

THE
Free Presbyterian Magazine
and Monthly Record

Vol. 97

MARCH 1992

No. 3

“None Perish that Him Trust”

The Word of God makes plain that “without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is the Rewarder of all them that diligently seek Him.” Yet man by nature does not possess the knowledge of God and has no trust in Him. This is the sad condition to which our fall in Adam has brought us. We lost the knowledge of the living and true God and have become sinful, corrupt and defiled. We are estranged from God, the infinitely holy and infinitely glorious One. We have forsaken the Fountain of living waters, the Fountain of life, and have hewn out for ourselves broken cisterns, which can hold no water. Our situation is awful in the extreme, for we have exposed ourselves to the wrath and curse of God, both in this life and in that which is to come. The result is that we are on the way to everlasting destruction to receive the due reward of our sins and of our apostacy from our God. Men do not lay this to heart, yet the Word of God leaves us in no doubt of it. “The soul that sinneth it shall die.” This does not mean only physical and spiritual death but ultimately eternal death in hell fire for ever. This is the place reserved for the devil and for his angels, and the place to which all impenitent sinners shall be consigned for ever and ever. From that place of woe there is no escape. It was said to the rich man: “Beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from hence.” There is no highway from hell to heaven. “These shall go away into everlasting punishment, but the righteous into life eternal,” the Saviour declared.

What hope is there, therefore, for the soul that lies in sin? There is no hope in man, no hope in himself. Such a hope is vain, though many cleave to it to the very end, believing that it will save them. But it is not believing

in a vain hope that will save any sinner but believing in the name of the Lord Jesus Christ. It is not believing in any man that will establish the soul of the sinner in a well-grounded hope, but believing in the Man Christ Jesus. "That is something very different, and something that saves the soul from everlasting death." It is a living faith that proves soul-saving. Such a faith is of the operation of the Spirit of God working secretly in the depths of the soul. Bound up with a soul being brought to trust in and rest upon Christ alone for eternity, is the soul being brought to know its need of Him as a Saviour. It is sinners Christ came to seek and to save and it is as needy sinners, ready to perish, that souls are brought to look to Him, and to Him alone for salvation. Not only is the soul brought to see its need of salvation, but also to see in Christ the One who alone can meet the soul's needs. It is in His Saviourship that the sinner finds Christ to be all its salvation and all its desire. Had Christ ever remained in His exalted glory and never came near to sinners in His humiliation, there would be no Saviour for them. But He has come near in His coming into this world, in taking their nature, and in His suffering and dying on Calvary. It is in a Saviour who was dead, and who is alive, and is alive for evermore that the soul trusts for eternity. In His death He made an end of sin and brought in an everlasting righteousness, so that "none perish that Him trust."

One look to Christ would suffice to save your soul forever. No matter how tried you may be about your soul's salvation, no matter how many fears you may have that you will perish one day by the hand of Saul, still the Word of God stands sure, "None perish that Him trust." He will not lose His glory for any for whom He has laid down His life. He will bring every one of them at last to glory.

Joy from the Wells of Salvation

By Rev. John Colquhoun

(Prayer-meeting Address in Glendale on 11th September 1952)

"Therefore with joy shall ye draw water out of the wells of salvation."
Isaiah 12: 3.

On a recent prayer-meeting night I endeavoured to draw your attention to the song which is put in the mouth of the Church on the day of deliverance, as that is brought before us in the first two verses of this chapter. We have, in the verse before us, the effect on the Lord's people of being put in a position to sing this song. They are to draw water with joy from the wells of salvation. This is something which belongs specially

to them and is not the portion of any who are strangers to grace. The fact that the word is in the plural shows that there are many wells.

(1) The whole Word of God, from Genesis to Revelation, is a well of salvation, for it is a wonderful unfolding of that salvation which Christ has worked out for sinners. It is a revelation of that salvation from the point of view of the promises contained in the Old Testament of a coming Messiah, and believers under the Old Testament dispensation saw them to be full of Christ, who is the salvation of His people. The ceremonial worship of the old Testament economy with its sacrifices, offerings, priesthood, washings and ordinances, was but the shadow of good things to come, for these good things which were prefigured were the humiliation, sufferings, the death of the Son of God when He came as the salvation of His people. The New Testament reveals the Lord Jesus Christ as the glorious antitype of all the types and shadows which went before, revealing God as a just God and a Saviour, for "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." In short, it is the Word which reveals man's lost and ruined condition by the Fall, redemption of Christ, and the work of the Holy Spirit in applying that redemption to sinners. "Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent His word, and healed them, and delivered them from their destruction."

(2) The preaching of the Word is a well of salvation. Much goes under the name of preaching in our day which is not preaching the gospel, and which can never be a well of salvation. There is, however rarely, a preaching which is a well of salvation to immortal souls. It is the preaching which Paul had when he said, "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God." He refused to substitute anything else for this preaching and scorned to embellish it with "excellency of speech or of wisdom," determining "not to know anything among you, save Jesus Christ and him crucified." This was the subject in which he gloried as something that was above everything in which men glory, for he says, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Paul was not alone in this for it is the theme that is nearest the heart of every true minister of Christ as the godly James Durham, Glasgow, put it — "(1) Christ is the text of preaching: (2) The foundation and groundwork of preaching: (3) The great end of preaching: (4) The power and life of

preaching." In other words, it is ALL CHRIST.

(3) The family altar is a well of salvation. In olden times the head of the family was the priest of his family to offer up sacrifices to God, and every man, as he set up house for himself, was duty bound to offer up sacrifices for himself and all his household. This ensured that the worship of God was kept up in the families which were within the pale of the visible church. In connection with these sacrifices the duty of the priest or head of the family was to instruct those under his charge as to the meaning of the sacrifices, and show that they were the shadow of the good things to come. This was the case down through the ages until the advent of the Aaronic priesthood, and therefore is an example to us under the New Testament dispensation for holding of family worship. Many a one who is today on Mount Zion above got their first drink out of the wells of salvation at family worship, and this ought to be an incentive to heads of families to set up the family altar, for it might be the means of saving, at least, some members of the family. Happy is the head of a family of whom God says, as He said of Abraham of old, "For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

(4) Secret worship is a well of salvation. Under this comes the secret reading and searching of God's Word, secret prayer and self-examination. The searching of God's Word was recommended by the Saviour when He was on earth. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify for me." Many treat the Bible as if it were a lottery book. When in perplexity they open it and the first passage upon which their eye falls is taken as something from which comfort, or light, or assurance is given to them in a particular case. While not saying that the Lord does not, in this way, at times, give light and guidance under peculiar circumstances, it ought never to be a substitute for the diligent searching of God's Word. Through careful and patient study of God's Word in secret our souls ought to be steeped in it in such a way that when the Holy Spirit is pleased to move over the darkness which at times envelopes the souls of the Lord's people the Word received into the heart will respond to that motion. This searching, in order to be of real value to the soul, must be accompanied by secret prayer, which is the spring of true spiritual worship. While engaged in these secret duties many a one of the Lord's people had to say, "Truly our fellowship is with the Father, and with his Son Jesus Christ."

(5) The Sacraments are a well of salvation. There is no efficacy in the

Sacraments of themselves, but when faith is exercised on its Object, the Sacraments become a means for conveying blessings to the renewed soul, and giving that soul a taste of the joy of God's salvation. Without mentioning anything at the moment of the Sacrament of Baptism, we have in the Sacrament of the Lord's Supper, the sufferings and death of Christ set before us by symbols, and the Lord's people, in the exercise of faith, feeding upon Christ to their spiritual nourishment and growth in grace. The circumstances under which they remember His dying love are in themselves instructive. This duty they perform in the wilderness of this world in the presence of angels, men and devils, and when faith is in living exercise they get the graces of the Spirit in their souls strengthened so that they are enabled to glorify Him who has opened this well of salvation, saying — "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over."

(6) The fellowship of the Lord's people is a well of salvation. "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." When they meet they can speak of their troubles and trials and find that, though there are differences in many details, there are many points of similarity. The devil, the world, and the flesh in themselves, are never at a loss to devise devices calculated to overwhelm each child of God at his most vulnerable points, and therefore there may be differences as to their experience in this connection, but they are all agreed in this, that there is only one resort in all their trials, and that is, the Lord Himself. They can speak of His deliverances, and derive fresh encouragement from speaking of them or hearing of them from the lips of others. They are thus encouraged to believe that it is the Lord's dealings which they have experienced, and are strengthened to say with the Psalmist, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." In this sweet fellowship, which is one of the evidences and also one of the fruits of the liberty of the gospel, believers have been encouraged to go on their way rejoicing, for in the company of His people they have tasted of the joy of the Lord's salvation.

They *draw* out of these wells of salvation. While the woman of Samaria, in her ignorance, said to the Saviour, "Thou hast nothing to draw with, and the well is deep," yet it is true that these wells of salvation require something by which we are to draw from them. This brings before us the necessity of faith. The wells which have been mentioned will profit none without faith, and, faith being a gift of God, implies the necessity of the

Holy Spirit to plant it in the soul. Christ is the object of faith, and being in the wells of salvation, He acts as the magnetic pole does to the magnetised needle, He draws the believer to Him, and thus comfort and strength and joy are ministered to the believer. Thus their mourning is turned to dancing, their sackcloth is put off, and they are girded with gladness, and are enabled to say with David, "And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord."

They draw *water* from the wells of salvation. This may indicate the copiousness of the supply from these wells. The Lord is represented in Scripture as a liberal Giver. All the fulness of grace and truth are laid up in Him, and His poor and needy ones shall never lack, for He says, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." Thus we see that He gives enough to satisfy "the desire of every living thing." Water also is that which cleanses, and thus represents the blood of Jesus Christ, God's Son which cleanses from all sin.

It is with *joy* that they are to draw water from the wells of salvation. Religion is represented by the world as something gloomy and unsuited for people who want to have joy. It is true that the Lord, in His goodness, created us in such a way that we are capable of experiencing joy, but the evil bent which our nature received in the Fall causes us to seek joy where no lasting joy can be found. There is no real joy to be experienced in this world but the joy that is connected with drawing from the wells of salvation. In these wells the soul attains to fellowship with Christ, and is enabled to say, in spite of what the world says of religion, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." This is real joy in contrast with anything which the world has to give. However, it is not merely as it is a contrast to that of the world that this joy is to be viewed. In this world the Lord's people rejoice but in a measure, and the largest measure of it which they are capable of experiencing here is but small in comparison to what is to be experienced in heaven for the Psalmist says, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

May it be given us of the Lord to seek no joy in this world but the joy that comes from drawing out of the wells of salvation, and then our joy in eternity would be a joy that is "unspeakable and full of glory."

The Assurance of Faith

by Rev. John Newton

"And we know that we are of God." 1 John 5: 19

A well-grounded and abiding persuasion, not only that the doctrines of the gospel are true in themselves, but that we through grace are surely and unchangeably interested in them, is highly desirable. If we may be safe, we cannot be happy and comfortable without it, when once we have received an experimental knowledge of the deceitfulness of our own hearts, and the variety, subtlety, and force of Satan's temptations: and He who knows our frame and situation, has, in His holy word, made a full provision for us in this respect, and declared it to be His intention, that those who flee for refuge to the hope He has set before them, might have strong consolation, Heb. 6: 18; not be left at an uncertainty in a concern of the highest importance, but be rooted, grounded, established, and settled in the knowledge of His love, and be enabled to maintain it as an unshaken principle through every change of dispensation and frame, "that he who hath begun a good work in them will perform it until the day of Jesus Christ," Phil. 1: 6.

This animating confidence, so well suited, and so necessary, to render the soul superior to all the trials of life, to inspire a noble disdain of the sinful pleasures and vain pursuits of the present evil world, and to engage the grateful exertion of every faculty and power in the service of God, is generally expressed by the word *assurance*. But though the word is in frequent use, the thing itself has been, and still is, a subject of much dispute and controversy amongst professors of the gospel. Many, not being conscious of such a cheering persuasion in themselves, and too hasty in supposing their attainments must be a standard to others, have ventured to deny the possibility of such an assurance, and treated every claim to it as visionary and enthusiastic. On the other hand, some have maintained the opposite extreme, and held assurance so essential to faith, that without it no person has a Scriptural warrant even to hope that a work of grace is begun in his heart. This sentiment, especially when asserted by persons of undoubted character for gifts, graces, and usefulness, has greatly startled and discouraged weak and feeble-minded souls, and been too often an occasion of adding to the distress of those who rather ought to have been comforted.

Great differences of judgment have likewise obtained concerning the means whereby, the manner in which, and the persons to whom, this assurance is communicated, supposing it attainable. It is not needful to

insist on particulars. Perhaps, the best way to prevent or remove mistakes, is to propose the truth simply; which, so far as it takes place, will necessarily prevent the entertainment of error. I only mention in general, that there is a variety of sentiments on this point, and the most of them supported by respectable names, in order to caution you against paying too great a deference to human authority, and to urge you to praise God for your Bibles, and to be diligent in the perusal of them. If you search the Scriptures, and pray for the Spirit, you may arrive to a clear satisfaction for yourselves, no less than if all the learned were of one mind, and all of your side.

My text assures us, that this assurance was possessed in the first ages of the church. There were some who could say, without hesitation, "We know that we are of God;" and though they are an apostle's words, he uses them not exclusively as an apostle, but generally as a believer. The greatest part of the chapter, and indeed of the epistle, shows that he considers those to whom he was writing, as partakers with him in the common privileges of Christians. So likewise Paul joins the believing Corinthians with himself, when he says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," 2 Cor. 5: 1. And elsewhere he takes it for granted, that they (some of them at least) had this assurance, and presses them to a lively discharge of duty upon that consideration: "Forasmuch as ye know that your labour is not in vain in the Lord," 1 Cor. 15: 58.

And we need make no scruple of affirming, from the fullest evidence, that this precious privilege was not confined, or designed by God to be so, to the first ages of the gospel. There have been in all periods of the church, where the word and ordinances of Christ have been faithfully administered, many who could say, "We know that we are of God;" and we trust there are more than a few who can say so, and give a solid Scriptural evidence of the hope that is in them, even in this degenerate day. But because arguments from facts, which must depend upon persons' testimony, in their own cases, are not allowed to be fully conclusive; and because the greater part of those who, we hope, sincerely love the Lord Jesus, live far below their just right and privilege, and are perplexed with doubts and fears, which dishonour their profession, weaken their hands, and make their lives uncomfortable; I shall endeavour at this time to state and explain the nature of assurance, to prove that it is attainable, to point out the means by which we are to expect it, and to take notice of the hinderances which keep so many who are interested in the gospel salva-

tion from enjoying their privilege, and make them unwilling or afraid to say, "We know that we are of God." What I have to offer on these particulars, will occur under one or other of the following propositions.

I. Assurance is not essential to the being of faith. It is a strong faith; but we read likewise of a weak faith, little faith, faith like a grain of mustard seed, Rom. 14: 1; Matt. 14: 31; 17: 20. True saving faith in Jesus Christ is only distinguishable by its different degrees; but in every degree, and in every subject, it is universally of the same kind, and produces (according to its degree) the same uniform effects. It purifies the heart from the love and practice of sin; it works by love to the Lord Jesus Christ, His ordinances, ways, and people, Acts 15: 9; Gal. 5: 6; 1 John 5: 4; and it enables the professor to overcome the world, to stand fast against its frowns, and to resist the more pleasing, but not less dangerous, influence of its smiles. Each of these effects is beyond the power, and contrary to the inclination, of the natural man. "No man can say, that Jesus Christ is the Lord;" that is, can give Him the honour due to His name, renounce every other hope of salvation, "and count all things but loss and dung that he may win Christ; but by the Holy Ghost," 1 Cor. 12: 3, Phil. 3: 8. Yet thus far many have undoubtedly attained, who have not assurance; but while they give sufficient evidence by their conduct that they have received precious faith in their hearts, they go mourning all the day long, and almost pass sentence against themselves as unbelievers. Now, what these mourners want, in order to their establishment and assurance, is not some new principle which they have not yet received, but only a stronger degree of that faith which they already possess. Some good writers speak of faith of reliance, faith of adherence, faith of assurance, direct and reflex acts of faith, etc.; but these are not Scriptural modes of expression, nor do they appear to me to throw light upon the subject, but rather to increase the perplexity of plain people, who are apt to imagine these are so many different kinds of faith. The Scripture mentions only two kinds, "a living and a dead faith," James 2: 17. The true faith is faint and weak in its beginnings, like the life of a new-born infant; but it is growing up to maturity, and shall increase with the increase of God, "unto a perfect man, unto the measure of the stature of the fulness of Christ," Eph. 4: 13. From hence it follows.

II. The grounds and principles of faith and assurance are exactly the same. The first and lowest act of saving faith necessarily includes three things.

1. An apprehension of the sufficiency and authority of Christ to save. Men that live in their sins will rest upon a slender hope; but a conscience

truly awakened must have sure grounds to go upon, and, without the discovery of such a Saviour as is revealed in the gospel, would sink into despair. It is afraid of being deceived, and is so far enlightened that it cannot be easily imposed upon; a sense of the sinfulness of sin, an impression of the majesty of God, will not suffer it to rest in any thing short of a perfect atonement and a perfect righteousness. But when the eyes of the mind are opened, and Jesus is seen as revealed by the Word and Spirit of God, all scruples of this sort are silenced, and the soul perceives and feels that he is fully equal to the mighty undertaking.

2. An application to him. This of course follows a persuasion of His ability to save; for who will sit down and perish when there is a possibility of relief? There is, perhaps, a great questioning of Christ's willingness; but still, since there is a peradventure, a sense of distress on the one hand, and a view of His power and grace on the other, will extort a cry, "Lord, save me, or I perish," Matt. 8: 25; 14: 30.

3. From hence there arises a hope in His mercy, which is fainter or stronger, according as the knowledge of Jesus is more or less distinct, and the surrender unto Him more or less simple and unreserved; and therefore, in general, it is very faint at first; for the knowledge of Christ in a measure depends upon our knowledge of the Scriptures, which testify of Him, and on the proofs we have had of His wisdom, grace, and love to ourselves: but the young convert, in whom the seed of faith is but lately sown, has but little acquaintance with the Word; for he has but just begun to know the value of it; and he has but little experience; though his eyes are opened, his sight is not yet confirmed, nor his spiritual senses exercised.

Further, Though he is sincerely convinced of his need of a Saviour, there is still much of a legal bias, and a principle of self-righteousness in his heart, which, so far from being removed, is not yet discovered to himself; and while he thinks he looks to Christ alone, he is looking in himself for qualifications to recommend him, and afraid to draw near with confidence, because he cannot find them. These things discourage his hopes, and demonstrate his faith to be but weak.

But the strongest and most lively assurance that we can conceive attainable in the present life, is wrought and maintained by the very same principles, which have so faint an influence in the infancy of faith. Let us hear the great champion Paul, in the close of an exemplary laborious life, giving an account to a dear and intimate friend of the hope that was in him. He had been honoured and distinguished for grace, gifts, and usefulness, in a peculiar manner; he had laboured more abundantly than all the apostles; he had fully preached the gospel, and gathered churches

throughout a very large part of the Roman empire, 1 Cor. 15: 10; Rom. 15: 19; his first call was extraordinary, by the Lord's appearing to him in glory; and some of his succeeding experiences had been no less singular, for he had been caught up into the third heavens, 2 Cor. 12: 2; finally, his suffering for the gospel had been as great and remarkable as his services. But when he expresses his assurance of support and salvation, he says not a syllable of these things, but rests the whole upon such points as are common to him with all believers: "I know whom I have believed, and I am persuaded, that he is able to keep that which I have committed unto him against that day," 2 Tim. 1: 12. We see there Paul's assurance was founded on, first, A knowledge of Jesus Christ, the object of his faith: secondly, A consciousness of transactions which had passed between him and his Saviour; he had committed something to Him, that was, his soul, with all its interests; thirdly, A persuasion of His ability, willingness, and faithfulness, to secure and preserve what He had taken charge of. And these are the very same principles which are necessary to the first act of weak faith, only here they exert themselves with their proper power and efficacy. From hence,

III. Assurance is equally open to all believers. It is not the exclusive privilege of great services or sufferings; it is not confined to ministers, martyrs, or apostles; but it is a prize set before all who love our Lord Jesus Christ in sincerity, being no other than the growth and establishment of that faith which they have already received. The reasons why all who believe are not happy in this assurance of hope, are to be sought, not in the will of God, who has made abundant provision for our comfort, but in the perverseness, ignorance, and misapprehensions of our own hearts, and from inattention to His revealed Word. We are not straitened in Him, but in ourselves. It is not easy to enumerate the many ways in which our depravity works to keep this good thing from us. A few of the principal are these.

1. Insincerity. Where grace is really implanted by the Holy Spirit, it will surely prevail at length, and subdue the whole soul to the obedience of faith. But in too many there is for a long time not only great opposition from indwelling corruption, but a secret cleaving of the will to evil. A double-mindedness, a kind of halting between two opinions, James 1: 8; 1 Kings 18: 21; Prov. 23: 26; Psal. 9: 1; so that while the desire and prayer of the soul seems expressed against all sin universally, there is still an allowed reserve of something inconsistent with light received. An habitual indulgence of known or suspected evil, or an habitual neglect of any known duty, will certainly prevent the growth of grace and con-

solation. For the Lord claims (what is His just due) the whole heart, and will not afford the strengthening light of His countenance, while any idol is deliberately set up in His presence. "Then," says David, (and not till then), "shall I not be ashamed when I have respect unto all thy commandments." And our Lord Jesus, when asked, "How wilt thou manifest thyself unto us?" answered, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him," Psal. 119: 6; John 14: 22, 23. Till the pride and naughtiness of our spirits are conquered, and we are made willing to give up all, to renounce whatever is contrary to His precepts, though pleasing as a right eye, and seemingly necessary as the right hand, it is in vain to expect a full and abiding assurance of His love.

2. Indolence. With respect to this valuable blessing, it may be often said, "Ye receive not, because ye ask not," James 4: 2. It is too common for those who were earnest in crying for mercy, while they thought themselves under the curse and power of the law, to grow slack and remiss in prayer soon after they obtain some hope of salvation from the gospel; and particularly they do not "give all diligence to make their calling and election sure," 2 Pet. 1: 10, in the careful use of every means appointed for their establishment in the truth as it is in Jesus. Therefore that word is fulfilled in them, "The slothful soul desireth and hath nothing," Prov. 13: 4. They go on for months or years in a complaining, unsettled state; and deservedly, because they are not earnest in seeking, asking, waiting, knocking at the gate of wisdom, and at the throne of grace, for that blessing which the Lord has promised to those who persevere in wrestling prayer, and will take no denial.

3. Misapprehensions. These arise from a neglect of examining the Scriptures, and an undue deference to the decisions of men. If assurance is supposed unattainable, it will consequently not be sought after. If it is expected as an instantaneous impression of the Spirit of God upon the mind, independent of His word or to arise from some sudden powerful application of a particular text of Scripture, this persuasion will end in disappointment. For though it must be allowed that the Lord does at times favour his people with peculiar manifestations of His goodness, and, perhaps, seal some promise especially suited to their present circumstances, with a remarkable sweetness and evidence upon their minds; yet these do rarely produce the assurance we are speaking of. These are but visits, seldom vouchsafed, and quickly suspended; and those who depend chiefly upon such impressions, instead of endeavouring to grow in the Scrip-

tural knowledge of Christ, are generally as changeable in their hopes as in their frame. While their affections are thus engaged, "their mountain stands strong, and they think they shall never be moved," Psal. 30: 6, 7; but when the cause is withdrawn, the effect ceases, and they presently relapse into their former fears and inquietudes. Not to say, that expectations of this sort have a tendency to great inconveniences, and often open a door to the delusions of enthusiasm and dangerous impositions; for Satan, when permitted, knows how to transform himself into an angel of light, 2 Cor. 11: 14. If inherent sanctification, or a considerable increase of it, is considered as the proper ground of assurance, those who are most humble, sincere, and desirous of being conformed to the will of God, will be the most perplexed and discouraged in their search after it. For they of all others will be the least satisfied with themselves, and have the quickest sense of the innumerable defilements and defects, which the Scripture assures us are inseparable from our best tempers and best actions. These mistakes, with others that may be mentioned, prevent many from seeking after assurance at all, and bewilder many more, by putting them upon a wrong pursuit. But what then is assurance? and how is it to be attained? I shall attempt an answer to these questions together in the next proposition.

IV. "Assurance is the result of a competent spiritual knowledge of the person and work of Christ as revealed in the gospel, and a consciousness of dependence on Him and His work alone for salvation." What I apprehend necessary to make my meaning plain, will occur from a brief explanation of the terms I have made use of in this description.

1. By the term "spiritual knowledge," I would ascribe it to the influence and teaching of the Holy Spirit of God, and distinguish it both from that speculative knowledge of divine things which natural men may acquire from books and human instruction, and likewise from that knowledge which a real believer may attain in the same way, beyond the limits of his present experience. Those who are favoured with great outward advantages, particularly the light of a clear gospel ministry, may very soon arrive to a notional apprehension of the most important truths; but with respect to the spiritual and abiding perception of those truths, there is no effectual teacher but the Spirit of God: and we often find, that what we think we have learned of men, we have occasion to be taught again by the Lord the Spirit; for our acquisitions fail us when we have most need of them, and will not stand the trial of an hour of temptation. But so far as we have received our views of Jesus, His person, offices, mediation, and promises, from Him, we possess them, and should be able to

defy an angel, if he was to propose to us any other doctrine than that which we have surely known and believed, Gal. 1: 8.

2. I use the word "competent," because there is not, that I know of, any determinate standard where to fix. When our knowledge is so far increased as to overpower the objections arising from inward corruptions, defects of obedience, unbelieving fears, and the temptations of Satan; when we can cut them short with that question of the apostle, "Who is he that condemneth? It is Christ that died," Rom. 8: 34; assurance follows of course. For I do not understand assurance in the strictest sense for the highest degree of certainty imaginable. Assurance itself is capable of increase; and will be so continually, while there is any darkness in our understandings, or any remaining propensity to a self-righteous spirit. Then only will our assurance be perfect, when we shall see Jesus as he is, and be completely freed from all our infirmities. For these, in whatever degree they prevail, will so far affect the strength and steadiness of our confidence in God.

3. This knowledge is wrought in us by the Spirit, through the medium of the written word. He teaches no unrevealed truths. We are not to expect that he will assure us as by a voice from heaven, or by a sudden impulse upon our hearts, that our names in particular are written in the book of life; but He opens our understandings to understand the Scripture, Luke 24: 45, to assent to, and feel, that we are such sinners as are there described, to see the dignity and sufficiency of Christ Jesus, as God-man, the Mediator, the suitableness of His offices, the value of His atonement and righteousness, and the harmony and glory of the Divine attributes, in the adorable methods of redeeming love, which renders it just, righteous, and worthy of God to justify and save the believing sinner, Rom. 3: 26. He likewise gives us to understand the freedom and security of the gospel promises, confirmed by the oath of God, and sealed with the blood of the Son. He shows us the establishment and immutability of the covenant of grace; convinces us, that there is a fulness of wisdom, grace, life, and strength, treasured up in Christ, for the use and support of those who in themselves are poor, miserable, and helpless, and to be freely communicated in measure and season, as He sees necessary, to support, nourish, and revive the believing soul, and to lead him in the path of perseverance to everlasting life. Such a discovery of almighty power, and unchangeable love, engaged for the infallible salvation of every believer, which they cannot lose by their own unworthiness, nor be deprived of by all the opposition which earth or hell can raise against them, produces a suitable assurance in the soul that receives it, John 10: 28, 29. And we

can confidently say, "We know we are of God," when we can in this manner know in whom we have believed.

4. Such discoveries of the person and grace of Christ are connected with a heartfelt consciousness, that the believer's dependence for all the great hopes and ends of salvation are fixed on Him and His work alone. They draw forth acts of surrender and trust, and keep the mind from forming any vain scheme of hope or refuge, either in whole or in part, from any other quarter. Indeed, from the very first dawnings of faith, as I have observed, the soul is led to commit itself into the hands of Jesus; but while knowledge was weak, and the heart very imperfectly humbled, there was a secret, though unallowed, dependence upon self, upon resolutions, frames and duties. But as Jesus rises more glorious in the eye of faith, self is in the same degree depressed and renounced; and when we certainly see that there is no safety or stability but in His name, we as certainly feel that we expect them from Him, and from Him only. And the Holy Spirit assists here likewise, bears a comfortable witness with our spirits, Rom. 8: 15, 16, by drawing us to a throne of grace, pleading in us as a Spirit of adoption, and prompting us to renew the renunciation of ourselves, "and to glory in Jesus, as made unto us, of God, wisdom, righteousness, sanctification, and redemption," 1 Cor. 1: 30, from day to day. And from hence arises a solid, permanent assurance. The believer, though weak and unstable as water in himself, and though continually assaulted by a powerful combination against his peace, can look through all to Jesus, and say, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus our Lord," Rom. 8: 38, 39.

What remains, then, but to animate and press every sincere believer to strive, in God's appointed way, for a comfortable assurance, that they are accepted in the Beloved, passed from death unto life, and infallibly freed from all condemnation. Though this knowledge is not absolutely necessary to our safety, it is exceedingly needful to make us unwearied, cheerful, and evangelical, in a course of holy obedience, to the exertion of all our powers and faculties in the service of Him who has loved us, and washed us from our sins in His own blood, and to give us courage to endure and surmount the many difficulties and oppositions which we are sure to meet with in the course of our profession. Unbelief and distrust weaken our hands, "and make our knees feeble," Heb. 12: 12. The more steadily we confide in God, the better we shall serve Him; we shall be enabled to cast all our cares upon Him, to rely on His promise, to make our

strength equal to our day; and having a well-grounded expectation of receiving the end of our hope, even the salvation of our souls, we shall stand fast in the evil day, and say, "None of these things move me; neither count I my life dear, so that I may finish my course with joy," Acts 20: 24. I would only subjoin two cautions to those who are thus minded.

1. Remember that the progress of faith to assurance is gradual. Expect it not suddenly; but wait upon the Lord for it in the ways of his appointment. As it depends upon the manifestation of the Holy Spirit, let this engage you to constancy and earnestness in prayer; and as it arises from a knowledge of Jesus, be assiduous in searching the Scriptures, which testify of Him. "The blessing of the Lord and the hand of the diligent concur in the attainment of this benefit," Prov. 10: 4, 22. if you persevere in this path, you will be helped forward by the experience of every day; and every dispensation of Providence, as well as every exercise and frame of mind you pass through, will be sanctified, to give you an increasing conviction that you are nothing, and that Jesus is All in all.

2. As you cannot see or maintain a sight of your interest in the covenant, but by the light of the Spirit, beware of grieving him, Eph. 4: 30. If you indulge a careless, trifling disposition, or venture upon known sin, you will find dark clouds raised between the Sun of righteousness and your souls. Assurance is not so invariable, but that it may be affected, weakened, and perhaps for a season quite suspended, by unfaithfulness and backsliding on our part. If you have a persuasion of your interest in the love of God, that remains always the same, though prayer is restrained, the ordinances slighted, and watchfulness intermitted; take heed lest this, instead of assurance, should be vain confidence and presumption. The hope that maketh not ashamed, endears every precept and ordinance to the soul, weans the affections from low and trivial pursuits, and strengthens the exercise of every gracious principle.

As it is thus possible and desirable for a believer to "know that he is of God;" so a concern for many here present will not suffer me to close, without desiring you to consider if you have not cause to conclude, from Scripture testimony, that you are *not* of God. See the case determined by an apostle: "Whosoever doeth not righteousness, is not of God," 1 John 3: 10. And again by another, "If any man have not the Spirit of Christ, he is none of his," Rom. 8: 9. Are not these decisions plain and absolute? If your love and dependence are not fixed on the Lord Jesus Christ, if your tempers and practice are not governed by His commands, you are not of God. Whom then do you belong to? The whole world is divided between two masters, and ranged under opposite banners. A neutrality

is impossible. If you are not of God, you belong at present to Satan; you are his captive, 2 Tim. 2: 26; he leads you blindfold; and he meditates your destruction, when you shall have worn out your lives in his miserable service. And will you continue fond of your bondage, and follow him like an ox to the slaughter? There is a redemption-price paid, there is an arm of power revealed, in favour of such helpless, perishing prisoners. Jesus, whom we preach, "is able to take the prey out of the hand of the mighty, and to deliver the lawful captive," Isa. 49: 24. The Lord help you to apply to Him before iniquity is your ruin. Oh may He incline you to believe and be saved! Acts 16: 31. If you reject Him, you seal yourself to an aggravated condemnation, and must perish without mercy; "But if you hear his voice, and call upon his name, he is able to save to the uttermost, and to bless you, in turning every one of you from your iniquities," Heb. 7: 25; Acts 3: 26.

Letter

by Rev. Hugh Martin, D.D.

Montrose, 12th February, 1880.

My Dear Friend, — I wrote you very briefly last time, and have not heard from you since the Dingwall Communion. I therefore do not know how it fared with you in your attempt to join the dear people there in spirit at that time, but I shall tell you how it fared with myself.

You will remember that I told you I had sent a card for the mantel-piece, with the words, "A brother cast down but not destroyed desires an interest in your supplications;" and I believe the card was placed where I directed, and was observed by the assembled friends. Well, on that Sabbath forenoon (the 1st inst.) as I went out at the house door to go to church, I suddenly felt a strange giddiness come over me, such as I never felt before, and my head reeled and my sight seemed to fail, and I would have fallen with all my weight to the ground had it not mercifully occurred to me to seize hold of an iron chain that was on the gravel walk, and letting myself down gradually I lay for some minutes in a half-conscious state. Bye-and-bye, feeling a little better, I got up and staggered back into the house, but was sufficiently ill to have to go to bed, where I had to remain for a day or two. The doctor attributed it to something wrong with my stomach, but I myself accounted for it very differently. I considered that it was sent for daring to call myself "A brother cast down but not destroyed," for one who truly is such is one who bears about in his body the dying of the Lord Jesus, and if I took the title presumptuously the

Lord was to teach me otherwise. For, my dear friend, it is no light matter to take to oneself any of the characteristics of the humbled, emptied children of God. The Scripture cannot be broken, and he who is "A brother cast down but not destroyed" is one that has been brought low in soul as deserving the wrath of God due to him for sin; he is "cast down" because he sees no hope or help in himself whereby he can be delivered from the just consequences of his apostacy from God, and he feels that if he is not utterly "destroyed" it is because a possibility of deliverance has been opened for such as he is, through the casting down even unto death of God's Eternal Son, who was "sent forth, made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons." Therefore, the Lord saw fit that I should be cast down literally that I might learn that there is but a step between me and death, and that I might also examine and see to it, that my life is a living in the fellowship of the humiliation of the Lord Jesus, "bearing about in my body his dying that I may become comformable unto his death," and which means a seeking and cherishing by grace, somewhat of that spirit of lowliness, of meekness, of self denial, of hatred of sin, and of zeal for righteousness and truth, which animated the holy Jesus in all that He did and suffered. Moreover, the Lord by this incident showed me that the prayers of His dear people were not to be offered for me on a misunderstanding, but that I should in spirit, in soul, and in body, be in the very case indicated. "By terrible things in righteousness dost Thou answer us, O God of our salvation." And if God shows me that I am not to take His words and apply them to myself, except in their true connection, for the Scripture cannot be broken, may I not with adoring prostrate reverence say to Him that therefore I expect that He will not either apply them except in their true connection? — that if He gives me in answer to prayer terrible things in righteousness, I expect He will give them to me in the connection in which He Himself has put them in His own word, when He says of those to whom these "terrible things in righteousness" are given: "Blessed are they whom thou choosest and caused to approach unto thee, they shall be satisfied with the goodness of thy house, even of thy holy temple."

I heard from Dingwall that Dr Kennedy's subject on the Sabbath was, "God is love, and he that dwelleth in love dwelleth in God, and God in him." Would it not have been a feast to have heard him? Dr Aird's text on Monday was, "As ye have received Christ Jesus the Lord so walk in Him, rooted and built up in Him, &c." I would like to have heard that too, for that passage of Scripture has long been a favourite one with me,

although too good for me ever to have tried to preach upon. How exceedingly rich and gracious, and encouraging, that there should be in Christ for the poor, weak believer the advantages to be derived from both a foundation and a root. "Rooted and built up in him." Their state and standing is laid or built on Christ as the *foundation*, and He is also the *root* from whence they draw all the life and nourishment needed for their being established in the faith, and enabled to offer that thanksgiving which is the dutiful form in which their adherence to Him ought to be expressed — "abounding therein with thanksgiving." Still, Dingwall is not heaven, and preaching is not Christ, although, after all, the chief desire of my soul is to be enabled so to preach Christ as that by the power of the Holy Spirit He would be received and welcomed into the hearts of some sinful men and women who should be to me a crown of rejoicing in the day when I shall have to give account of my stewardship. And if this will be the "glory and joy" (as Paul says) of the poor earthen vessels what will it be, my dear friend, to behold the King Himself in that day, to see Him, ay, and to share in "the joy that was set before him" — the joy of wearing the crown wherewith His mother crowned Him in the day of His espousals and in the day of the gladness of His heart!

Hugh Martin.

Battle of Drumclog

by an Officer in the Presbyterian Army.

It was on a fair Sabbath morning, 1st June, A.D. 1679, that an assembly of covenanters sat down on the heathy mountains of Drumclog. We had assembled not to fight, but to worship the God of our fathers. We were far from the tumult of cities. The long dark heath waved around us; and we disturbed no living creatures, save the pees-weep* and the heather-cock. As usual, we had come armed. It was for self-defence. For desperate and ferocious bands made bloody raids through the country, and, pretending to put down treason, they waged war against religion and morals. They spread ruin and havoc over the face of bleeding Scotland.

The venerable Douglas had commenced the solemnities of the day. He was expatiating on the execrable evils of tyranny. Our souls were on fire at the remembrance of our country's sufferings and the wrongs of the church. In this moment of intense feeling, our watchman posted on the neighbouring height, fired his carbine, and ran towards the Congregation. He announced the approach of the enemy. We raised our eyes to the

* Lapwing

Minister. "I have done," said Douglas, with his usual firmness. "You have got the theory — now for the practice; you know your duty; self-defence is always lawful. But the enemy approaches." He raised his eyes to heaven and uttered a prayer — brief and emphatic — like the prayer of Richard Cameron, "Lord, spare the green, and take the ripe."

The officers collected their men, and placed themselves each at the head of those of his own district. Sir Robert Hamilton placed the foot in the centre, in three ranks. A company of horse, well-armed and mounted, was placed on the left, and a small squadron also on the left. These were drawn back, and they occupied the more solid ground; as well with a view to have a more firm footing, as to arrest any flanking party that might take them on the wings. A deep morass lay between us and the ground of the enemy. Our aged men, our females, and children, retired; but they retired slowly. They had the hearts and the courage of the females and children in those days of intense religious feeling, and of suffering. They manifested more concern for the fate of relatives, for the fate of the church, than for their own personal safety. As Claverhouse descended the opposite mountain, they retired to the rising ground in the rear of our host. The aged men walked with their bonnets in hand. Their long grey locks waved in the breeze. They sang a cheering psalm. The music was that of the well-known tune of *The Martyrs*; and the sentiment breathed defiance. The music floated down on the wind. Our men gave three cheers as they fell into their ranks. Never did I witness such animation in the looks of men. For me, my spouse and little children were in the rear. My native plains, and the halls of my father, far below, in the dale of Aven, were in full view, from the heights which we occupied. My country seemed to raise her voice — the bleeding church seemed to wail aloud. "And these," I said, as Clavers and his troops winded slowly down the dark mountain's side, "these are the unworthy slaves, and bloody executioners, by which the tyrant completes our miseries."

Hamilton here displayed the hero. His portly figure was seen hastening from rank to rank. He inspired courage into our raw and undisciplined troops. The brave Hackston, and Hall of Haugh-head, stood at the head of the foot soldiers, and re-echoed the sentiments of their chief. Burley and Cleland had inflamed the minds of the horsemen on the left to a noble enthusiasm. My small troop on the right needed no exhortation; we were a band of brothers, resolved to conquer or fall.

The trumpet of Clavers sounded a loud note of defiance — the kettle-drum mixed its tumultuous roll — they halted — they made a long pause. We could see an officer with four file conducting fifteen persons from

the ranks to a knoll on their left. I could perceive one in black; it was my friend King, the Chaplain of Lord Cardross, who had been taken prisoner by Clavers at Hamilton. "Let them be shot through the head," said Clavers, in his usual dry way, "if they should offer to run away." We could see him view our position with great care. His officers came around him. We soon learned that he wished to treat with us. He never betrayed symptoms of mercy or of dread that he had met his match; and even then, it was only a manoeuvre to gain time or to deceive. His flag approached the edge of the bog. Sir Robert held a flag sacred; had it been borne by Clavers himself, he had honoured it. He demanded the purpose for which he came. "I come," he said, "in the name of his sacred Majesty, and of Colonel Grahame to offer you a pardon, on condition that you lay down your arms, and deliver up your ringleaders." "Tell your officer," said Sir Robert, "that we are fully aware of the deception he practises. He is not clothed with any powers to treat, nor was he sent out to treat with us, and attempt a reconciliation. The government against whom we have risen refuses to redress our grievances or to restore to us our liberties. Had the tyrant wished to render us justice, he had not sent by the hands of such a ferocious assassin as Claverhouse. Let him, however, show his powers, and we refuse not to treat; and we shall lay down our arms to treat provided that he also lay down his. Thou hast my answer." "It is a perfectly hopeless case," said Burley, while he called after the flag-bearer — "Let me add one word, by your leave, General. Get thee up to that bloody dragoon, Clavers, and tell him that we will spare his life, and the lives of his troops, on condition that he, your Clavers, lay down his arms, and the arms of these troops. We will do more: as we have no prisons on these wild mountains, we will even let him go on his parole, on condition that he swear never to lift arms against the religion and the liberties of his country." A loud burst of applause re-echoed from the ranks; and, after a long pause in deep silence, the army sung the following verses of a psalm:-

"There, arrows of the bow he brake;
The shield, the sword, the war,
More glorious thou than hills of prey,
More excellent art far.

Those that were stout of heart are spoil'd,
They slept their sleep outright;
And none of those their hands did find,
That were the men of might."

When the report was made to Claverhouse, he gave the word with a savage ferocity, "Their blood be on their own heads. Be *No quarters* the word this day." His fierce dragoons raised a yell, and *No quarters* echoed from rank to rank, while they galloped down the mountain's side. It is stated that Burley was heard to say, "Then be it so — even let there be *no-quarters* — at least in my wing of the host. So God send me a meeting," cried he aloud, "with that chief under the white plume. My country would bless my memory could my sword give his villainous carcass to the crows."

Our raw troops beheld with firmness the approach of the foemen; and at the moment when the enemy halted to fire, the whole of our foot dropped on the heath. Not a man was seen to remain down, when the order was given to rise, and return the fire. The first rank fired, then kneeled down, while the second fired. They made each bullet tell. As often as the lazy rolling smoke was carried over the enemy's heads, a shower of bullets fell on his ranks. Many a gallant man tumbled on the heath. The fire was incessant. It resembled one blazing sheet of flame, for several minutes, along the line of the Covenanters. Clavers attempted to cross the morass, and break our centre. "Spearmen! to the front," — I could hear the deep-toned voice of Hamilton say — "Kneel, and place your spears to receive the enemy's cavalry; and you my gallant fellows, fire — *God and our Country* is our word." Our officers flew from rank to rank. Not a peasant gave way that day. As the smoke rolled off, we could see Clavers urging on his men with the violence of despair. His troops fell in heaps around him, and still the gaps were filled up. A galled trooper would occasionally flinch; but ere he could turn and flee, the sword of Clavers was waving over his head. I could see him, in his fury, strike both man and horse. In the fearful carnage, he himself sometimes reeled. He would stop short in the midst of a movement, then contradict his own orders, and strike the man, because he could not comprehend his meaning.

He ordered flanking parties to take us on our right and left. "In the name of God," cried he, "cross the bog, and charge them on the flank, till we get over this morass. If this fail, we are lost."

It now fell to my lot to come into action. Hitherto we had fired only some distant shot. A gallant officer led his band down to the borders of the swamp, in search of a proper place to cross. We threw ourselves before him. A severe firing commenced. My gallant men fired with great steadiness. We could see many tumbling from their saddles. Not content with repelling the foemen, we found our opportunity to cross, and attack them sword in hand. The captain, whose name I afterwards ascertained

to be Arrol, threw himself in my path. In the first shock, I discharged my pistols. His sudden start in his saddle told me that one of them had taken effect. With one of the tremendous oaths of Charles II he closed with me. He fired his steel pistol. I was in front of him; my sword glanced on the weapon and gave a direction to the bullet, which saved my life. By this time, my men had driven the enemy before them, and had left the ground clear for the single combat. As he made a lunge at my breast, I turned his sword aside by one of those sweeping blows, which are rather the dictate of a kind of instinct of self-defence than a movement of art. As our strokes redoubled my antagonist's dark features put on a look of deep and settled ferocity. No man who has not encountered the steel of his enemy, in the field of battle, can conceive the looks and the manner of the warrior in the moments of his intense feelings. May I never witness them again! We fought in silence. My stroke fell on his shoulder; it cut the belt of his carabine, which fell to the ground. His blow cut me to the rib, glanced along the bone, and rid me also of the weight of my carabine. He had now advanced too near me to be struck with the sword. I grasped him by the collar. I pushed him backwards; and, with an entangled blow of my Ferrara, I struck him across his throat. It cut only the strap of his head-piece, and it fell off. With a sudden spring he seized me by the sword belt. Our horses reared and we both came to the ground. We rolled on the heath in deadly conflict. It was in this situation of matters that my brave fellows had returned from the rout of the flanking party to look after their commander. One of them was actually rushing on my antagonist when I called on him to retire.* We started to our feet. Each grasped his sword. We closed in conflict again. After parrying strokes of mine enemy which indicated a hellish ferocity, I told him my object was to take him prisoner; that sooner than kill him I should order my men to seize him. "Sooner let my soul be brandered on my ribs in hell," said he, "than be captured by a Whigamore. *No quarter* is the word of my colonel, and my word. Have at thee, Whig — I dare the whole of you to the combat." "Leave the madman to me — leave the field instantly," said I to my party whom I could hardly restrain. My sword fell on his right shoulder. His sword dropped from his hand. I lowered my sword and offered him his life. "*No quarter*," said he, with a shriek of despair. He snatched his sword, which I held in my hand, and made a lunge at my breast. I parried his blows till he was nearly exhausted; but gathering up his huge limbs, he put forth all his energy in a thrust at my heart. My Andro Ferrara receiv-

* It was on this occasion that the Laird used these words — "Bauldy Allison! let your officer settle this trifle — I never take odds to combat a foe, be he even a life-guard."

ed it so as to weaken its deadly force; but it made a deep cut. Though I was faint from loss of blood I left him no time for another blow. My sword glanced off his shoulder, cut through his buff coat, and skin, and flesh; swept through his jaw, and laid open his throat from ear to ear. The fire of his ferocious eye was quenched in a moment. He reeled, and falling with a terrible crash, he poured out his soul, with a torrent of blood, on the heath. I sunk down insensible for a moment. My faithful men, who never lost sight of me, raised me up. In the fierce combat the soldier suffers most from thirst. I stooped down to fill my helmet with the water which oozed through the morass. It was deeply tinged with human blood, which flowed in the conflict above me. I started back with horror; and Gawn Witherspoon bringing up my steed, we set forward in the tumult of the battle.

All this while the storm of war had raged on our left. Cleland and the fierce Burley had charged the strong company sent to flank them. These officers permitted them to cross the swamp, then charged them with a terrible shout. "*No quarter*," cried the dragoons. "*Be no quarter* to you, then, ye murderous loons," cried Burley; and at one blow he cut their leader through the steel cap, and scattered his brains on his followers. His every blow overthrew a foeman. Their whole forces were now brought up, and they drove the dragoons of Clavers into the swamp. They rolled over each other. All stuck fast. The Covenanters dismounted and fought on foot. They left not one man to bear the tidings to their colonel.

The firing of the platoons had long ago ceased, and the dreadful work of death was carried on by the sword. At this moment a trumpet was heard in the rear of our army. There was an awful pause; all looked up. It was only the gallant Captain Nisbet, and his guide, Woodburn of Mains; he had no reinforcements for us, but himself was a host. With a loud huzza, and a flourish of his sword, he placed himself by the side of Burley, and cried "*Jump the ditch, and charge the enemy*." He and Burley struggled through the marsh. The men followed as they could. They formed, and marched on the enemy's right flank.

At this instant Hamilton and Hackstone brought forward the whole line of infantry in front. "*God and our Country*," re-echoed from all the ranks. "*No quarters*," said the fierce squadrons of Clavers. Here commenced a bloody scene.

I seized the opportunity this moment offered to me of making a movement to the left of the enemy to save my friend King and the other prisoners. We came in time to save them. Our swords speedily severed the ropes which tyranny had bound on the arms of the men. The weapons

of the fallen foe supplied what was lacking of arms; and with great vigour we moved forward to charge the enemy on the left flank. Claverhouse formed a hollow square — himself in the centre; his men fought gallantly; they did all that soldiers could do in their situation. Wherever a gap was made, Clavers thrust the men forward and speedily filled it up. Three times he rolled headlong on the heath, as he hastened from rank to rank, and as often he remounted. My little band thinned his ranks. He paid us a visit. Here I distinctly saw the features and shape of this far-famed man. He was small of stature, and not well-formed; his arms were long in proportion to his legs; he had a complexion unusually dark; his features were not lighted up with sprightliness, as some fabulously reported; they seemed gloomy as hell; his cheeks were lank and deeply-furrowed; his eye-brows were drawn down, and gathered into a kind of knot at their junctions, and thrown up at their extremities; they had, in short, the strong expression given by our painters to those on the face of Judas Iscariot; his eyes were hollow; they had not the lustre of genius, nor the fire of vivacity; they were lighted up by that dark fire of wrath which is kindled and fanned by an internal anxiety and consciousness of criminal deeds; his irregular and large teeth were presented through a smile which was very unnatural on his set of features; his mouth seemed to be unusually large, from the extremities being drawn backward and downward — as if in the intense application to something cruel and disgusting; in short, his upper teeth projected over his under lip, and, on the whole, presented to my view the mouth on the image of the Emperor Julian the Apostate. In one of his rapid courses past us, my sword could only shear off his white plume and a fragment of his buff coat. In a moment he was at the other side of his square. Our officers eagerly sought a meeting with him. "He has the proof of lead," cried some of our men, "take the cold steel or a piece of silver." "No," cried Burley, "it is his rapid movement on that fine charger that bids defiance to any thing like an aim in the tumult of the bloody fray. I could sooner shoot ten heather cocks on the wing than one flying Clavers." At that moment Burley, whose eye watched his antagonist, pushed into the hollow square. But Burley was too impatient. His blow was levelled at him before he came within its reach. His heavy sword descended on the head of Clavers' horse and felled him to the ground. Burley's men rushed pell-mell on the fallen Clavers, but his faithful dragoons threw themselves upon them, and by their overpowering force drove Burley back. Clavers was in an instant on a fresh steed. His bugleman recalled the party who were driving back the flanking party of Burley. He collected his whole troops to make his last and desperate attack. He

charged our infantry with such force that they began to reel. It was only for a moment. The gallant Hamilton snatched the white flag of the Covenant, and placed himself in the fore-front of the battle. Our men shouted "*God and our Country,*" and rallied under their flag. They fought like heroes. Clavers fought no less bravely. His blows were aimed at our officers. His steel fell on the helmet of Hackstone, whose sword was entangled in the body of a fierce dragoon who has just wounded him. He was borne by his men into the rear. I directed my men on Clavers. "*Victory or death,*" was their reply to me. Clavers received us. He struck a desperate blow at me, as he raised himself, with all his force, in the saddle. My steel cap resisted it. The second stroke I received on my Ferrara, and his steel was shivered to pieces. We rushed headlong on each other. His pistol missed fire — it had been soaked in blood. Mine took effect. But the wound was not deadly. Our horses reared. We rolled on the ground. In vain we sought to grasp each other. In the *mélée* men and horse tumbled on us. We were for a few moments buried under our men, whose eagerness to save their respective officers brought them in multitudes down upon us. By the aid of my faithful man, Gawn, I had extricated myself from my fallen horse; and we were rushing on the bloody Clavers when we were again literally buried under a mass of men, for Hamilton had by this time brought up his whole line, and he had planted his standard where we and Clavers were rolling on the heath. Our men gave three cheers and drove in the troops of Clavers. Here I was borne along with the moving mass of men; and, almost suffocated, and faint from the loss of blood, and knew nothing more till I opened my eyes on my faithful attendant. He had dragged me from the very grasp of the enemy, and had borne me into the rear, and was bathing my temples with water. We speedily regained our friends, and what a spectacle presented itself! It seemed that I beheld an immense moving mass heaped up together in the greatest confusion. Some shrieked, some groaned, some shouted, horses neighed and pranced, swords rung on the steel helmets. I placed around me a few of my hardy men and we rushed into the thickest of the enemy in search of Clavers; but it was in vain. At that instant his trumpet sounded the loud notes of retreat; and we saw on a knoll Clavers borne away by his men. He threw himself on a horse, and without sword, without helmet, he fled in the first ranks of the retreating host. His troops galloped up the hill in the utmost confusion. My little line closed with that of Burley's and took a number of prisoners. Our main body pursued the enemy two miles, and strewed the ground with men and horses. I could see the bareheaded Clavers in front of his men, kicking and struggling up the steep sides of

Calder hill. He halted only a moment on the top to look behind him, then plunged his rowels into his horse, and darted forward; nor did he recover from his panic till he found himself in the city of Glasgow.

“And my children,” the Laird would say, after he had told the adventures of this bloody day, “I visited the field of battle next day; I shall never forget the sight. Men and horses lay in their gory beds. I turned away from the horrible spectacle. I passed by the spot where God saved my life in the single combat, and where the unhappy Captain Arrol fell. I observed that, in the subsequent fray, the body had been trampled on by a horse and his bowels were poured out.* Thus, my children, the defence of our lives, and the regaining of our liberty and religion, has subjected us to severe trials. And how great must be the love of liberty when it carries men forward, under the impulse of self-defence, to witness the most disgusting spectacles, and to encounter the most cruel hardships of war!”

— *The Advocate* (December, 1881).

Book Review

NO CONDEMNATION by Octavius Winslow, Banner of Truth Trust, £3.95.

This paperback contains 35 chapters which cover the whole of Romans Chapter 8. The exposition of this chapter of God's Word is searching but also contains much that is of encouragement to the true believer. Those acquainted with his writings will expect from him something that is very edifying on this precious portion of the Word of God and they will not be disappointed. We warmly recommend this paperback as a book from which readers may expect to derive much spiritual benefit. On page 143 there is a suggestion that the resurrection of the just will precede the resurrection of the unjust. This appears to be an error of pre-millenarianism. On page 287 it is stated that “the saints of God, by an act of Sovereign grace become divine” — rather it should be “partakers of the divine nature” to which he afterwards refers. **D.B.M.**

Great grace and small gifts are better than great gifts and no grace.

— Bunyan's *Grace Abounding*

* This fact is recorded in Crookshank's History, vol. I chap. 13, but the author does not mention the name of the Laird by whom Arrol fell.

Notes and Comments

Collapse of Maxwell Empire

The sudden collapse of the Maxwell Empire, with all its attendant consequences, has created shakings in the financial world. It is a reminder to us of the instability of the wealth of this world which can disappear in a night. To rely on the wealth of this world, which in reality is so unsubstantial, is altogether vain. How sad for men at the end of their days if they have nothing better to rest upon than the riches of the world which perish in the using. What need there is to have the true riches and righteousness which is to be found in Christ alone.

Abortions in Scotland

Sir David Steel, the architect of the 1967 Abortion Act, has said that there is nothing wrong with the way the Act is working. A report, called *Legal Abortion Examined*, shows that over 10,000 abortions were carried out in Scotland in 1989. It claims that more than a quarter of abortions in Scotland were carried out on teenagers. In England the number of abortions for the same year was more than 180,000. The total for the country since the passing of the infamous Abortion Act is over three and a half million. This is an indication of the low moral state of the land. Such a slaughter of unborn infants would have been inconceivable in a past generation. How long the Lord will permit this to go on we cannot tell, but when He arises to judgment we may expect His judgments to fall with fearful severity on such a nation as ours.

Drugs

A recent analysis of drug taking has found that the use of drugs by teenagers is growing rapidly. The effect of this on the rising generation must cause grave concern to all who have the good of the young at heart. How many evil devices Satan has in his hand in this generation to destroy the lives of the young, as well as the old. What need there is that the rising generation would be warned of the dangers facing them, so that they might be preserved from falling an easy prey to the devil and his machinations. The Satanic cults which are abroad in our day are geared to capture the minds and hearts of the young and enslave them in Satan's service. The rock music cult which is so popular in our day is devil-inspired and leads its dupes into the bestial slavery of Satan worship. What need there is then for the young to heed the warning of Scripture. "Remember now thy Creator in the days of thy youth."

Vatican's Recognition of Croatia and Slovenia

It was the Vatican that was first in Europe to recognise the states of Croatia and Slovenia, which recently declared their independence from Yugoslavia. These states are both overwhelmingly Roman Catholic. Next to recognise these states was Germany which set up in the Second World War the Roman Catholic State of Croatia. Croatia proved at that time an instrument in the hand of the Vatican to murder or forcibly convert to Roman Catholicism hundreds of thousands of Serbs. The other Common Market nations including Britain bowed to the will of the Pope and Germany in recognising these states as independent nations. It is good to know that the day is coming when the power of the Papacy will be broken though we cannot tell how much more evil it will be permitted to do before that time comes.

Muslim Parliament

Dr Siddiqui who runs the pro-Iranian Muslim Institute, has set up a Muslim Parliament of Great Britain. As he is a radical he may prove a leader of the radical element among the many Muslims in the country. It is to be hoped, however, that the majority of them will not give him their support. So far they appear in general to have continued a law-abiding community. If it was to be otherwise the situation could be very different. The building of so many mosques in the country does not augur well for a nation that was once Christian in its outlook and beliefs. How good it would be if the eyes of the Muslims were opened to see the true Prophet of the Church in the Lord Jesus Christ, and to recognise Mahomet as a false prophet. It is sad to reflect that the majority in the land to which they have come know little, or nothing at all, of the true Prophet of the Church.

Mission News

It was good news to hear that the Immigration Department in Harare had given permission to Mr Neil Murray to engage in full time missionary work for the Free Presbyterian Church. We hope he will enjoy much blessing in his new sphere.

We were also glad to hear that the new church in Nkulumane, Bulawayo was ready for use. Quite a number of our young people live in its vicinity and we trust the Lord will bless the work there.

Mention has been made on many occasions of New Canaan where the Rev. Z. Mazvabo has been working among his own Shona people for the past ten or eleven years. It was interesting to hear how New Canaan got

its name. The people who were resettled there many years ago, had previously lived in Four Mile, an arid, unproductive district where they had been short of food, short of water, and short of arable land. When they were resettled near the great Lundi river, wide and flowing, and found that they were in the midst of a beautiful forest they were overjoyed, and called their new home "New Canaan".

Alas! Over the years the trees were cut down and now only the roots and stumps and the wooden fences round the farms bear witness to the fact that the countryside was once thickly forested. The recurring drought, year after year, has reduced the Lundi river to pools in the dry season.

The Rev. Z. Mazvabo has recorded a short account of his first introduction to New Canaan:-

"I came to New Canaan in 1981. My wife was teaching at Mapedza School in the Northeast of the country. I went to stay with her there. The Rev. A. B. Ndebele and Elder Mazwi came to survey the area. I thought it remote and isolated. There was a young man, Mike Moyo, teaching in the same school as my wife. He knew I was looking for a place to settle. He came to speak to me and told me that he came from New Canaan, that there was no place of worship there, and that he was sure the people would be pleased if I went there.

We arranged a date when I should go to meet the people. I was very thankful to the Most High for this opening. On the day appointed I went with Mike and he introduced me to the Councillor of the area. He also took me to see his Mother, a kind lady who received me very warmly. I had the feeling that the Lord had guided me to the right place where He wanted me to labour, perhaps like Eliezer when he came to the well in Mesopotamia. New Canaan is about 15 kilometres from a small asbestos-mining town which used to be known as Shabani, but is now called Zvishavane. The road leading to New Canaan is rough and bumpy, a rather neglected road, very tiresome at times. If there is any change over the years it is for the worse, but often when I drive along this road my mind is occupied with the message I have to deliver, or I am thinking about the sick I am visiting, and I hardly notice the condition of the road. The villages of New Canaan are rather crowded. The people are simple, and poor, and when you get to know them they are quite a lovely people, happy and content with their lot.

We talked to a few people on that first day, especially to Mike's Mother. We agreed that I should go on the following Sabbath to preach the Gospel. Mike's Mother was to spread the news that a missionary was to come the following Sabbath to hold a service.

On the Sabbath we came, my wife and family and myself. There were four women waiting for us, and a few children. We formed a small congregation and we met under a tree where the Gospel was read and preached."

If all is well, next month we shall add a little more about Mr Mazvabo's first Sabbath in New Canaan. **J. N.**

Church Notes

Presbytery Meetings (D.V.)

Zimbabwe: At Bulawayo on 13th March at 2 p.m.

Canadian: At Inverness on 20th March at 9 p.m.

Skye: At Portree on 14th April at 11 a.m.

Australia and New Zealand: At Gisborne on 23rd October at 2.30 p.m.

Meetings of Committees (D.V.)

The meetings of Committees will be held in the Inverness Church on Tuesday 24th March and Wednesday 25th March, as intimated in the February issue of the F.P. Magazine.

Financial Statements

Congregational Treasurers are reminded that, in accordance with the requirement of Synod, all congregational Financial Statements for 1991 should be in the hands of the General Treasurer before the end of March 1992.

Notice re Synod Agenda

Clerks of Presbyteries, Conveners/Clerks of Committees, and all interested parties should note that all items of business intended to be placed on the Synod Agenda must be in the hands of the Clerk of Synod by Tuesday 24th March (D.V.).

(Rev.) D. B. Macleod,
Clerk of Synod.

Notice to Conveners/Clerks of Standing Committees

The Conveners/Clerks of all Standing Committees should note that all Committee Reports must be in the hands of the Clerk of Synod by Tuesday 24th March, for printing purposes (D.V.). These Reports should contain information of the work of the Committees during the year. Recommendations and proposals should be sent up as separate items for the Synod Agenda.

(Rev.) D. B. Macleod,
Clerk of Synod.

Acknowledgment of Donations

The General Treasurer, Mr R. A. Campbell, 133 Woodlands Road, Glasgow G3 6LE, wishes to acknowledge with sincere thanks the following donations:—

Organisation Fund: Anon. £20.

Foreign Missions Fund: Two Friends, £100 for Binga.

The Treasurers of the following Congregations desire to acknowledge with sincere thanks the following donations:—

Bracadale-Strath: Harvest Thanksgiving Collection, £106 for T.B.S.: New Year's Day Collection, £240 for Eastern Europe Fund.

Breasclete: Anon., £30 for Sust. Fund, £40 for Door Collection; Anon., £30 for Collections; R. D., £30 for Congr. Fund.

Dingwall: Mrs G., £15 and £10; Mrs M., Strathpeffer, £20, all for Sust. Fund.

Edinburgh: Anon., £10 for Minister's petrol; Anon., £10 each for Jewish and Foreign, College etc., Dominions and Overseas and Publications Funds; Anon., £10 for Communion Expenses; Anon., for Manse heating, £10; Anon., for Communion Expenses, £10; E. K., £40, where most needed; Anon. (former Adherent) for Church and Manse Fund, £50.

Fort William: Mrs C. K., £20 for Congr. Funds, per I. MacK.

Greenock: M. M., Lochcarron, £10; Mrs E. M., £20 for Congr. Fund; Anon., £100 for Sust. Fund.

North Harris: M. M., Cluer, £3 per J. McL.; Anon., £10 (envelope in plate), both for Bus Fund; Friend, Stockinish, £10; Friend, Stockinish, £10; Friend, Stockinish, £10, all for Door Collection, all per R. McC.; Friend, Stockinish, £10 for Magazine Free Distribution Fund; Friend, Stockinish, £10, where most needed, both per Rev. K. D. McL.; Anon., £10 for T.B.S. (envelope in plate).

North Tolsta: In memory of our beloved parents, £20; Anon., £20, both for Church Heating, both by envelope in plate; In memory of my mother, £25; Anon., £20; S.Y. Friend, £30, all for Congr. Purposes (by envelope in plate); Dutch Friend, £20 for Congr. Purposes, per Rev. J. McD.; Friend of the Cause, Breasclete, £10 for Communion Expenses; J. A. MacD., £20; J. McL., £10 per D. McK., both for Sabbath School Outing; Friend of the Cause, £30 per D. McK.; Anon., £20, both for Manse Expenses.

Portree: A. C., £100; Friends, £30, both for Sust. Fund; Tolsta Friend, £10; A. Widow's Thanks offering, £100; Tunbridge Wells Friend, £20, all for Congr. Purposes; Friend, £10 for Bus Fund, all per F. M.; Anon., £10 (envelope in plate); Anon., £4, both for Bus Fund.

Raasay: Two Friends, Raasay, £20, where most needed; Anon., Inverarish, £20 for Car Fund.

South Harris: Friend, Northton, £100 for Sust. Fund; Friend, Kinlulavig, £200 for Congr. Fund, both per D. MacK.

Staffin: Anon., £20 from Friend, Staffin, "Where most needed."

Stornoway: C., £100 for Sust. Fund; Miss K. A. MacLeod, The Cottage, Callanish, £10 for Sust. Fund; Mrs McL., £500 for Sust. Fund, per Rev. J. MacLeod; Anon., £10, "where most needed"; Mrs M., £10, both in Church plate.