THAT THE PURPOSE OF GOD ACCORDING TO ELECTION MIGHT STAND
That the purpose of God according to election might stand.

New Focus

That the purpose of God according to election might stand.

New Focus promotes the Christ-centred Gospel of God’s free and sovereign grace. It presents the Gospel as the power of God unto salvation and glories in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

New Focus is committed to the Protestant Reformed Faith and the advancement of conservative and evangelical Christianity. While seeking to appeal to as wide a readership as possible, New Focus will not be used as a medium for the promotion of ecumenical involvement, the charismatic movement or liberal theology.

New Focus is published by:
Go publications,
The Cairn, Hill Top, Eggleston,
Co. Durham, DL12 0AU
Telephone & Fax: (01833) 650797
Email: editor@go-newfocus.co.uk

New Focus is published bi-monthly for the third week in each even month.

Adverts carried in New Focus are in good faith and do not necessarily represent the views of the editor.

— Cover —

Break forth into singing, O mountains: for the LORD hath comforted his people. Isaiah 49:13
Buttermere by Fiona Birks
Printed by Genesis Seven Ltd,
Unit 4 Scotshaw Brook Industrial Estate, Branch Road,
Lower Darwen, Lancashire, BB3 0PR
ISSN 1364-9663

The High Honour of Rejection

Rejection can be a crushing experience. Rejection in a relationship may leave scars that never truly heal. Rejection of offered help, advice, or expertise can bring frustration and disappointment. When we speak about the Lord and our witness is rejected, especially by those we know and love, it brings us to our knees before God. Rejection hurts and it is against all natural inclination to think of it as desirable or honourable.

Yet, the truth is, the principles and practice of true Christian witness will always earn the rejection of men and women in this world. They will always find something distasteful, something objectionable in those who endeavour to maintain a Christian testimony and follow the example of Jesus Christ. We will never be faithful to Christ and the scriptures, and at the same time be loved and valued by the world.

This is something we should remember when it comes to evangelism and attendance at our services. Sadly, the church today has become pre-occupied with numbers. Yet it ought not to come as a surprise that the men and women of the world do not want to be like us. They despise Christ, they despise the gospel and ultimately they despise those who confront them with the claims of each. Enticing the world into the church can be achieved only at the expense of a distinctive witness. A church will only be acceptable to sinners if it serves them on their own worldly terms.

The Lord Jesus forewarned that we will be hated of all men for His sake. If the people of God, in any age, keep His words, the world will hate them, even as it hated Him. If the doctrine He taught caused the Master of the house to be despised and rejected; and if, for the same reason, the apostles were esteemed as the filth of the world, the scoffing of all things (1 Corinthians 4:13), — what right have we to expect different?

None at all. On the contrary, our highest honour is to be rejected by men for the sake of Christ. Of course we are pleased when souls are saved and added to the church and disappointed when our gospel overtures are rejected. However, it is easier to rejoice with angels when a sinner repents than to ‘leap for joy’ when we are reproached for Christ’s sake (Luke 6:22-23, Luke 15:10). What should inspire our joy and put spring in our heels is that we have been counted worthy to suffer shame for His name’s sake. For unto you it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake (Philippians 1:29).

Today, many churches have forsaken the sparse road of faithfulness for the comfort of byway meadow and its access to the masses. The offence of the cross has largely gone. Condemnation of sin is generally muted. The distinctive doctrine of sovereign grace is almost totally absent from its witness and preaching. As a result the church has lost its true calling.

Esceming the honour of Christ the church has become respectable and placidly takes its allotted place in society. Peddling its wares it conducts baptisms, weddings and funerals like a service industry, its content tailored for itching ears. It is available for comment on newsworthy issues. But insist too much on godliness, preach the need for personal forgiveness and salvation, or uphold the doctrine of sovereign grace and watch the opprobrium mount.

We have a choice. Seek the acceptance of the world and lose the comfort of the Holy Ghost, or come out from among them and Christ will receive us (1 Corinthians 6:17). We cannot pursue the world’s praise and at the same time prosper in the presence of the Lord. Rejection by the world and acceptance with Christ is the believer’s place of highest honour.
When is it Christians all agree
And let distinctions fall?
When, nothing in themselves, they see
That Christ is all in all.
But strife and difference will subsist
While men will something seem;
Let them but singly look to Christ
And all are one in Him.
The infant and the aged saint,
The worker and the weak,
They who are strong and seldom faint,
And they who scarce can speak.
Eternal life's the gift of God,
It comes through Christ alone;
'Tis His, He bought it with His blood;
And therefore gives His own.
We have no life, no power, no faith,
But what by Christ is given;
We all deserve eternal death,
And thus we all are even.

Joseph Hart
That's a neat way to remember the key doctrines of our salvation: election, redemption, effectual calling, conversion and assurance. It reminds us too, that all three persons of the Godhead are active in the salvation of a sinner.

Recently a correspondent wrote saying he had come to see that the gospel itself did not save anyone but was God's means of converting the elect. I understood what he meant and it reminds us that the salvation of a single sinner is a far-reaching, all inclusive work of the Triune God. To single out any particular part fails to do justice to the whole miraculous work of grace.

For example, there is no salvation without election, redemption, calling, hearing, conversion and perseverance. Sovereign grace is God providentially working all things together for good to those who love God. Someone asked, "What does it take so bring a sinner to Christ?" The answer is, everything. Absolutely everything in time and in eternity is what it takes to bring one soul to Christ. Every action, every word, every previous event has been directed towards than one precise instant in time. It is a greater work than perhaps any of us yet realise (John 14:12).

The work of the Holy Spirit in accomplishing the elective purpose of the Father, and applying the redemption blessings of the Son ought not to be overlooked. Free-will believers emphasise the right of the individual to choose salvation for himself. They deny the Holy Spirit His greatest work. Yet salvation, daily deliverance from sin and security in Christ, is the work of the Holy Spirit just as surely as it is the work of the Father and the Son.

An old preacher once described his salvation like this:

The Father thought it
The Son bought it
The Spirit brought it
And, praise God, I've got it!

That's a neat way to remember the key doctrines of our salvation: election, redemption, effectual calling, conversion and assurance. It reminds us too, that all three persons of the Godhead are active in the salvation of a sinner.

Recently a correspondent wrote saying he had come to see that the gospel itself did not save anyone but was God’s means of converting the elect. I understood what he meant and it reminds us that the salvation of a single sinner is a far-reaching, all inclusive work of the Triune God. To single out any particular part fails to do justice to the whole miraculous work of grace.

For example, there is no salvation without election, redemption, calling, hearing, conversion and perseverance. Sovereign grace is God providentially working all things together for good to those who love God. Someone asked, “What does it take so bring a sinner to Christ?” The answer is, everything. Absolutely everything in time and in eternity is what it takes to bring one soul to Christ. Every action, every word, every previous event has been directed towards than one precise instant in time. It is a greater work than perhaps any of us yet realise (John 14:12).

The work of the Holy Spirit in accomplishing the elective purpose of the Father, and applying the redemption blessings of the Son ought not to be overlooked. Free-will believers emphasise the right of the individual to choose salvation for himself. They deny the Holy Spirit His greatest work. Yet salvation, daily deliverance from sin and security in Christ, is the work of the Holy Spirit just as surely as it is the work of the Father and the Son.
Free-willers imagine the time and the place of salvation to be of the sinner’s choosing and by the sinner’s innate, natural power. Of course, they may allow some preparatory arranging of circumstances by God, or some special anointing of the preacher, or some conviction by the Spirit, but ultimately they insist that the final decision, the ultimate choice of acceptance or rejection of Jesus Christ as Saviour, flows from the sinner’s own free will.

In holding these views they deny the work of the Spirit of God and do not properly acknowledge and appreciate His role in the continuing, day by day salvation and deliverance of sinners. Here are four clear areas of Holy Spirit activity in the experience of God’s people:

“Ye hath he quickened”

Man’s awareness of spiritual truth is spoiled by sin to such an extent and to such a degree that he cannot understand the things of God unless the Holy Spirit reveals them to him. Human logic, personal experience and religious education cannot comprehend spiritual truth, so profound is our spiritual ignorance that the Bible describes our condition as being dead in trespasses and sin. William Rushton describes it like this:

Men by nature are said to be not only dark, but darkness in the abstract, Ephesians 5:8. Their minds are blinded, 2 Corinthians 4:4; they know not God, neither do they understand, Psalm 92:6. Their understanding is darkened, and they are alienated from the life of God through ignorance, Ephesians 4:18.

Such a condition requires outside intervention of a powerful, spiritual kind. There is no ability in the sinner to change his own condition or remedy the state of darkness that has benighted his soul. There can be no spiritual life, no light, no comprehension of God’s way of salvation in Jesus Christ until and unless the Holy Spirit comes in life-giving power to save (Ephesians 2:1).

“He shall teach you all things”

The comfort and support of the Holy Spirit is a continuing experience for the believer. As a new man he learns to love God and trust in the Lord Jesus Christ. He seeks to serve God profitably, to witness boldly, to resist sin and champion truth. There is a will to serve God perfectly, but “how to perform he finds not”. Soon the new convert finds there is a war in his own heart. “He delights in the law of God after the inward man.” But in his experience he finds the testimony of scripture to be true, “Ye cannot do the things that ye would.” Galatians 5:17.

This understanding is given unsought and received unasked. It is not bestowed at the request of the sinner. It originates in God’s purpose and bestowed at God’s initiative according to God’s timing. It is effectually calling sinners from death to life, it is irresistible, sovereign grace. “But when it pleased God to reveal his Son in me”, Galatians 1:16.

The Holy Spirit works the work of regeneration. “It is God who worketh in you, both to will and to do of his good pleasure”, Philippians 2:13. He gives power to see spiritual things and hear spiritual things that previously went unseen and unheard. “But ye shall receive power, after that the Holy Ghost is come upon you.” He enables the sinner with capabilities hitherto unknown; faith in Jesus Christ; love for God; spiritual fruit and discernment. “Strengthened with all might, according to his glorious power” Colossians 1:11.

Discovering Christ In Hebrews

Donald S. Fortner

The excellence of the Lord Jesus Christ is the constant theme of Hebrews. Christ is the antitype of the priesthood, the altar sacrifice, and the tabernacle and is superior above the angels and all that is created. Pastor Fortner beautifully uncovers the person of the Saviour in this helpful new title.

Cloth, 600 pages, £24.95 post free

Go Publications THE CAIRN, HILL TOP, EGGLESTON, CO. DURHAM, DL12 0AU
TEL/FAX: 01833 650797 email: sales@go-publications.co.uk

New Focus August / September 2007

cont’d p. 25
Our Lord Jesus is walking along the Emmaus Road, talking to two of His disciples who were terribly perplexed by the fact that He had been delivered by the chief priests unto Pilate, condemned and crucified. The risen Redeemer was standing before them, and they said, ‘We had trusted.’ How sad! Had they given up their trust? Were they now saying, ‘We trust Him no more’? ‘We had trusted that it had been He which should have redeemed Israel.’ In verses 25 and 26 our Saviour answers them with a word of stern reproof and a word of blessed instruction.

Here is Christ’s word of reproof, ‘Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken’ (v. 25). The most foolish, God dishonouring thing in this world is unbelief. When that unbelief is found in His own, it is even more foolish and more God dishonouring! That is our Saviour’s word of stern reproof. Let us lay it to heart.

But let us look also at the word of instruction found in verse 26. It is cast in the form of a two part question. ‘Ought not Christ to have suffered these things, and to enter into his glory?’ Our Lord Jesus here asserts again what He had so often told them, that there was an imperative, an absolute necessity that He suffer all that He suffered in Gethsemane, Gabbatha, and Golgotha. He tells them that one aspect of that necessity was the fact that He could never have entered into His glory had He not suffered all those things as our Surety, Substitute, and Saviour.
What was involved?
The most wondrous of all God’s works is the work of redemption. When we attempt to contemplate what that work involved, we are lost in astonishment. When we think of the unutterable depths of shame and sorrow into which the Lord of Glory entered to save us, we are awed and staggered. Arthur Pink wrote:

That the eternal Son of God should lay aside the robes of His ineffable glory and take upon Him the form of a servant, that the Ruler of heaven and earth should be ‘made under the law’ (Galatians 4:4), that the Creator of the universe should tabernacle in this world and ‘have not where to lay his head’ (Matthew 8:20), is something which no finite mind can comprehend; but where carnal reason fails us, God-given faith believes and worships.

As we trace the path of our Saviour from the throne of life to the tomb of death and behold Him who was rich, for our sakes, becoming poor, that we through His poverty might be made rich, we cannot fathom the depths of the wonders before us. We know that every step in the path of our Redeemer’s humiliation was ordained in the eternal purpose of God. Yet, it was a path of immeasurable sorrow, unutterable anguish, ceaseless ignominy, bitter hatred, and relentless persecution that, at last, brought the Beloved Son of God, the Darling of heaven, to suffer the painful, shameful death of the cross. Who could ever have imagined such things as these?

Standing at the cross, beholding the Holy One nailed to the cursed tree, covered with His own blood and the abuse of the mob, made sin, forsaken, cursed of God His Father; I am lost in astonishment. Realising that this is the work of God’s own hand, I am filled with reverence and awe (2 Corinthians 5:21; Galatians 3:13).

Another question
Awed as I am with reverence for my crucified Lord, still there is a question that I cannot suppress, a question that reason and sound judgment cannot fail to ask. The question is, Why? Why did the Son of God suffer such a death? Why did God so torment His beloved Son and kill Him in such an horribly ignominious way?

Was it to save my soul? I know that He did so that I might live. He suffered, the Just for the unjust, that He might bring me to God. But was there no other way for the omnipotent God to save me? Was all this done to demonstrate the greatness of God’s love to me? Indeed it was (Romans 5:8; 1 John 3:16: 4:9-10).

But, surely, God could have revealed His love to me in some other way. Why did He slay His Son? What necessity was there for the Son of God to suffer and die upon the cursed tree?

Only one answer can be found to that question. The justice of God had to be satisfied. There was no necessity for God to save anyone. Salvation is altogether the free gift of His grace.

As we trace the path of our Saviour from the throne of life to the tomb of death and behold Him who was rich, for our sakes, becoming poor, that we through His poverty might be made rich, we cannot fathom the depths of the wonders before us. We know that every step in the path of our Redeemer’s humiliation was ordained in the eternal purpose of God. Yet, it was a path of immeasurable sorrow, unutterable anguish, ceaseless ignominy, bitter hatred, and relentless persecution that, at last, brought the Beloved Son of God, the Darling of heaven, to suffer the painful, shameful death of the cross. Who could ever have imagined such things as these?

Standing at the cross, beholding the Holy One nailed to the cursed tree, covered with His own blood and the abuse of the mob, made sin, forsaken, cursed of God His Father; I am lost in astonishment. Realising that this is the work of God’s own hand, I am filled with reverence and awe (2 Corinthians 5:21; Galatians 3:13).

Another question
Awed as I am with reverence for my crucified Lord, still there is a question that I cannot suppress, a question that reason and sound judgment cannot fail to ask. The question is, Why? Why did the Son of God suffer such a death? Why did God so torment His beloved Son and kill Him in such an horribly ignominious way?

Was it to save my soul? I know that He did so that I might live. He suffered, the Just for the unjust, that He might bring me to God. But was there no other way for the omnipotent God to save me? Was all this done to demonstrate the greatness of God’s love to me? Indeed it was (Romans 5:8; 1 John 3:16: 4:9-10).

But, surely, God could have revealed His love to me in some other way. Why did He slay His Son? What necessity was there for the Son of God to suffer and die upon the cursed tree?

Only one answer can be found to that question. The justice of God had to be satisfied. There was no necessity for God to save anyone. Salvation is altogether the free gift of His grace.

As we trace the path of our Saviour from the throne of life to the tomb of death and behold Him who was rich, for our sakes, becoming poor, that we through His poverty might be made rich, we cannot fathom the depths of the wonders before us. We know that every step in the path of our Redeemer’s humiliation was ordained in the eternal purpose of God. Yet, it was a path of immeasurable sorrow, unutterable anguish, ceaseless ignominy, bitter hatred, and relentless persecution that, at last, brought the Beloved Son of God, the Darling of heaven, to suffer the painful, shameful death of the cross. Who could ever have imagined such things as these?

Standing at the cross, beholding the Holy One nailed to the cursed tree, covered with His own blood and the abuse of the mob, made sin, forsaken, cursed of God His Father; I am lost in astonishment. Realising that this is the work of God’s own hand, I am filled with reverence and awe (2 Corinthians 5:21; Galatians 3:13).

Another question
Awed as I am with reverence for my crucified Lord, still there is a question that I cannot suppress, a question that reason and sound judgment cannot fail to ask. The question is, Why? Why did the Son of God suffer such a death? Why did God so torment His beloved Son and kill Him in such an horribly ignominious way?

Was it to save my soul? I know that He did so that I might live. He suffered, the Just for the unjust, that He might bring me to God. But was there no other way for the omnipotent God to save me? Was all this done to demonstrate the greatness of God’s love to me? Indeed it was (Romans 5:8; 1 John 3:16: 4:9-10).

But, surely, God could have revealed His love to me in some other way. Why did He slay His Son? What necessity was there for the Son of God to suffer and die upon the cursed tree?

Only one answer can be found to that question. The justice of God had to be satisfied. There was no necessity for God to save anyone. Salvation is altogether the free gift of His grace.

As we trace the path of our Saviour from the throne of life to the tomb of death and behold Him who was rich, for our sakes, becoming poor, that we through His poverty might be made rich, we cannot fathom the depths of the wonders before us. We know that every step in the path of our Redeemer’s humiliation was ordained in the eternal purpose of God. Yet, it was a path of immeasurable sorrow, unutterable anguish, ceaseless ignominy, bitter hatred, and relentless persecution that, at last, brought the Beloved Son of God, the Darling of heaven, to suffer the painful, shameful death of the cross. Who could ever have imagined such things as these?

Standing at the cross, beholding the Holy One nailed to the cursed tree, covered with His own blood and the abuse of the mob, made sin, forsaken, cursed of God His Father; I am lost in astonishment. Realising that this is the work of God’s own hand, I am filled with reverence and awe (2 Corinthians 5:21; Galatians 3:13).

Another question
Awed as I am with reverence for my crucified Lord, still there is a question that I cannot suppress, a question that reason and sound judgment cannot fail to ask. The question is, Why? Why did the Son of God suffer such a death? Why did God so torment His beloved Son and kill Him in such an horribly ignominious way?

Was it to save my soul? I know that He did so that I might live. He suffered, the Just for the unjust, that He might bring me to God. But was there no other way for the omnipotent God to save me? Was all this done to demonstrate the greatness of God’s love to me? Indeed it was (Romans 5:8; 1 John 3:16: 4:9-10).
Hebrews 2:9-10

Perhaps Hebrews 2:9-10 states the necessity of Christ’s satisfaction for sin more clearly than any other single text. We see that He is Jesus, our Saviour, the Christ of God. We see the fulness of the Godhead (Colossians 2:9), the fulness of grace (John 1:14; Colossians 1:19), the fulness of redemption (Ephesians 1:7). We see Him as Christ, our Redeemer, the Son of God, the Son of Man, the Lord our Righteousness. We see Him as our all (1 Corinthians 1:31). Do you see Him? If you do, flesh and blood has not revealed Him to you, but our Father in heaven.

He who made the angels was made a little lower than the angels. He was made of the seed of woman, made to be a man, ‘made under the law, to redeem them that were under the law’ (Galatians 4:4-5). This is the reason for the incarnation. This is why Christ was made a little lower than the angels ...

‘For the suffering of death’. The Son of God came into this world for the purpose of suffering death. He did not come to be an earthly monarch in Jerusalem. He did not come to establish a new religion. He did not come to be a reformer, or a mere example of morality and virtue. Christ, the Son of God, became a man so that He might die in the place of men and redeem them. He came here to die, because there was no other way for His people to be saved and live. We see this too, since He suffered and died in the place of His people, the Lord Jesus Christ is now ...

‘Crowned with glory and honour’ (Philippians 2:8-11). Christ is exalted. That Man who died for us at Calvary is crowned with glory, given all honour, the Lord of all. The God-man, who died for us, now rules the world to save those people for whom He died (John 17:2; Romans 14:9).

Now, look at the next line. Christ ‘was made a little lower than the angels for the suffering of death, that he by the grace of God should taste death for every man.’ This statement, like all others, must be interpreted within its context and in the light of the entire Word of God. Is this a declaration that Christ died even for those for whom He refused to pray (John 17:9), for those who are not His sheep (John 10:11), for those who are vessels of wrath fitted to destruction (Romans 9:22), for those from whom He has hidden both His works and His grace (Matthew 11:20-25)? Of course not! Does this statement mean that Christ died for those who suffer the wrath of God in hell? No! That would be a declaration that there are some for whom Christ shed His blood in vain and would be a denial of the efficacy of His atonement. What, then, is the meaning of this statement? ‘That he by the grace of God should taste death for every man.’

Tasting Death

Christ died not merely as a good example, or merely for the good of men, but as the divine Surety, in the room and place of men. However, the word ‘man’ was added by our translators with no apparent reason, except to make the sentence read more easily. In the Greek text there is no word in this verse that should be translated ‘man’. The sentence literally should be translated, ‘That he by the grace of God should taste death for every’, or ‘for all’, or ‘for every one’. And the context makes it crystal clear that the Apostle was speaking of specific men. Our Lord Jesus Christ, by the grace of God, tasted death for every one of the sons He would bring to glory (v. 10), for every one of the brethren He is not ashamed to own (v. 11), for every member of the church, in the midst of which He will sing praise (v. 12), for every one of the children God the Father had given Him to save, for whose sake He assumed flesh and blood (v. 13), for every one of Abraham’s seed, God’s elect, whom He took hold of to save (v. 16).

Why was the Son of God made so humble as to suffer and die for His people? What necessity was there for His humiliation and death in the room and stead of His people? ‘For it became him’. It was necessary, if God would save sinners and bring them to glory, that the Son of God must suffer in their room and stead all that the law and justice of God could demand. The Scriptures plainly declare that there was a necessity for the death of Christ (Matthew 16:21; John 3:14). It was necessitated by the decree of God (Acts 2:23), Christ’s covenant engagements as our Surety (John 10:17-18), the prophecies of the Old Testament (Matthew 26:54), and the election of grace. God did not have to save anyone; but since He has chosen to save some, the only way He could save them was by the satisfaction of justice, through the sacrifice of His own dear Son.

‘It became him …’

When Paul says, ‘it became him’, that it was necessary for God to slay His Son to save His people, lest we begin to think that this implies some weakness in God, he immediately describes our God with these words ‘for whom are all things and by whom are all things.’ Here the Lord God is described as that One who is both the ultimate end and first cause of all things (Romans 11:36). All things are for Him. He made all things for Himself, for the glorifying of all the perfections of His nature (Proverbs 16:4; 2 Corinthians 5:18). And all things are by Him. All things in nature, all things in providence, all things in redemption, and all things in grace are the work of our God.
I repeat myself deliberately, God did not have to save anyone; but since He has chosen to save some, the only way He could save them was by the satisfaction of justice through the sacrifice of His own dear Son.

‘In bringing many sons unto glory.’ This is an intimation of God’s gracious designs toward His elect. Those whom Christ came to save are many, and they were already the sons of God by eternal adoption and divine predestination long before Christ came to redeem them (Galatians 4:4-6). In the covenant of grace our God declared, ‘I will be their Father, and they shall be my sons and daughters.’ We were chosen to be the children of God from eternity. We were given power and authority to become the sons of God, and given the nature of God’s sons in regeneration (John 1:12-13). And we were openly and manifestly declared to be the sons of God when we believed by faith in Christ. Our faith in Christ does not make us God’s sons. Adoption did that. Faith receives the adoption of sons and looks upon God through Christ as our Father (Galatians 4:6; Romans 8:15-16).

The sons of God are many, a great multitude which no man can number, ten thousand times ten thousand. The many chosen of God. The many for whom Christ gave His life a ransom. The many for whom His blood was shed for the remission of sins. The many made righteous by His obedience. The many for whom many mansions are prepared in the Father’s house. John Gill wrote:

God has chosen them ‘through sanctification of the Spirit and belief of the truth’, to the obtaining of the glory of the Lord Jesus Christ! Christ died for them, and by means of His death, they receive the promise of eternal inheritance, and the inheritance itself. God calls them by His grace to eternal glory, and makes them ‘meet to be partakers of the inheritance of the saints in light’.

The Person by whom God’s elect are brought to glory is Christ, ‘the Captain of their salvation’. He is called ‘the Captain’ of our salvation because He is the One in charge of it, the One responsible for it, the One whose arm alone has accomplished it.

As the Captain of our salvation, the Lord Jesus Christ was ‘made perfect through sufferings’. That is to say, the way, the means by which our great Saviour saved us and perfected, or completed His work as the Captain of our salvation was by His perfect sufferings and death as our Substitute. Apart from His sufferings for the satisfaction of justice there could have been no salvation. ‘Though he were a Son, yet learned he obedience by the things which he suffered: And being made perfect, he became the Author of eternal salvation unto all them that obey him’ (Hebrews 5:8-9).

It was necessary for Christ to suffer and die on the cross under the wrath of God to save His people. He did not have to save us. But if He saved us He could not save in any other way. Justice demanded it (Proverbs 16:6; 17:15; Romans 3:24-26; 1 Peter 3:18).

This is what the Spirit of God teaches us in Hebrews 2:9-10: since it was the design, purpose, and pleasure of the Almighty to bring some of the sons of men into eternal glory and happiness as the sons of God by Christ, it was necessary for Christ, the Son of God, to suffer all that the law and justice of God required for the punishment of sin, dying under the wrath of God as our Substitute.

I am not saying that the satisfaction of Christ procures the love of God for us. It does not. The death of Christ is the fruit of God’s love, not the cause of it. But I am saying, it is the death of Christ and the satisfaction of justice by His death that opens the way into the embraces of God’s arms. We could never have been reconciled to God without the shedding of Christ’s blood. Again, John Gill said:

Let me observe to you something relating to experience, which you would do well to lay up in your minds. It may be of use to you hereafter, when you may be tempted to doubt of your interest in Christ’s satisfaction. Have you any reason to believe that you have, at any time, had communion with God, in private or in public, in your closet, or in the family, or in the house of God, under any ordinance, either the ministry of the Word, or prayer, or the Supper of the Lord? Then you may be assured Christ has made satisfaction for you; or you would never have enjoyed such communion.
Six Statements not to be ignored

Here are six statements that simply cannot be refuted and must not be ignored.

1. All men and women by nature, since the fall of our father Adam, are sinners, alienated from God. ‘All have sinned and come short of the glory of God’ (Romans 3:23). As sinners, we are alienated from the life of God and have become enemies unto God. The wages of our sin and enmity to God is death.

   Every transgression must receive its just recompense of reward (Hebrews 2:2). All sin must be punished, either in the sinner or in the sinner’s Substitute. The law, being broken, accuses of sin, condemns the sinner, and demands death. Unless satisfaction is made, the sentence of the law must be executed. The sanction of the law is death. It can never be abrogated, changed, altered, or abated. God will never relax His justice! ‘The soul that sinneth, it shall die!’ (Ezekiel 18:2). But...

2. It is the will of God to save sinners. ‘He delighteth in mercy!’

   God has decreed the salvation of some. Christ came to save some. There are some people in this world who must be saved, because it is the will of God to save them; and God’s will cannot be frustrated (John 10:16). Every chosen sinner (2 Thessalonians 2:13-14), every predestined son (Romans 8:29-30), every heir of the covenant (Ephesians 1:3-7), and every child of Adam whose name was written in the Lamb’s Book of Life from the foundation of the world must be saved (Revelation 13:8). There is no possibility that even one of God’s elect will perish! However...

3. It is impossible for a holy and just God to save any sinner apart from the satisfaction of justice (Hebrews 9:22).

   God declares, ‘I will by no means clear the guilty’ (Exodus 34:7). I know that God is omnipotent, almighty, and sovereign. He does what He will! Nobody on this earth declares that glorious truth more fully, more frequently, or more forcibly than I do. But God cannot do that which is contrary to His nature and character. We do not rob God of His sovereignty when we repeat the declaration of Scripture and say, ‘God cannot lie’. He who is the Truth cannot lie. Neither do we rob God of His sovereignty when we assert this truth of Holy Scripture: God cannot forgive sin without the satisfaction of justice. The just, holy, and true God must punish sin.

4. The only way the justice of God could ever be satisfied is by the substitutionary sacrifice of the Lord Jesus Christ (Job 34:23; Romans 3:24-26).

   God could not die, and man could not satisfy; but the God-man both died and satisfied. Only the death of Christ upon the cross could satisfy justice and accomplish redemption; only the complete emptying of that cup of wrath. The love of God the Father for His Son proves it. Would God almighty slay His darling Son, if there were any other way to save His people consistent with His justice?

5. It is impossible for God in His holiness to punish any sinner for whose sins justice has been satisfied by the blood of Christ (Isaiah 53:11 Romans 8:1-4). The law has no claim upon an executed felon.

6. Every sinner who trusts the Lord Jesus Christ has been chosen, redeemed, and called, and must be forever saved!

Christ’s Glory

There is something else suggested in Luke 24:26. Christ could not have entered into His glory except by His suffering and death as our Substitute, by which justice was satisfied, righteousness was brought in, His work was finished, and the people He came to save were saved. His question reads, ‘Ought not Christ to have suffered these things, and to enter into his glory?’ We are convinced by Holy Spirit conviction of righteousness, because He has ascended to the Father (John 16:11; Romans 14:9; Philippians 2:8-11).

What a horrible evil sin is. Nothing but the blood of Christ could make satisfaction for it. God Almighty will punish sin. The death of Christ as the sinner’s Substitute demonstrates the strictness of God’s holy law. Yet, there is a way open for sinners to come to God. Christ is the Way. He has made satisfaction for sin. If you trust Him, if you come to God by faith in Him, He made satisfaction for your sin.

Let us ever admire and adore the perfections of our God (Psalm 85:10-11). Admire His love. Adore His mercy. Rejoice in His grace. Stand in awe of His wisdom, holiness, justice, and truth. All shine forth gloriously in the satisfaction of Christ. ‘For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings.’ Divine wisdom found a ransom for our souls in Christ. Holiness approved of it. Justice is satisfied with it. Truth proclaims it. ‘Ought not Christ to have suffered these things, and to enter into his glory?’

1 “Unholy” in Hebrews 10:29 means “common”. Those who make the blood of Christ a common thing, without efficacy, without merit, are without hope! There is no other sacrifice for sin.
The Scriptures clearly teach that the righteousness of the Lord Christ is transferred to believers, imparted to them, and received by them. This indeed is so clearly and unequivocally declared in the divine word, that it is marvellous any Protestant should be found denying it. Many of Mr Fuller’s admirers would refuse to believe, on any other evidence than their own senses, that so excellent a man would assert that “righteousness is in itself not transferable, but only its effects;” that believers, in justification, receive “only the benefits or the effects of Christ’s righteousness, and these only are imparted, and consequently received.” He has indeed admitted that Christ’s obedience is imputed, but we have before learned what he understands by imputation of righteousness; he means nothing more by it “than the transfer of its effects”, or treating the sinner as “though he were righteous.”

But alas! what corruption of the gospel is this! What a lamentable instance of handling the word of God deceitfully! How plainly does the Scripture declare that “the righteousness of God is unto all and upon all them that believe”; which cannot be true in any sense, unless this righteousness be transferred to them. What a lamentable instance of handling the word of God deceitfully! How plainly does the Scripture declare that “the righteousness of God is unto all and upon all them that believe”; which cannot be true in any sense, unless this righteousness be transferred to them. With what rapture does the redeemed church express her triumphant faith in this sublime truth, when she exclaims, “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.”

In this scripture the church expresses the ground of her rejoicing, which is not that the effects and benefits merely, but that the righteousness of Christ itself, was transferred and imparted to her, as really as the best robe was transferred to the prodigal son, and received by him. “To her was granted that she should be arrayed in fine linen, clean and white.”

So far it is from being true, that God, in the justification of a sinner, treats him “as though he were righteous”, that the Scripture declares, in so many words, that he constitutes him righteous. And to assert that believers in justification receive only the effects or benefits of Christ’s righteousness, amounts to nothing short of a verbal contradiction of the word of God. The apostle, in an inspired treatise of justification, in Romans 5, illustrates the subject at large. He introduces the first Adam as a figure or type of him who was to come. He contrasts the offence of the first man, and its abounding, with the gift of righteousness through the second Adam, and its abounding. He declares, that as in Adam’s one offence all his seed are guilty; so, in the one righteousness of Christ are all Messiah’s seed justified. And although the offence hath abounded in the awful reign of death, yet the free grace of God, in the gift of righteousness, hath much more abounded, unto everlasting life. Here we discover that the righteousness of Christ is called the free gift, the gift by grace, and the gift of righteousness: we also learn that it hath abounded unto many, that the many receive it, and that it comes upon them. These expressions, if they mean any thing, mean that the righteousness of Christ is transferred for justification, and that the obedience of Christ is imparted to the believer, and received by him, as a robe is imparted by the donor, and received by the wearer. “Therefore, as by the offence of one, judgment (i.e. the offence) came upon all men to condemnation; even so, by the righteousness of one, the free gift (i.e. righteousness) came upon all men unto justification of life. For as by one man’s disobedience many were made, or constituted, sinners; so, by the obedience of one, shall many, be constituted righteous.” According to Scripture, therefore, God first constitutes his people righteous, and then treats them as such: he first transfers to them the righteousness of Christ, and then the effects necessarily follow,

For this, thy boundless favour,
We thank thee, Lord of heaven;
’Tis through thy love we daily prove,
Thou hast our sins forgiven.

Ten thousand thanks we render,
To thee, the Lord Jehovah;
For thou dost bless with righteousness,
Thy bride, the favoured Beulah.

1 Memoirs, p.412.
2 Romans 3:22.
I was born in December of 1937 in the small town of Pardan in the former Yugoslavia. Our town had a mixture of people with various ethnic backgrounds. We were German, as were most of the people in town; but there were also Serbs, Croatians, Bosnians.

At the time of the 2nd World War all the German men from our town, including my father, had to serve in the German military. Along with almost every other man from our town, my dad was killed. I never saw him again. I was 5 or 6 years old at the time.

Concentration Camps
As the war was coming to an end, the Russian army came through Pardan. Our homes were confiscated and all the families left in our village were separated. The men that had been too old to serve in the German military were all gathered together and executed. One of these was my grandfather. My mother was used for slave labour. My aunt (mother’s sister) was taken to Siberia to work in the mines. And all the children, including my 2 sisters and 3 cousins, were taken to another camp in a place called Schuple. My maternal grandmother was allowed to go with us children because my younger sister was only about 2 years old at the time. My paternal grandmother went to another camp called Mollidorf where she soon died of starvation. These concentration camps were turned over to the Serbs who were part of Tito’s underground fighters.

While in the Schuple camp they made an attempt to brainwash children to become communists. Everyone’s head was shaved, including the girls. All were forced to march and sing pro communist songs, and forced to witness public executions of so-called dissidents. Our food consisted of dried corn meal and lentil soup that had more weevils in it than lentils. This was served every other day, as I remember.

After almost a year in Schuple we were sent to another camp, called Schendjuri, where we stayed until March of 1948. The food rations in the Schendjuri camp were as meagre as before. Knowing that my cousin was sick and my little sister could not

I have known Bro. Joe Schwarz for many years, but knew little about his life until three years ago. In the Spring of 2004 Joe volunteered to drive me from Jacksonville, NC to Raleigh to catch a flight home. We had several hours to visit. Along the way, I asked him a few probing questions about his life’s experiences. As he told me about his experience of our God’s providence and grace, I was moved to weep with laughter and joy. As I got out of the car and said good-bye, I said, “I hope I can persuade you to write out the things you’ve told me this morning. I am sure that the story of your life’s experiences would be a great blessing to many of God’s people.” Being the unassuming man he is, Joe said, “I’ll think about it.” I kept pressing him, every time I saw him. At last, my dear friend sent me this brief account of his life’s experience. I have read it numerous times. Each time, my heart cries, “He hath done all things well,” just as it did when Joe first told me the story. I am confident it will be a great blessing to many.

Pastor Don Fortner
Danville, Kentucky

Concentration Camps
As the war was coming to an end, the Russian army came through Pardan. Our homes were confiscated and all the families left in our village were separated. The men that had been too old to serve in the German military were all gathered together and executed. One of these was my grandfather. My mother was used for slave labour. My aunt (mother’s sister) was taken to Siberia to work in the mines. And all the children, including my 2 sisters and 3 cousins, were taken to another camp in a place called Schuple. My maternal grandmother was allowed to go with us children because my younger sister was only about 2 years old at the time. My paternal grandmother went to another camp called Mollidorf where she soon died of starvation. These concentration camps were turned over to the Serbs who were part of Tito’s underground fighters.

While in the Schuple camp they made an attempt to brainwash children to become communists. Everyone’s head was shaved, including the girls. All were forced to march and sing pro communist songs, and forced to witness public executions of so-called dissidents. Our food consisted of dried corn meal and lentil soup that had more weevils in it than lentils. This was served every other day, as I remember.

After almost a year in Schuple we were sent to another camp, called Schendjuri, where we stayed until March of 1948. The food rations in the Schendjuri camp were as meagre as before. Knowing that my cousin was sick and my little sister could not
survive, my older cousin and I snuck out of the camp and went to a town called Dorak, which was actually across the border in Romania, to beg for food. We did this a number of times. Then, on one occasion the guards saw us and began to shoot. My cousin was killed that day by machine gun fire, but I escaped and got back to camp. After this incident my grandmother and I went out begging together. We were caught a few times. In God’s providence we were never hurt, though we were locked up for punishment.

**Escape by Night**

One night, getting some money from various sources and after much planning, my mother led an escape from Schendjuri. We made our way to Austria, travelling by night to prevent capture. We were caught and detained in Budapest, Hungary for a number of days. When they were about to put us back across the border into Romania, my mother bribed a guard and he let us go. We finally arrived in Vienna, Austria, but still in the Russian sector. (At that time all of Austria was divided into four sectors occupied by the allied armies: American, English, French and Russian).

Mom had enough money from somewhere to buy a train ticket for my grandmother and the five children, but not for herself. We ran around on the train and played, hoping the border patrol would not even bother with a few kids. Mom had to travel on foot over the mountains and we all got to Linz without a problem. My aunt, who had been sent to Siberia had been released because of illness and had made her way to Linz, where we had relatives who fled Yugoslavia before the Russians came in.

We lived in a town called Ried im Innkreis for three years and went to school there for the first time. When I started first grade I was eleven years old. We lived in a refugee camp because there was no place else and Austria was overloaded with refugees. We all lived in one room (grandmother, mother, aunt, two cousins, my two sisters and me) for about three years.

**Immigration to America**

In July of 1951 we left Austria to come to the United States. My grandmother’s cousin and her husband, who lived in Cincinnati, Ohio, sponsored us to immigrate to America. We arrived in Cincinnati on 7 August, 1951. In 1957 I joined the U.S. Army and served almost 9 years, the last one in Vietnam. I met my wife, Lorna, and we were married in Anchorage, Alaska, in January 1960.

I was discharged from the Army in 1967 and went to work for General Electric in the Aircraft Engine Division. I transferred to Wilmington N.C. in 1980 when GE opened a factory to manufacture rotating parts. I worked for GE for 34 years and retired in January of 2000.

The Lord God graciously preserved me through all these things. I never cease to be amazed, when I think of His goodness to me and the many displays of His providential care for my soul throughout my life. By all these things, when it pleased Him, He sent me to hear a gospel preacher, taught me the gospel, revealed His Son in me, and saved me by His grace. “To God be the glory. Great things he hath done!” — “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”

Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

(Psalm 66:16)

Though I was not supposed to do so, I went to a motorcycle race in 1950. I was standing right next to the track at a curve when one of the drivers lost control of motorcycle and ran off the track, hitting seventeen people. Two were killed and the rest of us were severely injured. I had compound fractures of both legs and numerous other injuries. The emergency workers put me aside because they did not think I would survive the injuries. By God’s preserving grace I did.

Joe Schwarz
Hampstead, North Carolina, USA
The Five Points of Calvinism

Total Depravity of man
Unconditional Election of God
Limited Atonement (Particular Redemption)
Irresistible Grace of God
Perseverance of the saints

The Five Points of Calvinism is a misnomer because Calvin had died long before this statement was drawn up. In any event we are warned against the use of factional names; be it Paul, Cephas, Apollos, or Calvin. They are simply five key teachings found in the Bible and formulated by the Synod of Dort in 1618-9, which was an assembly of Puritans from Mainland Europe and Britain. This was done to counter The Five Articles Of Religion published by the followers of James Arminius, who had refined and developed the erroneous teachings of the English Monk Pelagious, which was known as Pelagianism, into a new religious system. Actually, the original draft was four points, but one of the points had two subdivisions which subsequently became separate points. Those followers of James, or Jacobus, Arminius called their Five Articles Of Religion 'The Remonstrance' and, consequently they were at first known as the Remonstrants; they became known as Arminians later. This scheme was, and is, at variance with the truths set out in the Holy Bible.

It should be noticed that Free Willism, rejecting predestination and proclaiming the possible salvation of all mankind, was already well established, though in a minority, in protestant England during the 1540's. In the 1550's state censorship was re-established in England against Free-Willers, amongst others. In some circles Pelagianism and Free Willism, a development of Pelagianism and a precursor of Arminianism, were, and still are, known as 'the English Heresies'.

These five articles of faith, perhaps better called the Doctrines or Doctrine of Grace, underline the vitally important truth that God is in control of all things; God, not man, is the source of salvation; and mankind can do nothing, by itself, to save itself. These doctrines glorify God, not man, and emphasise our total dependence as guilty sinners on the mercy and grace of God for salvation. It is the teaching that forms the theological foundations of true Biblical Christianity and therefore pre-dates the Synod of Dort getting right back to New Testament Christianity.
1. Total Depravity
The Scriptures clearly teach that the effects of sin have extended to all parts of our being, rendering us incapable of spiritual understanding and love towards God. Despite the heading of this first article, it does not indicate that all people are as wicked as they could possibly be in all areas of belief and practice. However, sin has so fully and deeply affected our lives that, spiritually speaking, we are in a totally hopeless condition, unable to do anything to get ourselves out of this fallen state. Our natural spiritual incapacity prevents us from being able to respond by our own strength to the call of the gospel message, yet this does not remove our guilt. We choose to follow the natural inclinations of our depraved hearts because when left to ourselves that is all we want to do.


2. Unconditional Election
God has shown us in His Word that from eternity past He has elected some sinners to be saved from the condemnation that is justly deserved by all, purely on account of His gracious mercy and love, not because of any foreseen merits in those sinners. Because of the fact of total depravity, salvation must originate with God, and we read in the Bible that it is God’s sovereign will alone that has determined the recipients of that salvation. This doctrine does not render God unjust, for all are guilty and all deserve to suffer God’s judgement. Rather, it emphasises the grace of God by the fact that He has chosen some for salvation.

See: Psalm 65:4; 2 Thessalonians 2:13; Romans 9:11; Ephesians 1:4,5,9,11; Romans 11:5; Romans 9:15,23; Psalm 103:11; 1 Peter 1:2-3; 1 Thessalonians 5:9; Jonah 2:9.

3. Limited Atonement
Put simply, Christ died to save the elect, securing absolute certainty their salvation. He redeemed the elect as opposed to redeeming everyone and for this reason the doctrine is sometimes known as Particular Redemption. This is not to teach that there is anything lacking in the power of God, perhaps suggesting that He is not able to save all men. Rather, God’s Word indicates that it was the Father’s intention that His Son was to suffer and die for His chosen people, atoning for their sins alone. Christ’s atonement was limited only in extent, not in power, according to the sovereign will of God. In the Bible we read that the Lord’s servant (Jesus) would see the results of His work (His atoning sacrifice) and “be satisfied” (Isaiah 53:11). But also, Jesus stated plainly that there are many who are heading for eternal destruction (Matthew 7:13). We can only reconcile these two statements if we understand that Christ died for a limited number of people - for God’s elect.

See: Acts 20:28; John 3:14+15; Galatians 1:4, 5; Revelation 13:8; John 6:38, 39; John 17:9,10, 24; John 10:11; 1 Peter 2:21; Romans 5:8-10; 1 Thessalonians 1:10; Romans 8:33, 34; Luke 1:68; Revelation 5:9; Isaiah 3:11.

4. Irresistible Grace
When the gospel is preached, an invitation is issued by the Lord to sinners to come to Him for salvation. However, as the first article clearly states, the natural state of all people renders them incapable of responding to this invitation, except to reject it. So when God calls an elect sinner to repentance and faith in Christ Jesus, He does so by sending His Holy Spirit to work a great change in that sinner’s heart, enabling them to see their sin and their need of a saviour and leading them to put their faith in Christ alone for salvation. The Lord, by His Spirit, irresistibly draws His elect to Himself, raising them to spiritual life and making them willing to trust in Jesus.

See: Matthew 11:28-30; John 6:37; Matthew 23:37; John 5:40; Ephesians 1:12,19; Ezekiel 11:19+20; Psalm 110:3; 2 Thessalonians 1:11.

5. Perseverance of the Saints
Once God has saved elect sinners, He continues to keep and preserve them by His power and grace and will never let them go. Thus, they persevere to the end and can never be lost. If God did not do this, we would inevitably turn back again to the world, because of the sin that is around us and within us. Thus God enables His children to continue in faith and obedience throughout their earthly lives, then to pass into God’s presence forever. This doctrine is not to be taken as a license to go on sinning, as if the believer is free to act in any way He chooses now that He is eternally secure in Christ Jesus. The true believer will show signs of a growing desire for holiness and an increasing loathing of sin. The one who attempts to use the grace of God as an excuse for sinful living is not a true believer, for where there is spiritual life, the fruit of the Spirit will become evident.

See: 1 Peter 1:5; James 4:6; Philippians 1:6, 19; John 6:39; John 10:28, 29; Romans 8:38, 39; Romans 8:8; Galatians 5:13-26.
William Carey

Using God’s Means to Convert the People of India

Part 2: Early Pioneer Work

Initial difficulties
When Britain pulled out of Egypt, a national newspaper featured a large cartoon of Egyptian ex-patriots sailing back home, throwing their wigs, spectacles and false teeth overboard. They were done with these marks of ‘British civilisation’ and wanted to return to the simple life. Likewise, as soon as the *Kron Prinsessa Maria*’s sails were set, Carey took off his ill-fitting gentleman’s wig and sent it sailing into the brine. From now on he would live the simple life of the Indian peasants in order to win them for Christ. Only death would sever him from his new home-country.

Carey used the five months’ journey wisely to learn Bengali and as he studied, he used his knowledge of Hebrew to assist Thomas in his Bengali translation of Genesis. His first opportunity to witness on board was not to an Indian, however, but to a French Deist who constantly ridiculed Carey’s faith. The ship’s Captain and owner, a naturalised Dane of British stock, known to all as ‘Captain Christmas’, proved a good and faithful friend. He used his Danish connections to make sure that Carey and his family would be warmly received by the Scandinavians in Bengal. The Captain allowed Carey and Thomas to preach freely on board but the interest shown was limited to half a dozen people. As these included a Fleming, a Norwegian, a Dane, a German and a Frenchman, Carey saw this as the start of his world-wide mission. Storms made it impossible to enter any of the ports on the way so Carey could not send letters to the Society with his encouragements.
that they should press on to find missionaries for Africa, South America and China. He suffered terribly from seasickness but prepared letters asking the Society for Bible literature and gardening handbooks.

On arrival in India, the missionary party were faced with immediate arrest or deportation by the British authorities as they again found themselves labelled ‘unwanted’. Captain Christmas had them smuggled out of the ship on a small fishing boat which took them to Calcutta where they were welcomed by hospitable Indians. Carey was amazed how willing the Indians were to hear Thomas preach the gospel and he soon believed that missionaries would be welcomed wherever they went in India. Carey and Thomas quickly found a faithful fellow-missionary in Kiernander, an eighty-year-old Swede, who had dedicated his life to evangelising the Eurasians. Kiernander advised the English newcomers to set up their first station at Bandel. Thomas was dismayed to find that in his absence his former converts and especially Ram Ram Basu, who became Carey’s teacher, had been scorned and ostracised by the British Christians and some of them had reverted to their former ways.

Carey makes himself independent of Society aid

Unwisely, the Society had entrusted Thomas with the £150 which were to cover the first year’s expenses. Instead of catering for the basic needs of the missionaries, Thomas used the funds to hire a large city house with servants to ‘keep up appearances’ so that he might practice as a doctor and thus hopefully pay off his debts. This action forced the mission itself into debt and though Carey turned to English Christians in Calcutta for help, they refused to oblige him with a loan because of Thomas’ reputation. Carey then sought secular employment as a botanist but was turned down. This was all too much for Mrs Carey who became more and more depressive. Felix became so ill with dysentery that he was at death’s door. The Indians, through Ram Ram Basu’s influence, came to the missionaries’ rescue and found a rent-free plot of gardening land in the Sundarbans near Debatta. An English official, Charles Short, then offered the Careys accommodation nearby. Carey now strove to keep his family by growing vegetables, hunting and fishing but Thomas remained a financial problem. The better climate and more abundant supply of food soon rid the family of dysentery and Carey actually confessed that he had never been happier. Seeing how successful Carey was in producing food, several hundred Bengalis who had fled from the area because of bandits and tigers, returned and became Carey’s neighbours and his parish. Now Carey was living as a native with native Bengali’s around him but instead of staying in the situation he had dreamed of for years, he allowed Thomas to influence him in leaving his demi-paradise. Thomas had been offered a post as an indigo producer with a substantial salary and had managed to persuade the Commercial Resident, a Christian man, to find such a post for Carey, too.

After an initial period of instruction in Malda and Goamalti, Carey and Thomas were placed in charge of the indigo factories in Mahipal and Mudnabati, Thomas taking the larger and Carey the smaller production centres. Carey’s salary, however, was very substantial and as he would also earn commission on all sales, he believed that his initial aim to be financially independent of any home support was now fulfilled. He therefore wrote to Fuller and Ryland:

I now inform the Society that I can subsist without any further monetary assistance from them. I sincerely thank them for the exertions they have made, and hope that what was intended to supply my wants may be appropriated to some
other mission. At the same time it will be my glory and joy to stand in the same near relation to the Society, as if I needed supplies from them, and to maintain with them the same correspondence.

Nevertheless, after declaring his financial independence from the Society who had not provided the Careys with anything near the support they needed anyway, Carey asked them to kindly order a long list of tools and provide for an annual shipment of trees, shrubs and vegetable seeds which he would pay for out of his own pocket. Carey also told the Society that he was hoping to offer employment to those Indians who lost their caste through coming under the gospel. So now, Carey was an independent missionary, able like Paul, to earn his own keep and still minister to others.

The Society drifts away from Carey’s Enquiry concept
The Society was not entirely to blame for their hitherto scanty support for their missionaries. Carey had not been able to send post home throughout the entire five months journey and he was anxious to assure his English friends that all was well in India before writing. Indeed, his first letters from India arrived well over a year after his departure and much of the original enthusiasm for Carey’s Enquiry concept had subsided, replaced by the fear that the party had had a hostile reception in India and perhaps all were now dead. The Society was also rapidly developing ideas of their own importance and responsibility as a missionary administration body which did not agree with Carey’s. The uncertainty as to the success of the mission had seriously affected Fuller’s nerves and, after two weeks of partial facial paralysis, he found himself “incapable of reading and writing with intense application”. Highly-strung Fuller melodramatised this as a sign that he was being martyred for the gospel and his country’s sake, writing in 1793, “Upon the whole, however, I feel satisfied. It was in the service of God. If a man lose his limbs or his health by intemperance, it is to his dishonour; but not so if he lose them in serving his country. Paul was desirous of dying for the Lord; so let me!” Fuller was forgetting that it was the Careys who were facing starvation, deprivation and dysentery in India during that time and not he. Actually when the news came that Carey was safe and a mission was truly established in India and the realisation that the Society must make the next move, it left them in something of a panic. They were still much in doubt as to just what the Society was supposed to do and how they should go about doing anything. Home support was still at a minimum in comparison to the varied and ambitious plans some of the committee members had. Furthermore, the Society had formed the idea that the missionaries’ work was an extension of their own church work in England, with ‘native’ churches being placed completely under the care and administration of the Society as their home base. More and more we find Fuller exercising a political, patriotic attitude to the East Indian Mission, as he called it, feeling that the more the Indians turned to God, the better support they would be for the East Indian Company and British rule in India. Thus, Fuller viewed his serving the mission as the best way to serve the expansionist interests of his country. How different were such views to those of his contemporaries William Cowper and John Newton as expressed in their letters and Cowper’s great poems Expostulation, Charity, Hope and The Task! They saw liberty of body, heart and soul as one of the key outcomes of true missionary work and campaigned for a free India, divested of colonial shackles. Carey makes it clear in his Enquiry that the gospel cannot be divorced from religious and political liberty and his Introduction begins with the admonition ‘to use every lawful method to spread the knowledge of His name.’ Carey’s vision for the Baptist Missionary Society, alias the East Indian Mission, was quite different from the policies which the home team had now developed.

The Society’s New Divinity
So, too, the Committee members began to tempt the churches away from the view of evanglising...
sinners practiced during the Reformation and Great Awakening. This met with stalwart opposition and fellowship in many churches was destroyed. Though Fullerite propagandists tell us perpetually that under Fuller new churches were established this was not through evangelical outreach or spiritual revival but through secession. The truth is: those who withstood Fuller’s new teaching grew three times greater than the Fullerite churches. Several counted thousands as their hearers. Thus, a good percentage of those who initially supported Carey’s mission in any way were being rapidly alienated by Fuller’s lax view of Biblical evangelism based on natural law and duty faith. William Button, a founder supporter of the Society felt compelled to write his Remarks on the Gospel Worthy of all Acceptation against Fuller and Ryland. The Anglican Evangelicals and High Calvinists, whom Fuller acknowledged were more successful evangelistically than he, believed that Fuller had abandoned the doctrines of grace, and thus looked on the organisers of the Society with suspicion. Dr Ryland’s church shrunk in proportion to the amount of Fullerite influence on his preaching. Ryland’s church had a swift-growing church and his theology was represented by Gill’s commentaries which were placed in the church building for all to read. This proved an embarrassment to Ryland Junior who had the commentaries removed when he took over from his father and began to force out those of Gillite faith and learning. Fuller’s own church were soon complaining that they had an ‘absentee vicar’ as they were greatly neglected by their pastor who was often away on Sundays canvassing for money. The fact is that Fuller’s Northamptonshire Association whose theology he had pioneered, was the first Particular Baptist Association to go Liberal. It declared in 1889 that, “A few indeed, still cling to the theory of verbal inspiration, in spite of its being manifestly contrary to the facts.”

After 1780, the leading Baptist and Anglican magazines began to point out the danger of Fuller’s new philosophy, even calling it a gangrene in the churches. Furthermore, a number of those who stood closer to Fuller, such as Benjamin Beddome, believed that churches who were neglecting their own local work were hardly in a position to send out missionaries to do better abroad. Joseph Kinghorn, a supporter of and collector for the Baptist Mission, was shocked to find Fuller wished to silence any theological enquiry which might oppose his views. When Dr Ryland passed some of his own writings on to Fuller without his permission, Kinghorn was greatly upset when he heard that Fuller rejected them as the work of a man ‘without modesty and sobriety’ who was an ‘infidel objector’, merely because Kinghorn preferred freedom of conscientious enquiry to a suppression of it.
The Society's reaction to Carey's letter

Though Abraham Booth pronounced Fuller lost because of his new theology and especially his rejection of the doctrine of imputation, he nevertheless supported Fuller's idea of a Society's sovereignty over the mission field which it opened for the gospel. Thus, when Carey's letter speaking of his financial independence from the Society reached England on 5 August, 1794, Abraham Booth declared that the Society's short life had terminated abruptly because Carey had not asked them permission for his move into secular employment. Those who hoped that the Society still had a future, advised the Committee to drop Carey and India and send 'real' missionaries out to Africa. Oddly, enough, Thomas, who had initiated Carey's move, did not receive half the criticism.

Not wishing to take drastic measures, the Society wrote to Carey, naively and patronisingly, begging him not to go back into the world. Carey lovingly replied that he had made it quite clear to the Society that a true missionary should identify himself fully with the country to which he was called and make himself as independent as possible so as not to be a burden on anyone. It was Carey's honest opinion that struggling and begging for money from all and sundry could not possibly enhance the Lord's work but when a missionary was able to pay his own way, he was then freer to preach the gospel. Carey estimated that the indigo production would only demand his entire energies for three months in the year and even this would not be without his Christian witness. He could then spend the remaining nine months evangelising and teaching. Furthermore, Carey told the committee that thanks to his income he could pay for the printing of the Scriptures in Bengali and Hindustani. He knew they would have to admit that the Society was in no position to pay for the printing themselves. Pierce Carey, William's great-grandson, argues rightly that if the missionaries had waited for the needed support from the Society, they would have starved long before it came. Indeed, the few goods and monies which were being sent to India were taking, because of mismanagement, blunders and unreliable couriers, three years to reach India.

Though communications between India and Britain improved greatly, the positive and negative influences of the Society on the Indian Mission quite cancelled each other out. Though at times, help came form Britain when it was urgently needed, at other times, the home Society severely curbed and hindered Carey's missionary endeavours. The Society never understood Carey's theology of missions and this is still a much neglected area of study. Thomas Shirmacher, in a rare attempt to outline Carey's missions theology, shows how almost all modern Missionary Societies look back on Carey as their founder but contrary-wise hold to a theology of missions which was never his. Carey obviously stayed initially within the Baptist Society because of close friendship with its committee members, but he emphasised more and more the indigenous nature of his work in contrast to the younger generation of missionaries who had colonial and political ideas abhorrent to Carey and unbecoming to the gospel.

Carey continues doing it his way

Meanwhile, Carey was spending every weekend, several evenings a week and the entire rain period when the factories were closed, walking some 20 miles a day through pathless jungles to preach to the two hundred villages in the Company's district. By 1795 he could preach at length and the people heard him gladly but they did not, as yet, change their ways. Their centuries-old traditions made them willing to hear but slow to understand and slower still to change. So, too, becoming a Christian for the Bengalis meant being declared casteless and face acute social restrictions. Full members in the small mission church thus remained white but there were a number of conversions amongst the Danes and British. Sadly, Ram Ram Basu began
to live an adulterous life and was convicted of embezzlement. On the positive side, John Fountain arrived from England to join the missionaries. Sadly, Fuller took a strong dislike to Fountain for political reasons, feeling he was disloyal to the British Establishment and his letters to Fountain were full of condemnation with no encouragement in them in support of Fountain’s strong desire to win souls for Christ. Fuller’s interference became so extreme that Carey had to write to him telling him that his aggressive attitude to Fountain was ‘near to killing’ the new recruit. Unlike Fuller, Fountain left his politics out of his missionary strategy and Pierce Carey tells us that “Carey was very drawn to him (Fountain), as a true yokefellow.”

A Portuguese of independent means from Macao, Ignatius Fernandez, was converted through Thomas’ ministry and joined the missionaries in their work. He assisted in financing many projects and equipped the missionaries with new books and household necessities. At his death, wealthy Fernandez left most of his land and property to Carey’s Mission.

Carey could now preach in Bengali more fluently than Thomas and had begun to preach in Hindustani and was also studying Sanskrit believing the language provided a key to Indian cultures, traditions and thought processes. Early in 1797, he revised Thomas’ translation of Matthew, Mark, Luke 1-10 and James and put the finishing touches to the rest of the New Testament, but the printing posed a major problem. Buying type in England was out of the question but his employer, Mr George Udny, generously provided the £46 for a press with vernacular type which was on sale in Calcutta. In 1799, Carey witnessed the horrible scene of a Sati or widow-burning which made him more determined than ever to win the Indians for the gospel. This prompted him to pray more urgently for fellow-workers. In May of that year Carey received a letter, posted over seven months previously, from William Ward who had once met him briefly at Goat Yard Church, Southwark. Ward wrote that he wished to live and die with Carey and was setting out forthwith for India ‘with the others’! Who the others were, he did not say. As the British government had banned missionaries from entering British India, Ward and the others, i.e. the Marshmans, the Grants and Brunsdon, had boarded an American ship bound for Danish Serampore.

---

1 13 June -11 November, 1793.
2 Otherwise J. Smith.
3 From seven in 1830 to 33 in 1870.
4 Aufbruch zur modernen Weltmission:William Carey’s Missiontheologie.
New Covenant Theology
A Critical Evaluation

Part 4: Attempts to combat New Covenant Errors

A Reformed Church which has lost its doctrines
Little is being done to combat NCT heresy in Reformed churches due to their present confusion caused by modernism, Arminianism, Fullerism and their general exodus from the old paths. Consequently, North America’s Founder’s Ministries and Founders Journal have recently rejected their founders’ theology and ejected those of that old orthodoxy from their fellowship. Liberal Fullerism has provided the FM/FJ with a link to New Covenant dogmas through their faulty teaching regarding the nature of revealed law in comparison with natural law, law-duties both in matters of faith and sanctification and imputed righteousness. The FM/FJ staff have now striven to regain their former reputation and yet keep in fellowship with the NCT by co-producing Richard C. Barcellos’ book, In Defense of the Decalogue with a brief foreword by NCT leader Fred Zaspel. This oecumenical attempt has moved Tom Ascol, Tom Nettles, D. A. Carson, Douglas Moo, John Reisinger and Fred Zaspel to share a common platform. However, when two schools of thought are all at sea concerning doctrine, steering the same course can hardly help them.

In his toothless book, Barcellos adopts the NCT’s legalist course and concentrates on the Decalogue rather than the much older covenant of promise, grace and redemption with Abraham which NCT rejects. Unlike the NCT, Barcellos sees the Decalogue as God’s revelation to sinners, believers, Jews and Gentiles alike throughout all times. Reisinger believes that the Ten Commandments as a unit govern the OT covenant with reference to the Jews only and therefore that covenant is a national, material covenant and not a covenant of grace. The New Covenant, for him, is a New Law for all mankind. Apart from the Decalogue, Barcellos agrees with the NCT in limiting the covenants in the Old Testament to Jewish applicability only but the idea that the ancient pre-Jewish peoples were without any spiritual, legal and material support from God quite contradicts the testimonies of Genesis and Job.

Barcellos first maintains that the law is God’s law and therefore unchangeable. This he quickly alters by arguing that the Decalogue is transcovenantal only in that, “its application is modified to fit the conditions brought in by the death of Christ and the inauguration of the New Covenant.” Thus, in speaking compromisingly of a modified law under changed conditions leading to the founding of a new covenant, Barcellos builds a mutual platform for both the FM and the NCT. However, which part of the law is modified, what are the changed conditions for sinners under that law and what has happened to the New Covenant mentioned in the Old Testament which was quite independent of the law curse? In other words, which law condemns sinners; the Mosaic law or the new, modified law? Which law did Christ put Himself under as man for man, the Mosaic law or the new, unspecified law of the NCT and Barcellos? Moreover, which covenant points to salvation, the covenant of grace made with Abraham and described in both Testaments as the New Covenant, or the new legal covenant of the NCT based on new laws? NCT contenders tell us that it is not the annulléd, Mosaic law that condemns sinners and Barcellos beats about the bush on the subject. Indeed, I have not seen a Biblical exegesis on the condemnation of sinners from a NCT pen yet. The NCT’s position is that the old law carries no curse in the New Testament dispensation. The Bible says that it was to that law that Christ was obedient and Christ bore the curse of that law. The NCT, however, deny that Christ’s imputed righteousness given to the redeemed has anything to do with Christ’s active obedience in fulfilling the law on behalf of sinners. Such a vicarious action was not necessary! Here Meredith Klein’s words in her essay Covenant Theology under Attack, are absolutely relevant, “If the obedience of Jesus has no meritorious
value, the foundation of the gospel is gone. If Jesus’ passive obedience has no merit, there has been no satisfaction made for our sins. If Jesus’ active obedience has no merit, there is no righteous accomplishment to be imputed to us. There is then no justification-glorification for us to receive as a gift of grace by faith alone.” Indeed, New Covenant teaching leaves us with a Christ who was not our vicarious substitute and sinners who are not cursed by the Mosaic law.

Barcellos’ law theory is trans-judicial rather than trans-covenantal. He interprets 1 Timothy 1:8, “But we know that the law is good, if a man use it lawfully” as teaching that the Ten Commandments are a standard for unbelievers and believers alike. Thus Barcellos and his Founders Journal friends can speak about the duty of believing in Christ savingly because they see law duties, albeit ‘modified’, as being the bridge between the Old and the New Covenants. Thus the Decalogue condemns men, leads them to Christ and provides them with a means of sanctification. Prof. Klein rightly rejects this law-bound duty-faith idea by saying, “Do we not read that even when a man has done all that God requires of him, he is still an unprofitable servant, that he has done no more than his duty?” Klein argues that after the fall, grace has always been the requirement for salvation and not any imaginary duties of man.

Barcellos clearly misinterprets 1 Timothy 1:8-11. The verses depict Paul using the law lawfully solely in the condemnation of sinners, and not as a medium leading to grace and mercy. Forgetting that law and grace have different applications, Barcellos maintains that Paul is teaching that keeping the law is “living in accordance with sound doctrine, according to the glorious gospel.” These are not Paul’s thoughts. Paul is explaining that he has found salvation through mercy experienced in Christ and not by any alleged reward which keeping the law has brought him. This mercy comes in the form of forgiveness. Rather than view himself as an able law-keeper, Paul calls himself the chief of sinners! In Galatians 3, 3, ill-used by both parties, Paul distinguishes between what God did via His covenant of grace with Christ for Abraham and his seed and the destructive power of the law. Sadly, the Founder’s Journal uses the law in the sense of a new gospel of works, grace and mercy so that they now describe faith in company with Barcellos, in terms of duties as if this were “the glorious gospel”, thus confusing the covenant of grace with law.

According to the Founders’ Journal, law duties point to faith before conversion and keeping the

And it came to pass …

Soon God will bring the troubles of His people to an end. In Egypt, Joseph languished in prison for many years, but there was an end to it. The cripple lay at Bethesda half a life-time, but there was an end to it. Everything failed the woman with an issue of blood until she was made whole by Christ.

Israel suffered many years under taskmasters until God appeared to Moses in a burning bush and said: ‘So I have come down to deliver them out of the hands of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey’ (Exodus 3:8).

Nothing gives hope more to those who suffer than knowing that their trials will eventually pass. Child of God believe this to be true. Soon the pain will stop, the loneliness will subside, the heartache will ease and sorrow will give way to endless joy. Just over the horizon glory is waiting for those who persevere. The darkness of night must depart at the breaking of day.

We look forward to a new heaven and a new earth in the presence of our Lord, with no possibility of pain, suffering or death (Revelation 21). Knowing this, Paul writes, ‘For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us’ (Romans 8:18).
law promotes sanctification after conversion. They thus envelop both non-Christian and Christian life in the old law, showing their difference with Reisinger who relaxes much of the work of the old law on sinners but binds the saints fully under his New Law. Thus Reisinger concludes his booklet *Grace* with a chapter entitled, 'We Are Under laws, But not Under The Law'. What then is Reisinger’s comfort for believers? He assures them that the old law was absolute and hard but the new laws make things easier. Such way-out views concerning law and gospel, condemnation and grace, make both Barcellos and Reisinger Neonomians.

Furthermore, where they agree on law and covenant, they are both wrong. Where they disagree, they are still both wrong.

The FJ and NCT claim that the covenant with Abraham was a mere national, Jewish covenant and that its accompanying sign, circumcision, was not a sign of the righteousness which is of faith. However, the covenant of grace and promise and its sign were given four hundred and thirty years before Sinai and four-hundred and eighty years before a Jewish nation was founded. This was clearly looked on by the Patriarchs, Christ and the Apostles as a grace-promising act of God in choosing out a people for Himself and was separate from the Decalogue which could not replace it. The NCT argues as if none of the circumcised had saving faith but Paul argues that one cannot condemn the meaning of circumcision because ‘some’ did not believe. He asks “Shall their unbelief (of the some) make the faith of God without effect?” His teaching shows clearly that this is his argument concerning baptism, too. His discourses concerning circumcision and baptism stress the spirituality of both, viewing them as pointers in their separate spheres to the circumcision of the heart. The NCT place more sacramental emphasis on the physical rite of baptism than on its true spiritual meaning and reject the spiritual meaning of circumcision outright. Reisinger combines the covenant with the Decalogue and looks on the law as being tantamount to the Abrahamic covenant itself, especially in its applications to the Jewish religion and circumcision. He makes the same mistake in the New Testament, confusing the New Covenant with new laws and such a material understanding of baptism that at times it is reduced to a national sign of a new kind of legalistic Jewry. He approaches baptism as he wrongly believes Abraham approached circumcision; as a new law. Abraham Booth, John Ryland Sen. and John Gill would turn in their graves! Ignoring Old Testament evidence, Barcellos, like Reisinger and Zaspel, views the New Covenant as being inaugurated after the death of Christ. Only then Barcellos declares, using New Covenant-like New-Speak, did the Old Testament saints come to ‘redemptive-historical maturity’. How they managed this after their long period in *limbus partum*, he does not say.

3 *In Defense of the Decalogue*, p. 45.
4 *New Covenant*.
5 *Old Covenant*.
6 *Romans* 3:3.
7 See *Romans* 2: 28-29, 3:3; *Colossians* 2:11-12 and 1 *Peter* 3:21.
The power of the Holy Spirit is again required. Strength from above must be brought to the aid of the believer. Power to resist the devil, to overcome the world, to slay the old man. It is the Holy Spirit who must lead us back to the Lord Jesus Christ, the source of our strength and the object of our faith. “He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” John 14:26. “For no man can say that Jesus is the Lord, but by the Holy Ghost.” 1 Corinthians 12:3.

Conformed to Christ
Even with the Scriptures in our hand the Christian's way is hard and dangerous, “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Ephesians 6:12.

Not only do we need the external revelation of the Scriptures, we need the internal revelation of the Holy Spirit, too. There are mysteries in the gospel, secret things that Christ reveals to His own children and none else. “No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him”, Matthew 11:27.

It is the continuing ministry of God the Holy Spirit to show sinners Christ, to wean us from the world and increase our trust. It is the Holy Spirit who opens our understanding, reveals Christ and directs our faith to Him. Peter’s insight of faith in Christ’s divinity came not from his own but from an understanding dispensed from above. “Flesh and blood hath not revealed it unto thee, but my Father who is in heaven”, Matthew 16:17.

Christian witness and experience is the revelation of Christ in the lives of His people. It is the end of God’s sovereign purpose, the predestinating of His people “to be conformed to the image of His Son” Romans 8:29. It is not confined to conversion but continues to be revealed every day of our pilgrimage for as long as we shall live.

This revelation of Jesus Christ in the life of His people is God’s sovereign grace and mercy to us day by day. It is the good pleasure of the Triune God to bestow on His people all they need for time and for eternity. “But when it pleased God to reveal his Son in me”, Galatians 1:16. What God the Father though, and God the Son bought, God the Spirit brought. Got it?

1 It is more than a coincidence that free-will believers predominate in the pentecostal-charismatic movement. Having relieved the Holy Spirit of His proper role of quickening dead sinners and communicating Christ to the comfort of His people, they have ascribed to Him the distribution of supernatural gifts lest within their system He appears to be redundant.

Yesterday I visited a lady whose husband, some 30 years ago, was alcoholic and literally lying in the gutter. She had left him as a result. Her son was a Hell’s Angel and lived abroad, the daughter too left home ... an utterly dysfunctional family like so many others today.

Her husband was taken to hospital to die, but God had mercy on him and he was wonderfully converted and restored. His wife seeing this change returned to him. The son finding grace in the eye of God, suddenly packed up his roving life and returned home. The daughter too was converted, all independently of each other! How God moves in wonderful ways.

The whole family was baptized together. The son is now a preacher and all continue in the faith, labouring in the church, loving the Lord and esteeming our old Bible which they have read over and over again.

The husband, now 80 does not remember what happened an hour ago, yet he remembers his past and the only conversation on which his mind is perfectly clear is His Lord and the Word.

His wife is full of cancer from which she has suffered many years, yet she is always full of joy in the Lord. She is now quietly drifting away. I said to her yesterday “Aren’t we rich?” She grasped my hand firmly and smiled. “Safe beneath the blood ... its all that’s needed.”

Kindly contributed by Syd Buggins
CHURCHES

ABERDEENSHER
FRASERBURGH. The Sovereign Grace Fellowship. The Gospel Hall, Cairnbulg, Sun. 11.00am. 6.00pm. Rev. Dr James Millar 01358 701323 & Rev. Paul Jennings 01346 583433.

CO. DURHAM (TEESDALE)
BARNARD CASTLE. Egglesburn Baptist Church, Eggleton, off B6282. Sun. 10.30am. Fri. 7.30pm. Preacher: Peter L. Meney, Tel: 01833 650797. Email: pastor@egglesburn.org.uk Website: www.egglesburn.org.uk Visitors welcome.

CUMBRIA (LAKE DISTRICT)
KENDAL. Bethel Strict Baptist Chapel, Chapel Lane, Kirkland (just off main street at south end of town). Sun. 10.30am. Thu. 7.00pm. Pastor: Kevin M. Price Visitors ring to confirm times. Tel: 01539 821596. Email: bethelsbchapel kendal@hotmail.com

CHANNEL ISLES
GUERNSEY. Bethesda Strict Baptist Church, Mont Marche, Forest, Guernsey. All welcome. Sun. 11.00am, 6.00pm. Wed. 7.30pm (please check). Pastor: Graham Miller. Tel: 01481 248016.

DENBIGHSHIRE
LLANGOLLEN. Glanrafon Evangelical Church, Princess Street, Llangollen. Sun. 11.00am & 6.00pm. Wed. 7.30pm. Pastor: James Cornford, Tel 01978 860642. www.glanrafonevangelicalchurch.org.uk

DORCHESTER.
BOURNEMOUTH. Sovereign Grace Fellowship, 31, Hill View Road, Ensbury Park, Bournemouth. Sun. 10.30am. Thu. lunch and Bible Study 12 noon. Rev. Paul Cartlidge, Tel: 01202 259860

DORCHESTER. Grace Baptist Church. Boys Brigade Hall, Sawmill Lane, Weymouth Road, Dorchester. (by Sports Ground nr Tesco’s) Sun. 11.00am. Pastor Frederick Serjeant, Tel: 01300 341670. pastor@gracebaptistchurch.org.uk

WEYMOUTH. Independent Evangelical Church, W.I. Hall, Gallwey Road, Wyke Regis, Weymouth. Sun. 11.00am, 6.30pm. Sec. John Mann, Tel: 01305 774523

LINCOLDISHIRE
SLEAFORD. Ebenezer Reformed Baptist Church, (Plant) Scout Hall, Reform Place. Sun. 10.30am. Others contact: Pastor Peter Cotton, Tel: 01529 460108. Email or visit: peter@reformed-baptist.co.uk, www.reformed-baptist.co.uk

NORTH YORKSHIRE
WHITBY. West Cliff Congregational, Skinner Street / Albert Place. Sun. 10.30am & 6.30pm. Rev. Vic Hope, Tel: 01947 605564. Email: vic@reformedwhitby.free-online.co.uk

BOOKS & GENERAL

WEYMOUTH Christian Books
25A Trinity Road, Weymouth, Dorset. DT4 8TJ Open 9.30am - 1.30pm, Monday - Saturday, Evangelical & Reformed. Tel: 01305 788555

The Problem of Fullerism: An evaluation of the teaching of Andrew Fuller by Paul Fahy. Price £3.50. Available from understandingministries@yahoo.com or 3 Vineries Close, Worthing, BN13 2DW. Tel: 01903 694131.

Gospel Standard Trust Publications
12(b) Roundwood Lane, Harpenden, Hertfordshire Tel: 01582 765448 Email: gstrust@btconnect.com Publishers of good solid Christian literature.

The Biblical Library (N.W.)
An excellent library resource. Stock contains biography, devotional, theology, sermons and an extensive tape ministry. Books sent for the refund of postage. For further details: Mr Roy Thornton, Tel: 01253 854527

CHRISTIAN BOOKSHOP OSSETT
21 Queen Street, Ossett, West Yorkshire, WF5 8AS
Tel: 01924 260502 or go to www.christianbookshopossett.co.uk

NEW FOCUS AUGUST / SEPTEMBER 2007
Read the whole Bible once a year, the Psalms & New Testament twice. Based on an arrangement by Robert Murray M’Cheyne. The centre column shows the day of the month. M’Cheyne suggests the columns to the left may be read by the family and those to the right in private.

### SEPTEMBER

<table>
<thead>
<tr>
<th>1 Samuel</th>
<th>25</th>
<th>1 Cor</th>
<th>6</th>
<th>1</th>
<th>Ezekiel</th>
<th>4</th>
<th>Ps</th>
<th>40, 41</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>7</td>
<td>2</td>
<td>5</td>
<td>42, 43</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>8</td>
<td>3</td>
<td>6</td>
<td>44</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>9</td>
<td>4</td>
<td>7</td>
<td>45</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29, 30</td>
<td>10</td>
<td>5</td>
<td>8</td>
<td>46, 47</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>11</td>
<td>6</td>
<td>9</td>
<td>48</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Samuel</td>
<td>1</td>
<td>12</td>
<td>7</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>3</td>
<td>8</td>
<td>11</td>
<td>50</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>14</td>
<td>9</td>
<td>12</td>
<td>51</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4, 5</td>
<td>15</td>
<td>10</td>
<td>13</td>
<td>52-54</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>16</td>
<td>11</td>
<td>14</td>
<td>55</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>2 Cor</td>
<td>1</td>
<td>12</td>
<td>15</td>
<td>56, 57</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8, 9</td>
<td>2</td>
<td>13</td>
<td>16</td>
<td>58, 59</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>3</td>
<td>14</td>
<td>17</td>
<td>60, 61</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>4</td>
<td>15</td>
<td>18</td>
<td>62, 63</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>5</td>
<td>16</td>
<td>19</td>
<td>64, 65</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>6</td>
<td>17</td>
<td>20</td>
<td>66, 67</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>7</td>
<td>18</td>
<td>21</td>
<td>68</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>8</td>
<td>19</td>
<td>22</td>
<td>69</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>9</td>
<td>20</td>
<td>23</td>
<td>70, 71</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>10</td>
<td>21</td>
<td>24</td>
<td>72</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>11</td>
<td>22</td>
<td>25</td>
<td>73</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>12</td>
<td>23</td>
<td>26</td>
<td>74</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>13</td>
<td>24</td>
<td>27</td>
<td>75, 76</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Galatians</td>
<td>1</td>
<td>25</td>
<td>28</td>
<td>77</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>2</td>
<td>26</td>
<td>29</td>
<td>78, v37</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>3</td>
<td>27</td>
<td>30</td>
<td>78 v38</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>4</td>
<td>28</td>
<td>31</td>
<td>79</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Kings</td>
<td>1</td>
<td>5</td>
<td>29</td>
<td>32</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>6</td>
<td>30</td>
<td>33</td>
<td>80</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### OCTOBER

<table>
<thead>
<tr>
<th>1 Kings</th>
<th>3</th>
<th>Ephesians</th>
<th>1</th>
<th>1</th>
<th>Ezekiel</th>
<th>34</th>
<th>Ps</th>
<th>83, 84</th>
</tr>
</thead>
<tbody>
<tr>
<td>4, 5</td>
<td>2</td>
<td>2</td>
<td>5</td>
<td>35</td>
<td>85</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>3</td>
<td>3</td>
<td>6</td>
<td>36</td>
<td>86</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>4</td>
<td>4</td>
<td>7</td>
<td>37</td>
<td>87, 88</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>5</td>
<td>5</td>
<td>8</td>
<td>38</td>
<td>89</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>6</td>
<td>6</td>
<td>9</td>
<td>39</td>
<td>90</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Phil</td>
<td>1</td>
<td>7</td>
<td>10</td>
<td>40</td>
<td>91</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>2</td>
<td>8</td>
<td>11</td>
<td>41</td>
<td>92, 93</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>3</td>
<td>9</td>
<td>12</td>
<td>42</td>
<td>94</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>4</td>
<td>10</td>
<td>13</td>
<td>43</td>
<td>95, 96</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Col</td>
<td>1</td>
<td>11</td>
<td>14</td>
<td>44</td>
<td>97, 98</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>2</td>
<td>12</td>
<td>15</td>
<td>45</td>
<td>99 - 101</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>3</td>
<td>13</td>
<td>16</td>
<td>46</td>
<td>102</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>4</td>
<td>14</td>
<td>17</td>
<td>47</td>
<td>103</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>1 Thess</td>
<td>1</td>
<td>15</td>
<td>18</td>
<td>48</td>
<td>104</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>2</td>
<td>16</td>
<td>19</td>
<td>49</td>
<td>105</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>3</td>
<td>17</td>
<td>20</td>
<td>50</td>
<td>106</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>4</td>
<td>18</td>
<td>21</td>
<td>51</td>
<td>107</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>5</td>
<td>19</td>
<td>22</td>
<td>52</td>
<td>108, 109</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>2 Thess</td>
<td>1</td>
<td>20</td>
<td>53</td>
<td>110, 111</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>6</td>
<td>21</td>
<td>24</td>
<td>54</td>
<td>112, 113</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>7</td>
<td>22</td>
<td>25</td>
<td>55</td>
<td>114, 115</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>8</td>
<td>23</td>
<td>26</td>
<td>56</td>
<td>116</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>9</td>
<td>24</td>
<td>27</td>
<td>57</td>
<td>117, 118</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>10</td>
<td>25</td>
<td>28</td>
<td>58</td>
<td>119 - v24</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>11</td>
<td>26</td>
<td>29</td>
<td>59</td>
<td>v25 - 48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>12</td>
<td>27</td>
<td>30</td>
<td>60</td>
<td>v49 - 72</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>13</td>
<td>28</td>
<td>31</td>
<td>61</td>
<td>v73 - 96</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>14</td>
<td>29</td>
<td>32</td>
<td>62</td>
<td>v97 - 120</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>15</td>
<td>30</td>
<td>33</td>
<td>63</td>
<td>121 - 144</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>16</td>
<td>31</td>
<td>34</td>
<td>64</td>
<td>v145 - 176</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

If you would like to advertise in the Classified Section of New Focus, please use this form.

The rate for Classified advertising is: £8.00 per entry.

Please make your cheque payable to: New Focus & send to: ‘The Cairn’, Hill Top, Eggleston, Co. Durham, DL12 0AU

### Subscriptions 2007/2008

Annual subscription rates for single copies:

(six issues per year including postage)

<table>
<thead>
<tr>
<th>Country</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>UK</td>
<td>£ 13.50</td>
</tr>
<tr>
<td>Europe</td>
<td>£ 18.50</td>
</tr>
<tr>
<td>Overseas</td>
<td>£ 25.50</td>
</tr>
</tbody>
</table>

Please send me each issue of New Focus, starting with the ............ /............ issue. I enclose £ ............

Name .................................................................
Address....................................................................
...........................................................................
...........................................................................
...........................................................................
...........................................................................
...........................................................................
Post Code ..........................

Please send to: New Focus
‘The Cairn’, Hill Top, Eggleston, Co. Durham, DL12 0AU
NEW TITLE from
Dr GEORGE M. ELLA

HENRY BULLINGER
Shepherd of the Churches

The first full-length study of Bullinger’s life and works ever to appear in the English language. Today Bullinger is almost unknown in the UK but he was the best known theologian in Britain during the Reformation period. He re-introduced the doctrines of grace to the churches long before Calvin.

fully illustrated
Hardback,
520 pages,
£26.95 post free

Available from:
Go publications
THE CAIRN, HILL TOP,
EGGLESTON,
CO. DURHAM,
DL12 0AU
TEL/FAX : 01833 650797

HENRY BULLINGER
Shepherd of the Churches

A Bruised Reed
The Life and Times of Anne Steele
by J. R. Broome

This is the first full-length biography to appear of Anne Steele an eighteenth century hymnwriter who was contemporary with Augustus Toplady, Charles Wesley, William Cowper and John Newton.

She has the distinction of being the only woman hymnwriter of the eighteenth century whose hymns have continued in use until the present day.

This biography, the result of extensive research into her life, has benefited from the discovery of two substantial collections of Steele family records thus providing a more comprehensive knowledge of her life and times.

Her hymns, which have been appended, contain a special sweetness as they express the spiritual experience of a gracious woman.

Father of mercies in Thy Word
What endless glory shines!
For ever be Thy name ador’d
For these celestial lines.

Casebound; 388 pages; £17.50 ISBN 978189837184

Gospel Standard Trust Publications
12(b) Roundwood Lane, Harpenden, Herts, AL5 3DD
Tel: 01582 765448 E-mail: gstrust@btconnect.com www.gospelstandard.org