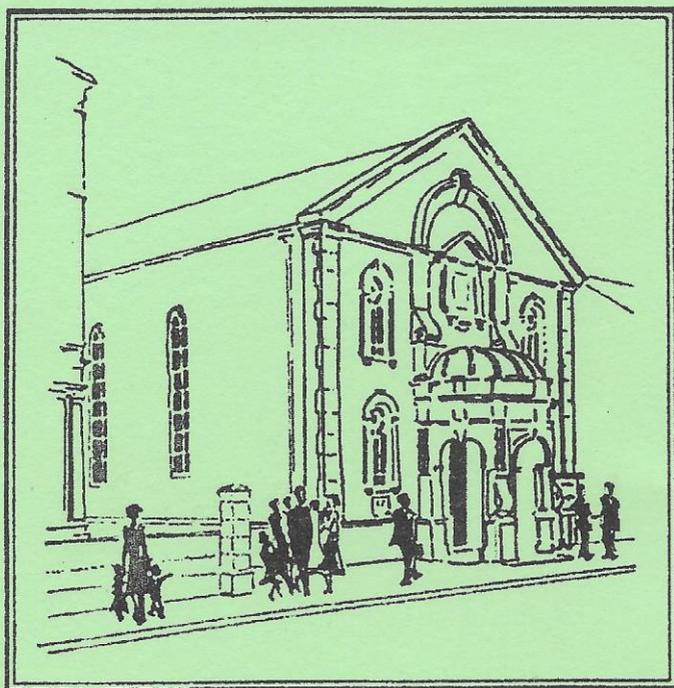


THE MESSENGER



MAGAZINE OF
EMMANUEL CHURCH
(EVANGELICAL & REFORMED)

WILTON ROAD, SALISBURY

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FAITH IN JESUS CHRIST

What is faith in Jesus Christ?

Faith in Jesus Christ is a saving grace, “whereby we *receive* and *rest* upon him alone for salvation...” — *Westminster Shorter Catechism*, Question 86.

“By faith we are said to *receive* him, because he is exhibited under the notion of a gift, which is presented to the children of men who are spiritually, who are spiritually wretched and poor in the extreme (Jn. 3:16; 4:10. Jn. 1:12: Col. 2:6. 2 Cor. 9:15: Rev. 3:17,18). By faith we are said to *rest* on Christ, because he is exhibited to us as the sure foundation which God hath laid in Zion, upon which we may rest the burden of all our spiritual and eternal concerns with the fullest satisfaction” — Alexander Smith Paterson (Isa. 28:16; 1 Cor.3:11. Isa. 26:4; Eph. 1:12. Ps. 116:7; Matt. 11:28).

Resting upon, that is, *trusting in* (him) – an implicit reliance or dependence upon him and his righteousness, as the ground of our acceptance with God, and our title to eternal life.

When John G. Paton began his mission work in the New Hebrides, he determined to translate the Scriptures into the language spoken in that country, but this presented him with a great difficulty because that language had never been written; and so, Paton had to listen carefully to the speech of the natives, writing down in a note-book the sounds he heard them speak. Little by little he developed an extensive vocabulary, but he met with one particular problem which greatly perplexed him. There did not seem to be a word in the new language for “faith” or “trust”. Then one day he went on a hunting-trip with one of the islanders and, the day being hot and the journey long, they returned weary to the point of exhaustion. Sitting down on the lounge chairs in the porch of Paton’s house, the islander said, “My, but it is good to *stretch yourself* out here!” He meant, of course, that it was good to lean his whole weight on the chair, Paton had not heard that expression before, but he immediately realized that he now had his word for “trust”, and he took care to record it in his note-book. When at last he completed his translation, it was this word which appeared in it for “faith” or “trust”.

Faith is *resting upon Christ and upon his finished work* for our salvation.

FELLOWSHIP NEWS

Liz Storey

Our re-scheduled evangelistic Church BBQ is God willing on 10 September, at 3pm. The venue will be Grove House and all are welcome. The Gospel message will be given by our Pastor and we pray that a good number will gather to hear the good news of salvation.

The Youth Work will be re-commencing after the summer-break on 4 September. There will be some children moving up into the older group from Sunday School. Our prayer is that they will adjust to the Senior group and quickly build a good rapport with their new teachers.

We are so thankful to the Lord that He has provided us with a new minibus (following the theft of our old one), and that we can continue to transport the children for the Lord's Day and week night meetings as previously. We are also thankful that the outings organized over the summer were blessed of the Lord with safety, and that further opportunity was given to share with them the love of Jesus.

Our prayers are very much with Simon and Eva T. following Simon's fall and subsequent fracture/dislocation of his shoulder. We trust that the Lord would be their help and comfort, and provide for every practical need that they have at this time. We also remember Stirling and Sarah (Simon and Eva's son and daughter-in-law), as they help and support them.

This last month we welcomed back to our pulpit three good friends: Pastor Chris Buss from Melksham, Pastor Richard Clarke from Plymouth, and Pastor Aaron Lewis from Ibsley. These brethren were greatly helped in preaching the Word of God. Mr. Buss continued his series on the Beatitudes, this time dealing with: "Blessed are the peacemakers..." (Matt. 5:9), Mr. Clarke spoke on Encouragements to Build the House of God (Haggai 1 & 2) and on Conviction of Sin (Acts 9:4,5), and Mr. Lewis spoke on Affliction and Fruitfulness (Genesis 41:52) and the Lord's Ability to Heal the Broken-hearted (Luke 4:18). On each occasion the church was richly blessed.

The church is so very thankful to have Pastor Thackway and Margaret among us, and the ministry of our new Pastor is proving to be a rich means of grace.

Pastor and Margaret have now exchanged on their new home in Wilton, just a short distance from Salisbury; and they hope to move there from the Grove House flat in the very near future. They have already had a steady stream of willing Church members to help with some of the practical matters that this involves, and all is testimony to the Lord's goodness to us as a Church family.

A very sunny Church picnic took place on 23 July. It was a lovely time of fellowship with those from our own Church, and some of our friends from Ibsley, who kindly allowed us use of the field next to their Chapel. A leisurely afternoon was spent chatting, and the more energetic enjoyed a walk in the New Forest.

The new academic year brings changes for some of our young people, with some moving schools/colleges and some taking up new courses. We pray that they will be helped in their studies and we assure them of our continued prayers for them.

THE GOSPEL SHIP

Whether the coast or country be our home, we are all familiar with the thought of life as a voyage. That grand old vessel, the Gospel Ship, has been sailing for some 1900 years, landing every passenger who has ventured on board safe in the Fair Haven of Eternal Rest. Every eye on the picture whilst we examine it carefully point by point as time permits.

The Vessel's Name — *The Gospel Ship*. "I am not ashamed of the Gospel of Christ" (Rom. 1:16). The only hope for any sinner, old or young, is the "Gospel of Christ." (See: Matt. 8:23).

Port of Sailing — "The city of destruction", "Land of Gloom" (Isa. 19:18; Joel 2:2) "For all have sinned, and come short of the glory of God." (Rom. 3:23). Gloom here and doom hereafter, the portion of all who "neglect" or "refuse" to go on board.

Destination — Emmanuel's land, "Glory" (Isa. 8:8; Col. 3:4). All who step on board the Gospel Ship are bound for Heaven, and, better still, will assuredly land there.

The Captain — The Lord Jesus Christ (Heb. 2:10), who shall at last say “None of them is lost” (John 17:12).

Crew — Ministers of the Gospel (2 Cor. 8:23).

Passengers — Sinners saved by grace, through faith (Eph. 2:8).

Cost of Fare — “Without money and without price” (Isa. 55:1; Rev. 22:17).

Time of Sailing — Today, right now (2 Cor. 6:2; Heb. 4:7).

Boarding — “Come unto me all ye that labour and are heavy laden” (Matt. 11:28).

Berths — secured immediately (Jn. 6:37). “Yet there is room” (Lk. 14:22).

The Chart — The Bible, “given by inspiration of God” (2 Tim. 3:16). Always correct and therefore a sure guide (Ps. 43:3).

Sea — Over which we pass, is Time (James 4:14; Rev 10.3).

Wind — Ever moving us onwards: the Holy Spirit (Jn. 3:8; Rom. 8:14).

Provisions — All supplied: “All things are ready” (Matt. 22:4); “My God shall supply all your need” (Phil. 4:19).

Insurance — For every passenger. None perish who truly believe: “they shall never perish” (John 10:28).

Ship’s Anchor — Hope, which takes hold of the Saviour, our Rock (Heb. 6:19,20), and keeps us steady and secure in all our troubles, and preserves us from suffering shipwreck.

Arrival — At the end of life’s journey, “an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” (2 Pet. 1:11).

Warning — “Sudden destruction, without remedy” (Prov. 29:1) awaits those who are left behind. “Neither is there salvation in any other” (Acts 4:12).

Hy Pickering, journalist and publisher (1858-1941),
How to Instruct and Win the Young

BROTHERLY LOVE

Charles Bridges (1794-1869)

“Be kindly affectioned one to another, with brotherly love.”
— Romans 12:10

A very needful rule for the members of Christian families, for Christian neighbours and friends, for every member of Christ, to quicken and enlarge his interest in the whole body, that it may be said of us, as of the first followers of our Lord, “See how these Christians love one another!”

1. Let us mark the features of brotherly love:

Sincere — Rom. 12:9; 1 Pet. 1: 22; 1 Jn. 3:18;
Humble — Rom. 12:10b; Jn. 13:14, Eph. 4:2; Phil. 2:3;
Self-denying — Rom. 15:1, 1 Cor. 9:22; 2 Cor. 8:1-4; Gal. 5:13;
Forbearing — Eph. 4: 2; Col. 3:13;
Forgiving — Matt. 18:21-35; Eph. 4:32;
Watchful — Gal. 6:1; Col. 3:16; 1 Thess. 5:11; Heb. 10:24;
Kind — 1 Cor. 13:4-7; 1 Pet. 3: 8;
Sympathizing — 1 Cor. 8:7; 1 Thess. 3:12; 4:10;
Flowing from the reception of the truth — 1 Pet. 1:22; 2 Pet. 1:4-7.

2. Watch against hindrances to this love, such as:

Occasions of offence — Rom. 14:13-21; 1 Cor. 8:9-13; 10:32, 33; Heb. 12:15;
Hastiness — Josh. 22:11,12, 31; Eccl. 7:9;
Pride — Prov. 28:25, Mark 9:33, 34; 10:41-44;
Resentment — Lev. 19:18; Prov. 10:12; Eph. 4:26, 31, 32; James 5:9;
Selfishness — Phil. 2:4, 21. James 2:15, 16;
Provoking words — 1 Kgs. 12:14-16; Prov. 15:1;
Envy — Gal. 5:26. Phil. 2:3. James 3:14, 16; 4: 5.

3. Cultivate the exercise of this love:

From a sense of God’s love to us — Eph. 5:1, 2; 1 Jn. 3: 16; 4: 11;

In conformity to the Divine example — Jn. 13:34; 2 Cor. 8:9; Eph. 4:31, 32; 5:2; Col. 3:13;

Under the obligation of the Divine command — Matt. 7:12, Jn. 15:12; 1 Jn. 2:7, 8; 3:11, 23; 4: 21; 2 Jn. 5;

As the fruit of Divine teaching and grace — 1 Cor. 12:13, Gal. 5:22, Col. 1: 8, 1 Thess. 4:9;

As a component part of our practical obligation — Heb. 13:1; 1 Pet. 2:17; 4:8;

As the establishment of our Christian consistency — Col. 3:14; 1 Thess. 3:12, 13; 1 Jn. 4:12;

As the means of our Christian assurance — 2 Pet. 1:17-19; 1 Jn. 3:14, 18, 19;

As connected with the enjoyment of our Christian privileges — Eph. 4:30-32; 1 Pet. 3:7, 1 Jn. 4: 7, 8;

As bringing honour to our Lord in His Church — 2 Thess. 1:3, 4;

As conducting to the edification and strength of the Church — Eph. 4:16; Phil. 1:27; 2:1, 2;

As bringing conviction to the world — Jn. 17:21;

As connected with a reward of grace — Matt. 25: 34-40; Heb. 6:10;

See the picture of this love — Acts 2:41-47; 4:33;

And unite with our Great Head in pleading for a large infusion of it upon the whole Church, and every individual member of it — Jn. 17:21.

GRATITUDE

"No doubt", said John Brown of Haddington, "I have met with trials as well as others: yet so kind has God been to me, that I think, if He were to give me as many years as I have already lived in the world, I would not desire one single circumstance in my lot changed, except that I wish I had less sin. It might be written on my coffin, "Here lies one of the cares of providence, who early wanted both father and mother, and yet never missed them."

THE NAMES OF GOD

Malcolm H. Watts

In the Bible, God's names are ways by which He makes Himself known. In other words, they are revelatory of Him. As Herman Bavinck has written "God is what He calls Himself, and He calls Himself what He is." He gives Himself many and various names because there is a wonderful fullness in Him and no

one name will do. His names make known the many and rich facets of His glorious Being.

One of His names is “Jehovah”, derived from *hayah*, the verb “to be”. The meaning of this name is made known in what God said to Moses: “And God said unto Moses, I AM THAT I AM” (Exod. 3:14). It has been variously translated and understood. “I AM; I WAS; AND I WILL BE” (Rev.1:8). Essentially, however, it means that God is, in contrast to the non-existence of other gods. It further suggests that He is eternal: only God is, everything else becomes itself – “the eternal God” (Deut. 33:27); that He is immutable (unchangeable) – “thou art the same” (Ps. 102:27); and that He is faithful, especially to His covenant – “great is thy faithfulness” (Lam. 3:23).

There are a number of compound names in which Jehovah appears:

1. Jehovah-El Elyon: Jehovah Most High (Ps. 7:17), a name that indicates transcendence and exaltedness. God is higher than the highest and altogether beyond our thought and reason (Ps. 97:9; Isa. 57:15). He is to be worshipped with godly fear and in great reverence (Ps. 89:7; Heb. 12:28, 29).

2. Jehovah-tsabaoth: Jehovah of Hosts (1 Sam.1:3), indicating that He is the God of the sun, moon and stars (Deut. 4:19), and God of angels (Ps. 103:21) and men (1 Sam. 17:45). He is the Creator, Preserver and Governor of all (Dan. 4:35).

3. Jehovah-tsidkenu: Jehovah our Righteousness (Jer. 23:5), through the promised Saviour’s active and passive obedience we become righteous before God (Rom. 5:19; 1 Cor. 1:30).

4. Jehovah-rapha: Jehovah Your Healer (Exod. 15:26), again referring to Him in whom is to be found, not only physical, but also spiritual healing (Ps’s. 103:3; 67:2).

5. Jehovah-shalom: Jehovah is Peace (Judg. 6:24), Christ is our peace, making peace with God through the shedding of His blood and then filling us with the peace that passes understanding (Eph. 2:14; Col. 1:20; Phil. 4:7).

6. Jehovah-meqaddishkem: Jehovah who Sanctifies You (Lev. 20:7,8), that is who sets you apart as His and calls you to holiness of heart and life (Jude 1; 2 Cor. 7:1).

7. Jehovah-roi: Jehovah My Shepherd (Ps. 23:1), who leads us safely through the wilderness of this world and through its every changing scene (Ps. 31:3; 80:1).

8. Jehovah-jireh: Jehovah will provide (Gen. 22:14), providing for our every need, both in things temporal and spiritual (Matt. 6:25-34; Phil. 4:6, 19).

9. Jehovah-nissi: Jehovah is My Banner (Exod. 17:15), the One who defends us from all evil, enabling us to overcome to the end - and in the end (Isa. 11:10; Rom. 8:37; 1 Cor. 15:55-57).

10. Jehovah-shammah: Jehovah is There (Ezek. 48:35), a name which looks to the time of Israel's restoration and, beyond that, to the heavenly city, the everlasting home of the spiritual Israel (Rev. 21:22, 23). In heaven, and for ever, God will be there, bringing to His people everlasting happiness. As in time, so in eternity: our God will live up to His great and glorious name.

PLAIN REASONS FOR KEEPING TO THE AUTHORISED VERSION

Why should we keep to the Authorised Version of the Bible in preference to the many modern versions now available? The question is often asked, and here are some of the answers –

1. The Authorised Version is based on a better “text”.

By “text” is meant the Hebrew and Greek wording of the Bible, from which translations are made into English and other languages. A good text is one that can be trusted as a faithful copy of the words which God originally inspired. The text of the Hebrew Old Testament and the Greek New Testament is available in printed editions, which are in turn based on handwritten copies known as “manuscripts”.

The Hebrew and Greek editions which were used by the Authorised Version translators were based on only a few manuscripts. In the centuries which have passed since 1611, when the Authorised Version was published, several thousands of manuscripts have been discovered which were not used by the early translators. The majority of such manuscripts have been proved to be substantially in agreement with the Authorised Version, and the general reliability of the text used for this version has been confirmed.

From the 18th century onwards, scholars have made increasing use of a few very old Greek manuscripts which contain a different form of text. The two best known such manuscripts are the “Codex Vaticanus”, found in the Papal Library in Rome, and “Codex Sinaiticus”, discovered at a monastery on Mount Sinai. Most modern Bible translations leave out or alter many verses to make them agree with these 4th century manuscript copies. The assumption behind this change of text is that “the oldest manuscripts must be the best”. However, the age of a manuscript is not at all a proof of its quality. The early copies which have survived reflect a form of text which was used in Egypt during the 3rd and 4th centuries, and there is a grave danger that the text suffered from local influences. By following this form of text, the modern versions have revived ancient errors. Hundreds of words in the New Testament have been omitted, as well as two lengthy passages (Mark 16.9-20 and John 7.53-8.11) and dozens of complete verses.

The mass of later manuscripts, on the other hand, are undoubtedly faithful copies of the form of text which was handed down over hundreds of years in the many areas where Greek was spoken. This is known as the “majority text” or “traditional text”. The Authorised Version is largely based on this form of text, which is the safest and most trustworthy.

2. The Authorised Version is a more accurate translation.

Because of their reverent regard for the Bible as the inspired Word of God, the translators felt that they should very carefully set down in English all that was written by the inspired writers. They were conscious of the strict commands in Deuteronomy 4.2, that God’s people should not add to His Word or take anything away from it. Modern versions quite often commit both of these errors, and the reader loses as a result.

For instance, in John 1.17 John wrote, “For the law was given by Moses, but grace and truth came by Jesus Christ”. The Authorised Version puts this in simple English, with nothing added and nothing taken away. Compare this with the Living Bible, “Moses only gave us the law, with its rigid demands and merciless justice. Jesus gives us loving forgiveness as well”. Here something is added about “rigid demands and merciless justice”, but John did not write these words, and they are not in any New Testament manuscript. The Law of Moses says that God shows mercy to thousands of them that love Him (Exodus 20.6). So the Living Bible makes John contradict Moses. Notice also that Moses did not ONLY give us the Law – the Living Bible adds the word ONLY – but Jesus said of Moses, “He wrote of me”. The Living Bible also takes something away. John wrote: “grace and truth came by Jesus Christ”, but the Living Bible omits all reference to the TRUTH, although all the manuscripts have this word in this place. In this example the modern version is neither accurate nor true.

In other passages the same tendency to add to and take away from the inspired words is also found in the Good News Bible, the New International Version, and other popular modern versions. The Authorised Version, however, keeps very close to the original, and is a reliable guide to what the inspired writers actually wrote under the guidance of the Holy Spirit, and also a reliable guide to what they meant.

3. The Authorised Version is in more appropriate English.

The Holy Bible is the Word of a Holy God, and a translation should be in language appropriate to the Divine Author. The Bible was written by holy men of God who “spake as they were moved by the Holy Ghost” (2 Peter 1.21), so a translation should use language and style appropriate to the inspired writers. The Bible speaks of many important and solemn matters such as eternal life, everlasting destruction from the presence of the Lord, sin and salvation, lost sinners and their Divine Saviour, the Eternal Son of the Eternal God. A translation should therefore be in language and style appropriate to the subject matter.

As the Bible is the Word of God, it should be read both in public and in private, and it should be remembered. A translation therefore needs to be in a form of English suitable for public and private reading – and easy to learn by heart. The rhythm of the Authorised Version, its reverent and dignified style, and the

very high proportion of simple short words of Anglo-Saxon origin, which have continued to provide the “basic” vocabulary of our language in everyday use, all combine to make this version the most suitable in all these respects. “The Son of man is come to seek and to save that which was lost” (Luke 19.10); “He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 John 5.12). These great statements are given to us in simple words all of one syllable, and much of the Authorised Version is in this simple, “timeless” English that a child can read, learn and understand.

4. The Authorised Version bears a stronger testimony to the Godhead of the Lord Jesus Christ than we find in many modern versions.

Some of the old manuscripts favoured by modern scholars leave out or alter some of the most important passages which declare that our Redeemer is equal and co-eternal with God, and that He is Himself “God manifest in the flesh”. This great testimony in 1 Timothy 3.16 is weakened or lost in nearly every modern version. In many also the testimony of Mark 1.1 is lost, where in the Authorised Version we read “The beginning of the gospel of Jesus Christ, the Son of God”. The modern versions tend to omit or question the statement that He is “the Son of God” (see also John 6.69 and 9.35). In Hebrews 1.8, God the Father addresses the Son as God: “Unto the Son he saith, Thy throne, O God, is for ever and ever”. In many modern versions this testimony is weakened or lost.

In the Old Testament the Authorised Version says in Isaiah 9.6 that the coming Saviour’s Name shall be called “Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace”. Many modern versions change this passage so that the Messiah is not called “The mighty God”. Moffatt calls Him no more than “a Divine hero”. In Romans 9.5 the Authorised Version says that Christ is “over all, God blessed for ever”, while modern versions tend to change this so completely that only God is said to be “over all” and “blessed for ever”, and Christ is not said to be God.

Other altered passages concerning the Person of Christ are found in Isaiah 7.14 and Matthew 1.23, where modern versions sometimes put “young woman” instead of “virgin”, thus obscuring the doctrine that Christ was born of a virgin. Many versions also omit the word “firstborn” in Matthew 1.25, where the Authorised Version bears a clear testimony that Jesus was Mary’s firstborn Son. The virgin birth is further called into question at Luke 2.33, where modern

versions refer to Joseph as the “father” of Jesus. In the book of Micah (5.2), the prophet speaks of the coming birth of a Ruler at Bethlehem, “whose goings forth have been from of old, from everlasting”, clearly referring to the eternal nature of the Son of God. In the New International Version this becomes – “whose origins are from of old, from ancient times”, which could easily give a reader the impression that Christ was a created being. The same error occurs in the Revised Standard Version and other modern versions.

5. The Authorised Version has served as a standard English translation recognised throughout the English-speaking world as the source and foundation of effective Gospel preaching, and as the highest authority in all matters of controversy.

No other version has taken its place in this respect. The greatest evangelists and expositors of the last 350 years have used this version for their ministries, and by means of it God has blessed millions of people with the light and truth of the Gospel of Christ.

There are hundreds of thousands of Christian people in Africa, India, the Far East and the West Indies, who use this version and want no other. During recent years, the Trinitarian Bible Society has sent hundreds of thousands of copies of the Authorised Version into Africa, where it is read by Africans whose language is English. It is the Bible they know and love, and from which the Gospel is preached to them. In their resistance to less reliable modern versions these people show more discernment than many in our own country, who have too readily adopted one or other of the modern versions far inferior to the Authorised Version.

There are more than a hundred modern English versions. No doubt in every one of them some passages may be found well translated and perhaps some difficult passages are made clear, but any such advantage gained is far outweighed by the shortcomings and losses which have been mentioned. It is right to keep to the Authorised Version, not because it is older, but because it is better than the versions offered in its place. This Bible is a precious gift of God for which we should be thankful. Its excellence, its faithfulness, its power and fruitfulness, have been well tried in the experience of millions. It must not be surrendered in exchange for an inferior version.

The Trinitarian Bible Society exists to publish and distribute the Holy Scriptures throughout the world in many languages in accurate and trustworthy translations. Information literature will be sent on request, and a list of other pamphlets is available. Trinitarian Bible Society Tyndale House, 29 Deer Park Road, London SW19 3NN.

THE ROCK OF AGES

Thomas De Witt Talmage (1832-1902):

**An extract from a sermon delivered in the
Brooklyn Tabernacle, New York.**

A man, wandering along on a beach of Scotland, where the high rocks came near the sea, was unmindful of the fact that the tide was rising, which would cut off his retreat.

Another man on the top of the rocks shouted, "Hallo! The tide is rising, and this is the last place through which you can make your escape; you had better climb up to the rocks."

The man on the beach laughed at the warning and went on.

After a while he thought it was time to return; he turned back and found retreat cut off. He tried to scale the rocks; he clambered half way up but could get no further.

The waves came to his feet – came to his waist – came to his chin, and with a wild cry of help he perished.

The tides of eternity are rising. Those only will be saved who get to Christ, the Rock of Ages; yet men saunter along in their sin and they play on the sand.

We come out and shout, "Hallo! Hallo! The tide is rising." But they laugh at our excitement, and say that there is no danger. After a while they resolve to return, but it is too late. The waters of eternal destruction gather about their feet; they try to climb, but get no further than the foot of the rock and, with eyes turning in horror, and hands flung up, and a shriek of despair that rolls among the

mountains of death with long-reverberating echo, they drop for ever. Lord God, keep us from such a catastrophe!

OLIVER CROMWELL

Malcolm H. Watts

Part 3

It is outside our purpose to trace all the events of the Civil War, except as they touch on the life of our subject, Oliver Cromwell. However, a brief account of the War may prove to be informative and helpful.

4. Captain, Colonel, Lieutenant-General

First Civil War (1642-46)

After his failed 'coup d'etat', the King left Whitehall and, on 22nd August 1642, he raised the royal standard at Nottingham, intending to raise an army (the Cavaliers) to fight England's Parliament. Somewhat ominously, the wind that night blew down the standard! The Earl of Essex mustered a Parliamentary army (the Roundheads) at Northampton, in which army Cromwell was a mere Captain.

The first battle of the Civil War was fought at Edgehill, in Warwickshire, on 23rd October, 1642, when Prince Rupert (the King's nephew) led a vigorous charge and sent the parliamentary forces into headlong flight, but he could not maintain his advantage and therefore could not secure a complete victory. After the battle, Essex pulled back; and the Royalists moved on towards London but, being resisted at Turnham Green on 13th November, they decided to withdraw to Oxford which became the King's headquarters, although he did have forces elsewhere, in Cornwall and Yorkshire.

Cromwell perceived, even then, that the Parliamentary army was weak and required a radical re-organization. Unless this took place, the war could not and would not be won. Much later, in his Speech to the Second Protectorate Parliament (13th April, 1657), Cromwell recalled the words he spoke to John Hampden, 'You must get men of a spirit: and take it not ill what I say, - I know you will not, - of a spirit that is likely to go on as far as gentlemen will go: - or

else you will be beaten still... Truly, I told him I could do somewhat in it.' And then, reflecting on what subsequently happened, he said: 'I raised such men as had the fear of God before them, as made some conscience of what they did; and from that day forward, I must say to you, that they were never beaten, and wherever they were engaged against the enemy, they beat continually.'¹

Soon he was appointed as *Colonel*, and he went through the Eastern Counties, calling upon sternly Puritan men to take up arms in the cause of God and, as a result, fourteen squadrons of zealous Puritans were enlisted. D'Aubigne says, 'It was the new element that decided the destinies of the war and of England.'² Cromwell surrounded himself by godly men who spent their leisure hours in singing of psalms and listening to the preaching of God's Word. These skillfully trained and sternly disciplined soldiers became known as 'Cromwell's Ironsides'.

During 1643, sometimes the King had success (as at Statton [in north-west Cornwall], Chalgrove Field [near Oxford], Lansdown [north of Bath], Roundway Down [near Devizes, in Wiltshire], and Adwalton Moor [near Bradford]), and sometimes Parliament won victories (as at Bristol, Gloucester, Newbury, Lincoln, and Alton [in Hampshire]). At the end of that year, it was not at all clear which side was really winning the War.

In the House of Commons, John Pym urged Parliament to ask the Scots for help. He was encouraged in this because earlier that year, on 1 July, 1643, the famous Westminster Assembly had been called for the purpose of further reformation of the English Church, and on 25th September, 1643, a treaty had been made between England and Scotland – 'The Solemn League and Covenant.'

The Scots did fear what the King might do next, perhaps in Scotland; and although there were signs that they might be prepared to help the Parliamentary cause, a sticking-point was their condition that the English Church should become Presbyterian.

If the Parliamentarians were looking to Scotland for help, the Royalists were looking to Ireland. The Irish feared the English Parliament and any Parliament the English might set up in Ireland: such governments seemed to threaten both

¹ Letters, vol. 3, pp.205, 206

² J. H. Merle D'Aubigne, *The Protector: A Vindication* (Edinburgh: Oliver & Boyd, 1847), p.67

them and their Roman Catholic religion. They therefore required their own Parliament – a predominantly Roman Catholic one – to be established in Dublin. In the March of 1643, the Irish offered the King 10,000 men if this condition was met. The King was not at all keen to agree to their chief demand but on 15th September, 1643, he was prepared to make a concession, that there should be a cessation of hostilities with the Irish, entertaining the hope that Irish help and support could be forthcoming.

How did all this work out?

As for Scotland, on 19 January, 1644, a Scottish Army, of 21,000, under the command of Alexander Leslie (Earl of Leven), crossed the Tweed to join the Parliamentary armies, under Lord Fairfax and the Earl of Manchester.

And as for Ireland, things did not go as the King had hoped, with the result that he had to depend on his English forces alone. The Royalist armies suffered as a result.

On the whole, things were going well for the Parliamentarians, with successes at Cheriton Wood, Winchester, Andover, Salisbury, Christchurch, Reading, and Malmesbury, Lincoln, and Gainsborough. Perhaps most notably, on 2nd July, at the battle of Marston Moor, 4 or 5 miles west of York, Prince Rupert was decisively and ignominiously defeated. Of that battle Cromwell was later to write, 'It had all the evidence of an absolute Victory obtained by the Lord's blessing upon the Godly part principally. We never charged, but we routed the enemy... God made them as stubble to our swords.'³ After this battle, York and Newcastle were taken by the troops of the Parliament. The royal cause was now weakening, almost by the day.

As for the city of Salisbury, at the beginning of the war it was pro-Parliament, but, after several Royalist victories in the area, the city was brought under the King's control and in fact, it was briefly occupied by the Royalist, Marquis of Hertford. Soon back in Parliamentary hands, however, it was held by Edmund Ludlow, the Parliamentarian General. He kept it until the autumn of 1644 (the precise date is unknown) when King Charles and an army of 11,000 men stormed the city. But just three months later, the Royal force in control of the

³ Letters, vol. 1, p.167

city was attacked by a small detachment of Ludlow's men, commanded by Major Wansey, and the city was successfully retaken for Parliament.

This is not to say that the Parliamentarians did not make some serious mistakes. They did: after the Battle of Newbury, for example, the King was somehow allowed to return to Oxford. There arose severe criticisms at this time of both the Earls of Essex and Manchester; and some felt that the need was for new Generals and fresh armies. In the November of 1644, Cromwell openly criticized the conduct of the war in the Commons.

He proposed that officers who were members of Parliament should be willing to 'deny themselves and their private interests for the public good', which meant, in effect, that they should resign their posts in the armed forces. He also proposed on that occasion that a new army should be created and organized (A New Model Army). On 19th December, a 'Self-Denying Ordinance' was unanimously approved, and a Committee was appointed (which included Cromwell) to draw up a scheme for 'A New Model Army'.

On 21st January, 1645, Sir Thomas Fairfax was chosen to command the new army, which meant, of course, that the services of the Earls of Essex and Manchester, were no longer required. Fairfax was to be allowed to choose his own officers and later he chose Cromwell as *Lieutenant-General*, in full charge of the cavalry. A special Act of Parliament was passed which allowed Cromwell to be a member of parliament and an officer in the army at the same time, because it was recognized that his services were required in both.

On 14th February, 1645, Fairfax's men met with the King's men at Naseby, Northamptonshire. Although the Parliamentarians were twice as many as the Royalists, they really needed to out-wit the Royalists. This they did, and the King's defeat was disastrous. But perhaps the worst thing that happened, as far as Charles was concerned, was the seizure of his papers, including his correspondence. Certain of his letters showed that - despite his repeated denials - he had been soliciting the aid of foreign princes to enable him to attack his own people.

Many Parliamentary successes followed, at Leicester, Langport, and Bristol. On account of Prince Rupert's failure to hold Bristol, he was dismissed, to his own great humiliation.

When other defeats followed, the King retreated to Oxford and began suing for peace. On May 5th, 1646, he gave himself up to the Scots at Newark. They, first of all, intimated that they would support him if he would sign the National Covenant of 1638, but when he refused, they surrendered him to the English Parliament for £400,000. The King was conveyed to Holdenby House, in Northamptonshire; and afterwards, on account of a fear that Presbyterians might come and take him away, Cornet Joyce, with 500 men, escorted him to Newmarket, where the army was assembled.

At Newmarket, the King met with Cromwell and with other leaders of the Parliamentary Party. A few days later he was moved to Hampton Court, where Cromwell made every attempt to reach some kind of agreement with the King. A constitutional scheme was drawn up, '*The Heads of the Proposals*', and this was presented to him. As a scheme, it provided for Parliament to have control of the Militia and required Parliament to sit every year. It also promised religious liberty for all (except for Roman Catholics). Now had the King accepted these terms, he would probably have been confirmed as King, but when submitted to him for final approval, he resolutely and obstinately refused to agree to such terms.

Then, on 11th November 1647, suddenly and unexpectedly, he escaped to the Isle of Wight. It is thought that he became aware of an intention to bring him to justice for the bloodshed he had caused. Over on the Isle of Wight, at Carisbrook Castle, he entered into other negotiations with prominent Scotsmen, including the Duke of Hamilton and the Earl of Lauderdale, pledging himself to introduce three years of Presbyterianism, to allow an assembly of divines to draw up a settlement for the Church, and to suppress the various sectaries (the non-Presbyterians: namely, the Independents, Brownists, and Anabaptists). In return, the Scots promised safely to restore him to his throne.

Once this became known to Cromwell, he seems, more or less, to have abandoned hope of a settlement involving the restoration of Charles I. In fact, a vote was carried in the Commons to stop all negotiations with the King and orders were given that he should be kept under close surveillance.

Second Civil War (1648)

Somewhere near the beginning of 1648, Parliament's Officers of the Army met at Windsor Castle and, as General Allen reports, 'We were...enabled then, after serious seeking His face, to come to a very clear and joint resolution, that

it was our duty to call Charles Stuart, that man of blood, to an account for that blood he had shed, and mischief he had done to his utmost, against the Lord's Cause and People in these poor Nations.' ⁴

Then, on 3rd January, 1648, Cromwell stood up in the House of Commons and spoke these words: 'Mr. Speaker, the King is a man of great sense, of great talents, but so full of dissimulation, so false, that there is no possibility of trusting him. While he is protesting his love for peace, he is treating underhand with the Scottish Commissioners to plunge the nation into another war. It is now expected that the Parliament should govern and defend the kingdom.' It is said that at the end of his speech Cromwell significantly put his hand on his sword. A motion was then passed by the Commons and the Lords, that 'we lay the King by, and settle the Kingdom without him.' ⁵

However, there were not a few Englishmen who were still ready to trust Charles, believing that monarchy had to remain a cornerstone of legitimate government. Such were becoming increasingly weary of the war and also of paying heavy taxes (to maintain the King's army and the Parliamentary army). In consequence of these feelings, there were Royalist risings in Norwich, Coventry, Exeter, and also in Wales and Ireland.

The Scottish Parliament lent support to this dissenting opinion by its preparedness to open up further negotiations with the King, hoping against hope for a 'Presbyterian King' and one from 'the House of Stuart.'

And so it was that on 8th July, 1648, a Scottish army, 20,000 strong under the Duke of Hamilton, crossed the western Border, and advanced southwards. Cromwell and his Army, after crushing an insurrection in Wales, marched northwards to resist the Scots, who were defeated, some at Preston, others at Winwick and Warrington, and still others at Uttoxeter in Staffordshire. Half surrendered and half fled back to Scotland.

The Second Civil War was effectively over.

⁴ Letters, vol. 1, p. 278

⁵ D'Aubigne, pp.101,102

Yet this was not to be the end of the matter altogether. While Cromwell was fighting in the North, Parliament was in a state of vacillation. Prepared to re-open negotiations with the King, it made overtures to him, through Presbyterians like Denzil Holles, and certain propositions were presented, which became known as 'The Treaty of Newport'. True to form, Charles appeared to welcome the new approach. Things had now come to a very sorry pass indeed. Although the army delivered a 'remonstrance' to Parliament, the Commons refused to hear it and, on 5th December, it declared for reconciliation with the King.

The army was provoked, even exasperated. The following day the army marched to London; and Colonel Pride, with a body of men, came to the House of Commons, and, although in the histories the numbers vary, some forty-seven members were expelled from Parliament, and ninety-six others were excluded in what has become known as 'Pride's Purge', Only about eighty remained in the House.

On 1st January, 1649, this purged House, or 'Rump Parliament', voted to appoint a High Court of Justice to try King Charles I. This Court was to consist of the members of the Parliament and some officers from the Army, with John Bradshaw, a lawyer, as its President.

On 19th January, the King was brought to Westminster and, because he had taken up arms against the nation, he was charged with the crime of High Treason. His trial followed. Believing that the Court had no jurisdiction over the King, Charles refused to plead before it. But found guilty as charged, the sentence of death was passed upon him. Cromwell (along with others) signed the King's Death Warrant; and on the morning of 30th January, 1649, Charles I was beheaded on a scaffold in front of his own palace of Whitehall. He was 49 years old, and in the 24th year of his reign.

This is the proper place, perhaps, to comment on Cromwell's involvement in these momentous events:

- Cromwell considered himself most unworthy for his mission. Writing to his cousin, Mrs. St. John (1638), he confesses he is altogether 'unprofitable.'

He adds, Truly, no poor creature hath more cause to put himself forth in the cause of God than I. I have had plentiful wages beforehand; and I am sure I shall never earn the last mite.⁶

- He committed everything to the Lord his God. The day before the battle of Marston Moor (1644), he was to dine at Knaresborough, but he could not be found for two hours. It is said that a little girl looked for him in a lonely room at the top of the tower and, looking through the keyhole, she saw Cromwell on his knees. He had been there the whole time praying for God's presence. Hugh Peters told the Commons in 1645, 'The "Commander of this Brigade" had spent much time with God in prayer the night before the storm (of Basing House, Basingstoke); - and seldom fights without some Text of Scripture to support him.'⁷
- He was kindly disposed even to those who disagreed with him. In a letter to Robert Barnard, a Royalist sympathizer, written in 1642, he said: 'Subtlety may deceive you; integrity never will. With my heart I desire that your judgement may alter, and your practice.'⁸
- He believed in his cause, that it was a just cause. Before assuming command as Lieutenant-General, Cromwell signed the Solemn League and Covenant (5th February 1644)—'We shall sincerely, really, and constantly endeavour, in our several places and callings, the preservation of the Reformed Religion in Scotland, in doctrine, worship, discipline, and government against our common enemies; the reformation of the kingdoms of England and Ireland, in doctrine, worship, discipline, and government, according to the Word of God, and the example of the best reformed Churches.'⁹
- He was at pains to act in a righteous way. When he attacked any city or castle, as at Farrington in 1645, he would send word to the Governor, 'I summon you to deliver into my hands the House where you are, and your

⁶ *Letters*, vol. 1, p.90

⁷ *Letters*, vol. 1, pp.210,211

⁸ *Letters*, vol. 1, p.115

⁹ Antonia Fraser, *Cromwell Our Chief of Men* (London: Weidenfield and Nicolson,1973), p.114

Ammunition, with all things else there; together with your persons, to be disposed of as the parliament shall appoint. Which if you refuse to do, you are to expect the utmost extremity of war.' The same day, in another letter, he wrote: 'You have many there whom you cannot arm, and who are not serviceable to you. If these men perish by your means, it were great inhumanity surely.'¹⁰

- He was prepared to pay dearly for what he believed in. To Colonel Valentine Walton, in 1644, he writes: 'Sir, God hath taken away your eldest son by a cannon-shot...Sir, you know my own trials this way (his son, Oliver, was lost at Knaresborough, before the battle of Marston Moor): but the Lord supported me with this, That the Lord took him into the happiness we all pant and live for. There is your precious child full of glory, never to know sin or sorrow any more...God give you His comfort.'¹¹
- He supported, in principle, the Monarchy and the King. 'May God be pleased to look upon me according to the sincerity of my heart towards the King.' Yet, sadly, his sincerity was not matched by sincerity in King Charles's heart. One of the King's letters, written to the Queen in 1647, contained the following: 'I alone understand my position; be quite easy to the concessions I may grant; when the time comes, I shall know very well how to treat these rogues, and instead of a silken garter, I will fit them with a hempen halter (a rope).'¹²

Questions inevitably arise over the King's execution. Could he not have been confined in a prison somewhere? But he had already shown (at Hampton Court) that he could escape from custody. Could he not then have been exiled in a foreign country? Cromwell evidently believed that, even in a distant land, Charles Stuart could muster support and pose a threat to the liberties of this nation. 'Cromwell and his friends again sought by prayer the path they ought to follow; and it was then the parliamentary hero first felt the conviction that Charles's death alone could save England'...¹³

¹⁰ *Letters*, vol. 1, pp.183,184

¹¹ *Letters*, vol. 1, p.167

¹² D'Aubigne, p.95

¹³ D'Aubigne, p.124

EPILOGUE

TWO KINDS OF WATER!

“Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into eternal life.” (John 4, v 13 & 14).

As I write this Epilogue many parts of our Country are in the grip of a severe drought. How much more however is the Country in the grip of unbelief and rebellion to the Lord and his Word! How essential it is for us, as believers, to maintain our faith and practice as an everyday witness to all those around us. Others will observe us and will be able to discern whether we are keen and enthusiastically living the Christian life.

Here, in this discourse with the woman of Samaria at the well of Sychar, our Lord Jesus Christ spoke of the inner need of the soul. Allow me to ask, Do we have a ‘thirst’ for the things of God? Or has our desire for spiritual nourishment and refreshment lessened, or even dried up?

If we have little or no desire for spiritual things then we are truly in a bad way! We need to examine ourselves and make sure that we have a felt need for the Lord and for real saving faith in Him.

Christ alluded to the Holy Spirit when referring to the gift of water. He said, *“but the water that I shall give him shall be in him a well of water springing up into eternal life”*. Our Lord also spoke of this thirst and the way it may be quenched in John 7, verses 37 to 39, and there He clearly refers to the Holy Spirit.

May the Lord bless and keep us as we live the Christian life in step with the Holy Spirit. *“For to be carnally minded is death; but to be spiritually minded is life and peace” (Romans 8, v.6)*

Ron Morris