

REFORMATION TODAY



JANUARY-FEBRUARY 1991

119

Associate Editors

Readers have expressed their appreciation of the outstanding testimony of John Davison. He went to be with the Lord on November 7. The funeral service was taken by his co-pastor, Tom Hill. Pastor Jack Seaton of Inverness spoke at the graveside. The overall theme of thanksgiving transformed the whole occasion into a time of deep gratitude for the saving gospel of the Lord Jesus Christ. The Davison family were supported by a large number of friends, some coming from great distances including Cuckfield where John and Janice held membership for a number of years. John's vision, drive and leadership will be sorely missed.



John Davison

John Armstrong of Wheaton expressed the conviction that John Davison's testimony published in *RT* was the best he had ever read. He made the observation that so many today seek healing through movements noted for fanaticism. This results in disappointment and blurs the real issue.

We welcome John Campbell of West Australia as an associate editor. He has been in the pastoral ministry for 20 years. Recently he concluded eleven years as senior pastor of Albany Baptist church. Under J. I. Packer at Regents Park College, Vancouver, he studied John Owen for a ThM. Having returned to Perth his intention is to earn a PhD in Puritan studies at the same time working as associate pastor of the Baptist church. In this issue he describes a variety of controversies which prevail in North America. The first of these is the Ordination of Women.

Wayne Mack writes to say that the demanding nature of his work does not enable him to contribute as he would like to *RT*. He is in the process of writing a new book on the family. Our readers will be interested to know that his son Nathan is now serving in the ministry and is due to take up a pastorate not far from San Francisco.

The opening up of frontiers in seven Eastern European nations and the Soviet Union with its many nations hitherto locked up by Communist tyranny, brings an endless need for reliable, evangelical and reformed literature. Those in America who wish to contribute towards this work are urged to write to: RMI, Pastor D. Hustedt, 7504 NE Bothell Way, Bothell, WA 98011. RMI is now to function with RBMS which has the advantage of including a number of churches.

UK Subscribers and those from other countries may still contribute to RMI via *Reformation Today*. A project in hand at the moment is the 1689 in Romanian.

Front cover: Georgi Vins in his address at the International Baptist Conference (see editorial) described his experiences in a Siberian labour camp, and the recent dramatic changes that have taken place in the Soviet Union.

Editorial

The Pursuit of Holiness

The above theme was the subject of the fifth bi-annual International Baptist Conference held in Toronto, Canada, October 15-18, 1990. The conference was hosted by the Toronto Baptist Seminary. It receives enthusiastic support from the Jarvis Street Baptist Church. The missionary emphasis in the seminary, which has produced men who now serve as ministers and missionaries around the world, is reflected in the conference in a refreshing and challenging way.

Two characteristics of the bi-annual conference call for comment: unity and progress in doctrine.

Christian unity

Reformed theology should challenge the whole body of Christ, the universal evangelical Church. We need interaction. Georgi Vins' address translated by his daughter Natasha, described his eight years experience in a Siberian labour camp. Pastor Vins reminded the conference that the Soviet Union, with a population of 280 million, is opening to the gospel. There are still many uncertainties and dangers especially in Romania and Russia. Nevertheless the open doors are a reality. We are only just coming to terms with the liberation of Eastern Europe, seven nations with a population of 135 million! How much of our reformed heritage will reach this combined cosmos? The possibilities are reflected in the publication of *Ultimate Questions* by John Blanchard which is available now in Russian, Hungarian, Polish (sold out), and Bulgarian, while editions are now being printed in Romanian, Serbian, Croatian, Czech, and Slovak. Any of these are obtainable

from EP, Blossomgate, Ripon, N. Yorks HG4 2AJ, UK.

The comfortable option of becoming a separate sect must be resisted. Pride in perfect doctrinal orthodoxy can very quickly become censorious and Pharisaic. The lampstand of the Tabernacle (Ex 25:31) consisted of a main shaft with six branches all joined together as one. Our Lord points to moral and doctrinal blemishes in the seven churches of Asia Minor (Rev 2 and 3), but in spite of deficiencies they *all* belong to him.

The conference in Toronto has been much favoured with the beauty and blessedness of unity (Ps 133), yet not at the expense of truth.

A timely doctrinal contribution

The pursuit of holiness (sanctification) is something that affects all believers all the time. There is little available in print that draws the whole subject together. For instance, J. C. Ryle's book *Holiness* consists of a series of sermons that have been edited. The book¹ produced by the conference provides material doctrinally in advance of Ryle's work. From a positive standpoint, the doctrine of definitive sanctification was clearly portrayed as the foundation upon which we can structure progressive sanctification in all its ramifications. Erroneous ways of pursuing holiness were exposed in a number of papers:

1. *Easy-Believism*, T. Nettles.
2. *Contemporary Charismatic Views on Sanctification*, S. Fowler.
3. *The 'Carnal Christian' Theory*, M. Schoni.
4. *The Keswick Sanctification Theory*, G. Thomas.



From left to right, Stuart Latimer of South Carolina, John Campbell of Australia (see front inside cover), and Stephen Turner of New Zealand.

The last named was presented in scintillating fashion by Geoff Thomas. He devised a debate in which extracts from the clearest minds were brought together to focus on Keswick teaching. A sample is provided on page 6 and continued on page 32.

Practical and experiential aspects of the holy life were subject to exposition and illustration as follows: The Christian Warfare (Stuart Latimer), Temptation (Stephen Turner of New Zealand), The Imitation of Christ (John Campbell of Australia), Chastisement (Peter Parkinson, Leeds, England) and Our Blessed Hope (Martin Holdt of South Africa).

The history of the Baptists and the Gospel Standard denomination

The review article 'lessons from 1780 to 1840' reveals a wealth of material which demonstrates the increase of the Particular Baptists during the period 1780 to 1840. If the same rate of growth had been sustained from 1840 to 1990

we would have about 15,000 Reformed Baptist churches in England today! A generous estimate is that there are now about 500 'Grace' Baptist churches many of which have extricated themselves from hyper-Calvinism. A disastrous direction was taken in 1878 when hyper-Calvinistic articles of faith outlawing all calling of the unconverted to repentance and faith were adopted by a section of Particular Baptist churches.² That group became the Gospel Standard denomination (GS, see page 26). This grouping which included some strong churches became, and is today, extremely exclusivistic. The complex ramifications of this history are a cause of much grief as is the inexorable decline of a once strong group to a remnant of mostly small and dying causes.

¹ Available in folio book form at Canadian \$15 from TBS, 130 Gerrard Street, E. Toronto, Ontario M5A 3T4, Canada, from whom details of videos (USA) and cassettes may also be obtained.

² The opposite view is expounded in *The Great Invitation*, 184 pages, EP, £4.50.

Romans 7

Don Garlington

Fourteen papers from the International Baptist Conference (see editorial) are printed in the folio volume of 236 pages. Of these, Don Garlington's treatise (47 pages) is the most significant from an academic point of view. It reinforces the view that Paul is speaking of the normative condition of the Christian in Romans 7:14-21. This work is to be published by the Trinity Theological Journal. The extracts which follow illustrate the differences of interpretation that exist and how much care is required in the exegesis of this central passage of Scripture.

In his Tyndale lecture of 1974, J. D. G. Dunn prefaced his study of Romans 7:14-25 with the observation:

'Romans 7 is one of those key passages in Paul's writings which offers us an insight into a whole dimension of Paul's thought and faith. Even more important, it is one of the few really pivotal passages in Paul's theology; by which I mean that *our* understanding of it will in large measure determine our understanding of Paul's theology as a whole, particularly his anthropology and soteriology. As interpretations of Romans 7 differ, so interpretations of Paul's anthropology and soteriology markedly alter in content and emphasis. Dispute about a tense, a phrase, a half-verse in Romans 7 means in fact dispute about the whole character of Paul's gospel'.

The exegesis of Romans 7:14f is directly contingent on an appreciation of the whole Pauline picture, or at least of those areas of the canvas which provide the most directly relevant control over the interpreter's approach to the problematics of the text. It is because of the place allotted to chapter 7 in the Pauline theology, not merely in the argument of the Romans letter that such divergent approaches to the passage have been engendered. These can be reduced to five:

1. Man under condemnation of the law prior to salvation, (defended mainly by the Germans, to a large extent under the influence of W. G. Kummel; A. Schlatter, O. Michel, H. Schlier, E. Kasemann, O. Kuss, E. Wilckens, D. Zeller, K. Prumm, R. Bultmann, G. Bornkamm, R. Schnackenburg and K. Kertelge, but also W. Sanday and A. C. Headlam, H. N. Ridderbos, A. A. Hoekema and R. H. Gundry) with Romans 7 set in contrast to Romans 8, (e.g. Ridderbos, Hoekema, E. Brandenburger).

2. The normative condition of the Christian, who experiences lifelong frustration as his sin is aroused by the spiritual law of God, (Dunn, Calvin, Charles Hodge, C. K. Barrett, A. Nygren, Prof. John Murray, C. E. B. Cranfield, Leon Morris, F. F. Bruce, J. I. Packer).
3. The Christian who attempts to perform the law without the full aid of the Spirit, (D. Wenham, R. K. Y. Fung).
4. The person who is in the process of becoming a Christian but is, strictly speaking, neither regenerate nor unregenerate, (D. M. Lloyd-Jones).
5. The distressing experience of any morally earnest man, whether Christian or not, who attempts to live up to the commands of God 'on his own' (C. L. Mitton).

By far the most popular interpretations are 1 and 2, though variations on all the above themes have been multiplied almost indefinitely.

In calling the law 'spiritual', Paul identifies it with the Holy Spirit and therefore with the age of his manifestation and working, i.e., the new creation as foretold by the prophets. In more specific terms, the law is derived from the Spirit and is the expression of his will. Interestingly, the parallels of Matthew 12:28 and Luke 11:20 equate the 'Spirit of God' with the 'finger of God'. Exodus 31:18 moreover states that the two tables of the law were written by the 'finger of God'. With hindsight, we could say that the 'finger of God' is a way of speaking of the Spirit, who is the immediate author of the ten words of Moses. Consequently if in calling the law 'spiritual' Paul contemplates the Spirit as the Law-Giver, we have a most definite link with the creation, since, according to Romans 2:14-15, the Gentiles, as God's image possess the functional equivalent of the law written on tables of stone. Paul then would envisage a continuity in the Spirit's work as regards the law of God: the same Spirit who breathed into Adam the breath of life and wrote the law of God on his heart rewrote, so to speak, the same essential law on tables of stone, and, according to 2 Corinthians 3:3, his writing activities carry over into the new covenant, in fulfilment of Jeremiah 31:31f. The Spirit therefore is inseparable from that ongoing portion of the Torah which served from the beginning to articulate God's creation will for his people.

Writing as a believer in Jesus Christ, Paul's testimony to the conflict of flesh and Spirit is to be situated within the broad perimeters of the two creations. This means that ultimately our struggles with the world, the flesh and the Devil and consequent dissatisfaction with our present existence are cosmic in proportion. In our own persons we are the microcosm of God's new creation plan for the universe, i.e., the restoration of what was damaged in Adam. When we are redeemed as the sons and daughters of God, the mandate to subdue the creation will be renewed, and we shall be able to pick up where the old Adam left off, when these lowly bodies are made like the glorious body of Christ.

The Christian and Romans 7:14-25

Horatius Bonar says of Romans 7:14-25:

This passage 'furnishes a key to an experience which would otherwise have seemed inexplicable, the solution of perplexities which, without it, would have been a stumbling-block and a mystery. It is God's recognition of the saint's inner conflict as an indispensable process of discipline, as a development of the contrast between light and darkness, as an exhibition of the way in which God is glorified in the infirmities of his saints, and in their contests with the powers of evil. Strike out that chapter, and the existence of sin in a soul after conversion is unexplained. It accounts for the inner warfare of the forgiven man, and gives the apostle's experience as a specimen of the conflict.'

Don Garlington mentions a number of German scholars and others who take a different view. He also tells of some (see opposite page) who interpret the passage as Horatius Bonar explains above, that is that Romans 7:14-25 is the normative Christian experience. To these could be added John Owen, Matthew Henry and most of the Puritans, Robert Haldane, John Brown of Edinburgh, Frederic Godet, Abraham Kuyper, Louis Berkhof, Herman Bavinck, G. C. Berkouwer, Sidney Greidanus, Cornelius Pronk and G. B. Wilson.

But until then, though tension and frustration are far from being the whole of what it means to be a Christian, they are integral to the life of faith this side of the resurrection. This is the 'normal Christian life'. Admittedly, Romans 7:14-25 is singular in its detailed witness to Paul's conflict with sin. Nevertheless it does not stand on its own: it forms part and parcel of the overall Pauline schema of the new creation as commenced but not consummated. Therefore we should not think that our struggle is confined to sin; it embraces as well the Christian's total experience of simultaneous peril and deliverance, weakness and strength, life and death, themes which permeate particularly 2 Corinthians. The struggle with sin is but one aspect of the eschatological/cosmic conflict inaugurated with the coming of Christ.

God then is in the process of making his people what Adam, as his image, should have been. But until the process is complete, the Christian, like Christ himself, must labour and persevere amidst circumstances which are far from favourable. It is, in consequence, precisely because he anticipates better things that the believer cannot be content with his present attainments in grace. In view of what he longs to be hereafter, he can only cry out with the apostle Paul, 'Wretched man that I am.' Yet the bottom line, from which our truest comfort in this life is taken, is the one drawn from Paul by Luther. As those who live in the era of overlapping and conflicting creations, we are *simul iustus et peccator*, justified and sinful at one and the same time.

Keswick Teaching

Geoff Thomas

In his paper at Toronto (see editorial) Geoff Thomas explained the origin of the Keswick movement in 1875. Keswick emerged out of a most worthy concern about the coldness of protestant churches. By envisaging a discussion panel consisting of Dr Martyn Lloyd-Jones, Prof. John Murray, J. I. Packer and Anthony Hoekema, holiness movements and the Keswick teaching in particular, are brilliantly analysed. In recent years Keswick teaching has moderated and is now ambivalent. The following is extracted from the 'debate'.

WARFIELD. In all holiness movements justification and sanctification are divided from one another as two separate gifts of God. In all of them alike sanctification is represented as obtained, just like justification, by an act of simple faith, but not by the same act of faith by which justification is obtained, but by a new and separate act of faith, exercised for this specific purpose. In all of them alike the sanctification, which comes on this act of faith, comes immediately on believing, and all at once, and in all of them alike this sanctification, thus received, is complete sanctification. In all of them alike, however, it is added, that this complete sanctification does not bring freedom from all sin; but only, say, freedom from sinning; or only freedom from conscious sinning; or from the commission of 'known sins'. And in all of them alike this sanctification is not a stable condition into which we enter once for all by faith, but a momentary attainment, which must be maintained moment by moment, and which may readily be lost and often is lost, but may also be repeatedly instantaneously recovered.¹

PACKER. For Keswick, sanctification is not *the* second blessing but *a* second blessing received by an act of consecration and faith. We are told again and again that God's ability to sanctify Christians is entirely dependent on their own willingness to be sanctified. Steven Barabas says, 'When we can say, "Thy will be done," then God is able to work in the matter of sanctification' — and not till then. To consecrate oneself, Barabas says, 'will simply *give God a chance* [!] to take hold of the personality. The Holy Spirit wants to free and liberate the personality' — but cannot till man gives him leave. Man is the master: the Spirit, so far from controlling his will, is entirely subject to it. *Keswick teaching is Pelagian through and through.* There is no hint in Barabas' *So Great Salvation* that God's sovereignty extends to the will, or that sanctifying activity in any way affects the will. On the contrary we are told again and again that God's ability to sanctify Christians is entirely dependent on their own willingness to be sanctified.

(Continued on page 32)

North of Australia is the second largest island in the world made up of Papua New Guinea (population 3,300,000) and Irian Jaya (1,300,000). This island has the most rugged, impenetrable terrain on earth, and scores another record in being the Babel of Babels, with far more languages than any other area.

Our contact in PNG has been with Cliff and Martie Heller, now assisted by their son Lance Heller and his wife Robin, and others including Don McMurray of Australia who has spent time helping Cliff in PNG.

During his mission experience in PNG David Sitton came into the doctrines of grace and subsequent to his recent return from PNG has come to know some Reformed Baptist churches in the USA. Of supreme interest is David's present work of research into the location of unevangelised people groups of the world.

The Unevangelised Peoples of the World

An interview with missionary David Sitton

1. CAN YOU TELL US SOMETHING ABOUT YOUR FAMILY?

My wife Tommi and I are from the southernmost part of Texas, on the Gulf Coast. I grew up in Corpus Christi, while Tommi is from Harlingen. We have three children. Joshua David is nine years old and was born in Papua New Guinea. Barbara Anne is five, also born in Papua New Guinea. And Jimmy Don arrived on one of our furloughs. He is three.

2. COULD YOU GIVE A ROUGH SKETCH OF YOUR 13 YEARS IN PNG?

Having just turned 20 when I arrived in PNG, I began my first term of work with a suitcase, a Bible and a surfboard! I'm sure I wasn't what the other missionaries expected!

My concern from the first day forward was *for the unreached tribes* in the interior. I have never been very interested in duplicating the efforts of others in the already heavily missionised areas. So, much of my time was used in making guard walking patrols into deep jungle and mountain regions.

I came upon many groups who had never seen a white man. Some of the villagers ran in terror when they saw me, thinking I was a spirit or an ancestor returned in white flesh!



David Sitton watches as an indigenous leader baptises a new convert

They had never heard anything of the gospel or the name of Jesus Christ. Some of these tribes were still practising cannibalism and headhunting in the late 70s when I first began to reach them. But I was encouraged at the receptiveness of the people to God's message.

The headhunters were the most tender of all I have ever found to the grace of God. I remember so well the day when the oldest chief pulled the stone out of his tomahawk, broke his bow, arrows and spears and made a commitment of allegiance to Jesus. The breaking of his implements of war was an open show of repentance from the old ways. Within several months, virtually the entire village had followed his lead and a church of nearly 300 was established. The village was so well converted that the sorcerers moved their huts to another location!

These tribesmen were cannibals. They believed that if they ate warriors from an enemy village they would receive that person's courage, strength, wisdom etc. I had learned this from the men as we sat around the village fires during our late night talks. Little did I realise the impact of my next move! I stood up in one of the following meetings and said, 'This is the body of Christ' (holding up some bread), and 'this is the blood of Christ' (lifting high some grape juice I had with me). As I explained the significance of Christian communion these people began to fall on the ground weeping! Their beliefs in cannibalism had prepared them for a great understanding of what communion is about. These people envisioned themselves receiving the very nature and characteristics of God through an intimate relationship with Jesus. I have often thought of the text: he

(God) has not left himself without testimony among the nations. . . . True it is that in these primitive societies, there are many cultural things that will point them to Christ as the message begins to come clear.

So far, the Lord has had me involved in the planting of about 20 churches in both the urban and rural areas of PNG.

3. COULD YOU TELL US ABOUT YOUR BASIC PLAN FOR REACHING THE PEOPLES OF PAPUA NEW GUINEA?

There are presently 3.3 million people in Papua New Guinea. This population is broken up into at least 780 different people groups who speak unrelated languages. The goal is to see that each one of these tribes hears a meaningful presentation of the gospel message.

Realising that it is impossible for us ever to recruit enough missionary manpower and financial resource fully to evangelise PNG ourselves, we are concentrating our efforts upon training Papua New Guineans to take the gospel to their own people. Therefore we have established a beach-head church in the town of Wewak, on the north coast, as a strategic place from which to base our work.

Like Jesus and Paul before us, our method is *men*. Our ministry is basically one of *equip and thrust forth*. Presently, we are clearing the land for the eventual construction of our *discipleship training centre*. However, this will not be the typical Bible School for training only pastors and Bible teachers. We are preparing to train these men and women for cross-cultural ministry right there in their own country. As we reach in to disciple new believers in the urban centres, we are preparing them to reach out to the isolated rural areas where the gospel is still unknown. But we don't just send them out. They learn how to plant churches by going with us, as we launch out into virgin territories. In time, with proper Bible learning and practical church planting experience, these men can be sent out with less supervision. Several of our trained men are already functioning as pastors, deacons and evangelists. The work these men are doing for the gospel is quite significant. This may seem like a small beginning for such a tremendous task, but remember, Jesus had only a faithful few at the time of his death, and now the Christian faith has taken root in virtually every country of the world. So we are not intimidated by small beginnings because we are building well upon a solid foundation. If the gospel is entrusted to faithful men who work cross-culturally to pass it on to their disciples, the job will eventually be completed.

4. YOU HAVE A RADICAL WAY OF GETTING NEW CONVERTS TO TAKE RESPONSIBILITY. COULD YOU SUMMARISE THIS?

The forgotten word today in most disciple-making ministries is the word *command*. Do you realise, for instance, that the apostles *commanded* new believers to be baptised? Too often in the west, our converts are encouraged to



At Rabiawa village leaders are trained

wait until spring when the water becomes warmer! Obedience has become optional! Jesus didn't make suggestions to the 12 and 70 when he sent them out for ministry (Mt 10:5-14; Lk 10:2-16). Likewise, from the first day of conversion, our converts are taught by example and command. The goal is to train these disciples to equate *hearing the Word* with *doing the Word*.

We are not engaged in a maintenance ministry where we perpetually nurse baby Christians who refuse to grow up and take responsibility. Our work is to mobilise people. I earnestly believe that if we are to mobilise men for leadership and evangelistic ministries, it is imperative that we emphasise from the first day of their conversion the importance of how to crawl, stand, walk and run in the Christian life.

Lest I be at fault of writing in purely theoretical terms about such an extremely practical point, let me give two examples where I have used *command* as a means of mobilising men for ministry.

Several years ago I led an evangelistic thrust into the small village of Japaragua. One night a week, for two months, I preached the gospel in an open-sided, thatched hut with 90-100 villagers crowding around. I prayed with 12 among them who were converted and desired to be baptised. Rather than arrange for a Bible School trained national pastor to come in and take over, or worse yet, moving an expatriate missionary into Japaragua, local leadership training was to begin that very day.

After explaining the meaning and significance of baptism, I went into the water and immersed the first two men. I looked at these dripping brothers and said,

Now you baptise the rest of them. As they began shaking their heads and backing out of the pond, I explained that I wasn't always going to be around to dip their converts, and I didn't want them storing up baptisms for me. Bringing a dry convert into the water with us, I showed them once more the proper procedure. With fear and trembling, the first two brothers immersed the fourth man while I stood by their side. By the time they were finishing up with the last new believer, I had long since dried off on the banks of the stream. I have not since baptised another individual in this village, nor do I intend to. I am quite thrilled, of course, to baptise my own children in the faith. But I'm not about to make a habit of baptising my grandchildren and great grandchildren. That isn't my function. Equipping my disciples to *do* the work of ministry involves both their observance of and their obedience to what they have seen in my life.

Immediately following conversion, our brethren at Rabiawa village learned how to pray for the sick through this same mentoring style of leadership training. Following a study of James 5:13-18, we were persistent to engage ourselves practically in what we had book-learned. Village people suffering from various sicknesses and diseases always abound. So I began showing these zestful men how to anoint with oil, lay hands on the sick and to pray for their afflicted friends. Sometimes the Lord healed the ailing in quite remarkable ways, sometimes he didn't, but the emphasis is always upon their personal faith and obedience to biblical truth. Results we must always leave to the sovereign pleasure of God. As these brothers stood up to obey this teaching of the Word, their first attempts were mostly awkward impersonations of me. But quickly they loosened up and began acquiring their own styles of ministry. Eventually, some of the men extracted oil from some coconuts, and they have been faithfully praying for the sick and suffering of their village for the past five years. The monkey-see, monkey-do method of training men has produced among us brethren who are eager and able to preach, to engage in evangelistic outreach, to bring lost folks to Christ, to baptise converts, to administer communion, to counsel discouraged and struggling Christians and to pray for the sick. Wonderful progress in Christian maturity has come about from the early participation of these new believers in meaningful ministry.

5. I WAS MOVED WHEN I HEARD OF THE EMOTION OF GRATITUDE OF THE VILLAGERS AFTER THEIR CONVERSION. WHAT DO WE COLD HEARTS HAVE TO LEARN FROM THAT?

It's incredible to be in the presence of people who love God so much! You must realise that these brethren have come from a depth of darkness we cannot fathom. Their people have lived for thousands of years in terror of ancestral and demonic spirits who are always out to get them. Even as they hear the gospel and struggle to come to faith in Jesus, it isn't easy. The conflict in their mind is this: If I make a commitment of allegiance to Jesus, and if Jesus isn't more powerful than the spirits, I will be killed! It's just that simple. Yet as these people are enabled by grace to repent and believe the gospel, a great spiritual darkness is dispelled. They begin to enjoy a liberty from demonic oppression, depression

and possession. They begin to have joy knowing their sins are removed. The entire life of the village (not just the individuals!) becomes transformed. And the emotion of so great a salvation overwhelms them. It is always such a privilege to worship with them. Count on making a day of it, as the services go on and on and on. With tears and laughter, sometimes with dance and through drama, they sing and pray and testify to the grace, mercy and greatness of Papa God (as they call him). The best lesson for us is the obvious one.

Too often, we have forgotten the depths of depravity from which we have been dragged. So there isn't the intensity of gratitude and thankfulness that our foreign brothers have. We have surrounded ourselves with such good theology and fellowship for so long that we have grown cold simply from an over-familiarity with holy things. It's so subtle. But most of us are not acutely aware of our desperate need of God on an hourly basis. The more independent from God we become, the colder our hearts. The cure is simply to take to heart the words of Jesus as he warns us, Apart from me you can *do nothing*! In every aspect of our lives this is true. Apart from Jesus Christ we are nothing, we can do nothing, we can be nothing. When this truly grips us, we'll realise our absolute dependence upon him, and our hearts will once more warm towards the Lord.

6. COULD YOU TELL US OF YOUR PRESENT WORK OF RESEARCH ABOUT THE UNEVANGELISED PEOPLE GROUPS OF THE WORLD?

While on this present furlough from our work in Papua New Guinea, I am directing the *Institute of Tribal Studies* here in Pasadena, California. We are trying to locate, identify and gather information on the remaining unreached tribal people groups around the world. There could be as many as 5,000 people groups among tribals that remain unreached as I write this.

Then we try to get this tribal information into the hands of mission agencies and local church fellowships to challenge them to develop strategies and to initiate outreach to some of the hidden peoples.

7. COULD YOU TELL US HOW BEST WE CAN PRAY ABOUT THIS AND PROVIDE HELP?

Most importantly, we need to mobilise believers to intercede in prayer for these people groups. Pray that the strong man (Satan) who has authority over these tribes would be cast out, and that his authority would be broken. Pray that his power of influence would be bound. Ask God that he would open the hearts and minds of people so they can be enabled by grace to hear clearly and respond to the message. Ask the Lord to grant these tribal peoples courage to say No! to the demonic spirits that torment them and to say Yes to Jesus. Pray for the right kind of missionaries to be raised up and sent out.

Then secondly, send me the names and addresses of any missionaries you know who are presently working among unreached tribal peoples. I can begin correspondence with these missionaries and perhaps they will have contacts

Strengthen the things that remain!

Under preparation for RT is a review of the completed biography of Dr Martyn Lloyd-Jones by Iain Murray, the 800 page second volume covering the period 1939-1981. What are the main lessons from the doctor's life and ministry? He led the way in resisting liberalism, in rediscovering the Reformed faith, in recommending the heritage of the Puritans, in maintaining the primacy of biblical preaching, and in preserving belief in the reality of Holy Spirit revival. We are troubled with disunity and fragmentation. What can we do to strengthen the things that remain?

and information about some of these hidden peoples which will prove vital in getting a work started among them.

Thirdly, financial assistance is always needed. The basic expenses of office rent, postage, telephone and the printing of brochures etc. are presently coming out of our regular missionary support. We are only limping along. Any help along this line would be greatly appreciated and should be sent to: Institute of Tribal Studies, 1605 E. Elizabeth Street, Pasadena, California 91104.

8. WHAT IS YOUR ADVICE TO THOSE WHO WISH TO OFFER THEIR LIVES TO THESE UNEVANGELISED PEOPLES?

Start reading. There are dozens of new books available that will inform you of virtually every aspect of the missionary enterprise. *Operation World* by Patrick Johnstone is a good place to begin in getting the big picture globally. Full of statistics and specific prayer requests for each country of the world. *Peace Child* and *Eternity In Their Hearts* are both missionary classics written by Don Richardson, who is a veteran missionary in Irian Jaya. Don is the founder and president of this Institute of Tribal Studies where I now work.

Young people should get a full, well rounded Christian education. Missions have become super-specialised over the past few years and there is much you need to know to be effective in a missionary career. For older saints, short terms of service with established missionaries can be life-changing! But I must warn you. Oftentimes, short terms become second careers! Don't underestimate your value for the cause of world missions. Your maturity, experience and job skills can be put to use on almost any mission field in the world. We have had several short term visitors and volunteers in Papua New Guinea who have been profoundly impacted by their foreign field experiences.

Lastly, I would suggest that you ask the Lord to burden your heart for a single, specific unevangelised tribe somewhere. He will surely do it. Make a commitment to adopt this people group. Then do all that you can do with financial support, special projects, visits etc., to see that this hidden people is afforded the opportunity to hear the gospel. I am available at the above address to help anyone in any way to get started and to become involved with the overlooked, unreached peoples that still remain.

Lessons from 1780 to 1840

*This is a review by Sharon James of the recently published book, **Established Church, Sectarian People: Itinerancy and the Transformation of English Dissent, 1780-1830** Deryck W. Lovegrove, Cambridge: Cambridge University Press, 1988. The parallels with today will become apparent as the reader proceeds.*

In *RT* 103, David Kingdon challenged us with an account of the associational life of the Particular Baptists during the formative period 1640-1660. His article, 'Independency and Interdependency of the Churches'² proposed that until we rediscover the ecclesiology of the early Particular Baptists we are unlikely to experience the vitality and richness of their associational life.

If 1640-1660 was the formative period in the history of the English Particular Baptists, it is arguable that the period 1790-1830 was the most fruitful. The number of Particular Baptist churches grew from approximately 300 in 1789 to 1,374 in 1851.³ Indeed this period has been termed the time of 'Forgotten Revival' by Paul Cook.⁴

The meticulous and scholarly work done by Deryck Lovegrove provides us with similar challenges from this period (1780-1830) to those presented by Kingdon from the earlier period (1640-1660). Moreover it gives a detailed 'grass-roots' description of the day-to-day realities of the itinerant evangelism and church planting undertaken by the Particular Baptists and Independents in England during the period of the Forgotten Revival. This serves as a salutary reminder that the means used in this period of blessing involved an enormous amount of sheer hard work, physical energy and a creative variety of activities and cooperative enterprises on a local and regional basis.

This book is seminal for all interested in the history of Calvinistic or Particular Baptists, and it raises many questions. It

will be of special interest to those among Reformed Baptists today who are facing the challenge of whether and how to strengthen associational life, extend training facilities and expand evangelistic outreach. It is written in an academic style: the strength of this is that analysis is based on scrupulous examination of evidence. There are no hasty generalisations, every judgement is carefully measured. The range of primary sources consulted is vast: I would be surprised if any published work on the Particular Baptists rivalled this one in thoroughness of detail. The very detail makes the picture that is built up more convincing and fascinating; we realise that we are dealing with real people – this is history writing at its best. Lovegrove conforms to the demands of academic historiography in limiting his analysis to what we might call 'secondary' i.e. human causes. Throughout, the reader committed to belief in the Sovereign God who by the Spirit builds his Church will see evidence of divine grace, but the author limits himself to careful and documented portrayal of the facts. For the very rigour of this work we are much in his debt, as it will prove a valuable source for anyone studying the history of the Particular Baptists of this period.

An introductory chapter examines the decline of the dissenting community up to around 1780; reasons suggested include theological introspection, and a lack of common purpose due to isolation and autonomy. There is also an acute analysis of the malaise afflicting

the Established Church, which made it more likely that the affections of many would turn to the dissenters.

The following chapters give an account of the itinerant evangelism which more than any other human factor led to the penetration of Calvinistic dissent into the rural areas of England, and to extensive church-planting. This was crucial in the transformation of the 'staid and introspective dissenting community of the eighteenth century dissent' (p.15) to the 'full flower of Victorian non-conformity' (p.14). The nation-wide network of itinerant preachers was not achieved at the price of doctrinal distinctiveness, for Fuller and others saw that the doctrine of election was if anything an incentive to evangelism, which meant in practice a sustained programme of village preaching (p.21). While much attention has been focused on Fuller, Carey and the birth of the foreign mission societies, it is helpful to be reminded of the establishment of societies for the promotion of itinerancy. Indeed, during the 1790s alone a staggering thirty-one societies were created or re-formed to serve home missions, each looking after the special needs of particular areas.

Stereotypes about illiterate 'hedgerow' lay preachers are laid firmly to rest: 'the permeation of English rural society was largely left to the local exertions of settled ministers' (p.46). 'After about 1790 enthusiasm for itinerant evangelism began to spread rapidly, and the attempt to combine effectively both pastoral and evangelistic roles became standard practice' (p.44). In other words congregations had to be willing to allow their minister time to itinerate in the surrounding areas if such were unserved by an evangelical witness. Different patterns of such activity are given; cases are cited of congregations enthusiastically supporting such evangelistic endeavours, or of regarding them with some suspicion. There were

also full-time lay itinerants and there is much of interest concerning their recruitment, training and social position.

This scale of activity would not have been possible without the practical support of other believers, and Lovegrove presents a good deal of evidence concerning the sponsorship of itinerancy. Again we catch a glimpse of the energy and initiative of individuals; for example Joanna Turner. Using her own financial resources to support students sent out by the Countess of Huntingdon and to procure suitable premises, her efforts led to the 'progress of evangelical Calvinism in two areas of Wiltshire' (p.63).

Nine maps and figures depict the circuits or routes of some typical itinerants. Of particular value is an appendix with an extended section of the journal of one itinerant, Thomas Westfield, who was sponsored by the Baptist Missionary Society (of which Andrew Fuller was the secretary from its inception until his death in 1815). The interest and poignancy of these fourteen or so pages makes the journal worthy of close reading. The sheer physical and material demands of evangelistic work at that time is evident from Westfield's diary, as from the accounts of other preachers. Equally evident is the courage and persistence in the face of open hostility. Another appendix lists the Calvinistic dissenting organisations active in itinerant evangelism between 1780 and 1830: nearly eighty of them! A third gives the baptismal statistics for the Midland, Northamptonshire and Western Baptist regional associations, 1770-1830. These, together with reference to nation-wide statistics, (pp. 146-149) give a picture of steady growth with periods of faster increase from 1795-8 and 1805-17.

Lovegrove points to the new generation of evangelical academies modelled on Trevecca as the single greatest impetus to the nation-wide phenomenon of

evangelical itinerancy: 'they produced a stream of men fully trained yet familiar with the practice of itinerancy' (p.84). Although at the beginning of the period many Particular Baptists were resistant to the idea of formal ministerial training, the new academies so stressed practical evangelistic endeavour that they themselves contributed greatly to the successful outreach of Calvinistic Baptists and Independents into unreached areas. Applicants were generally required to have proven preaching ability before they started, and academic training seems to have been equally balanced with gruelling itineraries. Amos Blackburn entered Idle Academy in 1818, and wrote, 'It is three months since I commenced preaching the Gospel, in which time I have preached between 40 and 50 times, which is more than three times a week, and have walked 500 miles for that purpose' (p.81).

Lovegrove points to the fragile balance between maintaining practical evangelistic experience and keeping up academic standards. While the equilibrium was maintained (about 1780-1800) the academies constituted the primary agents of dissenting expansion. However by about 1830 the role of academies as a catalyst in evangelism was overshadowed by 'an attitude which valued education for its own sake' (p.85). He traces a basic pattern whereby early in the period academies tended to stress practical evangelistic work. But rising demands for academic respectability led to a lessening amount of time on aggressive evangelism. Alongside this went the appointment of better qualified tutors, which 'tended to separate tutors from the pastoral ministry, forming them into a new professional caste' (p.85). Thus 'the academic aspect of ministerial training took increasing precedence over the original, evangelical purpose' (p.87).

A similar analysis of local church life is offered: increasing demands for 'respectability', evidenced by more and more energy being put into expensive church buildings, eventually sapped the creative energy expended on outreach during the first part of the period examined. The liveliness of associational evangelistic endeavours (alongside a rich variety of enterprises such as tract-production, Sunday School and evening class work) gradually gave way to a more stultified denominationalisms.

It is noteworthy that the 'five decades of extensive, practical cooperation in the cause of domestic evangelism' (p.160) described in this work coincide almost exactly with the dates of the 'Forgotten Revival' documented by Cook. This serves as evidence that the Holy Spirit does not operate without means, and as an invigorating account of the means that actually were used to good effect during that period of revival. It should be read alongside Haykin's article⁶ which documents the active prayer movement of this period. We see that the intense activity of these years was harmoniously united with fervent believing prayer.

This book is warmly recommended.

¹The title is perhaps a little misleading: the author concentrates on the Calvinistic dissenters, especially the Particular Baptists.

²David Kingdon, 'Independency and Interdependency', *RT* 103, May/June 1988, pp.11-20.

³Michael A.G. Haykin, 'Can we pray and work for *Worldwide Revival?* Revival — the perspective of John Sutcliffe (1752-1814)' *RT* 104, July/August 1988, pp.9-17. For the growth of Particular Baptist churches see p.15. ⁴Paul Cook, *The Forgotten Revival, Preaching and Revival: Westminster Conference Papers, 1984*, pp. 86-104 (available from: Mr. John Miller, 42, Gauntlett Road, Sutton, Surrey, SM1 4RY). ⁵Trevecca College was established under the direction of the Countess of Huntingdon (patroness of Whitefield) to train evangelical ministers. The emphasis was at once strongly Calvinistic and aggressively evangelistic. ⁶See footnote 3.

The Ordination of Women

John Campbell of West Australia (see editorial), here describes four current controversies and refers to a fifth. Of these, the Ordination of Women is the most widespread affecting every denomination. It is interesting to note in this report that some foremost scholars like Dr Richard Longenecker are unwilling to commit themselves on seemingly decisive texts like 1 Timothy 2:11-14 (see article 'The Man-Woman Controversy').

During a recent trip to North America, I had close contact with several controversies which affect church life today. I attended an October symposium at Central Baptist Seminary, Toronto, on 'Women in Ministry — the continuing debate'. Resident academic dean, Rev Stan Fowler, gave an excellent balanced presentation of the traditional Reformed and conservative view. He focused on the relationship between creation and redemption categories as found in passages such as 1 Corinthians 11:8-9 and 1 Timothy 2:11-13, and highlighted functional differences between male and female in both family and church roles. He addressed main objections to this view such as; subordination implies inferiority; Galatians 3:28 denies gender-based distinction and the scriptural texts are culturally conditioned, as are similar texts about slavery. Rev Fowler positively underscored the many ministries women can have in any church. He asks, not, 'Should women be ordained?', but 'To what should women be appointed/ordained?'

Dr Richard Longenecker, professor of NT at Wycliffe College, Toronto, renowned author and senior editor of *Christianity Today*, was equally gracious in his lightning survey of blocks of Scripture and historical highlights. Although acknowledging that the OT approach to gender uniformly reflects functional differences, Dr Longenecker

believes that the NT moves onward from redemption categories, and that any NT references to Genesis 1-3 must be read in this light. Accordingly, Paul works on a developmental hermeneutic, and while he is clear on the slave/free and the Jew/Gentile issues, he has not so clearly worked out male/female aspects in detail, which apparently is why some passages may seem to contradict others. This view leaves real tensions between redemption and old creation categories. This matter suspects underlying implications for the doctrine of inspiration.

Dr Longenecker has vast resources of information at his disposal, so it was disappointing to many present that, when asked, he declined to attempt a serious explanation of the 1 Timothy 2:11-13 passage, preferring instead to concentrate upon general hermeneutical considerations. Until proponents of this view give us the sound exegesis of the restrictive passages, it will be impossible for many of us to shift from the historic position.

Later that day, a local lady, Miss Lynda Schultz, and Dr Michael Haykin, professor of Church History at Central, also contributed to an informative, good-natured panel discussion. A second lady due to participate was ill and couldn't attend. Rev Fowler, who the previous week had shared in the Fifth International Baptist Conference sponsored by Toronto Baptist Seminary,

also commented that in certain North American denominations a potential minister may deny the Trinity, Deity of Christ, resurrection and the supernatural, yet still be ordained, but is forbidden ordination for himself if he can't agree to women's ordination! So much for fair play!

Organisations representing both views were advertised — the 'Council on Biblical Manhood and Womanhood' and 'Christians for Biblical Equality'. This writer sampled literature on display and was particularly impressed with John Piper's 'Biblical Manhood and Womanhood: The Beauty of our Equality and Differences as created by God', published by the former group. Central Baptist Seminary are to be congratulated for providing such a deeply Christian atmosphere in which to discuss such a 'hot potato'.

New Model View of Atonement

Shortly after this, CURE (Christians United for Reformation) held a 'Megashift' conference in Los Angeles on current understanding of the atonement. Dr Clark Pinnock of McMaster Divinity College represented the 'New Model' of the atonement. He has abandoned a substitutionary model and is more helped by Hugo Grotius' governmental theory which deals with God's gesture of holiness in the cross. The cross becomes less of a payment and more of a statement reflecting the integrity of God's moral government. God hates sin, and Calvary proves that fact. This view shares common ground with Abelard's moral influence theory. Dr Pinnock sees himself as perhaps halfway between the traditional Augustinian model and the position of radical Process theology. He holds to 'dynamic theism'.

Also representing the 'New Model' was Dr Robert Webber of Wheaton College, Illinois. He contends that traditional forensic views of justification and

propitiation, though true enough, are no longer relevant symbols in our modern culture. He opts for the 'Christus Victor' motif propounded by Gustav Aulen this century. Christ as victor on the cross over the powers of darkness is a genuine biblical theme, but Webber exalts it to preeminence, together with the motif of the cross as an act of love impelling us to a life of love. Many charismatics, for example, use the Christ as victor theme in their worship services.

The value of the 'Old Model' of Augustine — Anselm — Luther — Calvin was ably emphasised by Drs W. Robert Godfrey and Robert Strimple of Westminster Theological Seminary West, Rev. Michael Horton, president of CURE and Dr Road Rosenbleath of Christ College, L.A. Readers of *RT* have often been exposed to the powerful implications of this view and do not require an exposition in this article. The main point is that there is a 'Megashift' away from central truths in the evangelical world and we ignore these changes to our own peril. Could the loss of our Reformation heritage lead to another 1000 years of medieval-like darkness?

The Other Controversies

In passing I refer to three other controversies raging right now. One is fully covered in John Gerstner's *Repent or Perish* (Soli Deo Gloria, 1990), which is a vigorous, detailed rebuttal of what he calls 'The Conservative Revolt Against Hell' (ch.3). Gerstner pays particular attention to the heterodox views of E. W. Fudge, P. E. Hughes and John Stott. Others in this category include John Wenham, Richard Neuhaus, along with Seventh Day Adventists, liberals and some Roman Catholics. Dr Gerstner convincingly answers each argument by Scripture, and shows full knowledge of conser-

(Continued on page 31)

The Man-Woman Controversy

The ordination of women to positions of authority in the Church has become a foremost issue. It is claimed that by 1992 one quarter of the clergy of the Church of England will be female. This seems incredible but the claim is made on the basis of a rapidly changing situation. The Church of Rome and Anglo-Catholics are opposed to women priests because of the sacrifice of the mass in which the priest is required to be a man: on the other hand entrance into the ministry of the Church of Scotland is barred to those who are opposed to women preachers. In some parts of England the impression is gained from Methodist church notice-boards that women preachers far outnumber men. There is division worldwide among Baptists as to the validity of women elders.

In facing this subject it is helpful to observe that references in the New Testament which point to marriage or to the role of women in the Church refer back to the Genesis account of creation. The popular argument is that Paul was a child of his age and male-dominated culture which accounts for his opposition to women preachers. But Paul always structures his teaching on the creation of God. The creation has nothing to do with social custom which differs from age to age and from nation to nation.

As we view creation it is crucial that we come to terms both with the principles of equality and diversity in the man-woman relationship. Feminists seem to stress equality only whereas the creation account reflects differences apart from the physical.

The image of God

An important verse is Genesis 1:26, 'Then God said, "Let us make man in our image, in our likeness."' The next verse declares, 'male and female created he them,' which expresses the unity of this creation which is confirmed when Paul says that 'in Christ there is neither male nor female' (Gal 3:28). This image of God means that men and women are able to fellowship with God and reflect his glory.

Of the Trinity we note that the Father begets and sends, that he is neither sent nor begotten, and that the Spirit proceeds from the Father and the Son. The Son is said to be the express image of the Father (Heb 1:3). Of the equality of the three Persons there is no doubt, for all the attributes of deity belong equally to each Person. But each Person functions differently and each relates to the others differently. There is distinct relationality in the Trinity.¹

Just as there is equality and relationality in the Godhead, so with the creation of man and woman there is equality and relationality. The one must not be stressed at the expense of the other.

Genesis chapter two is not a separate description of creation but rather a commentary on chapter one. The fact that the geographic location of the garden of Eden is described suggests a literal scenario rather than a picture of the imagination. The creation of Eve out of the side of Adam is described in verses 18 to 25. On closer examination we see that the relationship of Eve to Adam is emphasised. There is no hint of inequality. There is a difference of role. There is leadership of the one and the support of the other. In the union of the two there is sharing and companionship. Eve is described as Adam's helper but more precisely as helper matching him.²

It is made clear that man on his own is deficient. Complementarity is required and in that way what is missing is supplied. In the order of creation Adam is first and Eve is created out of his side. Furthermore she is created for him and not vice versa. Paul argues that the head of every man is Christ and the head of the woman is man (1 Cor 11:3). Headship is clear and involves both authority and obedience. It is precisely here that the protest of the feminist movement is most vehement and it is exactly here that we must digest the fact that there is in the relationship of the Father and the Son both authority and obedience. These features do not mar the relationship which is sublime and beautiful. Why should the fact of submission and obedience by the Son to the Father provoke criticism?

Complementarity should be studied in the man-woman relationship. The one highlights the merits of the other (1 Cor 11:7). The worth or glory of one is reflected by the other. This glory is enhanced as the one relates harmoniously to the other. The glory of God is seen in this creation of two who relate perfectly to each other in their unfallen state. Satan works assiduously to disfigure the relationship of man and woman as it is depicted in the creation account.

The creation narrative provides a powerful endorsement of sexuality. Here again sin and Satan conspire to caricature sex and reduce what God designed as perfect, to crudity and bestiality. The onslaught by Satan against marriage and the family in Western society today is rampant.

Marriage

Genesis 2:18-24 is the bedrock for understanding the meaning and purpose of marriage. Malachi insists that the Lord never entertained any other idea but that of the union of two, man and woman, on a permanent basis. He says that he hates divorce (Mal 2:18-24). Jesus, when answering questions about divorce, stresses the purpose of marriage as a permanent bond. In doing so he grounds his teaching on the Genesis account of creation and points to that as the foundation of marriage (Matt 19:4-6). In Ephesians 5:22-33 Paul uses the analogy of marriage to describe the union of Christ and his Church. Relationality is central to his thesis. As the husband relates to the wife in love, in the same way does Christ relate to the Church. As the wife submits to the leadership and headship of her husband so the Church is to submit to the

headship and leadership of Christ. Marriage is a partnership in which one partner works for the well-being of the other; the husband in care and provision, the wife as helper and support.

Since both man and woman are created in the image of God we can see that there is ontological equality, that is equality in respect of being. As in the three Persons of the Trinity so in the man-woman relationship there is an intrinsic equality and no hint of superiority or inferiority. Every form of demeaning or belittling woman is to disparage God's creation and is a sin against him. Every form of male chauvinism is to be deplored as anti-biblical and anti-God. We may observe, as does the apostle Peter, that the woman is the weaker vessel (1 Pet 3:7), but that weakness is a feature of complementarity and not a blemish. It is certainly no more to be exploited than we are permitted to slight the humanity of Christ, which in its very humanness contrasts so vividly with deity.

The disputed passages

There are three passages that specifically address the man-woman subject, 1 Corinthians 11:2-16; 1 Timothy 2:11-15 and 1 Corinthians 14:34,35. The last two are explicit in forbidding women to teach in the Church, that is they are not to preach to men since this denies the headship of man in creation.

1 Corinthians 11:7 declares that the woman is the glory of the man. As has been suggested the glory of a thing points to its worth and dignity. Man is the glory of God when he is in the right harmonious relationship with him. Correspondingly, a woman is the glory of her husband as she stands in that relationship to him which is God's intention.³

1 Timothy 2:11-15 is detailed in its reference to the fall as a space-time event in which Eve took the lead.

Werner Neuer comments on this passage, 'By mentioning Eve's guilt in the fall, Paul does not in any way intend to ascribe to her the main blame. In Romans 5:12 he expressly emphasises that despite Eve's previous sin, the misery of sin was first brought upon mankind by Adam. . . . It was his sin that was the great disaster for mankind. So in 1 Timothy 2:14 Paul does not want to charge Eve with the chief responsibility for the fall, only to draw attention to her share of guilt, in which a peculiar danger for women is noticeable, namely their greater susceptibility to temptation. The reference to this particular liability of women shows that in excluding them from the leadership offices the apostle is not disadvantaging them, but is trying to safeguard their femininity, with its special gifts and weaknesses. Allowing women to teach or lead the congregation would not only offend against God's order of creation, but at the same time open them to risks to which they are not equal.'⁴

There is obvious error in the above statement. The Bible does not teach that men fare better than women in temptation. What would hold fast is the reasoning that when the role of leadership is wrongfully usurped then there is liability and greater proneness to fall. This is what Paul is emphasising.

Conclusions

The sexuality of both man and woman is powerfully affirmed in the creation account as is the full equality of each partner made in God's image. The relationality of Adam to Eve is similarly stressed. Both equality and relationality must be fully maintained and held in balance. There are different roles and functions which maintain complementarity and unity within marriage. For the man there is to be responsible leadership in the marriage partnership and this is not to be contradicted in the assembly of the Church. Headship and authority as seen in the creation model is not nullified in worship still less reversed.

The position of the man requires obedience to love and to lead, to provide and to protect, and for the woman to submit to God's order in creation. There is nothing derogatory or dishonourable in this any more than there is in Christ taking up the role of submission to his Father in his incarnation.

In the Church there are innumerable roles of service for all the members, men and women, with diaconates of men and diaconates of women for special realms of service depending on the size of the church, the work to be achieved and the gifts available (1 Tim 5:9). But the leadership role which includes preaching is to be taken by the men as is illustrated by our Lord and his apostles.

As intimated at the beginning the ordination of women to the ministry is advancing in most denominations. Liberal theology offers no resistance to the emotive pressures of the feminist movement. If evangelicals follow the popular trend and allow the differences between men and women, so clearly portrayed in the creation account, to be distorted, then why not concede changes in the very nature of God himself? If differences in the man-woman constitution be eliminated then why not concede changes in the very nature of God himself? If differences in the man-woman constitution be eliminated then why not in the Trinity also? Why not three co-equal Persons but undifferentiated? The biblical revelation of the Trinity will thereby be dismantled and with it the framework upon which all truth depends.

References

- ¹ Dr Robert Letham writing in the Westminster Theological Review 52 (1990), 65-78: The man-woman debate: theological comment, employs a helpful outline as follows:
 - (i) The equality of the persons of the Trinity exists in the form of an order which includes a relation of authority and obedience.
 - (ii) Man in his imaging of God in righteousness, knowledge and true holiness is also a relational being, the equality of male and female existing in the form of an order including a relation of authority.
 - (iii) Man in the Church is being renewed in the image of God, not so as to supersede the above relation of authority as if such a relation were to belong to his prior condition of sin, but, instead, increasingly and progressively to embody such a relation in the context of holiness, righteousness, truth and love.
 - (iv) The feminist movement within the church is incompatible with the historic Christian doctrines of God and man.
- ² Werner Neuer, *Man & Woman in Christian Perspectives* (translated by Gordon Wenham), Hodder, 1990, page 67.
- ³ Recommended is the exposition by James B. Hurley, *Man & Woman in Biblical Perspective*, IVP, 1981, pages 162ff.
- ⁴ Neuer, *ibid*, pages 120ff.

The Life of William Kiffin

*Michael Haykin reviews
'Stranger than Fiction',
the new biography of
William Kiffin by
B. A. Ramsbottom*



WHEN Joseph Ivimey (1773-1834), the nineteenth century Baptist historian, published the life of William Kiffin (1616-1701) in 1833 he did so in the conviction that Kiffin was 'one of the most extraordinary persons whom the (Calvinistic Baptist) denomination has produced, both as to the consistency and correctness of his principles and the eminence of his worldly and religious character'.¹ Ivimey especially hoped that this account of Kiffin's life and ministry would spur his younger Baptist contemporaries to take Kiffin as 'a pattern of piety and integrity'.² To what degree this hope was realised cannot be pursued here; but, in the intervening century and a half between Ivimey's day and the present, Kiffin's remarkable life has been increasingly known solely by scholars studying the origins and rise of the Calvinistic Baptists in seventeenth century England. It is B. A. Ramsbottom's desire in sending forth this new life of Kiffin to remedy this general neglect. To what extent Ramsbottom's biography will succeed in this regard remains to be seen. But it is this reviewer's hope that it will indeed stir fresh interest in 'one of the most remarkable men of a remarkable age'.³

Ramsbottom traces the life of Kiffin from its very poor beginnings as an orphan and apprentice in the brewing industry⁴ to his becoming one of the wealthiest merchants in England; from his sitting under such Puritan preachers as John Davenport (1597-1670) and the Arminian John Goodwin (*ca.* 1594-1665) to becoming, along with Hanserd Knollys (1598-1691), the leading representative of the Calvinistic Baptists; from being imprisoned for his convictions to being courted first by Charles II and then by his brother, James II.⁵ Ramsbottom sees Kiffin's desire to follow the Scriptures whatever the cost as *the* key to Kiffin's life.⁶

It was also this desire that would cause John Bunyan (1628-1688) to recall Kiffin as one of his 'stiffest opponents'.⁷ After his release in 1672 from his first

imprisonment Bunyan published *A Confession of My Faith, and A Reason of My Practice*, in which he argued against making believer's baptism a requirement for fellowship at the Lord's Table or even membership in the local church. The believer who had not been baptised as a believer, Bunyan asserted, 'hath the heart, power, and doctrine of baptism; all then that he wanteth is but the sign, the shadow, or the outward circumstance thereof'.⁸ This perspective on believer's baptism met with strong opposition from a number of Calvinistic Baptists, including Kiffin. Kiffin's response is to be found in his *A Sober Discourse of Right to Church-communion*. The earliest copy of this treatise is dated 1681, though this may be a second edition.⁹ Ramsbottom well summarises this rebuttal of Bunyan.¹⁰ From Kiffin's perspective Bunyan's position 'destroys Order and flatly contradicts the Practice of the Primitive Christians'. The 'right Gospel Order' is laid down in Acts 2:41-42, where we find believers first being baptised, then being 'received into Church-fellowship', and only then sharing in the Lord's Table.¹¹ The majority of Baptists of Kiffin's day found themselves fully convinced by Kiffin's arguments for closed membership, although there were more than a few who were prepared to dissent from his closed communion position. Evidence of the latter may be found in the Appendix attached to the *Second London Confession* when it was first issued in 1677. According to this Appendix, the compilers of the *Confession*:¹²

Are not insensible that as to the order of God's house, and entire communion therein there are some things wherein we (as well as others) are not at a full accord among ourselves, as for instance: the known principle and state of the consciences of diverse of us, that have agreed in this Confession is such, that we cannot hold Church-communion with any other than Baptised-believers, and Churches constituted of such; yet some others of us have a greater liberty and freedom in our spirits that way; and therefore we have purposely omitted the mention of things of that nature, that we might concur, in giving this evidence of our agreement, both among ourselves, and with other good Christians, in those important articles of the Christian Religion, mainly insisted on by us.

When the *Confession* was re-issued in 1689, and Kiffin's name was second in the list of Calvinistic Baptist pastors who endorsed it, this freedom to differ on the issue of open or closed communion was re-confirmed. As Robert Oliver has observed:¹³

The compilers of the Confession were clearly resolved that the difference in this area should not weaken the united witness of the Particular Baptist churches. . . . In view of later attempts to form groups of churches and societies on a closed communion basis (i.e. by some Strict and Particular Baptists in the nineteenth century), the tolerance of the Particular Baptists of 1677 and 1689 is significant.

It would therefore appear to be somewhat erroneous, let alone anachronistic, for Ramsbottom to describe Kiffin, as he does, as a 'Strict and Particular Baptist'.¹⁴

Although Ramsbottom certainly knows of recent scholarly work relating to Kiffin, he refrains from entering into lengthy discussions with such literature. Undoubtedly this is due to the nature of his book; it is a popular account, not an academic treatise. However, there were certain occasions when he could have engaged current scholarly literature with profit and without detracting from the main goal he had in writing his book. For instance, during his life Kiffin became one of the wealthiest wool merchants in England. Indeed the most famous story about Kiffin concerns his wealth. Here is Ivimey's account of the story.

(Charles II), who was frequently embarrassed for the want of money, condescended, in his princely benignity and royal clemency, to request from his Anabaptist subject (that is, Kiffin), the loan of forty thousand pounds! Mr Kiffin returned for answer, that he could not possibly lend his Majesty so large a sum; but if his Majesty would honour him, by accepting as a gift ten thousand, it was very much at his Majesty's service. The King was quite willing to receive the money, and . . . Mr Kiffin . . . afterwards used jocosely to say, when telling the story, that he had saved thirty thousand pounds by his liberality!¹⁵

Christopher Hill, the Marxist historian of seventeenth-century England, intimates in his most recent book on John Bunyan that Bunyan's criticism of the lukewarm spirituality of some of his fellow Nonconformists who care more about their property than about eternal life is denunciatory of 'saints that are rich', who aped the aristocracy.¹⁶ Apart from some unwarranted remarks by Kiffin about Bunyan's social background during the communion controversy,¹⁷ there is, however, no evidence that Kiffin's wealth impeded his walk with Christ. In fact, there are a number of instances mentioned by Ramsbottom where Kiffin unselfishly used his wealth and position for the succour of God's people and the advance of his kingdom.¹⁸ As Barrie R. White has remarked:¹⁹

William Kiffin is a classic example of one who, while most fully in the world was by no means of it: a businessman and a Christian whom even his fiercest enemies could not find at fault in his discipleship. He ascended from rags to riches and yet seems to have remained unspoiled.

One area of Kiffin's life which is of special interest to the current scene has to do with an incident of divine healing. In 1670 Hanserd Knollys, Kiffin's long-standing Baptist colleague, was taken ill with 'a sharp and painful distemper in my bowels, by which (God) . . . brought me near to the grave'. After being treated unsuccessfully by two physicians, Knollys relates that, in obedience to James 5:14-15, he sent for Kiffin and the Welsh Baptist Vavasor Powell (1617-1670) to pray over him and anoint him with oil. According to Knollys: 'The Lord did hear prayer, and heal me.'²⁰ Ramsbottom remarks of this incident:²¹

This is a day when many sweeping claims are made concerning the gifts of healing. We feel sure that William Kiffin would never have made such claims for himself. Only did he believe in the efficacy of prayer and the Lord's wonderful ability to heal.

Ramsbottom rightly judges that while Kiffin did not believe in the continuance of the miraculous gifts of the Apostolic era, nor expect their restoration, he would not want to restrict the sovereignty of God and wholly confine his wondrous deeds to the past. There are times when God does still heal in answer to prayer.²²

Ramsbottom's book could have been made more useful by some annotation with regard to his sources and also by the addition of a small index. But, these quibbles aside, he has done an admirable job in presenting a highly readable account of Kiffin's life and ministry.²³ In the epilogue of his book Ramsbottom wonders if the neglect which Kiffin's life has suffered is due to his ecclesiological convictions.²⁴ But such neglect is not unique to Kiffin. Apart from Bunyan and William Carey (1761-1834), leading English Calvinistic Baptists of the seventeenth and eighteenth centuries have *all* suffered neglect to one degree or another. Such a situation really needs to be remedied. And what better place to start than with that remarkable man, William Kiffin?

The new biography by B. A. Ramsbottom, *Stranger Than Fiction*, is a 117 page paperback obtainable from Gospel Standard Publications, 7 Brackendale Grove, Harpenden, Herts AL5 3EL, UK. £2.50 will cover the cost of the book including postage. In addition to the references below Dr Robert Oliver recommends two articles by Dr Barrie White: *The Organisation of the Particular Baptists 1644-1660*, Journal of Ecclesiastical History vol. 17, 1966, and, *Open and Closed Membership among the English and Welsh Baptists*, Baptist Quarterly, vol. 24, 1971-2. These materials help to clear muddled thinking.

¹ *The life of Mr. William Kiffin* (London: 1833), p. xi.

² *Ibid.*, p. ii.

³ Advertising blurb on the back cover of *Stranger Than Fiction*.

⁴ There is a good possibility that Kiffin was actually apprenticed to a glover. See Barrie R. White, 'William Kiffin — Baptist Pioneer and Citizen of London', *Baptist History and Heritage*, 2, No. 2 (July, 1967), p. 94 and n. 11.

⁵ Ramsbottom notes that Kiffin personally met all of those who ruled England during his lifetime: Charles I, Oliver Cromwell, Charles II, James II, and William III (*Stranger Than Fiction*, p. 82).

⁶ *Ibid.*, pp. 18, 102.

⁷ William Henry Brackney, *The Baptists* (New York: 1988), p. 211.

⁸ *The Works of John Bunyan*, ed. George Offor (Glasgow: Blackie and Son, 1859), 2:609.

⁹ See Harry L. Poe, 'John Bunyan's Controversy with the Baptists', *Baptist History and Heritage*, 23, No. 2 (April, 1988), p. 35, n. 49.

¹⁰ *Stranger Than Fiction*, pp. 68-73.

¹¹ *A Sober Discourse of Right to Church-Communion* (London: 1681), pp. 16-17.

¹² W. J. McGlothlin, *Baptist Confessions of Faith* (Philadelphia: American Baptist Publication Society, 1911), p. 287.

¹³ 'The Emergence of a Strict and Particular Baptist Community Among the English Calvinistic Baptists, 1770-1850' (Unpublished

PhD Thesis, London Bible College, 1986), p. 19.

¹⁴ *Stranger Than Fiction*, p. 19. See also *ibid.*, p. 68.

¹⁵ *Life of Mr. William Kiffin*, p. 54. For Ramsbottom's account of the story, see *Stranger Than Fiction*, pp. 46-47.

¹⁶ *A Turbulent, Seditious and Factious People. John Bunyan and his Church 1628-1688* (Oxford: Clarendon Press, 1988), pp. 306-308.

¹⁷ *Ibid.*, pp. 140-141. See also Ramsbottom's discussion, *Stranger Than Fiction*, pp. 73-74.

¹⁸ See, for instance, *Stranger Than Fiction*, pp. 35 and 47-48.

¹⁹ 'William Kiffin', p. 126.

²⁰ *The Life and Death of that Old Disciple of Jesus Christ, and Eminent Minister of the Gospel, Mr. Hanserd Knollys* (London: 1812), pp. 44-48. Kiffin wrote an introductory letter for this autobiographical account.

²¹ *Stranger Than Fiction*, p. 95.

²² For a discussion of the view of Kiffin's colleague, Hanserd Knollys, on the gifts of the Spirit, see the author's 'Hanserd Knollys (ca. 1598-1691) on the Gifts of the Spirit', forthcoming in *The Westminster Theological Journal*.

²³ See the comments of John Marshall, 'Book Reviews: *Stranger Than Fiction — The Life of William Kiffin*. B. A. Ramsbottom', *The Banner of Truth*, 321 (June 1990), p. 32.

²⁴ *Stranger Than Fiction*, p. 102.

Reformation in Brazil

Thomas K. Ascol, pastor of Grace Baptist Church, Cape Coral, Florida, describes the Reformed publishing house of Editora Fiel (Faithful Publishers) as a bright star shining in the dark night of spiritual darkness which is Brazil. He reports on the conference in September last, organised by Editora Fiel which took place in the picturesque town of Aguas de Lindoia nestling in the foothills of the Serra Montiqueira mountains. Could it be that we are seeing the beginnings of reformation and revival which will sweep right across the vastness of Brazil? That is what they are praying for and what we should all pray for, not only for Brazil, but the whole world.

The religious scene in Brazil is dominated on the one hand by widespread pagan spiritism and on the other by superstitious Roman Catholicism. Often these two streams merge harmoniously together under the auspices of the Roman Church, and not infrequently with the blessing of the hierarchy. The result is that for generations many Brazilians have looked upon religion as being little different from magic.

It is not surprising, then, that the whole culture in Brazil suffers under the inevitable and immoral consequences of such widespread religious depravity. Rather than exerting a positive influence on society, the country's dominant religions are the main culprits for many of its ills. It is not too much to say that they are chiefly responsible for the social and cultural blight which presently ravages the land. The acceptance of public lewdness in both entertainment and lifestyle is but one evidence of the immoral climate which permeates the society.

Economically the situation in Brazil is little better. After a decade of unchecked inflation the current government administration has taken extreme measures in hopes of ultimately

rectifying the problem. Radical surgery often traumatises the body before the healing benefits are felt. Many Brazilians are presently enduring the stress of having their financial assets frozen by the government. Prices are very high and money is very scarce.

Against this dark night there is a bright star which shines in South America's largest country. Editora Fiel, under the leadership of Richard Denham, has been translating and publishing good Christian books in Portuguese for more than 25 years. Martyn Lloyd-Jones, Jay Adams, C. H. Spurgeon and J. C. Ryle are a few whose books, through the efforts of this mission, have penetrated the Brazilian darkness. Though comparatively small, Editora Fiel is making a lasting impact across this needy nation.

The fact was made obvious during the last week of September. For the sixth successive year, Fiel sponsored a National Bible Conference for Brazilian pastors and church leaders. Despite the great economic difficulties, 194 adults attended the conference. Among these were 80 pastors, six evangelists, six medical doctors and three lawyers. A

variety of denominational and church affiliations were represented.

The venue was once again the picturesque resort town of Aguas de Lindoia. Nestled in the foothills of the Serra Montiqueira mountains, the town is famous for its spring water which is bottled and distributed throughout the nation. Local mineral springs entice many people to the area for the mineral baths which are available. At the Fiel conference, the main attraction has always been the opportunity for fellowship and biblical instruction.

Two speakers addressed four themes in the 1990 conference. Bob Selph, pastor of the Miller Valley Baptist Church in Prescott, Arizona, delivered four messages each on the topics of Unconditional Election and Evangelism. His book, *Southern Baptists and the Doctrine of Election*, has recently been published in Portuguese by Editora Fiel. Over 500 copies of it were sent free to pastors who requested it prior to the conference. Since Southern Baptists have a strong presence in Brazil (having had missionaries there for over 100 years), it is anticipated that this book will have a valuable ministry across the country. The president of one Convention Baptist seminary ordered 40 additional copies for his school.

Pastor Selph's messages provoked great discussion during the Question and Answer times. Many attendees were introduced to the doctrine of election in a systematic fashion for the first time. Though the teaching was disconcerting to some, the attitude of most seemed to be deep gratitude and praise to God for his great grace and salvation. The fact that the same speaker who handled this subject also addressed the issue of evangelism helped to demonstrate the reality that a proper appreciation of God's sovereignty in salvation does not detract from the desire and expenditure of effort to see men converted. In fact, as

Pastor Selph explained, election assures the success of evangelism.

I addressed the themes of revival and the sufficiency of Christ, also giving four messages to each. The former topic appeared to be of great interest to many of the national pastors. For years 'revival' has been a word which has been primarily associated with the charismatic movement within the country. Many seemed delighted to learn a little of the history and theology of revival. All of us were encouraged to unite our hearts and voices together to petition the King of heaven to visit the vast country of Brazil with an outpouring of the Holy Spirit.

Over 500 audio cassette tapes of the messages were purchased by those who attended. Video cassettes containing nearly 200 copies of the conference sermons were also sold. Five thousand American dollars worth of solid Christian literature was purchased. When these figures are considered in the light of the debilitating economic trials which almost all Brazilians face, one cannot but be greatly encouraged. God has created a genuine hunger for the precious truths of his Word among many evangelicals in that country. With the continued distribution of quality literature, it is reasonable to expect more and more churches to move further away from the shores of shallow Christianity into the deeper, purer, healthier streams of biblical orthodoxy and orthopraxy. The picture of Ezekiel 47, 'waters to swim in', may be appropriate. The town Aguas (*waters*) de Lindoia reminds us of our Lord's words in John 6:35 and 7:37: 'He that believes in me shall never thirst.'

The Editora Fiel Conference is a vital ministry in the nation of Brazil. It is an effort that deserves to be the subject of our prayers. May God continue to bless this work which seeks to make the sovereign grace of God known and loved in this needy land.

Aparecida and the Power of Superstition

By Thomas K. Ascol

On a recent trip to Brazil, I was unforgettably introduced to Aparecida — a small, black, wood carving which stands approximately 18 inches high. In 1717 two fishermen found this statue in the Paraiba River. There is no indication that it was fashioned after the likeness of any person. It quite possibly is an idol or merely a piece of artwork from early Brazilian Indians. Over the course of time, miraculous power was attributed to her and she eventually became canonised as a saint in the Roman Catholic Church — proving that one need not be a real person in order to be elevated to the status of sainthood.

Today she is regarded as the patron saint of Brazil. Nearly everything in the country is related in some fashion to Aparecida. Roman Catholics from all over Brazil make pilgrimages to bestow upon this little idol their worship, money and veneration. Nearly 200,000 pilgrims showed up the day before our visit. The next largest basilica in the world, after St. Peter's in Rome and its replica which was recently built in the Ivory Coast, was constructed to house this idol. The project was funded heavily by the Brazilian Government.

One result of all this is that what was once a sleepy little village has now become a booming tourist area, complete with a vast array of vendors hawking religious wares. The town, Aparecida Do Norte, even takes its name from the statue. Replicas of the idol may be purchased in many forms and sizes. Everything from elaborately embellished hand-made renditions to cheap plastic toy-like copies are available.

The Aparecida is displayed in a secure glass case high on one wall of the basilica (actually this is only a copy — the original now resides in the older Roman Catholic church about a kilometre away where, under heavy security, it also may be viewed). Elaborate lighting, an elevated walking ramp, and dividing hand rails to guide people along, all greatly facilitate an intimate veneration of the idol. A pilgrim may actually stand within 10 feet of the glass case.

The huge basilica is divided into several chambers. One of these is dedicated to the burning of large candles (some as long as 5 feet) which individuals place there to illumine their prayers to Aparecida. Outside vendors carry all sizes of candles at a variety of prices for the pilgrims' convenience. Another chamber bears the name 'Miracle Room'. Its walls, support columns and ceiling are literally covered with photographs of people. These have been left, presumably, to remind Aparecida what those look like who either: 1. have requested a miracle or special 'grace' of some kind or, 2. have already received such from her hand. Several specially marked coffers are strategically placed throughout this large room to assist the faithful in properly expressing their thanks or in demonstrating the earnestness of their prayers, as the case may be. Vast amounts of money are gathered into the Roman Catholic treasury through this means.

Along with pictures of soccer teams, movie stars, military personnel and just common people, the Miracle Room also houses several other items that have

been offered to Aparecida: record albums of rock stars, locks of hair, musical instruments of all sorts, car keys, hats and hand-written testimonials — all of which have been left there by those seeking Aparecida's help.

It is particularly tragic to see plastic and wooden body parts (available, of course, in a variety of shapes and sizes from vendors) which have been left by those who are seeking miraculous healing. By making an appropriate offering and leaving a plastic cast of the specific body part which is diseased or injured, the pilgrim hopes to increase his chance of receiving healing from Aparecida.

Mass is conducted on a regular basis in the basilica. At other times during opening hours a tape is broadcast throughout the main room. By this technology those present are encouraged to honour and reverence Mary, who, as the mother of Jesus, is described as still having great influence on the Son of God.

How are these ostentatious displays of idolatry and superstition viewed by Rome? One would hope that there would be, if not embarrassment, at least some effort by church officials to alleviate the inordinate excesses which attend the veneration of the Aparecida. After all, nearly every group has its 'radical fringe' which is in constant need of being brought back into the mainstream by responsible leaders. Individual Brazilian priests privately acknowledge the chicanery which surrounds this piece of wood venerated to the status of a 'saint'. The Pope, however, has gone on record as giving his official blessing to Aparecida.

In the middle of the last decade Pope John Paul made a special visit to the basilica to give his special papal blessing to the idol, in this way encouraging Brazil's foremost pagan practice. Rome is the same as it was in medieval times. There is no change.

Such wanton religious abuse should provoke a three-fold response in the heart of everyone who loves the Lord and is jealous for his glory.

First, there should be genuine compassion and pity demonstrated toward the millions who are being deceived by the Roman Catholic system.

Like all the third world countries Brazil is in desperate need of the gospel. Much good is achieved by many churches and gospel agencies but most of these labour under tremendous disadvantages. They suffer from a scarcity of good books and teaching. The president of a Brazilian seminary told me that it is not uncommon for him to travel 800 kilometres just to acquire one good book!

Editora Fiel, under the leadership of Richard Denham, is working to address these needs.

A second response evoked by the gross idolatry which has been described is righteous indignation — holy anger (and there surely is such an emotion!). Is there not a similarity with our Lord driving the money changers out of his Temple? The basilica devoted to idolatry is a far stretch from the Temple in Jerusalem but the corruption and greed for money is of the same kind.

We must refuse to be duped or lulled to sleep by many of the fine sounding statements which emanate from the Vatican. Papal declarations about the necessity of faith in Christ, the sufficiency and the value of the Bible and the urgency of personal salvation must never be viewed apart from the overall darkness of the system.

Aparecida stands as a testimony to the fact that, not only in doctrine but also in practice, the essence of Romanism has changed very little over the last 500 years. Though we may cringe at the stark language which our forebears used to describe papal error, we must not

overlook the reasons for this (see chapters 25 of the Westminster Confession and 26 of the 1689 Baptist Confession).

We must not be naive about the ecumenical movement in which there is the avowed purpose of reunion with the Church of Rome. I have described the idolatry surrounding just one image. I have not mentioned other aspects of the worldwide Church of Rome. I will avert to just one and that is Mariolatry. Since 1930 the Vatican has taken note of 83 sightings of the Virgin in Italy, 30 in France, 20 in Germany and 12 in Spain. Statues of the Virgin have been reported to move and to shed tears. People flock to these shrines in multitudes.¹

While we must steer clear of the system of Rome and avoid compromise with the ecumenical movement we are

bound to make every effort to befriend and win individual Catholics just as we seek to share the gospel with all who are ignorant of the free gift of salvation and justification by faith. Great numbers have been won for the faith in Central and South America.

The third response evoked by the idolatry that I have described is gratitude for the immensity of God's grace which has translated us out of the kingdom of darkness and superstition and brought us into union with Christ who is our righteousness. May our gratitude inspire prayer and also lead us to generous endeavour to reach out a helping hand to those in countries like Brazil.

¹ David Samuel, *The end of the Ecumenical Movement*, The Harrison Trust, P.O. Box 47, Ramsgate, Kent CT11 9XB, UK. 18 pages, £1.00.

THE ORDINATION OF WOMEN
(continued from page 18)

vative allies such as Calvin, Jonathan Edwards, W. G. T. Shedd, Harry Buis and Robert Morey. He believes that Morey has answered Fudge's arguments, despite the contrary opinion of Clark Pinnock (pp.40,41). So crucial is this area that Dr J. I. Packer took it as his theme for recent Evangelical Alliance lectures in Australia. He took pains to show how any deviation affects the whole gospel, and how superficial is the exegesis of those who deny the reality of endless punishment.

Another issue concerns the nature of the resurrection body of our Lord. Was his resurrection a space-time historical event with some kind of real solidarity to it? Norman Geisler accuses Murray Harris of departing from the traditional view, and Harris has replied with a work that some feel clears his name. To be sure, this is a central part of our gospel according to 1 Corinthians 15. The jury

hasn't returned a final verdict on this conflict as yet.

Lastly, I deeply lament divisions between Reformed Baptists over the issue of authoritarian leadership. On my last three trips to North America I have encountered bruised and hurting pastors, elders, deacons and members from a wide spectrum of churches who have been devastated by this kind of problem. The problem is not limited to that continent. We must all lovingly address this issue, deal with it and seek the unity of the Spirit in the bond of peace. Otherwise we may lose most of our gains of the past 30 years. It is time to unitedly renew our strength and move forward.

All of these issues reflect large scale shifts in mood and attitude. Will we face them on the basis of Scripture, or will we slip off into comfortable backwaters? We must test the spirits, prove all things and hold fast to that which is good.



Reformed theology links sanctification to regeneration, regarding it as the continuation of man's subjective renewal by the Holy Spirit; it represents both operations as centring on the will, and makes acts of repentance and faith their fruit and issue. Keswick, however, links sanctification to justification, regarding it as a second and supplementary blessing.²

WARFIELD. For Keswick, the decisive act is our own. God the Holy Spirit does not subdue us to himself. He is dependent on us for the subduing; we must ourselves subdue, subjugate, conquer ourselves to him, and the exhortation is actually given: 'Let us get subdued in every way in everything.' If we will only put ourselves in connection with the electric current, then the current will flow through us and work its effects. The part of the individual is to make the connection; and that is his indispensable part. Only after that can God work; and after that God only works. This is the fundamental teaching of the whole school.³ Everywhere and always the initiative belongs to man: everywhere and always God's action is suspended upon man's will. We wish to make no concealment of the distress with which this mode of representation afflicts us.

CHAIRMAN. But doesn't faith secure the grace of God?

WARFIELD. Man does not 'secure' the grace of God: the grace of God 'secures' the activities of man — in every sphere and in every detail of those activities. It is nothing less than degrading to God to suppose him thus subject to the control of man and unable to move except as man permits him to do so, or to produce any effects except as he is turned into the channels of their working as man's option.⁴

CHAIRMAN. Isn't there some support for Keswick attitudes in John 15?

LLOYD-JONES. The illustration of the branch and the vine is often used to support their view. But that seems to me to be an entire contradiction of what our Lord says. The branch is in the vine full of life, and full of its own activity. Of course, it must be in communication with the parent trunk, with the tree itself, but it must not be thought of as a kind of tube through which the sap flows and which contributes nothing of itself. The picture is of an active living relationship in which the branch has its own functions in the work which it carries out, though always in fundamental relationship to the trunk. Go to that great statement in Philippians 2:13, '... it is God that is working in you,' says Paul, 'both to will and to do. . . .' Yes, because of that, this is what he says: 'work out your own salvation with fear and trembling.'

¹ B. B. Warfield, 'The Victorious Life', *Perfectionism*, (Philadelphia: Presbyterian and Reformed Publishing Company, 1958), p. 351.

² J. I. Packer, 'Keswick and the Reformed Doctrine of Sanctification,' *Evangelical*

Quarterly, 27 No. 3 (July 1955), pp. 158-160.

³ Warfield, *Perfectionism*, p. 362.

⁴ *Ibid.*

⁵ D. Martyn Lloyd-Jones, *Sanctified Through the Truth* (Eastbourne: Kingsway Publications, 1989), p. 52.

Editor
Associate Editors

ERROLL HULSE, 75 Woodhill Road, Leeds LS16 7BZ
DAVID KINGDON, UK, JIM VAN ZYL, SA,
TOM NETTLES, USA, JOHN CAMPBELL, AUSTRALIA

Rates

1 year £7.00 — 2 years £12.00 BRITISH ISLES
1 year £7.00 — 2 years £12.00 IRISH REPUBLIC
1 year \$12.00 — 2 years \$20.00 AUSTRALIA
1 year \$12.00 — 2 years \$20.00 NEW ZEALAND
1 year \$13.00 — 2 years \$22.00 USA

Subscriptions

Agents

Lyn Hulse,
75 Woodhill Road, Leeds LS16 7BZ.
Alan Barker,
Bethany, Cartron Hill, SLIGO.
Ray Levick,
27 Coven Avenue, Bayswater North,
Victoria 3153.
Sovereign Grace Books
P.O. Box 62-159, Sylvia Park,
Auckland 6.
Great Christian Books Inc.,
229 South Bridge Street,
Box 8000, ELKTON, MD 21922.
Tom Lutz,
Edgewood Baptist Church,
3743 Nichol Avenue,
Anderson, IN 46011.
Bill Ascol
PO Box 552, Clinton LA 70722
Max Latchford,
6020 154A Street, Surrey, B.C.,
V3S 7H6.
Patrick Palmer,
Box 33226, Glenstantia 0010.
D. H. Gritter,
Laaghalerstraat 12
9414 AK Hooghalen.
Good News Enterprise
Beg Berkunci 210, 43409 UPM
Serdang, Malaysia.

1 year \$13.00 — 2 years \$22.00 CANADA
1 year R14.00 — 2 years R22.00 SOUTH AFRICA
1 year f20.00 — 2 years f35.00 NETHERLANDS
1 year \$30.00 — 2 years \$55.00 MALAYSIA AND
SINGAPORE

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

For airmail add £4.50 sterling equivalent p.a.

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

Bound volumes available: 71-90 £13 or \$25, 91-110 £17 or \$28, post free

— — — — — cut here — — — — —

**SUBSCRIPTION
FORM**

Please send to:

Name:

Address:

Reformation

Today

Bound

Volumes

Tick

1 yr	<input type="checkbox"/>
2 years	<input type="checkbox"/>
71-90	<input type="checkbox"/>
91-110	<input type="checkbox"/>

I enclose..... Your name and address:

Please enclose gift card Yes/No

Please send me a receipt Yes/No

RT

1991

Nº 119

Jan - Feb

CONTENTS

- | | | |
|----|--|----------------|
| 1 | Editorial
<i>A report on the International Conference</i> | |
| 3 | Romans 7 | Don Garlington |
| 6 | Keswick Teaching | Geoff Thomas |
| 7 | The Unevangelised Peoples of the World
<i>An interview</i> | David Sitton |
| 14 | Lessons from 1780 to 1840
<i>A review</i> | Sharon James |
| 17 | The Ordination of Women | John Campbell |
| 19 | The Man-Woman Controversy | Editor |
| 23 | The Life of William Kiffin
<i>A review</i> | Michael Haykin |
| 27 | Reformation in Brazil | Tom Ascol |
| 29 | Aparecida and the Power of Superstition | Tom Ascol |