

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

The works of creation all proclaim the absolute transcendence of God. The heavens declare His glory, and the firmament shows His handiwork. (Psalm 19.1) Without the slightest fatigue, He made them by a word, and all their host by the breath of His mouth. (Psalm 33.6) He spoke, and it was done; He commanded, and it stood fast. (Psalm 33.9) When we consider His heavens, the work of His fingers, the moon and the stars, which He has ordained; we cry: what is man, that God is mindful of him? And the son of man, that He visits him? (Psalm 8.3-4)

These are among our thoughts as we stand in awe before the most recent pictures of the galaxies, nebulae, supernovas and planets captured through the lens of the Hubble telescope. As we view them, our hearts soar into space and worship Him who made them all. Some are (so they tell us) ‘thousands of light years’ away, yet all were created as mature bearers of light, colour and staggering beauty to our tiny little earth. One observer aptly describes the star clusters as “brilliant little marbles, faraway diamonds.”

Well does the Puritan Thomas Watson call us to “behold the heavens bespangled with lights.” For there “we see God’s wisdom blazing in the sun and twinkling in the stars; we see it in His marshalling and ordering everything in its proper place and sphere.”

“Does it make me feel small?” asks a Christian astronomer. “Well, not so much as it makes me feel safe,” he replies. Why so? Because “I know their Maker.” He once became Man, and humbled Himself to death, even the death of the cross, so that the people of His choice might dwell with Him forever. “Then shall the righteous shine forth in the kingdom of their Father.” (Matthew 13.43) “O that we were there,” sings the ancient carol, “O that we were there!”

Crucified, Yet Alive.

A Sermon on Galatians 2:20 - 'I am crucified with Christ; nevertheless I live' - preached by Rev. M. MacSween, Oban.

[Your editor was privileged to have Malcolm MacSween as his tutor in Old Testament Scripture, Hebrew, Church History, Homiletics and Pastoral Theology. He was a most lovable man and a humble servant of the Lord Jesus Christ. The present sermon is typical of his pulpit style in its conciseness, spiritual power, fullness and faithfulness to the doctrines of grace. Sadly, ministers of his calibre are not being replaced in our generation. "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." (Psalm 12.1)]

Throughout Scripture the Law and faith are opposed in relation to a sinner's justification before God. If we could get salvation by the Law we cannot get it by faith. If we could please God by the Law we cannot please Him by faith. The reason is: the Law demands, but faith receives. The Law exacts, but faith accepts. The Law takes, but faith obtains. Therefore only those who despair of being justified by the works of the Law are in a position to be justified through faith. Faith receives what the Law demands but cannot give: a perfect righteousness. This was wrought out by Jesus Christ in His obedience, culminating in His crucifixion. Therefore justifying faith is called faith in Christ.

The Galatian Christians, scattered around Western Turkey but all belonging to one Church, were in danger of leaving Christ as the basis of their justification, and were returning to the works of the Law. Therefore Paul rebukes them sharply and points them back to Christ. In so doing, he identifies himself with God's way of justifying sinners and shows his sense of the love of God for himself.

There are two points to be considered in the text:

1. Paul's death - 'I am crucified with Christ.'
2. Paul's life - 'nevertheless I live.'

1. Paul's Death.

Modern teachers deride experimental preaching. They are bound to deride what they know nothing about. They insist on Gospel without Law, and life without death, and comfort without distress. Hence the shallowness of many professors of religion in our day.

But Paul knew by experience that the path of grace lies through the bitterness of sin, and the road to salvation lies through condemnation.

Therefore when Paul tells us that he is crucified with Christ he implies three things:

- (1) First, that he was federally one with Christ in the counsels of eternity. Christ's crucifixion originated in ancient covenant transactions.
- (2) Then, he implies that Christ had been crucified. Standing as the Surety-Substitute of His people before the bar of God He had humbled Himself, even unto the death of the cross. By so doing He made an end of sins, made reconciliation for iniquity and brought in an everlasting righteousness. (Daniel 9:24) Therefore Paul saw himself as federally one with Christ in the covenant and legally one with Him in His crucifixion.
- (3) Then again, he saw himself as vitally one with Him through the faith of the operation of God. (Colossians 2:12) By grace he had received the crucified Saviour as his one hope of being justified before God.

Now this tells us that Paul knew himself to be a sinner. He had not always known it. For years he was ignorant of it. But the Lord had met him in the way and taught him the knowledge of himself. 'When the commandment came, sin revived, and I died.' (Romans 7:9) At last, he came to know the inherent guilt and essential

depravity of sin, especially as opposed to the intrinsic righteousness and infinite holiness of God.

This is what all believers know about themselves. Happy is the man who sees himself and God standing over against each other. That is when his crucifixion begins.

Again, this tells us that Paul came to know he had crucified the Lord of glory. He was a persecutor, a blasphemer, a proud Pharisee. But all this became more heinous to him by being against the Lord who loved him and bought him with his own precious blood. 'Saul, Saul, why persecutest thou Me?' (Acts 9:4)

Do we see our sins in this light?

Then again, this implies that Paul consented to his own condemnation. He acknowledged his sin. He knew that he deserved death - physical, spiritual and eternal. O my dear friends, how little do we know what sin is, what sin deserves! Paul trembled at it, and it was grace that made him tremble. Yet he consented to his sentence.

Do we believe that God would be just to cast us into hell? If so, we take our place by the dying thief: 'This Man hath done nothing amiss; but we deserve to die.' (Luke 23:41) Then we are crucified with Christ.

One last point: Paul consented to be saved by a crucified Christ. In the work of grace in his soul he accepted the imputation of sin to Christ his Substitute. Men are not saved because they refuse to accept the imputation of sin - first to themselves, then to Christ. They refuse to say: "I deserve to be condemned, but Christ has been condemned in my place."

How is it with ourselves on our way to eternity? The religion of our day wants nothing to do with sin. It gives men joy and peace and hope without being crucified with Christ. But are we willing to

be one with Him? 'I am crucified with Christ.' Christ crucified was Paul's all.

2. Paul's Life.

'Nevertheless, I live.' He who was one with Christ in His crucifixion was also one with Him in His resurrection. Because he died with Christ he also lived with Christ.

Much Christianity in our day has only a semblance of life. There is much activity and much noise. The church is filled with the noise of their doings. But because they were never dead they are not really alive! Only those who know Paul's experience can say: 'I live.'

Now this points us to the only source of life in the soul: it is grace. It is agreeable to God's character to be kind to sinners. And when He chooses to bestow life through Christ, and not until, do men live. You and I would be spiritually dead unless He said to us: 'Live!' Paul would have remained dead, though a leading churchman, unless Christ had said to him: 'Live!' Therefore the source of life is grace, sovereign grace.

Then again, Paul shows us the channel down which the life of grace flows. It is faith. 'Behold the Man!' (John 19:5) There never was such a cross as Christ's! Earth was never called to bear such a burden as Christ in His crucifixion. Hammers and nails were never used for such a purpose before or since . . . the redemption of the world. And faith looks to Christ and Him crucified to receive life. "There is life in a look at the Crucified One." 'Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none other.' (Isaiah 45:22) Faith is full of Christ, and faith draws life from Him as crucified. 'Nevertheless, I live.' Faith draws into the soul a whole Christ - 'yet not I, but Christ liveth in me.' Christ dwells in the heart by faith. (Ephesians 3:17)

Lastly, Paul indicates the nature of this life: it is spiritual. Its Author is God, who is a spirit. The One who conveys it into the

soul is the Spirit. And the Last Adam from whom it comes is a quickening spirit. Therefore it has in it something of the nature of God. By faith believers become partakers of the divine nature. It is the life of God in the soul of man.

In conclusion, let us learn who they are who are real Christians. It is those who are both dead and alive! They are crucified with Christ and they live by Christ.

Then let us learn how men become Christians. Christ makes men Christians. ‘As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him.’ (John 17:2) When it pleased Him He met Paul in the way, showed him what he was and what he needed, and by the power of His grace supplied that need.

Has He met you in the way? Christ alone can make you a Christian, by crucifying you with Himself, then by raising you up with Himself to newness of life. Some are content with a Christ in their Bibles. May we never rest till we have Christ in our hearts.

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20. *I am crucified with Christ.* This explains the manner in which we, who are dead to the law, live to God. Ingrafted into the death of Christ, we derive from it a secret energy, as the twig does from the root.

Nevertheless I live. To the feelings of man, the word Death is always unpleasant. Having said that we are “crucified with Christ,” he therefore adds: “that this makes us alive.”

Yet not I, but Christ liveth in me. He does not live by his own life, but is animated by the secret power of Christ; so that Christ may be said to live and grow in him; for, as the soul enlivens the body, so Christ imparts life to his members.

John Calvin

It Didn't Work Then and It Won't Work Now

by
Gervase N. Charmley

The Flawed Victorian Strategy of the Emergent Church

[In this article, our author is referring to the 'emergent church,' a movement that is sharply critical of conservative Evangelicalism and especially of confessional Reformed theology. Two of its best known leaders are Brian McLaren and Steve Chalke. Among their priorities are a concern to 'read the times' in which we live, to be 'authentic' and not 'pretend' Christians, and a reluctance to be bound by 'tradition.' In pursuit of these ideals they are happy to embrace mysticism and liberal notions of non-Christian faiths, while rejecting penal substitution as 'cosmic child abuse' by the Father towards His dear Son. They also encourage sitting around in small discussion groups rather than attending 'formal' church services. The movement should be seen as capitulating to contemporary culture and denying the exclusiveness of the Gospel. For these reasons alone we advise you to steer clear of it. Ed.]

Today we are seeing upheavals in the Evangelical Churches that are shattering the status quo. We are told that we are entering a new 'post-modern' age, and that the Church must adapt to it, that we need new ways of thinking to reach post-moderns. Yet what is being proposed is in fact far from new, it has happened before.

The Victorian era was in many ways a time of confidence unparalleled in British history. Paradoxically the area of religion did not share in this confidence; the Victorian religious experience was defined rather by a 'crisis of faith.' Many eminent Victorians professed disbelief, or even positive unbelief, in the doctrines of hell, of the Trinity, and of the deity of Christ. This was the age of

the Higher Criticism and the age of *Ecce Homo* and non-supernatural *Lives of Jesus*.

The response of the churches to this tide of unbelief that seemed to affect particularly the young men in the universities was varied. Roman Catholicism thundered anathemas against it, and this conservatism attracted such men as John Henry Newman. Revivalism offered a simple and popular Gospel presentation. Others warned that the supposed ‘assured results’ of the critics were anything but assured. Spurgeon and Ryle, among others, pointed to the ‘old paths’ of Reformed theology. Still others attempted to appeal to the spirit of the age, and to create a form of gospel that would appeal to the young Victorian. Chief among these men was Henry Drummond.

Born into a leading evangelical family in Stirling in 1851, Henry Drummond was brought up in the Free Church of Scotland. He attended Edinburgh University, and was a student at New College Edinburgh (then the theological seminary of the Free Church of Scotland) when D.L. Moody first came to Scotland. Drummond was the archetypal Victorian, a breezy, out-doors type of man who revelled in sports as well as intellectual pursuits; he appealed to the Victorian student as one like himself. He became an assistant to D.L. Moody for a time. Drummond, however, was not cut from the same cloth as the brash American, and when Moody offered him a full-time post with him, he turned it down and completed his theological course. Rather than becoming a minister, however, Drummond became a professor of natural science at the Free Church College in Glasgow.

While Drummond is well known in conservative evangelical circles for his attempts to blend Darwinism and Christianity, his attempts to ‘reform’ evangelism are not so well known. They are presented in a book of essays that was published after

Drummond's death, *The New Evangelism*.¹ In the first essay in the book, entitled simply 'The New Evangelism', Drummond argued that the old ways of doing evangelism were not adapted for the sophisticated Victorian intellectual, and a new evangelism must be developed. While numbers attending Church remained high, it was apparent in late Victorian Britain that the proportion of the population attending was going down. The Church was still evangelizing, but the preaching was not reaching the younger generation. "What is the cause of this decline in vital religion? Why is the Gospel not reaching the Age? Because it is not the Gospel for the age, it is the Gospel for a former age."²

Because of this, the Church had to develop new ways of thinking, and adapt to the way that the younger generation thought. It will be seen at once that Drummond called, not simply for a new *method*, but also for a new *message*. He wrote, "The view we are to take, therefore, of the old theologies is not that they are false, but simply that they are old. Those who framed them did in their time just what we want to do in ours. . ."³ Although Drummond insisted that he did not think the old Reformed theology was simply wrong, it is hard for the reader to understand how the 'old theologies' could ever have been right if Drummond's critique was correct. The concept of God taught by the old theologies was "as far as it could be formed . . . the God of the Old Testament."⁴ This was wrong because it meant that the old evangelism practically ignored the revelation of God in Christ. Christ, to the old evangelism, was a mere "theological person,"⁵ a convenience, not a real man. "In our zeal for the doctrines of the Atonement we are really robbing God of His doctrine of the Incarnation."⁶ As for Justification by faith, that was ruinous: "The characteristic to notice here is that religion

¹ Henry Drummond: *The New Evangelism and Other Papers* (London, Hodder and Stoughton, no date)

² P. 7

³ P. 10

⁴ P. 13

⁵ P.15

⁶ P. 18

was not so much a question of *character* as of *status*. Man's standing in the sight of God was the great thing."⁷ Justification by faith, Drummond argued, made Christianity little more than an elaborate method for 'getting off'. It should be noted that the Victorians laid a great emphasis on *character*. Thus the view of the incarnation that was taken by the 'new evangelism' was that of Christ as example, while Calvin, while not ignoring the place of Christ's example, was arguably more faithful to the Biblical teaching when he pointed to the atonement as the reason for the incarnation.⁸

Having critiqued the 'old evangelism', Calvinism, Drummond went on to lay out his own scheme of 'new evangelism'. "Perhaps the most important principle, in the first place, is that *the New Evangelism must not be doctrinal*. By this is not meant that it is independent of doctrine, but simply that its truths as conveyed to the people are not to be in the propositional form . . . Now, when it is said that preaching is not to be doctrinal, what is meant is this. When Evangelism wishes to receive truth, so as to expound it, it is to refer to criticism⁹ for information rather than dogmatism. And when it gives out what it has received, it is neither to be critical in form, nor doctrinal."¹⁰ Instead of attempting to persuade the mind, preaching was to be aimed at the imagination, for the imagination was a faculty of the soul, not of the mind.¹¹ He went on: "The old theology was a product of reason. It was an elaborate, logical construction. The complaint against it is that, as a logical construction, it was arrived at by a faculty of the mind, and not by a faculty of the soul. On close scrutiny it turns out to be nothing more or less than rationalism. The doctrine of the atonement, for instance, and the whole federal theology, is an elaborate

⁷ P. 20

⁸ See Robert A. Peterson: 'Calvin on Christ's Saving Work' in David W. Hall and Peter A. Lillback (eds.) *A Theological Guide to Calvin's Institutes* (Phillipsburg, N.J., Presbyterian and Reformed, 2008) P. 244.

⁹ That is, the Higher Criticism of the Bible

¹⁰ P. 20

¹¹ P. 26

rationalism.”¹² Unlike the ‘old theology’, the ‘new evangelism’, “. . . will never say that it sees quite clearly.”¹³ Thus the ‘new evangelism’ was to be more vague and mystical, and the preaching of it non-doctrinal in nature.

This single address sets out Henry Drummond’s manifesto for his ‘new evangelism’, and it has largely been forgotten for the past century. This is a mistake, for we have seen, in the early years of this century, the resurgence of the sort of thinking that is behind Henry Drummond’s *The New Evangelism*. Today it calls itself post-modern, while Drummond thought of himself as modern, but in fact, once the thin veneer of trendy words is removed, the Emergent Church is simply Henry Drummond all over again. It does not draw on Drummond, but on the same mindset, and it comes to the same conclusions.

What happened to Henry Drummond’s teaching? It was picked up by his associates in Glasgow, most notably Marcus Dods, and they refined it. It was finally absorbed by the liberal stream in Scottish theology. It did not change the world, nor did it stem the Victorian crisis of faith. If insanity is “doing the same thing over and over again and expecting different results”¹⁴, then we may say that the Emergent Church project is insane. Drummond’s teaching did not do anything to halt the decline of the Churches in the 20th century, and the Emergent version will have no power in the 21st. While *methods* may be adapted, the *message* of Jesus Christ, the eternal Son of God, crucified for sinners, can never be compromised.

¹² P. 26

¹³ P. 33

¹⁴ Attributed to Albert Einstein

Puritans and Covenanters (Continued)

The Memoirs of Elizabeth West

Introduction

These Memoirs are the work of a young woman who worked in and around Edinburgh, Scotland, shortly after the Revolution Settlement. Penned between 1694 and 1709 they reflect the period immediately following Scotland's Reign of Terror (1660-88), when people could resume their normal way of life, and when the churches of the capital were once more crowded with worshippers.

Among those who thronged into the Tron Kirk to hear George Meldrum, 'perhaps the most popular of the Edinburgh ministers,' or into the College Kirk, where John Moncrief preached Christ as a sweet Saviour, was 'a diligent and godly servant-maid' named Elizabeth West. It was at the suggestion of her own minister that she decided to keep this fascinating record. Elizabeth had only recently been converted to Christ when she found spiritual and moral corruption beginning to stir within her. As a result, she narrates, "I several times resorted to Mr. Meldrum, and told him my case (though very confusedly). His converse to me was both meek and comfortable, but particularly he exhorted me to keep a record of all the Lord's dealings with my soul (if I could write)." Thankfully, Elizabeth could write, and these precious Memoirs are the result.

Their value lies especially in three areas:

1. They bear witness to the sound, Evangelical and experiential ministry in Edinburgh during the immediate post-Revolution years.
2. They testify to the great popularity of Communion Seasons, which had been such a striking feature of Scottish religious life since the Reformation.

3. They bequeath to us a record of the remarkable range and intensity of Elizabeth's spiritual experience, formed in her by the distinguishing grace of God.

Let us survey each of these areas.

The Ministry

As a witness to the decidedly Orthodox and Evangelical ministry of the restored Presbyterians around the turn of the century, these Memoirs are invaluable. Among the forty or so ministerial names she mentions, those of George Meldrum, James Kirkton and John Moncrief are held in the highest esteem. The reference to others, such as George Andrew, John Flint, John Anderson, William Moncrief of Largo, John Hepburn of Urr, James Hog of Carnock, Archibald Riddell, William Wisheart and Thomas Miller, indicate the high spiritual calibre of those who served Scotland's newly liberated Church.

Although the Biblical texts from which these worthies preached give us some inkling of their distinctly evangelical stamp, "there being many large and free offers of Christ" in their sermons, the leading themes they pursued indicate much more clearly their sound, experiential nature. Covenanting, Reconciliation, Self-Righteousness, The Believer's Joy, Mercy and Judgment, Perseverance, Following Christ, The Time of Love, Communion with the King, Christ at the Door of His own Church, God's Smarting Rod, Putting on the Lord Jesus Christ, The Wedding Feast, Trusting God in the Dark, The Crown of Righteousness, The Revival of the Church, The Love of God, The Pure in Heart, and Christ Coming to His People, are not the kind of subject chosen by the "abominable curates," who preached little more than a pagan or Pelagian moralism. Indeed, notes Elizabeth, the curates' favourite book, *The Whole Duty of Man*, was anathema to her favourite ministers. "The eminent servant of Christ, Mr. James Kirkton," for example, "very frequently in the public gave his testimony against this book. He said that it was so far from being the whole duty of man that it was not half the duty of man," by

which he meant that it cried up morality so much that it “put an affront on Christ’s righteousness.”

It is, however, Elizabeth’s notes of the sermons she heard that best indicate the spiritual fare on which the godly of Edinburgh regularly fed. Among her sermon ‘heads’ or ‘observations’ the following are representative:

(1) John Moncrief on Isaiah 53.5 - ‘And with his stripes we are healed.’

“He spoke to these three things:

- i. The persons: we.
- ii. The medicine: stripes.
- iii. The effect: healed.”

“This was good news to me,” she adds, “who was so defiled by sin.”

(2) George Andrew on Psalm 101.1 - ‘I will sing of mercy and of judgment.’

“i. The Lord usually puts ‘a mixed cup’ into His people’s hands: not all mercy, lest they say ‘We shall never be moved,’ nor all judgment, lest they ‘faint and give over.’

ii. Whatever is the lot of His people, whether mercy or judgment, ‘they would tune it over in a song.’ But the ungodly will not sing of judgment.”

(3) William Mitchell on Romans 6.12 - ‘Let not sin therefore reign in your mortal body.’

“i. As sin reigns by nature over all, its power in some measure is broken in believers.

ii. Though sin’s dominion is broken in believers, it is always labouring to bring its former power into their souls again.”

Elizabeth’s notes are often more detailed than this. She tells us, for example, that George Meldrum preached through the summer of 1694 on the sufferings of Christ, “of which I never heard the like before, for I thought every sentence was a wonder, and was backed by the power of God,” and “he made offers of Christ to all that would receive Him . . . Likewise he offered the cross to every one that had received Christ . . . O what love and desire was wrought in my heart after Christ,” she adds, “when I heard what He had done

and suffered for poor sinners! Yea, Jesus won my heart to Himself by love.” “I must confess,” she notes later, “this minister was many times God’s messenger to me . . . He delighted in nothing but in preaching Christ and Him crucified.”

We find, too, “great Mr. James Kirkton,” after rebuking various forms of unbelief, calling out to his hearers: “Is there any here casten down under the sense of their sins? Come away; spend this night well; and though you were a Manasseh, a Mary Magdalene, a Saul, you shall be welcomed to our Lord’s table tomorrow.”

No less fervent for free grace was John Moncrief. Once, setting forth the union between Christ and poor sinners in terms of the marriage covenant, “he was much on the inequality of the marriage,” Elizabeth notes, “whereon I remember he said: when a man goes to seek a wife, there is one of these four things that persuades him - either riches, or beauty, or parentage, or a good nature and virtues. But none of all those were in our Lord’s bride to persuade Him.” Towards the close she notes: “he was very pressing that we should consent to the bargain.”

These are only samples of the fervour and faithfulness that characterized many of the Edinburgh pulpits of the time. Perhaps Elizabeth’s comment on Thomas Paterson does duty for all his brethren: “he held forth a full Christ to the empty soul.”

Communion Seasons

The Memoirs are no less valuable as a testimony to the great popularity of Communion Seasons. Assuming that Elizabeth was typical of her fellow believers, we are amazed at the pains they were prepared to take in order to satisfy their spiritual appetite. Between 11th August, 1694, when she partook of the first sacrament held in Edinburgh after the Revolution, and 3rd April, 1709, the date of her last recorded communion, we find her at Lasswade, Prestonpans, Dalkeith, Uphall, Largo in Fife, Linlithgow, Liberton, Leith, Stichel, Newbattle and Tynningham; while in the capital itself she often observed the supper at the Tron, or the College, or the West Kirk, or Lady Yester’s. Her attitude to

these 'high days' is beautifully summarized in two remarks: on hearing of a forthcoming communion at Prestonpans, she exclaims: "if the ordinary Sabbaths there be so sweet, what will a Communion Sabbath be?" Towards the close of the Memoirs she records with evident gratitude: "Communion times have been glorious days to me."

We may well ask what was the great attraction of such seasons; and the answer is invariably "Christ." The anxious question on many a believer's mind at such times was this: 'What think ye, that he will not come to the feast?' (John 11.56).

The very layout of the Communion Season fostered this anxious expectation.

Fast Day

On the Fast Day, which was either Thursday or Friday, intending communicants sought to get their hearts prepared for a meeting with Christ in the sacrament. The sacramental theology of Robert Bruce of Kinnaird still lay at the heart of the occasion: to get a firmer grip of Christ. To this end, they would confess their unfitness and unworthiness, plead God's promises of cleansing and pardon, and express their ardent desire for Christ to 'tryst' with them in His own ordinance. Thus, writes Elizabeth, on a Fast Day at the College Kirk in 1696: "I was helped to a mournful frame of spirit both for my own sins and others', all which lay very weighty on me." Ending the day with a deep sense of failure to meet God's high standards of holiness, she nevertheless could conclude: "but I cast myself and my duties over on the merits of the Lord Jesus Christ, expecting only to be accepted in Him and for His sake."

Sometimes Elizabeth was not in such a "lively frame" as she would have wished. At other times she went wrestling with her "powerful enemies" - atheism, unbelief and her (un-named) "predominant sin." On one occasion, she ruefully records: "I went to several places where the Sacrament was given, but I found an absent Lord." At another time, by contrast, the minister had only to read his text: 'Wilt thou not revive us again?' (Psalm 85.6) to elicit

the ingenuous response: it “was half a sermon to me, my heart went so out with it.” When she returned home that evening to pray in secret, she concluded: “I felt a present God upholding me.”

Preparation Day

Saturday was Preparation Day, when His people prepared to renew their covenant vows of allegiance to God. This was the public time to consciously renounce all their ‘lusts and idols,’ and seek grace again to be His forever. A sentence from a lengthy written act of re-dedication serves as an example: “O Lord,” she writes, “most holy and gracious, to whom all praise is due, I here this day avouch myself to Thee, on the terms of the covenant.” On one such day, as William Moncrief opened up John 11.40 - ‘Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?’ Elizabeth observed: “there was much of the glory of God to be seen working on the hearts of the people, and on mine also.”

Communion Sabbath

Then came the Communion Sabbath, “the day of our great solemnity,” as she awesomely describes it. This was the day when all previous promises, vows and covenant engagements were sealed at the Lord’s own table. On His part, the Saviour was seen to give Himself afresh in the elements of bread and wine, viewed as seals and pledges of His faithfulness to all the terms of the Covenant of Grace. On their part, believing communicants were seen to receive His seals, both as tokens of their acceptance of Him and as pledges of their bridal love and loyalty to Him.

The minister would prepare the way in an Action Sermon, so-called because it preceded the action of distributing and partaking of the elements. This invariably dealt with the love of God in giving Christ for and to His people. The Saviour’s sufferings were rehearsed, and Christ was offered freely, ‘without money and without price,’ to all present in terms of a marriage covenant or wedding feast. After this the table was ‘fenced,’ the minister debarring the unworthy and encouraging and welcoming the

worthy. This was often a moment of critical concern for the hearers. Elizabeth's sensitive soul was easily discouraged by the presence of even "seeds of sin" in her heart. On the other hand she was always encouraged by a felt need of Christ, especially in His Kingly office. For individual believers, the service culminated in their going forward to one of the tables (there were usually several 'sittings,' as the communicants were so numerous) and "sealing the bargain," either while one of the ministers addressed their particular table, or as they ate and drank the consecrated elements.

Elizabeth records her own participation following John Moncrief's Action Sermon from Ezekiel 16.8 - 'Yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.' "I took heaven and earth to witness, I took all the servants of the Lord to witness, and all that were present with me to witness, that I was well content of Christ on any terms: a whole Christ - Prophet, Priest and King - consenting to undergo cross, loss and persecution, if I should be called to it. O, I thought a stake to be burnt at for the name of Jesus, nothing! a gibbet, a prison, nothing, if Christ be in it! I this day take Thee to be my Husband and Lord, and I to be Thy married Spouse, and will not be for another . . . After I had consented to this blessed bargain deliberately, I went to get it sealed at the sacrament." There, at the sixth table, she enjoyed sweet communion with her Lord and Saviour. He said to her: "I have loved thee with an everlasting love" (Jeremiah 31.3) and "I will betroth thee unto me for ever" (Hosea 2.19). In the same holy transaction she petitioned Him for Scotland, for her family and for herself, in many particulars. "O that I may never forget," she exclaims ecstatically, "the Communion in the College Kirk!"

Thanksgiving Day

On the Monday of the Communion Season the people convened again, first to give thanks to God for their spiritual feast, then to be sent on their way with fitting exhortations to hold fast the Saviour and the blessings He had purchased for them, and to witness to His grace and mercy by lip and life.

High Points

A Communion Season held at the beginning of August 1702 was a high point in Elizabeth's life. On the Fast Day she was "in a very ill frame." Consequently "the sermons had little effect" on her. Not until the Preparation Day, when her own minister, George Meldrum, preached on the believer's crown of righteousness (2 Timothy 4.8) did she find "the breathings of the Spirit of God" on her soul. As a result she made three weighty requests:

1. for a loathesome sight of sin;
2. for a holy and spiritual walk;
3. for grace to be a useful Christian as long as she lived.

She firmly believed that all three requests would be granted, her faith being confirmed by the promise: 'tomorrow the Lord will do wonders among you' (Joshua 3.5).

By the time William Mitchell had spoken on 'Woman, why weepest thou?' (John 20.15) Elizabeth was already deep inside the banqueting house. And when he stated that the soul who is really seeking Christ "will never give over" till it finds Him, and that neither men nor angels can ever be a soul-satisfying substitute for Him, she joyfully set her seal to his doctrine. "For what is all the world without Him?" she asks longingly. Yet even this was not the summit of her experience. She found John Anderson's sermon on Ezekiel 16.8 "so desirable" that she immediately went away and solemnly renewed in writing her covenant "with the Trinity of heaven." "O seal me by Thy Word and Spirit," she pleads, "and I shall seal the covenant with my heart and soul, and subscribe it with my hand, and let this peace [query: piece?] be a standing witness betwixt Thee and me, that I am Thine and Thou art mine for ever." She then records a lengthy personal covenant with God. On the Sabbath she went to the kirk deliberately "to get the seal of heaven to this covenant transaction."

For some the feast would have ended by Sabbath evening; but for Elizabeth the best dish was yet to be served. On the Thanksgiving Day, when George Meldrum preached from Jeremiah 50.5 - 'Come, and let us join ourselves to the Lord in a perpetual

covenant that shall not be forgotten' - she was ecstatic. "Of all the sermons ever I have heard," she cried, "this was beyond them all! Though I have heard many sweet and comfortable sermons, and many glorious days did I enjoy under his ministry (he being the first minister that ever I heard preach Christ to me so as to receive Him) yet there was something in this sermon surpassing all the rest. I found a great deal of the Spirit and power of God in this sermon, so that I knew not what was sweetest, for it was a time to me no less than the gate of heaven." This episode alone sufficiently explains the love of God's people at that time for Communion Seasons.

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**S.G.U. Pamphlets: Free to Subscribers
(A5 s.a.e. £1.30 postage)**

Was the Reformation Necessary? – Graham Bidston
Shall Everyone Be Saved? – John Brentnall
Justification – James Battersby
An Accomplished Redemption – W J Grier
Augustine and Prayer – John Brentnall

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Book Allocation

In keeping with the stated aims of the Union, the Committee has agreed to allocate books setting forth the doctrines of grace to students who are being called to minister to the churches. Already several batches of books have been distributed both at home and abroad. Anyone wishing to benefit by this grant of books should apply in writing or e-mail to the Treasurer, whose name and address may be found inside the front cover of Peace and Truth.

Annual General Meeting

The Annual General Meeting of the Sovereign Grace Union was held on Saturday 4th June at Westoning Baptist Chapel, Bedfordshire. The Chairman, Leslie Jarvis, opened the meeting with prayer and read Psalm 62, remarking from verse 5 that like the psalmist we too should wait on God and humbly expect Him to answer our prayers.

Apologies for absence were received from Charles Sleeman, Gervase Charmley and Paul Austen.

The Minutes of the last A.G.M. were read, approved and signed.

The Chairman then welcomed all present, and thanked the friends at Westoning for their kindness in hosting the occasion.

The Treasurer circulated the accounts for the year ending 31/12/10 and reminded all present of the Lord's goodness in meeting our financial needs. He also expressed gratitude for a legacy bequeathed to the Union. After being proposed and seconded, it was agreed that the Treasurer's Report be received.

The Editor expressed thankfulness for prayer to enable him to continue editing *Peace and Truth*, and for the encouraging acceptance of our witness by the Pilgrim Mission, Fraserburgh. He added that there had been no adverse correspondence.

The Secretary said that it was a privilege to serve the Union. Only a few new subscriptions and deletions took place during the past year.

No decision was reached about a possible venue for the 2012 A.G.M.

All the present committee members were re-elected.

There was no other business.

The meeting was closed in prayer.

Before and after tea, two services of worship were held, at which Mr Graham Chewter and Mr Timothy Martin preached respectively. Notes of their addresses follow.

Address from Genesis 6.8 – “But Noah found grace in the eyes of the LORD” - by Mr Graham Chewter.

Saved by Grace

I. The term ‘grace.’

There has been only one way of salvation at all times – through grace. The term ‘grace’ means the free, unmerited favour of God towards those with demerit. Arthur Pink in *The Sovereignty of God* draws the illustration of kindness to a thief by the one from whom he stole. David’s sparing of Saul in the cave, and God’s saving of Noah in the ark, are Biblical examples.

The sovereignty of grace appears to the wicked generation of Noah, who himself was a child of wrath till God saved him. Like him, none of us have done anything to deserve grace. (Romans 5.8) If we ask: “Why me?” it is because of the sovereignty of grace. It is a humbling experience to be saved by grace.

God’s grace is also distinguishing. It sets people apart from worldliness, and enables them to walk contrary to the way of the world. (Psalm 4.3)

Grace is also irresistible or invincible. We suffer strong temptations from the world and our own sinful nature, but God’s grace will win the fight.

II. The evidences of grace.

1. Noah walked with God. (6.9) By nature we walk contrary to God, even when restrained by education and upbringing. But we are brought to walk with God by having our guilt and depravity dealt with. We have peace with God through our Lord Jesus Christ. His blood cleanses us from sin, and the general drift of our life becomes that of prayer and devotion to God.

2. Noah obeyed the voice of God. (6.22) He did not make things up as he went along, but obeyed as God taught him. There is no substitute for obedience. Though it took over a hundred years to build the ark, Noah feared God’s warning and obeyed His command. (Hebrews 11.7; 1 Corinthians 15.10)

3. Noah feared the Lord. (Hebrews 11.7) There was no excitement, but only reverence as he sought to obey.

4. Noah lived righteously. (Hebrews 11.7) By the righteousness that is by faith he condemned the world. In this way we too are saved. He was righteous because he believed, not because he built the ark. Justification – the article of a standing or falling church – is by faith alone: “Not the labours of my hands can fulfil the law’s demands.” Imputed righteousness is our acceptance with God. (Genesis 6.9) Noah’s walk was consistent before the ungodly: every possible sin manifested itself in his day, but his life agreed with his profession. He entered the only refuge at a time of divine visitation. This is a picture of the believer hiding in Christ, the only Refuge suited to our needs. Noah was secure here: “the Lord shut him in.” So he had rest after years of labour. John Newton, at first a slave, speaks of Christ as ‘the ark of grace.’

5. Noah experienced God’s presence in the ark: “Come” (7.1), not “Go.” So too Moses enjoyed God’s presence: “If thy presence go not with me, carry us not up hence.”

6. Noah’s patient endurance. Like Job, Noah fulfilled his God-given task year after year. He suffered mocking and taunting, yet he endured to the end. Only the grace of God can make us go on to the end. It is not our beginning, but our ending, that matters; not an emotionally-motivated profession, but perseverance through hardship and opposition. This is the preservation of the saints: the righteous hold on their way; the sheep never perish.

Consider Noah’s disadvantages: he had no local church, no pastor, and few examples. Yet he found grace, and so persevered. What of us? In the world around us, with moral restraints thrown off, and children are taught to do evil, all is sad. But God is able to raise up witnesses. Our desire and prayer is that He would bring down the mighty enemies of His truth. In Eden God gave a promise that the Saviour of the world would come, so the human race was preserved. At last, around the throne of God and the Lamb, every nation shall be represented; and all present shall sing: “Worthy is the Lamb that was slain.”

Address from Psalm 48.14 – “For this God is our God for ever and ever: he will be our guide even unto death” - by Mr Timothy Martin.

Our Guiding God

This psalm has a great history, and in the view of many was composed as a direct result of the wonderful events recorded for us in 2 Chronicles 20 during the reign of King Jehoshaphat, in that great victory divinely given to Judah over her foes. Truly the twin cities of Zion and Jerusalem were a terror to the wicked, as verses 4 to 6 graphically indicate. But if you thought that this psalm is celebrating an invincible city, you would be very wrong. It begins with the greatness of God in her, and in her finale here we lose sight of the city altogether, and we see only Him.⁽¹⁾

This God.

He is the *remembered* God. The subjects of this psalm were vividly recalling what God Himself had done for them in those amazing days, turning it into permanence by composing this song. We are to make use of the past to both inform and strengthen the present, as many Scriptures strongly indicate. ⁽²⁾ Israel as a nation was constantly urged to remember the Lord in all circumstances; and spiritual forgetfulness may, and in some cases will, prove fatal. Godless ten-tribed Israel soon ceased to exist as a nation, but by the waters of Babylon the remnant of Judah bitterly remembered, and it was the beginning of their restoration. ⁽³⁾

Remembrance brings repentance, but it also brings revivings and refreshings. Remembering the Lord can only be good for us. ⁽⁴⁾ In his *Pilgrim's Progress* Bunyan's Christian, remembering that key called Promise found fresh hope and rapid restoration from ruin and despair.

He is the *real* God. In that Valley of Berachah deliverance, Judah would trace the awesome ultimate reality of their God, His unique and irresistible glory, just as their ancestors had proved in their

flight from Egypt – life to His friends, but death to His foes. (5) The chapter in 2 Chronicles records the confusion, but the psalmist scoops its source in the sight of the distant Jerusalem and the terrifying effect it had on their enemies. (6) Turning to the New Testament we see that unique and irresistible glory manifest in God’s Eternal Son, our Lord and Saviour Jesus Christ, whose ‘terror shall strike through His foes, and make the world obey.’ (7)

He is the *related* God. This thought completes the first statement in our verse, and is of crucial importance. No matter how great God is, it is of no help to me unless He is mine, and we can only say ‘our’ if we can also say ‘my.’ Can you join with David’s: “O Lord our God . . . ?”

Recall the preacher who used the ‘good’, ‘better’, ‘best’ texts in applying the sweetness of the atonement to his soul. John 1.29 is so *good*. Ephesians 5.25 is so much *better*. But Galatians 2.20 is *best* of all!

Now, how can I join in the chorus, knowing that God is mine?

Let me, firstly, answer the question this way. Let us trace how God was beginning to reveal Himself throughout Old Testament history in such a way that people began to *know Him*. We could begin with Abraham being God’s *friend*. (8) And much later in time, perhaps in those future days of Hezekiah, the faithful could reflect upon the first great fact concerning their nation: “In Judah is God *known*.” (9)

What we have is a *relationship*! And wherever you witness a relationship, it matters not who the parties are, you also witness some claim to *possession*. See how the Lord Jesus defines this knowledge as ‘life eternal’ in His High Priestly Prayer, and how a little later in that same Gospel the one thing which a desperate and desolate Mary still had was ‘*my Lord*’, and how thorough that chapter these possessive pronouns continue to flow from the lips of our Lord and even from doubting Thomas. (10) Revelation results in relationships!

But secondly, there is something else we need to know, to *savingly* know the Lord. And that is our guilty, sinful and ruined state by

nature. We know that this saving knowledge is the work of God the Holy Spirit. (11) But in convicting us of our sin He also reveals Jesus to us as our Sin-Bearer.

Here is the *related* God indeed! Here is the full force of the **particular redemption** of which Paul spoke in Galatians 2.20. What terrible and bitter intimacy our holy Jesus was compelled to have with our sins! If you doubt this, then go to Gethsemane! Then go to Golgotha! Some body who has to address all your problems will soon get to know you very well indeed!

Have you taken all your sins to Jesus? This is not the best, but the only way to begin to know Him and His love for you. Where else can you take your sins? What else can you do with them? Dr John (Rabbi) Duncan speaks somewhere in his inimitably profound simplicity about doing just this in preparing believers to take the Lord's Supper.

Finally, He is the *reliable* God. We come to those words '*forever*' and '*ever*,' and at the outset it must be seen that they are not completely synonymous. The Spirit of God is never guilty of tautology.

The word '*forever*' gives expression to the **Divine-Eternal** dimension, as for example set forth by Moses in "*The eternal God is thy refuge.*" (Deuteronomy 3.27) I am no Hebraist, but I am given to understand that this word '*olam*' is an overwhelming word. Ancient Hebrew was free of Greek abstractions. Breathtaking and dynamic, this word conveys the thought of a remote ever-receding future all beyond our reach. We are left floundering in the infinite, well out of our depth, with Miss Steele's '*Eternity, tremendous sound*' upon our lips, but we are not left there!

The next word '*ever*' gives expression to the **Human-in-time** dimension to warm and comfort us. The '*everlasting*' we can relate to, and Jesus is with us in this '*ever*' as well! Not now as the *eternal* Son of God, but as the real, dear Man who ever lives, and

lives for ever. Consider His wonderful reassurances. (12) Remember how He lived in time, moment by moment, just like us! And even now, as to His human nature, He sits and waits and expects, moment by moment, for and with His dear people. (13)

We must mention just two more things concerning this *reliable* God. He is also **Our Guide**. We are given to understand that the word translated ‘*guide*’ is a strong and muscular sort of term. Its verbal form may be rendered ‘*to pant*’ or ‘*to be exhausted by running*.’ And though this is not the meaning here, it remains a very energetic sort of word – i.e. ‘*to urge on in a course of action*.’ A classic example of this guidance in action may be seen at the Red Sea crossing. (14) Sometimes it simply means ‘*to lead*,’ but it can mean ‘*to drive*.’ Sometimes we are led never so gently, as the psalmist indicates elsewhere. (15) But remember how Lot had to be fairly dragged out of Sodom! (16) There is something very ‘hands-on’ in those words: “I am the Lord which teacheth thee to profit, which leadeest thee in the way that thou shouldest go.” (Isaiah 48.17)

Finally, this *reliable* God is **Our Glory**. This may not be very explicit in our text, but it is most implicit. This word ‘*unto*’ doesn’t mean some terrible terminus, as Andrew Bonar explains in his *Christ and His Church in the Book of Psalms*. (17) Hasn’t the Lord said: “*When thou passest through the waters, I will be with thee*”? (Isaiah 43.2) We shall not lose Jesus in dying. We shall never be parted, no, not for a moment! He will truly ‘*swallow up death in victory*.’ (Isaiah 25.8) Didn’t the dying William Gadsby see this as his earthly life ended with the rallying cry: “Victory! Victory! Victory! Free Grace! Free Grace!”?

Let us close with Asaph’s blessed ‘conclusion’: “*Thou shalt guide me with thy counsel, and afterward receive me to glory*.” (Psalm 73.24) Amen.

References

1. 'There is much in common here with Psalm 46, and not least with its atmosphere of elation after a great deliverance. Here too . . . we are conscious of a bigger setting than the hills of Judah. Zion is more than a local capital; the struggle concerns the whole earth and the whole span of time. The outlines of '*the Jerusalem above*', with its great walls and foundations which are 'for ever', are already coming into view . . . the psalm is not in praise of Zion except as God's abode – when we are expecting a crowning glory of the city, we hear no more of it, only of God – and a permanent relationship, primarily of His making. Genesis 17.2,8.' (Derek Kidner)
2. Deuteronomy 8.2; Psalm 42.6; 78.2; 126; 137.1; Luke 22.19; 2 Corinthians 1.8.
3. Psalm 137.1.
4. Nehemiah 4.14.
5. Exodus 14.20.
6. 2 Chronicles 20.23-24; Psalm 48.4-6.
7. John 1.14; Revelation 6.16.
8. 2 Chronicles 20.7; Exodus 33.11.
9. Psalm 76.1 and contrariwise Psalm 147.19-20; Matthew 7.22-23.
10. John 20.13,17,28.
11. John 16.8.
12. Matthew 28.20; Hebrews 13.5.
13. Psalm 110.1; Hebrews 10.13; 4.14-16.
14. Exodus 14.15.
15. Psalm 78.53.
16. Genesis 19.16.
17. 'The last clause (of verse 14) is much misunderstood. It is not 'our guide unto death' – for the words are 'shall lead us over death.' It is He who leads us over death to resurrection – over Jordan to Canaan – leads us on to the last victory.' (Andrew Bonar) Bonar also sees a continuity with this and the assurance received in the following psalm. (Psalm 49.15)

Tim Martin

Sovereign Grace Union
Balance Sheet as at 31 December 2010

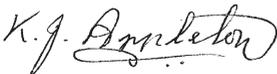
	2010	2009
Current Assets	£	£
Bank accounts:		
Cafgold	6,898	10,881
Cafcash	31	1,030
Barclays	<u>1,733</u>	<u>893</u>
	8,662	12,804
 *CAF Income Fund at cost	 <u>75,000</u>	 <u>75,000</u>
Total Current Assets	83,662	87,804
 Current Liabilities		
Midland Printers	268	
Subscriptions for 2011 paid in advance	<u>151</u>	<u>192</u>
	419	192
Net Total Assets	<u>£83,243</u>	<u>£87,612</u>
 General Fund	 £	 £
Opening balance at 1 January	87,612	87,487
Excess Expenditure/ <i>Income</i>	<u>- 4,369</u>	<u>125</u>
Total Funds	<u>£83,243</u>	<u>£87,612</u>

*CAF Income Fund valuation at 31 December 2010 was £72,802

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.

K J Appleton (Hon. Treasurer)

S. J. Wiffen (Hon. Auditor)




April 2011

Sovereign Grace Union
Income and Expenditure Account for the Year Ended 31 December 2010

	Income		Expenditure	
	2010	2009	2010	2009
	£	£	£	£
Subscriptions	1,164	1,215	3,751	3,489
Donations	1,759	1,052	1,080	1,056
Tax recovered	245	184	2,160	2,112
Advertising	96	96	385	322
Literature sales	71	15	310	175
Auxiliaries	437	210	150	145
Offerings	661	466	244	172
Legacy		1,881	2,068	53
CAF Income Fund distribution	2,830	3,121	246	30
Bank interest:			1,256	626
	<u>18</u>	65		<u> </u>
CAFgold	17			
CAFcash	<u>1</u>			
Sub-total	7,281		Sub-total	8,180
Excess Expenditure/Income	4,369			125
Totals	<u>£11,650</u>	<u>£8,305</u>	<u>£11,650</u>	<u>£8,305</u>

April 2011

Re-writing the English Reformation

While contemplating the history of his own people, the Psalmist cries out: “We have heard with our ears, O God, our fathers have told us, what works thou didst in their days, in the times of old: How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out; for they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand and thine arm, and the light of thy countenance, because thou hadst a favour them.” (Psalm 44.1-3) Comments David Dickson: “God’s old works have new use in all ages, for the furtherance of believers’ faith, patience and comfort.”

We believe that looking back on our own history is a call to view it in the light of the Lord’s dealings with us. For the way we look at the past determines what we think, say and write about it. Those of us who believe that the world exists because God made it, and that it steers a certain course because He directs it, will try to see God at work in history, either in mercy or in judgment. This is what the Bible commentator Matthew Henry meant when he wrote: “The Lord’s providences concerning His people are commonly mixed: mercy and judgment. God has set the one over against another . . . like showers and sunshine.” Mrs. Anne Ross Cousin did the same in her beautiful poem based on the sayings of the Scottish Christian, Samuel Rutherford:

‘With mercy and with judgment
My web of time He wove.’

Seeing history in this light, we will survey the past not from *our* point of view, but from *God’s*. We will try to see people, events and changes as God sees them.

Second, we will adopt God’s view of history because we believe in truth. He is the God of truth, and in His Word He has shown that truth is made up of *facts* plus a right *understanding* of those facts.

For example, just before Christ was born, God sent an angel to tell Joseph, Mary's husband-to-be, that she was to be His mother. The message was this: "She will bear a son, and you shall call his name Jesus, for he will save his people from their sins." (Matthew 1.21) Notice: "She will bear a son, and you shall call his name Jesus." These are the *facts*. Then God gives us His *understanding* of the fact that His name is to be Jesus: "For he will save his people from their sins." The name "Jesus" means "Jehovah is salvation." As Jehovah is one of God's names, the text tells us that the son of Mary is no less than God, and that as God He will save a certain number, called "His people", from their sins.

Here is another example: "Christ *died*:" that is a *fact*. He did not faint. His disciples did not steal and hide His body, then falsely claim that He had risen from the dead. He really died. Then we read: "Christ died *for our sins*:" that is God's *understanding* of the fact. (See 1 Corinthians 15.3) The little word "for" explains to us that He took our place and suffered the punishment we deserve for our sins.

Now if we are to read history as God has interpreted it for us in the Bible, we must seek out the *facts*; then we must *understand* the facts aright. In this way we will arrive at the truth, and the truth will keep us on the right lines. It will keep us from personal bias or wrong thinking. The process is what the astronomer Tycho Brahe once called 'thinking God's thoughts after Him.'

Third, we adopt the Bible's view of history because God's dealings with His chosen people and their enemies in the Bible show us how He deals with every nation. This is a prime lesson from Psalm 44. Being a righteous God, He loves righteousness and hates sin. So He has bound Himself to reward righteousness and punish sin. When we study our nation's history we are to observe this work of God in action. We are to ask God to show us who are the righteous and who are the wicked. We must also ask Him to show us how He is rewarding His people and punishing His enemies. The more light we get from God's Word about these

matters, the more we will see God at work in mercy and in judgment on individuals, families, communities and nations.

Our viewpoint, then, is the one that seeks to see God at work in English history, and to understand characters, events and changes through His eyes. He Himself expects us to take our stand here, because He says: “Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.” (Proverbs 3.5-6)

When we consider the English Reformation from this viewpoint, we find a marked difference between it and the viewpoint of ‘revisionists.’

These writers do not believe the Bible. As a result they do not see history from God’s viewpoint. They do not see God at work in history. So when they come to write history they fail to mention Him. Instead, they twist the facts and put their own understanding on people, events and changes. These historians are called ‘revisionists’ because they revise history according to their own false ideas.

We must be perfectly clear about their accounts of what happened in history: they are biased against the truth. Their history is warped. Undeniable facts are mingled with lies. You will be able to identify them by the terms they use in their writing. For example, they refer to the Reformation as a ‘Revolution’ or a ‘Revolt,’ to Bible truth as ‘heresy,’ and to Christian believers as ‘heretics.’ They inject such notions as ‘dividing Europe,’ ‘fracturing the Church,’ and ‘opposing the law’ into their accounts, to make you think that the Reformers were bad people, rebels or troublemakers. As you read, therefore, beware of their tactics. They are trying to poison your mind.

Let us look at some examples of ‘revisionist’ history, and observe how wrong they are.

1. The revisionist J. J. Scarisbrick, for example, in his *The Reformation and the English People*, claims that when reforms began the Roman Catholic Church was well respected.

This claim does not fit the facts. There are dozens of recorded cases of people complaining at churchmen's greed, deceit, immorality, ignorance, superstition and cruelty. Their priests were telling them to observe the outward forms of religion (such as attending church at 'Christmas' and 'Easter' and paying their 'tithes' to the Church) but neglected to tell them the Good News that "Christ Jesus came into the world to save sinners," and that they must trust in Him alone for salvation. So then, rather than respect the Roman Church, the people held it in contempt.

2. Another 'revisionist' notion is that reforming ideas were not popular in the 1520s.

This idea also does not fit the facts. Professor Lechler's study of John Wycliffe and of his 'Lollard' preachers demonstrates that their reforming ideas were very popular right throughout the 15th century. These travelling messengers of the Gospel toured England, and could be found in market places and at village crosses telling merchants, shoppers, farm labourers and housewives of the wonderful Saviour who died to take away our sins, and who calls us to live holy lives. They also added that we must believe in Him in order to be saved from our sins, and not to try to curry God's favour by giving money to the Church. And just as "the common people received" Jesus "gladly," so too they received His messengers gladly. Why? Because if they could be saved by faith alone, they would not have to do all the works that priests imposed on them in order to be free of their sins! This Gospel that they welcomed continued to live on in the hearts of many rural folk till the time of Henry VIII. By the early 16th century there was a real hunger for reform in England.

Besides, a book shipped over from the continent of Europe was circulating among educated folk that opened their eyes to a new

kind of Church. Erasmus of Rotterdam published his *Handbook to the Christian Soldier* in 1503. It not only criticized the existing Church, it also set out an attractive vision of the Church of the future. In this new Church ordinary people would play a full part, instead of leaving power in the hands of priests. Erasmus said that even the most humble ploughman as he worked his fields, and the weaver as he plied his shuttle, and the traveller as he rode on his journey, would soon be able to read his New Testament. Erasmus did not want to get rid of the priests, even though he despised them, for, he said, they could teach the people to read and write. But their prestige and power would become a thing of the past. Erasmus's book became a best seller in England. With friends like John Colet, Dean of St. Paul's Cathedral, London, Erasmus was a scholar whom God used to increase hunger for reform, and even contribute to it in a mild way. Contrary, therefore, to the 'revisionist' lie, reforming ideas were popular in the 1520s.

3. A third 'revisionist' idea is that Henry VIII's divorce was central in bringing about reform. Countless 'histories' of the Reformation foster this lie. To cite only one example: Hans Hillerbrand, in *The Reformation*, writes: "The Reformation in England began with the marital problems of King Henry VIII."

But reliable historians show us that Henry's divorce had nothing to do with the massive changes in faith and life that ushered England into a new and better era. The truth is: Henry wanted a male heir to the throne, and his first wife could not produce one. So he wished to divorce her and find someone who could! Not only so, Henry had a bad conscience. He already had a son born from a lustful relationship with another woman. This son would never have been accepted as king.

What has this to do with God changing people's hearts, making them new characters and enabling them to live upright lives? The outward events surrounding Henry's divorce case were used by God to change the king's relationship to the pope of Rome, but

they were not the cause of the Reformation. These facts, then, dispose of another ‘revisionist’ lie.

4. Another ‘revisionist’ historian, G. R. Elton, emphasises the Reformation as an act of state, brought about by Henry VIII and his advisers, who used the Reformers’ ideas to increase their wealth and power.

Two other ‘revisionist’ historians (Michael Collins and Matthew Price) begin their treatment of the English Reformation with the same notion: “England also experienced a Protestant upheaval [note the term used instead of ‘Reformation’] – although the causes began with politics, in the form of Henry VIII (r. 1509-47)”

The church historian Williston Walker goes even further. He says that before the reign of Queen Elizabeth I “the English revolt” [note the term] did not “manifest any considerable spiritual awakening among the people. Its impulses were political and social.”

Now while it is true that Henry and his officers of state turned the wealth of the Roman Church to their own advantage, this does not make this mighty work of God an act of state. The reforms that people longed for and that God sent were spiritual and moral; the social, political and economic changes followed in consequence. They were not causes of the Reformation, but effects of it. So, yet a further ‘revisionist’ lie must be thrown overboard.

5. Other ‘revisionist’ historians try to isolate England from the rest of Europe, claiming that reforms on the continent barely influenced changes in England.

This is manifestly untrue. As A. G. Dickens argues in *The English Reformation*, reforming ideas from Europe (especially from Luther’s Wittenberg) were much in favour in the 1520s in London and the southeast. As early as 1520-21, a group of young Cambridge Bible students were quietly meeting in the White Horse

Tavern to discuss Luther's teachings. These had been smuggled into England by merchants. From this group sprang many of the English Reformation leaders.

Also, from an Antwerp base outside the reach of Henry's authority, William Tyndale's English New Testament and other Reformation writings by continental authors poured into the country after 1526. The more Bibles and good books were shipped in, and the more people in high places read them with enlightened eyes, the more demands for reform were made. In the light of these facts, it is evident that the English Reformation was deeply influenced by continental reforms.

Conclusion

Clearly, where the light of God's truth shines into people's hearts, a longing for reform is bound to follow, because God's standards are always higher than ours. A. G. Dickens goes so far as to claim that no European people were more profoundly influenced by the Scriptures in their own language than the English.

In short, although the Reformation triggered off massive social, political and economic changes, the movement itself was a spiritual work of God among the English people. As such, it brought with it the most beneficial changes England had ever seen. As the Christian historian Merle d'Aubigné notes, the seed God sows may lie long underground; but sooner or later it will spring up and bear good fruit.

O, how much we need to see our past in this light, and plead that the seed that has lain so long underground will come to harvest again.

“Revive Thy work, O Lord,
Thy mighty arm make bare;
Speak with the voice that wakes the dead,
And make Thy people hear!”

Five Ages of Man *(Part Four)*

The Age of Romance

If Rationalism was the wholesale rejection of Christian Orthodoxy, Romanticism was a violent reaction to Rationalism. As the nineteenth century got under way, the seeds sown by restless rebels against the established order bore their own fatal fruit. Romanticism ushered in an “eruption of the irrational” and “the establishment of human life on a basis of pure [i.e. mere] feeling” (H.G. Schenk).

The combined force of irrationality and raw feeling was explosive. In the field of music, Beethoven led the way when he broke through the police cordon in Vienna and walked proudly ahead of the emperor’s entourage. The cataclysmic opening of the Finale of his 9th Symphony foreshadowed later developments in Wagner and Mahler. Berlioz soon followed with his *Fantastic Symphony* – a flight of fancy that imagines his beloved (an Irish actress) in a ballroom, across a valley, on the scaffold, and even in a witches’ Sabbath. The concept is grotesque. Significantly, both Berlioz and Wagner actually took part in the revolutions of 1848.

Walter Scott’s novels, Eugene Delacroix’s paintings, Byron’s epics, Pugin’s neo-Gothic buildings, Eichendorff’s dreamy poems, Goya’s lithographs, Manzoni’s historical novels, Hugo’s *Hunchback of Notre Dame*, Poe’s *Tales of Mystery and Imagination*, Tchaikovsky’s *Romeo and Juliet*, Liszt’s phenomenal pianism, are all part of the Romantic amalgam – a yearning for the ideal, the elusive, the rare, the visionary, the passionate, the fictitious, the extravagant, the vague. Their creators were all ‘in love with loving.’ Yet with few exceptions (e.g. the marriages of the Mendelssohns and the Schumanns) their ‘love’ was spelt

L.U.S.T. How different in spirit are these works from the Age of Romance to the cool, calculated etiquettes of the Age of Reason!

Romanticism swept through the nineteenth century like wildfire, consuming old ideas, attitudes, language forms and ways of life. How many political revolutions took place during the period we do not know; but their existence is typical of the feverish Romantic mind that caused them. In one case Romanticism almost impoverished an entire kingdom. 'The Dream King' Ludwig II of Bavaria spent so much of the national economy on such fairy-tale castles as Neuschwanstein, Hohenschwangau and Linderhof that the government had to get rid of him. One morning he was found dead in a local lake. Appropriately Richard Wagner, the composer of the mythological saga *The Ring* - which is crammed with Rhine maidens, a sword-wielding hero, a crooked villain, forest murmurs, giants, dragons, a huge Teutonic heroine, culminating in Valhalla in flames - was an idolized guest of Ludwig's.

In religion, the Age of Romance produced only what was to be expected from idealistic minds: a new medievalism, with its penchant for the pompous theatrical, the light fantastic and the dark mysterious. Neo-Gothic towers, spires and gargoyles outside, and stained glass windows, stone sculptures, gloomy chancels, armoured knights and fish-tail-mitred prelates within, were all meant to stimulate aspirations for heaven or fears of hell. Oxford, "city of bells and smells", typifies the whole movement. There Keble College was founded to train aspiring 'priests.' Its chapel houses the ideal of 'emotional Christianity': Holman Hunt's painting *Christ Knocking at the Door*.

Unrestrained flights of the imagination also devastated Biblical Studies, when Westcott and Hort coolly revised the texts of Holy Scripture to make them fit their eclectic views of religion.

On the continent, Schleiermacher changed the whole basis of religion from Biblical Revelation to Inward Experience. Not what Scripture says, but what man feels, became the new authority.

Reacting against rationalistic skepticism, Schleiermacher grounded theology in ‘God-consciousness,’ with its corollary, a sense of dependence. This concentration on inner experience in turn opened the way for mysticism, with its ever shifting and uncertain dependence on private ‘visions.’ It was no accident that cults (especially in America, and at Compostella, Lourdes, Knock, Cologne, Loretto, Walsingham, etc., received a tremendous boost during the 19th century.) In short, objective Christian doctrine gave way to subjective experience, claiming doctrinal formulae as their expression, but robbing them of their Biblical content.

With the rejection of authoritative dogma, Christianity began to be considered as only one of many world religions. Though viewed as in some sense superior, it no longer claimed to be exclusive [that is, while all other religions show man seeking after God, Christianity reveals God seeking and finding man.] In education, the study of comparative religion replaced that of Holy Scripture. Children were taught to jot down their ideas of God; teachers collected their thoughts, and after reading them out, announced blasphemously: “That is what God is like.” Otherwise expressed, nothing should be admitted as ‘Christianity’ except facts of experience, conjured up out of man’s feverish imagination.

The ramifications of this wild, speculative thinking were inevitably played out in succeeding generations. Towards the close of the century God was claimed to be all love, the Father of all mankind, and the brotherhood of man was heralded as the new Christian ideal. ‘Value judgments’ replaced Biblical principles of conduct, and Christ was known as Lord only insofar as men perceived Him to be the God-filled man, a paragon of virtue and the world’s best teacher of morals. Consequently the ‘social Gospel’ became the only Gospel men recognized; ‘do-good-ism’ was its driving force. In short, true Biblical supernaturalism gave way to a merely humanitarian gospel.

Part of this apostasy was the popularizing of the ‘kenotic theory,’ according to which Christ emptied Himself of His Godhood.

Consequently, religious bookshelves became filled with multiplied attempts to explain the Lord Jesus Christ as anything but divine; fictitious ‘lives of Jesus’ (by Strauss and Renan, for example) stripped Him of all His miracles, even when the Gospel records reveal Him as “the greatest miracle of them all” (Warfield’s phrase). Typical of the trend was William Robertson Smith’s response when he was accused of denying the deity of Christ: “How can you accuse me of that? I’ve never denied the divinity of any man, let alone Jesus.”

It is a strange contradiction that the very century that was bewitched by the supernatural – fairies, ghosts, giants, vampires, trolls – should in theology end in a widespread denial of the supernatural. By the close of the century, Warfield admitted: “the age in which we live . . . is distinctly hostile to supernaturalism.” He also added: “It is an inexpressible grief” to see the church “spending its energies in a vain attempt to lower its testimony to suit the ever changing sentiment of the world around us.” A century later, but in much cruder forms, the church continues to betray its God-given charge and heritage.

Perceptively, H.G. Schenk gives some sections of his brilliant study of the Romantic Mind the most telling headings: *Progress and Disenchantment*, *The Emphasis on Singularity*, *The Quest for Re-integration*, *Forebodings and Nostalgia for the Past*, *Nihilism and Yearning for a Faith*, *The Romantic Malady of the Soul*, *Emotional Christianity*, *The Lure of Nothingness*, *The Defiance of God and Religious Frustration*, *The Call of the Ego*, *Nature Mysticism* and *National Messianism*.

The Age of Romance petered out through a period of indolent Impressionism [Manet and Monet in art, and Scriabin and Delius in music], and grotesque Expressionism [the psycho-analyst Freud, the painter Nolde and the composers Schoenberg and Berg], into a decadence shot through with opulent nostalgia [the composers Elgar and Richard Strauss].

In sum, the entire movement reveals what Nietzsche, one of its most typical children, termed “the basic dissonance in human nature.” For all his yearning, man failed to find satisfaction for his hungry soul. How could he, when, as the Reformed dogmatician Herman Bavinck truly says: “Man is an enigma whose solution can be found only in God.” Neither is it accidental that the four most influential moulders of modern thought - Nietzsche, Darwin, Marx and Freud – were all products of the Age of Romance. Their legacy is the most destructive in modern Europe.

What is the verdict of Scripture on the movement? “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Genesis 6.5); “the earth . . . and the works that are therein shall be burned up” (2 Peter 3.10).

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The annual Sovereign Grace Union Meeting held at Orange Street Chapel (immediately behind the National Gallery, London) will take place, the Lord willing, on Friday 14th October at 6.00 p.m. Speaker: Mr. Jabez Rutt (Lamberhurst, Kent) Tea will be served at 5.00 p.m. All are Welcome.

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Special Appeal

The Central Committee appeal to anyone in the Sussex area who desire the continuation of the Sovereign Grace Union testimony to contact the Secretary, Christopher Banks, whose address is inside the front cover of *Peace and Truth*.

Letter to the Prime Minister

Dear Mr. Cameron,

In this year of celebration of the 400th anniversary of the Authorized Bible, it is tragically ironic that Britain has sunk so low as to find itself in such a deep moral pit. I am thankful that you have given public expression to your recognition of the fact, and urge you to call the nation back to a course of regular Bible reading (in the Authorized Version).

Amongst other reasons, I do this because, as Queen Victoria said, the Bible was the secret of our national greatness. Also, wherever it has reached, it has produced a general alleviation of man's slavery to sin and tyranny, and has been the basis of civil and religious peace and liberty, such as is denied to nations that lack its beneficial influence on their national life. Both in the Old Testament and the New, civil rulers are urged to make it their study and the basis of their legislation and their people's way of life. [See Deuteronomy 17:18ff and Romans 13:1-10] Lord Mackay of Clashfern, Lord Chancellor under Mrs Thatcher's government, might be a great help in working out the details.

You cannot have failed to notice that, in all the major troubles and disturbances we have suffered in recent years, no Christians played any part. This is because they base their lives on the Bible as the written Word of God.

I do not ask you to involve the bench of bishops in general, because they have little or nothing to say on behalf of genuine Christianity, but to instigate a campaign and scheme for national Bible reading, along with the national repentance towards God and faith in Jesus Christ that constitute the Bible's main message.

With kindest Christian regards,

Yours sincerely,

John M. Brentnall

Book Reviews

Banner of Truth Trust

John MacArthur, Servant of the Word and Flock – Iain Murray. 246pp. £14.50. Hdbk. ISBN 978-1-84871-112-9.

This biography, ably written by Iain Murray, deals with the life and Christian work of John MacArthur, who since 1969 has been pastor of Grace Community Church at Sun Valley, Los Angeles. His influence in the cause of the Gospel has been felt throughout the world, and numerous men, both in the USA and in other lands, have been trained for the ministry through the instrumentality of the Master's Seminary, founded by him in the mid-1980s.

Thousands of people have been blessed through 'Grace to You', a long-running series of radio broadcasts that encourage listeners to write in to MacArthur and his team with their queries.

These are just samples of the outreach of Grace Community Church, maintained against a background of regular pulpit ministry to large congregations.

It is true that MacArthur's dispensationalist and pre-millennial views distance him somewhat from the position of the Banner of Truth, but as Murray says: "It was shared convictions on great truths that brought us together, as they are bringing others committed to Scripture together across the world." John Manton *Faith Unfeigned* – John Calvin. Translated by Robert White. 189pp. £14.50 Hdbk. ISBN 978-1-84871-086-3.

This new translation comprises four of Calvin's sermons (on Psalm 16.4; Hebrews 13.13; Psalm 27.4; Psalm 27.8) and an exposition of Psalm 87. The thread binding together these apparently unconnected texts is the need for an open, sincere and fearless profession of our Christian faith. These sermons also reflect the Reformer's earnest concern for the future of God's work in Europe, especially for His persecuted remnant. In advocating suffering for Christ rather than finding "devious ways" to compromise in order to avoid unpopularity, ridicule, or even loss of life, Calvin sends out an unpopular but necessary message to our own day. We must heed his warnings against

‘Nicodemitism’ – keeping our faith to ourselves out of fear - and stand firm, whatever the cost. The translation is very readable, and is typical of the Reformer’s pulpit style. May God bless the translator for his painstaking work and readers with willingness to “value God’s honour and service more than their own life,” in a day when both individuals and churches are collapsing like toy tin soldiers. Then we shall have fulfilled Calvin’s desire: not to “fall away from the pure Word of God.” J.M.B.

Christian Focus Publications

Faith on Trial: Psalm 73 – D. M. Lloyd-Jones. 176pp. Pbk. £6.99. ISBN 97818-455-0696-4.

Let Everybody Praise the Lord: Psalm 107 – D. M. Lloyd-Jones. 192pp. Pbk. £7.99. ISBN 97818-455-0685-8.

As would be expected, these two volumes are outstandingly helpful. In each, Lloyd-Jones expounds a psalm over several chapters, which are essentially lightly edited sermons. However, their real worth lies in the writer’s ability to show the whole message of the Gospel of grace contained in each. The chapter entitled ‘Nevertheless’ in *Faith on Trial* provides a picture of the enduring love of God towards every believer, no matter how backslidden, that is both deeply moving and truly inspiring.

Both books are full of practical application of the great doctrines of the faith to the real lives of individual readers. Lloyd-Jones’s passion for authentic Christian living shines through on every page, as does his belief that only sustained exposition of Scripture can produce this. One small criticism would be the inclusion of new introductions by contemporary writers, which are neither necessary nor particularly helpful. However, these two titles are highly recommended, both to regular readers of Lloyd-Jones or as excellent introductions for those new to his works.

Malcolm Lowrie

Out of the Depths – D. M. Lloyd-Jones. 92pp. £5.99. Pbk. ISBN 978-1-84550-646-9.

This small volume contains four evangelistic sermons preached by ‘The Doctor’ on Psalm 51 which he regarded as the classic Old Testament statement on repentance. They reveal his compassion

and concern for the spiritually lost, and show him to be fundamentally an evangelist.

Psalm 51 is the psalm of David the Backslider, but because what David says about sin is true, whether one is a believer or not, this book is relevant to seekers after God as well as Christians desiring a restored relationship with God. Subjects covered include the nature of sin, the stages of repentance, man's need of regeneration and the consequences of God creating in us a clean heart. It was a joy to read these sermons once again. Chris Banks

Reformation Heritage Books

The King in His Beauty: the Piety of Samuel Rutherford. Ed. Matthew Vogan. 184pp. N.P. Pbk. ISBN 978-1-60178-125-3.

This selection from Rutherford's writings conveys to the believing reader a sweet savour of the loveliness of Christ. Whether counselling suffering saints or exposing this world's vain glory, he always leads us to Christ as the only resting place for our souls. We could do far worse at the close of each day than read, meditate on, and pray over one of these extracts. One factual error needs a mention: the Westminster Assembly did not meet in Westminster Abbey but in St. Margaret's, next to it. J.M.B.

Taking Hold of God: Reformed and Puritan Perspectives on Prayer. Ed. Joel R. Beeke and Brian G. Najapfour. 268pp. N.P. Pbk. ISBN 978-1-60178-120-8.

Here are twelve chapters on various aspects of prayer, as practised by certain Reformers and Puritans. Those on Calvin and Knox are outstanding; the rest are very good. For good measure, twelve pages of bibliography and a Scripture and Subject Index are included. This must be one of the richest compilations on the subject available, though the omission of an essay on John Bradford is regrettable. The essays on Thomas Boston and Jonathan Edwards might have been placed beneath another heading, as they were not, strictly speaking, either Reformers or Puritans. J.M.B.

Reviews of other titles sent during this last quarter have been held over, owing to lack of space. Ed.

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

*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

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

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)

*Our Reasonable Service, Romans 12:1 by Alun Higham of Cardiff

*Romans 16 by John Saunders of Chichester

*The Flood: The creation of a New world by Stephen Lloyd of Gravesend

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