

And as soon as he heard that he fled in the dread of winter through the woods over to the place by the shore of the ocean away from the area ~~thea-~~ ...and there he joined with these ~~frind~~ friends and he established what he called the Providence Plantation . There he ~~leekd-~~ looked around and found something , and he ~~h-pia-~~ paid them ~~for~~ something for the land so he felt that he had properly acquired that land from the English and here in this area he introduced something that was unknown in the world except in Holland ~~asa~~ and was not carried out fully in Holland , and that was complete religious liberty, and in this new colony ~~with-~~ which Roger Williams established, there was complete religious liberty and that is the beginning ~~to~~ of complete religious liberty in America, which Roger Williams established. I think that it was thirty years ago that I heard that the Boston Legislature repealed the edict banishment against Roger Williams and said that his body could be ~~returmed~~ returned to Boston , but the Governor of Rhode Island said that they would keep him still in Rhode Island, but other people came and founded a ~~stx~~ settlement near where he was. He went to ~~Enlan-~~ England and got a charter for this new colony , the colony of Rhode Island and it is famous as the first place of religious freedom in the New World, and ~~Rege4~~ Roger Williams was a much better man to have in an area which was new and ~~startng-~~ startling and where he could start ^{along} ~~his-~~ his own lines than in an area where a large number of others had come to start along certain lines and then ~~for~~ want to ~~mak~~ change along different directions . After Roger Williams had been three years in Providence , some ~~Minneno~~ Minnenonites came into the area and convinced him that infant baptism was not sufficient , and so Roger Williams joined with 6 or seven friends in establishing a new church , in which they poured water on his head ~~and~~ and he poured water on each of them, and ~~t-ey-~~ this church

is generally considered as the first Baptist Church founded in America. Roger Williams only stayed with it about three months, but the church I believed continued and its background is the progenitor of the First Baptist Church in America. Immersion was hardly thought of as a method of baptism until about 1640, and like the Ana-Baptists of the previous century there were people who objected to Infant Baptism but they were not yet ...immersion, and Roger ~~Wice-Williams-Williams~~ Williams ... You remember I mentioned to you before that among the ~~Ab-~~ Ana-Baptists Prof. Newman, the American Baptist ~~bx~~ historian ~~that-~~ said that ... Hook Myers in his views on a number of different things was almost exactly like present day Baptists, except for one thing, and that was that they did not believe in immersion. That was a new thing that developed about 1640. Well, now that is E. Roger ~~Willimams~~ Williams. F. Results of the ~~Puritan-Migra-~~ Migration. I want to have the heading here for completeness, but I have been touching upon the results as we went along. The results were very great for the development of America, but they were ~~sit-~~ still greater for the continuance of the Puritanism, for the ~~x~~ viewpoint of the Puritans would have, humanly speaking, largely disappeared, were it not for its continuance in America. ~~When Wil~~ While they were extremely successful in the next 20-25 years--after that, they were ~~just~~ just about completely wiped out, but that we look at a little further on. So we go on now to Number 6, the beginning of Armenianism. Now, I'm mentioning this after our capital A which is Great Britain in the first third of the century. What deal with we are actually going to ~~do-~~ right now ~~is~~ happened not in Great ~~Q~~ Britain but in Holland but I am ~~is~~ making it at this ~~point~~ point because it is of very considerable importance in connection with developments of Great ~~Britain-Bra~~ Britain and ~~bx~~ because I am finding it necessary to spend comparatively little ~~x~~ time in the 17th century on the rest of Europe aside from the English speaking world, and this had ~~is~~ very great

results in relation to Great ~~Briet~~ Britain , so under this small ~~ax~~ is ~~New-England~~ Armenius , and Armenius lived from 1560 to 1609, was a man in Holland , a brilliant writer and a very popular preacher, a man who had gone to ~~Switze55~~ ~~Swiat~~ Switzerland and had ~~studied~~-- studied in Switzerland and for a time assisted Beza, the successor of John Calvin. Armenius was a very able leader, he became ~~for~~ professor in the Un. Of Leiden, but at this time there was a development among many Calvinists which you do not find in Calvin's own writings ; that is , a development of ^{taking} certain of his ideas gathered from the Bible and carrying these ideas on by themselves to a point where they contradict other things th~~a~~t are equ~~lly~~ taught in the Bible. It was occurring now in Switzerland and also in Holland ~~the~~ and there were some making such ~~a~~ extreme statements--the statements that God ~~has~~ who decrees the end likewise decrees the means, so if God has predestined ~~man's~~- man to death , he ~~has~~ also predestined man to sin as the only means of ~~ex~~ death and other statements that are certainly contrary to scripture and to God as the author of sin. The Bible clearly says that sin is the result of man's wickedness, and man's turning away from God and the blame cannot be put on God or on Satan, although Satan ~~xxx~~ misleads and tempts us, we ourselves give in, and God never tempts any ~~many~~- man--that is clearly taught in the Bible . ~~W~~ The Westminster Confession clearly states that God is not the author of sin, but this movement which some speak of as hyper-~~Calvin~~ Calvinism --it is attacking points of ~~Calvin~~ ~~X~~ Calvin's teaching and carrying them on the an unBiblical ~~x~~ extreme--I don't say a Movement, an attitude. ~~Th~~si- This attitude was found in many writers and speakers toward the end of the 16th century, and James Armenius seems to have gone along for a time with a rather extreme ~~attitude~~--- attitude.

attitude and then to have jumped over to an ~~a~~ opposite extreme and ~~it~~ he became a the centre of a group which was not merely attacking unBiblical extremes but attacked certain definite Biblical teachings, and he did not . . . they were to an certain ~~to~~ extent his private teachings from writings published after his death. But Francis Gomar, who was on the faculty of ~~the~~ the Un. of Leiden ~~strongly~~ ~~protested~~ protested against Armenius being made a professor in Leiden. In 1603 when Armenius was able to satisfy the authorities on his orthodoxy ~~a~~ he was installed, and he held that he taught nothing at variance with the received doctrines of the Reformed Church, and in his ~~pub-~~ public lectures he studiously avoided the anti-Calvinistic utterances, but ~~a~~ Gomar asked the authorities to call Armenius to deliver a course of private lectures on pre-destination and he did so in a way that would be acceptable to most many things ~~was most~~ Calvinists, but Gomar thought it necessary to supplement these lectures with a course of his own in which he took very extreme positions, and the discussions began about ~~the~~ this and carried on extensively after the death of Armenius. So small d. Controversy in Holland, and in Holland the controversy became very strong, you remember that I mentioned that the leaders of the Armenian group, and he was professor of the Un. of Leiden succeeding Armenius, and John Robinson, the pastor of the Pilgrims, held a three day debate with ~~the~~ them in Leiden on the matter, but it got to where ~~k~~ on every street corner, every place where people were gathered the argument was going on ~~about~~ about the views of Armenius and the views of ~~Gom~~ Gomar, and many had to take one extreme or the other on the matter, and Holland did not yet have theoretically its independence, the Spanish throne still claimed that Holland belonged to it. A truce had been made which would expire within a few years and the authorities thought it very serious to have this heated disagreement coming ~~over~~

all through the country and it was necessary that there be an agreement made about the matter and so we come to ~~sa~~ small c. The Synod of Dort. Dort is a town about twenty miles s. of Rotterdam, and there at Dort the authorities in Holland called forth a meeting of representatives of Reformed Churches from all over Europe to discuss ~~the~~ this matter, and King James I of ~~D-Enl~~ England sent four men from England to participate in the Synod of Dort, and there were also men there from the different Calvinistic areas in ~~Exx~~ Germany and in Switzerland. The Christ Reformed Church wanted to send representatives but the French ~~...the~~ the followers of Arminius had presented what they called their ^{Remonstrance} ~~Reconnaissance~~ in which they attacked the five points of Calvinism, and then others had advanced the counter Remonstrance ~~ata~~ against them. I think the name Armenians came to be used of them later, they were then known as the Remonstrants. But this ~~VX~~ Synod lasted several months, over ~~x~~ 100 sessions, and discussing matters very thoroughly and adopted a position which did not satisfy Bromar. It ~~ix~~ did not ~~ix~~ take the extreme position which he had ^{it} ...but it took a just and fair Calvinistic position and/particularly ^{which} ~~the fif~~ - answered five points on ^{the} Remonstrance ~~had~~ had made attack and these five points are often ~~pr-represte~~ represented by the word tulip, a word which is quite ⁱⁿ a way because it is typical of Holland, the great ~~top~~ tulip field, and so the word tulip ~~ix~~ represents the initials of these five points. I don't know who originated that but it is very nice to have a ⁱⁿ ...but the way they have been described ~~be~~ is rather unfortunate because the word is slightly different.

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...soon declared their autonomy as individuals, but established ~~real~~ relationships between themselves and the Salem Church and then eventually with the ~~p~~ Plymouth church also. And so these churches soon established a ~~rea~~ relationship with one another, because after all their ~~n~~ purpose in coming was the same. Their ~~purps~~ purpose

was not simply to be free from oppression that interfered with their carrying on of their religion. Their purpose was to be able to carry out what they thought was right in all the various phases of life. And so they established the rule that no one but Church members were to vote and no one was to be a church member that did not give credible evidence of having an experience of conversion through the saving grace of Christ, Other members of the Colony were required to attend Church regularly, but they were not allowed to vote or hold office because they could not be church members unless they were seen to have definitely have accepted Christ and been converted through Him, and so their purpose was the establishment of a Christian community in a Christian area in which the Bible would be supreme, and that is getting on into B. Its size and character. The character of it was not simply a fleeing from oppression, but it was a fleeing from that which made it impossible to develop and communities that were thoroughly Christian, a fleeing to an area where they thought that they could develop a thoroughly Christian community, the Pilgrims had only one man with any sizable amount of knowledge of theology beyond what he learned simply himself from the study of the Bible. That of course would tell of many but the Puritans when they came brought with them highly furnished men. Within ten years there were as many as ninety graduates of Cambridge University who came over in the Puritan movement. By 1540 there were 20,000 of these people who had landed on New England shore. They came over, not as the Pilgrims had in small boats. There would be four or five boats together. There were as many as 90 graduates of Cambridge in the first 10 years. I think of the good ship _____
by cause

because that is the boat that my mother's ancestors came over at this time. They came to Boston, and they ~~mo~~ moved from there West and they moved into Conn. and Vermont, and then my mother moved to Mich. and then to ~~α~~ California and that as far ~~as~~ West as we could go so I came back East. On my mother's side ~~were-w~~ we were a part of this Puritan wave that came over into New England . It was a movement which as a large movement only last twelve or so years. There were always immigrants that were coming after that but a comparatively small number. But this tremendous number, people came in those few years and then ~~set~~ settled on their ~~fan-fra-~~ farms there. They ~~great-~~ grew very rapidly. When I was in high school I used to dig through volumes of geneology ~~α~~ going back through line after line. And it was amazing to see how nearly every family/^{New England} in those days would have atleast 20 children in the family and one man had figured that if there had been ~~ε~~ no further immigration to this country after 1618 and those people had continued to increase~~α~~ as rapidly as they were increasing at that time, we would have just as many people in the United States today as we have with all the ~~im-~~ immigration that has come. The rate of increase of course did not stop, but the rate of increase at that time was very great and they became a very strong element in the country, not merely in New England from from New England different individuals in the group spread out into other parts of the country. I was much interested to go down into North Carolina a few years ago and to go ~~α~~ up Mt. Mitchell which is ^{considered} the highest ~~α~~ mountain this side of the Mississippi River . It isn't actually --it is so-called because Professor Mitchell gave his life ~~αα~~ in an ~~attep-~~ attempt to prove it was but when he ~~die-~~ died no one wanted to dispute it. But on his way down after his attempt to measure its

height he fell into a lake and was drowned and I saw ~~a~~ the monument that was put there and the monument said Prof. Mitchell, great teacher, professor of Christianity, went on and told the great things about him and then told the day that he ~~did~~ died, but it didn't mention the day he was born, or where ~~h~~ he was born. And I ~~looked~~ looked it up later and found that the reason was that he had come from New England and so that wasn't mentioned, on the later part of his life was mentioned, but in those early days the number of ~~h~~ these people who ~~when~~ went into almost ~~a~~ any part of ~~o~~ our country as individuals, ~~but~~ and of course this ~~attar-~~ attracted many other people of ~~an~~ equally Christian background, and viewpoint but one of the things that helped .. was the presence of ~~o~~ these who were of this type that came to this country. And the influence on the United States is actually incalculable, but that was significant. Small c. Its change of attitude, the ~~change~~ change of attitude of the Puritan migration .. I think I've already covered that under the previous head. They came over here intending to continue as they had been, members of the Church of England, and they didn't like the idea of having bishops, they didn't like the idea of government from the top, they didn't like the idea of forms and ceremonies which were tremendously increased at ~~the~~ this time, greatly over ~~the time-~~ what they had been in the time of Queen Elizabeth, they were very much against that sort of things. **They** In fact they felt a great love for the church as an organization, ~~but-~~ they didn't want to leave it when they came over, but before they had been here very long they were established in a situation in which the Church of England, and they had no connection and soon recognized the fact, and they were in a relationship with other churches of New England in which they would meet together in periodic

intervals to consider ~~x~~ means of advancing the gospel, means of keeping out false doctrine, means of advancing all of the churches. And thus in time they came to have the name of ~~Congregate~~ Congregationists, the name of their type of church. These people were all Calvinistic in their viewpoints. In fact, practically all the protestants aside ~~of~~ from the Lutherans were definitely Calvinistic in their actions. There was no sizable movement as yet, until just about the time which would be considered Protestant, but neither Lutheran nor Calvinistic. Now, small ~~d.~~ ^{al} Educational and spiritual standards. Education^{al} and spiritual standards we have mentioned Calvin. As soon as they got there they ~~hard--~~ had hard time to train ~~get-~~ spiritual and educational leaders ~~there.~~ But the pilgrim brought with them ^{preachers} men who had been outstanding Christians and outstanding scholars in England. And there was established a level of education, a level of theological study ^{and then having} which resulted in the books that they wrote and going back to England ~~they had~~ influence in England. Those were the books by the English Puritans who came ^{In} over here, and had influence here. /1536 a university of- was founded and it was named after the name of one of the ministers^s John Harvard. ~~He-~~ And it was stated in its charter that the purpose of the university was in order to train sound ministers^s .. ing thoroughly in the Word of God in order to present the Biblical Truths, God's Word among the people. And soon a few years later, Yale University was established for the same purpose. The educational status was very high and so was the spiritual level. They insisted on the evidence of personal conversion before anyone could become any member of one of their churches. They were very strict in their insistence upon the Bible being as the centre ~~of the~~ and the background of every member's life and development of churches. .. As we go on, we notice one of the men who came fairly early ~~to~~

in this movement., whom we have noticed not, because ~~hw- w-~~ he was not only one outstanding man in ~~thi-~~ his days, because there were many, many such ~~ous/standing men in these days-~~ among the Puritans. There were great teachers scholars, there were great preachers. There were great leaders. But this one one man was different. He was peculiar. His peculiarity brought ^{him into} attention ~~n te~~ ^{ed in} him, and ~~as a result /certain changes were and-~~ of plans. So, we notice small e. Roger William. Roger William was a minister of a church of England. He was a well educated man ^{over within/} ~~over in/~~ the first two or three years of the Puritan migration. But ~~he~~ for a brief time he was a teacher at a Primitive Brethren(?). He had a position back in the Boston area ^{for a time,} But Roger William was a sort of having not merely wanted to leave the things that he ~~who~~ thought was wrong in the church of England, nor would he join with others ~~who had turned away~~ from these things, and started a new civilization according to the Word of God, if they understood. ~~He would always inquire and seek out -by investigation- - - -~~ He has a sort of inquiring mind that would be always seeking out _____ ~~fo~~ ^{to} ~~ov~~ ^{investi} ~~gation,~~ ^{gation,} speaking... very, very strongly, and so, he ~~would~~ carry on ~~em-~~ campaigns on several different lines ^{in Boston.} ~~One~~, For instance, was... he would have anything in the court. ^{They} ~~He~~ would put the man on the oath. And Roger William said an oath is a verbal religious services, and then he said ~~tha~~ t if you have any unregenerate man as a witness, it is wrong to give him, to require him to take an oath, because you are requiring an unregenerate man to perform a spiritual act. ^{-ge he} ~~that~~ is taking an oath. And therefore ~~it is wrong-~~ strongly propagandized against that. ~~Another~~ Another thing was, Roger William said, how did you get this land here? Well, we have _____ from the king of England. The king of England by the way was much easier on people that are gone far away than ... to make any concessions ~~on-~~ in England concerning religious practices. But

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we received the ^{charter} . . . / from the church of England. Well, he said, how ~~could~~ get could the king of ~~church~~ England ~~have this right of~~ the right to this land? He said, this land belongs to the Indians. Of ourse, 9/10 of the Indians died 15 years before. There was a comparatively small group of Indians then. But these people who had been born in this general area, Roger William said, you should pay to these people for their land before . . . the other people were already ~~sett~~ settled, and had their own homes, and were moving along nicely, and they seeme d hunt for some Indians to give them some money to pay them on which for the land ~~that they let them use~~ were living ~~of~~. Roger William would get into arguments talking about this matter. So, finally they ordered that he be banished from the Boston colony. Then he asked them to reconsider and they agree~~d~~ that he should ~~be~~ be allowed to continue another six weeks, and then a t the end of the six weeks he asked ~~them t~~ for another six weeks, and then for another six weeks. Then after he had done this several times, until a man came one day and told him that he had heard that a ^{deport(?)} . . . / was planned.

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5 points. Now, it is not right to call these the five points of Calvinism. They are not ^a ~~the~~ representation of what Calvinism is. They are the ^{ies} reply to the five ^{at} points, ~~and~~ which the remonstrants attacked Calvinism. So, they are not a careful survey of the teaching of the Calvinism. Luther agreeing with Calvin in everything except in the matter of the Lord's Supper. ~~It does~~ They do not even deal with many of the most important things that Calvin stressed. But they are~~x~~ the five points on which the the remonstrants attacked ~~of~~ and on which the synod of Dorth took a very strong position. And I think that it is so unforunate that

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the terms are so misleading, and we will look for a moment at each of ~~h~~ these five points. Under d. then small l. The t of tulip is caled the total depravity. Now to anyone who is ~~not~~ not theologically trained this word will give utterly a false impression. If you say that someone could be totally ~~of~~ depraved, some one is guilty of total depravity, you imagine, you immediately imagine that that person has nothing good in him at all. You could not touch him even for a second. He is totally immoral. He is utterly mean, He is utterly selfish. That is not at all what the doctrine means. What it means is that man has fallen into sin, into a condition from which he cannot possibly save himself. That is, sin has extended to every area of his personality. It does not mean that he is ~~black~~ as black as he can possibly be. All who have not accepted Jesus Christ are as ... as they possibly ... Probably some of you have read the story of the Bounty Mutiny on the Mutiny on the Mountain, AND HOW the Birtish sailors got to some Polonesian women and went to an island in ~~South~~ the Southeast, and settled there, and after within a year in the midst of debauchery and drunkenness, and wantonness, all the women ~~were killed~~ but one were killed off. And that is just what would happen if people are totally depraved... In that particular case those people who have ~~tea~~ read the book... know that there was ~~---this~~ one man who strew some material to take to England came across the Bible that his mother put in his trunk, and opened it up and he started to read it, and he was converted and became a ~~Christian~~ Christian, and proceeded to teach spread the Christian teachings among the other survivals, and ~~80~~ 80 ~~000~~ years later the next time when they had any contact with the outside world, they found that there was a Christian community there ~~and there was~~ as the result of ~~this~~ what this man had found in the Bible, and had taught them ~~ee~~ ^{getting it} clearly merely from the Bible, for he had had no Christian ideas at all when he went.

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But they... sought debauchery, wickedness, killing each other off... what would
whoc is not a Christian
su- certainly happen... the total depravity meant that everyone/is as bad as he
could possibly be. You will find many non-Christians who ~~are much better~~
have much better character than many Christians. Christianity does not mean
that we Christians are completely sanctified or that we have made a great progress
on it by way of sanctification, but if we are Christians we are moving in the direction
of sanctification. If we are not, we are moving to the other direction. And I
have found it most interesting to be with nice people who would reject the teachings
of Christ, detest the teachings of the Bible, but held to the pious moral standar ds,
and they are so pleasant and nice and wonderful. But then the same people
30 years later... how their standards have drifted, and the evidence that
~~apart~~ from the Bible, the people move away from the high standards, but many
Christians who come from various backgrounds which makes it harder to
and may take some of them a long time
go through steady progressive sanctification, ~~It takes them a long time~~
to reach the stages which manh others have already attained who are not Christa/ians.
The most important thing is ~~far far-~~ how far and to which direction ~~war~~ we are
moving. But total depravity means that ~~men are-~~ man does not have the power
that pleasing in God's sight. It means that
as an unsaved man tries to do anything ~~to please God,~~ ~~As~~ the Bible says
the _____ of the wicked is sin. The good things, the philanthropic things,
an
some excellent things that/unbelievers/ does are done from selfish, wicked
there is
motive in most cases, and ~~they are~~ no good, ~~except that~~ in any of them except
we
the good that is fused in them by Christ. So, ~~they~~ are truly totally depraved
~~before our God-~~
from the viewpoint of our desert... before God and our ultimate steps in the
original .. prison... but when we say that Calvin believes in total depravity

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the person who does not hear the doctrine ~~of the explaining~~ explained easily gets the false impression. I wish that some other time could~~de~~ have been used instead of this one... Now we have come to the second point. which is the unconditional election. Unconditiona election, and when you hear that statement, ~~unden~~ unconditional election, the non-Christian could get immediately an idea that ~~it~~ is utterly contrary to what it really means. He gets the idea that God has arbitrarily stretched his hand and would grasps somebody, and would say that this one is ~~selected~~, and that one is elected... it is nore more than acceptance of his purely arbitrary will. ^{That,} ~~Of course, it~~ is not what it means at all. ~~Pa-~~

What it means is to deny any idea that there is any good in us, that makes it necessary for ~~go~~ God to save him. ^{that} ~~We~~ are sensible enough~~//~~ to have faith. That ^{intelligent} ~~We~~ are . / enough to see the truths of the work of Christ. We are persistent .. that God has to save us.

enough to ... forward to God's ... It is the mystery of the Divine nature why God has chosen some of us and not others. It is a mystery which we cannot understand, but we ~~//~~ say that it is un~~d~~conditional election in the sense that n.p.º

there is no wisdom in it is certainly utterly contrary to what the Bible teaches. God has His reasons for what He does and His reasons are good reasons, and some day we may know ~~wa~~ what the reasons are and see what they are. Election to ~~salt~~ salvation ~~is~~ is unconditional in the sense that it is not based upon any goodness in us, either in what we do or what God foresees in us, but only upon God's wonderful ^{lost} mercy. No man is ~~s~~aved because God is mean toward him; man is lost because he sins and deserves eternal punishment for his wickedness. No man is saved because of ~~G~~x good ~~x~~ in him; he is saved because ~~of~~ God's ^{in His} wonderful mercy has chosen to save him, and to give him the gift of faith. We can't fully understand these things

but it is unfortunate to express them in ~~wasy~~ ways that give people ideas that are utterly contrary to ~~x~~ what the doctrines are and so this second point is the ~~see~~ answer to the second attack of the Remonstrance. There were five points at which they attacked and at these five points the ~~Synod~~ ^{Synod} ~~Synate~~ (?) gave specific answers. And the second is unconditional election and the third is the worst expressed of the group; the third is limited atonement. And I have come across people who have been fairly steamed up with ~~rat~~ rage over this awful teaching of limited atonement, because they had no idea what it meant at all, ~~because they had~~ -- It would have been much better if the term had never been used because it ~~gie~~ gives an utterly false idea. It was ~~was~~ ~~x~~ stated by the Synod of Dort and has been agreed by all ~~Calavin~~ Calvinists of any intellectual standing at all that the Atonement is sufficient for all but efficient for the elect. Now Arminius and his followers ~~ox~~ claimed that God intentioned that the Atonement was meant for all and that is quite a different thing. In ~~conta~~ contrast with that the word limited is not so bad but the general ~~ba~~ idea of limited atonement -- definite atonement would be a ~~n~~ better word. If we believe in the ~~s~~ substitutionary atonement. If we believe that Christ bore our sins on the cross, then certainly we must believe that when the time comes and we look back ~~and it is all x over~~ -- we can see how each one who believed in the Lord Jesus Christ did send . . . but Calvinists have always maintained that the Atonement is sufficient for all and that no one can say I'm not one of the elect, ~~I'm~~ I can't help ~~myslef~~ myself. Anyone can look to the Lord and the fact that he looked to the Lord and seeketh . . . the Atonement is sufficient for all but now Grotius who was one of the ~~x~~ great leaders of the Armenians and who has been considered the founder of ~~interan~~ international law, a great legal

student, tried to make a theory of the Atonement and ~~Armenius-~~ Armenian theory of the Atonement that would do away with limited Atonement, but what he succeeded in doing is making a theory that does away with any real Atonement--he calls it the governmental theory of the Atonement and according to the governmental theory of the Atonement and according to the governmental theory of the ~~Atonm-~~ Atonement God has a just ruler--cannot simply forgive man, because that would destroy all the basis of God's justice therefore God~~x~~ gives a display of how terrible the punishment would be if ~~h~~ He punishes man if he deserves to be punished, ~~and~~ by causing Christ to die on the cross; therefore, the death~~x~~ of Christ is simply a display of God's righteousness rather than an actual bearing of the sins of those who are saved through him --it is true that the death of Christ does display to us the justice of God. It ~~he~~ displays His righteousness, ~~dis-~~ displays His love, but it is highly questionable whether it would be so ~~ix~~ He buried on the cross the penalty of the ~~x~~ sins~~who~~ for all who believe on His name, and so to believe in substitutionary atonement ~~and~~ you must believe in what the Synod of Dort meant by limited ~~att-~~ atonement but ~~ix~~ it is ~~unfortuan--unfortuan-~~ unfortunate that the term used which is very confusing. It was Grotius ...actually the bulk of the evidence ~~h~~ comes from the later years --you see the Synod of Dort ~~met~~ met in 1618 and Armenius died in 1609, and Armenius was very careful in his public utterances. It was mostly things that he had written before. ~~A~~The The Armenians said that the Atonement was God's intention was ...but only a few had enough sense to take advantage of it. That's not what the Bible teaches. The Bible ~~teach-theac~~ teaches that no man is lost except for his own sin, and no man is saved except for the marvelous grace of God. x Whether Armenius is

And therefore that might induce them to turn from their sin and to ...actually that is of course the contention of the ...and of course many state that the distinction between it and Pelagius is not easy to make at all...it is in that direction. As one writer said , As Armeniansism came into England--it was more semi-Pelagianism like the semi-Pelagianism of the Jesuits. The terms ~~x~~ are often misleading because many different people hold a view ...but unfortunately, ~~the~~ term limited Atonement is a very inexact term to give the meaning of the true scriptural doctrine, and I think particulark atonement would be much better, but substitutionary atonement would be still better. The Bible clearly teaches ~~sub~~ substitutionary ~~atne~~ atonement and you ~~can't substitute~~ just have substitutionary atonement just for ~~anybody~~ any body, it must be God who is substituting ^{for it even though} ~~for it so~~ we wont know it until we come to glory . Well, then this word tulip is very handy for remembering . No. four is irresistible grace . And of course the ~~x~~ statement , Irresistible grace can lead a person to think that it is all just a form--there is no reality to it. God ...but the Biblical teaching is that God is sovereign , God has ordained what has come to pass but God is not the author of sin. Just ~~how~~ how He has ordained everything ~~that~~ has come to pass ~~is~~ we can't fully understand in this land, but ~~x~~ we ~~probably~~ probably will understand when our minds are cleared of some of the foggy effects of sin upon them, but ~~it is~~ these two are clearly taught in the scripture, that God is sovereign --He has created His universe for His own purposes, and the purposes --and His purposes will be carried out. It is our place to keep on trying to overcome the se resistences, and only God knows when it will be. You get into mysteries that we don't understand and can't understand, and it is very ~~unfortua~~ unfortunate to ~~be~~ call these the five points of Calvinism, because they are not. These are the five points at which the Remonstrants ~~made~~ made their attack and actually ...but that is

Grace

4, Irresistible ~~Grace~~, and #5 is the perseverance of the Saints. And here we could have made a much better term and still kept your letter, so it is too bad it wasn't done, but when you say Perseverance of the Saints is--what you mean is Preservation of the Saints, and that would have been much better. The word perseverance has this advantage over preservation, ~~but--preservation--~~ preservation ~~soun-~~ sounds rather packet and it is certainly not entirely packet, the ~~pre-~~ man who is saved will press forward and if he doesn't press forward he isn't really saved, but that doesn't ~~men-~~ mean that he is going to ~~press~~ forward in a ~~press-~~ straight line. There are ups and downs, but ~~the~~ the fact is that he that has begun a good work will continue and we can believe that if we are ~~truly~~ truly saved, we are ~~sex~~ saved for all eternity. It would be nice if we ^{could change} ~~could~~ our English language back to what it was 300 years ago, use all the words as they were used then, but all languages are all ...and as these words are used today, they give a very false impression, ...

These five points were not an attempt to summarize Calvin's teachings ~~but~~ but were an attempt to ^{summarize answer} ~~answer to~~ the five points ~~at~~ at which the Remonstrants attacked Calvin's teaching. Calvin of course ...the three ~~ma~~ main principles of ...and they were most primary in ~~his~~ his teaching, First, ~~that~~ the Bible is the one and only source of knowledge in religious matters, and that whatever the Bible says ~~is~~ is conclusive and primary in ...one thing that I like about Calvin is that when he would get true teachings of the Bible in which there was no doubt ~~that~~ ~~was~~ they were taught in the Bible and you take these two and you infer a third from the two, ^{he} ~~you~~ never would speak dogmatically about the third unless he found scriptural evidence of it as well as of the two from which it would be deduced; that is to say, the scripture is our source of knowledge and human understanding can err.

Of ~~e-ur~~ course the second ~~point of-~~ point of the Reformation is, justification by faith alone ~~xx~~ in the finished ~~word-of-~~ work of Christ --that was the great point of the Reformers and ~~Galvin-~~ Calvin was just as strong as any of the others and the third, the universal priesthood of the believers, that no individual in order to be saved ~~x~~ has to have any other human being do ~~it wome-~~ something for him, that He comes directly to God through Christ, Christ is the only mediator . Ministers are a help , not a necessary or essential means of salvation.

Now, the only point at ~~k~~ which ~~Galvin~~ Calvin differed from ~~Luther~~ Luther was in the Lord's Supper and he was about half way between Luther and Zwingli, but that is the only point of difference between ~~them-~~ them. There were certain points ~~k~~ in ~~x~~ which ~~Galvin-~~ Calvin developed further than Luther had ~~b-t-the-~~ the main one being the doctrine of common grace, on that one Calvin ~~did-~~ did considerably further development in the understanding of the scriptures. The point that are generally thought of in connection with ~~Galvin~~ Calvin , the great emphasis on the sovereignty of God, that God controls all things, that God has predestined whatever has come to pass these were taught by Luther more strongly than they were ~~taught~~ taught by ~~Calvin.~~ Calvin. ~~So there were-~~ Though there was considerable backing away from them on the part of the Lutheran Church after Luther's death, but Luther ~~be-~~ himself must have presented them more strongly than Calvin ~~ever~~ ever did. Now, if you ask Calvin what is your theology, what is your ~~belief--belief-~~ believe, Calvin would say Here are 66 books , and that is what I believe in, and whatever is in those 66 books is what I believe, ~~Galvin-~~ Calvin wrote his ~~int-~~ Institutes of the Christian religion to give a summary of what he believed and in 1662 when Philip II of Spain who controlled the Netherlands at the time was bringing his attack against

the ~~Protes~~ Protestants there, they prepared a Confession to present to Philip II to give a summary of their beliefs, a summary which is called the Belgic Confession because it was prepared in what was then the southern part of the ~~Nete~~ Netherlands, they called it Belgium has held a great position every since. At about the same time the Elector of the Palatinate in Germany who lived in ~~H-Hid~~ Heidelberg asked two young theologians to prepare a catechism and they prepared the so-called Heidelberg Catechism and this Heidelberg Catechism ~~nk~~ has been accepted by many reformed bodies as a statement of Calvinistic beliefs; this is ~~t-e-~~ perhaps the most personal, the most subjective of all the Protestant beliefs, and I have never heard of any questions raised about ~~the-~~ either the Belgic Confession ~~nk~~ or of the Heidelberg Catechism as being an excellent summary of Calvinistic doctrine, then the Synod of ~~E~~ Dort ~~na~~ met because Arminius, in response to the extreme statements of Gomar and some others--certainly, in every ...and I do not like to group people in one or the other. I do not feel that we can do that. Certain people have ~~speeat~~ special talents for music, more than others have. But I don't like to group different people, but it does seem that the ~~Duthe~~ Dutch people ~~have-~~ can be characterized by a tendency to be thorough, in fact to be so ~~thou~~ thorough that they are abt to go to extremes, and I remember when I was in Germany, people in the Eastern part of Europe everything is dirty, and you get into ~~the-~~ Germany everything is decently clean, ~~-and-~~ but if you go on further west and everything is just so spotlessly ~~k~~ clean that you could eat your breakfast off the floor of the cow's stalls, that is the ~~impress-~~ impression that the people have of the extreme ~~ef-tg-~~ that the Dutch people ~~have-tene-~~ tend to go. In things like that it is far better to do too much than too little. But I have felt that there is often a tendency

in this group of people to take a matter and perhaps go to an extreme, and so we find developing among ~~the~~, not merely in Holland, because it was also in Switzerland 50 years after ~~x~~ that, but there was a tendency, ~~-and-also~~ to go to an extreme ~~to-~~ on ~~the~~ certain of the points that ~~Calvin-and-~~ Calvin and Luther taught, I read certain statements of Gomar yesterday ~~whih~~ which made God the author of evil and ~~whih~~ which would carry the idea of ~~xx~~ predestination, the idea of God's sovereignty to the point where many were simply ~~mecha~~ mechanics moving about without any power of choice at all. Some of Luther's statements actually sound that way where he says in the book that he treasures more than anything else that he ever wrote, he says that man is like a donkey, God may ride him, the devil may write him. Well, Luther often presented...

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Calvin was more carefully the individual than Luther was to make it correspond to a full understanding, and both Calvin and Luther very strongly held that God is not the author of evil and no one is ever lost except as a result of his own sin, but they both held that man has intentionally, ~~-stuf-~~ stubbornly ~~continue~~ continued in sin and deserves the punishment that God will give him for his sin,

I find that when you ~~atx~~ are talking with somebody that is an inquirer or perhaps an opponent of Christianity and they try to ~~m~~ raise questions, try to make out that it is unfair for God to condemn us on account of Adam's sin, I think it is foolish to spend time arguing these matters ~~with-~~ with an unbeliever. The Christian has the ~~x~~ Bible which he can study and see what he did but when you are talking to an unbeliever you can ~~sax~~ say Well, why worry about ~~the~~ that now. Certainly there is no question that you ~~xsx~~ have sinned and that you are a sinner

and deserve God's punishment for your sin, you ~~do't~~ don't have to ~~so-worry-~~ worry about Adam's sin, you have sufficient reason for His punishment in your own sin. ~~)-f~~ Of course our own sin is the result of Adam's sin--there is no question of that but it is man's sin that brings punishment, not ~~x~~ any arbitrary act on God's part. On the other hand, every ~~many-who-m-n~~ man who has been truly saved as he looks back does not look back and say, My, wasn't I brilliant, how sensible this is. Wasn't I good to put faith in Christ, nobody ~~every~~ would ever truly say anything like that. He says My, wasn't God wonderful to bring me the knowledge of salvation. Wasn't He wonderful to lead people to come and show them how to be saved. ~~Lookee~~ Looked at the way God ~~word~~ worked in my life to bring me ~~x~~ into contact with the knowledge of salvation. Every true Christian knows that into his coming to know Christ there are many factors that have entered in for which he deserves no credit ~~for~~ whatever, and all the credit, all the praise of His salvation belongs to God and not to him. Now these ^{Belgium and} ~~Hiedelburg~~ ~~x~~ Confessions are very excellent summaries of the teaching of Calvinism. If you take the writings --the canons of the Synod of Dort, the whole long statement with which they concluded their deliberations, you will find that they did not follow the ~~ide-ide~~ ideas of Gomar --the extreme of the people who took certain of Calvin's ideas and carried ~~them-~~ them to extremes. They did not ~~x~~ do that. The conclusions which they expressed ~~did~~ were not ~~extremem~~ conclusions. They are on the whole a reasonable statement of the teaching of the Bible but the presentation of them, the arrangement of them is ~~such-as~~ not as was the writing of the Belgium Confession, ~~and-~~ an effort to give a rounded picture of what we believe so ~~tha~~ Philip II could see that we are not anarchists or atheists, not like the Heidelberg Catechism, an attempt to prepare

a statement of what we believe as something for the church to rally around and ~~set-entr-~~ centralize the great doctrines of Christianity, but it had a definite purpose to deal with a particular problem and to answer the specific points that the Remonstrants had raised and therefore while the Synod of Dort did declare its affirmation of the Belgic Confession, the particular points which were taken from it were called the five points of ~~Calvinism~~ Calvinism--its very unfortunate to designate them that way because they are the Calvinistic answer to the five points ~~of~~ on which the Remonstrants were wrong, rather than ~~a~~ a summary of Calvinistic doctrine. Now, ~~a~~ many believe that about 20 years after the Synod of Dort there ~~we-e-were~~ was another Calvinistic ^{Confession} ~~statement~~ made which summarized a careful study of the Belgic Confession of the Heidelberg ^{Catechism} ~~Confession~~ of the ~~Heidelberg~~ position of the Synod of Dort and which ~~is~~ we believe gives a more sound picture of the whole thing than the conclusion of the Synod of Dort. But that is a matter that we will come to, I trust, in the ^{few} ~~next-~~ next/weeks. At ~~R~~ present I was ~~a~~ pointing out how much I regret that the term the five points of ~~a~~ Calvinism has ~~a~~ come to be applied to these particular five points singled out from so many other points which are of at least equal importance and how I regret that they happen in English to be called by particular names that have come to be used for them. Useful as it is to have names that follow the word tulip ~~they-~~ it is easy to remember, but the particular terms give the person who hasn't studied the matter in the English speaking world a very false idea of what Calvinism is, and when we notice that ~~the~~ total depravity ~~cau-~~ calls attention to a very real point of scriptural teaching, ~~a~~ holding Augustine's view as against the attitude of Pelagius who held that human nature could step forward, realize the good that was in it,

and raise itself up to where it could receive God's grace, and Augustine said only No, human nature could never do anything to win God's face. It is ~~Always~~ the ~~grace~~ grace of God that ...well, if you understand total depravity in that sense, it is a very important part of Christian teaching, and I believe that every true Christian has truly believed this, whatever words he has expressed it in, but the person who knows nothing about theology and some who think they know a lot about theology ~~inco-~~ interpret these words to mean something that they ~~w~~ never were meant to mean, to mean that the unsaved man is just as ~~bas-~~ bad as he can possibly be, and I know a young fellow who was ~~raie-~~ raised in a fine Christian family--at the age of 12 his piety was marked . His mother would tell how he would pray in each particular situation and thought that he was so interested that people should be saved, and later on he went to an engineering school and there in this engineering school ~~th~~ he roomed with one of the nicest fellows he had ever met in his life, ~~and~~ but this fellow was an atheist and the shock of the man who had all his life lived with Christians and thought that all Christians were good people, and all non-Christians were wicked people just completely upset his whole life, and he got ~~acquained~~ acquainted with other fellows there who ~~woul-~~ were very, very fine chaps, probably most of them were of Christian background and had in themselves the ~~ethich-~~ ethical standards the ~~effectw~~ effects of the Christian background, but ~~peopl-~~ people who had believed in all Christian ~~doe--~~ doctrines had been destroyed in the course of their education, and this ~~pe~~ fellow thought that everything that ~~ta he~~ he had been taught was wrong because here were all these lovely people who were not Christians at all and I ~~ta~~ taught with the fellow at length and he ~~said-~~ admitted to me--

he said that the arguments that I ~~hez~~ ~~har~~ heard them give--the viewpoints I ~~head~~ heard them express I see that reasonably you have an ~~as~~ answer to every one of them, but he said that it isn't so much a matter of reason with ~~x~~ me as it is an emotional matter. I have always felt ~~th~~ ~~t~~ ~~k~~ only Christians were good and now I have found ~~k~~ some ~~k~~ of the loveliest people who were not Christians at all and that is an utter misunderstanding of the doctrine of ~~toe~~ total depravity. Total depravity means our inability to save ourselves. It ~~meaa~~ means our ~~inda~~ inability to do anything that could deserve God's favor until we have first been saved through the Lord Jesus ~~Chrs~~ Christ and it means that every part of our being is affected by this, and it means that unless we come under the ~~grae~~ grace of Jesus Christ our character is going to deteriorate ~~x~~ instead of ~~inres~~ increasing. It means that, but there is ~~x~~ many a man with a fine Christian background who has what appears to be a much better character than the character of many a man who has come to know the Lord who has a poorer start, but the important thing is the direction of it. And in ~~und~~ unconditional election, the Armenians said that God looks forward and ~~he~~ He sees what is going to happen and ~~He~~ this man is going to put faith in Christ, so I will elect him to salvation. That man is not going to put faith in Christ so I won't elect him to salvation, and the Calvinist answers that and he says No, God's election is not conditioned on any ~~god~~ good or evil ~~that~~ of man, and certainly the ~~Be~~ Bible teaches ~~th~~ that we have nothing to boast of, we have ~~net~~ no reason to say I'm so much better than these other ~~rs~~--so much ~~wises~~ wiser--so much better ---No, it is ~~unconditional~~ unconditioned by any goodness that God sees in us, so if you understand it that way it is a good term, but if you take the term by itself it suggests that God is arbitrarily acting and some have even said that it is only God's will--that is all

that matters. God's will is based upon God's wisdom, and His election is conditioned, very definitely, but it is conditioned upon factors which He has not revealed to us. He has done everything ~~accorid-~~ according to His wonderful wisdom, but He has not done them according to some good in us which He has foreseen. To understand the term right, it is a very important teaching, but the way the words are expressed even true believers misunderstand and certainly both worldly people...limited atonement--that word ~~limei-~~ limited gives an utterly false impression. I was a member of a faculty of a ~~diffre-~~ different seminary for ~~an~~ number of years, and one time we got a letter from a minister, and the minister said I have heard that you teach limited atonement; now, I would like to support your seminary, but how can I ~~supp-~~ support limited atonement. We are trying ~~w~~ to win people to the Lord. How can we win them to the Lord if they ~~thing-~~ think that the Atonement is limited. Well, ~~th~~at faculty group spent two hours every ~~x~~ Saturday morning for four weeks, working to get a precise statement ~~th~~at every one of us could agree with. And we got a statement when we came to ~~the~~ conclusion that expressed what we really believed on the ~~h~~ matter, and the statement was ~~w~~ sent to him and I believed he was thoroughly ~~x~~ satisfied, because it wasn't at all what he thought limited atonement meant. The Atonement ~~wa~~is certainly for all. That has been believed for all, but if you believe in substitutionary atonement then the Atonement is ~~x~~ Jesus Christ being substituted for those who are saved, and He ~~hx~~ has borne ^{the} ~~His~~ sins ^{on} ~~of~~ the ~~cross~~ cross of those that are ~~savv-~~ saved, not for the sins of ~~thee-thee-~~ those who are lost, and God knows those are, but no man on earth...and no man can say that the Atonement and not...if a man takes an interest in Christian things and starts to move in that direction, it is pretty good

evidence that he is one of those that God has elected to ~~save~~ salvation. I think that the term particular atonement is better--I like ~~the~~ substitutionary atonement even better than that, but the term limited, rightly understood is all right, ~~but the ter-~~ but it is a term that has ~~mised~~ ~~ma-~~ mislead many, and the term irresistible grace, is again just a repetition of what has been said before. If God has elected one to salvation, naturally that one is going to...

Ch History #184

Perserverance of the Saints--that is a term on which it is a little hard to quite ~~express~~-- as critical as the other four, for the reason that the saints do ~~per-~~ ^{Past} persevere, and p reservation ~~is~~ ~~impo-~~ implies something ~~packet~~ and the Christian ~~is~~ life is past in justification. ~~k~~ Justification is once and for all, we are saved and Christ bore our sins on the cross, but sanctification is not ~~once~~ once ~~k~~ and for all, but there are many, many steps and we must sanctify ourselves every day-- in ~~x~~ sanctification we must persevere. And if we are ~~so~~ ~~a~~ saved we will persevere, and it is ~~th~~ a fact that if a person is a child of God that person will continue as He says, He that hath begun a good work in you will continue until the end, and so if you just mix up the word perseverance a little with the word preservation, because the power of the word ~~persever-~~ ~~i~~ persevere is not of ourselves but is of ~~g~~ God and he p- He ~~preserver~~ ~~prev~~ ~~perseveres~~ ~~K~~ preserves us and enables us to persevere and when you find somebody that hasn't persevered you can be pretty sure ~~th~~ that that person just went through some words and repeated something that their parents said or ~~th~~ that their minister said, but didn't actually because if they really had been deep in their hearts they would have pesevered. The perseverance of the saints --~~the~~

is a big argument made for the perseverance of the saints, but these points properly understood are stressing the great teaching of the Reformation, of Luther and Calvin, that it is God's wonderful grace that matters and not any magical thing that we can do, nor any goodness in us that inclines God to give us His grace, but His grace alone is what matters. I just ~~with that~~ wish that it wasn't called as it is so often the five points of Calvinism, because it isn't. It is the answers to the five points of ~~the~~ Remonstrance. These are the points at which they attacked Calvin. Now e. is the entrance of Armenianism to England. In 1618 when the Synod of Dort was held King James ~~had~~ sent forth ~~the~~ leading scholars over to participate in the sessions, and he ~~had~~ gave them definite words before they went that they were to resist any ^{on the doctrine} innovation in doctrine and to stand solidly/which has been passed through Calvin and ~~known~~ from ~~to~~ Augustine and ~~the~~ James had been raised a strict Calvinist, an ~~an~~ intellectual, and he never wavered from ~~that~~ position, but ~~Charles~~ Charles I ~~who~~ of whom we will speak more rapidly who succeeded him seven years after the Council of Dort, in 1625, Charles did not have the education that James have--he did not have the training that James had but he ~~was~~ was thoroughly indoctrinated by his father in the belief of the divine right of kings, and also in the idea that when the ~~the~~ people of the church begin to . . . ~~in~~ in their doctrines, and their attitudes and their service, instead of taking what the king tells ~~the~~ them to do, they are ~~in~~ in for danger, and so Charles had taken the attitude that James took but did not have the beginning of solid training that James ~~had~~ had, and the leaders of the Anglican Church came more and more to adopt a Semi-Pelagian view but ~~an~~ an attitude that they came to call Armenian, and it was an attitude that made ~~little~~ little of the great doctrines of grace, and put confidence in forms and ceremonies and began to ~~increase~~ increase the amount of ~~cer-~~ ceremonies and to take away the communion

and put an altar in its place and to increase the colorings of the attires of the priests and all that and to insist ~~mo~~ more rigidly on the power of the bishops and along with ~~it~~ it the leaders began to give up Calvinistic teachings and to adopt those similar to ~~Armenian~~ Armenian or Semi-Pelagian, and so some one asked about that time what ~~do~~ do these Armenians hold and the answer was that they hold most of the top positions in the Church of England. The doctrinal statement of the church will never change, and when ~~Ch~~ Cranmer wrote the 42-~~point~~ points, it was definitely a Calvinistic doctrine, but Queen Elizabeth toned it down in a few places and removed 30 of its strong statements but the general body of it remained, a definitely Calvinistic statement, though not as thoroughly so, not as strongly outspoken as it ~~has~~ had been when it came to ~~Gm~~ ~~Ch~~ Cranmer and the doctrinal statement has not been changed but the statement in ~~it~~ which ~~is~~ on ~~ix~~ particular points where~~x~~ they conflicted with the Armenian attitude were forgotten or pushed aside or re-interpreted as ~~Afm~~ Armenian views took over under Royal patronage the leading positions ~~eth~~ of the Church. ~~There~~ The controversy in Parliament ~~brouth~~ brought the matter to the fore, and the people that King James never had any idea of ~~destryen~~ destroying Calvinistic doctrine in any point, he was much more interested in maintaining the king's power and getting the Bishops to follow the Abbots in the control of the Church and he found that the young men coming up in the church who were anxious to do this and to repress the going far of the Puritans, the men like that he advanced and ~~a~~ they came to be men who looking at this controversy found themselves in the ~~director~~ of direction of the Armenians. The Swedes adopted ~~x~~ eventually the Formula of ~~Gend~~ Concord which was made in 1518. Sweden refused to allow . . . and resisted for a time, but eventually

adopted it, and in this under Melanthon ~~he--the~~ influence, the Lutheran Church had moved back from the stand of Luther quite strongly, but I don't believe that Armenius or his policies had any influence in Sweden, and the Swedes were part of the Lutheran group which was very much against all of Calvinism, and I doubt that they had I shouldn't use . . . Now this was number e--the entrance of Armenianism in England. That was under A.6. now A.7 is England under James I and Charles I / ^{I am not} Under this head is speaking about the early part of James ~~reign~~ reign , nor am I speaking about the latter part of Charles' reign, but I am speaking about the middle part of the reign , because the main heading here is the first third of the century. During this first third of the century, we have seen the general developments in England and we noticed how Archbishop Bancroft was made ~~the Arch~~ Archbishop by James and in 1604 to 1611 he was the Archbishop of Canterbury and he very wrongly ~~and~~ and did his best to require that ~~the~~ all ministers in the Church of ~~Engla-~~ England should not merely agree to view the Book of Common Prayer but to swear that they ~~as~~ they did not take it with any protest or with any mental reservation but that they ascribed it from the heart, and ~~X~~ Bancroft did his best to enforce it but it did ~~not~~ not have such a wide effect. The great bulk of the ministers were thoroughly convinced of ~~Calvin~~ Calvinistic views and inclined strongly ~~was~~ toward the views , asking through the ~~elders~~ elders that they elected rather than through the Bishops whom he appointed and his ~~attid-~~ attitude of ~~toward~~ toward the people was naturally shown to quite an extent by the attitude of the English ~~Pal-~~ Parliament. In Queen Elizabeth's ~~reigh~~ reign most of her leading officials ~~has~~ had been strongly of the Puritan persuasion and now in the Parliament , the Parliament severely censured the actions of Bancroft and Bancroft had a court of high commission which Elizabeth had established and James had continued and this

court of high commission he would bring ministers ~~in~~ before or men who were circulating literature and would fine them ~~and~~-or imprison them, and the Parliament brought censor against the court of high commission, and the civil ~~course~~-w would sometimes punish high ~~s~~ commissioners or the actions that they were taking. In 1610 the Parliament ~~of sever~~ severely censored the Court of High Commission and the King made a speech to Parliament in suspense, and the members of Parliament just listened in ~~sele~~-silence, showing that most of them disagreed with the King. About this time there was a ~~juce~~-juress in Cambridge who published a booklet called the interpreter and ~~ux~~ in this booklet he said that it was uncontrollable that the King of England is an absolute king, and the heads of the Church is serving in an ~~or~~ unqualified way the divine right of Kings, but Parliament ^{had} ~~as~~ the author of this book imprisoned and ordered all copies of the book destroyed ~~ad~~- and not circulated in England. ~~In fa~~ The fact that Parliament was able to do that shows pretty clearly that James wasn't the absolute king that people claimed that he ^{he wanted to be but} was, ~~but~~ he was very, ~~bx~~very far from being. He wasn't even as near as Elizabeth or ~~Hen~~ Henry VIII because they always knew how to manipulate Parliament to get what they wanted and if they found it impossible to manipulate Parliament, they ~~wouldi-g~~- wouldn't even advance, but James didn't have anything ~~k~~ like the ~~pr~~actical ability that they had. In 1610 Parliament demand ed that the Puritan ministers that had been removed by Bancroft be restored and complained of the existence of gross abuses and Parliament was addressed on the whole ~~and~~- enthusiastically in favor of the Puritan cause, and the king directed the Archbishop to remedy such abusives, and ~~the~~- some ~~s~~ ineffective efforts of reform were made and all the sessions reiterated ~~the~~ the demand...

...small d is Archbishop Abbott , because Archbishop Bancroft died in 1611, and with Parliament taking this small stand, the Kings ~~x~~ said that he better be a little careful what he did and ~~sho~~ so he picked out a very fine theologian --a very ~~ste-~~ strong Calvinist, and he made him Archbishop and from 1611 to 1633, Archbishop Abbott was the head of the English Church. ~~Arb~~ Archbishop Abbott was a thorough going Calvinist and one who had no sympathy with the ~~efforst-t-erof-~~ efforts to put down the Puritans, but who had to be rather slow in what he did because after all he knew what had ~~x~~ happened to Archbishop ^{Tyndale} ~~Cramer and~~ when he differed with Queen Elizabeth --how he was kept in his home for 6 years until he died, and so Archbishop Abbot was doing just what it seemed he had to do, ^{against the Puritans} but of course the King appointed subordinate ~~of~~ officials to him and so ~~x~~ some were subordinate carried out the King's ~~desirew-~~ desires against the Puritans to a much greater ~~x~~ degree than Abbot desired, so that the period ~~frn~~ from 1611 to 1633 is in general a rather ~~mild+~~ mild period as far as the Church is concerned in England. There were in the Church great numbers of ~~minsi~~ ministers who just had a job to do. At least the people had a chance to hear the wonderful truths expressed in the language they could understand, they went through it as a form, they spent ~~at~~ the rest of their week ~~axx~~ in sports and other activities .. There were many of them in the church but there were a great body ~~x~~ in the ~~chu4~~ church of thoroughly Christian men who were giving wonderful Christian teaching and were looking forward ~~to~~ with longing to the time that they could have a government of the church in which the representatives of the various churches could come together and decide ~~wit~~ whether ...instead of being controlled from the top this way, and so there was a sort of ~~x~~ transition period from ~~6~~ 1611 to 1633 when the top ~~of~~ control

of the Church of England was very ~~mid-mile~~ mild and the Puritans were increasing in the number of people who understood their ~~fix~~ views and who who stood with them, but there were certain bishops who were enforcing the rules rather strictly and toward the end of the period of Archbishop ~~of~~ . . . some of these bishops were getting to the ~~poi-~~ ~~x~~ position where they could just ignore and proceed rather ruthlessly in their error. And so we go to c. Developments of individual churches. Now, we have already said a good bit about the English Churches who moved over to America~~x~~ and how they ^{gained} ~~gathered~~ their independence from the Church of England, but under Archbishop ~~Abbe~~ Abbot it became ^{safer} ~~safer~~ than it had been~~before~~ before, . . . to have an independent church in England ~~/,~~ , the law ~~&~~ still forbade any religious leanings in the church as such in the church, all people were ~~requie~~ required to attend the regular church, but Abbot did not enforce~~ce~~ the law very strictly, in fact, it was only ^{when} ~~that~~ the evidence was brought before him so plainly that he would be in danger before the King that he took any step to enforce . Some of the other bishops did take ~~x~~ steps of a fair amount, but during this time there were a number~~of~~ of groups that had gone to Amsterdam ~~with-~~ which had returned to England and a number of independent churches had been established in the neighborhood of London and in other parts of England . Now , in these independent churches there came to be a certain amount of variety of belief~~x~~ but the principal subject ~~on~~ on which variety developed among the independent churches at this time ~~we~~ was the question of Armenian claims or of the Calvinistic viewpoint . And while the bulk of these independent churches took the Calvinistic attitude there were perhaps a third of them which took a definitely Armenian attitude, and between the independent churches which took the Calvinistic attitude and

those that took the Armenian viewpoint, there was a very ~~str~~~~str~~ strong difference of opinion. They had no cooperation with each other. Now within these churches other differences began to develop as individual ideas developed and there were a number of these ~~th~~ churches in which the ministers came to the conclusion that baptism ~~x~~ could not be given in infancy but after ~~x~~ the person became ~~ele~~ older and consequently we have a ~~y~~ beginning. There is no immersion. That didn't start until sometime later, but we had a beginning at this time of doing away with infant baptism in a number of these churches but it was not felt by any of them ~~ast~~ at this time to be a major point and, ~~x~~ consequently you had some independent churches which baptize infants, some which did , and some which did whatever the person wanted, ~~but these one~~ some ~~xxx~~ were the Calvinistic and some were the Armenian views. But ~~x~~ between the Calvinistic groups ^{groups} and the Armenian ~~views~~ ^{views} there was absolutely no fellowship, so that in fact it was ^{not until} almost 1900 that the Calvinistic ~~Bat~~ Baptists~~x~~ and the Armenian Baptists united to form one denomination. ~~-Durint-~~ During the 250 years before that they felt far more separation over the ~~gix~~ grounds of Calvinism and Armenianism than they did over the matter of But we will look more at that ~~x~~ later but here is a very rudimentary point. . . . the matter of the doctrine of Baptism having ~~begin~~ begun in a few churches at this early time. During the next ~~perid~~ period the matter of immersion having begun. Now, we go on into ~~x~~ ~~ED~~ the rise of Laud. Now, I am going rapidly to read to you the positions ~~the tah-~~ that Laud held to show you how he rose, but please don't ~~attep~~ attempt to write it down ~~bea-~~ because it isn't worth that time. I just want to mention that Wm. Laud was ordained in 1601. In 1611 he became Principal of St. Johns College at Oxford~~d~~.

In 1616 Dean of Gloucester, in 1621 Bishop of St. David, in ~~1620~~ 1626 Bishop of
Back in wells, in 1626, Dean of the Chapel ~~Royal~~ Royal, in 1628 Ga- Chancellor
of Oxford Un. , in 1628 Bishop of London, and in 1633 Archbishop of Canterbury
and Prime Minister of England. Now this is just to show how this man Laud was
rapidly ~~advn-~~ advanced during the period of thirty years by the ~~Royal~~- Royal
Authority ~~of~~. So that in 1628, although Abbot was still Archbishop of Canterbury
Laud was Bishop of London. He was a great ~~x~~ favorite of James son, Charles.
Charles was anxious to carry James ideas forward after the Supreme power of the
Kings and the importance of ceremony ~~x~~ in the church and he did not have his
~~a~~ father's Calvinistic training, so from 1625 when James I ~~did~~ died and was
succeed by Charles I ~~Archbishop~~-Laud began to have the strong, royal power
behind him. ~~A~~ Our heading A here is the first third of the century and that would
about end with the ^A ~~ch~~bishop ~~Abbot~~ , but during the last ~~part~~ part of it you ~~wee~~
see how the ~~rea-~~ royal ~~houwe-~~ house was with ~~Lua~~ Laud the active worker in it
was trying to do ~~awy~~ away with Puritanism in England and the . . . and that leads
us into the ~~service-~~ middle third of the century, which we wont take next, because
we must look over the continent a little further. ~~W~~ So we call Capital B the Thirty
Years War. And in the history of the world ~~there~~ ~~x~~ it is questionable that there
has ever been a war ~~must~~ that was more ~~x~~ devastating, more destruction, more
terrible ~~ex~~. . . greater in the portion killed than the portion living in the area. . than
the thirty years ~~was~~ ~~T~~-war. This thirty years ~~was~~ war is considered to have
begun in 1618 and ending in 1648, and it ended with ~~certain~~ certain advances for
both sides in the war, but actually with a crystallation of the situation. Neither
side made really any great ~~accomplis~~ accomplishment by the war if it is balanced
against what the other side won by the war. There were millions of people ~~k~~ killed

in it, because of what ...the armies marched back and forth--particularly across Germany, mirauding and pillaging, and living ~~and off~~ off the land.

It was one of the cruelest times in the world, and we could have an interesting month looking into the details of the 30 years war, but for the purposes of our course the main thing that I want you to do is to have an ~~understand~~ understanding of its existence, its terrible ~~ness~~ , and of the causes of it and the effects, just a brief idea, and that is all that we can take time for ~~and~~ in this course. But it is very important ~~to~~ that we know a little about it, and so under D. the Thirty Years War, we mention number one, the causes. The causes of the war are pretty hard to list in an accurate way, so when I say causes here I am meaning the things that came before that led into it and produced it, and so under this I am going to call small a. The Jesuit Advance. As you know the Treaty of ^{had} Augsburg ~~has~~ been made in 1555, and it ~~and~~ had established it that ~~each~~ ¹⁹ ruler had the right to determine the religion of his area, and that ~~the~~ a Catholic government was not allowed to tolerate Lutheran nor a Lutheran government required to tolerate Catholic but they ~~these~~ were required to give them ~~to~~ the opportunity to migrate. They were not suppose to mistreat them in any way, and there were certain other principles of this in ~~151~~ 1555. When this treaty was made in 1555 the Pope declared that it was false ~~and~~ but ~~not~~ ~~no~~ nobody paid any attention to him because all the participants on both sides were so ...and so determined to have a peaceful, permanent basis....

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The Jesuits came to the fore and were very active and the ~~and~~ schools which they founded trained the sons of the Catholic sovereigns of Europe and the result was ~~the~~ that the next generation of Catholic sovereigns were , many of them, very

fanatical in their opposition to . . . ~~but as were~~ whereas at this time in 1555 the sons of many of the Catholic sovereigns had been almost on the point of becoming Protestants themselves, but the Jesuits, by the activities of their schools, they managed to raise a generation of Catholic sovereigns which were fanatically determined to do away ~~for~~ with Protestantism, and ~~the~~ so the counter Reformation won back ~~ak~~ large areas ~~of~~ in which Protestantism had been almost completely triumphant, largely by the activities of the Jesuits and the other groups of the Jesuits, galvanized into action. Now, we go on to small b then. Small b . Disagreement regarding certain parts of the treaty of Augsburg. The ~~Jesuit~~ Jesuits induced this newer generation to bring persec~~u~~tion in ways that were not the ordinary ways, against the Protestants in certain areas, in such a ~~sway~~ way that the Protestants felt were very definitely breaks in the terms of the treaty. On the other hand, the Peace of Augsburg in 1555 had established it that if a Bishop or a ~~Abot~~ Abbot decided to become a Protestant, he must turn over his ~~position~~ position and his property to someone whom~~e~~ the Roman Catholics would put in his place and during these 60 years there was many an area in Germany ~~ix~~ which was under the rule of an abbot or a bishop, and the people overwhelmingly became Protestant and so did the Abbots and the Bishops, and he simply declared himself a count or a secular ruler, and established himself as a secular ruler and continued as a Protestant . . . and this the Roman~~ists~~ists were ~~obe~~objecting violently, and so we have ~~obejecti~~ objections both ~~was~~ ways . . . the cause which resulted not in simply ~~ix~~ in a ~~way~~ war between two nations but a movement that involv~~ed~~ed many nations that involved most of continental Europe and had almost exterminated whole areas, in fact there were countries that had a ~~peop~~ population of 4,000,000 in the beginning, and ended up with a population of 1,000,000, and

this was true of several areas. We mentioned small ~~it~~. Dissatisfaction regarding certain parts of the Treaty of Augsburg. ~~-Dissatisfaction had been greatly-~~ There had been great dissatisfaction in 1555 when this treaty which was supposed to ~~ex~~ establish peace for all times was established, because it had to be a compromise and in the compromise each side had to give up something, and as time went on and during the war when the miseries of the war ~~were~~ went on ~~ix~~ and the effects of the Peace ~~Tra~~ Treaty were felt more, each side began to feel badly about it and to disregard them, and when they disregarded it, then the others began to get around the ...and this ...at the end of the hour I mentioned Donauworth. Donauworth is a city on the Danube River. It is a city which is on the edge of the territory of Bavaria, but it was a ~~city-~~ free city of the Empire, they were just ~~as~~ as independent of the neighboring areas as ^{each} the Dukedoms in Germany, ~~as the-~~ were of the neighboring ones. And each free city had been the first areas, aside from Saxony itself, where the Reformation had been solidly established, and Donauworth was an independent city, a free city on the edge of Bavaria, a city which, like most of the free cities, was overwhelmingly protestant. And in ~~this~~ this city there were large monasteries and so in the arrangement in 1555 it had been...so the arrangement was that each city should be permanent for itself, which of the two permitted ~~religi-~~ religions it would follow, that of the Confession of Augsburg or that of Roman Catholicism. The case of this city, having this large monastery in the city, they agreed not to interfere with the monastery, to allow it ~~w~~ to continue unhindered and people to come in and joining it and leave it and go to Bavaria and these other sections without any interference, with the one ~~stip~~ stipulation that there were to be no great public processions from it, and this agreement had been made and had been kept for many years, but now

under the Jesuit impulse in 1606 the most in this monastery the monks in this monastery were induced to holding public processions, and at first they started very quietly and then they held up banners which were more and more insinuating about Protestantism and . . . making considerable noise and interfering with the Protestant Church, the people couldn't hear what was happening. And some of the people got quite excited about it. It was definitely contrary to the law that permitted the monastery to remain. Areas that were under Romanist control did not allow any Protestant centers to remain in them, and so some of the younger people who came out of some of the Protestant churches and they started a riot against . . . and some of the people stoned them, and then the Duke of Bavaria made representations to the Emperor that the Protestants of Donauworth were causing great trouble to Roman Catholicism, and that the Emperor put it under ban and permitted the people of Bavaria to march in and seize the place and all those that were implicated . . . but to go beyond that and put an end to Protestant worship in the city. So in 1608 when the city of Donauworth and Protestantism suppressed, as a result of this riot which they had reason to think had stirred up intentionally . The Protestant princes in Germany, and many of them anticipated trouble and decided to form a union to protect themselves in case they were attacked. However, the Elector of Saxony refused to answer. He said we are not interfered with. We are protected under the Treaty of Augsburg, and he refused to take part with them, and in a situation like this you always have those who stand aside and refuse to take part in the defense against aggression, and usually they suffer more than others, though it is a few years before it reaches that point, but the Elector of Saxony now refused to enter into it, and as you

--the attacks were being made particularly against Calvinism. As you remember in Germany , while the largest area was Lutheran , there were many of the Princes who had become Calvinists, and one of the ^{greatest} Reformed Confessions is the Heidelberg Confessions ~~x~~ and the Duke of the Palatinate was one of the electors who had no right to hold their ~~religi-~~ religion within the Empire. They were ~~quite-~~ quite a number , and they were active , though they were by no means the controller of this Protestant union and when the Catholics formed a Catholic league against the; with the Duke of Bavaria at its head, and with these two facing each other, they were heading up toward a revival of the hostilities that had been occurring fifty years before . Then small d . is Bohemia. Now, ~~we~~ we have frequently referred ~~to~~ during this year to Bohemia ~~is~~, and I expect that you all ~~know~~ know now that Bohemia is one of the names ~~of-~~ ^{more} for an area called Czeche. We are ~~all-~~ familiar with the name ~~Che-~~ Czechoslovakia, ~~be~~ but they are two different countries. ~~And~~ And this area of ~~Che-~~ Czeche is an area of very able people a peasant once said to me ~~when~~ when I once mentioned having gone to Prague. He said they are the Prussians among the Slavs, . . .

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Whether his judgment was right or not, at least they certainly have ~~been~~ been known historically among the finest of the Slavic people, and Bohemia was where John Hus in the fifteenth century had preached salvation through Christ alone and he had been burned ~~at~~ at the stake in 1415 at the Council of Constance but the people of Bohemia had stood solidly for his teaching, and though they had been attacked by the best armies of Europe they had been able with pitchforks and implements to drive them back , and this story ~~is~~ in France appearing about these common people ~~which-~~ which

led the French, when a group of wild Egyptians entered the ~~two~~ town to say Oh, ~~whih-which-~~ which those must be Bohemians, and so ~~toady-~~ today Bohemia/stands for one of the most cultured and most solid people is a term used in our English speaking world to mean a wild sort of life utterly different from most of the Czechs, but at this time at the beginning of the 17th century 80 per~~x~~cent of the people of Bohemia ~~wre~~ were Protestant --Bohemia was a separate nation but the Archbishop of ~~Austira-~~ Austria of the Hapsburg family, which had ~~h~~ come Emperors and then they had one one line which came from Spain and the other was the Archbishop of Austria and many of them were elected Emperors, they had managed to become elected as Kings of ~~Ch-~~ Czeches and by this time ~~has~~ had ~~saxkx~~ claimed a hereditary right to be rulers of Bohemia and so long as the ~~pee~~ people were not much interfered with they ~~wre-hae~~ had not strenuously ~~obej~~ objected but ~~now~~ these younger members ~~o-t-~~ of the ~~ix~~ family had been educated by the Jesuits and , by the way, the Jesuits ~~ix~~ had established ~~te~~ the best schools in Europe by this time, so that even ~~members-of-the-Parliament~~ many of the Protestant princes sent their sons to the Jesuit~~x~~ schools because they could get a better education there than any other school that they knew of , and some of them were converted but many of the m ...went quite a ways different from the attitude of the parents~~x~~, and the Emperor had shown his attitude by his giving authorization to the Duke of Bavaria so now his position became vacant and the ~~people-~~ new ~~ne-n~~ one was elected the people of Bohemia ~~did~~ said that they did not want him for their King, and instead they chose a Calvinistic prince, Frederick of the Palatinate, He was king of the region around Heidelberg. He ~~h~~ ruled in Heidelberg and the place ~~wheter~~ ~~whre-~~ where the Heidelberg Confession had been made. He was married to the daughter of ~~the~~ King James of England. He was a man of standing among the Reformed Churches and ~~then-~~ they asked him to ~~becoe-~~ become ~~Kig-~~ King of Bohemia , and he agreed

to do ~~it~~ so, but historically he is called the ~~Wing~~ Winter King, because ~~the~~ he did not last very long in that position. So we go on~~x~~ to number two the first stage of the war. The first ~~stat~~ stage is 1618 to 1683, a five year period, and during ~~the~~ this period, a ~~x~~ five year period, the Austrians attacked Bohemia because the Bohemians refused to elect the ~~Archbishe~~ Archduke of Austria. ~~The~~ Frederick ~~of~~ from Heidelberg had gone over there. The other Romanists attacked his territories -- Heidelberg was attacked. The great University was pillaged. The library of 3500 manuscripts, the finest library in northern Europe was packed up and sent down to the Vatican. The Hiedelburg ~~Caste~~ Castle remains today one of the great monuments of the Middle Ages but much of it has been pretty well wrecked at this time. And Bohemia~~s~~ was conquered and in 1621, the very year when the Pilgrims were ~~gettig~~ getting established in America, ^{Bohemia} ~~Bohemia~~ fell entirely into the hands of ~~the~~ ~~a~~ ~~group~~ of Austrians, Emperors of the Holy Roman Empire who were of a different type than ~~the~~ his ~~x~~ predecessor, and the result was that he opened up the territory~~of~~ for ~~a~~ great number~~of~~ of Jesuits and his followers to come in, and ~~cale~~ ~~called~~ ~~down~~ - drove all the Protestant pastors into exile, ~~it~~ ~~called~~ pulled down Lutheran and Reformed Churches and by the end of the 30 years war, Bohemia which at it s~~bege~~ beginning ~~x~~ had a population of 4,000,000 who were 80 percent protestant, at the end of the war they had a population of 1,000,000 as far as anybody could see 100~~xx~~ percent were Roman~~x~~ists. ~~xx~~ The statues of John Huss ~~were~~ had been all over because the people looked on him as their great national hero. Many of them were destroyed while others had their names eradicated, and the name of ~~sm~~ some Saint put on in place of it, and the attempt was made to remove his memory but that didn't succeed, the people still remembered after all these years that John Huss was the national hero. But there was no opportunity for any Protestant

teaching for 200 years after this . And there ~~were~~ were hundreds of people who retained their Hussite Bibles and read them secretly and passed them on to their children. There were hundreds of them that came out of hiding 200 years ~~later~~ later when toleration was ~~permitted~~ permitted. And after the ~~1st~~ First World War I was there. It seemed that the place had just come to life after sleeping under oppression for so long. It was a rapidly ~~developing~~ developing country until the end of the Second World War, shortly after the Communists took over and then ...was thrown out of the window and on his table was found this old Hussite Bible that had been passed down through the ~~16~~ centuries. The communists are holding ~~it~~ it today in utter subjection, so as far as Bohemia is concerned, the 30 Years War ~~is~~ ^a made/complete and utter change in the nature of the country. And this was accomplished in this third stage of the war. Also, Heidelberg--~~th~~at area was conquered. The Electoral title was taken away from it and given to the Duke of Bavaria and some of the Calvinistic sections suffered greatly ~~for~~ in this ~~1st~~ first stage, but the second stage--~~that's~~ ^a stayed on no. 3 ,~~1663 to~~ 1623 to 29, In the second stage the Duke of Saxony still/~~stayed~~ ^{stayed} up the sidelines , thinking that he could out of the controversy. He could continue Protestant teaching in his area. Nobody would bother him. He was good friends of the leaders of both sides. He stayed out of it,^{but most of} ~~and though~~ Europe became involved in the second stage. And in the second stage the Romanists decisively defeated the Protestants in a succession of battles. So this second stage, which ended in 1629, looked like a complete victory for the Romans. All of ~~the~~ the Church Property which had come into Protestant possession was ordered by the Emperor ~~was ordered by the~~ to be turned over to the Romanists. This involved two ~~Archbishoprics~~ ^{Archbishoprics} , and a great many monasteries. It was ordered that ~~the~~ ^{as in the Peace of Augsburg} ~~the Kings of Austria~~ only Lutherans

would be tolerated in the Empire, aside from the Romans, no Calvinists nor Zwinglians. All Protestants were to be excluded from Catholic lands. It looked as if Protestantism had completely lost out except in a few small areas of Germany --at the end of this war in 1629. And ~~ick~~ Germany and Europe would have the same fate as had come to Bohemia, but now we come to the third stage, 1630 to 32. And the third stage of the war, from these victorious Romanist leaders beginning to fight among themselves ~~of~~ over this war. And there were ~~jeas~~ jealousies and disagreements among them and some of the Protestants who seemed to be just about to have lost everything through it, were wondering if they could not yet recoup something out of it, and word came to Sweden about the situation. And you remember what happened ~~x~~ in Sweden--that in Sweden the Jesuits had gone up there and had converted the Son of the King and made him a zealous Romanist, ~~to~~ thought that he had decided to move too hastily and changed the laws of Sweden, and as a result he lost out and ~~and~~ his Uncle Charles became King of Sweden. Now, Charles had a son named Gustavus Vasa. He was the grandson of Gustavus Vasa, the man who introduced Protestantism into Sweden, and his grandson, ^{Adolphus} ~~was~~ Gustavus ~~Vasa~~, was an earnest Christian. He saw what was happening here and he decided that ~~x~~ he should ~~rish~~ risk everything in an attempt to help. So Gustavus Vasa landed a ~~x~~ ^W Swedish army in Germany in 1630, and finally the territory in Saxony threw off its neutrality, figuring it would be next in line anyway, and this army marched against the Romanists and won victory after victory, until in 1632, November, there was a decisive battle fought under Gustavus Vasa's leadership, and this battle brought to an end the victory of the second stage and it would ~~hae~~ have been a complete victory except for one thing --in the battle Gustavus Vasa was killed. There was no one to take over his leadership. The power of the opposing force was broken. The edict of 1629 remained a dead letter

and if they could have, both sides said now, let's make peace ~~as they if~~ they
~~if to have~~
 would have been just ~~x~~ as well off ~~as~~ as ~~they had~~ waited ~~x~~ another 17 years.

But perhaps Gustavus could have worked that out but he was killed in the battle,
 and so the third stage ~~ix~~ had neutralized thesecond stage but ~~a~~ thousands of the
 people had been killed, not merely the soldiers but the camp followers, the ~~tw--~~
 towns. The ~~arme-~~ armies lived off the area they were going through, and people
 who were left desolate often followed the armies in order to try to get something .

Ch History #188

From 1632 to 1648 was a stage of lesser fighting but back and forth across Central
 Europe; mercenary troupes devastating the country until the sheer ~~exhausting-~~ exhauston
 of war and weariness finally forced the contending parties to agree to make peace
 --and ~~x~~ so this fourth stage of 16 years was the most destructive and the least
 effective as far as accomplishing anything is concerned, and the devastation and
 the misery of the 30 years ~~w was-~~ war is just about impossible to conceive of .

It was armies constantly fighting and destroying and ~~de-~~ devastating
~~and~~ and continuing most of the time for 30 years like this. The population, at least
~~3/-~~ 2/3rds , perhaps 3/4s had been killed, and the ~~wor~~ towns, were left in ruin
 and delapidated. Business almost entirely ~~det~~ destroyed, life almost exterminated
 --it was nearly a century before the area ~~de-rev-~~ recovered from the devastation of
 the war. But No. 6 the Peace of Westphalia. It was felt in 1555~~x~~ that now anything
 is better than the continuing of the War, and both sides were ready to compromise,
 and the compromise that was made left things alms t as they were before, ~~nt-~~ not
 entirely. Bohemia was in the hands of the Romanists, and ~~Pro~~ Protestantism had
 been completely wiped ~~oup~~ out ~~ouf~~ of it , and in Austria, and in Bavaria, which has

had at one time been perhaps 3/4s Protestants, ~~came~~ the Kings, and the ~~K~~ Dukes were left free to eradicate it entirely, and it was just about completely eradicated. You still find some of the ~~shackles~~ ^{castles} of some of the Protestant Dukes who were killed, you still find their ~~ox x~~ castels in ruins in Southern ~~Austria~~ ^{Austria} Austria, but that country was completely--Protestantism was completely eradicated from it, on the other hand it was agreed that all ecclesiastical property that ~~em~~ came into Protestant hands up to 1624 was to remain--that was 6 years after the thirty years war had started, so that left them everything that had been taken over between the two wars and for the first six years, ^{in addition to} and/after that the people agreed that Calvinists should have the same rights as Luther and Calvin within the ~~Empire~~ Empire and the religion of each state was to be Protestant or Catholic according to its position in 1624, and the Princes were to decide and they were not to be allowed to punish anyone for holding ^{the} ~~the~~ other religions supposedly, but to allow them to immigrate. The Pope denounced the Peace of Westphalia. He ~~x~~ declared that it was done without his sanction. He declared that it was wrong to permit ~~x~~ Calvinism to exist in the Empire, that anyone who agreed ~~the~~ to this Peace was placing himself outside of the ~~Church~~ Church and ~~did not~~ should not receive the right to the Church but the Princes went right ~~as~~ ahead with it. They reached the end of their possibility during the war, and so this ~~was~~ established conditions for the next two or ~~the~~ three centuries in Central Europe and the ~~Peace~~ Peace of Westphalia divided Germany up into 250 little sections, each ~~of x~~ one of which was separate from the rest except for a nominal allegiance to the Emperor and of course that held back the development tremendously. It wasn't until 1870 that Germany ~~became~~ ~~becam~~ became united into one nation, but the effect ~~tha~~ meant that for a century afterwards it was ~~gradually~~

gradually ~~recovery~~ recovering and ~~getting~~ getting on its feet again and Southern Germany and Bohemia were definitely in the Romanist camp, but there was very little interference in this time in the area. Now, capital^C is ~~from~~ France during the 17th century. I have not said much about France^C during this century yet. I did not mention that in connection with the 30 years war, but I might well have mentioned that the French stayed out of it and sent an army in ~~with~~ whenever they saw an advantage for themselves. They stayed clear of getting themselves involved in the real issues where they ~~say~~ saw that the political advantages for themselves, ~~at~~ an attitude much like DeGaulle is taking now in relationship to the East and the West, and they even sent armies at times to ~~fit~~ ~~or~~ fight on the sides that they disagreed with in order to get an advantage for themselves. But the situation during this century is very interesting. No. ^{is} ~~in~~ the situation at the beginning of the century, and of course you all know that a. under that ~~is~~ should be the name of the ~~King~~ who is so important in what ~~at~~ happened in France, Henry IV had been the ~~the~~ great leader of the Protestants. Henry who had led their armies and who had conquered most of France, Henry who was next in line to be king of France ~~was~~ but who couldn't take Paris, and so he said Paris is worth a mass. He became a Romanist, took the Jesuits for his confessors and for the ~~tot~~ tutors of his children and then his wife ~~and~~ died and he married a Romanist wife ~~at~~ but he ~~at~~ made the Edict of Nantes ~~which~~ which gave the Protestants ~~an~~ absolute^{guarantee} freedom from interference forever, equal privileges in the ~~gore~~ government, equal opportunities to advance in plans, and not only that, but ~~the~~ the right in their cities they had many things in Southern France which were almost ...to have their own ...their own fortifications so that they could ~~was~~ never be attacked or in any way interfered, Henry thought

that he made Protestantism safe in the area for which it had taken, but Henry was interested now in healing up the ~~won-~~ wounds of France, calling all French people, making France again a strong nation, and he continued to do that very successfully until 1610 when a man who ~~ax~~ had been trained by the Jesuits attacked him, and he was succeeded by his little boy Louis XIII, a lazy, indolent fellow who never was of any importance & particularly in ~~ix~~ his conduct and it was in the hands of his advisors, but ~~Heb~~ Henry IV is so important that I mention him again under small a, the situation at the beginning of the ^{century} ~~country~~ in France, and then c. the ~~variusa~~ various parties. These are parties from the ~~viewpoint-~~ viewpoint of Church History, these are groups into which you could classify great numbers of prominent people. They were not like necessarily by any means groups that were standing together for a definite cause. But under this we must mention the secularists. And that you find in every nation. You find those that adopt the prevailing & religion of the nation, so that the prevailing religion of their parents, and they may feel quite sincerely that they are following it and that it is vital, but there is real interest in the things of this world, and during this period in France there were a great many, including Cardinals and leaders of the Romanist Church, whose interest was in French advancement, glory, and secular affairs, and among the Huguenots we ~~fine-~~ must say that there was a great increase of this & viewpoint during the century. The Huguenots during the previous century had been fighting for their lives for a period of 40 years and they had bravely ~~suw~~ suffered for their faith, and fought ~~ax~~ against terrible odds and they had resisted the attempt to destroy them and & when there would be a massacre ~~ee~~ of St. Bartholomew's Eve and thousands of them were murdered, and a year later there seem~~x~~ed to be more than ever before. In the face of adversity and persecution they showed marvelous courage and persistence, but now there were

to be no more persecution. They ~~every ha~~ even had their own garrisons in the cities ~~in~~ in Southern France, they were ~~sev~~ safe from all ...they were allowed to advance to the top positions of the government, and many of them became so interested in political advancement and economic advancement ~~tha t they~~ religion became ~~me~~ quite a secondary thing to them, and in a way freedom from persecution ~~did more injury to the Huguenots than all the attacks befof- before~~ ^{had done,} ~~Advanced,~~ because during the next 80 years , at least during the first two thirds of it, ~~whi~~le you had a large Reformed Church in France , a large and very effective Church with many great Christian leaders in it, and a great influence on other countries, yet you do not find much increase during that time . In fact, ~~in~~ you find a ~~certain~~ ^{its} certain amount of declension, and you ~~fid-~~ find that in ~~this~~ ^{its} leadership ~~tha t~~ it becomes a thing of secondary importance during a period of about 60 years, and so the ~~Secura~~ ~~Secur-~~ Secularists is no. 1; and no. 2 is the Huguenots and the Huguenots were a great factor during this period, ~~pa~~ rticularly during ~~the~~ this first 50 years . They had their ~~asemp- assemblies~~ assemblies of all kinds, and these assemblies received greetings from the rulers of France. ~~XX X X~~ After Henry Iv's death Cardinal Richelieu was the power of France, he had the power in his ~~n~~ hands for many years, and after his death when his little boy , Louis XIV , was killed way under age, Cardinal Mazarin had the control, and though the time that Richilier and Mazarin ruled France the Huguenots were not much interfered with. They would allowed to advance in the government. Both Richilier and Mazarin were interested in the glorious in the ..and the advancement, and the found among the Huguenots the most able and skillkful, and who were the most educated.

Ch History #189

A very great amount of the high positions in the French Government during the

60 years were in the hands of the ~~Hub~~ Huguenots. The Huguenots held their assemblies and these assemblies would receive greetings from Cardinal Richilieu or Cardinal Mazarin --greetings ~~which were~~ in which they would assure them of their great interest in their having their meetings and their statements, and signed Your most obedient servant, C. Mazarin . . . but before very long after Cardinal Mazarin got power, while he gave much favor to ~~ind~~ individual protestants he began to say that it is not right to have a state within a state. Here is France and these Protestant cities have their own garrison, and he said, we ~~o~~ wouldn't interfere with their religion of course--they have ~~x-t~~ just as much right in the government as anybody. Look at ~~alo-t~~ all these people that I've put in high positions in the government. Look at the fine words of greetings that I send to ~~the~~ their assemblies. There is no reason that they should have private armies and private garrisons, in cities which are way in the heart of France and couldn't be attacked from the outside. ~~81~~ 13

He said, Do away with your garrisons. Think of the tax money you will save not having to support --the government of France will support you. And many of the cities ~~gave~~ gave up their garrisons, gave up their special means of protection. And the ones that did not, Richilieu ordered to, and when ~~he~~ they didn't, he ~~x~~ marched against them, and the others had given up ~~their~~ theirs. And the others having given up theirs, many of them were condemned. . . . Why should these people be so obstinate as to insist ~~that~~ on keeping ~~their~~ their fortifications, and their arms, and so in one or two cases it took as much as one or two years of ~~fin~~ fighting before the city was reduced. And so particularly the city of La Rochelle. It took three years to reduce La Rochelle (162~~8~~6-29), but in the other ~~x~~ Huguenot ~~city~~ cities didn't do much to protect La Rochelle, because they had given up their ~~forti~~ fortifications. They were ~~par~~ perfectly safe. The Cardinal guaranteed their city, and the King

before that. Just like today, why do we need a United States--there's a United Nations. Why do ~~we~~ we need an army. And so LaRochele was attacked ~~it~~ and for three ~~it~~ years it was besieged and then it fell. But the Huguenots were allowed to continue under Richilieu with no interference, except their removal of their powers to protect them, and that is one thing about the Romanist Church in modern history that is noticeable that they don't insist in getting results immediately and make a win or lose battle--sometimes they do but as ~~a~~ a rule there are willing to wait--move forward steadily. ~~We~~ If we don't win this year, we will win next, and if we don't win next, we will win ~~in~~ fifty years from ~~now~~ now. It took them 80 years to reach the place where they could destroy the Huguenots, and then move forward steadily ~~or~~ and slowly. So ~~it~~ with that ...# 3 I ~~it~~ will entitle the Jesuits. ~~The~~ We studied about the nature of the Jesuit organization. It is a secret organization, absolutely controlled from the top, an organization which is devoted theoretically to the ~~centrally~~ supremacy of the Pope, but actually to the supremacy of the system ~~of~~ of which any particular ~~pe~~ pope is merely ~~repres~~ temporarily representing, and the Jesuits were active in France, establishing themselves, establishing schools, training the coming leaders, and rousing hatred ~~again~~ against the Huguenots wherever they could, and they worked ~~it~~ steadily and effectively during this period of 8 years, but now there is another party which came up in France, ~~and~~ another party which is not large but which became very influential. I will call them the Augustinians. Now, this involves ~~a~~ quite a number of very prominent ~~at~~ people in France. It involves a number of people who ~~have imp~~ had important positions in the Romanist Church. It involves a number of highly educated people--people who were in the Church and who listened to the propaganda against the Huguenots, and said that is all ~~th~~ true. We ~~it~~ will have nothing to do with the Huguenots, we detest their separatist attitude, ~~we~~ but they said, what matters ~~is~~ is not

separation from the Romanist ~~organia~~ organization and making a separate organization and all that. The vital thing is getting the truth of the Christian ~~relig-~~ religion and making it effective in your lives. Now, this was the order of ~~thei-~~ this ~~a~~ Augustinian group. ~~Wheterh-~~ Whether ~~had~~ many had been affected by Protestant teaching it is ~~had-~~ hard to say. They declared that their had nothing to do with the Protestant separatists who were apart from the Church and they even joined in Revival, but they were people who ~~par-~~ paid great attention to the writings of ~~A~~ St. Augustine, and, as you know, both Luther and Calvin, were tremendously influenced by the writings of St. Augustine, and these men felt that St. Augustine's teachings were very different from the attitudes of the Jesuits and so to quite an extent these people became opponents of the Jesuits. They said that the Jesuits are making it easy for people to receive absolution by simply going through a form and a ceremony, and that absolving ~~x~~ them from the worst sin. The Jesuits have a scheme ~~wou~~ worked out by which they can explain away your sins and they make light of sin, and they said we need the teaching of Augustine of the terrible nature of sin, and that it is only ~~thru-~~ through the grace of God ~~a~~ that we can be saved. and they said we need to lay ~~sa-~~ stress on these big points of the Christian religion. ~~And-~~ They said, Augustine and Pelagius had their great controversy, and the Church venerated Augustine ~~and-~~ as one or two of the greatest leaders in their history, but they said that the Church has, to a large extent moved a long ~~a~~ way to the direction of Pelagius teaching, that human nature ~~can only be-~~ need only be ~~impe~~ improved and they said, We ~~at~~ ~~xxx~~ need to get away from that and get back to the teaching of Augustine. They did not put the Bible in first place, they largely put Augustine in the first place, but what they got from Augustine, Augustine had gotten from the Bible. They did not talk about the supreme authority of the Bible, they didn't talk about justification by faith. They said, No,

we don't believe that you are saved in one act. But they said there has to be a start, and that start has to be a personal relation ~~with~~ with the Lord, based on the death of Christ, and they said that begins ~~on~~ your justification. Thus there terminology was very ~~diff~~ different from the Protestant terminology but if you get into the inner meanings of their words and the lives and ~~attitu- attitudes-~~ attitudes of many of their people, ~~it~~ it's so close to justification by faith it is very ~~had~~ hard to be much suspicious of it, ~~but the~~ except they didn't want anybody to think ~~tha~~ that they were with that group of separatists, those Huguenots. They were ~~se-~~ loyal to the Church. Whatever the Pope said, they would stand upon, but ~~them~~ then they would reverse it. They would stand for the grace of God as the great fundamental principle~~s~~. Now the interesting thing in France during this century ^{did} how on the one hand/the Jesuits succeed ~~ed~~ after 60 years of gradually softening them up. During another 25 years in just about absolutely ~~ly~~ destroying property. so that it was completely wiped out from the ~~nation~~, ~~hang-~~ hundreds of thousands of people escaped and they included the most able and skillful, best educated people in the country, but also during this same period the Jesuits opposed the Augustinians to the point to which their writing was ~~bane-~~ banned by the Pope, their monasteries were torn down, their people were taken apart and ~~sa x~~ scattered, and ~~th~~ in the end they were treated just as badly as the Huguenots were treated. They were a much smaller group and a group which tried to get the teaching ~~x~~ of Christianity without having people think that they stood with these people who separated from the Church but in the end they were just as badly destroyed ~~as~~ as the other groups, and so France is a very interesting study during ~~thks~~ this period to see how the Jesuits were not only destroying those ~~tha~~ that were against...but those that disagreed with

their teaching, but gave lip service to the Church leaders...

Ch History 190

Under D,4 was the Augustinians. Then we go on ~~x~~ to #2. the Destruction of the Huguenots. That's ~~6b2~~ - 6c2, the destruction of the Huguenots. We already ~~glad~~ - glanced forward at this when we were speaking of the previous century. Now we want to look a little at the details of it, so under that, ~~x~~ ~~small~~ small a, is the situation under Henry IV. We have noticed that the Huguenots were in a way, a state within a state, they had 48 cities of ~~refu~~-refuge, garrisoned by Huguenot troops at ~~x~~government expense, guaranteed against persecution. A ~~hug~~ hundred other cities were also ~~vier~~ virtually under ~~the~~ their control. At the beginning of the 17th century they were positioned to put into the field an army of 50,000 men, and their naval strength was superior ~~xx~~ to that of the King. They had the privilege of keeping two deputy general at the ~~Ro~~- Royal Court to look after the faithful observance of the Edict and to safeguard the rights of their brethren. They ~~had~~ had been guaranteed absolute freedom from any discrimination against them by the Edict of Nantes which ~~was~~ declared to be perpetual and ~~irre~~ irrevocable. Now, the Pope had protested against the Edict ~~of~~ of Nan~~tes~~ . Some of the ecclesiastical leaders had ~~bx~~ objected but it had been ~~x~~ definitely made by Henry IV and it had ~~gx~~ given them all these guarantees of safety, so ~~th~~at during Henry IV's reign the Huguenots seemed as if they were ~~xx~~ in a position ~~with~~ which could never be possibly destroyed. Then in 1610 Henry IV was assassinated by a pupil of the Jesuits. He had unified France, he had gained the support of all groups of Frenchmen. He was now ~~ass~~ assassinated and his son, five years old, became the nominal king. So we go on to small d. The situation under Louis XIII. ~~Lous~~ Louis ~~x~~ XIII became ~~me~~ at the age

of nine in 1610. He reigned ~~unte-~~ until his death in 1643. He had been ~~raie-~~ raised by Jesuits ~~to~~ tutors, and his mother, Marie de Medici, a distant cousin of Catherine de Medici, whom Henry IV had married after he became King of France took ~~ok~~ over the control immediately upon the accession of the boy of nine to be king.

~~Th--~~ When he became ~~k~~ old enough to take over ~~to~~ the power, he had considerable struggle with his mother over it, and eventually the power was removed ~~frn~~ from her, but one of her counsellors became ~~a~~ a counse l of Louis. He was Cardinal Richelieu, and Cardinal Richelieu is generally considered a great statesman.

He is not ~~ng~~ of great importance to Church History as an individual. He was a ~~grat-~~ great French statesman who was devoted to making France great. Louis XIII was ~~an~~ nominal king. He generally supported Richelieu. ~~One-~~ Once ~~in a wha-~~ while he would try to gain a little independence against him, but usually he would come back to recognize that Richelieu was an able ruler and a real statesman and that he himself was a ~~lazy~~ lazy, indolent fellow who loved to see a battle going on. He was much interested in military strategy, but didn't have much ability for anything else. So Richelieu was the real ~~rex~~ ruler, from 1624-42, just a year before the King died. We have already mentioned on ~~w~~ two of these occasions, Richelieu's policies in regard to the Huguenot. Richelieu assured the Huguenots of the permanence ~~of the~~ and certainty of the Edict of Nantes, assured them of their absolute safety in carrying on their religion though ~~he~~ he did allow state documents to refer to them as the followers of the pretended reformed religion. They rather ~~obeject-~~ objected to the insulting tone but otherwise his attitude toward them didn't show ~~disci~~ discrimination against them. They had opportunity to move ~~in for-~~ forward as they were skillful, industrious, able, and rapidly grew in wealth and leadership in the nation, though with no opposition-- it is sad to say that quite a bit of the enthusiasm of the mass of them to some extent did die ~~dee-~~ down ~~k~~, but there ~~wre-~~ were many real theological leaders among them,

many great Christians ~~among~~ among them. They had great national assemblies. One thing that ~~Richelieu~~ Richelieu insisted was that this situation of having a ~~great~~ state within a state was intolerable. He said, You have the edict of Nantes. You are perfectly safe. You ~~who are~~-hold your Synod of France and he says... and ~~thank-th-then-~~ thanked them for their loyalty to the King, but he says ~~this~~ this business of having your own garrisons, your own ships, your own armies. It is utterly unnecessary; ~~and so he p~~ you are perfectly safe, and so he persuaded city after city to give up any means of protection. After all, the King's army was there to protect the Frenchmen from anything that was ~~x~~ wrong. Why should they need to have local armies. And so one after another they gave up their protection until there was one left, ~~a~~ the city of La Rochelle, and it took nearly three years to do ~~this-this-subj-subje-~~ subdue this city, ~~and-it-too-~~ he fought ~~again-~~ against this city which ~~refuse-~~ refused to depend upon the guarantees of the King, knowing what had happened in the previous century that insisted ~~to-~~ upon ~~x~~ retaining their fortifications but the ~~Hugenot~~ other Huguenot cities largely felt they could trust the policies of Richelieu and the government; after ~~x~~ all, they had the ~~tra-~~ treaty, they had the Edict of Nantes, the ...which was guaranteed and so they didn't ...the English gave a little help, and when taken, the walls were broken down and the army was ~~x~~ taken away but the worship of the people was not inter~~v~~fered with. And so, Louis XIII reigned ended with the Huguenots retaining all of their religious privileges that they had before and the opportunity of advancement in the state as before but they had been deprived with the means of protection themselves of themselves. They were co-existent without investigation to support --any means of self-support. There could be no way to prove it at all. I believe that most ...Richelieu was a secular statesman, that his ~~main~~ main interests

interest was making France great. Now, to what extent he might have been influenced by others...but if you take the policy as it ~~word-~~ worked out... but whether Richelieu entered into ...but we go on to small c. Protestantism from 1643 to 1659. French Protestantism to 1643-59 during this period and one year longer than this, the ~~pee-~~ power of France was under the control ~~for~~ of any ...a man named Mazarin. Cardinal Mazarin was the ruler of France and he carried on the policy of Cardinal Richelieu, but ~~ber-~~ very soon after Louis XIII's death in 1643 there ~~waw-~~ was a considerable uprising ~~and-~~ against Mazarin's power headed by a man who became a Cardinal, Cardinal _____ and this uprising lasted for several years against ~~Ma-za-4in-~~ Mazarin. Mazarin was the Prime Minister, the head of the government. The titular king ~~waw-L-~~ was Louis XIV. And when Louis XIII died, Louis XIV was only five years of age, so Mazarin was the ~~reul~~ ruler representing the King/~~the~~ when these uprisings came against the arbitrary power of the king, and his minister Mazarin...they were loyal Frenchmen, they were loyal ~~Frenchm~~ to the King, they were protected ~~the~~ under the laws of the Land, they gave their support, and Mazarin ~~g~~ thanked them for their support, he sent messages to their synodical meeting, thanking them for their ~~loa-~~ loyalty to the ~~reim~~ realm and for the great part ~~tha~~ they were playing in the greatness to France, and he appointed Huguenots to high positions in the government. However, during these ~~yar-~~ years there were Remonstrances presented to the King by some ~~fn~~ of the Bishops and Archbishops, criticizing the Huguenots and the privileges that they had, however, the young king, in the year ~~1660-~~ 1650 expressed determination to execute to the letter ~~the~~ every ~~a~~ edict ~~favorable~~ favorable to the ~~Rem~~ Reformers, and to leave them unmolested in their persons and in their worship and

in 1652 he expressly ~~x~~ ratified and affirmed the Edict of Nantes, but he was only about 15 years of age then, but Louis XIV, like his father, was tutored by the Jesuits; his life was a life of ~~sensuousness~~ licentiousness and debauchery, and from the early age to the end of his long life. But he was a hard worker and ~~alth~~ altogether different from his lazy father. He had great plans to bring glory for himself and eventually he took all the ~~wp~~ power that came to his own hands. During these years Mazarin was in control, and Louis XIV gave his ~~ag~~ assurances ~~that~~ when he was a young man, but Mazarin carried them out, and ~~tex~~ the Huguenots seemed to be at the very height of success in ~~vx~~ every way during this period. But in 1659 ~~a-kyo~~ young Louis reached the age where he could take over power, he sent a message to the General Synate ~~meeing~~ meeting of the Reformed Church of ~~R~~ France, and said that it was not his will that any ~~meve~~ more such meetings should be held.

Ch History #191

And then we have a period of 25 years, a ~~perid~~ period in which the change succeeded constantly and relentlessly to cut down the influence of the Huguenots in the country. Remember during this time, he never measured against anyone on the ~~ge~~ ground that he was a Huguenot. The Edict of Nan~~ates~~ stood, they were a guarantee in the free exercise of their religion, but when people are well to do, prosperous, and active in government, and in other activities, there are always plenty of things that can be found ~~ans~~ as excuses for ~~preedee~~ proceeding against them if those in control desire to do so. And they were very busy finding them during the ~~x~~ next 25 years. ~~Dur~~ In the very beginning of the ~~25-years~~ period, for instance, there was a great Huguenot University where the Government had compelled the Huguenots to give ~~!~~

up a ~~pes~~ portion of the building ~~x~~ for the use as a Jesuit College and in 1659 the Jesuits erected a big platform in the courtyard for the performance of a play, the Huguenot students ~~demon~~ demolished it. They had no right to this portion of the college. They had simply proceed ~~ed~~ to build it. The Huguenot students demolished it. They came into ~~sharb~~ sharp collision with other ~~x~~ students. ~~x~~ And one of the Huguenot students was arrested and locked up in the castle. And the Huguenot students knocked down the door and rescued him. Some complaints were brought to the government. The ~~x~~ thing was magnified very greatly, and the ~~x~~ whole university was taken away from the Huguenots and given to the Jesuits. The ~~Protes~~ Protestants held a public meeting Remonstrating against ~~thei~~ this act and requesting to be able to present the facts ~~fox~~ correctly for the consideration of the government. Those that took part in the meeting were charged with sedition . And an army was quartered in the city, those that took part in the ~~pre~~ protest were sent to be ~~x~~ galley ~~salves~~ slaves, and the most important Huguenot churches were turned over to the Romanists, and during these ~~x~~ 25 years there was just one move after another where something that somebody did was used as a reason ~~fxa~~ for removing him from office or for taking away ~~x~~ property from him ~~x~~ or for doing something against him, and people began to see if they wanted to advance in the states and if they ~~was~~ want ed it to be safe it would be good for the m to become ~~Rea~~ Roman Catholics . In ~~wou~~ southern ~~fran~~ France where ~~ahe~~ there were great numbers of Huguenots a large army was sent ~~the~~ re and the soldiers were quartered on the Huguenot families and the soldiers were told that they should treat the ~~x~~ Huguenot families as slaves and ~~they~~ whatever the soldiers did, nothing was done against them. But if one of the families became Romanists the soldiers were ~~takenawa-wa~~ away. ~~x~~ Now up to 1685 ~~they~~ they were all based

ostensibly on supposed violations of the law or attempts for royal ...there was never the statement made that a person was being ~~interfer~~ interfered with ~~x~~ in any way because of being a Protestant, but gradually ~~perop-~~ people were cut down from important ~~not~~ offices . Individuals on very ~~xx~~ ~~x~~ small charges ~~we-e-~~ were often condemned to very severe ^e punishment and there was quite a number of the ~~wa-~~ ~~x~~ wealthy classes who managed to ~~bx~~ leave the country with a considerable part of their means , and when it was seen that a great number were leaving the country, efforts were made to prevent escape by ...and any who were caught trying to leave were given fearful punishment, so in these years of increasing persecution from 1660 to 1685 there was ~~a-cleaning-~~ a cleaning out ~~of-the-~~ from the Protestants of those that were cool and those that were not thoroughly ~~devl-devl-~~ devoted to their religion , many of them found that ...and to turn and quite a few escaped from the country. And then in 1685 , small e. Revocation of the Edict of ~~the~~ Nantes. In 1685 when most of their churches and schools ~~x~~ had been broken up, the Jesuits brought terrible influence to complete the work of destruction ~~of~~ by revoking the Edict of Nantes. His latest mistress, who remained a number of ~~hear~~ years after this with him, was a former Huguenot, a renegade Huguenot , and ~~their~~ there are those who think ~~wh-~~ she may have ~~x~~ had a part in it. ~~Gertail~~ But the statement was made that the preamble ~~that~~ ~~x~~ since ~~the~~ ...have embraced the Catholic religion, it is now desirable that the rest shall be won back to the Roman Church and by a perpetual and irrevocable edict , Louis XIV revoked it along with all grants and favors to the Protestants, ordered the immediate demolition of all properties withing his domain. ~~The~~ He forbade all gatherings for religious services on the part of the protestants. Protestant ministers were enjoined to leave France within 15 days, ~~neither-~~

in the meantime they were not to preach or to perform any ministerial function. If they did, they were to be made galley slaves. If any of you don't know what a Galley slave is, it is one who is chained to the oar in the ship and compelled to oar in the ship and spend his life in that hard labor in all kinds of weather. John Knox had done it for a number of months as you remember before he gained his freedom. Few ever did gain their freedom from it. Children born of Protestant parents were to be baptized by the Parish priest and brought up as Catholic. Protestant schools were forbidden. All other clergy were forbidden to migrate. If caught trying to leave the country, they were to be seized and imprisoned or made a galley slave. And with the efforts that the state made, there were still many who escaped the country. The galley became filled with Huguenot slaves, many of them educated ministers of the gospels. Prisons were filled to overflowing. Large numbers were tortured and put to death, but multitudes escaped. According to the most conservative efforts, they say between 300-400,000 Huguenots left France shortly before and shortly after the Revocation of the Edict of Nantes. About 100,000 found homes in Holland, 100,000 in England, Ireland, and America. 25,000 in Switzerland and 75,000 in Germany. When I was in Berlin studying in 1927, Huguenot French services were still being held in Berlin as they had been held after 1685 right to the wars with France. And the hundreds of thousands of people who stayed in the country became nominally Catholic, but most of these drifted into infidelity. A French R.C. statesman and philosopher of the this past century says that the Revocation of the Edict of Nantes had as its fruit, depopulation of a fourth part of the Kingdom. Its trade largely ruined, and a great many people perjured themselves and pretended to believe things that they didn't believe, and actually introduced tremendous

~~insincerity~~- insincerity and infidelity into the nation. The ~~effect~~ ~~upon~~ France at the time was very great . There were the most skillful and able people of the country. They were people who by free enterprise ~~and~~ had amassed considerable amount of property. It was a tremendous loss to the country. But ~~Louis~~ ^{Louis} XIV pushed ahead ~~and~~ , determined to carry this ~~out~~- out, trying to absolve ~~his~~ ~~soul~~ from the tremendous misery that he knew must be ahead for him for his licentious life and wickedness by doing an act ~~at~~- that was praiseworthy in the sight of God.

Now we go on to number three , the Jansenists. But , what I gave you about the Huguenots here, I mentioned the ~~reigns~~ reigns of these kings, but I am not asking you to remember the dates of the Kings of that century in France, but I would like ~~for~~ you to know the approximate time, to know the order, Henry IV, Louis XIII, Louis XIV. I would like for you to know the approximate time of ~~the~~ their rule. But I would like you to remember the date of the Revocation of the ~~Edict~~ Edict of Nantes, and 25 years before that ~~here~~ ^{while before ~~that~~- that} there was a great persecution, ~~so that~~- they were not subject to persecution. In the first part of the century, after Henry IV's death, there means of protection had been taken from them, but now # 3 the ~~Jansen~~ ^{Jansen} Jansenists and ~~to~~ in order to really understand about the ~~Jansen~~ Jansenists, one needs ~~to~~ to know something about St. ~~Augustine~~ Augustine. And some of you have asked about him, and some of ~~it~~ you have not. Anywhere you start in history, there is a previous period. You can't start anywhere but ~~xxx~~ what there is a previous period, so I don't think it is ~~a matter of~~ matters greatly where we start, but it is necessary to do a certain amount of ~~he~~ hearkening ~~about~~- back to particular points. So in the next small a , under the Jansenists, ~~it~~ is Augustine and ^{Pelagius} Pelagius, and just ~~the~~ to remind those that were ~~it~~ ~~in~~ ~~the~~ ~~class~~ in the class last year and to ~~greet~~ ^{bring} those that were

not on the class on the main points in connection with this about St. Augustine. St. Augustine lived about the year 400 AD . He ~~die~~ died in 430 and he was active ~~about~~ during ~~10~~ 10-12 years before ~~that~~ . . .after he had become a Christian.

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He was active in many ~~was~~ ways and was one of the very greatest of the leaders of the Christian Church in the course of its first five centuries. There are many reasons why he was of tremendous importance . We could take quite a long time on this. But we are concerned now with his relationship to Pelagius. Pelagius was an Englishmen named ~~Merton~~, ~~but~~ Morgan, but Morgan means ~~a~~ borne of the sea, and in the Greek it is Pelagius, so he took the Greek name for himself but Pelagius was a man who believed in Human nature, the goodness of human nature. I ~~wax~~ once heard a man a YMCA man speak on . . .~~yes~~ he said that you will ~~wx~~ sometime hear ~~a man~~ someone say that if an apple ~~x~~ has a rotten core the whole ~~appel~~ apple is rotten. I do not accept this doctrine. If the ~~w~~ core is ~~rote~~ ~~rote~~ rotten there still ~~might be~~ may be a lot of good in the apple. In other words, the thing you want to do is to find the good in every person and develop it and improve it. Well, that was the view of Pelagius. Human nature has its weaknesses . It has its sin, but ~~God~~ man can use his ~~willpower~~ will power to make himself good , and man should step forward and it is wonderful that there is the grace of God to help, but the vital thing is that we step forward and improve ourselves ~~as~~ as we should. That was Pelagius. Now, August~~ix~~ne had a tremendous ~~expte~~ experience of conversion ~~here~~ years before. He felt that God ~~has~~ had turned his life completely around . He had resisted against ~~sin fer~~ sin for years and felt himself absolutely unable to overcome it, and then felt that it was the grace of God that gave him the strength

to overcome sin. Augustine said, Man is hopelessly lost, and it is only the grace of God that can save him. And the vital thing is God's grace and man himself is utterly helpless. Well, Augustine wrote very extensively against Pelagius and against the Pelagians, and took a very strong stand on the absolute necessity of the Grace of God and the absolute impossibility of ~~any~~ anyone ~~being~~ being saved except as God by His grace ~~saves~~ saves. And Pelagius, taking the opposite view, the Church as a whole tended to take a ~~posi~~ position somewhere in ~~betwe-e-~~ between. And ~~durig~~ during the Middle Ages there are times when the Church as a whole tended to take a position somewhere in between, and during the Middle Ages there are times ~~ix~~ when the Church is called Semi-Augustinian, and other times called Semi-Pelagian~~k~~. The ~~the~~ tendency of the Church as a ~~ch~~ whole ~~the~~ tends to be in between, but there ~~were~~ were always individuals who studied ^{these} the writings of Paul and got the ~~g~~ great truths of the grace of God from ~~his~~ writings and who found their faith strengthened and blessed as they read Augustin~~e~~'s presentation of these great truths. And Augustine had a tremendous influence over such a man as ~~Th~~ Thomas Aquinas, the great Dominican theologian whose ~~wh~~ works are practically the ~~tee~~ textbooks of the Roman Catholic~~a~~ Church today. Augustine had a great influence over him, although he didn't wholly follow Augustine by any ~~me~~ means. But the Dominican Order ~~tene~~ tended to give very considerable attention to many of Augustines teachings in this regard, and so we have all through these pages, all through these centuries. And Luther felt that there was no one aside from the Bible, who was as great a teacher as ~~Augs-~~ Augustine. Luther was constantly quoting Augustine and so was John Calvin. Augustine then was one who was ~~ref~~ revered in the Church, but whose teachings were not as much liked by the Franciscans as by the Dominicans.

Perhaps the Franciscans rather tended to disparage him, because the Dominicans tended to praise him, but the Dominicans tended more to favor to some extent Augustine's view than the Franciscans. Now, ~~xx~~ small b. The Jesuit Activity. We have noticed the formation of the Jesuit Order; the Jesuit unlike the Dominicans were not a group which was dedicated to the study of truth and ~~ix~~ its presentation. The Dominicans used the letter O.P. after their name, the Order of Preachers, and while the Dominicans have often been active in the Inquisition, and while ~~ix~~ it was a Dominican who was a ~~lett~~ seller of ~~ix~~ indulgences, in action against ~~Lute~~ Luther. Yet, there has always been among the Dominicans quite an emphasis on finding what the truth is and standing upon it. Now, the Jesuits were a military order, as we have noticed. Their ~~There~~ purpose was to specifically advance the church. The Jesuits paid more attention to education than any other ~~ox~~ order, but it is definitely for a purpose, it is for the purpose of advancing the Church, and the Jesuit is taught that whatever seems to him to be the truth, he is supposed to accept ~~x~~ whatever the Church says. ~~Loyala-~~ Loyola specifically says that if the thing appears to me to be right, the hierarchical church declares to be ~~ba~~ black, I must ~~unhes~~ unhesitatingly ~~de~~ declare that it is black. The Jesuits were dedicated to this specific purpose, and so the Jesuits were very active in trying to spread the Church and to oppose Protestantism, and the Jesuits ~~we-~~ worked out a system of rules for conduct which were used greatly in the Confessional and the ~~activit~~ activities of the Jesuits. The purpose of which was to advance the Church; and so the Jesuits were often absolve the rich and the ~~pp-~~ prominent on very easy terms. ~~W~~ They would ~~fix~~ find an ~~excuse~~ excuse to get around, giving absolution for their sins and permitting them to ~~cont~~ continue right on with this sin in which they had been engaged before. And some of the Dominicans

and the others were quite critical of some of the Jesuit books, of the way in which they seemed to be able to excuse just about anything, of finding some way of playing off one ~~n~~ principle against another so as to get whatever you desire. Well, the Jesuits were very active for this specific purpose. But now we come to a man of a different type. Small c. Cornelius ~~Jansen~~. Jansen was a Belgium. At that time they called it the ~~Sa~~ Spanish Netherlands, because it was the Southern part of the Netherlands which Spain still held, and from which the Protestants had all been either killed or driven out by this time. Holland was independant in fact, though not in name. Cornelius Jansen was a student, a teacher, and ~~k~~ eventually a Bishop~~x~~ in Belgium. But principally he was a student of the work of St. ~~S++~~ Augustine. Number ~~one~~ is a study of Augustine. Jansen seemed to have been very much concerned with the low moral standards of the Church as a ~~wha~~ whole. He felt that there was so much of going through forms and ~~thing-~~ thinking that you were thereby found the help of God. He ~~felt~~ read all of Augustine's work, he said ten times~~x~~ through and his Anti-Pelagian works he read through 30 times. He was tremendously interested in Augustine's teaching of the grace of God, and Jansen felt that no ~~k~~ ~~sal~~ salvation was possible except God in His ~~grace~~ saved a man and ~~elas~~ turned a man from darkness to light. His ~~strexss~~ stress was very, very similar~~x~~, though his work was quite different, Now, number two. Jansen's attitude toward the Christ, Jansen was ~~anx~~ anxious to develop a high, ~~kind-of-devota-~~ fine devotional attitude, a real heart ~~k~~ relationship to the Lord. He was anxious to advance the

teachings of St. Augustine. He ~~had been one~~ didn't want people to think that he was one of these separatists, one of these Protestants who didn't recognize the ~~Pope~~ Pope's ~~and~~ authority, one of these people who had ~~been~~ been either killed off in Belgium or driven off into Holland. He didn't want anybody to get that idea. And so he said that the Protestants are wrong ~~in~~ they say that there is justification by faith. No, justification is a slow process. Then, he said, this slow process usually has a sudden, sharp beginning, a sudden, sharp conversion and the grace of God comes to the individual and turns him around and then there is a ~~great~~ gradual improvement thereafter as he comes to know the Lord more and more. ~~There are different degrees of~~ Now, the difference between that and justification ~~and~~ may be simply a difference of terminology, because they both insist on the sharp, definite change that the Spirit of God makes in the individual instead of being in the Kingdom of God, he is now in the Kingdom of Light. Calvin and Luther ~~and~~ stressed that once he is justified, ~~and~~ he is completely justified forever. Jansen said No, it takes ~~and~~ awhile, but he held that there was a sharp change and those that ~~held~~ were not saved would continue on to complete salvation, in view of the differences were to a large extent a difference of terminology. Jansen was very anxious that no one confuse him with the separatists, with the Protestants. He was a loyal servant of the Pope. He ~~was~~ was a loyal member of the Church. He was a close ~~and~~ follower of the works of St. Augustine, and so Jansen said that the Protestants say that the Bible is the only rule of faith and ~~and~~ practice. No, he said that ~~tradition~~ tradition is also important. But he said Augustine wrote

down this tradition, so if you want to find ~~what~~ what the tradition is, look to Augustine and Augustine himself would say ~~that~~ what he would get from the Bible, and Augustine was ...and even though Jansen taught ~~in~~ this way, he ~~was~~ urged that personal, direct study of the Bible, and he tried to keep from being confused ~~with~~ ^{with} the Protestants. He wanted everybody to know that he was a thorough going Roman Catholic, but he tried to put the stress, not on forms and ceremony, not on ~~thinking~~ ^{thinking} that a man ~~could~~ could compel the ~~grace~~ grace of God, not on a man improving his own ~~character~~ character by his own acts, but on the ~~teaching~~ teaching of the grace of God, ~~and~~ as taught by St. Paul and St. Augustine, the two men ~~that he~~ - whom Jansen elevated above all others. So you see that in Jansen you have in a way an intermediate figure. You have a man who wants to advance, ~~what~~ what is very near the teaching that Calvin and Luther presents, a man ~~who~~ who is interested in the development of personal character and right relationship to the Lord and ~~in~~ in the teaching of St. Paul and St. Augustine, but he doesn't want to get confused with the Protestants.

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It is very ~~interest~~ ^{the} interesting ~~to~~ to see what happened to Jansenism ~~in~~ ⁱⁿ time when the Huguenots were being ~~de~~ destroyed. Well, this is number two, the attitudes ~~tw~~ ^{tw} toward the Protestants. Number three, the Augustinians ~~us~~. Now, ~~someon~~ someone may immediately say that ~~that~~ ^{that} is just the Latin form of Augustine's name, but as I am using it here, it is ~~is~~ not that, it is the name of a book, a book which Jansen wrote but ~~who~~ which he finished just before he ~~die~~ died, and so at ~~his~~ his death in 1638, the book was in ~~manuscript~~ manuscript, and his close ~~frin~~ friends and followers desired to publish the book, and the Jesuits were anxious to ~~to~~ keep

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the book from ~~it~~ being published. ~~They had~~ It had much to say about their moral precepts, and ~~about~~ their teaching regarding salvation. We go on to small d. ~~in~~ Jansenism enters France. One of Jansen's students had been a Frenchman who had returned to France, ~~one of Jansen~~ and there in France he was ~~cont-ros-ens~~ constantly quoting Jansen and telling people about what Jansen taught and he had a great influence himself but when the Augustinians came out all ~~the~~ his friends were ~~ans~~ anxious to . . . ~~and~~ and so the Augustinians began to have a great ~~influent~~ influence in France and we move on to small e. the Convent of Port ~~Rea~~ ~~Reay~~ Royal. Now the Convent of Port Royal was a convent , that is a place for nuns belonging to one of the smaller orders but a convent which had been in existence for many ~~one~~ centuries . It had received special favors from the Pope and which had the right to continue its services even if ~~frin~~ France were to be put under . . .and this convent had a special privilege of permitting within the grounds of the convent a number of cottages to be occupied by ~~me~~ men who might desire to devote themselves to the spiritual life to come and live in these cottages and have a sort of a connection with the convent and ~~life~~ live an ascetic life there and so on , in connection with the convent of Port ~~Reay~~ Royal. Now, at this time, the people of Port ~~Rea~~ ~~Royal~~ ~~becom~~ became very ~~and~~ ~~is~~ devoted to the teachings of the Augustinians , the ~~teah~~ teachings of Jansen, so much ~~then~~ so that they became too ~~number~~ ~~number~~ numerous for the place and they took on a place out in the country where a number of them lived and that ~~is~~ was sometimes called Port Royal and this one in ~~te~~ ~~the~~ ~~sub~~ ~~suburbs~~ suburbs of Paris called Port ~~Reay~~ Royal, but it came to be quite a large and influential group , including many very

prominent people. And now we go on to F. Blaise Pascal is one of the great scientists of the ~~world's~~ world's history, a young man still in his teens ~~made~~ advances in mathematics and mechanics which are mentioned in any book in either of these fields. If you look at any book today in this country of the R.C. ~~and~~ and Protestant works, they will ~~all~~ always mention ^a great R.C. scientists ~~and~~ ~~name~~ named Pascal because he deserves to rank as one of the great men of scienc^e ~~and~~ literature in the world's history~~x~~. He was a very ~~great~~ great and able man who ~~did~~ died at the age of 38, and ~~accomplish~~ accomplished a great amount during that brief ~~ther~~ term of his life. Now, Pascal did not become actually one closely connected with the convent at Port ~~Rea~~ Royal. His sister joined it and he used to live there from time to time in ~~what~~ one of these convents. And ~~Ps~~ Pascal felt that he had had a great ~~cov~~ conversion experience in his life as a ~~yond~~ young man and he had another when he ~~ws~~ was about thirty, when he was in a carriage in France and an accident ~~x~~ happened and he was thrown over toward the river and barely escaped with his life and he felt that it was the grace of God that saved his ~~lf~~ life at that time, and he ~~determini~~ determined to devote the rest of ~~the~~ his life to the service of God. The University of Chicago a few years ago published a set which they called Great Books of the Western World, supposed to be the books that mostly ~~infl~~ influenced the Western world. I think that it is a poor selection from that viewpoint, because neither Calvin nor Luther is included ~~n that~~ in that at all, and certainly there are no two men that ~~infl~~ influenced the Western World more than those two had, but the set includes two books of Thomas Aquinas, ~~b-t~~ but it does include a great many of the great thinkers and it has one volume by Pascal, in which the last third is devoted to a brief selection ~~x~~ of his ~~sc~~ scientific writings, which are outstanding in history and science. The middle third of it contains what is called His *P*ensee. It's a French word which

means ~~book~~ thoughts. Pascal would think of something about the Bible, something about the relation of ~~Ch-~~Christianity to Mohammedanism, something about the relation of a man to God, and he ~~intend~~ intended eventually to write a book of Christian apologetics --he never got to write a book. But these tracts of ~~paper~~ paper were arranged after his death, and they were reprinted over and over; the Pensees of Pascal are ~~con-~~ considered as a gem of French Literature, even though the longest of them will not have ~~more~~ more than two sentences. They had a great influence in the development of the French language. They had a ~~great~~ great ~~importance~~ importance in the presentation of that language. The religious ideas of Pascal, ~~many~~ many of which are ~~con-~~ considered to ~~be~~ be very helpful. I haven't read them through, but what I have read I have not come across anything that we would object to, but there are many helpful thoughts.

Now, we move on ~~to~~ to g. The five propositions. Number one is Papal condemnation. It was the Jesuit desire that the book to be forbidden, the book of ^{Augustinus} ~~Augustine~~, the book of ~~Jansen~~ Jansen, desire that ~~xxx~~ a stop should be made to ^{the spread of} ~~this~~ idea. A Papal decision was made in 1653 condemning 5 propositions as heretical. ^{and} ~~the~~ the propositions were propositions connected with the ~~ag~~ absolute necessity for grace for salvation and ~~which~~ its ~~importance~~ importance in human life. These five statements which were said to be drawn from the Augustinus were condemned by the Pope, and the King demanded ~~that~~ that every French scholar and every French ecclesiastic ~~whou-~~ should be clear that he concur in the condemnation of this proposition. So we come to number two, Jansen's ~~even-~~ evasions of the condemnation. The Jansens declared that they were thoroughly loyal to the ~~Peep~~ Pope and they ~~ther-~~ ~~sa-~~ ~~sais~~ said that they concurred in the condemnation of these ~~propositins-~~ propositions but that these propositions aren't in the Augustinus, and so this should ~~be~~ not ~~effe-~~ affect our

relation to the Augustinus. They said that we condemn them in the sense that the Pope condemns them, and then the Pope made another statement that they he condemned them in the sense that they were ~~i--the-~~ in the Augustinus, and then the Jansenists said that the Pope ^{is} ~~was~~ infallible in matters of doctrine, but that doesn't mean that he is infallible in matters of fact. He ~~mis-~~ misunderstood the ~~&~~ Augustinus, ^(these are not in the Augustinus) for that doesn't mean that he is infallible in matters. They constantly tried to make evasions to maintain their loyalty to the Pope and still to maintain their relationship to the Augustinian teaching.

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So we notice that the Jansenists tried by every possible means to declare their ~~absolute~~ absolute loyalty to the Pope, their loyalty to the church and yet stand by the teaching of St. Augustine, and so they said These statements in their heretical sense we certainly condemn, but they said that these could be interpreted in a different sense which would be just what Augustine taught. ~~Ans-~~ Anyway, they said these are not what Jansen taught. They are not what Jansen taught, they are a misinterpretation of what he taught. So the Pope made a new declaration ~~in-~~ ~~which~~ that he condemned these in the sense in ~~the~~ which they were in the Augustinus and that they were contained in the Augustinus. And the Jansenists said that they were absolutely loyal to the Pope, what he declares about doctrine is final and ~~absolut-~~ absolutely free from error, but they said when it comes to fact, that's a different realm. In the realm of doctrine he is final, but in the realm of fact, as to ~~whether~~ whether this is what is in the book that ~~St. Ag.~~ Augustinus contained. Each one of us is able to read the book for ourselves and to see what is there and we do not find these in the heretical sense in the book. Thus they tried to ~~an-~~ make a distinction

between doctrine and fact which is an impossible distinction. It is like the Modernists of today who try to say that they accept the Bible in matters of morality and spiritual teaching but not in matters of fact. You cannot separate the two. It is either ~~aug-~~ ~~author-~~ authoritative or it is not ~~an~~ authoritative. The saying is true of the absolute authority of the Pope but they were trying to maintain their place in the Church, trying to be loyal churchmen, not to have anybody think that they were at all the Protestants, yet they were trying to ~~get~~ their doctrine from the Bible and the teaching of St. Augustine, and they were in a situation in ~~which~~ which their actions had two results. All the actions of ~~all~~ all of us have two results; they have ~~good~~ good results and they have bad results but they were in a situation in which there were a great many good results ... because many people of their times heard the ~~Word~~ Word of God and were tremendously moved by it, ~~but~~ but they were also in a position in which their ~~activities~~ activities had a bad result, because by the very nature of their action, it was doomed not to have any permanent lasting effect to any great extent and for them to keep the people under ~~absolute~~ the control of absolutism rather than to free them from it. Well, we will ~~not~~ not take time to go ~~the~~ through ~~the~~ further, ^{the} various details of the evasions of the condemnation. But small c. or 3 rather, under G. the Five Propositions is the expulsion of Arnauld. Arnauld ~~was~~ was a noted scholar, a man of high standing in the ~~the~~ intellectual world, a leader ~~of~~ in the University of Paris, and he declared that he ~~could~~ could not ~~accept~~ accept this condemnation of these five propositions, that he was willing to show respectful ~~silence~~ silence on the matter, but ~~that~~ that he could not ~~declare~~ declare that as ~~as~~ a fact that Jansen had taught these in an ~~objectional~~ objectional sense and that he opposed these in the sense in which

Jansen taught them, so Arnauld wrote publicly a letter about this in which he said that the Grace of God, without which we cannot do anything good had left Peter at the time that he denied the Lord, and that of course was a terrible thing for a devoted Romanist to say, that Peter had been without the grace of God ~~and~~ at any point. Then, he said, since not everybody ~~could~~ ~~not~~ cannot convince himself to find . . . a submission of respectful silence should be enough. It was not proper to ~~require~~ - require that a man declare that he opposes these as taught by Jansen, and the Sorbonne in Paris by a majority ~~vote~~ - vote ~~pre-~~ proceeded to expel him from the Un. This was in 1656. He was expelled ~~from~~ from the Un. and 80 doctors went out with him rather than sign a declaration that they joined in condemning him for being ~~unwilling~~ unwilling to say that they from the heart condemned these five propositions as taught in Jansen's Augustinus. Well, now this particular event is one of the most important events in World History ~~from~~ from a number of viewpoints. You would never think it, it was not in itself, but it was because of what it led to, and so we have a small h. We just ~~deat~~ dealt with g. the Five Propositions. Small h is the provincial letters, the provincial letters. Any account of the history of French Literature ~~sh~~ has much to say about the se Provincial letters. . Any account of literature in general has much to say about them because they are ~~d~~ considered to be the greatest example of polite, ironical, controversial language ~~si-e~~ since the time of the ancient Romans. There never has been anything since to compare with them, and often imitated but never equalled ~~sub~~ subsequently. This I mentioned to you yesterday, the ~~five~~ - volumes of the ~~grat~~ - great books ~~is~~ issued by the University of Chicago in which Thomas ~~Qui~~ - Aquinas ~~is~~ had two big volumes, nothing from Calvin or from Luther, but there is a volume from Pascal. And in this volume there is a third part of the volume was

~~selectins~~ selections from his great scientific writings, which are ethical in mathematics~~k~~ and mechanics, and in ~~man~~ the study of either of these fields you come across important ~~fundm~~ fundamental principles which were discussed by Pascal. The third part of this volume, I mentioned to you about the third part of this volume, his thoughts on religious matters which he ~~inted~~-intended eventually to work into a ~~vet~~ book but died in the process, ~~w~~ so there are little brief ~~k~~ statements from one sentence to ten sentences, most of them average about three. Yet these little pieces of paper which ~~k~~ he left have been arranged by people since and everybody agrees that the arrangement has not been particularly good. They are considered to be of such great ~~wk~~ value that in philosophical thought, in Christian apologetics and in literary history his *Pensees* have been translated into many languages and republished repeatedly. Well, I didn't mention ~~the~~ to you the first part of the volume --the first ~~third~~ third of the volume is called Provincial Letters, and as soon ~~s~~ as Arnauld had been expelled from the University a letter appeared published anonymously under the name of Louis de ... a ~~surely~~ purely ~~imiga~~ imaginary name, a letter supposed to have been written by a man who knows nothing about theological ~~subte~~-subtlety but he wants to ~~understad~~ understand this controversy, what is ~~sk~~ happening and so he goes to a ~~J~~ Thomas, a Jansenist, and a Jesuit. And he asked each of them to explain it, and he comes to the conclusion that actually Arnauld's teaching is very close to the teaching of the Dominicans, and yet the Dominicans are joined in the condemnation of him, and he can't see any reason for it, and then ~~k~~ he finds the attitude of the Jesuits and ~~sk~~ he finds the attitude of the Jansenists, and as you read it the attitude of the Jansenists is rather condemned in the words, so as to give the impression that the man who was inquiring about it can't see a way to answer it, and they are called Provincial Letters, because

he is writing to ~~to~~ a Provincial authority in the Church asking him to explain ~~these~~ these difficulties, and the letter was distributed anonymously and immediately people were tremendously impressed by it and it was copied and reprinted, and people ~~were~~ were wondering who wrote it and in a ~~sec-~~ second letter he went further into the matter, which came out the same month; in a third letter he dealt ~~with~~ definitely with Arnauld. He said that he had Augustine and the Fathers on his side, yet he is condemned; I ~~do~~ just don't understand how this can be, he puts this as an inquirer and tries to look into the matter, get some life on it, but as you read it you see very easily what the ~~attitude~~ attitude is. It is so cleverly done that even people who had no use for his ideas at all, reprint the letter that have appeared in the Modern series that are called the Modern Library ~~of the~~ in the English translation, and many copies ~~of~~ have ~~been~~ been sold. The Provincial Letters and the Pensees in one book. The fourth letter ~~is~~ begins to deal with the Jesuits more particularly ~~and-~~ asserting their undermining morality, that they ~~constitute~~ constitute the ~~the~~ ethical idea, not according to what man ought to do but according to what man is able to do, and ~~the-~~ ~~the~~..to casuistry. And in subsequent letters he goes into the Jesuit ~~ethic~~ ethics, and he quotes from the ~~most~~ most approved teachers ~~through-~~ ~~out the moral-~~ to show the habits that they brought to the moral sense by their teaching on ~~alms~~ alms giving, simony, bankruptcy, and ...their teaching on murder is permissible under ~~cert~~ certain conditions. He goes into the Jesuit writings examines them, and brings out evidences ~~that~~ ~~wha-~~ ~~whi-~~ which are perhaps the greatest ~~blow~~ blow which has ~~been~~ ever been struck the Jesuits. And while the R.C. include Pascal as a great scientist, if you will read an article by them written on the Jesuits ~~Order~~ Order, they will say that Pascal utterly misrepresented them and it

eventually
 had ~~much~~ - much to do with their order/being banned, from France and from Portugal
 and from nearly all the countries of Europe, and eventually being disbanded permanently
 according to statements by the Pope about a century after this time, and so this
 strong attack, although nothing of Calvin's or Luther's is given in this great book,
 yet ... you will find is quite certain to contain this very strong attack against
 the ethics and against the attitude of the Jesuits. And so Pascal's Provincial
 Letters have occupied a great ~~part~~ place in ~~the~~ - the history of literature, and
~~in~~ the history of thought, and in the history of religion, and they ~~were~~ were
 the results of the first persecution against Arnauld. The first few letters were
 anonymous, and then before the end of the letters, he ~~had~~ had admitted his authorship ...

Ch History #194.

~~We noticed that the Jansenists tried by every responsible means to declare their
 absolute loyalty to the Pope, their loyalty to the Church, and yet stand by the ~~teaching~~
 teaching of St. Augustine, and so they said that these statements in their heretical
 sense we ~~can~~ certainly condemn, but they said that they ~~could~~ could be interpreted
 these statements, which would be just what Augustine taught. But they are not
 what Jansen ~~taught~~ taught, they are not in the Augustinus, they are ~~misinterpretation~~
 misinterpretations of the ~~of~~ Augustines, so that the ~~people~~ Pope gave a new declaration
 that ~~they could~~ - he condemned these in the sense that they were in the Augustinus
 --and that they were contained in the Augustinus, and the Jansenists said that
 they were absolutely loyal to the ~~People~~ Pope, what he declares about the doctrine
 is final and absolutely free from error but when it comes to fact, that's a different
 realm. In the realm of doctrine ~~that~~ he is final but in the realm of fact, as to
 whether this is ^{what} the book ~~that~~ ^s of Augustinus ~~contains~~ contains, each one of us is able
 to read the book for ourselves and to see what is there ~~and~~ and we do not find it~~

There has been nobody else in the last five centuries who would be capable of writing letters like this. --~~W~~^e-- I trust we will all read these letters before the end of the semester. I'm not asking you to get all the details of them but to get the general thrust of them and some of the most important content. Well, the letters did much to win individuals to the Jansenist cause, but the power of the absolute state which has had been established, when the Jesuits accepted ~~Henr~~ Henry IV's declaration becoming a Romanist as being sincere and persuaded others to admit it and to receive ~~xx~~ him as King. The old slogan--~~began~~ you might--~~say~~ if you can't destroy them, join them, ~~was~~ carried out. France before 1500 was divided and it looked as if it would never be united. But when Henry said that Paris~~x~~ was worth a mass, and when so many were ridiculing ^{him}/~~them~~ and saying that it was ridiculous to accept him, the Jesuits accepted him as leader on a condition he become a Romanist, and they become his ~~x~~ successors and the teachers of his children, and thus there was developed in France these tremendous absolutisms, a absolutism which ~~was~~ to quite an extent was controlled by the Jesuits, and which in the end after nearly a century, got rid completely of the Huguenots who had been the stronger power in the kingdom before and ^{exc. Partheir} all of the cities/~~were in/his~~ control when Henry became Romanist. They got rid of the Huguenots completely ~~before~~ before the end of the ~~century~~^{they faced} century. Now/ the Jansenists who were standing on the great doctrines of the ~~grae~~ grace of God, wording them somewhat differently than the Huguenots did, but actually it's pretty hard to show a great deal of difference between their views: their insistence on personal ~~relatin~~ relationship with the Lord, their great ~~study~~

stress on Bible study, etc. from the view of the Huguenots, but they didn't want anyone to confuse them with the Huguenots. I'm not saying this is Pascal. We have no evidence to any reference to his being a Huguenot, but the leaders of the Jansens took the attitude that they didn't want anyone to confuse them with the Huguenots. They were ~~the~~ true and loyal to the King. They were loyal to the Pope. They were loyal Churchmen. They were holding the view that Augustine ~~had~~ held, which was ~~true~~ true, but which they were maintaining the Church had held all along. They tried to hold an impossible position, a position ~~for~~ of standing for the truth and submitting to authorities which we ~~begin~~ against the ~~truest~~ truth, and so the Provincial letters won many individuals, yet the persecution continued unabated. The King was determined to put an end to them. A few years later Pascal died at the age of 38-9. He had been in the Poor house all of his life, and was an invalid for about his ^{last} ~~life~~ year. We mention as small j, flight of Arnauld. Arnauld thought that despite the ~~xxx~~ sympathy aroused for him by letter and increased number of adherents of Jansenism, who knows if the Jansenists had been willing to stand with the Huguenots and to stand against ~~tyr~~-tyranny and to change the control of France into a control by the ~~overwhel~~ overwhelming masses of the people rather than the absolute ~~α~~ government, who knows what the whole future of the history ~~x~~ of France might have been very different. Today, it is perhaps the most atheistic nation on the face of the earth. Perhaps the hardest nation to do real missionary work and win people to the Lord, a nation which in moral ~~standa~~-standards has long been characterized ~~sz~~ by its low standards

and its ~~empha~~ emphasis which is contrary to all standards of decency, and France ~~in economic and~~ - politically and economically sunk way down from the loss of the Huguenots which were the most able in the land, certainly from the persecution of the Jansens. Small j , the flight of Arnauld. Arnauld ~~k~~ decided that if he was not ~~geint~~-- going to find himself one of these days a prisoner or a galley slave he better leave the country. He fled to Holland where there was religious freedom, and then small k. is Quesnels' ~~N.T.~~--Anotated New ~~Tea-Few~~ Testament. ~~This~~ This was some years after the time that Pascal wrote his provincial letters that a man named Quesnel had published a book 1693 in ~~1693~~ dedicated to the Bishop~~x~~ of Shalom who later became Archbishop of Paris, a publication of the New. Testament in French with moral ~~refelet~~ reflections. And this book went through a number of editions before ~~anybeey~~ anybody began to see that it was a book being widely used by the Jansenists and so the Pope ~~were asked to as~~ was asked to issue a bull against it. And the Pope issued a ~~condum~~ condemnation in 1713 in which he drew 101 propositions of Pascal's book which he condemned as Jansenist or otherwise heretical, and many of these were ~~als~~ almost literally quotations here of the scripture ~~of~~ of . . .substantially identical with the decrees of the Council of Trent. And it ordered that there should not be reading of the Bible --it greatly urged against reading of the Bible ~~in te~~ the vernacular, that the Bible be read in the Latin language by people with ecclesiastical training and not by those that can be confused about the ideas in it, like the ~~Janw~~ Jansens. And the man who had become A^{ch}-bishop of Paris was a strong supporter of the Book and to whole this position he had to condemn ~~gh~~ the book and to agree to the condemnation by the Pope. And then

small l. ~~Port Royal~~.--The Destruction of Port ~~Roa~~-Royal. ~~E~~ A number were ordered by ~~p~~ Port Royal, a number of them individually, each of them to sign a statement saying that they/~~condemned~~ ^{accepted} the Papal condemnation of the theses of Jansen from the heart and when they refused to do it, the ~~condu~~ conduct was suppressed...and which had received so many privileges from the Pope in past days. The ~~dux~~ conduct was ~~suppreseed~~ suppressed, the nuns were suddenly seized and distributed to other convents, and a year later the ~~buile~~ building was torn down, and the ~~Pope~~ Papal and Royal power united in a ~~determa~~ determination to put a complete end to the Jansens teaching, teachings which were simply a ~~repetition~~ repetition of the teachings of St. Augustine who was honored as the greatest of the ancient fathers, or one of the very greatest, and the building was torn down, the nuns were widely scattered, people who made any resistance were punished by the aged king who was determined to win his way to heaven yet. Despite his terribly ~~licen~~ licentious life, his wicked, selfish attitude all through, the ~~gr-at~~ great harm he had ~~donw~~ done to France by a series of wars which had no purpose except to bring glory ~~for~~ for himself. Louis XIV was ~~determa~~ determined that he would not ~~gok~~ go to hell, that he would do something great for the maintenance of the church and the ~~det~~ destructions of ~~th~~ heresy, ~~and~~ and so he destroyed the Huguenots and he destroyed Port Royal, and so we have small m. the Convulsioners. and that is one of the saddest teachings. Here were ~~gra~~ great numbers of people in Paris who had been reached by Jansenist teaching, who had studied the scriptures, who had believed in the Grace of God, and ~~who~~ had ~~dux~~ sort to know Jesus Christ personally, whose leaders had been teaching him to study the scriptures ~~and~~ and to follow

the teaching of St. Augustine on grace, and now these teachers had either been punished or had recanted and the people were lost without any leadership, so among these people wild fanaticism developed, which brought great...it enabled the people to say Oh, this is what this Jansenism is. It's like when somebody in our country holds up a rattlesnake in front of a person and lets it bite him and he says Look, the scripture says, Take up a snake and this proves that the Bible is true. The Bible certainly says that if we find it necessary to take a risk in the carrying out of the will of God, he may choose...but he never subjects such an attitude of fanatical actions as that, but groups of people began to have the make the most exalted religious...often...giving all sorts of sounds that they pronounced. They became so immune to bodily injury, they permitted themselves to be pounded with sledges against stone walls, or lie with spikes under their backs and all sorts of things of this kind. And one of the Jansenist deacons was buried in the Church Yard in the center of Paris, and some of these people came to the Church yard and they saw there a young girl who was suffering under a disease that the Doctor said was incurable and she touched a grave and she seemed to get entirely well from the disease, and they declared it to a great miracle and so the King set up a big wall to keep anybody from getting near the grave yard and the next day they found that somebody had put a sign up which said, On the order of the King, God Almighty is forbidden to work any miracles at this place. And the people who desired to study the Word and to learn something of Divine truth.

Ch History #196

Within a few decades there was left in France very little of real interest in

religion and nation was ready for the terrible excesses and misery of the French Revolution, all of which might have been prevented if the Jansenist leaders had been willing to join with the Huguenots and if the Huguenots could have avoided their silly idea that because the King was descended from other kings, therefore he had a right to reign over them and seek to ~~deveel~~ develop a system of control where the people would have the kind of ~~x~~ government that the people desired, and where the truth of God would have a chance ~~xxx~~ to continue. So that Jansenism ends up as far as France is concerned in a completely ~~lost~~ lost cause, one which was never a large a movement as ~~x~~ the Huguenots-~~eat~~ claim, but ~~who~~ which was in Paris a very considerable movement, one which attracted considerable attention, and which ^{took} many efforts by the Pope and by the King before it was finally , completely destroyed , but we could mention. Continuance of Jansenism in Holland. There ~~wee-wee~~ were a few Frenchmen who had escaped , had fled ~~wit~~ when the persecution was not so great ,and who got to Holland where there was freedom of Holland, the greater ~~x~~ part of what was left ~~of the~~ at this time of the Romanist Church was in~~x~~ Holland, because Belgium ~~we-won~~ was completely under the control of the ~~Jansenists-~~ Romanists, Jansenists had begun in Belgium but had been rooted out, but Holland was largely Protestant, ~~had~~ had freedom of religion and there was a small remnant of ^R Romanists ~~who~~ there who were sympathetic to Jansenism and there ~~x~~ they continued and in order to maintain their views they found it ~~nex~~ necessary to throw out the authority of ~~the~~ Pope. The Jansenist Church continued in Holland for 300 ~~xxx~~ years. ⁶⁰ ~~xxx~~ Six years ago they had about ⁸ ~~6~~,000 members, not a large group , but a group which definitely continues its existence all through that time. Every time a new pope would be elected the Jansenists ~~w~~

Church in Holland would send him ~~congratulations~~ - ~~congratulations~~ - congratulations on his election and declare their ~~sub-~~ complete submission to him ~~ix~~ as head of the church ~~and-~~ insofar as he follows the Word of God and the tradition of the elders that the Pope would send back in order that they must condemn Jansen ^{be} or/excommunicated ~~him~~, and so things would remain that way until a new Pope was elected and then they would go ~~g~~ through the form over again. So these little groups in Holland continued this situation of trying to ~~xx~~ stay on two sides ~~xx~~ at the same time and as far as the world is concerned, Jansenism had no continuing effect except for the Provincial letters, and the Provincial letters, despite the fact that ~~there~~ their teaching was completely ~~op~~ opposed to the group that prevailed -- such a wonderful classic of literature. They have been translated into many languages and printed and reprinted ~~a~~ time and again, including various times ~~x~~ during the present century, ever since the time that they were written. Now, we go on to ~~Capitab-G-~~ ^{D.} Capito/E. The D was France during this century. I am not asking you to learn the precise dates of the kings of France, but to have a general idea ... Louis XIII until about another third of the ~~centur~~ century after that, and then ~~Louis~~ Louis XIV for the ~~k~~ rest of the century and then going on the rest, we have looked at Jansenism on into the beginning of the next century now. We want to look more into detail at ~~Gret- Gret~~ Great Britain at this time. I was anxious to take this much in detail ~~ix~~ at Great ~~x~~ Britain during this time. ~~Iw~~ was anxious to take this much in detail in France to see what an absolutist power can do, even when a third of the ~~natin~~ nation is against him, even when our great movement which in among those that declared their loyalty to the ~~political-~~ political and ecclesiastical powers and are unwilling to take any stand directly

against them. I wanted to show you what ~~do-~~ could be done and how ~~the-~~
 in the providence of ~~faith~~ faith, various Christian movements can be brought
 to an utter end when they ~~xxx~~ try to ~~k~~ confine themselves purely to spiritual
 and moral matters and do not speak up and take a stand on political issues
 as well. Now, for the history of Great Britain is quite a different situation.
 The history of Great Britain has a more ~~dir-~~ direct relation to us. But I was
 glad ~~that-~~ to go through France at first so we could see what could easily
 have happened in Great Britain. What did happen in Poland, what did happen
 in France, what did happen in other countries, came humanly speaking ~~almo-~~
 almost ~~xx-clae~~ close to the situation where this would have happened in Great
 Britain, and yet in Great Britain, by the grace of God, the knowledge of the
 truth was kept alive and made a center~~ix~~ from which it spread out to many other
 countries. ~~Thsi~~ This 17th century is particularly interesting from that viewpoint.
 We have already looked at the first third of that century and we saw at the end
 how things were ~~xx~~ shaping up, how ~~fan~~ James who was in theory a through-going
 Calvinist and who was well acquainted in theology ~~an-w-~~ and who ~~kloved~~ loved to
 discuss it, secure it for us, selected the man who made our King James Version
 of the Bible, ~~na-~~ how James put his emphasis on religious^{absolutism,}/on the divine right
 of ~~kigs,~~ ~~an-kig~~ kings, and his desire on similar control of the church, and
 how his son without James' education, and understanding, and with James idea
 tried to continue, and so we repeat again number one here, the character of Charles
 I. ~~Hexx~~ James died in 1625 and Charles succeeded him. James and Charles are
 about the only two of the ~~Stur~~ Stuarts in England/whom we can say that ~~xx~~ they
 lived decent lives, utterly different from the ~~live~~ life of James mother, Mary,

Queen of Scots and utterly different from the ~~lives of~~ life of any of Charles children. Great ~~Britain~~ Britain from 1633 to 62, the second third of the century. Under ~~that the~~ character of Charles I, #1. Charles was a man in whom you ~~is~~ could not get the applause that you did for James I. He looked like a King, he bore himself as a King, thought he did not have the education that James had. He was able to command a personal loyalty ~~that~~ James couldn't and he was a man whose personal life was loyal, he and James, very different from his ~~grandmother~~ grandmother, Queen of Scots, and very different from any of ~~who are important~~ who are important his children/in the last third of the century, but Charles became a moral character against which little reproach could be brought. He had what is perhaps more reprehensible than moral things, he had the pride and determination to be recognized as the authority and leader and his father had married him to a French princess who was accustomed to French ideas of absolutism and this increased Charles interest ~~ideas~~ in that direction. And so we noticed that ~~Charles~~ Charles had favored Bishop Laud. We discussed him before, ~~where~~ ~~where~~ when we went over France. We discussed how Laud was ~~the~~ the new view that developed, the view that held to the Anglican Church; that is to say it was a church that ~~we~~ was to continue ~~the~~ ~~---~~ they ~~cal~~ claimed the teaching unbroken from the ~~faith~~ ~~faith~~ of the Apostles, ~~who~~ ~~h~~ which continued ceremonies unbroken which did not recognize any no relationship to the Bishop of Rome but in which in ~~cer~~ ceremonies, Laud greatly ~~increas~~ increased the amount of ~~ceremonies~~ ceremonies over what had been ~~is~~ before, and insisted on extending it, and he increased the power of the Bishops and tried to . . .with private meetings for study of the Bible or religious activity, and in 1633 at the death of Archbishop ~~or~~ Abbot, Laud was ~~ma~~ de Archbishop of Canterbury and Laud proceeded to carry out Charles desires

in the Church , and ~~£~~ before we see what follows in the state during the next few years, we want to move over to Scotland for a minute. #2, the attempt to prove Scotland under ~~Epic~~ Episcopal control. You remember King James said ~~Seeth~~ Scotch Presbytery agrees about as well with monarchy as God does with the devil. That is what James said~~x~~. James was determined to have the power come from the King down through the Bishops, not from the people up through the Presbytery, and so ~~the law was~~ ~~Laus~~ Laud was extending the amount of ceremony and the power of the ~~pox~~ bishops in England. Now, a ~~service~~ service was ~~w~~ sent to Scotland with orders that this was to be ~~introduced~~ introduced into all ~~h~~ churches in Scotland, that the ~~ceremonial~~ more ceremonies should be introduced to the religious life of ~~x~~ Scotland and brought in line with what he was ~~estab~~ ~~est~~ establishing in ~~#-r~~ England. And so we have small a, ~~James~~ Geddes. Now, some people try to deny the story of J. Geddes , some say her name ~~want~~ ~~wan~~ wasn't . . but was . . .Some say that ~~acuta~~ actually it was not an older woman but a younger person, but it would seem that on July ~~31~~, ~~234~~, 1637, when the service was introduced at _____ Church in Canterbury. They didn't have chairs in those days, people brought their stools, and there this old lady picked up her stool and threw it at the preacher. And she said . . .and up until about 30 years ago she was ~~rea~~ regarded in ~~Scotal~~ Scotland as something of a national heroine, for the ~~reiss~~ resistance of the ~~pox~~ people against the ~~ford~~ foreigners attempt to compel them to give up their relationship to the . . .

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The last two years the situation changed. I was at ~~Eding~~ Edingburgh two years ago in the ~~summer~~ summer. We were on a guided tour and we were in St. Charles and the guide told us what a wonderful Christian thing Geddes had done and what a great man this person was, ~~wo~~ who was introducing his revival service into the ~~ex~~ Church, so a great change is coming as ~~x ma~~ modernism is spreading its tentacles to all the Western world. Geddes wouldn't be so important except for what follows. Small b. the National Covenant. Throughout Scotland people were aroused and thousands of people declared that they ~~x~~ would never ~~subje-sum~~ submit. You see the result of John Knox's activity. John Knox, 70 years before, had introduced the system into Scotland of having each local church ~~ex~~ have the ~~set~~ scripture as the primary influence of the church, the reading ~~tx~~ and the expounding of the scripture. And then having the people whom had evidence of personal conversion to Christ be the only ~~x~~ ones in the church who would have a voice in the selection of the leadership of the Church. And then these people would elect their ~~ele~~ elders and the ministers and these would meet in Presbyteries in order to consider the keeping out of false doctrine and the maintenance of pure doctrine in the pulpit. ~~Now~~ Knox introduced this system in 1660. Now, we find 80 years later when the power of the Stuarts came to whom the Scotch people were devoted, they were their own people their own Stuarts, who had become Kings of England and they were proud of it, and they wanted to be submissive to them. They wanted to be loyal to them and to stand by them, but when they tried to introduce what the people thought was contrary to up and ~~down~~ the social scale, the scripture, the people as J. Geddes, /and people ~~he~~ like them, rose at once to oppose them, and in all of Scotland there was objection to it, and there ~~was~~ was an enthusiastic and almost universal subscription to the national covenant in

Gray Friar's churchyard in Edinburgh, in which they took the previous statements of the Scottish Church 50 years before and declared their loyalty to it, they declared loyalty to the King, loyalty to the Church, determination to stand by the scriptures, and came to be called Covenanters because of the declaration of their loyalty to the Covenant, and King Charles found this necessary, in order to put this down, sent troops from England, and so small c. the Military resistance. There was a Scotch General who had been a General of the Gustavus Adolphus in the 30 years war. The Scotch soldiers, in this previous century, though the Scotch were a small nation, their soldiers were found in just about every country in Europe and they would have two countries, and they would have a General in charge of both which was a Scotchman, well, this man had been a General with Gustavus Adolphus and he led the Scotch, and though the nation was small, as compared with the English nation, they were able to resist them, to hold them back. The General avoided any vigorous invasion which would arouse the English sentiment, but got himself established quietly on the border and Charles found it impossible to put down the Scotch resistance --and this is what led to Charles' trouble in England, and so we go on to number three. #3 the calling of the long and short Parliament. Now, in England there had been an institution which had originated way back in the Middle Ages, of the barons coming together to counsel over the welfare of the _____ which came to be called the Parliament, and gradually this had been extended. The House of Lords included the Barons and the Ecclesiastical leaders. There had been a House of Commons established which was representative of the other people. Henry VIII and Elizabeth had already moved with the concurrence of their Parliament

Parliament. They might be arbitrary in certain circumstances but they never made a general law or a general action without getting the concurrence of the Parliament. They were skilled in seeing what Parliament would stand for and not going beyond it and winning Parliament to their views. Now the Stuarts did not have their skills. In the reign of James when someone had written a book declaring that the King of England was an absolute King, the Parliament ordered the book destroyed and printed the man who ~~did~~ ^{printed} it, and James did not feel it wise to resist it, he did not want to go back to Scotland, he ~~would~~ wanted to stay in the ~~states~~ England as King. And one time Charles ~~as~~ Lord Chancellor, the famous Francis Bacon, was tried ~~by~~ Parliament and was convicted of having received bribes, and when Parliament convicted Francis Bacon of ~~having~~ having received ~~by~~ bribes they ordered him suspended from his office, forbidden to ever again to have any position of activity in the ~~English-English~~ ^{English} Government, to pay a large fine and to be imprisoned at the pleasure of the Commons. Well, the Commons' pleasure was that he should be imprisoned for no time, but he had no more part in the government. James didn't go beyond a certain point in his relation to ~~Parliam~~ Parliament, because ~~they~~ he knew that they had ~~permitted~~ ^{son} permitted him to become King of England and he wanted to stay. But his ~~young~~ ^{son} Charles didn't have any such feelings, but in the early days of Charles reign ~~by~~ he found Parliament opposing him so severely that he just quit calling Parliament. So, there went a period of a number of years in which Charles had no Parliament at all. And Parliament had ~~establish~~ established its rights ~~in~~ in the previous ~~century~~ century to impose taxes, that no taxes could be imposed without the Government's action. ^{Charles} ~~James~~ proceeded to levy ~~gifts~~ gifts on people, that people would make gifts to the ... and to quite an extent it got away ~~with~~ with asking ~~rich~~ rich people for gifts and calling for what he called ship money, that shippers

would have to pay him a certain ~~mon~~ sum, and he was able to get along for a number of years without money, but now that he found Scotland resisting him and refusing to allow his officers to come into the land, he found it necessary to call a Parliament to ~~do~~ means to carry on the war, and so in 1640 a Parliament was called, and as soon as the people had ...they began expressing their dissatisfaction with what the King was doing. ~~K~~ And so after they had say for three weeks, the Parliament was disbanded by the King, and that is ~~wa~~- what we call the short Parliament--small a. ~~in~~ 1640. The Parliament was disbanded, but after the disbanded, the ecclesiastical leaders continued to meet~~k~~, something that was never done before, they were only suppose to meet during Parliament, and under Laud's guidance they adopted 17 canons ~~whi~~~~h~~~~-~~~~wh~~ which called on the English clergy to take an oath never to act ...ect. And the people said we don't know what this etc. means, that's too general, the King can make ~~ix~~ it ~~x~~ anything, and so Charles found it necessary to suspend its operation, but unable to put down the Scotch, Charles found it necessary to call another Parliament, and this is called the Long Parliament, small b. November ~~16~~~~40~~-60. The Short Parliament met for three weeks -- ~~the~~~~three~~-the Long Parliament met off and on during a period of 20 years. ~~So~~~~there~~~~is~~~~quite~~~~a~~~~bit~~~~called~~~~the~~ This Long Parliament proceeded to give the King the money necessary to maintain His ~~ew~~ power but to Remonstrate against the ~~ag~~ absolutist action, and eventually it came to civil war.

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The calling of the Long and ~~So~~ Short Parliament, and under that, we were just at the ~~k~~ end ~~off~~~~e~~ of the hour speaking of C. the grand Remonstrance, Dec. 16-'41. ~~This~~- This Parliament which Charles called in 1640, theoretically continued until
5
1669. ~~I~~ It was carried out nearly 20 ~~yar~~- years. There was one in the next reign

that continued for 17 years. This one, however, had its continuance interrupted ^{actually} two or three times, so ~~naturally~~ it was not occupied ~~by~~ nearly as long then. For a period of 7-8 years it was really active, but ~~ix~~ Charles had ~~tal-~~ called it in order to get money to put down the ~~re~~ rebellion against him in ~~ix~~ Scotland. He could not do it without money. And he had gotten all the ~~mony~~ money he could by ~~arbitar-~~ arbitrary power. There was a limit to the amount of money that could be raised ~~who~~ without Parliamentary authority back of it. And ~~is~~ so, as much as he hated having Parliament. He thought they were a nuisance, he was the supreme ruler, his work should ~~selte~~ settle, yet ~~they-~~ it was ~~estabish-estabish~~ established by ~~Engish-~~ English practice that taxes could only be levied by Parliament, and so he had called the short ~~par~~ Parliament, but ~~ix~~ then he had dismissed it and found it ~~nes~~ necessary to call another, and this one which we call a long Parliament had not met very long before it proceeded to say ~~tha~~ t before they gave Charles more money they wanted him to declare that he would not continue the ~~poliy-~~ policy that he ~~had-~~ would not ~~cont-~~ continue the policy that he had between Parliaments. ^{He} ~~They~~ used all kind of excuses to raise money, to get money from people on different ~~prex-~~ ~~x~~ pretexts, and to rule in an arbitrary way, and Dec. 1641, after ~~had~~ having had relations ~~with~~ with the people in Scotland and agreed with them on the general justice of their cause. They wrote a grand remonstrance ~~with~~ which they presented to the King in which Parliament expressed his dislike for ~~an~~ his interference to exert in England and Scotland ~~ix--~~ his attempt to bring it under strict control of Bishops ~~ix~~ who were strictly under Laud who stood right with Charles in an arbitrary power, and they included in the Remonstrance ~~tha~~ a request that the better to effect the ~~ix~~ intended Reformation we desire that there be a general Synod of the most ~~brae-~~ ^{grave} ~~brae-~~ brave, quiet, learned, and judicious divines

of this island, ~~assisted~~ assisted by some from foreign parts, professing the same religion with us, ^{who may} ~~they~~ consider all things that are necessary for the peace, and good government of the Church, and represent their results for their consultation to Parliament, to be there allowed and confirmed and receive the stamp of authority, thereby to find . . . and obedience throughout the Kingdom. This was included in their Remonstrance, but there were many other things in it which ~~the~~ the King disliked even worse than this, and so we have small d. the outbreak of ^war. Some of the actions of the Parliament displeased Charles ~~g~~ very greatly and ~~so~~ so Charles decided to arrest five leaders of the Parliament and he came with a group of soldiers through the Parliament to arrest these leaders, but someone had found out about this and gotten word to them, so the five had left the parliament before he arrived, and when he walked into Parliament with his soldiers to arrest these men he couldn't find them, and they searched through the Parliament and these men had disappeared--they ~~had~~ were in hiding in London. And the people of London as a whole rejoiced when the King was unable to find these people. But when the King sought to use force ~~against~~ against Parliament, Parliament decided it was ~~necessa~~ necessary to use force to protect its liberties against the encroachment of the ~~king~~ king, and so for the next ~~7-8~~ 7-8 years we have a period in which to look at all the details it would take us a great deal of time. We need for this discourse simply to know that during the next seven to eight years Parliament was able to continue meeting most of the time, but there were constant skirmishes and and fightings in different parts of England between the forces represented in Parliament and the forces representing the King, and there was constant effort to reach ~~ag~~ agreement between them, and all the time Parliament was continuing in its deliberation and its actions, and the King was continuing its deliberation and

plans to get supreme power but the concessions that he would make in order to get people with him when necessary which he was always ready to break immediately thereafter, and it got to where no one could trust anything that he said. We want to look briefly at the summary of the progress of the war ~~the~~ later. I think that before doing that we can go on to look at this assembly that the Parliament wanted called. An action of the Parliament, you see the Parliament --the House of Lords was --but the House of Commons was most active in this. The house of ~~the~~ Commons was most active in this, was ~~largely~~ largely made up of the Mercantile class of the people who were ~~moving~~ moving ~~xxx~~ forward in the development of the nation, and most of these were strongly Puritan in their ~~ex~~...and were strongly opposed to the King's effort to reduce the English Church to a set of ceremonials, with more ~~forms~~ forms and ~~ceremonies~~ ceremonies than there had been, less ~~pre~~ ~~preach~~ preaching of the ~~Word~~ Word, although the King ~~had~~ had not interfered against the doctrinal statement ~~which~~ which Crammer had written, which was read ~~regularly~~ regularly in the service. Also, one thing ~~that~~ that irritated him a great deal of course, was the spread of Armenianism, because Bishop Laud was a very strong Armenian, ~~and~~ ~~the~~ and they found that the Armenians were disposed to support the absolute ~~the~~ government of the King, and, consequently, they ~~took~~ ^{put} men of Armenian view into the top ~~positions~~ ~~x~~positions. I mentioned already, someone asked, What do the Armenians ~~hold~~ hold? The answer was, They hold most of the top positions in the Church of England. Most of ~~the~~ ministers were ~~small~~ ~~Cal~~ strong Calvinists, and the 39 articles in their original form had been strongly Calvinist. Queen Elizabeth had toned them down considerably, ~~when~~ she hadn't changed ~~anything~~ anything, they ~~were~~ were still definitely Calvinist, but the

strong inner Calvinist statements had been toned down and so you could not say here ~~was~~ is what it says, and this ~~Armeniansi-~~ Armenianism is ~~x~~ definitely contrary to it, but if you ~~look~~ look at it as a whole, there is no question but ~~x~~ that they are definitely Calvinistic. But the government ...had not tried to prove that the 39 articles were Armenian at all but ~~had~~ ordered that the people not engage in discussion about Calvinism and Armenianism, had order~~ed~~ that the people simply give their agreement to the 39 Articles, the Book of Common ~~Prayer~~ Prayer, take part in it, and the King sent out statements which the ministers were ordered to read saying that on Sunday afternoon a much better practice than discussing doctrinal matters would be for the people to engage in ...cock fighting, all kinds of games ~~and~~ and sports--the ministers had been ordered to read it, and some of the ministers had refused to read it, and some had been put out of ~~the~~ their churches. So the Parli~~ament~~ wished that the Doctrinal Stand which had been that of the Church of England should make clear against the attitude of the ~~se~~ Armenian leaders. That the control of the ~~x~~ Church, from the top down should be replaced by a control of the church ~~which~~ by those who were trained in theology, acting together with representatives of the people in individual churches. Now, before going on to the next point, I ~~wat~~ want to deal with a question that someone asked me ~~after~~ after class. Now, ~~the~~ this question, those of you who have had a ~~reireview-of-it,~~ good deal of this will find something that will be unnecessary to answer, but there naturally there are many in a class like this who have had little history, and it is well to be sure that the basic points of it are clear. I have mentioned ~~the~~ these facts but haven't stressed them; that is, the relation~~x~~ between Scotland and England in this period. We have noticed that Scotland continued during the Middle Ages

were two separate nations, constantly at war with each other -- England, four or five times as many people in Scotland, far better land, able to produce far more. Had tried several times to conquer Scotland, but had ~~also~~ and ~~an~~ had almost succeeded two or three times, but usually failed in the end, because of the rough mountain territory which was very difficult to hold by force, and through most of the Middle Ages, the Scots ~~were had stood~~ stood against ~~wh~~ whatever the ~~English~~ English were for, and thus when England was ~~larg~~ largely an enemy of France, the Scots were very close ~~fr~~ friends of the French, and you remember that Mary, Queen of Scots mother was a French woman, and Mary, Queen of Scots ~~heres~~ herself was ~~ix~~ Queen of France for a time, now the relation ~~ox~~ between Scotland and England had ~~be~~ come a little closer because of the ~~fact,~~ that ~~Mar,~~ Mary, Queen of Scots, grandfather, had married a sister of King Henry VIII, and ~~some~~ ~~conseq~~ consequently, you have this marriage relationship, and on account of this, Mary, Queen of Scots, had claimed the right to be Queen of England and ~~we~~ ~~ch~~ when ~~wh~~ she was ~~ford~~ forced to abdicate from the throne of Scotland from having murdered her husband, she had fled to England and there she lived in the North of England for over 20 years in a semi-captivity, given everything she ~~ix~~ could want but kept under pretty close watch, until she had finally been implicated in several attempts to assassinate Q. of ~~Elis~~ Elizabeth, and she was ordered beheaded and was, but her son ~~ba~~ at the age of one year had ~~been~~ become King of Scotland, and he ~~reg~~ reigned in Scotland from about ~~1660~~ 1560-1604 when Q. Elizabeth died, and he became K. of England, and so now, in the ~~perio~~ period that we are looking at now, Scotland and England are still two separate ~~country~~ countries. Their laws are different, they each have their own ~~par~~ Parliament. Their churches are ~~x~~ very different. Scotland has been accustomed for nearly a century to have the people in the church ~~to have~~

call their own ministers. England has been accustomed to having their bishops appointed. Scotland has been accustomed ~~to have~~ ^{for nearly a century} having the people elect elders who with the ministers ~~is~~ controlled the church. England has been accustomed to having the church controlled by the Bishop who are ~~is~~ responsible to the King. The laws are different, and there is tremendous difference even today ~~in the~~ the whole social structure in England and in Scotland. 60 years ago in England there was a caste system that was very rigid and everyone knew his place, and looked down on those below and bowed to those above it, while everyone considered himself an equal of any other Scotchman.

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So at this time there were two distinct countries, but the king of Scotland had ~~been~~ become King of England, and England ~~was~~ being a much larger and greater country, ~~at the~~ James usually stayed in ~~England~~ England, and simply ~~is~~ sent representatives up to Scotland, and when James was succeeded by his son ~~Charles~~ Charles ~~was~~ stayed in England most of the time ~~is~~. The ~~English~~ English Kings before tried to conquer Scotland ~~but~~ and failed, the Scots wouldn't have an English King ~~is~~ over them. ~~The~~ But when the English accepted a Scotch King over them, the Scots continued to be ~~is~~ proud of him and ~~the~~ so, the two ~~were~~ were united under one ruler, but were ~~is~~ separate in government until 1707. At this time then, the rebellion in Scotland made it necessary for King ~~Charles~~ Charles to call the Parliament and the Parliament now, when they were having difficulty with Charles, asked the Scotch to ~~Charles to stand~~ stand with them, and the Scots pointed out that it was desirable that the whole island, that Scotland and England both, ~~was~~ should have a thorough reformation, ~~such as~~ should get rid of all the traces of Papacy, should get rid

of ~~at~~ the forms and ceremonies that confuse people's ideas, should get rid of the control of the church from the top down and ~~having~~ have the church controlled by educated theologians working together with representatives of the people. In other words, the ~~present~~ Presbyterian system which was used throughout ~~in~~ Scotland and which Charles tried to put an end too they said ought to be adopted in England if the two were to work together and the Puritan leaders, most of them were strongly in favor. And so the Parliament proceeded to call an assembly of learned and godly divines who were to meet and draw up plans for the advance of true reformation, and for the establishment of true reformation throughout Great ~~Gr~~ Britain, and so this assembly was called #4, the Westminster Assembly. Now, it was ~~in~~ 1643 when the Parliament cast an ordinance for the calling of an assembly of learned and godly divines ~~to~~ to meet at Westminster, Westminster Abbey you know is where the rulers of England are ~~cross~~ crowned. This assembly was to meet in Westminster, in Henry VII's chapel, in July 1643, to confer ^{and treat} ~~and~~ among themselves of such things as concerning the ~~liturg~~ liturgy, discipline, and government of the Church of England or the vindicating and clearing of all ~~thoughts of~~ . . . and misconstruction ~~to~~ to be proposed to them by either both or either of the sets of the Houses of Parliament, and they went on and directed the toneing of this, so small a. under this, is the calling of the Assembly. It was called by Parliament, and Parliament called it for the purpose of carefully considering the ~~welfare~~ welfare of the Church and the advance of true Reformation, so small d. its membership. The Parliament elected the members of the Westminster Confession. This ~~Conf~~ Confession met constantly for a period of time here, and occasionally during the next four and so you see, it met for a long time, it was called by Parliament to do such tasks as Parliament gave it, but the membership of it was very carefully selected. The extreme ~~en~~ Anglicans, those who

would hold ~~t-at-~~at~~~~ that it was absolutely wrong to do anything except what the King should order and His bishops, naturally they didn't put in the Westminster Assembly, and ~~x~~ those that felt that any . . . that had ~~x~~ any connection with the statement was wrong--there were very few, though very few, they just put anybody like that in, ~~x~~ because naturally they could not cooperate with the others for the purpose which the meeting was called. But aside from a few hundred ~~exte-~~ ~~extreme-~~ extremes, they did call men who represented all views on Church Government, though they were agreed on Doctrine. All ~~men-on-the-~~ members of the Parliament were men ~~x~~ who held the theology of Luther and Calvin, men who held to the Reformation Theology, and after ~~t-e~~ the differences of Luther and Calvin over the ~~Lord-~~ Lord's Supper, there was no ~~argumne-~~ argument in England at this time, they all held the Calvinist view on this one ~~poi-t~~ point. There were none in ~~t-e~~ the Westminster Assembly who held to the Armenian view, aside ~~foo-~~ from some of the top bishops and some of the men that they had put into position. The ~~A~~ membership then included quite a number of different views on Church Government, that was the only ~~or pon-~~ point on which ~~were-~~ there was any real difference among them. Among them as far as Church Government was concerned, there were four groups, then there was a fifth group I ~~x-wat~~ want to mention briefly, so I will mention five groups under the membership. These are not ~~organizee-~~ organized groups. These are just general groups . . . Number one would be the Anglican. ~~What~~ That was the Bishops and men who were bishops in the Church of England, men who had ~~x~~ obeyed the general instructions of Laud and the King ~~and-who-~~ but whose ~~sh-~~ sympathies were with putting Biblical teaching at the center and with holding to the ~~dei~~ definitely Calvinistic viewpoint. They ~~ah-~~ had invited a number of these, but ~~one-~~ only one of the Bishops came, ~~beea-e-~~ because King Charles ~~order-that~~ ordered that no bishop should attend

this assembly. ~~Charel~~ Charles gave the word that anyone loyal to him would not attend such an assembly, and there was only one who came~~x~~. I am not going to give ~~kyou~~ you the name of the one who came but I am going to give ~~xy~~ you the name of one who didn't come. Because , although~~k~~ this man did not come to the ~~α~~ Assembly, his ideas had as much importan~~k~~ce as those of anyone at the Assembly, this was Archbishop James/~~Usher~~ ^{Ussher}. Now, Archbishop ~~Sux-Usher~~ Ussher is an important en~~g~~ough man that I would hate to make him a ~~subj-~~ subordinate point ~~xx~~ and yet in our history he doesn't fit in very logically here to give him a great point. His ~~p~~ importance ~~xx~~ is not so much in what he did as in his writings~~x~~ . His writings had tremendous effect, and especially on the Westminster Assembly. Archbishop Ussher had~~/been~~ ^{not} subject to Archbishop Laud, because he had been Archbishop ~~to the~~ of the Anglic~~kan~~ Church in Ireland, which had a large measure of independance from the Church of England. He was Archbishop in Ireland. He was a man who was ~~universall--~~ universally liked . ~~He was-~~ The Puritans liked him for his ~~sto-~~ strong Calvinistic views, the Anglicans liked him because he fitted him with their/~~sensible~~ ^{Epci--} Episcapal system of Church Government. He was always able to present~~-mate~~ matters in such a way as to stress the things on which there was agreement and move people ~~p~~ forward in that direction ~~rater rat-er-~~ rather than in making strong dissension, but he foolishly proclaimed his views on many points and he was ~~ga~~ highly regarded throughout the British isles. He came over at this time from Ireland to England and ~~spean--spea~~ ¹⁷ spent the last~~/he~~ years of his life in England. At one ~~me-~~ time he was given an offer of a ~~px~~ pension in ~~Fræ-~~ ^R ~~Fræce~~ France with religious freedom by Cardinal Richelieu; it shows how, though he strongly opposed R.C. in Ireland, ~~bx~~ it show s how ~~geen-~~ generally he was highly regarded. Now, it is too~~d~~ bad that a ~~bx~~ man of the wide theological learning and the great number of writings and careful and accurate studies that he made , should

be known in our day for ~~the~~ one of the least important things that he ever did. I was at the Un. of Chicago a few years ago and I happened to be chatting with a man who was a worker in theology ⁴ there, whom I knew very slightly and he didn't know anything about me except that I was doing some work on some Babylonian tablets there, and we were chatting and he mentioned to me that he had been asked to go to the Inauguration of the ~~Pro-Pest-President-~~ new President at Wheaton College, and he said that in . . . a man from Wheaton College ~~x~~ was ~~studying~~ ~~sty~~ studying Archaeology, I don't know why a man from Wheaton College would be interested in Archaeology. Why, he said, ~~th~~ that is one of these old . . . places. I wouldn't be ~~surprised-~~ surprised if they didn't have a ~~statue-~~ statue of Archbishop Ussher over the door. That was his ~~ix~~ idea of ~~Archbisho-U~~ Archbishop Ussher. When the Pilgrim Bible ~~x~~ came out, about 10-15 years ago ~~with,-when-the-Pilgrim~~ the ~~English-~~ English ~~tried~~ tried to make notes that would be helpful to young Christians, on the ~~were~~ whole I think they did a very good job of it. ~~The-~~ It was published by the Oxford Press and . . . not a tremendous circulation, but a very wide circulation. When it came out Time magazine had an account of its issuance and they devoted a half of a column to it and 2/3rd of ~~ix~~ it was devoted to the statement of its introduction which ~~w~~ said that ~~the~~ there is no valid reason why we have to depart from Archbishop Ussher's chronology. That was an incidental statement, ~~-On-the-other-hand-~~ along with other statements that on the other ~~had had had~~ hand we don't have to stand by his ~~chronol-~~ ogy . and it certainly is true that there is no historical event in which we can prove that Ussher's chronology is wrong, but when it comes to the date of the creation Archbishop Ussher thought it would be very ~~g~~ beautiful to have 4,000 years ~~exana-~~ exactly before the birth of ~~x~~ Christ, and then 2,000 more and then 7,000 th the Millenium.

And so he made have injected a number of points, so as to make it come out 4,004 B.C. There are many such guesses ~~th-~~ that have been made. There have been maybe a hundred different guesses ~~that~~ but the Bible does ~~x~~ not give an exact chronology, but ~~the~~ the points where it does give chronology ~~x U-~~ Ussher ~~x~~ studied carefully in his writing on ...but he thinking on this day of 4,004 B.C. that is a thinking ~~princiap-~~ principally known today, and that is unfortunate because it is a very minor thing in ~~x~~ his activities and certainly when you get back into the days of Abraham we have no way of knowing ~~anything-~~ any day, and the Bible doesn't give us a hint as to any day back in the days of ~~Abha-~~ Abraham, but Ussher had in Ireland made 104 articles for the Irish Church which was called the Irish Church which were called the Irish ~~Are~~ Articles. And these Irish ~~Arch~~ Articles had to have more activities ...

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Now in that period it has ...to draw up theological articles, in various churches and in various groups, theological articles and ~~x~~ catechisms, ~~probaly~~ probably over a hund red of such ~~x~~ intents, but none that had ~~x~~ greater ~~influd~~ influence ~~than~~ had a tremendous Ussher's 104 Irish articles because they/~~had -have gra-~~ greater influence ~~than~~ ~~Ussher's~~ through the action of the ~~Western~~ Westminster ~~SK~~ Assembly. Well, Archbishop Ussher followed King Charles' order and did not attend the Westminster Assembly. He took no ~~pa~~ part in it but his writings were given tremendous ~~x~~ attention. The second small group in the assembly. A small group that was very vocal, a group which ~~eeld~~ could be called the Erastines. Now, the Erastines is ~~a~~ name which is given to the idea that the Churchis controlled and directed by the state and this is the attitude into which the Lutheran churches had followed, not by

careful ~~part~~ planning but by not planning anything, the Lutheran churches in the continent were largely under the control of the state. Now, Calvin of course had admitted the authority of the civil leaders in Geneva but had tried to restrict their influence when it came to ~~vital~~ vital matters of the church, to insist that the Church should decide its own vital ~~mat-~~ matters, and these Erastines were very vocal in the Assembly. They were earnest Christians, they were ~~k~~ fine theologians, but they strongly advanced the view of the state control over the church and that sharpened the ~~idea~~ idea of others who felt that the church should control itself. That it should ~~abe~~ be protected by the state but not controlled by the state, and so ~~there~~ they took a very ~~xx~~ considerable part in the discussions ~~of~~ of the Assembly. There were not many independent ~~ent~~ at this time, compared to the total ~~par-~~ population of England, they would not be half of one ~~pers-~~ percent, but they had perhaps 1500 people who met at Parliament, and many of them came back at this time and some of their leaders were invited to participate in the Assembly and some of them were very outstanding ~~theologica-~~ theologians and had a very active part in the Westminster Assembly. Now, in New England at this time, still considered themselves members of the Church of England, but actually the Church of England had not actually exerted any ~~x~~ authority over them, but they had some very fine scholars in New England and ^a ~~the~~ number of scholars in New England were invited to come over and to ~~participat-~~ participate in the Westminster Assembly, I don't believe any did, but they were invited, so I don't include them as ...now, a fourth group is the ~~Pres~~ Presbyterians and this group was the overwhelming majority of the members of the Assembly, that is to say the people who were the members of the Church of England but people

who believed that the Church should be controlled, not by Bishops appointed by the King, but by the members of the ~~Gen~~ Congregation, not themselves deciding every . . . and matter but electing elders to ~~k~~ meet with their ministers and considering the matter carefully and reaching the conclusion ~~k~~ as to what is the teaching of the Word of God was on this point, and then it was their efforts and should meet with other representatives and thus there should be an oversight of the church to keep out false doctrines. ~~And there he was---~~ the people of that general view on church government were the ~~overswela~~ overwhelming majority in the Westminster Assembly ~~to~~ - though all the members of the ~~Westmin~~ Westminster Assembly were Calvinistic in their views. Some of the members there had attended ~~the~~ Synod of Dort, and they had heard the discussion at the Synod of Dort, they were aware of the terminology and they definitely ~~re~~jected some of it when it came to their actions. They felt that some of the statements at the Synod of Dort went further than they thought the Scripture went in certain directions, and they were familiar with this terminology but definitely ~~ob-~~ omitted it from the actions ~~whi~~ which they took. They were more influenced, as I said, by the Irish artist than by anything else, but ~~x~~ they did not adopt anything without very careful consideration, and here is where the Parliament got ~~ix ix~~ irritated. So we go on to small c. Its works. The Assembly met and had a long sermon by the moderator of the Assembly and they had religious ~~exercises~~ exercises and the next week they started to meet. And they would meet usually from nine until one each day, and they would appoint committees who ~~x~~ would ~~consid~~ ~~we-~~ consider matters and then bring them back next time. . . . this group had no vote,

BUT Was very influential, but this groups was the Scotch representatives. This was an English assembly to consider the English Church so the Scotch had no vote in it, but it was the desire of the Parliament that they should cooperate with the See Scotch, and it was their desire ~~that~~ to stand for thorough reformation and to bringing the Church entirely in line with the Word of God, and so the Scotch had selected some of their leading people and sent them as representatives to the Assembly, and these representatives set next ~~to~~ to the ~~...of the A~~ ~~presidei~~ presiding officer of the Assembly. They ~~set~~ sat next to the presiding officer, had no vote, but had the right of discussion and debate, and so there was ~~one~~ only five ~~or~~ or six of them, but they had very considerable influence in the Assembly. During the ~~pre~~vious years when in England the Puritans had been constantly been having to resist the attempts to ...in Scotland the Churches had been discussing the meaning of the ~~Set~~ Scripture and its relation to their lives and the development of their churches and so ...But then c. its work, and 3, its method of work. They would meet and discuss the ~~sub~~ subject from the scripture, and ~~debate~~ the debate and ~~discussing~~ discussion was unlimited, and , consequently, they would discuss each point very, very fully and thoroughly before any action was taken , and most of the actions were taken only when the ~~overwhelm~~ - overwhelming ~~ja~~ - mass were agreed on what they wanted to do, and so, during the next five years Parliament was constantly saying , We would like this done, hurry up and give it to us so we can consider it and adopt it if we like, and they said Yes, we will do this as fast as we can but ~~it~~ we have to consider it thoroughly. There was no ~~ph~~ but ~~neither~~ - neither was there any pushing anything through. There was thorough discussion , ~~x~~ everybody had liberty to discuss as fully as he desired, and probably there has been no period since when there have

been larger groups of men , thoroughly devoted to the Word of God and having given so many years of careful study to it, able to form ~~at~~ . . .and to discuss theological matters in the way that this assembly was able to. This was ~~Parliament's~~ Parliament Parliament, . . .it was a committee to consider recommendations to Parliament, and so Parliament supported the work which they carried on, and every now and then they would devote a whole day, from nine in the morning to seven ~~x~~ at night to ~~further~~ religious exercises to further devotional study of the ~~setip-~~ scripture. They ~~we-~~ were determined to move forward slowly and carefully, and with constant recognition of the need of God's leading in all that they did. One time, for instance, at one point in their deliberation, there was the desire to ~~ha~~ ve an ~~answr~~ answer to the statement, What is God. And they discussed different approaches, different ways and after they ~~discussed~~ it for a while, the moderator called on one of the leading divines to lead in prayer, and in the course of his prayer , he said , O Lord ~~is~~ God, thou art infinite, eternal , ~~unchangeable~~ unchangeable in thy wisdom and power, goodness, and truth, and when they finished they ~~aid-sia-sia~~ said, That's what we've been looking for all this time, and they took the words ~~of~~ from the prayer and reached their conclusion, and very often ~~decisions~~ conclusions were reached that way, not that they said, We've got to have an ~~answr~~ - answer, ~~not that they said, We-~~ We will pray God to give ~~x~~ us the ~~anser~~ answer now, ~~xx~~ but when they had discussed and went through it from every angle, and ~~they-~~ then looked to God to enable them to summarize their thought and bring it ~~x~~ to a conclusion and reach an expression that would put it in careful , balanced points, . and so ~~x~~ small d. is ~~xx~~ its accomplishments. Even though you have no agreement of the view point of the Westminster Assembly, they ~~wre~~ were united in their praise for the careful and scholarly and devotional ~~attidu-~~ attitude which was maintained throughout, and for the very high

standards of devotion and of ~~intellee-~~ intellectual attainment. It would be hard to find a group of a hundred men, compare them with ~~an~~ almost any period. But now, number one, the first ~~the~~ thing that they undertook to do was to revise the 39 ~~Are~~ Articles. Parliament said to them, We would like for you ~~x~~ to revise the 39 articles, make a revision for them so it will be clear what they mean, because the Armenians were saying that at ~~the~~ some points this could be interpreted in an Armenian sense. And so, they set to work revising the 39 articles and about 15 of them were revised. ~~So that the first~~ when Parliament told them to quit. So the first point was revision of 15 of the 39 Articles of Religion. ~~x~~ Well, I don't believe that even though that task ~~was-~~ was not completed I don't ~~thing-~~ think that the time spent on it was wasted because the ~~same~~ same subject was discussed later in other connections, but that was ...working on that task from which they were withdrawn, when Parliament sent word, no, we don't a revision of the 39 Articles, we want a brand new Confession. And so they set to work ~~as~~ to make a brand new ~~enf~~ confession of ~~fati-~~ faith, instead of a revision of the 39 Articles, and so number two is what is called the Westminster Confession. And on this Confession of about a year and a half --they ~~word-~~ worked on ~~pre-~~ preparing this confession and

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But the Confession was sent over to the United States in the form in which the Assembly wrote it, not the form in which Parliament changed it ...but the changes were not ...the churches themselves...they ~~adeb~~ adopted it, but without paying attention to ...and the Scotch churches eventually adopted it and it became the standard in Scotland, and it has been ~~add-~~ adopted ~~ix~~ by ~~sege~~ several different demoninations by different people in the denomination since that time, and it has been ~~x~~ used very

widely with occasional changes in one direction or another. The Westminster Confession departed from the usual order of such things, which usually followed the order of the Apostles Creed, instead of doing that it started in ~~x~~ with the Bible --how do we know anything ... His sovereignty, His decrees, His relations to man and man's sin, and so on. And it has been not used a great deal on the Continent of Europe but in the English speaking world it has been used by most of the Reformed Churches and by many others, and it ~~has~~ has been generally been recognized for its balanced statements, ~~stating~~ stating the truth in ^{very} precise language and avoiding any extremes in one direction or another, very careful in the language which it uses. Now, this is number two then, the Westminster Confession. While the Assembly was making the Westminster Confession, they also worked on ~~two~~ two Catechisms. Now, there had been perhaps a hundred catechisms made by ~~Puritan~~ Puritans in the previous 50 years. There had been many catechisms, on the continent and in England. It was the common method of teaching. One thing that the Westminster Assembly did that was different was that they were to be answered in such a way that the questions was contained in the answer so ~~or~~ you didn't have to have the question to get meaning from the answer. The question was asked and the ~~answer~~ then the answer was a ~~x~~ complete statement in itself. They ~~made~~ ~~a~~ made shorter no. 3, is the larger catechism. No. 4 is the ~~larger~~ catechism, ~~no~~. I don't know why they ~~a~~ call one larger and the other shorter. You think that there would be longer and shorter, or larger and smaller. The larger catechism ~~is~~ is an excellent, balanced presentation; it's unfortunate that it is not used anymore now. The shorter ~~x~~ catechism ...and in our less intellectual day the shorter catechism seems to be ...but the larger catechism has many excellent statements on ...and very clearly put. But these two were prepared simultaneously with the preparation of the Westminster Confession,

...at that time which has had tremendous changes to take place in its whole political set-up, in different directions, over a period of 20 years, and of course there would be ..and for anyone who is willing to understand , and when ..were determined that the King should ~~x~~ be supreme and ~~the~~ the Parliament was determined that ...and the result was that there was a war which ~~led to~~ lasted quite a number of years; that is to say it ~~was~~ was ..a definite line of demarcation each pushing forward ~~and~~ against the other. You had the ...and you ~~had~~ had ... ~~some~~ some who favored one and some ~~who~~ who favored the other, and some ~~who~~ who didn't take sides at all. Now, small a. the closing ~~stages~~ stages of the war. The ... trading and in ~~the~~ that sort of ~~activity~~ activity. ~~They~~ Many of them called ~~who were~~ because they cut off the long locks of their hair, whereas the King's followers usually wore long flowing locks, and went in for a great deal of fashion and style in their parties and grooming. But they were not men ~~who~~ who ...they were people of the business and ~~mercantile~~ mercantile class. The bulk of them of the landed gentry who had an estate on which they lived. They spent their time in fox hunting and horse racing and all that sort of thing were accustomed to outside ~~activity~~ activity of the sort that ...in the early ...though there was quite a considerable number of them, and in the first year and a half of the war there was no decisive ~~with~~ victory over them. Then small b. the ^{rise} ~~life~~ of Oliver Cromwell, and here is one of those circumstances which occurs in history which is difficult ~~to~~ to explain. He was a country gentleman of limited ~~means~~ means. He spoke strongly for the liberty of ~~the~~ the people, not a particularly good people but by the vehemence of his speaking , ascribed attention to himself at that time, then in the 11 years between when Charles reigned without a Parliament. He was not a man of any great note in ~~political~~ political affairs ~~nor~~ nor any experience or ~~training~~ training ~~in~~ in war. Now, he was a member of the the Long Parliament and one

~~wh-h-~~ who had been active in one of the committees. When it came to the necessity
 of war, Cromwell who had had ^{been} a very ardent follower of the scriptures and was very
 active in presenting the Word of God, gathered a group men of similar attitudes ~~of~~
 as himself and formed a regiment which he called the Ironsides, and these were men
 who spent their time in presenting the Word of God, they ~~do~~ did no swearing or
~~drinking-~~ drinking, or anything of the kind, who spent their time singing songs, but
 men whom he knit together into a well discipline d group and whenever Cromwell's
 ironsides met the forces of the King, it had ~~xxx~~ long been observed that Crom~~x~~well's
 Ironsides were victorious. Not only were they well disciplined and able to work
 together as a unit but Cromwell showed most unexpected ability as a ^{tactition} ~~tactician~~ and
 also as a strag~~ex~~ist in war. And so we go on to C. the New Model army. Ironsides
 was the name given to the regiment that Cromwell ... but now the Parliament decided
 to form a whole army on a new model. And the new model meant to try to make the
 army as a whole as much as like Cromwell's Ironsides as possible, and in addition
 to have officers who were capable men, not simply men ~~k~~ who were ~~interested~~ in
 Parliament for their position or their ~~stad~~ standing / ... so they passed what they
 called the _____ ... the ~~Parliis~~ Parliament voted that every Parliament ~~memer~~
 member should resign ~~of~~ from any position as an officer in the army. They did that
 in order to get rid ~~xxx~~ of the ones that had no special appitude, but then they passed
 an exception. Cromwell alone was to be an exception. ~~Olie~~ Oliver Cromwell was
 nominally ~~y~~ second in command of the New Model army, but actually it was his leadership
 which directed and the ~~M~~ New Model army was soon to found to ~~xxxx~~ have defeated
 the Kings forces and every~~x~~thing else. There was one great battle which Cromwell

remarkable ability in planning, and his strategy, ~~k~~ in which the King's forces were completely routed. And the King fled and ^{fell} ~~fell~~ into the hands of the Scotch army which were cooperating with the Parliamentary army; by this time ~~x~~, it was 1648, and the Westminster Assembly had done most of its work. The Scots were well satisfied with the work that Parliament adopted at the Westminster Assembly. The Scots were agreed that the...and the English we would stand together, and ~~that~~ that the churches of both countries should be brought into line with the ~~the~~ statements of the Westminster ~~Asse~~ Assembly as approved by Parliament, and that in all the churches, instead of going ~~down fro~~ -- down from the King through ~~x~~ his bishops and through the men that...by the elders and ministers were to work together in Presbytery and so the Scots turned the King over to the English ~~for~~ forces. And now we come to b, Complete victory and the problem of how to use it. Now, the advocates, militarily they were completely in control. Well, they were of different mind as to how to use it. ~~Th~~ Probably the bulk of the people in the Parliament ~~x~~ desired to retain the King but ~~to~~ to curb his ~~w-p-e~~ power. They ~~wasnt~~ wanted to have the ~~King~~ King be a nominal King, ~~some~~ thing like the English rulers are today, but the Parliament to determine the welfare of the nation. However, the army which had won the victory, had won it by a complete opposi~~tion~~ to the King and all that he ~~sted~~ stood for, and they had plenty on which to feed their detestation of him. The King was always making promises to anybody ~~to-an~~ that he could get to stand with him and always breaking the promises that he had made. And ~~the~~ the way that he had behaved time and again, if the King was once ~~in~~ again in power he would, ... and as he tried to ~~x~~ seize the five leaders, he would seize all the leaders he ~~could~~ could get hold of and they would be back in worst despotism than they ever had,

and so many in ~~the~~ the army felt that the King should be removed and made to suffer for what he had done, now, this was particularly the belief in the ~~Parliam~~ Parliament by those members who represented the various independent churches. There had been very few independent churches before that time. At the ~~the~~ beginning of this period they had been welcomed back from Holland, those that had been exiled or had to flee under Charles I. There were some very able members of Parliament who were independent in view and Cromwell himself was definitely independent in view. And when these independent leaders of the army saw that ~~the~~ Parliament was ...

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...Now, the army was determined that ~~it~~ it should be a total victory, and so at last the soldiers stopped these men from entering the ~~property~~ Parliament, and only about 60 members remained, and so at last ...but the 60 who remained who ///...thought they would not try to make a deal with the king, but would ...and in the next month, in January...King Charles was tried and...his execution showed great ~~cur~~ courage...F. we have War in Scotland and in Ireland, and Cromwell led an army. Cromwell entered Ireland and completely overcame the forces of both nations. He seemed to have been a master strategist. His army was as well

...And the soldiers ~~stope~~ stopped these men from entering the Parliament, and only about 60 members remained. ~~Only about 15-140~~ About 140 were dropped and about 60 remained, and so ...the 60 who remained who ...would not try to make a deal with the King but would ...in killing their anointed king and he was beheaded there ~~i-Long-~~ in London by the orders of the court which had been set up by the ...Parliamane-ment, ...Charles' son, who was later called ~~Ca-~~ Charles II took the Covenant in Scotland, declared his allegiance to the Westminster Standards, he stood way ~~awya-~~ away beside the Scotch in their desires and the Scotch ~~eres-~~ crowned him King, as King Charles II. And so we have f. we have ...in Scotland and in Ireland. And ~~Crown~~ Cromwell led an army which went to Scotland and to Ireland and completely overcame the forces of both nations. He proved to be a master strategist, its' army was as well disciplined an army as the world has ever seen. There was ~~littel-~~ little of violence and cruelty on its part, as any army in the world's history, the only ~~think-t-~~ thing that people didn't like was that when ever they were off duty, ~~they-~~ they were all concerned about spreading the gospel and they were completely ~~victori9s-~~ victorious in Scotland and in Ireland, and after that Cromwell had ~~xx~~ an arduous ~~com-~~ campaign ~~xxx~~...returned to London, and for a year and a half ~~xx~~ acted as a ~~ix~~ simple member of Parliament, working on committees to ~~forwrd~~ forward and endeavoring to do what things he could do ~~for~~ for the peace and the well being of the country. Now, G. the Council of Officers and the ...Parliament. The ~~Log-~~ Long Parliament continued during this year and half trying to plan how to summon the country and ~~its-~~ it's pretty hard for a group of 60 men to govern the country. ~~Xx~~ They needed an executive and they didn't have any. The Army established the Council of ~~X~~ Officers, and the Council did not agree in ~~ix~~ its ideas ~~xxx~~ quite frequently with

what Parliament felt and Parliament was arguing among themselves. Nothing satisfactory was being worked out until ~~w~~ one day ...they would continue for life ...and they were working this plan out and Cromwell became convinced that it would just lead to anarchy and confusion and so one day he rose up with some soldiers and he said you folks are doing something that will just make things go from bad to worse...and he drove them out...the Council of Officers then took charge and they appointed a New Parliament, and this is called the _____ Parliament, and the _____ liked, _____ were ~~care-~~ earnest Christian men who ~~spen-~~ spent a great deal of their time in religious exercises and in Bible study but they knew nothing about how to govern a country and ~~k~~ after a few months it was decided that something else must be done. ~~Twid-~~ Twice great numbers of people petitioned Cromwell to ~~aect~~ accept the position as King, and he refused, and then he was asked to accept the position as Protector, and so H. the Protector. Cromwell accepted the position as Lord Protector, He was given the position ~~n~~ for life, authorized to appoint his successor, and given great power, ~~mus-~~ much similar to the power that the King had possessed before, and now ...and the two years in which Cromwell was protector, constitutes the highest point in England's international standing until within the past 150 years .x And the few years in which Cromwell was protector constituted the highest point in England's international standing until within the past 150 years or perhaps much later than that . Cromwell caused England to be respected in a way that it never was under the Stuarts or under the Tudors and ...for a century or more afterwards. In fact, when ~~th-~~ there was persecution of the protestants anywhere in Europe, Cromwell would send word that if they didn't stop he would send a force against them and the nation reached a fear of him that they would immediately stop

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and send him promises not to continue. . . It was the custom then for one King to ~~re-~~ call another king cousin, and somebody said to the young Louis XIV, are you going to call this commoner my cousin. Louis XIV said , anyone with the effectiveness and the power that Cromwell, if he asks me to call him my Daddy , I would. And Cromwell was respected and he stood for the . . .endeavored to ~~pre-~~ protect Protestants from persecution anywhere in Europe when they were threatened it, and Louis XIV's persecution of the Huguenots did not start until after Cromwell's well, and the end of the Commonwealth in England. Then, K. Cromwell's domestic problems . . .but trying to organize the country--he had no experience in civil affairs except what he had as a member of Parliament, ~~the~~ the followers of the King were the smaller lords and the larger lords, ~~a~~ people like this, didn't have much use for the commoner who ~~was~~ was Lord Protector, they wanted the style and the fashion of the king of the ~~Monarchy~~ Monarchy. People of the Long Parliament who had been driven out by the . . .they didn't see the churches being established according to the leaving system being laid out by the Westminster Confession. Cromwell ~~who~~ was ^{leading} each ~~a~~ church by itself to do what it wanted. There was nothing being done as . . .Knox had done in Scotland to try to organize the churches and bring the people to study the scripture and ~~a~~ study the situation and ~~the~~ work out things for themselves. ~~The~~ Aside from the independence , not a great many in England at this time, there were very few who were spoken of as strong supporters of Cromwell, ~~except~~ except for the army who completely . . .but he divided England up into sections, and put a major General over each section~~s~~, and this major General with each section were there watching for any sign of insurrection , but there was practically nothing of the king as long as Cromwell ~~w~~ lived , England had peace and a very substantial degree of

individual liberty and freedom. The people who ~~wrote~~ wanted to use the Book of Common ~~Pr~~ Prayer, who wanted to follow the services, as they had been under the Stuarts were at liberty to do so, ~~not~~ nobody interfered with them unless they can introduced into their ~~pre-~~ prayers, prayers for our King Charles II who is now in exile. If they did that, they were intere~~re~~fered with. But he did not interfere ~~kw~~with the conduct ~~fo~~f the churches, and there was a high degree of individual liberty but no great enthusias~~am~~x for Cromwell. ~~They~~ There ~~z~~ were those that thought that if Cromwell had taken the Kingship and taken over the form and regalia and pomp of Kingship to satisfy the desires of the Cavaliers, continue the freedom then established --that is some thing that one cannot say. I ~~person-~~ personally doubt very ~~mu~~h - much that he would have succeeded unless he had a son of his own ~~cal-~~ ~~v-~~ calibre calibre. My guess is that the ~~only~~ way that the ~~k~~ situation could have been ~~conu~~ continued would have been if Cromwell had done like the Roman Emperors of the second ~~z~~ century and had ~~hang-~~ ~~hunt~~3- hunted around carefully to find a man somewhat similar to himself and ~~wo~~ with the ability ~~ix~~ as near his as he could ~~fi-d-~~ find and had made him his successor. That would be the only possibility that I ~~z~~ could see of a ~~continua~~ continuance of a situation ~~em~~ under Cromwell. The line had been broken when the old Parliament had been driven out. ~~He came-~~ The King was a focus of loyalty to the~~n~~ nation. The King was gone, and the Parliament, ~~with-~~ the people were accustomed to being ~~under-the-~~ under the rule of the Parliament and the King. This was broken off, and it took a long time to get new loyalty ~~estab-ished-~~ established.

...his lies, his evasions, his hypercritical speech...I don't think that it has a great deal to do with ~~his~~ ultimate results ...He was unable to find experienced people whose ideals he could trust. His ideals in the international sphere were far ~~so~~ superior. ~~General Monk~~, though he ~~was~~ has an ecclesiastical name ~~has~~ was perhaps the least religious of any of the generals in this army. He had ~~be-~~ been . . . as he came south the others simply joined with him or got out of his way. Richard Baxter . . .and...his father was beheaded when he was nineteen years of age. He had been in France ...Expressed that King Charles would come back ~~and~~ and would reign over them. Then they were dismissed, and a new Parliament was elected. And when ...England, it was a triumphal march across the country. When he came through the Parliament everyone bowed before him. He declared his forgiveness for everything that ~~they~~ they had done in the past, his desire that ~~no~~ no one should be injured but that all work together. Nothing was to be done ~~against~~ against anyone except of course those wicked people who had killed his father, the Parliament was absolutely loyal to him. They was a new one ~~was~~ elected later which went beyond ...and this one lasted for 17 years, ~~almost~~ almost as long as the long Parliament, without the intermission. They succeeded to hunt down all those who ~~has~~ had ~~been~~ been connected ...and killed ~~them~~ them ...There were very few people ...Cromwell and two of his leading supporters who had been buried in Westminster Abbey were dug up and their bodies were put up on high spikes in London to rot away and it was 200 years before anyone hardly had a good thing to say about Cromwell in England. But ...who had been ~~Secretary-~~ Secretary of State to Cromwell, ...had been so active in Cromwell's government. Many thought that Milton would be in great danger. He was always blind, and nothing was done ~~against~~ against him, eventually, in his blindness he wrote Paradise Lost, for

which he is remembered. R. Cromwell ~~fix~~ fled to the Continent, took a different name, and escaped, and ~~nothin~~ nothing ~~had~~ happened to him, but the number of people who were tortured and ~~x~~ killed ~~and~~ were comparatively few, and the nation rejoiced to have escaped from the nightmares of the 20 years of the upheaval and turmoil, and now they had their rightful king back again. There were comparatively few, . . . most of them wanted someone to be loyal to, and the . . . there were ~~serv~~ several different directions . . . I used ~~the~~ to think that if Oliver ~~Cromse~~ Cromwell had found someone of ability to continue ~~ue~~, and if had the judgment to ~~maek~~ make a fair, proper selection, if that could have been done, it is possible that in the course of a few centuries the nation would have been well satisfied with the situation and there would have been a continuous freedom of religion as Cromwell had established.

Oⁿ the other hand, ~~x~~ if the army had not inter~~fered~~ in Pride's purge, and if ~~x~~ the King had been brought back and somehow reduced to a figurehead, ~~xxx~~ . . . they might have been able to continue, but they needed an executive officer and no one in those days thought of such a thing as a Prime Minister, the King ~~we-~~ was the executive officer and the Prime Minister was ~~x~~ not a thing that anyone had thought of at that time. In the U.S. when a republic was established, there was a long period in which people had ~~to learn~~ learned to govern themselves. The ~~government had~~ made their ~~charge~~ ~~wha-~~ charters when they landed in this country to establish a government. They were ~~un~~ united in their religion and in their ideals, and in their standards. They had become accustomed to ~~self~~ a system of self-government before a ~~st-syest~~ system of self-government of the whole was established. At any rate, the . . . of England's standing internationally was ~~een-~~ succeeded by the . . . of many centuries. But . . . during Cromwell's rule was succeeded perhaps by the lowest ~~reg-~~ reign ~~x~~ during the reign of ~~Chra~~ Charles II. ~~I-wated~~ But we will look at ~~that~~ a little later. I wanted ~~x~~ to look

of
briefly at No. ~~6~~. #5 was ~~polie~~-political events ~~o~~^{of} this period. #6 is Richard Baxter, ~~and~~ at ~~Kieer~~ Kidderminster. ~~Tyere~~ There are few of the Puritans, if any, that have written more books than have been written by Richard Baxter. I have here a selection of his autobiography, ~~publised~~ ~~publ~~ ~~publ~~ ~~publ~~ published in the Everyman's Library. His books ... on the Reform Pastor has been ~~repru~~ reprinted within the last few years. He was a man who had great influence through his ... At the beginning of the period ~~between~~ of the strife between the Parliament and the King, he was quite a young man, and he was assistant minister in a couple of churches ~~fre~~ for a brief time, and then he took this position at Kidderminster which he held, with some breaks in it, for nineteen years. While at Kidderminster, ~~h~~ it was ~~proxably~~ probably one of the most wicked towns in ~~Enlgand~~ England. There was no interest in ~~religino~~ religion and the people were a wild, corrupt sort of people and Baxter looked upon as a wonderful place to try to advance the gospel and his 19 years there changed the ~~pleac~~ ~~place wo~~ place so that it was one of the most godly sections of England.

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...Richard Baxter was always in poor health. He said that during the 20 years that he ~~h-waw~~ was at ~~Kiddermas~~ Kidderminster he didn't think that there was an hour that he didn't experience severe pain, and yet he lived to be about 75, and he was very active. He preached as a dying man to dying men and had tremendous influence by his preaching and his writing. The Schaff's Encyclopedia of Religious Knowledge says that Baxter was one of the most voluminous of ~~English~~ ~~English~~ English authors and one of the ~~x~~ best, but there is no complete ~~ediet~~ edition of his 168 treatises, only of ~~x~~ his tractical works. He wrote extensively on all sorts of subjects connected with religion. One of his very early writings was called a call to the unconverted.

He says ~~xxx~~ in this book that in little more than a year, about 20,000 of them printed by my consent, and about 10,000 sent, ~~and-~~ . . . ~~g~~ God ~~xx~~ has sent ~~hi-~~ His message on to many beyond the sea, ~~h~~ for when Mr. Elliott had printed the Bible in the Indian language, he next translated this, ;my call tot he unconverted, as he wrote to us here. (J. Elliott was a great missionary to the Indians here in New-~~Enl-~~ England) He translated the Bible into their language and then his call to the unconverted. One time when Baxter was very ill and they despaired of ~~k~~ his life, is the second book which he wrote, called S ints Everlasting Rest, and this was one time when he had been weakened ~~k~~ with having been bled much, which was the common treatment for most any illness ~~x~~ in those days, but he wrote this very long work, the Saints Everlasting Rest, ~~whke~~ which has been ~~g~~ reprinted many times, ~~and~~ has had a tremendous influence. He wrote ~~x~~ 168 treatises, and how he ever did it, with all the practical work he was engaged in is hard to understand --especially with no mechanical help that we have today. But ~~w~~ then we must mention small ~~ü~~b. the effect of Baxter's preaching and his pastoral work at Kidderminster. Before he went to Kidderminster , as a ~~yon~~ young man he had had . . .and he had a brief time at the court but was disgusted with the general type of life there and decided to go into theology, and . . .~~x~~ then he got the oppottunity to go to Kiddermirs ter and he said after . . .that he never wanted to go to a place where there had been a preaching of the true gospel without much ~~xx~~ effect except in the hardening of the people. He wanted to either ~~xx~~ go to . . .but move forward in the ~~x~~ teaching of ~~te-~~ the teaching of the great points of doctrine. And so he felt that Kidderminster was an ideal place for this and by 25 years of age he went 135 miles n.w. of London, it is about 20 miles S.W. of Birmingham in England. It is a small town of a few thousand people, but it has always has been famous for a long time ~~for~~ particularly ~~beeam-~~ because . . .but

at this time at the beginning of the Civil War, Parliament had taken a strong stand for Reformation in the Church of ~~Eng-~~ England, ...to the Representative Parliament about the unspirituality and inefficiency ~~x~~ of the ministers in their area. There was a vicar who was pastor and he was in charge of the ^h church there. The vicar was almost ~~alwy-~~ almost always drunk and he never preached the gospel. The people had no respect for him at all. The protest had not been made by the people. The region was regarded as one of the most backward as far as religion was concerned. Hardly anyone had any interest in it and were~~x~~ given over to gambling, drunkenness, and loose living in general, but ~~bx~~ there was a man of general leadership in the area, who desired something better and ~~x~~ made a complaint against the Puritans, and when this ...began to come before the people, the began to worry about his good income, and so he asked ~~that~~ if they couldn't make a deal ~~we-~~ so as to settle the ~~k~~ thing out of court, and so the ...which came to the church ..was about 200 pounds of year, and the deal was that the vicar was to get 60 ~~ox~~ pounds out of 200, ~~lss-~~ less than one third. He very seldom preached anyway. He just performed the service but he would continue to perform the service, but a man should come in and preach as much as he cared to as ...and should receive 60 pounds a year ~~x~~ out of the 250. 60 pounds in that time in our money would be 300. Baxter had a small income of his own, he wasn't greatly interested in the financial end of it. He was interested in the office of the church. And young Baxter went down and preached and they decided to ask hi ~~s~~ to take ~~k~~ the position, and so for 19 years he was in Kidderminster carrying on ...his work in the church and practically ignoring the vicar who devoted himself to general pleasures and receiving ~~t-e-~~ the greater part of the income...

it is a name used in the ~~Epie~~ Episcopal church today for a man who is an assistant like an assistant ~~pa~~ stor. So, Baxter came into Kidderminster and he preached there for

about 2-3 years , then he went off with the Parliamentary Army for a couple of years, then he came back and stayed the rest of the 19 years until Charles was restored, and the result of the work that Baxter did in Kidderminster was such ~~at~~ that at the end of this time, instead of being an area given to drunkenness, and licentiousness, it was known as one of the most religious towns in England . He preached on Sundays, and also on Thursday ~~x~~ ~~k~~ nights, and he went about the homes catechizing ,~~x~~ the youngsters so that every year he would get around for that, he did a great deal of pastoral ~~calling~~ calling and visitation, he dealt with the problems of the people's lives, and in addition to that he gathered all the sound ministers that he could find ~~and~~ who lived in quite an area around and formed them into an organization for discussion of the scriptures ~~&~~ and for practical ways of ~~advan-~~ advancing the ministry, and soand it was especially greatand of ways of extending, and Baxter ~~werde~~ worked at Kidderminster ~~&~~ during ~~thewe~~ these 19 years with such that
250
200 years later a large monument was erected on a hill by admirers of the work that he had done there.

~~Foot # 204-5 is not found. If found,~~
~~caution should be made between p. 121-127~~

TO memorialize the great work that Baxter ~~had~~ had accomplished at Kidderminster. But along with this work he was constantly writing works which received wide recognition in ~~the~~ England and ^{other} English speaking ~~in~~ areas. Now, we go on to small c. Baxter's attitude toward Cromwell and Charles II. Baxter felt that the important thing was the preaching of the gospel. He wasn't interested in Cromwell's attempt or the political situation. After all, they had always had a king and the king had ruled that way. He did feel that the ~~first~~ Charles I had exceeded his rights and that the Parliament was right in much of what it was doing, and so Baxter went and became a Captain with the Parliamentary army for about two years and said that he went particularly in the hope of trying to emphasize the pure gospel and to keep down the influence of the ...which were ~~becoming~~ ~~becom~~ -- becoming very active among the soldiers. He preached once before Cromwell, and Cromwell didn't seem to particularly like ~~the~~ his preaching, and he didn't particularly like Cromwell. And then ~~when~~ when it came toward the end of the ~~the~~ decade, in ~~Sept.~~ Dec. 58 Col Fry kept 2/3rd of the ...and the rest proceeded to ...the King, he felt that ~~the~~ England had completely departed from a constitutional position. That instead of having a Parliament that ~~represente~~ represented the people working with the King who had a hereditary right to ^{reign} /...and proceeded to ~~try~~ try to organize the religious life of England in a sound manner, that the ...had seen a dictatorship over the ...and so he ~~was~~ never was at all very favorable toward Cromwell. Cromwell as Major General held peace around Kidderminster and Baxter was enabled to go ahead with his preaching, and with his ~~great~~ great spiritual work but when it came to the political situation, Baxter felt that it was utterly ~~wrong~~ wrong to have a dictatorship of this kind. Once, ~~Baxter~~ Baxter called on Cromwell and he spent about 4-5 hours with Cromwell, and told Cromwell that he ~~felt~~ felt that

England had in the past ...by hereditary monarchy and he as much ~~ask~~ ...by giving up this hereditary monarchy. He says that Cromwell talked to him about an hour in a very ...way ~~ix~~ presenting his ~~w~~ views on ...Baxter, and so when through England people began to ~~repre~~ reach out. Baxter began to sound ~~oup~~ out people about getting back the hereditary monarchy in England, he found that Baxter was one who was very favorable to the idea. And so that particularly when he received letters from Charles II, assuring him that he was anxious ~~ix~~ that no one should suffer for his faith.

Ch History #205

(starts at 3). Baxter had no objection to most of them, but there were a few of them ~~that~~ ... (starts ~~at~~ 5 1/2). And this is the sort of attitude ~~k~~ he met in ...under the new law he would be unable to please, and he ~~_____~~ to go ~~tx~~ back to ~~Kid~~ Kidderminster and take up again his place in the work. ~~But--~~ And so Baxter was never again permitted to preach at Kidderminster, and rarely was he permitted to preach in England. #7...because this large heading...and ~~ne~~ the new situation (small a). That is to ~~x~~ say, the situation of the 20 years ...Cromwell is considered by most Englishmen as a wise creature who had established a ~~dx~~ dictatorship, turned against constitutional authority. and who deserved to have his head ...dug up and placed on a ~~pk~~ pike and left there a long time for people to see. Charles II was the established King, the head of the government, the Puritans no ~~x~~ longer had any voice whatever. The conditions were like they were back in Charles I and ~~k~~ yet they were different. They were different in this way, that Charles I was ~~conv~~ convinced that he was the ..right to be king over England, and no ~~nx~~ one had any right to interfere with what he wanted. Charles II had been in exile for 11 years. He had to be in hiding for some number of years, after...in order to

get the Scots to back him he had to sign ~~and~~ a solemn lease and promise them that the government not from ...above but government by the people ...and choosing their ministering ..work together for the welfare ~~of~~ of the ...He had to do that and make them think that he meant it in order to get them to support it. Whenever they would get into any strong disagreement, ^{Charles} ~~Ch-Groms~~-well would say , Well, I don't want to start ...you go ahead and ~~do~~ do it the way you want, and so Charles was always conscious of the danger of loosing power. He had two great desires, ~~one-~~ ~~was-~~ the second of these was to keep ~~his~~ his place, and he knew there ~~was-~~ was danger of loosing it. Consequently, Parliament had a power in his day much ~~is~~ greater than it had in the days of the ~~the--~~ ^{father} his/~~power~~. Charles, ~~his~~ ..was a much more skillful man than his father. That's hard to prove . He was very lazy. He used to get ...and did many things that made people think he ~~is~~ was a lazy,easy going sort of a fellow but most historians now ~~that~~ think that was a false impression of him. At any rate, he was King for 25 years from 1660 to 1685, and those 25 years had a tremendous effect' upon English life and~~is~~ upon the whole attitude of the English people. I think that it would be wise to remember those dates : 1660 to 1685. It's easy to remember because 1660 is the year when Louis XIV started his persecution of the Huguenots, and 1685 is the year when Louis XIV revoked the Edict of Nantes and commencedbut during these 25 years Charles II reigned with tremendous power and influence but very, very far from the absolutism which his father had claimed. However the situation in the state was that when the ~~pe~~ people turned and brought back the king...and put an end to the ~~situation that~~ ^{Army} dictatorship and put an end to a situation in which they didn't know who ~~is~~ the ruler was going to be, Oliver Cromwell having died and his son having proven ~~unable to~~ unable to carry on ~~abdicated~~ and people ~~having~~ having turned in that direction, they overwhelmingly elected to follow him, men

who favored the King, men who favored the King all along, men who had been against the Puritans, and so a Parliament came in which was altogether different from the Long Parliament, overwhelmingly favored the King, favored the establishment, and Charles kept this Parliament for 17 years. So for 17 years this Parliament was the leading legislative ^{body} of England, and this Parliament was one determined to maintain the supreme authority of the King and the supreme, absolute monopoly of the Church of England in religion. So the state was ~~similar~~, far more _____ to Charles... Well, Cromwell's men had perhaps gone too far. ~~They intended to~~ in their intent to institute a righteousness upon a legislation. ~~They~~ had tried to do away with anything they thought would interfere with morality. They had not ~~been~~ interfered to any great extent with ~~individual~~ individual religious observance, ~~except~~ so long as people accepted the Bible and followed it as they thought it meant and didn't interfere with ~~us to~~ others. They had ~~interfered~~ with... but... Well, there had been among these Puritans not ~~only~~ only an amount of legislation which tried to ~~inculcate~~ inculcate pious morality, but there was such an influence, such an emphasis on high morality that those that did not from the heart ~~was~~ agree with the Puritans thought that it would be well thought of if they pretended to do so. And so there were a good many hypocrites during the time of Charles who went about trying to make people think that they were very fine people but actually weren't at all, and the Cavaliers thought they were typical of all the Puritans. The real Puritans, the earnest Puritans were some of the finest ^{Christians} ~~people~~ the world has ever seen. That can easily be told by reading their works or by seeing their activities. But there were these hypocrites who were not the saintful... and now we are seeing a complete reaction in the opposite direction. Now this reaction I don't think you can blame on the _____ of the King and yet...

...Puritanism ~~x~~ ceased to be as it had been (begins at 6) You have a background that produced , not immediately, a certain number of very godly bishops, and ... from 1660 - 1700. E. is ~~from~~ Great Britain from 1662-1700. And it is ^{not} so easy to accept his character, because he was trying to become King, and he would promise anything to anybody in order to get it, and he always checked his own ideas. A certain amount he ~~have~~- gave constantly in the most ~~xx~~ wicked practices and yet not to an extent that would ~~has~~- hurt his ^{health, he was very careful} /character in that regard. ...and having very considerable influence in many ways. I picked up a book some years ago ~~and~~- an ad from one of our publishers, and it said, Read this book ...but Rochester went on for about ten years this way , and then he was taken seriously ill and in his illness he began to think ~~xx~~ of the ~~xx~~ the teaching of ~~R~~ his Puritan mother, he called for a Bible , he studied it carefully, and he wrote a last testament which said he had ~~come~~ come to the faith of his mother, declared his trust in the Lord Jesus Christ for salvation, and his utter repentance for the life ~~th~~at he had ~~xl~~ed. That is what the author of this book didn't mention, but it is recorded in ~~the~~- most of the encyclopedias ... ~~From~~- From time to time lives were affected by ~~he~~ teaching of ...and now we go on to #2, Scotland from 1662, to 1685. ...~~This~~-Well, Charles now that he began king ~~immediate~~ immediately began ~~persecuting~~ to institute persecuting measures in Scotland, and there are many today ~~th~~at try to excuse Charles for the persecuting measures in ~~x~~ England. They said that Charles wanted to give toleration to religion, but it was the Parliament that ~~x~~ did all the persecution. ~~xx~~ Well, there is a measure of truth in that , but the measure is overdrawn, because the English Parliament had ...in ~~the~~ ~~ogxx~~ government of Scotland, and ~~xx~~ it was the Kings power that was affected in Scotland, and in Scotland in 1662 ...that all the ministers that had become ~~mi~~- ministers there since the bishops had been

Jesus Christ, ~~that none~~ - who ~~sa~~ shall judge both quick and dead at His coming, that ~~noe~~ none of you be found guilty of this great evil. Then he was very much ~~attached to~~ attached to preaching of sound... of church, but he was himself one of the minority of ~~ix~~ the church which had their children baptized, and he felt that over matters of this type there should not be divisions, but the matter of the loyalty to the gospel was the thing on which they should stand, and of course the church to which he belonged was definitely a Calvinistic church. Once in controversy with some who felt that these matters of form were very important Bunyan said, Because I will not suffer water to carry ~~w~~ away _____, because I will not let water baptism be the rule, ... ~~was~~ wall of division between the righteous and the righteous; ~~the~~ shall I therefore ~~be~~ judged to be a man without conscience of the worship of Jesus the Lord deliver me from superstitious and idolatrous thoughts about Christ, ~~any~~ any of the ordinances of Christ and of God. He said that you ask me next how ~~x~~ long since I was is it ~~that I have been~~ a Baptist, I must tell you I know of ~~know~~ - none to whom that title is so proper as to ~~ix~~ the disciples of John. Since you would know by what name I would be distinguished from others, I tell you I would be and hope that I am equipped and ... if God should ~~ix~~ help me, a ~~Christa~~ Christian, a believer, or ~~ix~~ other such name which is approved by the Holy Ghost. The writings of Bunyan were so fine in their emphasis on the central ~~gos~~ doctrines of the gospel that all denominations have come to use them since that time. ~~x~~ He was imprisoned much. I don't think he suffered too much, because the people were very friendly in the area ~~ix~~ where he was, but of course ~~the great~~ - great deprivation and difficulty in supporting his family and the family suffered from poverty because of his inability to work ~~wh~~ while he was in prison. Now, we go on to number 5, the Quakers. There was a man named George Fox, another man somewhat like ^Bunyan, in that did he did not ~~come-up~~ from an

educated background , but he was a rather exemplary young man, but could not find satisfaction for a long time as Bunyan could not. But George Fox in the early days of the commonwealth of England . George Fox went about talking to various ministers, trying to get peace in his soul and not seeming to find it, and then in 1649 he had a great illuminating experience which he felt gave him satisfaction and peace in his heart and he felt he should start out to preach to others, and George Fox felt that the Christians should not take part in any war or fighting or anything of the kind. But he did feel that he should warn people about the dangers of eternal destruction. He wanted to ~~wa~~ call ~~his~~ his people friends, but the other people called them Quakers, because they quaked and feared for the wrath to come . After Fox began to preach among the poorer people of England , ~~his~~ his success was very rapid in getting people about him, and within a few years there were thousands who were following the teaching of Fox, Baxter was very much against the Quakers. He- He says that one time at Kidderminster, the quakers began to make a great stir among ~~us~~ and acted ...under Charles II they didn't _____ as they had in previous periods. Yet many of ~~the~~ the Quakers ~~in~~ under Charles III were very earnest and ...Baxter said that at one time ~~that one~~ the Quakers simply sat together waiting for the Spirit to come upon ~~to~~ them, and the Spirit didn't come. But the Quakers ~~in~~ suffered much persecution, and the Quakers however persisted right to the present day, - ~~During the~~ - and they have had ...history, during Fox's after ...been ~~preach~~ preaching for about 10 years, a young man of noble family in England was a student at Oxford and had been somewhat interested in Fox's teaching, and ~~this~~ then when Charles became king, the people ^{were} put out of their positions of teaching the Bible in Oxford who would not take the oath, and many of the Oxford students were

very much upset about this . . . and William Penn began going out speaking with the Quakers and . . . eventually he had an interview with Charles II and said that Charles II is just an ordinary man , like the rest of us, even if he is King , & and Penn said even if the man is a king, he is only a human being like the rest. He ~~xx~~ ~~xxx~~ said I refuse to stand in respect, and take my hat off. . . . However, Kings were ~~x~~ not thought of in ~~x~~ the sense that ^{they} he is now. Penn established here a region where the ~~the~~ Quakers could have freedom from persecution. Charles had borrowed a very considerable amount of money from Penn's father, and after ~~Charles~~ Charles paid off his ~~debt~~ debt ~~the~~ by giving ~~xx~~ Penn the territory which we now call Pennsylvania. ~~And Penn~~ And it was given in absolute ~~ownde-~~ own~~er~~ership to Penn. And ~~x~~ Penn established here a region where the Quakers ~~ca-u-~~ could have freedom from persecution, and also ~~xx~~ he established ~~toleratio-~~ toleration for other groups, and many persecuted Christians came to this area, and as long as Penn lived, he was truly a Christian man, he set an example. Unfortunately when Penn died, and was succeeded by his son, they did not seek to maintain such ~~ax~~ high standard as he did and eventually the people revolted ~~and-again~~ against him and got a new _____ that would have some pride in the control of the colony. But Penn was a very . . . Now, the Quakers in recent years have a reputation of believing that the Spirit speaks through you and that it is the only . . . but that was not true of the early Christians. & Fox did not like to speak of the Bible as the Word of God. He said that the Word of God is what God speaks ~~ofx~~ to you, but he said that the Bible is the ~~Word of God.~~ Words of God. Well, he ~~x~~ held the Bible as free from it was God's message to us, error ,/but he emphasized the ~~deit-~~ deity of Christ and ~~x~~ the necessity of the Atonement, ~~but the-~~ and the great fundamental doctrines that were held by the Q Church. ~~x~~ Now, the Quakers rejected all . . . and they did not ~~hve-~~ have established ~~x~~ ministers, they

welcomed women to preach as well as men in their services, and they would sit in their sit in their services without an established order and wait ~~until the~~ for the Spirit to speak to ~~xxx~~ them. About/²⁰~~30~~ years ago there was a man who was a professor in Temple University, and he was a very ...man, and...~~the~~

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But the ~~grop~~ group continued, and up ~~x~~ until about 40 years ago, a great bulk of them ~~kw~~ were real believers in the teaching of the Word of God and ~~the~~ in the last few years, modernism has ~~been-~~ had tremendous inroads , and the Bible ~~he-~~ has become simply for general, ~~ethich-~~ ethical ~~instruction~~ discussion and charitable ...but this change has mostly come within the ~~xxx~~ last half century. Up to then they were on the whole a very godly group of people. They are still on the whole a group of very good people. I've been reading about the Revolutionary War ~~hre-~~ here in Pennsylvania, down here on the Brandywine, ~~Geer~~ George Washington came with his troops and they wanted to know, is there any ~~pal-~~ place that we can cross the ~~iver-~~ river , that we can cross the creek and get our army across, and the Quakers, farmers who were living there said that we have nothing to do with war, we wont tell you anything about it, so they wouldn't help ~~Goe~~ George Washington's toops because ~~they~~ wouldn't have anything to do with war, so Washington couldn't find a place to cross and he went and camped at a certain place and then the British came up on the other side, and the British came to a quaker ~~fox-farm~~ farmer and they said , Tell us where there is a place where we can get across the ~~stresa-~~ stream, and the quakers said We have nothing to do with war, we aren't ~~ix~~ interested in either side , we wont help you at all, so the British officers seized a man and tied him up and said, Now, will you tell us where the ford ~~usx~~ is or shall we shoot

you, and he said, ~~■~~ Oh, I'll tell you where the ford is, so he showed them where the ford was, and they were able to ~~p~~ cross, and ~~as~~ as a result there was almost defeat of the Revolutionary army, and Washington as a ~~rel-~~ result of losing that ~~battel-~~ battle had to drop back to Valley Forge, and ~~spea~~ spend the winter in the snow and misery while the British encompassed Philadelphia. So there was one Quaker who had his convictions about war but at the point of severe persecution he stopped and at that ~~pen-~~ point the British won that particular battle. The Quakers, were not a large group and they were a group which was very well ... in their early days to the principal teachings of the scriptures. Now, number 6.

~~That is for the students were~~ That gives you that much less to study for the final exam. Now, we were speaking about the Quakers, and we had mentioned various things that had ~~eeu~~ occurred during the reign of Charles II. ~~The~~ You remember that we saw ~~k~~ how that in 1538, the attempt was made to change the Scottish churches and to make them like the English church under the ~~directio--~~ directions of all the kings. Even ~~thru~~ though the King was a Scotchman, the Scotch ~~xxx system--~~ people under the system that ~~that-~~ had been established by John Knox were accustomed to having their local people study the Bible and elect their elders and run ~~thei-~~ their local churches in line with the Bible and then to have the representatives from these ~~x~~ churches meet together in presbyteries, synods, and general assemblies, in order to keep out false doctrine and to keep the churches in line with the ^{scriptures.} ~~system--~~ English. The people were accustomed to this, the ~~people were~~ ~~aeu-~~ accustomed to the King of England being the head of the Church, but when Charles I in Scotland tried to force them to adopt the ~~xx~~ system that ~~x~~ was in England it led to the revolt in Scotland

and that was what made it necessary that Charles put down the ~~xx~~ revolt , , ,
and the English people had been for eleven years submitting to personal government
without a Parliament, and the King had been ~~gettig~~ getting more and more control
over the churches and had been introducing more and more ceremony ~~a~~ though not
changing . . .but it was when he called the Parliament that the Parliament proceeded
to call him to order for his interfering with the rights of the English people , and
the Parliament decided to change the English Church to be like the ~~Sc~~ ~~x~~ Scottish
Church . And they formed the Westminster Assembly in order to make a plan for
the church to be like the Scottish church, ~~and~~ a Church in which the people ruled
in line with the scriptures instead of the church in which the King ruled through the
bishops, but the Westminster Assembly ~~a~~ plans had ~~be-~~ been made and set down
and adopted by the Parliament , when there was a ~~gou~~ group in the army who proceeded
to purge the Parliament of all those who were not in favor of killing the King for what
he had done ~~ags~~ against ~~Englis-~~ English liberties, and there followed a ^{ten} ~~year~~-year
period, the most glorious period in English history, as far as its ~~excellen~~ external
relations were concerned , but a period ~~x~~ when inside the country, Cromwell ~~we-~~
was ruling by means of the army all over ~~the Enign-~~ England, which would give
~~them a-~~ them a great measure of ~~xxx~~ freedom of religion, but it was a ~~milita~~ military
government, and many people who approved of Cromwell's principles, did not ~~appov~~
approve of that type of government and the great bulk were happy when Charles II
^{coming}
came back. And Charles II ~~came~~ back ~~a~~ in 1663 , brought in a complete change ,
and so in England , the Church of England was again absolutely supreme, and Charles
was head of the Church and ministers were forbidden to hold conventicles, as they
called ~~x~~ it, that is, meetings of the Church of England. And there was a period of
25 years under Charles II in which these ~~me~~ ministers were ~~forbidne~~ forbidden to

hold Conventicles and were imprisoned if they did, and the Free Churches of England were ground down ~~by~~ very substantially . There wasn't a great deal of any real direct/^{physical} torture or anything of the kind, but there was a prevention of preaching and a prevention of holding of meetings, other than simply for the ceremonies of church . . . Now, in Scotland during these 25 years there was constant attempt by force to change the church like the church of England and constantly during these 25 years and succeeding ones, Scot people saw their ~~fir-~~ friends tortured and killed, for their refusal to submit. Now, there is some thing in the situation that we ~~xxx~~ havent ~~refere-~~ referred to for ~~some~~ some little time, and it became a very vital factor. And I am going to call number 6, the Roman Catholic / ~~the R?~~ ^{scare .} Rem Now, I'm ~~x~~ using the word scare ~~x~~ because the English people during this time were subject to ~~emoti-~~ emotional disturbances as a result of their fears of what might be done by Roman Catholics. ~~-A-number-~~ The number of Roman Catholics in England at this time was not great, but there was a substantial number who retained a Roman Catholic faith, and both of these people were ~~las-~~ law-abiding English citizens and some of them found it very difficult to reconcile the Roman Catholic faith, belief in the power of the Pope with the loyalty to the King which ~~x~~ Queen Elizabeth had been excommunicated and the statement made that anyone who killed her would be doing God service, but the Pope did evidently reconcile them in their actions ~~sufficein~~ sufficiently that most of the R.C. . . . were law abiding citizens, but there were a few of them who would ~~stir-~~ stir up , particularly by Jesuits who came in disguised into the country, ~~x~~ would stir up ~~xxx~~ an attempt to assisinate the ~~King~~ King or to make violence in the government, and the ~~most~~ worst of these had occurred in the ~~x~~ very ~~bein-~~ beginning of the century . I did not

mention it then, because it ~~it~~ did not have any ~~immediat~~ immediate effect upon the Church situation, but it . . . and there was ~~x~~ a clock in 1605 at the opening of Parliament to blow up the King and family and the House of Lords and the House of Commons, and in one big explosion, and the gun powder was placed under the houses of ~~the~~ Parliament, the plot was discovered because of an anonymous letter, received by one ~~k~~ of ~~the~~ the Catholic lords . . . in the Parliament that day. He immediately turned ~~it~~ ~~over~~ over to the authorities. Actually, there were perhaps only a half a dozen people involved in the plot, but there were two of these ~~who~~ who were judges, and there was one man who was involved ~~in~~ in the involved in the plot who was an English ~~nobleman~~ nobleman of high reputation. . . ~~after the plot was discovered and he was imprisoned~~

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after the plot was discovered and he was imprisoned in the tower wrote ~~letter~~ letters to his wife in secret in invisible ink. The authorities were able to bring out and to read, and in these he ~~declared~~ declared that he considered ~~that~~ that in ~~his~~ his view of the attitude of the English government ~~and~~ he had done nothing wrong in ~~being~~ being a part of this plot to blow up the whole English ~~goven~~ government, and of course this is the attitude of one man, and the others had that attitude is not clear, most of the Roman Catholics who were living there at the time, did whole their loyalty to the Pope on one hand ~~and~~ and their loyalty to the King on the other. But there were a few definitely ~~implicated~~ implicated in this terrible ~~gunpowder~~ gunpowder plot and ~~the~~ the facts that were brought out were known all through England and naturally it affected people's fears as to what might happen, if a Roman Catholic plot were to succeed or if the Roman Catholics were to get into power in their country, and then in 1621 they had heard how Bohemia which

was 80 percent Protestant was taken over at the beginning of the 30 years war by the Roman Catholic forces and the Protestants were either killed or driven out of the country. A great bulk of the people died in the wars and the Jesuits completely rooted out all open Protestantism, but it was 200 years after that before any Protestant preaching was permitted in Bohemia, and they knew how during the 30 years war in Austria, which had at one time 80 percent Protestant, including many of the nobility. --Protestantism was so completely rooted out that there was no Protestant teaching whatever in Austria for about 200 years. And the ruins of some of the castles are visible to this day. Then toward the end of the 17th century they knew of what Louis XIV was doing to the Huguenots in France, and you remember that it was in 1685, the very year in which Charles II died, that the Edict of Nantes was destroyed by the King, after he had repeatedly declared his intention to stand by it and support it, so naturally there were many in England who felt that the Romanists had taken over all these areas in Europe and had stamped out the preaching of the gospel, if they could get control of England it would really end the Protestantism in England, that was the feeling of many, and so when the brother of King Charles II, the duke of York, after Charles had been King for about 10-15 years, his brother, just a few years younger than he, declared himself a Roman Catholic, people began to fear what would happen if James, the Duke of York, becomes King of England. Now, Charles II had many children, but they were all illegitimate, the Portuguese woman whom he had married, bore him no children, and so the next in line in succession was the Duke of York, and of course we in America well remember this duke of York

~~because~~- because his brother Charles made him Admiral of the British navy and the ~~R~~ navy came into the Dutch settlements in the new world, ~~new-Amse~~-New Amsterdam and seized it and so they renamed it after the duke of ~~ya~~ York, ~~na~~ king it NewYork instead of New Amsterdam, and so we remember this Duke of York to this day as a man . . .but the Duke of York declared himself a Roman Catholic, and as a result gave ~~xxx~~ up this position-~~wit-t~~- with the navy because the _____ passed by Parliament required that all officials in any ~~goven- ger-govene~~ government position in England that takes ~~xxx~~ communion in accordance with the system of the Church of England, and anyone who does not do so-~~does~~was not allowed to hold public office, so the Duke of York resigned his office and there was feeling against him and ~~x~~ he went to the Continent for a few years. Now, in England there were men who felt that there must be some changes ~~made~~, in the law of succession, so that the Duke of York would not become King. ^{We have} ~~They had~~ just seen what Louis XIV is doing, he was in process of doing then, in France, in a country in which a third of the people ~~x~~, and he ~~x~~ rooted it out-~~almost~~ almost completely from the country. What would happen if Charles III brother, the Duke of York, becomes King in England, and so ~~me~~asures were introduced in Parliament to ~~ch~~ change the succession and make it impossible for the ~~kk~~ ~~KK~~ Duke of York to become King of England in case King Charles ~~resigend~~ died ~~twi~~ without legitiz~~am~~ate heir.

a
But it was impossible to get ~~the~~ majority for the king of York. The parliament was devoted to the first king. The king was to be hereditary monarch ruling England, and ~~being~~ the head of the church of England. They could not change the succession. And so ^{conceded} was inconceivable, so James remained, and ^{for} ~~abode~~ by the kingship of England. James was a man of ~~abou~~ ~~the~~ same type of character as

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character as his brother Charles. Charles of course was _____, a euphemism for the fact that it was not a moral life but it was a life of gaiety and debauchery. James was just as wicked as his brother Charles, but was not so nearly as gay, and not nearly as factitious as his brother in the general attitude toward the people. People liked Charles ... liked James as a whole, but James was next to ... and when Charles died, when Charles was on his deathbed, James had everybody leave the room, and left alone with his brother, and then he got a Roman Catholic priest, and ~~then a James~~ he gave Charles the last rite of the Roman Catholic Church. Now, this was kept secret until James became king. But within ~~a~~ the next few years, it was ~~of~~ ^{7.7.22} publicly made known. Charles had lived a very, very wicked life, and ~~the~~ there was nothing any Protestant minister could say except God will punish you for your sin and you have heard the gospel often and have forgotten it, but Charles declared his loyalty to the Romanish faith of his mother, and he was given the last rites of the church, and a year or so later James, who was now king, began to boast of what he ~~he~~ had ~~ex~~ done, and ~~he~~ how his brother had died a Roman. So we go on to ~~x~~ the reign of James II. The reign of James II. And I think it would be ~~x~~ worth your remembering the dates when James II reigned. Charles II reigned from 1660 to 1685, 25 years. And you remember Charles II ~~death~~ --said I do not wish to start on night travels again, and found himself outnumbered, out voted in any thing, but he never stood up when he knew the bulk disagreed, because he knew what it was to be a refugee, and he had been welcomed back and he wanted to stay--so small ~~A~~ here is Monmouth rebellion. I'm not sure that Monmouth Rebellion is a proper name for it, because ...1685-88. Monmouth, whom the rebellion is named after, was actually known as the figurehead in the rebellion, but he was the one who was put up ~~x~~ to be made King in ~~x~~ England in place of James. This was a revolt by people who felt that under James England would suffer what France would

suffering ~~in~~ under Louis XIV, and they felt that Parliament had not acted to prevent him from becoming king, and they should get rid of him as King. The Duke of ~~M~~ Monmouth was one of the illegitimate sons of the previous king, of Charles II. He was a distinguished looking fellow and he seems to have been of a fairly good character, ~~and~~ ~~in~~ they felt that with him as king, they ...and so ~~they~~ there was a rebellion brought about in England and in Scotland ~~by the~~ but the rebellion was put down. The mass of the people did not join in the ~~in~~ rebellion. Comparatively a small number of people joined in the rebellion. It was put down and one of James' friends, a Judge Jethrey, made his name ~~known~~ known for violent and cruel treatment in the way in which it was becoming --everyone who was to be interested in the rebellion until the people revolted against the terrible number of ~~hangings~~ hangings and then they began selling them off as ^{sending them} slaves, and ~~some came~~ over to America as slaves instead of ~~hangings~~ hanging them. But Judge Jethrey's name became notorious but the rebellion was put down and James was securely established on the throne; he was a Roman Catholic but he was head of the Church of England, and for 25 years the Parliament had been insisting that no one should hold office in the Church of England unless he was ready to take an oath that he ~~believe~~ believed that it was wrong under ~~any~~ any conditions to resist a legitimate King, to resist the King who was head of the Church of England. To oppose him by force of arms ...It had been preached for 25 years in ~~in~~ the church. This was the attitude ~~of~~ the Cavaliers had taken. This was the attitude taken by the leaders of the Church of England in the time of Charles II, and now, James, the R.C., but he was head of the Church of England. The Church of England believed that the Pope had no authority in the church of England. But the King of England was a man who believed that the Pope was the head. There was ...hard to resolve but the mass of the English people sat ~~quite~~ quietly and if James had the patience of his brother Charles, if James had been known to be

James figured this way . Here are the most religious of the English people, forbidden to hold Church ~~x~~ services and forbidden to spread their ideas. Now, if I announce freedom of religion , then these people will all support me, and this will give freedom to the Roman Catholics in the country too, and I can get them into ~~people~~ places of leadership and then I can do what I want, but the dissenters recognized ...and so he ~~didn't~~ didn't win their ~~in~~ support at all. But he moved in that direction, as Charles had occasionally ^{other} also . The/~~only~~ thing he did was that his brother had made him the High Admiral again before the end of his reign and had made him Governor General of Scotland and James had led in the persecution of the Covenanters for two or three years in Scotland towards the end of Charles's reign, but Charles had said I can dispense the test act in certain cases. I can give a special privilege of not having to take the (12) test of showing how the loyalty ~~on how the loyalty~~ on the part of ~~x~~ an officer of the Church of England. James proceeded to give personal deliverances from having to take the test, and so he took men who were known to be Roman Catholic ~~x~~ in ~~v~~ their views and began to putting them ~~x~~ into the high positions in the Church of England. And dispensed them from taking the test, and he began to put them into high positions in the government, where it began to look as if they would get control of the ~~x~~ army , control of the forces of England , he maneuvered in these different ways ~~tha~~ and the people as a whole didn't become much ~~excit-~~ excited until ~~soething~~ something serious ~~happ-~~ happened ~~xxx~~--small d. ...Birth of the Prince of Wales. Now, in ~~England~~ England it has been customary for many years, ~~and~~ that the oldest son of the King has been called the Prince of Wales, the second son called the Duke of York. And James had early in the reign of his ~~both~~ brother Charles, married the daughter of one of the leaders in the Church

of England, and he had had two daughters by her. And these two daughters who were ~~preg-~~ Protestant ~~had married--~~ one of them had married a . . . and the other a Denmarkman (?) and these two daughters of James were both of them definitely Protestant . ~~In fact-~~ In fact, ^{neither} ~~each~~ of them were on very good terms with their father, neither of them had approved at all his becoming a Romanist, and so people had felt ~~tht~~ that well, James would be king, and we will do what he says, and when he dies, his daughter will take over. But . . . his second wife, who was a Roman Catholic, had given birth to a son, and this child was a boy, and so the boy would take ~~pre-~~ preference over the ~~two~~ two daughters, and he would . . . be brought up ~~by~~ the Jesuits, and be trained in hatred of the Protestants, and ~~if~~ if James had been willing to quietly wait and move slowly, when he died he would have been succeeded by ~~h~~ his son, and trained by the Jesuits, who would have taken over England, and it would have been the end of Protestantism in England, and would have had a tremendous effect upon the world. But James didn't have the patience to wait, he had been maneuvering rapidly, trying to get Romanist domination now, and the year before in 1687, James had given on his own authority that the censors and the Roman Catholics were to be released from the restrictions which had been upon them, and from the rule of the previous ruler, and they recognized that in order to help the ~~Romanist~~ Romanist the defenses did ~~not~~ seem to help the King on account of it, and now, just ~~about~~ about the time when the son was born, James had urged that this regulation ~~xxx~~ be read in every Church and there were 7 bishops who refused to read it, and so they were accused of high treason, and brought to ~~tra-~~ trial, and it was ~~just~~ just as they were proceeding with this trial that the Prince of Wales was born, people immediately began to question whether ~~the-~~ this was a scheme to ~~be~~ get control by the Romanist

in ~~England~~ England, and Parliament shortly thereafter made a law that no one should be born who would be in line to become King ~~for~~ of England, unless a representative of Parliament ~~is~~ was in the room at the time to certify that he wasn'tand that is the law , at least it was 10 years ago, and I think it is today. . . .this meant that the English freedom of religion was found to be . . .and it was succeeded by ~~his~~ his son the , , , so we go on to small . . .the failure of the counter-reformation in ~~England~~ England . It was something of tremendous import for the whole history of the world. What happened at that time, and what ~~is~~ has often been called the Glorious Revolution of 1688. In 1688 when the 7 bishops of the Church of England were on ~~trial~~- trial for treason for refusing to carry ~~out~~ the King's orders, the . . .which ~~were~~ would deny the power of the . . .Church of England . . . when they ~~were~~- were placed on trial there was tremendous interest ~~in~~ everywhere in the results ~~of~~-of of the trial . Thethose that had been persecuted ~~by~~ by the Church of England, were just as interested as the members of the Church. The King said, After all, you have declared ~~that~~ that I am head of the Church of England, there is one . . .here is what I am doing. They were no more logical than ~~he~~ he was, and so the trial was held and then the court gave its decision acquitting these seven bishops of the Church of England. The effect in England was tremendous. . . . the court ~~was~~ . . .and the people just shortly before having heard about the . . .it was made ~~definite~~-definite that there was a prince of Wales, a boy born . ~~Some~~ Some of them ~~were~~went ~~to~~ ~~over~~ to ~~Scotland~~, ~~and~~ Holland and got in touch with Mary, and her ~~husband~~-~~husband~~ husband , William, and asked them to come ~~of~~ ~~x~~ over to England and to deliver them from what was heading ~~the~~-~~toward~~ the ~~time~~-~~into~~ introductio of Roman tyranny in ~~England~~ England, and so Wi lliam of Holland ~~in~~-~~order~~- brought a small force to England and ~~people~~ people rallied around them. And James became

frightened for his family and he ~~til~~ took ~~the advice of~~ his wife and ~~bay~~ baby and took them ~~ex~~ over to France quickly, and he started to flee himself but he was captured, and ~~Willia~~ brought to William and William ordered them to ~~ek~~ let him go, because the worst ~~that~~ thing that could happen was to have James in England. If James had called on people to rally around him, he might have persuaded much of the English to rally to his support and to driven back the forces of William, but James in the tremendous excitement of the people ~~knowing the~~ over the acquittal of the bishops, and his having a son born now, who was successor ~~te~~ ~~his~~ over his ~~w~~ two daughters, James ~~ex~~ fled to France, and for the first time in half a century, the ~~Englis~~ ~~Engia~~ English people were completely united, and rallied around William, and William was ~~established~~ established as King William III, and his wife as Queen Mary II, and this is the one time in English history where we have two rulers at once, not just the wife of a king, she was a queen, Queen Mary II ~~this is the one time in English his~~ the two of them reigned jointly. William and Mary, and so we go on to number 8, the reign of William and Mary, and there are strange developments. two very/... When Charles II came back it looked as if the divine right of King s Small a, the development of Parliamentary govenment in England and ~~Q.~~ ~~James~~ - when William was accepted as King he was accepted and ... which he didn't particularly ~~he~~ like , because ... rather than in the hands of ...

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... claiming he was the legitimate king in ~~Ena~~ England and then when he died, he claimed he was king in England, the next one in line from a hereditary basis if they were not to call back one of James descendant~~s~~. The next one in line would be a descendant of James the I, who was a duke of a little duchy in Germany who didn't ~~now~~ know a word of English, and ~~wok~~ so they invited King George I to come

to England and become King, and so he came over and never did learn to speak English, so the Parliament had complete rule in England, and his son was also born in England and Parliament ruled, and from then on Kings were mostly just figureheads, and George II-III tried to be a king again and lost America in the process. But the Glorious Revolution of 1688 as it was called was an end of this attempt of getting dictatorial control, going back to the days of Queen Elizabeth and Henry VIII, and made the English monarchs pretty much just a figurehead, and so that is probably one of the strongest reasons why England is one of the few nations who has a king, because for many centuries, the king of England has been little more than a figurehead, everyone can be loyal to him no matter what they believe, but the development of Parliamentary government in England was brought in with great force as a reaction against James going too far in the opposite direction. Now, we are particularly interested, of course, in the religious aspect, so we look at small b. The Parliamentary act, 1689. Now, the head of the Church of England had been a Roman Catholic. That was of course a . . . but now the new head of the Church of England was the new King of England and he was not a member of the Church of England. He was a member of the Reformed church of the Netherlands, and how was he going to be head of the Church of England, Well, William urged upon them what many of the leaders of the Church of England didn't want, but it was largely his influence that his toleration act was passed. So from the attempts of his getting getting- getting rigid control of religion and doing away with all independence-- the result was . . . now this toleration was rather limited. Very little toleration was given to Roman Catholic, not because Romanist ideas were considered by most of the people any worse than Quaker ideas, but the quakers were

a harmless people who would not try to ~~h~~ get control while the ...and toleration of Romanists was limited for a long time ~~k~~ after that, but the other groups, as the Quakers, and the Congregationalists, and the Baptists, and other ~~ge-~~ groups were allowed to hold private services without interference by the government, the toleration was rather limited, in ~~ord-~~ order to attend the universitites you were suppose to be a member of the Church of England , as recently ~~x~~ I believe as 1860 ~~x~~ two ~~studnets~~ students were expelled from Oxford University on the ground that they were Methodists. And it is comparatively recently ~~th~~at complete ...but they were allowed to ~~hed-~~ hold services without any...and it came about as a result of James attempt to ...now, number nine. Religion in Scotland at the end of the 17th century. This was a ~~tem-~~ tremendous century. The changes in it were tremendous, but now we come tothe end of that century, and we want to see what the situation is now, and so under that, small a, under 9, is establishment ~~ad~~ for all Christians to accept Roman Catholics. R.C. ever since Henry VIII, never had been ~~tre-~~ treated ~~as-~~ in England as Protestants in France, and Italy . They held their private services, and were never interfered with, and when they were interfered with, it was on the grounds of suspicion of being implicated in the ~~assnatin-of-t-~~ association of the ruler or something like that, the constant fear of this political inter~~er~~ference , but there were very definite restrictions on them ~~untill~~ which continued on them until about 100 years ago, but this other Christian group there was fairly complete tolerance after 1688. However, the previous 28 years had made a tremendous difference in it. Twenty eight years with very, very little preaching except the regular services of the Church of England . Small b is the ~~preponderance-~~prepondering influence of the Church of England. The Church of England remained the Church of at least 75 or 80 % of the people and ~~remais-~~ remains ~~k~~ so until this day. The Church of England

~~remained~~ was the preponderance group, the great movement of 1640 and changed the church to a Presbyterian Church system with the power coming up ~~x~~ from the people, instead of ~~comei-g~~ coming down from the Monarchy. And the great independent movement of 1641 were at ~~the~~ an ~~a~~ end. Now...number one. ~~We~~ Widespread/perfectionism^{professionalism} is something which is a danger in any state church, in any organization in which the tax money or endowments ~~of~~ give the support and a man is ~~depede~~ dependant , not on the good will of his parishers but on the good ~~swill~~ will of ...and there became a widespread professionalism. Number two, the eventual development/^{of} to a great degree of ~~individual~~ individual ...Now, that is an interesting thing about the Church of England, ~~xx~~...Theoretically, ~~-it-is-a-~~ it is like the R.C. church, theoretically the King ~~x~~ rules the church , but bishops, ...the government puts the people into the position, and it ...and the Archbishop of Canterbury publically ~~xxxx~~ the dean of Canterbury 15 years ago ~~x~~ was an announced Communist...but ... so you have tremendous division in t e Church of England, and you have ...together into one big organization. Some of the...Number three, the Puritans. So that ...the book of Common Prayer has not been altered since 1550, and so one of these 28 years of Charles II and evangelical but theyalways ...in which the basis of ...the gospel was lost...~~the~~ it is amazing today, how many people you will ~~fid-fid~~ find who have been brought up in a Episcopal churches in this country where they have modernist ministers , where there is no ...and ~~x~~ where they ..and they heard that...~~xx~~ Sunday after Sunday , and have ~~ben~~ been ~~x~~ the ~~intx~~ instrument which ^God has used to bring the individuals out to a clearer knowledge of the gospel. ..and do not realize the ...if I don't know where I can find a church ~~x~~ where the gospel can be preached , rather than go to the ord~~x~~inary churches where ...it is a matterbut ...there ...Now , that was number three ~~x~~ then , the service

is maintained. Number four, the man's ... Now that is the ... in the church

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they ~~were~~ were people who genuinely believed in the doctrines of the Church of England that the King ~~is~~ was head of the Church of England. And ~~now~~ now a ~~Dutchman~~ Dutchman, a man who had no connection with the Church of England, ... and ~~one~~ Now, small ~~d~~, the lower ~~level~~ level of morality in the end of the 17th Century. Under the Puritans in 1640, the Word of God ~~has~~ had been proclaimed -- the level of morality had probably risen higher than any ~~other~~ other time in history. The leaders had tried to force morality beyond that, beyond the teaching ... and many people had ~~reacted~~ reacted violently ~~against~~ against it, and when Charles II who had the lowest level of morality in English ~~more~~ history, and this low level of morality continued until the beginning of the next century. And ~~it~~ is one of the non-Jurors who ~~takes the~~ take the biggest ~~stand~~ stand against the low moral standards of the day. It is a historian, who was loyal to the king, and to the Church of England, who attacked the King of England for his wickedness and ~~an~~ immorality, and who made a big stand that helped to raise moral standards and to pull England back a ~~little~~ little bit from the low standards to which it had fallen under Charles II.

... which resulted in a ~~tremendous~~ tremendous step forward and the erection of Parliamentary Government in England and that, added to the fact that a few years later England received a king who knew no English and was interested more in his little duchy in Germany than in England anyway, and he was succeeded by his son who was the same way, same attitude, resulted in the ... which had been almost

absolute in the time of Henry VIII and Queen Elizabeth was ~~becomig~~ becoming a mere figurehead, and for that reason surviving to the present day, and to the present day giving a wonderful stability to the nation, because everybody ~~is~~ can have loyalty to the crown without ~~it~~ affecting their ~~is~~ views on anything. The Queen gave a speech to Parliament ~~the~~ at the beginning of Parliament, and if the Prime Minister writes the speech. If the Prime Minister is a Conservative, a ~~is~~ very conservative speech is given by the king. If the Prime Minister is a Socialist, a very socialistic speech is given by the King. He has nothing to do but to read the speech given him. ~~is~~ He is merely a focus for loyalty and has absolutely no power whatsoever. Of course, it has been that way for over a hundred years. But it has been a very stabilizing influence in England but this reduction of the crown took place to quite an extent as ~~is~~ a result of this glorious revolution of 1688, a revolution which never would have occurred if James had been more patient --he would have gained complete control, or if James had the courage to stay and get a little group to fight, he probably would have gotten re-established and won out in the end. But William was wise enough not to seize him, and let him go free and he fled to France, from which ~~place~~ he and his common grand-son for the ~~nes-~~ next 70 years claimed they were kings of England and occasionally did their best to raise rebellions to stop it, but it ~~waw-~~ was a great thing for English constitutional liberty and also a tremendous thing for freedom of religion, which had been almost non-existent in England and Scotland ~~is~~ before that but which was given to a very large extent as a result of it. However, the 28 years ~~-of-~~ by wicked, licentious rulers and with a Parliament which was completely in the ~~had-~~ hands of those who were going to determine to put down all dissent and all disagreement from the ~~estabil-~~ established order of the established Church, had led to a very low level of morality at the end of the 17th

century, perhaps as low a level as England ~~has~~ has ever dropped. But, as I mentioned at the hour, _____ did as much as any man to ~~make~~ make a great improvement, ~~compared~~ compared to the high morality of the Puritans they were way down below it, but ~~co-~~ they had some ... that the ~~act~~ ... brought them up a third or half the way from the previous century, and he was in a very strategic position ~~x~~ to do it, he was ~~not~~ one who resigned his church ~~and-~~ because of ~~his~~ his loyalty to the Stuarts, he didn't agree with them on anything, but ~~he was-~~ they were the hereditary monarchs and he was loyal to them, and he refused to take the oath to these people who didn't have the hereditary right to reign, so as a non-~~juror~~ juror no one could call him a Puritan, but he wrote ~~extensively~~ extensively against the wickedness of the state, quoted ~~the-~~ from Greek and Latin plays, from Shakespeare and Elizabethan writers to show that the state under Charles II had sunk to a ~~level-~~ level of morality infinitely lower than any thing you would find in Shakespeare or any writer of previous years, and his writings had considerable influence, and ~~the-~~ the general moral ~~level~~ level was raised materially. Now, we go on to ~~a~~ small d. The spread of deism among ~~the~~ educated people. Now, this was not a great factor in the ~~thing-~~ thinking of ~~English~~ England as a whole. The level of education has been far ~~lower~~ lower than it has ~~been-~~ been in almost any country in the world today, and the deism did not have a long time to get securely rooted as the naturalism of recent years ~~has~~ has, but in mentioning this, we must mention a man who preceded the deist, but who is ~~often-~~ often called the father of deism. ~~He--~~ His name is Lord Herbert of ... and he lived from 1583 to 1633. So you see he was twelve years ~~before~~ before the restoration of Charles II to the throne. But he was an ~~infor-~~ inborn ... ~~thinking~~ thinker and writer, and his views were adopted 50 years later by a rather brilliant writer, and he exercised quite ~~a~~ a considerable

influence in ~~England~~ England for quite a period. Lord Herbert of _____ laid down the main lines of a view, that came to ~~be~~ called deism, and his views include the insistence that there is one supreme God, and it is man's duty to worship him, and that worship consists chiefly of living a virtuous life, repenting of our sins and there are rewards and punishments here and ~~herafa~~ hereafter. He gave up any great attention to the Bible as the source of revelation of God but considered it a wonderful book ~~for~~ of human striving and human devotion. And he ~~kkx~~ believed very strongly in a supreme being. He thought of the world ~~much~~ much as you ~~thing~~ think of a watch, the natural laws were here, the world was established. There was a great creator who desired our worship but does not interfere with this ~~word~~ world which He has ~~establiesd~~ established ~~w~~, so it was a long step away from Christianity, was this way in . . . which he held and yet the language used ~~one~~ was one which would make one feel that here was who really believed in God. Now, it is ~~is~~ often ~~sad~~ said that some of the founders of the American Constitution that many of them were deists ~~w~~ rather than Christians, and I am sure that you will hear that statement about Benjamin ~~B~~ Franklin, so it is very interesting to recognize that ~~k~~ in the Constitutional Convention when the convention reached a deadlock on an important matter that Benjamin Franklin asked that the Convention should ~~xxx~~ ~~sk~~ stop its deliberation and ~~turn~~ to spend the time in prayer, because he said, I am ^{very- very} ~~fairly~~ convinced that the one who made this world rules and controls it, ~~x~~ and ~~x~~ unless we have ~~xxx~~ ~~k~~ His blessing in what we do, we will succeed no more than the ~~bul-~~ builders of ~~te-~~ the ~~w~~ tower of Babel. That is not a deist statement. It is not definitely a Christian statement, but I am saying that statement makes it very definite that ~~H~~ he was not a deist in the ~~history-~~ historic ~~w~~ sense of the word. He believed not only ~~x~~ in a God ~~ku~~ who made the world, but a ^God who controlled it. But this deistic philosophy ~~m~~ spread among educated classes of the British empire to quite an extent. I'm not

sure that Lord Herbert's influence ...but he ~~had~~ laid down the ~~laws~~ line which others followed , mostly quite a number of years after his death, pretty much along the lines that he laid down, so he can properly be called the father ^{even though} of deism ~~And the~~ bulk of the leaders of ~~deist~~ deists were not born when he died. Well, this is part of the climate of the end of the 17th century in England, and I ~~am~~ want to go on to small e, the low state of the dissenting groups in ~~England~~ England. We have noticed that under Charles II and under the Parliament, it was elected in that great way, and if the King ...for 17 years...now , in England there is a law that a Parliament ~~cannot~~ cannot continue more than five years, that is a very ...but under this Parliament and under Charles, it had been made practically impossible to ...

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...at present, that is to say, about the year 1953 in England there were 15,000,000 who were considered members ~~of~~ of the Church of England, there were 3/4s of ^{Methodists} a million who were considered, there were about 200,000 who were considered ~~Baptist~~ Baptists, and most other were ...so you see the tremendous ...of the Church of ~~England~~ England up to the ~~the~~ present day, the dissenting ~~at~~ groups which had always been...that is the people who descended from this groups ...that group had been in power for 20 ~~year~~ years, yet , in ~~28~~ years of oppression they were almost completely wiped out...they are today a very tiny faction...so you see the ~~at~~ dissenting groups in England were pretty much wiped out...these ministers were forbidden to hold any religious services. Baxter ~~is~~ tells of the narrow escape he had ~~once~~ once . when he and another ~~minister~~ minister went to pray at the bedside of an old woman, and just ~~after~~ after he ~~led~~

left the soldiers came in, and they said if they had found him praying at the bedside of an old woman, ~~wh~~ they say- would say he was holding a religious service and he would have been back in prison ~~ag~~- again...28 years of that meant that the ~~min~~- ministers could ~~id~~ spend their time writing books as a man like Baxter. ~~-but-most-~~ who had private means was able to do, some of ~~h~~ which are a great influence to this day, most of them ~~h~~ did not have private means like that --they were not allowed to be within five miles of the place where they had...~~they--there-~~ there influence was cut down to almost ~~id~~ nothing.

(Q) The group of Puritans which fled the country before the beginning of the R^Evolution I would not think that...my guess is that they would not be...they ~~h~~ came to this country. My mother's ancestors were among ~~ag~~ group that came in ~~id~~ 1630 and so when I was...and went down to the library, I would...~~h~~ and it was most interesting when you got back into those years to see how practically every family had about 20 children, and one expert ~~h~~ ~~on-immig-~~ on immigration had figured that ~~it-~~ is it, they ~~id~~ said that ~~h~~ there had been on ~~immig-~~ immigration, to this country at all, after 1700 and the original settlers continued to multiply at the rate that they multiplied in those early ~~year-~~ years, there would be just as many people in the country today, ~~ha-~~ --but those people on those ~~farm-~~ ~~farm-fram~~...multiplied at ~~h~~ a tremendous rate, and they continued their ~~civil-~~ civilization, and their viewpoint and they became very ~~h~~ effective in this country. But ~~it-~~ if they had stayed in England they would not have been a sufficient factor to have ~~been~~ made much difference in the outcome. Now, when you come to what might have happened all we can do is guess. But I think that is a ~~fairly~~ fairly well...that there...and of course the ~~h~~ great writings of those Puritan divines

had great influence in succeeding years. The great...the Baptist ~~pres~~ preacher Spurgeon, for instance, is spoken of as the heir of the ~~Puritan~~ Puritans, because he read the Puritan writings and was tremendously influenced in their teaching and through their work they had an influence, but their immediate ~~infl-~~ influence upon the people ^{which} ^{of} had affected most ~~of~~ the people who had a real interest in ~~xx~~ religion, in the years between 1640 and 1660 was like the...~~xx~~ and the leading Baptist church ~~xx~~ historian in his history...that about 1630 or 40 you have the two groups of churches ~~x~~--you have the Armenians, called the General Baptists and you have the Calvinists, called the regular Baptists and these groups had nothing to do with each other, ~~bx~~ the difference between Calvinism and Armenianism was then considered ~~far~~ more important than the differences ~~xx~~ as to the mode of Baptism, but Newman said that at the end of the Century, after these Baptist had gone through this ~~persecution~~ persecution, he said the General Baptists ~~xx~~, were practically all Unitarians, and ~~they~~ while they still observed the form of their Baptist belief, they had given up all belief in the deity of Christ ~~x~~.

The ~~particular~~ particular Baptist in the face of persecution and the ~~x~~...had mostly ~~withdrew~~ withdrawn into an attitude of taking particular...which they argued about...and ~~xx~~ paid little attention to the spread of the gospel... the great central doctrines of Christianity, so by the end of the century both of the Baptist groups, like most others, were practically at...now the Quaker group is a very ~~x~~ small group, because the Quakers settled down pretty ~~xx~~ largely to good work and of course ~~wh~~ they wouldn't be persecuted when they sat ~~quietly~~- quietly in a place waiting for the Spirit to move them, the Courts would wonder, were they having a religious exercise or ~~went~~-- weren't they,

and ~~x~~ one of them began to speak, ~~and~~ then they would all be put in jail for a while. But the Quakers ~~xx~~ settled down to a good ~~respectiv--resta-~~ respectable life, and became quite well-to do. And they did a lot of ~~x~~...and they retained until about 40-50 years ago, their emphasis on the centrality of the death of Christ, and the main essentials of the gospel. ...And ~~x~~ most of ~~x~~ but they were not an influence in England at any time by the end of the 17th century. The persecution was tremendously effective ~~with~~ in doing ~~xx~~ away with dissenting groups. That should immediately cause ..the author of the Book of Matyrs is
1560
Foxe. He lived about ~~15~~ 1650, ~~in the-~~ and G. Fox lived about 1650, about a century apart. The author of ~~M~~ Book of Matyrs was a highly educated Puritan, a student of ancient history, who in his book ...the founder of the Quakers was an uneducated man who ~~x~~ had little formal education, but a man of very ~~gx~~ high ~~education-~~ intelligence. He started this group ~~wich--~~...and it included in ~~ght-~~ this country a very large number of very ~~prop-~~ prosperous people. A quality ...the emphasis was on the gospel in their ...they ~~were~~ had nothing to ~~do~~ do with wars. But the sympathy was there...but the ~~bulk of them I fear~~ low state of the dissenting groups is a ~~make-~~ m..in English life , although the Methodist groups which grew in the next century, ~~becae-~~ became quite a ~~pxx~~ prosperous group, still, today, there are about 70,000 method~~x~~ists and about 15,000,000 in the Church of ~~Enlan-~~ England, for greater than any other Church...yet, it never became ~~x~~ atremendous ...in the ...they lost ~~x~~ power to reach out, to expand, and have reached the point where ...and now, f. there was no movement ~~x~~ at that time, like the aggressive drive of our day, I think that is important to recognize. It was a situation of a very low state of religion. But it was not a situation like

you have in America today. The leaders of most of our denomination ... after the image ... there was no such thing in England at this time. There were deists ~~was~~ who were pious about God but didn't pay attention to the Bible, and there were some bishops of the Church of England, some ministers of the Church of England who believed everything, ... and ~~who~~ there were many in the Church who ..., but it didn't reach their ~~souls~~- souls or their ... the mass of the people as a whole were little affected and the wonderful words ~~the~~ that Cranmer did ~~not~~ have in the prayer service did have an influence ~~in~~ in the hearts of individuals here and there through out England, there was no ~~drive~~- drive today like they have in the Ecumenical ~~Movement~~ Movement to take ~~a~~ church over and to change the nature of the Church, there was no such drive at that time, but about 40 years after, the man whose name is ~~is~~ famous in legal history, ~~Ben-~~ Blackstone, went though ...

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...in ~~the~~ other words, they were getting, like so many in America 40 years ago, good ethical sermons about living good lives, but very little attention to the essentials of the gospel, ~~and~~ and before we had this drive in America that the Modernists have today, that was the situation that we had ~~for~~ 40-50 years ~~ago~~ ago. We had many very earnest ministers in all our ~~den-~~ denominations, but we ~~had~~ had a great many who were just giving ~~ethical~~- ethical ~~ser-~~ sermons and simply giving good sermons on living ~~in~~ better lives. --No real gospel in it, but neither any attempt to ~~eat-~~ tear down the gospel. They ~~just~~ just dealt with other things. There was a man in Pasadena who was a very devoted minister there--he thought he was such a wonderful preacher, and out in San ~~Francisco~~ Francisco

I heard this man who was going to be guest preacher, ~~so~~ so I went to the church where they wanted me to hear him. His ~~eventing-~~ evening message was ~~k~~ --this was in 1919--and his sermon was on ...in the last 50 years and ~~then~~ but you couldn't tell from listening to it ~~whether~~ whether the man believed in Jesus, Mohammed, or Buddha. ~~It and-~~be~~~~ It ~~and-~~be~~~~ had nothing to do with religion. In fact, I remember one man saying that I don't think religion ...that attitude is ~~rel-replac-~~ replaced today by the vivid drive of the ecumenicals. In ~~Enl-~~ England it did not ...it was ...except that the ...and so that is all I am going to say about England, ...but my title for this is ...we will say just a few ~~z~~ words about Scotland, Scotland being so much smaller than England, we cannot spend so much time except at such ~~crui-~~ crucial points which are vital and ~~z~~ important , but this ~~Clre~~ Glorious Revolution ~~z~~ of 1688 meant ~~z~~ even more to Scotland than it did to England. In ~~z~~ Scotland the persecution was far more severe than it was in England; in ~~Englad Engl-~~ England the persecution was directed almost entirely against the dissenting ministers. ^{Without} ~~Those-~~ leaders ~~whi-~~ without men~~k~~ who could preach to them,In Scotland the ~~persecut-~~ persecution was against the people as well ~~z~~ as the ministers, and ...the people had been ~~z~~ trained in the Bible and had felt their responsibilities to elect their elders to direct the work of ~~then~~ their churches and meet with~~k~~ the elders ~~to-~~ of the other churches and meet with the elders of the other churches, ~~as-~~ and so for 28 years we had in Scotland you had ~~z~~ the most severe persecution of the ~~congratat-~~ congregation and the ministers but the ~~mo-~~ more they killed and the more they tortured, the more the rank and file of the people felt their sympathy with the martyred people rather than as in England simply to drift along and so while Puritanism died out in England , in Scotland, when James II was not~~x~~ longer

of as in England down from the King and through the bishops, and so Scotland during the succeeding years was a place where the ~~Gods~~ X Gospel was preached and ~~then~~ where the ...Westminster Confession was maintained and the general climate of religion was maintained ...but we are ready to go on now to the next century. Now, ~~what was~~ 7. the 18th century. No, ~~the~~ you x are thinking of the subhead, but then after that came 7. the 18th century. And I don't need

King, and William III came in , when Commissioners from England came up from Scotland and they said, James is no longer the head of the Church, they said that William was the head of the Church of England and we want to continue with the services on the Book of Common Prayer, and 95% of the people said, No, we want a Presbyterian system like we had before , and so, William said , ^{OK} ~~No~~, I will be head of the Presbyterian Church of Scotland and so to this day the ~~English~~ English monarch in England is an Episcopalian and ~~the head of the~~ and in Scotland a Presbyterian, and the Church became ~~the~~ a Presbyterian church and the elders ruled the local churches and the representatives met in Presbyteries given, and general assemblies , ~~and~~ only they did not get complete freedom , because in Scotland there were certain restrictions put upon them, particularly as to the local lords or the local men of wealth who largely supported the church in telling who the ~~minister~~- minister would be, and most of the Scotch people accepted the settlement, but a small group refused, and this small group called itself the Reformed Presbyterian Church, and this Covenanter group as they called themselves continued to this day, a very small group, but a group which showed remarkable ...in ~~continuing~~ continuing ...and today, the ...We had ~~a~~ a group of them in this country who maintain that they will not vote in a nation unless the nation recognizes that Jesus Christ is the King and the head of the ~~the~~ nation, and consequently ~~they~~ they feel it is very important in this country not to vote and not to ~~take~~ take part in any political affairs, and they are survivors of the Covenanter ~~group~~ group , at this time a ~~very~~ very small group because the great mass of the Covenanter ...and ~~put~~ put William the Third as nominally the head of the Church of ~~Scotland~~ Scotland even though he was a ~~dutch~~ dutchman, and later he was exhorted to adjourn ...but the Church , because the control came up from the people instead

of as in England down from the monarchs and through the bishops, and so Scotland in succeeding years was a place where the gospel was preached and where the . . . was maintained, and the general climate of religion was altogether . . . and confession was maintained, and religion was altogether different . . . during the next century, ~~but~~ we are ~~not~~ ready to go on ~~to~~ now what was the 6, ~~was~~ ^{Y u} the 17th century? Roman Number 7 would naturally be the 18th century / - We are thinking of the subhead, ~~not~~ 6, and then after that came No. 7, the reign of James II and 8 the reign of William and Mary, and we now have 8 and go on to Roman Number 7, the 18th century. ⁷¹¹ And I don't need to spend any time now telling about the religious condition in England at the beginning of the 18th Century, because we have noticed what it was at the end of the 17th, and we have ~~gone~~ gone into it a slight distance, but we ~~or~~ will ~~not~~ call A under 7, the great revival. And humanly speaking, if the Commissioner of England in 1700 had continue as it was, it would likely have used as it has in ~~the~~ this country in the last 40 years into some sort of . . . on the part of the Church. There was no such draft. There was a quiet acceptance of the 39 articles as true, but with the understanding that these articles were Armenian. Now, some of the articles are ~~not~~ very definitely ~~not~~ Calvinistic. James definitely understood them as Calvinistic, but Charles claimed no change in the articles but put Armenians in the top positions, and the Church of England understood that it was an Armenian Church. That ~~was~~ was the attitude of the leaders of the Church, and they hated the Puritans, ~~so~~ while the doctrinal statements were moderately Calvinistic, the teaching of the Church was definitely Armenian, While there came a ~~change~~ change, one of the most tremendous changes in the history of the world. And this tremendous change came to pass in a way that nobody would have ever expected. And out of this strange thing came the Methodist

Church in England which was 10 years ago 3/4 of a million compared to 15 million in the Church of England. It was a sizable factor but not a tremendous factor. But ...in the establishment of the Methodist church . The influence which the se revivals had on ~~all~~ all the churches, all the ~~dis~~ dissenting groups...tremendously affecting them and ...for a period of a hundred years. Well, these revivals came ...were of tremendous importance, and the great revivals in the ~~Engl~~ English speaking world. We would call A. And under a we will look at number one, the early life of Whitfield and the Wesleyans. Now, somebody ~~is~~ may say that ... but say the ~~Wel~~ Wesleyans and Whitfield . And the ~~fat~~ fact is that over the land the Wesleyans have far more influence than Whitfield, ~~is~~ but from Whitfield came the great ^{force} ~~task~~ that ~~ma~~- made the Wesleyans what they were, so Whitfield deserves a priority chronology , even though he was younger than the Wesleyans, and then under that, background of the Wesleyans . They were a ~~strong~~ family who had been ^{leaders} active/in the ~~is~~ Church. Ministers and leaders among the Puritans, father and son were ~~is~~ both dispossessed of their church when Charles II came back. The father also as a ~~position~~ physician spent the rest of ~~his~~ his life as a physician, the son continued trying to do what he could as a minister but under persecution it ...and his son was a leader of the dissenters also and met secretly with others and then when they hadthey ~~is~~, but as a young man they were raising money trying to get a n education to ...and the ~~young-m~~ young man said, No, I am going back into the Church of England , and there was also another family which was practically identical in the ~~sitat~~- situation, the central leaders and ~~the-~~ ~~is~~ early in the 18th century there was a ...who said No, I'm going ~~tin~~ into the Church of England, and so there were these ~~is~~ two who left the dissenter group, gone back into the Church of Engbnd, Samuel and Susanna Wesley, and ~~became~~ Samuel ~~is~~ Wesley became vicar

of a little church in England where he did a self-denying work , devoted to the principles of the Church , ...believing everything in ~~k~~ ity, trying to help the people...and this man ~~we~~ Wesley in the Church of England...had 18~~th~~ children and of the 18 children the ~~k~~ oldest one, Samuel Wesley ~~con~~ became a minister of the Church of England and became

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...and John Wesley's life was rescued with great difficulty and ...and his mother always said that he was the brand plucked from the burning, and John ~~always~~ always remembered ~~that~~ and they said that we would like to have him continue in the Church, and John , out of deference to his parents, I believe, to ~~g~~ quite an extent, ~~went-~~ went to Oxford and studied and became a first ~~cal-~~ ~~ca~~ class classical scholar and received standing in his ~~studies-~~ studies of the classical languages and was devoted to the Church of Eng~~h~~nd ,a nd he was ordained to preach ... and he came back to be assistant to his father for a year, and now we go on to b. the holythe youngest boy, Charles, went to Oxford~~d~~ after John graduated. Charles went to Oxford after John graduated, and Charles in Oxford became known for his faithful carrying out of the ~~a~~ activities of the Ch~~ur~~ch of England. He would go to communion every week, and he had ~~gret-~~ great attention to the services in every detail of them, and ~~the-~~ he ~~a~~ gathered a little group about him, and some people call him the Holy ...and others noticed how methodical they ~~we-~~ were in their study, ~~they-gathered-~~ how they had a definite hour every day to ~~a~~ study this or that , and they said, My, ~~these~~ are ~~g~~ a group of Methodists, and so in derision they began to call the Holy Club the Methodists, and they turned

the ~~tu-~~ term came from their habits of study ~~w~~ rather than from anything specifically religious. But they also were called the Holy Club, ~~bx~~ and then John came back ~~x~~ from ~~Os-~~ Oxford as an instructor and as a fellow there and John became associated with ~~bx~~ the Holy Fathers. And then c. George Whitfield. Whitfield came from quite a different background. His ~~grandfather~~ ~~x~~ grandfather and great grandfather had been ministers, but his father had ~~ben-~~ been a teacher, and he did not have the situation a lot of fellows have; they were considered the educated class, and looked to ~~that-~~ as that. He saw the Holy Club and what they were doing and ~~wid~~ ~~wh-~~ wished he could be associated with the se folks. And eventually he became friends with them and . . .but George Whitfield was troubled about his sin, and he could not find satisfaction, and he went to the services~~k~~, he went to the communion. Every week he did what the others did , but he did not find satisfaction in his life for his sins. And ~~g~~ George Whitfield said to the . . .he said Mr. Wesley , I just can't find satisfaction in~~na~~ my mind. I do what you fellows do and you are all so happy and glad , ~~afn-~~ and feel so sure of the Lord's blessing , but I don't feel the Lord's blessing in my life, and John Wesley said to~~Gee~~ George, Here's a book that might help you, a book written by a Scotch Divine, and he said I ve only glanced through it, and George Whitfield read the book and he came to an appreciation of what Jesus Christ ~~a~~ had done for him on the cross, and young Whitfield becmæ a changed ~~am-~~ man, and you hear a great deal about John Wesley's conversion which took place about ~~ther-~~ three or four years later, and he had the same exper~~id~~ence that Whitfield had, but ~~the-~~ Whitfield had it three or four years earlier from a book that John Wesley gave him to read by this Scotch Divine. Well, Whitfield then began to . . .take an influence in help~~id~~ing others get the same experience he had, but ~~the~~ two Wesleys thought . . .and having a wonderful spiritual thrill but after

all, ...go to communion every week, etc. They continued this way and did.

the Wesleys in Ga. So John Wesley saw an opportunity to become a missionary in Ga. and he hoped that he could work among women. But Charles Wesley got a position as Secretary to the Gov. and Gen. Oglethorpe had founded Ga. with the hope that it would be a refuge for the oppressed of Europe and a great many had come from the continent of Europe to Ga., so that Charles Wesley stayed a brief time in Ga. and then went down to England. John Wesley stayed about two years, but John Wesley when he got over here began writing to George Whitfield and saying George come over and help us, there is tremendous need here, there is a tremendous field, somebody with your enthusiasm might be really able to make an impact here in Ga. where the people need the gospel as they do. And George Whitfield said, I'm going to go to Ga. And then when he was in Ga. he found that no matter how hard he worked everyone misunderstood his good motives, and he got interested in a young woman, and then the thing broke up and she married somebody else, and he started taking an interest in her spiritual welfare after she was married, and her husband became jealous about it, there was a court case and a lot of misery that he went through, and things just didn't work out, thought he worked hard and faithfully and earnestly and tried to carry out the principles of the Church of England just as fully as he could he found that he just would not succeed. So, Wesley, after two or three years in Ga. went back to England, and then comes small e. Whitfield goes to Ga. Whitfield had a marvelous voice and a marvelous ability to speak. And he was the more able evangelist, and he was invited to speak in other churches, but Whitfield said the opportunities in Ga. are tremendous and he wants me to come and help him, so he said I'm going to Ga. So Whitfield got ...and he was in a boat and was just waiting for the tide to bear them off, when John Wesley got back

to England, and he heard about Whitfield, and he sent him a letter saying don't go to Ga., you will ~~jk~~ be just wasteing your time there and you can't accomplish anything. I've tried it two or three ~~xt~~ years and it is just a wastex of time .

And Whitfield said Yes,so Whitfield went. And on the boat as ~~Whitife-~~ Whitfield came over, he found the preacher on the boat . . .and he led them to the Lord. And he said . . .they had a revival on the boat, and ~~that~~ they had quite a revival on the boat, and there were two other boats travelling at the same time, and they switched ~~Whitife--Whitif-~~ Whitfield to the second boat and he preached there and he ~~hd-~~ had a marvelous time as they crossed the~~x~~ ocean, and t e ungodly sailors, ~~n~~ many of ~~n~~ them became godly Christians and ~~k~~ studying the Bible, and all this time Whitfield kept a diary and he told all about the ~~x~~ happenings, and how ~~t-at-~~ this person came to know the Lord and that person came to know the Lord and how they both came togeth er, and when he got to Ga. he mailed his diary back to England andhe said ~~there-~~ these are just a few . . .and heread it and the ministers of the Church of England said What a crazy fool is this fellow. . . and so when Whitfield came back to England, every church was closed.-~~When-~~ ~~a-few-months-he-went-back-to-~~ ~~n~~ particularly in London, he had preached to big congreg~~ta~~tions before he went , and the churches were closed. He preached from ~~g~~ Ga~~k~~. to Maine. He preached to as many as 50,000 people here in Philadelphia. Benjamin Franklin once ~~wnet~~ went to one of his meetings, and Benjamin Franklin said he ~~x~~ wasn't going to put a cent inthe collection box for an orphanage in ga. After he heard him preach a little, he said he would put a little, . . .and when the collection box came around ~~tk~~ he put everything he had in the collection box. And . . .

and finally they settled on the estate of a Lutheran nobleman in Eastern Germany named Zinzendorf. And Zinzendorf picked out a place for them to live. There were a little group who tended to fight with each other over little points of doctrine and Zinzendorf managed to get them to work together, and united them into a group in which he became ~~at~~ the head, eventually Zinzendorf came over here and . . . where they have a Moravian Seminary , where 30 years ago it was a centre of ~~the~~ true Christian teaching . And the Moravian missionaries have gone to many parts of the world, it has always been small but never . . . but Wesley when Wesley ~~went~~ went to Ga. in the first ~~pa~~ ~~plac~~- place there were some Moravian missionaries on the boat and they got in a ~~bit~~ ~~x~~ ~~g~~ big storm and Wesley got all ~~excite~~ excited and terrified and he observed how calm the Moravians were and he asked why aren't you ~~sax~~ scared, and they said, We know the Lord as our Sav~~xi~~our, if ~~he~~ He wants to take us to himself we have nothing ~~xt~~ to fear. Whatever is his will, we ~~κ~~ are satisfied, and they were so perfectly calm . . . and when he went back to England again there ~~κ~~ were a ~~couple~~ ~~of~~- couple of Morav~~ian~~ians on the boat, and he was so impressed with them ~~the~~ ~~t~~-- they had something he didn't have and he wanted to get , and so when ~~he~~ he got back to England after his failure here in America he went to the Moravian meeting house in London~~m~~, and one day he said a Moravian read from ~~the~~ ~~pref~~- Martin Luther's preface to the epistle to the Romans, ~~κ~~ and Wesley ~~said~~ said as I heard this preface being read, I felt my heart strangely warmed and ~~Wels~~ Wesley called that his conversion, and from that time on instead of being a man who had been a failure, he became a man of tremendous power and it was the reading of Martin Luther's preface to the Romans that when he actually . . . but . . . Charles Wesley was converted three days before John Wesley, so all three of them were rejoicing in the tremendous change that had come into their lives,

a change which swept England and affected the whole world.

~~Chrueh-~~ Church History #218

And ~~he~~ he said , It filled him ~~wh-~~ with joy to learn tht the true ~~x~~ religion is the union of the ~~w~~ soul~~x~~ with God, or Christ formed withing. A ray of divine light flooded in upon his soul, and from that moment he knew he was a new creature. The fact of the new birth became one of the principles of the life of Whitfield, but it didn't have much influence upon his ~~rx~~ relation with others because he look~~ed~~ed up to the Wesleys , who were a fine ~~x~~ earnest Christian, and he was so happy to become associated with, and they were the men who had given him this book, and he did read in the book one ~~of~~ or two ^H statements that he ~~fx~~ found difficult to fit in, because in the book it said that the ~~x~~ important thing~~x~~ is not the relationship in the church. He said that people cannotbeing . . . constantly ~~fulfillig~~ fulfilling the duties of the church, reaching ~~ix~~ out ~~ix~~ hands to relieve the poor. It describes the ~~cause-of-~~ sort of effort that the Wesleys were making, and it said ~~tht-~~this that thi s is not the answer., the answer is in a personal relation to ~~Chirs-~~ Christ, and Whiffield had tremendous veneration for the book and whose Godly ~~lif-~~ life and methodical effort~~x~~ to make ~~ae-~~ every instance count for what was right and what was true inspired him so that he never felt like putting himself ~~agin-~~ against these older men he looked up to. But he was with them, and in his preaching the ~~x~~ great central things came out and ~~he~~ they loved him . . .but the ~~confe-~~ conversion of Whifi.

Whitfield in this way ~~wa-~~ came at the end of a long period of hunting and just when God actually regenerated his soul ~~we~~ we can't say, but ~~cet-~~ certainly he was an ~~ere-~~ earnest speaker for a long time before he came to the full understanding of God's truth ~~x~~ that was so effective in His life. I have not made ...but all ~~of~~ the books tell ~~about-~~ about John Wesley , and I noticed one yesterday ~~it~~ it mentions Charles Wesley's conversion ~~x~~, it said three days before John... I don't know what the relationship ~~who-~~ was that led him to feel that he ~~x~~ had had such an experience three days ~~&~~ before John, but John became the most famous of the three, and there are dozens of books that tell about John's relationship to the Moravians, and ~~it~~ ~~it~~ how it was through these godly Moravians , these followers of Count ~~Zinone-~~ Zinzendorf, these men that originally came from Czech. ...it was through these that John Wesley thought that ~~it~~ they had ~~some-~~ something that he didn't have and he went to their chapel and in one of their services heard this reading of Luther's writings and felt ~~it~~ his heart strangely warmed. Well, John Wesley ~~had~~ had this experience , he looked to get more from the ~~Morava-~~ Moravians and when he first met them on the way over to Ga. he had been so impressed by their faith, and by the way that ~~he-~~ ^{he} and had ~~actually~~ learned the German language ~~and-~~ so that by this time he was very ...in German and immediately after his conversion he went over to Germany where Count Zinzendorf was, and there this young Englishman came to see Count Zinzendorf ~~but~~ and Zinzendorf took ~~it~~ him to see some friends, but the _____ set him to work in the ~~garden-~~ ~~a~~ garden, and John Wesley did what ~~For-count-Zine-~~ Count Zinzendorf told him to do and he worked in the garden, but I don't think the Count was very ~~tak-takfu-~~ tactful in the way he treated John Wesley, and it ~~made~~ maybe ~~it~~ he thought John Wesley was a little stuck up in his position and this would bring him down a little. But Welsey

didn't keep up his connections with the Moravians very long. He did keep it up for awhile, but eventually . . . and I don't think that ~~John~~ he got the blessing from going over to Zinzendorf, the place from which these blessing had come through these others that had been such a blessing to him that he was hoping for and expecting to get. but then when he was back in England, now , just ~~wor~~~~wode~~ wondering what his ~~nee~~ next ~~activit~~ activities should be and his next activity was the result of . . . as many of the movements in Wesley's life were, so we ~~he~~ look at small g. ~~Whitfield~~ Whitfield begins field preaching. Someone invited ~~Whitf~~ Whitfield to come and preach in Bristol, Bristol is a town some distance from London ~~and~~ , a town where there were some godly people in one of the churches who had seen Whiffield go and heard about his wonderful preaching before he ~~en~~ went to America, and they wrote, Will you come and preach to us, and Whitfield made the trip over to Bristol, and Whitfield got to Bristol and when they found that the Bishop of Bristol ~~has~~ seen the . . . and the ~~Bib~~ Bishop of Bristol said No, and his enthusiasm . . . we can't have him . . . so I forbid him ~~x~~ to speak in any church in Britain, and they preached in the house, ~~x~~ and there were too many to fill the room and so some said , Let's go outside, and Whiffield had been ordained by the ~~bib~~ bishop in Oxford . . . but Whitfield had been planning in . . . gradually winning them . . . so he said, All right let's step out into the yard, and he stepped out into theyard and . . . there he preached to the people, and they were tremendously moved, and somebody said that over here are the coal mines, and the coal mines -- most of them never went to the church. People were mostly afraid to go over ~~bx~~ where they were ~~wax~~ -- they had no contact with the church at all, and somebody said that you would think that these people would profit ~~x~~ by hearing these people preach, and they said, I should go and preach to them, since they ~~don't~~ don't have a chance to

hear the gospel. So he went over and ~~ge~~- began to speak, and there wasn't much diversion, and it wasn't long before ...and their faces were ~~x x~~ covered with the coal dust, and he ~~he~~ said that as they preached the tears began to ~~a~~ fall down and ...with great effectiveness, and he had to go somewhere else, and he sent a letter to J. Wesley and said Can't you come up here and help me, and then Wesley came up and while ~~x~~ he ...and said is this right to teach them out in the ~~fil~~-- fields like this. Is this right, but Whitfield said, Look at the people who are saved, who come to ~~th~~- know the Lord, and Wesley said but you are an ~~ora~~- ordained man, you should ^{be} speaking in a church, but he said the Bishops wont let me ~~spe~~ speak in the churches here ~~ad~~- and besides, these coal ~~mn~~ miners don't come to the church. He ~~sax~~ said, But Whitfield said ~~W~~ Wesley I have an appointment and he said will you ...preach for us ...and Wesley said, ~~Q~~ All right, I will, and Wesley began preaching to the coal miners, and he ~~wan~~ wasn't the great preacher that Whitfield was but he was a good preacher and he was an earnest preacher and a very ~~evv~~ effective one. But Wesley began his field ~~preach~~ing, and ...but Whitfield

Ch History #219

Number two is the accomplishment of ~~th~~ George Whitfield. And one thing I think should be remembered is ~~sam~~ small a. Originating activity, the Activity of Whitfield in starting ~~this~~ things that Wesley ~~continued~~ continued and under Wesley's activities were so ~~trm~~ tremendously important, ~~x~~ and should be noted. I have hear a quotation which said that Whitfield ~~with all of x his~~-- was always aggressive and he advanced his brethren in the adoption of new methods of doing good. He led the way in field preaching, in the ~~xxxx~~ employment of lay preachers, in organizing the new Welsh converts to a general association of Methodists and he seems also the first to prepare a hymnbook ~~of the~~ for the congregation at the tabernacle. He was a ...his zeal and faith kept him formally. Whitfield made

the innovations, he pushed them forward and accomplished a great great deal with them. Now, some of the innovations developed more thoroughly and more fully than Whitfield, and Wesley had a much longer life and there were certain other reasons like in some ways that Wesley's work was longer lasting but Whitfield's for the time was every bit as good. ~~I think~~ (Q) I think that there is a big difference there. Wesley was brought up ~~and the~~ in the church and anxious to continue the godly work his father was doing. His mother called him a brand plucked from the burning, and he was trained and expecting to carry on, and then of course he had his terrible frustrations, when he seemed to failing to accomplish anything, but Whitfield came out of a background ^{against} which ~~was~~ he reacted and he wanted something better, and ... then when he didn't find satisfaction ... then the book that they gave him showed him where to find ... and eventually of course they found it themselves, but Whitfield had to make innovations in his life. He had had to make all sorts of them to shift from the background to ... so in a way it wasn't so much to make a new ... whereas for Wesley it was a real struggle, they never altogether got over the struggle in some regard, but some of the things that ~~the Wesleys~~ Whitfield originated, the Wesleys took hold of and so it was very, very effectively, but now that was one thing for which we deserve to mention. ... ~~small~~ a. His originating activities, but now we go on to ~~small~~ b. His preaching tours And this is just a brief summary of his accomplishments, but ~~they~~ he began to preach when he was 23-~~23~~ 24 and he was 56 when he died, and he kept very careful records of every time he preached and the estimate of the number of people who heard, we have very exact records of all that he did, and it is almost superhuman, the work that Whitfield carried on during these years. The ... He came to America seven times and went back to

England six times, and in ~~the~~ those days when ~~he~~ in America ~~and~~ and in England ~~there~~ there were hardly any decent roads. Most people travelled on horseback and travelled thous ands of miles on horseback, preaching ~~tree~~ two-three -four times ~~during the week~~. . . .once on ~~wa~~ a week-day and three times on Sunday until his health improved. He must have had a tremendous constitution, but he wore out . . .died at 56 completely exhausted but the last day of his ~~life~~ life the people gathered around the place where he was staying in the evening and called for Whitfield and he came out and stood out and held the candle and preached until the candle burned clear~~x~~ down, and then he went~~x~~ in and died that night. And he travelled through America, from Ga. ~~to~~ north to Mass. and inland a good distance. He travelled through Engand and Scotland a great deal. He was very much favored in Scotland and much favored there. In Wales he preached a great deal and the people in ~~Wae~~ Wales were anxious that ~~Whitfile~~ Whitfield continue and stay right with them in Wales. But Whitfield felt that he must reach as many people as possible and spread his message as ~~widl~~ widely as possible . He used to stand on tables and chairs and after a little while he found~~th~~ that was quite unsatisfactory, so he made a very interesting innovation. He had a portable ~~publ~~ pulpit made. So contrived that it could easily be taken apart and put together and he preached ~~more~~ more than 2,000 sermons from this pulpit in the fields of England ~~in~~ Wales, and America, He once said that the gospel had been preached fr om it to more than 10 million people. And he carried this pulpit around with him and was constantly on the go and ~~conts--co s--eases-~~ constantly preaching to every sort of person that he could ~~be~~ get to ~~hear the~~ hear the gospel. Now, small c. the . . .mob attack. In the early days of Whitfield's preaching there were quite a few attacks upon him. Even among conformist churches in some of the areas the ¹

resented the innovations of ~~the~~ Church Regularity which were introduced by Whitfield, and in the country ~~distric~~ districts of England, the local law office would raise up opposition to him, and sometime the local minister, and sometimes drunks would come and would lead him off to attack ~~Whitf~~ Whitfield, to stop him from preaching. ~~Dhe~~ The first place that he used this pulpit was in 1742 in England in a place called Northfield, he said I must inform you that Northfield is a large spacious place, given as I've been told by one Madam Mobre . . . with heart bleeding with compasion for ~~son~~ many thousands led captive by the Devil at his will, . . . I ~~attempted to hold-~~ lift up a standard among them in the name of Jesus of Nazareth. There ~~wre-~~ were about 10,000 waiting, not for me but for certain amusements to amuse them. And I preached . . . on these ~~few~~ words, As Moses lifted up the Serpent, they listened, . . . they wept, I believe that many felt themselves . . . with deep conviction for their past sins. I suppose that there could not be less than ~~2~~ 20,000 to 30,000 people . . . the attacks against him. . . he was ~~such~~ such a tremendous preacher that ~~he~~ he kept the attention of the English very remarkably. ~~They-~~ . . . the preacher of about 30 years ago. . . I find ~~in~~ some ~~x~~ of his books a little confusing, and so when he describes this occasion it may be that he has put something on one occasion that happened on two or three occasions. . . But I think that everything that he did was true, though perhaps not on the one occasion. ~~x~~

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. . . this book written by this Scotch divine. . . and in connection with ~~the~~ this ~~w~~book Whitfield got a stronghold on the ~~a~~ great hold on the ~~x~~ great doctrines of divine sovereignty and election and he always preached them, and preached them with grat

great power. And that is one reason of course why Whitfield ~~xx~~ was so welcome in Scotland. But Whitfield . . . then ~~w~~ Whitfield was in America, he began to hear that Wesley was preaching against Calvinism, and Whitfield wrote to Wesley and urged him not ~~a~~ to ~~do~~ do it, saying that he loved Wesley beyond all men, but he said Why do you speak lightly of these great Biblical doctrines, ~~and~~ but Wesley was facing some in England who were criticizing his work from the viewpoint, not of true Calvinism, but of hyper-Calvinism, ~~as the man~~ like the man who said when . . . Young man, if God wants to convert the heathen, He will do it without your help or ~~me~~ mine. Of course, that is not Calvinism, that is hyper-Calvinism, which is a perversion. There was nobody who was more apt to . . . than Whiffield, but there were some who were giving a false impression of the matter i . England, and Wesley of course was devoted to the Church of ~~England~~ England, and the Church of England , and Whitfield used to stress certain ~~phases~~ phases of the creed in the 39 articles, yet the leaders in the Church of England , from Charles I on had been strongly armenian, and Wesley was raised ~~+~~ ~~the~~ in that background, and eventually he issued a magazine, called the Armenian quarterly, and Wesley persevered in the attacks ~~as~~ ~~ix~~ he was making, and it brought about ~~x~~ an estrangement between the two men, but then they got together and ~~x~~ talked ~~the~~ things over and found that they were really very close together and each of them had a tremendous love ~~o~~ for the other and they became very close again in their work, and it was after Whitfield ~~did~~ died, that the great strife came in the Methodist ranks ~~and~~ ~~be~~ between the Calvinists and t e Armenians, but Whitfield felt these great Calvinistic doctrines to be so vital , that he did . . . but the primary doctrines were the doctrines of salvation. And that was very ~~x~~ interesting to come across a book by Prof. _____ of

Boston Un. , a Meth. Un., the rediscovery of John Wesley, and in this ~~no~~ book and Prof. ~~and~~ and proves that while Wesley looks over the standard attitude of the Ch. of England, and gloried in calling himself an Armenian, yet Wesley's great stress was on the doctrines of God's sovereignty and the absolute necessity of salvation through the blood of Christ, which had been the central teaching ~~the~~ ~~in the~~ of Luther and Calvin, and that the stress in Wesley's teaching was in the same ~~k~~...but there ~~is~~ did ~~it~~ come this division. It was ~~is~~ originally not referred to any religious attitude, but the methodical study, and the planning of the life and making every minute count. Probably that sort of thing had much to do with Whitfield and the Wesleys ...and one of the largest Methodist groups was the Welsh Methodists, but the Welsh ~~me~~ Methodists were very devoted to Whitfield, and they were also called ~~the~~ the Calvinistic Methodists. ~~Whitfield's~~ Whitfield's Calvinism was a very important ~~part~~ part of his life and activity. And we go on to ~~is~~ small e. the ...the Countess of Huntington. ~~is~~ Not long ago everybody knew who the Countess of Huntington was. Today, there are probably many who have never ~~is~~ heard of him. A President of Amherst ~~is~~ College said one time, She was certainly one of the most remarkable women of that or every age. ...the Countess of H. was one of the most prominent women of her time in England, and she married the Earl of Huntington and was one of the most wealthy people in England and she began to be interested in the rising Methodist movement and she began to adopt to its principles to the dismay of many of her illustrious friends, and ~~she~~ somebody said one time, that one of her illustrious friends said of ~~the~~ her, that it was one ~~of the~~ of the most terrible things, ~~that~~ this idea, that people of our type ...but the Countess of Huntington felt the need of a Saviour and ~~is~~ she came to be very devoted to the work of the Lord,

but at the same time she did not agree with the theological views of John and Charles Wesley, and he heard that Whitfield was a Calvinist and so when Whitfield came back, so when ~~Whitif~~ Whitfield came back to England, she wrote him and ask him to come and see her. And then she ask Whitfield to preach in her mansion to the elite of ~~Englnd--Englnd--~~ England, and he had ~~p~~ been preaching out in the streets, and in the coal k mines, and he accepted ~~the~~ her invitation, and she invited the Earl of Chesterfield, and the various members of society in ~~Engan- Engã~~ nd, and many of them came to know the Lord through his preaching. The Prince of Wales ~~one-~~ was one who attended some of these meetings, and one day ...but it does say what he thought ~~otx~~ of Lady Huntington and Whitfield's preaching, and so Whitfield was able to reach many of the ups and outs as well as the down and outs, but some of her friends got ahold of ...and Lady Huntington gave money to many ~~cha~~ pels... and she was a tremendous supporter of ~~Whitife-~~ Whitfield and of the gospel in general. Whitfield did not begin ...it was probably Jonathon Edwards who began ...and the people and ...J. Edwards was a ~~gret~~ great revivalists

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and under that we noticed that Whitfield did not start the great awakening, so why should there need to be a great awakening. After all, the Pilgrim fathers came in 1620, ~~and the-~~ and they were b...between 1630 and 40. In Ga. there we e great numbers who came to that ~~k~~ land because the first governor Oglethorpe intended it to be a place of ~~reg-~~ refuge ~~from-~~ for those who were fleeing from persecution in Central ~~Eu~~ Europe ~~and they thought that-~~ ..of the early settlers of the United States were very earnest Christians in various denominational ~~grop~~ groups, many from Scotland came, and settled along the Middle Atlantic shore andbegan to ~~a~~ be established in this area, but in 1725 about 100 years after the great ~~migration of-~~ migration to America. And ~~man-~~ they were struggling to get establish~~k~~ed. Many of them were off on little farms ...as they went through the excitement of Indian attacks and great difficulties ...as they went on from father and son, naturally there came a certain decline in the general standard of enthusiasm and fervor and many drifted away, I would imagine that the general average in religion ~~in~~ here in ~~Phil~~ ~~x~~ Philadelphia was far ~~grater~~ greater than ~~tx~~ at any time in the ~~pre~~sent century. Yet, ~~kxx~~ it had dropped very , very materially in than what it had been before, and then it ~~get-~~ began with the work of ~~Johna-~~ Jonathan Edwards and his grandfather. His father ~~x~~ had been a minister there in Mass. and he had assisted as a young man and they had small revivals , but when he became the preacher they had a tremendous revival. It brought ~~les~~ lots of people into a close experience of the saving power of God, and greatly enlarged the church there, and it spread through that area of New England, and this movement was now on the decline when Whitfield made his second trip to America, and then Whitfield got in touch with Jonathan Edwards and the two worked together and Whitfield

ghe sawed and ~~seaswa~~ seasawedhis influence was tremendously effective. And so this ~~gra~~ great movement in New England which had come before . . .Whitfield had come at all was extended tothe ~~rea~~ rest of the territory that later became the United States, and they say that there ~~z~~ were 25,000 new members added tothe Congregational churches in New England as a result of ~~Whitfield~~Whitfield's ministry there. And there were large numbers added to the ~~Pre~~ Presbyterian churches in this area, in Va. the Presbyterian Church began as a result of simply reading Whitfield's sermons, and he later went and preached there and it was extended there. And one time, later in ~~Whitfield~~ Whitfield's life, he had a meeting with 400 ministers, all who had been converted earlier in his meetings, and they were in the active ~~mai~~ ministry, and so there was a tremendous change made in this area, a ~~k~~ return to the situation of religiousthat had been here when the first Pilgrims had come a century before, but of course there was ~~not~~ now far more people, and Whitfield was the great instrument that God used in it, and I was interested in noticing the ~~Presided~~ Calvin Coolidge, who was President of the Un.States when I was in Seminary, at the dedication of a ~~mem~~orial in Washington said. Am. was born in a revival of religion, back of that revival were John Wesley, George Whitfield, and Francis Adbury. And Lord George, who was the Prime Minister of ^England during the ~~first world~~--- First World War, ~~ma~~de this statement, shortly after the ~~was~~- war. He said , I do not know the exact figures of England's debt to America, but I am told that there are a . . .Itcreditors--John Wesley and George Whitfield. It is certainly true that the work that ~~is~~ the work was accomplished ~~k~~ in America by Whitfield, and of course much was accomplished later by men ~~k~~ who had been trained by Wesley who came over ~~was~~- had a tremendous effect upon American life. And Whitfield's connection with ~~Joh~~ Jonathan Edwards extended to a certain connection with ~~Joh~~

Jonathan Edwards son in law, who was expelled from Yale Un. for his enthusiasm for religiousand he returned later at Commencement to see the rest of ~~the~~ his class graduate, ~~at~~ Yale and Harvard were very much against a revival at first and later they came to the attitude of havingbut Brainard preached up here a few miles north for a number of years and then was taken with T.B. and Brainard left his girl with a devotional book . . .and this book , more than any other ~~a~~ book except the Bible had an influence on William Carey in England 50 ~~years~~ years later in England in starting ~~a~~ the modern missionary movement, and then much nearer to Philadelphia than that, ~~up~~ ~~here~~ here on thecreek a minister from Ireland, a Presbyterian minister from Ireland , named . . .founded a school called the Log College because the building was made of logs and in that . . .men became ~~led~~ ~~id~~- leaders in the ~~revival~~ revival all through America, and eventually the Log College ~~was~~ was succeeded by the establishment of a school by the people ~~who~~ who had been trained in the Log College, eventually became Princeton University, and Whitfield came here to ~~Phil~~ Phila. and they built a large building to house his meetings, and . . .they called it the Philadelphia Charity School, then they called it the College of ~~Phil~~- Philadelphia, and then they called ~~it~~ it the College of Penna., then Un. of Penna. and on the plaque of the Un. of Penna. in 1909 there ~~we~~- was erected a statue of Whitfield preaching, because in a ~~very~~ true sense he was the founder ~~of~~ of the Un. of Penna. It was his influence, and the interest which he aroused in Christian Education which led to the foundation of Penna. and it had much to do with the founding of Princeton ~~Un.~~ Un. ~~John~~ Jonathan Edwards became one of ~~the~~- the early presidents of Princeton Un. ~~And~~ And so his life was cut off but not ~~before~~ before he had written some philosophical works, the ~~greatest~~ greatest in America to that time . He was a rare combination of very

careful philosophical thinker and a very energetic, ardent gospel preacher, and he left a real influence upon America. ~~Whitif-~~ Whitfield's great relation to the great awakening in America was far more direct and vital ~~thet~~ than that of Wesley, ~~we~~ Wesley's influence mostly came a little later, as the Methodist preacher began to . . . then small g. Whitfield's death in Mass. I've already mentioned to you now at a comparatively young age, ~~abo~~ after about 30 years of preaching, ~~wh-~~ ~~Whitif-~~ ~~Whitfil-~~ Whitfield preached 18,000 sermons, the last day of his life he was in Mass. and is buried in Mass. ~~S~~ Now, a summary of Whitfield's achievements. It's pretty hard to summarize Whitfield's achievements without taking into account also the achievement of John ~~W~~and Charles Wesley because the two are closely inter-related. ~~xxx~~ As far as the United States is concerned, Whitfield's contribution . . . his contribution was ~~xxx~~ far the greatest. But his contribution to Great Britain was also ~~xxx~~ tremendous --he preached ~~inc-~~ incessantly over there, carrying his portable pulpit and preaching in the outdoors and big buildings . . . ~~ax~~ and Lady Huntington's connections which . . . devoted to Calvinistic teaching of Whitfield . . . and the were very outspoken . . . and in the 30 years . . . but Whitfield's influence was so great, but his ~~inc~~ influence was not in the . . . upon his organizing people together into a continuing relationship --he was a preacher rather than an organizer, and I would imagine that . . . were it not that much of it was gathered up and preserved by the ~~orag-~~ organizing activity that . . .

We go on to three then, the accomplishments of John And Charles Wesley. And in a way this has more connection to the present day than the activity of Whitfield, because Whitfield influence was ~~grat-~~ great upon the people of his time, and then through them upon others. Charles Wesley formed an ~~erna~~ organization which had more of a ~~enti-ue-~~ continuing influence than anything that Whitfield founded, and so many of the things that Wesley did had an influence of which we are more aware today than we are of the results of Whitfield, but the effects of ...now, small a. their specialgifts. The special gifts that Whitfikeld had was that of a great oragtor and a great preacher. And we have noticed how such men as ...Hume and Benjamin Franklin were utterly devoted to hearing t e preaching of Whitfield, and Franklin said after his death, I've known him for 30 years and I've never known a more honorable man, a man who was more dependable and more fine in every way ~~that~~ than George Whitfield, everybody loved to hear him whether they accepted his preaching or not. And great ~~multitudes-~~ multitudes did ~~and~~ accept his preaching. His ~~speacil~~ special ~~giv~~ gift was a great preacher. But John Wesley, while he was a good preacher and an effective preacher and a man ...his ~~p~~ special gift was organization. And in organization John Wesley proved to have ability of ...and his organiz~~ing~~ ability which he did not plan to use, he sort of fell into it, accidentally, not with any intention~~al~~ planning ~~of~~ on his ~~pa~~ rt at all. His organizing ability ...and accomplished much . We will see that as we go on. We will just mention briefly now the special ~~b~~ ability. By the way, I've learned something since I spoke to you last time about Charles Wesley, Everybo~~xy~~dy who know s anything about jJohn Wesley that hi s conversion came from the reading of the preface to Luther's epistlex to the Romans. Well, since I spoke to you last time , three days before that, when Charles Wesley ~~x~~ experienced what he called

his conversion, was the result of reading Luther's commentary on Galatians. So we see how very great Luther's influence has been on the church long after his death, had a tremendous influence on the life of John Bunyan, and a tremendous influence in the lives of both of these men...but Charles Wesley had a very special gift as a poet and although he was a good preacher and active, and for many years he travelled as John Wesley did, then after 15-20 years of travelling and preaching here and there, he settled down in one place and there for the rest of his life he had a very special gift as a poet, and I doubt that any man in the English speaking world at least has written anywhere near the number of hymns that Charles Wesley has. It was a great help in the advancement of the gospel, he wrote hundreds and hundreds. But to this day, I doubt that you will find a really evangelical Christian congregation anywhere in the English speaking world, that will go as much as a month or two without singing at least one of Charles Wesley's hymns. They have a tremendous influence and they were a tremendous contribution to the gospel work. Now, I want to mention the relation to the established church. God works in mysterious ways his wonders to perform. We have noticed how John and Charles Wesley's father had been the son of people connecting with people of one of the dissenting churches and had turned against his parents churches. That is, his father had turned against his mother's views, and his mother was the same. Her background was...and she had turned against...and so his father was a rector of an English church and he was brought up, and he was taught to think that any separation from the established church was entirely wrong, this was the Church of England --this was the church to which people should go. This was the church to which all

people should go. This was the church to which ~~ap-~~ all people in the land should belong. That was the attitude of Wesley. At least he never ~~expressee~~ expressed any other attitude. ~~Sam~~ Samuel Wesley was a minister of the Church of England and ~~and-~~ allthrough his life and was constantly irritated at John because the son were entering in ways that were not the established ways. He was an avid worker for the Lord. And ~~k~~ we have noticed ~~that~~ that the Church of England was ...in this time, because of all the ~~oppresser-~~ oppression and ~~mona~~ monopoly that they had. Thomas Cranmer...and ~~they~~ it has a grand presentation of evangelical truth in it, even though ...And so the attitude was that the Parish was the established church, with the Bishops...with the reading of common prayer...And so Wesley, as he went back and ~~to~~ forth to ~~England-Engan-England-~~ England never preached ... he did not think of himself ~~α~~ as one who was establishing any new ...he thought of himself as one who was interested in deepening the spiritual life of the people, and in ..the people to know the Lord, and he always wore clerical garments when he ~~pe~~ preached, and he had his long, flowing gowns, ...but Wesley went out among the coal ~~mie~~ miners, out among...and he felt that his ~~word-~~ work was to stir up the people in the Church of England, stir up the people...#2, the attitude of the bishops. And the ~~k~~ attitude of the bishops ~~x~~ was quite different from Wesley's attitude. And we noticed ~~to~~ how the bishop of Bristol refused to allow ~~Whitfield-~~ Whitfield to preach in any of the churches and that is what led Whitfield to start ~~field~~ field preaching, and Wesley found that ~~any-a~~ even a ~~man-~~ man like Bishop Butler, who wrote Butler analogy, forbade Wesley to preach in his ~~dioc~~ diocese, he said that ~~is~~ this is my area, I do the work of the Lord here...and Wesley said, I'm a fellow of ~~α~~ Oxford University, and my parish is the world. And Wesley ~~ria~~ refused to submit to

the Bishop's trying to keep him quiet. And he held meetings wherever he got a chance, but ...and he urged his people to go to the services of the Church of England. And then number 3, the thing that he urged the people to go to the services of the Church of England. And so the attitude of the bishops was to refuse to back up Wesley, and he was ...into separate activities that were not related to the church.. And then number 3, the thing that forced him still further was the difficulty of securing...so Wesley desired to have with him men who were ...he would not feel that ...but and in the course of the years there were many who came to ...and so Whitfield had taken lay men who were already in the service of the Lord and to exhort the people and to urge the people to follow the Lord and be true to him, and Wesley set apart men as local preachers, as laymen who would not be ministers, but they would exhort the people. ...Wesley had a ...who were working with him in leading people to the Lord and to have their spiritual lives...then under c, we noticed that Whitfield...and the earliest ...and a number of people, because of the opposition of the Lords that required....

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Wesley also ...and never ...one time in London he was preaching in a place called the great garden and many of the ...they endeavored to drive in a herd of cows, but he said the brutes were wiser than their master. They then threw whole showers of stones, one of which struck him between the eyes, but he said I felt no pain at all. He wiped away the blood, and went on testifying that God had given them to believe, not the spirit of fear, but of power, and of love and of a sound mind. He In London he called on the Magistrate--

Magistrate for protection. So one time when a mob assailed them, and they ~~tre~~ - threw stones which broke the roof, and some of them fell underneath, he warned ~~that~~ the mob that he would bring some of them before the magistrates. When the warning was unheeded, one of the ringleaders was arrested and put under strong escort to a court of justice. This was a deterrent and this put an end to these disturbances as far as London was concerned, but in the town outside he was constantly going back and forth preaching here and there and place after place he was assailed by mobs, but he ~~a~~ would march out and face them, and the Lord worked ~~werde~~ wonderfully to save his life. One ~~man~~ - time the ~~k~~ very day he arrived in a certain town, ~~some~~ many of the Methodists had been cruelly treated. . . . But in the afternoon when he was ~~quite~~ quietly writing in his room . . . throw out the minister, we will have the minister, ~~a~~ . . . after a few sentences were interchanged between us the . . . was become a lamb, I desired that he ~~we~~ bring one or two ~~more~~ more of the most angry of his companions and in two minutes they were calm. I went out among them and called for a chair and stood thereon and asked what do you want with me. They ~~w~~ said We ~~s~~ want you to go with us to the Justice, and he said, that I will with all my heart. I then spoke a few words which brought applause, and they cried out, This word is an honest gentlement and we will ~~spir~~ our blood in his defense. Some of them were not of the same mob, ~~w~~ so Wesley went with ~~200-00-of~~ 2-300 of them who lived about two miles from the time. This ~~man~~ . . . refused to meddle with the matter on the plea that ~~he~~ he was in bed. He had experiences when great ~~or~~ crowds would come, sometimes yelling, Kill him at once, others said No, let's hear him first, and then he would ask, What have I done, which of you have I wronged in word or deed, as he ~~contine~~ued to speak for about a quarter of an hour when

my voice suddenly failed. The mob ~~was~~ began to lift up their ~~in~~ voice again and then cried out, Bring ~~them away~~ him away, and in the meanwhile my voice returned and I broke out again. And now the man who just before led the mob turned and said, Sir, I would shed my life for you. ~~W~~ Come with me and not one soul here shall touch a hair of your head. The people by common ~~sent-ence-~~ consent fell back to the right and left and he carried me through the mob. God . . . shortly after that, he met with a mob and received a powerful blow on the chest and another on the mouth, making the blood gush out. He said he felt no more pain from either than if they had touched him with a straw. He was praying aloud for . . . he looked like a ~~man~~ soldier of Christ, ~~but~~ his clothes were torn and tattered, but Wesley had ~~these~~ these ~~his~~ experiences for about 3-4 years and then they pretty well let up, and this very hostile attitude was succeeded by a friendly feeling, somewhat favorable to him, and he travelled back and forth. One time he was on the way to ~~Germany~~ Cornell on horseback and a man came along and he got to talking with the ~~man~~ ~~the~~ man and the man . . . and he said, No, I'm no ~~for~~ follower of Wesley and presented the gospel and ~~he~~ said I'm not one of Wesley's followers, I'm Wesley myself. But he tried back and forth ~~throughout~~ ~~England~~ England, Scotland, and Ireland, and Wales and after a time he ~~got~~ got . . . a cart and a man to drive the cart, and in the back of it, he had a . . . would have books and ~~reading~~ reading in the cart while it was driving over the roads. Wesley could speak fluently in German, French, and Spanish and he knew ~~of~~ Hebrew, Greek and Latin. He did a tremendous amount of translation work and wrote . . . and of course he was . . . day after day telling of his experiences. Now, d. Wesley as organizer. ~~Wesley~~ Wesley did not intend to start a church, and he made no plans for organization. But he found ~~that~~ that

many of the most ardent of the converts would drift away and fall back into their ~~previus~~ previous life of sin, and so he set on the plan of picking one of the best of them and giving the responsibility of taking a ~~■~~ certain number, and ~~w~~ he would ~~organize-~~ organize a camp meeting and he would have a few converts and one ~~o-t~~ of them would be the leader and they would get together once a week and they would get together and discuss spiritual things and if he heard of anything going wrong ~~■~~ in the lives of any of them he would look them up immediately, and this way with one man having an oversight over a little ~~■ go-~~ group and Wesley getting the past leaders together and talking with them, ~~immedite-~~ immediately they would study ...he organized special kinds of services, he got out a Methodist hymnbook--he had many hymns by his brother and also many hymns by ...They had various ideas which he never put into practice. He never thought he was ~~■~~ starting a church. He was ~~organized~~ organizing a society ... and many of them were good and I know one man who ~~■~~ told me that he was quite irritated that another man had come to him and looked over his ideas and ~~■~~ but Wesley had ideas and he used them, and to learn to grow in the ~~Led-~~ Lord. Small E. the separation of Methodists from Anglicans. ~~The separation~~ And this is the one of the terms used ~~α~~ for the Church of ~~Engan~~ England, As you know there were 15 million people in ~~Engan-Engan-~~ England who called themselves the Church of England, about 3/4s of a million who called themselves Methodists, so as far as ~~Engand~~ England is concerned the Methodists were far ...somebody who carries through his studies in such a way as to accomplish the utmost ~~i-the~~ in the ...and number 5, but the thing that wasthe ...

and so there was no ...in America, of course, as far as Charles II is concerned, and so hesothey needed oversight , and Wesley ...

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...But ~~the~~ we got over here to the United States and they found ...the thing to continue...and so these two men began to call themselves bishops, ..and Wesley heard about it and he was indignant and he wrote a ~~lx~~ letter ~~x~~ to Dr. , whom he had set apart for the work here, and he said , At one point, my dear brother, I'm a little afraid that both you ~~x~~ and ~~as~~ Asbury differ from me. I study to be little. ~~x~~ You study to be great. I creep, you strut along. ~~x~~... One instance of your greatness has given me ~~gret~~ great concern. How can you, how dare you suffer yourself to be called bishop. I shudder, I start at the very thought. Men ~~men~~ may call me a knave, a ~~fi~~ fool, a ~~scin~~ scoundrel, and I am content, but they shall ~~v~~ never by my consent call me bishop. For my ~~said~~ sake for God's sake, put and full end to all this. That is what he wrote, but they didn't pay any attention to that, as much as they admired him in ~~x~~ most regards. So in America the Methodists have had its bishops ever ~~sinx~~ since, much to the despair to John Wesley , who intended that they should be kept as superintendants for the developments of the spiritual ~~lv~~ life. But, of course the situation in America at the end of the Revolutionary War was a rather anonymous one, because the Church of England was one of the ~~largest~~ largest denominations in the United States, many of ...were...and so the ~~x~~ bulk of its ministers had gone back to England. They had no bishop over here. It would be impossible to have a church in America that owed its allegiance to the Church of England, and ~~sox~~ yet there were many here ~~x~~ who wanted to continue the Anglican Church, so after the Revolutionary War was

over , these Anglicans sent representatives over to England asked the Church of England to ordain bishops for them in the United States, and ~~so we have-~~ they said we can't ordain you. They said We have a treaty. ~~These-~~ They are a govern~~x~~rnment with . . .and finally they hit on something to do. They remembered during the time of Charles II and James II ~~they~~ they attempted to establish a Church of England, , , but at the end of that period when William became king, the people threw out all this and the Church of Scotland was a ~~k~~ presbyterian church in which the rule~~x~~rs of England. . . .but there were a sizable ~~x~~number, though not a tremendous number in Scotland, who, in the course of those 28 years have come ~~k~~ to have allowed for the book of Common ~~par-~~ prakyer and for the Church of ~~Englnd~~ England, and so ever since the Glorious Revolution of 1688, an ~~k-episcopal-~~ episcopal church in Scotland which is independent of the Church of England but which follows the same tradition at the same time. . . .it is cooperating with but is not connected with. This being the case, these men ~~wh-~~ went up to Aberdeen , Scotland and there the bishops of the Anglican Church of Scotland ordained them for bishops in America, and the Protestant Episcopal Church came to the United States. But during the Revolutionary War the Anglicans here had been looked upon as loyal to Great Britain, and that of course hurt them at first very tremendously, and the Methodist church never made much headway in New ~~W~~ England. where the Congret~~y~~ationalists were so well established, but out toward the Western section, the Methodistsas many very earnest, godly men . . .and travelled from place to place preaching the ~~Wrod-~~ Word of God, so the Methodist Church got a very large start in the United States up and down the country, and became a far greater body here than it ever became in ~~Engand.~~England. Toward the end of Wesley's

life he was amazed at the change that had taken place. . . .and he sat in the graveyard and preached every day for a week when they refused to let him preach in ~~at~~ the church. ~~Of course~~ At first there was quite a bit of hostility to Wesley on the part of the . . .he never had . . .and . . .but for about 50 years he travelled back and forth through the country, leading people to the Lord and in the last 15 years everybody spoke well of him. And it is no wonder, because they could not help seeing the tremendous effect that he had on ~~Englan~~ English life, and now the results , no. 4. Three was the . . . no. 4 is the results of the Evangelical Revival . And of course the . . .of those is . . .that is the foundation of the Methodist denomination. And now, we say , the . . .there were a number of splits in the England and a number of splits in the United States , and they were members of ~~different groups~~ . . .they had complete control over ~~x~~ everything, and a few years before his death he selected 50 men to be trustees to hold all the property and put it in their ~~had~~ hands . But the organization of the Methodist Church was such that ~~when~~ when I was a boy that I heard it said that the minister and one member of the congregation put ~~x~~ out all the rest of the congregation and the bishop of one minister could outvote the minister. It is a military type of organization. Wesley did not think of himself as starting a church, but starting an organization for the enrichment of the spiritual life. And he kept it under tight military control, and this was a control which was ideal for reaching into places --the bishops could see the needs of the places . . . and this military type of organization would be the ideal type to . . .and . . .in the last 30-40 years ~~that this happened~~ in this ~~xx~~ country , most of the bishops ~~x~~ . . .who were doing the best they ~~oul~~ could to put the men ~~x~~ in the right place ~~and~~ so they

It would reach people with the word of God, and the ~~word-of-the-~~ work of the Methodist Church was much smaller than in America, but you put the two together and ~~you-~~ it was a tremendous work with wonderful as it is for the extension of the work. . . when I was a young man, I ran into various young fellows who knew such and ~~a~~ such a man who was a Methodist minister and had liberal. . . and kicked out ~~to~~ of the Methodist Church because the bishop didn't agree with their ~~k~~ views but then the Modernists got control of the denomination within the last 50 years and the Modernists got into most ~~fx~~ of the positions of Bishops, and the ~~sita~~ situation was quite reversed, and ~~withing~~ the last 40 years I have known many earnest man ~~who has~~ whom the bishop has . . . and ~~where~~ he had little chance of accomplishment. And the change has come quite recently but very, very rapidly, because a military organization wants to control from the top any important. . . . And yet this is actually a small part of what Wesley accomplished. Because there influence ~~when-~~ went out into the other churches, and there was a tremendous change in the Church of England, and all ~~texx~~ . . .

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. . . in the century with which we are dealing. We are dealing with the 18th century in the English speaking world. But the ~~eval~~ evangelical revival . . . in ~~the-f-~~ fact the 19th century would be altogether different ~~from-~~ than it was, were it not ~~x~~ for the evangelicals. . . . but I forgot that I was to be ~~reme~~ reminded of it. . . of course. . . now, last ~~k~~ semester our material covered everything from the third section on. . . and this one ~~with-~~ will deal with the first part, numbers one and two. . . John of Wessel, Martin Luther, those other great men whom we read about in ~~D-~~ Aubigne. . . during the first part of the first semester. Only that part of the first semester will

be covered in the exam, and that is all that will be covered for those of you that are in the second semester of Church History, but ~~there~~ if there are ~~any~~ ~~in~~ their last semester of Church History, I mentioned that it would cover from 300- 700 and I recall now that the misunderstanding that ~~was~~ Mr. Roussey thought. I meant ~~from~~ - meant from the ~~end~~ 3rd century , so he wanted to know just where it ends. The ~~third~~ century through the 7th century would be from 200 ~~&~~ to 700, but what I ~~me~~- meant to say was 300-700. I think that we ~~&~~ have already reviewed up to 300. Atleast ~~that~~ that will all be covered in the final exams. This ~~was~~ one will cover from 300 to 700. and then there is a great deal of importance in knowing ... far less in knowing 300-400, far less than from 400-700. And then the one two weeks later we can give you a chance to review from ~~&~~ 700 up to 1500. In which we have ~~&~~ far less...I think it was...we won't ~~bother~~ bother with the last week of that year. Now, we were looking at number 4. the results of the ~~Evangelical~~ Evangelical Revival, and under ~~that~~ that, is small. The foundation of the Methodist denomination, and this is today a great factor in the world ...modernism and ecumenism , because in the last fifty years the modernists have taken over most of the Methodist denomination. But that was later than in other denominations, because the military government kept it pretty much ~~&~~ unified, but ~~once~~ once they got the men at the top, it was very easy to take it right over. I have known wonderful Methodist preachers and evangelists who were greatly used of God 40 years ago, wonderful men who when they began to stand against modernism found themselves stuck out in a little church....and they had to work to support themselves because ~~&~~ they got practically nothing....and pretty soon they ...and I've ~~&~~ known some of these men who have drifted out into other types of work... but ~~&~~ the leadership has so changed that we do not really have any sizable ...

Methodist movement as far as I know. But the Methodist Church during the past century was really a great force for God, but in Great Britain a very definite forceand the foundation of the Methodist denomination, with their results that lasted until somewhat after 1900 . . .this was something which the Evangelical Revival . . .and this would be well worth all the efforts and all the struggle that was put in ~~x~~ by the Wesleys and . . .but far more than this . . . and ~~wax~~ so we see another development which is probably about equal in importance of the ~~foundie-~~ foundation of the Methodist denomination and that is the re-awakening of the dissenting groups. The dissenting groups in England were the Congregationalists and Baptists and in many churches it was hard to tell whether the church was congregationalists or Baptist, but there was a very . . .between them as dissenting groups and the Church of England, and the dissenting groups were almost killed out with the 28 years of the ~~fore-~~ forbidding of their ministers ~~to-~~ and forbidding of the people to hold meetings. There were some ~~sh-~~ who survived (Q) but not a ~~gra-~~ great deal . / ~~They-~~ But unitarianism as an idea was carried ~~xxx~~ . . .Now, though they declined tremendously in number, the great bulk of the people were not able to ~~hve~~ have . . .~~drf~~ drifting out with no attendance to any church. Not only did they ~~cl~~ tremendously decline in ~~n~~ number but they tremendously decline in their purity of doctrine. Newman in his Manual of Church History. The two volume ^u Church History that I ~~v~~ believe is the . . .states that ~~y~~ by the middle of the century there was a sizable group of particular ~~the~~ Baptists, and a sizable group of particular Baptists, and a sizable group of general ~~n~~ Baptists. There were Baptists who were strongly Armenian. They did not unite until withing the last hundred years. But he said that by the time of the beginning of the Evangelical Revival the General ^B Baptists had become practically all Unitarian

in their thinking. They had been infiltrated with the denial of the deity of Christ, and just a ~~gee~~ general idea ~~e-g-~~ of doing good, and the particular Baptists, many α portions of them had been ~~infiltrated~~ by Unitarianism, while other sections of them had ...in an attitude of putting tremendous emphasis on particular Calvinistic doctrines, so they ~~spenar~~ spent all their time arguing about these particular doctrines, rather than spending any of their time ... and so he said the few ...but that is not all--that is the great bulk. And ~~ed-~~ of course none of these churches had their been a very definite, official quality...denying the deity of Christ. Up to about 1831 it was illegal to deny the deity of Christ, so ~~the~~ there was no outbreak publicly ~~k~~ on the deity of Christ, ...and many espoused a general sort of belief in being good and denying all supernatural religion. The ~~theme-~~ ~~g-~~ division was general and particular ...You see, the general ...that Christ died for all ...where as the particular Baptists was that Jesus died as a substitute for those ~~whout~~ would be saved through his ~~x~~ Name...~~tx~~ but they also taught that none of us know who those are and no ...and consequently no one can say that ...but those who have ...and I have never asked that ...~~why~~ but my guess is that ...rather than people who have moved over...Now, this,...but I don't know much about that, but ~~k~~ at the beginning of the 18th century ~~wh-~~ a dissenting group in England....

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But their children, his father, and mother, had turned against them and had gone into the Church of England, because the dissenting group ~~th~~at they thought were ...on fire for the gospel and trying to spread the Word of God were groups

that were fighting over little incidental matters or were being infiltrated with Unitarian ideas. And that had had its effect on his father and mother, and so they had gone into the Church of England, and John ~~at~~ all his life wished to help people in the established church. But under the circumstances ~~at~~ and the opposition of the established Church he was . . . he never called it a church. He ~~at~~ never let any of ~~his~~ his people call it an established church. He was insulted and disgusted when Bishop Asbury called himself bishop. ~~he was~~ He was only establishing superintendants over all organizations for the enrichment of the spiritual life. But these people were not helping in the established church. They wouldn't hold services when they held services. They wanted them to ~~go~~ - go to their services, partake of the sacraments, etc. but they were not ~~se-~~ welcomed. They were often refused the sacrament. He and his brother were treated as ~~man~~ many of the ~~mis-~~ ministers associated with him, with ~~great~~ great hostility, with . . . and yet a ~~at~~ great difference in ~~these~~ those days and today -- no effort was ever made to take ~~the~~ away the ~~ordain~~ ordination of John Wesley or George Whitfield, they were ministers in the established Church of England and recognized as such, and the Bishop might ~~forbid~~ forbid them to ~~preach~~ preach in his ~~dis-~~ diocese ~~at~~ but they were recognized and ordained . . . and no effort was ever made to . . . in our day, in almost ~~at~~ any of our denominations efforts will be made against the ~~evake~~ evangelicals by the modernists because modernists today are not merely people who have given up . . . they are people who have a ~~sustaining-~~ sustaining zeal . . . and to get control of the denomination ~~w~~ in which they are full participants. But the establishment of the great ~~at~~ Methodist

Church was a great service rendered. The ~~real-aw-~~ reawakening of the dissenting groups was ...almost ...and I'm not ~~partieual-~~ particularly including America in this...~~I've-~~ but in Great Britain, under the toleration Act of 1689 ~~this-~~ the dissenters were permitted to hold services. that was 25-28 years ago, and the ministers could do so...but in 1689 in the toleration act they could hold ~~services~~ provided they secured a ~~ice~~ license ...and we find that in 1690 that a ...of permanent places of ...including those of Quakers were ...by the number of temporary places. Was 927--but 1740, 50years later the permanent places of worship ~~wer-~~ had risen from 221 to 227, and ~~k~~ the 27 includes all Congregational services, all Baptist churches even all meeting houses, so you see .. ~~wh~~ through the 28 years in which their ministers were forbidden to preach ...they had 251 old ~~folde~~ folks still willing to ~~estba-~~ establish a place. But there were only ..and the temporary places had dropped from ...that is when the evahgical movement of the Wesleys...now, ~~in-the-~~ by the end of the 18th centu y, the permanent places had reached from 27 to 926. And the temporary had leaped from 1206 to ~~k 33k~~ 3491. You see how all of the churches gained as a result of the movement of the Wesleys and the Whitfields. Well, ~~in-- the-- these-~~ these dissenting groups copied much of the Methodist ...central organization, variou s other... ~~m~~ but most important of all they turned their attention to the great central features of the gospel and they became more like they had been. The permanent places of worship. ~~Fjt~~ This includes all dissenting worship, ~~Congret--~~ Congregationalists, Baptists, the number of ~~permanene-pla-~~ permanent places in 1690 to...in 1740 and ...it increased to 928. the end of the century-- about 1800. Now, the ...~~them-~~ temporary places ...these in 1690 ~~and-~~ after the act of toleration was passed. There were 927 places.... but this 927 had dropped 506 in the course of the year. and even the Quakers ~~wh had beeme-~~

had become merely a matter of ...with many of the children ~~drift~~ drifting away. But then when the Whitfields... this 506 , , , by the end of the ~~18~~ century had ...of course these last figures included the Methodist...these are ...and even to this day it is ~~is~~ not customary to ..and so the reawakening of the dissenting groups felt a ~~com-~~ tremendous increase ...far more important than that ..~~tax~~ to the central ~~α~~ teachings of the gospel... through the Lord Jesus Christ... and ~~with-all~~ which all these dissenting groups had held but Whitfield had been almost completely lost ~~α~~ for good. And if anybody questions the idea of the wonderful working of ~~div-~~ divine providence. God raised up three men who ..~~wh-~~ changed the whole course of ...and it was coming from an unexpected source and in an unexpected way, ~~hat~~ God raised up these men...~~and~~ but to this day the dissenting groups are a comparatively small groups...there were 200,000 Baptists in Eng~~an~~d and 750,000 ~~M4-~~ Methodists, and 15,000 members of the Church of England. And now, the new conver~~ts~~ that ...the Baptists and the Congregationalists, and ~~America~~ ~~and-~~ and the same was true of a number in the Church of Eng~~an~~d. Not more ~~tha~~n 5% could be but by the end of the century....which ~~had~~ a man ...but he was one ... the influence became tremendous in the church of England. And what is often ~~who~~ she ~~xxx~~ was a ~~w~~ queen who spoken of as the Victorian Age...and ~~it-is-a-thing-we~~ realized the importance of Christianity. But Queen Victoria was not a ...in the ...the changes that had come were the result of the Evangelical Movement of the previous century. And this change ...to the point where there were a great many who were really evangelical .. ~~And~~ When the Wesleyan movement began members of the Church of England began to writing against him, during the first ~~thr-~~ three years. ...

there are many people who ~~thing~~ think that the ~~mission~~ condition of the world today is so bad that the Lord must surely come within the next few years. The Lord has said that in such ~~a-h-~~ an hour as ye think not, the Son of ~~X~~ Man ~~ce~~ cometh, and you cannot say that the Lord might not come today or tomorrow. But when ~~k-we-~~ it comes by judging by the condition of the world, it is hard to ~~ix~~ imagine a worse time in the world's history than the beginning of the 18th century when any real stand for ~~X~~ Christianity in Great Britain was ridiculed and there was very little of it, when in France the Huguenots had been driven out or killed, in Austria and in other sections...and the ~~wi-~~ general wickedness of society was at a far lower level. . . many things that would shock people today didn't even shock them before the days of the Wesleyan movement. Morality was at a very low ebb and if you saw that ~~conditi-~~ condition, you would say that the Lord is coming very soon. Now, of course you have two different ~~situations~~ situations that are different from then. We have the ~~ecumenical~~ ecumenical movement actually fighting to make unbelief absolutely in control, and we have the going back of the Jews to Palestine. We have these two new factors that we did not have . . . well, then, the Lord said, In such an hour as ye think not, the Son of Man cometh. He meant we cannot say that He wont come today ~~because~~ because . we cannot say He will come at this particular ~~x~~ century. God must choose in ~~such~~ some way that we don't know to bring another movement as great as the Wesleyan movement. He must bring about a whole change of the picture of this ~~ew~~ world and it might be another two or three ~~cent~~ centuries before He comes. We do not know and we are ~~denied~~ denied this . . . we don't know. He ~~was~~ wants us to be loyal and faithful to ~~h~~ Him and to be ready whenever He does come. It is altogether possible . . . but

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when it is a century before the movement, really had it full effectiveness in Great Britain, ~~xxx~~ the Victorian ~~x~~ Age was an age in which ~~wid~~-wickedness was considered to be ~~some~~thing ashamed of. The age of Charles II was an age in which wickedness ~~x~~ was considered something to be proud of. The Victorian Age is not the height of the revival movement. It was already on the decline. It was definitely on the ~~de~~ decline by that time. Active, vital love for the Lord--leadership had begun to ~~x~~ decline but ~~x~~ the ~~tone~~ tone that was set by it still continued, and the result was ~~xxx~~ that in the Victorian Age~~x~~ there were many who were called prudes who were following ~~xxx~~ ridiculous habits simply to make themselves look that they ~~x~~ were righteous than they were, and ~~tx~~ in the days of Charles I, nobody tried to look more ~~ri~~ghteous than they were and the whole nation ~~but in the days--~~ looked less than it was. Charles Darwin came . . . said how his grandfather Erasmus Darwin, who wrote a book presenting a theory of Evolution which is perhaps nearer than what most people believe . . . but Charles Darwin said his grandfather Erasmus ~~had~~ had illegitimate children and ~~noted~~ nobody thought any the worse of him for it, but in . . . if anybody had an ~~illegitim~~- illegitimate child, he was ~~score~~ned by society and looked down upon. And ~~x~~ Charles ~~x~~ said, that he could not understand how this change came about and what it meant, but as we look at Church History it ~~xxx~~ is easy to see how it came about. It was ~~x~~ the result of the Evangelical Movement that ~~wea~~ was ~~x~~-~~invading~~ pervading all branches of ~~s~~ ~~x~~ society to some extent , and this period was ~~k~~ over 100 years before it reached its full height and decline, and it was ~~already~~- already declining in its real ~~x~~ life in the Victorian Age but in outward manifestation it was very obvious and much more so than a century earlier, so ^{in the 1850s} ~~right~~ in the Evangelical Party in England there were many, many individuals

who were outstanding in it, many great Christians, and if we had another six months we would take up a few of them...As it is we can only pass on to ~~the~~ small ~~k~~ e, and small e is the great missionary movement. This was one of the results of the Evangelical Movement. Today we have the great interest in missions ~~w~~ started ~~be~~fore Whitfield came. The Great Awakening in America began independently of the Evangelical Movement. ~~The~~ In fact the religious level in America was ...there was not the ~~en-ss-~~ same persecution in America ~~k~~ as there was in England. There was an attempt to take away the liberties of the colonies during the time of Charles II but they were pretty well...and the ...and the attempt was not ...but ~~we~~ we have David Brainard beginning at this time with Jonathon Edwards, but the modern missionary movement was started with William Carey in England who, shortly before 1800, began to preach that there should be an attempt to carry the gospel to India. And William Carey preached there. He was a Baptist minister. And he was a man of wonderful ability as a linguist, he did not have a great deal of formal ~~the~~ education...He knew a large number of modern languages very thoroughly...And finally he went himself and so ~~they~~ he asked that they start a board to raise the money. He said I will take care of my own expenses after I am there but He said I would like you to raise the money to send me to India ~~k~~ and to send others to work with me, and ...was actually going himself. He succeeded in ~~leadng-~~ leading others to go with him and ~~k x~~ after him. It was very near 1800 when the Baptist Board was started by William Carey, so then ~~k~~ a year after that ~~the~~ ~~London-~~ London Missionary Society, which was made of Presbyterians and Congregationalists ~~st~~ ~~sk~~, and another year ~~or~~ two ~~k~~ when the Church Missionary Society was formed in the ~~eh~~ ~~k~~ Church of England. And the three independent boards were occupied with ~~sendng~~