students will be asked to enroll with the transmitter; copies of the lessons will be sent to registered students; broadcasts will then teach that material over the air while the students have the material in front of them. Periodically, a test paper will be broadcast to gauge the students' progress. Broadcasts are due to begin, God willing, in March 1986.

So we learn that literature feeds radio; radio gives wings to literature; telephone calls lead to fellowship in the purposes of God; communist convulsions bring millions to the gospel; radio penetrates bamboo curtains; Abingdon studios speak into China; lessons prepared in England are studied in Shanghai; the inscrutable, amazing, sovereign purposes of God push ever

onward in a victorious deluge of grace to sinners worldwide. Amen!

Further information about GBM specialized ministries in literature and radio can be freely obtained from the office at 12 Abbey Close, Abingdon, Oxon, OX14 3JD, UK. There is an ongoing production of simplified Christian classics, preachers' study papers, correspondence courses, simple commentaries, radio programmes and evangelistic cassettes. Grace Publications Trust is publishing many of these titles, and others also, for the UK market: catalogue on request. There still remains an urgent worldwide need for radio and literature materials faithful to the doctrines of grace, but in easy English. One out of every six people in the world could understand them, then. Selah!

Who will rise to the challenge?

Readers, writers, broadcasters, financiers, where are you?

formed a substantial spiritual base for the very full days. These are always led by different ministers who read the scriptures and bring a short ministry of encouragement to intercession.

Over the past two or three decades great stimulus has been gained through a consideration of the exploits of our fathers. Mostly there has been a concentration on the Reformers, the Puritans and the missionary pioneers. This year however there was a marked change inasmuch as Geoff Thomas presented a scintillating biography of Lester Roloff. He is virtually a contemporary, being an American evangelist who was born in Texas in 1914. He was suddenly taken home when his plane crashed in 1982. Roloff was a pastor, an evangelist (particularly with a popular radio ministry) and a social reformer. His strength lay in his ability to present to the 'blue collar' workers of Texas the gospel in a very simple and convincing way. His work of social reform had to do with the establishment of homes for drug addicts and young criminals both men and women, which work was honoured by the Holy Spirit with many conversions. Latterly Roloff was engaged in a titanic struggle with Texan welfare authorities for the recognition and accreditation of the extensive work.

On the evening session of the first day Erroll Hulse gave a paper on the subject of, 'Teaching the nature of God'. He began by asking how much of God's nature is conveyed or impressed upon those who attend our services. What do they learn about the nature of God from the demeanour of those who lead the service, from the content of the preaching, from the hymns, and from the general behaviour of the worshippers? He then tackled the subject of how to set about preaching a series of sermons on the nature of God. In passing it was discovered that only six or seven of those ministers present had ever

attempted such a series. The different ways in which preachers and writers have approached this subject in the various theological traditions was set out. Various pitfalls were warned against and constructive ideas provided as to how to make such a series of sermons instructive, inspiring and interesting. Singled out as important factors in preaching the nature of God were, 1. the Trinitarian factor, all the attributes apply equally to the Father, the Son and the Holy Spirit, 2. the importance of balance, that is the importance of not stressing one attribute at the expense of the others, and, 3. the importance of always impressing the fact that God is both infinite and personal, transcendent and imminent. A fourth principle was added to the effect that preaching on a carefully selected attribute can serve to redress imbalances in the ministry, and sometimes is the best way of teaching the doctrines of sovereign grace.

The second day began with a presentation by Bob Sheehan. He expounded on the theme of Adam and the fall and provided an excellent survey of the effects of the first sin of Adam which is imputed to the human race. By bringing together the teachings in the New Testament on this theme, Adam was presented powerfully as an historical character, and indeed as the federal head of the human race.

Because of David Kingdon's absence due to illness in his family Erroll Hulse at short notice had to present the paper advertised as, 'The theology of feminism'. After giving a survey of the rise of the feminist movement he then went on to expound the theme of male and female in Genesis chapters 1-3. The main thrust of his argument was that all the difficult passages in the New Testament must be interpreted in the light of Genesis 1-3, this being proven by the inherent appeal of those New

Testament passages back to the creation. On that foundation we were then in a position to consider the role of women in the church and a number of questions raised for discussion. During the debate it was discovered how far we still have to travel in our thinking with regard to some of these areas. This paper was prefaced by a review of up to date books on the subject.

Donald MacLeod preached in the evening and his choice of subject, 'God's eternal decree', reminded the conference of the great doctrinal foundations of our faith, the supremacy of God's will being one of these foundations. He handled the subject with fine sensitivity and besides showing the importance of a firm grip on the theme of God's sovereignty, was at the same time practical. The cassette of this address together with the final exposition of the conference, also by Donald MacLeod, are highly recommended to our readers. These are obtainable from Carey Recordings, 361 Aigburth Road, Liverpool L17 0BP.

The morning of the third day commenced with a paper by Don Garlington. It is not necessary to enlarge on this since it is presented in *Reformation Today* in two parts. The quality of this material is

self-evident. It should however be added that this theme was complementary to, and contrasted well, with Bob Sheehan's paper.

During the afternoon Victor Budgen expounded Hebrews 12:15-17, 'The sense of God in worship'. He emphasized the need for holiness, both personal, and corporate, in the life of the church.

The finale of the conference was a stirring address by Donald MacLeod, already referred to, which concerned evangelistic preaching. His text was Matthew 11:28. The necessity of a high profile for the person of Christ in evangelistic preaching was pressed home. That the free offers and invitations of the gospel should be warmly, affectionately and urgently applied to all hearers was powerfully impressed upon our hearts.

This was the best possible concluding note with which to end the gathering where so many rich friendships were renewed or made for the first time. We came away ascribing all praise and thanksgiving to the Lord for being gracious in giving to us an excellent and well balanced conference.

The following material has been taken direct from *The Evangelical Times* and appears here without any abridgement of any kind. However we have not been able to reproduce the photos in *E.T.* which were designed to show the difference between ice and snow on the one hand, and congenial sunshine on the other. We apologize for the omission of that part of the embellishment which is commented upon in the article by John Marshall which follows.

'E.T.' under fire: let the reader judge

The January/February edition of *Reformation Today* carried two articles relating to 'The Restoration Movement'. One by the editor, Erroll Hulse, was on 'Kingdom, Cult or New Denomination' and specifically criticized Dr. Roy Clements (for his review of Victor Budgen's book) and *Evangelical Times* (for its general policy), as also did the editorial.

This is not the first time that *R.T.* has denounced *E.T.* (though it is happy to use it for its advertisements). We have not replied before, but on this occasion did write to Mr. Hulse, requesting that our reply be printed in his next issue. We granted that our letter was not brief, but pointed out that it was brief compared to the space given by *R.T.* to commenting on *E.T.* over the last few years.

We were keen for our reply to appear where the criticism had appeared. However, *R.T.* was unable to give assurance that the letter would be carried, and so we print it here. It will be of interest well beyond the circulation of *R.T.*, as it gives opportunity to answer the accusations of a few and to set rumours in context.

We should point out that 'The Great Divide', our comment on page 19, was written and typeset for use before ever the *R.T.* articles appeared.

To Pastor Erroll Hulse, Liverpool

Dear Erroll,

On one of the previous occasions when you criticized E.T. in print, I requested that we at least meet to hear each other. I reluctantly reply in this way now only because such brotherly contact was not offered.

I fancy that one or two readers of E.T. will have the difficulty I found on reading the latest R.T. — namely; where is the E.T. you denounce? The actual E.T. is not recognizable in your caricature.

One letter cannot take up all the points you raise in 13 pages and two articles, so we basically invite readers to note for themselves the discrepancy

between the alleged E.T. and the actual E.T. Let anyone read E.T. (any issue or over any period) and ask such questions as:

(1) How much space has E.T. given to the charismatic questions R.T. raises? Readers may count for themselves. Despite the impression R.T. gives that E.T. is filled with these matters, E.T. does actually also find room for quite a lot of news (churches, UK, the world, Communist lands) and the occasional biblical/doctrinal/devotional features, biography, letters, comment and reviews. It even manages to find space for advertisements for those who denounce it. (Carey Conference and R.T., to name but two).

(2) What has E.T. said on leadership in the church? Three articles by the editor looked at this last year (May-July) and other features did so before that. Did they in any way countenance 'any man putting himself on the level of the apostle Paul' (R.T., p. 23)? Did they encourage 'blind obedience' to leaders, Did they promote authoritarian leadership?

(3) What has E.T. said on the supernatural? Simply that Christianity is a supernatural faith. We do not discount that he who sits in the heavens can and will do as he pleases. At the same time our report on the Wimber meetings shows that we are not credulous about claimed healings.

(4) What has E.T. said on prophecy? Nothing that would tolerate any authority above Scripture. In a particular case we pointed out a 'failed prophecy' and printed the participants' explanations in order to give the facts.

It is fascinating that you call a retired bus driver as a witness, but dismiss a notable contributor to Bible exegesis. R.T. says: 'It is not necessary... to refer to every treatise written which attempts to find a middle ground for prophecy. 'If (we are only guessing) that is a reference to Wayne Grudem's work on Prophecy in 1 Corinthians, then maybe the Banner of Truth's review is more on the mark. It said: 'Such is the painstaking and thoroughness

of (Grudem) that I do not believe any discussion on "prophecy" as a gift can afford to ignore this contribution, even if all the conclusions are not convincing.' How can R.T. and its approved authors continue to ignore it and claim to be open to Scripture?

(5) What has E.T. said on mandatory post-conversion experience? Did the review of Joy Unspeakable endorse the views of those to whose movement E.T. is said to be an ally? That review, incidentally, might — just slightly — prejudice our chances of following R.T.'s kind 'practical suggestion' of finding a post with 'one of the many charismatic magazines' (if and when we are dismissed?).

(6) When has E.T. ever given any credence to the idea of any group, whether Reformed Baptist or Restorationist, claiming to be alone the one true church? We have urged that package-deal mentalities shut people's minds to Scripture. We are the ally of no movement, simply the friend of true churches.

(7) In the light of the above evidence and of E.T.'s general content, readers will be able to judge whether actual evidence shows that E.T. is 'being used to promote errors which are the most divisive faced in our generation'. Charges of divisiveness very often have a boomerang quality. And where is the editorial dishonesty (for that is the charge made) of a policy seeking to be ruled by Scripture? We have been pursuing that policy through all our time as editor (now 13 years), as last month's reprint of that article from January 1974 showed.

(8) It may be strange to some that anyone could dissent from R.T., but what was strange about Dr. Clements's review of Mr. Budgen's book? Prof. Macleod's review, while welcoming the book, also dissents from some of its views on prophecy and on 'when that which is perfect is come'. Dr. Clements did what any good reviewer should, within the space available: he accurately stated the book's contents and scope, he identified what was to be commended, he showed its weaknesses (especially in exegesis and spirit) and related it to the present scene.

No, E.T. is not in the lap or under the direction of any group or movement, public or private, though R.T. seems to want it to 'represent the interests' of some particular churches. This is why E.T. is free to address and even criticise all sides — evangelical, reformed, baptist, charismatic. The editor's church connection, in contrast to the

amazing rumours, in no way prejudices the long-established aims of E.T. — rather the reverse. That church has no relationship with anyone who claims infallibility or any authority alongside or above Scripture (not even the editor of E.T.!) and is not ruled by anyone from outside. Most readers know how to deal with rumours.

Two final questions:

(9) Why do some find E.T. so disturbing? Most people read what it says (not what others say it says). They then judge it by Scripture. They want to be led by Scripture (not a tradition or movement). No such readers fear the thrust of E.T.

But some others do: why? Is it because they claim to have the one true faith, while dismissing those who (they think) claim to be the one true church? Is it because they are fearful that their own position is less well grounded than they assert? Is it because they are afraid of new questions? We are sure that it is none of those reasons. . . .

So we simply invite people to read E.T. and judge, not on someone else's say-so, but for themselves before the Word of God. Let everyone be fully persuaded in his own mind, rather than by unsupported allegations. We see this happening, as many people are looking at questions long ignored or suppressed — and finding in God the courage to go back to the Bible for answers.

(10) In addition to truth, what of life and love and power — the life of God, the love of Christ, the power of the Holy Spirit? Where do they come in all this sad internecine strife? Does this honour the Lord? Is it any wonder that some turn from what seems harsh, cold and strident to what seems gracious, warm and loving? Have they been stolen away — or cold-shouldered away?

We must be right in belief, but there is always more to Christianity than being right. And what about those for whom our energies could be spent — the babes in Christ, and those outside for whom Christ died?

We do not believe that the matters on which we differ need to be divisive, given a right spirit. That is the rub. May such a spirit yet prevail. In the fable the chill north wind failed to remove the man's coat: the warming sun succeeded. A parable for our day?

Yours sincerely,

Bob Horn.

John Marshall is the minister of Alexandra Road Congregational Church, Hemel Hempstead, Herts. He responds here to the letter by Bob Horn, editor of The Evangelical Times.

A Question of Temperature or Truth?

For many years the *Evangelical Times* has provided a good service for evangelical churches in this country. By keeping its readers up to date with Christian news on a worldwide scale it has stimulated concern and prayer for many and helped us not to become immersed solely in our own local and limited concerns. It is therefore especially sad that its policies in one critical area force us to enter into public controversy. I have known Bob Horn personally for many years and recognise the difficulties of being an Editor, but when the welfare of the churches is at stake it becomes necessary to speak publicly. There are times when to keep silence is to betray the cause one is called to defend.

In his article 'The Great Divide' (*E.T.* March 1986) Bob Horn writes, 'Those who are confident in God and his truth will not fear exposure to other views. They will be able to *listen* and to reply persuasively; they won't need to shout at others from a distance, but will get to know not only what others think but also how and why they think as they do; not only what they say, but what they mean.'

Correspondence has been suppressed

It does not seem that Bob Horn accepts his own principles stated here. Being troubled by the fact that the *E.T.* seemed in a subtle but persistent way to be promoting the interests of the Charismatic Movement, and being encouraged by all my church officers who independently had arrived at a similar view, I wrote to Bob Horn expressing my concern. When this elicited no satisfactory reply I met with him in company with another minister who felt the same way. We came away from our interview saddened and convinced that as opportunity presented itself so the *E.T.* policy of quietly promoting the Charismatic Movement would continue.

I know that other ministers and readers have taken up this matter with Bob Horn. Material and letters questioning the principles of the Charismatic Movement and the stance of the paper have been sent in and suppressed. Sadly one concludes that Bob Horn had no understanding of our concerns and indeed although these contributions came from many different people in different areas and with different backgrounds just dismissed them out of hand. So much then for this principle that we should listen to one another or perhaps it is that the listening is to be one way. Our churches must listen to the Charismatic Movement, but *E.T.* will in no way listen to the seriously considered views of ministers who have read it for years.

Are they as loving as they claim?

Reading Bob Horn's articles 'The Great Divide' and his reply to Erroll Hulse '*E.T.* under fire: let the reader judge' one wonders what sort of world he lives in. Reading a book such as Andrew Walker's *Restoring the Kingdom*, one is confronted with a phenomenon which simply cannot be ignored. Unlike the apostle Paul who wrote 'Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation' (Rom 15:20) these latter day 'apostles' have no compunction in doing just that. As Walker points out the vast majority of their members are attracted from other churches, not brought in through the preaching of the gospel to the godless. One learns of churches which have lost over a hundred members, other churches have been split down the middle. While supporters of the Charismatic Movement talk much about love, woe betide the minister who defending his flock dares to oppose them. He will be vilified and attacked. While not all Charismatics are the same, but many of their people teach that if you

are to know God's fullest blessing you must leave your churches. These people on occasions have the effrontery to attend our services and afterwards try to entice away our members to their own meetings.

Apparently Bob Horn has never heard of this kind of thing, such reports are dismissed loftily as 'horror stories'. Ask ministers who have been attacked as to the reality of what is said here. If the *Evangelical Times* had addressed itself to the realities of the situation then maybe it would have ceased to promote the Charismatic Movement or at least would have come out clearly in support of it. How can you live in unity with those who refuse to recognise the validity of your ministry and seek to overthrow it? The claims of the Restoration Movement are of such a character that it is not possible just to ignore them or pretend they have never been made.

E.T.'s preference for a fog

If I were to take up all the points Bob Horn raises this article would be impossibly lengthy. I will confine myself to three of the issues. In point 8 Bob Horn refers to the review of Mr. Budgen's book. Apart from the fact that to refer to it in terms of 'a Luther type diatribe' is insulting both to Luther and Mr. Budgen and quite unjustified, the main point surely is that one would have expected the *E.T.* to welcome the book for one reason. This is that the book gives us facts about the Charismatic Movement. Of course one can argue about Mr. Budgen's exegesis; this is not the point. What is the point is that by his meticulous documentation he enables future discussion to be based upon facts. Christians are not afraid of facts, indeed ours is a religion based upon facts. Sad to say *E.T.* just dismisses the book in a fairly perfunctory way. Apparently *E.T.* would prefer the discussion on the Charismatic issues to proceed in a fog of vagueness rather than upon the basis of what Charismatics and pro-Charismatics have said.

Incidentally it is very strange to find Professor Macleod roped into supporting *E.T.*'s position, I think he must be rather

surprised to find himself in this role. In fact his review begins 'This book goes against the tide and has already paid the price in the form of a surly and dismissive review in *Evangelical Times*. There it was described as a diatribe. Behind the emotive language is the idea that it is bad taste to criticise Charismatics. We need diplomacy not polemics. Yet what is the Charismatic Movement itself but a sustained attack on traditional Christianity? Its very *raison d'être* is that the main-line churches are dead. We are formal, unspiritual and stereotyped and our worship lacks spontaneity and vitality. So, at least, we are told and any counter-attack will be dismissed as unspiritual.' For Bob Horn to turn to Professor Macleod for support is truly clutching at straws!

Evading the issues

Erroll Hulse in *R.T.* writes of *E.T.* 'The Editor himself is in a church led by a pastor who fervently preaches apostleship and is himself covered by a R1 apostle. In point 8 Bob Horn replies in a way which is highly evasive. 'The church has no relationship with anyone who claims an authority alongside or above Scripture...' but Erroll Hulse never claimed that it did. The answer is illustrative of the difficulty of getting straight answers in this matter. Could Bob Horn give clear answers to the following questions?

- (1) Do the two ministers of Bob Horn's Charismatic Church preach apostleship?
- (2) What precisely is the relationship of the church he attends and ministers in and of its ministers, with Mr. Terry Virgo?
- (3) Mr. Virgo claims to be an apostle in the same way as Paul was an apostle except that he does not give infallible Scripture. Does Mr. Horn accept this claim? If he does could he tell us when and by whom Mr. Virgo was appointed an apostle? If he does not accept this claim does he consider Mr. Virgo to be a false apostle and to be regarded as such by the churches?

Who is harsh, cold and strident?

Thirdly in section 9 of his article Bob Horn writes, 'Is it any wonder that some turn

from what seems harsh, cold and strident to what seems gracious, warm and loving? This kind of statement is of course precisely the kind of thing that is so offensive and misleading. Could Bob Horn identify more specifically the groups he is referring to? Presumably from the context the 'warm and loving' are the Charismatics and the 'harsh, cold and strident' are those like ourselves who oppose the Charismatics.

Now in 'The Great Divide' Bob Horn writes 'Such divisiveness is loud to condemn'. (The harsh and divisive perhaps?) 'It believes rumours that bolster its case and never checks whether they are true with the person concerned.' Presumably Bob Horn will present us with the facts that warrant this generalised slander against the reformed churches that oppose the Charismatics that they are 'harsh, cold and strident'. Would he please identify who they are and whether he has visited them? Or do you work on the principle that if you throw enough mud it will stick? This general denigration of our churches is something one is used to, but personally I would deny its validity. Of course our churches have their faults, but because they do not always talk about love does not mean you will not find genuine love in them. These 'warm, loving' people are those who attacked a ministerial friend of mine in the church meeting and recommended he be dismissed on the grounds that he was verging on 'mental derangement'. Fortunately the church had the discernment to see through the lies.

Was Christ cold and strident?

Anyway what place under Bob Horn's scheme is there for him who said, 'Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte and when he is made ye make him twofold more the child of hell than yourselves' (Matt 23:15) or his servant who said, 'Beware of dogs, beware of evil workers, beware of the concision' (Phil 3:2)? Are those statements warm and loving? Are we to accept people's doctrines simply because they are pleasant? One of my tutors at Theological College was one

of the kindest and most thoughtful of men and at the same time an out and out liberal. Should I become a liberal therefore? Surely we are not to be taken in by the sentimentalism that says because a person has a nice smile and a warm manner his views must be alright.

What we need in our churches is a visitation of God. Of course there are many things wrong with us, of course we need to humble ourselves before God our Father for our many failures. Of course what we need is a revival. What we do not need is the kind of teaching which produces people claiming for themselves to be filled with the Spirit, and knowing a visitation of the Spirit the evidence for which is painfully lacking, particularly in the area of exalting Jesus Christ in His glory before the godless masses of our land so that they *mourn* for their sins and humble themselves for their wickedness. When Moses' face shone he did not go around drawing attention to it, in fact he did not know it, although others did.

A great diversion

Of course we may learn from the Charismatics, we can if we have sense learn from all kinds of people! However the Charismatic Movement is surely a great diversion from the true need of our churches and it presents a great danger to the more gullible and less well-instructed members. *E.T.*'s refusal to address itself to these issues must be pointed out. It is difficult to see why such offence was taken at Erroll Hulse's references to it, since they were so evidently true.

Finally let those who resist the Charismatic Movement not be dismayed by the threatenings and abuse that with certainty will come their way. Let us pray that God himself will arise and come down to vindicate his truth and exalt his Son. In the light of his glory the counterfeit, the spurious, the psychological will be manifest and the knowledge of God will once again fill our churches and our land so that the ungodly are humbled and the godly filled with praise.

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