

Peace & Truth

The Magazine of the Sovereign Grace Union

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Editorial

The Meaning of Grace

The God of Grace

Electing Grace

Covenanted Grace

The Grace of Christ

Distinguishing Grace

The Spirit of Grace

Invincible Grace

Converting Grace

Justifying Grace

Adopting Grace

Sanctifying Grace

Preserving Grace

Glorifying Grace

The Wonder of it All

The Annual General Meeting

Book Reviews

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Peace & Truth

The Magazine of the Sovereign Grace Union

Published quarterly by the Sovereign Grace Union for the proclamation and defence of the Doctrines of Free and Sovereign Grace.

Secretary: Christopher Banks, 43 Warwick Road, Rayleigh, Essex SS6 8PQ.

Hon. Treasurer: Geoff Haddow, 136 Shirley Road, Croydon CR0 7LN.

To whom all subscriptions and donations should be sent.

Editor: John Brentnall, 5 Rosier Crescent, Swanwick, Derbys. DE55 1RS.

To whom all matters relating to the magazine, and books for review should be sent.

For information about regional activities contact the following:

Kent: T Field, 34 Pembury Road, Tonbridge TN9 2HX.

Surrey: Mr. Clifford Parsons, 4 St. Anne's Road, Southsea, Portsmouth, Hampshire PO4 8AT.

East Anglia: M. Harley, 1 Lincoln Ave., Saxmundham, Suffolk IP17 1BY

Scottish Auxiliary: Mr. Peter Walker, 4 Donaldson Court, Huntly, Aberdeenshire AB54 8FF.

Australian Agent: Peter Swinn, PO Box 118, Churchill, Victoria 3842, Australia.

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Aims and Objects

To further the proclamation and defence of the doctrines of Free and Sovereign Grace.

To print and reprint literature expounding such doctrines.

To encourage publishers to issue such literature and to help its circulation by purchase and distribution to Clergy, Ministers, Christian Workers, Theological Students, Members of Parliament and others.

To hold Conferences and Meetings to re-affirm the old truths in these days of apostacy and declension.

To circulate tracts, pamphlets and books, maintaining the Doctrines of Grace, which may be presented to the Union for that purpose, and to print and circulate such tracts, etc., for which any person, or Society, undertakes to provide the funds.

To raise a testimony against the evils of Priestcraft, Popery, Ritualism, Arminianism, Rationalism, Liberalism and Higher Criticism.

Membership is open to all who are in agreement with the Basis, Aims and Objects of the Union.

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

To close this centenary year of the Sovereign Grace Union, we wish to place on record our gratitude to the God of all grace for enabling the founder members of the Union to raise a testimony for truth when many churches were apostatizing into theological liberalism and ritualism, and for enabling their successors to maintain that testimony to the present day. We restate our belief in all the doctrines of grace revealed in Holy Scripture, as laid down in the Union's doctrinal basis.

At one of its meetings last year the Central Committee agreed to make the present issue of Peace and Truth 'A Centenary Thank Offering.'

In doing so, we echo the thoughts of John Kent:

‘Sovereign grace o’er sin abounding,
Ransomed souls the tidings swell;
‘Tis a deep that knows no sounding;
Who its breadth or length can tell?
On its glories, on its glories
Let my soul for ever dwell.’

It is our prayer that He who has revealed Himself as “the LORD, the LORD GOD, merciful and gracious” (Exodus 34.6) would bless our readers with “the grace that bringeth salvation” (Titus 2.11) as set forth in this issue.

NOTE

As a special commemorative gesture, we are due to issue (through the initiative and generosity of David Burbridge) a book containing an appreciation of Henry Atherton, along with addresses and articles by him on behalf of the Sovereign Grace Union.

The Meaning of Grace

In the Word of God, the term ‘grace’ means “favour, unmerited kindness, undeserved love, unbought pity, gift, mere gratuity.” (William S. Plumer) While it has a variety of associations, it refers primarily to that undeserved blessing unto salvation that God freely bestows on His chosen people. Theologians often call it “special grace” or “distinguishing grace,” as it distinguishes the elect from all others and saves them by a special favour denied to the rest of mankind.

Augustine sub-divided grace into “prevenient grace,” which precedes all human decision and endeavour, being the act of God alone that initiates the work of salvation; “operative grace,” by which He effectually calls His chosen people out of a life of sin into a life of holiness; “cooperative grace,” which enables regenerate believers to cooperate with God in their sanctification; and “persevering grace,” by which God secures their preservation from final apostasy till they reach the state of glory.

What is necessary to remember, however, is that first, grace is the expression of God’s gracious character – He is by nature disposed to show grace to the unworthy; and second, in its working deep in men’s hearts it always operates mysteriously without violating their free agency.

Bearing these two facts in mind, let us approach our subject with reverence and wonder, humbly thanking God for being so gracious to His people.

The God of Grace

When Holy Scripture speaks of “the God of grace” (1 Peter 5.10-11) it usually refers to God the Father. It is He, says Matthew Henry, who reveals Himself “in the glory of His grace and goodness and all-sufficiency to us,” teaching us always to think of Him with holy awe and humble love as the Author of a gratuitous salvation. He bestows eternal life freely on undeserving, ill-deserving, hell-deserving sinners. Immediately after greeting the believers in Ephesus, the apostle Paul bursts into a ‘hymn of praise’ to God the Father as the “fathomless Fountain of grace.” (E. K. Simpson; Ephesians 1.3-14)

This means that the people of God are indebted to their heavenly Father for everything, from their eternal election in Christ to their eternal enjoyment of Him in glory; as the Puritan William Gurnall says: “All grace comes from the God of grace.” The sheer freeness of their heavenly Father’s grace tends to overwhelm His children, filling them with a sense of wonder; for grace is entirely free. It is beyond our power to earn it, deserve it, or purchase it. To attempt to offer anything for it is to insult God, for grace finds us spiritual bankrupts and beggars. However much we may want to bring something of our own to pay for it, we cannot; therefore we are bidden:

“O bring no price, God’s grace is free to Mary Magdalene and me.”

As we thank God for His inexpressible grace, let us sing:
“Oh to grace how great a debtor daily I’m constrained to be!
Let that grace, Lord, like a fetter, bind my wandering heart to Thee.

Electing Grace

As the apostle Paul proceeds to scan the majestic horizon embraced by grace, his eye settles first on the towering mountain of election: “He hath chosen us in Him to the praise of the glory of His grace.” (Ephesians 1.4, 6)

This is the sovereign decree by which the Father selects the recipients of His saving grace for reasons alien to both imagined merit and foreseen faith. Their election in Christ springs solely from His sovereign good pleasure. Just as “it pleased the Father that in Him [Christ] should all fullness dwell (Colossians 1.19), so too it pleased Him to single out from among the fallen race of mankind those whom He wills to save.

By its very nature grace is not meted out according to desert, but is bestowed at the good pleasure of the Giver. To think otherwise, as Samuel Rutherford pointedly says, is to make God a fool Saviour, who hangs our salvation on such a loose nail as our fickle will. No! We worship a sovereign, independent God. *His* will, not ours, decides who shall be saved. And *His* will, not ours, ensures that every one given to Christ shall infallibly come to Him. (John 6.37)

All the notable Reformed Confessions of Faith agree in teaching God’s sovereign election. We cite just one example, from the *Canons of Dort*:

“Election is the unchangeable purpose of God whereby, before the foundation of the world, out of the whole human race, which had fallen by its own fault out of its original integrity into sin and perdition, He has, according to the sovereign good pleasure of His will, out of mere grace, chosen in Christ a definite number of specific persons, neither better nor more worthy than others, but involved together with them in a common misery.

He has also from eternity appointed Christ to be the Mediator and Head of all the elect and the foundation of salvation, and thus He decreed to give to Christ those who were to be saved, and

effectually to call and draw them into communion through His Word and Spirit. He decreed to give them true faith in Him, to justify them, to sanctify them, and, after having powerfully kept them in the fellowship of His Son, finally to glorify them, for the demonstration of His mercy and the praise of the riches of His glorious grace.”

So then, dear believer, “electing grace alone makes you to differ” from others. (R. Murray M‘Cheyne) Your salvation is not the effect of a random chain of circumstances in which your decision played the crucial role, but is the outcome of God’s eternal, electing purpose. You were chosen in Christ before the foundation of the world. When your day of grace arrived, the door of your will was locked against God. And when He entered your heart, He did not force the lock, but opened it from within by His secret, sovereign power.

This is how Lydia, “whose heart the Lord opened” (Acts 16.14) came to Him; and this is how all who are saved come to Him. Does not Scripture itself tell us this? “Thy people shall be willing in the day of Thy power.” (Psalm 110.3) Comments David Dickson, whatever course the Lord takes to invite and compel guests to come to His wedding feast, “only His elect . . . are made most willing converts by His omnipotent power, effectually inclining their hearts and making them willing.” And He does this without in the least violating their will.

O, how should believers bless God for choosing them in Christ, and for making them, along with Isaac, children of promise (Galatians 4.28) according to His electing grace. At some time or other in their lives, every one of them will be found exclaiming: “Why me? Lord. Why me?”

Covenanted Grace

Students of the Westminster *Shorter Catechism* will not have failed to notice how often the term ‘grace’ appears in it. This is because it sets forth a salvation that is exclusively by free and sovereign grace. We read, for example, that we are not left to perish in our state of sin and misery for no other reason than that God chose to deliver us from it by “a covenant of grace.” (Answer 20)

Holy Scripture always traces up salvation to its source in the sovereign grace of God. It was in the eternal covenant of grace that Christ our Redeemer agreed to merit the salvation of all whom God had given Him, by keeping God’s law perfectly in heart and life on their behalf, and by suffering the penalty of death for their failure to keep it. Comments Thomas Goodwin: “the Holy Ghost calls that blessedness of the old covenant of works *life*, but never *salvation*, for you are saved by grace.”

Consequently, God’s unmerited favour, mercy and love, can flow in only one direction: downwards, from heaven to earth, from God to man, from eternity into time. Hence, says Thomas Boston, in the covenant of grace “all is to be had freely,” for it is such a covenant from which only poor sinners who can do nothing for themselves benefit. Asks Thomas Vincent: “Why is the covenant with the elect called the covenant of grace?” He replies: “Because not only the things promised to the elect are grace, or the free gifts of God, which they do not in the least deserve; but also because faith (whereby the promises are made theirs) is God’s gift and work, wrought in them by His Spirit.” (Ephesians 2.8; Colossians 2.12) James Fisher concurs: it is called a covenant of grace, he says, “because it is a covenant of eternal life and salvation to sinners, to be given them in a way of free grace and mercy. (Jeremiah 31.33-34)”

God entered into this covenant because He both foresaw and foreordained that man would fail to keep the covenant of works made with Adam, mankind's first covenant head. This covenant of works, writes Robert Rollock, was a legal or natural covenant, founded in nature. In it God promised Adam eternal life on condition of perfect obedience. But Adam broke this covenant, and divine justice barred the way back into God's favourable presence. To repair the breach made by Adam's disobedience, Christ the second Adam satisfied God's justice by a heart and life of spotless obedience, and purchased and merited "a new mercy and grace of God for us." It is in this mercy and grace that all believers stand.

Salvation by a covenant of free and sovereign grace is known in church history as "Pauline, Augustinian, or Calvinistic." It is "repudiated by the Church of Rome in the Council of Trent . . . adopted by all the Reformers, incorporated by all the creeds of the Protestant churches of Switzerland, France, Holland, England, and Scotland, and unfolded in the standards of the Westminster Assembly." (Charles Hodge)

Let us never forget that God was not obliged to enter into a covenant of grace, to redeem and deliver us. He did so simply because it pleased Him to do so. Thus His sovereignty determines our salvation. It is solely by virtue of the covenant of grace that the elect are saved.

How we who believe should glory in a salvation that is wholly of free and sovereign grace! Says Jonathan Edwards: "The doctrines of God's absolute sovereignty and free grace in showing mercy on whom He would show mercy . . . have very often appeared to me as sweet and most glorious doctrines. These doctrines have been made my delight . . . The way of salvation by Christ has appeared most glorious and excellent, most pleasant and most beautiful. It has often seemed to me that it would in a great measure spoil heaven to receive it in any other way." May we also find it so.

The Grace of Christ

At least three New Testament passages shine gloriously with the grace of our Lord Jesus Christ: the ‘apostolic benediction’ (2 Corinthians 13.14); Paul’s humbling reminder that Christ laid aside His divine riches and became poor, so that believers “through His poverty might be rich” (2 Corinthians 8.9); and the blessing which closes the canon of Holy Scripture: “The grace of our Lord Jesus Christ be with you all. Amen.” (Revelation 22.21) In all three, those who were once opposed to God’s way of saving sinners are addressed as recipients of the grace of Christ. The very re-iteration of the word ‘grace’ reminds us that we are saved only through His merits and mediation.

Samuel Rutherford describes our Redeemer as “a mass, a sea and boundless river of visible, living and breathing grace,” swelling up to the banks of both this world and the heaven of heavens; so that He is “grace speaking; grace sighing, weeping, crying out of horror, dying . . . living again . . . and is now glorified grace . . . raining floods of grace on His members.” This is no fanciful flight of imagination, but sober truth. It is out of this abundant grace that we, along with the apostles, prophets, saints and martyrs, must draw, if ever we are to be saved.

Let us then pray with John Newton:

“May the grace of Christ our Saviour, and the Father’s boundless love,
With the Holy Spirit’s favour, rest upon us from above.”

Personal Grace

The term ‘grace’ sometimes refers to the beauty of Christ’s character. For instance, Luke tells us that as He grew through boyhood, “the grace of God was upon Him.” (Luke 2.40) Not only was He “high in the favour of God” (Matthew Henry); that favour was seen in the comeliness of His character. When He spoke, it was as one who had “grace poured into His lips.” This endowment

of beauty endeared many to His preaching. (Psalm 45.2; Luke 4.22) When He saw the crowds as sheep without a shepherd, His grace of compassion flowed out towards them. (Matthew 9.36) When He looked down from the cross on His hateful enemies, His grace of forgiveness cried: “Father, forgive them, for they know not what they do.” (Luke 23.34) Grace filled His whole character, bearing gracious fruit towards all it touched. When He was manifested to His disciples, His personal grace shone through the veil of His human nature in such a way that those whose eyes were opened to contemplate it discerned the divine glory in it. (John 1.14) No longer in the tabernacle or temple, but in our frail human nature, the wondrous grace of God in our nature shone into the hearts of His people.

The personal grace of Christ consists especially in that unique combination, as Jonathan Edwards describes it, of “majesty and meekness.” The majesty of Christ is seen in His perfect representation to us of the majesty of God. He is the image of the invisible God; as John Owen majestically says: “In him God was, in him He dwelt, in him is He known, in him is He worshipped . . . in him is there a nearer approach made unto us by the divine nature than ever could enter into the heart of man to conceive. In the constitution of his person . . . and in the work it was designed unto, the wisdom, power, goodness, love, grace, mercy, holiness and faithfulness of God are manifested unto us. This is the one blessed image of the invisible God wherein we may learn, wherein we may contemplate and adore all His divine perfections.” On the Mount of Transfiguration the disciples caught a glimpse of this grace and were overawed by it. May we too seek a glimpse of it.

The meekness of Christ is seen in the perfect beauty of His sacred humanity. “Can you conceive anything,” asks John Duncan in wonder, “more beautiful than the character of Jesus Christ?” Is it not remarkable that though He was holy, harmless, undefiled and separate from sinners, yet publicans and sinners were drawn to Him? The proud ‘Churchmen’ of the day were repelled by His

meekness, but the ‘rejects’ of society saw in Him the beauty of a sinless yet loving Man.

It is no surprise to discover the Church in the Song of Songs crying after Him: “Draw me, we will run after Thee.” (Song 1.4) He says: “I am meek and lowly of heart.” (Matthew 11.29) Comments J. C. Ryle: “How true that is, the experience of all the saints of God has often proved. Mary and Martha at Bethany, Peter after his fall, the disciples after the resurrection, Thomas after his cold unbelief, all tasted ‘the meekness and gentleness of Christ.’”

Such amazing miracles as the turning of water into wine, the healing of the Gadarene demoniac and the raising of Lazarus reveal the same almighty and loving grace.

What a privilege is ours, if we know Him in both His majesty and His meekness. We then know Him as the One “on whose almighty arm we can rest and to whose human sympathy we can appeal.” (B. B. Warfield)

Redeeming Grace

Nothing, however, reveals the grace of Christ more than His atoning death. Among all deaths there is no death like the death of Christ. Paradoxically, it is in ‘that glorious despised object’ (John Maclaurin), the crucified Redeemer, that His grace to sinners shines most brightly. Rejected by man and abandoned by God, He appeared utterly graceless. Yet we know that by the expiation of their sins His people have been redeemed from their captivity to sin, Satan, the curse of the law and eternal death, and reconciled to their forsaken God. To the physical eye, the crucifixion is the most degrading spectacle imaginable, but to the eye of faith it is the source of all the grace that believers ever receive.

It is significant that Christ reveals His grace only to believers and not to others. “Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?” (John 14.22) “Even so, Father, for so

it seemed good in thy sight.” (Matthew 11.26) So many, like the townspeople of Chorazin, Bethsaida, Capernaum and Nazareth, both witnessed the wonderful miracles He performed and heard the gracious truths He taught, yet saw in Him no grace at all. As Isaiah predicted: “And when we shall see him, there is no beauty [in him] that we should desire him . . . he was despised, and we esteemed him not.” (Isaiah 53.2-3) All the demonstrations of divine wisdom, power, kindness, holiness and truth that He gave them fell on blind eyes and deaf ears.

In reflecting on the grace of our Lord Jesus Christ, we learn that, since the grace of Christ is an intrinsic property of His nature, it found expression in everything He did. His whole life on earth, right up to His ascension, was the embodiment of grace. The wonder is that in Him the thrice holy God of eternity has drawn near to us, and has even become one with us, so that we may be restored to a right relationship with Him, and learn to worship, adore and live with Him now in preparation for the glory that is to be revealed in us.

Perhaps Philipp Paul Bliss catches the spirit that should animate us whenever we contemplate the redeeming grace of Christ:

“I will sing of my Redeemer, and His wondrous love to me;
Of the cruel cross He suffered, from the curse to set me free.
*Sing, O sing, of my Redeemer! With His blood He purchased me,
On the cross He sealed my pardon, paid the debt and made me free.*”

A final word: unless we know and receive the grace of Christ we shall do nothing but sin. Blind to the beauty of His holiness, and unwilling to exchange His righteousness for our sin, we shall continue to be pleased with ourselves and live for ourselves until we drop into the bottomless pit. May the Holy Spirit Himself convince us of our absolute need of a righteousness wrought out by Him, and lead us to the throne of grace, where we may beg for it and receive it as that which will justify us before God.

Distinguishing Grace

One aspect of the grace of Christ is found in its purpose or intention: Christ died only for God's elect. That is, He suffered all the wrath that was due to the elect for their sins. Theologically, this is known as distinguishing grace. God makes a distinction between His people and all others. The Son did not die for those whom the Father never elected. Because God chose some and not others to eternal life, the primary purpose of Christ's atoning death was to redeem the elect.

Some writers refer to this doctrine as that of particular redemption. Others call it limited atonement. Whatever description men give of it, all who believe it deny that Christ intended to purchase redemption for all, even though there is sufficient merit in His blood to redeem all.

Scriptural Proof for the truth of distinguishing grace abounds. We read that "the Son of Man came to give his life a ransom for *many*." (Matthew 20:28) As the name given Him at birth indicates, Jesus saves only *His people* from their sins. (Matthew 1:21) Furthermore, He prayed not for the world, but only for *those whom the Father had given Him*. (John 17:9) Elsewhere He says: "I lay down my life for *the sheep*." (John 10:15) The apostle Paul exhorts the Ephesians elders to "feed *the church of God*, which he hath purchased with his own blood" (Acts 20:28), adding later: "Christ loved *the church*, and gave himself for it." (Ephesians 5:25)

There is a widely popular but heretical form of teaching that denies distinguishing grace. Arminians state that Christ died to make salvation possible for everyone. They further assert that Christ died equally and indiscriminately for every individual of mankind. Some are bold enough to teach that even Judas is now in heaven, whereas Scripture teaches that he went to "his own place," namely, hell.

More by vain hope than by attention to Scripture, Arminians believe that ultimately no-one will be lost. This teaching may be likened to a great wide bridge between man and God which goes only half-way across the river of His wrath; whereas the true Biblical doctrine resembles a narrow bridge which takes believers all the way across. Christ never made salvation possible for all, but He made it certain for some. These are distinguished in this life by faith, repentance and holiness, while the rest continue in unbelief, impenitence and sin.

On the basis of distinguishing grace, may the people of God strive to see the central place of the cross of the Lord Jesus Christ in God's plan of redemption. It is flanked on one side by God's unconditional election of them and their total inability to save themselves, and on the other side by God's irresistible grace towards them and final preservation of them till He brings them to glory.

Furthermore, they should reflect with thankful hearts on their being distinguished from others when God first separated them from the world that lies in wickedness. "What a distinguishing and seasonable mercy was ushered in by providence in the day of your conversion!" exclaims John Flavel. "It brought you to the means of salvation . . . Now the accepted day was come . . . There were many poor unconverted souls besides you under the Word that day, and it may be that unto none of them was salvation sent that day but to you. O blessed providence, that set you in the way of mercy at that time!"

There are cautions attached to this glorious doctrine: never look to God's decree for certainty of salvation, nor to Christ in your heart before you believe on Him; but look to Christ in the Word, held forth to you as the only Saviour of sinners, saying: 'Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.' (Isaiah 45:22) Believing on Him alone is the way to bring you certainty that God has given you His distinguishing grace.

The Spirit of Grace

It was given to the prophet-priest Zechariah to predict the bestowal on the people of God the Spirit of grace. (Zechariah 12.10) He is called ‘the Spirit of grace’ because in the covenant of grace He dispenses the grace that God decreed to give to His people. Out of the fullness of grace that is in Christ the Redeemer, the Spirit is poured out, along with all the power to enliven, replenish, beautify and comfort the redeemed; as Christ Himself says: “He shall receive of mine, and shall show it unto you.” (John 16.14)

While in the first instance His bestowal would produce great grief at the recollection of their crucifixion of their Messiah, yet His dwelling in their hearts would also yield to God a rich harvest of other aspects of grace. Here we shall consider the grace He would bring to the redeemed in every age: prayer to God, light from God, power to witness for God, and the very presence of God.

Prayer to God

In Zechariah, the Spirit of grace is termed ‘the Spirit of supplications’ because where He dwells in the heart there is true acceptable prayer, arising out of a felt sense of need. From this we learn that wherever He is received as the Spirit of grace, He is also received as the Spirit of prayer. This truth is exemplified in the case of the apostle Paul. While he was Saul the Pharisee, he made many long prayers, to be seen and heard by others. Yet it was not until he received the Spirit of grace and supplications that it was said of him: “Behold, he prayeth.”

There are warnings here. Dear friends, you may say your prayers, but do you pray? Ask God to show you the difference, and cry to Him: “Lord, teach me to pray.” As we gain more experience of the life of God in the soul, we meet men who can ‘pray’ at any time; prayerful words pour out of their mouth with ease. We even catch ourselves sometimes pouring out prayerful words like a stream.

And we may even secretly congratulate ourselves: “That was a good prayer!”

But the question is: Do we have the Spirit of prayer? Do we really pray? True prayer is the unsatisfied longing of the heart, the yearning for God that King David had – “As the hart panteth after the water brooks, so panteth my soul after thee, O God.” (Psalm 42.1) The Spirit is given to us as the Spirit of grace, that He may become in us the Spirit of supplications. So we are exhorted: “Pray always with all prayer and supplication *in the Spirit.*” (Ephesians 6.18)

We note too that He is ‘poured out.’ That is, He is given in abundance. Some are left ‘bone dry.’ Even under the preaching of the Gospel of grace, they receive nothing. Others feel that they receive only a few drops of grace. Consequently, they find prayer a chore. But when this prophecy is fulfilled, the people of God receive copious showers. So God promises: “I will pour water on him that is thirsty, and floods upon the dry ground.” (Isaiah 44.3) Dear friends, are you thirsty for God? Do you find the Spirit poured out on you, then through you to others?

Light from God

A second gift the Church receives from the Spirit of grace is light from God for all her teaching. He is sent to teach us what Christ, through His apostles and prophets, has set down in Holy Scripture. “I have yet many things to say unto you, but ye cannot hear them now; howbeit, when He, the Spirit of truth is come, He will guide you into all truth.” (John 16.12-13) Comments John Charles Ryle: “He shall guide disciples into all truth. He will lead and direct them into the full knowledge of all the doctrines of the gospel, and all the truth they need to know.” The teaching that lies open to all on the pages of Holy Writ waits for the Spirit to illuminate His people’s minds, especially concerning the meaning of Christ’s death, resurrection, ascension and second coming.

In its early years, the Church was made aware of this light: “Ye have an unction from the Holy One, and know all things.” (1 John 3.20) Comments an old divine: “True Christians are anointed ones . . . They are anointed by the Spirit of grace.” Consequently they know everything necessary “concerning Christ and His religion.”

Roderick A. Finlayson specifies three ends the Spirit has in view in bringing light from God to the Church: “*illumination* when He shines on the sacred page; *sealing* whereby He applies the truth and gives us deep conviction regarding its authority; and *interpretation* when He unfolds the treasures of the Word for our instruction and growth in grace.”

The Spirit of grace is still illuminating, sealing and interpreting the deposit of truth committed to our keeping. The volume of divine revelation is now closed, the canon of Scripture is completed; but the enlightening of the Spirit continues, and shall continue until the day of Christ’s return. May we continue to search the Scriptures, where we find eternal life freely purchased and repeatedly promised to all penitent believers, trusting the Spirit of grace to lead us into their treasures.

Power to Witness for God

A further gift from the Spirit of grace is the power to witness for God. From the day of Pentecost on, God’s people lost all their uncertainty and timidity, and went forth everywhere preaching the gospel. (Acts 2ff) Hardly had Christ passed into heaven, invested by the Father with all authority, than He began to pour out the Spirit in power. He had already foretold the apostles that under His influence they would “do greater works” than He had done on earth. (John 14.12) This promise does not refer to their ability to perform greater miracles than He did, but to their seeing many more sinners converted under their preaching than He had seen under His. As there is no greater work than the conversion of a precious soul, the ingathering of three thousand in one day (Acts 2.41) and of a large number of priests soon afterwards (Acts 6.7)

clearly indicates that the early Church was endowed with “power from on high” by the Holy Spirit.

The power of the Spirit of grace invested the ministry of the early Church with such mighty influence as to turn the pagan Roman world ‘upside down.’ The simple message that Christ died for sinners, and was raised again for their justification, along with the call to repent and believe, though delivered in much weakness, became the power of God unto salvation to multitudes. This was the doing of the Lord, and it is marvelous in our eyes.

The Spirit of grace has never been withdrawn from the Church, and is still operative today. However, where proud souls will not receive Him, He takes His saving grace elsewhere, where God’s elect lie waiting for power to raise them from their spiritual graves in sin. Let us continue to pray that He will return in mercy to apostate Britain, and effectually call us back to the God of our salvation.

The Abiding Presence of God

The Spirit’s giving of prayer, light and power signifies the abiding presence of God as the source of His Church’s comfort and joy. The Lord who sent Him in the name of the Father specifically describes Him as “the Comforter,” who will abide with His Church for ever. (John 14.16; 15.26) Though we cannot plumb the depths of spirituality in His joint sending by the Father and the Son, yet we know that the object of His bestowal is for the permanent encouragement of believers.

The Spirit’s bestowal further signifies His role as the alleviator of our grief. Just as Christ succoured His disciples in the days of His flesh, so the Spirit continues this work in His physical absence. This He will do till Christ comes again.

Besides administering comfort and dispelling grief, the Spirit also creates abiding joy. This gladness of heart is specifically presented as a fruit of the Spirit. (Galatians 5.22) It is that grace which

“enlarges the heart” towards God, His people and the lost, and makes us leap over all our hurdles.

We see the joy of the Holy Spirit at work on that great day when Ezra the scribe and Nehemiah the governor led the dispirited people of God to reform the service and worship of God. Having heard the law of the Lord read and explained to them, the people wept on account of their transgressions, but Ezra, Nehemiah and the Levites encouraged them to hold a feast to the Lord, adding: “for the joy of the Lord is your strength.” (Nehemiah 8.1-10)

We see it too in the heart of the Ethiopian chamberlain, after Philip had preached Jesus to him out of Isaiah 53, and he had believed with all his heart that He is the Son of God. Following his baptism, “he went on his way rejoicing.” (Acts 8.26-39)

In view of God’s abiding presence with us in the person of His Spirit, let us not fall into despondency when we meet with unbelief and hardness of heart from the enemies of Christ, or feel the frightening power of indwelling sin in ourselves, or hear the voice of Satan accusing us. The Spirit of grace is with us, to testify to the truth as it is in Jesus, and to bear us up under the waves of trial. The Church of God will never be silenced or crushed (as her preservation under the severest persecution proves) for God is in her midst, and she shall never be moved. (Psalm 46.5) He is known in her palaces for a refuge (Psalm 48.3), however dark and threatening the storms around her.

The abiding presence of God is thus guaranteed by the indwelling presence of His Spirit. Not in forms and ceremonies, not in rituals and traditions, not in any outward trappings, but in the hearts of His elect, God dwells. And has He not promised: “I will never leave thee, nor forsake thee” (Hebrews 13.5)? May this be our abiding comfort.

Invincible Grace

When God the Father chooses to fulfil His purpose of grace and apply Christ's purchase of grace in time, He sends His Holy Spirit into the hearts of His elect. His purpose, Christ's purchase and His grace all concur. And when the time of their deliverance arrives, He always prevails over the native resistance that He finds in their thoughts, desires and wills. His grace "does not find men fit for salvation, but makes them so. The whole work belongs to God, who makes the will of man righteous." (Augustine) Philip Henry expresses the work well when he says: "We are born with our backs upon God and heaven, and our faces upon sin and hell, till grace comes and turns us." This grace never leaves its subjects unwilling.

Scripture itself tells us that this invincible work is all of God: "Thy people shall be willing in the day of thy power." (Psalm 110:3) "Of his own will begat he us with the word of truth." (James 1:18) "As many as received him [Christ] . . . were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12-13) "I will put my laws into their mind, and write them in their hearts." (Hebrews 8:10) The Holy Spirit works so powerfully and effectually that the elect sinner not only cannot resist Him, he does not want or try to resist Him. This is why it is called invincible grace. It powerfully yet sweetly overcomes all resistance, without in the least violating man's free agency.

Its effects on the heart are supernatural, says John Calvin; it makes spiritually dead souls live, it turns hateful enemies into loving children, it changes wild beasts into docile sheep. This is evidently the work of God alone, for the dead cannot raise themselves to life, enemies cannot make themselves children, and wild beasts cannot turn themselves into docile sheep.

The *Westminster Confession of Faith* states this truth admirably: "All those whom God has predestinated unto life, and those only,

He is pleased. In His appointed and accepted time, effectually to call, by His Word and Spirit, out of that state of death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving them a heart of flesh; renewing their wills, and by His almighty power determining them to that which is good; and effectually drawing them to Jesus Christ, yet so as they come most freely, being made willing by His grace.”

In a word, the wills of God’s elect are cured of their total inability to will God’s will. When He says: “Seek ye my face,” they reply: “Thy face, Lord, will I seek.” When He says: “Believe on the Lord Jesus Christ,” they reply: “Lord, I believe.”

This marvelous work flows entirely out of the fountain of God’s electing love. It is a mercy, as John Flavel reminds us, never dropped into any but an elect vessel. “The subject of regeneration is an elect sinner; a sinner, else he needed it not; an elect one, else he obtains it not.” (William Bagshawe)

Regrettably, as with the doctrine of distinguishing grace, Arminians reject this God-glorifying teaching. They teach that the regenerating power of the Holy Spirit is not invincible, but is suspended on the will of man. Saving grace, they claim, is offered to every man, and he may or may not receive it, just as he pleases.

But how can a will that is set in concrete against God yield to His will? Not only *will* we not decide for Christ in order to receive grace and salvation, we *cannot* decide. God must first open our hearts, as He did Lydia’s (Acts 16.14) before we will receive Christ into them by faith. Arminians either forget or deny that man is so depraved since the fall that left to himself he will continue in his state of rebellion against God, and *cannot* believe His Word. Until God works mightily in him, both Christ and the Gospel of salvation by faith in Him will mean nothing to him.

But since God promised Christ that after He had made His soul an offering for sin, He would see of the travail of His soul and be satisfied, the effects of His sacrifice are not left suspended on man's whimsical will. Rather, His accomplished redemption would be applied so effectually to His chosen people that they would certainly be brought to faith, repentance, holiness and glory by His Spirit working in them.

The doctrine of invincible grace may teach us several practical lessons.

First, the 'deepest cleft' between people calling themselves Christians is that which separates those who contend that people are capable of doing everything that God requires of them for salvation, and those who insist that we are all incapable of saving ourselves, and that all the power essential to our salvation must come from God.

Second, we who are believing parents do not beget believing children. As sinners, we beget sinners; but as saints, we do not beget saints. Our children are, like King David, conceived in sin and shapen in iniquity. They need to be born again, by the Spirit and Word of God.

Further, this truth makes us realize that all our hope is in free grace alone. If we cannot and will not make ourselves new creatures, God Himself must re-create us.

Let us than, heed the old Puritan's call: "Cry aloud for distinguishing grace . . . though you are unworthy to receive it, the Lord is free, purely free, wholly free in giving it." If we ask, we shall receive, and find ourselves with new thoughts, new desires, new hopes, new fears, new speech and a new way of life.

Converting Grace

In speaking of converting grace, we mean the grace that is operative from the first dawn of the Spirit's irresistible work in regeneration through all its subsequent stages to the conscious exercise of saving faith and evangelical repentance.

Reformed writers usually commence their treatment of conversion with the Spirit's effectual calling of the elect. Along with the outward preaching of the Gospel, in which Christ is proclaimed as Saviour, goes an inward call. This is really the outward call made effectual by the operation of the Holy Spirit. It always comes to the elect sinner through the Word of God, and it is always applied by the Holy Spirit in the moment of God's sovereign choice. It is distinguished from the outward call in that it is filled with sufficient divine power to change the heart, while the merely outward call leaves the hearer's heart unchanged. Under the influence of this power, the elect sinner is not only persuaded to receive Christ, but is also enabled to receive Him. The call is invincible. The opening of Lydia's heart is a prime example of the divine power put forth in effectual calling. (Acts 16:14)

When it pleases the Lord to act in this way, His action is termed regeneration. It implants a new principle of life within the hearer's heart which unites him to Christ and inclines him away from sin and towards holiness. On this account it is described as being born again. Because it is a fundamental change, it affects the whole person, and is completed in a moment. (Matthew 22:14; John 3:3, 7; James 1:18) Because it is the work of God, not of man, nor of God and man working together, regeneration is entirely a work of grace. It is God who is active in it, not man. Man is entirely passive, just as a new-born baby is passive when it issues from its mother's womb.

Once the newly- implanted life becomes conscious, the regenerate soul turns to God in faith and repentance. Yet this new life does

not turn to God of itself: a further operation of the Holy Spirit graciously turns it. The new-born soul only moves as God's grace enables it, however consciously it chooses Christ and rejects sin. In the case of Zacchaeus, the Ethiopian Chamberlain and Saul of Tarsus, conversion was a sharply marked crisis. (Luke 19:8-9; Acts 8:30ff; Acts 9:5ff) In Lydia's case, it was not so. (Acts 16:14) Yet in every instance of conversion, the change is permanent, not temporary.

When we consider these heavenly twins, faith and repentance, in turn, we find that true saving faith is a gift from God, is rooted in the regenerated life, and is seated in the heart. (Ephesians 2:8; John 3:3-21; Acts 8:37) The seed that God implants in regeneration buds and blossoms into an active faith. In response to God's call to look to Him alone for salvation, or Christ's call to come to Him, faith actually looks to God and comes to Christ, seeking and finding mercy, pardon and acceptance.

In short, it is a positive conviction of the divine truth of the Gospel and a cordial reliance on the promises of God in Christ. It involves the mind, which recognizes and embraces the truth as it is in Jesus; the emotions, which are drawn out towards Christ as crucified for sinners; and the will, which surrenders the soul to Christ and trusts Him wholly for pardon and peace with God. This trust is the crowning element in saving faith. John 3:16 and 6:40 are prime texts for the reality and nature of saving faith.

In employing the term 'saving faith,' we do not imply that it is faith that saves. It is Christ, the object of faith, who saves the soul. Faith is the act of looking to Him, or coming to Him, or receiving Him as He is presented to it in the Gospel.

Evangelical repentance, so-called because it is produced by the evangel, or good news that Christ Jesus came into the world to save sinners, is the second main element in conversion. Repentance, rather than looking directly to Christ, looks within and to the past. There it discovers a mass of moral depravity and

guilt, and grieves over it, disposing the heart to turn from sin, seek pardon and cleansing, and strive in future to live for God, not against Him. Like faith, repentance has a mental aspect, which sees the heart and life as guilty, sinful and helpless to change itself. It also has an emotional aspect, which expresses itself in sorrow for offending such a holy and merciful God; and a volitional aspect, which actually turns from a life of sin to a life of obedience.

That repentance is a work of sovereign grace is clear from the fact that Jeremiah acknowledged God as its Author in Ephraim's case: "Turn Thou me, and I shall be turned; for Thou art the Lord my God. Surely after that I was turned, I repented." (Jeremiah 31:18-19)

Also, when the apostle Peter had rehearsed the account of Cornelius' conversion, the believing Jews said: "Then hath God also to the Gentiles granted repentance unto life." (Acts 11:18) Comments Matthew Henry: "He hath granted them the grace of repentance, in having given them His Holy Spirit, who gives a sight of sin and sorrow for it, and then a sight of Christ and joy in Him." Evangelical Repentance is the gift of God.

From this brief treatment of a vast and crucially important subject, we may see that the conversion of an elect sinner is entirely dependent on the grace of God. Empowered and directed entirely by free grace, conversion is a real permanent turning to its divine Author.

This is why the hymn-writer could gratefully sing:

'Sovereign grace o'er sin abounding, ransomed souls, the tidings swell;

'Tis a deep that knows no sounding; who its breadth or length can tell?

On its glories, on its glories let my soul forever dwell.'

Justifying Grace

We read in the *Shorter Catechism* that “Justification is an act of God’s free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone.” (Answer 33) Explains the Puritan Thomas Goodwin from Romans 3.24 – ‘being justified freely by his grace’ – “The word *freely* is to show that it is merely grace; it is without cause; it is grace dyed in grace, as I used to say, gracious grace.”

We will not err on this momentous subject if we keep in mind that our justification before God rests entirely on the ground of divine law. As His creatures, we are at all times and in all respects under law to God. This law has sanctions – rewards for obedience, and punishments for disobedience. We are not, then, to understand justification as ‘to make just or righteous.’ In Holy Scripture it means ‘to reckon and pronounce just or righteous.’ In justification, God treats the sinner as a just or righteous person before His law. It is the antithesis of condemnation. (Romans 8.1, 33, 34) Just as condemnation is the act of a judge, so is justification. So, says John Brown of Haddington, in reply to the question: “What in general is meant by Justification? Not the making of our natures holy, but the holding and declaring of our persons righteous in law.”

Moreover, Justification is not a work, but an act. A judge’s sentence is not a work, but an act; and God’s act in justifying the ungodly is His sentence as Judge of all the earth. As John Willison of Dundee writes: “Q. Why do you call justification an act and not a work? A. Because it is a thing done all at once, as the sentence or declaration of a judge; and not a work of time, carried on by degrees, as effectual calling and sanctification are.”

The redemption that is in Christ, the only Redeemer of God’s elect, “is the channel through which justifying grace freely flows

to us. It was free grace that provided a Saviour . . . To the Saviour Himself, it is indeed an act of strict justice that His people should be justified, since He has paid the full price of it. But to His people who receive the benefits of redemption, it is grace from the foundation to the copestone.” (William Henry Green)

How does a sinner, resting on Christ alone for salvation, become righteous in God’s sight? God reckons or charges to his account the ‘alien righteousness’ of Christ to the one believing on Him. Scripture expressly says that this righteousness is “the free gift” of “the grace of God,” or “the gift by grace,” bestowed on the believer “by [or through] one man, Jesus Christ.” (Romans 5:15) At the same time, God does not reckon his sins to his account, but imputes them to Christ, who accepted the imputation and suffered their penalty. (Psalm 32:1-2; Romans 5:12-19) Clearly, this divine judicial act is based not on human merit, but on God’s free grace. Martin Luther aptly termed this amazing transaction ‘The Great Exchange,’ namely: “My sin for His righteousness.”

So then, from His judicial throne in heaven, God pronounces the ungodly but believing sinner pardoned and righteous in His court of law. Christ has met all the demands of divine law, which we have transgressed, and has suffered the punishment that our transgressions deserve. His obedience unto death is righteousness before God. And since it was wrought out on behalf of God’s elect, it is freely reckoned to their account, as if they had earned it themselves. And this constitutes their justification.

What pains the apostle Paul took to teach it, and to rebuke false teachers who tried to undermine it, we may read in his epistles to the Romans and Galatians. When we place ourselves before God’s tribunal, says John Owen, free and sovereign grace is the only place where we can find rest for our guilty conscience. May we receive it by faith and be zealous to uphold it against all comers!

Adopting Grace

“Adoption is an act of God’s free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.” (*Shorter Catechism Answer 34*) Just as justification is an act of God’s free grace, so is adoption.

When a couple take into their family one who is not originally a member of it, they give him the standing, privileges and responsibilities of their own natural children. The Scriptures make use of this human transfer to describe the wonderful relationship into which God brings His chosen people, who are by nature aliens. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!” (1 John 3.1) How ardently the apostle breaks forth into admiration of this grace! “It is wonderful condescending love of the eternal Father, that such as we should be made and called His sons. Strange, that the holy God is not ashamed to be called our Father, and to call us His sons!” (*Matthew Henry’s Commentary*)

This marvelous act of grace is in accordance with both legal and domestic usage. What a wonder to be received into the number and to enjoy full legal right to all the privileges of God’s children! It might seem strange to claim that a sinner can have any rights before God. But Scripture clearly asserts it: a right in law can be established on proof of adoption as much as on natural descent.

Not the least of these rights and privileges is that every believer, by adoption, becomes a joint heir with Christ of the kingdom of heaven. Once adopted into God’s family, the believer is bequeathed an inheritance that is unimaginably glorious. The apostle Peter describes it as “incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.” (1 Peter 1.4)

Meanwhile, on his journey there, he has the Spirit of adoption, whereby he cries “Abba, Father.” (Romans 8.15; Galatians 4.6) To

approach the spotlessly holy God and address Him as “Father” is an inconceivable privilege, for He is the one true God, the Holy One who inhabits eternity, and who stops to behold the things that are in heaven. How much more does He condescend to listen to our babbling? Says Calvin, with a due sense of wonder, on our adoption are founded all our prayers, along with their acceptance. Is this not why the Saviour teaches all His disciples to pray: “Our Father”? Surely it is because He cares for us and freely gives us all good things for Jesus’ sake. (Luke 11.13) Let every believer prize this privilege, for it is granted to very few.

Our adoption also brings us freedom from bondage to the law, under which we labour until we are delivered by the Gospel. (Galatians 4.5) Having chosen us in Christ to salvation, God calls and adopts us into His family and treats us as freeborn children. Once we receive the assurance of His election of us to this privilege, we have the glorious hope of seeing even our body redeemed from sin and death. Scripture calls this the consummation of our adoption. (Romans 8.23)

The fact that God adopts us into His family, not because we are handsome (as Calvin says), nor because we have done something to deserve this promotion, nor because we have avoided certain sins and done no harm to anyone, but solely according to His sovereign will in Christ, places our adoption on the secure footing of free grace. “Men adopt,” says John Brown, “because they want [or lack] children, or see something lovely in the adopted; but it is not so with God.” Adoption depends entirely on God’s “free choice, by which He condescends before we were born to take us into the number and rank of His followers. Thus it is all of grace. (Ephesians 1.5;

May we who believe cherish this privilege, and learn to live as children of God.

Sanctifying Grace

In distinction from Justification and Adoption, which are both *acts* of God's free grace, "Sanctification is the *work* of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness." (*Shorter Catechism Answer 35*)

Among the many differences between God's acts and His work, Thomas Vincent mentions three:

"1. Justification and adoption are acts of God without us; sanctification is a work of God within us.

2. Justification and adoption make only a relative change [i.e. a change in our relationship to God]; sanctification doth make in us a real change.

3. Justification and adoption are perfect at first; sanctification is carried on by degrees unto perfection."

When we consider that none of us (not even Noah, or Abraham, or Moses, or David, or Peter, or Paul) deserve to be sanctified, but to be left to perish forever in our guilt and depravity (Psalm 14.3; Romans 3.10-13), we may see how our sanctification or holiness is wholly of grace. "What moves God to sanctify a sinner?" asks James Fisher. "His own free grace and good pleasure," he replies.

Furthermore, sanctification by free grace destroys all notions of self-sanctification. Asks John Brown: "Cannot believers, who have received grace, sanctify themselves?" "No!" he replies: "Without Christ they can do nothing." Not even their good works merit God's sanctifying grace, because at the end of the day they will all say: "we are unprofitable servants." (Luke 17.10) It is "His own free grace, reigning through the righteousness of Christ," that moves God to make us holy. (Titus 3.5; Romans 5.21) In every battle with temptation and sin, and in every use of the means of grace, it is God's grace that moves us to fight the good fight of faith. We are sanctified by grace.

We may ask: how does grace sanctify God's people, or make them holy? Scripture informs us that the Holy Spirit continuously and progressively renews and purifies the new-born believer, causing him to die more and more to sin, and to live more and more to God, until he finally bears God's image in knowledge, righteousness and holiness. As Calvin says: "Everyone's advancement in piety is the secret work of the Spirit."

While it is decidedly a work of God, sanctification includes the cooperation of the believer in the diligent use of the means to obtain grace. Yet throughout, he is enabled to cooperate with God only because he draws on fresh supplies of grace out of Christ's fullness. This sanctifying grace never attains perfection until death, for throughout the believer's life, the old nature or flesh strives against the new nature to try and regain what it has lost. But at death, the soul of every believer is made perfect in holiness, and immediately passes into glory.

Sanctifying grace consists of two parts: the gradual removal of the remaining corruption in the believer's nature, and the gradual development of the new life in devotion and obedience to God.

Scripture confirms this description in the clearest terms: "And the very God of peace sanctify you wholly." (1 Thessalonians 5:23) "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Corinthians 7:1) "And they that are Christ's have crucified the flesh with the affections and lusts." (Galatians 5:24) "And have put on the new man, which is renewed in knowledge after the image of him that created him." (Colossians 3:10) "And be ye renewed in the spirit of your mind; and . . . put on the new man, which after God is created in righteousness and true holiness." (Ephesians 4:23-24) "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would." (Galatians 5:17)

Sanctifying grace always produces good works. These are never perfect, but are always tainted with the remains of indwelling sin. Nevertheless, they are the fruit borne by the root graces of faith and love. Calvin expresses the matter well: “Not only do we receive righteousness by grace through faith [i.e. in our justification], but as the moon bestows her light from the sun, so does the same faith render our works righteous.”

These good works are done in conscious conformity to the revealed will of God, and aim to bring Him glory or honour. “Every good tree bringeth forth good fruit.” (Matthew 7:17) “A good man out of the good treasure of his heart bringeth forth good things.” (Matthew 12:35) “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matthew 5:16) “And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” (Romans 12:2) “Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.” (1 Corinthians 10:31)

In sum, sanctifying grace produces a change in the whole person that progressively frees the believer from sinful habits, and forms in him a Christ-like character. Beginning in regeneration, which implants in him holy thoughts, affections, principles and motives, it enlarges all these features all the more thoroughly as the believer increasingly realizes that by them the Lord prepares him to live forever in His holy presence.

Many are the lessons to be learnt from this doctrine; they are all encapsulated in the prayer of Robert Murray M'Cheyne: “Lord, make me as holy as a redeemed sinner can be.” If we can pray this prayer sincerely, we may soon find ourselves in heaven, for nothing short of heaven is the Lord's answer to it.

Preserving Grace

Those whom God has chosen to inherit eternal life, has accepted in His Beloved, has 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. Having sovereignly decreed that none of His elect shall perish, God ensures that the goal of election is reached. All the elect come to faith. All the elect come to repentance. All the elect are sanctified. All the elect persevere to the end. All the elect arrive in glory. None of the elect perish. So then, “all our progress and perseverance are from God.” (John Calvin)

Augustine rightly calls perseverance a grace. It is a vital link in the golden chain that hangs between eternal election and eternal glory. God’s decree of election is the first link in the chain, and the saints’ perseverance is the penultimate link. Since God never repents of his electing love, and no power in heaven, earth or hell can wrest it from Him, His unchanging faithfulness and almighty power are the sure guarantee that the elect can never be lost. Besides, God gave the charge to Christ in the eternal covenant of grace, that whoever He elected, Christ should preserve them safe and bring them to heaven. Moreover, God would never finally forsake those for whom His dear Son shed His precious blood and in whom His Holy Spirit dwells.

Devout writers on this subject employ other images beside the chain image to illustrate this comforting doctrine:

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

Says Frances Roberts: “Perseverance is the rope that ties the soul to the doorpost of heaven.”

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

Says Richard Sibbes winsomely: “An inheritance is not only kept for us, but we are kept for it.”

“God may for a time desert his children,” comments Thomas Watson, “but He will not disinherit them.”

By the exercise of His persevering grace, God infallibly prevents even the weakest saint from final apostasy.

Scripture proof for the perseverance of the saints is ready to hand:

“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)

Against this assuring doctrine of Scripture, Arminians, with their dependence on man’s imagined free will and belief in his ability to fall completely from grace, can never in this life be certain of their eternal salvation. They may be sure of their present salvation, but they can only hope for their final salvation. The absurdity of this position appears when we realize its implication, namely, that those who are chosen and loved by God the Father, ransomed by Christ the Son and born again and indwelt by the Holy Spirit, may, whatever God may wish and do to prevent it, perish eternally at last. It is a fearful error, for as Loraine Boettner observes, it implies that a person may be a son of God today and a son of Satan tomorrow.

John ‘Rabbi’ Duncan once heard an Arminian preacher. The honest humble man described how the Lord had lifted him up out of his sin, but that he had often fallen back into sinful habits and ways. Yet each time the Lord rescued and recovered him. After the service, Dr. Duncan said that he had just heard the best sermon ever on the perseverance of the saints!

This doctrine of the final perseverance of believers teaches us both challenging and comforting lessons.

By way of challenge, it reminds us forcefully that only those who persevere to the end are truly saints. So Horatius Bonar urges us: ‘Go, labour on; spend and be spent, thy joy to do the Father’s will; It is the way the Master went; should not the servant tread it still?’

At the same time, it is a comfort for the child of God to know that the vigilance of his Heavenly Father will never allow him to fall into the pit of the lost. Augustus Toplady expresses his confidence in God’s preserving grace when he writes:

‘Blest is the man, O God, that stays himself on Thee; who waits for Thy salvation, Lord, shall Thy salvation see.
His grace will to the end stronger and brighter shine; nor present things, nor things to come, shall quench the life divine.’

Furthermore, when we realize that we who believe are not under the law, but under grace (Romans 6.14), we realize too that we cannot be condemned for breaking the law. Living under a system in which grace prevails, we are never treated according to our deserts. “If it is by grace, it is no more of works; otherwise grace is no more grace.” (Romans 11.6)

Besides, as Loraine Boettner says: “The infinite, mysterious, eternal love of God for His people is a guarantee that they can never be lost. This love is not subject to fluctuations, but is as unchangeable as His Being. It is also gratuitous, and keeps faster hold of us than we of it.” When He first bestowed saving grace on us, He already knew what sins we would subsequently fall into, and how ungrateful we would be for His love; yet these never provoke Him to change His mind or withdraw that grace.

Finally, it greatly humbles us to realize that our safety entirely depends upon our having a Keeper who will never let us go. So we may sing with George Matheson:

‘O Love, that wilt not let me go, I rest my weary soul in Thee.’

Glorifying Grace

In concluding these few thoughts on grace, let us remind ourselves of the wondrous promise enshrined in Psalm 84.11 – “the Lord will give grace and glory.” As long as we are burdened with a body of sin and death, the Lord will give upholding grace; but when our warfare is over, He will give glory – “grace in this life, and glory after it, without fail.” (David Dickson)

In his book *Human Nature in its Fourfold State* Thomas Boston describes the “happy and hopeful” condition of all who die in Christ. First, they have a “trusty good Friend before them in the other world.” Then, they are guaranteed a “safe passage to another world.” Third, they will have a “joyful entrance into the other world.” Their entrance will be “celebrated with rapturous hymns of praise to their glorious Redeemer.” Though their journey into eternal glory passes through a “dark and shady vale,” nevertheless a “guard of angels” will grant them “safe conduct” into “their own country.”

Meanwhile their bodies, being still united to Christ, rest in their dust until they are re-constituted and re-united to their souls at the return of Christ on the Day of Resurrection. Then they shall enter into the joy of the Lord with perfectly glorified bodies and souls. This present world shall be transformed into a new heaven and new earth, in which only righteousness shall dwell, and as its glorified inhabitants they shall be forever with their Lord and Saviour, having been fitted for their eternal state by sanctifying grace; as an old believer once said: “Heaven is a prepared place for a prepared people.”

In our present state, it is impossible to imagine, much less describe, the grace that God’s elect receive in glory. Even John Calvin, who saw more clearly than most the mysteries of the eternal world, confessed that the glory of God’s heavenly kingdom remains “utterly remote from our perception, and wrapped in

obscurities.” Thomas Boston, too, found it “no easy thing to believe the greatness of the glory which is to be revealed.”

Yet we are offered glimpses of it in the *Letters* of Samuel Rutherford. However, even his enjoyment here was merely an ardent longing for it. He says: “I would but desire to stand at the outer side of the gates of the New Jerusalem and look through a hole of the door and see Christ’s face. A borrowed vision of this life would be my borrowed and begun heaven, until the long, long-looked-for day dawn . . . I know it is far after noon, and the marriage supper of the Lamb will be soon; the table is covered already. O well-beloved, run, run fast! O fair day, when will you dawn! O shadows, flee away!”

This representation is fully in keeping with Scripture. “And many of them that sleep in the dust of the earth shall awake, some to everlasting life.” (Daniel 12:2) “Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life.” (John 5:28-29) “But now is Christ risen from the dead, and become the first fruits of them that slept . . . For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward, they that are Christ’s at His coming.” (1 Corinthians 15:20-23) “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.” (Revelation 19:7)

May we learn by dwelling in the secret place of the Most High to expect it by faith, and wait for it with patience. And to God be all the glory.

The conclusion of the whole matter is:

“From first to last salvation is all of grace.”
(William S. Plumer)

Afterword

In an old magazine, we found the following seven marks of grace. May they help those who dare not say they have grace, but are plagued with doubts and fears.

1. The doubting soul prizes the least dram of grace above all gold and silver, for no man can prize grace except he who already has grace.
2. The soul who dares not say his spiritual condition is safe would not change that condition for that of the men of the world who delight in sin.
3. Though such a soul dare not say that he does not sin, yet he would not willfully and habitually sin against the Lord to gain the whole world.
4. Though he dare not say that God the Father is his God, nor Christ is his Redeemer, nor the Holy Spirit is his Comforter, yet he would not choose the honours, pleasures and profits of this world rather than God, and holiness, and happiness, though his choice would expose him to the greatest afflictions.
5. Though he dare not claim to have such power over his sins as he would have, yet should the Lord give him grace to overcome them, he would desire that every day some lust or other might fall before the power, Spirit and grace of Christ.
6. Though he dare not say that he profits as he should from the sermons he hears, the Scriptures he reads, the prayers he offers, and the fellowship he enjoys, yet he would not cast off these means of grace for the ways of sin, Satan and the world.
7. Though he dare not say that Christ is his Saviour, yet he desires and strives to honour Him as Lord; though he has no comfort, he opposes sin; though he cannot embrace the promises, yet he seeks to obey the precepts; though he cannot throw himself into Christ's arms to save him, he is willing to cast himself at Christ's feet to serve Him; and

though he walks in darkness and has no light, yet he trusts in the Lord, and stays himself upon God.

These seven marks, the extract concludes, are “solid and sound evidences of true grace” and of a saving interest in Christ and salvation.

Further Note

Should anyone quibble with this doctrine of salvation wholly by sovereign grace, let him soberly consider the words of Loraine Boettner, an American Professor of Theology: “this doctrine, when properly understood, is a most comforting and reassuring one. Who would not prefer to have his affairs in the hands of a God of infinite power, wisdom, holiness and love, rather than to have them left to fate, or chance, or irrevocable natural law, or to short-sighted and perverted self? Those who reject God’s sovereignty should consider what alternatives they have left.”

On the other hand, should you find yourself in sympathy with its teaching, you will agree with the aims and doctrinal basis of the Sovereign Grace Union. In days of widespread apostasy in church and nation, we believe that all who are prepared to ‘stand up and be counted’ on behalf of the sovereignty of God should co-operate in furthering the truth.

The Union exists for this very purpose. As we encourage churches, recommend faithful preachers and continue in prayer for the Lord to make Himself known in mercy as He did in former days, we welcome anyone who is prepared to join the Union or help to set up an auxiliary where none at present exists. Our Secretary’s address is on the front cover of this magazine.

.....

The Wonder Of It All

Your editor was once at a prayer meeting in which a venerable church elder was asked to pray. His prayer began high up in the eternal communion of Father, Son and Spirit. This led to devout reflections on the electing counsel of love which initiated the Covenant of Grace. Gradually, his thoughts descended to earth in the humiliation of the Son, from His conception to His burial, before rising again to His exaltation, from His resurrection to His second coming. Somewhere in-between he confessed our dreadful state in sin, and our absolute need of a divine righteousness to justify us before God, and of the Holy Spirit's gracious indwelling to regenerate, sanctify and glorify us. At intervals during the prayer, the dear man would pause and exclaim: "O, the wonder of it all!" Such a prayer, with such an interjection, I had never heard before, and have never heard since.

Dear friends, do *we* see the wonder of it all – of the three Persons of the Godhead living in eternal love for each other; of them choosing us to salvation; of Christ's deep humiliation and glorious exaltation; of His calling us out of darkness into His marvellous light; of Him clothing us with the garments of salvation; of Him progressively moulding us into His own likeness; of Him receiving our souls at death; of Him coming again to raise our bodies, so that our re-united souls and bodies may dwell in His adorable presence forever? The patriarch Job saw the wonder of it all; so did King David; so did the apostle Paul; and so did his fellow apostle John. And do we long for the time when time shall be no more, when with the whole company of heaven we shall be lost in wonder, love and praise, as we sing the worthiness of Him who loved us and bought us with His own precious blood? Dear believer, think on these things. Turn them into prayer and praise. And by His grace you will find even the arch-fiend himself helpless to prevent you "falling into a sea of wondering," as Andrew Gray expresses it. May He give us no rest till we too join the throng who see the wonder of it all.

The Annual General Meeting

The Annual General Meeting of the Sovereign Grace Union was held on 31st May 2014 at Grace Baptist Chapel in Erith, Kent. Proceedings began with the Business Meeting which was chaired by Mr. Stephen Topping, who opened the meeting by reading Ephesians 1.1-4. Reports were given by the Treasurer, Editor and Secretary, and all highlighted a concern over the low number of subscribers, although there had been a few new ones during the year. Attention was drawn to some publicity leaflets which are now available for circulation. We trust these will be used of God to further this work. All the present committee members were re-elected.

In the two services which followed Mr. Chalan Hetherington preached from Isaiah 63.1-9. They were not as well attended as had been hoped, but those present felt the ministry profitable, and were conscious of the Lord's presence.

Sovereign Grace Union

Income and Expenditure Account for the Year Ended 31 December 2013

Income	2013	2012	Expenditure	2013	2012
	£	£		£	£
Subscriptions	1,236	1,359	Peace and Truth Magazine	4,356	4,339
Donations	2,509	1,708	Secretary's remuneration	1,182	1,145
Tax recovered	358	168	Editor's remuneration	2,365	2,290
Advertising	48	126	Travel expenses	522	653
Literature sales	6	5	Speaker's fees	240	185
Auxiliaries		1,333	Premises		119
Offerings	112	315	Advertising/Website	386	248
CAF fixed interest distribution	2,450	1,692	Printing/Stationary	534	301
Bank interest		3	Postage	80	86
			Computer		270
			Grants	227	
Sub-total	6,719	6,709			
Excess expenditure	3,173	2,927			
Totals	9,892	9,636	Totals	9,892	9,636

May 2014

Sovereign Grace Union

Balance Sheet as at 31 December 2013

	2013	2012
Current assets	£	£
Bank accounts		
CAF Gold	9	8
CAF Cash	31	31
Barclays	9,571	970
	<u>9,611</u>	<u>1,009</u>
Gift Aid recoverable	358	
CAF income fund at value (2012 at cost)	61,727	75,000
Total Current assets	<u>71,696</u>	<u>76,009</u>
Current liabilities		
Printers	2,178	
Subscriptions paid in advance	363	408
Net Total assets	<u>69,155</u>	<u>75,601</u>
General Fund	£	£
Opening balance at 1 January	75,601	78,528
Excess expenditure	3,173	2,927
CAF income fund restated at valuation	3,273	
Closing balance at 31 December	<u>69,155</u>	<u>75,601</u>

*CAF Fixed Interest Fund B Income valuation at 31 December 2012 was £73,100

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.

G P Haddow (Hon. Treasurer)

S. J. Wiffen (Hon. Auditor)

May 2014

Book Reviews

Banner of Truth

Selected Writings of Benjamin Morgan Palmer. Ed. C. N. Willborn. 205pp. £9.50. Hdbk. ISBN 978-1-84871-4106.

Palmer (1818-1902) was a distinguished preacher, pastor, writer and theologian in the southern states of America. These articles were written for the Southwestern Presbyterian magazine around 1870. There are five sections: accounts of some remarkable conversions; thoughts on foreign missions; the Beatitudes (which I found heavy going); Christian paradoxes; and thoughts on Christian experience. This is edifying material, and deserves to be widely read.

John Manton

Pleading for a Reformation Vision: The Life and Selected Writings of William Childs Robinson – David B. Calhoun. 310pp. £15.50. Hdbk. ISBN 978-1-84871-356-7.

The author, a Reformed professor, clearly holds his subject in the highest regard as a champion of the Reformed Faith. Some notable features of the book are worth mentioning. The Life is skillfully interspersed with accounts of special doctrinal emphases and recollections of Robinson's beloved Columbia seminary. The Selected Writings cover a wide field, from the Trinity to the Lamb in the Midst of the Throne. Never academically 'dry,' these abridged studies weave their way deftly through the maze of truths and errors Robinson felt called to address. Thankfully, the experiential aspects of the Christian life are given due weight, the holiness of God and of His people being inextricably linked. The closing two chapters indicate where Robinson's heart lay, i.e. in Christ as the only Mediator and faith in Him as the only way to God. In view of the trend towards 'intellectualism' among avowedly Reformed writers and preachers today, this volume is a welcome relief.

J.M.B.

Christian Focus Publications

Puritan Portraits – James I. Packer. £8.99. 192pp. Pbk. ISBN 978-1-84550-700-8.

We welcome this concise treatment of seven Puritans (Scougal, Charnock, Bunyan, Henry, Owen, Flavel and Boston, though strictly speaking Scougal and Boston were not Puritans) and some of their titles that are still feeding God's people today. For good measure, Packer adds two further portraits – of Perkins and Baxter. A fine prologue introduces us to the Puritan pastors at work, while an equally fine epilogue summarizes the Puritan approach to pastoral work. Carl Truman's verdict is just: "In an age of trendy fluff, here is solid food for the church and for the soul." No modern author is better qualified to give us such a balanced, winsome view of these great physicians of the soul. J.M.B.

Repentance – Thomas Boston. 256pp. £7.99. Pbk. ISBN 978-1-84550-975-0.

The Art of Man Fishing – Thomas Boston. 96pp. £5.99. Pbk. ISBN 978-1-78191-108-2.

The Crook in the Lot – Thomas Boston. 160pp. £5.99. Pbk. ISBN 978-1-84550-649-0.

These three classic titles (with the same introduction to Boston by James I. Packer as in his *Puritan Portraits*) were read and prayed over (along with Boston's *Fourfold State*) in Scottish homes for two centuries. This alone tells us of their spiritual worth. On *Repentance*, Boston is as thorough and searching as John Colquhoun; in *The Art of Man Fishing* he shows us how to be both wise and zealous in winning souls, while *The Crook in the Lot* deals in true Puritan fashion with what Holy Scripture terms the believer's cross or the thorn in his side. We cannot recommend too highly these excellent studies, in which Boston's doctrine is always treated experientially. J.M.B.

Reformation Heritage Books

The Reformation Heritage KJV Study Bible. Pbk. 58pp.

This is a sample edition of a Study Bible expected at the end of 2014, under the general editorship of Joel R. Beeke. The books dealt with here are Hosea, Jonah, Ephesians and 1, 2 and 3 John. The AV text is given at the head of each page, followed by brief but substantial comment. At the end of each Biblical chapter are Thoughts for Personal/Family Worship. John Manton

Developing Healthy Spiritual Growth – Joel R. Beeke. £6.99. 143pp. Pbk. ISBN 978-0-85234-947-2.

This little book is worth its weight in gold. It consists of three addresses given at a ministers' conference for the Free Reformed Churches in Ontario and is based on Paul's prayer in Colossians 1.9-14. Some of the application is specifically for ministers, but most of it will be helpful for any Christian. Dr. Beeke writes with a depth of spiritual understanding and concern, and in an easily accessible style. He divides Paul's prayer into three parts: spiritual growth in knowledge, in practice and in experience. There is good practical advice and a wealth of helpful illustrations. There are also numerous quotations from the Puritans, other great writers and the Reformed Confessions. Even the footnotes are worth reading, as they contain further comments on the Greek words mentioned. Highly recommended.

Robert Dale

What Does It Mean to Love God? – Maurice Roberts. *What is a Christian* – Ryan M. McGraw. *How Should Teens Read the Bible?* – Joel R. Beeke. *How Do I Kill Remaining Sin?* – Geoffrey Thomas. \$3.00 each. 19-30pp. Pbk.

These booklets are designed to promote Biblical Godliness so as to show others the beauty of Christ to the glory of God. Each booklet addresses a specific question in order to inform the mind, warm the affections and transform the whole person by the Spirit's grace. Maurice Roberts surveys the reality of love to God in its spiritual aspect and practical outworkings. Joel Beeke's counsels on Bible reading are relevant to us all, and not merely teenagers. Ryan McGraw traces the NT origin of the name 'Christian,' defining points of belief, experience and practice. Geoffrey Thomas rightly speaks of the ongoing nature of the struggle to kill sin through looking unto Jesus.

Each booklet is short enough to be read at one sitting, and could serve as a starting-point for discussion or further reading, but primarily for prayerful consideration of some vital spiritual and practical issues.

Paul Austen

Life in Jesus – ed. Octavius Winslow. 576pp. \$30.00. Hdbk. ISBN 978-1-60178-290-8.

We can trust the son's strict regard for truth in this beautiful portrait of his godly mother. In her own words and example, Mary Winslow (1774-1854) reveals the secret of her wholesome influence over her children and others – daily communion with God. Both her correspondence and her regular habits shed a gentle yet powerful aroma on all with whom she came into contact. Here are depths and heights that we would all do well to long and strive for, if we desire a sweet savour of Christ. J.M.B.

Heart to Heart: Octavius Winslow's Experimental Preaching – Tanner G. Turley. 300pp. \$25.00. Pbk. ISBN 978-1-60178-196-3.

This ideal companion to *Life in Jesus* explores the preaching of this most heart-engaging minister. After a summary of Winslow's life and ministry, the author introduces us to his theology and method of preaching. Then follows excellent chapters on its three-fold nature: preaching grounded in doctrine, centred in Christ and sent directly to the heart. All this is then applied to today's situation. For good measure, we are offered two of Winslow's sermons and a selected bibliography. This study is worth its weight in gold, for if we are not mistaken, most Reformed preaching today is too intellectual for most hearers, and too lacking in spiritual savour to have a lasting impact. J.M.B.

Reformed Confessions of the 16th and 17th Centuries in English Translation – Volume 4 1600-1693. Ed. James T. Dennison, Jr. 768pp. \$50.00. Hdbk. ISBN 978-1-60178-280-9.

The last of a set of four, this weighty volume opens with the Waldensian Confession of 1603, includes such little-known Confessions as the Arminian Remonstrance of 1610, the Scottish Confession of 1616, the two London Baptist Confessions (1644 and 1677), the Geneva Theses of 1649, closing with the Baptist Catechism of 1693. Altogether there are thirty-six statements of faith, presented chronologically and covering a wide range of geographical origins. Cyril Lukar's Confession sits next to the Leipzig Colloquy, while such local Confessions as the Somerset and the Midlands Confessions are also given space. Each confessional statement is preceded by a brief historical and

biographical introduction. As Richard Muller says, this is a substantial resource for the comparative study of statements of faith in the early modern era. The set (price \$195.00) concludes with massive Scripture, name and subject indices. J.M.B.

An Able and Faithful Ministry: Samuel Miller and the Pastoral Office – James M. Garretson. 500pp. \$35.00. Hdbk. ISBN 978-1-60178-298-4.

A spiritual doyen and co-founder of Old Princeton, Samuel Miller (1769-1850) played a key role in shaping the studies, preaching and pastoral ministrations of his students. In this volume the main features of his godly life and his ministerial priorities are brought together with selective skill and a sensitive appreciation of the wisdom and faithfulness that contributed so much to the seminary's influence. Miller's theology of public worship and counsel on ministerial character and conduct are outstanding features of this fine study. Furthermore, they point us to the divine antidote to the hedonistic rubbish that is tolerated in many churches and theological colleges today. J.M.B.

The Harrison Trust

Is There Any Word From the Lord? – David N. Samuel. N.P. 20pp. Pbk. ISBN 0-907223-31-1.

This was a lecture given by Dr. Samuel at the Annual (2013) Meeting of the Protestant Reformation Society. He takes the seven letters to the churches of Asia Minor (Rev. 2 and 3) in order, and shows their relevance to the churches today. There is much spiritual wisdom and insight here. John Manton

The Scottish Reformation Society

A God-centred Vision for Church and Nation – John J.Murray. N.P. 33pp. Pbk. ISBN 978-1-908727-06-0.

Celebrating our debt to John Knox on the quincentenary of his birth, this booklet presents Knox's vision for a thorough-going spiritual reformation in Scotland, set against his life and achievements. The whole is linked to the present day, with its confusion and need for a fresh Reformation. John Manton

CDs of SGU addresses

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 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
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

The Inspiration of Scripture by Christopher Buss
The Authority of Scripture by Leslie Jarvis
The Inerrancy of Scripture by Andrew Coats
The Sufficiency of Scripture by David Levell
Romans 8:1-8 by Fred Rainsford
The Spirit and the Believer by Alun Higham
Grace Alone by Timothy Burden
Faith Alone by Jeremy Walker
Christ Alone - by John Cheeseman
To the Glory of God Alone by Graham Trice
The Freewill Controversy by Clifford Parsons
Faith and Saving Faith by Tim Martin
Romans 8:28 by Alun Higham

Tapes previously advertised are still available on request from:-

Mr T. Field, 34 Pembury Road, Tonbridge, Kent, TN9 2HX
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In This Issue

Page 2	<i>Editorial</i>	Page 23	<i>Converting Grace</i>
Page 3	<i>The Meaning of Grace</i>	Page 26	<i>Justifying Grace</i>
Page 4	<i>The God of Grace</i>	Page 28	<i>Adopting Grace</i>
Page 5	<i>Electing Grace</i>	Page 30	<i>Sanctifying Grace</i>
Page 7	<i>Covenanted Grace</i>	Page 33	<i>Preserving Grace</i>
Page 9	<i>The Grace of Christ</i>	Page 36	<i>Glorifying Grace</i>
Page 13	<i>Distinguishing Grace</i>	Page 40	<i>The Wonder of it All</i>
Page 15	<i>The Spirit of Grace</i>	Page 41	<i>The Annual General Meeting</i>
Page 20	<i>Invincible Grace</i>	Page 43	<i>Book Reviews</i>

Surrey Auxiliary

A PUBLIC MEETING

is to be held D. V. at

HOPE CHAPEL, SHAW'S CORNER, REDHILL

Hatchland Road, RH1 6AP

Friday 3rd October 2014

at 7.15pm

Dr. MATTHEW HYDE

on the subject of

Unity in Diversity: The Early Years of the Sovereign Grace Union

(In Commemoration of the Centenary of the Start of the Work in its Current Form)

For further information please contact:

Mr. C.G. Parsons Tel: 02392 368289

Refreshments and Bookstall at the Meeting

Kent Auxiliary

October 16th, Thursday 7.30pm, Enon Baptist Church, Chatham ME4 5RF

Speaker: Brian Edwards. *Subject:* To be announced.

As ministers are willing to travel considerable distances to speak at these gatherings, it would be appreciated if friends and supporters of the Union could be present, if at all possible.

Leaflets announcing the meetings, for display on Chapel notice boards, etc., will be made available nearer the time of the meetings.
