

THE JESUS REVOLUTIONChairman:

Our subject this evening is, "Why is Protestantism turning towards Pentecostalism and Union with Rome?" Our two Forum speakers are Dr. Jack Zwemer from U.S.A. and an Australian author, Mr. Robert Brinsmead.

Dr. Zwemer, Can you tell us what is the nature of the Jesus Revolution? What developments in the world have set the stage for a remarkable turn in this direction?

Dr. Jack Zwemer:

Worn and torn by every form of violence, and every kind of revolution - racial, political, economic, social - the world suddenly is "turning on to Jesus". What is this Jesus Revolution? We read from one of its own authoritative sources as follows: "It is a religious phenomena striking suddenly with mysterious, charismatic simplicity, and it scares you because you can't understand it or explain it away. It stomps out rationality. The Jesus Movement is sweeping the country (i.e. the United States) from the Pacific to the Atlantic. It is real. So real that you run out of adjectives. It is bright, dizzying, exciting, unnerving, vibrant, puzzling, ecstatic, even frighteningly simplistic; it is unorganized, freewheeling, unstructured dynamite, a non-movement, led by non-leaders." (In-Depth Study of the American 'Jesus Movement', Part 1 P.19. Methodist Dept. of Christian Education, Brisbane, Q.)

Most of those in the Jesus Movement have come out of violence-ridden drug culture. They keep their communal living (now called Christian houses), their care-free casual dress (a lot of them bare-feet), they carry their guitars, they play their rock music, and they have a casual attitude towards work. But now they get their "highs" on Jesus. Their reading, tongues-speaking, baptism in the Holy Spirit and public testimonies are all a part of those who have been "turned on to Jesus". Most observers firmly believe that this is not a passing fad, but that it is a very significant and distinctive part of a spiritual phenomena destined to sweep the earth before the soon-return of Jesus.

The phenomenon is Pentecostal or charismatic in nature. It brings the baptism in the Spirit with the charismatic gifts. It brings this to members of virtually every Christian community, and communion, both Protestant and Catholic. For those who seek and receive it, it offers satisfaction and fulfillment in an ecstatic spiritual experience in this life.

One of the most startling aspects of the movement, even to Pentecostals themselves, is that it is truly ecumenical. I read from a recent issue of the Australian Evangel, a publication of the Assemblies of God here in Australia, written by a former Catholic Priest, who is startled himself, "That the Holy Spirit would descend on believers in the last times, is something that Pentecostal Christians already knew because we have experienced it. But that this blessed promise with the demonstrative phenomena of glossalalia would reach to Roman Catholics is something which has left us perplexed and surprised. It has helped us to remember the divine admonition made to Peter, 'What God hath cleansed, that call not thou common.' (Acts 10:15) It is a glorious and tremendous reality that the Spirit of God is filling with His glory the living temples of sincere Christians who seek Him with all their hearts." (The Australian Evangel Vol.28, No.3, P.13, 1971) That is a Pentecostal source.



Now a recent issue of "The Catholic Leader", January 23rd Page 8, this year, in an article by Merle Nowland. "What Sort of People are the Modern Pentecostals?" The closing paragraph. "...one of the most startling aspects of the Pentecostal Movement: it is truly ecumenical. While we speak of Catholic Pentecostal groups, it has to be remembered that at any predominantly Catholic meeting one is likely to find Baptist, Methodist, Anglican, or Presbyterian Pentecostals. Belief in the Pentecostal baptism of the Spirit appears to break down most, if not all, denominational barriers."

The issue of this little magazine, "The Voice", official organ of the Full Gospel Business Men's Fellowship International, (Vol.19 No. 7 September, 1971) carries an entire issue on dialogue between leaders of "The Voice", Demas Shakarian and his co-workers and the charismatic group there at Notre Dame in South Bend, Indiana, a Catholic University.

Again another issue of "The Catholic Leader" (February 6, 1972. P.2), carries the report of dialogue that is to be held between the Vatican and the leaders of the Pentecostal bodies. And so we repeat that one of the most startling aspects of this spiritual phenomenon is that it is truly ecumenical in nature.

But that brings us now to the next question: "Why has this phenomena suddenly struck the western world. I think the answer is clear. Western man has finally come to the realization that Christian society, his own society, has been preoccupied too long with material things, with social status symbols, with upward mobility for position, for reward, for value. At the same time he has clothed these real goals with a thin and hypocritical concern for people. There is a conviction among the young people that their own parents are more concerned with things than they are with them. They are permissive, but they do not give them guidance, protection, discipline and love. There is a conviction that the established social institutions, including the churches, have failed to solve or even seriously deal with the overwhelming problems of our society. There is the growing, gnawing realization among those who have held the conviction that the temporal millennium offered is a delusion.

Finally there is a pervasive contention in society that materialistic drives have only brought man to the point of the ultimate defilement of his entire environment, the pollution of all his cities, the alienation of all his classes, the division of his homes, and the debauchery of his own offspring - leaving the world unmanageable and unliveable for the oncoming generation.

And that brings us to the third and last observation: Western man has claimed to follow One who declared, "My kingdom is not of this world," yet that man has become so enthralled with the things of this world - materialism. To explain this development we must go back to the end of the Middle Ages. We must stand as men once stood at the beginning of the sixteenth century, when throughout Western Europe and its society, there was a revulsion against the stagnation, the corruption and the impotence of a thousand years of pre-occupation with seeking fulfillment by means of a mystical spiritual experience. Thinking men made a valiant effort to recover the ancient Greek ideal of satisfaction and fulfillment in man himself through his rational powers; through his human ingenuity, through his effort, and through the development and exploitation of the natural resources around him. This was the Renaissance, that wonderful re-birth of learning: literature, art, medicine, science, that occurred in that era. But there was also another effort. And that effort was to recover the Pauline ideal of the gospel - the objective acceptance of all men in Jesus Christ, and the message of satisfaction for men only in this life in Him through faith. These two forces then, both seeking the recovery and deliverance from the medieval system, found themselves in some kind of agreement. The Renaissance



contributed to the Reformation a number of outstanding things: the art of moveable type, the recovery of the ancient Biblical languages; it also fostered the spirit of tolerance and freedom of enquiry. It gave some of the great scholars of the Reformation - men like Melancthon, Erasmus and others.

And so the Protestant Reformation was prepared to accept with open arms this re-birth of learning and to open the doors of its Universities to this Greek ideal. Protestantism with its own drive of individualism entered into an alliance with the Renaissance. The result of course, is well known. It produced the age of enlightenment, industrial revolution, the golden age of bacteriology and medicine, and the unparalleled development of technology and science in our present century.

We come down to the threshold of the last decade. The young American President, John F. Kennedy proclaimed a New Frontier. There was a mystique and appeal about this man. He set the nation toward solving national and international problems, and then to go beyond that and conquer space. The moon was conquered. But the lunar crust was found to be dead. And strangely, it dawned on man that his high and mighty scientific achievements were dead, and that secular idealism has not brought its promised satisfaction and fulfillment. In the last decade the Renaissance reached its zenith and its appeal suddenly died.

Men are now turning, yearningly away from a carnal materialism to a mystic experientialism. The Protestant world is turning away from its alliance with humanism, and turning its face and its fortune to Pentecostalism and to re-union with Rome. We shall see what the new union will bring.

Chairman: Thank you Dr. Zwemer. Our next speaker will discuss what part this charismatic development will play in uniting Protestants and Catholics.

R. D. Brinsmead

As Doctor Zwemer has mentioned, the age of scientific idealism has failed. Man has found that he cannot find fulfillment in materialism and secular advancement. In tremendous reaction to this secular idealism, men are turning about to find their fulfillment and satisfaction in spiritual experience. The youth are very prominent in this. It is estimated that 70 per cent of the U.S. youth involved in the Jesus Revolution are from the drug culture. They are young people who have rejected the materialism of their parents. Firstly they embarked on a program of finding satisfaction in the things of the flesh - in drugs, immorality, and promiscuous living. They discovered that there is no satisfaction in the things of the flesh, and now instead of getting "high on drugs", they have become "high on Jesus". They are called "the Jesus Freaks" (not in the sense of how we generally use the word, "freak", but in the language of the drug culture, to freak out on Jesus instead of on drugs).

If Protestantism generally moves in the direction of seeking fulfillment in spiritual experience, it will thereby accept the basic principle of Roman Catholicism. We believe that prophecy indicates that Protestantism will indeed move in this direction.

For instance I refer you briefly to the Revelation Chapter 13. Here a certain power is brought to view under the symbolism of a leopard-like beast. Historic Protestantism had no difficulty recognizing that this was the power of the Roman Catholic Medieval system which ruled the world for a millennium. Now in verse 3 of this chapter, it says that this power would receive "a deadly wound". If you read your introduction to the King James Version, you will see that the Protestants understood that it was the Reformation which inflicted this wound on the Papal system.



The great Reformation truth of justification by faith broke the stranglehold which the Papacy had over the nations and thereby changed the course of history. It gave to this power a deadly wound, but Revelation 13 also declares that this wound would be healed and that once again all the world would give their homage to this power.

The most vital point that we want to deal with tonight is this: What is it that will cause the world including the Protestant world to unite under the leadership of Romanism? The answer is in verse 13: "And he doeth great wonders so that he maketh fire come down from heaven on the earth in the sight of men, and he deceiveth them that dwell on the earth by means of the miracles which he had power to do." Thus shall all the world "worship the first beast whose deadly wound was healed." Verse 12.

Let us think of the meaning of the dramatic symbolism given in the Revelation: "He doeth great wonders so that he maketh fire come down from heaven on the earth in the sight of men, and he deceiveth them..." Clearly this is a religious deception. The "fire" is in the form of a religious deception. When one reads about fire from heaven, one immediately thinks of Pentecost. The Christian church was born in a baptism of fire from heaven. (Acts 2:1-3) In the Bible the baptism of the Holy Spirit is often symbolized by fire. The Baptist declared that Jesus would baptize His followers with the Holy Ghost and with fire. It is for good reason that the New Testament says that we are to try the spirits to see whether they be of God. The fire from "heaven" spoken of in Revelation 13:13 is not the Holy Spirit, but it is that which appears to be the mighty demonstration of Pentecostal fire. I submit that this prophecy is now finding its fulfillment in the present charismatic movement.

But one will say, How can Pentecostalism lead Protestantism back to Rome? The whole basis of the Pentecostal outlook is to seek fulfillment and satisfaction in a spiritual experience. Many in the charismatic movement have tried to find fulfillment in drugs and sex, and finding it is not in the flesh, they are trying to find it in religious experientialism.

Now anyone who knows anything about church history and the philosophy of Romanism will understand immediately that that is the basic principle of Romanism. The attempt to find human fulfillment in religious experientialism was the passion of the Medieval Church. Let us compare this Catholic ideal with the gospel.

### The Gospel

The Christian message was born into a Greek world. It was a Greek civilization. Greek philosophy ruled the world. The Greek ideal was that man, by a process of self-development, could find fulfillment and a satisfaction in this life. But the Christian message turned this Greek world up-side-down. Paul's message was simply this: This ideal can never be achieved because man is sinful by nature and beset by a thousand infirmities and imperfections. Romans 3:20 says, "Therefore by the deeds of the law shall no flesh be justified in his (God's) sight." That is to say, by one's performance, by one's experience, by anything that one does or by anything that one is he will never be pleasing in the sight of God. "For all have sinned and all continue to come short of the divine ideal", says the Apostle. (Romans 3:23) Then the apostle goes on to show that what man has failed to do, God has done for him in Jesus Christ. The message of the gospel is that man does not need to look into his own poor wretched sinful self to find fulfillment and satisfaction. He is not to try finding fulfillment in his own work or satisfaction in his



own experience. The grand message of the gospel leads poor little man to the Rock which is higher than he is. It invited him to consider the great work that God did in His Son when he was an enemy of God and estranged from him by wicked works. The gospel is not about man's experience. The Gospel is the record of God's work which He did independently of man.

In the person of His Son, the Lord Almighty, the Creator and Judge of all, paid a visit to this planet. "Though He was rich, yet for your sakes He became poor, that ye, through His poverty might be rich." 2 Cor.8:9 "Who being the form of God, thought it not robbery to be equal with God but made himself of no reputation." Phil.2:6,7. Though He was Lord of all, He became the servant of all, the unwearied servant of man's necessities. He became the Substitute for a race that had willed to sin. He took our place before God. God had arranged not to deal with us (for to deal with us as sinners would be to utterly consume and destroy us), but in the great new covenant plan, God the Father would deal only with His Son Jesus Christ who would stand in every man's place.

As our Substitute and Representative, Jesus gave to God everything that we should have given to God in filial love, obedience and reverential awe. Jesus rendered to the law that perfect obedience that we were unable to render. Then too, as a Man in our place, He received from God everything that we should have received and were unable to receive because of our sinful condition. Thus the Scriptures say that the Father gave to this Representative Man His Spirit without measure. "It pleased the Father that in Him should all the fulness dwell." Col.1:19 In that earthly bodily life of Jesus dwelt "all the fulness of the Godhead." Col.2:9 The life of Jesus of Nazareth possessed all the divine attributes. It was equal to the broadest demands of God's law. This was our Substitute life. This was the life that God gave us - a life far superior to the life which Adam lost, a life far superior to the life of any angel. This life was "the righteousness of God" Himself (2 Cor.5:21) What a gift!

Let us in our imagination follow this Substitute Man as He enters the Garden of Gethsemane to take our place as a transgressor. Reckoned as a transgressor, He was shut out from fellowship with God, which was to Him very life itself. Believers should often contemplate the meaning of that mysterious garden where the Son of God received the cup of suffering that we may receive the cup of blessing. Three times the Son of God prayed, "Father, if it be possible, let this cup pass from me." That is to say, "Father, is there not some other way? Is there no other way whereby man can be saved?" The gulf of sin was so broad, so black, so deep. There was only one answer. "There is no other way." "Without the shedding of blood there is no remission of sins." In His great struggle with the powers of darkness, as the Son of God was feeling His separation from God because the sins of the world, He sweat great drops of blood. No suffering can compare with the sufferings of Jesus Christ. You could take all the suffering of every man that has ever lived, the suffering of all the holy martyrs, and together they do not begin to compare with the sufferings of Jesus Christ. His human nature existed in the divine nature and gave that human nature an infinite capacity to suffer in order that He might stand before justice and exhaust the penalty of a broken law for every sinner that ever lived.

He was the Judge of all. Yet He stepped down from His judgment throne, gave Himself into the hands of men, and became the judged of all. And He invited man to judge Him. The message of the Bible is that every child of Adam is equally guilty for the murder of the Son of God. The Judge of all became the judged of all. Mankind judged Him as unfit



to live - "Away with Him. Let Him be crucified." They mocked Him, spat upon Him, and derided Him. He was led like a sheep to the slaughter. Jesus was treated as we deserve in order that we might be treated as He deserves. He was hung up between heaven and earth, for Heaven had forsaken Him, and earth had rejected Him. Yet it seemed that inanimate nature seemed to recognize its dying and insulted Author. The sun refused to look upon the awful scene. The whole earth was blacked out when Jesus Christ was dying for the sins of the world. It was Christ's purpose to reconcile God and man. It was the devil's purpose either to break His hold on God or cause Him to lose His hold on man. The more men heaped their abuse on Him, the stronger and stronger became His love for the human race. Jesus hung there suspended between heaven and earth, refusing to let go the throne of God, refusing to let go His hold of the human race until it broke His heart. Yet God and man were reconciled by the blood of His Cross. Christ was the great antitypical Samson. Though blinded by the sins of the world, He took the pillars of Satan's kingdom and bore them down with Him to the ground. Thus He destroyed death and the power of the devil.

Oh, we should understand the magnificence of the sacrifice of Jesus. By one sacrifice forever the human race was sanctified and reconciled unto God (Heb.10:10-12). It was a sacrifice of such infinite value that it was able to redeem all who would trust in the blood of Christ. Ages can never diminish the value of Christ's sacrifice. It becomes more magnificent as time rolls on. On the cross Jesus satisfied justice and opened the floodgates of mercy. There He magnified the law of God and provided a pardon for all those who had broken the law.

Paul declares in 2 Cor.5:14, "For the love of Christ constraineth us because we thus judge if one died for all, then were all dead." What a wonderful statement! If one died for all, how many are dead? All were dead! It means that since Jesus was everyman's Substitute, when He died on the Cross of Calvary it was just the same before the bar of eternal justice as if everyman had personally died and paid the debt of his own sins. And thus we were freed, redeemed, bought with a price. And because of that it was not possible for the grave to hold Christ. He rose to bring life and immortality to light through the gospel. Listen to what the Apostle Paul says in Romans 4:25: "He was delivered for our offenses, and He was raised again for our justification." The New English Bible translates this: "He was delivered because of our offenses but He was raised again on account of our justification." This means that objectively speaking, God forgave the sinful race at the cross. If there was one sin unforgiven in Jesus Christ, if there was one sin that Christ did not atone for by His death, He would still be sleeping in Joseph's new tomb. Why were the apostles so stirred by the reality of the empty tomb? Because the resurrection is the seal of heaven that you have been released from your sin. It is the witness of heaven that your redemption price has been paid, that you have been accepted in the Beloved, that God has given to you in the gift of His Son, the infinite treasure of heaven even the accumulated wealth and love of eternity in one glorious Gift. (See Ephesians 1:3-7)

### The Work of the Holy Spirit

Now we ask, what about the Holy Spirit in Christian experience? What is the office work of the Holy Spirit? And it is this: that we are so blinded by sin, our will is so corrupted by the Fall that although God has expended all the treasures of heaven in one magnificent Gift that amazes the angels, we are still unable to see it and unable to



appreciate it any more than swine. But God sends the Holy Spirit to us in the Word of the gospel. The Spirit comes to us as Christ's Representative, or Ambassador, and it is His work to unfold the unsearchable riches of Christ to our poor darkened minds. You know, friends, that an Ambassador does not speak of himself. He doesn't draw attention to himself. An ambassador comes to represent the one who sent him. And so Jesus said the Holy Spirit "shall not speak of Himself", but "He shall glorify Me; for He shall receive of Mine, and shown them unto you." John 16:13,14.

I once read of a story about a poor drop-out from society who lived under a bridge in San Francisco with other poor wretches. It happened that his uncle died and left him a fabulous fortune. The lawyer spent two years looking for this fellow. Finally, the lawyer confronted him and said, "I've got good news for you, Harry. You have inherited several million dollars." "Oh, I don't know what I would do with it," he said. "Give it to someone else and don't bother me with it." Some people are like that when the Spirit confronts them with the gospel of Christ. No soul will be condemned in the final judgment because he was born a sinner, but because he rejected life given him in the gospel. "How shall we escape if we neglect so great salvation." So the office work of the Spirit is to point men to what God has done for them in Jesus Christ. The Spirit uplifts Christ and His Cross. If the sinner does not resist the office work of Christ's Representative, the Spirit will give him faith, saving faith in the world's Redeemer. For faith, as Martin Luther says, is not your work; it is God's work in you. Faith is the working of the Spirit of God to make a man conscious of something already in existence. There is no virtue in faith. It is not magic. Faith is to become conscious of something already in existence. It is to accept the fact that you have been accepted in the Beloved. It is to accept the fact that God has already chosen you and accepted you and brought you into his favour in Jesus Christ. When the believer surrenders to the work of the Spirit of God, and allows the Spirit of God to show him Jesus and something of the wisdom of God's wondrous work, then a man forgets about his own work and his own poor little experience. He turns away from himself and reaches up to accept what God has done for him in Jesus. "But now the righteousness of God without the law is manifested being witnessed by the law and prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe for there is no difference." Romans 3:21,22.

God the Father takes the history of Jesus, which is the very righteousness of God Himself, and imputes (or reckons) it to the believer in Jesus. How big is this gift of God? When God gives His righteousness to a believing sinner, how much of His righteousness does He give to him? Does He hold anything back? God gives the totality of heaven's treasure to the believer in Jesus Christ. He becomes an inheritor of all things. Though possessing nothing, yet he possesses everything. The righteousness of God Himself, in all its wondrous totality is imputed to the believing sinner. It is not infused into him. It is imputed to him. If you were thirsty and went down to the Amazon River, do you think you could drink the whole Amazon River? Impossible! God's grace is like the Amazon. It is far greater than any man's experience; yet it takes all of His grace in all of its immensity to justify one sinner. That's why our acceptance with God has to be by an imputed righteousness and not, as Romanism teaches, by an infusion of righteousness. So the righteousness of God, the infinite treasure of heaven in all its totality is imputed to the believing sinner. And all this is by faith which is the gift of the Holy Spirit.



Then the Spirit of God does something else in the believer. Ephesians 1:13,14 says, "After that ye believed ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession." The word, earnest, means "guarantee" or "down-payment". We understand what down-payment means, don't we? Now here is a believer in Jesus, God has taken the infinite treasures of Eternity, an exceeding and eternal weight of glory, puts it all to his account. He doesn't lack anything. All heaven belongs to him - everything that God has to give. Now the Spirit of God comes into the life of the believer as "a down-payment" of that infinite treasure. The full payment will be realized at the second coming of Jesus. "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Romans 8:23 Let us notice these two expressions in Pauline theology. They are vital. The believer has the totality of God's righteousness imputed to him. He lacks nothing. This is the greatest of all gifts. There is nothing to compare with the gift of justification. Then God gives to the believer the Holy Spirit as "the down payment" while this life shall last. The regenerating, transforming, renewing power of the Holy Spirit is "the down-payment". It is only "the first-fruits".

Now I submit this question to my Pentecostal friends: When you speak of having the fulness of the Spirit, do you consider what Paul means when he says that in this life we only have the deposit or first fruits of the Spirit? In this life, man does not have the fulness except in Jesus Christ. (See Col.2:9,10) No human vessel could endure that eternal weight of glory which he has in Jesus Christ. He has the first-fruits of the Spirit. He only has the down-payment until he realizes the full blessing at the second coming of Christ. Thus the believer is righteous by faith and he lives in hope, groaning within himself as he waits for life to be fulfilled. at the second coming of Jesus Christ. Now this is an important point because some people get the idea that they can find fulfillment in an ecstatic religious experience. Thus they destroy Paul's theological tension between faith and hope. They try to bring the "not yet" into the "now". In this life we are righteous only by faith.

Paul did not glory in his own experience. "O, wretched man that I am", he said, "who shall deliver me from this body of this death?" Romans 7:24 "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Gal.6:14

We must see that the Spirit comes in order to glorify Christ and the work which He has done for us. The Holy Spirit will never cause a man to glory in his own experience. The very fact that people can descend to make Christian experience the centre of their rejoicing is positive proof that they have not seen the magnitude of the gift of justification by faith.

### The Lesson of History

Friends, if we don't learn the lessons of history, we are condemned to repeat the mistakes of history. The early church failed because it did not take the message of Paul seriously. It did not see that justification was the total truth of the gospel, but felt that something had to be added to that. Instead of glorying in God's work in Christ, the church became increasingly pre-occupied about God's work in human experience. Thus they returned to the Grecian philosophy of trying to find fulfillment and satisfaction in their own experience. The only difference was that they tried to achieve their goal by "grace". That was the religious philosophy of the Middle Ages. With their Greek glasses on, they regarded the



body and matter as evil and spiritual experience as the only thing which mattered. This outlook led to Monasticism. Men dropped out of society, locked themselves away in monasteries, and forgot about industrious toil, human advancement and scientific achievement. There were men wandering around Europe with a rope tied around their waist, with bare feet and long hair, characters like Peter the Hermit carrying crosses from one end of Europe to the other. Some sat up on poles looking to heaven for some rare experience, and people would go into a delirium of excitement if there was some eccentric who could do some weird thing in the name of a Christian experience. Men became so "heavenly minded" that they were of no earthly use. They made no advancement in science or any worthwhile human endeavour. The world was plunged into the Dark Ages because man was wholly engrossed in his own religious experience. That was the world's last great Jesus Revolution - Roman Catholic subjectivism!

Then came the great Protestant Reformation with its rediscovered message of Paul. The Reformation declared that man cannot find fulfillment in himself either with or without grace; never until Christ shall come again. The Reformers preached that our fulfillment is only found in Christ by faith. God's work in Christ once again became the focus of the Church's attention. Subjectivism vanished in the light of justification by faith. The course of history was changed, and new life came to the world.

Then the sons of the Reformers united more and more with the Renaissance. They became so enamoured with the great scientific achievements of the world that they neglected to build on the truths of the great Protestant Reformation. The Protestant societies became the foremost devotees of scientific idealism. Man at last reached the moon. So what! It's dead! Then he came back and found the earth polluted. He discovered that he can't find fulfillment and satisfaction in scientific idealism. And now the popular cry is: "You can only find fulfillment in a spiritual experience."

### The Crossroads

Protestantism stands at the crossroads. If it returns to make religious experience the centre of its concern, then it surrenders the Reformation and accepts the classical theology of the Medieval Church. Thus "Protestants" will unite with Rome in one final, desperate effort to set up a kingdom of human betterment on this earth. I believe that prophecy indicates that this will take place.

There is another alternative. It is that we recover the great objective truth of the New Testament and the spirit of the Reformation. Unless the churches in Melbourne do this, unless the pastors, ministers and Christian leaders do this, let me tell you friends that the neo-Pentecostal movement will bury you. With all its deadness of humanism and institutionalism, the churches today have neither weapons or spiritual power to withstand the inroads of Romanism. Our hope is a vital restoration of New Testament truth, and a return to the great principles of the Reformation truth of justification by faith.

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