



‘Staunch and True’

CELEBRATING THE
REFORMATION

500 YEARS
1517–2017

LYONS, FRANCE

1140

PETER WALDO

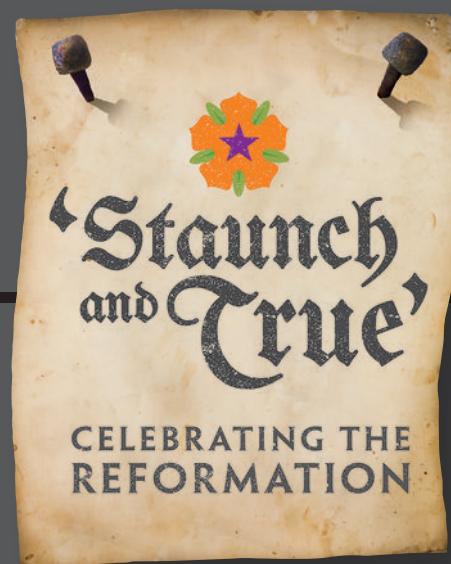
challenges the authority of Rome

YORKSHIRE, ENGLAND

1330

JOHN WYCLIFFE

is born. He is credited with translating the Bible into English.



CHAPTER ONE

What was the PROTESTANT REFORMATION?

The Protestant Reformation is the name given to the revolution that took place in the early Sixteenth Century against the doctrine of the Roman Catholic Church.

The defining and pivotal point came on 31 October 1517 when Martin Luther nailed his '95 heads of argument' to the church door in Wittenberg. This action, although not the first blow to the established Roman Church, would echo down through the centuries and profoundly change the nature of religion, politics and society.

Luther nailing his 'theses' to the door of the Schloss-kirk at Wittenberg.
From *The History of Protestantism* by J.A. Wylie.

1517 was a watershed moment for Christianity. After repeated attempts to draw the Church away from flawed teaching and practice, the voice of previous 'reformers' was given form by the actions of Luther, an academic from Wittenberg. For 300 years individual champions had attempted to call Rome to account. After 1517 there could be no avoidance of the issue.

Luther's actions demonstrated a growing frustration with corruption and a turning from Scripture. It was clear that by the Sixteenth Century the Church of Rome had become blind to the changing environment around them. Unlike previous occasions, the spreading flame ignited more than just a handful of adherents or caused localised rebellion of the uneducated. It quickly resulted in a rapidly moving theological fire that would have a profound impact on religious teaching, the understanding of faith, the balance of political power and the operation of society.

One crucial element set 1517 apart. This break from Rome would not just be characterised by fighting on the battlefield but a profound engagement of ideas through the medium of the printed word. A printed word that could be understood by ordinary men and women and not merely the preserve of an academic elite.

It began the individual's search for knowledge, liberty and, above all, a search for God.

Cognitio Libertatem Deus

KONSTANZ, GERMANY

1415

JAN HUS

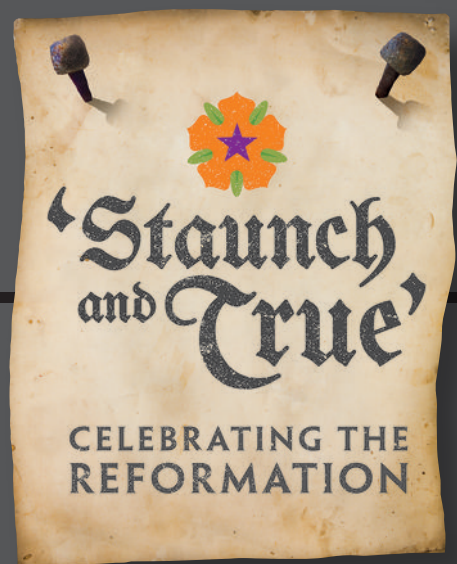
is martyred by Rome and his followers rebel in what is known as the Hussite wars

YORKSHIRE, ENGLAND

1428

JOHN WYCLIFFE'S

remains are dug up and burned



CHAPTER ONE

Martin Luther THE RELUCTANT REVOLUTIONARY!

Martin Luther was born on 10 November 1483 in Saxony (in Germany). He had a strict upbringing but his parents were also determined that he should have a good education. At the age of 14, the young Luther was enrolled in a Latin school and then on to the University of Erfurt. A promising legal career did not materialise. Luther began to have doubts.

Engraving of Martin Luther taken from a painting by F.W. Wehle (1882). Image courtesy of the Library of Congress.

CRISIS OF CONSCIENCE

In 1505, at the age of 21, he was granted leave from university and returned home to consider his future. One day he was caught outside in a thunder storm, with lightning striking the ground close to him. Lying prostrate on the ground he cried, "Help, Anna, beloved saint, I will become a monk!" Luther kept this vow, presenting himself at an Augustinian monastery. John von Staupitz, head of the Augustines in Germany, visited the monastery and he and Luther became friends. Luther once said to him, "Oh, my sins! My sins! My sins!" Staupitz replied, "Remember that Christ came into the world for the pardon of our sins." Despite this assurance, Luther still explored the Bible for answers.

Luther's exploration of scripture began to make him doubt the Church and its actions. It was clearly stated; salvation was not gained through good works but by the Grace of God through faith. A righteous and humble life was not an action that gained salvation but rather the outworking of salvation in the individual. This set the seeds for a Revolution!

ERRORS OF THE CHURCH

It was the issue of Indulgences that brought Luther's opposition to public notice. The sale of Indulgences by the Church had become common place by the Sixteenth Century as a means of raising finance. They were sold for the 'remission of sins' but were really a tax by the Church. It was this corrupt practice that finally drove Luther to publicly criticise the Church for having departed from the Bible.

WITTENBERG

On 31 October 1517 Luther nailed his '95 Theses' to the door of the church in Wittenberg. It systematically tore apart the practice of selling Indulgences. Quickly it was copied, printed and distributed all over Saxony and then Europe. **It was the printing press that allowed Luther's arguments to be widely known.**

In 1521, he was summoned to Worms to explain his actions and writings. Here he famously said:

"Unless I am convinced by testimonies of the Scriptures or by clear arguments that I am in error – for popes and councils have often erred and contradicted themselves – I cannot withdraw, for I am subject to the Scripture I have quoted; my conscience is captive to the Word of God. It is unsafe and dangerous to do anything against one's conscience. Here I stand; I can do no otherwise. So help me God."

The 'show trial' at Worms was a belated attempt by the Roman Church to discredit Luther, but it inadvertently gave him a wider audience for his views.

He also translated the Bible into German and wrote a vast amount of material, the most famous being, *'The Bondage Of The Will.'* Luther died on 18 February 1546 aged 62. His life was over, but his life's work continues!

MAINZ, GERMANY

1455

GUTENBURG

printing press allows for the wide distribution of Reformation Ideals and the Bible

WILDHAUS, SWITZERLAND

1484

ULRICH ZWINGLI

is born. Zwingli was a fearless champion of the Reformed Faith.



CHAPTER ONE

What is Protestantism?

OUTWORKINGS OF REFORMATION

The name 'Protestant' was originally used in 1529 when Luther's supporters protested the repeal of the Tolerant Edict (1526) at the Diet of Spire. It comes from the Latin 'protestatio' meaning 'witness.'

The term Protestant Reformation was a descriptive one and suitably described the actions of a number of people in the first quarter of the Sixteenth Century – they were 'Protesting' against the excesses and corruption of Church practice and demanding 'Reform' and a return to biblical principles.

Martin Luther burst the dam.

For the Reformers, Scripture, and the five 'Solas', heralded a mortal blow against corrupt Church practice.

SOLA FIDE... BY FAITH ALONE

This is the great Reformed doctrine that Justification (having our sins forgiven) is received by faith alone. We can do nothing to justify ourselves in the sight of God. Our works are of no use (Romans 5:1). The true believer will outwardly show their justification by their behaviour. The book of James in the New Testament illustrates this clearly.

SOLA GRATIA... BY GRACE ALONE

Grace is God's unmerited and undeserved favour shown towards sinful people. This is the centrepiece of God's salvation. "For by Grace are ye saved through faith; and that not of yourselves: it is the gift of God... (Ephesians 2:8).

SOLA SCRIPTURA... SCRIPTURE ALONE

For many years the people did not have a Bible, and when read, it was in a language they did not understand (Latin). The Reformation brought Scripture to the people. At Worms, Luther summed up the high view Protestants have for Scripture: **"Unless I am convinced by testimonies of Scripture or by clear arguments that I am in error...I cannot withdraw, for I am subject to the Scripture I have quoted; my conscience is captive to the Word of God."**

SOLI DEO GLORIA... TO THE GLORY OF GOD ALONE

"Man's chief end is to glorify God, and to enjoy him forever." (*Westminster Shorter Catechism*). "All glory is due to God as God." The Reformers realised that our lives should be lived solely to the glory of God (1 Corinthians 10:31).

SOLO CHRISTO... IN CHRIST ALONE

The Reformers called the church back to the centrality of Christ. This doctrine reaffirms Christ's essential role in salvation. **"Christ stepped in, took the punishment upon himself and bore the punishment due to sinners. With his own blood he expiated the sin which made us enemies of God, and thereby satisfied him. We look to Christ alone for divine favour and fatherly love"** (John Calvin, *Institutes of Christian Religion*).

1800s engraving of the printing press. The invention of the 'movable type' printing press allowed Reformation ideas and doctrines to spread rapidly.



HADDINGTON, SCOTLAND
1505

JOHN KNOX
is born

NOYON, FRANCE
1509

JOHN CALVIN
is born. Calvin pioneered a new system
of Church Government which provided a
format for Presbyterianism.



CHAPTER ONE

Early Beginnings PRE-REFORMATION CHAMPIONS

While the events in Wittenberg in 1517 precipitated what became known as the Protestant Reformation, there were a number of Pre-Reformation Champions who believed and taught the message of ‘*Christ Alone*’.

It was to this rising tide of discontent that Luther gave voice in 1517.



Etching showing the persecution of the ‘Waldenses’.
Foxe’s Book of Martyrs (Middletton, 1832) p.136.

Waldenses being drowned at Venice.
From *Foxe’s Book of Martyrs*, 1895.

THE WALDENSAINS

Peter Waldo was born in the Rhone Valley of France in c1140. A rich merchant, he was profoundly affected by the message of a wandering Troubadour singing about the saints. (Troubadours were common in the Eleventh Century and conveyed a variety of messages through song and ballad). Waldo immediately questioned the materialistic nature of his life and whether he was placing worldly possessions above service to God.

He employed a priest to translate the Gospels of Mathew, Mark, Luke and John from Latin into French. He had been brought to the realisation that, “...**the Scriptures alone are the basis of faith...**” Access to the printed word in the native language of a particular country was a principle that would later be employed by Martin Luther.

Waldo organised a society known as “Waldenses” or “Waldensians” to bring the Bible to the people. They went out in twos, travelling as pedlars selling knick-knacks, but their main aim was to leave the Word of God with the people. They preached all over southern France, Switzerland and Italy. This popularising of the Bible and the individual’s responsibility before God would be key to the move against Rome in 1517.

Waldo and his supporters were eventually excommunicated by Rome. This resulted in their persecution. Despite fleeing to remote mountain areas of southern France and northern Italy, they could not escape the attention of the Inquisition.

One particularly shocking incident occurred after four hundred Waldensians took shelter in a cave. When their location was discovered a fire was lit at its entrance and the fumes were forced into the cave, killing the men, women and children inside.

The Waldensians eagerly threw in their lot with the Reformation after 1517 but like many other small groups, their persecution continued. In one famous incident hundreds were massacred in the city of Merindol in 1545 on the orders of Francis I of France.



LEUVEN, BELGIUM

1516

ERASMUS

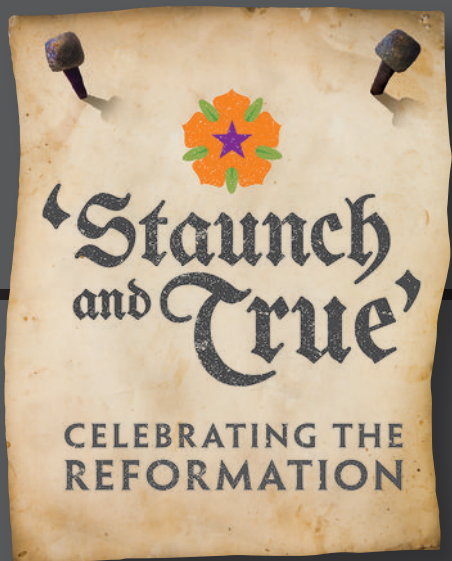
produces first New Testament in Greek

WITTENBERG, GERMANY

1517

MARTIN LUTHER

publishes his 95 Theses in Wittenberg



CHAPTER ONE

John Wycliffe “TRUTH WILL CONQUER”

John Wycliffe, the ‘Morning Star of the Reformation’, was born c1330 in Yorkshire. He was courageous, articulate and determined. In 1374 he was appointed Rector in Lutterworth, Leicestershire, and almost immediately clashed with the Church hierarchy over excessive taxation leaving England for Rome.



Above: Wycliffe's English translation of the Bible, c1382

His attack on Rome continued. Wycliffe branded the worship of relics and images as “foolish.” He also denounced the sale of Indulgences, masses for the dead, and processions and pilgrimages. About four years later he attacked the doctrine of Transubstantiation. This step signalled a lessening of his support from the King and opposition from most of his church brethren.

Near the end of his life he organised an ‘Order of Poor Priests or Preachers’ to bring Gospel truth to the people. They travelled round in reddish-brown gowns. They became known as ‘Lollards’. One of his greatest achievements was the translation of the Bible into English.

He returned to Lutterworth from Oxford and lived a quiet life until his death in 1384. However, this was not the end of his story. Even in death his views continued to haunt his enemies. As a consequence, thirty years after his death, the Council of Constance ordered that Wycliffe's bones be dug up and be refused re-burial. In 1428 it was ordered that his bones be burned and the ashes scattered on the River Swift.

“They burnt his bones to ashes and cast them into the Swift, a neighbouring brook running hard by. Thus, the brook conveyed his ashes to the Avon, the Avon to the Severn, the Severn into the narrow sea and thus into the main ocean. And so, the ashes of Wycliffe are symbolic of his doctrine which is now spread throughout the world.”

Below: John Wycliffe before the Convocation at Oxford.
From *The History of Protestantism* by J.A. Wylie.



HEIDELBERG, GERMANY

1518

PHILIP MELANCTHON

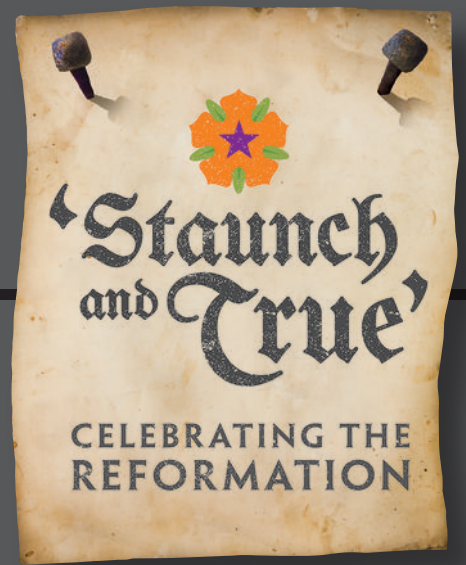
a man credited for influencing among others,
Martin Luther, publishes a Greek Grammar.

WITTENBERG, GERMANY

1522

LUTHER'S NEW TESTAMENT

is produced



CHAPTER ONE

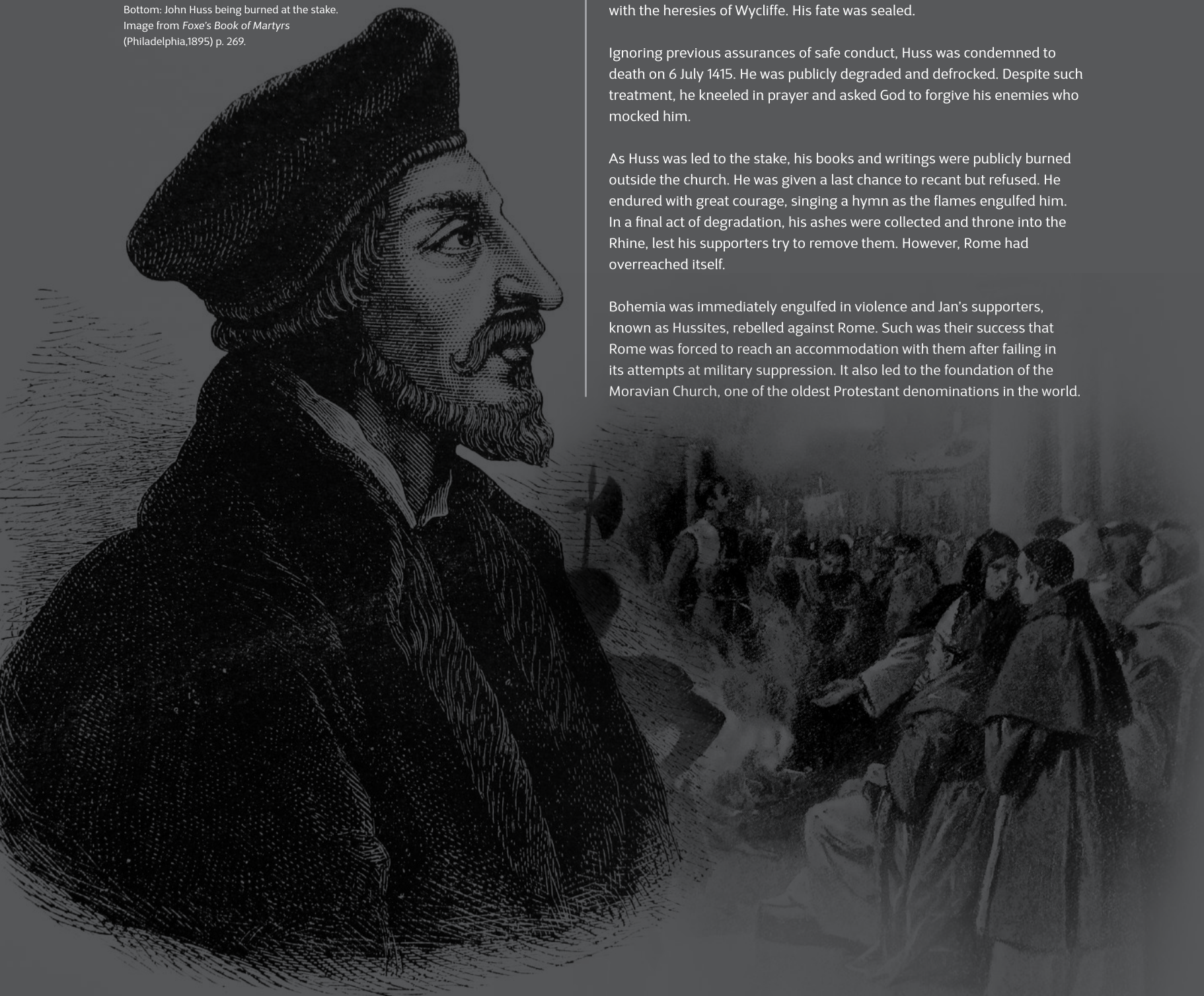
Jan Huss BURNED FOR HIS BELIEFS

Jan (John) Huss was born into a poor family near the village of Hussinetz, Bohemia, in 1373. His parents were determined he should receive a good education and soon the young Huss became a Classics scholar and attended the University of Prague.

In 1393 Huss began a study of divinity with a view to entering the priesthood. His academic qualities shone through and he became Pastor for the Church of Bethlehem and Rector of the associated university.

Below: An engraving of Jan Huss.
From *The History of Protestantism* by J.A. Wylie.

Bottom: John Huss being burned at the stake.
Image from *Foxe's Book of Martyrs*
(Philadelphia, 1895) p. 269.



Soon after his appointment, Huss began to preach about the corruption of the priesthood. Large crowds attended his services, including agents of the Church who hoped to gather information to be used against him. Huss was a great proponent of the writings of John Wycliffe, a path that set him on a direct collision course with Rome, especially as support for Huss grew within the lower levels of society.

In 1412 the Pope's legate arrived in Prague to sell Indulgences. During a protest against this, three young men were arrested and beheaded the next day. The protests continued and the Pope issued a papal bull against Wycliffe's doctrine.

Huss was summoned to Rome to be interviewed but King Wenceslas would not let him go as he feared for his safety. Such fear was justified.

In November 1414, Huss was again summoned by the authorities, this time to appear before the Council of Constance. Significantly, he was promised safe conduct. At first Pope John XXIII welcomed Huss graciously; this was short lived. After 25 days of investigation and trial, he was sentenced to imprisonment by a secret meeting of Cardinals.

When the opportunity arose, Huss contended that the authority of Scripture was more important than the perceived authority of the Church. Scripture was the first and great authority of the Church. He was charged with the heresies of Wycliffe. His fate was sealed.

Ignoring previous assurances of safe conduct, Huss was condemned to death on 6 July 1415. He was publicly degraded and defrocked. Despite such treatment, he kneeled in prayer and asked God to forgive his enemies who mocked him.

As Huss was led to the stake, his books and writings were publicly burned outside the church. He was given a last chance to recant but refused. He endured with great courage, singing a hymn as the flames engulfed him. In a final act of degradation, his ashes were collected and thrown into the Rhine, lest his supporters try to remove them. However, Rome had overreached itself.

Bohemia was immediately engulfed in violence and Jan's supporters, known as Hussites, rebelled against Rome. Such was their success that Rome was forced to reach an accommodation with them after failing in its attempts at military suppression. It also led to the foundation of the Moravian Church, one of the oldest Protestant denominations in the world.

COLOGNE, GERMANY

1526

WILLIAM TYNDALE

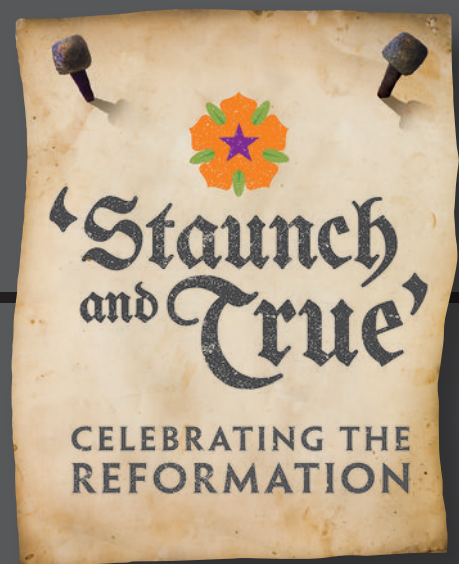
produces his New Testament in English

ST ANDREWS, SCOTLAND

1528

PATRICK HAMILTON

Scottish Reformer, is burned at the stake



CHAPTER TWO

John Calvin THE REFORMATION TAKES HOLD

The contributions of a variety of men and women of the Reformation merit consideration. Their convictions, abilities, personalities and battle grounds differed but they all added greatly to the spread of the Gospel.

Were it not for the actions of these champions – under the guidance of Scripture – freedom and liberty might have been extinguished.

John Calvin and Michael Servetus before the Council of Geneva in 1553.
From *The History of Protestantism* by J.A. Wylie.

John Calvin was born on 10 July 1509 at Noyon in France. He began a lifetime of study at age 12 with a view to becoming a lawyer but experience in his early life resulted in a different path.

GOD CHALLENGES CALVIN

In 1526 Calvin's cousin Pierre Olivetan challenged him with Reformation teaching. Later Calvin said of his conversion: **"By an unexpected conversion he [God] tamed to teachableness a mind too stubborn for its years..."**

In 1529 Calvin entered the University of Bourges to continue his studies and became heavily influenced by an intellectual movement known as Humanism. He learned Greek which, in turn, allowed him to explore the New Testament in greater detail. God was challenging him.

In 1533 he became convinced that his life should take a new path. Violence was erupting in France against those questioning the Church of Rome. Calvin was one of many. In 1535 the King attempted to end this persecution through the Edict of Coucy but its terms were draconian, resulting in many Reformers fleeing the country.

In 1536 Calvin entered Geneva for the first time. Here he faced opposition from the Libertines and he was expelled but later recalled to the city. In Geneva Calvin finished his *'Institutes'*, taught the reformed faith, sent out missionaries and produced Bible commentaries.

Calvin created the template for a new system of church government which had at its heart the doctrines of predestination and the absolute authority of Scripture. He died on 27 May 1564. His system of church government helped lay the foundations of the Presbyterian Church and a number of smaller denominations who all adhere to what later became known as Calvinism.

Ulrich Zwingli

the Swiss Reformer, was born in January 1484. He was a student in Basel, learning Latin and Dialectics, later teaching himself Greek. Zwingli was converted in Zurich as he carefully studied God's Word. From this time on he was a fearless champion of the Reformed Faith.

Philip Melancthon

was a German scholar in Greek, Hebrew and Latin, publishing a Greek Grammar in 1518 and also writing the 'Augsburg Confession' and 'Loci Communes' or Commonplaces. He was a professor in Wittenberg University. He is credited with influencing and assisting Martin Luther and other Reformers.

Philip Melancthon was German scholar in Greek, Hebrew and Latin, publishing a Greek Grammar in 1518 and also writing the Augsburg Confession and 'Loci Communes' or Commonplaces. He was a lecturer in Wittenberg University. He is widely credited with influencing and assisting Martin Luther and other Reformers.

ENGLAND
1534

ACT OF SUPREMACY
makes King Henry VIII
head of the Church of England

VILVOORDE, BELGIUM
1536

WILLIAM TYNDALE
is martyred at the stake
and his writings burned

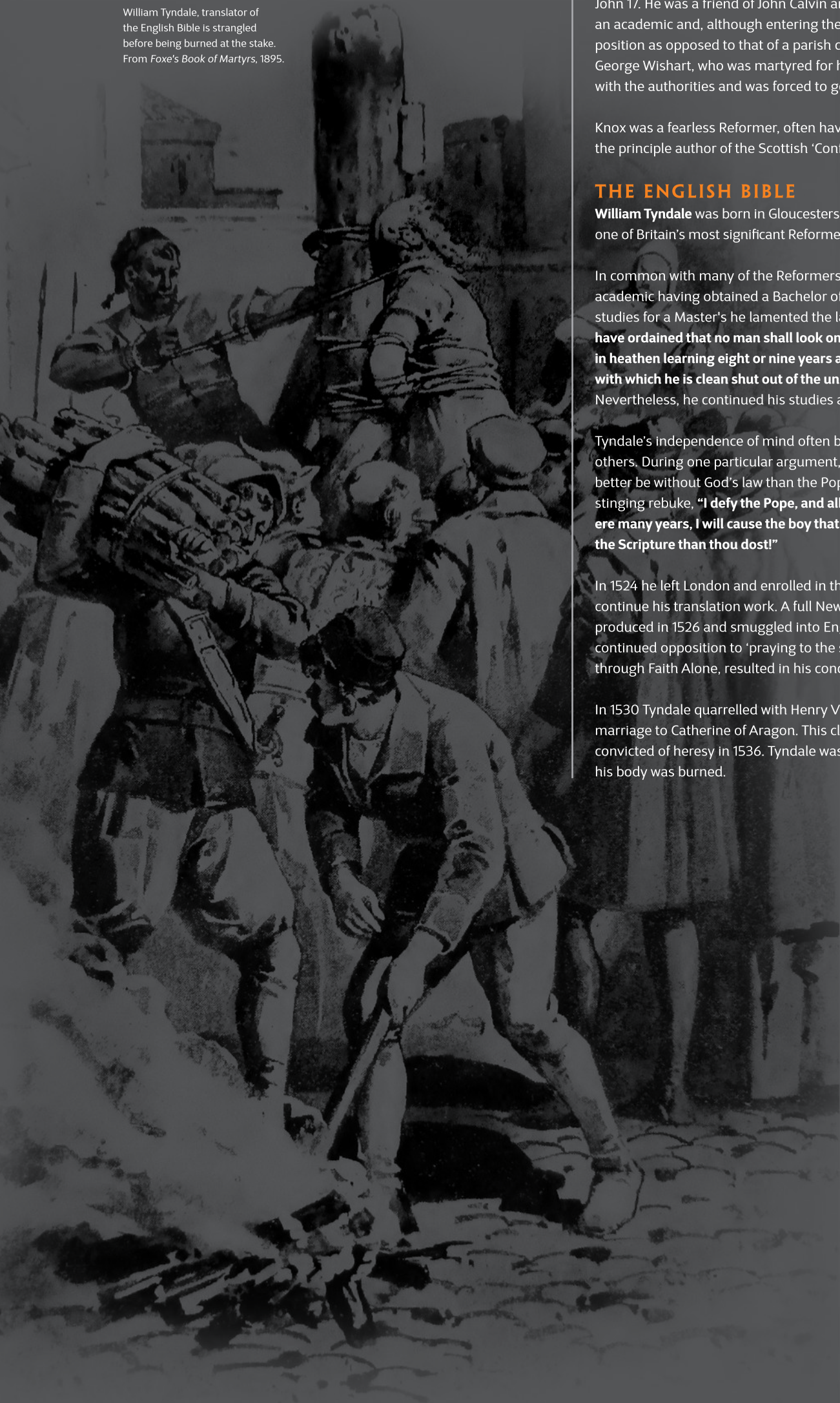


CHAPTER TWO

THE SPREADING FLAME

There have been a number of Protestant Champions that have shaped the Reformed Faith in the British Isles.

William Tyndale, translator of the English Bible is strangled before being burned at the stake. From *Foxe's Book of Martyrs*, 1895.



SCOTLAND

Patrick Hamilton was born in Scotland in c1503. After studying in Europe he returned home aged 23 and “began sowing the seed of God’s Word wherever he came.” Eventually he was condemned and burned at the stake in St. Andrews on the last day of February 1528.

John Knox was born c1505 in Scotland. He came to faith through reading John 17. He was a friend of John Calvin and Chaplain to Edward VI. Knox was an academic and, although entering the priesthood, he took up a tutoring position as opposed to that of a parish charge. Greatly influenced by George Wishart, who was martyred for his beliefs in 1546, Knox clashed with the authorities and was forced to go on the run.

Knox was a fearless Reformer, often having to oppose Mary Tudor. He was the principle author of the Scottish ‘Confession of Faith’.

THE ENGLISH BIBLE

William Tyndale was born in Gloucestershire, England, c1494. He became one of Britain’s most significant Reformers, translating the Bible into English.

In common with many of the Reformers, Tyndale was an accomplished academic having obtained a Bachelor of Arts degree in 1512. During his studies for a Master’s he lamented the lack of access to the Bible; **“They have ordained that no man shall look on the Scripture, until he be noselled in heathen learning eight or nine years and armed with false principles, with which he is clean shut out of the understanding of Scripture.”** Nevertheless, he continued his studies and became a gifted linguist.

Tyndale’s independence of mind often brought him into conflict with others. During one particular argument, an opponent stated: “We had better be without God’s law than the Pope’s” to which Tyndale issued a stinging rebuke, **“I defy the Pope, and all his laws; and if God spares my life, ere many years, I will cause the boy that driveth the plow to know more of the Scripture than thou dost!”**

In 1524 he left London and enrolled in the University of Wittenberg to continue his translation work. A full New Testament translation was produced in 1526 and smuggled into England. This act, along with Tyndale’s continued opposition to ‘praying to the saints’, and support for Justification through Faith Alone, resulted in his condemnation by Cardinal Wolsey.

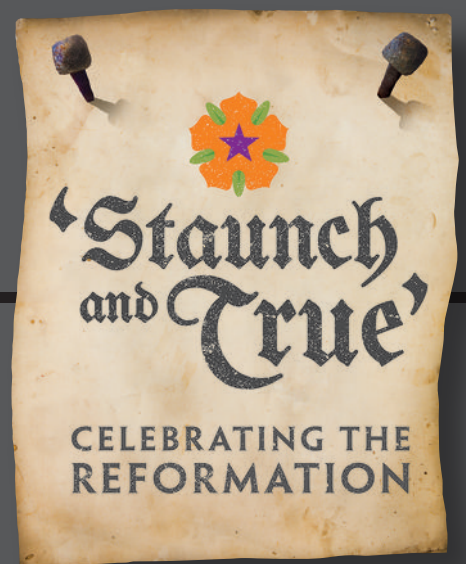
In 1530 Tyndale quarrelled with Henry VIII over the latter’s annulled marriage to Catherine of Aragon. This clash sealed his fate and he was convicted of heresy in 1536. Tyndale was strangled at the stake after which his body was burned.

ENGLAND
1536

DISSOLUTION
of the monasteries begins

GENEVA, SWITZERLAND
1541

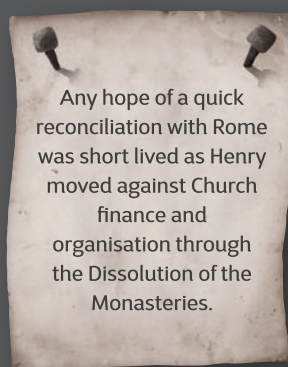
THE CITY STATE OF GENEVA
becomes a haven for European Reformers



CHAPTER TWO

ENGLAND'S TRANSFORMATION

Although many key Reformers had been at work, England's break with Rome resulted from a political crisis. Moreover, during the first generation of this break with Rome the tide would ebb and flow.



Below: Henry VIII delivering the translated Bible to his Lords replicated from an engraved title-page to Cranmer's Bible. From *Cassell's Illustrated History*, Vol 2.

Henry VIII was a strong Roman Catholic who opposed Luther by writing, *'Defence of the Seven Sacraments'*. For this he received the title, 'Defender of the Faith'. Efforts to break with Rome had been under way for over 100 years but matters came to a head when the Church refused to recognise the annulment of Henry's marriage to Catherine of Aragon. Reformers such as Thomas Cranmer seized their chance and encouraged the King to break the link. Between 1532 and 1534 the dispute raged until the passing of the Act of Supremacy by which Henry VIII became head of the Church of England. This allowed Protestantism to slowly grow with State support.

Reformed teaching grew under his reign, fulfilling Tyndale's prophetic words at his execution; **"Lord! Open the King of England's eyes."**

PROTESTANTISM'S SHAKY START

Under Edward VI, the Lord's Supper was observed in a Protestant manner, a prayer book was produced in 1549 and for the first time the whole service was conducted in English. In 1552 a second prayer book was produced, making Church of England worship more like continental reformed churches.

Bishop J.C. Ryle said, **"People were taught that justification was by faith without the deeds of the law, and that every heavy-laden sinner on earth had the right to go straight to the Lord Jesus Christ for the remission of sin without waiting for pope or priest, confession or absolution, mass or extreme unction."**

BLOODY MARY

Mary Tudor came to the throne in 1553. A devout Roman Catholic, she immediately moved to restore the link with Rome. A law was passed that all preaching and printing was to be done under licence, which she would issue. Soon Cranmer, Ridley, Cloverdale, Hooper and Latimer were all in jail and the laws against heretics were revived. Her actions over the next five years earned her the title Bloody Mary.

- Bishop Hooper was martyred on 9 February 1555.
- Latimer and Ridley were burned alive in front of Balliol College on 16 October 1555 for denying Transubstantiation.
- Archbishop Cranmer was martyred in Oxford on 21 March 1556.

Hundreds of Protestants were executed or thrown in prison and 1200 clergy were deposed for being married. Bloody Mary's reign came to an end in 1558.

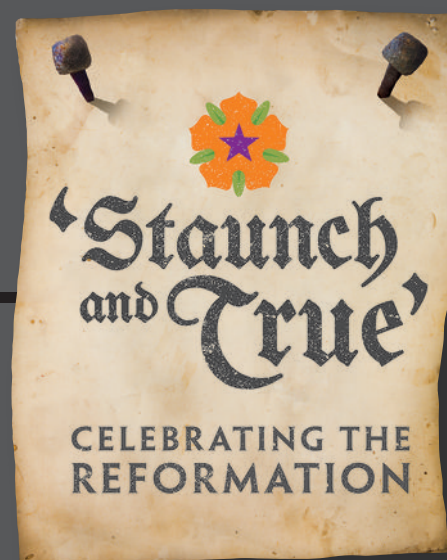


TRENTO, ITALY
1545

COUNCIL OF TRENT
marks the beginning of the
Counter Reformation

EISLEBEN, GERMANY
1546

MARTIN LUTHER
dies on a visit to his home town



CHAPTER THREE

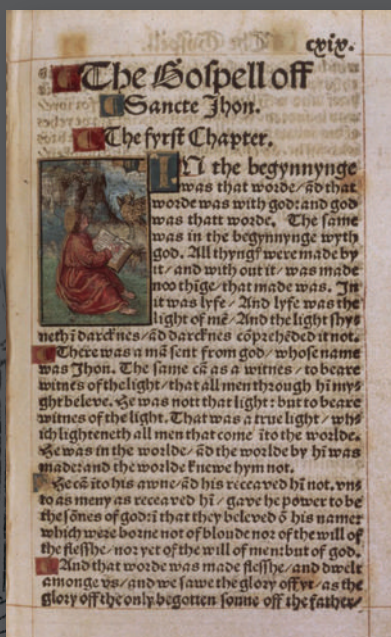
THE PRINTED WORD

One of the most important aspects of the Reformation was access to the Printed Word.

The introduction of the printing press had radically improved rates of education across Europe. One of Luther's main aims was to ensure that the Bible be translated into German, thus allowing individuals to read and understand Scripture without a mediator in the form of a priest. "Sola Scriptura" expresses the authority of the Bible. But how has the Bible come to us in its English form?

Left: First page of the Gospel of Saint John, from the 1526 Peter Schoeffer printing of William Tyndale's English translation of the Bible.

Below: Scene at the printing house after the printing of Luther's pamphlet. From *The History of Protestantism* by J.A. Wylie.



TYNDALE BIBLE, 1526

In 1526 Tyndale published an English New Testament and within four years of his execution, four English translations of the Bible, all based on Tyndale's work, were published in England. Moreover, Tyndale's early translation work would heavily influence the production of the King James Bible.



GENEVA BIBLE, 1560

In the 1500s great scholars gathered in Geneva as refugees from their own troubled nations. They longed for an English Bible, so set about translating from the original languages. The Geneva Bible of 1560 was the most accurate English translation in its day.

The response was overwhelming. It soon became the Bible used in English homes. In Scotland an Act of Parliament mandated that every householder possess a Genevan Bible and Psalm Book. The Pilgrim Fathers brought it to America in 1620 where it was popular for many years. It still is printed in small numbers today.



KING JAMES BIBLE, 1611

King James VI of Scotland became James I in England in 1603. He granted one request to the Puritans – the translation of the Bible.

In 1604, 47 of the best linguists and Bible scholars of their day took up this great work.

It took four years to complete the preliminary translation. The time spent illustrates how precise and diligent they were in their labours. After a final revision, the complete work was published in 1611. This translation has survived the test of time and is widely used by Protestant denominations around the world. Such a legacy of longevity is testament to what was achieved by the first Reformers and the scholars of the early Seventeenth Century.

ENGLAND
1553

MARY TUDOR, BLOODY MARY
comes to the throne and attempts to
undo the Reformation in England

OXFORD, ENGLAND
1555

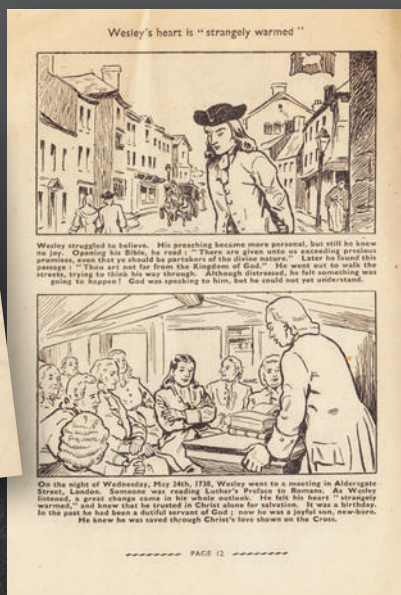
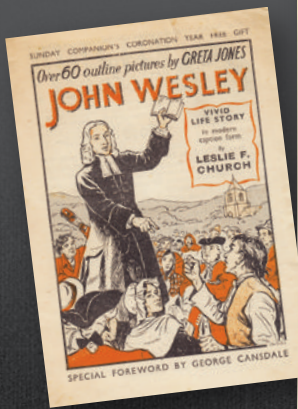
LATIMER AND RIDLEY
are burned at the stake



CHAPTER THREE

A PROSPEROUS LEGACY

Names like Wesley, Whitefield, Wilberforce and Spurgeon all have their place in British history and in our Christian heritage. Their contribution was immense and we do well to remember their exploits for the Lord.



Above: a 1953 comic book biography of John Wesley, showing his conversion when listening to Martin Luther's *Preface to Romans*.

Below: Engraving of John Wesley preaching outside a church.

GEORGE WHITEFIELD

was born in 1714, preaching his first sermon on 27 June 1736 at Gloucester. Fifteen people were converted as a result. Whitefield introduced the concept of field preaching to cater for the large crowds that came to hear him. On one occasion he preached to 10,000 miners at Kingswood near Bristol. His ministry would lead him throughout England, Scotland, Wales and Ireland. He also visited the American colonies many times, becoming life-long friends with Jonathan Edwards, the Puritan preacher. Whitefield died aged 55, in 1770 and was buried in Newbury Port, New England.

JOHN WESLEY

was the son of an Anglican vicar from Lincolnshire, England. He was president of the Oxford 'Holy Club', mockingly known as 'Methodists.' He had served as chaplain for two and a half years in Savannah, Georgia, before returning to England. It was whilst attending a meeting of Moravians in Aldersgate that Wesley felt a divine calling.

During the next 53 years John Wesley travelled over 250,000 miles, much of it on horseback, and preached over 40,000 sermons. He wrote over 200 printed works, including a number of hymns.

John Wesley, his brother Charles, and George Whitefield are all credited with the foundation of Methodism in 1740. At this time, Wesley started to form little 'Methodist Societies'. He died in 1791.

Other notable British Protestants include:

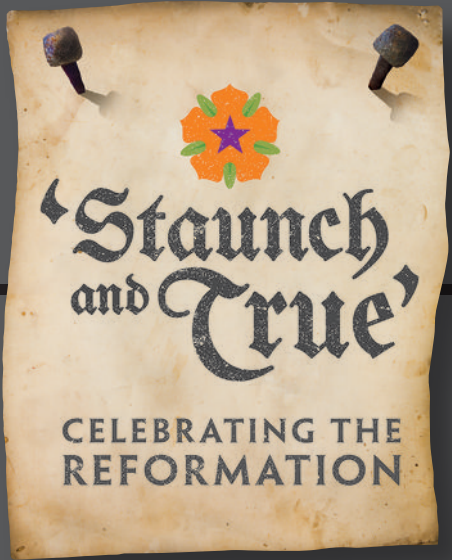
- William Wilberforce, the great opponent of slavery.
- William Booth, who started the Salvation Army.
- J.C. Ryle, the first Protestant Bishop of Liverpool.
- Charles Haddon Spurgeon, the Prince of Preachers.
- Dr. Martyn Lloyd-Jones, perhaps one of the greatest preachers of the Twentieth Century.

OXFORD, ENGLAND
1556

ARCHBISHOP CRANMER
is martyred in Oxford.

ENGLAND
1557

LEWES MARTYRS
6 men and 4 women are martyred
by Bloody Mary



CHAPTER THREE

Counter Reformation PERSECUTED FOR THE FAITH

“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.”
(John 15:20)

Although there was a determination on the part of both the Roman Catholic Church and the Holy Roman Empire to strangle the Reformation from the beginning, it was not until 1545 that this suppression took truly organised form.

Margaret Wilson, one of the
Solway Martyrs.
From *Once a Week*, 1862.

That year the Council of Trent initiated a move against Protestantism through ecclesiastical, educational and political (military) means. It was not until the end of the Thirty Years War in 1648 that military action was replaced with a kind of religious ‘cold war’.

During this period, many were to die for their faith.

SOLWAY MARTYRS OR THE TWO MARGARETS

Margaret Lauchlane and Margaret Wilson were members of the Covenanter tradition in Scotland. In 1685, at the height of the ‘Killing Time’, they were both put to death for refusing to swear the Oath of Abjuration – acknowledging King James II as head of the Church. Both Marys were tied to stakes in the Solway Firth, near Wigton, and drowned by the rising tide. Lauchlane was chained further out into the Firth and drowned first while the 18 year old Wilson watched on. Witnessing this horror did not shake young Margaret Wilson who continued to sing Psalms and offer praise until the water overcame her.

They were two of many who died for their faith during the ‘Killing Time’.

LEWES MARTYRS

Lewes, in East Sussex, was one location that witnessed the brutal, persecuting zeal of Bloody Queen Mary. Outside the Star Inn on 22 June 1557, ten prisoners (six men and four women) were burnt to death. Their crime was adherence to the Protestant faith. In total 17 people were martyred for their faith in Lewes.

OXFORD MARTYRS

In 1555, three prominent figures were tried for heresy and burnt at the stake in Oxford. Their names, however, would become a rallying cry for Reformers in the British Isles. These were no ordinary lay folk who would not recant but rather Bishops Latimer and Ridley, and Thomas Cranmer, Archbishop of Canterbury. Before they were burned to death Latimer turned to his friend and said: “Be of good comfort, Master Ridley, and play the man: we shall this day light such a candle, by God’s Grace, in England, as I trust shall never be put out.”

While Christians rejoice in the remarkable improvements in religious liberty in some areas, the Twenty First Century is still marred by violence against the Christian Church. Nevertheless, witness for God continues unabated, even in the face of extreme violence and persecution.

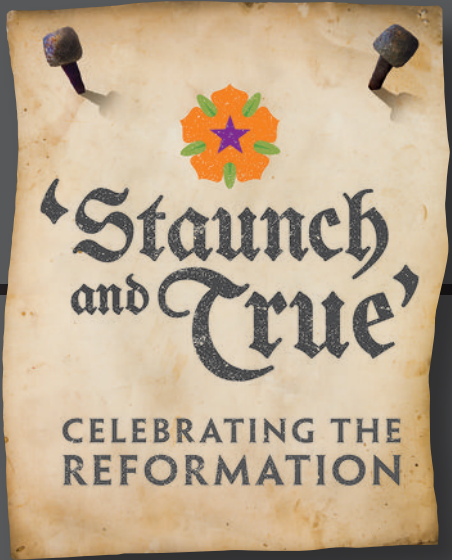


GENEVA, SWITZERLAND
1560

GENEVA BIBLE
is published

SPAIN
1569

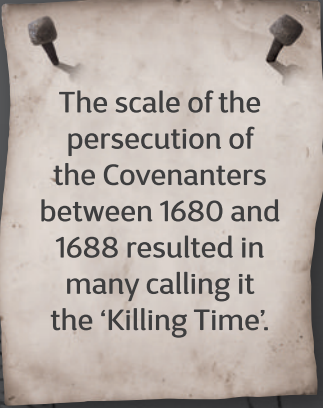
SPANISH REINA BIBLE
is published



CHAPTER THREE

Holding the Line ON THE SIDE OF TRUTH AND RIGHT!

The Covenanting tradition was born from within Scottish Presbyterianism and based its outlook on the example of the Old Testament Covenant between God and His people. Covenanters were determined to maintain the Presbyterian style of church government in an era when both Crown and State were determined to stamp it out.



The Battle of Bothwell Bridge, fought between government troops and Covenanters in June 1679. From *British Battles on Land and Sea*, by James Grand.

FIFTY YEARS OF STRUGGLE

Between 1638 and 1688 Covenanters experienced their most profound period of struggle for their faith and church government.

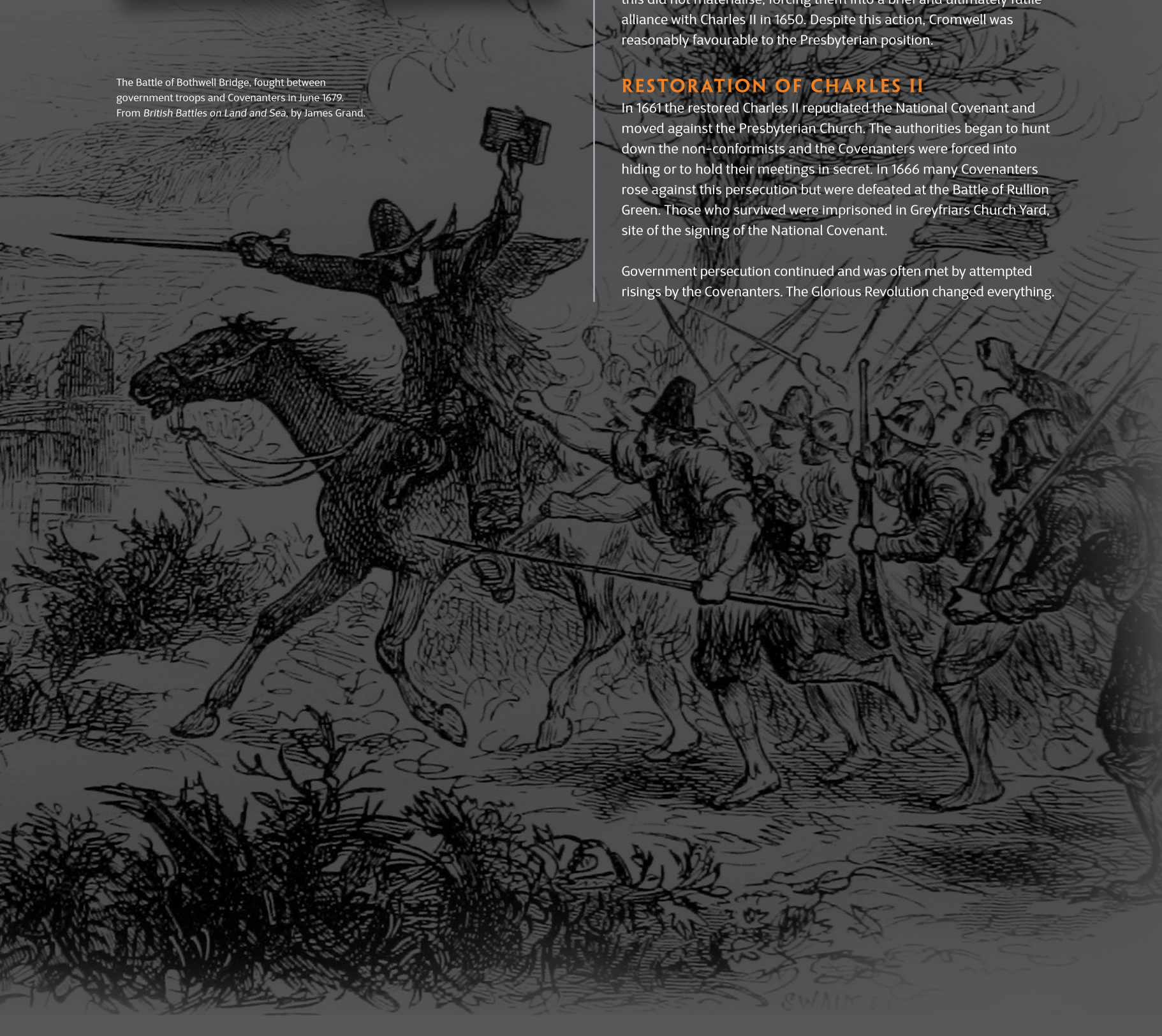
Presbyterianism became the dominant form of Protestantism in Scotland after the Reformation. This form of church government owed much to Calvinism and the endeavours of Reformers like John Knox. Unlike in England, where the Anglican Communion dominated, Presbyterianism found supporters from within all social classes, including the elite. During the reign of James I (1603-1625) there was unease between Scottish Presbyterians and the Crown but no outright hostility. This changed under the reign of Charles I. Charles tried to introduce reforms into the Scottish Church only to be faced by opposition from all sides. An entire people revolted against these ideas resulting in the signing of the 'National Covenant' on 28 February 1638, opposing the imposition of the new Prayer book. Over 60,000 people signed this document and copies of the wording were reprinted all over Scotland. Violence between both sides was averted with the outbreak of the English Civil War.

Initially the Covenanters sided with Parliament in the war against the King, with the two sides cementing their alliance through the 'Solemn League and Covenant' of 1643. The Covenanters expected that Presbyterianism would become the Established Church in Scotland but this did not materialise, forcing them into a brief and ultimately futile alliance with Charles II in 1650. Despite this action, Cromwell was reasonably favourable to the Presbyterian position.

RESTORATION OF CHARLES II

In 1661 the restored Charles II repudiated the National Covenant and moved against the Presbyterian Church. The authorities began to hunt down the non-conformists and the Covenanters were forced into hiding or to hold their meetings in secret. In 1666 many Covenanters rose against this persecution but were defeated at the Battle of Rullion Green. Those who survived were imprisoned in Greyfriars Church Yard, site of the signing of the National Covenant.

Government persecution continued and was often met by attempted risings by the Covenanters. The Glorious Revolution changed everything.



KRALICE, BOHEMIA

1579

CZECH BIBLE

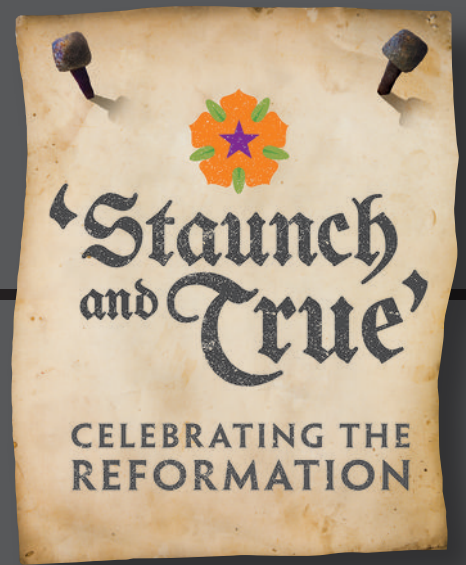
is published

DUBLIN

1581

JAMES USSHER

future Archbishop of Armagh,
is born



CHAPTER THREE

Ireland

‘NO NEW FAITH, NO NEW CHURCH’

The land of ‘Saints and Scholars’ has produced some fine and faithful Protestants who have stood true to the gospel of Jesus Christ. Some have fearlessly preached, others valiantly stood for the truth, whilst yet others worked in a scholarly way. All did so “to the glory of God.”

James Ussher

James Ussher, Archbishop of Armagh, was born in Dublin on 4 January 1581. He attended Trinity College Dublin, gaining his BA in 1598, his MA in 1601 (he was also ordained in this year), his BD in 1607 (he became the Professor of Theological Controversies, this being the most important professorship in Trinity at the time) and DD 1612. He remained at Trinity until 1621 when he was elected to the Bishopric of Meath. The Professorship of Theological Controversies brought him to the fore in the Church of Ireland. He played an important part in producing the Irish ‘Articles of Faith’ (1615) which were Puritan in nature.

Ussher fell ill on 20 March 1656 and died the next day. His high regard amongst parliamentarians was illustrated by the fact that Oliver Cromwell gave him a state funeral even though he had supported King Charles.

Henry Cooke was born on 11 May 1788. He was raised at Grillaigh near Maghera, County Londonderry. He ministered in Duneane, Donegore, and Killyleagh.

In Killyleagh, Cooke stood against Arianism. This teaching claims that Christ was created and not part of the Trinity. However, the Nicene Creed states that Jesus Christ was, “the Son of God, light of the world, very God of very God ... being one substance with the Father.” This fight continued for many years in the Courts of the Presbyterian Church. One effect of Cooke’s ministry was the evangelical victory within the Presbyterian Church. This led to the union of the Synod of Ulster and the Secession Synod.

Gideon Ouseley, born 1762, was from Dunmore, County Galway. His conversion was the result of hearing Methodist soldiers, who were quartered in Dunmore, singing and praying. After his conversion, he set about reaching others. He preached in the street and in church yards, fairs and markets, at wakes and funerals. He was fluent in Irish and had good knowledge of the customs of the ordinary people. He was affectionately known as the ‘Methodist Apostle to the Irish’.

“ A question, so rife in the mouths of our adversaries, is ‘Where was your Church before Luther?’ ... in all places of the world, where the ancient foundations were retained, and these common principles of faith ... we bring in no new faith, nor no new church”.

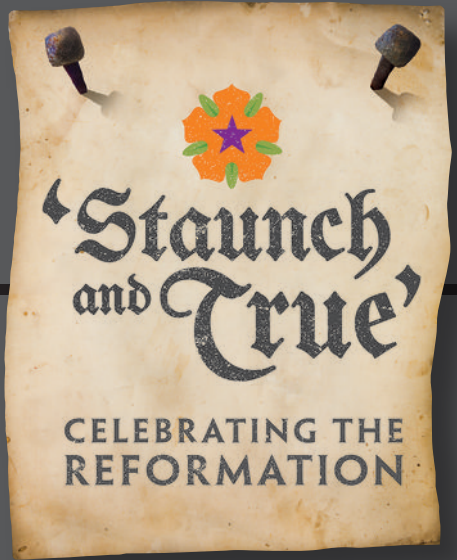
ARCHBISHOP JAMES USSHER, 1624

LONDON
1588

WILLIAM MORGAN'S
Welsh Bible published

GÖNC, HUNGARY
1590

HUNGARIAN BIBLE
is published



CHAPTER FOUR

Churchmen & Characters

CHARLES CHINIQUY

THE CONVERT'S ZEAL

Chiniquy was born in the village of Kamouraska, Quebec, in 1809 and was raised by an uncle, having lost his father at an early age. Upon leaving school he entered the seminary in Nicolet, Quebec, and became an Ordained Roman Catholic Priest in 1833. During the 1840s he helped lead a campaign in the Canadian province against alcohol and its effects.

Soon after leaving Canada for Illinois, in the United States, Chiniquy clashed with a leading Roman Catholic layman, Peter Spink. Chiniquy secured Abraham Lincoln as his defence lawyer, a meeting that would lead to a lifelong friendship between the two men. In 1856 his dispute with Spink led him into conflict with the Bishop of Chicago, Anthony O'Regan and to Chiniquy's eventual excommunication from the Roman Catholic Church in September 1856.

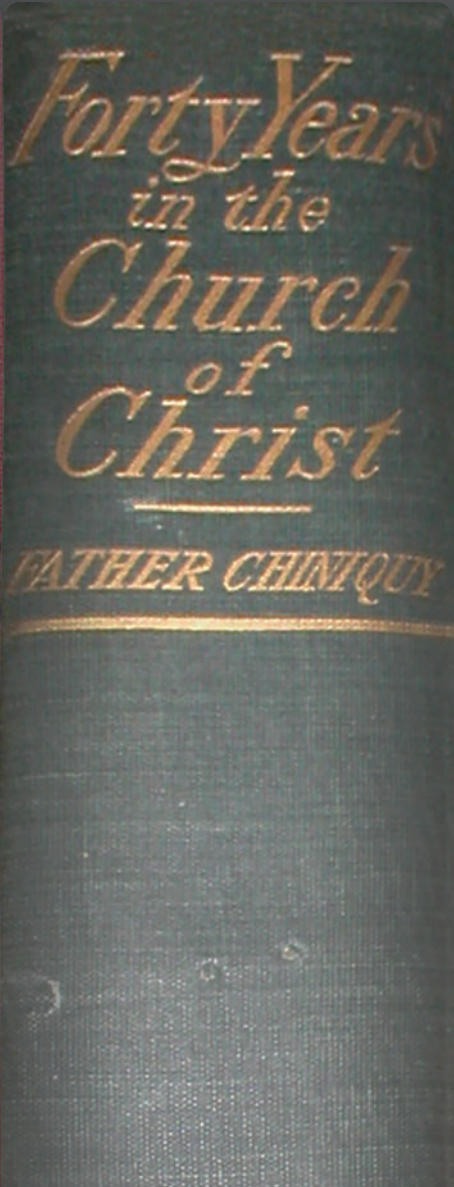
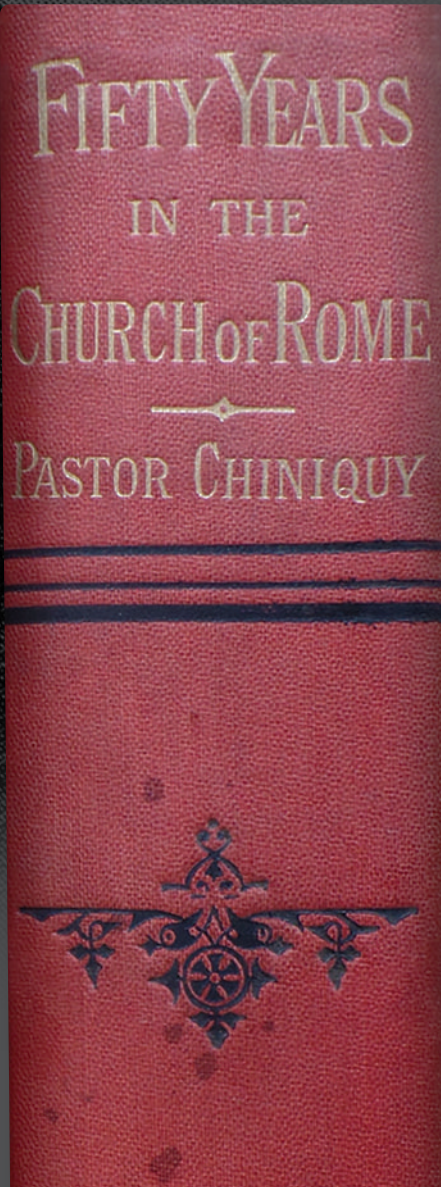
Chiniquy and many of his followers joined the Presbyterian Church, first in America and then in his native Canada. Much of the rest of his life was devoted to winning his fellow countrymen and women to the truth of Scripture, especially his fellow French Canadians. He became a prolific author with many of his tracts and books finding a place in thousands of homes across North America. His books *Fifty Years in the Church of Rome* and *Forty Years in the Church of Christ* became best sellers in Canada, warning against the failures of the Church of Rome and encouraging individuals to return to Scripture. He felt that the principles and actions of the Roman Church were at odds with the liberty of the individual, in matters of both faith and society.

Chiniquy joined Boyne LOL No. 401 in Montreal and was extremely proud of his membership of the Orange Institution. On one occasion, he remarked, "I always found them staunch and true. I consider it a great honour to be an Orangeman. Every time I go on my knees I pray that God may bless them and make them as numerous and bright as the stars of the heaven above."

Left: Charles Chiniquy, the Canadian Roman Catholic priest who became a Presbyterian minister.

Below: *Fifty Years in the Church of Rome* by Charles Chiniquy, published in 1886.

Below: *Forty Years in the Church of Christ* by Charles Chiniquy was published in 1900, the year after his death.

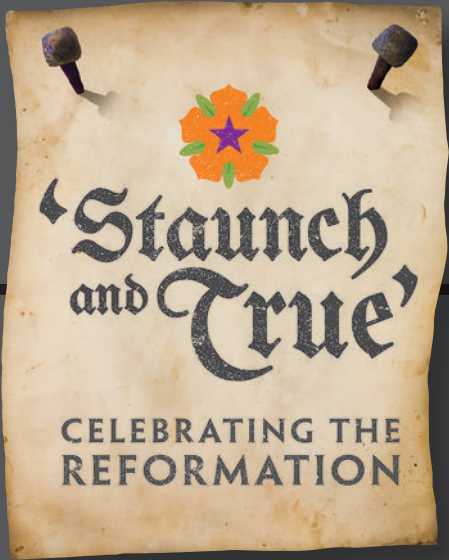


GENEVA, SWITZERLAND
1598

THEODORE BEZA'S
Greek New Testament
translation published

NANTES, FRANCE
1598

EDICT OF NANTES
granting toleration to French
Protestants, is passed.



CHAPTER FOUR

1859 Revival JEREMIAH MENEELY

In the summer of 1858 the General Assembly of the Presbyterian Church in Ireland reported that a wave of revival was sweeping through the Protestant Churches of America. There was great anticipation that such enthusiasm would take hold in Ulster. Little did they know that the flame had already been kindled.

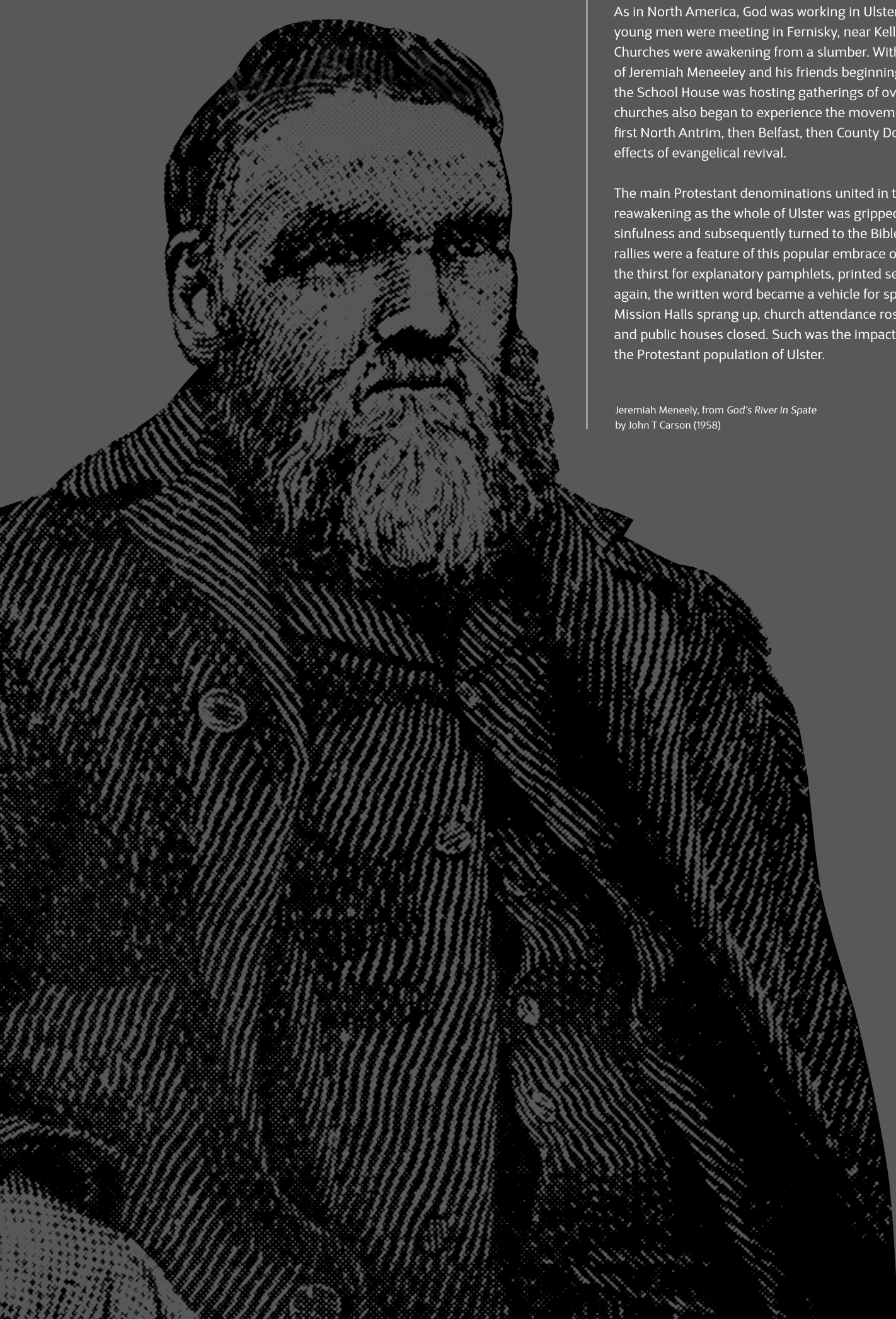
FROM SMALL ACORNS MIGHTY OAKS

From 1856 a door to door mission had been started in the Ballymena area. This, coupled with energetic ministry by preachers such as Rev. John Moore of Connor Presbyterian Church, resulted in the formation of a small prayer group in the School House near Ferniskey. Here, under conviction, four young men began a small prayer meeting that would result in a great awakening that would later be known as the Year of Grace or the 1859 Revival. One of these young men was Jeremiah Meneely, the secretary of Fernisky LOL No. 115.

As in North America, God was working in Ulster. By the time the four young men were meeting in Fernisky, near Kells, the Protestant Churches were awakening from a slumber. Within a couple of months of Jeremiah Meneely and his friends beginning the prayer meeting, the School House was hosting gatherings of over 50. The local churches also began to experience the movement of the Holy Spirit as first North Antrim, then Belfast, then County Down and beyond felt the effects of evangelical revival.

The main Protestant denominations united in this spiritual reawakening as the whole of Ulster was gripped by a sense of sinfulness and subsequently turned to the Bible and to God. Mass rallies were a feature of this popular embrace of the Scripture as was the thirst for explanatory pamphlets, printed sermons and tracts. Once again, the written word became a vehicle for spiritual truth and liberty. Mission Halls sprang up, church attendance rose, sobriety increased and public houses closed. Such was the impact of the 1859 Revival on the Protestant population of Ulster.

Jeremiah Meneely, from *God's River in Spate*
by John T Carson (1958)

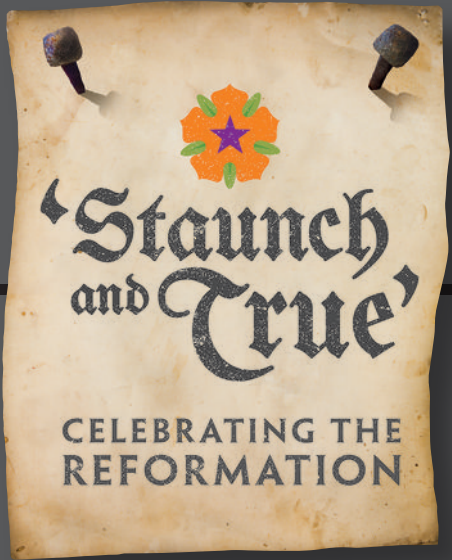


GENEVA, SWITZERLAND
1603

ITALIAN BIBLE
is published

LONDON
1611

KING JAMES
(Authorised) Bible is published



CHAPTER FOUR

“There can be only one Captain to a Ship”

DR. THOMAS BARNARDO

Thomas Barnardo was born in Dublin on 4 July 1845. Brought up in an evangelical Protestant family, he worked as a clerk, became involved in a local Church Sunday School, and joined the Loyal Orange Institution.

Initially planning to become a medical missionary with the China Inland Mission, the young Thomas Barnardo moved to London. While a medical student in London, he was appalled and saddened by the plight of homeless children in the capital. His concern for the growing number of homeless children resulted in an impassioned speech to a missionary conference in 1867. Lord Shaftsbury, who was in the audience, was so moved by his passion that he offered to help establish homes for homeless children.

By 1868 enough money had been gathered to open the first home for destitute children. Within 10 years 50 orphanages had been established in London as well as a Village Home for Girls catering for 1,000 children. In 1870 Barnardo bought an old public house named Edinburgh Castle and converted it into a coffee shop and mission outreach centre. This became a place of meeting and ministry and had Orange Lodges using its facilities.

At the time of his death on 19 September 1905 there were almost 8,000 children in the Barnardo residential Homes and a further 18,000 had participated in an emigration scheme to Canada.

Barnardo had been greatly influenced by his Reformed Faith and was determined to show his Christianity in assisting destitute children. He became known as the ‘Father of Nobody’s Children’ and instigator of one of the United Kingdom’s biggest charities.

In London an Orange Lodge was formed in his memory – the Dr. Barnardo Memorial Total Abstinence LOL No. 819. This lodge met at the Edinburgh Castle Mission as part of London District No. 63.

Dr. Barnardo Junior LOL No. 49 was also established which, in turn, formed an Orange Boys’ Brigade Company in 1908.

Dr. Thomas Barnardo

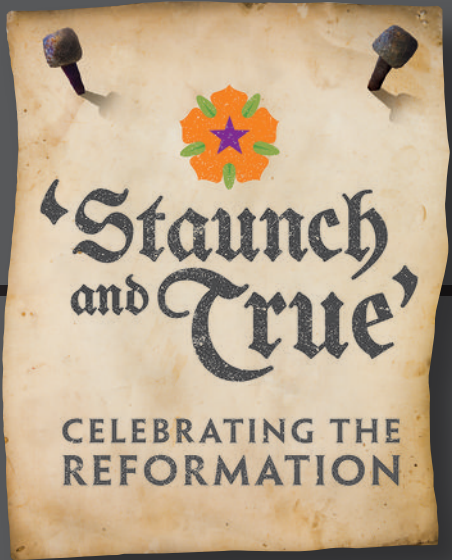


GDANSK, POLAND
1632

POLISH BIBLE
is published

LEYDEN, NETHERLANDS
1637

DUTCH BIBLE
is published



CHAPTER FOUR

Feed My Lambs REV. DR. THOMAS DREW

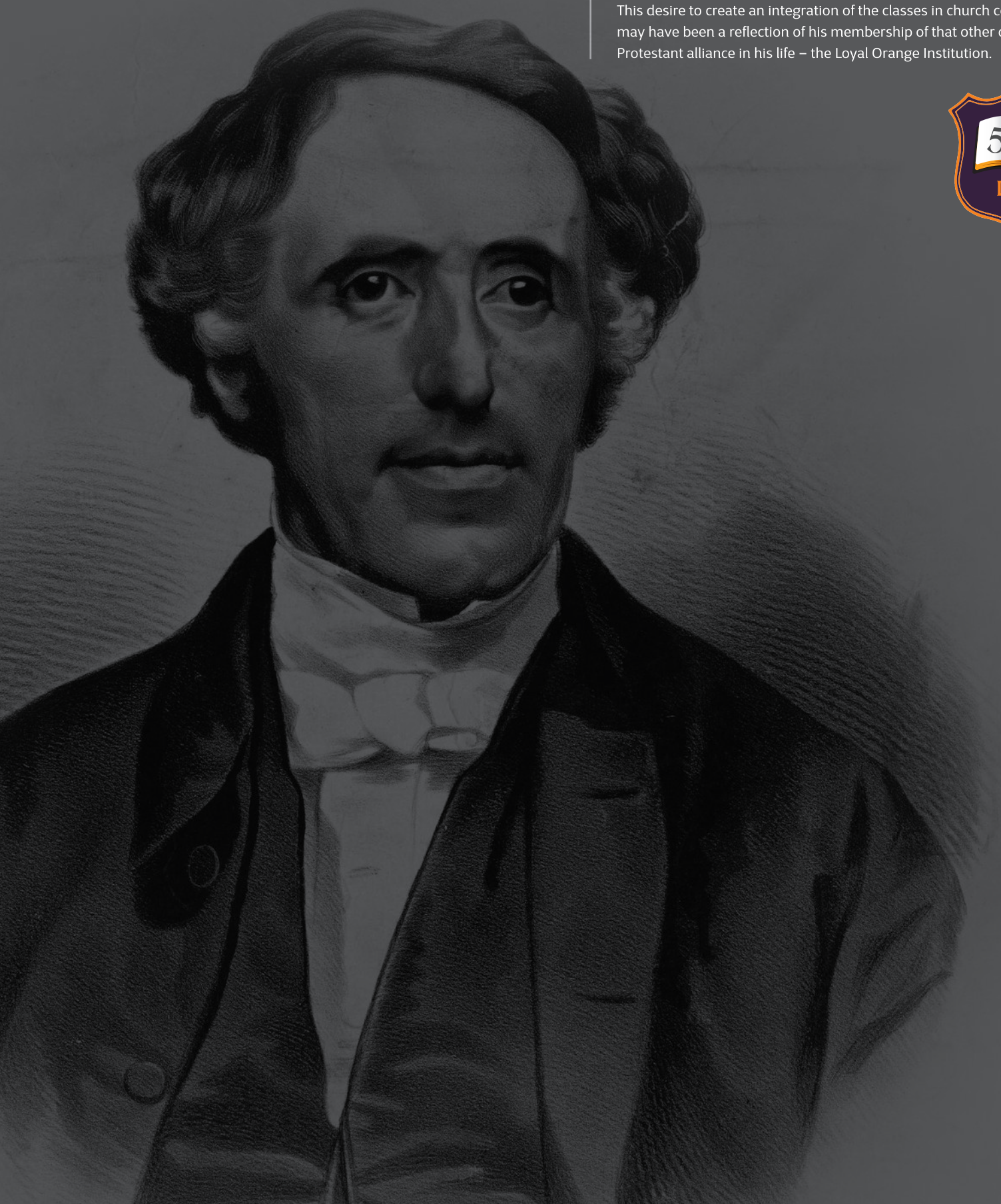
The Reverend Dr. Thomas Drew was born in Limerick in 1800 and attended Trinity College Dublin, graduating in 1826. The following year he was ordained and in 1832 moved to Belfast. During his time in the city he would inject new energy into the Church of Ireland, quickly making Christ Church the largest congregation in the city by 1833 and supervising the erection of no fewer than 20 new churches.

Reverend Dr. Thomas Drew.
Courtesy of National Library of Ireland.

Drew also became a staunch Orangeman in the city, rising to the position of Grand Chaplain of the Grand Orange Lodge of Ireland. Reflecting his church activities with working class communities, he became a champion of plebeian Orangeism as he believed that the role of the United Kingdom was to 'Protestantise the World'.

He believed deeply in providing a religious education for children across the city and much of his ministry was devoted to ensuring that young people were won for Christ. This commitment to bettering the lives of poor and needy children touched a nerve in Victorian Belfast and won many advocates within the newly emerging middle class. As a consequence, the congregation in Christ Church became truly representative of all the social classes in the city. Such was the success of his work with young people that almost 800 attended the annual children's day festivities in 1844. The banner they carried from Christ Church as they paraded to Botanic Gardens read 'Feed My Lambs'. Drew believed the Church had a social responsibility to look after the spiritual and practical needs of the city's children.

This desire to create an integration of the classes in church congregations may have been a reflection of his membership of that other cross-class Protestant alliance in his life – the Loyal Orange Institution.

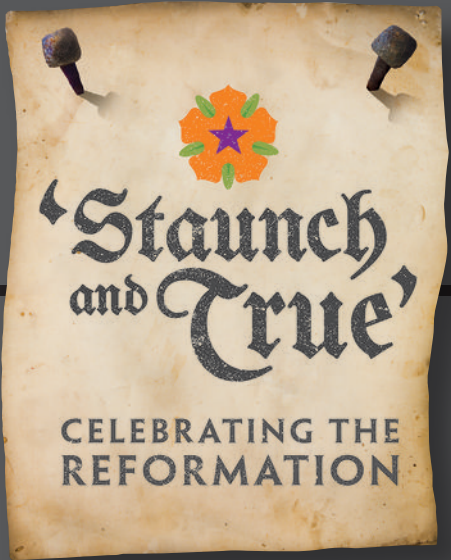


GENEVA, SWITZERLAND
1638

MODERN GREEK BIBLE
is published

AMSTERDAM, NETHERLANDS
1681

PORTUGUESE NEW TESTAMENT
is published



CHAPTER FOUR

The 'Big vicar' CYRIL ELLIOT

Cyril Elliot was born in County Dublin on 18 November 1890 and in the course of his lifetime would become one of the most prominent clergymen in the Church of Ireland.

Educated at Aravon School, Bray, Trent College, Derbyshire and finally Trinity College, Dublin, Elliot was ordained as a curate of Whitehouse in 1914. He became Chaplain to the Forces during World War I and was twice mentioned in dispatches for performing his duties under heavy fire from the enemy. In 1918 he served with the Royal Irish Rifles during the second Battle of the Somme and was awarded the Somme Medal by the French Government.



After the war he moved to Bangor but was appointed Rector of All Saints', Belfast. Between 1930 and 1938 he was vicar of St. Patrick's, Ballymacarrett, where he earned the nickname 'the Big Vicar' because of his 6'9" frame. The economic downturn of the 1930s meant Elliot's ministry in east Belfast coincided with difficult times for the local community, many of whom lost their jobs in the shipyard and associated industries.

In 1938 Elliot was appointed Dean of Dromore which was followed by further promotion in 1945 when he became Dean of St. Anne's Cathedral in Belfast. This was a daunting task as the congregation had declined during the war and the building itself had been damaged. Under Elliot's leadership a fund was established to ensure the cathedral was restored to its former glory and once again become a beacon of faith for the people of Belfast.

Elliot was made a Bishop in 1956 and in October that year was made Bishop of Connor in Lisburn Cathedral. He quickly helped establish the Diocesan Ordination Bursaries Fund to ensure that no one 'with qualifications and the vocation was debarred from the ministry for want of money'.

He was a proud member of the Loyal Orange Institution and walked in the Belfast Twelfth celebrations right up until his death in 1977. Indeed, he once remarked to a friend that the assembled crowds gave him every one of his titles as he made his way to the 'field' – in Ballymacarrett he was Vicar; in the city centre he was Dean, and by the time he reached the demonstration field, he was Bishop!

Elliot was a member of Botanic LOL No. 1119.

Donation of Cyril Elliot's regalia to the Museum of Orange Heritage, 2016.

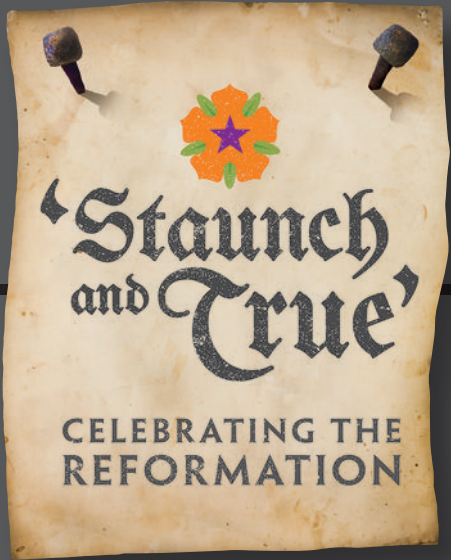


FONTAINEBLEAU, FRANCE
1685

EDICT OF NANTES
revoked by Louis XIV

BRITISH ISLES
1688

GLORIOUS REVOLUTION
begins



CHAPTER FIVE

Revival and Ulster MISSIONARY ENDEAVOURS

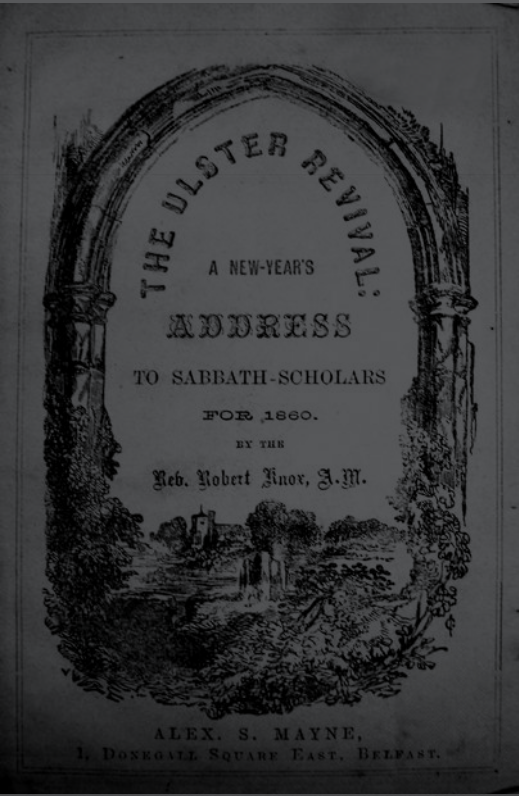
The ‘great commission’ laid down in Mark 16:15 was for the disciples to “...Go ye into all the world, and preach the gospel to every creature.”

This call to missionary endeavour has been given various forms.

In Ulster we have a proud history of revival. On such occasions, Christians, and others, are profoundly aware of the presence of God and the work of the Holy Spirit bringing people to Christ.

Below: an 1860 Sunday School publication about the 1859 Revival

Bottom: the ‘old school house’ at Tawnybrake near Kells, photographed in 1959 by Jack Adams



Periods of Revival in Ulster, and the wider island of Ireland, were shaped by a close connection with Scotland. In the early 1600s many Presbyterian Ministers came to Ulster from Scotland. First to Antrim and Down and then beyond the boundaries of the Province, ministers taught and inspired through the word of God. This bond with Scotland allowed ideas, students, ministers and settlers to travel back and forth.

YEAR OF GRACE – THE 1859 REVIVAL

Rev. J.H. Moore was an earnest minister of the Gospel in County Antrim. In Spring of 1855 he exhorted some young men to meet and “do something more for God.” He asked them, “**Could you not gather at least of six of your careless neighbours, and spend an hour with them reading and searching the Word of God?**”

Moore’s challenge was taken up and four young men commenced the Tawnybrake Sabbath School. In connection with this they started a weekly time of prayer and Bible study. Jeremiah Meneely described the prayer meeting:

“The prayer meeting was started in the autumn of 1857 and continued for three months before there were any visible results. Two more men joined the prayer meeting during that time. On New Year’s Day 1858 the first conversion took place as a result of the prayer meeting, but after that there were conversions every night.”

At the end of the year 1858 about fifty young men were taking part in the prayer meeting. The great Ulster Revival had begun.

The Revival in Ulster had taken inspiration from a similar reawakening that had been underway within the Protestant community in North America.

During 1859, 100,000 souls were converted as the Gospel was preached inside and outside. During this year of grace, God moved very graciously with many amazing events taking place.

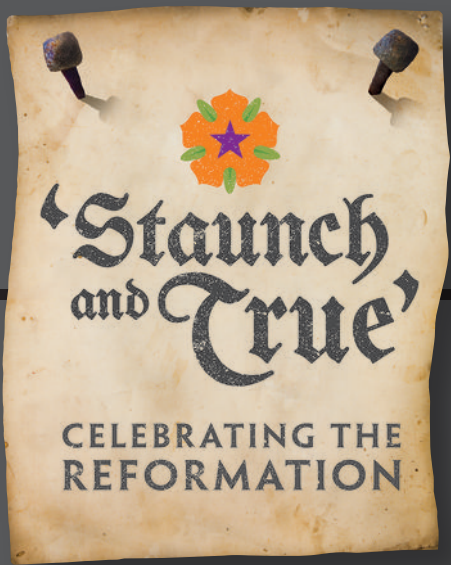


FONTAINEBLEAU, FRANCE
1707

MODERN FRENCH BIBLE
is published

BRITISH ISLES
1740

GEORGE WHITFIELD, JOHN WESLEY
AND CHARLES WESLEY
found the Methodist Church



CHAPTER FIVE

THE MISSION FIELD

Many Protestant denominations are inspired by an evangelical dimension. One aspect of this can be seen in the role of missionaries since the Reformation.

Many Orangemen and women are involved in Evangelism today.

Bro. Andrew McNeill, LOL No. 1454, completed three months of work with young people in the Philippines as part of the YWAM project in 2017.



W.P. Nicholson

- During the Sixteenth Century, the 'pilgrim fathers', fleeing persecution, helped to establish the United States of America.
- In 1792 a Baptist cobbler named William Carey produced a pamphlet entitled *An Enquiry into the Obligation of Christians to use Means for the Conversion of Heathen*. Although crude by today's standards, it was a contemporary inspiration to many.
- In 1799 the Church of England established the Church Mission Society.
- 1812 witnessed the foundation of the American Board of Commissioners for Foreign Missions.
- In 1865 the China Inland Mission was formed by Hudson Taylor. In common with many other missionary organisations, members often put their lives at risk to bring the Gospel to people around the world. "Unless there is some element of risk in our exploits for God, there is no need for Faith" – Hudson Taylor.
- The African Inland Mission was founded in 1894.

EVANGELISM AT HOME

In the late Eighteenth and early Nineteenth Centuries, Methodist Itinerant preachers commonly addressed meetings throughout Ireland. These informal gatherings often included many Orangemen and this style of assembly would establish a rich Ulster Tent Mission tradition.

The Loyal Orange Institution has always been a Bible based organisation. Each lodge has a Chaplain who is responsible for encouraging Christian witness amongst Lodge members. Lodge meetings are opened in prayer and our membership obligation reflects our core Evangelical Protestant values. This has always been the case. When the Institution was founded each Orangeman was to have

"...a sincere love and veneration for his Almighty Maker, productive of those happy fruits, righteous and obedience to his commands, a firm and steadfast faith in the Saviour of the World, convinced that he is the only Mediator between a Sinful Creature and an Offended Creator.... Lastly, he should pay the strictest attention to a religious observance of the Sabbath, and also to temperance and sobriety."

THE 'TORNADO OF THE PULPIT'

In 1920 W.P. Nicholson began to conduct an evangelical campaign that lasted until 1925, during which many thousands of people were converted.

W.P. Nicholson held a series of meetings in Ravenhill Presbyterian Church. On one occasion the shipyard men marched to the meeting. Their numbers were so great that as they pressed to get into the church the central pillar supporting the gates was moved. There is a stained-glass window depicting and commemorating these events.

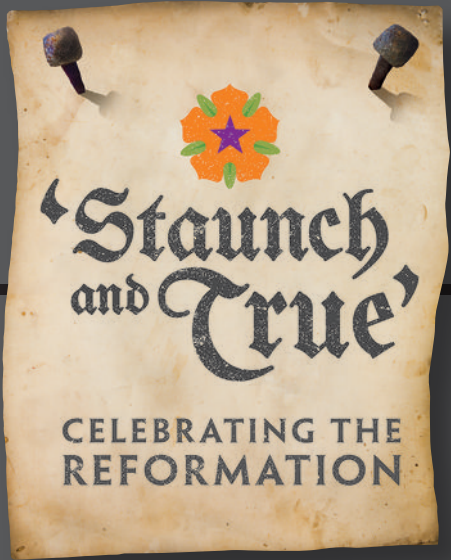
It is said that during one of Nicholson's campaigns, so many shipyard men were brought to Christ that a purpose built shed had to be constructed in the shipyard to store all the items that had been stolen but were now returned. The 'Nicholson Shed' was quickly filled!

LIMERICK
1800

THOMAS DREW
future minister of Christ Church
in Belfast, is born

QUEBEC, CANADA
1809

CHARLES CHINIQUY
is born in Quebec

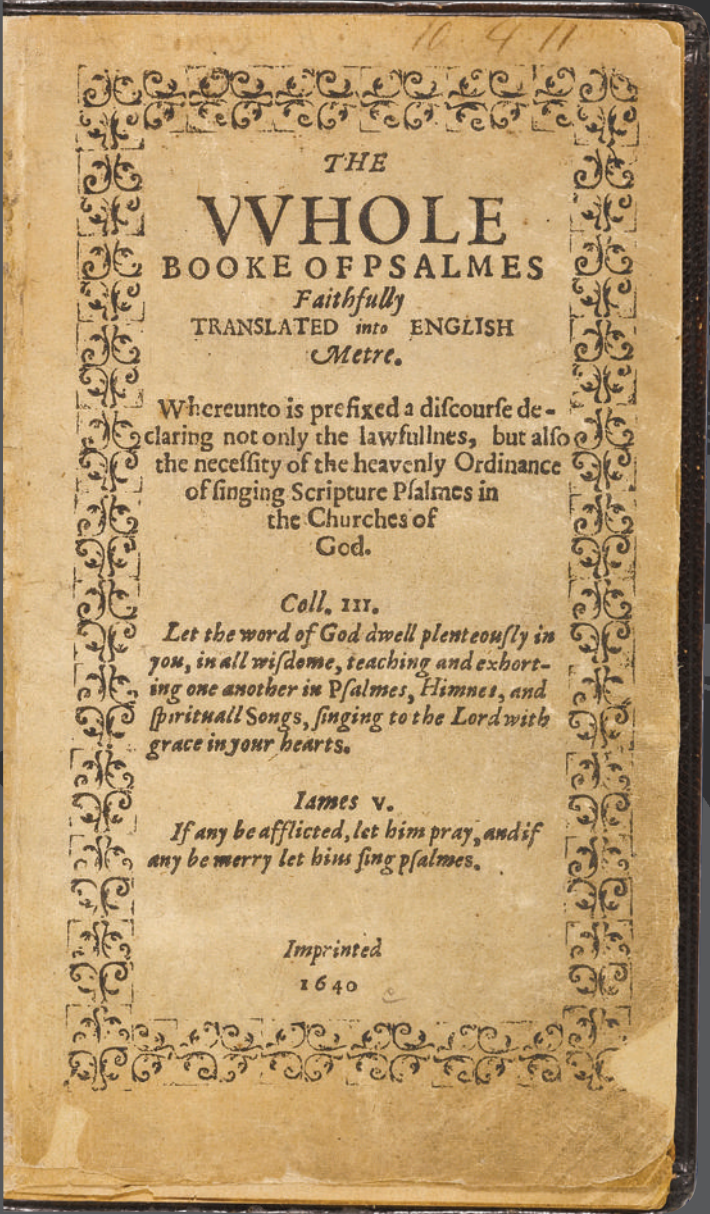


CHAPTER FIVE

EARLY PROTESTANTISM IN AMERICA

The United States of America is well known for its Christian heritage, shaped largely by successive waves of Protestant settlers in the Seventeenth and Eighteenth Centuries.

The 'Bay Psalm Book', the first book printed in America, from 1640
It is also the most valuable book in US history. A copy sold at auction in 2013 for \$14.2m.



EARLY PIONEERS

From the establishment of the Plymouth Colony by Puritan settlers fleeing religious persecution in Europe (1620), North America quickly became a land of opportunity for Protestant denominations. The Reformed Dutch Church met together for their first communion on American soil in 1628; during the 1620s the Lutherans first settled along the Hudson River in what would later be New York; John Cotton, the father of American Congregationalism arrived in colonies in 1633; Roger Williams, John Clarke and John Miles encouraged the establishment of the Baptist tradition with its first church being in Swansea, Massachusetts (1649).

THE ULSTER CONNECTION

During the Eighteenth Century, it is estimated that as many as 180,000 people of Ulster-Scots background travelled to North America. The vast majority were Protestants, and their beliefs and practices would shape America.

Frances Makemie, father of American Presbyterianism, came from Ramelton, County Donegal. He was ordained by the Lagan Presbytery [Co Donegal] in 1682 and soon afterward went to America where the first Presbyterian congregation was formed at Snow Hill, Maryland in 1684. Makemie would also help establish the first Presbytery, uniting the Presbyterian churches of Philadelphia.

William Tennent, from Armagh, moved to North America in 1718 and established the first college for Presbyterian Ministers in the Leigh Valley, Philadelphia, in 1727.

EDUCATION AND ACHIEVEMENT

As in the early days of the Reformation, education and literacy would be closely associated with the growth of Protestantism in North America. The early Protestant settlers quickly established seats of learning that became engines for education and the study of theology. **Harvard College (1636) became a powerhouse of the Enlightenment and Protestantism acquiring America's first printing press in 1638.** Generations of ministers would pass through its halls under the initial university motto: 'Christ and Church'.

Other universities would follow. In 1740 supporters of the evangelist George Whitefield built a large hall in Philadelphia to accommodate his preaching. This would lay the foundations of the **University of Pennsylvania.**

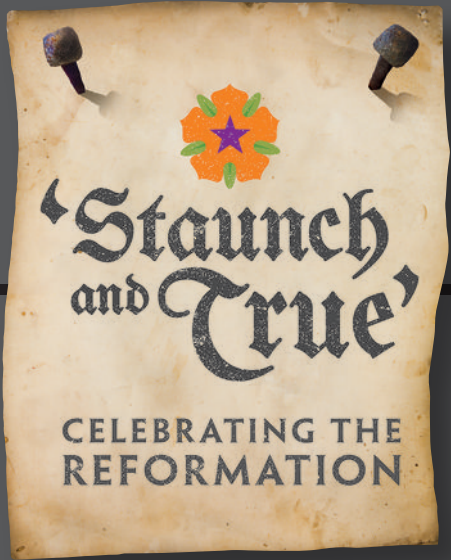
In 1746, Presbyterian settlers from Ulster would establish **Princeton University** as an educational and theological centre for Presbyterianism in North America.

HILLSBOROUGH
1834

HENRY COOKE
announces the 'Bans of Marriage'
between the Church of Ireland and the
Presbyterian Church to encourage
cooperation.

ULSTER
1859

ULSTER REVIVAL
takes place



CHAPTER FIVE

Beyond Theology A LIFE CHANGING REVOLUTION

**“I shall never be a heretic; I may err in dispute,
but I do not wish to decide anything finally;
on the other hand, I am not bound by the
opinions of men.” Martin Luther**

POLITICS & SOCIETY

To understand the broad impact of Luther and the Reformation we must understand the time in which he lived. By the Sixteenth Century the Roman Catholic Church was more than a Church; it dominated every aspect of life in Europe and beyond. Religion, education and politics were the preserve of the Church and its representatives.

In a Europe emerging from the Dark Ages, characterised by chaos and plague, religion and the church played a central role in people's lives. As the Church taught, so the people believed. They controlled education and owned almost 1/3 of all the land. Moreover, because the Bible was not present in the native language of most people, but instead printed in Latin, it meant that direct access to the Word of God, and therefore God himself, could not be achieved unless through a priest. As the Sixteenth Century dawned, Rome was not merely a church but a political powerhouse.

The taxes levied by Church representatives, large proportions of which left Principalities and States for Rome itself, angered many. Setting aside the moral repugnance to Indulgences, many ruling Elites saw Rome as a challenge to their own power and sovereignty. The theological break inspired by 1517 also created an opportunity to throw off the political shackles of Rome and this was seized by many.

The Reformation changed every aspect of people's lives. This was especially true of economics.

As with matters of faith, the old system of economics began to be swept away. A revolution in the means of production occurred and resulted in a new system which would later be called 'Capitalism'. The individual now became the focus of this new economic departure. This new system created a whole new network of sub suppliers and financing that laid the foundations for advancement.

The social structure of many countries began to change as a confident mercantile elite emerged in addition to a newly literate and upwardly mobile 'peasantry'. The principles of the Reformation applied remarkably well to this new environment. Sobriety, honesty and industry would be at the core of this new economic reality.

The Counter Reformation also fed into the success of this new reality as refugees were forced into friendly States or Cities. As a result, places like Geneva and the German States became centres of industry, finance and education, in addition to being safe havens for Protestantism.

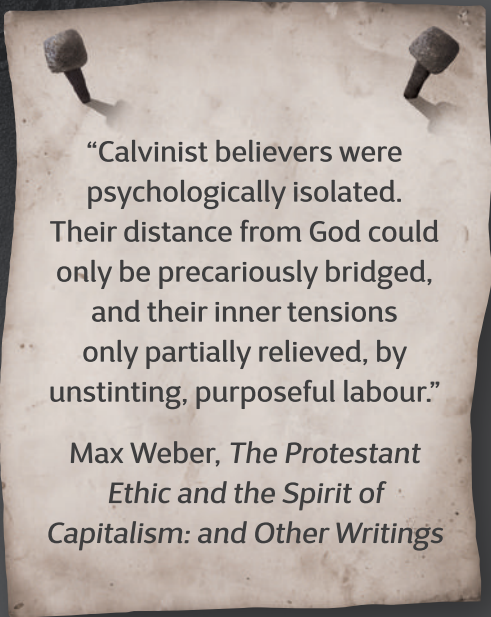
This new 'Capitalism' was not an unrestrained, selfish departure but was crucially accompanied by aspects of social justice. Many of these countries would later establish aspects of a welfare state.

William I, Prince of Orange. William led the Dutch people in a revolt against the Spanish Hapsburgs (1568) which turned into Eighty Years' War. He was murdered by a Catholic assassin on 10 July 1584. Image from Rijksmuseum



**LOUISE DE COLIGNY
(1555-1620)**

Her father and first husband were murdered during the St. Bartholomew's Day Massacre. She fled France and married William 'the Silent' - William, Prince of Orange.



“Calvinist believers were psychologically isolated. Their distance from God could only be precariously bridged, and their inner tensions only partially relieved, by unstinting, purposeful labour.”

Max Weber, *The Protestant Ethic and the Spirit of Capitalism: and Other Writings*

LONDON
1905

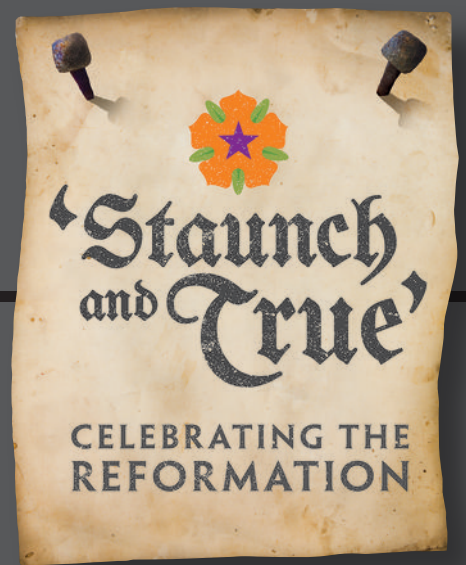
DR. THOMAS BARNARDO

dies. By 1905, nearly 8,000 children were part of the Barnardo Residential Homes.

BELFAST
1920

W.P. NICHOLSON

evangelist, begins his famous campaign.



CHAPTER FIVE

Reformation art DIFFERENT STROKES

The Reformation inspired a change of direction in terms of Christian related Art. This departure was to reinforce the nature of Protestantism and stand at odds with the 'High Renaissance' art of Roman Catholic countries post 1517.

In general terms, the themes or scenes of paintings became simpler or plainer in translation. Scenes that reflected the individual or personal experience of ordinary people began to emerge. Huge biblical 'masterpieces' were not commissioned by the newly emerging Reformed Churches who encouraged adherents to focus on God and the Bible, not the idolatry and superstition of the 'old' world.

The nature, and indeed proliferation, of religious art began to decline in Protestant countries. This changing economic environment also encouraged artists to reassess their approach. Historical scenes, landscapes and a focus on the individual began to predominate. In Holland a completely new style of painting emerged as part of the Dutch Baroque era – Vanitas, which focussed on still life but, also, aspects of piety and devout lifestyle.

Just as the Reformation and its challenge to the doctrine of the Church of Rome witnessed the rise of a Counter Reformation – in the form of a war in the printed word and persecution in the form of the Inquisition and martyrdom, so the world of art became a battle ground between the 'new' and the 'old'. The new art celebrated the new Protestant agenda in many countries. The failure to sponsor larger masterpieces forced many established painters to diversify and serve the prevailing needs of a particular country.

'PARABLE OF THE BLIND' (1568) PIETER BRUEGEL THE ELDER

Pieter Bruegel the Elder was an example of the new Reformation era artist. His famous painting, Parable of the Blind, epitomised the simple, Bible based, artwork of 'Reformed' countries. Evoking the Gospel Story of Matthew Chapter 15 – the blind leading the blind – Bruegel was reflecting the atmosphere of despair in his native land as the low countries felt the might of the Spanish attempts to stamp out Protestantism.

Bruegel was one of many painters who began to reflect the principles of the Reformation in their paintings. The individual's relationship with God, the corruption of the 'old' order and simple evangelism replaced grand images of Jesus, the virgin Mary and the saints. However, just as the Reformation was not uniform, so there was no uniform approach to 'Protestant Art', with Calvinists being much less tolerant than other more liberal Reformed denominations.

Moreover, in many Protestant countries there was a determination to remove or destroy elaborate Christian imagery which leading Reformers felt was idolatrous. As with the Counter Reformation's attack on Protestantism, there was a drive to remove the Catholic identity of many churches.

Famous painters
who were part of this
'Protestant Art'
movement included
Rembrandt and
Pieter de Hooch

Below: *The Blind Leading the Blind*, a painting by Pieter Bruegel the Elder (1568). Original is held in the Museo di Capodimonte, Naples, Italy.

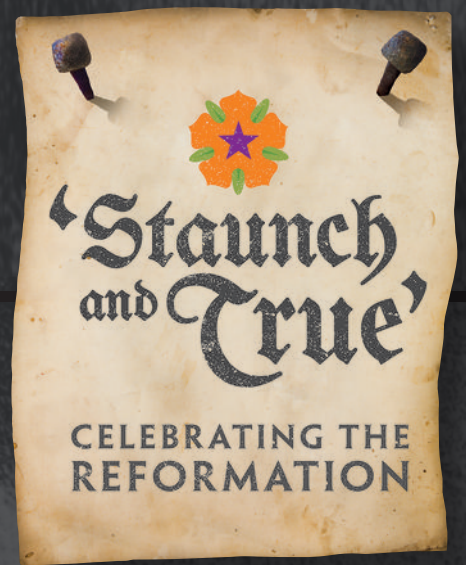


LISBURN
1956

CYRIL ELLIOT
the 'Big Vicar', is made Bishop of Connor

PORTADOWN
2017

LOYAL ORDERS
mark 500th anniversary of the
Reformation with rally in Portadown



CHAPTER FIVE

‘MUSIC ... THE GIFT OF GOD’

Martin Luther loved music and praise. During his lifetime he composed at least 21 hymns, many of which are still used today.

By the Sixteenth Century, as with aspects of Christian Life, music had become the preserve of a select elite. The Reformation changed all this as everyone was now encouraged to give creative voice to praise. This new departure would echo across the centuries.

JOHANN SEBASTIAN BACH

One of the most famous composers influenced by Martin Luther and the Reformation was Johann Sebastian Bach.

Bach was born on 21 March 1685 and educated in Eisenach, at the same Latin School that Luther had attended two centuries earlier. He was extremely well educated and prior to his death in 1750 had built up a remarkable library of Protestant publications.

His deep Protestant faith was reflected in his composing. Almost three quarters of his 1,000 compositions drew inspiration from the Bible and at the end of most of his works he attached the following; *Soli Deo Gloria* – *To God alone be the glory*.

Bach was so prolific that at the height of his career he was writing a cantata a week. Today it takes most composers a year!

To Bach, and many others, music was a form of worship and praise to God. As such it was important that everyone maximise the talents they are given by the living God. Music was no exception.

“The aim and final end of all music should be none other than the glory of God and the refreshment of the soul.”

JOHANN SEBASTIAN BACH

Background: Johann Sebastian Bach

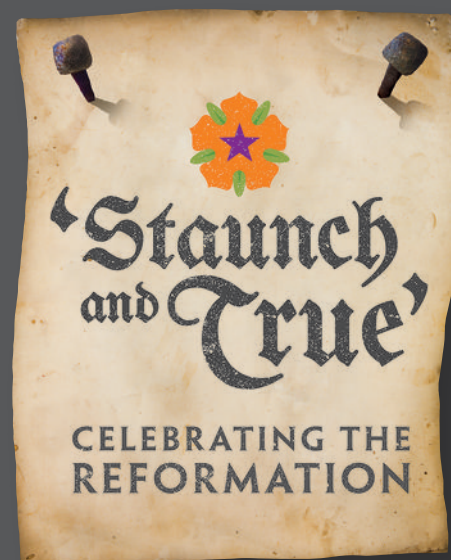
“Music is the
art of the prophet
and the
gift of God.”
Martin Luther

“Next to the Word
of God, the noble
art of music is the
greatest treasure
in the world.”
Martin Luther

“The devil should not be
allowed to keep all the
best tunes for himself”

MARTIN LUTHER

500 YEARS 1517–2017



Martin Luther and **ANTI-SEMITISM**

Taken at face value, or viewed through the lens of the Twenty-first Century, many of Martin Luther's works can be seen as anti-Semitic. Indeed, some commentators have argued that his views laid the foundations of Nazi ideology in the Twentieth Century. This is both an exaggeration and misinterpretation of what he believed.

Like many people, Luther was a product of his age. Europe was still emerging from a period of confusion and plague, known as the 'Dark Ages', during which minorities were often the focus of blame and hostility for everything that went wrong. Coupled with this, was the excited atmosphere that engulfed Europe as the Reformation took hold.

While many of his comments against the Jews were harsh, he did not believe that they were to be held responsible for Christ's crucifixion. Moreover, Luther believed that the Church of Rome treated the Jewish community far too harshly, thus preventing their conversion; "I would request and advise that one deal gently with them [the Jews]," he wrote. "... If we really want to help them, we must be guided in our dealings with them not by papal law but by the law of Christian love."

However, the failure of the new Reformed Churches to convert Jews frustrated Luther. It was this frustration that manifested itself in verbal and written attacks. Added to this was the prevailing view, held by many intellectuals and champions of the Reformation, that the new Christian system had supplanted the Jews as God's chosen people.

As such, Luther's frustrated attacks on the Jewish community, and Judaism, certainly contradicted some of his own beliefs but should not be regarded as being a justification for the perverse actions of fascist and intolerant ideology.

A Jewish seven branch Menorah

