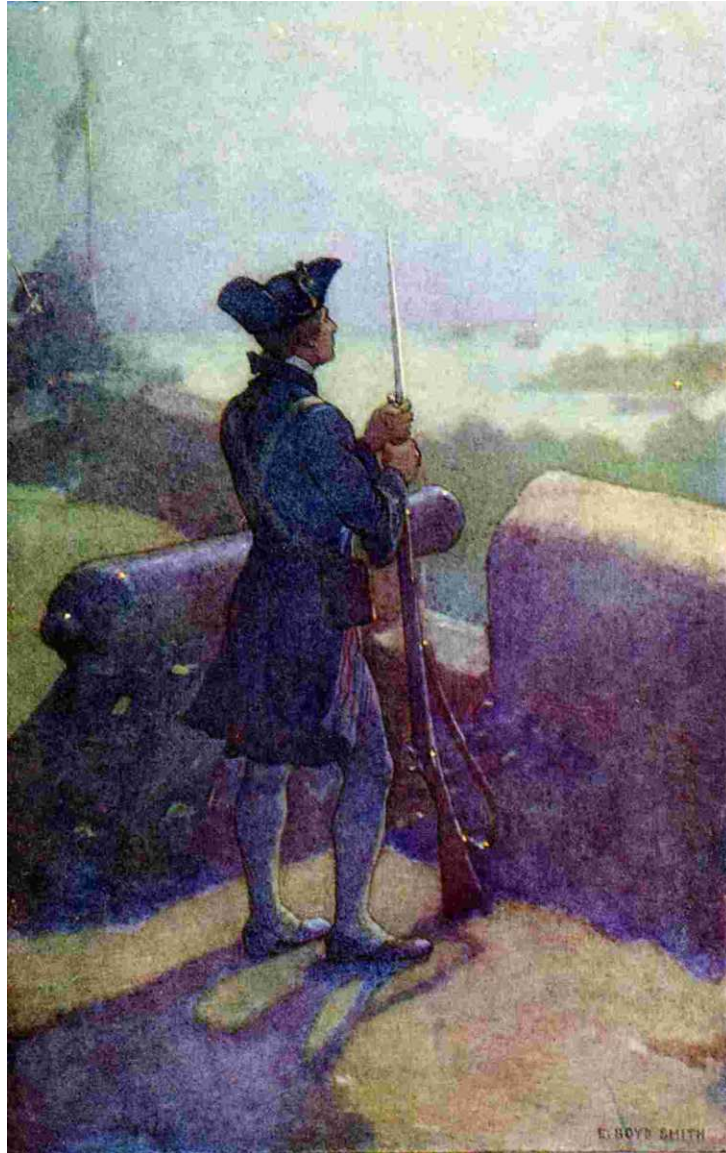


PURITANS, PILGRIMS AND



MILITANT CHRISTIANS

Acknowledgment

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“I believe militant Christians to be
a people of displaced loyalties.”

Evangelist Albert G. Pollock

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

John 18:36

Introduction

I ask, is it prudent for any professing, born-again Christian to bear arms against his fellowman? I find myself bombarded from various sources saying that to pick up the sword and battle the enemies of the nation is morally, ethically, and spiritually appropriate for everyone. One would expect this type of sentiment from a secular point of view but I stand in awe when it comes from within the church.

Since my youth, I heard the argument that the bearing of arms is a God given right. As in the days of the Wild West, I envisioned adults going about their daily tasks while armed



Albert Page Pollock

with a loaded weapon as the norm of society. This vision certainly appeased my flesh and wild aspirations of adventure. Admittedly, I accepted without apprehension the puritan-militant Christian dogma from the very beginning. Being of Scottish//English descent, I admit that I found it befitting me to join the militant majority. Derived from our fleshly ambitions, most of us find a militant attitude acceptable and the display of that attitude is the driving force behind what many deem a worthy cause for the wellbeing of God-fearing people.

While many pastors and evangelists across America preach and teach the puritan-militant Christian agenda, they also assume the political role as lobbyists in our nation's capitol. Today, more than ever, it seems Christians are interested in politics and endeavor to worm their way into a political office where they feel they can monitor the government.

An admission of passivism and contentment is to find one's self on the outside of the majority, labeled as possessing a liberal point of view. Therefore, I find few docile and content people among us. On the other hand, to have the mindset of a Pilgrim Separatist is as odd as going unnoticed when wearing two completely types of shoes. The consensus is these type people are not welcome. However, I admit that I do not believe America would be where she is at in this time in history if it were not for the strides of the militant Christian coupled with the Puritan frame of mind that remains prevalent with us today.

Matthew 22:21

(21) ...*Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.*

The Constitution of the United States of America and the Bill of Rights state that we as American citizens have the right to bear arms. As the bearing of arms definitely has its rightful place, it was with a swelling sense of youthful, national pride and patriotism that I made myself available for military service during the Viet Nam conflict. It was at the culmination of the Viet Nam era in 1972 that I was classified 1-H according to the Selective Service Board. Though never drafted into active service due to unforeseen medical reasons, I did not understand the silent struggle that was brewing inside my conscience.



Albert Garland Pollock
Deborah Sue Martin (Pollock)

As I matured, I came to realize that God caused the internal conflict. At 18 years of age, I was reacting to patriotism and pride for my beloved America as well as obligation and the need for acceptance by my father, family, and friends. My wife's father served honorably during WWII in the U.S. Army, as well as my own father during the Korean Conflict. As I reflect upon that trying period of my life, I believe a major underlying problem was the idea infused in all of us since grade school; one must serve



Thomas Hoyt Martin, Sr.

one's country to pay for freedom. We owe a debt to this nation for the privilege to live here. Therefore, if our country calls for our assistance, it is our duty to answer the call to arms. Ready to defend my country at all costs and denied the opportunity to do so, I found myself an exuberant 18-year old bearing a tremendous load of guilt, attempting to satisfy a debt I was incapable of paying. I shamefully admit I never considered God's personal will for my life.

The American citizenry remains trapped as our government administrations continue to capitalize on the militant Puritanism, patriotism, and national pride that is instilled in the minds and hearts of most. Hence, the Puritan banner slogan with which we all are familiar, *In God We Trust*. Since

America considers herself a Christian nation, though in actuality, she is post-Christian, she deems it only proper and respectable for Christians to behave in this militant manner. The outside world, on-the-other-hand, maintains the view that America is selfish, arrogant, capitalistic, and materialistic with nothing to protect but her own self-interests. From the days of the American Civil War, it seems we groomed ourselves with songs of patriotism and repeated oaths of allegiance, yet failed to recognize the preemptive brainwashing effects installed in our nation's education system, not excluding our private and Christian schools. As if that is not enough, the church also elects to wave the banner of patriotism and national pride to its congregations.

I never understood why the songs "My Country, Tis of Thee," also known as, "God Save the King" and "America the Beautiful" are included in our Baptist hymnals. I believe this to be the reason many young men do not hesitate to go into battle, fighting someone else's war in an area where they are never welcome. They do not rationalize the situation but react solely on the precepts that America needs them to fight, and fight they will. This secularized dogma feeds the insatiable desires of the flesh. You can label it anything you want, national pride, patriotism, Christian, Puritanism, honor, duty, loyalty; the end is accomplished by the means. I am convinced that when a young person announces that he or she desires to join the Armed Forces, the decision is accepted as proper and encouraged, blessed by their friends, family, and the church. I fear that born-again Christians honestly believe it is God's will for our nation's youth to serve actively in the Armed Forces. Consequently, this servitude is the reasoning for the banner slogan associated with America; *love her or leave her!* I raise the question how many in the church consider surrendering their life to a service of God with the sole purpose of spreading the Good News. I fear so few answer that call as a life of service to God and His only begotten Son, the LORD JESUS CHRIST, is neither glamorous nor appealing to the flesh.

Our national cemeteries bolster national pride while hiding behind the soul-searching words of duty, honor, and loyalty. In actuality, I fear these brave young men and women made the ultimate sacrifice for their country in vain. Government officials serving in administrations such as Presidents Lyndon Johnson and Richard Nixon capitalized on the youth of America, but for what purpose. History reveals that it was Henry Kissinger's brainchild to "carpet bomb" Cambodia, thereby forcing the country's leaders to the peace table. Though the pagan countries of Cambodia and Viet Nam sacrificed millions of people, we must remember that while acting as a Christian nation, America sacrificed in excess of 56,000 soldiers; sacrificed to the glamorized gods of war known as national pride and

global peace. However, the most ironic scandal of our time is that North and South Viet Nam, Cambodia, and for the most part, its bordering territories still today remain Communist states.



Thomas Mann Pollock

Today, as my beautiful family surrounds me, my heart shatters each time my son, now in his thirties, expresses his regret and excuses for not serving in the Armed Forces. Although he received ample encouragement from me to step up to the call, I stand amazed at his candid comments. I am aware and understand his personal need for acceptance and closure for his underlying guilt. However, I realize that I, as well as many others, have experienced this path of deceit. There is guilt with which we must deal from both a mental and spiritual standpoint. I trust that as we ascend this mental and spiritual mountain, we all will find the peace of mind that only our Lord and Saviour can give through the inerrant, infallible word of God.

Evangelist Albert G. Pollock

Militant Christians and the “Cause”

I am confident that we each can attest of experiencing occasions in which we, as an individual, struggled within while faced with making a decision that would determine our future. Such was the case of the Puritans and the Puritan Reformation/Pilgrim Separatists, as they inhabited the “New World,” while most assuredly displaying the spirit of their movement. Many of our family’s roots began in England, Ireland, or Scotland. Within my own family, we have documentation to ascertain ancestral ties as far back as 13th century Scotland for my father’s family and to 16th century England for my mother’s family.

Considered by many to be a time of honor, duty, loyalty, and chivalry was England’s 14th thru 16th centuries, a time better known as the Dark Ages. History tells of the social unrest and struggle for power between the State church, regardless of Roman Catholic or Anglican, and the common people or peasants of that time. The need for complete reformation was imperative and in accordance to God’s prophetic timetable as found in Revelation chapters two and three. It was a time when an individual was forced to make life-sustaining decisions and could not afford the luxury of indecision, a demeaning characteristic that plagues many of us yet today.

In Europe’s medieval 11th thru 14th centuries, Catholicism was the main religion. However, changes loomed on the horizon. The Episcopal Church of the Reformation was the brainchild of King Henry VIII. During his reign from 1509 until 1547, he maintained an ever-watchful eye over his official First Church of England, as it was the powerful religious magnet of the 16th century. However, following the death of the 16-year old Edward VI in 1553, Queen Mary Tudor, better known as Bloody Mary for her atrocities against her subjects, began her reign. Having full intentions to restore Catholicism, she deliberately married a Spanish/Catholic, adding an aggravated blow to the church in power.

King Henry VIII accomplished the task of undermining the powers of foreign nations such as Italy or the Vatican, Spain, France, and Scotland as these nations were heavily engrossed with Catholicism. He wanted all of England to be free of the influential foreign powers as all kings’ fight and conquer. Yet ironically, he continued to employ the pomp and circumstance practiced by the Roman Catholic Church as was demanded in the

presence of a King in his own court. He conferred, confided and adopted the theology of reformer and noted theologian, John Calvin (better known as the Calvinist Reformers) to be the overriding authority of what was considered to be Catholic dogma.

On the European front, Italy, Germany, Spain, and France were engrossed with the Protestant Reformation. Literally torn apart from the inside out, the Catholic hierarchy slaughtered thousands of peasants, predominantly the Ana-Baptists (known by the Catholics as the re-baptizers). The Ana-Baptists of Europe possessed the mixture of the spirit of Puritanism and the beliefs of the Pilgrim Separatists. They were individuals who would choose to take action. They would stand and fight with the sword, dying for the cause, while others ran for their lives, living underground to evade capture and subsequent death. The Pilgrim Separatists believed in individuality, answering only to one's conscience, and acting in complete independence of the State church or central authority. The insidious personal decisions and moral judgment of whether to stand and fight or make a dash for safety were considered acts of heroism and chivalry. No one considered either course of action as cowardice; it was most assuredly a matter of survival.

Even though King Henry VIII was himself a catalyst and contributor of reformation in the church, the King was deeply concerned that the militant spirit of reformation would bring instability from Europe, thereby tearing England apart. He considered it an evident problem that would ensure the coming reformation, and one soon to be addressed by the common people for the first time in history.

The First Church of England recognized only one Bible at that time as being lawful and the only individuals allowed access to the Bibles, which were written in Latin, were church clerics. However, even after the Latin Vulgate was translated and painstakingly hand-penned in the English language by John Wycliffe in the 1380's, the manuscripts were scarce and hard to find. Forty-four years following Wycliffe's death, the Pope ordered his body exhumed, his bones crushed and scattered in the nearby river. An unknown martyr who propelled the Holy Scriptures in history was a man named John Hus, a strong supporter of John Wycliffe. Burned at the stake in 1415 A.D. with Wycliffe's Bible manuscripts used to fuel the fire, his last words were "*in 100 years, God will raise up a man whose calls for reform cannot be suppressed.*"

It was in 1517 when Martin Luther nailed his famous 95 Theses of Contention, a list of 95 issues of heretical theology and crimes of the Roman Catholic Church, into the church door

at Wittenberg Church in Germany. The time had arrived in 16th century England that if reformation and purification of the church were to occur, the Puritans needed to take advantage of this situation to break all ties with Catholicism.

The massive reintroduction of the New Testament Bibles written in the English language held the focus of the entire world. The inspired word of God brought with it knowledge, wisdom, and understanding of the things pertaining to God. In turn, this knowledge brought about spiritual liberty and freedom, setting free the captives from the tyrannical oppression of the State church. Puritans, indoctrinated as Calvinists and the Christian political activists of their time along with the Pilgrim Separatists rallied together in this movement to purify the First Church of England. Although God fearing Christians, the Puritans were inclined to become militant on many occasions, emboldened by the cause and possessing the spirit of action similar to the Apostle Peter. While quite the opposite, the Pilgrim Separatists possessed a more docile nature. Giving themselves to prayer and practicing passive mannerisms, they followed the example of Christ, literally accepting the Scripture of II Corinthians 6:17.

2 Corinthians 6:17

(17) Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

An estimated 150,000 souls lost their life during the Dark Ages. Though many martyrs were to follow his fate, one man in particular stands out for his contribution to all Christendom. It was during the 15th century that William Tyndale, revered as one who would dare take a stand against the authorities, took upon himself the laborious task of translating the Latin Bible into New Testament English in mass quantities. Forced to leave his home in England, Tyndale published his newly translated Bible from German presses in 1525 and managed to smuggle many of the Tyndale New Testament English Bibles into England before his apprehension and trial by the State church. In 1536, by virtue of the Emperor's decree in the assembly of Augsburg, Tyndale was sentenced to death by burning at the stake. I believe William Tyndale to be the epitome of both sects; he possessed the Puritan spirit of action while practicing the Pilgrim beliefs, which included the display of a non-violent, non-aggressive character. He died for bearing the living word of God, the Sword, while disdaining the literal sword.

Many of our English fathers suffered death by fire for simply reading a Tyndale Bible to their families in the privacy of their home. It was a despairing time in which one would take many chances with their life while trusting no one. History records that seven members of a family were burned at the stake for reciting the Lord's Prayer from an English Bible. Family altars were outlawed throughout all England. The State church remained determined that the church clerics alone had the God given authority to read aloud the Scriptures and read only in Latin.

In time, England would witness the rise of the Puritans into political power, attempting to overtake the medieval church while stifling an English Parliament, with success to the latter. However, none of these accomplishments was without a tremendous loss. It was by spiritual insight and acceptance of the fact that England's State church would not be removed without annihilation. The State church waged a merciless war against these brave souls of reformation.

Romans 8:36

(36) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

With the Scripture etched in their hearts and minds, many Pilgrims left England to arrive in Holland in 1608. Twelve years later, they set sail on the *Mayflower* toward America seeking comfort from duress and escaping the vicious atrocities perpetrated upon them, evading the decision of choosing sides and the bearing of arms against their compatriots. However, prior to their immigration to Holland and America, many advanced themselves through the ranks of civil authority in 16th century England. Again, we must note this militant spirit and realize its accomplishment was not without the bearing of the sword and tremendous bloodshed. Most who chose to bear the literal sword would fight with fervor against tyrannical rule. Many others elected the blunt end of horror and died the martyr's death for the cause of Christ while demonstrating the true spirit of Christianity. **“Forgive them Father, for they know not what they do.”** Puritan



Hand sketching by my good friend and brother in the Lord, Paul Gourley

and Pilgrim alike possessed a driving spiritual zeal of that time and one that can be witnessed yet today.

Today we have with us the offspring of spiritual revolution that inequitably could not be subdued in the hearts and minds of God's people. We have with us various mainline denominations as the Reformed First Church of England, the First Anglican Church, Presbyterians, Methodists, Lutherans, and Baptists (originally known as Ana-Baptists for their complete submersion doctrine of Baptism). More importantly, we have the infallible, inspired, word of God for English speaking people. Thru the sacrifices of many including John Wycliffe, William Tyndale (the Tyndale Bible), Myles Coverdale (the Coverdale Bible along with the Matthews Bible), John Knox of Scotland (the Geneva Bible, the main Bible of the Pilgrims), and last but not least, the Authorized King James Bible of 1611, God's holy word is not only here in America but worldwide!

John 15:20

(20) 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.

The Oliver Cromwell Syndrome

It is a known fact that history has an uncanny way of repeating itself. For some years now, I have watched numerous Christian-based movements spring up in and around America; the *Christian Right*, the *Moral Majority*, and the *Conservative Republicans* are to name a few. The Liberal Left identifies them as “Dominionists,” because of their tireless and relentless efforts to dominate political offices in which the laws of the land can be beneficial to their Puritan mindset. Although not according to the Scripture, these righteous movements believe it is their sole duty and responsibility to acquire positions of government, ensuring their posterity to secure their future as well as their children’s future. Their agenda is to steer America back into the Constitutional framework of our founding Fathers and if possible, back to the mindset of the Pilgrims of the New World. Having an ultimate goal to proclaim America as a Christian nation once again, they propagate unashamedly to take America back, no matter what the cost. All these efforts are the master plan of Christian Reconstruction here in America.

I am of the belief that all of these efforts evolve from the historical mindset of 16th century Oliver Cromwell, a Puritan Christian political activist. Cromwell believed that if the standing government would do nothing to protect and propagate Puritan rights and liberty in England, then he and his political allies would step up to the challenge.

Oliver Cromwell was an English military and political leader best known for his involvement in shaping England into a republican Commonwealth and for his later role as Lord Protector of England, Scotland, and Ireland. He was a mid-gentry yeoman farmer for the first 40 years of his life; a religious conversion experience made religion the central fact of his life and actions. A brilliant soldier and referred to as "Old Ironsides," he rose from the ranks to command the army. Politically he took control of England, Scotland, and Ireland as Lord Protector, from December 16, 1653 until his death. Cromwell is a very controversial figure in English history—a regicidal dictator (one who kills Kings) to some historians such as David Hume and Christopher Hill, and a hero of liberty to others such as Thomas Carlyle and Samuel Rawson Gardiner. In Ireland he and his memory are widely despised, as many historians characterized his measures against Irish Catholics as genocidal or near genocidal.

Records survive of Cromwell's baptism and of his attendance at Huntingdon grammar school. He went on to study at Sidney Sussex College, Cambridge, which was then a recently founded college with a strong puritan ethos. However, he left in June 1617 without taking a degree, immediately following the death of his father. Early biographers claim he then attended Lincoln's Inn, although there is no record found of him in the Inn's archives. With a widowed mother and seven unmarried sisters, it is more likely that Cromwell returned home to Huntingdon to take charge of the family.

Cromwell married Elizabeth Bourchier (1598–1665) on August 22, 1620. Their union was to provide him eight children with the third son Richard Cromwell (1626–1712) to become his successor. Elizabeth's father, Sir James Bourchier was a London merchant who owned extensive land in Essex and had strong connections with puritan gentry families there. The marriage brought Cromwell into contact with Oliver St. John and other leading members of the London merchant community, and behind them the influence of the Earls of Warwick and Holland. Membership of this godly network would prove crucial to Cromwell's military and political career.

His letter in 1626 to Henry Downhall, an Armenian minister, suggests that Cromwell had yet to be influenced by radical Puritanism. However, there is evidence that he experienced a period of personal crisis during the late 1620's and early 1630's. He sought treatment for *valde melancolicus* (depression) from London Doctor Theodore Mayerne in 1628. In 1630, Cromwell was called before the Privy Council, a result of his involvement in a fight amongst the gentry of Huntingdon over a new charter for the town.

With the most likely reason being the dispute, Cromwell sold most of his properties in Huntingdon and moved to a farmstead in St Ives in 1631. This was a major step down in society and seems to have had a major emotional and spiritual impact upon him. A 1638 letter is a conversion account of how after having been "the chief of sinners," he had been called to be among "the congregation of the firstborn." By 1638 it is likely that Cromwell was a committed puritan, firmly associated with the independent vision of religious freedom for all Protestants. Also having established important family links to leading godly families in Essex and London, he believed in his own eyes that he had come through a period of crisis by virtue of God's providence.

As a client of the Montagus, Cromwell became the Member of Parliament for Huntingdon in the Parliament of 1628–1629. However, he made little impression. Records for the

Parliament, which are largely complete, show only one speech by Cromwell against the Armenian Bishop Richard Neile. The speech was poorly received.

Having dissolved the Parliament in 1629, Charles I ruled without a Parliament for the next 11 years. However, when faced with a Scottish rebellion known as the Bishops War and a shortage of funds, he recalled a Parliament in 1640. Cromwell returned to this Parliament as member for Cambridge. Known as the Short Parliament, it lasted a mere three weeks. A second Parliament was called later the same year, which was to become known as the Long Parliament, with Cromwell again returning as member for Cambridge. As with the Parliament of 1628-1629, it is likely that Cromwell owed his position to the patronage of others, a fact that would explain his presenting a petition for the release of John Lilburne in the first week of the Parliament. Lilburne had become a puritan martyr following his arrest for importing religious tracts from Holland. For the first two years of the Long Parliament, Cromwell remained linked to the group of aristocrats in the Lords he had established links with in the 1630's, such as the Earls of Essex, Warwick and Bedford, and Viscount Saye and Sele. At this stage, the group had an agenda of godly reformation; the executive checked by regular parliaments, and the moderate extension of liberty of conscience. In May 1641, Cromwell put forward the second reading of the Annual Parliaments Bill, and later took a role in drafting the Root and Branch Bill for the abolition of episcopacy.

Cromwell himself, though intensely religious, was little concerned with the outward forms of religion, and did not affiliate himself with any confessional group such as the independents or Presbyterians. Instead he sought a broad religious liberty in the belief that all Protestant faiths contained some elements of God's truth, and hoping they would coalesce. Failure to resolve the issues before the Long Parliament led to armed conflict between Parliamentarians and Royalists in the autumn of 1642. Support for Parliament tended to be concentrated in London, the Southeast, and the Midlands, whereas the Royalists gathered most of their support from the North, the West Country, and Wales.

Before joining the Parliamentary Army, Cromwell's only military experience was in the trained bands, the local county militia. Now 43 years old, he recruited a cavalry troop in Cambridgeshire after blocking a shipment of silver from Cambridge colleges, a shipment meant for the King. Cromwell and his troop fought at the indecisive battle of Edgehill in October 1642. As part of the Eastern Association under the Earl of Manchester, the troop was recruited as a full regiment in the winter of 1642-1643. Cromwell gained experience

and victories in a number of successful actions in East Anglia in 1643, notably at the battle of Gainsborough on July 28. Following the Gainsborough battle, he was made governor of Ely and later a colonel in the Eastern Association.

By the time of the Battle of Marston Moor in July 1644, Cromwell had risen to the rank of Lieutenant General of Horse in Manchester's army. The success of his cavalry in breaking the ranks of the Royalist Horse and attacking their infantry from the rear was a major factor in the Parliamentary victory in the battle. Although Marston Moor secured the north of England for the Parliamentarians, it failed to end Royalist resistance. The indecisive outcome of the second Battle of Newbury in October meant that by the end of 1644, the war showed no signs of ending. It was Cromwell's experience at Newbury when Manchester allowed the King's army to escape an encircling maneuver that led to a serious dispute with Manchester.

Cromwell believed Manchester to be less than enthusiastic in his conduct of the war. Manchester later accused Cromwell of recruiting men of "low birth" as officers in the army, to which Cromwell replied, "If you choose godly honest men to be captains of Horse, honest men will follow them... I would rather have a plain russet-coated captain who knows what he fights for and loves what he knows than that which you call a gentleman and is nothing else." At this time, Cromwell also fell into dispute with Major-General Lawrence Crawford, a Scottish Covenanter Presbyterian attached to Manchester's army. Crawford objected to Cromwell's encouragement of unorthodox Independents and Anabaptists. Cromwell's differences with the Scots that were at that time allies of the Parliament, would later develop into outright enmity in 1648 and 1650-1651.

Partly in response to the failure to capitalize on their victory at Marston Moor, the Parliament passed the Self-Denying Ordinance in early 1645. This action forced members of Parliament such as Manchester to choose between civil office and military command. Having an exemption status, all of the affected members chose to renounce their military positions with the exception of Cromwell. The Ordinance also decreed that the army be "remodeled" on a national basis, thereby replacing the old county associations.

In April 1645 the New Model Army took to the field, with Sir Thomas Fairfax in command and Cromwell as Lieutenant General of Cavalry, and second-in-command. The Parliamentarian's field army now outnumbered the King's army by roughly two to one. At the Battle of Naseby in June 1645, the New Model Army smashed the King's major army.

Cromwell led his wing with great success at Naseby, again routing the Royalist cavalry. At the battle of Langport on July 10, Cromwell participated in the defeat of the last sizable Royalist field army. Naseby and Langport effectively ended the King's hopes of victory and the subsequent Parliamentary campaigns involved taking the remaining fortified Royalist positions in the west of England. In October 1645, Cromwell besieged and took Basing House, where he was accused of killing 100 of the 300 man Royalist garrison there following their surrender. Cromwell also played a part in the sieges at Bridgewater, Sherborne, Bristol, Devizes, and Winchester. He then spent the first half of 1646 mopping up resistance in Devon and Cornwall. May 5, 1646, Charles I surrendered to the Scots, effectively ending the First English Civil War. Cromwell and Fairfax accepted the formal surrender of the Royalists at Oxford in June.

Cromwell's strengths lay in an instinctive ability to lead and train his men, and in his moral authority. He had no formal training in military tactics. He simply followed the common practice of ranging his cavalry in three ranks and pressing forward. This method relied on impact rather than firepower. However, in a war fought mostly by amateurs, these strengths proved significant, and are likely to have contributed to the discipline of Cromwell's cavalry.

In February 1647, Cromwell suffered from an illness that kept him out of the political arena for more than a month. By the time of his recovery, the Parliamentarians were split over the issue of the King. A majority in both Houses pushed for a settlement that would pay off the Scottish army, disband much of the New Model Army, and restore Charles I in return for a Presbyterian settlement of the church. Cromwell rejected the Scottish model of Presbyterianism as it merely threatened to replace one authoritarian hierarchy with another. Although the New Model Army, radicalized by the failure of the Parliament to pay the wages owed it, petitioned against these changes, the Commons declared the petition unlawful. During May 1647, Cromwell went to the army's headquarters in Saffron Walden in an effort to negotiate with them, but failed to reach agreement. In June 1647, a troop of cavalry under command of Cornet George Joyce seized the King from Parliament's imprisonment. Although Cromwell is known to have met with Joyce on May 31, it is impossible to be sure of his role in this event.

Cromwell and Henry Ireton then drafted a manifesto, the "Heads of Proposals," designed to check the powers of the executive, set up regularly elected parliaments, and restore a non-compulsory Episcopalian settlement. Many in the army, such as the Levellers led by

John Lilburne, thought this was insufficient, demanding full political equality for all men and ultimately led to tense debates in Putney during the autumn of 1647 between Cromwell, Ireton, and the army. The Putney Debates eventually ended without reaching a resolution. Cromwell would later use force to put down the most radical elements within the New Model in May of 1649. These debates coupled with the escape of Charles I from Hampton Court on November 12 are believed to have hardened Cromwell's resolve against the King.

The failure to conclude a political agreement with the King eventually led to the outbreak of the Second English Civil War in 1648, when the King tried to regain power by force of arms. Cromwell first put down a Royalist uprising in south Wales and then marched north to deal with a pro-Royalist Scottish army (the Engagers) that had invaded England. At Preston, Cromwell, in sole command for the first time with an army of 9,000, won a brilliant victory against an army twice that size comprising the Scots' allies of the King.

During 1648, Cromwell's letters and speeches became drenched in biblical imagery, many of them meditations on the meaning of particular passages. Following the battle of Preston, his study of Psalms 17 and 105 led Cromwell to tell Parliament "they that are implacable and will not leave troubling the land may be speedily destroyed out of the land." A letter to Oliver St John in September 1648 urged him to read Isaiah chapter eight, in which the kingdom falls and only the godly survive. This letter suggests that it was Cromwell's faith, rather than a commitment to radical politics coupled with Parliament's decision to engage in negotiations with the King at the Treaty of Newport, that led him to realize that God had spoken against both the King and Parliament as lawful authorities. For Cromwell, the army was now God's chosen instrument. The episode reveals Cromwell's firm belief in "Providentialism," that God was actively directing the affairs of the world through the actions of "chosen people" whom God had provided for such purposes. Cromwell believed during the English Civil Wars that he was one of these people, and interpreted his victories as indications of God's approval of his actions, and defeats as signs that God was directing him in another direction.

In December 1648, a troop of soldiers headed by Colonel Thomas Pride prevented the MPs who wished to continue negotiations with the King, an incident soon to be known as Pride's Purge. Those remaining, known as the Rump Parliament, agreed that Charles should be tried on a charge of treason. At this time, Cromwell was still in the north of England dealing with Royalist resistance. However, following his return to London and on

the day after Pride's Purge, he became a determined supporter of the King's trial and execution. He believed that killing Charles was the only way to end the civil wars. A court was duly constituted with 59 of its members, including Cromwell, signing the death warrant for Charles. January 30, 1649, Charles was executed, marking the first public execution of a monarch in recorded history. Meanwhile, the Royalists had regrouped in Ireland, having signed a treaty with the Irish Confederate Catholics. Preparations for an invasion of Ireland occupied Cromwell in the subsequent months. After quelling Leveller mutinies at Andover and Burford in May, Cromwell departed for Ireland from Bristol at the end of July.

Cromwell led a Parliamentary invasion of Ireland from 1649-1650, having the twin aims of eliminating the military threat posed by the alliance of the Irish Confederate Catholics and English Royalists signed in 1649 to the Commonwealth and punishing the Irish for their rebellion of 1641. The English Parliament had long planned to re-conquer Ireland and in 1647 dispatched an invasion force there. However, Cromwell's invasion of 1649 was much larger and with the civil war in England over, could expect regular reinforcements and supplies. By the summer of 1649, the Irish-Royalist alliance was judged as the biggest single threat facing the Commonwealth. Cromwell wrote, "I had rather be overthrown by a Cavalierish interest than a Scotch interest; I had rather be overthrown by a Scotch interest than an Irish interest and I think of all this is the most dangerous."

Cromwell's nine-month military campaign was brief and effective, though it did not end the war in Ireland. Prior to his invasion, Parliamentarian forces held outposts in Dublin and Derry. However, when Cromwell departed Ireland, they occupied most of the eastern and northern parts of the country. After his landing at Dublin on August 15, 1649, having only recently secured it for the Parliament at the battle of Rathmines, Cromwell took the fortified port towns of Drogheda and Wexford to secure logistical supply from England. At the siege of Drogheda in September 1649, his troops massacred nearly 3,500 people following the town's capture, comprising of approximately 2,700 Royalist soldiers and all the men in the town carrying arms, including civilians, prisoners, and Roman Catholic priests.

At the Siege of Wexford in October, another massacre took place under confused circumstances. While Cromwell himself attempted to negotiate surrender terms, the New Model Army soldiers broke into the town, killing 2,000 Irish troops, 1,500 civilians, and burned much of the town. These actions still have resonance in Irish nationalist historical

memory. The two atrocities, while horrifying in their own right, were not exceptional occurrences of the war in Ireland since its start in 1641, yet well remembered even today. In part, this is because of a concerted propaganda campaign by the Royalists, which portrayed Cromwell as a tyrant who indiscriminately slaughtered civilians wherever he went, a theme that has continued in histories and literature up to the present day. James Joyce, for example, mentioned Drogheda in his novel *Ulysses*, "What about sanctimonious Cromwell and his ironsides that put the women and children of Drogheda to the sword with the bible text God is love pasted round the mouth of his cannon?"

After the fall of Drogheda, Cromwell sent a column northward to Ulster to secure the northern part of the country, and then onward to besiege Waterford, Kilkenny and Clonmel in Ireland's southeast. Kilkenny surrendered on terms, as did many other towns like New Ross and Carlow, but Cromwell failed to take Waterford. At the siege of Clonmel in May 1650, he lost approximately 2,000 men in abortive assaults before the town surrendered.

One of Cromwell's major victories in Ireland was diplomatic rather than military. With the help of Roger Boyle, 1st Earl of Orrery, he persuaded the Protestant Royalist troops in Cork to change sides and fight with the Parliament. At this time, word reached Cromwell that Charles II had landed in Scotland and been proclaimed King by the Covenanter regime. Cromwell therefore returned to England from Youghal on May 26, 1650 to counter this threat, although the Parliamentary conquest of Ireland dragged on for another three years after his departure. The campaigns under Cromwell's successors Henry Ireton and Edmund Ludlow mostly consisted of long sieges of fortified cities and guerrilla warfare in the countryside. The last Catholic held town, Galway, surrendered in April 1652 and the last Irish troops capitulated in April of the following year.

Strongly debated is the extent of Cromwell's alleged brutality in Ireland as it is clear that Cromwell saw the Irish Catholics in general as enemies. During the civil wars, it was the Parliamentary side in particular that nursed hatred towards the Catholic Irish, who were long seen as savages and inferior by the English. A desire for revenge for the massacres of the 1641 Irish Rebellion against English rule added to the general climate of Protestant hostility. Cromwell's hostility to them was religious as well as political. He passionately opposed the Roman Catholic Church, which he saw as denying the primacy of the Bible in favor of papal and clerical authority, blaming it for the tyranny and persecution of Protestants in Europe. Cromwell's association of Catholicism with

persecution only deepened with the Irish Rebellion of 1641. This rebellion was marked by massacres by native Irish Catholics of English and Scottish Protestant settlers in Ireland, with the numbers killed wildly exaggerated in puritan circles in Britain; a factor contributing to Cromwell's harshness in his military campaign in Ireland.

In September 1649, Cromwell justified his sack of Drogheda as revenge for the massacres of Protestant settlers in Ulster during the Irish Rebellion of 1641, calling the massacre "the righteous judgment of God on these barbarous wretches, who have imbued their hands with so much innocent blood." The rebels had in fact never held Drogheda in 1641; many of its garrison was in fact English Royalists. Addressing the Irish defenders of New Ross in 1649, which were negotiating the surrender of the town, Cromwell stated, "I meddle not with any man's conscience, but if by liberty of conscience you mean the liberty to exercise the Mass... where the Parliament of England has authority that will not be allowed of." Later that year in a letter to the Irish Catholic Bishops he wrote, "You are part of the Anti-Christ and before long you must have, all of you, blood to drink." Moreover, the records of many churches such as Kilkenny Cathedral accused Cromwell's army of having defaced and desecrated the churches; another case of a desecrated church by Cromwell is widely reported in southern Galway in Killeely part of parish of Clarinbridge.

Given the benefit of the doubt of Cromwell's bashing of helpless citizens upon entering Ireland, Cromwell demanded that no supplies were to be seized from the civilian inhabitants. Everything should be fairly purchased as he stated; "I do hereby warn...all officers, soldiers and others under my command not to do any wrong or violence toward Country People or any persons whatsoever, unless they be actually in arms or office with the enemy...as they shall answer to the contrary at their utmost peril." As a direct result of disobeying his orders, several English soldiers were hanged.

With regard to the massacre at Drogheda, Cromwell's orders followed military protocol of the day; a town or garrison was first given the option to surrender, receive just treatment, and the protection of the invading force. The refusal of the garrison at Drogheda to do this, even after the walls had been breached, meant that Cromwell's orders "In the heat of the action, I forbade them to spare any that were in arms in the town," was severe, but not unusual by the standards of the day. Cromwell wanted his severity at Drogheda to act as a deterrent to Irish resistance, saying "it will tend to prevent effusion of blood for the future, which are satisfactory grounds for such actions, which otherwise cannot but work remorse

and regret." Moreover, where Cromwell negotiated the surrender of fortified towns as at Carlow, New Ross, and Clonmel, he respected the terms of surrender and protected the lives and property of the townspeople. Cromwell never accepted that he was responsible for the killing of civilians in Ireland, claiming that he had acted harshly, but only against those "in arms." In fact, the worst atrocities committed in Ireland such as mass evictions, killings and deportation for slave labor to Bermuda and Barbados, were carried out by Cromwell's subordinates after he had departed for England.

In the wake of the Cromwellian conquest, the public practice of Catholicism was banned and Catholic priests were executed when captured. In addition, roughly 12,000 Irish people were sold into slavery. Under the Commonwealth, all Catholic-owned land was confiscated in the Act for the Settlement of Ireland 1652 and given to Scottish and English settlers, the Parliament's financial creditors, and Parliamentary soldiers. The remaining Catholic landowners were allocated poorer land in Connacht. Catholic land ownership dropped from 60% of the total to just eight percent.

Cromwell left Ireland in May 1650. Several months later, he invaded Scotland after the Scots proclaimed Charles I son as Charles II. Cromwell was much less hostile to Scottish Presbyterians than he was to the Irish Catholics as many had been his allies in the First English Civil War. He described the Scots as, "a people fearing His [God's] name, though deceived." He made a famous appeal to the General Assembly of the Church of Scotland, urging them to see the error of the royal alliance, "I beseech you, in the bowels of Christ, think it possible you may be mistaken."

His appeal rejected, Cromwell's veteran troops went on to invade Scotland. In the beginning, the campaign did not go well. As Cromwell's men were short of supplies and held up at fortifications manned by Scottish troops under David Leslie, he contemplated evacuating his army by sea from Dunbar. However on September 3, 1650, in an unexpected battle, Cromwell smashed the main Covenanter army at the battle of Dunbar, killing 4,000 Scottish soldiers, taking another 10,000 prisoner and then capturing the Scottish capital of Edinburgh. The victory was of such a magnitude that Cromwell called it, "A high act of the Lord's Providence to us [and] one of the most signal mercies God hath done for England and His people."

The following year, Charles II along with his Scottish allies made a desperate attempt to invade England, capturing London while Cromwell was engaged in Scotland. However,

Cromwell followed them south, catching up with them at Worcester in September. At the subsequent Battle of Worcester, Cromwell's forces destroyed the last major Scottish Royalist army. Many of the Scottish prisoners of war taken in the campaigns died of disease, while others went to penal colonies in Barbados. It was during the final stages of the Scottish campaign that Cromwell's men, under George Monck sacked the town of Dundee, killing an estimated 2,000 of its 12,000 citizens and destroying the 60 ships anchored in the city's harbor.

During the Commonwealth, England ruled over Scotland, keeping her under military occupation with a line of fortifications sealing off the Highlands. The North West Highlands was the scene of another pro-royalist uprising in 1653-1655, put down with the deployment of 6,000 English troops. Although the practice of Presbyterianism was allowed as before, the Kirk, (the Scottish church) did not have the backing of the civil courts to impose its rulings, as it had previously.

Cromwell's conquest, unwelcome as it was, left no significant lasting legacy of bitterness in Scotland. With the exception of the Highlands, the rule of the Commonwealth and Protectorate was largely peaceful. Moreover, there were no wholesale confiscations of land or property. Three of every four Justices of the Peace in Commonwealth Scotland were Scots and the English military authorities as well as a Scottish Council of State governed the country jointly. Although not often favorably regarded, Cromwell's name rarely meets with the hatred in Scotland that it does in Ireland.

Cromwell continues to represent a figure of hatred in Ireland, his name being associated with massacre, religious persecution, and mass dispossession of the Catholic community there. A traditional Irish curse was *malacht Cromail ort* or "The curse of Cromwell upon you," and is still used in parts of Ireland today.

After the execution of the King, a republic was declared, known as the Commonwealth of England. A Council of State was appointed to manage affairs, which included Cromwell among its members. However, his real power base was in the army; Cromwell tried but failed to unite the original group of Royal Independents centered on St John and Saye and Sele. St John alone was persuaded to retain his seat in Parliament.

From the middle of 1649 until 1651, Cromwell was away on campaign. In the meantime, with the King gone and with him their common cause, the various factions in Parliament

began to engage in infighting. On his return, Cromwell tried to galvanize the Rump into setting dates for new elections, uniting the three kingdoms under one polity, and to put in place a broad-brush, tolerant national church. However, the Rump vacillated in setting election dates, and although it put in place a basic liberty of conscience, it failed to produce an alternative for tithes or dismantle other aspects of the existing religious settlement. In frustration, Cromwell eventually dismissed the Rump Parliament in 1653.

After the dissolution of the Rump, power passed temporarily to a council that debated what form the constitution should take. They took up the suggestion of Major-General Thomas Harrison for a "Sanhedrin" of saints. Although Cromwell did not subscribe to Harrison's apocalyptic, Fifth Monarchist beliefs that saw a Sanhedrin as the starting point for Christ's rule on earth, he was attracted by the idea of an assembly comprised of a cross-section of sects. In his speech at the opening of the assembly on July 4, 1653, Cromwell thanked God's providence that he believed had brought England to this point and set out their divine mission: *"truly God hath called you to this work by, I think, as wonderful providences as ever passed upon the sons of men in so short a time."* Cromwell declined an invitation to join this Parliament of Saints as it was sometimes referred. However when the assembly, also called the Barebone's Parliament after one of its members, Praise-God Barebone, failed to find a permanent constitutional and religious settlement, its members voted to dissolve it on December 12, 1653.

Following the dissolution of the Barebone's Parliament, John Lambert put forward a new constitution known as the Instrument of Government, closely modeled on the Heads of Proposals. It made Cromwell Lord Protector for life to undertake "the chief magistracy and the administration of government." Sworn in as Lord Protector on December 15, 1653, Cromwell now possessed the power to call and dissolve parliaments, although he remained obliged under the Instrument to seek the majority vote of a council of state. Cromwell's power was also buttressed by his continuing popularity among the army which he had built up during the civil wars, and he subsequently guarded it prudently.

The first Protectorate Parliament met on September 3, 1654. Following some initial gestures approving appointments previously made by Cromwell, the work began on a moderate program of constitutional reform. Rather than opposing Parliament's bill, Cromwell dissolved them on January 22, 1655. A royalist uprising led by Sir John Penruddock, Cromwell, influenced by Lambert, divided England into military districts. Army Major Generals who answered only to him ruled them. The 15 Major Generals and

Deputy Major Generals known as "Godly Governors," were central not only to national security, but to Cromwell's moral crusade. The generals not only supervised militia forces and security commissions, but also collected taxes and ensured support for the government in the English and Welsh provinces. Commissioners for securing the peace of the commonwealth were appointed to work with them in every county. While a few of these commissioners were career politicians, most were zealous puritans, welcoming the Major Generals with open arms and embracing their work with enthusiasm. However, the Major Generals lasted less than a year. Many feared they threatened their reform efforts and authority. Their position was further harmed by a tax proposal by Major General John Desborough to provide financial backing for their work, which the second Protectorate Parliament instated in September 1656 voted down for fear of a permanent military state. Ultimately, Cromwell's failure to support his men, sacrificing them to his opponents, brought about their demise. Their activities between November 1655 and September 1656 had reopened the wounds of the 1640's and deepened antipathies to the regime.

During this period, Cromwell also faced challenges in foreign policy. In 1654, Admiral Robert Blake eventually won the First Anglo-Dutch War, which had broken out in 1652 against the Republic of the Seven United Netherlands. As Lord Protector, Cromwell was aware of the contribution the Jewish community made to the economic success of Holland, now England's leading commercial rival. Cromwell's toleration of the right to private worship of those falling outside evangelical Puritanism encouraged Jews to return to England 350 years after their banishment by Edward I, in the hope that they would help speed up the recovery of the country after the disruption of the Civil Wars.

In 1657, Cromwell was offered the crown by Parliament as part of a revised constitutional settlement, presenting him with a dilemma. He had been instrumental in abolishing the monarchy. For six weeks, he agonized over his decision. Although attracted by the prospect of stability the position held, in a speech given on April 13, 1657, Cromwell made clear that God's providence had spoken against the office of King. "I would not seek to set up that which Providence hath destroyed and laid in the dust, and I would not build Jericho again." The reference to Jericho harks back to a previous occasion on which Cromwell had wrestled with his conscience. The news reached England of the defeat of an expedition against the Spanish-held island of Hispaniola in the West Indies in 1655, comparing himself to Achan, who had brought the Israelites defeat after bringing plunder back to camp after the capture of Jericho.

At his refusal of the crown, Cromwell was ceremonially re-installed as "Lord Protector" at Westminster Hall, sitting upon King Edward's Chair that was specially moved from Westminster Abbey for the occasion. The event in part echoed a coronation, utilizing many of its symbols and regalia, such as a purple ermine-lined robe, a sword of justice and a scepter though not a crown or an orb. Most notably, the office of Lord Protector was not to become hereditary, though Cromwell was now able to nominate his own successor. Cromwell's new rights and greater powers than had previously been granted him under this title were laid out in the Humble Petition and Advice, a legislative instrument that replaced the Instrument of Government. Cromwell himself, however, took great pains to minimize his role, describing himself as a constable or watchman.

Cromwell is thought to have suffered from malaria probably first contracted while on campaign in Ireland and from "stone," a common term for urinary/kidney infections. In 1658, he was struck by a sudden bout of malarial fever, followed directly by an attack of urinary/kidney symptoms. A Venetian physician tracked Cromwell's final illness, saying Cromwell's personal physicians were mismanaging his health, leading to his rapid decline. He died at Whitehall on September 3, 1658, the anniversary of his great victories at Dunbar and Worcester.

His son Richard succeeded him as Lord Protector. Although Richard was not entirely without ability, he possessed no power base in either Parliament or the Army. Forced to resign in the spring of 1659, his resignation ended the Protectorate. In the period immediately following his abdication, George Monck, now head of the army, assumed power. However, in less than one year, Parliament restored Charles II as King.

Cromwell's career is full of contradictions. A regicide or one who kills a King, he debated whether to accept the crown himself and although he declined the crown, ironically he possessed more power than Charles I. He was a parliamentarian who ordered his soldiers to dissolve parliaments. Under his rule, the Protectorate advocated religious liberty of conscience yet allowed the torture of blasphemers. Cromwell advocated equitable justice but imprisoned those who criticized his raising taxation outside the agreement of Parliament. Admirers hail him as a strong, stabilizing, and stately leader who brought international respect, overthrew tyranny, and promoted republicanism and liberty. Cromwell ranked number ten in a BBC poll of 100 Greatest Britons. His critics ridiculed him as an overly ambitious hypocrite who betrayed the cause of liberty, imposed puritanical values, and showed scant respect for the nation's traditions.

In 1661, the exhumed body of Oliver Cromwell from Westminster Abbey was subjected to the ritual of a posthumous execution. Symbolically, this took place on January 30; the same date that Charles I had been executed. His disinterred body was hung in chains at Tyburn and later thrown into a pit, while his severed head was displayed on a pole outside Westminster Abbey until 1685. Although the head changed hands several times, it was not until 1960 that the head was again buried on the grounds of Sidney Sussex College, Cambridge.

During his lifetime, a few tracts painted him as a hypocrite motivated by power. The Machiavellian Cromwell and The Juglers Discovered, both part of an attack on Cromwell by the Levellers after 1647, presented him as a Machiavellian figure. A more positive contemporary assessment, such as John Spittlehouse in *A Warning Piece Discharged*, typically compared him to Moses, rescuing the English by taking them safely through the Red Sea of the civil wars. Several biographies were published soon after his death. *The Perfect Politician* by the anonymous "L.S.," provides a nuanced assessment of Cromwell as an energetic campaigner for liberty of conscience brought down by pride and ambition; he "loved men more than books." An equally nuanced but less positive assessment was published in 1667 by Edward Hyde, 1st Earl of Clarendon, in his *History of the Rebellion and Civil Wars in England*. Clarendon famously declared that Cromwell "will be looked upon by posterity as a brave bad man." He argued that Cromwell's rise to power had been helped not only by his great spirit and energy, but also by his wickedness and ruthlessness. Clarendon never knew Cromwell well. His account was written after the Restoration of the monarchy, possibly shaping his narrative, yet it is still looked upon by some as a masterpiece.

In the early 18th century, the Whigs political party began to adopt and reshape Cromwell's image, as part of a wider project to give their political objectives historical legitimacy. A version of Edmund Ludlow's *Memoirs*, re-written by John Toland to excise the radical puritan elements and replace them with a Whiggish brand of republicanism, presented the Cromwellian Protectorate as a military tyranny. Through Ludlow, Toland portrayed Cromwell as a despot who crushed the beginnings of democratic rule in the 1640's.

Thomas Carlyle began his reassessment of Cromwell in the 1840's, presenting Cromwell as a hero in the battle between good and evil and a model for restoring morality to an age Carlyle believed dominated by timidity, meaningless rhetoric, and moral compromise. According to Carlyle, Cromwell's actions, including his campaigns in Ireland and his

dissolution of the Long Parliament, had to be appreciated and praised as a whole. However, readers were free to interpret Carlyle selectively. His picture of Cromwell appealed to nonconformists who saw him as a champion of denominational independence. To working-class radicals including some Marxists, Cromwell was seen as a man of the people, taking a stand against monarchical and aristocratic oppression. Nonconformist churches supported a campaign to have Cromwell's statue erected outside the Palace of Westminster; Ford Madox Brown and other artists depicted Cromwell as a heroic figure in paintings such as *Cromwell, Protector of the Vaudois*. In 1899, the Congregational and Baptist churches organized commemorative events to mark the anniversary of Cromwell's birth. At the London ceremony, David Lloyd George said that he believed in Cromwell because "he was a great fighting dissenter."

By the late 19th century, Carlyle's portrayal of Cromwell stressing the centrality of puritan morality and earnestness had become assimilated into Whig and Liberal historiography. The Oxford civil war historian Samuel Rawson Gardiner concluded, "The man—it is ever so with the noblest—was greater than his work." Gardiner stressed Cromwell's dynamic and mercurial character, and his role in dismantling absolute monarchy, while underestimating Cromwell's religious conviction. Cromwell's foreign policy also provided an attractive forerunner of Victorian imperial expansion, with Gardiner stressing his "constancy of effort to make England great by land and sea."

In the first half of the 20th century, the rise of fascism in Germany and Italy often shaped Cromwell's reputation. Wilbur Cortez Abbott, a Harvard historian, devoted much of his career to compiling and editing a multi-volume collection of Cromwell's letters and speeches. In the course of this work, which was published between 1937 and 1947, Abbott began to argue that Cromwell was a proto-fascist. However, subsequent historians such as John Morrill have criticized both Abbott's interpretation of Cromwell and his editorial approach. Ernest Barker similarly compared the Independents to the Nazis. Nevertheless, not all historical comparisons made at this time drew on contemporary military dictators. For example, Leon Trotsky compared Cromwell to Lenin, arguing, "Lenin is a Proletarian Cromwell of the Twentieth Century."

Late 20th century historians have re-examined the nature of Cromwell's faith and of his authoritarian regime. Austin Woolrych explored the issue of "dictatorship" in depth, arguing that Cromwell was subject to two conflicting forces: his obligation to the army and his desire to achieve a lasting settlement by winning back the confidence of the political

nation as a whole. Woolrych argued that the dictatorial elements of Cromwell's rule stemmed not so much from its military origins or the participation of army officers in civil government, as from his constant commitment to the interest of the people of God and his conviction that suppressing vice and encouraging virtue constituted the chief end of government.

Historians such as John Morrill, Blair Worden, and J.C. Davis have developed this theme, revealing the extent to which writings and speeches by Cromwell are suffused with biblical references, they argued that his radical actions were driven by his zeal for godly reformation. Locally Cromwell has retained popularity in Cambridgeshire, where he was known as "Lord of the Fens." In Cambridge, he is commemorated in a painted glass window portrait in the Emmanuel United Reformed Church; St Ives, Cambridgeshire has erected his statue in the town centre.

I could never understand how the church, God's very *Elect*, deviated from the original design set forth by our Lord Jesus Christ and the apostles. No doubt, everyone starts out with the most honorable of intentions, but somewhere along the way the lusts of the flesh interfere and cloud the most determined of minds. Even with the infallible, inerrant, word of God in our possession, men continue to misinterpret God's word to facilitate their own objectives, agenda, and lusts, determined to carry out their pre-supposed *will of God*. I am convinced that all professing Christians, not excluding the religious sect or myself, mishandle the word of God at some point in their lives. Whether it is lack of knowledge and wisdom concerning God's word, this earthly, rebellious, sinful, flesh in which we are robed has a dubious way of cunningly and underhandedly instigating insubordination, and on some occasions, assassinating the original intentions set forth by the holy word. Despite the most honorable intentions and good will, the *Elect Church*, in varying degrees of degeneration, is no longer seeking leadership by the Holy Ghost but is willing to be led by the gospel according to man and the world system. This trend of apostasy originated in the time of the apostles and their disciples. The *Elect Church* and the religious church alike gauge themselves by the vast number of parishioners and accumulated material wealth. Today, one could not tell one from the other if it were not for the guidance of the Holy Ghost indwelling the *Elect*. The Scripture describes this merger as the wheat amongst the tares, with the wheat representing the very *Elect of God*.

Most all of the apostles wrote concerning the appearing of the anti-Christ throughout the areas of the church in their time, and they are most assuredly with us today. These

individuals, known and identified in Scripture as anti-Christ, are select individuals that creep into the church unawares, seducing the believers into subversion and on some occasions, heresy. The dark forces of Satan strategically plant them in order to deter the *Elect Church* from the original destination designed by God. These anti-Christians are individuals who do not possess God's Holy Spirit, yet are well versed in Christian character and actions. Possessing the ability to walk and talk as Christians, they are easily identified by listening to the important nuances of untruth dispelled from their very lips from time to time. However, in order to recognize an anti-Christ that has filtered into the local assembly, it is imperative that one is grounded in the Holy Scriptures. It is by God's design for His Elect, the living organism, the Church, to be tested and placed under fire in this battleground. There are so many cunning deceptive ways for Satan to slip by the average, weak-minded, pleasure seeking, and materialistic child of God. He can, and will, plant his man or woman in offices of authority among many church going, religious-minded, and sincere people, only to be led down the path of destruction. Many churches today are actually no more than a religious social club and eagerly welcome the anti-Christ.

No matter how noble and righteous the cause, man seems to be led by the natural aggressive, domineering spirit that lies within him. No doubt, there are times when a man genuinely tries to surrender his life to God and abstain from the aggressiveness that stirs within their very being driving the flesh to act out rebellion to God's Holy Spirit. However, it is much easier to follow the lead of the flesh than to cower under the control of God's Spirit in times of adversity. The Holy Spirit residing in the *Elect child of God* depends upon the individual having sufficient working knowledge of the holy Scripture's to draw wisdom from the well of his soul when a man or woman needs refreshing and renewing in God's personal will for the individual's life. Where there exists an insufficient scriptural base of knowledge in a particular individual, there will be a void of essential wisdom to instill the calming effect of the Scripture in times of necessity. It is in these times that the anti-Christ individual will raise up, leading the unwary soul into militant acts of aggression and demonstrations of hatred and violence. More and more, the church as well as its leadership is viewed in the news as a militant force, openly demonstrating their dislike for homosexuals or any other group that is deemed immoral or unconstitutional by Christian and Biblical standards. I do not condone any group of people that are contrary to God's holy word. However, I must consider carefully my testimonial damage of openly demonstrating against these subversive organizations. This type of action tends to give

the world the wrong impression of the church. We should be propagating the Gospel message.

The world sees no difference between themselves and the militant church. From the early beginnings of the Elect Church of God, which is not a denomination but scriptural terminology for the children of God, certain individuals who displayed a militant or mean spirit led the church. Men possessing this undesirable spirit were responsible for the idealistic Crusades of the 12th century in which they believed in the preservation of Jerusalem. Men displaying a self-righteous yet militant spirit were responsible for the persecutions of the Dark Ages in which more than 150,000 Christians were put to death, with many more suffering atrocities of oppression and torture; acts of aggression and oppression in the name of Christianity and purification of the church.

The mean, militant-spirited men escaped punishment for their part in these crimes, much less accusation in their advances of despotism. As noted in the annals of history, because of the lack of militant characteristics and a portrayal of weakness and humility displayed by true believing Christians, the Christian believer has always been the target of those wanting to excel to positions of authority. So few people actually realize or understand that the Elect of God are called into suffering for the cause of Christ Jesus. The Lord Jesus Christ, in the New Testament Scriptures, forbids any act of aggression or oppression towards any man or peoples. Men and women who portray a militant demeanor always use and abuse the Old Testament Scriptures, taking it out of context in justification of their lustful intentions, not only over the Elect of God, but anyone who stands in the path of their objective. Anyone who displays the militant or mean spirit is void of understanding of the Scriptures and is capable of being an anti-Christ themselves. If an Elect of God, a truly born-again child of God, is displaying this militant spirit with the blessing of the church, I pray that the Triune Godhead will show mercy on his or her soul at the Bema Seat of Christ.

The “Holy” War

The Minstrel Boy to the war is gone
In the ranks of death you will find him;
His father's sword he hath girded on,
And his wild harp slung behind him;
"Land of Song!" said the warrior bard,
"Tho' all the world betrays thee,
One sword, at least, thy rights shall guard,
One faithful harp shall praise thee!"

The Minstrel fell! But the foeman's chain
Could not bring that proud soul under;
The harp he lov'd ne'er spoke again,
For he tore its chords asunder;
And said "No chains shall sully thee,
Thou soul of love and brav'ry!
Thy songs were made for the pure and free,
They shall never sound in slavery!"

The Minstrel Boy will return we pray
When we hear the news, we all will cheer it,
The minstrel boy will return one day,
Torn perhaps in body, not in spirit.
Then may he play on his harp in peace,
In a world such as Heaven intended,
For all the bitterness of man must cease,
And ev'ry battle must be ended.

“The Minstrel Boy” is a battle ballad authored by Thomas Moore of Ireland (1779-1852). However, the actual tune derived from an ancient Irish song originally named “The Moreen.” The story behind the ballad is that in 1798, two of Moore's friends participated in the rebellion of the United Irishmen. Although the rebellion was put down, the spirit of the rebellion remains even to this day. One of Moore’s friends died in prison, another

wounded, and yet another hung in the gallows. Moore refused to testify against his friends.

No matter your generation, “The Minstrel Boy” is one of many thousands of songs that stir one’s patriotism and national pride. Easily recognized, it is sometimes used in the soundtracks of motion pictures today such as “Star Trek” and “Black Hawk Down” that portray wartime emotions. Somewhat of a Civil War buff, I was elated to discover that the film producers of the Civil War movie “Gettysburg” had a drum and fife rendition of this very song. Used in a scene where a regiment of Union soldiers in a remote corner of the battlefield was partaking of the Catholic Mass, I found it most astounding that they considered this song to be more of a religious experience to them than “Amazing Grace” is for many of us. In this scene, everyone present including the officers on horseback removed their hats, bowing their heads in a moment of silent prayer. Admittedly, the drum and fife rendition of the “The Minstrel Boy” was quite motivating and visually invoked feelings of patriotism, honor, and duty from all individuals witnessing this event.

As a young boy constantly exposed to a military presence, I could not fathom anything else in life but an adult livelihood of military service. America, as well as other parts of the world, has always glamorized war. With ballads such as the one above, I question how anyone could walk away from the cause and the battle cry. In my younger years, a favorite pastime for me included watching combat action movies and television programs, always rooting for the soldier that did not know the meaning of quit or run. I now realize this was an outlet for this flesh to reveal feelings of aggression, pride, power, and superiority over another human being. I was unwittingly conditioning my mind to accept my fate or fortune in the service of my country. I believed myself as invincible as did the brave men and women that portrayed the fighting men and women on the big cinema screen. Americans love their national heroes like General George Washington of the American Revolution, General Robert E. Lee of the War Between the States, Sergeant Alvin York of WWI, and Audie Murphy of WWII. John Wayne was one of my biggest wartime television heroes, although he never actually served in the military, unlike Jimmy Stewart who came out of the Air Force Reserves as a General, or Clark Gable serving in the Army Air Force, and Ernest Borgnine in the U.S. Navy. During WWII, Hollywood actors frequently joined the military service as a rallying cry for all brave and patriotic young men to follow suit. They set the example of the day, unafraid to live up to the image they had produced on the silver screen. Whether it was on the big screen or reading from the history books, I yearned for the day that it would be my turn. In my mind’s eye, I would have the

opportunity to prove myself in a combat situation, not only to myself but also to my comrades in arms.

Throughout the course of my life, I have studied many battles and conflicts. Still today, I find myself mesmerized by the supposedly glamour, honor, and glory as men give their all for the cause and their country. One could expect no less from someone that grew up as an idealist in a world of conflicts yet so naive about such things.

Let us look at a very interesting and most prominent Englishman, a British national hero who set the example for the entire British Empire., Vice-Admiral Horatio Nelson. His inspiration to all of Great Britain included the Crown as his fame reached into every part of the world.

Vice-Admiral Horatio Nelson, 1st Viscount Nelson, (also Knight of Bath amongst his many honors) was born September 29, 1758. Dying in battle on October 21, 1805, he was an English admiral famous for his participation in the Napoleonic Wars, most notably in the Battle of Trafalgar, Cape Trafalgar, Spain. It was because of these wars that he became the greatest naval hero in the history of the United Kingdom, eclipsing Admiral Robert Blake in fame. While the wars continued, his biography by the poet Robert Southey appeared in 1813.

Appointed commander-in-chief in the Mediterranean and assigned to *HMS Victory* in May 1803, Nelson joined the blockade of Toulon, France. He would not set foot on dry land again for more than two years. On April 23, 1804, he was promoted to Vice Admiral of the White, the fifth highest rank. The French fleet slipped out of Toulon in early 1805, heading for the West Indies. Although Nelson's health forced him to retire to Merton, England, he returned to sea within two months. On September 13, 1805, he was called upon to oppose the French and Spanish fleets that had managed to join forces, taking refuge in the harbor of Cadiz, Spain.

Napoleon Bonaparte had been massing forces for an invasion of the British Isles. However, when Napoleon decided that his navy was not adequate to secure the Channel for the invasion barges, he began to move his troops for a campaign elsewhere in Europe. It was October 19 when the French and Spanish fleet set sail from Cadiz.

October 21, 1805 marked the date that Nelson engaged in his final battle, the Battle of Trafalgar. Nelson, with his 27 ships, engaged the 33 opposing ships. As the two fleets moved towards engagement, Nelson ran up a 31 flag signal to the rest of the fleet, spelling out the famous phrase "England expects that every man will do his duty." After crippling the French flagship *Bucentaure*, the *HMS Victory* moved on to the *Redoubtable*. As the two ships became entangled, snipers perched in the fighting tops of the *Redoubtable* rained fire down onto the deck of *Victory*. Nelson was mortally wounded by a bullet that entered his shoulder, pierced his lung, and came to rest at the base of his spine. He retained consciousness for four hours; however, he died soon after the battle ended with a British victory.

His last dispatch, written on October 21 read as follows. *"At daylight saw the Enemy's Combined Fleet from East to E.S.E.; bore away; made the signal for Order of Sailing, and to Prepare for Battle; the Enemy with their heads to the Southward: at seven the Enemy wearing in succession. May the Great God, whom I worship, grant to my Country and for the benefit of Europe in general, a great and glorious Victory; and may no misconduct in any one tarnish it; and may humanity after Victory be the predominant feature in the British Fleet. For myself, individually, I commit my life to Him who made me, and may his blessing light upon my endeavors for serving my Country faithfully. To Him I resign myself and the just cause which is entrusted to me to defend. Amen. Amen. Amen."*

Following the battle, *the HMS Victory* was towed to Gibraltar, carrying Nelson's body that had been preserved in a barrel of brandy. Legend maintains that, ironically, the brandy was a French brandy captured during the battle. Upon the arrival of his body in London, Nelson was given a state funeral, one of only five non-royal British citizens to receive the honor, with his entombment in St. Paul's Cathedral. He was laid to rest in a wooden coffin made from the mast of *L'Orient* which had been salvaged after the Battle of the Nile, within a sarcophagus originally carved for Cardinal Wolsey. When Wolsey reportedly fell from favor, it was confiscated by Henry VIII and was still in the royal collections in 1805.

Most military historians believe Nelson's ability to inspire officers of the highest rank as well as seamen of the lowest was central to his many victories, as was his unequalled ability to strategically plan his campaigns and tactically shift his forces in the midst of battle. The "Nelson touch" was the nickname given to his uncanny ability to inspire and bring out the best in his men. He ranks as one of the greatest field commanders in military history with many considering him to have been the greatest warrior of the seas.

Following his death, he was lionized as no other military figure in British history. His only peers were the Duke of Marlborough and Nelson's contemporary, the Duke of Wellington. Beloved in England by virtually everyone, it seemed the only people not affected by him were those offended by his affair with Lady Hamilton. Now, as then, he remains a popular hero, included in the top ten of the *100 Greatest Britons* poll sponsored by the BBC and voted for by the public, and commemorated in the extensive Trafalgar 200 celebrations in 2005, including the International Fleet Review. Even today, phrases such as "England expects" and "nelson," meaning 111 remain closely associated with English sporting teams.

No doubt, Nelson is unquestionably the national hero of the United Kingdom. The monumental Nelson's Column and the surrounding Trafalgar Square are notable locations in London to this day. The first large monument to Nelson was a 43.5 mm tall pillar on Glasgow Green, erected in 1806, less than a year after his death. Nelson's Monument was later constructed atop Calton Hill in Edinburgh. Erected in 1809 and sculpted by Richard Westmacott was the first monument to be funded by popular subscription. The Statue of Horatio Nelson, Birmingham is Grade II* listed. Westmacott also sculpted memorials in Liverpool and Barbados. In Great Yarmouth, a columnar monument to Nelson was begun prior to his death yet its completion was not until 1819. Sometimes referred to as the "Britannia Monument," it is topped by the martial female rather than a statue of Nelson. Statues of Nelson are located on the grounds of Norwich Cathedral alongside the other Napoleonic hero, the Duke of Wellington, as well as along the banks of the Menai Straits in North Wales, an out-of-the-way site below Plas Llanfair in Llanfairpwll on the Anglesey shore. Admiral Lord Clarence Paget, who lived in the mansion and was an enthusiastic amateur sculptor, created it.

In Montreal where Nelson had reportedly fallen in love with a young French-Canadian woman, there stands a monument erected in 1809 in Place Jacques-Cartier, a marketplace at the time of the erection. The monument consists of carved scenes from Nelson's career around its base. Claimed as being the oldest public statue of Nelson in the world, the actual top portion of the statue was removed for several years due to excessive weathering and replaced after restoration. His friend and sometime agent, Alexander Davison, raised the Nelson memorial in Swarland, Northumberland as a private memorial to Nelson. Nelson's Pillar, a monument to Nelson located in Dublin was destroyed in 1966 by a bomb planted by former IRA men. The city of Nelson, New Zealand bears his name as well as Nelson Island on the Sunshine Coast, British Columbia, Canada.

One of the most unusual monuments constructed is found on Salisbury Plain and within cannon shot of Stonehenge, on land once owned by the Marquis of Queensbury. This monument consists of a series of clumps of trees in otherwise arable farmland. Known as the "Nile Clumps," they were arranged to represent the positioning of French and British ships at the Battle of the Nile, considered Nelson's greatest tactical victory. Although some clumps still survive, work is now underway to replant some of those that have "sunk." They stand on land owned by the National Trust forming part of the Stonehenge Historic Landscape estate.

Lord Nelson's flagship, *HMS Victory* remains on active commission in honor of Nelson. The flagship and pride of the Second Sea Lord, and without contest, is the oldest commissioned naval ship in the world. She can be found in Number 2 Dry Dock of the Royal Naval Museum at the Portsmouth Naval Base in Portsmouth, England. Three Royal Navy warships in addition to one shore establishment carry the name *HMS Nelson* in his honor. The Royal Navy celebrates Nelson every October 21 by holding Trafalgar Day dinners and toasting "The Immortal Memory" of Nelson.

The bullet that killed Nelson is on permanent display in the Grand Vestibule of Windsor Castle. The uniform that he wore during the battle, with the fatal bullet hole still visible, is on display at the National Maritime Museum in Greenwich. The Royal Navy presented a lock of Nelson's hair to the Imperial Japanese Navy following the Russo-Japanese War to commemorate the victory at the Battle of Tsushima. It remains on display today at Kyouiku Sankoukan, a public museum maintained by the Japan Self-Defense Forces.

Some men patiently long and wait for war, though never daring to verbalize their lusts and desires. However, they go to great lengths in expression of their inner feelings thru song and rhyme. For the most part, the struggle against another man is part of human nature, instilled in us as being aggressive and domineering. It is in this time of turmoil that humankind not only fights with his opponent, but also continues the fight of his life on the inside. Man feels he can only redeem himself from unwanted feelings by facing his worst fears on the battlefield. It is only at this place where he can justify his actions while gaining the opportunity to bask in the rays of glory. For the most part, every conflict they encounter becomes their personal Holy War.

In Honor of Lord Nelson

“Bold Nelson's praise I am going to sing,
(Not forgetting our glorious King)
He always did good tidings bring,
For he was a bold commander.

There was Sydney Smith and Duncan too,
Lord Howe and all the glorious crew;
They were the men that were true blue.
Full of care, yet I swear
None with Nelson could compare,
Not even Alexander.

Bold Bonaparte he threaten'd war,
A man who fear'd not wound nor scar,
But still he lost at Trafalgar
Where Britain was victorious.
Lord Nelson's actions made him quake,
And all French pow'rs he made to shake;
He said his king he'd ne'er forsake.
These last words thus he spake,
Stand true, my lads, like hearts of oak,
And the battle shall be glorious.

Lord Nelson bold, though threaten'd wide,
And many a time he had been tried,
He fought like a hero till he died
Amid the battle gory.
But the day was won, their line was broke,
While all around was lost in smoke,
And Nelson he got his death-stroke,
That's the man for old England!
He faced his foe with his sword in hand
And he lived and he died in his glory¹.”

The “Cause” Within Us All

I do not believe there is a person living today that does not have an issue that is close to their heart, one in which they believe in completely. There have been many to carry their beliefs into crusade or campaign. The church subsequently burned Joan of Arc at the stake for her spiritual vision of France. The Emperor Constantine experienced a life-changing directive when he saw a vision of the cross in the clouds over the divided Roman Empire, which had again reunited in the conception of a one state religion of Catholicism. There was Adolf Hitler with his glorious vision of the “Third Reich” of Nazi Germany, and on a non-militant note, Martin Luther, a priest of Germany and founder of the Lutheran denomination. Motivated by the Spirit of God, Luther stood firm against the most powerful religion in the modern world, the Roman Catholic Church.

All causes are believed to be important by someone, whether related to religion, education, health and disease issues, the environmental impact, civil rights, political activities, rights of humanity, or their own controversial career. I wonder if our personal cause is worth the pursuit when we consider all the trouble, hardship, and tragedy it could ultimately employ. Is there a cause so important as to lose our home, children, spouse, or our self-worth? With some, their cause becomes a part of their life yet their belief in the cause does not necessarily dominate their life to the point of ruination. They manage to maintain an even keel; while on the other hand, some will develop an obsession and become extreme, ultimately becoming militant to their cause.

In this world of human atrocities and unnatural tragedies, one can hardly turn the head without taking action about a situation at hand. I feel the majority of our citizens will glance at the evil and continue to move on, although a few will take notice and wonder what can be done without causing trouble from within the law. For the most part, this is the state of mind found on the Congressional floors of debate. However, there is that person who will attack the evil personally. That individual takes a stand against all odds, deciding there is nothing in the world more important, and then sets out to make a difference. They fully realize their stand could mean loss of everything, their personal reputation, family and if necessary, their life. John Brown was this person.

The leading abolitionist of our nation during the 1840’s and 1850’s, I believe John Brown’s story emphasizes the fact of how one’s beliefs can be as imperative as to turn a nation

upside down. His story remains to this very day so momentous an event that without his passion for humanity, the U.S. history books would be void of this cry for compassion, freedom, and civil rights.

Born May 9, 1800, in Torrington, Connecticut, John Brown was the fourth of eight children born to Owen Brown (died May 1856) and Ruth Mills (died December 1808). The elder Brown was a tanner and strict Calvinist who hated slavery, teaching both his belief system and trade to his son. In 1805, the Brown family moved to Hudson, Ohio where Owen Brown opened a tannery. Although a staunch supporter of the Oberlin Institute while in its early stage, he was ultimately critical of the school's "Perfectionist" leanings, especially renowned in the preaching and teaching of Finney and Mahan. Although John Brown withdrew his membership from the Congregational church in the 1840's and never officially joined another church, both he and his father were conventional, conservative evangelical Calvinists throughout their lives. At the age of 16, Brown left his parental family to enroll in a preparatory program in Plainfield, Massachusetts. Shortly afterward, he transferred to an academy in Litchfield, Connecticut. However, with his money depleted and suffering from eye inflammations, he was soon forced to abandon his hopes of becoming a Congregationalist minister. Leaving the academy and returning to Hudson, Ohio, he and his adopted brother soon opened a successful tannery outside of town.

In 1820, Brown married Dianthe Lusk. Their first child, John Jr., was born 13 months later. It was 1825 when John Brown moved his new family to New Richmond, Pennsylvania and purchased 200 acres of woodland. Clearing a mere eighth of the property, he promptly built a cabin, barn, and tannery. A very energetic, resourceful, law-abiding citizen, he showed great potential as a young entrepreneur. Within a year, the tannery employed 15 men. As a means for additional income for his family, Brown raised cattle and worked as a surveyor, while helping to establish New Richmond's post office and school. During this period, he, along with Seth Thompson from eastern Ohio, operated an interstate business involving cattle and leather production. However, Brown remained restless as his soul stirred within.

Tragedy struck his home in 1831. Following the death of one of his sons, Brown soon fell ill. As a result, his businesses began to suffer, leaving him in terrible debt. In the summer of 1832, shortly after the death of his newborn son, his wife Dianthe died. He was faced with the grim task of burying his wife and a son on a single day. Aware that he could not run the family business as well as rearing seven children alone, Brown married 16-year-

old Mary Ann Day on July 14, 1833. Mary Ann eventually bore him an additional 13 children.

Brown, along with his very large family moved to Franklin Mills, Ohio (now part of Kent, Ohio) in 1836. There he borrowed money to buy land in the area. He suffered yet another financial setback in the economic crisis of 1839, which struck the western states more severely than had the Panic of 1837. Following the heavy borrowing trends of Ohio, many businessmen trusted too heavily in credit and state bonds and paid dearly for this trust. In one episode of property loss, Brown was jailed when he attempted to retain ownership of a farm by occupying it against the claims of the new owner. Like other determined men of his time and background, he tried many different business efforts in an attempt to satisfy his debts. Along with tanning hides and cattle trading, he undertook horse and sheep breeding, the last of which was to become a notable aspect of his pre-public vocation. Despite all efforts, John Brown was declared bankrupt by a federal court on September 28, 1842. Adding to his misery and striking a blow to his enduring will to survive, four of his children died of dysentery one year later in 1843. I must admit that it is hard for me to comprehend how much strength his faith in God would have produced to keep him motivated to move on with his life. Following the deaths, he thought it best for him and his family to move to another part of the country; a fresh start to provide new hope to their hearts and lives.

Shortly after re-settling his family in North Elba, New York near Lake Placid in 1855, he learned from his adult sons in the Kansas territory that pro-slavery forces were on the rise. Families there were completely unprepared for the militant attacks. Determined to protect his family and oppose the advances of pro-slavery supporters, John Brown immediately enlisted a son-in-law and left for Kansas, making several stops along the way to collect funds and weapons. As reported by the New York Tribune, Brown stopped en route to participate in an anti-slavery convention that took place in June 1855 in Albany, New York. Despite the controversy that ensued on the convention floor regarding the support of violent efforts on behalf of the *Free State* cause, several individuals provided him some solicited financial support. However, as he traveled westward he discovered militant support in his home state of Ohio, particularly in the strong anti-slavery Western Reserve section where he was reared.

Brown had become an idealist, finding his true purpose and calling for life. Politics was now his avenue of adventure and rightly so, if he was going to advocate the stern teachings of his father concerning the demoralizing institution of slavery.

According to John Brown's letters, he contends that he and the Free State settlers were optimistic that they could bring Kansas into the Union as a slavery-free state. However, in late 1855 and early 1856, it became increasingly clear to Brown that pro-slavery forces were willing to violate the rule of law in order to force Kansas to become a slave state. Brown became totally dedicated to this cause; he believed he could make a difference. He was convinced beyond doubt that terrorism, fraud, and deadly attacks were the obvious agenda of the pro-slavery supporters known as "Border Ruffians."

After the winter snows thawed in 1856, the pro-slavery activists began a campaign to seize Kansas on their own, and sometimes on violent terms. The "Sacking of Lawrence" in May of 1856 involved a sheriff-led posse destroying newspaper offices and a hotel, killing one Border Ruffian. Other violent acts included Southern Congressman Preston Brooks brutally whipping anti-slavery Senator Charles Sumner with a cane during a Congressional session. These violent acts were accompanied by celebrations in the pro-slavery press, with writers such as B.F. Stringfellow of the *Squatter Sovereign*. Stringfellow proclaimed that pro-slavery forces "*are determined to repel this Northern invasion, and make Kansas a Slave State; though our rivers should be covered with the blood of their victims, and the carcasses of the Abolitionists should be so numerous in the territory as to breed disease and sickness, we will not be deterred from our purpose.*"

Evident that the pro-slavery propionates were unrelenting and dangerous, John Brown became outraged. He was of the opinion that the actions of the anti-slavery partisans were weak and cowardly, generally describing the Free State settlers as cowards, or worse.

John Brown's real concern was for the welfare of his sons and the Free State settlers in their vicinity, especially as the Sacking of Lawrence seemed to have signaled an all-out campaign of violence by pro-slavery forces. Kansas was not a Union state at this time and considered a wild frontier with no standing army. Anyone who wanted Kansas only had to wield his or her authority with whatever means deemed necessary. With only local law enforcement who themselves were pro-slavery, there was no one in authority willing to sympathize with John Brown. The consensus of that time for any fledgling state was to

roll with whatever flow deemed profitable. It was to the fledgling states advantage to lay aside any problems at hand until it was recognized as a Union State.

At this time in the U.S., slavery was considered big business. As far as the Washington Bureaucrats understanding their forum as a state, the pro-slavery proponent remained determined that Kansas would enter the Union as a slave state. It was a known fact that even the Union states were not fond of Negroes during that period. None-the-less, it was their view that whatever indifferences between the white and black man, those differences did not give the Southern slave states the right to enslave one of God's peoples. John Brown's only recourse, as he saw it, was to meet the opposing forces as he was confronted, be it right or wrong. In his rationalization of the preceding events, his attitude and mindset served as his justification for his subsequent actions to follow. No doubt this was the turning point where a peace-loving family man was forced into a decision not only affecting his family and himself, but he had a heart-felt need to make a difference for his fellow man who he saw as helpless, alone and with no representation in a savage environment.

John Brown and his family was respected and non-violent people. They were not armed for the kind of terrorist threats they began to face in 1855-1856. Although I am inclined to believe that Brown had moved to Kansas with a bellicose attitude, his letters in 1855 suggest that he was at first optimistic that the Free State side would win by the ballot. However, the tide of optimism changed and brought bitter contempt with the prospects of violence at hand. He began to turn aside from peaceful means of settlement with his determination to "fight fire with fire" and "strike terror in the hearts of the pro-slavery people." The realities of pro-slavery terrorism only solidified his contempt. The personal concerns that Brown had for his family's safety were his priority, and encouraged his decision to strike first or have his family suffer the consequences due to his procrastination. At this time, his less militant sons, John Jr. and Jason made the decision to stay behind. However, they aided in the family's efforts by sharpening the broadswords for their father and brothers.

Brown has been portrayed as seeking to avenge the sacking of Lawrence, Kansas, the personal attack against Senator Sumner, and to intimidate pro-slavery forces by showing that Free Staters were capable of violent retaliation. There is a clearly divided opinion regarding the extent to which pro-slavery terrorists would have gone in assaulting Free State men. John Brown and his sons Oliver, Owen, Salmon, and Frederick, his son-in-law

Henry Thompson, and two other Free State settlers determined that danger was imminent.

As John Brown conducted surveillance on encamped Ruffians in his vicinity, he discovered that his family was indeed marked for an attack. Furthermore, he obtained reliable information as to the pro-slavery neighbors who supported these forces. The pro-slavery men did not necessarily own any slaves, although three members of the Doyle family were slave hunters prior to settling in Kansas.

Brown, along with his accomplices was accused of murdering five men sometime after 10:00 pm on May 24, 1856. Allegedly five pro-slavery settlers, James Doyle, William Doyle, Drury Doyle, Allen Wilkinson, and William Sherman were taken from their cabins along the Pottawatomie Creek and hacked to death with broadswords. Brown claimed he did not participate in the slayings; however, he stated that he did approve of the killings.

According to Salmon Brown when the Doyle's were apprehended, Mahala Doyle acknowledged that her husband's "devilment" had brought this attack to their doorstep. For John Brown, her statement confirmed that his concern for his own family's survival was not imagined.

Legend has it that a force of perhaps 40 Missourians, led by Captain Henry Pate, in retaliation of Brown's attack captured John Jr., and Jason, and destroyed the Brown family homestead. It was noted that Captain Pate participated in the Sacking of Lawrence in May of 1856. On June 2, John Brown along with nine of his followers and 20 local men successfully defended a Free State settlement at Palmyra, Kansas against an attack by Pate. Captain Pate and 22 of his men were taken prisoner. After their capture and taken to Brown's camp, they received all the food that Brown could find. Brown forced Pate to sign a treaty, exchanging the freedom of Pate and his men for the promised release of Brown's two captured sons. Brown released Pate to Colonel Edwin Sumner, but was furious to discover that the release of his sons was delayed until September.

In August, a company of more than 300 Missourians under the command of Major General John W. Reid crossed into Kansas and headed towards Osawatomie, Kansas. Their speculated intentions were to destroy the Free State settlements there, and then march forward to Topeka and Lawrence. On the morning of August 30, 1856, they shot and killed Brown's son Frederick and his neighbor David Garrison on the outskirts of Pottawatomie.

Realizing that he was vastly outnumbered, Brown distributed his men carefully behind natural defenses and inflicted an unknown number of casualties on the Missourian forces before he and his men were forced to retreat in disorder across the Marais des Cygnes River. While Brown and his surviving men hid in the nearby woods, the Missourians plundered and burned Osawatomie. In light of Brown's bravery and military shrewdness in the face of overwhelming odds, he gained national attention through the newspapers. A hero to many Northern abolitionists, he was given the nickname "Osawatomie Brown."

A week later, Brown rode to Lawrence to meet with Free State leaders and help fortify the town against a feared assault by pro-slavery militias. Disgusted with the timidity of Northern leaders and fearing arrest for the Osawatomie killing, Brown departed Kansas in August 1856, leaving by way of Nebraska. Along the way, he met with General Jim Lane's Army of the North, which was coming to Kansas to fight pro-slavery forces. Upon his return to Kansas, Brown found the free-state men in open insurrection against the pro-slavery territorial administration. A feared invasion by Missourians led by David Atchison occurred in September 1856, but serious violence was averted when the new governor of Kansas, John W. Geary, ordered the warring parties to disarm and disband, offering clemency to former fighters on both sides. Brown, realizing that he could no longer stay in Kansas safely, left to raise money from supporters in the North.

By November 1856, John Brown had returned to the East to solicit more funds. He spent the next two years traveling throughout New England raising funds. Amos Adams Lawrence, a prominent Boston merchant, contributed a large amount of capital. Franklin Sanborn, secretary for the Massachusetts State Kansas Committee, introduced Brown to several influential abolitionists in the Boston area in January 1857. They included William Lloyd Garrison, Thomas Wentworth Higginson, Theodore Parker and George Luther Stearns, and Samuel Gridley Howe. A group of six wealthy abolitionists, Sanborn, Higginson, Parker, Stearns, Howe, and Gerrit Smith, agreed to offer Brown financial support for his anti-slavery activities. These men would eventually provide most of the financial backing for the raid on Harpers Ferry. Soon to become known as the "Secret 6" or the "Committee of Six," Brown often requested help from the group, "no questions asked." It remains unclear how much of Brown's scheme the Secret 6 were aware of at the time.

On January 7, 1858, the Massachusetts Committee pledged 200 Sharps rifles and ammunition, which were stored at Tabor, Iowa. In March, Brown contracted Charles Blair of Collinsville, Connecticut for 1,000 pikes. Due to their limited knowledge of firearms, the

Negros who joined Brown in the fight would use the pikes. During the following months, Brown continued to raise funds while visiting Worcester, Springfield, New Haven, Syracuse, and Boston, where he met Henry David Thoreau and Ralph Waldo Emerson. He received many pledges but little cash. While in New York City, he met Hugh Forbes. As an English mercenary, Forbes had gained experience as a military tactician while fighting with Giuseppe Garibaldi in Italy in 1848. Brown hired him as the drillmaster for his men; he was to write their tactical handbook. They agreed to meet in Tabor that summer.

Using the alias Nelson Hawkins, Brown ended his travels across the Northeast. Visiting his family in Hudson, Ohio, Brown arrived in Tabor on August 7; Forbes arrived two days later. Over the next several weeks, the two men, though quarreling over many of the details, put together a "Well-Matured Plan" for fighting slavery in the South. It was in November that their troops left for Kansas. Forbes, having not received his salary and still feuding with Brown, returned to the East instead of venturing into Kansas. He would soon threaten to expose the plot to the government.

Because the October elections foresaw a free-state victory, Brown believed his dream had come true. Once again, Kansas was quiet, if only for a short time. Brown, having his men return to Iowa, fed them tidbits of his Virginia scheme. In January 1858, he left his men in Springdale, Iowa, and set off to visit Frederick Douglass in Rochester, New York. There he discussed his plans with Douglass and reconsidered Forbes' criticisms. He wrote a Provisional Constitution that would create a government for a new state in the region of his invasion. Brown then traveled to Peterborough, New York and Boston to discuss matters with the Secret 6. In letters to them, he indicated that, along with recruits, he would journey into the South equipped with weapons to do "Kansas work."

Brown along with 12 of his followers that included his son Owen traveled to Chatham, Ontario where, on May 8, he convened a Constitutional Convention. The convention was arranged with the help of Dr. Martin Delany. With one-third of Chatham's 6,000 residents being fugitive slaves, the convention assembled 34 blacks and 12 whites to adopt "Brown's Provisional Constitution." Although Delany's reflections are not entirely trustworthy, he reported that during the convention, Brown illuminated his plans to make Kansas rather than Canada the end of the Underground Railroad, the Subterranean Pass Way.

By 1858, Brown was no longer looking toward Kansas as he was focused entirely on Virginia. Other testimony from the Chatham meeting suggests Brown did speak of going

south. He had long used the terminology of the Subterranean Pass Way from the late 1840's; therefore, it is possible that Delany conflated Brown's statements over the years.

John Brown supposedly never mentioned or hinted at the idea of Harpers Ferry. Regardless, Brown was elected commander-in-chief and he named John Henrie Kagi as Secretary of War. Richard Realf was named Secretary of State. Elder Monroe, a black minister, was to act as president until another was chosen. A.M. Chapman was the acting Vice President and Delany, the corresponding Secretary. It was either during this time or shortly thereafter that the Declaration of the Slave Population of the U.S.A. was written.

Although nearly all of the delegates signed the Constitution, very few delegates volunteered to join Brown's forces. It will never be clear how many Canadian expatriates actually intended to join Brown because of a subsequent security leak that threw off plans for the raid, creating a hiatus in which Brown lost contact with many of the Canadian leaders. This crisis occurred when Hugh Forbes, Brown's mercenary, tried to expose the plans to Massachusetts Senator Henry Wilson and others. The Secret 6 feared their names would be made public. Howe and Higginson wanted no delays in Brown's progress, while Parker, Stearns, Smith, and Sanborn insisted on postponement. As Stearn and Smith were the major financial sources of funds, their words carried more weight.

To throw Forbes off the trail and to invalidate his assertions, Brown returned to Kansas in June 1858 and remained in that vicinity for the next six months. He then joined forces with James Montgomery who was leading raids into Missouri. On December 20, Brown led his own raid, in which he liberated 11 slaves, captured two white men, and stole horses and wagons. On January 20, 1859, he embarked on a lengthy journey to take the 11 liberated slaves to Detroit and then continue by ferry to Canada.

Over the course of the next few months, Brown traveled again through Ohio, New York, Connecticut, and Massachusetts in an attempt to gain more support for the cause. On May 9, 1859, he delivered a lecture in Concord, Massachusetts. In attendance were Bronson Alcott, Rockwell Hoar, Emerson, and Thoreau. Brown also reconnoitered with the Secret 6. In June 1859, Brown paid his last visit to his family in North Elba, before departing for Harpers Ferry.

On October 16, 1859, Brown led a group of 21 men of whom five were black (three free blacks, one freed slave, and a fugitive slave) in a raid on the federal arsenal at Harpers

Ferry, Virginia. As Brown attacked and captured several buildings, he hoped to use the captured weapons to initiate a slave uprising throughout the South. However, local citizens and militia, forced to take refuge in the engine house adjacent to the armory, quickly pinned down him and his men. Brown was surprised that none of the local citizens came to his aid, an action that totally blindsided him. With the news of insurrection reaching Washington, Harpers Ferry was deemed as in a State of Emergency. Just two days later, on October 18, U.S. Marines were sent via train to Harpers Ferry. Under the command of Colonel Robert E. Lee, they stormed the firehouse, killing or capturing most of the raiders. Federal forces subsequently captured Brown.

Arriving in Harpers Ferry on October 18 were Virginia Governor Henry A. Wise, Virginia Senator James M. Mason, and Representative Clement Vallandigham of Ohio. Although the attack had taken place on Federal property, Wise ordered Brown and his men tried in Virginia, perhaps to avert Northern political pressure on the Federal government, or in the unlikely event of a presidential pardon.

The trial began October 27, 1859 following a doctor's pronouncement that Brown was fit to stand trial. John Brown was charged with murdering four white men and a Negro, conspiring with slaves to rebel, and treason against Virginia. Although a series of lawyers were assigned to Brown's defense including George Hoyt, it was Hiram Griswold that concluded his defense on October 31. Griswold argued that Brown could not be guilty of treason against a state to which he owed no loyalty, that Brown had not killed anyone himself, and that the failure of the raid indicated that Brown had not conspired with slaves. Andrew Hunter presented the closing arguments for the prosecution.

Following a week-long trial and a mere 45 minutes of deliberation, the Charles Town jury found John Brown guilty of all three counts on November 2, 1859 and sentenced to death by public hanging on December 2. In response to the sentence, Ralph Waldo Emerson remarked, "[John Brown] will make the gallows glorious as the Cross." Cadets from the Virginia Military Institute under the leadership of Generals Francis H. Smith and Thomas J. Jackson were called into service as a security detail in the event Brown's supporters attempted a rescue.

"Had I interceded in the manner which I admit, and which I admit has been fairly proved, had I so interfered in behalf of the rich, the powerful, the intelligent, the so-called great, or in behalf of any of their friends, either father, mother, sister, wife or children, or any of that

class, and suffered and sacrificed what I have in this interference, it would have been right. Every man in the court would have deemed it an act worthy of reward rather than punishment." John Brown

In the days prior to his execution, Brown was allowed to send and receive correspondence. He refused a rescue attempt by Silas Soule, a friend from Kansas who had somehow infiltrated the prison. Brown said that he was ready to die as a martyr, and Silas left him to be executed. More importantly, many of Brown's letters exuded high tones of spirituality and conviction as printed by the Northern press, winning increasing numbers of supporters in the North as they simultaneously infuriated many in the South. Brown may have been a prisoner, but he undoubtedly held the nation captive throughout the last quarter of 1859. On December 1, his wife joined him for his last meal. Denied permission to stay the night, Brown lost his composure at the denial, his only incident throughout his entire ordeal.

Victor Hugo, from his Guernsey exile, tried to obtain pardon for John Brown. The open letter published by the press on both sides of the Atlantic contained text that warned of a possible civil war.

"Politically speaking, the murder of John Brown would be an uncorrectable sin. It would create in the Union a latent fissure that would in the end dislocate it. Brown's agony might perhaps consolidate slavery in Virginia, but it would certainly shake the whole American democracy. You save your shame, but you kill your glory. Morally speaking, it seems a part of the human light would put itself out, that the very notion of justice and injustice would hide itself in darkness, on that day where one would see the assassination of Emancipation by Liberty itself. Let America know and ponder on this: there is something more frightening than Cain killing Abel, and that is Washington killing Spartacus." Victor Hugo, Hauteville-House, December 2, 1859

On the morning of December 2, 1859, John Brown read his Bible and wrote a final letter to his wife which included his will. As the region was in the grips of virtual hysteria, most Northerners and journalists were excluded from the crowd. Likely drawing strength from correspondence from Northern clergy, he elected to receive no religious services in the jail or at the scaffold.

At 11:00 a.m., the sheriff and his assistants escorted Brown through a crowd of 2,000 soldiers. Among them were future Confederate General Stonewall Jackson and John Wilkes Booth, who borrowed a militia uniform to gain admission to the execution. John Brown was hanged at 11:15 a.m. and pronounced dead at 11:50 a.m. His body was dumped into a cheap wooden coffin, the noose still around his neck as a last gesture of Southern contempt. He was buried on the John Brown Farm in North Elba, New York, south of Lake Placid near Saranac Lake.

On the day of his death he wrote, "I, John Brown, am now quite certain that the crimes of this guilty land will never be purged away but with blood. I had, as I now think, vainly flattered myself that without very much bloodshed it might be done."

In 1864, Brown's widow and some of his remaining children moved to Red Bluff California. At some point during their westward journey, Southern militants heard of their presence on the trail and sought to attack them; however, the Browns were able to evade them.

The raid on Harpers Ferry is generally thought to have done much to set the nation on a course toward civil war. Southern slave owners, fearful that other abolitionists would emulate Brown and attempt to lead slave rebellions, began to organize militias in defense of their property, both land and slaves. Although pre-existing Southern militias had been for the most part small and ineffectual, these militias were well-established by 1861. In effect, they were a ready-made Confederate army, making the South more prepared for secession than it otherwise might have been.

In addition, put forth was the propaganda that Virginia's slaves were unaffected by Brown's presence, and that the majority of the slaves had remained staunchly loyal or firmly indifferent to Brown's program. Recent scholarships disproved this notion, showing how conventional histories of the raid have remained one-sided in describing the outcome of Harper's Ferry according to the slave master. Documentary scholars like Jean Libby and Hannah Geffert have argued quite convincingly that local blacks were far more involved in and supportive of Brown than textbook authors have realized.

Southern Democrats charged that Brown's raid was an inevitable consequence of the Republican Party's political platform, which they associated with abolitionism. In light of the elections of November 1860, the Republican political and editorial response to John

Brown tried to distance themselves as much as possible from Brown, condemning the raid and dismissing him as an insane fanatic.

Much of the public in the North, especially in the Transcendentalists and Abolitionist circles, viewed John Brown as a martyr sacrificed for the sins of the nation. Immediately following the raid, William Lloyd Garrison published a column in *The Liberator*, entitled "The Tragedy at Harper's Ferry," describing Brown's raid as "well-intended but sadly misguided" and "an enterprise so wild and futile."

Although Garrison and his circle opposed any use of violence on principle, he defended Brown's character from detractors in the Northern and Southern press. He argued that those who supported the principles of the American Revolution could not consistently oppose Brown's raid. Garrison reiterated the point in a speech given in Boston on the day of Brown's execution, adding that; *"whenever commenced, I cannot but wish success to all slave insurrections."*

The outbreak of the American Civil War assured John Brown's perceived martyrdom. Union soldiers marched into battle singing "John Brown's Body," and church congregations sang Julia Ward Howe's new words to the song "The Battle Hymn of the Republic:" *As He died to make men holy, let us die to make men free.* The "He died" refers to Jesus.

John Brown was a zealous Christian, and inspired others in the North to die to make men free, either through abolitionists' activities or fighting as soldiers for the Union in the Civil War. Following the Civil War, Frederick Douglass wrote, *"Did John Brown fail? John Brown began the war that ended American slavery and made this a free Republic. His zeal in the cause of freedom was infinitely superior to mine. Mine was as the taper light; his was as the burning sun. I could live for the slave; John Brown could die for him."*

John Brown of Osawatomie²

By John Greenleaf Whittier

John Brown of Osawatomie spake on his dying day: 'I will not have to shrive my soul a priest in Slavery's pay; But let some poor slave-mother whom I have striven to free, With her children, from the gallows-stair put up a prayer for me!'

John Brown of Osawatomie, they led him out to die; and lo! A poor slave-mother with her little child pressed nigh: Then the bold, blue eye grew tender, and the old harsh face grew mild, as he stooped between the jeering ranks and kissed the Negro's child!

The shadows of his stormy life that moment fell apart, and they who blamed the bloody hand forgave the loving heart; that kiss from all its guilty means redeemed the good intent, and round the grisly fighter's hair, the martyr's aureole bent!

Perish with him the folly that seeks through evil good! Long live the generous purpose unstained with human blood! Not the raid of midnight terror, but the thought which underlies; not the borderer's pride of daring, but the Christian's sacrifice.

Nevermore may yon Blue Ridges the Northern rifle hear, Nor see the light of blazing homes flash on the negro's spear; But let the free-winged angel Truth their guarded passes scale, To teach that right is more than might, and justice more than mail!

So vainly shall Virginia set her battle in array; In vain, her trampling squadrons knead the winter snow with clay! She may strike the pouncing eagle, but she dares not harm the dove; and every gate she bars to Hate shall open wide to Love!

I believe the American Civil War, the War Between the States, to be the irony of all ironies as we reflect upon the origin of "We the People of the United States." The oppression of the people in Europe drew them to this land, to escape the tyranny and oppression from the aristocracy of Ireland, France, Italy, Germany, England, and Scotland. On their very backs, they bore the marks from the whip; on their ankles were the horrendous scars from ankle-bracelets, indelible reminders of the oppression of days gone by. Nevertheless, as taught in the Old Country, the slave trade came with them and began in America as early as the 1600's. As soon as the new inhabitants were established, they instituted the practice of mass enslavement of what was deemed by a dark hearted

people, an inferior race for their own profit and social standing. Ownership of a slave seemed to elevate the poorest and uneducated yet determined colonist out of the pits of poverty. History records the census for slaves here in America numbered 400,000 and continued to climb. With the sprawling southern plantations attributing to the influx of slaves, these people found a way to propagate. Soon the population among slave families exploded to an excess of 4 million souls.

Our founding fathers, under the guise and idiom of Christian democracy, established a Constitution and Bill of Rights for all peoples. However, it became evident that freedom and the pursuit of happiness were not intended for all the people. For if it had been, the institution of slavery would have never gained a foothold in America.

It is beyond my comprehension how a nation can develop such apathy and unconcern for their fellow man. Northerners and Southerners alike claimed to serve the same God. They sang praises and offered prayers to the same God of Isaac, Jacob, and Abraham. It did not matter whether they were sitting on the church pews in Boston or sitting on the church pews in Charleston. In light of all this adoration and faith in God, how can a people be so ignorant of His infallible word? It was irrelevant that some would condone slavery while on the other hand, in another location of the same country, condemn it. The truth of the matter is that everyone in the United States was standing in the tar pit of human atrocity and degradation, guilty before God as they took great pride in their stand.

It is a wonderful thing to witness someone with soul stirring moral intentions and motivation for the common good of every person. John Brown laid aside all his personal endeavors, taking up the banner for humanity. He made his choices in life just as we do today. Although a tragedy that his life had to end in such a manner, he would not have gained such notoriety amongst the nation if he had not taken matters into his own hands. Do not misunderstand me; in no way do I condone insurrection against these United States. Treason against one's country is unforgivable, no matter the reason. We must not overlook the fact that insurrection against an established government is forbidden in the New Testament section of the Holy Scriptures.

Titus 3:1-2

(1) ***Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,***

(2) To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

2 Peter 2:13-20

(13) And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;

(14) Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

(15) Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

(16) But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

(17) These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

(18) For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

(19) While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

(20) For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

It was the fervor of one man that became the catalyst to kindle fire in the hearts of the American people. This one man's unrelenting pursuit of his beliefs, the lighting of this torch eventually led to death of over 600,000 Americans. John Brown was guilty of disregarding God's word by disannulling the New Testament teachings of Christ, not to mention the Sixth Commandment, "Thou shalt not kill." For a true, born-again Christian to take matters into his own hands is totally against the Scriptures. Brown adhered to the Old Testament teaching on law and the slaves of antiquity. Sadly, he attempted to renew Old Testament Law as the authority when Christ had fulfilled the Law at Calvary. As I see it, if John Brown had left the Old Testament to the Nation of Israel and adhered to the New Testament teachings of his LORD, I am confident the Holy Spirit would have guided

him into a much more peaceable path to follow. However, many people fall into this same trap each day. The Old Testament Scripture of “an eye for an eye,” appeals to the Gentile flesh in us. Yet this Old Testament Scripture was written and intended for a fledgling nation who had many enemies. Again, do not misunderstand me. The Old Testament has its place as a moral guide. It remains today a most excellent guidepost for America.

I believe the Scriptures of the New Testament leads the way for born-again Christians. I can easily see where John Brown could insert both himself and his cause into this scenario of Old Testament slavery, although taken out of text. Such is the travesty of today when men and women mishandle the word of God by bending, twisting, and taking out of text the truth of the Scriptures in an effort to build a platform for their misguided beliefs, leading many to the byways of destruction. No doubt, John Brown began with good and honorable intentions, having the utmost sincerity, only to end disgraced, discredited, and destitute of his Heavenly rewards in light of a holy God. His actions smeared the blood bought name of Christianity, placing it on display as a social mockery alongside the institution of slavery. Herein is the dilemma for Christians. We are encouraged to weigh with discernment the decisions in life, for these decisions will have repercussions in the afterlife. As Christians we must remember that what we accomplish here on earth will be met with reward or the loss of when we face, for the very first time and for all eternity, our LORD and Saviour, Jesus Christ.

Loyal to a Lost Cause

It was on July 2, 1863 when the Army of Northern Virginia, commanded by General Robert E. Lee, advancing north and in the shape of a fishhook around the quiet town of Gettysburg engaged in battle the Union Army of the United States commanded by General George Meade. Up to this point in the War Between the States, the Southern army had been successful in out maneuvering and defeating the Union army. The public considered the Union generals as buffoons as on many occasions the Southern Army was out numbered two to one. These victories served as catalysts to the swelling pride of the South. Winning against such overwhelming odds could only lead the rebelling southerners to believe they were on the right track, unabashedly proclaiming the war as the will of God, and thereby proclaiming their cause as virtually invincible. The truth of the matter was that with these astounding victories scored by the South, they were not without terrible and horrendous losses on the battlefield. The Confederacy had been tragically blindsided by their audacious pride and arrogance in defiance to an established entity that had been proven on some of these same battlefields during the American Revolution.

On these fateful days of infamy, July 2, 3, and 4, 1863, for the first time in the Southern Army's record of accomplishments, the tide of warfare began to turn laboriously as a water wheel would slowly turn the grist of the mill. Their celebration of victories ended as the sovereignty of Almighty God turned the tide of war. Both the Union and Confederate Army worshiped the same Jehovah God of Israel. God did not continue to bless the Confederacy with victories because of the South's disfavor and rebellion against the U.S. government. Once this established government attempted to increase tariffs that would prove to be no longer profitable by Southern standards, the South reared its proud head in defiance.

There was also the problem of ongoing human oppression in the southern states. We should remember that for many years preceding the war, all of America enjoyed the fruits and benefits of slavery, North and South alike. However, with the help of abolitionists and supporters of human rights, at some point in time the people of the North began to see that the secessionists had to be forcefully put down and disbanded, as well as the bigots and flesh trading of both sides if America was to heal and reunite as a God fearing nation. It was as if both sides were provoking God with the audacious sins of illegitimate loyalty and morality, each believing they had God's favor in their corner.

As one will attest by reading the Holy Scriptures, one can undeniably see that God, in time, will bring down a city, government, or an empire choosing to use slavery for their advancement and prosperity. This demise of civilization occurred in Egypt, Babylon, and the Roman Empire. The United States of America would be no different if in fact it was to incorporate and flourish upon the agony and degradation of other humans.

No person in his or her right mind would consider aligning himself with a “cause” considered doomed from the outset. One must confirm the reasoning of the cause in their heart and mind with the concept of the cause escalating to the point that action is imperative if one is to preserve one’s way of life and liberty. Although no cause is considered a worthless effort at the time of its conception, careful consideration must be given as to the risks involved and the possibility of the ultimate cost of life. Therefore I ask when is it right to bear arms against one’s country?

Throughout recorded history, there have been upheavals and put-downs of coups that considered their very existence threatened by the reigning Monarch or standing Government. We could spend many years examining the history of England alone with its civil unrest and head-lobbing parties against insurrection of the populace. At times, even the heads of royalty were at stake to ensure the survival of a cause. As history dictates, some were successful and some, not so successful, resulting with devastating outcomes for generations to come. Therefore, the personal choice of becoming involved became uncertain among many civilians. For some, the idea of fighting against an established government is a death-defying feat that drives the adrenalin. With ideas such as these, exactly what we need to correct our current political upheaval are the ravings of some who are tired of the policies that are mired down in mindless rhetoric. We are in need of a change for the better. It seems that social unrest becomes acceptable when things remain undone and unchanged with human degradation reigning in the day. Is this the foundation of a “cause”?

There are many injustices prevalent today. Some injustices will never be resolved because of the many and diverse cultures at stake. We live in a day of individuality of people and cultures here in America. We are no longer simply Americans, but African-American, Latino, Hispanic, Muslim, etc. as she is fast becoming multi-lingual. She places such a tremendous emphasis on becoming tolerant to diverse religions and cultures, our own Federal government will no longer enforce its laws on the Mexican/U.S. border control.

This idea of individualism has spread throughout America to the point of being ridiculous and will become the ultimate death trap for America.

Our government officials are now contemplating omitting the national phrase of “one nation under God.” This process is in litigation as I speak and is one of the reasons for the idea of globalization. It is these type actions that solidify my belief that Christianity will someday and not in the very distant future, become outlawed and viewed as an intolerant and extremist religion.

Our leaders encourage us to believe that globalization will provide everyone in all countries the same benefit and opportunity to succeed, regardless of race, creed, or religion. The mindset to bring the country of Mexico up to the same economic standards of America is the driving agenda for corporations to encourage illegal aliens in America. Yet, our corporations continue to leave America to pursue a labor force that will accept slave wages. Social upheaval will result when the wealth slips thru the fingers of the American people and poverty becomes a realization. It is similar to having too many mouths to feed with only limited resources available.

We are aware of the truth of the matter. Therefore, with all this being said, are you ready to take up arms and fight? However, I ask fight with whom, the U.S. government. When the final summation of your existence consists of earning a living to support your family, this will begin to fuel these feelings of contempt for government. This simple scenario has been the catalyst for many revolutions. This is where we will learn the true meaning of patriotism.

Ominous Clouds on the Horizon

Luke 6:46-49

(46) *And why call ye me, Lord, Lord, and do not the things which I say?*

(47) *Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:*

(48) *He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.*

(49) *But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.*

Even as a small child growing up in Morehead City, a North Carolina coastal town located on the Bogue Sound and very near the ocean, I observed the skies. Practicing the use of the old sailors approach to weather prediction “Red sky in the morning, sailors take warning; red sky towards night, sailors delight,” there were many opportunities to prove the predictability of the old adage. It is no exaggeration to state that on a clear day, one literally could see for miles across the vast horizon. Accustomed to the many storms and gales, the local residents developed a nonchalant attitude toward the weather as it was commonplace to see the flag warnings of high winds flying at the Fort Macon and Swansboro Coast Guard Stations. For the most part, we considered the high winds as “just a mullet blow,” referring to one’s hair being tousled from behind by the winds. However, many times following the storm we would find ourselves making the remark, “I had no idea the storm was going to be that bad!”

In the years preceding the American Revolution, people of the New World began to feel the winds of change. Nearly buckling underneath the weight of the ever increasing and cumbersome taxation imposed upon them from across the Atlantic, King George seemed to delight in the imminent demise of the fledgling country. The Motherland had a superb network of Loyalists strategically located in and around every town and city in America. The King’s Garrisons were entrenched in every city, much like our National Guard units of today. One could hardly move without the Tories taking notice. In fact, my mother’s hometown of Beaufort, North Carolina was a Loyalists community during the

Revolutionary War. At the outset of the American Revolution, there were few Patriots, but in time, the “cause” took hold, much as the sails of a ship catch the breeze.

A decided and intense factor in the anticipated rebellion was the Boston Massacre. March 5, 1770, five years before the start of the American Revolution, an encounter took place between British troops and a group of citizens of Boston in the Massachusetts Bay Colony³. British troops quartered in the city to discourage demonstrations against an American Revolution, were to maintain the peace and uphold the Townshend Acts, a tax on colonial imports. In part to the constant harassment by the citizens, a squad of British soldiers struck by snow and rock-filled ice balls thrown during a demonstration fired into the crowd. Their action resulted in the death of five men and consequently ended in a murder trial for eight of the soldiers involved along with their commanding officer. Defended by John Adams, later president of the United States, and Josiah Quincy, two of the soldiers received guilty verdicts of manslaughter. The remaining soldiers on trial, including their commanding officer, were acquitted. Although American patriot Samuel Adams skillfully exploited the incident in his effort to create an anti-British sentiment in the colonies, the soldiers merely increased their agitation of the Massachusetts Bay patriots. From time to time, the continued unrest of the American citizenry would spur a minor revolt. For example, the Boston Tea Party of December 16, 1773 proved harmless in itself, yet it added to the aggravation against England.

During the summer months of 1991 and 1992 while living in Morehead City, I remember hearing rumors of British troops deployed at the Cherry Point Marine Air Force Base located in nearby Havelock, North Carolina. They were making their way to our shores courtesy of the United States Military Exchange Program. Our small community had uneasy feelings about the presence of foreign troops on American soil, and on soil that was close to home. Feeling as if an invasion had taken place, many of the local area residents began harboring resentment toward our so-called friends from across the Atlantic. While here, the British troops trained in various conditions utilizing the surrounding areas as mock battlefield conditions as the landscape is well known for its back waters and mosquito infested swamps.

I vividly recall my personal encounter with the troops. While traveling to my uncle’s home one evening, I came upon a two-ton U.S. military troop vehicle seemingly disabled and parked alongside the road. Obviously headed for Cherry Point Air Base, I cautiously yet curiously pulled in behind the vehicle. My headlights caught the faces of approximately 20

English soldiers dressed in British camo uniform. Approaching the cab of the vehicle, the soldier appearing to be in command greeted me and seemed genuinely appreciative of my willingness to assist them. Discovering their vehicle had run out of diesel fuel, I offered to drive one of the soldiers to a nearby gas station; an offer immediately accepted. We located the nearest gas station, filled the military issue gas can with diesel, and returned to the disabled vehicle. As our polite small talk slowly evolved into general conversation, I discovered the men were returning to base from their “boy’s night out” at nearby Atlantic Beach. I seized the opportunity to give them Gospel tracts; good reading material as they puddle jumped the globe. With their vehicle refueled, they again offered their thanks for the assistance and the tracts, and drove off into the night.

This type of troop exchange also occurred during England’s Blitzkrieg. American troops deployed to England in preparation of the massive troop buildup destined for the beaches of Normandy, France. Our troops had ample time to become acclimated to English society, although that type troop exchange was a wartime effort. A famous adage of the British was “the problem with the Yanks is they’re oversexed, overpaid, and over here.” I am confident they were as glad to see the Americans leave English soil, as the Americans were when British troops occupied Colonial America. However, the British were to invade our lands again in the War of 1812 when, because of their invasion, Americans were forced to deal with the burning of all Federal buildings in and around Washington, D.C.

For the most part, the troop exchange of today goes unnoticed by the majority of American citizens. Nonetheless, troop exchanges do occur. Much of America was not aware of the mockup city of Bosnia located in Louisiana and used for troop training. The corporate media stations of NBC, ABC, and CBS do not televise these type movements. Barely noticed and not considered newsworthy, local radio stations omit the broadcasting of these training maneuvers as well as the publication of such by the local newspapers. However, it is becoming a common practice for men dressed in black uniforms and transported in black helicopters to arrive in Any Town USA, unannounced and uninvited. To give credit where credit is due, they do contact the local authorities a couple of hours prior to the arrival, requesting permission to launch a full-scale mock attack against insurgents in some abandoned complex within the city. These are the officers of the New Homeland Security units along with special terrorist units of Delta Force⁴, U.S. Army of Fort Bragg, North Carolina.

Do not be alarmed when you hear a dozen or so stealth helicopters pounding the air as if an invasion of some sort is occurring during the pre-dawn hours. Jumping from the copters with automatic weapons ablaze with rubber bullets, and smoke grenades flashing in the night producing ghostly images, they attempt to produce a real-life scenario. It was during one particular night-ops that a helicopter over turned when it landed too hard, shearing off its props. Unlike real combat, the night operation ceased. To date, these practice invasions have reportedly occurred in Charlotte, N.C., Pittsburg, Pa., and Ashville, N.C. In Baltimore, Md.⁵, local papers defined these night-ops as “a frightening sight to behold.” At the time of this writing, Baltimore was the latest victim of a mock military invasion. Staging a biochemical detonation by an alleged terrorist attack, Homeland Security officers had the full cooperation of local fire, police, and hospital staff.

There are recent reports of eyewitness accounts of soldiers dressed in black uniforms crossing the Canadian Border from British Columbia into Montana. They bring with them their highly specialized urban warfare vehicles, such as small armored tanks with rubber tracts instead of the traditional steel. A local resident reports that he had gotten in behind one such troop convoy during an evening commute home. Mesmerized by the unusual sight, he took careful notice to the traditional black helmets and black uniforms. There were no insignias or visible markings on the vehicles. As many are aware, Montana has been the focal point of local militias for quite a while, operating in the surrounding mountains due to the obscurity. Also reported were sightings of boxcars on side rails by the hundreds and found to be outfitted with chained anklets and wrist restraints. Meanwhile along the southern border of Arizona, New Mexico, and California, spotted military troop movement and Border patrols are a regular sight within a 20-mile radius of the border, as well as the T-80 and T-90 Russian version of battle line tanks moving in and around Northern Mexican towns, supposedly on joint maneuvers with the Mexican Federal Troops. In Russia recently, our U.S. troops trained alongside Russian troops as a joint venture to familiarize both sides with the weapons and armament used in today’s military deployments, the Russian soldier with the Abrams Tank, and the U.S. soldier with the T-80 Soviet Tank. In years past, it was a common occurrence for me to witness U.S. troops and equipment convoys traveling from Camp Lejeune Marine Base to the State Port located in Morehead City. I suspect that the time is imminent when we will consider the movement of armored military vehicles moving in and around every American city the norm.

It is a well-known fact that America has enemies. With the terrorist attacks both here and abroad, our nation's security relies upon the cooperation of local law enforcement and citizens alike. I believe the time is fast approaching when our local law enforcement will train as military and stand in the ranks. Their refusal to do so will result in their finding another line of work.

I am convinced the time will soon come where one will be forced to choose their loyalties much as the pilgrims did, a time of testing for one's faith. Regardless of your stand, puritan, pilgrim, or American citizen, when the topic at hand is the very safety and survival of one's family unit, our loyalties will be tried as in the fire of refinement. It is at that time when one's basic loyalty will be the faith held dear to their heart. Without Christ Jesus to comfort us and to guide us, there is nothing else to believe in but a state of whims of unjust government. We live in a time where the people no longer run the government, but government dictates as to follow federal government. And so it will be until the return of our Lord and Saviour, Christ Jesus.

Conclusion

Throughout the ages and in every generation, there is someone to proclaim the warning of an impending doom upon a people, a city, or even a nation, a courageous person proclaiming such things with reason and motivation. Almighty God has used this mode of conveyance of warning to every generation since the beginning of time. He normally placed this individual in a position of obscurity until the proper time arose to proclaim the will of God in the instance of adversity for a nation or people, and on many occasions in the presence of a King. Today, God's men continue to sound out the warning of the judgment to come.

You would think that one would welcome the golden opportunity to do a good service to humankind, and bestow the good grace of God upon a city, region, or country. Their warning could possibly change circumstances where degradation and humiliation thrive and continue unopposed. However, not all share my feelings. When faced with these type opportunities, many suddenly face the daunting realization that the task is too great to have any part in whatsoever.

Although there were many prophets of God, none comes to mind that surpasses Jonah's notoriety regarding as a prophet of doom. Around the year B.C. 862, God sent Jonah, the son of Amittai, to the city of Nineveh to proclaim the coming judgment of the LORD on the city. We have all heard of the story of Jonah and the whale that swallowed him whole and three days later spit him out upon the shore only to resume the original task placed upon him. While talking to the scribes and Pharisees, the Lord Jesus Christ spoke of Jonah in the belly of the whale. You can find this in the book of Matthew chapter 12, verses 39 – 41.

The stiff-neck, rebellious nature of Jonah required some very imaginative efforts on God's part, and without apology, were very successful. God does have a way to motivate His intended to perform without hesitation or inhibition. However, Jonah's willingness to serve God was out of fear and obligation, and rightfully so. Jonah condemned himself by his own words; questions as to why God would show mercy to a people who deserved no mercy. It is obvious that Jonah never developed a compassionate heart for the people of Nineveh, but harbored and nurtured a militant spirit. Bluntly speaking, Jonah was a bigot and a look into his background will explain why and how he could be so.

It was God's intentions to send a Jew to a wicked Gentile people warning them of impending doom for their arrogant sin in the sight of a righteous God. As Jonah was a Jew of the nation of Israel, this act was unspeakable to Jonah, to do so was unorthodox and completely against his upbringing. Looking through the prophetic glass of the future, Jonah typifies God's plan to send His only begotten Son, Christ Jesus, to a lost and dying world, giving hope of salvation to the Gentiles through God's holy Son, the Lord Jesus Christ. Therefore, Jonah was chosen by God to portray prophesy in real life.

The commandments of God were given to the nation of Israel and intended to separate them from the entire world. They were a peculiar people set apart for God's personal affection. As Jonah was taught from his early childhood, the nation of Israel was forbidden to associate with unbelievers of Jehovah God according to the Mosaic Law; this included all Gentiles.

Jonah suffered from the same problem that hampers many of us today. Jonah was human. His Jewish upbringing prohibited him from placing one's self in the path of a people of other origins. This forbidden mingling by law would ensure there would not be an introduction of new ways to worship, or idolatry, thereby preserving the holy seed for only the realm of national Judaism.

Jews referred to the Gentiles as "dogs." God commissioned Jonah to go to a people known as 'Gentile dogs,' a mission against everything Jonah stood for and believed in. Jonah knew that God was a merciful God and full of compassion. No doubt, he could not comprehend God's desire to extend mercy to a people that he believed unworthy to live another day.

Nineveh, known as the "robber city," was notorious for its wealth derived from numerous raiding rampages upon unwary souls that crossed the desert sands in caravans. Jonah looked upon these people of Nineveh as the scum of the earth. Having no desire to enter into the snake pit of debauchery, Jonah devised a plan to evade this morally, degrading dilemma. He purposely defied the will of God for his life by going in the opposite direction. Jonah had purposed in his heart a rebellious, militant spirit towards these people of Nineveh, and towards God. By doing so, he soon found himself between the proverbial rock and hard place as in Jonah's mind, the only sensible thing to do in this situation was to run and hide from God. He never realized there is nowhere to hide from God's all-seeing eye.

In the port city of Joppa, Jonah boarded a ship bound for Tarshish, heavily laden with supplies, stores, animals, and a large crew. In the midst of the ill-fated journey, the mariners encountered a blustery squall in which the ship was certain to make shipwreck. Discovering that Jonah was the culprit for their woes and fears, the sailors decided they had to throw Jonah overboard if they were to survive the storm. With much concern yet little debate, Jonah encouraged the men of the ship to cast him overboard, promising their problems would shortly end.

Jonah was the type of individual who did not mind serving God as long as it pleased Jonah and did not require much energy on his part, a scenario befitting many professing Christians today. Jonah's rebellious attitude became evident when he received word from God to go, but instead, ran from the commandment of God to the city of Tarshish. This is a typical reaction from a person having never experienced the true meaning of the fear of God. We might ask the question; why did not God just get another person who was more willing to cooperate? It was God's perfect will for Jonah to go and God will not deviate from His intended will for anyone.

When God sets a series of events into motion, He commands His creation to be obedient. The winds from the four corners of the earth navigate continuously on a pre-determined course. However, the wind can change course at the slightest whisper of God, as should we. There are many lessons to learn from both the secular and biblical annals of history. It would do us well to cease from activity and listen to the truths whispering from long ago.

In the year of 96 A.D., another prophet of God wrote of an impending doom from the Isle of Patmos. His name was the Apostle John.

Revelation 19:11-16

- (11) *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.*
- (12) *His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.*
- (13) *And he was clothed with a vesture dipped in blood: and his name is called The Word of God.*
- (14) *And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*

(15) And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

(16) And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Isaiah 66:15-16

(15) For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

(16) For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

I never understood why we have war. However, through my studies of God's word, it became evident as to why we have war and make war against other nations. It became clear as to how Almighty God deals with fallen man. We see in the Old Testament where He raised up a people or nation, setting them in battle array against another nation that He had been monitoring for years, possibly decades. Such is the case of the city of Nineveh as described in the book of Jonah and Nahum. Another example is the biblical account of the fall of Jericho when the nation of Israel marched around its walls seven times. They blew the trumpets and all the walls of the city collapsed.

I do not believe that we have identical purposes as God when it comes to making war. Yes, there have been many instances where so called "Holy Men" declared war upon heathen nations such as Oliver Cromwell with his holy crusades against Scotland and Ireland; the Protestants of England battling against militant Catholicism, attempting to purge the heresy from their country. Some proclaim that these were acts justified by righteous indignation and in accordance to God's will for a nation. Personally, I believe it was nothing short of retaliation on Cromwell's part for the actions taken by the Catholic Church during the inquisitions upon France, Spain, and England earlier in the 15th century.

No matter how we justify war, no human justification surpasses the purpose of God's will for a people or nation. It is God's prerogative to send judgment in the form of war, pestilence, famine, or relentless foul weather, whenever or however He deems necessary. This is His world and all its inhabitants are His personal property. Man does not possess the ability to understand or comprehend the holiness of a righteous God.

People are under the impression that it is within man to direct his acts towards war, totally attributing the acts of war to one or more individuals, when in fact God Himself conjures up all wars. If we would take the time to contemplate on the wars this country alone has fought or is now involved with, I believe our political leaders would make better decisions. It never ceases to amaze me how our leaders are oblivious to mistakes of the past and continue to make detrimental decisions for today. The concept of an angry God is very hard for people to understand. The human race constantly portrays God as meek and mild mannered, never harming a hair on your head. However, I have found in my studies, God can be quite the contrary.

Matthew 10:34-36

(34) ***Think not that I am come to send peace on earth: I came not to send peace, but a sword.***

(35) ***For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.***

(36) ***And a man's foes shall be they of his own household.***

As I stated before, I find it very difficult to understand why God sets at variance people, their households, their communities, their nations. However, misunderstanding of the truth of matters will always divide people. It is a fact that people are different, with many different views and opinions concerning life issues. Who among our world's leaders today seek the will of God and His righteousness? I fear the truth is obvious; hardly anyone in a position of authority seeks God's face or His wisdom.

In Matthew chapter ten, we find the Lord speaking to His disciples. The "sword of division" is the sword of truth, holiness, and righteousness that God wields in this world, in which humankind fails to comprehend everyday. An unbelieving, hardhearted, stiff-neck people cannot understand the word of God. This earth will never experience total peace until the Prince of Peace Himself presents Himself to the world, bearing His sword of righteousness. It is then that all wars will cease and we will experience peace for a thousand years as prophesied in the Bible. Nevertheless, do not lose hope as you can have peace today. Any individual can experience peace, the perfect peace promised to everyone who will trust in the living God, Jehovah. With God's promise of His Holy Spirit to lead us and guide us into all truths, God alone has the power to release us from the warlike, militant spirit that resides in each of us.

Isaiah 26:2-4

- (2) *Open ye the gates, that the righteous nation which keepeth the truth may enter in.*
- (3) *Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.*
- (4) *Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:*

If ever a man could justify a militant attitude, it would be the Apostle Paul. With our study of the Scriptures, it is easy to see God using Paul mightily in setting the paradigm of Christian character to all believers. Influencing countless numbers of people of all social classes, the Apostle Paul had an army of followers at his disposal. Commissioned by God, he journeyed throughout different countries and regions, establishing churches by the faithful preaching of the Word of God delivered to him. In the course of his journeys, he was persecuted beyond measure many times and in one instance, left for dead. Yes, if Paul had a mind to take up arms and administer revenge, he had all rights to do so.

2 Corinthians 11:21-33

- (21) *I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.*
- (22) *Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.*
- (23) *Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.*
- (24) *Of the Jews five times received I forty stripes save one.*
- (25) *Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;*
- (26) *In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;*
- (27) *In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.*
- (28) *Beside those things that are without, that which cometh upon me daily, the care of all the churches.*
- (29) *Who is weak, and I am not weak? who is offended, and I burn not?*

- (30) *If I must needs glory, I will glory of the things which concern mine infirmities.*
- (31) *The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.*
- (32) *In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:*
- (33) *And through a window in a basket was I let down by the wall, and escaped his hands.*

Paul, like so many to follow him, lived in perilous times; times when beliefs could cost a man his life. He lived in the times of Caesar Nero¹, the last Emperor of the undivided Roman Empire. Nero, a calculating murderer, absolutely despised Christians and continually displayed his disdain by his tortuous actions. History records his capturing professing Christians, having them either tied to or impaled upon stakes, and strategically placing the stakes throughout his massive gardens. At night, the bodies would be burned with fire and used for his garden path illumination. The man was a beast of the worst sorts and well known to commit crimes against nature.

Even in the light of these events and evidences of persecutions, it was Paul's teaching that God was in control of all things. God Himself would devise a plan to deal with these atrocities, which He did many years later when Constantine² was appointed to unite the Empire's divided provinces. According to Paul's teachings, Christians, no matter the circumstances are to stay the course concurrent to the Gospel message, living in the light of God to bring honor and glory to His name. A little known fact among Christians today is that God called us with a holy calling and elevated us unto a higher plateau than mere mortal man. It is His divine will that our Christian character is to be exemplary before God and man. We can and will achieve this because of our standing in Christ Jesus and our personal possession of God's Holy Spirit.

Romans 12:1-2

- (1) *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

¹ Emperor from Oct. 13 A.D. 54 to June 9, A.D. 68. Nero died at the age of 30.

² First Christian Emperor of Roman Empire A.D. 324 to May 22, A.D. 337. Instituted the first State Church designed to unite the divided Roman Empire.

(2) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

In essence, God has placed us above the problems of this world. Therefore, we are to look upon this world as one would look upon all aspects of life while journeying to a distant country. We are to travel having a light load, forsaking worldliness and worldly lusts, and dealing only with the people and events that God places in our path. As Christians we are to have our minds and goals set in the eternal sense, realizing that our accomplishments on earth will have an impact on us in eternity. God did not promise us an easy journey but He did promise He would never leave us or forsake us in life's journey.

Hebrews 13:5

(5) Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

We as born-again Christians possess the key to successful Christian living. We are to raise above all adversaries and adversities as we have the fullness of Christ. We alone have the resources to deal with any situation on any given day at any given time. The unsaved, unregenerate sinner does not have this resource and therefore will always resort to the whims of the flesh, including the bearing of the sword against his very neighbor. When God's child displays that un-Godly character, acting as an unregenerate soul, it becomes evident that he or she has allowed Satan to dictate their actions. Therefore, that child of God brings about shame and disgrace to our Lord and their actions serve as a token sign that he or she is avoiding a close communion with the Lord; not attending to prayer and the reading of God's word. As Christ Jesus was our example here on earth, we are to possess His character and spirit when dealing with any situation in this life. It is His desire that we are to rise above any circumstance as Christ was raised from the dead, by His own power, the power of the Holy Father God, and of His Holy Spirit. In other words, there should be no situation that is to be faced on this earth that we cannot rise above it. As Paul emphatically stated, ***"I can do all things through Christ which strengthens me."*** Philippians 4:13

I am confident that Paul, like so many of us, was tempted to bear the sword. However, he knew in his heart that this fleshly action, although justified, would bring disgrace to God and thwart God's intended purpose, the very providence of God, if that were possible. Paul

knew that it is too easy to deviate from the path that God has set for His children to follow.

Romans 12:17-21

- (17) *Recompense to no man evil for evil. Provide things honest in the sight of all men.*
- (18) *If it be possible, as much as lieth in you, live peaceably with all men.*
- (19) *Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*
- (20) *Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.*
- (21) *Be not overcome of evil, but overcome evil with good.*

Throughout the Pauline Epistles and specifically in I Thessalonians 5:22, the Apostle Paul encouraged his Christian brothers and sisters to “**abstain from all appearance of evil.**” This includes displaying the militant spirit that we all possess. He encouraged the slaves to remain docile and obedient to their masters, bringing honor to God by displaying the Christian character of a born-again believer. He constantly warned Christians not to succumb to the fleshly desires of this un-redeemed body.

Colossians 3:22-25

- (22) *Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:*
- (23) *And whatsoever ye do, do it heartily, as to the Lord, and not unto men;*
- (24) *Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.*
- (25) *But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.*

Paul, like so many before him, displayed a character that only a living God could produce in the individual. Paul constantly warned Christians not to succumb to the flesh to perform the debauchery of this un-redeemed body that is always susceptible to sin.

Romans 6:12-23

- (12) *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.*

- (13) *Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*
- (14) *For sin shall not have dominion over you: for ye are not under the law, but under grace.*
- (15) *What then? shall we sin, because we are not under the law, but under grace? God forbid.*
- (16) *Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*
- (17) *But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.*
- (18) *Being then made free from sin, ye became the servants of righteousness.*
- (19) *I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.*
- (20) *For when ye were the servants of sin, ye were free from righteousness.*
- (21) *What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.*
- (22) *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*
- (23) *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

Paul never taught nor did he encourage Christians to bear the sword against another and especially against the government. We are to put ourselves in subjection to all authority, whether they are right or wrong. You might ask the question does this mean we are to subject ourselves even when the government runs amuck? According to the Apostle Paul's writings, yes; we are indeed. I am aware this kind of Christian attitude does not set well with most believers today and for the most part, is conveniently over-looked in the teaching of the Scripture. Many find it easier as a path of least resistance to yield to the lusts of the flesh and culture the militant spirit. I have never witnessed a time such as we live in today where the militant spirit is placed on display from the pulpit to the home. This false teaching has permeated the very core of Christianity with devastating results. The world views Christianity today as being as militant as our Muslim counterparts.

Romans 13:1-10

- (1) *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.*
- (2) *Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.*
- (3) *For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:*
- (4) *For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.*
- (5) *Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.*
- (6) *For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.*
- (7) *Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.*
- (8) *Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.*
- (9) *For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.*
- (10) *Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.*

As I stated earlier, Paul had every right to rebel against wicked sinful rulers of his day. Yet he chose to remain obedient to the following of Christ's example of humility and subjection as commanded in the Scriptures. It is in all of us to want to "help God out just a little" by taking situations into our hands and dispensing justice as we feel the situation deserves. However, we lack wisdom and understanding. God admonishes us to allow Him to handle all situations that in essence are produced by Satan in an attempt to ruin our testimony before a fallen mortal race. Paul knew that the sword has a single purpose, and that purpose is to take life. One of God's very first commandments involved the taking of human life, after the slaying of Abel in the Garden of Eden. God did not take the life of Cain, but cursed all of the days of his life as Cain reaped what he had sown with his

brother's murder. The Mosaic Law was given to Moses some years later as found in Exodus 20:13; "Thou shalt not kill."

Genesis 9:5-6

- (5) *And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.*
- (6) *Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.*

The Apostle Paul cannot be accused of teaching that vengeance is right, no matter the reason or cause. He knew that God will avenge all that take life. Almighty God is the progenitor of life and therefore is the only One having the right to take life.

The leaders of the Roman government ordered Paul's beheading, as well as many of his brothers and sisters in Christ Jesus. Was the government wrong to take Paul's life? According to Scripture, the taking of life is at the discretion of government and government as we all very well know, is run by the unbelievers. They do not know the Jehovah God of whom we are associated. Therefore, it is easy for them to snuff a human life, substantiating their cause in the light of men. Paul taught it is never appropriate for a Christian to take another's life. He knew that our actions while on this earth have eternal repercussions the moment we cross the threshold of eternity. Our performance in this life could very well cost us our heavenly rewards. Our works could very well go up in flames, no matter how we deem to justify our actions before a righteous and Holy God.

1 Corinthians 3:13-15

- (13) *Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.*
- (14) *If any man's work abide which he hath built thereupon, he shall receive a reward.*
- (15) *If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*

Paul encouraged us to understand that the fight in this life is not physical but it is a spiritual fight. He wanted us to look beyond this fleshly realm and see for ourselves Satan

and his demons that motivate people to perform evil without any inhibitions. People will kill you for any and no reason. Paul wanted us to see that it is the wicked spirit-filled world of demons or fallen angels that are truly in control of these acts of murder, rape, robbery, and other acts of treachery.

Matthew 10:28

(28) And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

This is why he wrote the conclusion to this struggle of life in Ephesians chapter 6. The underlying cause of all our anxiety is produced by the spirit world in which we as believers continually wage war.

Ephesians 6:10-18

(10) Finally, my brethren, be strong in the Lord, and in the power of his might.

(11) Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

(12) For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

(13) Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

(14) Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

(15) And your feet shod with the preparation of the gospel of peace;

(16) Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

(17) And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

(18) Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

This instruction was Paul's battle plan for every born-again child of God throughout the ages. If we can just grasp the understanding that it is not the literal sword we must bear, but the cross of Christ which leads us into paths of His righteousness. Paul was convicted and convinced that prayer, above all things, makes all the difference in the world, whether

we can see the final outcome of a situation or not. God gives more grace to those who believe to persevere thru hard and desperate times of uncertainty. It is very easy to preach and teach what we should do in times of persecution and adversity. However, when persecution and adversity comes our way, this will be the ultimate testing ground of our faith. I do not know how I will react to persecution for my faith. I only know that when it comes time to perform, my prayer is that God will give me sufficient grace to perform magnificently to bring honor and glory to His name. The Apostle Paul summarized the entire subject of militant Christians with these last words of wisdom.

2 Thessalonians 1:3-12

- (3) *We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;*
- (4) *So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:*
- (5) *Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:*
- (6) *Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;*
- (7) *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,*
- (8) *In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:*
- (9) *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;*
- (10) *When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.*
- (11) *Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:*
- (12) *That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.*

It is the will of God that all of His children learn of these truths. If we are to leave this world as martyrs, we are to leave behind a Christian testimony, having never bore the sword of wrath. This is the example set forth of Christ. We can only accomplish this with

the master plan of all eternity embedded in our minds. We as Christians need to be well versed in the big picture and not narrow-minded of the things which are to unfold here on earth. The Apostle John gave us insight as to the future of the ones martyred for Christ:

Revelation 6:9-11

- (9) *And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:*
- (10) *And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*
- (11) *And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.*

It is very hard for us who live on this earth to comprehend that our Holy Father, Jehovah God, has a much higher expectation of us as His children than we have of ourselves. We become bogged down with the cares and strife of this world. It would do us good to spend time in His Word if only to refresh ourselves to the fact that we are mere pilgrims and strangers in this journey of life. This life is merely the tip of the iceberg that remains unexposed until the time has come to be revealed for what it truly is. A purpose for God's Holy Spirit to reside in each of us is to reveal the truth of life's matters as we need it to obtain a better understanding of our purpose here in this world. It is the will of God for each of His children to perform as champions of His faith. As the Holy Spirit endows us, there is no doubt in my heart that we will perform most wonderfully to glorify our most Holy Father.



I believe this to be the summation as to the issue of militant Christians. Militancy lies inconspicuously within the conscience and heart of unbelievers and unbelievers alike. However, born-again Christians should make their choice in all matters in accordance to the leadership of the Holy Spirit. Their choices reveal not only their level of faith but the solidity of their belief as the Bible being the final authority of all human conducted affairs of this world. Militant Christians react spontaneously and audaciously, outside of the instruction of the Holy Spirit. Simply stated, if one elects to question the authority of God's Holy Word at any point, it is feasible to believe that child of God is capable and

prepared to bear the sword. On the other hand, if one recognizes and accepts the Bible as the inerrant, infallible, indisputable, Word of God, blindly and unquestionably obeys the commandments of God no matter the repercussion, this matter of militancy is forever settled in the individual's heart. Therefore, let Jehovah God be true and every man a liar.

Revelation 14:12-13

(12) *Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*

(13) *And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*

¹ <http://www.contemplator.com/england/nelson.html>

² [http://en.wikipedia.org/wiki/John_Brown_\(abolitionist\)](http://en.wikipedia.org/wiki/John_Brown_(abolitionist))

³ <http://www.ctbw.com/jones.htm>

⁴ <http://www.mountainx.com/news/2005/0420wargames.php>

⁵ <http://www.citypaper.com/news/story.asp?id=11148>