

## Sovereign Grace Union: Doctrinal Basis

### ***The Holy Scriptures***

The Holy Scriptures of the Old and New Testaments as originally given, as the inspired and infallible and inerrant Word of God, and as the sole, supreme, and all-sufficient authority in every matter of Christian faith and practice.

### ***The Trinity***

One living and true God, Sovereign in creation, providence and redemption, subsisting in three Persons – the Father, the Son, and the Holy Spirit – the same in substance, and equal in power and glory.

### ***The Lord Jesus Christ***

The Eternal Sonship and the essential, absolute, and eternal Deity, and true and sinless humanity of the Lord Jesus Christ; His virgin birth, death, and burial; His physical resurrection and ascension into heaven, and His coming again in power and glory.

### ***The Holy Spirit***

The Personality and Deity of the Holy Spirit, through Whom the sinner is born again to saving repentance and faith, and by Whom the saints are sanctified through the truth.

### ***The Fall of Man***

The fall of mankind in Adam, by which they have totally lost their original righteousness and holiness, and have come under the righteous condemnation of God.

### ***Unconditional Election***

The personal and unconditional election in Christ of a multitude which no man can number unto everlasting salvation, out of God's pure grace and love, without any foresight of faith or good works in them.

### ***Particular Redemption***

The personal and eternal redemption from all sin and the penal consequence thereof, of all God's elect, by the substitutionary sacrifice of the Lord Jesus Christ.

### ***Effectual Calling***

The effectual calling of all the elect by the irresistible grace of God.

### ***Justification***

The justification of sinners by faith alone, through the atoning death and resurrection and imputed righteousness of Christ.

### ***Final Perseverance***

The final perseverance in the state of grace of all those who have been elected by the Father, redeemed by the Son, and regenerated by the Holy Spirit, so that they shall never perish but have eternal life.

*In reference to the above, consult the XXXIX Articles of the Church of England, the Westminster Confession, the Savoy Declaration and the 1689 Baptist Confession of Faith.*

## *Editorial*

### *Two Calls to Action*

I feel it is a duty to bear my solemn testimony against the spirit of the day we live in, to warn men against its infection . . . It is not the system which says nothing is true so much as the system which says everything is true. It is not the system which says there is no Saviour so much as the system which says there are many saviours! . . . It is the system which is so liberal that it dares not say anything is false. It is a system which is so charitable that it will allow everything to be true . . . It is a system which is so scrupulous about the feelings of others that we are never to say they are wrong. It is the system which is so liberal that it calls a man a bigot if he dares to say: 'I know my views are right.' That is the system . . . which I fear in this day, and . . . which I desire emphatically to testify against and DENOUNCE! **J. C. Ryle**

Now let the people of God stand fast in their ranks, and let no man's heart fail him. It is true that just now . . . the battle is turned against us, and . . . we know not what may become of the church of God in this land; but let us be of good courage, and play the man.

There never was a day when Protestantism seemed to tremble more in the scales than now, that a fierce effort is making to restore the Romish antichrist to his ancient seat.

We greatly want the bold voice and a strong hand to preach and publish the old Gospel for which martyrs bled and confessors died. The Saviour is, by His Spirit, still on earth. Let this cheer us. He is ever in the midst of the fight, and therefore the battle is not doubtful.

As the conflict rages, what a sweet satisfaction it is to know that the Lord Jesus, in His office as our great Intercessor, is prevalently pleading for His people. **C. H. Spurgeon**

## *A Concise Calvinistic Catechism (Continued)*

### *What Is The Doctrine Of The Perseverance Of The Saints?*

They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.      Westminster Confession of Faith

God sovereignly decrees that none of his elect shall perish. As a result the goal of election is assured. All of the elect come to repentance. All of the elect come to faith. All of the elect are saved. None of the elect perish.      R. C. Sproul

The grace of . . . perseverance to the end [is] given to all the elect, and to them only.      David Dickson

God's decree is the very pillar . . . on which the saints' perseverance depends.      Thomas Watson

The saints' persevering in a way of holiness unto glory is . . . the fruit of electing love.      Jonathan Edwards

God never repents of his electing love.      Thomas Watson

The infinite, mysterious, eternal love of God for his people is a guarantee that they can never be lost.      Loraine Boettner

God hath given this charge to Christ, that whomsoever he elected, Christ should preserve them safe, to bring them to heaven.      Christopher Love

Did Christ finish his work *for* us? Then . . . he will also finish his work *in* us. John Flavel

God never finally forsakes his people. Martin Luther

God will never cast away his jewels, but [will] gather them into his cabinet of just men made perfect. William S. Plumer

Perseverance is the rope that ties the soul to the doorpost of heaven. Frances Roberts

No soldiers of Christ are ever lost, missing or left dead on the battlefield. John Charles Ryle

An inheritance is not only kept for us, but we are kept for it. Richard Sibbes

God may for a time desert his children, but he will not disinherit them. Thomas Watson

All our progress and perseverance are from God. John Calvin

God, by the exercise of his grace . . . infallibly prevents even the weakest saint from final apostasy. Loraine Boettner

**Scripture Proof:**

I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Jeremiah 32:40

He which hath begun a good work in you will perform it until the day of Jesus Christ. Philippians 1:6

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. John 10:28

The Lord . . . will preserve me unto his heavenly kingdom.

2 Timothy 4:18

The Lord will perfect that which concerneth me.

Psalm 138:8

***What Warnings Against Arminianism Does This Doctrine Give?***

A consistent Arminian, with his doctrine of free will and of falling from grace, can never in this life be certain of his eternal salvation. He may indeed have the assurance of his **present** salvation, but he can only have a **hope** of his final salvation. Loraine Boettner

The . . . last point of Arminianism implies . . . that those who are loved of God, ransomed by Christ and born again of the Spirit, may (let God wish and strive ever so much to the contrary) . . . perish eternally at last. Christopher Ness

This mistaken doctrine of the Arminians teaches that a person may be a son of God today and a son of the Devil tomorrow.

Loraine Boettner

***What Practical Lessons Does This Doctrine Teach?***

The perseverance of the saints reminds us very forcefully that only those who persevere to the end are truly saints. John Murray

The vigilance of Jehovah over his saints is as admirable as it is necessary. William S. Plumer

It ought greatly to humble us to be taught . . . that our safety entirely depends upon our having a *Keeper* (Psalm 121:5)

William S. Plumer

From first to last salvation is all of grace.

William S. Plumer

***Reflections on the Gospel  
of our Lord Jesus Christ  
by Frans Bakker***

***Introduction***

[Frans Bakker (1919-65) was a Dutch minister who thought clearly, felt deeply and wrote simply about our relationship with God. In this article we shall trace the searching way by which he seeks through grace to lead sinners safely to the footstool of sovereign mercy, from which they will never be turned away. Ed.]

***God addressing us as creatures***

At the outset Bakker lays a firm foundation for the Gospel by placing us in the context of our purpose as God's creatures. "Your destination," he informs us, "lies in God. That is the reason you have been placed in this world." Therefore "without God you really have nothing."

In the light of this fact he then probes our conscience: "Do you seek God before all things?" "Do you have the Lord as your God?"

***God addressing us as law breakers***

To turn up the searchlight, he then appeals to our innate sense of God's moral law and our natural inclination to break it. As a result of Adam's first transgression of that law, we whom he represented before God "are sinful and fallen creatures." "We are born in sin." "We are corrupt . . . even before we commit one sin." Consequently "we are lost," and "we live as if there is no God."

Besides this, "Adam's sin resulted in loneliness and guilt." "Deep inside . . . we are lonely, both in life and in death." This loneliness becomes even more poignant when we learn that "prior to Adam's fall, man was not alone. He experienced communion with God." To drive home our dreadful plight, he reminds us: "It is terrible to

be without God.” Indeed, “there is no greater sorrow on earth imaginable than to be without God.” “Has that become your greatest sorrow?”

However, this is not all. “Man is” now “by nature an enemy of God.” Yet there is no escape, for “every sin we commit . . . is recorded in heaven,” and though we may forget the days of our sinfulness, “God’s justice cannot forget them.” Despite, therefore, our unwillingness to bow to Him, yet “we must bow in humility before the God of heaven,” whom we have sinfully forsaken and who has justly forsaken us. Furthermore, we must “weep because of the breach that has come between God and our soul.”

And so, he probes again: “Has the righteous judgment of God humbled us?” “Have we seen our guilt because of the demands of God’s holy law?”

***The link between condemnation and salvation***

At this point Bakker forges the link between our condemnation and our hope of salvation. Yet this very link entails our further humiliation. “In order to have true comfort in life and death,” he reminds us, echoing the *Heidelberg Catechism*, we “need to find the way” back “to God.” But then, as soon as we begin to “do everything possible to find God . . . the harder we work, the deeper we slide down . . . and the holy law of God continues to beat us down.”

And so, he searchingly enquires: “Are you burdened under the demands of the law . . . [the law] that threatens you and demands payment of what you owe?” “If this is the case . . . the law cannot bring you any further, since you have nothing to pay with.”

Ah, but “when you come to the end of your own way, God’s way begins.”

However, before pointing us to God’s way, Bakker cannot resist shooting into our hearts another piercing arrow from God: “Dear

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reader, have you realized that you have lost your way . . . the way to God?"

Into the pit of our helplessness he now lets down a rope of hope. You are still an example of "God's longsuffering. The Lord still bears with you." "What are you going to do with this precious time of grace?" "If the wrath of God cannot humble you, will God's love be able to soften you?" It is possible, he assures even the most rebellious, to "experience the unfathomable love of God for sinners." Therefore, "Knock, call and seek before it is too late."

### ***God's Way of Salvation: Accomplished***

Bakker is under no illusions as to where God strikes deepest: "When the Lord saves a sinner, He removes the root of man's problem. That root is sin."

Nor is he in doubt as to who is our Saviour: "Christ does not say that He will *show* you the way. No, He *is* the way."

#### ***The Saviour***

In presenting Christ and His saving work to us, Bakker weaves together several strands to demonstrate how God deals with our guilt, moral depravity, misery and loneliness. "He was born under the law, and under the sins and guilt of His people," for in order "to be their Surety, He had to stand in their place." This act of substitution ensured that their "sins would be added to His account," for "He was born . . . to be slaughtered as a sacrifice for sin." In short, "Christ so loved His people that He became one with them in their lost condition." And so, he assures us: "Jesus is where the sinner is." This is why, "when the Lamb of God appears, it is . . . the day of grace." More pointedly: "the Lord Jesus came to earth and was subject to God and man in order to pay the price for your disobedience." While, therefore, His whole character, life under the law, teaching, temptations and miracles served this

purpose, Christ's saving work culminated in His last sufferings and death.

### ***His Atoning Sacrifice***

At this point Bakker reminds us of the wondrous lesson that "The Lamb of God was not obliged to give Himself to the slaughter. Christ gave Himself out of free love for sinners." Such love is wholly "beyond our understanding." It "cannot be fathomed." His main purpose in humbling Himself to the death of the cross was to atone for His people's guilt. "He takes the guilt of sinners on Himself, and He alone atones for their guilt by His own death." "His obedience unto death is the only possible payment for your sins," for "only the spotless Lamb of God could pay the price of sin." It was as His people's Surety-Substitute that the Lord "Jesus endured loneliness. He was forsaken of men . . . and . . . of His Father." "God did not speak one word to Christ as He was hanging on the cross."

It was as their Surety-Substitute, too, that He had to shed His precious blood. "The penalty of the law was blood. Blood had to flow as a payment to God for" our "breaking His laws." And so, Bakker concludes with pathos: "for castaways He gave all."

"How great Christ is here," he exclaims, "in His humiliation! How necessary He is!" For we shall be lonely for ever unless we can say: "Christ . . . is my Surety." "We cannot live without Him." Yet our ultimate destiny is an eternal cure for loneliness: "He did all this so that we could live with Him for ever."

### ***His Vindication by God***

What was death for Christ became life for His people, when God vindicated Him by raising Him from death. "There is a remnant, according to the divine election, that cannot find life outside the truth of the resurrection. The more they recognize that they are in the midst of death, the more they realize their need for the Prince of Life." He "reveals Himself to such people. He makes Himself known as the exalted Mediator, who ascended out of the same

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abyss into which they plunged themselves . . . This is the resurrection truth that deeply fallen sinners cling to.”

## ***God’s Way of Salvation: Applied***

### ***By the Grace of the Holy Spirit***

God does not leave His people to apply salvation to themselves, for He knows that they are dead in sin and morally corrupt. Their spiritual death has rendered them impotent to help themselves. Besides, the Good News of the Gospel, which “speaks of free grace,” is “not according to man’s liking.” “It is too humiliating for a proud man to die to self and to find life in Another.” This “door of grace cannot be too wide for a lost sinner. His burden of sins is so great that he needs an open door.” Yet even here, “in the light of the purity of Christ we recognize our sinfulness.” This is a blessing in disguise. “Blessed are you when you recognize that your guilt is increasing daily, and on your own you can never pay off anything.”

It is at this point that God “shows how, by His great mercy, He Himself bridges the huge chasm between Himself and the sinner.” “When Christ’s obedience is applied to your life,” he assures us, “fruit will flourish.” Though “we cannot convert ourselves,” for “only God’s Holy Spirit is able to do this,” He presents the Saviour and His finished work to us in such a light that we are drawn to Him in our hearts. And though “we are unworthy to have God enter our dirty and dilapidated lives,” yet, “as soon as a sinner is born again, love touches his heart,” and “an everlasting union between Christ and His people” is forged. It is God, not man, who applies salvation to His people as well as accomplishing it.

### ***Through Faith***

Having begun to draw us to Christ, the Spirit then grants us faith in Him, a faith that “looks away from self and rejects one’s own qualities;” that “is not easily satisfied;” but which tells us: “You

need the Lord and nothing less;” and which assures us that “God does not reject those who reject themselves.”

To encourage the ungodly to believe, Bakker reminds us: “We are never too wicked to come to Jesus,” and “there is one prayer that has never been rejected: ‘O God, be merciful to me, a sinner.’” Still, not even our coming to God through Christ has any merit to save us. “God said He would accept us ‘when I see the blood,’ not ‘when I see you.’”

Now come the searching questions: “Have *you* experienced an hour in which you looked to Christ as your Surety?” “Does the Lord . . . testify of *you* that you have true faith?” “O,” he urges us, echoing Augustine, “let us take no rest until we have found rest in the Lord alone!”

Next he addresses the true believer: “Can you imagine a better hour than the hour in which you met the Lamb of God who takes our guilt on Himself?” Such “times of acquaintance with the Lamb of God are a foretaste of eternal joy.”

But to the unbeliever he says: “If you are not humbled with Him, neither will you be exalted with Him.” You will remain “hell-bound.”

### ***Involving Repentance***

True faith, Bakker is quick to remind us, is always accompanied by repentance; that is, a turning from all our sins to God in Christ. And as we “all . . . need repentance,” he exhorts us: “fall down on your knees and ask forgiveness,” remembering that “the confession of your sins can never wash away your guilt,” but that “if you know and acknowledge your unrighteousness, Jesus will be your Mediator.”

Confession, however, is not enough. When we sincerely repent, we also forsake our sins. This is so essential that “if repentance has not taken place, we will one day be separated from God for ever.”

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### ***Being Right with God***

It is when we believe and repent by the grace of the Holy Spirit that He confirms to us the priceless truth that “the Lamb of God came to . . . make people right with God.” This He does in what Luther terms ‘the Great Exchange.’ That is, the Lord Jesus Christ “takes the unrighteousness of sinners upon Himself” and “satisfies them with His righteousness.” Then they have the only righteousness that enables them “to stand before God.” At this point, His Father, acting as Judge, declares them right with Himself. This settles the matter, for “the justice of God was satisfied by Christ,” and all who rest in His satisfaction cannot be condemned.

### ***Being Children of God***

A parallel privilege of being made right with God is that of becoming children of God. Bakker sees this privilege as wonderful: Nothing can separate His children from their heavenly Father’s love; “what a privilege to be under God’s care!” and “God’s children” are bound to each other by “everlasting bonds.”

This privilege also brings its own responsibilities. Bakker focuses particularly on filial obedience to our heavenly Father. It is “one of the things we must know in our lives.” And when we prove “obstinate” towards One who “intends nothing but good for His children,” we should be filled with “immense sorrow.”

Should anyone doubt their adoption into God’s family, Bakker offers at least four marks by which true sons and daughters may be identified.

One is that they love their heavenly Father, for His “love works love in return.”

Further, sooner or later they become “heirs of chastisement,” for “gold has to be purified because it is gold.”

Another characteristic is that they “cannot continue” living “without Him.” “Their hearts yearn for Him.”

Lastly, though “God’s child cannot always recognize the manifestation of His love,” by faith he grows more and more sure that God’s love for him is “a profound reality.”

### ***Becoming Holy***

Often unknown to himself, the penitent believer has been secretly born again by the Holy Spirit. This radical change gives him a new nature. Out of this new nature, constantly supplied by grace, he grows in holiness.

Holiness is a two-way process: dying to sin and living to God. “You must learn to die to self-love, in order to arise in a love to God and your neighbour.” This “resurrection life” appears in a life of obedience; “the world loses its attraction and sin becomes an enemy.” And “a hunger and thirst after righteousness to live according to the will of God” gradually motivates the whole soul.

Sadly, there are many failures. The lifelong conflict between infused righteousness and indwelling sin isolates the believer, so that “when sin afflicts him and the struggle against it becomes so personal . . . [he] is lonely.” Yet throughout the entire process he is “set apart and given strength through the power of Christ.”

### ***Afflictions***

Afflictions form no small part of the believer’s journey to heaven. “God’s love for His people,” Bakker reminds us, “is not a safeguard against disasters.” “When God is glorifying Himself, He will not spare His child from sickness or affliction.” And “while it is distressing to be under affliction . . . and heaven remains silent,” yet we must never forget that He tries us “to bring glory to His name” and that He “does not purge barren trees.”

### ***Backsliding and Restoration***

Backsliding and restoration form part of the process too. In this school “a sinner must learn that he is able to fall but he can never get up.” But “prodigals who return in sorrow . . . can be restored to communion with God.”

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It is by such means as these that our heavenly Father promotes our holiness and teaches us two lessons: “you will learn to die to self while you yet live, and you will learn to live when you die.” Thus “God’s people have to be held by [His] love. Left to themselves they will only let go of God.” While “the sheep often say Goodbye to their Shepherd . . . Christ never says Goodbye to His people.” “It is impossible to be separated from the love of Christ.” So then, “holiness will come for sure.”

### *Self-examination*

Despite his many assurances that God will complete the work He has begun, Bakker always prompts us to self-examination. And so he plies us with the most searching questions:

“You were placed in the Lord’s vineyard to bring forth fruit, but where is it?”

“Are you a pilgrim, a stranger on the earth?”

“Reader, have you run away from the Saviour?”

“We all want to go to heaven, but do you want to know the Lord, to serve Him, and to glorify Him?”

“Do you ever ask: ‘Lord, what wilt Thou have me to do?’?”

“The Lord takes away so that we only have Him left . . . Is this your experience?”

“What impression do you make on those around you?”

### *The Last Things*

Much of the searching solemnity of Bakker’s exposition of God’s way of salvation is due to his weighty emphasis on the last things: dying, rising again, being judged by God, and spending eternity with or without Him. Our final destiny is of great concern to him.

### *Dying*

“Sooner or later,” he reminds us, “we have to say Goodbye to that which is most dear and near to us on earth,” for here “there is really nothing we can count on except death.” A certain cemetery gate reads: ‘You are waiting; I am too.’ With death comes

loneliness: “At the end of the day man is lonely . . . He is lonely when death lays hold on him and he enters the dark gate to meet God personally.”

Furthermore, “we cannot take any gifts with us when we die.” But if we are true believers, “the Giver Himself goes along with us . . . He will never forsake His people.” And so, “when all the temporary bonds are severed, what we have left is eternal.” The believer shall “become what he should be,” and “will not focus on himself any more but only on God.”

### ***Rising Again***

After a period determined by Himself, God will raise everyone’s body from the state of death, and re-unite it to its owner’s soul. The bodies of believers will be “sown into the earth,” but one day shall “rise in a glorified form.” “O what a glorious day that will be!”

As their Saviour “arose from the grave to secure [their] eternal salvation”, both body and soul, so “Christ will raise them up with Him and exalt them to be with Him in heaven before God the Father.”

### ***Being judged by God***

On being raised from death, we shall be cited before the Judge of all the earth. “The throne of grace will become a throne of judgment.” “When the day of final judgment arrives . . . the sins of all the days of our life will be laid open.” If we died in Christ, robed in His righteousness and washed in His blood, we shall be judged in Christ; that is, gloriously acquitted and ushered into God’s immediate presence. But if we died without Him, we shall be condemned to eternal punishment.

### ***Spending eternity***

Because Christ “is victorious over death and hell,” His people “will not be overcome by death.” Where their Lord is, they must be. “Heaven in the best place for them by far. They will never

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forsake Him and never deny Him. There they will live eternally in communion with Him.” “What joy it will be to taste heavenly wine at the marriage supper of the Lamb! People of God, you now have only a foretaste of the joy.” Yet, their focus “will not be . . . on the marriage supper of the Lamb, but on Christ the Lamb Himself.” To hammer home the solemn truth that our eternal state will never change, Bakker warns us not to live “here on this earth as if there was no eternity,” adding: “If your treasure is in heaven, then your heart will also be in heaven.”

But this is not all. “All creation will be renewed in perfect dedication to the Creator . . . Everything will be redeemed from sin and dedicated to God.” “In a little while” Christ “will return on the clouds to renew the whole earth to the glory of God the Father.” Then “the earth will be full of the holiness of the Lord. Nowhere will there be any sin. Every place will be a sanctuary for the Lord. . . . O how beautiful that will be!”

The alternative cannot bear thinking about. “In hell” not even one “drop from the cup of God’s common grace” will moisten unbelievers’ lips, and “every form of communion with others” will be cut off. “Eternal loneliness” will be their portion.

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**The annual Sovereign Grace Union meeting in Orange Street Chapel (behind the National Gallery, London) will take place, the Lord willing, on Friday 15 October at 6.30 p.m. Tea at 5.30 p.m. All are welcome.**

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The following **Banner of Truth** titles arrived just as we were going to print: *Commentary on Matthew* – C. H. Spurgeon; *The Life of John Milne* – Horatius Bonar; *Catholicism East of Eden* – Richard Bennett; *Our Great God and Saviour* – Eric Alexander. We hope (D.V.) to review them later. After a cursory glance at them, I recommend them all, especially the Spurgeon. Ed.

# The Right to Protest or Why We Are Protestants

## Introduction

From time to time we hear of protesters lobbying parliament in order to register their profound disagreement with government policy or contemporary law. Media reports of such events tend to focus on the nature of the protest, whether peaceful or violent. Not every Christian is aware of his God-given right to make a peaceful protest, or of its relevance to church life. Furthermore, some churches refuse to allow such protests to be made against their decisions. Over the years, the Free Presbyterian Church of Scotland has suspended four of its faithful ministers from their office in the denomination for claiming the right to protest. By peaceful protest we mean either a calm, conscientious vocal or written expression of disagreement with a particular decision made by 'the powers that be,' exonerating the protester from compliance with that decision.

The denial of the right to protest has regrettably been elevated to the status of a fundamental doctrine, and has led to the removal of the protester from the church body concerned. In other cases, the protester has left voluntarily, knowing that his continued endorsement of that decision would mean his complicity in sin. That such a denial constitutes a serious departure from Biblical and historic Protestantism we shall now prove.

We offer four lines of proof:

1. The denial ignores evidence from **Church History** bearing on the question.
2. Furthermore, it ignores the judicious views of **Accredited Writers** on the subject.
3. It fails to take into account the **Considered Legal Opinion** of eminent law lords on the matter.

4. Most serious of all, it fails to subject the Protest Question to the **Supreme Authority of Holy Scripture.**

Let us consider each of these in turn.

### 1. **Church History**

We shall refer to the momentous Lutheran Protest of 1529 later, a protest that called into being the very name **Protestant**. But in post-Reformation Scotland alone, no less than forty-three examples of protest were made against the Scottish Church Assembly's decisions, not one of which separated the protester from the Church.

From these precedents we select only six.

In 1572 John Knox protested at the St. Andrews General Assembly against the practice of making 'Tulchan Bishops.'

In 1598 John Davidson protested at the Dundee Assembly against the decision to allow ministers to vote in Parliament.

In 1651 Samuel Rutherford, James Guthrie, George Gillespie and Patrick Simson protested at the St. Andrews Assembly against the meeting as unconstitutional for condoning the Public Resolutions. (The famous Protester-Resolutioner Controversy)

In 1722 Thomas Boston, James Hogg, Ebenezer and Ralph Erskine, with several others, protested against the Assembly's decision on the 'Marrow Controversy.'

In 1841 Dr Cook protested against the Assembly's deposition of the Strathbogie ministers.

In 1892 eighteen ministers and seventeen elders protested against the Free Church Assembly's passing of the Declaratory Act.

These cases are historical precedents of great importance. They stand in line with the Biblical, Protestant and Reformed view of Protest.

In England, because of the Erastian nature of the Established Church, protests have been dealt with either in the relevant courts or the protester has been discreetly moved to another diocese or parish, or he has left Anglicanism for one of the Non-conformist churches. [The late Herbert Carson was a well-known example.]

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Because of the ecclesiastical independence of many Non-conformists (e.g. Baptists, Congregationalists, etc) protesting church members have been forced out of the erring body by a majority vote or have left quietly to set up another local branch of the universal church. Let us not forget, however, that when Rome was in power, protests against her teachings and practices led to burning. I understand that the 1402 law 'On the Burning of Heretics' remains on our statute books. If this is so, it is both shameful and ominous.

At present, however, in both Scotland and England, protesting, in and of itself, does not imply the protester's self-removal from the church.

2. The testimony of **Accredited Writers** on the subject lies all in favour of the right of the protester to remain in the church.

Consider the following:

**"In matters of faith there can be no decision by majority . . .** The Elector of Saxony's ambassador made use of that grand expression [ie protest] at the Diet of Speyer. Hence the **protest** against the decision of the majority, and hereby we have the honourable name of **Protestants**." (Karl von Hase: *Handbook to the Controversy with Rome*. 1906. I. 57-58.)

**"A Protestation** is a most ordinary, humble and legal way of obviating any prejudice that may redound by any other legal act, of preserving our **right** permitted to the meanest of the subjects in the highest Courts in Assemblies, parliaments, wheresoever they are not fully heard, or being heard, are grieved by any iniquity of the sentence, **which is granted by the law of nature and nations**, and **is the perpetual custom of this kingdom to Protest** in favour of all parties having interest and not heard by an express act '*Salvo jure cuius libet*' = 'for the safeguard of any individual's right', even against the Acts of Parliament." (J. King Hewison: *The Covenanters*. 1908. I. 290-291.)

It was in this sense that Martin Luther used the term at the Imperial Diet of Worms (1521) when he said: “We must **protest and testify** publicly before God that we can consent to nothing contrary to His Word.” It is vain to argue that by his protest Luther left the apostate Church of Rome. He did not. That body excommunicated him. Every church or minister or group of elders doing the same incurs both the displeasure of God and the charge of popery.

It was in this sense too that the framers of Scotland’s National Covenant presented the lawful charters of the nation in Greyfriars Churchyard, Edinburgh, in February 1638. Johnston of Warriston, the lawyer of the covenant, unrolled the parchment on a gravestone and read: “We all and every one of us under-written, **protest**, that after long and due examination of our own consciences in matters of true and false religion, we are now thoroughly resolved in the truth by the Spirit and Word of God: and therefore we believe with our hearts, confess with our mouths, subscribe with our hands, and constantly affirm, before God and the whole world, that this only is the true Christian faith and religion, pleasing God, and bringing salvation to man, which now is, by the mercy of God, revealed to the world by the preaching of blessed evangel, and is received, believed, and defended by many and sundry notable kirks and realms, but chiefly by the Kirk of Scotland, the king’s majesty, and three estates of this realm, as God’s eternal truth, and only ground of our salvation.” (J. King Hewison: *The Covenanters*. 1908. I. 472)

In short, “Protestantism disavows, by the very **right of protest** which it claims for itself, the right of persecuting others for conscience’ sake.” (Dr Thomas M’Crie: *The Story of the Scottish Church*. 1875. 16.)

The same view has prevailed in the Protestant churches of the United States of America. “The Assembly recognize the **right of protest** and free discussion, as belonging not only to its own members, but to all the members and ministers of the church. This

was declared to be **the birthright of Presbyterians.**” (Dr Charles Hodge: *Church Polity*. 1878. 411.)

“To ‘protest,’ in its original Elizabethan sense, means to ‘testify,’ to make a positive affirmation or confession. A protester or protestant is one who gives a solemn, serious declaration of his opinions or convictions. As this is generally called into being by some erroneous statement to the contrary, a protest acquires a negative association, but it is negative only in virtue of its positive content . . . **Protestantism means** not only merely negative opposition to the encroachments of the Papacy, but a **solemn sense of the responsibility and freedom which are vital to the Christian faith. It implies that in a matter of conscience there can be no final authority of majorities.** What was claimed was not absolute freedom for individuals, **but that in the last resort every man must answer to God for himself.**” (The New Gresham Encyclopaedia. 1923. Article *Protestantism*.)

The question then is whether a church that denies to its members the right to protest against its decisions is acting as a Protestant church or not. When ‘*ecclesiastical myopia*’ or *church politics* or *defending a cherished tradition* or *misguided loyalty* severs its view of Protest from that of historic Protestantism, i.e. **taking a stand on or bearing witness for truth**, it is bound to offend the only Head of the Church, lead people astray and cause unhappy and weakening divisions.

3. The **Considered Legal Opinion** of eminent law lords is entirely in favour of the right of protest.

Take the following two samples from many that are available:

“ . . . the [Disruption] Protest [of 1843] . . . was not in itself an act of separation from the Established Church. Again in 1893 the separation from the Free Church of Scotland was effected by a Deed of Separation. It is quite clear that in 1843 and in 1893 the act of separation was not the making of a protest . . . The words used [by Rev MacQueen in his case against the Free

Presbyterian Church of Scotland] **cannot be interpreted as intimating separation, or even an intention to separate. They were limited to a protest against a particular finding of the synod.**" (Lord Guthrie)

**" . . . a protest is not universally treated as a method of separating."** (Lord Cooper)

In this connection Bishop J.C. Ryle's comments are pertinent: "It is easy for some angry divines to say superciliously that leading English lawyers, of proved intellectual vigour and long experience, are incompetent to handle ecclesiastical subjects, to analyze the language of documents, and weigh the meaning of words in formularies, and that they know nothing about rubrics and church history, and cannot grasp such matters. But who, I should like to know, will believe all this? . . . Laymen, and legal laymen, trained and accustomed to look at all sides of a question, are the only material out of which a satisfactory Court of Appeal can be formed. Ecclesiastics, as a rule, are unfit to be judges. We do not shine on the bench, whatever we may do in the pulpit. If there is one thing that bishops and presbyters rarely possess, it is the judicial mind, and the power of giving an impartial, unbiassed decision." (*Charges and Addresses*. 1978. 22, 23-24.)

The professional opinion of these competent and impartial legal authorities vindicates the protester.

4. The fundamental principle of the **Supreme Authority of Holy Scripture** is overthrown by the denial of the right to protest.

The *Westminster Confession of Faith*, the subordinate standard of Presbyterian churches throughout the world, states: "The Old Testament in Hebrew . . . and the New Testament in Greek . . . being immediately inspired by God . . . are therefore authentical; so as **in all controversies of religion, the Church is finally to appeal unto them.**" (I.viii) Other confessions, adapting the Westminster Confession to their framers' purpose, state the same.

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It also states: “The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but **the Holy Spirit speaking in the Scriptures.**” (I.x)

Furthermore, it states: “**God alone is Lord of the conscience**, and hath left it free from the doctrines and commandments of men which are in anything contrary to his word, or beside it, in matters of faith or worship.” (XX.ii)

It follows necessarily that any discussion of the issue of protest must be confined to the Scriptural meaning, nature and use of protest, as defined in the original, inspired languages. Let us examine this meaning, nature and use.

The radical or primary meaning of the word ‘ud’, translated ‘protest’ (A.V.) in 1 Samuel 8.9; 1 Kings 2.42 and Jeremiah 11.7, is:

- (a) To call or take as a witness against anyone.
- (b) To testify or bear witness for or against anyone.
- (c) To protest or solemnly affirm.

In the Hithpal, it means ‘to keep oneself erect, upright.’ In its Biblical use, it means “that which testifies or witnesses to the will and requirements of God.” (Davidson’s *Analytical Hebrew and Chaldee Lexicon.*)

In the Greek of 1 Corinthians 15.31, the word ‘ne’, also translated ‘protest’, refers to a strong affirmation or adjuration. (Young’s *Analytical Concordance.*)

The Scots Covenanter Robert MacWard’s definition is therefore in strict accordance with Holy Scripture:

“A ministerial **protestation** against, or dissent from any act or acts which a minister knows and is convinced to be **contrary to the Word of God**, is not a legal impugnation of that or those acts, much less of the authority enacting them . . . but it is a solemn and serious attested declaration or **witness and testimony** against the

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evil and iniquity of these things - which, by the Word of God, is a warrantable practice . . . for which way of protesting or testifying or witnessing, a minister hath the prophets a pattern for his imitation . . . A minister of the Gospel could not have **exonerated his own conscience** without such formal and legal terms and expressions.” (Robert Wodrow: *History of the Church of Scotland*. 1836. I. 209, 213.)

It is in this sense that MacWard used the word ‘protest’ in his famous sermon on Amos 3.2 -: “I do this day call you who are the people of God to witness, that I humbly offer my dissent from all acts which are or shall be passed against the Covenants and the work of Reformation in Scotland: and I **protest** that I am desirous **to be free of the guilt** thereof, and pray that God may put it upon record in heaven.” (John Howie: *Scots Worthies*. 1870. 477.)

In short, a Protest is an act of the protester (not of the Assembly or Synod or Conference or Parliament) by which he exonerates his conscience from all complicity with a particular decision that he regards on the basis of Scripture as wrong. Unless he chooses to leave the Church because he can no longer live with the decision against which he protested, his protest in no way necessitates his self-exclusion from it. Neither does his protest give the Church’s representative ruling body the right to remove him from its membership or ministry.

Furthermore, on the basis of Matthew 18.18 - “Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven” - all who believe that their decisions are according to the mind of Christ, and that He will ratify them in the court of heaven, must first ensure that their decisions correspond to His mind as revealed in Scripture. As the denial of the right to protest does not accord with His mind, Christ, the Faithful and true Witness, never ratifies any church action based on it.

Let us never forget, too, that God is so jealous of His Word that He repeatedly forbids us to change it in the slightest degree:

“Ye shall not add unto the word which I command you, neither shall ye diminish aught from it.” (Deut 4.2) “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” (Isa 8.20) “Thus have ye made the commandment of God of none effect by your tradition.” (Matt 15.6) “If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.” (Rev 22. 18-19)

Let us consider also the following further Biblical arguments:

1. There is not one divine **command** in Holy Scripture to eject from the Church (in either its Old Testament or New Testament forms) anyone who protests against a decision either of the Jewish Sanhedrin or of a Christian Church Council.
2. There is not one divinely condoned **precedent** for the same.
3. There is not one divine **promise** given to those who eject protesters.

Yet in all other matters of divine warrant, these three ingredients – command, precedent, promise - are used to confirm a truth.

On the other hand:

1. The apostles Peter and John protested vigorously against the Sanhedrin’s prohibition of their preaching, adding: “We ought to obey God rather than men.” (Acts 5.29)
2. The apostle Paul protested vigorously “before them all” at Peter’s dissimulation. (Gal 2.11-14) Peter did not have Paul ejected from the church for reproving him. Rather, he commended his “beloved brother Paul” for his wisdom. (2 Pet 3. 15-16)
3. Our Lord Jesus Christ, the only Head of the Church, expressly forbade His disciples to cast out those who did not see matters as they did, reminding them that it is angels’ work to separate the wheat from the tares at the end of time. (Mark 9.40; Matt 13. 24-30, 36-43)

In short, the denial of the right to protest has not the slightest Biblical warrant for support. By adding to His Word, those who deny the right to protest fly in the face of the fundamental of fundamentals. As a matter of fact, at no point in all their statements on the topic do the deniers of the right to protest appeal to the Holy Scriptures. This in itself shows the unScripturalness of their position.

The true, Biblical, Protestant and Reformed position, then, is clear: The *Westminster Confession of Faith* expressly rejects both claims to fresh revelation and church tradition as conjoint authorities with Holy Scripture. Chapter I, Section vi, says: “The whole counsel of God, concerning all things necessary for his own glory, man’s salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: **unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.**”

Nothing less is at stake here than the all-sufficiency of Scripture, which is the formal principle of Protestantism. Let us then act in our churches on the following wise counsel:

“Beyond the limits of the revelation contained in the Scripture the Church has no more authority to teach than any other association among men . . . Should the Church declare anything to be sinful which the Word of God teaches to be right or indifferent, or that to be right and obligatory which the Word pronounces to be evil, then again its teaching is void of all authority.” (Charles Hodge: *Systematic Theology*. III. 361-2.)

“The written Word of God is the only rule by which the whole administration of the affairs of the Church and the execution of the functions of its office-bearers must be regulated . . . The worship and government of the Church are settled and laid down in Scripture, and . . . it is unwarranted and unlawful to introduce any new thing in worship and government which does not rest upon Scriptural authority.” (William Cunningham: *Discussions on Church Principles*. 243-4, 250.)

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“No church judicatory ought to pretend to make laws which shall bind the conscience, or to issue recommendations which shall regulate manners, without the warrant, explicit or implied, of the revealed will of God.” (James Henley Thornwell: *Collected Writings*. IV. 470.)

“Before all else, Protestantism is, in its very essence, an appeal from all other authority to the divine authority of Holy Scripture.” (Benjamin Breckinridge Warfield: *Works*. 1991 reprint. I. 57.)

Comments Richard Baxter sadly but aptly: “It is strange to consider how we all abhor that piece of popery, as most injurious to God of all the rest, which resolves our faith into the authority of the Church; and yet, that we do . . . Yea, and many ministers never yet gave their people better grounds.” (Richard Baxter: *The Saints’ Everlasting Rest*. 1880. 135.)

And so Hugh Binning exhorts: “Let not the conclusions and acts of assemblies be your rule, but in as far as you find them agreeing with the perfect rule of God’s holy Word.” (Hugh Binning: *Works*. 1839. I. 37.)

Finally, let all who profess to be Calvinists act on the counsel of their mentor John Calvin:

“There is no reliable authority in the church but that of God himself. If, then, we are rightly to accept a doctrine, it must not depend for its authority on the wisdom of men, but we must know that it came from God, for all that does not come from him is of no value . . . . Seeing that all teachings of human origin are done away with in this passage (ie. 2 Timothy 3.16-17), **let us exclude and banish them from the church of Christ, so that they may never find their way in again. Let us take care that we hold firmly to the pure and simple Word of God.**” (John Calvin: Sermon on 2 Timothy 3.16-17, quoted in *Grace and its Fruits*. 2000. 179,181.)

## ***Puritans and Covenanters (Continued)***

### ***Six Puritan Characteristics***

In their recent book *Meet the Puritans*, Joel R. Beeke and Randall J. Pederson show us how to profit from reading the Puritans. They list the following six characteristics of Puritan writings that, with the Spirit's blessing, will enrich our lives in many ways. Your editor can testify to their value after immersing himself in them for half a century.

#### **1. They shape life by Scripture.**

“The Puritans loved, lived and breathed Scripture, relishing the power of the Spirit that accompanied the Word.” They “searched, heard and sang the Word with delight and encouraged others to do the same.” So, Thomas Watson counsels us to come to the Word with a holy appetite and a teachable heart; receive it with meekness and mix it with faith; then pray over it, retain it, go out and practice it and tell others of its truths. From long experience John Flavel tells us: “The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.”

#### **2. They marry doctrine and practice.**

In their ministries they address the whole man, body and soul. They inform the mind, search the conscience, stir the emotions and stimulate the will, in order that every faculty of the soul and every member of the body may serve the Lord Christ. They write and preach out of love for the glory of God, the edification of saints and the salvation of sinners. They set forth Christ in His all-sufficiency and all-suitableness, moving us to know Him, love Him and serve Him with a willing mind and humble spirit. Their writings sparkle with such gems as the following: “Adoption gives us the privilege of sons, regeneration the nature of sons” (Stephen

Charnock); “Christ . . . came down from heaven to keep us out of hell” (William Dyer); “Be killing sin, or sin will be killing you” (John Owen); “Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan” (John Bunyan).

### **3. They focus on Christ.**

“Christ is the scope of the Scripture,” cries Richard Sibbes. “Christ is figured in the law, foretold in the prophets and fulfilled in the gospel,” adds Henry Smith. “Christ’s blood is heaven’s key,” says Thomas Brooks; “The universal command of the gospel, that comprises all our duties, is to walk as Christ walked,” claims William Bates. The Puritans saw the beauty of Christ, loved what they saw, and strove to be like Him in their lives. So, ask Beeke and Pederson: “Would you know Christ better and love Him more fully? Immerse yourself in Puritan literature, asking the Spirit to sanctify it to you in a Christ-centred way.”

### **4. They show how to handle trials.**

Timothy Rogers’ *Trouble of Mind and the Disease of Melancholy* has been balm to the soul of those of us who suffer from spiritual depression. William Bridge’s *A Lifting Up for the Downcast* has served to deliver several on the verge of despair. Richard Sibbes’ *Bruised Reed* has been the means of keeping many a head above water, while Thomas Watson’s *Divine Cordial* has brought an eternal perspective to the joys and sorrows of many mundane lives. Jeremiah Burrows’ *Rare Jewel of Christian Contentment* has shown at least one angry believer that we do not need our circumstances changing to suit our hearts, but we need our hearts changing to suit our circumstances. When such persecuting monsters as Archbishop Laud ordered such punishments for Puritanism as branding on the cheek and slashing off the ears, these valiant men of God needed to learn how not to fear men because they feared their God.

### **5. They direct us how to live in two worlds at the same time.**

Few books have had a greater influence in this connection than Richard Baxter’s *Saints Everlasting Rest*, penned when the author

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thought he himself was about to leave this world. No less valuable is John Owen's *Spiritual mindedness*, searching out our worldly idols in order to fit us for heaven. John Bunyan's *Pilgrim's Progress*, perhaps the finest Christian allegory in existence, has both delighted and transformed our daily existence by its inimitable tracing of our journey through this world to heaven. Believing that we should never take our longing eyes off the Celestial City, the Puritans strive to keep alive in us the hope of glory that urges us on to our ultimate goal.

### **6. They show us true spirituality.**

In a day like ours, when poor lost souls are searching desperately for a spiritual way of life that would free them from the powerful allure of materialism, the Puritans offer us a truly God-honouring, Bible-based, Christ-centred, soul-refreshing spirituality. Under God, John Flavel's *Keeping the Heart* is calculated to wean even the most careless sinner from the husks of this world. So is John Howe's *Blessedness of the Righteous*. It is because they found such spiritual riches in God that they have so much to offer us in our poverty and lean-ness. Elisha Coles opens the door to these riches when he writes: "Union with Christ entitles [us] to all that is His." Thomas Watson mentions only one of them in assuring us that "all Christ's subjects are kings." Despite the spiritual warfare entailed by the pursuit of God, when, as Philip Henry well describes: "Our journey is uphill, with a dead body upon our backs, the devil doing what he can to pull us down," it shall all have been worth it, the Puritans assure us, when we see Christ as He is, and are made like Him. Perhaps the contrast drawn by Robert Leighton (not strictly a Puritan, but Puritanical in much of his thinking and life-style) says it all: "The carnal mind sees God in nothing, not even in spiritual things. The spiritual mind sees Him in everything, even in natural things." Lord, make us spiritually minded, which is life and peace.

## ***Serious Thoughts for Christian Ministers (4)***

**His mercy is on them that fear Him.**

**Luke 1.50**

Unbelief looks at the difficulty. Faith regards the promise.

Charles Bridges

To be in Christ is the source of the Christian's life; to be like Christ is the sum of his excellence; to be with Christ is the fullness of his joy.

Charles Hodge

Christ is our only perfection.

Nicholas von Zinzendorf

To preach is to woo.

Richard Sibbes

Since we go to the table of the King of Heaven, it becomes us to put on our best apparel.

Robert Bruce

O sir, pray that we may not be abusers of mercies.

James Renwick

**The earth, O Lord, is full of Thy mercy.**

**Psalm 119.64**

Behold, Lord, my heart is before Thee; open thou its ears, and say to my soul: "I am thy salvation."

Augustine

There is no more important event that occurs in our world than the new birth of an immortal soul.

Archibald Alexander

The man who has not felt that he is under the wrath of God has never been delivered from it.

Jonathan Anderson

Theology is the doctrine of living to God.

William Ames

We are more sure to rise out of our graves than out of our beds.

Thomas Watson

In the day in which a soul begins to desire deliverance from sin,  
there is not a devil . . . but will rise in pursuit. Archibald Cook

**O magnify the Lord with me, and let us exalt His name  
together. Psalm 34.3**

There is no royal road to repentance; sin is an evil, and to know sin  
is to discern the evil that is in it. C. R. Vaughan

Beware of despair; it is the devil's sin. Robert Traill

Grace, grace, free and absolute grace must do our business!  
John Munro

Make haste for eternity. Robert Murray M'Cheyne

It more pleases the saints that they enjoy God than that they enjoy  
salvation. Joseph Caryl

As the Lord loves a cheerful giver, so likewise a cheerful  
thanksgiver. John Boys

**God is able to make all grace abound toward you.  
2 Corinthians 9.8**

The man who is most busy in censuring others is always least  
employed in examining himself. Thomas Lye

We are not saved for believing, but by believing. Thomas Taylor

A crucified style best suits the preachers of a crucified Christ.  
John Flavel

No gift, no pains a man takes to fit himself for preaching, shall  
ever do good to the people or himself, except a man labour to have  
and keep his heart in a spiritual condition before God.  
John Livingstone

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Christ speaks through us as through a cracked trumpet.

Samuel Annesley

Where the Spirit is, there is feeling . . . Where the Spirit is not, there is no feeling, but a vain opinion or imagination.

William Tyndale

**According to your faith be it unto you.**

**Matthew 9.29**

The solemn work with which the Christian ministry concerns itself demands a man's all, and that all at its best. Charles H. Spurgeon

The distance even of a glorified creature from the glorious God is still infinitely greater than between it and the silliest worm.

John Howe

God's bare Word is a sufficient security, and better than ten thousand bonds of men.

John Hieron

It is not a new and strange ensign that I have unfurled, but Thy noble standard, O Lord.

John Knox

If He is Lord, then has He power over body and soul; obey Him therefore, lest He destroy them both.

John Hooper

It is high time to awake from our lethargy, and bestir ourselves for God.

Rowland Hill

**Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.**

**Matthew 7.7**

Venture to take the wind on your face for Christ.

Samuel Rutherford

The whole ground of our acceptance with God is the righteousness of Jesus Christ.

Samuel Walker

## ***John Bradford: A Commemorative Note***

This year marks the 500<sup>th</sup> anniversary of the birth of the martyr John Bradford (1510-55). As a broken-hearted sinner, a self-condemning saint, a firm believer, a man of prayer, a sharp reprover of sin, a preacher with power, a comforter of others and a staunch martyr “for Christ’s gospel’s sake” (his own words), Bradford was remarkable. At the meal table, his eyes often filled with tears as he thought on the vileness of his heart and the mercy of his Saviour. In prison, one of his inmates blessed God that he ever knew him. Shortly before his burning, he urged his mother to be as merry as he was. At the stake, he gave away the last of his earthly goods, and told the young man who was to suffer with him: “Be of good comfort, brother, for we shall have a merry supper with the Lord this night.”

The following brief extracts from his *Writings* (Banner of Truth Trust) indicate the kind of Christian he was, and we should be:

“Set my heart straight . . . to acknowledge Thee one God, to worship none other God, to reverence Thy name and to keep Thy Sabbaths. Set my heart right . . . to honour my parents, to obey rulers, and reverence the ministry of the gospel; to have hands clean from blood, true from theft, a body free from adultery, and a tongue void of all offence. But purge the heart first, O Lord, and then the hand, the eye, the tongue, the foot, and the whole body will be the cleaner. Write all these Thy laws in my heart, O Lord, and in the hearts of all the faithful people, that we may believe them and keep them all the days of our lives, to Thy glory and praise, through Jesus Christ our Saviour. Amen.”

“Take to thee the glass of God’s law; look therein, and thou shalt see thy just damnation, and God’s wrath for sin, which, if thou dreadest, will drive thee not only to an amendment, but also to a sorrow and hatred of thy wickedness, and even to the brim of despair, out of which nothing can bring thee but the glad tidings of Christ, that is, the gospel: for as God’s word doth bind thee, so can

nothing but God's word unbind thee; and until thou comest to this point, thou knowest nothing of Christ."

"O be thou merciful unto us, and in thine anger remember thy mercy; suffer thyself to be entreated; be reconciled unto us; nay, reconcile us unto thee. O thou God of justice, judge justly. O thou Son of God, which camest to destroy the works of Satan, destroy his fury now smoking, and almost set on fire in this realm. We have sinned; we have sinned: and therefore thou art angry. O be not angry for ever. Give us peace, peace, peace in the Lord. Set us to war against sin, against Satan, against our carnal desires; and give us the victory this way."

"In heaven and in earth was there none found that could satisfy God's anger for our sins, or get heaven for man, but only the Son of God, Jesus Christ, the Lion of the tribe of Juda, who by his blood hath wrought the work of satisfaction, and alonely is 'worthy all honour, glory, and praise,' for he hath 'opened the book with the seven seals.'"

Dearly beloved, therefore abhor this abomination, even to think that there is any other satisfaction to God-ward for sin than Christ's blood only. Blasphemy it is, and that horrible, to think otherwise. "The blood of Christ purifieth," saith St. John, "from all sin." And therefore he is called "the Lamb slain from the beginning of the world;" because there was never sin forgiven of God, nor shall be, from the beginning to the end of the world, but only through Christ's death: prate the pope and his prelates as please them with their pardons, purgatory, purgations, placebos, trentals, diriges, works of supererogation, superabomination, etc. . . . And thus writeth St. John: "If any man sin, we have an advocate," saith he, "with the Father, even Jesus Christ the righteous, and he is the propitiation (or satisfaction) for our sins."

## *Annual General Meeting*

The Annual General Meeting of the Sovereign Grace Union took place on Saturday 26 June at Ebenezer Baptist Chapel, Old Hill, Birmingham.

The Chairman Leslie Jarvis reminded us from Luke 24 that our authority is the written Word of God. It was noted with sadness that our brother Philip Kinderman had been recently called home. After a slight amendment, the Minutes of the 2009 AGM were approved. Reports by the Treasurer, Editor and Secretary were then read and received. The 2011 AGM has been provisionally arranged for 25<sup>th</sup> June at Westoning Baptist Church, Bedfordshire; the preachers will be Timothy Martin and Graham Chewter (DV). Existing Committee Members (Leslie Jarvis, Charles Sleeman, Alan Lathey, Donald Underwood, Keith Chaplin, Chris Banks, John Brentnall, Stephen Topping and Paul Austen) were re-elected. Mr. Roland Burrows, pastor at Ebenezer Chapel, thanked the SGU for coming to Old Hill, and expressed the hope that we would return sometime. The meeting was closed in prayer.

In the afternoon service, Richard Brooks preached from the Song of Songs 4.16. The theme of his address was our great and urgent need of the Holy Spirit. The Spirit is the Wind of Heaven. When He blows upon the Church and the believer, He produces the Fragrance of Heaven. When the Beloved savours that fragrance (His own fruits), then as the Lord of Heaven He comes into His garden and delights in His people's fruit-bearing.

In the evening service Roland Burrows, the pastor at Ebenezer Chapel, expounded and applied Psalm 60. He noted the marked correspondence between the times described in the Psalm and our own times. Despite our many discouragements, our God has given us the banner of His Word beneath which His troops must rally in the great spiritual and moral conflict to which He has called us. We were exhorted to lift high this banner and continue to communicate the Gospel to our generation.

We are thankful to the Lord for these faithful and edifying addresses. May He bless His servants in their ministries.

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Sovereign Grace Union  
Balance Sheet as at 31<sup>st</sup> December 2009

	2009	2008
	£	£
<b>Current Assets</b>		
Bank accounts:		
Cafgold	10,881	8,941
Cafcash	1,030	1,525
Barclays	893	2,454
	<u>12,804</u>	<u>12,920</u>
*CAF Income Fund at cost	75,000	75,000
<b>Total Current Assets</b>	87,804	87,920
<b>Current Liabilities</b>		
Subscriptions for 2010 paid in advance	192	433
<b>Net Total Assets</b>	<u>£87,612</u>	<u>£87,487</u>
<b>General Fund</b>	£	£
Opening balance at 1 <sup>st</sup> January	87,487	87,382
Excess Income/Expenditure	125	-95
<b>Total Funds</b>	<u>£87,612</u>	<u>£87,487</u>

\*CAF Income Fund valuation at 31<sup>st</sup> December 2009 was £70,605

We certify that the Balance Sheet and the annexed Income and Expenditure Account have been prepared from the books and vouchers of the Sovereign Grace Union and have been audited and found correct.

S. J. Wiffen (Hon. Auditor)

*S. J. Wiffen*

K J Appleton (Hon. Treasurer)

*K. J. Appleton*

May 2010

Sovereign Grace Union  
Income and Expenditure Account for the Year Ended 31<sup>st</sup> December 2009

	Income			Expenditure	
	2009	2008		2009	2008
	£	£		£	£
Subscriptions	1,215	1,606	Peace & Truth magazine	3,489	3,404
Donations	1,052	1,026	Secretary's remuneration	1,056	1,014
Tax recovered	184	198	Editor's remuneration	2,112	2,028
Advertising	96	90	Travel expenses	322	402
Literature sales	15	98	Speaker's fees	175	140
Auxiliaries	210	725	Premises	145	145
Offerings	466	208	Advertising/Website	172	208
Legacy	1,881		Printing/Stationery	53	275
CAF Income Fund distribution	3,121	3,203	Postage/Telephone	30	52
Bank interest:			Books	626	52
Cafgold	60	412			
Cafcash	5	59			
	65				
Sub-total		7,625	Sub-total	8,180	
Excess Expenditure/Income		95		125	
<b>Totals</b>	<u>£8,305</u>	<u>£7,720</u>		<u>£8,305</u>	<u>£7,720</u>

May 2010

## *Tribute: Philip Kinderman*

[A former General Committee member of the Sovereign Grace Union, Philip was taken to be with the Lord on 20<sup>th</sup> May 2010. The following edited tribute to him is by Dr. Peter M. Rowell. Ed.]

Philip had begun to write an account of his life for his family many years ago, but did not complete it. The unusual way in which it began prompted him to say that if any record of his life should be made, it could be entitled ‘Not Quite Normal.’ While painting a house in Uckfield, he was asked by the lady resident whether he had another job, for he was not there every day. “Yes,” he replied, “I am a Baptist minister.” “Oh,” she exclaimed, “I thought you were not quite normal!”

He writes: “Although I did not know it until I was called to Gospel ministry at the age of 29, my mother was persuaded when I was born that I would be a minister.” At school Philip knew that the wrong things he did were sinful. “That, alas, did not grieve me, but I was much afraid of being found out . . . Yet I dreamed of being a notable missionary and of doing great good! It was when I was 17 that I was convinced of my sinful state, and tried hard to reform myself. Also I began to listen attentively to the preaching of the Scriptures . . . However, the more I attempted to fix my mind on good, the more confused I became. At length the words of Psalm 127 came to mind: ‘It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth His beloved sleep’.” Though comforted for a while, Philip realized he had been trying to do what only God can do. “I yielded to Him, prayed earnestly for pardon, and cast myself upon His mercy.”

Following his baptism at a Particular Baptist Chapel in Sale, Cheshire, Philip registered for military service in 1949; but his call-up was deferred because he was in an apprenticeship as a locomotive engineer with British Rail. It was during these years that he reached the conclusion that he must register as a

‘conscientious objector.’ He also refused to join a trade union on principle, a move that later led to him tendering his notice.

Eventually Philip found work in Sussex on the farm of his future wife Margaret Obbard’s uncle. His friendship with Margaret blossomed into an engagement, and before joining the Royal Pioneer Corps in North Wales they were married at Forest Fold Chapel by Mr Stanley Delves, under whose ministry they had both been blessed (27 December 1952).

After many months the Lord made it plain to Philip that he was to be a preacher of the Gospel. Months of deep concern led to him speaking to the church at Forest Fold of his call. Margaret’s chief memory of the occasion was of Philip’s reference to Cennick’s hymn, which seemed to sum up his experience:

‘The more I strove against sin’s power  
I sinned and stumbled but the more:  
Till late I heard my Saviour say:  
“Come hither, soul, I AM THE WAY.”’

Then will I tell to sinners round  
What a dear Saviour I have found;  
I’ll point to Thy redeeming blood,  
And say, “Behold the way to God.”’

And that is what he spent the last 49 years of his life doing. Following about seven years in an itinerant ministry Philip was called to the pastorate of Mayfield Baptist Chapel. There he laboured, diligently and graciously, till the Lord suddenly took him to glory. Philip preached the Gospel from a warm, affectionate heart. He sought to expound the Word of God in context, and was not afraid to tackle some of the more difficult areas of divine truth.

It was with profound shock that the news spread that on 28<sup>th</sup> April 2010 Philip and Margaret had been involved in a serious road accident. Mercifully Margaret suffered only minor injuries, but Philip was seriously hurt, and was taken unconscious to the Royal

Sussex Hospital in Brighton. After a distressing three weeks of unconsciousness, it became clear that there was no hope of recovery, despite all the efforts of the hospital staff, and he slipped peacefully away on 20<sup>th</sup> May, to be with the Christ he loved, served and preached.

On 4<sup>th</sup> June the large chapel at Mayfield was packed to overflowing, with about 350 persons present, many from the local community. Philip was greatly loved in the churches, especially of this locality. He had served the church at Mayfield affectionately with prayers and tears, known and loved by church members as a most caring, prayerful and faithful pastor. He had been a friend and helper to so many, both in and around Mayfield, for which he carried a lifelong burden of prayerful concern. Many commented on the large crowd of mourners wending their way along the main street of Mayfield to the village burial ground where his remains were laid to rest until the Great Day of Resurrection.

For Margaret, her family, and the church at Mayfield, the greatest comfort in their loss must be the grace of the Lord Jesus Christ, the love of God, and the gift of the Holy Spirit as their Comforter.

We have lost a very dear Christian brother, a most faithful and consistent man of God. The Sovereign Grace Union has lost a constant, prayerful committee member; those who remain thank God for all the willing service he gave the union. The Pilgrim Homes at Brighton and Tunbridge Wells will greatly miss his regular ministry. He and his dear wife spent many hours tenderly ministering to the elderly residents there. We thank the Lord for one who was ‘Not Quite Normal’ in the eyes of unbelievers, but who was much more than normal as a man of God under the blessing of His Holy Spirit.

Philip has received the divine welcome and commendation: “Well done, good and faithful servant . . . enter thou into the joy of thy Lord.” (Matthew 25.21, 23) Let us seek to live in such a way that we may receive the same commendation.

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### **Two New Booklets**

*John Henry Newman – Becoming Rome’s First Ecumenical Saint* – Richard Bennett and Michael de Semlyen. We strongly recommend this title, priced £2.00; £1.25 each for 10 or more. Permission to download is free. Dorchester House Publications. PO Box 67, Rickmansworth, Herts. WD3 5SJ. Tel: 01923282333.  
*Roman Catholicism* –Peter Slomski. 44pp. £2.50. Pbk. ISBN 0-902111-02-7. All Christians would do well to become acquainted with this small but worthwhile booklet by a converted Roman Catholic. It summarizes the history, doctrines and apparent (but not real) changes in the Roman system.

### **A Recent Publication**

The Sovereign Grace Union has published a pamphlet entitled **Thirty Meditations for Pilgrims**. It contains various topics; Bible texts; prose comments; extracts from psalms, hymns and poems; along with prayers for each day in a month. Priced £1.50, it may be found edifying to believers of any age group, but is especially suited to those in residential care homes. Copies are obtainable from the Secretary, Committee members, Auxiliary secretaries and the Editor.

### **S.G.U. Pamphlets: Free to Subscribers**

**(A5 s.a.e. £1.30 postage)**

Was the Reformation Necessary? – Graham Bidston

The Centrality of the Cross – Samuel Champion

Shall Everyone Be Saved? – John Brentnall

The Pardon of Sin – Archibald Cook

Justification – James Battersby

Christ the Only Mediator – John Flavel

God’s Purpose of Grace – William S Plumer

An Accomplished Redemption – W J Grier

Augustine and Prayer – John Brentnall

## *Book Reviews*

### **Reformation Heritage Books**

*The Larger Catechism* – John R. Bower. 304pp. \$30.00 from R.H.B. Hdbk. ISBN 978-1-60178-085-0.

This *Critical Text and Introduction* is part of a new project entitled *The Westminster Assembly Project*. Each volume includes a historical introduction, a critical text, and multi-column comparisons of original manuscripts and early editions. The project hopes to produce writings of the Westminster divines previously unpublished, facsimiles and special studies of the Westminster Assembly.

The *Larger Catechism* was produced for those with some maturity in the Reformed Faith, compared with the much more famous *Shorter Catechism*, which was for those ‘of weaker capacity.’ The teaching in both is the same, but the larger work contains far more detail. Question 172 has been a great blessing to those with doubts about coming to the Lord’s Table. There is nothing comparable to it in the shorter work. I am not competent to comment on the scholarship involved, but I can say that the historical introduction is most interesting, while the format and columnar comparison of texts, with Scripture proofs, is excellent. Warmly recommended to those ‘of larger capacity.’

J.M.B.

*Piety’s Wisdom* – J. Mark Beach. 368pp. £15.00 from R.H.B. Hdbk. ISBN 978-1-60178-082-9.

This *Summary of Calvin’s institutes with Study Questions* is unlike Ford Lewis Battles’s *Analysis* of the Institutes in that whereas Battles simply states what Calvin says in concise form, Beach offers us a series of essays on each major topic of Calvin’s work. The result is a pleasure to read. The quotations from Calvin are brief, to the point and well incorporated into the flow of the author’s exposition. With both Battles and Beach in our hands, it is possible to get a firm grip of a work with which so many Reformed readers are unfamiliar. With questions for reflection and discussion closing each chapter, the book is very suited to a church study group, conducted by a qualified leader.

J.M.B.

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*Calvin For Today* – ed. Joel R. Beeke. 279pp. \$25.00. Hdbk. ISBN 978-1601-780843.

This volume contains the papers given at the 2009 Puritan Reformed Seminary’s annual conference, celebrating the 500<sup>th</sup> anniversary of Calvin’s birth. Contributors include Joseph Pipa, Derek Thomas, Ligon Duncan and Michael Hatkin.

The papers cover various aspects of Calvin’s theology and their relevance for the church today. In light of the ‘Young, restless and Reformed’ movement, it is refreshing to find a volume like this, committed to the full-orbed Reformed vision of theology. Subjects include ‘Calvin on the Word of God’, ‘Calvin on Preaching Christ from the Old Testament’, ‘Calvin’s View of Reprobation’, ‘Calvin’s Doctrine of the Church’ and ‘Calvin on the Early Church.’ It concludes with a chapter by the editor entitled ‘Twelve Reasons Calvin is Important Today.’ While those who know Calvin will not be surprised, the chapters dealing with Calvin and Missions and Calvin and Marriage will surprise those still under the influence of the ‘Calvin Myth.’

This book challenges the modern church to seriously engage with Calvin, and to see Calvinism as more than just TULIP, a whole theology firmly based on the Bible and historically conscious. It should be very much appreciated by serious Reformed Christians.

Gervase N. Charmley

*The Happiness of Heaven* – Maurice Roberts. 129pp. \$7.50. Pbk. ISBN 978-1-60178-081-2.

The aim of this warm-hearted study is not merely to expound the Bible’s teaching on heaven, but also to give us a relish for our heavenly Father’s house and our true home. In this it succeeds, not least because it lifts us above the sin and sorrow of this fallen world into realms where our hearts should already be. Those who have relinquished the love of sin, and whose hearts are detached from hankering after this world, will find it a delight. It reminds me of the godliest minister I ever knew, Donald Macfarlane of Dingwall (1889-1979), who, on his deathbed, when asked how he was, replied: “I’m going home.”

J.M.B.

*Calvin: Theologian and Reformer* – ed. Joel Beeke and Garry Williams. 170pp. N.P. (c. £7.00?) Pbk. ISBN 978-1-60178-091-1.

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This symposium, consisting of essays on various aspects of Calvin's life and ministry by such writers as Sinclair Ferguson, Ian Hamilton, Paul Wells and Joel Beeke, is very readable and edifying. However, I do not like the expression 'doing theology' in Anthony Lane's essay; it is alien to a Biblical and spiritual view of truth. Also, styling Calvin a 'revolutionary' is unacceptable. It has 'revisionist' and even militaristic associations. Calvin was a reformer, a restorer of the ancient landmarks, not an iconoclast or would-be dictator. It is best, we believe, to keep in mind the old Protestant explanation: under the apostles, the church was formed; under the papacy, it became de-formed; under the Reformers, it was re-formed. J.M.B.

*Where Wisdom Is Found: Christ in Ecclesiastes* – J. V. Fesko. 164pp. N.P. Pbk. ISBN 978-1-60178-092-8.

This book came out of a series of sermons preached by the author in 2008. He seeks to offer the church a window into the wonderful world of a Christ-centred understanding of the book of Ecclesiastes. He ably demonstrates that wisdom finds its ultimate fulfillment in Christ, the incarnate wisdom of God. Each chapter is between 10 and 12 pages long, and concludes with 4 or 5 study questions. All Scripture quotations are from the A.V. A worthwhile book. Chris Banks

*A Habitual Sight of Him* – ed. Joel Beeke and Mark Jones. 138pp. N.P. Pbk. ISBN 978-1-60178-067-6. A further title in the edifying series of *Profiles in Reformed Spirituality*, this collection of Christ-centred passages from Thomas Goodwin is full of glorious surprises that overturn the myth of the Puritan killjoy. Few ministers in the Church of our Lord Jesus Christ have been so spiritually-minded and perceptive as Goodwin. J.M.B.

### **Free Church of Scotland (Continuing)**

*The Reformation 1560: The Greatest Year in Scotland's History* – John J. Murray. 60pp. £3.00. Pbk. This welcome booklet reminds us of one of the Lord's greatest works, and should stimulate prayer among all who mourn over Scotland's national apostasy. It is obtainable from the Assembly Clerk's Office, Free Church Manse, Portmahomack. Tain. Ross-shire. IV20 1YL.

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## **Christian Focus Publications**

*The Mystery of the Holy Spirit* – R. C. Sproul. 156pp. £7.99. Pbk. ISBN 978-1-84550-481-6.

First published in 1990 and republished in 2009, this is a thorough but popular survey of the Bible's teaching on the Holy Spirit. It avoids the extremes that have recently become associated with this subject, and provides a great deal of information for the serious Christian who finds himself bewildered by the conflicting claims that are made.

The chapters on the Trinity are demanding, though the author does his best to explain difficult concepts. There is a very impressive chapter on the Spirit's role in creation, and another, equally impressive, on the part He plays in regeneration.

The baptism of the Spirit, the fruit of the Spirit, and His role as Comforter are all dealt with in an edifying manner. Not all readers will be happy with the (brief) excursion into source analysis towards the end of the book, but this does not detract from the overall quality and usefulness of the work.

John Manton  
*Scottish Highland Adventures* – Catherine Mackenzie. 90pp. £4.99. Pbk. ISBN 978-184-55006-789.

*Great Barrier Reef Adventures* – Jim Cromarty. 83pp. £4.99. Pbk. ISBN 978-184-55006-789.

These titles are part of a series of factual books for 6-10 year olds set in different parts of the world. Children will learn about wildlife, history and scenery of Scotland and Australia – but each piece of information is used to illustrate a lesson from the Bible. There are attractive line drawings throughout, and at the end of each book is a quiz about both the factual and the spiritual content. These books have a very clear Gospel message, and while designed for children, they could be used by anyone giving children's talks.

Miriam Lowrie  
The following **Christian Focus** Paperback Titles are unreservedly recommended:

*The Mortification of Sin* – John Owen. ISBN 978-1-85792-107-6.

*The Intercession of Christ* – John Bunyan. ISBN 978-1-84550-544-8.

*The Life of Faith* – Thomas Manton. ISBN 1-85792-271-9.

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*Christ Crucified* – Stephen Charnock. ISBN 1-85792-813-X.

**The Wakeman Trust**

*Sunlight for Cloudy Days* – C.H.Spurgeon. 124pp. N.P. Pbk. ISBN 978-10870855-67-9.

These 14 pieces have been republished over the past few years in the *Sword and Trowel* magazine. Most of them were delivered by C.H.Spurgeon as short talks at prayer meetings, though one or two began life as Lord's Day sermons.

All the items show the unmistakable mark of CHS's ministry, being thoroughly Biblical, Christ-exalting and practical. Lessons are drawn from Biblical incidents, e.g. 'Eleazar – the Man whose Sword Clave to his Hand' is taken as 'a model of courage and perseverance'; the inn-keeper in the parable of the Good Samaritan is spiritualized to show the need of a caring ministry to needy souls; the ladies at the Metropolitan Tabernacle who are members of a Benevolent Society for the relief of the poor are encouraged from Galatians 6.9 not to be 'weary in well doing', and so on.

One chapter is especially significant: 'Infant Salvation – the Safety of those Dying in infancy.' Not all will agree with Spurgeon here, but parents wrestling with this issue will find Spurgeon's position clearly set out.

John Manton

**Banner of Truth Trust**

*Indwelling Sin in Believers* – John Owen. 176pp. £5.00. Pbk. ISBN 978-1-84871-075-7.

This abridgment, in the Puritan Paperback Series, needs no commendation. Along with *Mortification of Sin* and *Temptation and Sin* by the same author, the Lord used it to break up your editor's self-righteousness and prepare the way for finding the righteousness of God in Another, even our Lord and Saviour Jesus Christ. Scriptural, searching and God-glorifying throughout. J.M.B. *Works of William Tyndale*. 2 vols. 608 & 696pp. £33.00 set. Hdbk. ISBN 978-1-84871-074-0.

How we welcome this complete Works of one whose name should be held in grateful remembrance for his selfless, God-honouring life, martyrdom and translation of Holy Scripture. Here are doctrinal treatises (against popery, prelacy and the persecutor Thomas More) and on behalf of true Biblical godliness,

introductions to and expositions of the Word of God that have stood the test of centuries, and a biography of this intrepid but tender-hearted man of God that rekindles our love for his memory and heroic work. When we reach a point where we have to narrow down our reading to essentials, Tyndale lays claim to our time in a way that few others do. May God use this fine reprint to revive His work and reform our poor nation to His glory. Read these precious volumes prayerfully alongside Brian Moynahan's biography and Sir Marcus Loane's summary of Tyndale's life in *Masters of the English Reformation* and you are sure to be blessed. J.M.B.

**Evangelical Press**

*Anne Bradstreet – Pilgrim and Poet* – Faith Cook. 176pp. £7.99. Pbk. ISBN 13-978-085234-714-0.

This is a biography of a remarkable woman – a ‘pilgrim’ in two senses of the term: a Christian believer whose spiritual eyes were set upon that heavenly city ‘whose builder and maker is God’, and one of the earliest people to leave England for America (only a decade or so after the Pilgrim Fathers) in order to be able to worship God according to their own conscience.

She is remembered today as America's first published poet. Faith Cook gives extracts from her poetry on almost every page. She wrote in response to various circumstances of life – its sorrows as well as its joys – and her strong Christian faith shines through. She brought up a family of eight, often practically single-handed as her dearly loved husband was frequently away on business. There were times, therefore, when she felt desperately lonely and times of debilitating illness.

To read her life is to be reminded of the comparatively easy life we enjoy in the 21<sup>st</sup> century, and to thank God for His loving-kindness to His people whatever their circumstances. John Manton

## Tapes and CD's of SGU addresses

may be obtained from Mr T. Field, 34 Pembury Road, Tonbridge, Kent, TN9 2HX  
£2.50 + 50p each cheques payable to "Sovereign Grace Union"

Christ Alone - Charles Sleeman, Haslemere

Particular Redemption - Malcolm Watts

\*Grace to the Uttermost - W Goodman,, London (Metropolitan Tabernacle) "Love so amazing, so divine" - Mark Johnston

\*The Imputation of Adam's sin to us - Geoffrey Thomas, Aberystwyth

\*The Imputation of our sin to Christ - Geoffrey Thomas

The Imputation of Christ's righteousness to us - Geoffrey Thomas

\*The Person, Priesthood and Protection of Jesus Christ (John 18)  
- Abraham Thomas

\*Penal Substitution - David Cassells,, Chelmsford

Justification - Henry Sant, Portsmouth

The Blessed Consequences of Justification by Faith  
- Malcolm Jones,, Maescymmer

Adoption – Robert Oliver (Bradford on Avon)

Romans 9 by Clifford Parsons of Portsmouth

\*The Life and Work of John Calvin by Gervase Charmley

\*The Meaning of "All Israel" by Don Underwood of London

\*Such A Great Salvation by Winston Saunders of Selhurst

\*What Christ will do - and how by Neil Pfeiffer

'A Chosen People' – Chosen in love, Chosen with Purpose & Chosen in Christ, -3 tapes  
by Mark Johnston

Perseverance – Michael Harley of Friston, Suffolk

Sanctification: Romans 6 – Austin Walker, Crawley

God our Hope: Jeremiah 14: 1-9 – Malcolm Watts, Salisbury

The Rock Christ Jesus: Isaiah 28 – Ian Densham, Hemel Hempstead

The Heart of the Cross, The Victory of the Cross, Glory of the Cross, -3 Tapes  
By Andrew Davis of South Wales

Amazing Grace by Abraham Thomas of Halland

Sovereign grace by Nigel Lacey of London

\*Omnipresence and You, by Keith Hoare of Herne Bay

\*Omniscience, by Paul Relf of Chatham

\*Omnipotence - Something Understood, by Graham Thrussell of West Sussex

\*Jacob's Ladder - Dafydd Morris of Wales

\*God's Sovereignty and Human Responsibility - Gary Brady of London

\*God's Full Sovereignty, our Full Salvation - Timothy Burden of Eastbourne

\*The Unchanging Gospel - Jeremy Walker of Crawley

\*John 1:17 - John Saunders of Chichester (AGM 2009 Evening Sermon)

Tapes previously advertised are still available. Addresses marked\* are also available on CD