

CHAPTER 60 : CONTINENTAL EUROPE IN THE AFTERMATH OF THE FRENCH REVOLUTION

The effect of the American Revolution and then the French Revolution was felt far beyond these two nations. Secular humanism over time became the dominant philosophy in all the nations of continental Europe. Significantly, after the American Revolution nations began to incorporate secular humanism into their political constitutions. The secularist US Constitution was replicated far and wide. The historic reformed faith in continental Europe was all but obliterated over the course of the centuries following 1776. We will not trace this development in every nation of continental Europe, but will instead trace it in some of the principal states which were formerly Protestant.

Switzerland

Switzerland is a case in point of a nation that dramatically declined into secular humanism after 1776. We have already noted how the philosopher Jean Jacques Rousseau had promulgated Enlightenment philosophy. During his lifetime the Swiss cantons sought to suppress his wicked philosophy. He was not allowed citizenship in Geneva unless he were reformed Protestant. These measures, however, were not ultimately able to hold back the movement which Rousseau represented. One of the main areas of contention was whether every man should have the right to vote and hold office, irrespective of creed. Rousseau and his philosophical followers answered in the affirmative. But since the Reformation, only Calvinists in Geneva had been allowed to be citizens there. And, similarly, there were such creedal adherence requirements throughout the reformed cantons and communities of Switzerland.

What is known as the *Ancien Regime* in Switzerland lasted from 1536 to 1798, though under increasing pressure from Enlightenment liberals to give way. During this period Switzerland remained a loose confederacy of 13 cities and small valley communities dominating the rest of the country. Some of these territories were Reformed, and some were Roman Catholic. But there was no strong centralized government trying to reconcile the two in a secularist state. The various cantons had varying degrees of aristocratic or democratic government. But, generally speaking, religion was enforced in the cantons, although it must be noted that religious fervency had waned since the Reformation. As Enlightenment ideas on revolution were becoming more popular, there were incidents of civil rebellions in the cantons. Several such rebellions had to be put down by military force.

Men such as Frédéric César de La Harpe (1754–1838) sought revolution in Switzerland to usher in a secularist state, similar to America's. In 1782 he went to St. Petersburg, Russia, where he became the tutor of the future Czar Alexander I, in whom he attempted to instill liberal and democratic Enlightenment ideals there. After the outbreak of the French Revolution, La Harpe returned to Switzerland. Failing initially to stir up a revolution in his native Vaud against the Bernese authorities, he went to Paris and obtained the intervention of the Directory, then ruling the French Republic. After the

establishment (1798) of the Helvetic Republic with the help of French arms, La Harpe was one of its directors. Just as France had been pivotal in overturning Protestant rule in the America, it was also pivotal in Switzerland.

The Helvetic Republic (1798-1803) represented an extension of the French Revolution, but in Switzerland. Religious establishment in the cantons was largely overturned. One of the results of this French Revolution was the abolition of governmental intolerance of false religion. It outlawed civil suppression of religious dissenters that promoted heresy, idolatry, etc. Switzerland essentially became a French republic at this time. Article 6 of the Helvetic constitution of April 12, 1798, stated: "Freedom of conscience is unrestricted. However, public statements of opinion on religious matters must not disturb the concord and tranquility of the people. Every form of divine worship is permitted if it does not disturb the public peace and if it does not demand domination or advantage. Every divine service is under the scrutiny of the police who have the right to ask that the doctrines and duties preached be submitted to them. . . ." The Edict of Toleration of February 12, 1799, revoked all Swiss laws against false religious beliefs and sects. All penalties for religious nonconformity were abolished. All disfranchised Swiss were to be restored to citizenship if they lost it for religious nonconformity. Provision was even made for the banished citizens, or children or grandchildren of banished citizens, to file notice of their banished status on religious grounds, and they were to be welcomed back to their fatherland. This completely undermined the historic reformed faith in Switzerland. It was a singular triumph for secular humanism. It was accompanied by a growing disbelief in the infallibility of the scriptures and other vital doctrines of Biblical Protestantism, not only in Switzerland, but throughout continental Europe.

Upon Napoleon's conquest of Switzerland in 1798, Lucerne became the capital of the new Helvetic Republic. Lucerne had been the most important of the Catholic cantons, and was the seat of the papal nunzio until late in the nineteenth century. The Helvetic Republic was a highly centralized parliamentary republic according to French model, in contrast to the very loose confederation of the *Ancien Regime* of Switzerland.

During the Helvetic Republic there was occupation by French troops and some battles of Napoleon versus Austrian and Russian forces in Switzerland. Lack of funds and constant French political and military intervention proved troublesome; finally, the French Revolutionary Wars shifted (1799) into Switzerland. An Austrian army defeated the French at Zürich (June), but Austro-Russian discord led to the victory (Sept.), again at Zürich, of André Masséna over a Russian army under General Korsakov. General Suvorov, who arrived from Italy to aid Korsakov, was obliged to retreat to Lindau in Germany. The survival of the Helvetic Republic until 1803 was largely due to the presence of French troops, since the Swiss were hostile to centralization. But civil war brought the Helvetic Republic to an end.

In February, 1803, Napoleon, imposing the Act of Mediation, established a confederation of 19 cantons, with a federal diet subservient to France. Napoleon enforced a federal constitution in Switzerland negotiated under his "mediation". The name was changed from Helvetic Republic back to Swiss Confederation. Napoleon

himself used the title as Mediator of the Swiss Republic; yet the restoration of federalism in Switzerland actually had meant a drastic change in French Switzerland policy - from massive interference and determined support of centralism to leaving Switzerland much to herself for the sake of peace. France only insisted in the Franco-Swiss alliance to be continued (confirmed in 1803) and in Switzerland providing Napoleon with 4 regiments of soldiers for his many campaigns. Yet France did supervise the Swiss press and monitor the Swiss politicians and political bodies. The number of cantons rose from 13 to 19, as St. Gallen, Thurgau, Graubunden (Grisons), Ticino, Aargau and the Vaud were elevated to cantons with equal rights. The capital function rotated annually among the following six cities : Fribourg/Freiburg, Bern, Soleure, Basel, Zuerich and Luzern. Privileges of the nobility as well as the status of subject territories remained abolished. While the old cantons retained old-fashioned constitutions (thus reestablishing the guilds, preserving the status of patricians), the new cantons drafted liberal constitutions. Suffrage was limited to those who qualified by paying a certain amount of taxes, but there was no longer a religious test oath. The years between 1803 and 1813 were rather peaceful, in contrast to the era of the Helvetic Republic. The Continental System, blocking commerce with the British, did not have that impact on Switzerland as on other countries, for the Swiss, without coasts, hardly had a choice to circumvent it. In 1805 the first savings bank was established at Zurich; the introduction of machinery permitted the mechanization of the Swiss cotton industry. Agricultural schools and model institutes were established at Hofwil, Kreuzlingen and Altenryf. Construction of the Linth Canal was begun (1804-1822). Pestalozzi began reforming education, indoctrinating students more thoroughly in humanistic principles.

In Dec. 1813 the commander of the Swiss forces, General Von Wattenwil, decided not to oppose the Allied forces, vastly outnumbering his. Much of Switzerland was occupied by the allies, and the constitution of 1803 was cancelled. With the Canton of Bern insisting in the restoration of the subject status of certain territories, internal peace was threatened. In the end, the former subject territories retained their (free) canton status, while Bern was compensated with the former Prince-bishopric of Basel, allocated to Bern by the Vienna Conference.

The Congress of Vienna of 1815 re-established Swiss independence and the European powers agreed to permanently recognize Swiss neutrality. Frédéric César de La Harpe was a Swiss delegate to this Congress. In 1800 the conservatives, backed by Napoleon Bonaparte, had ousted him as a Jacobin, and La Harpe retired to Paris. When the allies had entered Paris in 1814, Czar Alexander gave him the rank of a Russian general. La Harpe represented Vaud and Ticino at the Congress of Vienna (1814–15), where with the help of the czar he secured recognition of the two cantons as sovereign members of the Swiss Confederation. At the Vienna Congress (where the Swiss delegation was split on several matters concerning Switzerland), Switzerland's independence, new federal constitution and neutrality were confirmed. Stretches located on the western shore of Lake Geneva were added to Switzerland, so that Geneva was connected by land to the rest of the Swiss federation. When Napoleon returned from Elba, Switzerland disregarded her own neutrality and sided with the Allies; Swiss troops invaded the Franche Comte and took the French fortress of Huningue. France had to pay an indemnity to Switzerland.

The Swiss neutrality, as guaranteed by the Allies, included two Savoyard provinces, Faucigny and Chablais. This Swiss Restoration (1815-1830) thus re-established Swiss Confederacy, yet with 22 member states (or cantons). The liberals were in the Swiss government during this period.

The religious circumstances in Switzerland at this time were grave. There was rampant skepticism in the formerly reformed cantons. Into this world came the Scottish divine, Robert Haldane.

Haldane was the elder brother of evangelist J. A. Haldane and was born in London in 1764. The earlier phases of the French Revolution had excited his deepest sympathy, a sympathy which induced him to avow his strong disapproval of the British war with France. As his over-sanguine visions of a new order of things to be ushered in by political change disappeared, he began to direct his thoughts to religious subjects. Resolving to devote himself and his means wholly to the advancement of Christianity, his first proposal for that end, made in 1796, was to organize a vast mission to Bengal, of which he was to provide the entire expense; with this view the greater part of his estate was sold, but the East India Company refused to sanction the scheme, which therefore had to be abandoned. In 1797 he sold his castle, left the Church of Scotland, and sadly abandoned Presbyterianism in favor of congregationalism. He toured Scotland preaching. With his brother he founded *The Society for Propagating the Gospel at Home*, which gave the impetus for the development of the Congregational Churches. The work of the Society included building chapels or tabernacles for congregations, supporting missionaries, and maintaining institutions for the education of young men to carry on the work of evangelization. He is said to have spent more than 70,000 in the course of the following twelve years (1798-1810). He also initiated a plan for evangelizing Africa by bringing over native children to be trained as Christian teachers to their own countrymen. In 1808 his adoption of Baptist views and other circumstances created widespread dissension in the congregational churches of Scotland.

In 1816 Robert Haldane, being about fifty years of age, went to Switzerland and to Geneva. There, to all outward appearances as if by accident, he came into contact with a number of students who were studying for the ministry. They were all blind to spiritual truth, theological liberalism being the standard fare in the European seminaries. Even though Haldane held heretical views on baptism, church government, political philosophy, etc., he held sound views on the doctrines of grace in salvation. So God used Haldane in this respect, and the theological students felt much attracted to Haldane, and to what he said. He arranged, therefore, that they should come regularly twice a week to the rooms where he was staying, and there he took them through and expounded to them Paul's Epistle to the Romans. One by one they became converted, and their conversion led to a true Revival of religion, not only in Switzerland, but also in France. They included such men as Merle D'Aubigne, the writer of the classic "History of the Reformation"; Frederic Monod, who became the founder of the Free Churches in France; Bonifas, who became a theologian of great ability; Louis Gaussen, the author of "Theopneustia," a book on the inspiration of the scriptures; and, Cesar Malan. There were also others greatly used of God. It was at the request of such men that Robert Haldane

decided to put into print what he had been telling them in his expositions of the book of Romans.

Returning to Scotland in 1819, he lived partly on his estate of Auchengray and partly in Edinburgh, and like his brother took an active part, chiefly through the press, in many of the religious controversies of the time. Haldane's revival movement at home and abroad had some good and some negative effects. He died in 1842.

The dominant trend in Swiss society continued in the direction of secular humanism, and there was really no one preaching the reformed faith of John Calvin, which could have effected true reformation, as opposed to a corrupted revival movement.

The Second French Revolution in 1830 boosted liberals in Switzerland as well, further eroding historic Swiss polity. There were some federal states with liberal governments and new constitutions in Switzerland at this time. A special alliance of conservative catholic state governments led to a short civil war in 1847. And this period of Swiss history is often called the Regeneration by secular historians.

Switzerland adopted a federal constitution in 1848, amending it extensively in 1874, and establishing federal responsibility for defense, trade, and legal matters. The Swiss Constitution was patterned after the U.S. Constitution, with Federal and State governments. Like the US Constitution, the Swiss Constitution was secularist. Principles of this constitution have remained in place for the remainder of the modern era.

Switzerland was one of the first industrialized countries in Europe, and this industrialization progressed rapidly between 1848 and World War I. Yet while industrialization progressed, sound religion regressed. Swiss society, like Western society in general, was returning to its pre-Christian days. Having been removed at the state level, Biblical Christianity was vanishing at the church and individual levels as well.

German Higher Criticism, with its liberal theology, was becoming widely accepted in the Protestant churches throughout Europe. Although it called itself "Christian", it really denied all the fundamental tenets of the Biblical Christian faith, starting with a denial of the infallibility of scripture. But more common than Nietzsche's attack on Christianity, was the corrupting influence of theological liberalism. Liberal theologians used insights and methods from the social sciences to shape Christian theology. Liberal theology had its roots in the Enlightenment, which emphasized free will, reason, and the ability of human beings to make progress in all things including religion; and also in romanticism which insisted on feeling and intuition as essential to human life. (Romanticism was a reaction against Enlightenment philosophy, having seen its devastating consequences in the French Revolution, without returning to Biblical Christianity.)

There were some who took their unbelief beyond the level of theological liberalism, which at least nominally asserted an attachment to Christianity, although in reality denying it. Such philosophers as the infamous Friedrich Nietzsche were professedly hostile to Christianity, just as the Enlightenment philosopher Voltaire had been.

Friedrich Nietzsche was born the son of a Lutheran pastor and a devout hausfrau. His father died - mad - in 1849. Rejecting his father's faith, Nietzsche became a lifelong rebel against Christianity. "In truth, there was only *one* Christian, and he died on the cross", he wrote in *DER ANTICHRIST* (1888). Nietzsche was brought up by pious female relatives. He studied classical philology at the universities of Bonn (1864-65) and Leipzig (1864-68), and became at the age of 25 a professor at the University of Basel, Switzerland. At Basel Nietzsche had become a close friend of Richard Wagner (1813-1883), and the second part of *The Birth of Tragedy* deals with Wagner's music. Nietzsche called the composer "Old Minotaur." By the end of the decade, Nietzsche became interested in the French enlightenment, which ended in 1878 his friendship with Wagner. Nietzsche gave up Prussian citizenship in 1869 and remained stateless for the rest of his life. In 1879 Nietzsche resigned his professorship - or was forced to give up his chair - due to his headaches and poor health. He wandered about Germany, Switzerland, and Italy, living in boardinghouses, and producing most of his well-known books. He spent summers in Switzerland and winters in Italy, and published his major works in a period of ten years. *Thus Spoke Zarathustra* centered around the notions of the will to power, radical nihilism, and the eternal recurrence. In January 1889 Nietzsche suffered a mental breakdown in Turin, Italy. He was found in a street, weeping and embracing a horse. Nietzsche lived first in an asylum and then in his family's care. His insanity was perhaps due to an early syphilitic infection, due to engaging in sexual immorality. Nietzsche spent his last decade in mental darkness and died in Weimar on August 25, 1900. Such wicked, lost men as Nietzsche were actually revered as great scholars.

The destructiveness of secular humanism not only led to individual human casualties, but human casualties on a massive worldwide scale. The first such tragedy was World War I (1914 – 1918). Switzerland was able to avoid much of the carnage of this war though, through its policy of armed neutrality. Switzerland was literally surrounded by warring nations.

But Switzerland was not able to escape the European economic crisis of 1918 – 1933. Inner conflicts, a general strike in 1918, and the 1929 world economic crisis hit industrialized Switzerland severely.

The theological liberalism of the Protestant church leadership in continental Europe was a virtual self-imposed suicide. Why remain Protestant if scripture is not true? A new movement within the Protestant churches sought to mask the problem; it was known as neo-orthodoxy. The primary neo-orthodox leaders were Swiss Protestant theologians Karl Barth and Emil Brunner. They used traditional religious terms, but gave the terms new meanings. The average reader tended to read what is written with the same old meaning in mind for the various terms although he knows new definitions have been given. Even a reader who intends to be a careful reader cannot readily understand what is really being said.

Karl Barth (1886-1968) was born in 1886 in Basel, Switzerland, the son of Fritz Barth (a professor of New Testament and early church history at Bern) and Anna Sartorius. He studied at the leading European universities: Bern, Berlin, Tübingen, and Marburg. At

Berlin he sat under the famous liberals of the day (like historian Adolf Harnack), most of whom taught an optimistic "Christianity" that focused not so much on Jesus Christ and the Cross as the fatherhood of God and the brotherhood of man. After serving a Geneva church from 1909 to 1911, Barth was appointed to a working-class parish in Switzerland. As he pastored, he noted with alarm that not only was Switzerland's close neighbor, Germany, becoming increasingly militaristic, but his former professors there were fully supportive of the development. Dismayed with the moral weakness of liberal theology, Barth fashioned the neo-orthodox alternative. Barth became professor of theology at Gottingen (1921-25) and Munster (1925-30). In 1930 he was appointed professor at theology at Bonn University. While in Germany he joined forces with Martin Niemöller and Dietrich Bonhoeffer to establish what became known as the Confessional Church. His thinking formed the theological framework for the Barmen Declaration of the Confessional Church. These men early opposed the Nazi regime, as was proper, but they failed to attain sound theology themselves. In 1935 when he refused to take the oath of allegiance to Adolf Hitler, he was retired from his position at the University of Bonn and deported to Switzerland. There he continued to expound his views, known as dialectical theology or theology of the word. We can ascertain how truly sound his theology was when we consider the Romish assessment of his theological work: he was once described by Pope Pius XII as the most important theologian since Thomas Aquinas.

Emil Brunner (1889–1966) was a professor of theology at the University of Zürich (1924–53) and Christian University, Tokyo (1953–55). He several times visited and lectured in the United States. Like Barth he challenged the leaders of modern rational and liberal Christian theology and proclaimed a theology of revelation, called neo-orthodoxy. The Christian faith, he maintained, arises from the encounter between individuals and God as He is revealed in the Bible. Brunner, in attempting later to leave a place for natural theology in his system, came into conflict with Barth over the question of natural revelation. Brunner refused to accept the radical divorce between grace and human consciousness that Barth proposed. For both men the Bible was to be subjectivistically interpreted, because they denied much of its objective, literal truth.

Quickly on the heels of World War I was World War II (1939 – 1945). Hitler rose in power in Germany, and this was soon seen as a danger to Switzerland's independence. Thousands of German refugees (including Jews, intellectuals, etc.) were accepted in Switzerland. Socialists and trade unions sought cooperation with liberal employers against the fascist threat. During the war itself Switzerland again was able to maintain its neutrality, though surrounded by fascist troops (Germany, Austria, Italy) or collaborating regimes (Vichy-France). Some trade with Hitler was inevitable.

After World War II the spiritual condition of Switzerland, like the rest of Europe, further deteriorated. The society was coming yet closer to the logical end of unbelief. Such sins as sodomy and adultery became openly accepted. In 2002 Switzerland became a full member of the United Nations, placing itself under a worldwide umbrella of states acquiescing to secular humanism.

Germany

The history of Germany after 1776 has even been more bleak than that of Switzerland, owing in no small measure to the higher criticism emanating from Germany. Higher criticism originally referred to the practice of a group of German Biblical scholars, including Friedrich Schleiermacher (1768-1834), David Friedrich Strauss (1808-1874), and Ludwig Feuerbach (1804-1872), who began in the late eighteenth and early nineteenth centuries to deny the historical accuracy of scripture and to posit a new interpretation of Christianity. They were the intellectual descendants of various Enlightenment philosophers like John Locke, David Hume, Immanuel Kant, Gotthold Lessing, Georg Hegel, and the French rationalists. These ideas traveled to England with Samuel Taylor Coleridge and more with George Eliot's translations of Strauss's *Life of Jesus* (1846) and Feuerbach's *Essence of Christianity* (1854). *La Vie de Jésus* (1863), by a Frenchman, Ernest Renan (1823-1892), continued the same tradition. But three years earlier before the appearance of *La Vie de Jésus*, liberal Anglican theologians had begun the process of incorporating this historical criticism within their theological writings.

Friedrich Schleiermacher, the "father of liberal theology," was the son of a Prussian army chaplain of the Reformed confession. He was educated in a Moravian school. Moravian theology soon ceased to satisfy him, and his doubts took shape. Reluctantly his father gave him permission to enter the University of Halle, which had already abandoned pietism and adopted the rationalist spirit of Friedrich August Wolf and Johann Salomo Semler. As a student he pursued an independent course of reading and neglected the study of the Old Testament and Oriental languages. But he attended the lectures of Semler and of Johann Augustus Eberhard, acquiring from the former the principles of an independent criticism of the New Testament and from the latter his love of Plato and Aristotle. At the same time he studied with great earnestness the writings of Immanuel Kant and Friedrich Heinrich Jacobi. Upon graduation from his studies, Schleiermacher became a minister and professor. In his books such as *Reden über die Religion* (1799) and *Monologen* (1800) he set forth his liberal theology. In *Reden über die Religion* he gave religion an eternal place amongst the divine mysteries of human nature, distinguished it from all current caricatures and allied phenomena, and described the perennial forms of its manifestation, thereby giving the program of his subsequent theological system. In the *Monologen* he revealed his ethical manifesto, in which he proclaimed his ideas on the freedom and independence of the spirit, and on the relationship of the mind to the sensual world, and sketched his ideal of the future of the individual and society. He came to identify religion as a feeling of absolute dependence. For him, theology described internal religious experience rather than defining external religious truth.

D. F. Strauss, another liberal theologian, wrote the *Life of Jesus*, which sought to separate the "historical" life of Jesus from the "myths" surrounding it. The higher criticism of Schleiermacher and Strauss sought to focus on the contributing sources of the Bible and determine the authorship, date, and place of composition of the text. This term was used

in contrast with *lower criticism* or textual criticism, which is the endeavor to establish the original version of a text. The higher critics asserted that scripture was nothing but an amalgamation of fallible human documents. Higher biblical criticism thus suggested that the current text of the Torah was redacted together from a small number of earlier sources.

God's word was also under attack from various forms of textual criticism. Textual criticism is a branch of philology that examines the extant manuscript copies of an ancient or medieval literary work (in this case, the books of the Bible) to produce a text that is as close as possible to the original. The original is called the autograph. The New Testament has been preserved in more manuscripts (about 5,000 Greek and 10,000 Latin) than any other ancient work. The Byzantine text-type (also called Constantinopolitan, Syrian, ecclesiastical, and majority) is by far the largest group of manuscripts of the New Testament. The first printed edition of the New Testament in 1516 by Erasmus was largely based on Byzantine manuscripts, and its text came to be known as the *Textus Receptus* or *received text*. The King James Version of the Bible was translated from editions of the *Textus Receptus*. The Reformers rightly recognized how God had preserved His Word through the majority text, and had not hid His Word under a bushel in some long-lost textual variant.

German philologist Karl Lachmann (1793-1851) was the first New Testament textual critic to produce an edition of the New Testament that broke with the *Textus Receptus*, relying mainly instead in manuscripts (including Codex Vaticanus and Codex Sinaiticus) of the Alexandrian text-type. Westcott and Hort in England came to the defense of Lachmann's position, such that much of Western academia came to accept it, even though contrary to sound scriptural principles.

At the same time that these liberalizing tendencies were infecting German Protestantism, the Holy Roman Empire of the German Nation, under its *Kaiser* (emperor, the German form of "Caesar"), finally came to an end in 1806, after the 1789 French Revolution and the military successes of Napoleon I of France.

After the Holy Roman Empire's collapse and Napoleon's final defeat at Waterloo, the Congress of Vienna in 1815 redrew the map of Europe. A united German state was not formed; instead, the sovereign German states only formed a loose confederation. It was called the German Confederation. Its two dominant players were Austria and Prussia, who jockeyed for power within the Confederation.

In 1817, Frederick William III of Prussia sought to merge forcibly the Lutheran and Reformed churches of Prussia into a single organization called the Prussian Union. The most prominent Protestant theologian of the 19th century in Germany, also co-founder of Berlin's university, Daniel Friedrich Schleiermacher, stood for the union, though he protested the intervention of the state in church matters. It became possible for Lutherans and Reformed to share Holy Communion. A unified church administration was created and, despite vehement protest from many parishes, a uniform order of worship was established. The Lutheran and Reformed confessions, however, remained untouched.

Some conservative Lutherans opposed this move and withdrew from the union to found the Evangelical Lutheran Church of Prussia as a free church.

In the following decades, the monarchies in the various states focused on holding back liberal powers for fear of the French Revolution spilling over to Germany. During that time, liberalism (that is, a call for political reform towards secular democracy, as modelled by the United States) was closely tied with nationalism (the call for a unified Germany). After a long struggle, in 1848, riots broke out in Berlin, and King Frederick William IV of Prussia was forced to promise the protesters a constitutional monarchy. A National Assembly was elected from all German states, which convened in Frankfurt to conclude on a new constitution. By the time this was done, however, the movement had swung back, and King Frederick William refused to take the crown of such a new state. The revolution had failed.

At this time a new ideology was arising in Europe which in time would lead to untold human suffering: Marxism. Karl Marx (1818 -1883), its founder, was an influential German political philosopher and social theorist. Marx was born into a progressive Jewish family in Prussia. His father Herschel was a lawyer. As advancement opportunities for Jews were rather limited in early 19th century Prussia and they were not extremely religious, Herschel decided to change his name to Heinrich and convert the family to the Prussian state religion of Lutheranism, after which his legal career prospered. The Marx family was very liberal and the Marx household hosted many visiting intellectuals and artists through Karl's early life. He attended Friedrich-Wilhelms-Universität in Berlin. There, his interests turned to philosophy, much to his father's dismay, and he joined the circle of students and young professors known as the "Young Hegelians". Georg Hegel had just recently died in 1831, and during his lifetime was an extremely influential figure at the University and in German academia in general. The Hegelian establishment (known as the Right Hegelians) in place at the University maintained that the series of historical dialectics had been completed, and that Prussian society as it existed was the culmination of all social development to date, with an extensive civil service system, good universities, industrialization, and high employment. The Young Hegelians with whom Marx was associated believed that there were still further dialectical changes to come, and that the Prussian society of the time was far from perfect as it still contained pockets of poverty, government censorship was in place, and non-Lutherans suffered from religious discrimination.

Marx moved to France. It was in Paris that he met and began working with his life-long collaborator Friedrich Engels, who called Marx's attention to the situation of the working class, and guided Marx's interest in economics. After he was forced to leave Paris for his writings, he and Engels moved to Brussels. There they co-wrote *The German Ideology*, a critique of the philosophy of Hegel and the Young Hegelians, and then Marx wrote *The Poverty of Philosophy*, a critique of French socialist thought. These works lay the foundation for Marx and Engels' most famous work, *The Communist Manifesto*, first published in 1848, which was commissioned by the Communist League (formerly, the League of the Just), an organization of German emigrés whom Marx had met in London. That year Europe experienced revolutionary upheaval; a working-class movement seized

power from King Louis Philippe in France and invited Marx to return to Paris. When this government collapsed in 1849, Marx moved to London.

In 1864 Marx organized the International Workingmen's Association, later called the First International, as a base for continued political activism. This organization collapsed in 1872 in part because of the fall of the Paris Commune, and in part because many members turned to Mikhail Bakunin's anarchism. In London Marx also dedicated himself to historical and theoretical works, the most famous of which is the multivolume *Das Kapital (Capital: A Critique of Political Economy)*, the first volume of which was published in 1867.

Marx's theory, which he called "historical materialism" and which Engels called "scientific socialism" or "dialectical materialism", is based on Hegel's claim that history occurs through a dialectic, or clash, of opposing forces. Hegel was a German philosophical idealist who believed that we live in a world of appearances, and true reality is an ideal. Marx accepted this notion of the dialectic, but rejected Hegel's idealism. In this he was influenced by Ludwig Feuerbach. In *The Essence of Christianity*, Feuerbach argued that God is really a creation of man, and that the qualities people attribute to God are really qualities of humanity. Both Feuerbach and Marx were truly fools, denying the very God who created them. Accordingly, Marx argued that it is the material world that is real, and that our ideas of it are consequences, not causes, of the world. Thus, like Hegel and other philosophers, Marx distinguished between appearances and reality. But he did not believe that the material world hides from us the "real" world of the ideal; on the contrary, he thought that historically and socially specific ideologies prevented people from seeing the material conditions of their lives clearly. The other important contribution to Marx's revision of Hegelianism was Engels's book, *The Condition of the Working Class in England in 1844*, which led Marx to conceive of the historical dialectic in terms of class conflict, and to see the modern working class as the most progressive force for revolution. Over time this would inspire communist revolutions worldwide.

Meanwhile, after the failure of the 1848 revolution in Germany and elsewhere, Germany was united under the pressure of military leadership through Prussia, in a comparably authoritarian state. Prussia's military successes, especially in the Battle of Königgratz in 1866 against Austria and in the Franco-Prussian War (1870-1871), led to the formation of Germany as a nation-state under Prussia's dominant lead, with Austria left before the door. Although, with the *Reichstag*, it had a parliament that was elected nation-wide, this state was not a democracy since the Chancellor was appointed by the emperor. Of these, the Empire saw three: Wilhelm I (formerly king of Prussia and crowned emperor in Versailles in 1871), Friedrich III (1888, the Year of Three Emperors), followed by Wilhelm II, who resigned after the loss of World War I in 1918.

The time of the Empire is one of great economic growth through industrialization, which was somewhat late in Germany, but also rising nationalism, secularism and militarism. The ill effects of theological liberalism took a heavy toll in German Protestant churches. In 1870, only 1.88 per cent of the church members in Berlin- the capital of the German

empire - attended Sunday worship services, a clear indication of secularization in a rapidly growing city. The number of people who left the church increased tremendously. In 1881, it was said in a synod meeting that Berlin was seen abroad as the world's most secularized city.

The 1919 Treaty of Versailles that ended World War I held Germany responsible for its outbreak, and transferred significant acreage of its territory in the east and west to its neighbors. At this time, revolutionary riots would prepare Germany for its first attempt to establish a democratic republic.

The postwar Weimar Republic (1919-1933) was an attempt to establish a secularist democratic regime in Germany. The abdication of Kaiser Wilhelm II brought the close link between throne and altar to an end; the Prussian King always had been the head of the Church. The Prussian Church became independent ("Evangelical Church of the Old Prussian Union") and wrote its own constitution in 1922. Many church leaders thus viewed the Weimar Republic with disfavor, and sought to safeguard German nationalist positions. The Weimar constitution separated state and church, but guaranteed a number of rights to the churches as public law corporations, such as the protection of their independent self-administration and the right to collect taxes. The state continued paying subsidies for diaconal institutions, and religion was taught in public schools.

The Weimar government was severely handicapped and eventually doomed by economic problems, the inherent organizational weakness of the Weimar constitution, and the sad state of religious affairs in Germany. Unbelief was rampant, leaving men to choose between the evil of fascism versus the evil of communism.

In the early years, successive revolts from both left and right (1919-1923) and hyperinflation in 1923 had to be defeated. Over the following years conditions improved with the relaxation of reparation payments and improved relations with Germany's former enemies. A succession of coalition governments restored a substantial degree of order and prosperity until the onset of the Great Depression in 1930.

The new economic decline combined with memories of the 1923 hyperinflation and nationalist opposition stemming from the draconian conditions of the Treaty of Versailles undermined the Weimar government from inside and out. Adolf Hitler and his "National Socialist German Workers' Party" (NSDAP, or Nazis) capitalized on this and on the growing unemployment. Stressing nationalist and racial themes and promising to put the unemployed back to work, the Nazis blamed many of Germany's ills on Jewish conspiracies, even claiming that the first World War was lost because of treason from within. The fascist movement of Hitler opposed the Marxist (or communist movement) which also had a significant following at this time. Both movements were quite contrary to Biblical Christianity, and both entailed totalitarian humanistic states.

After the NSDAP had gained the relative majority of the popular vote in two 1932 general elections, Hitler was appointed *Reichskanzler* (Chancellor) by President Paul von Hindenburg in 1933, with the help of monarchists, industrial magnates and conservatives

like the Nationalist Party (DNVP). After Hindenburg's death (August 1934), Hitler combined the presidency and chancellorship as *Führer* (leader) of Nazi Germany. Once in power, Hitler and his party first undermined and then abolished democratic institutions and opposition parties as they established their "Third Reich".

After World War I, the churches were no longer governed by state laws but still received state support. In the unification of German culture under the Nazi regime, the church did not escape. In 1933 a national organization, the German Evangelical Church, was formed. Under the direction of the Nazi party it tried to develop a national racial church, with pure Aryan blood as a prerequisite for membership. A revolt against this movement, led by Martin Niemöller, resulted in the founding of the Confessing Church and the formation of the Confessional Synod, which issued (1934) its declaration rejecting the Reich's interference with the church.

In six years, the Nazi regime prepared the country for World War II and enforced discriminatory laws against Jews and others of alleged non-German origin. The Nazi leadership attempted to remove or subjugate the Jewish population in Nazi Germany and later in the occupied countries through forced deportation and, ultimately, genocide known as the Holocaust. A similar policy applied to the Roma and Sinti.

After annexing first Austria (March 1938) and then the Sudeten border country of Czechoslovakia (October 1938), and taking over the rest of the Czech lands as a "Reich protectorate" (March 1939), Nazi Germany in September 1939 invaded Poland, initiating World War II. The part of occupied Poland were converted into lab of Nazi population policies called General Government.

By 1945, Nazi Germany and its Axis partners (Italy and Japan) were defeated – chiefly by the united forces of USA, Britain and the Soviet Union. Much of Europe lay in ruins, tens of millions of people had been killed, most of them civilians, as another divine judgment upon the wickedness of man for rejecting true religion. World War II resulted in the destruction of Germany's political and economic infrastructures. It also led to its division and a considerable loss of territory in the East, as well as leaving a humiliating legacy.

Germans frequently refer to 1945 as the *Stunde Null* (zero hour) to describe the near-total collapse of their country. At the Potsdam Conference, Germany was divided into four military occupation zones by the Allies; the three western zones would form the Federal Republic of Germany, while the Soviet zone became the German Democratic Republic, both founded in 1949. This separation lasted until the end of the Cold War, when in 1989 the Berlin Wall fell and Germany was reunited in 1990.

The end of World War II saw the formation of the Evangelical Church in Germany (EKID), which is made up of members of both Lutheran and Reformed churches, and the United Evangelical Lutheran Church of Germany (VELKD), which functions as an expressly Lutheran constituency within the EKID. German churches also cooperated wholeheartedly in the formation of the Lutheran World Federation (1947) and the World

Council of Churches. The EKID is characterized by theological liberalism, leaving Germany in a sad spiritual state. The other major denomination in Germany is the Roman Catholic Church. Christianity (at least nominally) is still the major religion, with Protestants (particularly in the north) comprising 38% of the population and Catholics (particularly in the south) 34%. There is also a noticeable Islamic minority of 1.7%, while the rest (26.3%) is either unaffiliated or belongs to smaller religious minorities.

The Joint Declaration on the Doctrine of Justification (JDDJ) signed by the Lutheran World Federation and representatives of Pope John Paul II in Augsburg, Germany on Sunday, October 31, 1999, provides a good indication of the state of affairs of the "Protestant" churches in Germany. The Declaration was intended to begin a healing of the rift that occurred in the Reformation era. At the time of the Reformation, Rome and Lutherans were decidedly divided concerning the central article of the faith, justification by faith alone. This Declaration is being publicized as a major step in breaching the divide between the two church bodies. But this Declaration has not brought an agreement in either doctrine or practice. Rather it speaks of a "convergence" in doctrine. (JDDJ paragraph 13) The purpose of the Declaration was to reach consensus on certain key issues and to compromise or agree to disagree in other points of doctrine. The Declaration specifically asserts that differences are acceptable:

"The understanding of the doctrine of justification set forth in this Declaration shows that a consensus in basic truths of the doctrine of justification exists between Lutherans and Catholics. In light of this consensus the remaining differences of language, theological elaboration, and emphasis in the understanding of justification described in paragraphs 18 to 39 are acceptable. Therefore the Lutheran and the Catholic explications of justification are in their difference open to one another and do not destroy the consensus regarding basic truths." (JDDJ para. 40)

The joint Declaration represents a serious compromise on the part of the Lutheran World Federation on a central article of the faith, and a blurring of differences between Romanism and Protestantism. In accord with the inspired scriptures, the Lutheran Confessions speak of justification as a forensic act. The elect are declared righteous by nothing the elect do or accomplish, but alone because of Christ's work in the elect's stead. Rather than justification being the declaration of free forgiveness while we are yet sinners, Rome teaches that we are made righteous through a gradual process of the infusion of divine grace. With this view, faith justifies not simply by receiving Christ's righteousness but by working in the individual a real inherent righteousness, which is, on its own account, acceptable to God:

"The Catholic understanding also sees faith as fundamental in justification. For without faith, no justification can take place. The justification of sinners is forgiveness of sins and being made righteous by justifying grace, which makes us children of God. In justification the righteous receive from Christ faith, hope, and love and are thereby taken into communion with him." (JDDJ para. 27)

In the same vein the new Catechism of the Catholic Church states, "Justification includes the remission of sins, sanctification, and the renewal of the inner man." (para. 2019) If justification includes the renewal of the inner man, then it is based not only on Christ's righteousness but also on the good works of man. As a result, salvation would then depend at least in part on human good works and, as the Apostle Paul says, we have fallen from grace. (Galatians 5:4) Again we would be helping in our own salvation and would be returning to works righteousness.

In this connection it should be noted that the statement does not clearly define "grace." It merely speaks of the grace of God and never comes to grips with the contradictory definitions of the word. According to Romans 4:4 and 11:6, saving grace is God's undeserved favor for Christ's sake. Rome understands grace to mean an infused quality which elevates man's natural goodness to a supernatural level that enables him to please God and help in his own salvation. The Catechism of the Catholic Church puts it this way: "The grace of Christ is the gratuitous gift that God makes to us of his own life, infused by the Holy Spirit into our soul to heal it of sin and to sanctify it." (para. 1999)

Many issues intimately connected to the central article of justification are left unresolved in the Declaration. Indulgences, purgatory, the sacrifice of the mass, and the invocation of the saints are all still taught in the Roman Church. It must always be remembered that the Declaration does not condemn, change, or limit the decrees of the Council of Trent. The Council of Trent of 1545-1563 remains the official dogma of Rome and it rejects the scriptural doctrine of justification in no uncertain terms. Here are the words of Trent:

"If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not necessary that he be prepared and disposed by the action of his own will, let him be anathema. . . If anyone says that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost, and remains in them, or also that the grace by which we are justified is only the good will of God, let him be anathema. . . If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ's sake, or that it is this confidence alone that justifies, let him be anathema." (Trent, Ses. VI, Canons 9, 11, 12)

In conclusion one would have to agree that this Declaration is probably the most monumental event in worldwide Lutheran/Catholic dialogue since the Diet of Regensburg in 1541, which was the last major attempt by Lutherans and Catholics to reach an agreement on justification. But the problem is that the Declaration is a compromise much like Regensburg and not a confession founded on the errorless Word of God. It is indicative of the declension of Protestantism in Germany and throughout much of the world.

The Netherlands

At the end of the 18th century, unrest was growing in the Netherlands. Fights were starting between the Orangists, wanting stadtholder William V of Orange to obtain more power, and the “patriots”, who, under influence of the American and French Revolutions, wanted a more democratic government. Holland was the first country to salute the American flag, and Britain declared war before the country could join a group of neutral countries sworn to mutual assistance. This Fourth Anglo-Dutch War (1780 - 1784) proved a disaster for the Netherlands, particularly economically. In 1785 there was a democratic ('patriotic') revolt, but the House of Orange called upon their Prussian relatives to put it down. Many patriots fled the country to France.

After the French Revolution, French republican armies invaded the Netherlands and settled the internal strife in favor of the Patriots, who created the short-lived Batavian Republic. French influence was strong, and Napoleon turned the Netherlands (including a small part of Germany) into the Kingdom of Holland, with his brother Louis Napoleon as king. This also did not last very long, because when Napoleon noticed that his brother put the Dutch interests before the French, he made the Netherlands part of the French empire.

The House of Orange in the meantime signed a treaty with Britain in which they gave to that country the Dutch colonies in 'safekeeping' and ordered the colonial governors to surrender to the English. This put an end to most of the Dutch colonial empire. Guyana and Ceylon never returned to Dutch rule. The Cape colony was briefly returned to the Batavian Republic but became definitively British after 1806. Other colonies, including Indonesia, were returned following the Anglo-Dutch Treaty of 1814.

After the Napoleonic era, the Netherlands were put back on the map of Europe. The country had always been part of the precarious balance of power that had kept France in check. Particularly the Russian tsar wanted the Netherlands to resume this role, and he wanted the Dutch colonies to be returned. A compromise was struck with Britain at the Congress of Vienna, whereby only Indonesia was returned, but the North and South of the Netherlands reunited. The country became a monarchy, with the son of the last stadtholder William V, the prince of Orange as king William I. His United Kingdom of the Netherlands originally consisted of what is now the Netherlands, Belgium and Luxembourg, but the Belgians soon began feeling like second-class citizens. The primary factors that contributed to this feeling were religious (the predominantly Catholic South versus the mostly Protestant North), economic (the South was industrializing, the North had always been a merchants' nation) and linguistic (the French-speaking South was not just Wallonia, but also extended to the French-speaking bourgeoisie in the Flemish cities).

The religious circumstances in the Netherlands were at a low ebb at this time. Reformed ministers in the Netherlands still subscribed to the Reformed confessions, yet without studying or understanding them. The Enlightenment in the Netherlands had discredited

the scriptures, and even such cardinal doctrines as the Trinity, the atonement and the resurrection were under suspicion within the Reformed Church of the Netherlands (called the *Nederlandse Hervormde Kerk* [NHK]); modernism had clearly infected the Dutch State Church. At the same time the reformed confession was no longer considered to be of a binding nature.

But the fire of the Reformed faith was never completely extinguished. Here and there the Lord preserved some faithful remnant, as He always does. Faithful believers who took note of the church deformation would gather together regularly in conventicles to read the scriptures, listen to read sermons, pray together and sing Psalms together. There was a similar situation in Switzerland, where a movement developed which came to be known as the *Reveil* (through the influence of Robert Haldane's ministry there). *The Revail*, broadly speaking, was a reaction against modernism, and as such it stressed a return to scriptural faith, including a belief in the inspiration and authority of God's Word. It was pietistic, and as such weak on the doctrine of the church and state, but there can be little question that the Lord used this movement for the purposes of Reformation.

In like manner, the Lord also raised up men such as Hendrik DeCock. DeCock was born in 1801 in Veendam, the Netherlands. When he was 15 years old, in 1816, the Dutch government reorganized the Netherlands Reformed Church (the state church). The old Church Order of Dort was replaced with regulations which again introduced hierarchy into the Reformed churches. The highest authority in the Church was a national synod whose members were appointed by the king. All local churches were to bow under this yoke.

It was in this ecclesiastical environment that the young DeCock entered into manhood. He was taught all the typical liberal drivel of the day both by his parents and his minister. A sole catechist, Hendrik Nieman, had taught him about the necessity of saving faith and the sovereign grace of God. DeCock went on to study for the ministry at the University of Groningen and there became more aware of the contrast between what he was taught by Nieman and what his university professors were espousing. In 1823 he graduated and was called to the congregation of Eppenhuisen. There he met and married Frouwe Venema. He earnestly urged his congregation to forsake the sins of the day and to live honorably. Though he was at this time already a sincere man, he was yet in ignorance of the depths of the Reformed faith.

In 1829 the definitive change came with his move to the congregation at Ulrum. Here DeCock met Klaas Pieters Kuypenga who had hitherto conscientiously been prevented from making profession of faith because of the state of deformation under the previous preacher, Hofstede de Groot. Kuypenga has been forever immortalized because of his memorable words to DeCock: "If I would have to add a single sigh to my salvation, I would be forever lost!" DeCock's relationship with Kuypenga led him to greater understand the Reformed faith. He providentially "discovered" Calvin's *Institutes* as well as an old copy of the Canons of Dort (to which he had subscribed as a minister, yet had never seen!). Then the change came in the preaching, much to the appreciation of his congregation who were hungering for scriptural food. Ulrum's minister preached the need

for repentance and saving faith in the Lord Jesus Christ. He was going back to the old scriptural truths of the Confessions! Attendance at Ulrum soared, and along with that came opposition from many in the State Church who disapproved of the "new" teachings coming out of DeCock's study.

DeCock was not to be turned away from the path of reformation. He published a number of booklets calling his fellow Dutchmen back to the old ways. This only further aggravated the church officials, until finally DeCock was suspended from office. The final straw was DeCock's attacks on the hymns that were introduced into the State Church in 1807. DeCock first composed a short preface to a pamphlet by Jacobus Klok, a painter from Delfzijl, and then later wrote his own treatise attacking the uninspired hymns. This led to the Classical board first suspending him and then later deposing him. The grounds were specious: baptizing children of parents who did not belong to his congregation, composing a pamphlet in which he attacked two fellow ministers (Brouwer and Reddingius) for their modernistic teachings, and finally for acting schismatically. The controversy concerning the hymns was not even explicitly mentioned, although it did play a significant role in the background.

In vain, DeCock appealed his suspension to the Provincial Board, the Synodical Board, and even the King. The old ways taught in the Reformed confessions were no longer loved or respected in the Netherlands Reformed Church. DeCock was treated with ever increasing disrespect until finally the church at Ulrum had enough. In 1834 the church at Ulrum, under the leadership of DeCock, drew up a document entitled the Act of Secession or Return. With this Act, the church seceded from the Netherlands Reformed Church. Many others soon followed. By 1836, the Secession (or *Afscheiding* as it is called in Dutch) had grown to include approximately 20,000 people. And so the Church-preserving work of our Lord Jesus Christ continued! This Secession group became the *Christelijke Afscheiden Kerk* (Christian Seceded Church).

Rev. DeCock called for a return again to the old ways. He militated against the introduction of the modernistic hymns in 1807, not because they were *modernistic*, but because they were *hymns*, songs not ordained by the Lord in scripture for use in public worship. DeCock's controversy was with hymns as *such*, not just bad hymns. He also called for a church which adhered to the historic Reformed confessions.

The *afgescheiden* were united in their opposition to the NHK, but not in enough ways to remain unified. The first parting of ways took place in 1837 over the issue of state recognition. The crown was willing to recognize seceded congregations if they no longer claimed to be the true continuation of the Gereformeerde Kerken and also abandoned the Church Order of Dort. A group called the *Gereformeerde Kerken onder het Kruis* (Reformed Churches under the Cross) emerged, which opposed the compromises necessary for state recognition. In 1869 the *afgescheiden* and most of the *kruis kerken* merged to form the *Christelijke Gereformeerde Kerken* (CGKN).

In 1841, Rev. Ledeboer led another group out of the NHK. This group stressed personal piety and was unwilling to affiliate with the *afgescheiden* or the *kruis kerken*. Much later,

the Ledeboerians merged with the *kruis kerken* that had remained outside of the 1869 union. This group corresponds to the Netherlands Reformed Congregations in North America.

Meanwhile, politically there was a rupture in the United Kingdom of the Netherlands. In 1830 the Belgians revolted and declared independence from the North. King William sent an army in 1831, but it was forced to retreat after a few days when the French army was mobilized. The North refused to recognize Belgium until 1839.

And in 1848 unrest broke out all over Europe. In the Netherlands, little unrest happened, but the effects were large. The liberal Johan Rudolf Thorbecke was asked by the king to create a new constitution, which basically turned the Netherlands into a democracy. The new document was proclaimed valid on November 3 of that year.

Conservatives within the Dutch State Church (the NHK) continued to leave. One of the most important movements out of the NHK in the 19th century was the so called "Doleantie" of 1886, under the leadership of Abraham Kuyper (1837-1920). His aim was to restore the Nederlandse Hervormde Kerk from within, but his action resulted in a second secession. At first the CGKN sympathized with the Doleantie. However, certain objections prevailed. These objections concerned the way the Doleantie viewed the Nederlandse Hervormde Kerk, and especially the differing doctrines of the influential Dr. Kuyper regarding baptism and regeneration. Kuyper was an advocate for presumptive regeneration. Yet, in 1892 the large majority joined in the unification process, by which the churches stemming from the Secession and the churches of the Doleantie were united. These united churches are called the Gereformeerde Kerken in Nederland (GKN).

Kuyper remained the leading influence in the GKN during his lifetime. He was a professor of theology and also a major force behind the start of the Vrije Universiteit (Free University) in Amsterdam. He was the founder of two newspapers, *De Standaard* (*The Standard*) and *De Heraut* (*The Herald*). He served as editor for *De Standaard* and wrote often for *De Heraut*. He was also the founder of the Anti-Revolutionaire Partij (Anti-Revolutionary Party) and served as prime minister of the Netherlands for four years (1901-1905). Kuyper and the movement he led were generally orthodox, but his errors proved fatal for the GKN long term. He even had the GKN to amend the Belgic Confession, changing its article calling for an Established Protestant Church and a civil government which would suppress the Roman Catholic Church. This fatal compromise made it possible for Kuyper to form alliances with "conservative" Roman Catholic political parties, which in turn made it possible to become prime minister of the Netherlands. But as the 20th century rolled on, the GKN became theologically liberal, as it suffered under the burden of its early compromises and errors. In 1980 the Anti-Revolutionaire Partij merged with other parties, including a Roman Catholic party, to form the CDA ("Christian Democratic Appeal") political party.

In contrast, the small segment of the CGKN has proved much more faithful to the scriptures and upholding Biblical testimony. As a heritage of both the Reformation and the Second Reformation, they valued very strongly the emphasis on the personal

experience of faith and the work of the Holy Spirit. In the first years after 1892 much attention was given to the questions regarding the differences with the GKN. It was strongly emphasized that the doctrine of presumptive regeneration is unbiblical. At the same time there was in these years the necessity to rebuild a new ecclesiastical life. In 1892 the Theological School at Kampen joined the GKN. For that reason the CGKN had to start a theological school of their own to train future ministers. This theological school is now called the Theological University, and is situated at Apeldoorn (since 1919). A sister church-relationship exists between the CGKN and the Free Reformed Churches of North America, the Reformed Churches of New Zealand, Die Gereformeerde Kerke in South-Africa, the Igrejas Evangelicas Reformadas no Brasil, the Gereja Toraja Mamasana in Indonesia, and the Dutch Reformed Church in Botswana.

By the end of the 19th century, when internationally countries were claiming colonies, the Netherlands extended their hold on Indonesia. In World War I, the Netherlands remained a neutral country, but the army mobilized when war broke out in August 1914. The German invasion of Belgium that same year led to a large flow of refugees from that country into the Netherlands.

In November 1918 the leader of the Sociaal-Democratische Arbeiders Partij (SDAP, Social-Democratic Labor Party), Jelles Troelstra, called for a socialist revolution among the workers, but his plan failed.

At the outbreak of World War II in 1939, the Netherlands declared their neutrality again. However, on May 10, 1940, Nazi Germany launched an attack on the Netherlands and Belgium and overran most of the country quickly, fighting against a poorly-equipped Dutch army. On May 14, a small number of battlefields was left, among others at Rotterdam. Nazi Germany invited the Netherlands to surrender the city, to which no reply came in time. The result was a massive bombardment of Rotterdam, killing about 800 people and destroying large parts of the city, leaving 78,000 homeless. Following the bombardment the Netherlands capitulated to Nazi Germany. The royal family had already fled to England. Nazi Germany's civil administration of the Netherlands was headed by Arthur Seyss-Inquart.

After the Allies landed in Normandy in June 1944, they proceeded quickly towards the Dutch border. In September of the same year a daring operation, Operation Market Garden, was staged to make a quick incursion into the southern Netherlands and capture bridges across the three main rivers. The bridge at Arnhem, across the Rhine, could however not be captured. Most of the Dutch, who thought the liberation had already started - the day the operation started is known as *Dolle Dinsdag* (Mad Tuesday) - would have to wait until 1945, although the part south of the rivers was liberated at that time. The winter 1944 - 1945 was very harsh, and many Dutch starved, giving the winter the name *Hongerwinter* (Hunger winter). On May 5, 1945, following Allied victories in Nazi Germany, Nazi Germany finally surrendered, signing the surrender to the Dutch at Wageningen.

On January 11, 1942, the Japanese invasion of the Dutch East Indies had started. The Dutch surrendered on March 1, when Japanese troops landed on Java. Dutch citizens were captured and put to work in labor camps. The Japanese surrendered in 1945, after the Americans had dropped two atomic bombs on Japan.

Immediately after the liberation of the Dutch East Indies from Japan, on August 17, 1945, the colony declared its independence as Indonesia. A confusing phase followed, known as the Indonesian National Revolution, with the Netherlands recognising the new country on the one hand, while fighting the Indonesian nationalists in two wars, or "police actions". Increasing international pressure from the United Nations, and the United States (which threatened to stop Marshall Plan aid), and Indonesian determination led the Netherlands to accept the new situation. Indonesia formally gained independence on in 1949. Only the western half of New Guinea remained Dutch (until 1961).

Although it was originally expected that the loss of the Indies would lead to an economic downfall, the reverse appeared true, and in the 1950s the Netherlands quickly increased its wealth. In 1952 the Netherlands were among the founders of the European Coal and Steel Community (ECSC) (together with France, West-Germany, Italy, Belgium and Luxemburg) . The ECSC would over time evolve into the European Union. This European Union became dominated by Roman Catholics, to the detriment of Protestantism in Europe.

The modern Netherlands is no longer even nominally a Protestant nation. The main religions are Catholicism (18% in 1999) and Protestantism (15%). About 63% of the Dutch don't consider themselves to be members of a church. Most of the professing Protestants have still been part of the old Dutch Reformed Church, or Netherlands Reformed Church (in Dutch, Nederlandse Hervormde Kerk (NHK)). It is no longer the state church, for the Netherlands is wholly given over to secularism. It has 2.3 million members and 1350 churches. Since 1961, the church had been going through an organizational process to unite with the Dutch Lutheran Church and the Reformed Church in the Netherlands (GKN). These three denominations are tarnished by theological liberalism and immorality. On December 12, 2003 they decided to merge and form the Protestant Church of the Netherlands (PKN). The PKN will have both Lutheran and Reformed confessional standards, even though they contradict. And the PKN will officially sanction same-sex marriages, women in office, and paedocommunion.

As an indicator of just how far Biblical Protestantism had declined in the Netherlands, same-sex marriage became permitted in 2001. At that time the Netherlands were the only country where sodomite marriages were not only allowed, but also considered fully equivalent to heterosexual ones.

Sweden

Sweden also has experienced spiritual declension since 1776, gradually giving itself over to secular humanism. Indeed, Enlightenment philosophy was well entrenched in Sweden, even by the end of the 18th century. The Edict of Toleration of 1781 provided religious “freedom” to all professing Christians, even those promoting heresies. But it had not yet totally abandoned established Protestantism. The established church in Sweden was still the Church of Sweden, which was Lutheran. It continued at the time to receive financial support from the state.

At the end of the 18th century King Gustav III ruled Sweden as an absolute monarch. His adopted heir was French Marshal Bernadotte, who was elected Crown Prince Charles by the Riksdag of Sweden. In 1813, his forces joined the allies against Napoleon. The Congress of Vienna compensated Sweden for its lost German territory through a merger of the Swedish and Norwegian crowns in a dual monarchy, which lasted until 1905, when it was peacefully dissolved at Norway's request.

During the last half of the 19th century, Sweden enjoyed a high population growth rate, and about 1 million Swedes emigrated to the United States between 1850 and 1890. The 19th century was marked by the emergence of a liberal opposition press, the abolition of guild monopolies in trade and manufacturing in favor of free enterprise, the introduction of taxation and voting reforms, the installation of national military service, and the rise in the electorate of three major party groups – Social Democrat, Liberal, and Conservative.

During and after World War I, in which Sweden remained neutral, the country benefitted from the world-wide demand for Swedish steel, ball-bearings, wood pulp, and matches. Post-war prosperity provided the foundations for the social welfare policies characteristic of modern Sweden. Foreign policy concerns in the 1930s centered on Soviet and German expansionism, which stimulated abortive efforts at Nordic defence co-operation. Sweden followed a policy of armed neutrality during World War II and currently remains non-aligned. Sweden became a member of the European Union in 1995.

Sweden abandoned established Protestantism altogether in 2000, when it disestablished its Lutheran state church. The majority (87%) of the population still nominally belonged to the Church of Sweden in 2000, although true participation in the church is far lower. The Church of Sweden is beset by liberalism and nominalism. Other denominations in Sweden include Roman Catholic, Orthodox, and Baptist. Due to refugee immigration, there are also a number of Muslims in Sweden.

So Sweden gave itself over wholly to a form of secular democracy modeled after the United States. But the Lutheran Church is still the established state church of Denmark, Iceland, Norway, and Finland, even though there too the state church is beset by nominalism, liberalism, and friendliness with the Romish Church (through membership in the Lutheran World Federation).

Denmark

Although there is a Lutheran state church in Denmark, the nation is plagued by secular humanism. Since 1849 the state of Denmark has officially tolerated all sorts of heretical views. Now there are more than 15 different Christian denominations in Denmark, and the number is growing, above all because of immigration. The Church of Denmark is co-founder and member of the international Christian organizations the Lutheran World Federation, the World Council of Churches, the Conference of European Churches, and the Nordic Ecumenical Council. These bodies are characterized by theological liberalism. At a national level the church of Denmark is member of the Council of Danish Churches, which includes the Roman Catholic Church.

Norway

From the early 18th century Pietism, the individually oriented Lutheran revival movement, which emerged in Germany around 1670, made profound changes in Norwegian church life. The movement reached the country in the 1730s, faded around 1750 and gained a more permanent foothold through the Pietist-inspired Evangelical revival movements of the 19th century.

During Pietism's first spell in Norway the Lutheran confirmation was introduced (1736), Bishop Erik Pontoppidan's explanations to the Christian faith were published (1737) and the state school system was established (1739). They were all central instruments of Christian education.

As in other parts of Northern Europe, Pietism developed parallel to the general secularization of society, caused by the ideas of the Enlightenment and democratization.

One of the main initiators of the second phase of Norwegian Pietism was Hans Nielsen Hauge, a late 18th-century farmer's son who claimed that everyone had the right to preach the gospel. According to then current Norwegian law, this was restricted to ordained Church of Norway clergy, who were also civil servants. Nineteenth-century Pietism thus combined opposition to the clergy, who were considered to be too lukewarm in their attitude, with democratic protest against the ruling class, which included the clergy.

Out of Hauge's efforts grew the present pattern of autonomous church organizations for domestic and foreign mission. Since the 1850s they have represented a strong challenge towards personal commitment to faith and service, in church and society. The northern,

partly Sami, areas of the country, were strongly influenced by the revivalist teaching of the Swedish pastor Lars L. Læstadius.

The Constitution of 1814, which marked the country's brief independence in the changeover from Danish to Swedish rule, states that the Evangelical-Lutheran faith shall be the religion of the Kingdom of Norway. During the next hundred years of Swedish-Norwegian union the life and structures of the newly independent church in Norway were not significantly influenced by the Swedish (Lutheran) church. Instead, following the rupture with the church authorities in the Danish-Norwegian capital of Copenhagen, a state office for church administration was established in Norway's new capital of Christiania (now Oslo), the Royal Ministry of Church and Education. The importance of the bishop of Christiania grew. The 1814 Constitution embodied the principal democratic ideals, and initiated a process of church reform.

In the first decades after 1814 the principal church issues were lay preaching and freedom of religious expression, following similar developments elsewhere.

Around 1850 the focus shifted to the need for structural changes within the Church itself. Seeing little hope of sufficient church reforms, certain groups decided to leave the state church. The majority, however, were encouraged when the Storting (parliament) supported a proposal to establish a certain degree of parish democracy. Parish synods, with limited influence, were introduced in 1873. This development initiated a movement in favor of greater democracy within the formal structures of the Church. Unofficial diocesan synods were formed, and sent representatives to biennial national assemblies from 1873 to 1982.

In 1981 the Storting voted to retain the state church, with the King as its constitutional head, while granting it more autonomy. The King is the constitutional head of the Church of Norway. He exercises this authority through the Council of State, or, more precisely, through those of the council who are baptized Church members. The Church is thus formally governed not by a secular state, but by a head of state who is committed to the Evangelical-Lutheran faith, and by his equally committed government ministers. Legislation concerning the Church has to go through the Storting. The Storting is not confessionally committed, even though the great majority of representatives are members of the Church of Norway. While Sweden and Finland have retained the office of archbishop (primate) (although they now interpret it in Lutheran terms), no such office has existed in Norway since 1537.

The Church of Norway has not escaped the liberalizing tendencies of the other Lutheran state churches. For example, four of eleven bishops in the Church of Norway are now willing to ordain sodomites living together. So though in outward form Norway maintains Protestant establishment carried over from its Reformation era, in reality the church and society there are largely given over to the same secularizing and humanistic influences that are present throughout the West.

Finland

In terms of church history and the history of ideas in Finland, the Enlightenment and Pietism were the primary currents of the late 18th century. These had significant effects on the established Lutheran church of Finland. New Christian revivalist movements came to Sweden and Finland as part of the Enlightenment. Pietism drew attention to a person's individual life of faith, and those who had experienced a religious awakening began to hold their own meetings, separate from those of other congregations. This movement thus differed from the already accepted Lutheran orthodoxy movement, which stressed a social Christianity extending throughout society. Extreme radical pietism also found some supporters in Finland. Its representatives separated themselves entirely from the episcopal and ecclesiastical leadership of the church.

Religious uniformity in Finland began to wane. The movement from Germany known as Pietism, which in its extreme form questioned the value of the whole visible church institution, was already known in Finland in the late seventeenth century. The decisive authority was an individual's internal experience of the Word. Moderate Pietism also emphasized concepts of individualized faith, but the content of its teaching did not differ from that of Lutheran orthodoxy: the Pietists merely laid greater stress on features relating to the individual.

According to pietistic viewpoints, what was important in the church was neither its confession nor its priesthood, which were considered to be its central features according to a societal concept of religion. The individual and his personal experience of faith were seen as more important.

In 1809 Finland became a grand duchy of the Russian empire. The change was interesting from the perspective of religious policy, in that the Swedish state was committed to the Lutheran denominations, and Russia to the Orthodox ones. Russia, under Alexander I, was opening up to Europe. Its goal was to turn Finland into a 'display window' for the West. This idea received support from Finland as well. For example, the Bishop of Turku, Jacob Tengström, functioning as the leader of both the church and the university, led his flock to relate to the new authorities in a benign way before the war had even ended. The transfer to the control of a different empire was made decisively easier by the Finns' belief that they had received guarantees of being able to maintain the same civil law and Lutheran faith that they had adopted during the time of Swedish control.

The solution that was worked out was in the spirit of the union of the altar and the throne which was common practice in many European countries at the time. The monarch and church formed a union for the purpose of thwarting revolutionary tendencies and maintaining stable conditions. Alexander I's European-born advisers assured him that the ministers of the Lutheran Church, through their teaching, would provide the best means by which to maintain civility in this new grand duchy. Thus the Orthodox tsar accepted the Lutheran Church as an affiliate. The church for its part had a major significance in the shaping of public opinion, as under Swedish rule the church had been responsible not

only for preaching and religious rites, but also for the national education system. From the perspective of the highest state authorities it was vital that the church would instill concepts of obedience and submission to the power of the state. This is exactly what the church did, in accordance with the Lutheran conception of the role of the state. The goal was to maintain the socio-political status quo unchanged.

Under these new conditions the Lutheran Church maintained its state church status. Instead of a Lutheran king, though, its highest authority was now an Orthodox tsar, who among other things appointed all bishops and most vicars, especially in the former royal parishes. The church also received signs of public recognition from the tsar - among which was the promotion of the bishop of Turku to the rank of archbishop - and permission to undertake significant reforms in such areas as church law and church records.

The religious revivals of the nineteenth century grew to larger proportions and these became Finland's first true people's movements. At this point the revivalist movements which now, at the dawn of the third millennium, are still showing vitality - the Supplicationists, the Awakened, the Evangelical movement, and the Laestadians - found their distinctive shape. The movements that arose from the background of Pietism - the Supplicationists and the Awakened - were already active in the early nineteenth century, whereas the remaining two - the Evangelical movement and the Laestadians - took shape only in the latter half of the century.

European continental liberalism began to influence Finland significantly in the mid-1850s. Freedom in choosing one's trade, national industrialization, the position of the Finnish language, folk education, freedom of religion, and freedom of assembly, began to come out in the press more and more conspicuously.

Finland's own parliament was called together again, and the 1860s, referred to as the decade of open-mindedness, brought about many significant reforms. From the church's point of view the most important of these were the establishing of an elementary school system for the basic education of the population (school administration being shifted from the control of the dioceses to the newly established national board of education); the separation of regional administration from parish administration and the creation of autonomous county administration in rural areas; and the adoption of a new church act. Together these reforms meant that many of the tasks previously performed by the church would be performed by the state. It was a step towards secularization.

The church act enacted in 1869 was, from the church's perspective, the most important reform. The idea was to establish a system in which the church could attend to its own internal affairs as independently as possible. For this purpose a new administrative body, the Synod, was formed. This assembly automatically included the bishops and representatives of departments of the national government, but also elected members of the clergy and laity. Lay representatives outnumbered clergy representatives.

Among the most radical reforms inherent in this church act was the premise of religious freedom, which put an end to enforced church membership. The new church act was binding on members of the Lutheran Church only – not for all residents of the country, as the church act of 1686 had been. Freedom of religion was primarily understood to mean freedom to choose which type of church to belong to. Those who framed this act assumed that every citizen would still belong to one religious establishment or another.

Together with the church act, an entirely new ‘other religions act’ was prepared, with the aim of ensuring that citizens would be able to move from one denomination or confessional group to another. However, a new wave of conservatism in the tsar's court and the state of religious affairs in the Russian empire in general, led to various proposed versions of the other religions act being repeatedly rejected. It was problematic for the tsar to grant Finnish members of the Orthodox Church the right to resign from their church since this was not permitted elsewhere in the empire. A relatively limited version of the other religions act was passed in 1889, making it possible to establish in Finland Protestant churches which based their doctrines on the Bible and the apostolic creed. At the same time this act also expanded the right of all those who adhered to ‘Christian doctrines’ to hold public office.

Baptists and Methodists took advantage of the possibilities opened up to them by this new law and legalized the functioning of their churches. Members of the Finnish Free Church felt that the new other religions act was too restrictive, and they continued to operate as a socially based organization. There was also great disappointment among free-thinkers, who had demanded the right to resign from the church without joining any other religious organization.

In the 1880s the church found itself faced with stronger and stronger critique in the public debate. Free-thinkers criticized the church for being old-fashioned and struggling to maintain its privileged position. Realism, which arose as the new fashion in art and literature, wanted to picture human life and the injustices of society in all their nakedness. The women's movement raised the issue of the role of women and the nature of the family in a way that the traditional nobility could not tolerate. The youth league ideology, folk education, the awakening trade union movement, etc., brought the opportunity for social participation within everyone's reach, thus competing with traditional parish life. The strongest critique of Christianity, however, arose from acceptance of Darwinian evolution among enthusiastic radical cultural liberals. In the end, though, public statements of such positions remained relatively rare. Even confrontations with the temperance movement turned out to be a problem for the church, in spite of the fact that in its early stages the temperance movement, in accordance with its Anglo-Saxon role model, included a great deal of religious activity.

Catholics, Jews, and Muslims had come into Finland as members of foreign ethnic communities. Anglo-American movements also appeared in Finland. They came to be recognized only after the first revivalist movements had had some influence in their central territories. Such minority religious groups first took root between the 1860s and the First World War, extending into the period of industrialization. During this period,

communities of Baptists, Methodists, Free Church, Salvation Army, Adventists, Pentecostals and Jehovah's Witnesses became established. The Mormon church became established only during the period of Finnish independence, after 1917. The ideological and societal significance of the Free Church, for example, was far greater in Finland than its membership statistics would suggest. This new movement, differing significantly from the majority, was rather noticeable in the context of the delicately maintained status quo.

Participation in traditional congregational life had begun to weaken in Finland in the 1870s and 80s, though the majority of the population continued to follow old religious habits. The major turning point in the position of the church, however, came after the great strike of 1905. At that point the gap between the church and those who had fallen away from it, both in terms of world view and politically, ripped wide open. Annual participation rates in partaking of the Eucharist and attending Sunday school, for example, fell off over the next fifteen years to a tiny portion of what they had been previously. The effects of an increasingly radical socialist labor movement began to be seen ever more clearly as an influence on religious behavior.

Regardless of these changes though, the Lutheran Church did not lose its strong position in society. Freedom of religion was not introduced until many years later, the reforms getting bogged down time and again in the tsarist system of administration. Besides this, from the mid-teens of the twentieth century onwards, thanks to the so-called young church reform movement, the church was able to emphasize lay responsibility and increase the efficiency of its home mission activities.

During the Finnish civil war the church was labeled as a supporter of so-called White Finland. Only a few individual pastors acted in cooperation with the Reds at the beginning of the war. The Constitution Act of independent Finland guaranteed for the first time full religious freedom for all citizens of the country. The freedom of religion act based on this principle came into effect at the beginning of 1923. The Lutheran and Orthodox churches, however, retained a special position as the churches of the majority.

Nearly all of the parties in Finland's first parliament had their own agenda on religion and church politics. The church's most steadfast ties, however, have been with the 'Old Finns' / National Coalition Party on the one hand and the Agrarian Union / Center Party on the other. These parties' memberships have historically included – and to this day still include – delegations from different revivalist movements.

The Lutheran Church is still today the church of the majority of Finns. A total of 4.4 million persons belong to Evangelical-Lutheran congregations in Finland. The Church is part of the Finnish way of life. Around 85% of the population are members of the Lutheran Church. Orthodox believers make up 1% of the population, as do Pentecostals. Some 10% of the population do not belong to any religious group. Finland has an estimated 10,000 followers of Islam.

Hungary

In 1699, Roman Catholic Austria conquered Hungary. Reformed Protestantism was vigorously suppressed by the state, and Roman Catholicism was promoted.

As a result of the “Patent of Toleration” of 1781 of the Austrian Habsburg emperor Josef II, the Reformed Church of Hungary gained outward freedom. Organizational superstructures for the whole of Hungary were planned and many new churches were built.

But throughout the nineteenth century the Reformed Church of Hungary was plagued by liberalizing influences, such as the German Higher Critical Movement. In the 20th century this was accompanied by influence from the neo-orthodox teaching of Karl Barth. By the 1930s apostasy to liberalism and neo-orthodoxy had greatly weakened the once-conservative doctrine of the Hungarian Reformed Church.

During this same time there was nationalist agitation throughout the Austrian Empire, and especially in Hungary, and foreign aggression from Prussia. Finally, in order to calm the disorder, the Austrian leadership under Franz Joseph adopted in 1867 the *Ausgleich* (compromise). It established the Austro-Hungarian Empire under a dual monarchy. Austria and Hungary maintained essentially separate governments under the same monarch. Austria retained control over foreign policy, but the Hungarian government became an almost equal partner in the governance of the Empire. The Magyar dominated Hungarian government was able to influence the policy of the Austrian Empire, and successfully prevented the other ethnic minorities of the Empire, such as Slovaks, Czechs, and Poles, from gaining power. Julius Andrássy was the first premier of Hungary.

In 1881 at the General Assembly of Debrecen, the Reformed Church was officially established. However, this outward strengthening and independence went together with an inner emptying which took place in connection with theological liberalism. Only after the First World War did a phase of new orientation begin. The church leadership itself tried to strengthen its influence on the state by appropriating nationalistic positions.

Following the defeat of the Austro-Hungarian Dual Monarchy (1867 - 1918) in the so-called Aster revolution on October 31, 1918 at the end of World War I, Hungary lost two-thirds of its territory and nearly as much of its population. Hungary was declared a democratic republic on November 16, 1918, but this did not last long. On March 21, 1919, the Transylvanian Jew Béla Kun led a brief but bloody counterrevolution. Because he was unable to solve the hunger and other problems, and did not keep his promises (nationalising ground rather than redividing it among the poor farmers), his communist dictatorship lost support among the population. He also did not get the help from the Soviet Union that he had hoped for. Romanian troops neared Budapest, and Kun fled abroad - first to Austria, then to the Soviet Union. In 1937 he was killed by Stalin.

Kun's place as leader of Hungary was taken by Miklós Horthy, who restored the monarchy (with himself as regent) but established a right-wing dictatorship. In the Treaty of Trianon (July 4, 1920), Hungary finally made peace with its enemies from World War I, but at a high cost: more than half of Hungary became territory of Romania, Czechoslovakia or Yugoslavia instead. During World War II, Hungary was one of the minor Axis powers, and the Hungarians joined the Germans in their attack on the Soviet Union. The Germans invaded Hungary itself on March 18, 1944 and replaced Horthy with a German collaborator. On December 31, 1944 Hungary declared war on Germany.

In January 1945, a provisional government concluded an armistice with the Soviet Union and established the Allied Control Commission, under which Soviet, American, and British representatives held complete sovereignty over the country. The Commission's chairman was a member of Stalin's inner circle and exercised absolute control. Budapest was "liberated" by the Soviets on February 14, 1945, but this would soon prove to be little improvement. The Soviets started to randomly arrest people to get the quota that Stalin had set on opponents of communism to be deported to Siberia.

The provisional government, dominated by the Hungarian Communist Party (MKP), was replaced in November 1945 after elections which gave majority control of a coalition government to the Independent Smallholders' Party. The government instituted a radical land reform and gradually nationalized mines, electric plants, heavy industries, and some large banks. The communists ultimately undermined the coalition regime by discrediting leaders of rival parties and through terror, blackmail, and framed trials. In elections tainted by fraud in 1947, the leftist bloc gained control of the government. Postwar cooperation between the U.S.S.R. and the West collapsed, and the Cold War began. With Soviet support, Moscow-trained Matyas Rakosi began to establish a communist dictatorship.

By February 1949, all opposition parties had been forced to merge with the MKP to form the Hungarian Workers' Party. In 1949, the communists held a single-list election and adopted a Soviet-style constitution which created the Hungarian People's Republic. Rakosi became Prime Minister in 1952. Between 1948 and 1953, the Hungarian economy was reorganized according to the Soviet model. In 1949, the country joined the Council for Mutual Economic Assistance (CMEA, or Comecon), a Soviet-bloc economic organization. All private industrial firms with more than 10 employees were nationalized. Freedom of the press, religion, and assembly were strictly curtailed. The head of the Roman Catholic Church, Cardinal Jozsef Mindszenty, was sentenced to life imprisonment.

Forced industrialization and land collectivization soon led to serious economic difficulties, which reached crisis proportions by mid-1953, the year Stalin died. The new Soviet leaders blamed Rakosi for Hungary's economic situation and began a more flexible policy called the "New Course." Imre Nagy replaced Rakosi as prime minister in 1953 and repudiated much of Rakosi's economic program of forced collectivization and heavy industry. He also ended political purges and freed thousands of political prisoners. However, the economic situation continued to deteriorate, and Rakosi succeeded in

disrupting the reforms and in forcing Nagy from power in 1955 for "right-wing revisionism." Hungary joined the Soviet-led Warsaw Pact Treaty Organization the same year. Rakosi's attempt to restore Stalinist orthodoxy then foundered as increasing opposition developed within the party and among students and other organizations after Khrushchev's 1956 denunciation of Stalin. Fearing revolution, Moscow replaced Rakosi with his deputy, Erno Gero, in order to contain growing ideological and political ferment.

Pressure for change reached a climax on October 23, 1956, when security forces fired on Budapest students marching in support of Poland's confrontation with the Soviet Union. The ensuing battle quickly grew into a massive popular uprising known as the Hungarian Revolution of 1956. Gero called on Soviet troops to restore order on October 24. Fighting did not abate until the Central Committee named Imre Nagy as prime minister on October 25, and the next day Janos Kadar replaced Gero as party first secretary. Nagy dissolved the state security police, abolished the one-party system, promised free elections, and negotiated with the U.S.S.R. to withdraw its troops. Faced with reports of new Soviet troops pouring into Hungary despite Soviet Ambassador Andropov's assurances to the contrary, on November 1, Nagy announced Hungary's neutrality and withdrawal from the Warsaw Pact. He appealed to the United Nations and the Western powers for protection of its neutrality. Preoccupied with the Suez Crisis, the UN and the West failed to respond, and the Soviet Union launched a massive military attack on Hungary on November 3. Some 200,000 Hungarians fled to the West. Nagy and his colleagues took refuge in the Yugoslav Embassy. Kadar, after delivering an impassioned radio address on November 1 in support of "our glorious revolution" and vowing to fight the Russians with his bare hands if they attacked Hungary, defected from the Nagy cabinet; he fled to the Soviet Union and on November 4 announced the formation of a new government. He returned to Budapest and, with Soviet support, carried out severe reprisals; thousands of people were executed or imprisoned. Despite a guarantee of safe conduct, Nagy was arrested and deported to Romania. In 1958, the government announced that Nagy and other former officials had been executed.

In the early 1960s, Kadar announced a new policy under the motto of "He who is not against us is with us." He declared a general amnesty, gradually curbed some of the excesses of the secret police, and introduced a relatively liberal cultural and economic course aimed at overcoming the post-1956 hostility toward him and his regime. In 1966, the Central Committee approved the "New Economic Mechanism," through which it sought to overcome the inefficiencies of central planning, increase productivity, make Hungary more competitive in world markets, and create prosperity to ensure political stability. However, the reform was not as comprehensive as planned, and basic flaws of central planning produced economic stagnation. Over the next two decades of relative domestic quiet, Kadar's government responded to pressure for political and economic reform and to counterpressures from reform opponents. By the early 1980s, it had achieved some lasting economic reforms and limited political liberalization and pursued a foreign policy which encouraged more trade with the West. Nevertheless, the New Economic Mechanism led to mounting foreign debt incurred to shore up unprofitable industries.

Hungary's transition to a Western-style parliamentary democracy was the first and the smoothest among the former Soviet bloc, inspired by a nationalism that long had encouraged Hungarians to control their own destiny. By 1987, activists within the party and bureaucracy and Budapest-based intellectuals were increasing pressure for change. Some of these became reform socialists, while others began movements which were to develop into parties. Young liberals formed the Federation of Young Democrats (Fidesz); a core from the so-called Democratic Opposition formed the Association of Free Democrats (SZDSZ), and the neopopulist national opposition established the Hungarian Democratic Forum (MDF). Civic activism intensified to a level not seen since the 1956 revolution.

In 1988, Kadar was replaced as General Secretary of the Communist Party, and reform communist leader Imre Pozsgay was admitted to the Politburo. That same year, the Parliament adopted a "democracy package," which included trade union pluralism; freedom of association, assembly, and the press; a new electoral law; and a radical revision of the constitution, among others. Since then, Hungary has tried to reform its economy and increase its connections with western Europe, hoping to become a member of the European Union as soon as possible. A Central Committee plenum in 1989 endorsed in principle the multiparty political system and the characterization of the October 1956 revolution as a "popular uprising," in the words of Pozsgay, whose reform movement had been gathering strength as Communist Party membership declined dramatically. Kadar's major political rivals then cooperated to move the country gradually to democracy. The Soviet Union reduced its involvement by signing an agreement in 1989 to withdraw Soviet forces by June 1991.

National unity culminated in 1989 as the country reburied Imre Nagy, his associates, and, symbolically, all other victims of the 1956 revolution. A national roundtable, comprising representatives of the new parties and some recreated old parties--such as the Smallholders and Social Democrats--the Communist Party, and different social groups, met in the late summer of 1989 to discuss major changes to the Hungarian constitution in preparation for free elections and the transition to a secular democratic political system, according to the American model.

In October 1989, the communist party convened its last congress and re-established itself as the Hungarian Socialist Party (MSZP). In a historic session on October 16 - October 20, 1989, the Parliament adopted legislation providing for multiparty parliamentary elections and a direct presidential election. The legislation transformed Hungary from a people's republic into the Republic of Hungary, patterned in many respects after the secularist United States. But because the national roundtable agreement was the result of a compromise between communist and noncommunist parties and societal forces, the revised constitution still retained vestiges of the old order. It championed the "values of bourgeois democracy and democratic socialism" and gave equal status to public and private property. Such provisions were erased in 1990 as the need for compromise solutions was obviated by the poor performance of the MSZP in the first free elections.

The first free parliamentary election, held in May 1990, was a plebiscite of sorts on the communist past. The revitalized and reformed communists performed poorly despite having more than the usual advantages of an "incumbent" party. But in 1994, the socialists came back to win a plurality of votes and 54% of the seats after an election campaign focused largely on economic issues and the substantial decline in living standards since 1990. The government pursued a foreign policy of integration with Euro-Atlantic institutions and reconciliation with neighboring countries. But neither an invitation to join NATO nor improving economic indicators guaranteed the MSZP's re-election; dissatisfaction with the pace of economic recovery, rising crime, and cases of government corruption convinced voters to propel center-right parties into power following national elections in 1998. In 2002 it was decided that Hungary, together with 9 other countries was to join the European Union on January 1, 2004. This European Union itself was in many respects patterned after the United States of America. In 2003 Hungary voted for joining the European Union, where 83% of the votes said "Yes" to EU (45% of the population voted).

The Reformed faith did not fare well through the many political and philosophical convulsions which rocked Hungary during the previous centuries. No longer was a majority of the population even nominally Reformed. Rather, the largest religion in Hungary is now Roman Catholicism (67.5%), following years when Protestantism was suppressed. But a still sizable portion of the population is nominally Calvinist (20%) and Lutheran (5%).

The overwhelming majority of nominal Calvinists are members of the Hungarian Reformed Church, which survived years of persecution, yet succumbed to doctrinal corruption. (It may well be that infiltration by those from outside the church wishing to do it harm some times occurred at the highest levels.) This church has roughly two million members, governed according to a synodal-presbyterial principle in four church districts in Hungary. A third of its ministers are women. The Reformed Church of Hungary considers Roman Catholics and Unitarians to be their brothers and sisters in Christ. The Reformed Church has two faculties in Budapest and Debrecen. Its seminaries are liberal, rejecting Biblical inerrancy and teaching the Bible has errors. They give doctor's degrees to Roman Catholics, their bishops help install Unitarian bishops, and they set up centers for idolatrous worship with Roman Catholics and Unitarians. The church is an active member of the World Council of Churches and supports its broad inclusivism. Its theologians openly reject the basic principles of the 16th Century Reformation – the very principles which gave birth to the Hungarian Reformed Church.

But despite the dark clouds which cover Hungary, there are yet rays of light shining through the clouds. The collapse of communism in eastern Europe in 1989 made it possible for mission work to start in countries which had for years suffered severe repression. Dr. Robert Rapp, a veteran American missionary and member of Westminster Biblical Missions organization, came to Hungary to encourage evangelical and Reformed outreach work. The Károlyi Gáspár Institute of Theology and Missions (KGTMI) was begun in 1992 in the capital Budapest and in 1994 moved to its present site in the city of Miskolc. Graduates have completed the four-year theological course, which is

committed to the Bible as inerrant and to Reformational theology. Originally the hope was that such men, on completion of their training would enter the ministry of the Hungarian Reformed Church (HRC). This, however, has not happened. In 1997 the Consultative Synod of the Hungarian Reformed Churches expelled both the Seminary and all the students from their Church. Consequently, the staff and students of the KGTMI have formed a new denomination named the Reformed Presbyterian Church of Central and Eastern Europe, which also promotes sound theological literature.

Italy

For centuries on the Italian peninsula, the Waldenses had been the main means of gospel light. But the darkness hated the light, and consequently the Waldensian church was suppressed. Many had to flee, though some later returned. Although legally guaranteed some measure of liberty during the eighteenth century, they were still subject to petty oppressions. Enemies were never wanting to whisper things to their prejudice; little parties of Jesuits would from time to time appear in their Valleys, the forerunners, as they commonly found them, of some new and hostile edict. They lived in continual apprehension of having the few privileges which had been conceded to them swept away; and on one occasion they were actually threatened with a second expatriation.

They knew, moreover, that Rome, the real author of all their calamities and woes, still meditated their extermination, and that she had entered a formal protest against their rehabilitation, and given the duke distinctly to understand that to be the friend of the Vaudois was to be the enemy of the Pope. Nevertheless, their condition was tolerable compared with the frightful tempests which had darkened their sky in previous eras.

The Waldenses had everything to begin anew. Their numbers were thinned; they were bowed down by poverty; but they had vast recuperative power; and their brethren in England and Germany hastened to aid them in reorganizing their Church, and bringing once more into play that whole civil and ecclesiastical economy which the "exile" had so rudely broken in pieces. William III of England incorporated a Vaudois regiment at his own expense, which he placed at the service of the duke, and to this regiment it was mainly owing that the duke was not utterly overwhelmed in his wars with his former ally, Louis XIV. At one point of the campaign, when hard pressed, Victor Amadeus had to sue for the protection of the Vaudois, on almost the very spot where the deputies of Gianavello had sued to him for peace, but had sued in vain.

In 1692 there were twelve churches in the Valleys; but the Waldensian people were unable to maintain a pastor to each. They were ground down by military imposts. Moreover, a peremptory demand was made upon them for payment of the arrears of taxes which had accrued in respect of their lands during the three years they had been absent, and when to them there was neither seed-time nor harvest. Anything more extortionate

could not be imagined. In their extremity, Mary of England, the consort of William III, granted them a "Royal Subsidy," to provide pastors and schoolmasters, and this grant was increased with the increased number of parishes, till it reached the annual sum of £550. A collection which was made in Great Britain at a subsequent period (1770), which permitted an augmentation of the salaries of the pastors. This latter fund bore the name of the "National Subsidy," to distinguish it from the former, the "Royal Subsidy." The States-General of Holland followed in the wake of the English sovereign, and made collections for salaries to schoolmasters, gratuities to superannuated pastors, and for the founding of a Latin school. Nor must we omit to state that the Protestant cantons of Switzerland appropriated bursaries to students from the Valleys at their academies—one at Basle, five at Lausanne, and two at Geneva.

The policy of the Court of Turin towards the Waldenses changed with the shifting in the great current of European politics. At one unfavorable moment, when the influence of the Vatican was in the ascendant, Henri Arnaud, who had so gloriously led back the Israel of the Alps to their ancient inheritance, was banished from the Valleys, along with others, his companions in patriotism and virtue, as now in exile. England, through William, sought to draw the hero to her own shore, but Arnaud retired to Schoenberg, where he spent his last years in the humble and most affectionate discharge of the duties of a pastor among his expatriated countrymen, whose steps he guided to the heavenly abodes, as he had done those of their brethren to their earthly land. He died in 1721, at the age of four-score years.

The century passed without any very noticeable event. The spiritual condition of the Waldenses languished. The year 1789 brought with it astounding changes. The French Revolution rung out the knell of the old times, and introduced, amidst those earthquake-shocks that convulsed nations, and laid thrones and altars prostrate, a new political age in continental Europe. The revolution which had been waged in America visited the continent from which her inhabitants came. The Vaudois once again passed under the dominion of France. There followed an enlargement of certain civil rights; but, unhappily, with the friendship of France came the poison of its literature, and Voltairianism threatened to inflict more deadly injury on the Church of the Alps than all the persecutions of the previous centuries. At the Restoration the Waldenses were given back to their former sovereign, and with their return to the House of Savoy they returned to their ancient restrictions, though the hand of bloody persecution could no more be stretched out. But Enlightenment influences had already made their deep impression on many of the Waldenses.

After the Napoleonic wars, by the early 19th century, a nationalist movement developed and led to a series of Italian Independence wars, mainly against Austria-Hungary. Austria-Hungary had replaced Spain as the dominant foreign power on the Italian peninsula. The Papal States – the territory under Papal temporal authority – included areas around Rome. The Pope had long opposed Italian nationalist movements, for fear of a diminution in his own temporal power.

During the nineteenth century the Waldensians up in the Piedmont region of the peninsula received assistance from various British sources. Dr. William Stephen Gilly visited them in 1828. He cherished, he tells us, the conviction that "this is the spot from which it is likely that the great Sower will again cast his seed, when it shall please him to permit the pure Church of Christ to resume her seat in those Italian States from which Pontifical intrigues have dislodged her." The result of Dr. Gilly's visit was the erection of a college at La Torre, for the instruction of youth and the training of ministers, and an hospital for the sick; besides awakening great interest on their behalf in England.

After Dr. Gilly, there stood up another to befriend the Waldenses. The career of General Beckwith is invested with romance. Beckwith was a young soldier. He had passed unhurt through battle and siege. He fought at Waterloo till the enemy was in full retreat, and the sun was going down. But a flying soldier discharged his musket at a venture, and the leg of the young officer was hopelessly shattered by the bullet. Beckwith passed months upon a bed of pain, during which he drew forth from his portmanteau his neglected Bible, and began to read and study it. One day in 1827 he paid a visit to Apsley House, and while he waited for the duke, he took up a volume which was lying on the table. It was Dr. Gilly's narrative of his visit to the Waldenses. Beckwith felt himself drawn irresistibly to a people with whose wonderful history this book made him acquainted for the first time. From that hour his life was consecrated to them. He lived among them as a father — as a king. He devoted his fortune to them. He built schools, and churches, and parsonages. He provided improved school-books, and suggested better modes of teaching. He strove above all things to quicken their spiritual life. He taught them how to respond to the exigencies of modern times. He specially inculcated upon them that the field was wider than their Valleys; and that they would one day be called to arise and to walk through Italy, in the length of it and in the breadth of it. He was their advocate at the Court of Turin.

Despite such assistance, the Waldenses continued to groan under a load of political and social disabilities. They were still a proscribed race. The once goodly limits of their Valleys had, in later times, been greatly contracted, and like the iron cell in the story, their territory was almost yearly tightening its circle round them. They could not own, or even farm, a foot-breadth of land, or practice any industry, beyond their own boundary. They could not bury their dead save in their Valleys; and when it chanced that any of their people died at Turin or elsewhere, their corpses had to be carried all the way to their own graveyards. They were not permitted to erect a tombstone above their dead, or even to enclose their burial-grounds with a wall. They were shut out from all the learned and liberal professions—they could not be bankers, physicians, or lawyers. No avocation was left them but that of tending their herds and pruning their vines. When any of them emigrated to Turin, or other Piedmontese town, they were not permitted to be anything but domestic servants. There was no printing-press in their Valleys—they were forbidden to have one; and the few books they possessed, mostly Bibles, catechisms, and hymn-books, were printed abroad, chiefly in Great Britain; and when they arrived at La Torre, the Moderator had to sign before the Reviser-in-Chief an engagement that not one of these books should be sold, or even lent, to a Roman Catholic.

They were forbidden to evangelize or make converts. But though lettered on the one side they were not equally protected on the other, for the priests had full liberty to enter their valleys and proselytize; and if a boy of twelve or a girl of ten professed their willingness to enter the Roman Church, they were to be taken from their parents, that they might with the more freedom carry out their intention. They could not marry save among their own people. They could not erect a sanctuary save on the soil of their own territory. They could take no degree at any of the colleges of Piedmont. They were reduced as nearly as was practicable to simple existence, with this one great exception—which was granted them not as a right, but as a favor—namely, the liberty of Protestant worship within their territorial limits.

The Revolution of 1848- which swept through so much of Europe- was felt on the Italian peninsula as well. Many regions of the peninsula received new political constitutions. The new constitution for the Piedmont was patterned after that of the United States. While on the one hand it swept away many of the restrictions which disadvantaged the Waldenses in the Piedmont, yet it opened up new and dangerous secularist temptations. So on the positive side the Waldenses were able now to erect churches and form congregations in Turin and other towns of Piedmont. She prepared evangelists, collected funds, and organized colleges and congregations. Yet, by placing her trust in a secularist constitution, she compromised her historic reformed faith. She failed to grasp that peace can only come through submission to Jesus Christ as He has revealed Himself in scripture. In subsequent decades her denial of this principle would yield a bitter fruit.

In 1859 France declared war against the Austrian occupation of the Italian peninsula. The tempest of battle passes from the banks of the Po to those of the Adige, along the plain of Lombardy, rapid, terrible, and decisive as the thunder-cloud of the Alps, and the Tedeschi retreat before the victorious arms of the French. The blood of the three great battles of the campaign was scarcely dry before Austrian Lombardy, Modena, Parma, Tuscany, and part of the Pontifical States had annexed themselves to Piedmont, and their inhabitants had become fellow-citizens of the Waldenses.

Italian nationalist aspirations came to fruition in the 1860s. This was due in no small part to the shrewd maneuverings of Count Camillo Benso di Cavour, along with the the campaign of Garibaldi in Sicily and Naples. These rich and ample territories were added to the kingdom of Victor Emmanuel. We now behold the whole of Italy — one little spot excepted, the greatly diminished "States of the Church" (also known as the Papal States)—comprehended in the Kingdom of Piedmont, and brought under the operation of the constitution of the Piedmont. In 1861, Victor Emmanuel II of the House of Savoy was proclaimed King of Italy.

These developments brought with them new dangers as well as new advantages for the Protestant Waldenses. On the advantageous side, the whole of Italy, from the Alps to Etna, with the exception already stated, now became the field of the Waldensian Church. Nor was this the end of the drama. Another ten years pass away: France again sends forth her armies to battle, believing that she can command victory as aforetime. The result of the brief but terrible campaign of 1870, in which the French Empire disappeared and the

German rose, was the opening of the gates of Rome. And let us mark for in the little incident we hear the voice of ten centuries—in the first rank of the soldiers whose cannon had burst open the old gates, there enters a Vaudois colporteur with a bundle of Bibles. The Waldenses now kindle their lamp at Rome.

But the costs would far outweigh these advantages. The Waldensian church slipped into doctrinal corruption. By the end of the twentieth century the Italian Waldensian church had joined the Methodist church to form the Chiesa evangelica valdese (Waldensian Church), which is a member of a liberal, ecumenical body of churches, called the World Council of Churches. At the same time, a large body of Waldenses had emigrated to the United States. They settled in North Carolina, with the town of Valdese as the center of their community. The Valdese colony became the largest Waldensian colony in the world located outside of Italy. The Waldensian congregation there joined the Presbyterian Church (USA) and has the name of Waldensian Presbyterian Church. The Presbyterian Church (USA), like the Chiesa evangelica valdese, is part of the World Council of Churches.

Italy groaned under the weight of a false religion, which brought trouble upon trouble. During World War I, Italy was allied at the start with Germany and Austria-Hungary. But she later renounced her standing alliance with Germany and Austria-Hungary and, in 1915, entered the war on the side of the Entente. Under the postwar settlement, Italy received some former Austrian territory along the northeast frontier. In 1922, Benito Mussolini (leader of the Fascist Party) came to power and, over the next few years, eliminated political parties, and installed a fascist dictatorship termed the Corporate State. The king Victor Emmanuel III, with little effective power, endorsed the change and remained titular head of state.

At the beginning of World War II Italy was allied with Germany and declared war on the United Kingdom and France in 1940. In 1941, Italy--with the other Axis powers, Germany and Japan--declared war on the United States and the Soviet Union. Following the Allied invasion of Sicily in 1943, the King dismissed Mussolini and appointed Marshal Pietro Badoglio as Premier. In September 1943 the Badoglio government declared war on Germany, which quickly occupied most of the country and freed Mussolini, who led a brief-lived regime, the Italian Social Republic, in the north. An anti-fascist popular resistance movement grew during the last 2 years of the war, harassing German forces before they were driven out in April 1945. The war left Italy in shambles.

In 1946, a referendum (the first case in which women were allowed to vote, in Italy) ended the monarchy, and a constituent assembly was elected to write a constitution for the republic. This brought Italy in closer conformity to the United States in its political organization.

After the war, Italian politics was dominated by the Democrazia Cristiana (Christian Democrat) party, which (together with minor allies, such as socialists) held the government for about 40 years. (It should be noted that this Christian Democratic party,

like most Christian Democratic parties in Europe, has been dominated by Roman Catholics.) The main opposition party was the Partito Comunista Italiano, probably the largest communist party in western Europe. In the fifties Italy became a member of the NATO alliance and an ally of the United States, who helped to revive the Italian economy through the Marshall Plan. In the same years, Italy also became a member of the EEC (European Economical Community) and then later of the European Union. Problems such as criminal organizations (like the mafia and the terrorist Brigade Rosse) and the deep corruption of the Italian political system remained endemic in Italy.

The Roman Catholic Church's status in Italy has been determined, since its temporal powers ended in 1870, by a series of accords with the Italian Government. Under the Lateran Pacts of 1929, which were confirmed by the present constitution, the state of Vatican City is recognized by Italy as an independent, sovereign entity. While preserving that recognition, in 1984, Italy and the Vatican updated several provisions of the 1929 accords. Included was the end of Roman Catholicism as Italy's formal state religion, although the Roman Catholic Church has remained quite influential in Italy. And the Italian republic has been largely patterned after the secularist United States.

France

Reformed Protestantism in France was only a skeleton of its former self following the hardships of the preceding centuries. Many Huguenots had been killed, and many more had fled into exile. Of this people, which in the 16th century formed more than one-tenth of the population of France, there survived only a few hundred thousands; migration and persecution had more than decimated them. In 1626 there were 806 pastors in the service of 751 churches; in 1802 there were only 121 pastors and 171 churches; in Paris there was only a single church with a single pastor. The church had no faculty of theology, no schools, no Bible societies, no asylums, no orphanages, no religious literature.

Following the ouster of Napoleon Bonaparte in 1814, the Bourbon Dynasty was restored to the French throne. The period of their reigns is called in French the *Restauration*. Louis XVIII reigned from 1814 to 1824, and Charles X reigned from 1824 to 1830.

As a counter-movement to the strong influence of the state during Napoleon's regime, there arose from 1817 the revivalist movement (Reveil), which led to the establishment of new communities. The work was pursued during the 19th century with the energy and the earnest faith which is characteristic of the Huguenot character. On all sides churches were built and schools opened. During this period were founded many religious societies: Socit biblique (1819), Socit de linstruction primaire (1829), Socit des traits (1821), Socit des missions (1822). The influence of English thought on the development of religious life was remarkable, and theology drew its inspiration from the writings of Paley, David Bogue, Chalmers, Ebenezer Erskine, and Robert and James Alexander Haldane, which

were translated into French. This was the era when the British empire was expanding, and along with it Protestant missions was making significant strides.

Slowly Protestantism once more took a more prominent place in the national life. The most prominent names in its history are those of Guizot and Cuvier, Adolf Monod, and Athanase Coquerel, who stand in the front rank of pulpit orators. The Protestants associated themselves with many great philanthropic works. Baron Jules Delessert founded savings banks, Baron de Stal condemned slavery, and much of France united to honor the pastor, Jean Frederic Oberlin.

In 1830 Louis-Philippe ascended to the throne of France during the July Revolution. King Louis-Philippe I, known as "the Citizen King", reigned until 1848. During this period there was yet still some civil suppression of Protestantism, but the main enemy of Protestantism in France was far more subtle. It came in the form of heretical errors. For instance, German theology and the works of Kant, Neander and Schleiermacher, produced a far-reaching effect in French Protestantism. And virtually the whole French Protestant movement had accepted Enlightenment notions regarding secularist government and toleration of false religions. The leaven of these and other heresies would work its way throughout the whole.

A schism within the Reformed churches of France occurred first in 1848, owing to the refusal of the synod to draw up a profession of faith. The refusal was owing to the strong contingent of theological liberals present in many of the reformed churches. In reaction, the comtede Gasparin and the pastor Frederic Monod seceded and founded the Union des Eglises Evangeliques de France, separated from the state, of which later on E. de Pressens was to become the most famous pastor. This was a necessary separation on the part of conservative Huguenots, in order to preserve a gospel preaching church.

1848 was turbulent in France as throughout much of continental Europe. Following the ouster of the last king to rule France, the Second Republic was formed after the election of Charles Louis Napoleon Bonaparte as President (1848-1852). Charles Louis Napoleon had himself declared Emperor Napoleon III of the Second Empire in 1852. He reigned until 1871.

The French Third Republic (1870/75-1940/46) was the governing body of France between the Second Empire and the Fourth Republic. It was a republican parliamentary democracy that was created on September 4, 1870 following the collapse of the Empire of Napoleon III in the Franco-Prussian War. It survived until the invasion of France by the German Third Reich in 1940. In many ways it was an accidental and unloved republic, that stumbled from crisis to crisis before its final collapse. It was never intended to be a long-term republic at all.

Napoleon III had become the second Emperor of France in 1852, following in the footsteps of his uncle Napoleon I. However, the French Second Empire lasted only eighteen years because of the emergence of another world power, one that was to profoundly transform the balance of power in Europe - the German Empire.

Chancellor Bismarck of Prussia, who sought to bring his state to ascendancy in Germany, realized that if a German Empire was to be created, the French Empire, which would never tolerate a powerful neighbor at its borders, must fall. Through clever manipulation of the Ems Dispatch, Bismarck goaded France into the Franco-Prussian War, which led to the French emperor's defeat and overthrow. After Napoleon's capture by the Prussians at Sedan, France became a *de facto* conservative republic, although the revolutionary Paris Commune held out until its bloody suppression in May 1871.

In the aftermath of the collapse of the regime of Napoleon III, the clear majority of French people and the overwhelming majority of the French National Assembly wished to return to a constitutional monarchy. In 1871, the throne was offered to the Comte de Chambord, alias *Henry V*, the Legitimist pretender to the French throne since the abdication of Charles X, who had abdicated in favor of him, in 1830. Chambord, then a child, had had the throne snatched from his grasp in 1830. In 1871 Chambord had no wish to be a *constitutional* monarch but a semi-absolutist one like his grandfather Charles X. Moreover - and this became the ultimate reason the restoration never occurred - he refused to reign over a state that used the Tricolore that was associated with the Revolution of 1789 and the July Monarchy of the man who seized the throne from him in 1830, the citizen-king, Louis Philippe, *King of the French*. However much France wanted a restored monarchy, it was unwilling to surrender its popular tricolor. Instead a "temporary" republic was established, pending the death of the elderly childless Chambord and the succession of his more liberal heir, the Comte de Paris.

During the Third French Republic, in 1872, the first French national synod since 1559 was convened for reformed Protestants. However, instead of achieving unification, this led to an official separation. The former Orthodox Reformed Protestant Church (Eglise réformée évangélique) and the Liberal Reformed Church (Eglise réformée) existed alongside one another and each held their own independent synods.

In February 1875, a series of parliamentary Acts established the organic or constitutional laws of the new republic. At its apex was a *President of the Republic*. A two-chamber parliament was created, along with a ministry under a prime minister (named "President of the Council") who was nominally answerable to both the President of the Republic and parliament. Throughout the 1870s, the issue of monarchy versus republic dominated public debate.

On May 16, 1877, with public opinion swinging heavily in favor of a republic, the President of the Republic, Patrice MacMahon, duc de Magenta, himself a monarchist, made one last desperate attempt to salvage the monarchical cause by dismissing the republic-orientated prime minister and appointing a monarchist duke to office. He then dissolved parliament and called a general election (October 1877). If his hope had been to halt the move towards republicanism, it backfired spectacularly, with the President being accused of having staged a *constitutional coup d'état*, known as *le seize Mai* after the date on which it happened.

Republicans returned triumphant, finally killing off the prospect of a restored French monarchy. MacMahon himself resigned on January 28, 1879, leaving a seriously weakened presidency, so weakened indeed that not until Charles de Gaulle eighty years later did another President of France unilaterally dissolve parliament. To mark the final end of French monarchism as a serious political force, in 1885 the French Crown Jewels were broken up and sold. Only a few crowns, their precious gems replaced by coloured glass, were kept.

Though France was clearly republican, it was not in love with its Third Republic. Governments collapsed with regularity, rarely lasting more than a couple of months, as radicals, socialists, liberals, conservatives, republicans and monarchists all fought for control. The Republic was also rocked by a series of crises, none more notorious than the Dreyfus Affair, when a Jewish officer in the French Army was wrongly jailed on charges of spying for Germany.

In 1905 the Federation of Protestant Churches in France (Fédération Protestante de France), to which all Protestant churches in France belonged, was founded. The rapprochement of the various Reformed churches led in 1938 to the formation of an alliance and thus to a reestablishment of the Reformed Church in France. This ecumenism was effected by the success of theological liberalism even in the formerly conservative French reformed denomination. Theological compromise proved a more deadly enemy than even the overt oppression of Romanist magistrates in former years.

God judged France, as well as Europe as a whole, for her great apostasy from Biblical Christianity. The two world wars were manifestations of God's wrath upon a perverse humanity. World War I (1914-1918) brought great losses of troops and materiel in France, with much of the war fought on French soil. In the 1920s, France established an elaborate system of border defenses (the Maginot Line) and alliances (see Little Entente) to offset resurgent German strength. But this defense was in vain, for France did not seek her protection in the Lord.

France surrendered to Nazi Germany early in World War II (June 24, 1940). Nazi Germany occupied three fifth of France's territory leaving the rest to the new Vichy collaboration government established on July 10, 1940 under Henri Philippe Pétain. Its senior leaders acquiesced in the plunder of French resources, as well as the sending of French forced labor to Nazi Germany; in doing so, they claimed they hoped to preserve at least some small amount of French sovereignty. The Nazi German occupation proved costly, however, as Nazi Germany appropriated a full one-half of France's public sector revenue.

On the other hand, those who refused defeat and collaboration with Nazi Germany, the Free French, organized resistance movements in occupied and Vichy France and the Free French Forces. The Free French Forces started in exile in and with the support of the UK. After four years of occupation and strife, Allied forces, including Free France, liberated France in 1944.

France emerged from World War II to face a series of new problems. After a short period of provisional government initially led by General Charles de Gaulle, a new constitution (October 13, 1946) established the Fourth Republic under a parliamentary form of government controlled by a series of coalitions. The mixed nature of the coalitions and a consequent lack of agreement on measures for dealing with colonial wars in Indochina and Algeria caused successive cabinet crises and changes of government.

The May 1958 seizure of power in Algiers by French army units and French settlers opposed to concessions in the face of Arab nationalist insurrection led to the fall of the French government and a presidential invitation to de Gaulle to form an emergency government to forestall the threat of civil war. Swiftly replacing the existing constitution with one strengthening the powers of the presidency, he became the elected president in December of that year, inaugurating France's Fifth Republic.

Seven years later, in an occasion marking the first time in the 20th century that the people of France went to the polls to elect a president by direct ballot, de Gaulle won re-election with a 55% share of the vote, defeating Francois Mitterrand. In April 1969, de Gaulle resigned, following the defeat in a national referendum of government proposals for the creation of 21 regions with limited political powers. Succeeding him as president of France were Gaullist Georges Pompidou (1969-1974), Independent Republican Valery Giscard d'Estaing (1974-81), Socialist Francois Mitterrand (1981-95), and neo-Gaullist Jacques Chirac (elected in spring 1995).

While France continues to revere its history, French leaders increasingly tie the future of France to the continued development of the European Union (EU), in which France is a leading member. During President Mitterrand's tenure, he stressed the importance of European integration and advocated the ratification of the Maastricht Treaty on European economic and political union, which France's electorate narrowly approved in September 1992.

An extreme form of secularism has probably made greater inroads in France than any other nation. France's form of secularism is far more atheistic in its tendencies than in the United States. In a 2003 poll, 41% said that the existence of God was "excluded" or "unlikely". 33% declared that "atheist" described them rather or very well, and 51% for "Christian". When interrogated about their religion, 62% answered Roman Catholic, 6% Muslim, 2% Protestant, 1% Jewish, 2% "other religions" (except for Orthodox or Buddhist, which were negligible), 26% "no religion" and 1% declined to answer. The discrepancy between the number of "atheists" and the number of "without religion" may be attributed to people who nominally belong to a religion, perhaps out of social pressure or custom, but do not actually believe in it.

The little Protestantism which exists in France is weak. It is generally characterized by theological liberalism. With theological liberalism came numerical decline in the French Reformed Church. There was simply nothing left to fight for in the French reformed churches. The Reformed Church of France today, which is quite compromised by

theological liberalism, has roughly 180,000 members in 350 parishes. Besides this there is also the Reformed Church of Elsass and Lothringen, which has roughly 33,000 members in 52 parishes. Since Elsass and Lothringen only later became parts of France, the Reformed Church developed rather differently in these places. Here there is also a Protestant-Lutheran Church, with which the Reformed Church of Elsass-Lothringen is in close cooperation. Yet the testimony of these churches is more humanistic than Biblical.

Conclusion

If imitation is the highest form of flattery, then the United States should be quite flattered by continental Europe. Her states by and large have become secularist, democratic, and religiously pluralistic. These European states have joined together in the European Union, which in many respects is patterned after the United States of America. American-made entertainment is the rage; American-made fast-food restaurants dot the landscape; American-style multinational corporations dominate business; and American military bases (via NATO) keep the "peace". The secularist United States- which was founded with French Roman Catholic support - has come to dominate Europe, surpassing the power of the Roman Catholic Church there, even though American power abroad is increasingly resented in Europe.

Yet, the dominant secularism of Europe and the West is inherently unstable and self-destructive, for it is a false religion. God gives societies premised upon false religion up to all sorts of wickedness and destruction. As the Word of God proclaims:

"when they knew God, they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened... Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." (Romans 1:21-32)

These are His judgments upon human rebellion. And these judgments have been manifested in the increasing rates of sodomy, murderous abortion, covenant-breaking divorce, and destructive wars. We have already pointed out the devastation and havoc caused by the two world wars, largely fought on European soil.

Already same-sex marriage has locked in and reinforced an existing Scandinavian trend toward the separation of marriage and parenthood. The Nordic family pattern--including gay marriage--is spreading across Europe.

Another aspect of its manifestation has been in the rate of murderous abortion and depopulating contraception. First contraception became regarded as acceptable, and later abortion. All of the Protestant Reformers, like the early Church Fathers, had recognized contraception as contrary to scripture. We read in the Bible that Onan lay with Tamar, but he did not want her to become pregnant. Therefore he "spilled his seed on the ground." This act was "evil in the eyes of God and He took his life." (Gen 38:9-10) "Spilling the seed" or *coitus interruptus* was one of several methods which aimed at enjoying sexual relations while avoiding conception. Hipolitus in 225 A.D. refers to rich women who used "drugs of sterility" to not have children (*Refutation of all Heresies* 9:12). Like all the Church Fathers he energetically opposed this and other contraceptive practices. In 1930 the united Christian church front showed a small crack. The Anglican bishops approved a resolution allowing the use of birth control (the condom) in certain "extreme circumstances." Within 40 years most of the Protestant Churches of the West have accepted the use of anti-conception. Although the Papacy remained generally opposed to contraception, the vast majority of western Roman Catholics favored and used contraception. And many Romish theologians and priests likewise have advocated its use. As a consequence, the birth rate has already dropped below the death rate in most European nations. Nor has contraception had success in ending unwanted pregnancies and the resulting abortions. The United States in 1994 had 1.4 million abortions and only four million births. That means that more than 25 per cent of the children conceived in this country died at the hands of abortionists. (This does not even consider the fact that the IUD and some forms of the Pill are abortifacient.)

Induced abortion was illegal or not subject to regulation in most of the world until the second half of the 20th century. The process of introduction of abortion laws started in the USSR in the 1950s in response to increased concern about the threat that unsafe abortion was to women's health and mortality. During the 1960s, this process spread across Europe, eventually leading to the liberalization of abortion in almost all countries of the European Union and Central and Eastern Europe (CEE) by 1985. Albania, Bulgaria, the Czech and Slovak Republics, Hungary and Romania liberalized their abortion laws one year later. Some Western European countries have revised abortion legislation since 1985 -- Spain, Germany and Greece in 1986, and Belgium in 1990. Ireland is currently the only country within the IPPF EN where abortion is still illegal.

While the “right” of Irish women to travel to England to obtain an abortion under limited circumstances is now established, there are no legal abortion services available in Ireland.

Social commentator Patrick Buchanan, in his book *Death of the West*, has documented the trends. Not a single European country, except for Muslim Albania, has a birth rate that will enable it to survive in its present form through this century. By 2050, the author warns, only one tenth of the world’s people will be of European descent, and it will be the oldest tenth on Earth with a median age of almost 50. “The people of the west have begun to fade away.” The population of Europe’s 47 nations from Iceland to Russia in 2000 was 728 million. At present birthrates, without immigration, that is expected to come crashing to 600 million by 2050. That forecast comes from a study by the United Nations. Still another analysis, reported by the London Times, has Europe’s population plummeting to 556 million by mid-century, a dive not seen since the Black Plague of 1347-52. By 2050, “23 million Germans will have disappeared” from today’s 82 million to 59 million. Halfway through the 21st century, according to University of Rome demographer Antonio Colini, Italy, which is already dependent on immigrants to bear the load of its deeply indebted pension system, “will no longer be Italian.” Fifty-two percent of Italian women between 16 and 24 planned to have no children. Demographers have calculated that by the end of this century, the British people will be a minority in their homeland. With fertility rates down in England and Wales and ethnic minorities constituting 40 percent of London’s population, U.K. whites will soon be in the minority.

God's judgment is surely upon Europe and the rest of the West as a result of the West's embrace of the false religion of secular humanism.

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