

## Editorial

In the October/December 1999 issue of the *New Zealand Geographic* magazine there was an article about Richard Pearse - New Zealand's answer to the Wright brothers who are credited with making the first powered flight in 1903. Pearse is described as a visionary. Unlike the Wright brothers with their well-equipped factory, he used his Kiwi ingenuity to design and build his own engine out of scrap metal, and an aeroplane out of bamboo and cloth. With perseverance fed by vision, Pearse developed enduring solutions to the problems of powered flight and left a legacy for future aviators. Richard Pearse had a vision for what could be, and he pursued it with determination.

Another visionary was King David of the Old Testament. He didn't dream of powered flight, but of building a house. A special house. A house for God. Though he was not allowed to build that house himself, he made preparation for it by collecting much of the material that would be necessary for his son, Solomon, to build the house of God. He had a vision for what could be, and left a legacy for his nation.

Are you a visionary? Do you have dreams of building the house of God? Have you vision for the prosperity of the Church?

*What does it mean to have vision?* Richard Pearse had vision for making a machine that could fly, something that didn't actually exist and so couldn't be seen with the eyes. King David had vision for building a house for God, something that had never been done before and so couldn't be seen with the eyes. Men like these, visionaries, are often also called 'people before their time', because the ideas they have don't actually develop until later. So when we say people have vision, we mean that *they see what could be possible but isn't yet true.*

Every Christian should be a visionary. We should have the kind of vision described in Acts 9:31: "The churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied." True, this verse describes a situation that existed at one time in the history of the Church, but is it a valid description of our churches here in New Zealand today?

The conditions prevailing in the regions of Judea, Galilee and Samaria at the time Luke describes here, are not dissimilar to the conditions we enjoy in New Zealand in our present age: the church was experiencing peace. Luke is not referring to peace with God, nor is he talking about peace from internal problems. Rather, he is telling us that *the church was experiencing peace in contrast to persecution*

The reason for this peace was threefold. First, that great persecutor of the church, Saul of Tarsus, had been converted to Christianity and instead of persecuting the

church he was preaching Christ. Second, while Saul's change of allegiance initially brought added persecution, his departure to Tarsus removed the threat. Third, the political situation was changing with the Jewish relations with the Romans worsening, and so the focus of the Jewish leaders shifted from persecuting the church to dealing with political issues.

The church in New Zealand has peace - we are not openly persecuted as many churches are in other lands. Yet we cannot claim to own the description in Acts 9:31 as applying to our churches. We need to have vision for the possibilities of this verse. Note then, how Luke describes the development of the church under conditions of peace.

First, Luke tells us that the churches were edified. The Greek word literally means, 'to build up', and is often used figuratively in the New Testament to indicate the growth of the church. Here, the growth is not numerical but spiritual: it is a learning, a growth in knowledge and understanding of the scriptures such as Paul refers to in Acts 20:32. It is the developing grasp of sound doctrine which Luke describes in the early church in Acts 2:41-42. While growth may certainly take place during persecution, peace provides greater freedom and opportunities. Persecution often results in restricted fellowship, muted discussion and diminished proclamation of the truth, while the isolation which accompanies persecution can easily lead to error. Churches have often grown numerically in periods of persecution, yet the biblical knowledge and spiritual understanding of those Christians is often very shallow, as is testified by western Christians who have gone to Eastern Europe to help the churches following the collapse of communism.

Yet edification is not a natural consequence of peace. Calvin once said, "Let us learn not to abuse external peace in banqueting and idleness... but to encourage ourselves to go forward in godliness while we may." Peace provides greater opportunities for edification, and those opportunities must be grasped and used to the full. How sad that so many of our church members do not assemble together as often as they could - what opportunities for edification are missed, and how much the church is weakened in consequence!

Second, Luke explains that the churches walked in the fear of the Lord. The churches did not stop with edification, they applied what they learned to life. Greater knowledge led to greater godliness born of a growing understanding of God's character and a developing respect and reverence for His being.

*Without vision  
for what God  
can do in our  
churches,  
we will not be  
willing to give  
the commitment  
needed to  
produce those  
results.*

Third, Luke describes the churches as those who walked in the comfort of the Holy Spirit. The word 'comfort' in the Greek text comes from the word *paraclete* - a name given to the Holy Spirit in John 16:7. It means a helper or advocate: one who stands alongside another and speaks on their behalf. It means one who exhorts: one who teaches and leads another in the truth. It means comforter: one who comes alongside and encourages, helps and strengthens - He is a friend. The churches grew in their appreciation of the work of the Holy Spirit in their lives, working in them, and through them to the world in which they were living.

Fourth, Luke tells us that the churches were multiplied. They were ready to receive new converts when they were well taught and walking in obedience. These things clearly helped in evangelism as the people knew the truth, and their verbal testimonies were supported by appropriately consistent lifestyles.

Significantly, while many churches today pray for new converts, they are often unprepared to disciple them: they want growth, but would not know what to do with an influx of new believers. It seems there is an important progression here in this verse. It is not enough to have vision for numerical growth through mass conversions. We first need to have vision for the edification of believers who will walk in the fear of the Lord and comfort of the Holy Spirit.

God brought peace to the churches in the first century, and He used that peace for their good - so that they could be edified, grow in godliness and be active in evangelism without the hindrances of persecution. God has also given us peace instead of persecution. We must not use it for our own pleasure but for God's service. We are not really experiencing the kind of results described in Acts 9:31. The place to begin is with a vision for what God can accomplish through faithful followers of Jesus.

*Without vision for what God can do in our churches, we will not be willing to give the commitment needed to produce those results.*

Without vision for what seemed ridiculous, Richard Pearse would never have persevered in his attempts to achieve sustained powered flight. Without vision for what he would never actually see himself, David would not have laid up the store of resources so necessary for the building of the temple. Without vision for what appeared impossible, the first disciples would never have gone into all the world preaching the gospel and seeing churches planted and growing.

Without vision for what God can do to transform our little weak fellowships into strong flourishing congregations we will never be committed to the work of the church, and if we are not committed to that how can we claim to be committed to Christ?

God transformed the churches in Judea, Galilee and Samaria in Luke's day. He can do the same for us in our day. Let us take hold of this vision and translate it into action for God's glory!

## Book Reviews

All books reviewed here are available from *Grace & Truth Publications* - see page 15 for contact details

### **Open Heart, Open Home**

Derek Cleave

Day One Publications

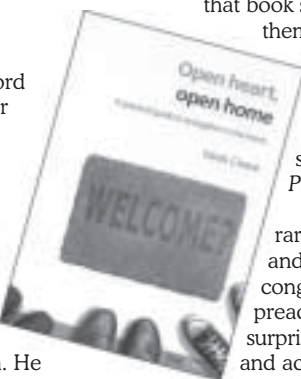
Paperback 80 pages ISBN 1-903087-04-X

G&T price: \$14.95 (incl. NZ postage)

In the foreword of this book Roger Carswell writes: "The greatest act of friendship is to introduce someone to Jesus Christ... There is no better way to use our homes, as well as our energy and time, than by setting them aside for God's purposes."

*Open heart, open home* explores the possibility of introducing others to the Lord Jesus through the use of our homes. The author, Derek Cleave, draws upon a multitude of experiences, testimonies of others and study of God's word to show why we should use our homes (in the context of our local church) to participate in God's great work of building His church. He keeps the reader stimulated with pithy statements that challenge you personally. He reminds the reader that evangelism should be undertaken with prayer and kindness. He also explains what the Bible teaches about how the New Testament church operated and how they used their homes.

He recommends ideas that have worked for others and how to put them into practice. Also he mentions pitfalls to be aware of as believers use their homes for evangelism. Altogether an enjoyable little book that reminds the believer of the responsibility he has towards his neighbour.



Jason Tomkinson

**Partners in Preaching:** the congregation's participation in Spirit empowered preaching

Arturo G Azurdia III

Grace & Truth Publications

Paperback 40 pages ISBN 0-9582145-2-2

Special G&T price: \$6.50 (incl. NZ postage - see inside back cover)

I feel a particular interest in this excerpt from Arturo Azurdia's fine book, *Spirit Empowered Preaching*. I liked the final two chapters of that book so much and had thought of using them for study here in the Church and in India and Sri Lanka. Then I heard of Dafydd Hughes' admiration of them and of his intention to publish them as a separate booklet: *Partners in Preaching*.

This work deals with a subject rarely dealt with in the Church today and that is the relationship of the congregation to preaching and the preacher. This is not in the least surprising in that preaching as a calling and activity in the Church is not now given the respect it ought to receive.

Azurdia quotes from Pierre Marcel's *The Relevance of Preaching* to establish his point that preaching is not a responsibility which rests solely on the preacher: "When, then, will the believers *en masse* understand that they are primarily responsible for the preaching which they hear, yes, more than their preachers... preaching the word is a function and activity of the Church, not the function and speciality of a man." This is a remarkable statement and deserves present discussion.

This year in the Theological Studies in both South India and Sri Lanka, this booklet was considered line by line in its entirety. My

friends there loved it. You will too, if you read it with the same care and consideration evident among those men.

Stephen Turner

[read Stephen's report on the Theological Studies in South India and Sri Lanka on page 30]

### **The Charismatics and the Word of God**

Victor Budgen

Evangelical Press

Paperback 320 pages ISBN 0-85234-264-0

G&T Price: \$32.95 (incl. NZ postage)

The Charismatic movement presents many challenges to the evangelical church today. To many it is perceived as a blessing, to the Reformed community it is seen as undermining the Scriptures. Therefore it is important that Christians be informed on the subject. Budgen has done this in a well-written book that has thoroughly addressed the key issues.

The strength of this book is its clear argumentation that the sign (charismatic) gifts have ceased. Budgen carefully exegetes 1 Corinthians 13:8-13 and demonstrates, using over 20 propositions, that the sign gifts have ceased. These gifts were temporary and imperfect; being in place until the Scriptures - God's perfect revelation - were completed.

Many Christians hold the view that this passage refers to the eternal state. This interpretation is convenient for Charismatics! However, Budgen masterfully demonstrates this interpretation is not possible. For example, the reference to the perfect thing in verse 10 never is used of heaven in the scriptures. It has reference to

the completion of the cannon.

Budgen also goes on to show how the passage teaches that the sign gifts will cease when the Scriptures are completed. The Greek word is very strong. It means they will be destroyed and will never be revived again.

A number of other issues are also covered including Prophecy, Tongues and the nature and ministry of the Apostles. Once it has been demonstrated that the sign gifts have ceased, these really become non issues. Prophecy and tongues are part of the temporary that has been replaced by the perfect.

Budgen devotes a chapter to looking at the Apostles. The Apostles were men appointed by God to do a special work. They were men who spoke with infallible authority and were eyewitnesses of the resurrection. It is clear that the Apostles are no longer here and cannot work any sign gifts.

Another useful aspect to this book is the chapters on church history and the Charismatic movement.

Budgen demonstrates how this issue has created significant problems for the church from the Montanists in the 2nd century through to the modern Charismatic movement. Readers will be able to see that this issue has been present throughout the history of the church and discerning leaders have responded appropriately to it. Of interest is the works of Jonathan Edwards. Edwards holds the same view as Budgen and did a serious study of 1 Corinthians 13 in his book *Charity and its Fruits*. After exegeting this chapter Edwards concludes, "The gifts cease in this life when we have a complete standing rule established, namely Scripture in its completeness".

As the book was written in the 1980's some of the comments about Charismatic



events and trends are a little dated. That said, the core arguments of the book apply to Charismatic theology no matter what stripe it comes in. I cannot recommend this book highly enough. The message is essential reading for all Christians.

*Stephen Smith*

### **The Gospel As It Really Is:**

Romans simply explained

*Stuart Olyott*

Evangelical Press

Welwyn Commentary Series

Paperback 168 pages ISBN 0-85234-124-5

G&T Price: \$26.95 (incl. NZ postage)

This title is not new, but the fact that this is its fifth reprinting reflects its abiding value! In it author Stuart Olyott conveys the truths of this great letter in a lucid, direct and heart searching manner, reflecting a strongly evangelistic and pastoral emphasis that is maintained throughout. It may seem like a challenge to explain Romans both 'as it is' and 'simply' (the Apostle Peter thought so! - 2 Peter 3:15b-16) but Olyott largely succeeds in doing this.

Olyott's introduction sets the tone by declaring that the letter is too glorious to introduce - then proceeds to exegete the first chapter and let the text speak for itself!

The style is quite readable - unusual for many modern commentaries - but certainly an aim of the Welwyn series. Much benefit can be gained by reading through whole sections of the commentary with the Letter of Romans open. All the great truths in Romans are clearly brought out:

- the universality of human depravity before the Law and Creation

- the certainty of final judgement before a holy God
- justification by faith alone
- the Covenant of Grace in Christ (the 'Second Adam') contrasted with the first Adam
- our union with Christ and its fruits: salvation, sanctification through glorification
- God's plan of grace revealed in the unfolding salvation of the 'fulness of the Gentiles' and of 'all Israel'
- etc, etc, etc.

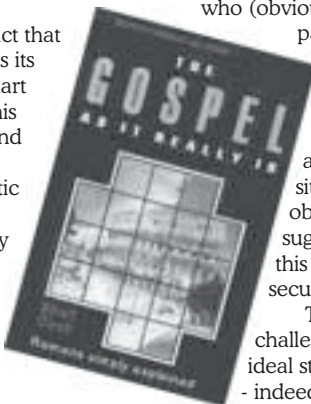
Each of these truths is expounded by Olyott, who (obviously drawing from decades of pastoral experience) searchingly applies it to the reader's heart and conscience.

The practical chapters (Romans 12-16) are effectively applied to the contemporary situation (e.g. In the case of obedience to the State - suggestions are made as to what this implies for those of us in a secular Democracy).

The book is so clear and challenging that it would make an ideal study guide with a new Christian - indeed even with an inquiring non-Christian. The publishers could easily improve the utility of the book in this regard by publishing a study guide and/or questions in the back. Also an index and glossary would have aided those not familiar with Romans.

There is a brief note at the end by the author on further books to follow up on. However it is in need of substantial revision as many of the titles are now out of print. Any new revision may want to be a little more extensive so as to avoid this problem.

This book is one in the Welwyn



Commentary Series - which aims to provide affordable, quality biblical commentaries at a level appropriate for families and ordinary church members. These commentaries avoid the more esoteric academic and textual debates, focusing instead on expounding and applying the message of the text. However this is done while holding to the highest standards of faithfulness to the message and utilising some of the leading scholars and pastors around the Reformed world. This series is highly recommended. May they continue to have an upbuilding influence in Christ's churches worldwide.

*Chris Good*

### **In Defense of the Decalogue:**

A Critique of New Covenant Theology

Richard C. Barcellos

Winepress Publishing

Paperback 117 pages ISBN 0-9654955-9-0

G&T Price: \$23.95 (incl. NZ postage)

New Covenant Theology is an attempt to carve out a middle way between traditional Covenant Theology and Dispensationalism. Its focus is on ethics. It rejects the Ten Commandments in favour of 'the law of Christ.' It seems to have originated at Westminster Theological Seminary in Philadelphia as a reaction to the teachings of Theonomy, which over emphasise Old Testament law. In recent decades it has achieved an increasing degree of acceptance among many Reformed Baptists. A scholarly refutation of these new ideas has long been needed.

Richard Barcellos, the pastor of a Reformed Baptist Church in California, has stepped forward to take up this challenge. His long anticipated critique is somewhat briefer than I had expected at 117 pages. It

is a painstakingly argued refutation of the basic propositions of New Covenant Theology. Reading it reminded me of my High School maths teacher who told us, 'put down all your working out.' Because of this approach the book is a model of careful exegesis and historical research. It exposes the pretentious but shoddy scholarship that characterises much of New Covenant writing. Barcellos doesn't say all that could be said, and he is irenic in tone, but he does demolish the central New Covenant concepts rather well. One small criticism is that the book has no index.

The author begins by refuting the idea that the New Covenant as announced in Jeremiah 31:33 promised the giving of a new law. Rather, he shows that the New Covenant involves the writing of the Decalogue on the hearts of God's people. The following chapter is the longest in the book. Barcellos carefully refutes the idea that the Old Covenant is to be

identified with the Ten

Commandments. He shows that the Decalogue has a continuing role as revealing the eternal moral will of God. John Reisinger, one of the most influential New Covenant authors, comes in for some justified criticism in this chapter. The kindest comment that could be made about his writings is that they exhibit some confusion.

In the second half of the book Barcellos explodes the concept that Jesus abrogated the Decalogue in the Sermon on the Mount and replaced it with a new law. He also rejects the odd notion that any one of the Ten Commandments is only applicable to a Christian if it is explicitly repeated in the New Testament. Barcellos

*Continued on page 11*



## Peru - land of opportunity

COMPILED FROM *GRACE BAPTIST MISSION PUBLICATIONS*  
AND THE CORRESPONDENCE OF MISSIONARIES IN PERU

Grace Baptist Mission work in Peru began in the late 1970s when Miss Pam Brown (now Hale) from Limes Avenue Baptist Church in Aylesbury was seconded to [Irish] Baptist Missions for work in the South of Peru. She worked there for a number of years but suffered health problems due to working at altitude and was forced to return to the UK.

Contact was renewed in the late 1980s when Cecily Maclagan from the Reformed Baptist Church in Anniesland in Glasgow was sent to Peru, again to work in fellowship with Baptist Missions. They had established a small school for missionaries' children and Cecily worked as a housemother in the school for a time while also doing language study. She subsequently worked in the cities of Tacna and Moquegua and was involved in developing a work in the Carumus valley. In the mid 1990s Grace Baptist Church, Southport, sent one of their members, Anthony Green, to strengthen the work in Peru. He went to Arequipa for language study where he subsequently met and married his wife, Roxanna. They were based in Tacna in Church Planting and development work for the next few years.

In 1998 various issues arose that caused a review of the arrangement with Baptist Missions and it was eventually mutually agreed that it would be better to work separately. This meant a new start for GBM work in Peru and, at first, there did not seem to be any clear way forward. However, the Lord had burdened Anthony Green for a particular area of the city of Arequipa which was totally unreached with the gospel and the conviction grew among the sending churches and the Mission Council





that it would be right to seek to establish a work there.

In 1999 Chris and Faith Richards and Ron Low, the GBM Vice-President, visited Peru seeking to lay the groundwork for this new project. With the help of a Peruvian lawyer GBM was registered as a recognised organisation within Peru and obtained permission for up to ten missionary Visas. Work began in Arequipa and the Lord blessed the efforts of the missionaries: by the end of 1999 regular meetings were being held in two venues and over the Christmas period upwards of 300 people attended the meetings!

In addition to Cecily MacLagan and Anthony & Roxanna Green, the team in Arequipa now benefits from the labours of Peruvian couple, Ronny and Rocio Tipismani. They are working to plant churches in two areas of Arequipa, in Tiabaya and in Simon Bólvivar where a church had been constituted with a membership of thirteen by February 2001, and the first baptisms had already taken place. Trevor Charlton, from London (born and raised in Africa of missionary parents), joined the team in January 2001, while the latest addition is Lynn Shepherd from Accrington, who visited New Zealand *en route* to Peru earlier this year.



Cecily MacLagan



Anthony, Roxanna & Melissa Green

Readers will have heard of the recent earthquake which struck Peru, and possibly even seen pictures on TV news reports of the damage done to many buildings in Arequipa, including the cathedral which has been a great tourist attraction. By God's grace none of the missionaries or church members were injured, though Anthony Green said in a recent interview that about 20 people had died in

Arequipa and many more were injured. Some Christians have lost homes and possessions, while many of the general population are also suffering physically from lack of adequate shelter and from stomach complaints due to tainted water from damaged supplies.

As the dust settled after the earthquake Lynn Shepherd was able to send an e-mail:

As soon as it all began to subside I said that we needed to get to Cecily. We began running and it was then the impact of the size of it registered. Houses were down. Everyone was crying and in great distress. The house three or four down from Cecily, a three story building, was down as were many other parts of buildings. Cecily was knelt in the middle of the road... praying. Beside Cecily was the son of a Missionary couple

across the road from Cecily who was praying for the safety of his family but I am sure Cecily was reassured with his presence. Later the neighbour of this boy said to him that while she was screaming and hysterical that she looked at these two quietly knelt praying and said she wished she had their faith...

Eventually in the morning word came through that everyone was safe. We knew before we went to bed that all the believers in Simon Bólvivar were safe as Ronny went up to see them after he returned from San Pedro. The team of Ronny, Rocio, Anthony and Roxy were in San Pedro at the time of the earthquake... The Lord kept everyone of them safe too.

The missionaries report that there are numerous opportunities for both material and spiritual help. Here is what Cecily MacLagan had to report just days after the quake:

The Lord had prepared the way [for the missionaries to reach out to the people around Arequipa]. At the beginning of May we went up to the village of Puquinas, about three hours drive from A'quipa as part of an evangelistic campaign we were holding at the time. On route we met a man who had had an accident and needed his leg stitched, so we took him to the medical post in Puquinas and payed for his treatment and took him back home on our return to A'quipa. This led to our contact with the Mayor of Puquinas who received us very warmly at the time.

When we went up yesterday with blankets and clothes and foodstuffs he, and the local governor immediately got into the cars with us and took us an hour and a half's drive down a valley where village after village has been affected by the earthquake - houses damaged or completely destroyed - and we were the first to arrive with aid. In each place we had opportunities to give out Gospel tracts and Scripture portions and witness to the people... this valley is remote and we saw no signs of any evangelical outreach. It was heartrending to return to Puquinas at nightfall and be taken to a part of the town where the houses had been completely destroyed... the people were standing



Ronny & Rocio Tipismani with their young son

around aimlessly in the rubble of their homes... old ladies just clung to us and wept when we got out of the cars... where do you start to help them? When we promised to return on Thursday with blankets and food they all stood and clapped us! ...we wept too at that!

The mayor has been working tirelessly travelling from village to village to ascertain all the needs and he has given us a list of each village and every family who has suffered damage or lost their

home... we hope to go back over coming days to help out as we can. PLEASE PRAY. The reality is we can do so little in the face of these needs, but we have the opportunity to take the Word of Life to these needy souls and to point them to the One who died on the cross to redeem lost souls and who has promised that He will never leave nor forsake those who put their trust in Him... may the Lord use us to touch hearts and draw souls to Himself in this situation!

Anthony Green says that with the help they have received from supporters, including Reformed Baptist churches in New Zealand, they will be able to assist Christians and unbelievers alike to begin recovering from this tragedy. But more importantly, he reports that many people are talking about God, and the missionaries are having opportunities to share the gospel with unbelievers. In a telephone conversation with Derek French at the GBM head office, Anthony said he thought that, in terms of gospel outreach to the surrounding villages, the earthquake may have saved them years of work, such as has been the warm response and openness of the people to the team's visits.

The Lord has clearly had His hand upon the work in Arequipa since its inception, and, even in the midst of these difficult circumstances, it is obvious that He is still at work. Let us continue to pray that through the practical help given by the missionaries and Peruvian believers, "God would open to [them] a door for the word, to speak the mystery of Christ" (Colossians 4:3).

---

### Book Reviews (continued)

also deals with several historical questions. New Covenant writers claim that John Calvin and John Bunyan support their views. Barcellos carefully refutes the claim that John Calvin held to a New Covenant understanding of the role of the Ten Commandments and especially the Sabbath Commandment. Likewise he shows that while John Bunyan argued strongly, and sometimes a bit loosely, against seventh day Sabbatarian views he held to an orthodox, Puritan view of the Christian Sabbath.

As Barcellos points out there are a wide range of views held by men who would describe themselves as New Covenant theologians. It is to be hoped that this book will influence the more moderate of these to return to the Reformed Baptist orthodoxy. It is also to be hoped that Barcellos' book will alert Reformed Baptists and others to the dangers posed by this novel set of beliefs. New Covenant Theology seeks to drive a false wedge between Old and New Covenant law. It largely rejects the Old Testament as a source of ethical teaching. Its insistence that Jesus' commandments to love God and our neighbour cannot be understood as pointing back to the more detailed provisions of the Ten Commandments carries with it a tendency toward situation ethics and antinomianism. Also the writings of many New Covenant authors reveal a worrying pseudo intellectualism. In the well worn paths of Christian theology innovation is more often a sign of error than of fresh exegetical insight.

*David Marshall*

# Horticulture - a biblical perspective

JEANNE MARSHALL

New Zealand is a country of beautiful gardens. From the bottom of the South Island to the top of Northland one finds exquisite gardens planted with many native and exotic plants. The cities are decorated with parks, botanical gardens and ornamental plantings along the roads.

At the entrance of the Hamilton Theme Gardens there are statues of Egyptian gods. Their heads look very much like that of birds and they hold old-fashioned gardening tools in their hands. Perhaps some people think them quaint. It is however far removed from the true origin of the garden. The Lord God himself planted the first garden. In Genesis 2:8 we read: "Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed."

'Horticulture' means growing fruit, vegetables, flowers and nursery plants for food, for pleasure or for both. In New Zealand horticulture is important for food production and employment. It provides export earnings and makes our surroundings beautiful. Due to New Zealand's good climate and rainfall most homes have a pretty garden and vegetable patch.

The first occupation we read of in Scripture is that of horticulture. Genesis 2:15 tells us that "the Lord God took the man and put him in the Garden of Eden to work and take care of it." It is interesting that we were intended to work from the beginning. What a joy it must have been for Adam and Eve to take care of the garden in the beginning. Before the fall work was all pleasure. There were no weeds, thorns or thistles; they came as a result of the fall. God said to Adam after he had eaten of the forbidden fruit: "Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you..." (Genesis 2:17-18). Since sin came into the world all work, gardening included, has not been easy. But we can still see God's handiwork in creation and as His children, redeemed by the second Adam, we can enjoy working in our gardens and learn many lessons whilst doing so.

The first food God provided to man was fruit and grain. In Genesis 1:29 God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food." After the flood God included meat in our diets when He said to Noah, "Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything." (Genesis 9:3). Thus, for his own sustenance and for animal fodder, man has been cultivating vegetables, fruit and grain, since the beginning of time.

Plants require well drained, fertile soil. If the soil is not suitable it needs to be prepared. Hard rocks have to be removed. Compacted soil has to be *cultivated* into a fine tilth. This allows for roots to grow, water to drain and aeration of the soil. Humus or compost improves soil structure by sticking the soil particles together in clumps and by adding nutrients to the soil. The Lord took up the idea of good soil in the parable of the sower (Matthew 13 and Luke 8). The birds pecked up the seed that fell on the hard path. The seed that fell in the rocky places germinated quickly but died soon afterwards. Plants growing among the thorns were choked. But the seed, which fell on the good soil, produced a good crop.

The application of this principle is that our hearts are like patches of garden soil. Our hearts need to be cultivated like the soil so that the seed of the Word can grow and produce a good crop. We need the hardness of our hearts to be broken by the Holy Spirit so that His Word can germinate and grow like a mustard seed into a large tree. The weeds - life's worries, riches and pleasures - have to be weeded out so that the plant of faith will not choke and die.

In most parts of New Zealand we are blessed with an abundant supply of water. Plants need a good supply of water. Plants need to be watered if they droop and when the soil is dry. We live in a technological age and most gardeners have access to running water. Many have access to irrigation systems as well. However, many places in the world are not so fortunate and the people have to cart water for miles. Only plants that have sufficient water thrive. The Psalmist picks up on this in Psalm 1. In verse 3 he compares "the man who delights in the law of the LORD" to "a tree planted by streams

of water, which yields its fruit in season and whose leaf does not wither". The application is that as plants need water to live, we need the 'water of the Word' to thrive each day. We need to read the Word, study the Word and hear it explained to us regularly at the Sunday worship service. In New Zealand we have much to be grateful for. We have ready access to the Bible and we can worship freely without any fear of persecution.

The first step to growing a plant is to sow the seed. The seed

### **The Sound of His Name**

*Autobiography of  
Bernard J. Honeysett*

An upbringing centred on a country chapel in Sussex, England, a struggle with 'Hyper-Calvinism', a mid-life call to the Christian ministry, and, in retirement, a garden visited annually by hundreds of strangers - Bernard Honeysett's life has the makings of a story well beyond the ordinary.



paperback, 144 pages

**\$18.50** (incl. NZ postage) from

Grace & Truth Publications, P.O. Box 8979, Christchurch  
[www.graceandtruth.rbc.org.nz](http://www.graceandtruth.rbc.org.nz)

is a dormant structure containing the living embryo of a plant. Due to the lack of moisture in the seed, the metabolism is slowed down so much that it appears to be non-living. The moment we plant the seed and water it, it seems to come to life. In ancient times it was thought that the seed was buried in the ground and died before it came to life again. Jesus referred to this idea as He was preparing his disciples for His death on the cross when he explained to them what the purpose of His coming was all about. In John 12:24 we read His words: "I tell you the truth, unless a grain of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds." In this He was telling them that He had to die and be buried to bring everlasting life for all that believe in Him.

Once the seed has grown into a plant it has to be trained. This is what *plant husbandry* is all about. We train a plant to give it a more pleasing appearance, to make it easier to manage and so that it will bear better fruit and flowers. Here are some examples:

- We stake plants to give them support
- We pinch terminal buds at the tips of stems to make the side shoots grow for a bushier plant
- We remove lateral buds to help large blooms with long stems grow
- We remove surplus fruit so that the fruit which remains is of better quality
- Pruning gives shape to plants, improves flowering and fruiting, removes dead and diseased parts and lets in more light

As Christians we are called to be like trees of righteousness and to bear fruit. In Galatians 5:22 we read, "the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness." The Lord trains us so that we can bear good fruit. Often the hardships we experience are like pruning shears - they remove the dead and diseased parts and makes us bear better fruit. Although no discipline is pleasant at the time, it is good. Our Father, the Gardener, knows just what is good for us. He knows just how to prune us to bring the best out of us.

Although we live in an age when technology has expanded immensely, some technology has been with us for a long time. One of the ancient arts we still practise today is that of *grafting*. The wild rose is hardy but its flowers are plain. The delicate large scented rose however is very fragile. The solution to the problem is to graft the delicate rose into the sturdy stem of the wild rose and to disbud the wild rose. This will result in a robust plant with exquisite flowers. In Bible times grafting was a very common practise. Paul uses this as he explains God's plan for mankind in Romans 12:17-24. The Jewish nation Israel is regarded symbolically as a cultivated olive tree. Some of the

branches have been broken off because of unbelief. The Gentile believers are represented as wild olive shoots that have been grafted in among the others and now share in the nourishing sap from the olive root.

Another beautiful picture of grafting is found in John 15. Here Jesus says: "I am the true vine, and my Father is the gardener. I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing." When we are cut completely away from the old stock and grafted in against nature, into the true vine, the Lord Jesus Christ and His life begins to flow in us.

'*Amenity horticulture*' is the branch of horticulture concerned with growing plants for their appearance. People have a need for beauty in their lives and this is enjoyed in parks and gardens. The sheer beauty of plants is often referred to in Scripture. In Matthew 6:28-29 we read: "And why do you worry about clothes? See how the lilies of the field grow. They do not labour or spin. Yet I tell you that not even Solomon in all his splendour was dressed like one of these." The beauty of the Lord Jesus Christ, the Bridegroom of the Church, is compared to that of a lily in the Song of Solomon: "I am a rose of Sharon, a lily of the valley..." (Song of Solomon 2:1). What a joy it will be one day to behold Him, face to face.

Adam and Eve were created and put into the Garden of Eden by God - a beautiful place where there was no sin. It was their work to take care of it. The second Adam, the Lord Jesus, the Resurrection and the Life, promises to take us back to paradise if we are his children. That is, if we are grafted into Him, the True Vine. When we believe in His death on the cross, His burial and His resurrection, we can become part of the olive plant - the seed of Abraham.

Revelation 22:2 gives us a horticultural picture of heaven. "On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations." What better place can there be to spend eternity, with our Lord and Saviour?

**Grace  
& Truth  
Publications**

P.O. Box 8979, Christchurch  
Tel: (03) 327 3368 Fax: (03) 327 3369  
e-mail: [sales@graceandtruth.rbc.org.nz](mailto:sales@graceandtruth.rbc.org.nz)  
[www.graceandtruth.rbc.org.nz](http://www.graceandtruth.rbc.org.nz)

*Good books  
Affordable prices  
Great service*

## A Child was Bored in the Service!

GEOFF THOMAS

An elder preceded the minister into the pulpit and then came to the front and addressed the congregation. "Last week... a child was bored in the service." A gasp went through the congregation. Men looked at their feet, women cried quietly, and children went white. "The church officers are meeting with the minister during the week and will announce our conclusions next Sunday. In the meantime we want to apologise to that child and his parents and all the other children," the elder concluded before leaving the pulpit. The ashen-faced preacher came to the pulpit, and in a trembling voice began the service...

This imaginary scenario is not very far from the prevailing ecclesiastical situation today in which many consider the worst sin a church can commit is to bore children. Yet is not the routine and dull pattern of much of our toil the very life which all mankind must face, especially in the Third World. We shall be ill-equipped for living if we do not come armed and trained to be bored much of the time. Many of the hours fathers spend at work are boringly repetitive, while the work mothers do is a regimen of tedious chores.

The background to the churches' determination to make their worship boredom-free zones is an era of rampant materialism which the western world has never experienced before. For example, at parties today each child who comes expects to go home with a party bag full of goodies. Entertainers are booked, magicians, and performers - one, for example, will bring half a dozen exotic animals, - a snake, a huge owl, a spider, a lizard. That entertainer charges £500 for a visit.

Parents spend ridiculous sums of money on clothes, toys and other fripperies for their children. Almost every boy and girl has more than they can possibly enjoy. Nobody can imagine that they are happier for this glut. Impoverished parents often feel under great pressure to work insanely long hours or to contract unsustainable debts - or both - to buy superfluous luxuries for their children. We have lost any idea that austerity - not unremitting poverty, but a decent restraint - might actually be of benefit to children. It is not easy for the body of Christ to preach self-denial and cross-bearing in the midst of a frenzied spending spree. It has become a disaster for many congregations, especially in the USA.

We no longer expect children to endure boredom for a second. In our infancy we bounced balls, fed the rabbits, made a model with Mechano and watched the ascent and descent of a yo-yo. We also read books. Our meals were pretty predictable, and a



visit to the local park was an event. Today visits to the zoo, bouncy castles, jumping on a trampoline are routine necessities. Daily playgroups and day-nurseries fill every vacant minute with watching videos, learning how to play with computers and bouncing on the soft-play. Everything is wound up to a pitch of noisy razzmatazz. The toys children play with are made of garish plastic of primary colours. The child who would cheerfully have eaten mashed potatoes and vegetables every day is now encouraged to stimulate its palate and develop a taste for chillies, aubergines, vindaloo curry or garlic. A. N. Wilson has written:

Pascal said that all human trouble stemmed from our inability to sit quietly in one room. If he was right, then we have serious trouble ahead, with an extraordinarily restless, vacuous generation of human individuals waiting to take over the world. The lesson of how to be bored must be learnt if the child is to grow up sane, and this is for two reasons.

First, boredom is what most human lives consist of. Few jobs are interesting all of the time; and when retirement age has been reached, the long days of emptiness cannot possibly be entirely devoid of tedium. Learning how to cope with these periods of vacancy can actually reduce, or eliminate their boringness. A human being who has only grown up with the notion that he or she must be stimulated all the time will never be able to assuage ennui in the way that we grown-ups do - by walks, gardening, crosswords, or the inner life.

And this is the second and greater reason for hoping that a child will learn how to cope with an eventless afternoon. Out of what feels like boredom comes the capacity to be inward. Unless you have been bored, an essential part of your imagination will never have been allowed to grow. Stories, poetry, prayer and mathematics, all activities which have stretched the human race... have developed out of its capacity to live with boredom.

But into the morning services all over the land come children carrying bags, and in their bags they have colouring books, pencil boxes, toys, small computers, reading books etc. This is because there is no Sunday School going on at the same time as the sermon, and it would be an unthinkable disaster if children were to be bored. These families never bring their children to the evening service for the same reason. I know a church in Africa which has a white pastor. Several other white Christian missionaries and their families worship there, but the two white mothers and their children do not attend the morning service, leaving the building and going home after the pre-service Sunday School. Only the two men remain and worship, but every other family in the church, who are all African, and whose second language is English, remain for the entire service. It is the western world's hatred of boredom that is crippling these people.

We are speaking of churches where there is the power of God in the ministry. There is relevance, application, affection for the congregation, illustration and the presence of the Spirit upon the Word. Men and women are being converted and sanctified. The children are always spoken to, and the whole service is over in 75 minutes. Yet still during those services the children are encouraged to be stimulated by anything other than the message being preached to them. Imagine you could take your children to listen to Spurgeon preaching. Would you go with a bag full of distractions to occupy them during the sermon, or would you pray that they would be touched and converted by his pleading message?

Where there are enough bored families a great change takes place. Sunday mornings are designated on notice boards, "Family Worship," and everything is done in a lively manner with the children in mind. The focus is no longer on what pleases Almighty God. The tunes are lively, accompanied by a band. There are all kinds of visual stimuli, overhead projectors, choreography and drama spots. Laughter registers the successfulness of the service. Many people take part, and the role of the minister is to be master of ceremonies. Every item is brief, and before the short sermon the children are taken out - even up to 16 years of age - to have their own classes of Sunday School elsewhere. They are taken away from the man whom God has called, given authority and teaching gifts to, and they are taken to people who base what they say on books written by other people. There is no likelihood of a man of the Word being called to the pastorate in such congregations. They are doomed to a future of superficial religion.

But children are unregenerate. They do not know God. There is a natural enmity in their hearts against him. Their boredom is not principally caused by their immaturity but because of their hearts of stone. This is to be combatted by the loving lives of their parents, regular family devotions in which they become familiar with the teaching of the Bible and the language of prayer, and they are confronted with their need to be born again. Their parents' love, respect and enthusiasm for the church services, the pastor and his preaching will be contagious. They will admire and hear the one to whom their parents pay such attention. But where the parents themselves are bored - or just one parent - then there is little hope for the children becoming gripped with the most exciting message in the world - the good news of the Lord Jesus Christ.

When children have been taught to sit still at home, and hear the word of God read each day, and listen to parents coming with thanksgiving and petition to a heavenly Father who cares and provides every good thing the children experience, then they sweetly learn to be still during a sermon on Sunday morning, and to cry from their childish hearts to the Lord for help to worship and serve him, the living God.

*This article first appeared in the June 2001 issue of Grace Magazine in the UK. Reprinted with permission.*

# Religious Liberty and the Rights of Conscience

JOHN QUINCY ADAMS

“Master, we saw one casting out devils in thy name, and we forbade him,  
because he followeth not with us. And Jesus said, Forbid him not.”

(Luke 9:49-50)

The Gospel of Christ not only differs from all other systems of religion in the superior excellence of the truths it reveals, but also in the directions it gives for the propagation of its doctrines. Other systems seek to advance themselves by invoking the aid of the secular power, and by forcing men, against their convictions, to accept a theory repugnant to their views. They have thus succeeded in thronging their temples with hypocritical worshippers, bound to their altars through fear and slavish dread. These systems, in order to maintain themselves, find it necessary to proscribe and persecute all who differ from them, either in their articles of belief or mode of worship. But the Gospel of Christ, though it is the infallible truth of God, expressly prohibits a resort to any such measures for its advancement. It not only teaches its adherents to utterly abandon the use of carnal weapons for its propagation, but it also charges them not to proscribe those who may differ in their views or mode of worship. This principle is directly expressed in the above text and its connection. The teaching of the Saviour has been violated, however, even by his professed followers; and, in the name of the meek and lowly Jesus, men have gone forth with proscription, oppression, and persecution, to advance their own opinions, and crush out that liberty of thought, and those rights of conscience vouchsafed to man by his Maker, and the free exercise of which is alone compatible with his personal accountability. One body of Christians has always shunned this mode of procedure; and, in seeking to advance the truth, they have never engaged in persecution of any kind, though they have been themselves more bitterly persecuted than any others. I propose to prove that Baptists have always been the pioneers in the

*Propagation of Religious Liberty and the Rights of Conscience.*

I shall endeavour here to define what religious liberty is. The views of many Protestants, even in this land of liberty, are exceedingly imperfect, and in some instances

surprisingly erroneous, on this subject. Many consider toleration as synonymous with religious liberty; but a moment's consideration will exhibit the vast difference between the two. Toleration is the allowance of that which is not wholly approved. As applied to religion, the term is objectionable; because it presupposes the existence of some mere human authority, which has power to grant to, or withhold from man the exercise of freedom in matters of religion - and this is Popery. Our Creator, however, has nowhere delegated such authority to king, or priest, or any human organization whatever; on the contrary, he has shown, by the very nature of the soul of man, and the Revelation given to him, that it is his inalienable right to exercise his judgment without restraint in religious matters, and give expression, freely and fully, to his religious convictions, without human dictation or interference.

It is manifest, that if the right to tolerate exists in man, the right to prohibit, and to dictate to the conscience, must also exist with it; and thus toleration becomes merely another name for oppression. Toleration, therefore, is not religious liberty.

Religious freedom recognizes in no human organization the right or the power to tolerate. It does not stoop - either to magistrate or minister, pope or priest - to humbly ask leave or beg permission to speak freely, or act out its convictions; but it speaks and acts, because, in the exercise of its own right, it chooses to do so. It simply asks, with Paul, "Lord, what wilt thou have me to do?" and having ascertained God's will, it goes forth to do it, though a host of priests, or a thousand executioners, stand ready to execrate and slay it. It acknowledges no human authority competent to come between the conscience and its Maker in reference to his will and its duty. Religious liberty does not exist where

there is no recognition and acknowledgment of this right - the right of every individual of the human race, to think, and choose, and act for himself in religious matters.

Baptists have always strenuously contended for the acknowledgment of this principle, and have laboured to propagate it. Nowhere, on the page of history, can an instance be found of Baptists depriving others of their religious liberties, or aiming to do so; but, wherever they are found, even in the darkest ages of intolerance and persecution, they appear to be far in advance of those who surround them, on this important subject. This is simply owing to their adherence to the Gospel of Christ in its purity. Here religious liberty is taught in its fullest extent; and it was only when the Christian church departed from God's Word, that she sought to crush the rights of

*Religious liberty...  
the right of every  
individual of the  
human race, to  
think, and choose,  
and act for  
himself in  
religious matters.*

conscience; and only when she fully returns to it again, will she cease to cherish a desire to do so.

The Reformation which took place in the sixteenth century, while it aimed to remove many of the abuses of Popery, still did not recognize religious liberty. "There is not a confession of faith, nor a creed," says Underhill, "framed by any of the Reformers, which does not give to the magistrate a coercive power in religion, and almost every one, at the same time, curses the resisting Baptist.... It was the crime of this persecuted people, that they rejected secular interference in the church of God; it was the boast and aim of the Reformers everywhere to employ it. The natural fruit of the one was persecution - of the other, liberty."<sup>1</sup> The Baptists stood entirely alone, as the defenders of the rights of conscience. All the Reformed communities agreed that it was right for the magistrate to punish those who did not worship according to the prescribed rule of their churches; and it was for opposition to this feature of religious oppression, in connection with their adherence to believer's baptism, that brought upon the Baptists those severe persecutions which they were called to endure. They contended for religious liberty; the Reformed churches opposed it, and committed themselves to a course fatal to the rights of conscience. I again quote from Underhill:

"Honour, ease, and wealth flowed in upon the opposers of religious liberty, but tribulation unto death was the portion of those who ventured to advocate it. Most affectingly does the eminent Simmon Menno refer to this contrast: 'For eighteen years, with my poor feeble wife and little children, has it behoved me to bear great and various anxieties, sufferings, griefs, afflictions, miseries, and persecutions, and in every place to find a bare existence, in fear and danger of my life. While some preachers are reclining on their soft bed and downy pillows, we are often hidden in the caves of the earth; while they are celebrating the nuptial or natal days of their children, and rejoicing with the timbrel and the harp, we are looking anxiously about, fearing lest persecutors should be suddenly at the door; while they are saluted by all around as doctors, masters, lords, we are compelled to hear ourselves called Anabaptists, ale-house preachers, seducers, heretics, and to be hailed in the devil's name. In a word, while they for their ministry are remunerated with annual stipends, our wages are the fire, the sword, the death."<sup>2</sup>

Now, why was this? Did these Baptists deserve such treatment at the hands of their persecutors? Let a Catholic historian (Cardinal Hosius, President of the Council of Trent) reply:

"If you behold their cheerfulness in suffering persecution, the Anabaptists run before all the heretics. If you have regard to the number, it is like that in multitude they would

swarm above all others, if they were not grievously plagued and cut off with the knife of persecution. If you have an eye to the outward appearance of godliness, both the Lutherans and Zuinglians must needs grant that they far pass them. If you will be moved by the boasting of the Word of God, these be no less bold than Calvin to preach, and their doctrine must stand aloft above all the glory of the world, must stand invincible above all power, because it is not their word, but the Word of the living God.”<sup>3</sup>

It is evident, then, that the Baptists suffered merely because they maintained that they ought “to obey God rather than man.” They found no direction in the Bible for the baptism of infants, and therefore they refused to observe the rite. The Reformed or Protestant churches sought to force them to do it, in opposition to their convictions. They maintained that this was also contrary to the spirit of the Gospel, and thus, in defence of the Bible, and the rights of conscience, they died.

As a proof of this let me give you one among very many other instances which might be produced. Balthazar Hubmeyer of Friedburgh, Switzerland, who with his wife, suffered martyrdom in 1528, at the hands of the Protestant Reformers, for the sin of being a Baptist, was originally a learned and eloquent Roman Catholic preacher, and while among them was called a Doctor of the Holy Scriptures. By the illumination of the Holy Spirit he was so convinced of the abominations of Popery, that following the counsel of God, he separated himself from it. He afterward rejected, among other Popish errors, infant baptism, and taught with all possible zeal, the immersion of believers according to the command of Christ. In company with one hundred and ten others, he was baptized by William Roubli, one of the earliest Swiss Baptists, and for some time a pastor at Basle. He himself baptized some three hundred persons in the few following months. He published a work on baptism, which brought, in the autumn, a virulent reply from Zuingle, the great Protestant Swiss Reformer. Some of the Baptists were cast into prison, and so cruel were the proceedings, that even the populace complained that injustice was done to them.

Hubmeyer published a tract, in which he complains of Zuingle and his followers: That they had proceeded at one time so far as to throw, into a dark and miserable tower, twenty persons, both men and pregnant women, widows and young females, and to pronounce this sentence upon them - that thenceforward they should see neither sun nor moon for the remainder of their lives, and be fed till their days were ended with bread and water, and that they should remain in the dark tower together, both the living and the dead, surrounded with filth and putrefaction, until not a single survivor of the whole remained. “Oh, God!” writes this good man, “what a hard, severe, cruel sentence upon pious Christian people, of whom no one could speak evil, only that they had received water baptism in obedience to the command of Christ.” Hubmeyer

courageously went to the stake, and was burned to death on the 10th of March, 1528. His wife was also the partner of his sufferings. She was condemned to death by drowning, and in the river Danube found a watery grave.

No matter whether Romanists or Protestants gained the ascendancy - the Baptists were persecuted by both alike. The reason of this was, that they claimed for the church of Christ, and the consciences of men, freedom from all human control. This was their distinguishing trait; and it was the assertion of this principle that brought them into collision with every form and ceremony of human invention in the worship of God, and

*To worship God  
aright, the spirit  
must be free; for  
true worship is  
voluntary, and can  
only come from a  
willing heart...  
Baptists stood  
alone, as the  
defenders of  
religious liberty,  
during the progress  
of the Reformation,  
and for many  
years after.*

every effort to bind the conscience to observe them. To worship God aright, the spirit must be free; for true worship is voluntary, and can only come from a willing heart.

From what I have submitted, it will be seen that the Baptists stood alone, as the defenders of religious liberty, during the progress of the Reformation, and for many years after. It will also be seen, that their idea of the church, composed of none but believers, immersed on the profession of their faith, was the grand cause of the separation of the Baptists, as individuals and communities, from all the ecclesiastical organizations supported by the Reformers and their successors. From the very nature of the case, there could be no union between them; from the first they were opposites, and so they remained. The Baptists occupied an independent and original position; they were neither Romanists nor Protestants, but thorough religious reformers, elevating their standard of religious liberty far above the most exalted ideas of Protestant toleration.

And thus it continued to be, till the establishment of the American Republic. Other denominations contended for toleration; Baptists demanded for themselves, and all others, religious liberty - the right of every one to worship God as he might choose. Even the Puritans, who fled from persecution in England, had no idea of religious liberty. They came here to establish their own faith, and to exclude all others; hence they were more rigidly intolerant than the countries whence they had fled from persecution. "Intolerance was a necessary condition of their enterprise. They feared and hated religious liberty."<sup>4</sup>

All who did not conform to their views, were fined and imprisoned, and whipped and banished; and, as Baptists were especially opposed to religious oppression, the heaviest persecutions fell upon them. Hence, in 1644, a law was passed in Massachusetts against the Baptists, by which it was "ordered and agreed, that if any person or persons within this jurisdiction shall either openly condemn or oppose the baptism of infants, or seduce others to do so, or leave the congregation during the administration of the rite, he shall be sentenced to banishment." The same year we accordingly find that a poor man was tied up and whipped for refusing to have his child sprinkled; and on July 30, 1651, Obadiah Holmes, John Clark, and John Crandall, Baptist ministers, were arrested near Lynn, Massachusetts, while preaching on the Lord's day, taken to the parish church in the afternoon, sent to the Boston jail, and subsequently fined. The fines of Clark and Crandall were, after a while, paid, but Mr. Holmes was kept in Boston jail till September, when he was tied to the whipping-post and publicly whipped. His clothes were stripped off, and thirty lashes sunk into his naked flesh, which was so torn and cut that for weeks afterward he could only rest upon his hands and knees even in bed.

This same spirit of persecution was manifested against Roger Williams. In 1639, he became a Baptist, and in 1643 went to England from New York, because he had been banished from Boston. In March, 1644, he obtained the charter for the colony of Rhode Island, with power for the colony to make its own laws; and in September, 1644, under that charter was established the first government on earth that granted full religious liberty. It was the first spot the sun had ever shone upon where the rights of conscience were fully acknowledged, and it was founded by a Baptist; and it may be considered the germ of that religious liberty which all American citizens now enjoy, for up to the very dawning of the American Revolution, and even after that period, Baptists continued to struggle and suffer heroically for religious liberty.

In Virginia, where the first permanent colony in America was established, the charter bearing date 1606, fourteen years before the Pilgrims landed at Plymouth, Baptists were bitterly persecuted. By law, a fine of two thousand pounds of tobacco was imposed on "those who neglected to have their infants baptized." Baptist ministers were arrested and imprisoned as vagrants; some were pulled down from the stand as they were preaching, insulted and whipped, and many were imprisoned for preaching the Gospel. Elders John Waller, Lewis Craig, and James Childs were seized at a meeting, June 4, 1768, dragged before the magistrate, and imprisoned for forty-three days in Fredericksburg. Mr. Wofford was severely scourged, and carried the scars to his grave.

Dr. Hawks, historian of the Episcopal Church of Virginia, says: "No dissenters in Virginia experienced harsher treatment than did the Baptists. They were beaten and



imprisoned, and cruelty taxed its ingenuity to devise new modes of punishment and annoyance."

But the Baptists struggled on. On September 5, 1774, a Congress elected by the people of twelve colonies met at Philadelphia to consult for the general interests. The Warren Baptist Association of Rhode Island sent an agent - Rev. Isaac Backus, who with his mother, brother, and uncle, had suffered imprisonment for being Baptists - to Philadelphia, to join with the Philadelphia Baptist Association in presenting a memorial to Congress to secure religious liberty. But they met opposition; some even accusing the Baptists of trying to break up the Union, when they merely advocated universal religious liberty!

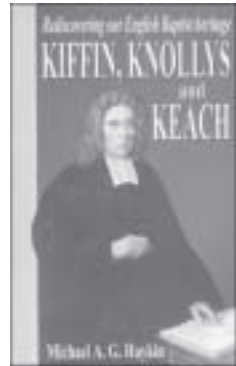
The Declaration of Independence was adopted by the Continental Congress in Philadelphia, July 4, 1776. But the Declaration of Independence did not remove

### Kiffin, Knollys and Keach

Rediscovering our English Baptist heritage

by Michael A. G. Haykin

Michael Haykin shows that in their origins English Baptists, both General and Calvinistic, were born out of Puritanism. The Calvinistic Baptist cause expanded from seven churches in London in the mid-1640s to about 130 throughout England, Wales and Ireland by the late 1650s. During this time the *First London Confession of Faith* was a means to both assist growth and encourage unity. Woven into the story of the emergence of the Calvinistic Baptists (known as Reformed Baptists today) are the lives of William Kiffin, Hanserd Knollys and Benjamin Keach. Kiffin and Knollys were outstanding leaders and involved in both the *First (1644)* and *Second (1689) London Confessions of Faith*. In recent years the latter has been translated and published in a number of languages.



Alongside his pastoral work Kiffin engaged in the cloth business with such flair and success that he acquired great wealth which he used to relieve the sufferings of his persecuted brethren. Knollys faced challenges which confront us today such as the claim to extraordinary gifts of the Spirit. His response to that and many other biographical details of his life and that of Kiffin are extremely relevant for the present day. Keach is regarded as the leading theologian among the Baptists of his time. In 1689 Keach was expected to die from severe illness. His friend Knollys came and prayed over him and asked the Lord to heal him and add fifteen years to his life as had been the case with King Hezekiah. Knollys' prayer was answered. Keach died in 1704.

The value of this book lies in its lucid and readable style as the emergence of the Calvinistic Baptists is described together with the formulation and value of their Confessional standards and the example they set by way of unity and co-operation.

paperback, 144 pages

**\$20.95** (incl. NZ postage) from

Grace & Truth Publications, P.O. Box 8979, Christchurch, NZ  
[www.graceandtruth.rbc.org.nz](http://www.graceandtruth.rbc.org.nz)

oppressive laws from colonial or State statute-books. In Virginia, for four years after the Declaration of Independence, marriages performed by Baptists were unlawful, their children declared illegitimate, and their inheritances lost. Not until 1785, was religious liberty fully established by law in Virginia - Thomas Jefferson, whose father was a Baptist, being the author of the bill. In 1809, writing to the members of the Baptist Church at Buck Mountain, whom he acknowledged as his coadjutors in the work, he says: "We have acted together from the origin to the end of a memorable revolution, and we have contributed, each in the line allotted us, our endeavours to render its issues a permanent blessing to our country."<sup>5</sup>

A National Constitution for the United States was adopted in 1787. Its provisions were satisfactory as far as they went, but religious liberty was not sufficiently guarded. The Baptist General Committee of Virginia, in 1788, expressed their disapproval of this important omission, and, after consultation with James Madison, this committee, in August, 1789, wrote to General Washington, then President of the United States, saying that they feared that liberty of conscience, dearer to them than property or life, was not sufficiently guarded. Washington gave them a kind and encouraging reply, in which occurs the following language: "While I recollect with satisfaction that the religious society of which you are members have been, throughout America, uniformly, and almost unanimously, the firm friends of civil liberty, and the persevering promoters of our glorious Revolution, I cannot hesitate to believe that they will be the faithful supporters of a free yet efficient general government."

In the next month that immortal First Amendment to the Constitution was adopted by Congress: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and petition the government for a redress of grievances." Thus were Baptists the propagators of our religious liberty.

Baptists have not changed since the Reformation, or the days of Washington. Their

*By infant baptism a person is committed, while unconscious, to a certain church; he is made a member of that church... without his consent... he was not left free to choose, where... a choice might have been exercised. Paedobaptism is therefore inconsistent with liberty.*

principles are still the same; and these principles bind them to the propagation of religious liberty. The very constitution of a Baptist church is compatible only with enjoyment of such liberty. It is composed of those who have exercised an intelligent choice, and who, in the possession of liberty to go elsewhere unmolested, have preferred to unite with it. Like true philanthropists they desire that all others may enjoy equal freedom with themselves. They would use their liberty in endeavoring to liberate others. Infant baptism they regard as one great source of the destruction of religious liberty; in laboring therefore to lead its adherents to abandon it, they are seeking to effect a reform which will leave the conscience free to act according to its own convictions of God's requirements, which Paedobaptism prevents it from doing.

It is sometimes said that these persecutions of Baptists by Protestants, must be attributed to the age in which they lived. How then are we to account for Baptists being so much in advance of the age? In contrast with the spirit of Zuingle, mark the sentiments expressed by Jeronimus Segerson, who with his wife suffred martyrdom in September, 1551, one by burning, and the other by drowning, for the sin of being Baptists. They were both in prison at the time, separated from each other. "We must likewise wrestle with enemies; that is, we must wrestle here in this world with emperors, with the powers and princes of this world. We must in this world suffer, for Paul has said, 'that all that will live godly in Christ Jesus must suffer persecution.' We must completely conquer the world, sin, death, and the devil, not with material swords and spears, but with the sword of the Spirit, which is the Word of God, and with the shield of faith, wherewith we must quench all sharp and fiery darts, and place on our heads the helmet of salvation, with the armor of righteousness, and our feet be shod with the preparation of the Gospel. Being thus strengthened with these weapons, we shall oppose and overcome all our enemies."

The same spirit has ever been manifested by Baptists. While others clamored for liberty and toleration when they were oppressed, and then, as soon as they came into power, began to oppress others, Baptists have claimed religious liberty for all, and have heroically suffered that all men might be free. Not in the age, but in the error of infant baptism, lies the root of state churches and religious persecutions; and only as Baptist influence keeps these in cheek, will Paedobaptism be prevented from bringing forth its legitimate fruit in the destruction of religions liberty.

Wherever Paedobaptism has had the opportunity to develop itself, it has always produced oppression and persecution, both in Romish and Protestant communities. Its direct tendency is to crush religious liberty, and destroy the rights of conscience. This is capable of proof, not merely from history, but from the very nature of the thing itself. Let me demonatrate this.

By infant baptism a person is committed, while unconscious, to a certain church; he

is made a member of that church. Now, unless that church is infallible, it has no right to make a person a member without his consent; for, it may commit him to an alliance with error, and to the defence of it. But all churches are fallible, they may err; a person who is made a member of such a church in infancy, may discover an error in that church when he arrives at maturity. Without his own consent, he has been committed to that error; he was not left free to choose, where it is evident, from the nature of things, a choice might have been exercised. Paedobaptism is therefore inconsistent with liberty.

This will more fully appear from the following: All Paedobaptists agree that there is more than one mode of baptism. They all teach, also, that baptism is to be administered but once to the same individual. It is evident, then, from their own admission, that a choice may be exercised as to the mode; but they administer baptism to a child, while in a state of unconsciousness, and, according to their own teaching that person is never to be baptized again, however much he may prefer another mode - which they all admit to be equally valid - when he is converted. Multitudes find themselves thus embarrassed on arriving at maturity, and on experiencing conversion. They feel that their liberty has been taken away; and that, according to the teaching of their church, they cannot exercise a choice, where that very church admits that a choice might be made, if they were free. In order to enjoy liberty, they must of necessity go to the Baptists.<sup>6</sup>

If any should strenuously contend for only one mode of baptism, it should be Paedobaptists; for, they administer baptism when the subject knows nothing about it, and then maintain that it must not be repeated. They ought to be able, when the baptized child comes to years of understanding, to prove from the Word of God, beyond the possibility of a doubt, that the mode adopted by them was the only correct one.

These remarks apply with equal force to the subjects of baptism. Suppose a Paedobaptist child is conscientiously convinced that he should be baptized after repentance and faith? He must either leave the church of which he is a member, or continue with it while he violates its teachings, or give up his religious liberty, and neglect his known duty.

Further, Paedobaptism tends to crush religious liberty, because it leads parents to do violence to the consciences of their children. Baptized children, when they are converted, frequently become Baptists in sentiment; but they are often forced to unite with Paedobaptist churches against their choice, or remain without a public profession of faith, or join the church of their choice at great sacrifice, and with much opposition.

Now Roman Catholics are far more consistent in this matter than Protestants who pursue such a course. They are taught that to leave the Romish church involves the

certain loss of the soul; they are therefore bound, in order, as they suppose, to save their children from perdition, to keep them from becoming Protestants. But Protestants, generally, admit Baptists to be correct in all that is essential to salvation; if they oppose the union of their children with the Baptists, they exhibit more bigotry than the Romanist.

Remember, religious liberty involves the right to think, examine, decide, and choose for ourselves in all matters between the conscience and its Maker. This, Baptists seek to propagate; and to this, Paedobaptism, both in the Romish and Protestant bodies, is opposed. In contending, then, for the baptism of believers only, we contend for man's dearest rights – the rights of conscience.

Let Baptist principles prevail, and there will be no forcing the conscience, no forestalling the judgment; but man, free to act intelligently and understandingly, according to the light he possesses, will render to God voluntary obedience, none desiring to “molest him or make him afraid.”

*This article is taken from John Quincy Adams' book, Baptists, the only thorough religious reformers, published in 1876. C. H. Spurgeon used this as a textbook in his Pastor's College, regarding it as the best Manual of Baptist principles he had met.*

**Notes:**

1. Underhill, *Struggles and Triumphs of Religious Liberty*, p.86.
2. *Ibid.*, p.88.
3. *Ibid.*, p.89.
4. Dr. Ellis, Lecture before the New England Historical Society, 11 March 1860.
5. Dr. Curry's Address, p.54.
6. It was thus with the author of this Lecture. He was sprinkled in infancy, and made a member of the Presbyterian Church. On arriving at “years of discretion,” and on experiencing conversion, his mind was led to the investigation of the subjects and mode of baptism. He came to the conclusion that believers were the only subjects, and immersion the only mode. But he found that, on account of his infant baptism, he could not be immersed, as a believer, in the Presbyterian Church. For, their Confession of Faith teaches that baptism is not to be repeated to the same subject, and he could not ask any minister of that church to so far forget his own self-respect, as to deliberately violate his ordination vows, which bind him to sustain that Confession of Faith; neither would he have accepted immersion at the hands of such a one, had it been offered. But he saw at once that his liberty had been taken away. He looked at the children of Baptists, who, while they had been instructed just as religiously as himself, were not trammelled by an act done for them when they could make no choice. He saw that they were free to act as their consciences, enlightened by the Word of God, might dictate. He therefore acted consistently, and united with that sect which is “everywhere spoken against.” And the opposition of relatives, all of whom were Paedobaptist, only quickened his steps toward the platform of religious liberty - a Baptist church.

# Reflections on India & Sri Lanka

A REPORT BY STEPHEN TURNER

I intend to write an extended report this year since this was my tenth trip to South India. I want to look back over those years and report on what I feel I have succeeded in doing. This trip was my fourth to Sri Lanka.

## India & Sri Lanka 2001

But firstly, a brief report on this year's work. We were not able to stay in Coonoor this year, but we were able to find a reasonable place at Mavanahalla in the Nilgiris, situated about twenty-three kilometres from Ootycumund and at a lower altitude to Coonoor, but nonetheless very pleasant after the heat of Madras. I've already booked our rooms at our old venue in Coonoor for next year, because there is no doubt that the Brooklands Guesthouse is the best of the venues which we've used.

We were a smaller group in India this year - just twelve men - but as I've said every year, I was very happy with them. As in other years they studied hard. It's not easy to concentrate for six or seven hours per day on somewhat difficult English texts when your first language is Tamil. We followed the same pattern as in previous years: reading the text, clarifying the vocabulary, discussing the meaning of the passage with comment and further discussion following.

This year's texts were four, as usual:

- *The Difficult Doctrine of the Love of God* by D.A. Carson (InterVarsity Press, 2000)
- *How to Read the Bible for all its Worth* by Fee and Stuart (Zondervan, 1981)
- *When Grace Comes Home* by Terry Johnson (Christian Focus Publications, 2000)
- *Partners in Preaching* by Arturo Azurdia (Grace & Truth Publications, 2001)

We met on five occasions each day over a period of nine days, the first session of each day being spent in their listening to me speak on Ephesians 4:17-6:9.

I was able to preach at the Ootycumund Baptist Church, at the Kilpauk Baptist Church where Samuel Davenasam is Pastor, and to the staff of the orphanage of which David Karunakaran, who has been a student from the first, is director.

I left for Sri Lanka on the Saturday immediately following the conclusion of the Studies in India on June 1. On Sunday I spoke at the Evangelical Reformed Church in Colombo, of which Joganathan is Pastor. He has been a student in previous years and

was again with me this year. I greatly missed a student, Sasikumar, of this Church who drowned just a few weeks before my arrival. That Sunday we travelled to Trincomalee on the east coast of Sri Lanka where we stayed at a government guesthouse. This year I had an enormous increase in numbers, with twenty-six men regularly with me as compared with the four or so in previous years. This was due in the main to the



Inset: Samuel Davenasam & Yvonne Conacher

leadership of Pastor H.H.R. Manohar of Mannar who was so keen to see men come. They didn't have the English skills but they certainly were eager to learn. A great deal more translation was necessary as a consequence, but Mano is an excellent translator. The men came from the three areas: Colombo, Trincomalee, and Mannar. A machine-gun went off nearby during the final session when terrorists executed an army sympathiser, and a bomb exploded outside the guesthouse gates a week before my arrival, killing the two who laid it. I suggested a safer haven for next year. Maybe Kandy again. We met on nineteen occasions and studied two of the above named books: *When grace Comes Home* and *Partners in Preaching*. Altogether a tremendous time.

A total of \$7086 was given me from people within and outside the Church. Special mention needs to be made of the Grace Community Church, California, of which Arturo Azurdia is Pastor. They gave so generously as did others. Thankyou. The largest costs were the airfare, \$2393; books, \$1435; accommodation and food for the men, \$1760; gifts to five men in India, \$718. The men themselves gave towards the costs of both conferences. They also were responsible for their travel to and from the Studies.

### **Ten annual visits to South India & Sri Lanka**

The trips to these countries have obviously come at a cost, financially and personally. Cathy particularly has had to carry the load in our family of seven children. I could not attempt to do these things without her support and encouragement. Every year I spend my wedding anniversary in India. Perhaps one year soon she will be able to come with me. And thanks especially needs to be given to our Church who allow me to go and

who have prayed for me and given faithfully and generously. And thank you to friends and family.

On the other hand, the trips have given me so much and have been of the utmost importance to me. They have allowed me to pursue the work of the Gospel outside the church and the country. And they have caused me to do a kind of working which I am not engaged within the church with its demands of preaching and pastoral care. I have had to read a good deal and have had the experience and pleasure of discussing in detail a considerable quantity of written material. I feel I have learned so much through talking and listening to attempts at explaining the meaning of the passages being considered. And of course I have had the sheer pleasure of getting to know some of the most delightful young men. I wouldn't have missed the opportunity for the world. I cannot now think of my ministry apart from these two countries. My original idea when I was nineteen years old of studying for a ministry in India has in part been realised.

So far as I am able to tell from my records, I have had fifty-nine men in India over these years. I have never wanted to preach in India nor have I wanted a big crowd of students at one time. I like to talk with each of them and study them - their character and their theology. Of that number, nine or so have been lost to me in a sense, because of the difficulties which I have had in my relationship with certain men in the south of Tamil Nadu. There are various reasons for this. But I am hopeful that in the near future I will see a number of these men again at the Studies. However, for the meantime I have no contact with these men, save for one notable exception and he has been instrumental in keeping several others in some contact with me. Some of these fifty-nine men have now passed out of my life but I hope that their brief time with me will not be without effect. Some men stand out as very able from a theological point of view - Pradeep Rajvin, P. Gopinath, L. Sridharan, V. Sam Moses Wilfred, S. Abel Raj and H.H.R. Manohar who has now returned to Sri Lanka. Others have proven to be faithful and able men - S. George Williams, D.P. Vasanthakumar, Joseph Ganesh, David Dhanraj, Jamesmani R., E. Samuel Maoharan, E. David Karunakaran who should be particularly mentioned as one who has helped me so much, Jacob Chellapa Samuel, M. Gopinath and there are others as well. I continue to have the warmest contact by letter and email with a number of the men.

I am less acquainted with the men in Sri Lanka of course, with the exception of Pastor Manohar. Over these four years I believe I have had about twenty-eight men. This year was the first time anything substantial was achieved and there were the twenty-six men present. These are great men. The young pastors and evangelists and Joganathan, Jacob Bala and Jacoppillai especially, come to mind. I look forward very much to getting to know these men over the next few years, God willing.

For two successive years I went to Pokhara, Nepal, but I have not continued with



this. I did not feel there was the interest there. But more importantly by going there pressure was put on my time in South India and Sri Lanka and I would have had to stay away from home for a longer time, which is not what I wanted to do. This year I stayed longer in Sri Lanka and consequently abbreviated my stay in India, but not the Studies, and in Singapore.

I continue to be convinced as to the method with which I began some years ago. After that exploratory trip to India I gave some thought to just how I was to teach the men sent me. I was aware that the greatest problem to overcome was to do with language as I speak only English well. I do not really believe that the lecture is the best means of conveying truth and certainly not in the context of language difficulties. I believe that people learn through talking, through asking and answering questions. And I also believe that I cannot improve in the main on good books - why re-invent the wheel? So from the first I adopted the system of selecting four books, giving each man a copy, myself reading the text, a sentence or paragraph at a time and having them discuss the vocabulary and the meaning of the piece being read. Then there is discussion of the material in the light of present circumstances and with His help, I supplement all that with anecdote and comment. All this presumes that they have some reasonable English skill. This has curtailed the intake of men in India where we have

### **William Carey**

*by S. Pearce Carey*

In 1793 William Carey - universally regarded as the 'father of modern missions' - sailed from Dover to Calcutta to begin the most celebrated forty years in the annals of missionary achievement.

Sustained through early years of privation and heartache, Carey - together with the colleagues who joined him - not only accomplished more than any missionary before or since, but by his example lit a fire of missionary zeal through all the Christian churches of Britain and America.

This outstanding biography 'towers like an o'ertopping alp above the other records'. S. Pearce Carey, distinguished great-grandson of the missionary, was a 'master of the biographical craft'. Here he movingly unfolds the Carey story to display the man, and also the wonderful providences of God that led him throughout his remarkable labours.

Few Christian biographies so greatly inspire, move and inform as this superb account of the country shoe-maker who became the best known missionary in Christendom, second to the apostle Paul.



hardcover, 432 pages

**\$35.25** (incl. NZ postage) from

Grace & Truth Publications, P.O. Box 8979, Christchurch, NZ  
[www.graceandtruth.rbc.org.nz](http://www.graceandtruth.rbc.org.nz)

kept the standards for English ability rather high. But perhaps this recent experience in Sri Lanka has proved that more can be done, if not as quickly, at least as well with the one condition that there is an energetic and able translator and a solid base of men with good English skills.

From the first I have majored on 'big' truths of the Bible - God, the cross, the Scriptures, man. I have always aimed to bring the Reformed faith to the men. And it is my opinion from observing the men over the years that many of them have adopted a clearly Reformed position. I have no doubt that they will over the ensuing years, effect the lives of men and women in His Church. Of course, I am not alone in wanting to teach these things. This is my small contribution. It is built around the belief that a little of the above over a long period of time to a few men in such closeness as one can create over a week or two each year, will by the grace of God, have a profound effect on lives and minds. We have such a great time together each year.

With few exceptions, the young men in both Sri Lanka and South India are handicapped by their relative poverty. They haven't the money to buy good books or to continue their theological studies should they wish to. I have tried over the years to direct any gifts available to meeting these two needs. The Banner of Truth Trust especially over the years has given a large quantity of books to these men. Commentaries especially I think, are necessary as well as good Bible dictionaries. At this time there are several men in both Sri Lanka and India who need help if they are to study. We know of the Reformed Seminary in the north. No students as yet have gone there. Recently I have learned of SAIACS in Bangalore which appears to be an excellent centre for post graduate theological studies. I can think of one man who would profoundly benefit from being there. The cost for the year is about US\$500 and that is subsidised. Perhaps you, dear reader, would like to give financially for the purpose of helping such men.

One of the very pleasant aspects of the trips is the stopover in Singapore, because there I am able to stay briefly with three families who were part of my life years ago in Hamilton. Last year we had a tremendous time together with one another, together with two other friends from Malaysia. These people mean a lot to me and have always welcomed me and encouraged me in various ways. Thankyou to them.

And particular thanks must be given Yvonne Conacher in Madras who each year looks after me. She's a wonderful person.

I wish all the church could come with me to Asia. It is such a blessing and a privilege to be with these men.

It is my hope that I will be able to continue to meet with these men and others whom He sends me over the next years - ten more years was the original hope. We'll see.

## News

### **Wellington Reformed Baptist Fellowship**

The Fellowship continues with a range of new developments including: A tape series on Worship in the first half of the year, studies on Ephesians taken by Tony Howard for the second half of the year, Grace Theological College lectures teleconferenced from Auckland on Wednesday nights (Andrew Young has been doing a valuable "Preaching and Teaching" series). After some consideration as to whether or not to start services, it was decided not to until such time as there are more committed members. An extra Christian person has begun to attend the Thursday night bible studies, attracted by the Word. Chris has ongoing involvement in the Wellington Christian Apologetics Society, including maintaining the website (<http://www.christian-apologetics.org/>). This has led to input with a group of concerned evangelicals who plan to publish a declaration/challenge for churches to return to the Word. It is exciting to be able to bring a Reformed emphasis/perspective to these groups. Although the work in Wellington is hard and slow, the opportunities are so many that it is difficult to know where to start!

### **Crumlin Baptist Ch., Northern Ireland**

<http://www.crumlinbaptist.org.uk>

Many readers will remember Pastor Alfie Orr who ministered at Marchwiell Reformed Baptist Church in Timaru for twelve years through the late 1980s and 90s. Alfie has now been pastor of Crumlin Baptist Church in Northern Ireland for 2½ years. He and his wife Elsie were recently in New Zealand visiting family and friends. They reported that the Lord has blessed the small work in Crumlin, which was constituted shortly before they went there, and they have seen an increase in membership to sixteen, with others in regular attendance. Through the Lord's gracious provision the church were given a plot of land

on which to construct a building. With volunteer labour under the supervision of Alfie (a carpenter by trade), construction is nearing completion and they hope to begin using the building later in the year.

### **Grace Baptist Mission**

New Website at <http://www.gbm.org.uk/>

Grace Baptist Mission, a leading Reformed Baptist missions agency in the UK, is now online with a new website. Launched on the 30th June 2001 it contains a wide range of information and resources, including information about GBM, profiles of GBM workers and countries, outline of literature and radio ministries, option to order copies of newsletters online, upcoming GBM related events, an interactive mission CD-ROM, options for supporting the work. This is a good place to start for those interested in Reformed Baptist works around the world.

### **Grace & Truth Ministries**

<http://www.graceandtruth.rbc.org.nz>

Over the years since the work of *Grace & Truth Publications* began in April 1997, the range of ministries has expanded from literature publishing and sales to include Conferences and Youth Camps as well as publishing this magazine. To better reflect this broader work the name has been changed to *Grace & Truth Ministries* (the old name continues to be used for all publishing work). Dafydd Hughes and David Sterne, the elders of Grace Baptist Church in Christchurch, are trustees, while others from different Reformed Baptist Churches in New Zealand are involved in various aspects of the ministry. We covet the prayers of readers for the Lord's blessing upon the work which has as its aim, "to glorify God by assisting churches in New Zealand in their work of promoting true worship, evangelizing unbelievers, and edifying Christians."

Kids'  
Corner

# Living by the Bible

Kids'  
Corner

Dear Readers,

Just over a hundred years ago an American writer named Martha Finley wrote about a fictional person called Elsie Dinsmore. The first book in a series of twenty-eight tells of Elsie's life as a child. Her mother died when she was born and she lived with her grandparents who didn't show her much love. When her father returned home after many years living in another country, Elsie found it a battle to win his love. But Elsie loved Jesus and had a deep desire, even at the age of eight, to live a holy life for Him.

The book gives a wonderful picture of how obedience to the Bible should be our daily habit if we love the Lord and want to live lives that please Him. Here are some of the things Elsie did:

- she wanted to live a holy life, though she struggled to do so
- she rejoiced in wonder at what God had done for her in salvation
- she felt hurt whenever she refused to submit to her father because of sin
- she loved God's Word and was eager to read it
- she was sad when she was not always able to suffer patiently
- she wanted to live in such a way that those near her would come to know Jesus

As a young girl, Elsie knew what she should do: she knew that she owed her salvation to God, and she had a real desire to honour and serve Him in the place where she was - in the home with her father and grandparents. Elsie didn't always find it easy, but she did know that when she sinned she could go to God and ask for forgiveness. Have you discovered that truth? Do you love God and try to live your life for Him? Do you feel sorrowful whenever you fail? and do you look to God for forgiveness and help to do what is right? I hope you do!

With best wishes,

Dafydd

## For you to do!

Match the following verses to the list above to see how Elsie's life was built upon the teaching of the Bible:

- |               |              |
|---------------|--------------|
| 1 Peter 1:5-6 | 1 Peter 2:12 |
| 1 Peter 1:15  | 1 Peter 2:13 |
| 1 Peter 2:2   | 1 Peter 2:20 |

# SPECIAL OFFER

## Partners in Preaching

the congregation's participation  
in Spirit empowered preaching

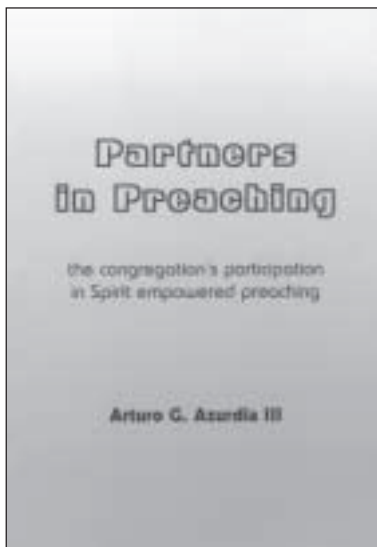
**Arturo G. Azurdia III**

Paperback 40 pages  
ISBN 0-9582145-2-2

R.R.P. \$7.50

Special mail-order price for limited  
time: **\$6.50 incl. NZ postage**

(send cheque or VISA/Mastercard details to  
the address below)



When did you last hear a powerful God-exalting sermon?

When was the last time the preaching warmed your heart?

When were you last concerned that the Spirit might be grieved and His  
influence in the church quenched?

When did your church last gather to pray specifically for the preaching?

In this booklet Arturo Azurdia contends that there is a connection between the way members of the congregation live their lives, the regularity and earnestness of their prayers for the preaching, and the power and effectiveness of the preaching they hear. He urges Christians to live more careful, prayerful lives so that the Spirit's work might not be hindered and the 'word of the Lord may spread rapidly and be glorified'.

*Arturo G. Azurdia III is the pastor-teacher of Christ Community Church in Cordelia, California, and is the author of Spirit Empowered Preaching.*

Available from Grace & Truth Publications, P.O. Box 8979, Christchurch, NZ  
Tel: (03) 327 3368 Fax: (03) 327 3369 e-mail: sales@graceandtruth.rbc.org.nz

---

**Contributors:**

Editor: Dafydd Hughes    Sub-editor: Chris Good

JOHN QUINCY ADAMS (1825-1881) was initially a paedobaptist and then became a convinced baptist and pastor of a church in New Jersey, USA.

DAFYDD HUGHES is the pastor of Grace Baptist Church in Christchurch.

JEANNE MARSHALL lives in New Plymouth where she attends a Presbyterian Church with her family in the absence of any Reformed Baptist Fellowship in the area.

GEOFF THOMAS is the pastor of Alfred Place Baptist Church in Aberystwyth, Wales, and is the author of *Daniel - servant of God under four kings*.

STEPHEN TURNER is the pastor of North Shore Baptist Reformed Church in Auckland.

The articles in this magazine reflect the body of biblical doctrine summarised in the 1689 Baptist Confession of Faith. Contributors are allowed reasonable freedom in the exposition of those truths; the editors do not necessarily endorse every view expressed.

---

**Contact details:**

Grace & Truth Magazine  
P.O. Box 8979  
Christchurch  
New Zealand

e-mail: [magazine@graceandtruth.rbc.org.nz](mailto:magazine@graceandtruth.rbc.org.nz)

Internet: [www.graceandtruth.rbc.org.nz/magazine/](http://www.graceandtruth.rbc.org.nz/magazine/)

---

**Subscriptions:**

*Grace & Truth Magazine* (ISSN 1175-3749) is published bi-monthly: six issues per year. Subscriptions should be sent to the address above. Cheques should be in NZ dollars drawn on a New Zealand bank and payable to *Grace & Truth Publications*. Payment may also be made by VISA or Mastercard. The annual subscription rate is:

NZ\$24.00 including postage within NZ

NZ\$30.00 including airmail postage to Australia

NZ\$40.00 including airmail postage to the rest of the world

**CONTENTS**

<b>Editorial</b>		1
<b>Book Reviews</b>		4
<b>Peru - land of opportunity</b>		8
<b>Horticulture - a biblical perspective</b>	<i>Jeanne Marshall</i>	12
<b>A Child was Bored in the Service!</b>	<i>Geoff Thomas</i>	16
<b>Religious Liberty &amp; Rights of Conscience</b>	<i>John Quincy Adams</i>	19
<b>Reflections on India &amp; Sri Lanka</b>	<i>Stephen Turner</i>	30
<b>News</b>		35
<b>Kids' Corner - Living by the Bible</b>	<i>Dafydd Hughes</i>	36

**Grace & Truth**  
*Youth Supplement Number 2*

<b>Nothing Else Matters</b>	<i>Dafydd Hughes</i>	41
<b>Testimonies from Tragedy</b>		44

**Cover Picture**

Both Peru and India feature in this issue of the magazine. These composite images of maps and Grace Baptist Mission personnel are taken from the GBM Interactive CD