

Scotland and Ulster After the Glorious Revolution

I. Scotland in the 1700s

A. Parties

1. Moderates
 - a. Accepted settlement of Glorious Revolution (1690)
 - b. “Latitudinarian”
 - 1) Reason a source of religious authority with Scripture and tradition
 - 2) Bolstered by rationalistic Enlightenment
 - c. Strengthened by nominalism of majority of the comprehensive church
 - d. Accepted in principle subscription to Westminster Confession (hence “moderate”) but many (though not all) were liberal: e.g., Unitarian (Arian)
2. Evangelicals
 - a. Sizeable minority remained committed to orthodoxy & true religion
 - b. Strengthened by George Whitefield’s 14 visits
 - c. Characteristic: “Communion seasons” for the Lord’s Supper—with weekend-long celebrations, tokens for participants as a “fence” (protection)
3. Problem: A nominal majority and a committed minority in a state church

B. Secessions

1. Cameronians
 - a. Became the Reformed Presbyterians
 - b. Formed RPCNA (“Covenanter Synod”) in USA
2. Secession Church
 - a. Leaders: Ebenezer and Ralph Erskine
 - 1) Began over “Marrow Controversy”
 - a) Sparked when Thomas Boston republished *The Marrow of Divinity*
 - b) Stressed free offer of the gospel: Neonomianism vs. Antinomianism
 - c) Erskines et al. protested its condemnation
 - 2) Rejected lay patronage
 - 3) Resisted liberalizing tendencies among Moderates
 - b. Character
 - 1) “Secession,” not a separate church, but a continuation of the true church
 - 2) Initially close to Whitefield in his work, but broke when Whitefield continued to work with established Church of Scotland
 - 3) Famous member: John Brown of Haddington (*Self-Interpreting Bible*)
 - c. American Branches
 - 1) United Presbyterian Church of North America (1858-1958)
 - 2) In the South, gave rise to Associate Reformed Presbyteryian Church (ARP)
3. Robert and James Haldane
 - a. Left Church of Scotland when Moderates nixed foreign missions
 - b. Became Congregationalists, then Baptists [big step for Baptists in Scotland]
 - c. Unlike most secessions in that they were voluntarist (no coercion in religion)
 - d. Later involved in French *Réveil*

II. Ulster to 1859

A. Henry Cooke and Second Subscription Controversy

1. The first subscription controversy (early 1700s)

- a. Irish Presbyterian Church supposedly used the Westminster Confession as the standard for the church
 - b. Some protested against subscription
 - c. Solution: put all non-subscribers into one presbytery (of Antrim)
 2. Unitarianism began to infiltrate the Irish Church
 - a. Forms of Unitarianism
 - 1) Unitarianism: Jesus was a man
 - 2) Modalism: Jesus is a “mode” of God
 - 3) Arian: Jesus is an exalted creature
 - b. Arian view a major problem in Ireland
 3. Henry Cooke, hero of Orthodoxy
 - a. A “seven years’ war” against Unitarianism (1822-28)
 - b. Initially alone in annual synod battles (“Athanasius of Ireland”)
 - c. 1827 pressed to question *all* ministers on Quest. 6 of the Shorter Catechism (“How many persons are there in the Godhead?”)
 - d. 1829: Non-subscribers formed Remonstrant Synod of Ulster
 - e. 1835: Subscription required
 4. Scottish Secession (Erskines) strong in Ulster → Main synod of Ulster united with Secession Synod (1840)
- B. '59 Revival
1. Background
 - a. Some argue the Ulster church was born in the Six Mile Water Revival of 1625
 - b. '59 Revival inspired in part by reports of America’s Prayer Meeting Revivals
 2. Traditional Beginning
 - a. Prayer meeting held by James McQuilkin in Ballymena
 - b. Led to large meeting in Aloghill
 - c. Once it reached Belfast, revival spread through Ulster
 3. Characteristics
 - a. Prayer meetings
 - b. Open air meetings
 - c. Crowded churches—not only on Sunday but also nightly
 - d. Interdenominational, although Presbyterians dominated
 - e. “Prostrations”: Controversial physical reactions to conviction
 - f. Believers’ Meetings—small prayer and Bible study meetings that influenced American Bible conference movement
 4. Revival touched southern Ireland, Scotland, Wales, and England, but strongest in Ulster
 5. Est. of 100,000 converts
 6. Created Division
 - a. Called both “Year of Grace” and “Year of Delusion”
 - b. Majority of Presbyterians favored it and were evangelical
 - c. Evangelicals saw a pattern: Cooke’s cleansing from liberalism led to God’s sending of blessing