

## CHAPTER 61 : THE RISE AND FALL OF THE BRITISH EMPIRE

Following the French Revolution, the world has been dominated primarily by two great powers or empires: the British empire and the American “empire”. Although both were undoubtedly influenced by Enlightenment and secular humanist philosophy, only the American empire was constitutionally constructed consistent with secularist principles. In contrast, the British empire was constitutionally Protestant. The British empire's two chief established churches, the Church of England and the Church of Scotland, sent forth the Protestant gospel around the world. The British empire –however flawed- yet maintained a testimony for Calvinism and for the Crown rights of Jesus Christ over every institution of man. Just as it had planted Protestant colonies in English-speaking North America, so it planted Protestant colonies in many other continents of the world. Albeit religiously compromised, the constitutionally Protestant British empire stood as a vestige of the Protestant Reformation, juxtaposed in the modern secularist era. Perhaps because America's secularist model has been more consistent with the tenor of the secular humanist age, the extent of its cultural dominance in the world has surpassed that of the British empire.

In the period of the American and French Revolutions an important contingent of Calvinists in both the Church of England and the Church of Scotland upheld the Protestant faith, making the British empire a beacon of gospel light. Prominent among their ranks in the Church of England were William Romaine, Henry Venn and John Newton. Bishop Porteus of London sympathized with them, Lord Dartmouth was a liberal patron, and Cowpers' poetry spread their doctrines. Owing to his extraordinary conversion, the English divine John Newton (1725-1807) is especially eminent. His father, who for a long time was master of a ship in the Mediterranean trade, became in 1748 governor of York Fort, Hudson Bay, where he died in 1751. The lad had little education and served on his father's ship from 1737 to 1742; shortly afterwards he was impressed on board a man-of-war, the "Harwich," where he was made a midshipman. For an attempt to escape while his ship lay off Plymouth he was degraded, and treated with so much severity that he gladly exchanged into an African trader. He made many voyages as mate and then as master on slave-trading ships, devoting his leisure to the improvement of his education. He repented of his participation in the detestable slave trade, and turned to Jesus Christ as his personal Lord and Savior. He began to study Greek and Hebrew, and in 1758 applied to the archbishop of York for ordination. This was refused him, but, having had the curacy of Olney offered to him in April 1764, he was ordained by the bishop of Lincoln. In October 1767 William Cowper settled in the parish. An intimate friendship sprang up between the two men, and they published together the *Olney Hymns* [1779]. In 1779 Newton left Olney to become rector of St Mary Woolnoth, London, where he labored with unceasing diligence and great popularity till his death on the 31st of December 1807. Like Cowper, Newton held Calvinistic views. Although his promotion of uninspired hymns in the church is objectionable, the overall effect of Newton's life was a blessed one. Newton's prose works included an *Authentic Narrative of some Interesting and Remarkable Particulars in the Life of John Newton* (1764), a volume of *Sermons* (1767), *Omicron* (a series of letters on religion, 1774), *Review of*

Ecclesiastical History (1769) and Cardiphonia (1781). This last was a further selection of religious correspondence, which did much to help the Evangelical revival. Thomas Scott, William Wilberforce, Charles Simeon, William Jay and Hannah More all came under his direct influence. His Letters to a Wife (1793) and Letters to Rev. W. Bull (posthumous, 1847) illustrate the frankness with which he exposed his most intimate personal experiences.

The Calvinistic evangelical contingent in the Church of England held back the Enlightenment forces within the church. The spirit of rationalism, which had been manifested earlier in attacks on revelation, appeared in a movement against confessional subscription to the Thirty-Nine Articles. This subscription was demanded of the clergy and others in the Church of England, and it was an important bulwark against liberalizing influences in that church. The effort for change was defeated by parliament in 1772.

British politics had been dominated during the eighteenth century by Whigs like Walpole and Pitt, while the Georges stayed mainly clear of involvement. But this changed under George the Third, who took a more active interest in the subject. But George the Third lacked the political acumen of men like Pitt, at a time political acumen was very much required. The English colonies in North America were infected with Enlightenment thought. When this was combined with a series of unwise policies on George the Third's part, who had aligned his administration with the Tory party, revolution in North America was the upshot. So Great Britain lost most of its North American territory in the American Revolution. France was only too eager to aid the revolution, as a means to weaken its British rival and undermine Protestantism, while strengthening Romanism. The erstwhile North American colonies formed the United States of America, on a secularist Enlightenment basis very much at odds with the historic reformed Protestant order. Her federal constitution repudiated Protestant test oaths for holding public office and church establishment. On the other hand, she retained much of the common law of her Mother Country.

Meanwhile, there was pressure in Britain to weaken its established Protestantism during the American Revolution. American Protestants were un-doing their Protestant establishment, and Britain was fearful of not appeasing Catholics within its realm, lest they join with their American counter-parts in revolution. The pressure was especially felt in Ireland, where most of the populace remained Roman Catholic. This short-sighted appeasement and wrongful toleration of false religion began by repealing various of the penal laws.

The penal laws had been passed against Roman Catholicism in Britain and Ireland during and after the Reformation. The laws penalized practicing the false and dangerous Roman Catholic religion. The penal laws have been classified under five heads:

- those which subjected Catholics to penalties and punishments for practicing their religious worship;
- those which punished them for not conforming to the Established Church (Statutes of Recusancy).

- those regulating the penalties or disabilities attending the refusal to take the Oath of Supremacy (1559; 1605; 1689), the declarations against Transubstantiation (Test Act, 1673) and against Popery (1678);
- the act passed with respect to receiving the sacrament of the Lord's Supper;
- statutes affecting landed property.

Included in the Penal Laws were several acts passed in the 16th and 17th centuries which stated that the punishment for Roman Catholic worship were fines or imprisonment. More severe punishments such as death were given to Catholic priests who practiced their ministry in Britain or Ireland. Other laws associated with the penal laws barred Catholics from voting, holding public office, and owning land, bringing religious items from Rome into Britain, publishing or selling Catholic primers, or teaching. Yet despite all of these laws, many refused to give up their belief in Romish lies. And false religion inevitably leads to human suffering.

The repeal of the penal laws in England was a gradual one: the First Catholic Relief Act of 1778, which enabled Catholics to inherit and purchase land and repealed the Act of William III, rewarding the conviction of priests; the second Relief Act of 1791, which relieved all Catholics who took the oath therein prescribed from the operation of the Penal Code (see Ward, 'Dawn of the Catholic Revival' viii, xiv-xvi). In Scotland the first repeal of the Penal Code was effected by the Act for the relief of Scottish Catholics, which received the royal assent in May, 1793.

In Ireland the process was more complicated, owing to the large number of Roman Catholics there that wanted complete independence from British rule, and were quite willing to employ revolution to achieve their ends. Since the defeat of the Jacobites in Ireland by William at the time of the Glorious Revolution, the Protestant minority in Ireland had ruled over the Roman Catholic majority. Protestants controlled the Irish Parliament, and Ireland was under the Crown of England. Furthermore, the established Church of Ireland was Protestant, a branch of the Anglican church.

Although Ireland had its own parliament, its powers were limited because of Poyning's Law, passed in 1495. This stated that all legislation proposed by the Irish parliament had to be submitted to the English government for approval prior to being discussed in Dublin. In 1782 the Anglican minority's campaign for greater political independence resulted in the establishment of what is often referred to as Grattan's parliament after its main proponent, Henry Grattan. By 1778 Henry Grattan's oratory had made him a leading spokesman of the Irish nationalist agitation. In that year, the Irish Volunteers were established. Their original purpose was to guard Ireland against invasion and to preserve law and order after the British troops that were stationed in Ireland had been sent to the American colonies. The Volunteer movement gained momentum as more and more Irishmen came to sympathize with the American colonists in their revolution for independence from Great Britain. By 1779 Grattan - with the backing of the Volunteers who provided the muscle to his demands - was strong enough to force England Lord North's government to remove most of its restraints on Irish trade; in April 1780 Grattan formally demanded the repeal of Poyning's Law. In 1782, the Poyning's Law and the

1719 Irish Declaratory Act were repealed. Despite these successes, Grattan soon faced rivalry from another Irish MP named Flood, who criticized Grattan for failing to demand that the English Parliament completely renounce all claims to control of Irish legislation. Flood succeeded in undermining Grattan's popularity, but by 1784 Flood himself had lost much of his following because he bought a seat in the Westminster parliament. From 1782 to 1797 Grattan made limited progress in his struggle to reform the composition of the Irish Parliament and to win voting rights for Ireland's Roman Catholics. Having tried to support the government as an independent member, Grattan returned to opposition in 1785. The regency crisis of 1789 completed his re-emergence as a leader. The outbreak of the French Revolution in 1789 aided his cause by taking democratic ideas into Ireland.

In 1793 Grattan advocated full Catholic emancipation. Ill and discouraged, Grattan retired from Parliament in May 1797 and was in England when Irish Roman Catholic radicals staged an unsuccessful rebellion in 1798.

In response to the rebellion, full, direct rule from Westminster was reimposed by the Act of Union of 1800, which took effect in 1801. This act allowed Anglican Irish MPs to sit in the British parliament, but at the same time it abolished the Dublin parliament. So the Union of Great Britain with Ireland - which had been getting on very ill by itself - took place in the reign of King George the Third. It henceforth became the United Kingdom of Great Britain and Ireland. Through the Act of Union with Ireland, the Churches of England and Ireland were united from the 1st of January 1801, and the continuance of the united church was declared an essential part of the union. This united Anglican church was the established church of England and Ireland.

Grattan had opposed English Prime Minister William Pitt's plans for this legislative union of the Irish and English parliaments. In 1804 Grattan began a second parliamentary career, entering the Westminster parliament to support the renewed Catholic agitation. He remained a leading parliamentary advocate of Catholic emancipation (i.e., giving Roman Catholics the franchise in the United Kingdom) until his death, as well as being a prominent Whig spokesman on other issues. However, his support for the veto as a means of reassuring Protestant opinion put him increasingly at odds with O'Connell and other Irish Roman Catholic leaders. In 1805 Grattan was elected to the English House of Commons, where for the last 15 years of his life he fought for Catholic emancipation. Henry Grattan died in 1820 in London.

The horrid effects of the Enlightenment came in full force during the French Revolution. Great Britain resisted the French Republic and later the Napoleonic regime. The ultimate impact, with the fall of Napoleon, was to leave much of continental Europe devastated and Great Britain supreme.

Even the loss of the United States by Great Britain proved not to be particularly damaging in economic terms to Britain. Britain found it could still dominate trade with the ex-colonies without having to pay for their defense and administration. Mercantilism, the economic doctrine of competition between nations for a finite amount of wealth which had characterized the first period of colonial expansion, now gave way in Britain

and elsewhere to the *laissez-faire* economic liberalism of Scottish Enlightenment philosopher Adam Smith and successors like Richard Cobden. The lesson of Britain's North American loss - that trade might continue to bring prosperity even in the absence of colonial rule - contributed to the extension in the 1840s and 1850s of internal self-government to white settler colonies in Canada and Australasia whose British or European inhabitants were seen as outposts of the "mother country". During this period, Britain also outlawed the slave trade (1807) and soon began enforcing this principle on other nations. By the mid-19th century Britain had largely eradicated the world slave trade. Slavery itself was abolished in the British colonies in 1834. The end of the old colonial and slave systems were accompanied by the adoption of free trade, culminating in the repeal of the Corn Laws and Navigation Acts in the 1840s. Free trade opened the British market to unfettered competition, stimulating reciprocal action by other countries during the middle quarters of the 19th century. Despite the earlier loss of Britain's North American colonies, the final defeat in Europe of Napoleonic France in 1815 left Britain the most successful international power. While the Industrial Revolution at home gave her an unrivalled economic leadership, the Royal Navy dominated the seas. The distraction of rival powers by European matters enabled Britain to pursue a phase of expansion of her economic and political influence through "informal empire" underpinned by free trade and strategic pre-eminence.

The British alarm consequent on the French Revolution checked the furtherance of the Enlightenment movement there, at least for a season. The movement's ill effects became more apparent as a result of the French Revolution. The conservative British reaction was temporarily fatal to freethinking, and it strengthened the position of the church, which was regarded as a bulwark of society against the spread of revolutionary doctrines. The Calvinistic Evangelicals in the Church of England were strengthened. Nor was their strength wasted. They led in the crusade against the slave-trade, and they spearheaded the formation of Church Missionary Society (CMS), a distinctly Evangelical organization for Anglican missions. CMS was previously known as The Society for Missions to Africa and the East.

In a previous chapter we noted the British East India Company's shameful history of impeding Protestant missions in the regions under its commercial control. At the end of the eighteenth century things began to change, and the British East India Company found itself under increasing pressure to accept more Evangelical chaplains, and even to allow more Protestant missions within its area of control. The Church of England missionary and Oriental scholar Henry Martyn took advantage of the opportunity. He received the assistance and encouragement of his mentor, the Anglican Rev. Charles Simeon. Charles Grant, a director of the East India Company and a leading member of the 'Clapham Sect' within the Church of England – a group of earnest Evangelicals who made a strong mark on the British empire in the early 19<sup>th</sup> century – arranged the acceptance of Martyn as chaplain for the East India Company. Martyn was instrumental in translating the scriptures into the Hindustani and Persian tongues, during the course of his ministry in India and the Middle East.

During this same period the English Particular Baptist William Carey (1761-1834), also an English Oriental scholar, engaged in missionary labors in southern Asia. In 1787 he had become pastor of a Baptist church in Leicester, and began those energetic movements among his fellow religionists which resulted in the formation of the Baptist Missionary Society, Carey himself being one of the first to go abroad. As a Particular Baptist, he adhered to the Calvinist doctrines of grace, even though erring on a number of other important Biblical doctrines. On reaching Bengal in 1793, he and his companions lost all their property in the Hugh; but having received the charge of an indigo factory at Malda, he was soon able to prosecute the work of translating the Bible into Bengali. In 1799 he quitted Malda for Serampore, where he established a church, a school, and a printing-press for the publication of the scriptures and philological works. In 1801 Carey was appointed professor of Oriental languages in a college founded at Fort William by the marquess of Wellesley. From this time to his death he devoted himself to the preparation of numerous philological works, consisting of grammars and dictionaries in the Mahratta,, Sanskrit, Punjabi, Telinga, Bengali and Bhotanta dialects. The Sanskrit dictionary was unfortunately destroyed by a fire which broke out in the printing establishment. From the Serampore press there issued in his lifetime over 200,000 Bibles and portions in nearly forty different languages and dialects, Carey himself undertaking most of the literary work.

Carey and others organized the Baptist Society for Propagating the Gospel among the Heathen in 1792. Letters from him quickened interest outside his own communion, and in the autumn of 1794 a meeting of Evangelical ministers principally of the Congregationalist persuasion appealed to their churches, especially with a view to work being started in the South Sea Islands. The chief movers in the enterprise were the Congregationalist David Bogue of Gosport, and the Episcopalian Thomas Haweis, rector of Aldwinkle, Northamptonshire. In 1795 the London Missionary Society, emphasizing no one form of church government, was formed. Its missionaries soon sailed for Tahiti. Van der Kemp, who pioneered the London Missionary Society work in South Africa, organized in 1797 the Netherland Missionary Society, which turned its attention chiefly to Dutch Colonial possessions. Over time the London Missionary Society became the primary missions organization of the Congregationalist churches in England. Societies formed in Glasgow and Edinburgh in the spring of the same year gave their attention to the continent of Africa. But unlike the missions societies of the other churches, the missions societies of the Presbyterians of the United Kingdom were under Presbyterian synodical control, since missions is properly a function of the church, and should be under its authority.

On the home front, the Evangelical Anglican William Wilberforce (1759-1833) was having marked influence. He was an English philanthropist, Member of Parliament (MP), and a leader of the 'Clapham Sect' in the Church of England. He is chiefly associated with the abolition of the slave trade in the British empire. He entered St John's College, Cambridge, in October 1766. Left by the death of his grandfather and uncle the possessor of an independent fortune under his mother's sole guardianship, he was somewhat idle at the university, though he acquitted himself in the examinations with credit; but in his serious years he " could not look back without unfeigned remorse" on

the opportunities he had then neglected. In 1780 he was elected to the House of Commons for his native town, his success being due to his personal popularity and his lavish expenditure. He soon found his way into the fast political society of London, and at the club at Goosetrees renewed an acquaintance begun at Cambridge with Pitt, which ripened into a friendship of the closest kind. In the autumn of 1783 he set out with Pitt on a tour in France; and after his return his eloquence proved of great assistance to Pitt in his struggle against the majority of the House of Commons. In 1784 Wilberforce was elected for both Hull and Yorkshire, and took his seat for the latter constituency.

A journey to Nice in the autumn of the same year with his friend Dr Isaac Milner (1750-1820), who had been a master at Hull grammar school when Wilberforce was there as a boy, and had since made a reputation as a mathematician, and afterwards became president of Queens' College, Cambridge, and dean of Carlisle, led to his conversion to Evangelical Christianity and the adoption of more serious views of life. The change had a marked effect on his public conduct. In the beginning of 1787 he busied himself with the establishment of a society for the reformation of manners. About the same time he made the acquaintance of Thoftias Clarkson, and began the agitation against the slave trade. Pitt entered heartily into their plans, and recommended Wilberforce to undertake the guidance of the project as a subject suited to his character and talents. While Clarkson conducted the agitation throughout the country, Wilberforce took every opportunity in the House of Commons of exposing the evils and horrors of the trade. In 1788, however, a serious illness compelled him to retire for some months from public life, and the introduction of the subject in parliament therefore devolved on Pitt, whose representations were so far successful that an act was passed providing that the number of slaves carried in ships should be in proportion to the tonnage. On the 12th of May of the following year Wilberforce, in co-operation with Pitt, brought the subject of abolition again before the House of Commons; but the friends of the planters succeeded in getting the matter deferred. On the 27th of January following Wilberforce carried a motion for referring to a special committee the further examination of witnesses, but after full inquiry the motion for abolition in April 1791 was lost by 163 votes to 88. In the following April he carried a motion for gradual abolition by 238 to 85 votes; but in the House of Lords the discussion was finally postponed till the following session. Notwithstanding his unremitting labors in educating public opinion and annual motions in the House of Commons, it was not till 1807, the year following Pitt's death, that the first great step towards the abolition of slavery was accomplished. When the anti-slavery society was formed in 1823, Wilberforce and Clarkson became vice-presidents; but before their aim was accomplished Wilberforce had retired from public life, and the Emancipation Bill was not passed till August 1833, a month after his death.

In 1797 Wilberforce published *A Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes of this Country Contrasted with Real Christianity*, which within half a year went through five editions and was afterwards translated into French, Italian, Dutch and German. In the same year (May 1797) he married Barbara Ann Spooner and took a house at Clapham, where he became one of the leaders of what was known as the "Clapham Sect" of Evangelicals, including Henry Thornton, Charles Grant, E. J. Eliot, Zacchary Macaulay and James Stephen. It was in

connection with this group that he then occupied himself with a plan for a religious periodical which should admit "a moderate degree of political and common intelligence," the result being the appearance in January 1801 of the Christian Observer. He also interested himself in a variety of schemes for the advancement of the social and religious welfare of the community, including the establishment of the Association for the Better Observance of Sunday, the foundation, with Hannah More (q.v.), of schools at Cheddar, Somersetshire, a project for opening a school in every parish for the religious instruction of children, a plan for the education of the children of the lower classes, a bill for securing better salaries to curates, and a method for disseminating, by government help, Christianity in India.

But defects in his theology would come to haunt his posterity. This defect manifested itself for one in his support for Roman Catholic emancipation, along with Pitt. It would turn out that most of Wilberforce's posterity actually embraced the Romish faith, a sad commentary on William Wilberforce and a most certain rebuke for theological compromise. Wilberforce died at London in 1833, and was buried in Westminster Abbey close to Pitt, Fox and Canning.

George the Third resisted so called "Catholic emancipation", although "Catholic emancipation was urged by leaders like Pitt and Wilberforce. He remained true to his Protestant oath of office, and would not allow Roman Catholics to vote or hold office in Parliament.

But during the reign of King George the Fourth, the Test and Corporation Acts were repealed. These Acts had imposed the necessity of receiving the sacrament of the Lord's Supper in the established Protestant church as a qualification for certain public offices. Their repeal - after the example of the United States decades earlier - left Protestant establishment considerably weakened in the United Kingdom. But unlike the United States, the United Kingdom retained Protestant establishment in a number of respects. It attested that "the Protestant Episcopal Church of England and Ireland, and the Doctrine, Discipline, and Government thereof, and the Protestant Presbyterian Church of Scotland, and the Doctrine, Discipline, and Government thereof, are by the Laws of this Realm severally established, permanently and inviolably." In 1829, partly in response to widespread agitation throughout Ireland led by Daniel O'Connell's Catholic Association and the possibility of revolution in Ireland, the Catholic Emancipation Act, enabling Catholics to sit in the British Parliament at Westminster, was passed. Robert Peel and the "progressive" Tories spearheaded the Act through Parliament.

The Duke of York voiced a common concern - - that the emancipation of the Catholics was a violation of the Crown's Coronation Oath and thus of the constitution. He begged to read the words of that oath:--'I will, to the utmost of my power, maintain the laws of God, the true profession of the gospel, and the Protestant reformed religion established by law - - and I will preserve unto the bishops and clergy of this realm, and to the churches committed to their charge, all such rights and privileges as by law do or shall appertain to them, or any of them.' " Much to the disgust of the Duke of York and others, the King did not veto the Catholic Emancipation Bill in the name of his Coronation Oath. The

Catholic Emancipation Act marked another step down the road of national spiritual declension.

William IV, brother of George the Fourth, reigned but briefly, from 1830 to 1837. The old political parties of the Tories and Whigs in Parliament were giving way to new political parties, with somewhat different agendas: the Conservative and Liberal Parties. Most Tories became Conservatives, and most Whigs joined the Liberal Party. The Liberals of that era championed “freedom of thought and religion”, freedom of trade, freedom of contract, and unrestricted economic competition. Neither party was upholding the Ten Commandments as she ought, because heretical notions were gaining ground, largely based on Enlightenment principles.

Even so, the sovereign of the British empire was still prohibited from being or marrying a Roman Catholic, and the Coronation Oath was retained. In order to suppress Romanism in Ireland, the viceroy and lord chancellor were required to be Protestant, and the established churches in the United Kingdom were still Protestant. In addition, Jesuits were still banished, whereas in Washington, DC the Jesuits were quite powerful. Also in Ireland, other Romish religious orders were incapable of receiving charitable bequests, bishops were penalized for assuming ecclesiastical titles and priests for appearing outside their churches in their vestments.

God especially blessed Scotland in the 19<sup>th</sup> century with eminent gospel ministers and theologians to lead a revival that began in the early part of the century. These men addressed many of the same issues which their forbearers had to address, such as Moderatism and patronage. The latter issue touched upon the independence of the church, her inherent scriptural right to exercise a spiritual jurisdiction in which she is responsible to her Divine Head alone. When the state sought to force upon the Church un-scriptural practices, the Church did not cave in.

Towards the beginning of the 19<sup>th</sup> century there were many circumstances, both within and without the established Church of Scotland, which conspired to bring about an evangelical and popular reaction against the reign of Moderatism. The result was a protracted struggle, which is commonly referred to as the Ten Years Conflict, and which has been aptly described as the last battle in the long war which had been waged within the church itself, between the friends and the foes of the doctrine of an exclusive ecclesiastical jurisdiction. That final struggle may be said to have begun with the passing in 1834 of the Veto Act, by which it was declared to be a fundamental law of the church that no pastor should be intruded on a congregation contrary to the will of the people, and by which it was provided that the simple dissent of a majority of heads of families in a parish should be enough to warrant a presbytery in rejecting a presentee. The question on the legality of this measure soon came to be tried in the civil courts; and it was ultimately answered in a sense unfavorable to the church by the decision. A final appeal to parliament by petition was made in March 1843, when, by a majority of 235 (211 against 76), the House of Commons declined to attempt any redress of the grievances of the Scottish Church. At the first session of the following General Assembly (18th May 1843) the reply of the non-intrusion party was made in a protest, signed by upwards of 200

commissioners, to the effect that since, in their opinion, the recent decisions of the civil courts, and the still more recent sanction of these decisions by the legislature, had made it impossible at that time to hold a free Assembly of the church as by law established, they therefore protest that it shall be lawful for us, and such other commissioners as may concur with us, to withdraw to a separate place of meeting, for the purpose of taking steps for ourselves and all who adhere to us maintaining with us the Confession of Faith and standards of the Church of Scotland as heretofore understood for separating in an orderly way from the Establishment, and thereupon adopting such measures as may be competent to us, in humble dependence on God's grace and the aid of His Holy Spirit, for the advancement of His glory, the extension of the gospel of our Lord and Savior, and the administration of the affairs of Christ's house according to His holy word.

The reading of this document was followed by the withdrawal of the entire non-intrusion party to another place of meeting, where the first Assembly of the Free Church was constituted, with Dr. Thomas Chalmers as moderator. The secession of the Free Church from the established Church of Scotland is called 'The Disruption'. A large body of ministers and congregants joined this newly constituted Free Church, whose confession remained the Westminster Confession of Faith.

The first care of the voluntarily disestablished church was to provide incomes for her clergy and places of worship for her people. As early as 1841 indeed the leading principle of a sustentation fund for the support of the ministry had been announced by Dr. Robert Smith Candlish; and at Convocation, a private unofficial meeting of the members of the evangelical or non-intrusion party held in November 1842, Dr. Chalmers was prepared with a carefully matured scheme according to which each congregation should do its part in sustaining the whole, and the whole should sustain each congregation. Between November 1842 and May 1843, 647 associations had been formed; and at the first Assembly it was announced that upwards of 17,000 had already been contributed. At the close of the first financial year (1843-1844) it was reported that the fund had exceeded 61,000. It was participated in by 583 ministers; and 470 drew the full equal dividend of 105. Each successive year showed a steady increase in the gross amount of the fund; but owing to an almost equally rapid increase of the number of new ministerial charges participating in its benefits, the stipend payable to each minister did not for many years reach the sum of 150 which had been aimed at as a minimum.

The Free Church, though dis-established, carried the torch of its Presbyterian heritage. It brought with it the most noted and sound ministers and theologians in Scotland (yea, probably in the world of its day), chief of which was Dr. Thomas Chalmers (1780-1847). As a young man he had become a minister of the gospel while still ignorant of the saving truth of that gospel. But later, saved by grace, Chalmers was a mighty instrument in God's kingdom. In 1815 he became minister of the Tron Church, Glasgow, in spite of determined opposition to him in the town council on the ground of his evangelical teaching. From Glasgow his repute as a preacher spread throughout the United Kingdom. A series of sermons on the relation between the discoveries of astronomy and the Christian revelation was published in January 1817, and within a year nine editions and 20,000 copies were in circulation. When he visited London, Wilberforce wrote that all the

world is wild about Dr Chalmers. In Glasgow Chalmers made one of his greatest contributions to the life of his own time by his experiments in parochial organization. His parish contained about 11,000 persons, and of these about one-third were unconnected with any church. He diagnosed this evil as being due to the absence of personal influence, spiritual oversight, and the want of parochial organizations which had not kept pace in the city, as they had done in rural parishes, with the growing population. He declared that twenty new churches, with parishes, should be erected in Glasgow, and he set to work to revivify, remodel and extend the old parochial economy of Scotland. The town council consented to build one new church, attaching to it a parish of 10,000 persons, mostly weavers, laborers and factory workers, and this church was offered to Dr Chalmers that he might have a fair opportunity of testing his system. In September 1819 he became minister of the church and parish of St John, where of 2000 families, more than 800 had no connection with any Christian church. He first addressed himself to providing schools for the children. Two school-houses with four endowed teachers were established, where 700 children were taught at the moderate fees of 2s. and 3s. per quarter. Between 40 and 50 local Sabbath schools were opened, where more than 1000 children were taught the elements of secular and religious education. The parish was divided into 25 districts embracing from 60 to 100 families, over each of which an elder and a deacon were placed, the former taking oversight of their spiritual, the latter of their physical needs. Chalmers was the mainspring of the whole system, not merely superintending the visitation, but personally visiting all the families, and holding evening meetings, when he addressed those whom he had visited. This parochial machinery enabled him to make a singularly successful experiment in dealing with the problem of poverty. In 1823, after eight years of work at high pressure, he was glad to accept the chair of moral philosophy at St Andrews, the seventh academic offer made to him during his eight years in Glasgow. In his lectures he excluded mental philosophy and included the whole sphere of moral obligation, dealing with man's duty to God and to his fellow-men in the light of Christian teaching. These academic years were prolific also in a literature of various kinds. In 1826 he published a third volume of the Christian and Civic Economy of Large Towns, a continuation of work begun at St Johns, Glasgow. In 1832 he published a Political Economy, the chief purpose of which was to enforce the truth that the right economic condition of the masses is dependent on their right moral condition, that character is the parent of comfort, not vice versa. In 1833 appeared a treatise on The Adaptation of External Nature to the Moral and Intellectual Constitution of Man. In 1834 Dr Chalmers was elected fellow of the Royal Society of Edinburgh, and in the same year he became corresponding member of the Institute of France; in 1835 Oxford conferred on him the degree of D.C.L.

In 1834 he became leader of the evangelical section of the Scottish Church in the General Assembly. He was appointed chairman of a committee for church extension, and in that capacity made a tour through a large part of Scotland, addressing presbyteries and holding public meetings. He also issued numerous appeals, with the result that in 1841, when he resigned his office as convener of the church extension committee, he was able to announce that in seven years upwards of 300,000 had been contributed, and 220 new churches had been built. His efforts to induce the Whig government to assist in this effort were unsuccessful. In 1841 the movement which ended in 'The Disruption' was rapidly

culminating, and Dr Chalmers found himself at the head of the party which stood for the principle that no minister shall be intruded into any parish contrary to the will of the congregation. Cases of conflict between the church and the civil power arose in Auchterarder, Dunkeld and Marnoch; and when the courts made it clear that the church, in their opinion, held its temporalities on condition of rendering such obedience as the courts required, the church appealed to the government for relief. In January 1843 the government put a final and peremptory negative on the church's claims for spiritual independence. On the 18th of May, 1843, 470 clergymen withdrew from the general assembly and constituted themselves the Free Church of Scotland, with Dr Chalmers as moderator. He had prepared a sustentation fund scheme for the support of the seceding ministers, and this was at once put into successful operation. On the 30th of May 1847, immediately after his return from the House of Commons, where he had given evidence as to the refusal of sites for Free Churches by Scottish landowners, he was found dead in bed.

Dr. Chalmers was not the only illustrious minister in the Free Church. On the staff of its ministerial College in Edinburgh were several notable professors, chiefly William Cunningham, James Bannerman, James Buchanan, George Smeaton, and John "Rabbi" Duncan. Let's consider Dr. Duncan, for instance.

Dr. John Duncan was born of humble but pious parentage in 1796. His father, was a "plain working shoemaker" and a member of the Original Secession Church. He had several children, but John was the only one who survived the stage of infancy, and he was a weakly boy. "At a very early age an attack of small-pox brought him to the gates of death, and deprived him totally of the sight of one eye," a defect which was permanent. At the age of nine he entered the famous Grammar School of Aberdeen, and in 1810, when he was fourteen, he matriculated as a student at the Marischal College and University. Though he gave indications, when quite young, of uncommon powers of mind and intense fondness for books, he did not, owing to his irregular habits of study, shine as a scholar at the University. He pursued however, the usual course in Arts, and took his degree of M.A. in 1814. Having a desire from his earliest years to become a minister, he appeared in 1813 before the Constitutional Associate Presbytery (Anti-Burgher Secession), and after due examination, was admitted as a divinity student, but he left this body three years later, and joined the Established Church of Scotland. In 1817 Duncan entered the Theological Hall of the Established Church, and completed his course in divinity in 1821, but for several years after this date he hesitated to take license as a preacher, being unable, as he then was, honestly to subscribe the Westminster Confession of Faith. He bore testimony at a later time that he "was an atheist," when he entered the Theological Hall, and that, although he lost his atheism under the teaching of Dr. Mearns, one of the professors, and "danced with delight on the Brig O' Dee" at the thought, he was still Christless." At length he succeeded in overcoming his scruples as to the subscription of the Confession, - "acted the hypocrite," as he used to confess with shame, and grief in after years - and was licensed by the Presbytery of Aberdeen on the 24th of June, 1825. In the following year, the Rev. Dr. Caesar Malan, of Geneva, an honored and zealous servant of Christ, visited Aberdeen on an evangelical tour. John Duncan, then under deep mental depression, came through the influence of David Brown into personal

conversation with Malan about his soul's concerns, with the result, by the Spirit's blessing and power, that he experienced "the great change" of conversion to Christ. Two years afterwards, in 1828, he passed through a further spiritual experience which owing to its profound depth and thoroughness he called his "second conversion." He acknowledged indebtedness during this season to the Rev. Gavin Parker, Dr. Kidd, and the writings of Dr. Love, Dr. Owen, and Hermann Witsius, the Dutch divine. Duncan served in variety of ministerial capacities. In 1840 his Alma Mater, the Marischal College and University of Aberdeen, conferred on him the degree of LL.D.

About this time much interest in the conversion of the Jews was aroused in the Church of Scotland, and among other steps taken to advance this good cause was the appointment of Dr. Duncan who was well known for his deep interest in Israel, as first Missionary to the Jews from the Church of Scotland. He was loosed from his pastoral charge on the 7th October, 1840, and was publicly designated to his new office on the 16th May, 1841, in St. George's Church, Glasgow. About a month later he set out, along with two young missionaries for the appointed field, Pesth in Hungary. There he carried on a striking and memorable mission, much owned of the Lord in the conversion of Jews such as the Saphirs, who became notable witnesses for Christ.

Dr. Duncan remained in Pesth for upwards of two years, (with the exception of a short time at Leghorn, Italy), until a few months after the Disruption of the Church of Scotland in May, 1843. He and the other missionaries joined the Free Church, and he was invited to fill the chair of Hebrew and Oriental Languages in the new Free Church College. He accepted the invitation, though reluctantly leaving his missionary work, and arrived in Scotland at the beginning of November, 1843, when "He had immediately to enter on the work of his chair".

Dr. Duncan occupied this chair for twenty-seven years from 1843 till his death in 1870. Though not prominent in ecclesiastical courts, he took a lively interest in all movements in connection with the Church, and when he was a member of the General Assembly, he entered occasionally into the discussions. Wide and catholic in his general sympathies towards all who bore the image of Christ, he was at the same time strongly attached to the principles of his own Church as settled in 1843, and could brook no departure. While on good personal terms with many of the brethren who advocated union with the United Presbyterian Church in his time, he made it plain that he was a decided Anti-Unionist. His most interesting and impressive appearances, however, were in connection with the annual Jewish Report. At several Assemblies he delivered highly animated and elevated addresses, marked by genius and spiritual power, on the subject of the evangelization of the Jews. He passed away in 1870.

During its first generation the Free Church exercised a most beneficial effect. It remained faithful to its adherence to the Westminster Confession in not uniting with the United Presbyterian Church. The United Presbyterian Church of Scotland was the result of a merger of the Secession Churches and the Relief Church, and it denied the Establishment Principle. In other words, the United Presbyterian Church was Voluntaryist, meaning it denied the duty of the state to protect Christ's true church and to

suppress that which would harm it. The Free Church was able to merge with the Reformed Presbyterian Church of Scotland, in contrast, for the Reformed Presbyterian Church of Scotland adhered to the Westminster Confession, including its Establishment Principle.

The monarch of the United Kingdom during most of this time was Queen Victoria. Queen Victoria, the only child of the Duke of Kent, the fourth son of George the Third, came to the throne in 1837. She was married to Prince Albert of Saxe Gotha. During her long reign, which lasted until 1901, Great Britain witnessed the full development of its Empire. So extensive were its worldwide dominions that it was then said of that Empire: "the sun never sets on the British Empire."

This Victorian Era began with a series of famines in the British Isles that resulted in tremendous migration from the British Isles to Canada, Australia, New Zealand, and the United States. England suffered a wheat famine and Ireland suffered a potato famine. To ease famines, tariffs were reduced on imported agricultural produce, with the repeal of the Corn Laws. This was only the first in the series of tariff reductions that led to free trade in Great Britain.

Commerce, industry and population grew rapidly in this era. Conservative Prime Minister Benjamin Disraeli gained financial control of the Suez Canal for Great Britain. And he had Queen Victoria declared Empress of India. Gladstone's Liberal ministry expanded voting privileges to more people in Great Britain. There was a widespread call for universal suffrage, without any consideration of qualification. Thus fools of all sorts were encouraged to set the national direction. It was a further erosion of sound governance.

This was a time of continued missionary outreach from Great Britain. We have previously noted the outreach to India and Africa, now let's consider examples of the outreach to the Far East. One prominent missionary of the period was William Chalmers Burns. Born in 1815, in 1831 he was first awakened to a sense of his need of salvation, and led to put his trust in the Son of God, as his Redeemer and Savior. In was shortly after his conversion that he walked into the manse of Kilsyth, where the family then resided, having walked on foot the thirty-six miles from Edinburgh, to tell his mother and his sisters the glad news of his conversion, and to say that his desire now was to relinquish his study of law, and devote himself entirely to the preaching of the gospel of God's grace to his fellowmen. And this he did heartily and with all his might, first in the neglected parts of Scotland, and latterly among many heathen millions of the great Chinese Empire, then scarcely touched by the feet of God's messengers of peace. Mr. Burns's name came into prominence in connection with a wonderful work of grace in Dundee, while he was preaching for Robert Murray M'Cheyne, then on a visit to Palestine, for the evangelization of the Jews. During Mr. Burns's preaching in Dundee, a remarkable awakening took place; thousands were aroused to their condition in the sight of God, truly converted, and set on the heavenward way. Remarkable scenes were witnessed in the old church of St. Peter's, near to which M'Cheyne's body now lies, awaiting the first resurrection. It was on the evening of a Lord's Day in Kilsyth, after

preaching to a crowded congregation, that Mr. Burns felt constrained to intimate to the people that he would preach to the people in the open air, before returning to Dundee the following day. Deeply burdened with the souls of the people, he went into the village and invited the people, who thronged into the old church, until every seat and passage was filled. And the Lord helped His servant to preach straight to the people with great power, with the result that the whole congregation became melted under the message, many weeping aloud and crying to God for mercy. A glorious work of conversion followed. Meetings for prayer and preaching of the gospel continued in the churchyard, the market-place and elsewhere for weeks, while Mr. Burns returned to Dundee to resume his ministry. The work progressed in Dundee with increased interest, until the return of Mr. M'Cheyne, who greatly rejoiced in all that the Lord had done during his absence, through the ministry of His servant. There was no jealousy, but the deepest gratitude, and these two true ministers of Christ rejoiced together over the Lord's doings, which were indeed marvellous in their eyes. From that time onward, until the Lord's call came to go to China, Mr. Burns gave himself almost wholly to itinerant gospel preaching, through Perth-shire, up as far north as Aberdeen, preaching in barns, on market-places, and wherever the people could be gathered together to hear the Word. His message was plain, and to the point; thousands were awakened and many saved. But the adversary opposed. Time and again Mr. Burns was stoned, and bore the marks of these brands of the enemy for many days.

Burns joined the Free Church at the time of 'The Disruption'. The Free Church had no mission openings in Asia, but were informed of an opening by the Presbyterian Church of England. Dr. John Duncan and others in the Free Church commended this opportunity, and Burns determined to go forth to China as the first missionary of the Presbyterian Church of England to that great nation, in June, 1847. When questioned by those interested in his out-going, how long it would take him to prepare for the voyage, he replied with all simplicity, "I will be ready to go to-morrow." On a brief visit to his home, to take farewell of his sister, he silently wrung her hand, took a last glance around their old home, and with a small bag in his hand and his mother's plaid across his arm, went forth, in the Name of the Lord with the Gospel to China's benighted people, of whom it was said "a million a month" were dying without having once heard the Gospel. For years this solitary witness toiled alone, at times with a few helpers, in the great heathen land, amid overwhelming hindrances, but his faith in God never faltered. On and on he went, sowing the seed which others would reap, until he reached the borders of the great kingdom of Manchuria, where, in a small, comfortless room in Nieu-chang, wearied and worn in labors abundant, he fell asleep on April 4th, 1868, his last audible words being, "For Thine is the Kingdom and the Power and the Glory." It is of this great land that the story of grace related in the following pages is told, and those who saw and shared in its joyful results, say that it was no doubt part of the result of William Burns's sowing, in his earlier years in China.

Another example, though of questionable theological soundness, was Hudson Taylor. Taylor, was born in Barnsley, England, the son of a Methodist minister. After studying medicine and theology, he went to China in 1854 as a missionary under the auspices of the China Evangelization Society. In 1858, after working in a hospital for four years, he

married the daughter of another missionary. He returned to England in 1860 and spent five years translating the New Testament into the Ningpo dialect. He returned to China in 1866 with sixteen other missionaries and founded the China Inland Mission. In 1870 his wife and two of their children died of cholera. He remained in China and before his death, established two hundred and five mission stations with eight hundred and forty-nine missionaries from England and one hundred and twenty-five thousand witnessing Chinese Christians. He died in Changsha, China, in 1905. On the one hand we must be glad that the Word of God came to the pagans through Taylor, yet we must also fear that he left behind a faith riddled with dangerous heresies.

Leaving behind a sound theological legacy in his missionary endeavors, in contrast, was John G. Paton. Paton was born near Dumfries, Scotland. Later his family moved to Torthorwald, where, in a humble thatched cottage of three rooms, his parents reared five sons and six daughters. The middle room of the cottage was known as the "sanctuary," for it was there that John's father went three times a day to pour out his heart in prayer to God for the needs of the family. At the age of twelve, John was helping his father in the stocking business but also studying Latin and Greek. Later he left home to study medicine and theology in Glasgow. Not long after, he became a missionary to the poor in the slums of Glasgow. The work was discouraging, but during ten years of faithful labor, Paton won many to Christ, including eight boys who later became ministers. When John was about thirty years old, the Reformed Presbyterian Church of Scotland asked for a missionary to help with the work in the New Hebrides Islands (now Vanuatu). John answered the call, and soon he and his new bride were on their way to the South Pacific in spite of the news that the previous missionaries had been murdered and eaten by cannibals. The Patons settled on the island of Tanna and began their ministry. Since the natives had no written language, John communicated with them in sign language. Gradually he learned a few native words and after many months mastered their language and reduced it to writing. While there, his wife and infant son contracted a tropical fever and died. Also, during the course of his ministry, the Reformed Presbyterian Church of Scotland united with the Free Church of Scotland, so he now served under this merged Presbyterian body. The natives repeatedly stole his equipment, his life was in constant danger, but still Paton remained and preached to them. Moving to the island of Aniwa, Paton built a home, a mission headquarters, two orphanages, a church, and a schoolhouse, and after many years of patient ministry, the entire island professed Christianity. In 1899 he saw his Aniwa New Testament printed and missionaries on twenty-five of the thirty islands of the New Hebrides. He went to be with the Lord in 1907.

But back in Great Britain the spiritual circumstances were far less sanguine. The Higher Criticism of the German seminaries had a significant impact in the British seminaries. The British seminaries would send many of their best students to the German seminaries for graduate studies. There they were indoctrinated in theological liberalism. They would then return back to Britain and teach at the British seminaries. Their ministerial students then became infected by the heresies as well. Having abandoned sound scriptural principles, many in Great Britain embraced the foolish evolutionary theories of Charles Darwin. At the same time as these liberalizing influences were wreaking havoc in the

Protestant colleges and seminaries in Britain, ritualism took on added appeal. The Oxford Movement was the result.

The Oxford Movement began in 1833 by Anglican clergymen at Oxford University to transform the Church of England by reviving certain Roman Catholic doctrines and rituals. This attempt to stir the English Established Church into Romanism arose among a group of spiritual leaders in Oriel College, Oxford. Prominent among them were John Henry Newman, John Keble, Richard Hurrell Froude, Charles Marriott, and later Edward Bouverie Pusey and Richard William Church. The Oxford movement has exerted a great influence, doctrinally, spiritually, and liturgically not only on the Church of England but also throughout the Anglican Communion. It began when Keble preached a sermon, *On the National Apostasy*, which Newman held to be the actual opening of the movement. A few days later a meeting was held at Hadleigh, Suffolk, in the rectory house of Hugh James Rose, "the Cambridge originator of the Oxford movement," and a resolution was made to uphold "the apostolic succession and the integrity of the Prayer-Book." Newman, who felt that extensive popularizing was more effective than organization, immediately launched a series of pamphlets, *Tracts for the Times*. Later, Keble and Pusey joined him, and their group became known as the Tractarians. To the tracts was added *The Library of the Father of the Holy Catholic Church* (translations from patristic writings) to encourage a return to the beliefs and customs of the first centuries of the church. The movement lost supporters to Roman Catholicism, including Newman and Henry Edward Manning. The movement to Roman Catholicism was opposed by Pusey, under whose leadership the majority remained in the Church of England, to erode the Reformed bearings of the Anglican Church. Under Pusey the movement advanced beyond its academic beginning and became a vehicle for ecclesiastical and, later, social reform. They sought to add many rituals into the church not prescribed in the Word of God. The changes desired by the ritualists caused much public agitation and litigation between 1850 and 1890. In 1874 the Public Worship Regulation Act was passed by Parliament, avowedly to "put down Ritualism." But over time opposition died down, and the ritualists did lasting damage in the Church of England.

We witness in the Free Church of Scotland how liberal theology typically entered the British churches. In 1843 the Free Church was the pillar of Reformed orthodoxy, not only in Britain, but the world. She was carrying the torch of the Reformation, where so many other churches had compromised. The Disruption which birthed the Free Church was momentous. The mere spectacle of 474 ministers in serried ranks marching from the General Assembly of the Church of Scotland - leaving less than 100 behind - was something that touched many hearts, especially when it was known that they were leaving, not only their legal stipends, but the manses that were home to themselves and their families. It was left to Lord Jeffrey of the Court of Session to give expression to the feeling of the moment when, on hearing the news, he sprang to his feet and explained, "I am proud of my country. There is not another country on earth where such a deed could have been done."

The newly formed Free Church succumbed to spiritual pride, however, and fell by the end of the century. She was not careful about guarding her sound confession of faith,

seemingly forgetful of the depravity of man and the ravening wolves who seek to destroy sound churches. She sought worldly eminence in scholarship, instead of humble faithfulness to the Word of God. Consequently, she was not content with opening three colleges, in Glasgow, Edinburgh and Aberdeen, but her theological students would not deem their course complete, or their standing in the Church assured, without a postgraduate course of one or more years in one of the more famous colleges in Germany.

Germany then was the nursery of liberal theology. German critical rationalism counted among its proponents such names as Colenso, Kuenen, Wellhausen, Schleiermacher, Ritschl and Troelsch. Its main premise was that Christianity could no longer be held as rooted in divine revelation, but as the product of human reason and cultural evolution. The Bible had authority only as the repository of religious sentiments borrowed from many ethnic religions. Christianity would, therefore, have to be regarded as merely a variety of religion in general. There was no room for the supernatural, and so divine revelation, miracle, and personal redemption were but expressions of the universal religious consciousness. The form of textual criticism by German philologists and theologians like Lachmann were also devastating, denying the certainty of God's faithful testimony through all generations. Tragically, this liberal theology was imparted to the theological students of the Free Church, even as it was imparted to Protestant theological students from the rest of Europe.

It raised its head in the Free Church in the department of Dr. John Duncan, whose godly life we have previously chronicled. He is on record as expressing to his students, as early as 1867, his opinion that 'the attempts are mainly on the Old Testament. It needs more charity than I possess to believe that some of the critics do not know where all this will lead us. The Person of Christ, His Work, His Salvation, are the things against which these attacks are really leveled.' And so it proved to be. In 1863 the Rev A. B. Davidson was appointed Colleague and Successor to Dr. Duncan in the Chair of Hebrew and Old Testament Literature in the New College, Edinburgh. Dr. Duncan was by then elderly and in feeble health, and his appearances in the College were few. Thus Davidson had the field to himself and he made the fullest use of it in a subtle way. Deeply versed in the German theology, he gave it to his students with the caution: 'Be careful to give this to your congregations in small doses' (this given to the writer on the witness of one of them).

The first public evidence of this heresy was the case of Professor William Robertson Smith, who, while still a student-probationer, was appointed in 1870 to the Hebrew Chair in the Free Church College, Aberdeen. He had been a student in the New College, Edinburgh, under A. B. Davidson, and afterwards in Germany under Wellhausen in the University of Greifswald, and what he had imbibed of the destructive Criticism from his first master, he had it strengthened under the second. Wellhausen's opinion of Robertson Smith, expressed when he had gained prominence, is memorable: 'Smith was not a scholar, but clever at presenting other men's views'. And so Smith did. It came to public attention in articles of Smith in a new issue of the Encyclopaedia Britannica in 1875. Robertson Smith was not without his allies in the Free Church, including the Principal of

New College, Dr. Robert Rainy, and Professor James Candlish of the Glasgow College. But after an admonition for his first article, Robertson Smith, with all the brashness of youth, was more offensive still in his second article, and the General Assembly had to take action. It was for the deposition and dismissal of Smith, the motion to that effect being supported by Principal Rainy, a shrewd but very inconsistent ecclesiastic, who was well able to assess which way the wind was blowing. A. B. Davidson stood silent while Smith was disciplined, even though Davidson taught the same. It is reported that Robertson Smith approached him on his lack of support, and used the argument: 'I learned all this from you, and you are sitting safe in your Chair', and that Davidson replied in somewhat undignified terms: 'And why did you not keep your blethering tongue to yourself?'

But this case of discipline was too late to stem the tide of liberalism in the Free Church. Professors such as A. B. Bruce in the Glasgow College, A. B. Davidson in the Hebrew Chair and Marcus Dods in the New Testament Chair in the New College, Edinburgh, continued to teach their liberal heresy, like the serpent beguiled Eve. To these was added such men as Henry Drummond (author of *Natural Law in the Spiritual World, &c.*), who was made lecturer in natural science in the same college in 1877 and became professor in 1884, and Dr. George Adam Smith (author of *The Twelve Prophets, &c.*), who was called to the Hebrew chair in 1892. These professors did not honor their vows of adherence to the Westminster Standards. Attempts were made between 1890 and 1895 to bring all these professors except Davidson to the bar of the Assembly for unsound teaching or writing, but in every case these were abortive, the Assembly never taking any step beyond warning the accused that their primary duty was to teach and defend the church's faith as embodied in the confession.

In 1892 the Free Church, following the example of the United Presbyterian Church and the Church of Scotland (1889), passed a Declaratory Act, relaxing the stringency of subscription to the Westminster Confession, with the result that a small number of ministers and congregations, mostly in the Highlands of Scotland, severed their connection with the church and formed the Free Presbyterian Church of Scotland (FPCS), on strictly and straitly orthodox lines. The FPCS rightly recognized that a loose subscriptional requirement was all the same as denying the doctrines outlined in the Westminster Confession of Faith. Indeed, the Declaratory Act in the main Scottish churches represented doctrinal indifferentism, which no reformed Christian should accept. By 1907 the Free Presbyterian Church of Scotland had twenty congregations and twelve ministers. Though small, she was the most faithful of Great Britain's reformed denominations.

In contrast, the Free Church continued its spiritual descent. The use of instrumental music was sanctioned in Free Churches during this period, even though scripture prohibits invention of worship elements in Christ's church. She also allowed the use of uninspired hymns in the public worship. Finally, the Free Church, having almost entirely shed the establishment principle on which it was founded, began to rival the United Presbyterian Church in its resolutions calling for the disestablishment of the Church of Scotland. During the last four or five years of the century the Free and United

Presbyterian churches, which after the failure of their union negotiations in 1873 had been connected together by a Mutual Eligibility Act enabling a congregation of one church to call a minister from the other, devoted their energy to the arrangement of an incorporating union. The Synod of the United Presbyterian Church resolved in 1896 to take steps towards union, and in the following year the Free Assembly responded by appointing a committee to confer with a committee of the other church.

The rationalism that had entered so stealthily into the Free Church Colleges had by 1900 captured most of the pulpits of the Disruption Free Church, the State Church and the United Presbyterian Church. The supreme courts of the Free Church and the United Presbyterian Church met for the last time in their respective places of meeting in October 1900, and on the following day the joint meeting took place at which the union was completed, and the United Free Church of Scotland entered on its career. When the Union of the Free Church and the United Presbyterian Church was consummated in 1900 on a basis of theological indifferentism, only a remnant of the Free Church - 27 in number - decided to abide by the evangelical traditions of the Free Church. This small denomination retained the name of the Free Church of Scotland. She rolled back some of the more egregious compromises the Free Church had made in her last years, such as the Declaratory Act, musical instruments, and uninspired hymnody. But other issues kept the Free Presbyterian Church of Scotland and the Free Church of Scotland from uniting. The Free Church of Scotland was more lax in allowing officers to disagree with certain doctrines outlined in the Westminster Confession, and this laxity would in the future have ill effects. The Free Presbyterian Church of Scotland, more than the Free Church of Scotland, learned the lessons from the example of the Disruption Free Church.

The liberalizing and Romanizing influences of the 19<sup>th</sup> century continued to plague the Church of England as well, yet there remained a reformed evangelical contingent. One of its most notable representatives at this time was the Anglican bishop John Charles Ryle (1816-1900). He was educated at Eton and at Christ Church, Oxford, where he was Craven Scholar in 1836. After holding a curacy at Exbury in Hampshire, he became rector of St Thomass, Winchester (1843), rector of Helmingham, Suffolk (1844), vicar of Stradbroke (1861), honorary canon of Norwich (1872), and dean of Salisbury (1880); but before taking this office was advanced to the new see of Liverpool, where he remained until his resignation, which took place three months before his death at Lowestoft on the 10th of June 1900. Ryle was a strong supporter of the evangelical school. Among his longer works are *Christian Leaders of the Eighteenth Century* (1869), *Expository Thoughts on the Gospels* (7 vols., 1856-69), *Principles for Churchmen* (1884). J. C. Ryle wrote well over two hundred evangelical tracts, of which more than two million were circulated, and many were translated into foreign languages. Throughout his ministry he remained one of the strongest defenders of the evangelical reformed faith within the Church of England.

One of the more well known gospel preachers at this time was the Baptist Charles Haddon Spurgeon (1834-1892) of England. He was the grandson of an Essex pastor, and son of John Spurgeon, Independent minister at Upper Street, Islington. He went to school at Colchester and Maidstone, and in 1849 he became usher at a school in

Newmarket. Spurgeon left his Reformed Congregationalist roots to join the Baptist communion in 1851, but he retained Congregationalism's historic reformed positions concerning the doctrines of grace. He began distributing tracts and visiting the poor, joined the lay preachers association, and gave his first sermon at Teversham, near Cambridge. In 1852 he became pastor of Waterbeach. He was strongly urged to enter Stepney (now Regents Park) College to prepare more fully for the ministry, but he decided against it. The sad reality was that most seminary-trained men were becoming more liberal, so those denominations with less well trained men were the ones maintaining orthodoxy at least on some issues, like the inspiration of scripture.

Spurgeon's powers as a boy preacher became widely known, and at the close of 1853 he was called to New Park Street Chapel, Southwark. In a very few months time the chapel was full to overflowing. Exeter Hall was used while a new chapel was being erected, but Exeter Hall could not contain Spurgeon's hearers. The enlarged chapel at once proved too small for the crowds, and a huge tabernacle was projected in Newington Causeway. The preacher had recourse to the Surrey Gardens music hall, where his congregation numbered from seven to ten thousand. At twenty-two he was the most popular preacher of his day, which is surely an indictment on the established churches of Britain. In 1857, on the day of national humiliation for the Indiafi Mutiny, he preached at the Crystal Palace to 24,000 people. The Metropolitan Tabernacle, with a platform for the preacher and accommodation for 6000 persons, was opened for service in 1861. Spurgeon preached habitually at the Tabernacle on Sundays and Thursdays. His Sunday sermons were taken down in shorthand, corrected by him on Monday, and sold by his publishers, Messrs Passmore & Alabaster, literally by tons. They were extensively translated. He also edited a monthly magazine, *The Sword and Trowel*; an elaborate exposition of the Psalms, in seven volumes, called *The Treasury of David* (1870-1885); and a book of sayings called *John Ploughmans Talks; or~ Plain Advice for Plain People* (1869), a kind of religious Poor Richard. In 1887 his distrust of modern biblical criticism led to his withdrawing from the Baptist Union, which had become infected by theological liberalism like so many of the reformed denominations. His powers of organization were strongly exhibited in the Pastors College, the Orphanage (at Stockweil), the Tabernacle Almshouses, the Colportage Association for selling religious books, and the gratuitous book fund which grew up under his care. He received large money testimonials. He is to be lauded for upholding many Biblical truths of the Reformation, but we can only be saddened that sound religion had so ebbed that one holding various Baptist heresies was one of the Reformation's chief defenders, while the reformed churchmen generally languished under the weight of liberal heresies.

Meanwhile, matters were deteriorating in Ireland, as Romish zealots and compromising Protestants became more bold. In 1858, the Irish Republican Brotherhood (IRB--also known as the Fenians) was founded as a secret society dedicated to armed rebellion against the British. However, support for Irish republicanism was still minimal in Ireland in the period. As late as the 1860s, mass meetings of Irish nationalists ended with the singing of 'God Save the Queen' while royal visits drew mass cheering crowds. Most Irish people elected as their MPs Liberals and Conservatives who belonged to the main British political parties. A significant minority also elected unionists, who

championed the cause of the maintenance of the Act of Union. A former Tory barrister turned nationalist campaigner, Issac Butt, established a new nationalist movement, the Home Rule League in the 1870s. After his death, under William Shaw, and in particular a radical young Protestant landowner, Charles Stewart Parnell, turned the Home Rule movement, or the Irish Parliamentary Party as it became known, into a major political force, dominating Irish politics, to the exclusion of the previous Liberal, Conservative and Unionist parties that had existed. Parnell's movement proved to be a broad church, from conservative landowners to the Land League which was campaigning for fundamental reform of Irish landholding, where most farms were held on rental from large aristocratic estates.

A fringe among Home Rulers associated with militant republicanism, particularly Irish-American republicanism. Parnell's movement also campaigned for 'Home Rule', by which they meant that Ireland would govern itself as a region within the United Kingdom, in contrast to Romanist O'Connell who wanted complete independence subject to a shared monarch and Crown. Two Home Rule Bills (1886 and 1893) were introduced by Liberal Prime Minister William Ewart Gladstone, but neither became law. The issue divided Ireland, for a significant minority (largely though by no means exclusively based in Ulster), opposed Home Rule, rightly fearing that a Catholic-Nationalist parliament in Dublin would discriminate against them and would also impose tariffs on industry. While most of Ireland was primarily agricultural, six counties in Ulster were the location of heavy industry and would be affected by any tariff barriers imposed.

Two further Home Rule Bills were introduced and passed, in 1914 and 1920. Until 1918 the Irish Parliamentary Party remained dominant, though it was for part of that time divided by the O'Shea Divorce Case, when it was revealed that (as many already knew but pretended they hadn't), Parnell, nicknamed the 'Uncrowned King of Ireland' for his popularity, had been living with the wife of one of his fellow MPs for many years and was the father of a number of her children. When the scandal broke, religious nonconformists in Britain, who were the backbone of the pro-Irish Liberal Party, forced leader W. E. Gladstone to abandon support for the Irish cause as long as the adulterer Parnell remained in charge. The Party and the country split between pro- and anti-parnellites, who fought each other in elections.

The movement for independence increased unabated, even as the British government made one compromise after another to Irish Roman Catholics. For instance, in the last half of the 19<sup>th</sup> century a Roman Catholic was allowed to serve as lord chancellor in Ireland. Lord O'Hagan, who died in 1880, was the first such Roman Catholic to fill that office since the Revolution of 1688.

At the same time Protestant rule was being politically challenged in Ireland, its hold in the ecclesiastical realm was also decreasing. The Church of Ireland, which is part of the Anglican Communion, was long the established church of Ireland. It assumed control of Ireland's ancient churches and cathedrals during the Reformation. Some clergymen of the Church of Ireland were entitled to be representative peers in the House of Lords.

Under the provisions of the 1801 Act of Union, one Archbishop and the three Bishops chosen by rotation would be Lords Spiritual, joining several bishops from the Church of England. Most of the Irish populace remained Romish, but most Protestants in Ireland were members of the Church of Ireland. (The second largest Protestant communion in Ireland was Presbyterian.) The Church of Ireland remained the established church of Ireland until church disestablishment, facilitated by an Act of Parliament in 1869, came into effect in 1871. Prior to then, the Church of Ireland had been funded by tithes or local taxes that all, whether Anglican or not, were obliged to pay to it. The representation of the Church in the House of Lords also ceased at this time.

In other areas of the world, however, Great Britain was still extending its power, placing more territory under the Protestant Crown of Queen Victoria. The victory of forces of the British East India Company at Plassey in 1757 opened the great Indian province of Bengal to British rule, though later famine (1770) exacerbated by massive expropriation of provincial government revenues aroused controversy at home. The 19th century saw Company rule extended across nearly the whole of India. Following the Indian Mutiny of 1857 the Company's territories were placed (1858) under the administration of the Crown. Queen Victoria (1837-1901) was proclaimed Empress of India in 1876.

Ceylon (now Sri Lanka) and Burma were added to Britain's Asian territories, which extended further east to Malaya and, from 1841, to Hong Kong, following a successful war in defense of the Company's opium exports to China.

British interest in China began in the late 18th century as Britain became a large importer of tea. This trade created a bilateral trade deficit which the British sought to resolve by shamefully exporting opium from India to China, despite opposition among Chinese officials to the trade. Conflict over the trade resulted in the Opium Wars in which Britain twice decisively defeated China. After the Opium Wars, Britain maintained a complex relationship with China. Although Britain annexed Hong Kong, most of its trade with China was regulated by treaties which allowed trade through a number of coastal ports. As a result, Britain was interested in maintaining an independent Chinese state since the collapse of China would open opportunities for territorial gains by other Western Powers. At the same time, Britain was opposed to a Chinese state that was too strong, because this would allow China to cancel or renegotiate its treaties. These interests explain the apparent contradictions of British policy in China: Britain provided the Qing dynasty with aid during the Taiping rebellion, but at the same time engaged in the Second Opium War against the Qing court.

As the first country to industrialize, Britain had been able to draw on most of the accessible world for raw materials and markets. But this situation gradually deteriorated during the 19th century as other powers began to industrialize and sought to use the state to guarantee their markets and sources of supply. By the 1870s, British manufactures in the staple industries of the Industrial Revolution were beginning to experience real competition abroad.

Industrialization progressed rapidly in Germany and the United States, allowing them to clearly outstrip over the "old" British and French capitalisms. The German textile and metal industries, for example, had by 1870 surpassed those of Britain in organization and technical efficiency and usurped British manufactures in the domestic market. By the turn of the century, the German metals and engineering industries would even be producing for the free trade market of the former "workshop of the world" (the name formerly given to Britain).

While invisible exports (banking, insurance and shipping services) kept Britain "out of the red," her share of world trade fell from a quarter in 1880 to a sixth in 1913. Britain was losing out not only in the markets of newly industrializing countries, but also against third-party competition in less-developed countries. Britain was even losing her former overwhelming dominance in trade with India, China, Latin America and the coasts of Africa.

Britain's commercial difficulties deepened with the onset of the "Long Depression" of 1873-96, a prolonged period of price deflation punctuated by severe business downturns which added to pressure on governments to promote home industry, leading to the widespread abandonment of free trade among Europe's powers (in Germany from 1879 and in France from 1881). The resulting limitation of both domestic markets and export opportunities led government and business leaders in Europe and later the U.S. to see the solution in sheltered overseas markets united to the home country behind imperial tariff barriers. New overseas subjects would provide export markets free of foreign competition, while supplying cheap raw materials. Although she continued to adhere to free trade until 1932, Britain joined the renewed scramble for formal empire rather than allow areas under her influence to be seized by rivals.

The policy and ideology of European colonial expansion between the 1870s and the outbreak of World War I in 1914 are often characterized as the "New Imperialism". The period is distinguished by an unprecedented pursuit of what has been termed "empire for empire's sake", aggressive competition for overseas territorial acquisitions and the emergence in colonizing countries of doctrines of racial superiority which denied the fitness of subjugated peoples for self-government.

These racial doctrines flowed out of the Darwinian evolutionary myth. English philosopher Herbert Spencer (1820-1930) was a great popularizer of the errors. He was born in Derby, England. Educated mostly at home, Spencer worked first as a railways civil engineer beginning at age 16, writing in his spare time. In 1848, Spencer became a subeditor on *The Economist*, then as now an important financial newspaper. From that time onwards, he was a professional writer. In 1852 Spencer published *The Developmental Hypothesis*, and in 1855 produced *Principles of Psychology*. Spencer published a number of such works devoted to different domains, including *Principles of Sociology* and *Principles of Ethics*. They included, among other things, his ideas on evolution. The concept of "social Darwinism" sprang from these works. It argued that certain races were more evolved than others, so were justified in subjugating these supposedly less evolved races. Not surprisingly, he thought his own race was the most

evolved. Spencer's book *First Principles* is an exposition of the evolutionary principles underlying all domains of reality. Spencer, and not Darwin, coined the phrase "survival of the fittest", as well as popularizing the term "evolution." Spencer is also acknowledged as one of the founders of the "science" of sociology. The widespread belief in evolutionary myths propelled men into vain deceits.

In any case, during this period, Europe's powers added nearly 23,000,000 km<sup>2</sup> to their overseas colonial possessions. As it was mostly unoccupied by the Western powers as late as the 1880s, Africa became the primary target of the "new" imperialist expansion, although conquest took place also in other areas — notably south-east Asia and the East Asian seaboard, where the United States and Japan joined the European powers' scramble for territory.

Britain's entry into the new imperial age is often dated to 1875, when the Conservative government of Benjamin Disraeli bought the indebted Egyptian ruler Ismail's shareholding in the Suez Canal to secure control of this strategic waterway. Since its opening six years earlier, the Suez Canal had become a channel for shipping between Britain and India. Joint Anglo-French financial control over Egypt ended in outright British occupation in 1882.

Fear of Russia's centuries-old southward expansion was a further factor in British policy. In 1878 Britain took control of Cyprus as a base for action against a Russian attack on the Ottoman Empire, and invaded Afghanistan to forestall an increase in Russian influence there. The "Great Game" in Inner Asia ended with a bloody and wholly unnecessary British expedition against Tibet in 1903-04.

At the same time, some powerful industrial lobbies and government leaders in Britain, later exemplified by Joseph Chamberlain, came to view formal empire as necessary to arrest Britain's relative decline in world markets. During the 1890s Britain adopted the new policy wholeheartedly, quickly emerging as the front-runner in the scramble for tropical African territories.

Britain's adoption of the New Imperialism may be seen as a quest for captive markets or fields for investment of surplus capital, or as a primarily strategic or pre-emptive attempt to protect existing trade links and to prevent the absorption of overseas markets into the increasingly closed imperial trading blocs of rival powers. The failure in the 1900s of Chamberlain's Tariff Reform campaign for Imperial protection illustrates the strength of free trade feeling even in the face of loss of international market share. Historians have argued that Britain's adoption of the "New imperialism" was an effect of her relative decline in the world, rather than her strength.

Formal empire in India, beginning with the Government of India Act of 1858, was a means of consolidation, reacting to the abortive Indian Mutiny.

In 1875 the two most important European holdings in Africa were Algeria and the Cape Colony. By 1914 only Ethiopia and the republic of Liberia remained outside formal

European control. The transition from an "informal empire" of control through economic dominance to direct control took the form of a "scramble" for territory in areas previously regarded as open to British trade and influence.

As French, Belgian and Portuguese activity in the lower Congo River region threatened to undermine orderly penetration of tropical Africa, the Berlin Conference of 1884-85 sought to regulate the competition between the powers by defining "effective occupation" as the criterion for international recognition of territorial claims, a formulation which necessitated routine recourse to armed force against indigenous states and peoples.

Britain's 1882 military occupation of Egypt (itself triggered by concern over the Suez Canal) contributed to a preoccupation over securing control of the Nile valley, leading to the conquest of the neighboring Sudan in 1896-98 and confrontation with a French military expedition at Fashoda (September 1898).

In 1899 Britain set out to complete her takeover of South Africa, begun with the annexation (1795) of the Cape, by invading the Afrikaner republics of the gold-rich Transvaal and the neighboring Orange Free State. The chartered British South Africa Company had already seized the land to the north, renamed Rhodesia after its head, the Cape tycoon Cecil Rhodes.

British gains in southern and East Africa prompted Rhodes and Alfred Milner, Britain's High Commissioner in South Africa, to urge a "Cape to Cairo" empire linking by rail the strategically important Canal to the mineral-rich South, though German occupation of Tanganyika prevented its realization until the end of World War I.

Paradoxically Britain, the staunch advocate of free trade, emerged in 1914 with not only the largest overseas empire thanks to her long-standing presence in India, but also the greatest gains in the "scramble for Africa", reflecting her advantageous position at its inception. Between 1885 and 1914 Britain took nearly 30% of Africa's population under her control, to 15% for France, 9% for Germany, 7% for Belgium and only 1% for Italy. Nigeria alone contributed 15 million subjects, more than in the whole of French West Africa or the entire German colonial empire.

Britain's empire had already begun its transformation into the modern Commonwealth with the extension of self-governing Dominion status to the white colonies of Newfoundland (1855), Canada (1867), Australia (1901), New Zealand (1907), and the newly-created Union of South Africa (1910). Leaders of the new states joined with British statesmen in periodic Colonial (from 1907, Imperial) Conferences, the first of which was held in London in 1887. The foreign relations of the Dominions were still conducted through the Foreign Office of the United Kingdom. Canada created a Department of External Affairs in 1909, but diplomatic relations with other governments continued to be channelled through the Governors-General, Dominion High Commissioners in London (first appointed by Canada in 1880 and by Australia in 1910) and British legations abroad. Britain's declaration of war in World War I applied to all

the Dominions. But the Dominions did enjoy a substantial freedom in their adoption of foreign policy where this did not explicitly conflict with British interests: Canada's Liberal government negotiated a bilateral free-trade Reciprocity Agreement with the United States in 1911, but went down to defeat by the Conservative opposition.

In defense, the Dominions' original treatment as part of a single Empire in military and naval structure proved unsustainable as Britain faced new commitments in Europe and the challenge of an emerging German High Seas Fleet after 1900. In 1909 it was decided that the Dominions should have their own navies, reversing an 1887 agreement that the then Australasian colonies should contribute to the British navy in return for the permanent stationing of a squadron.

The twentieth century began with the end of a momentous era. Victoria's long reign came to an end in 1901, and Edward VII then assumed the throne. The century should be remembered as the era when Great Britain suffered through two devastating world wars, civil strife and secession, internal economic problems, and the loss of most of her Empire. America would take her place as the dominant power in the world.

At the same time, true Protestantism in the United Kingdom was becoming more rare, as liberal theology and compromises with Romanism were doing their damage. As the people abandoned true religion and worship, God gave them up in judgment to all sort of vice, like He did throughout Europe. This was manifested in many different movements, from socialism to communism to feminism to eugenics. Contraception, abortion, divorce, and sodomy would eventually become socially accepted behaviors.

Since 1883 the Fabian Society in Great Britain had been advocating national ownership of land and industry. This socialist agenda attained special prominence in 1900 with the advent of the Labour Party. No longer was liberalism defined by laissez faire capitalism as in most of the nineteenth century, but rather by its polar opposite- expansionist government involvement and regulation. When the House of Lords tried to block heavier taxation on wealth and land, a constitutional struggle ensued. The outcome was the Parliament Act of 1911, which stripped the House of Lords of much of its power.

During the constitutional struggle, Edward VII died, and was replaced by George V. At the same time, Great Britain was plagued by militant suffragettes who insisted on the female right to vote, workingmen's strikes, an Irish crisis, and World War I.

The situation in Ireland was especially grim. In 1892 when the franchise had been fully extended to Irish Romanists, unionists were unable to win more than two seats in the southern three-quarters of Ireland. The British government's act of appeasement of Home Rule in 1914 would not stop the revolutionary forces there, which looked for moral and financial support to the United States. In 1916, a small band of republican rebels staged an attempted rebellion, called the Easter Rising under Pádraig Pearse and James Connolly. Many of the rebels were put to death for treason, but surviving rebel Eamon de Valera (who avoided quick execution because of his American citizenship) infiltrated and took over the Irish Romanist party called Sinn Féin.

Up to 1917, Sinn Féin under its founder Arthur Griffith had campaigned for a form of repeal championed first by O'Connell, namely that Ireland would become independent as a dual monarchy with Britain, under a shared king. But in 1917, faced with an impending split between its monarchists and republicans, a compromise was brokered. At the 1917 Sinn Féin Árd Fhéis (party conference) it was agreed the party would campaign to create a republic, then let the people decide if they wanted a monarchy or republic, subject to the proviso that if they wanted a king, they could not choose someone from Britain's Royal Family.

Throughout 1917 and 1918, Sinn Féin and the Irish Parliamentary Party fought a bitter and rather inconclusive electoral battle. Each won some by-elections and lost others. One of Sinn Féin's most notable 'victories' involved a party member putting a gun up to a count official's head when he tried to announce that Sinn Féin had lost and telling him to count again! Such methods of violence were employed by Sinn Féin to get its way. In the December 1918 general election, Sinn Féin won the vast majority of seats; most were uncontested, which makes it difficult to calculate exactly what support base it really had. A recent academic study, based on by-elections, contested seats and local government votes, suggests Sinn Féin had the support of marginally less than half of all Irish voters; somewhere in the region of 45-48%.

Sinn Féin's new MPs refused to travel to Westminster and sit in the British House of Commons. Instead they assembled as TDs in the Mansion House in Dublin and called themselves Dáil Éireann (pronounced, 'dawl air-inn' meaning the 'Assembly of Ireland'). They proclaimed an Irish Republic and established a parliamentary system of government, with a prime minister called *Príomh Aire* or President of Dáil Éireann. In August 1921, this post was upgraded to a head of state, called President of the Republic. From April 1919 to January 1922 Eamon de Valera held these positions. For several years the Irish Republican Army, the paramilitary army of the Irish Republic, engaged in guerrilla warfare against the British Army and a paramilitary unit known as the Black and Tans. This clash, for which it appears one third sided with the IRA, one quarter with the British, while the vast majority kept their heads down and avoided getting caught in the crossfire (literally), came to be known as the Irish War of Independence or the Anglo-Irish War of 1919 - 1921.

The fourth Home Rule Act, known as the Government of Ireland Act, 1920, attempted to partition Ireland into two states, Northern Ireland and Southern Ireland, with what was hoped to be an embryonic all-Ireland parliament, a Council of Ireland joining them. Northern Ireland did come into being. Southern Ireland however remained a figment on paper. Eventually, negotiations took place between delegations from the Irish Republican and British governments to reach some sort of solution. Ireland was to be given a form of dominion status far in excess of what Parnell and the Irish Parliamentary Party ever sought, modelled on the Dominion of Canada. Northern Ireland was given the right to opt out of the new state, which was to be called the Irish Free State (or *Saorstát Éireann*, pronounced 'sayer-stawt air-inn'), in which case a Boundary Commission was to be established to work out the final details of the border. The Free State was to consist of the 23 southern counties of Leinster, Munster and Connacht and three counties in

Ulster (Cavan, Monaghan and Donegal). The remaining six counties in Ulster had become Northern Ireland in 1920, and remained part of the United Kingdom.

The Dáil narrowly passed the Anglo-Irish Treaty. Under the leadership of Michael Collins and W.T. Cosgrave it set about establishing the Irish Free State. A significant republican minority refused to accept the will of the Dáil, indeed the right of the Dáil, to accept the Treaty in place of the Irish Republic. The actual division was over the role of the Crown in the Treaty settlement; in particular an Oath of Allegiance 'to the Irish Free State by law established' which promised fidelity to King George V as part of the Treaty settlement. The civil war (1922-1923), though short, was bloody. It cost the lives of many senior figures, notably Michael Collins. In one notorious act, the anti-treaty IRA boobytrapped the Irish Public Records Office, blowing to pieces one thousand years of Irish state and religious archives.

The British essentially had abandoned the Protestants of southern Ireland to Romanist vengeance. Apart from one or two prosperous Dublin suburbs, no district in the south ever had a Protestant majority, but there were far from negligible minorities in some areas: in the Bandon district of County Cork, for instance, Protestants accounted for one in six of the population until the Troubles. It was there, in and around Dunmanway, on the nights of 27-29 April 1922, that ten people were shot by republicans. All were Protestants. Protestant small businessmen were run out of Monaghan; Protestant farmers around Carrick-on-Shannon were subjected to "continuous persecution", a contemporary report said, and left for the North; near Clonakilty, a Unionist JP and his son were forced to dig their own graves before they were shot by republicans, who then hanged the JP's nephew. There was systematic "cleansing" of Protestants out of the Irish Free State through intimidation and sometimes murder. Many Protestants simply abandoned the Republic of Ireland, moving to Britain or Northern Ireland. The effect of Protestant depopulation in the Republic of Ireland has been dramatic. In 1861 only the west coast and Kilkenny had less than 6% Protestant. Dublin and two of the border counties had over 20% Protestant. In 1991, however, all but four counties have less than 6% Protestant, the rest having less than 11%. There are no counties in the Irish Republic which have experienced a rise in the relative Protestant population over the period 1861 to 1991. At the same time, the relative populations of Roman Catholics in England, Scotland, and Northern Ireland rose dramatically. Many Romanists migrated from Ireland to these Protestant-dominated territories which were more prosperous than Romish-dominated Ireland. This reverse was supremely a judgment of God upon Protestant unfaithfulness in the United Kingdom.

In 1932, Eamon de Valera, who had been the nominal leader of the anti-treatyites and who had ditched Sinn Féin in 1926 to found his own Fianna Fáil, became prime minister, known as President of the Executive Council of the Irish Free State. He re-wrote the 1922 Irish Free State constitution before introducing his own new Irish constitution, Bunreacht na hÉireann (pronounced 'bun-rockt na hair-inn') in 1937, with a new name, Éire replacing the Irish Free State in the text. Ireland was neutral in World War II. In 1949 Éire formally became the Republic of Ireland. As a republic, its membership of the British Commonwealth lapsed. It chose not to re-apply. It joined the

European Community, now known as the European Union, in 1973. The Romanist Republic of Ireland felt quite comfortable in the Romish-dominated EU.

Despite the split up of Ireland, most of the churches – Roman Catholic and Protestant alike – have not split up their organizational structure in Ireland. For example, the Anglican Archbishop of Dublin, like his Catholic counterpart, is called the Primate of Ireland.

Irish governments have sought the unification of Ireland, though they have not publicly endorsed the violence of such Romanist groups as the Irish Republican Army (IRA). It should be noted as well that over this history there have been various immoral acts of violence by Protestant vigilantee groups. More fundamentally, the religion of much that calls itself Protestantism in Ireland has become doctrinally corrupted, even as it has in other parts of the United Kingdom.

Back in Britain, the British government was giving in to feminist demands, even as it had given in to Irish Roman Catholic demands. By 1919 women were eligible for Parliament, and by 1928 suffrage was universally extended to all - female as well as male. The first birth control clinic opened in England in 1921. As late as 1920 the Anglican Church officially condemned contraception. But as the decades wore on, disapproval turned into approval. And abortion as well as contraception became commonplace. In previous chapters of this book I have told you about people killed for all sorts of reasons, but the human slaughter in previous generations pales in comparison with the human slaughter in the twentieth century, owing in no small measure to “birth control”. The slaughter was the inevitable result of religious heterodoxy, for God gives men up to such sins when they do not worship Him in truth. While it may be difficult and seemingly unpleasant to enforce Biblical orthodoxy, the long term consequences of not enforcing it are far more unpleasant.

The Labour party believed that better economic conditions, including full employment, could be achieved if the government owned the basic industries in the country. At various times the unions would call widespread strikes to force through such socialistic demands.

World War I and its aftermath were also devastating. Many lives were lost during the conflict, even though the United Kingdom and its allies eventually won the war. The war was also economically costly. It greatly increased the national debt, which in the aftermath of the war caused economic hardship as the government sought to pay down this debt. World War I, along with World War II, sped the end of the British empire, as the United Kingdom groaned under the costs of the wars. The United Kingdom had long been rivaled in world dominance by the United States, but these wars effectively brought America to the forefront of world domination.

The aftermath of World War I saw the last major extension of British rule, with Britain gaining control through League of Nations Mandates in Palestine and Iraq after the collapse of the Ottoman Empire in the Middle East, as well as in the former German

colonies of Tanganyika, South-West Africa (now Namibia) and New Guinea (the last two actually under South African and Australian rule respectively).

But although Britain emerged among the war's victors, and although her rule expanded into new areas, the heavy costs of the war undermined her capacity to maintain the vast empire. Gone were the days between the Congress of Vienna of 1815 and the Franco-Prussian War of 1870, when Britain was the world's sole industrialized power. Then she had been known as the "workshop of the world", and she could produce finished manufactures so efficiently and cheaply that they could undersell comparable locally produced goods in foreign markets. Given stable political conditions in particular overseas markets, Britain at that time could prosper through free trade alone without having to resort to formal rule. But when this relative economic power waned, Britain took solace in her empire. But this empire was becoming increasingly expensive to maintain. It was actually depleting the wealth of the United Kingdom. It was only a matter of time before the period of empire would expire for Britain.

Nationalist sentiment grew in both old and new Imperial territories, fuelled by pride at Empire troops' participation in the war and the grievance felt by many non-white ex-servicemen at the racial discrimination they had encountered during their service to the Empire.

The 1920s saw a rapid transformation of the status of the self-governing territories. Although the Dominions had had no formal voice in declaring war in 1914, each was included separately among the signatories of the 1919 peace Treaty of Versailles, which had been negotiated by a British-led united Empire delegation. In 1922 Dominion reluctance to support British military action against Turkey influenced Britain's decision to seek a compromise settlement.

Full Dominion independence was formalized in the 1926 Balfour Declaration and the 1931 Statute of Westminster: each Dominion was henceforth to be equal in status to Britain herself, free of British legislative interference and autonomous in international relations. The Dominions section created within the Colonial Office in 1907 was upgraded in 1925 to a separate Dominions Office and given its own Secretary of State in 1930.

Canada led the way, becoming the first Dominion to conclude an international treaty entirely independently (1923) and obtaining the appointment (1928) of a British High Commissioner in Ottawa, thereby separating the administrative and diplomatic functions of the Governor-General and ending the latter's anomalous role as the representative of the head of state and of the British Government. Canada's first permanent diplomatic mission to a foreign country opened in Washington in 1927: Australia followed in 1940. The Irish Free State, as we have already noted, was accorded Dominion status in 1921 after a bitter war against British rule, ended its formal constitutional link with the crown in 1937 (renaming itself Éire), and became the Republic of Ireland outside the Commonwealth in 1949. Egypt, formally independent from 1922 but bound to Britain by

treaty until 1936 (and under partial occupation until 1956), similarly severed all constitutional links with Britain.

In 1936 King George V died, and Edward VIII assumed the throne. King Edward VIII illicitly decided to marry a divorcee, and Parliament rightly objected. Edward was forced to abdicate in favor of his brother. Thus did George VI become king.

The 1930s was a period of great economic and political distress worldwide. In the context of that distress, Great Britain abandoned its free trade status. It also sought to contain the rising power of fascist regimes in Germany and Italy.

Prime Minister Neville Chamberlain sought to contain Germany by having the fascist leader of Germany- Adolf Hitler - pledge to cease taking over territory. This effort proved futile, when Hitler took over Czechoslovakia and later much of Poland. This latter act prompted Britain and France to declare war.

Prime Minister Winston Churchill succeeded Chamberlain and became Britain's famous wartime leader. Soon afterwards France fell under German control, leaving Britain to fight alone. Germany began furious air assaults in what is called the battle of Britain. By the time World War II finally ended, Britain sustained tremendous loss of human life and property, though she and her allies were able to defeat the fascist powers.

At the close of the war the Labour party won the elections, and Winston Churchill of the Conservative party was replaced by Clement Attlee. There was then a significant nationalization program in which many businesses were taken over by the government. These socialistic policies, however, only led to greater economic suffering.

In 1952 King George VI died, and his eldest daughter succeeded him as Queen Elizabeth II. The continued spiritual declension of the churches of the United Kingdom did not augur well for the state in the second half of the twentieth century and beyond.

The Church of England, the mother branch of the worldwide Anglican Communion, continued in her spiritual decline. She retained a form of worship closer to the Roman Catholic form than other historic Protestant churches. Anglo-Catholic, or High Church, innovations have become broadly accepted among many of the Anglican churches. These include Catholic practices such as ritualism and the use of vestments, incense and candles in the liturgy, and devotion to the Virgin Mary. Some Anglo-Catholics and some Anglicans in general also use Orthodox icons and prayers. Many Anglo-Catholic 'innovations' have become accepted by many mainstream Anglicans. While the Low Church faction continued to exist, it was becoming plagued by various religious innovations coming from America, like the charismatic movement. There remained also a large and even dominant liberal element in the Church of England. In 1994 the Church of England ordained its first female priests. And toleration of sodomy was becoming more common in the church.

The situation in Scotland was not much better. We have previously considered how the Free Church broke away from the established Church of Scotland in 1843. In the 1920s the Church of Scotland and the state essentially abandoned the Church of Scotland's establishment by the state. From henceforth, she would merely be a national church, free of many connections to the state. This removed the main difference between the Kirk (i.e., the Church of Scotland) and the United Free Church, and so most of the United Free congregations rejoined the Kirk. They were almost wholly given over to liberalizing influences. Women were allowed to become ministers and elders in this church as early as 1968. And sodomy was increasingly tolerated.

The most faithful of Scotland's churches were the smaller ones, especially the Free Presbyterian Church of Scotland. Difficulties beset even these smaller Presbyterian denominations. More liberal factions broke off from the Free Presbyterian Church of Scotland in the twentieth century, while a more conservative faction (called the Free Church of Scotland Continuing) broke off from the Free Church of Scotland (known as the 'Wee Frees') as the Free Church of Scotland succumbed to liberalizing influences.

The Church in Wales was disestablished in 1920 and Wales is now an independent province of the Anglican communion. During the 19th century the Non-Conformist Churches had grown rapidly in Wales. Eventually, the majority of Welsh Christians were Nonconformist; however, Anglicans were and are the largest single religious denomination in Wales.

The churches in Britain had spread throughout the British empire. The spiritual health of the Mother Country's churches affected the spiritual health of the churches in the dependencies. So the spiritual declension of the churches in Britain had a larger scale effect.

But the British Empire suffered severe losses in territory in the decades following World War II. The rise of anti-colonial nationalist movements in the subject territories in the first half of the 20th century challenged an imperial power now increasingly preoccupied with issues nearer home. First India, then other territories in Asia and Africa, demanded independent statehood. After sometimes disastrous attempts to stem the tide, Britain's eventual acceptance of the new situation led to the Empire's transformation into today's Commonwealth.

The end of Empire gathered pace after Britain's efforts during World War II left the country all but exhausted, and found its former allies disinclined to support the colonial *status quo*. Economic crisis in 1947 forced the Labour government of Clement Attlee to abandon Britain's attempt to remain a first-rank power, and to accept United States strategic pre-eminence. Britain entered a tortuous realignment with western Europe that remains unresolved to this day.

Britain's declaration of hostilities against Germany in September 1939 did not commit the Dominions, other than Australia, which had not yet legally adopted the Statute of Westminster. The other Dominions issued their own declarations of war, except for Eire,

which had negotiated the removal of British forces from its territory the year before, and which now chose to remain neutral throughout the war.

World War II fatally undermined Britain's already weakened commercial and financial leadership and heightened the importance to the Dominions of the United States as a source of military assistance. Australian prime minister John Curtin's unprecedented action (1942) in successfully demanding the recall for home service of Australian troops earmarked for the defense of British-held Burma demonstrated that Dominion governments could no longer be expected to subordinate their own national interests to British strategic perspectives.

After the war, Australia and New Zealand joined with the United States in the ANZUS regional security treaty in 1951 (although the U.S. repudiated its commitments to New Zealand following a 1985 dispute over port access for nuclear vessels). Britain's pursuit (from 1961) and attainment (1973) of European Community membership weakened the old commercial ties to the Dominions, ending their privileged access to the U.K. market.

In the Caribbean, Africa, Asia and the Pacific, post-war decolonization was accomplished with almost unseemly haste in the face of increasingly powerful (and sometimes mutually conflicting) nationalist movements, with Britain rarely fighting to retain any territory. Britain's limitations were exposed to a humiliating degree by the Suez Crisis of 1956, in which the United States opposed Anglo-French intervention in Egypt, seeing it as a doomed adventure likely to jeopardize American interests in the Middle East.

The independence of India in 1947 ended a 40-year struggle by the Indian National Congress for first self-government and later full sovereignty, though the land's partition into India and Pakistan entailed violence costing hundreds of thousands of lives. The acceptance by Britain, and the other Dominions, of India's adoption of republican status (1949) is now taken as the start of the modern Commonwealth.

Burma achieved independence (1948) outside the Commonwealth, Ceylon (1948) and Malaya (1957) within it. Britain's Palestine Mandate ended (1948) in withdrawal and open warfare between the territory's Jewish and Arab populations. In the Mediterranean, a guerrilla war waged by Greek Cypriot advocates of union with Greece ended (1960) in an independent Cyprus.

The end of Britain's Empire in Africa came with exceptional rapidity, often leaving the newly-independent states ill-equipped to deal with the challenges of sovereignty: Ghana's independence (1957) after a ten-year nationalist political campaign was followed by that of Nigeria (1960), Sierra Leone and Tanganyika (1961), Uganda (1962), Kenya and Zanzibar (1963), The Gambia (1965), Botswana (formerly Bechuanaland) and Lesotho (formerly Basutoland) (1966), and Swaziland (1968).

British withdrawal from the southern and eastern parts of Africa was complicated by the region's white settler populations: Kenya had already provided an example in the Mau

Mau Uprising of violent conflict exacerbated by white landownership and reluctance to concede majority rule. White minority rule in South Africa remained a source of bitterness within the Commonwealth until the ending of apartheid in 1994.

Although the white-dominated Federation of Rhodesia and Nyasaland ended in the independence of Malawi (formerly Nyasaland) and Zambia (the former Northern Rhodesia) in 1964, Southern Rhodesia's white minority (effectively self-governing since 1923) declared independence rather than submit to African government. The support of South Africa's apartheid government kept the Rhodesian regime in place until 1979, when agreement was reached on majority rule in an independent Zimbabwe.

Most of Britain's Caribbean territories opted for eventual separate independence after the failure of the West Indies Federation (1958-62): Jamaica and Trinidad & Tobago (1962) were followed into statehood by Barbados (1966) and the smaller islands of the eastern Caribbean (1970s and 1980s). Britain's Pacific dependencies underwent a similar process of decolonisation in the latter decades. At the end of Britain's 99-year lease of the mainland New Territories, all of Hong Kong was returned to China in 1997.

So Britain lost India and other nations in Asia, as well as most of her colonies in Africa, South America, and the Pacific.

By the close of the twentieth century, even her own independent status as a nation was in peril. In 1973 Britain joined the European Communities (EC). The EC evolved into the European Union (EU), which is adopting many aspects of the United States federal model of government. This includes a central bank, a common community currency, and even a common military. So the member states are gradually losing their identity as truly independent nations. The verdict is still out on how far this process will go, and to what extent Great Britain will be a part of it.

So we have witnessed since the Reformation the spiritual declension of Protestant Britain. It is appropriate to close this chapter with a warning which was issued by the Church of Scotland to Britain back in 1849, at the beginning of the modern era. It foretold what would happen if Britain tolerated the heretical religion and worship then raising its head in England. It was a warning appropriate to the whole of the United Kingdom and its territories, for they all eventually tolerated what is warned against in their solemn testimony. Here then is their testimony:

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A

*SOLEMN TESTIMONY*

*Against TOLERATION,  
and the present proceedings of the Sectaries and their  
Abettors, in ENGLAND, in reference to  
RELIGION and GOVERNMENT.*

By the COMMISSIONERS of the GENERAL ASSEMBLY  
of the Kirk of SCOTLAND.

*With the Answer, of Parliament, to the said TESTIMONY.*

[1649]

*A necessary and seasonable Testimony against Toleration, and the present proceedings of Sectaries and their abettors in England, in reference to religion and government; with an admonition and exhortation unto their brethren there, from the Commissioners of the General Assembly of the kirk of Scotland.*

ALBEIT the work of reformation in these kingdoms hath engraven upon it so many, and so lively characters of the truth, and power, and wisdom of Jesus Christ, as gives unto us sufficient grounds of hope that he will bring forth the head-stone of his house with shoutings, unto the shame of his adversaries and refreshing of his people; yet the sense which we have of our duty, in regard of our station and trust, the danger that threatens religion and government, together with the desire which we have to restore those that are fallen, to strengthen the weak, and to comfort the afflicted in England, calls upon us to give public testimony against the present proceedings of sectaries and their abettors in that land, and to speak a word of admonition and exhortation to our brethren there.

It hath been unto us, and we make no doubt unto the protestant churches abroad, matter of much sorrow and grief of heart, that after so many sufferings from, and wrestlings with the popish, prelatical, and malignant party; and after that they are brought down by the mighty hand, and stretched-out arm of the Lord, there should arise in their stead another to oppose his work in these kingdoms: And it adds unto our affliction that they be such as profess for Jesus Christ, and pretend unto holiness, and seemed once to build with ourselves, whilst now their way is become grievous, and goes down unto the gates of death, as tending to overturn religion, destroy the league and covenant, and to raze the foundations of government.

It shall not now be needful to fall upon an enumeration of all these errors which have sprung up in England of late: A few years past have brought forth more and more dangerous opinions in that one kingdom, than many preceding generations in all the churches of Christ, so evil and bitter a thing it is to leave every man to his own fancy, and the vineyard of the Lord without a hedge. The late general assemblies of the kirk of Scotland and their commissioners, have born testimony against independency,

erastianism, anabaptism, antinomianism, arminianism, socinianism, familism, scepticism, &c. And the ministers of the province of London, and many others have more particularly reckoned and condemned the errors which men of corrupt minds there have run into. We bless the Lord for every faithful witness and desire to put to our seal that his testimony is true; but of all things it most afflicts our spirits, and we cannot but look upon it with horror and amazement, that in a land covenanted with God, after Satan hath been so cunning as to sow the seed of so many heresies and errors, he should now prevail so far upon the spirits of men, as to make them instrumental to plead for a toleration unto all errors, and to endeavour that this monstrous iniquity may be established by a law, and that of so large extent, as carries no exception, but express popery and compulsion. The first whereof leaves latitude enough to take in any papists whatsoever, if he can but a little dissemble the grossness of his way, and the latter doth not obscurely point at those, who plead for the government of Jesus Christ by presbyteries, and hold that all men are to walk according to the rule of the word of God: Is this all the favour and approbation, that such may expect to be ranked amongst the worst of papists? There are many devices in the heart of man; but the counsel of the Lord shall stand; and he will give unto his people a nail in his holy place.

We have searched after the mind of Christ, and have traced the footsteps of the prophets and apostles, in the Old and New Testament: and no where can we find in the scriptures of truth, either precept or precedent allowed of God for toleration of any error, much less did it ever come into his mind, or did he speak to any of his servants concerning a toleration of all error. As that infinitely glorious divine Essence is one in himself most holy, most righteous, most true, so hath he given unto the children of men, one eternal, unchangeable law, according to the rule whereof they are to square their profession, and order their conversation: Therefore as his justice requires in the covenant of works that we should walk according thereto without declining to the right hand or to the left, so he in his mercy promises in the covenant of grace to give unto his people one heart and one way to fear him for ever: And in both covenants they are obliged to walk after the rule of this law. It is acknowledged by many of those with whom we have now to do, that no liberty is to be allowed unto men in the breaches of the duties of the second table, which we owe unto our neighbours, but that if a man sin against his neighbour, and disturb the peace of the common-wealth, he is to be restrained and punished: Can there any solid reason be given why it should not also be thus in regard of the duties of the first table which we owe unto God? Is not one Lord author of both? hath not conscience influence upon both? Is not the Lord's glory interested in the one as well as in the other? Doth not his image shine as brightly, and may it not be as much defaced in the one as in the other? Are the things of God less precious than the things of men, and that which concerns the soul less to be cared for than that which concerns the body? or are we more to value our own damage than the Lord's dishonour? We know that no man hath dominion over the conscience: But the Lord who made it, exercises his sovereignty therein; and he hath set a law unto the spirits of men, after the rule whereof they are to order both their judgments and affections; and hath given power to those whom he clothes with authority, which they are to exercise in these things so far as they are manifested in expressions and actions unto the dishonour of his name, and hurt and prejudice of others: All those who have their senses in any measure exercised in the word of God will acknowledge that it is

repugnant thereto, that any who are clothed with power æconomic, ecclesiastic or politic, should connive at any error in any of these that are subject to their jurisdiction, or allow it liberty by a law. Abraham did command his children and his household to keep the way of the Lord, and to do justice and judgment, Gen. 18.19. Jacob took order for purging of his household and all that were with him, from all the idols and strange gods that were amongst them, Gen. 35.2. David will have none of those who tell lies, but such as walk in a perfect way, to be in his house, Psalm 101. And the apostle Paul will have all pastors and deacons to rule their houses well, and to keep them in subjection, 1 Tim. 3. Neither is there less required of those who bear charge in the house of God. It was a special part of the office of Aaron and his sons to separate betwixt the precious and the vile: Jehoiada set porters at the gates of the house of the Lord, that none which was unclean in any thing should enter therein, 2 Chron. 23.19. The apostle Paul would not give place unto those by subjection who came in privily to spy out the kirk's liberty for the space of an hour, Gal. 2.5. and he will have an heretic after the first and second admonition to be rejected, Titus 3.10. And are not some of the churches of Asia commended for their diligence, and others of them reprov'd for their negligence herein, Rev. 2.2,6,14,15,20. And though the power of the magistrate be herein most questioned by the patrons of toleration, yet is the scripture very clear and plentiful both in precepts and precedents, in promises, rewards, in threatenings and judgments, in encouragements and reproofs, that it is the office and duty of the magistrate not only to suppress and punish iniquity and unrighteousness, but also ungodliness and error, and that he beareth his sword in relation to both. As the Lord by his servant Moses, in the 17th of Deuteronomy, requires of him that shall reign over his people, that he have a copy of the law of the Lord by him, and that he read therein all the days of his life, that he may learn to fear the Lord his God, and to keep all the words of that law; so in the 13th [chapter] of that book he gives a command to put to death the false prophet, and the brother that speaks to his people to turn them away from the Lord their God; and the reasons taken from the nature of the duty, whereby he persuades unto the obedience thereof, are perpetual and no less binding unto us now, than to them of old. How strongly doth the Lord plead, in the 22d [chapter] of Deuteronomy, against toleration and false worship, and all the occasions thereof, and provocations and incitements thereto? and how severe is he about the removing and destroying all these, and in tying all his people to one way according to the rule of his word? and what peremptory commands are there given unto them concerning both? Was not the blasphemers stoned unto death, Lev. 24.10. It was the great care and singular commendation of Joshua, Samuel, David, Asa, Jehoshaphat, Hezekiah, Josiah, Ezra, Nehemiah, Zorobabel, and of such as judged or reigned well in Israel or Judah, that they preserved religion and reformation in integrity, restored it when it was fallen and corrupted, by destroying idolatry, and establishing the pure ordinances of God. Asa made a covenant, and commanded Judah to seek the Lord God of their fathers, 2 Chron. 14. Jehoshaphat went out throughout the people, from Beersheba to mount Ephraim, and brought them back unto the Lord God of their fathers, 2 Chron. 19. Josiah made a covenant, and caused all the people to stand to it, 2 Chron 34.32. And the children of Judah, after their return from Babylon, made a covenant, and entered into a curse, and into an oath to walk in God's law, and to observe and do all the commandments of the Lord their God, Neh. 9.38; 10.29. It is left as a note of perpetual infamy upon Jeroboam, that he caused Israel to sin by erecting the calves at Dan and Bethel, and suffering the

people to go a-whoring after the same, and as it was the cause of the destruction of his house, so at last of the extermination of Israel; and it is several times observed by the Holy Ghost as a fault in several of the kings of Judah that the high places were not taken away, and Judah itself was also many times sore plagued of God, and at last carried into captivity because of their tolerating of error and idolatry; and whoso well ponders the story of Josephus the Jewish writer, will find that both in divine and politic considerations, the toleration of divers sects amongst them was the main cause of their ruin.

Some say, that the coercive power of the magistrate had place in the Old Testament, because of an infallible judgment of direction that was always present with them, in the Urim and Thummim, for applying of the law to those who were guilty; but besides, that this overthroweth all ecclesiastic as well as civil censures under the New Testament, as supposing the necessity of an infallible direction to the right proceeding unto a sentence against a blasphemer or heretic, what needed then any judicial process or the testimony of witnesses against such? This argues that the procedure was to be in an ordinary way, according to a known standing law, as in cases of the second table: And it hath as little strength that the magistrate then did these things, not as a magistrate, but as a type of Jesus Christ, seeing the kings of the heathen, such as Artaxerxes, Nebuchadnezzar, and Darius, made decrees hereabouts, whose practice is commended by the Spirit of God: And some, knowing no other shift, would have the Old Testament laid aside in all the question, and have proofs only from the New; but did not the prophets of old foretell that there should be such a thing under the New Testament? Zachariah, in his 13th [chapter] telleth, that in the day that the fountain shall be opened in the house of David for sin and for uncleanness, the prophet that speaks lies in the name of the Lord shall not live, but be thrust through; and as Jesus Christ commands us to beware of false prophets, Matt. 7.15. and the apostle Paul to mark them who cause divisions, Rom. 16.17. and wishes that those who trouble the churches of Galatia were cut off, Gal. 5.12. So the same apostle, Rom. 13. tells us, that the magistrate is the minister of God, a revenger to execute wrath on those that do evil; neither is this wrath confined to the deeds of unrighteousness, and these things only that are prejudicial unto men, and troubles the peace of the commonwealth, but is also to be extended to these things that are dishonourable to God and the peace of the church; for it cannot be shown that any part of that power which magistrates had under the Old Testament is repealed under the new, neither can any convincing reason be brought, why it should be of narrower extent now nor then. Are not blasphemies, heresies, and errors dishonourable to God, and destructive unto souls as well now as of old? and are not men as prone to run into these things? and have they not need of as many remedies and restraints now as of old? Nay, are not these evil works, as well as the works of injustice and unrighteousness? They are high transgressions against the first and great commandment of the law, and Moses, speaking of the punishing of them, calls them the evil which we are to put away from amongst us, Deut. 13.5. And the apostle Paul desires us to beware of men that are polluted therewith as evil workers, Phil. 3.2. and the same apostle calls them evil men and seducers, 2 Tim. 3.13. And the apostle John calls their works evil deeds, 2 John 10. Therefore if liberty be granted in these, we know no cause why men that can in a handsome way pretend conscience for it, should be denied liberty to run into excess and riot, and to commit all sort of uncleanness and

practice all wickedness with greediness? which makes us the less to wonder, that it is propounded that nothing may be punished with death but murder. Thus far do the principles of libertines lead them, that the most monstrous and unnatural abominations that can be are not to be punished with death: neither belike should murder be excepted, if the carnal desire of the preservation of natural life did not lead them to it. We know not with what words of wonder and astonishment to express ourselves upon these things. Pass over to the isles of Chittim, and see, and send unto Kedar, and consider diligently, and see if such a thing hath been heard of of old, or of late amongst the most brutish and barbarous nations? Such a cursed toleration as this will not only make every thing in religion appear to be uncertain, rend the churches and disturb the state, and trample all ordinances, order and government under foot, and bring forth many blasphemies and abominations, but is like to banish religion and righteousness quite out of the land, and at last make a hell upon earth.

And the thing in itself is not more strange unto us, than that these who have lifted up their hands unto heaven, and sworn before God, angels, and men to extirpate popery, heresy, error, schism, superstition, idolatry, and profaneness, and whatsoever is contrary to sound doctrine and the power of godliness, and who do so much pretend unto holiness, and have been made partakers of so many mercies and deliverances, should have so far forgotten the oath and covenant of God, as to plead for, and proclaim a liberty unto all these things. The solemn league and covenant was in the beginning, amongst all the means that could be thought of, looked upon and entertained as the strongest bulwark of religion, and surest foundation of a lasting union and peace betwixt the kingdoms, and the best way for bringing down the enemies of both, and being confirmed by the oath of God, cannot be repealed nor altered by any power or authority on earth, but obliges both kingdoms unto all the duties contained therein, which makes us to wonder that men should be so unhappily bold as to sport with the oath of God, and mock the Almighty, who is a severe avenger of all such things. And albeit we have no cause to repent of covenanting with England, as having done a necessary duty, and laid the foundation of a glorious work, which we trust shall be perfected maugre all the opposition of men, and that we resolve to adhere to that solemn league and covenant as long as we live; yet have we reason to complain of the exceeding great levity and inconstancy of some of those with whom we had to do, because of the sad reproach that is thereby brought upon the cause of God, and the great prejudice that doth thereby redound to the kingdom of his son Jesus Christ.

Neither is it the least part of our grief, that as a throne is set up for Satan, and the house of God laid waste, so the civil government is exceedingly shaken, if not quite subverted and overthrown. We plead not for tyranny, or arbitrary power either in kings or parliaments, neither are we to own or justify any man in his sin; but we may remember what adversaries have many times cast upon both kingdoms, and what both have oftener than once printed and published to the world for their vindication in this; and if after so many public professions and solemn attestations to the contrary, the foundations shall be razed, monarchy be destroyed, and parliaments subverted by an imaginary and pretended agreement of the people, as it would destroy the league and covenant, and cause the adversary to blaspheme and insult, so it cannot but be the cause of many miseries and calamities unto these kingdoms. If power be originally in the people, and all of them do

equally share in the privilege of liberty and freedom, how comes it to pass that a few take upon them to impose this agreement upon others, and that it is desired that the opposers may be punished with death? Let it be yielded that some at first may condescend upon the model without the knowledge of the whole body, yet when it is offered unto them, what if the one half, or the greater part, shall refuse to consent or submit thereto, shall they be compelled by others to do it, and destroyed if they will not obey? Is not this to take power over these that have equal power with themselves, and to encroach upon the freedom of these who are as free as themselves? If it be said, that they do but impose in things necessary, that concern common equity and freedom, we demand who are judges of these things? Have not these who refuse as much power and freedom to judge, as those who would impose it upon them? and if they judge it to be contrary to their freedom, who can control them herein, without encroaching thereupon, and offering violence to their consciences who may conceive such a way neither to suit with religion nor righteousness? And to speak nothing of the troubles that are like to arise otherwise, may not this open again the issues of blood, and embroil the land in a new war betwixt these who shall refuse, and these who shall impose such a model, wherein men may unhappily lose both themselves and their liberty, whilst they seek to be too much free? Were it not better to preserve monarchy and the privileges of parliament, walking in the middle betwixt tyranny and anarchy, betwixt arbitrary government and confusion.

We know that such a way is looked upon by some as the best foundation of safety, but we know nothing more like to bring ruin and destruction: And therefore pitying these who are gone out of the way, we do, from the compassion which we have to their souls, earnestly, and in the name of the Lord, beseech all these in England who plead for toleration, the laying aside of the covenant and change of the civil government, to consider these things impartially. (1.) What fair professions and promises were made unto this kingdom, to persuade them to join in covenant with England, and how often before and since that time these things have been renewed by letters, declarations and remonstrances unto these in this land, petitions to the king, ordinances of the houses, and letters to the kirks abroad; all this is still upon record, and will bear witness before the Lord, and unto the following generations, against the levity, perverseness and perjury of those who have sworn the league and covenant, and gad so much about to change their way. (2.) That the league and covenant was the first foundation of their victories and success, and of the ruin of the malignant party in England. We need not put them in mind at what low ebb the parliament's forces were at the contriving thereof, and how soon the Lord gave testimony from heaven, by the victory over the enemy, or his approbation of the same, and how from that day forward they prospered, and the enemy fell before them still. (3.) That the Lord hath always been a severe avenger of the breaches of oaths and covenants personal, and which concerns the things of men, much more national, and which concerns the things of God. (4.) That never any perverted the truth, and corrupted the worship of God and prospered. (5.) What shall be the advantage, nay how great shall be the loss of all the expense of blood and of pains that these kingdoms have been at, if for all this, we shall reap nothing but toleration and confusion? have we laboured in the fire to remove one corrupt religion, and to bring in many in its stead; to put down tyranny and set up anarchy? (6.) Whether this be such a testimony of gratitude, as the Lord calls for at their hand in lieu of all his mercies, and giving unto them victory over all their

enemies. (7.) Whether such things beseems those who would be called saints, and pretend to be for the Lord, and use his name in all their professions and undertakings? (8.) Whether such proceedings do not bring a sad reproach and heavy imputation upon the work of God in these kingdoms? In nothing do the popish, prelatical, and malignant party more insult; and is it a light matter to cause the enemy to blaspheme? (9.) How sore the weak and stumbled, and the hearts of the godly throughout all the protestant churches wounded. We have suffered many things, but nothing so heavy to our spirits as this. (10.) If such a way be not contrary to the whole strain of God's word, and to the practice of all saints since the beginning of the world unto this day? (11.) What shall be the end of these things, and the many sad and doleful consequents that shall follow thereupon? If from these and the like considerations any be moved to take warning to desist from the evil of their way, we shall therein rejoice and glorify God in their behalf: But if they shall refuse to hearken, we have discharged our consciences; and, in the name of the kirk of Scotland, whose servants we are, we do dissent from, and protest against such proceedings, as destructive to religion, the solemn league and covenant, the work of uniformity, and the civil government; and shall wait for the salvation of the Lord.

In the next place, albeit we do not desire to add sorrow unto any man's affliction, but rather, if any suffer for righteousness sake, to comfort him; yet we were not faithful if we did not put our brethren in England in mind of their slothfulness and negligence in the Lord's work, that in this day of their trouble they may be humbled because of their want of zeal for God and his cause. The Lord put into the hands of the parliament of England many precious opportunities and fair occasions to have extirpated popery, error, heresy, schism, and profaneness, and to have established reformation, and the government of the house of God; many petitions and supplications from many in England, and declarations and remonstrances and letters from the parliament and general assembly and their commissioners in this land, were tendered unto them concerning this thing; yet notwithstanding of all these, did they still suffer the house of God to lie waste, and the evil to grow which had been easily resisted in the beginning, but now is gone over the face of the land like a flood, and hath trodden under foot their own power and authority. It hath been the Lord's way in carrying on of his work, to stain the pride of all glory, and to break and put down all those powers that have not exalted him and promoted the kingdom of his Son. And though we do not justify these insolent attempts upon the houses, yet we cannot but desire the members to behold the hand of the Most High, and to read their sin engraven in their judgment. It is a righteous thing with the Lord to abase all those that will not honour him. The Lord certainly hath a great controversy against them for encroaching upon the royal sceptre of Jesus Christ, and denying unto him any external government over his house, but such as is dependent upon them, by assuming unto themselves the ultimate decision of all ecclesiastic causes and kirk censures: And doubtless the Lord is also highly displeased with their proceedings in the treaty at Newport in reference to religion and covenant, concerning which, they accepted of such concessions from his majesty as were dangerous and destructive unto both. We wish that they may now at last see their negligence and presumption in these things, and be men of wisdom to hear the voice of the rod, and who hath appointed it, if their soul be humbled for their sin, and if they shall take upon them the vows of God for giving unto Jesus Christ his due, and doing whatsoever is commanded by the God of heaven for the house

of the God of heaven, who knows but the Lord may take away their reproach, and restore them to their dignity and power.

And though we doubt not but many in England have these years past mourned for the desolations of the house of God, and for the rise and growth of so many errors in that land, and have poured forth their supplications before the Lord for a remedy of these things; and that we are not ignorant what a considerable number of ministers have done in their sermons, printed books, and testimonies, yet we shall desire all that love truth and holiness in that land, to consider whether they have so timeously, and with that courage and zeal that was convenient appeared for the Lord, and acquit themselves in their duty in reference to religion and the solemn league and covenant, and if any find themselves faulty, to mourn for it, and to pray for mercy, and more of the Spirit of Christ, that they may hereafter be more faithful, and do their duty boldly and without fear? As many in England mourned with us in the day of our distress before the Lord in our behalf, so we and all the godly in this land, pour forth our supplications to God in private and in public for them: And albeit we will not take upon us to prescribe, yet as the servants of the living God, who have obtained mercy in some measure to be faithful, and have found such a way to be profitable amongst ourselves, we exhort all our brethren in England to acknowledge their iniquities before the Lord, especially the breaches of that solemn league and covenant which was so publicly sworn, before God, angels and men, and to renew their oath and vows in his sight, which we doubt not, if gone about in sincerity, shall be attended with a blessing and success from heaven. It hath been the Lord's dispensation in these kingdoms, for the most part, to leave a branch of hope in the one kingdom, when the other was like to perish, and to suffer enemies to grow to a great height of insolence and power, and then to bring them down: And therefore albeit the floods lift their voice and make a noise, yet we know no cause why the Lord's people should wax faint or cast away their confidence, the Lord on high is more mighty than the noise of many waters, yea, than the mighty waves of the sea; his word is established in heaven, and his testimonies are very sure: And beside the many great and precious promises which he hath given unto us, and his goodness to his saints of old, he hath furnished his people in these lands with so many experiences of his mighty hand and stretched-out arm, working salvation and delivery for them, that it were a shame for any amongst them to wax faint, and not to believe. For yet a little while, he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, his soul shall have no pleasure in him.

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The warning above had been seconded by the Parliament of Scotland, thus the church and state of Scotland stood as two witnesses:

EDINBURGH, 18. *Jan.* 1649.

*The Return of the Estates of Parliament upon the  
TESTIMONY, communicated unto them by the  
Commissioners of the General Assembly, and their  
concurrence with the same.*

THE Estates of Parliament presently convened, taking to their most serious consideration *the seasonable testimony against toleration, and the present proceeding of sectaries and their abettors in England, in reference to religion and government, with an admonition and exhortation to their brethren there, from the Commissioners of the General Assembly of the church of Scotland* communicated unto them by you; and pondering the present sad and strange condition of affairs in their neighbour kingdom of England represented therein, and in several other papers come to their knowledge; they do return unto you their hearty thanks both for your good correspondence (which the parliament will with all cheerfulness entertain) and for your great care and faithfulness in giving such necessary and seasonable warnings and testimonies against the dangers of the times on all hands, at all occasions: And do heartily concur in the grounds thereof against toleration and the present proceedings of sectaries in England, in reference to religion and government, and in the admonitions and encouragements so fully expressed in the said paper: And do most willingly add this our testimony thereunto, that our brethren of England may be the more moved by the mouth of two witnesses, and especially such as together with them stand and fall, and are covenanted with them for mutual good, to lay those things to heart, and to abstain from all such sinful and dangerous courses; and the faithful not to faint under these afflictions, or to omit any necessary testimonies or duty against the corruption of the time: And because there have been several aspersions published in printed pamphlets, for the strengthening of the hands of those who go on in these sinful ways, and for discouraging the hearts of these who are suffering under them; therefore the Estates of Parliament, after diligent enquiry at all the members of this court, upon their public and solemn oath, both concerning themselves and others, Do declare, and can assure their brethren of England, that they cannot find that either this kingdom or any person thereof, had any knowledge of, or accession unto the late proceedings of the English army in relation to the king's person, or the houses and restrained members thereof, but are very confident there is no ground for such aspersions. On the other hand, so soon as this parliament was convened and constituted, and heard of the present posture of affairs, they being no ways satisfied with their proceedings, and the reasons thereof, published to the world; and being convinced of the dangerous consequences thereof, and calamities likely to follow thereupon, they did give present instructions to their commissioners, upon many reasons founded on the obligations and declarations made between, and by both kingdoms (of which the matter of fact is fully expressed by the Paper given in by our commissioners on the 5th of January instant, to the Speaker of the House of Commons, in our name, and according to our mind, herewith communicated to you) to press a delay of all procedures against the king's person, the prince his right of succession, or the fundamental government of the kingdom, until this kingdom were heard to represent their interest and desires; and, in case of their refusal, that they should enter, in the name of this kingdom, their dissent and protest, that as this nation is free from all knowledge of, and accession to these designs and practices, so they may be free of all the calamities, miseries and confusions which may follow thereupon to these distracted kingdoms. And

as our constant resolution and earnest desire to preserve inviolably the peace and union between the kingdoms, will evidently appear to any who will read (beside all our former actions and sufferings for it) our Act of Indiction of this present parliament, and our act repealing all past in the last parliament or committee of estates for the late unlawful engagement against England. And as ye are witnesses of our keeping a solemn day of humiliation, not only for our own sins and miseries, but also for the sins and distresses lying on our dear brethren, and for seeking the Lord's direction to us, that we may know and perform all the duties which the Lord requires of us at such a time, after such judgments and deliverances on his part, such an acknowledgment and renewed covenant on our part, not only in relation to our own affairs at home, but also to what may concern religion, king, and kingdoms, according to the Solemn League and Covenant in these united nations; so we declare that it is our constant resolution, with God's assistance, to give all seasonable testimonies, and do all necessary duties within our power and calling, for the preservation of the begun reformation against toleration of all religion, and of the fundamental government against anarchy and confusion; and for continuing and preserving the peace and union between these kingdoms, and all the bands thereof, so often acknowledged and expressed in their treaties, especially *one king, one covenant, one religion*; and for the observance of the manifold declarations emitted between and by both kingdoms to the world, in the positive and necessary duties for pursuance of all the ends of the Solemn League and Covenant. And to this effect we are and shall be most ready to deal and interpose in all earnestness and sincerity of heart, and by all lawful and necessary means with all whom it may concern, for settling peace and truth in these kingdoms, upon the grounds and propositions so often agreed unto, and so long insisted upon by these two nations, and upon what further shall be found safe and necessary for the removing of these distempers, and preventing new issues of blood, calamities and confusions in these kingdoms, which the Searcher of hearts knoweth to be the earnest desire, and firm resolution of this court and kingdom.

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This solemn testimony was of course not heeded, and the ill effects it so much warned about, did indeed befall England. And not only England, but its leaven spread throughout Britain, and over time it has corrupted Britain's Protestant testimony. As a consequence of her sins, Great Britain has been greatly humbled, though she has a wonderful Christian heritage and is even still officially a Protestant nation. We are left to say our Amen to this divine declaration: "righteousness exalteth a nation: but sin is a reproach to any people".

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The on-line resources of Historicism Research Foundation at <http://www.historicism.net/> also proved invaluable for my understanding of Biblical prophecy. Biblical prophecy concerning Christian church history, especially as revealed in the book of Revelation, serves as the foundation upon which all church histories should be based.

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