

*Part 4: Six notable Protestant Christian
old earth creationist Gap Schoolmen
honoured in this work (I Sam. 2:30).*

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(Part 4) CHAPTER 1

Thomas Chalmers (1780-1847).



Thomas Chalmers (d. 1847)¹.

The Presbyterian, Thomas Chalmers (1780-1847), was first a Presbyterian *Church of Scotland* Minister, being ordained in 1803 as the Minister of Kilemy parish in Fife, Scotland. He became an Evangelical in connection with reading the Evangelical *Church of England* William Wilberforce's *Practical View of the Prevailing Religious System* (1797). From 1815 he gained prominence as a great pulpit preacher in Glasgow, Scotland, first in the Tron parish, and then at St. John's *Church of Scotland* from 1819². He was also a teacher at St. Andrew's University and Edinburgh University in Scotland.

The Scottish Presbyterian events of 1843 in which the *Free Church of Scotland* was formed are known as "the Disruption." This split the Established *Church of Scotland* so that between about "one-third of the ministers and laity of the Church of Scotland³" and "nearly half the Church of Scotland," left to become the *Free Church of Scotland*. This percentage division of about 50:50 remained until after the removal of the power of the courts to appoint Ministers in the *Church of Scotland* had been taken away, and most of those in the *Free Church of Scotland* then reunited with the *Church of*

¹ Picture from: James A. Wylie's *Disruption Worthies, With an Historical Sketch of the Free Church of Scotland from 1843*, Edited by J.B. Gillies, 1881; Grange Publishing Works, Edinburgh, Scotland, UK, 1881.

² *Encyclopaedia Britannica CD99* (1999 A.D.), *op. cit.*, "Chalmers, Thomas."

³ *Ibid.*, "Free Church of Scotland."

Scotland in 1929⁴; although a smaller minority group remained with the *Free Church of Scotland* which has generally been a more conservative church than the *Church of Scotland* which has generally been more liberal. I thank God I was privileged to undertake a trip around parts of the UK that included Scotland in December 2001 and January 2002, on my first trip to London (April 2001-April 2002) where I worked as a school teacher. I took the following two photos in Glasgow at that time.



St. Mungo's *Church of Scotland* Cathedral, Glasgow, Dec. 2001.



St. Vincent Street *Free Church of Scotland*, Glasgow, Dec. 2001.

In May of 1843, just over 200 *Church of Scotland* commissioners walked out of that Church's General Assembly as a protest against the fact that because the *Church of Scotland* was the Established Church, the State Courts had used its powers to sometimes appoint Ministers in local *Church of Scotland* Churches contrary to the wishes of the congregation. They thus broke with the Established *Church of Scotland* to become the *Free Church of Scotland*, on the basis that they wanted their church to be free from such state courts, with members of each local church being the ones who would choose their Minister. However, at the Disruption, the Moderator, Thomas Chalmers, publicly stated that they believed in the Establishment Principle (Ps. 2:10-12; Isa. 49:23), even though they did not think that this should allow state courts to appoint Ministers to local churches, and so the *Free Church of Scotland* simultaneously rejected what were called "Voluntaries," i.e., persons opposed to the Establishment Principle who considered that the State had no duty to Establish or support a Protestant Christian Church.

Looking at these matters of the Presbyterian Disruption from my Anglican eyes, I confess that I would not have been riveted by the arguments of the *Free Church of Scotland*; since I consider some kind of centralized control is needed to keep an Established national Church pure; and if this was not happening, then I would criticize

⁴ *Ibid.*, "Protestantism: History of the Protestant Movement: Protestant renewal and the rise of denominations: The era of Protestant expansion."

the courts for misusing their centralized power, as opposed to the concept of centralized church power. Nevertheless, I also recognize that the rise of the secular state brought with it the problem that the state increasingly no longer sought to nurture the Established Churches of Scotland and elsewhere in the UK with godly men as Minister, even though some godly men managed to get through the system (albeit in ever diminishing numbers since that time, so that now e.g., the *Church of Scotland* is now so apostate that e.g., it condones sodomy). Ultimately the individual Protestant under God must decide at what point his religious separation (II Cor. 6:17; II John 10,11) can no longer be achieved at a requisitely satisfactory local church level, and so requires organic separation from a particular denomination. *These are not always easy matters to decide.* And with respect to this case in point, I recognize and respect men of good conscience on both sides of this Presbyterian Scottish divide of 1843⁵ e.g., Thomas Chalmers (d. 1847), a Moderator of the *Church of Scotland* (1832) and *Free Church of Scotland* (so made at time of “Disruption” in 1843), and Robert Jamieson (d. 1880) of the *Jamieson, Fausset, & Brown* Bible commentaries, a Moderator of the *Church of Scotland* (1872).

I thus make my favourable judgment of Thomas Chalmers subject to a number of qualifications. The first qualification is that while a centralized national church has the potential to be purified and kept pure from the top down, as it was in England at the time of the Reformation, it also has the potential to be corrupted from the top down as the Established *Church of England* has increasingly been since the 19th century. Another qualification I make, is that even where a Protestant Church is so Established, whether the Presbyterian Church in Scotland, or the Anglican Church in England, I believe in religious freedom for fellow Protestant Churches who would not be subject to such State controls. And certainly in these days of sad apostasy starting in the 19th century, I thank God for such independent churches where a gospel Minister who is opposed to the religious apostasy has been able to speak out against it more strongly, and been a great blessing to the wider Protestant Church. And yet another qualification I make is that while I consider there were good men on both sides of this Presbyterian debate of 1843, I do not doubt that Thomas Chalmers was one of *the very best men* on the *Free Church of Scotland* side, and I have a great deal of respect for him.

Thus with the formation of the *Free Church of Scotland* in 1843, Thomas Chalmers left the Established *Church of Scotland* and was elected first Moderator of the *Free Church of Scotland* in 1843 after it broke with the *Church of Scotland*. He was later Principal of the *Free Church of Scotland* College which in time became *New College* at Edinburgh University (1846-1847).

⁵ Cf. “Creation Not Macroevolution 1” on “The Creator,” (29 May 2014), Mangrove Mountain Union Church, N.S.W., Australia; recording at <http://www.sermonaudio.com/kingjamesbible>; printed copy in *Creation, Not Macroevolution – Mind the Gap* (2014), (Printed by Officeworks at Northmead in Sydney, New South Wales, Australia, 2014,) Volume 1, “Appendix: Sermons.”

Thomas Chalmers is a well known and respected advocate of the gap school. As the Moderator of a religiously conservative Reformed Protestant Church, and the Principal of *Divinity Hall* (later called *New College*), Chalmers' endorsement of a gap between the first two verses of Genesis is notable. As the Moderator of a religiously conservative Protestant Christian Church holding to belief in an infallible Bible, Chalmers is a respected symbol of Reformed Protestantism among Bible believing religiously conservative Protestant Christians, and hence his early endorsement of the gap school has been repeatedly referred to and featured by gap school advocates.

As already discussed in Volume 1, Part 2, Chapter 3, section c, Chalmers opposed the Lyell type of anti-supernaturalist uniformitarianism. He first spoke in favour of a time-gap between the first two verses of Genesis, into which fits most of earth's geological history, in his *Remarks on Cuvier's Theory of the Earth* in 1814. On the one hand, by 1830 Chalmers was clearly speaking in favourable terms of a Global Earth Gap School model; but on the other hand, he did not want to necessarily commit himself to it in the more positive terms he had earlier used in 1814 and would later use in 1835, indicating some uncertainty in the interim. But in his *Natural Theology* of 1835, he uses a Global Earth Gap School model as part of his "Natural and Geological Proofs for the Commencement of our present Terrestrial Economy;" thereby committing himself to this model, which he had been promoting with varying levels of certainty for about 20 years since 1814⁶. Thus writing in 1835 Chalmers said "the work of the first day" (Gen. 1:2b-5), which like the other days he understood to be twenty-four hours long, "begins with the Spirit of God moving upon the face of the waters. The detailed history of creation" "begins at the middle of the second verse; and" in "what precedes" it "we are" "told both that God created all things at the first; and that afterwards, by what interval of time it is not specified, the earth lapsed into" "darkness and disorder" from "which the present system" "was made to arise." "Between the initial act and the details of Genesis," "at some highly remote period," "the world has" "been subject of such violent operations as have been destructive of entire species that formerly existed," "the traces of which geology may still investigate."

The great French Protestant scientist, George (/ Georges) Cuvier (1769-1832) rejected the macroevolutionary theory of Lamarck (1809) and Geoffroy (1825 and 1830), arguing instead that creatures were so well coordinated functionally and structurally that they could not survive much change. His *catastrophism* interpreted earth's geology as a series of cataclysms. Further developing the catastrophism model of the Lutheran "Cuvier," Chalmers divided Gen. 1:1 into multiple "eras of" "history," and thought "an occasional species may have survived one or two of these destructive revolutions," yet "each catastrophe annihilated the great majority of the existing genera," and was

⁶ See Volume 1, Part 2, Chapter 5, section d, subsection ii, "What about godly Global Earth Gap Schoolmen?, And for that matter, What about godly Young Earth Schoolmen?"

followed by new creations with “distinct origins.” But “in none of the old formations” was “the human skeleton - marking the recent origin of our own species⁷.”

Chalmers’ view drew on reputable scientific knowledge of his day, and his high religious standing among Protestants helped to give this interpretation its early more general foundational support and credibility among Protestants. The Reverend Gleig (son of Bishop Gleig, Episcopal Bishop of Scotland⁸), the Chaplain-General to the British Crown’s Forces and Prebendary of St. Paul’s Cathedral, London, discusses Thomas Chalmers in a biographical essay. Chaplain-General Gleig says, that in “1814,” writing in “The Christian Instructor,” “Chalmers” “reviewed in the ‘Instructor’” “Cuvier’s Theory of the Earth, which” had “created a great sensation in Edinburgh. And to Chalmers belongs the merit of having first endeavoured to accomplish that reconciliation between the discoveries of geology and the Mosaic account of the cosmology, which is now universally accepted as complete, both by philosophers and divines⁹.” For a work published in 1885, Gleig’s comments have here overstated the case for Chalmers, since the Global Earth Gap School model ceased to be viable inside the known geological science of the day from *c.* 1875¹⁰. But even after this time, Chalmers’ Gap School model with respect to Gen. 1:1 being followed by a time-gap, and then a six 24 hour days creation, continued to be followed in modified form by Gap Schoolman on a local earth model, and so it is certainly true that some key elements of Chalmers’ work continued to be preserved and celebrated by such old earth creationist Local Earth Gap Schoolmen.

⁷ Alcock, H.J., *op. cit.*, p. 26; Chalmers, T., *Natural Theology*, 1835; in *Chalmers’ Works*, Constable, Edinburgh, 1853, Vol. 1, pp. 240,245,249-51 (cf. Wylie., J.A., *Disruption Worthies*, A Memorial of 1843, Thomas Jack, Edinburgh, Scotland, UK, 1881, pp. 153-160); *Encyclopedia Americana*, Americana Corporation, Connecticut, USA, 1978, Vol. 8, “Cuvier,” p. 360.

⁸ Bishop Gleig was a religious liberal subverter of Protestantism within the revived Episcopal Church of Scotland. However, he followed a form of the Global Earth Gap School (Gleig, G., “Annotations on Stackhouse,” 1:1, in Hoare, W.H., *The Veracity of the Book of Genesis*, Longman & Green, London, UK, 1860, p. 179; quoted in Custance, A.C., *Without Form and Void*, *op. cit.*, pp. 32-3, cf. p. 122).

⁹ Gleig, G.R., *Essay’s, Biographical, Historical, and Miscellaneous*, Contributed chiefly to the Edinburgh and Quarterly Reviews, in two volumes, Longman, Green, Longmans, & Roberts, London, England, UK, 1885, Vol. 1, chapter 1, “Dr. Chalmers,” pp. 1-125 at pp. 34-6.

¹⁰ On the usage of *c.* 1875 as the cut-off point in the debate over events at the start of the Holocene in the d’Orbigny verses Lyell debate; see Volume 1, Preface, “Background to this Book: The Long Trek;” & Vol. 1. Part 2, Chapter 5, section d, subsection ii, “What about godly Global Earth Gap Schoolmen?, And for that matter, What about godly Young Earth Schoolmen?”

Chalmers took what had been a pre-existing and pre-geological science era interpretation of Gen. 1:1,2, known mainly among a small group of scholars who would read such writers as Rosenmuller (in Latin) and Dathe (in Latin)¹¹. He then gave it both its first historically modern geological scientific treatment, and also a much wider airing among English speaking Protestant Christians in general, than it previously had received. Chalmers was thus the first historically modern articulator of the old earth creationist Global Earth Gap School, and his view drew on reputable scientific knowledge of his day, and his high religious standing among Protestants helped to give this interpretation its early foundational support and credibility among Protestants. Like William Buckland and Adam Sedgwick, *infra*, Thomas Chalmers lived and died before *c.* 1875, after which it ceased to be possible to hold to a Global Earth Gap School on the known geological data of the earth. However, as with Buckland and Sedgwick, *infra*, Chalmers' points of intersecting agreement between his Global Earth Gap School model and a Local Earth Gap School model, have been preserved after *c.* 1875, and advocates of this successor model may therefore continue to give thanks to God for much of the excellent work done in Thomas Chalmers' Gap School model, as those elements of it that are in intersecting agreement with the Local Earth Gap School have most assuredly stood the test of time.

Thomas Chalmers showed the virtues of a good and strong Christian character. E.g., in 1817 he preached a memorial sermon for Princess Charlotte of Wales appealing to the Christian conscience to help deal with social conditions in Glasgow. And between 1819 and 1823 he was the Minister of St. John's *Church of Scotland* Glasgow, where he sought to administer charitable donations given to the church, to help the poor, for instance, he sought to provide teachers for schools at moderate fees¹². He was a Protestant who honoured God. And with respect to matters dealing with Genesis and science, Chalmers said, "It is unmanly to blink the approach of light from whatever quarter of observation it may fall upon us - and these are not the best friends of Christianity who feel either dislike or alarm, when the torch of science or the torch of history is held to the Bible." "We have no dread of any apprehended conflict between the doctrines of Scripture and the discoveries of science - persuaded as we are, that whatever story the geologists of our day shall find to be engraven in the volume of nature, it will only the more accredit that story which is graven on the volume of revelation¹³." *With such sentiments, truly is old earth creationist Global Earth Gap Schoolman, Thomas Chalmers, a man worthy of the respect and honour of those who on these very principles have followed in the post 1875 successor Gap School model of Chalmers' work in the old earth creationist Local Earth Gap School model!*

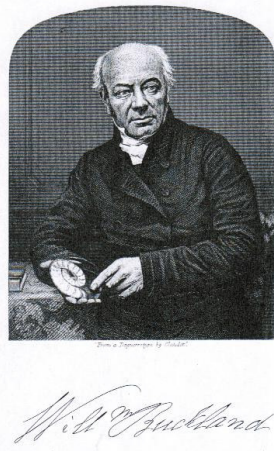
¹¹ See Volume 2, Part 3, Chapter 6, section g, subsections v & vi.

¹² *Encyclopaedia Britannica CD99* (1999 A.D.), *op. cit.*, "Chalmers, Thomas;" & "Thomas Chalmers," *Wikipedia* (http://en.wikipedia.org/wiki/Thomas_Chalmers).

¹³ Chalmers, T., *Natural Theology*, 1835; in *Chalmers' Works*, Constable, Edinburgh, 1853, Vol. 1, pp. 247-8.

(Part 4) CHAPTER 2

William Buckland (1784-1856).



William Buckland (d. 1856)¹⁴.

The above picture is from William Buckland's *Geology & Mineralogy: As Exhibiting the Power, Wisdom, and Goodness of God* (1836). The words, "power, wisdom, and goodness" of "God," are an allusion to one of the Collects found in the *Office of Papists' Conspiracy Day* (or *Office of Gunpowder Treason*) which was found in the Anglican 1662 *Book of Common Prayer* till 1859. The memory of this Protestant holy day is continued in England to this day with Bonfire Night, where by tradition a "Guy" representing the chief Popish conspirator, Guy Fawkes, is placed on top of a pile of wood and burnt in the bonfire. The Office states it is, "A Form of Prayer with Thanksgiving, to be used yearly upon the Fifth Day of November, for the happy deliverance of King James I ... from the most traitorous and blood-intended massacre by gunpowder: and also for the happy arrival of His Majesty King William on this day, for the deliverance of our Church and nation." The first Collect for usage at Mattins refers to God's "wonderful and mighty deliverance of our gracious Sovereign King James the First, the Prince [later Charles the First], ... nobility, clergy, and [House of Commons] ... then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter ..." on 5 November 1605. This is then complimented in a later Collect for usage at Holy Communion which was modified after 5 November 1688 so as to include the coming of William the Third of Orange against the Popish James II. The words of this Collect are alluded to in the title of Canon William Buckland's book, *Geology & Mineralogy: As Exhibiting the Power, Wisdom, and Goodness of God*, and the name of the reigning monarch is inserted with associated personal pronouns. Since Buckland's work was first published in 1836, it would originally at that time have used the name of King William

¹⁴ Picture from: William Buckland's *Geology & Mineralogy: As Exhibiting the Power, Wisdom, and Goodness of God*, 1836, 4th edition 1869, edited by Francis T. Buckland, in 2 volumes, Vol. 1, Bell & Daldy, London, UK.

IV (Regnal Years 1830-1837), and so for these purposes, I shall show this prayer in that form. The Collect (or Prayer) for *Papists' Conspiracy Day* as at 1836 is thus, “Eternal God, and our most mighty Protector, we thy unworthy servants do humbly present ourselves before thy Majesty, acknowledging thy power, wisdom, and goodness, in preserving our King, and the Three Estates of the Realm of England assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for his, and for all thy great mercies towards us; particularly for making this day again memorable by a fresh instance of thy loving-kindness toward us. We bless thee for giving his late Majesty King William [the Third], a safe arrival here, and for making all opposition fall before him, till he became our King and Governor. We beseech thee to protect and defend our Sovereign King William [the Fourth], and all the Royal Family, from all treasons and conspiracies; preserve him in thy faith, fear, and love; prosper his reign with long happiness here on earth; and crown him with everlasting glory hereafter; through Jesus Christ our only Saviour and Redeemer. Amen.”

William Buckland was ordained as an Anglican clergyman in 1808, and the *Church of England's* Canon of Christ Church, was Dean of Westminster from 1845 to 1856, and Reader in Geology and Mineralogy at Oxford University, where he was appointed Professor of Mineralogy in 1813. Like Chalmers, *supra*, and Sedgwick, *infra*, Buckland lived and died before *c.* 1875, after which time it ceased to be possible to hold to a Global Earth Gap School on the known geological data about the earth. Buckland discovered one of the first dinosaurs, the *Megalosaurus*¹⁵.

Buckland endorsed “the highly valuable opinion of Dr. Chalmers” concerning “an interval of many ages between” the first two verses of Genesis 1. To the extent that Buckland was an Anglican and Chalmers a Presbyterian, his *Chalmers and Buckland* presentation form contained an element of broad Protestantism. And I think it would be fair to say that in terms of human instruments, Thomas Chalmers and William Buckland were the “two big fighting fists” of the old earth creationist Gap School in its foundational period in historically modern times, and they were then joined by such other “heavyweight boxers” as, for instance, Adam Sedgwick and Pye Smith.

This type of recognition is reflected in *Chambers's Encyclopaedia* (1862) in its section on “Genesis,” where it says, “The two principal” old earth creationist schools “are those of” the Gap School of “Dr. Buckland,” and the Day-Age School, “(and their followers) respectively, the first of who,” Buckland, “adopts and amplifies the Chalmerian” view of Thomas Chalmers “of the” long “ages before the first day,” which is “an opinion” that is “to be found already in the Midrash.” Though Rabbi Abbahu is not specifically acknowledged, nor a specific Jewish *Midrash Rabbah* reference given, a summary of Abbahu's *Midrash Rabbah* comments are then quoted as, “Before our present world, the Almighty had created worlds upon worlds, and destroyed them

¹⁵ *Encyclopaedia Britannica CD99, op. cit.*, “Megalosaur.”

again'¹⁶.” The reader is also referred to a number “of ancient and modern writers who have commented on Genesis,” including such ancient writers as e.g., “Augustine,” and such modern writers as e.g., “Rosenmuller,” “Delitzsch,” “Kurtz,” “Pye Smith’s *Relation Between Scripture and Science*,” and “Dr. Whewell’s *Bridgewater Treatise*¹⁷.”

William Buckland first endorsed the Global Earth Gap School in 1820¹⁸, and then again one year after Chalmers’ Global Earth Gap School work, *Natural Theology* of 1835, in Buckland’s *Bridgewater Treatises* of 1836. This was an important foundational Protestant endorsement in historically modern times. Buckland considered the “first words of Genesis,” “‘In the beginning God created the heaven and the earth’” (Gen. 1:1) “may be fairly appealed to by the geologist, as containing a brief statement of the creation of the material elements, at a time distinctly preceding the operations of the first day,” because “it is nowhere affirmed that God created the heaven and the earth in the *first day*, but in the *beginning*,” and “this beginning may have been an epoch at an unmeasured distance, followed by periods of undefined duration, during which all the physical operations disclosed by geology were going on.”

He thought “millions and millions of years may have occupied the indefinite interval” between the first two verses of Genesis, followed by the “evening or commencement of the first day of the Mosaic narrative.” He considered this was then followed by six literal twenty-four hour days, “in which the earth was to be fitted for the reception of mankind.” This included a pre-Adamite flood as “this ancient earth and ancient sea” which “had been announced in the first verse,” was in “temporary submersion” from “which the waters are commanded to be *gathered together* into one place, and the dry land *appear*” on the third day “in the ninth verse” of Gen. 1, since “neither land nor waters are said have been *created* on the third day.”

He formed the view that from the darkness “‘upon the face of the deep’” in Gen. 1:2, there was “an incipient dispersion of these vapours” that “readmitted light to the earth upon the first day, whilst the” “cause of the light was still obscured, and the further purification of the atmosphere upon the fourth day, may have caused the sun and moon and stars to reappear in the firmament of heaven to assume their new relations to the newly modified earth and to the human race.” He thus considered that “the celestial luminaries” of the fourth day, are “spoken” of, “solely with reference to our planet, and more especially to the human race,” since “upon the fourth day,” “these bodies were then

¹⁶ See Rabbi Abbahu on Genesis, e.g., “the Holy One, ... went on creating worlds and destroying them until he created this one” in Vol. 2, Part 3, chapter 6, section e, subsection iii.

¹⁷ *Chambers’s Encyclopaedia*, W. & R. Chambers, London, UK, 1862, Vol. 4, “Genesis,” pp. 675-7 at pp. 676-7; referred to in Custance, A.C., *Without Form and Void*, *op. cit.*, p. 14 (emphasis mine).

¹⁸ Buckland, W., *Geology and Mineralogy*, As exhibiting the power, wisdom, and goodness of God, 1836, 4th edition 1869, *op. cit.*, p. 15.

prepared and appointed to certain offices of high importance to mankind, ‘to give light upon the earth,’ ‘and to rule over the day and over the night,’ to ‘be for signs, and for seasons, and for days, and for years’” (Gen. 1:14,15,18). Buckland’s view of science and Scripture was harmonious with the scientific knowledge of his day, and lent support to the more general endorsement of this view among gap school Protestants¹⁹. His view of non-human death before Adam has been discussed with reference to his 1839 sermon on the sentence of death in Rom. 5 & 8 that he preached in the Cathedral of Christ Church at Oxford University²⁰.

As with Chalmers, *supra*, and Sedgwick, *infra*, Buckland’s points of intersecting agreement between his Global Earth Gap School model and a Local Earth Gap School model, have been preserved after c. 1875, and advocates of this successor model may therefore continue to give thanks to God for much of the excellent work done in William Buckland’s Gap School model, as those elements of it that are in intersecting agreement with the Local Earth Gap School have most assuredly stood the test of time. William Buckland of Oxford University was a pioneer geologist, and stands as one of the greatest geologists of human history²¹. He was a Protestant who honoured God. *Truly is old earth creationist Global Earth Gap Schoolman, William Buckland, a man worthy of the respect and honour of those who have followed in the post 1875 successor Gap School model of Buckland’s work in the old earth creationist Local Earth Gap School model!*

The Natural History Museum at Oxford University, England, UK, was built up around the geological collection of William Buckland; and I have been privileged to visit this museum on a number of occasions. The following photos were taken on my visit there in October 2003.

¹⁹ Buckland, W., *The Bridgewater Treatises*, On the power and wisdom and goodness of God as manifested in the creation. Treatise 6, *Geology and Mineralogy considered with reference to Natural Theology*, in 2 volumes, William Pickering, London, 1836, Vol. 1, pp. 20-30.

²⁰ See Volume 1, Part 1, Chapter 3, section h, on Buckland’s *An Inquiry whether the sentence of death pronounced at the fall of man included the whole animal creation, or was restricted to the human race*, A sermon, preached in the Cathedral of Christ Church, before the University of Oxford, 27 January, 1839 (John Murray, London, UK, 1839).

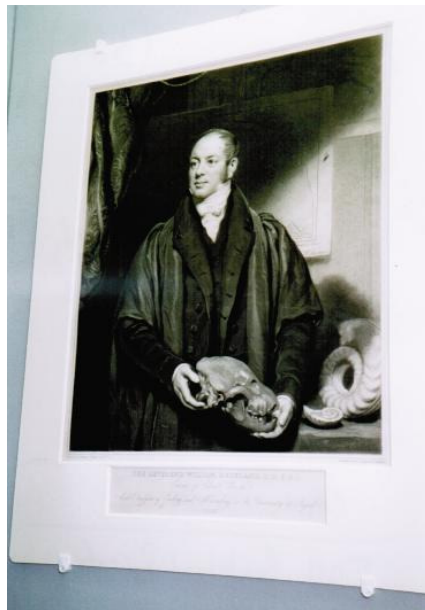
²¹ See Vol. 1, Part 2, Chapter 3, section f, “The generally united Gap School view: filling in the blanks in the ‘worlds’”



Christ College, Oxford University, UK, where Buckland was a Canon. Oct. 2003.



Natural History Museum, with Buckland Collection, Oxford Univ., UK, Oct. 2003.



Portrait of Professor Buckland in 1833, Natural History Museum, Oct. 2003.



Gavin at the William Buckland geological Collection Showcase, Natural History Museum Oxford, University, England, United Kingdom. October 2003.



Buckland Showcase: Left: skulls of recent stripped hyena & woolly rhinoceros. Top Right: Ammonite *Ariotities Bucklandi*. Bottom Right: Antiquitatis (Pleistocene). Front: small Jurassic ammonites (208-144 million B.C.). Oct. 2003.

(Part 4) CHAPTER 3

Adam Sedgwick (1785-1873).



ADAM SEDGWICK, ÆT. 47.

Adam Sedgwick (d. 1873)²².

The son of an Anglican clergyman, Richard Sedgwick, Adam Sedgwick was also a *Church of England* clergyman. On the bicentenary of Adam Sedgwick's birth in 1785, a geological trail, known as "The Sedgwick Trail," was made in 1985 near Dent in Yorkshire, northern England, where he was born, and it follows the River Clough as it explores and highlights rock features of the Dent Fault. Cambridge University was formerly organized upon much better lines than it subsequently fell into, with university appointments often based upon a man's general merits rather than his special training, and including in this reference to his spiritual qualities as a religiously conservative Protestant Christian inside the Anglican tradition. Sedgwick became Professor of Geology at Cambridge University from 1818 till his death in 1873, and also became President of the Geological Society of London in 1829. Together with Murchison, he named the Devonian World (408-360 million B.C.)²³.

Sedgwick stated his view of Gen. 1:1,2 in 1844. "The first two verses" of the first chapter of Genesis, "are" "declaring God the Creator of all material things; and I believe it means, out of nothing, at a period so immeasurably removed from man as to be utterly out of the reach of his conception. After the first verse there is a pause of vast unknown length, and here I would place the periods of our geological formations, not revealed because out of the scope of revelation. We are then told that 'the earth was

²² Picture from: John W. Clark & Thomas M. Hughes, *The Life & Letters of the Reverend Adam Sedgwick*, Fellow of Trinity College, Cambridge, Prebendary of Norwich, Woodardian Professor of Geology 1818-73, Cambridge University Press, England, UK, 1890 (2 volumes), Frontpiece to Vol. 1.

²³ See e.g., *Encyclopaedia Britannica CD99, op. cit.*, "Sedgwick, Adam;" & "Adam Sedgwick," *Wikipedia* (http://en.wikipedia.org/wiki/Adam_Sedgwick).

without form and void, and darkness was upon the face of the deep.’ Who can dare to say that he comprehends these short and mysterious words? They may perhaps describe the ruination of the earth after one of the many catastrophes by which its former structure has been broken up, and of which we can, on its present surface, find so many traces. But these are speculations. I value them not, for they are, perhaps, worse than nothing. After the word ‘deep’ there is a pause. The work of actual creation now begins. The Spirit of God broods over the dead matter of the world, and in six figurative days brings it into its perfect fashion, and fills it with living beings. Why may he not have manifested his power while his Spirit moved on the waters in ten thousand creative acts never revealed (because unconnected with the moral destinies of man), yet recorded in clear characters on stony tablets, to be read and admired in after-times by the descendants of the last created being, to whom faculties were given whereby they might comprehend the laws of the material world, and rise from them to some faint glimmering perception of their Creator’s glory?²⁴”

Sedgwick’s model of “figurative days” is a minority Global Earth Gap School view, also followed by Benjamin Silliman (1779-1864) of Yale College, USA; who likewise understood a gap between the first two verses of Gen. 1, followed by six symbolic creation days²⁵. Benjamin Silliman founded the *American Journal of Science* in 1818; and he was a Professor of Chemistry and Natural History at Yale before he retired in 1853²⁶. But it is to be noted that Sedgwick says, “After the first verse” of Gen. 1 “there is a pause of vast unknown length, and here I would place the periods of our geological formations,” *supra*, and so Gap Schoolmen following this model of Sedgwick and Silliman put what they regard as symbolic days fairly close to Adam’s creation, and so make them much shorter periods of time than Day-Age Schoolman. Sedgwick’s statement that the creative days occurred “over the dead matter of the world” shows he considered Gen. 1:2 described a catastrophe, but his statement that “speculations” about where that catastrophe was in the geological record shows that in 1844 he was non-committal on dating it. And in referring to what he regarded as the “figurative days” of Gen. 1 & 2, in 1858 Sedgwick said, “Another opinion I formerly held was” “that the modern period was more distinctly separable from the anterior period than it proves to be on further investigation.” “We have ample work for another half-century before we can be prepared to draw our lines of demarcation correctly, and till that is done I should think it premature to talk of comparing the geological days (or periods) with the Mosaic days. That this will be done one day I have very confident expectation²⁷.”

²⁴ Clark & Hughes, *op. cit.*, Vol. 2, p. 79 (emphasis mine).

²⁵ Buckland, W., *Geology and Mineralogy, op. cit.*, p. 14; referring to Professor Silliman’s Supplement to an American edition of *Bakewell’s Geology*, Newhaven, USA, 1833.

²⁶ *Encyclopaedia Britannica CD99, op. cit.*, “Silliman, Benjamin.”

²⁷ Clark & Hughes, *op. cit.*, Vol. 2, pp. 343-4

This means that on the one hand, Sedgwick was convinced of a global earth gap school model of Gen. 1:1-2:3 that regarded the six creation days as symbolic days; but on the other hand, he admitted the absence of geological evidence for this view in his own day as at 1858, *but thought further geological research over 50 years from 1858 i.e., till c. 1908, would yet uncover a catastrophe followed by six geological layers corresponding to a Global Earth Gap School day-age model of Gen. 1:2b-2:3*. Although there is a lack of specificity by Sedgwick as to exactly when these “figurative days” commenced, or how long they were, *the implication* of harnessing them to a Global Earth Gap School model in which “after the first verse” of Gen. 1 “there is a pause of vast unknown length, and here I would place the periods of our geological formations,” *supra*, is that Gen. 1:2 is seen as a global catastrophe, and that such “figurative days” could not start earlier than the beginning of the Last Ice Age. The Ice Ages were still being worked on in Sedgwick’s day following initial work by Agassiz, as assisted in the UK by Buckland; and dates for the start of the Last Ice Age were not as well pinned down in Sedgwick’s day as ours. But using our dates of *c. 68,000 B.C.*, *the implication* would be that these six “figurative days” could each be anything between *c. 1,000 years to c. 10,000 years* long; and I think Sedgwick’s lack of detailed specificity at this point is deliberate, since his vagueness looks to be deliberately designed so as to build some limited elasticity into the length of these “figurative days” that was still well short of the type of periods used by Day-Age Schoolmen. However, Sedgwick’s estimate of needing about 50 years from 1858 proved to be incorrect, and the model that he, and also Silliman, proposed, could be seen to be incorrect within about 17 years of 1858 i.e., by *c. 1875*. For like Chalmers and Buckland, *supra*, Sedgwick lived and died before *c. 1875*, after which it ceased to be possible to hold to any Global Earth Gap School model, either with literal 24 hour days (Chalmers & Buckland), or “figurative days” (Sedgwick & Silliman), on the known geological data about the earth.

Thus I put Sedgwick and Silliman in a different category to those following this, or any other, Global Earth Gap School after *c. 1875*, when it was known on the available geological data that a Global Earth Gap School model was no longer tenable. E.g., Alexander Patterson (1843/4-1912)²⁸ of the USA, a Presbyterian evangelist who was a teacher at Moody Bible Institute, Chicago, USA, was an important anti-macroevolutionist creationist of a later era who wrote, *The Other Side of Evolution* (1903). He indicated sympathy for the type of Global Earth Gap School model of Sedgwick and Silliman, in that Patterson considered that between Gen. 1:1 and Gen. 1:2, “In that interval lies all geology tells us of. ... This includes all up to the beginning of the Six Day’s Creation.” However, Ronald Numbers records that, “He did not think it necessary to interpret the days of creation as ‘our short days of twenty-four hours’ ...²⁹.” Thus while such a model

²⁸ Patterson died in Chicago, USA, on 2 Nov 1912 aged 68 (*Historical Society of the Presbyterian Church USA, Philadelphia: Necrology report, Presbytery of Chicago to the 1913 Synod of Illinois, p. 307*).

²⁹ Numbers’ *The Creationists*, pp. 16-17; citing Patterson’s *The Bible as It Is: A Simple Method of Mastering & Understanding the Bible*, Winona Publishing Company,

was still broadly possible within the sufficiently incomplete geological science of the era before *c.* 1875 when it was proposed by Sedgwick (d. 1873) or Silliman (d. 1864); by contrast, after *c.* 1875 when it was proposed by Patterson (d. 1912), this model lacked such scientific credulity relative to what was by then the sufficiently complete knowledge of geological science to rule out any kind of global earth gap school model³⁰. But in saying this, it should also be said that Alexander Patterson still did some good and commendable general work in arguing for old earth creationism against macroevolutionary theory.

As already discussed in Volume 1, Part 2, Chapter 3, section b, Sedgwick opposed the Lyell type of anti-supernaturalist uniformitarianism, in favour of supernatural uniformitarianism; and he also opposed Darwin's theory of macroevolution. Indeed, as there discussed, he wrote one of the first reviews of Darwin's *Origin of Species*, when in 1859 Darwin sent a copy of his *Origin of Species* (1859) to the man he recognized as one of "our greatest geologists," Adam Sedgwick, and Sedgwick wrote, "I have read your book with more pain than pleasure," and thereafter critiqued it in favour of old earth creationism. Among other things, Sedgwick said, "There is a moral or metaphysical part of nature as well as a physical. A man who denies this is deep in the mire of folly. 'Tis the crown and glory of organic sciences that it *does*, through *final causes*, link material to moral; and yet *does not* allow us to mingle them in our first conception of laws, and our classification of such laws, whether we consider one side of nature or the other. You [i.e., Darwin,] have ignored this link; and" "you have done your best in one or two pregnant cases to break it. Were it possible (which, thank God, it is not) to break it, humanity, in my mind, would suffer a damage that might brutalize it, and sink the human race into a lower grade of degradation than any into which it has fallen since its written records tell us of its history. Take the case of bee-cells. If your development produced the successive modifications of the bee and its cells," "final causes would stand good as the directing cause under which the successive generations acted and gradually improved. Passages in your book, like that," "and there are others almost as bad," "greatly shocked my moral taste. I think, in speculating on organic descent, you over-state the evidence of geology; and that you under-state it while you are talking of the broken links of your natural pedigree." "I humbly accept God's revelation of himself both in his works and in his Word, and do my best to act in conformity with that knowledge which he only can give me, and he only can sustain me in doing³¹."

For as touching upon *secondary laws of nature*, by which one can discern sodomy is *against nature* and so immoral, English law continued to recognize this into the second

Chicago, USA, 1906, pp. 66-70,103; & Patterson's *The Other Side of Evolution*, 1903, pp. ix-xii,11,60.

³⁰ On the usage of *c.* 1875 as the cut-off point in the debate over events at the start of the Holocene in the d'Orbigny verses Lyell debate; see Volume 1, Part 2, Chapter 5, section d, subsection ii, "What about godly Global Earth Gap Schoolmen?, And for that matter, What about godly Young Earth Schoolmen?"

³¹ Clark & Hughes, *op. cit.*, Vol. 2, pp. 357-359 (emphasis mine).

half of the twentieth century. However, the foundations of natural law and divine law having been subverted, this type of thinking in law and society, namely, that sodomy is *against nature*, came under strong attack in the 1950s and 1960s, and while Lord Devlin argued against, for example, the decriminalization of sodomy in *Enforcement of Morals* (Oxford University Press, UK, 1965), he not only omitted Stephen's type of utilitarian argument, he also omitted any reference to Blackstone's type of natural law thinking. These amazing omissions reflected both the fact that Devlin was not up to the task of debating these matters, and also the fact that the relevant natural law thinking had been already subverted. How? By first destroying the nexus between science and God by producing an anti-supernaturalist interpretation of the geological record that denied that geology was in fact God's Book of Nature. For those who do not understand Sedgwick's defence of nature against both Lyell and Darwin; issues such as Lyell's anti-supernaturalist uniformitarianism on the one hand, and on the other hand, the libertine and so called "human rights" issues of the post World War Two Western World, with earlier issues coming from the nineteenth century such as the more general rise of agnosticism and atheism, are like a series of unconnected ball-bearings from a broken centrifugal clutch, randomly thrown over the floor. By contrast, Sedgwick, foreseeing this type of outcome in his 1859 critique of Darwin's *Origin of Species* said, for example, of the Darwinian theory, "Were it possible" "to break" the nexus between science and the spiritual and moral elements as Darwin proposed, "humanity" "would suffer a damage that might brutalize it, and sink the human race into a lower grade of degradation than any into which it has fallen since its written records tell us of its history." Sedgwick's views could scarcely be a better, more succinct, and more apt prediction of, for example, the pornography, feminism, sexual immorality, negativity, and violence of the post 1950s and 1960s libertine Western World evident in, for example, Hollywood movies; or the Western World's gluttony, drunkenness, miscegenation, drug abuse, racial desegregation, prostitution, and tragic abortion slaughter.

On 9 March 1863 Lyell said "Darwin and Huxley deify secondary causes" and that he was moving "towards transmutation" and "'have evidently come nearly quite around to it'." Less than a week later, on 15 March 1863, Lyell believed in macroevolution, saying to Darwin, "I came to the conclusion that after all Lamarck was going to be shown right." Thus more than twenty-five years after Sedgwick had said Lyell's anti-supernaturalist uniformitarianism leads to evolution and was "infidel" geology (*Norfolk Chronicle*, January 1838), and more than thirty years after William Whewell likewise criticized Lyell's *Principles of Geology*, Volume 1 (1831) in *British Critic* (1831) and Lyell's *Principles of Geology*, Volume 2 (1832) in *The Quarterly Review* (1832), and likewise saw Lyell's geology as requiring the transmutation theory in what Sedgwick called "the best review of Lyell's system that has appeared in our language;" Lyell finally realized what Whewell and Sedgwick had been saying for decades, that is, that the naturally corollary of Lyell's theory of anti-supernaturalist uniformity was the theory of macroevolution (whether Lamarck's or another's)³².

³² Mrs. Lyell (Editor, Charles Lyell's sister-in-law), *Life, Letters and Journals of Sir Charles Lyell*, John Murray, London, UK, 1881, Vol. 2, pp. 365,361-2; Clark, J.W., &

Six years after Darwin's *Origin of Species*, in 1865 Sedgwick further commented on Darwin's theory, this time unmistakably linking it to Lyell's anti-supernatural naturalistic theory of uniformity that he had been opposing from the time Lyell first announced it. First Sedgwick attacked analogous corruptions he saw in Protestantism, with the rise of the Puseyite "High Church" of apostate Anglicanism and its "idolatrous element" (evident in, for example, their adoration of the consecrated Communion elements,) and the growing tolerance towards Roman Catholicism. Sedgwick said "the Geological Society" which had largely gone over to Lyell's and Darwin's thinking "is partly in fetters. It is not the honest independent body it once was" (Sedgwick had been a President of the Geological Society some 35 years earlier), "and some of its leading men are led by the nose in the train of an hypothesis - I mean the development of all organic life from a simple material element by natural specific transmutation," that is, macroevolution, "ending in the flora and fauna of the actual world with man at its head. Darwin has made this theory popular, but he has not added one single fact that helps it forward; and I think that it appeared (about sixty-five years since) far better in the poetry of the grandfather, than in the prose of the grandson. Lyell has swallowed the whole theory, at which I am not surprised - for without it, the elements of geology, as he expounded them, were illogical. He is an excellent and thoughtful writer, but not, I think, a great field-observer, and during his long geological labours he has never been able to look steadily in the face of nature except through the spectacles of an hypothesis. His mind is essentially deductive, and not inductive." "Now" "the transmutation theory ends (with nine out of ten) in rank materialism; which is as pestilent in the investigations of material science, as is Popery in the discussions of religious truths, and the duties of a religious life³³."

Sedgwick is surely very apt when he observes that rather than reasoning out a conclusion from the facts of nature, in which the Book of Nature clearly points repeatedly to acts of creation in the fossil record (inductive logic), Lyell's reasoning shows that he arrived at his opinions from predetermined anti-supernaturalist premises which necessarily resulted in his ultimate adoption of macroevolutionary theory (deductive logic). Sedgwick could discern Lyell was on this erroneous pathway when William Whewell critiqued him in 1831 & 1832, some 30 years before Lyell himself realized this was where he would end up! And Sedgwick also rightly saw where the Darwinian theory would land men in the end! Sadly, the inductive reasoning mind has been

Hughes, T.M., *op. cit.*, Vol. 1, p. 463; citing Whewell's "Lyell - Principles of Geology," *British Critic*, Vol. 17 (1831), pp. 180-206; *The Quarterly Review*, No. 93 (1832).

³³ Mrs. Lyell, *op. cit.*, Vol. 2, pp. 411-2. The *Wikipedia* article on "Adam Sedgwick" (http://en.wikipedia.org/wiki/Adam_Sedgwick), inaccurately and ignorantly makes a dichotomy between "conservative high church believers and the liberal wing" in which Sedgwick is put in the "high church" side. The Anglo-Catholic "High Church" is NOT "conservative" as it seeks to attack the Protestantism of the 1662 Book of Common Prayer and 39 Articles so that it is necessarily liberal. Sedgwick was a conservative Low Churchman who opposed Puseyism.

generally removed from the universities and colleges, a process started in the nineteenth century in the geological and biological sciences that acted to ensure men like Buckland and Sedgwick would not again rise to positions of suitable prominence; and has also been more widely implemented with the deductive philosophy of religious liberalism, libertinism, and so called “human rights” sweeping over such institutions and thoroughly crippling them. *Indeed, it is a sad but true commentary on the contemporary formal academic world as it has been for some time now, that it would not in general have men in it capable of properly understanding what Adam Sedgwick was saying, let alone, facilitating the rise of men of his noble and godly intellect. Who now at Cambridge or Oxford would be capable of properly understanding and saying in godly humility something like, “I humbly accept God’s revelation of himself both in his works and in his Word, and do my best to act in conformity with that knowledge which he only can give me, and he only can sustain me in doing”?* *I FOR ONE, GREATLY MISS THE PRESENCE OF SUCH MEN IN THEIR PROPER PLACES OF THE FORMAL ACADEMIC WORLD, THE JUDICATURE, THE LEGISLATURE, THE MEDIA, AND ELSEWHERE.* “How are the mighty fallen in the midst of the battle! ... I am distressed for thee, my brother How are the mighty fallen ...!” (II Sam. 1:25-27; cf. Eph. 6:12-18).

On 17 September 1872, less than five months before his death on 27 January 1873, Sedgwick completed and dated his Preface to Salter’s *Catalogue of the Collection of Cambrian and Silurian Fossils contained in the Geological Museum of the University of Cambridge*. By 1872 Darwin’s *Origins of Species* (1859) had become well known, and Sedgwick refers to his geological field-work “in Wales in 1831” in which he was “accompanied for a short time by” “Charles Darwin - a name now well known,” before “other engagements soon drew him away from N[orth] Wales.” But he also used the opportunity to once again repudiate the theory of macroevolution in favour of creationism. Among other things, Sedgwick said in 1872 in the year before his death, “man in his animal nature is to be counted but as one in the great kingdom of things endowed with life,” “but” “in the functions and powers of his intellect” “he is absolutely removed from any co-ordination with the lower beings of nature.” “We all admit that nature is governed by law: but can we believe that a being like man is nothing but the final evolution of organic types worked out by the mere action of material causes? How are such organic evolutions to account for our sense of right and wrong, of justice, of law, of cause and effect, and of a thousand other abstractions which separate man from all the other parts of the animal kingdom; and make him, within the limits of his duty, prescient and responsible.” For Sedgwick, the “true resting point is a reception both in heart and head of a great First Cause - the one God - the Creator of all worlds [see ‘worlds’ in Heb. 1:2 & 11:3], and of all things possessing life.” Sedgwick was also grateful that as Professor of Geology he could teach creation in his geological classes. He once again recognized “the works of the great Creator, the Father of all worlds, material or moral; and the Ordainer of” “laws,” and said “I thank God that” “it was my delightful task to point out year by year to my Geological Class, the wonderful manner in which the materials of the universe were knit together, by laws which proved to the understanding

and heart of man, that a great, living, intellectual, and active Power must be the creative Head of the” “universe³⁴.”

Due to the rise of the secular state, and the corresponding retardation of educational institutions such as Cambridge University, the days are now long gone when a man like Sedgwick could have a career in the formal academic world of the intellectually, morally, and spiritually debased and retarded Western World. Such a man would not e.g., now generally gain the initial academic appointment since the selection process is by incompetent fools who only perceive fairly short chains of logic, and so would not regard as “plausible” the views of their intellectual superiors and moral betters who perceive longer chains of logic and thus diverse views as to what is plausible. We thus no longer find in places like the Oxbridge Colleges, men whose minds have been trained in discernment (i.e., requisite spiritual and moral qualities), and who perceive longer chains of logic (i.e., requisite intellectual qualities). Instead, their academic positions have been hijacked by these anti-supernaturalist and “human rights” type secularist fools who replicate themselves via the marking systems of first undergraduate work, and later in academic appointments through reference to formal academic qualifications and formal academic publication of written works premised on suchlike. For in general they do not prayerfully in subjection to the Word of God, exhibit a capacity to assess the suitable spiritual, moral, and intellectual qualities of a man. This same problem also generally exists in professedly independent Protestant Colleges where there are enormous efforts made by those in relevant power positions to ensure they have the applause of the ungodly fools of the formal academic world’s “academic standards” of folly and debasement, as they mindlessly accept so many of their secularist categories of thought and values of stupidity and folly. And so the general absence of men like Adam Sedgwick from the now generally debased formal academic world is glaringly apparent. And so in thankfulness to God for the better days of the formal academic world when men like Adam Sedgwick could rise to positions of prominence in places like the Oxbridge Colleges, I say poetically, *Sedgwick, thou wast magnificent!*

As with Chalmers and Buckland, *supra*, Sedgwick’s points of intersecting agreement between his Global Earth Gap School model and a Local Earth Gap School model, have been preserved after c. 1875, and advocates of this successor model may therefore continue to give thanks to God for much of the excellent work done in Adam Sedgwick’s Gap School model, as those elements of it that are in intersecting agreement with the Local Earth Gap School have most assuredly stood the test of time. Adam Sedgwick of Cambridge University was a pioneer geologist, and stands as one of the greatest geologists of human history³⁵. He was a Protestant who honoured God. *Truly*

³⁴ Salter, J.W., *A Catalogue of the Collection of Cambrian and Silurian Fossils contained in the Geological Museum of the University of Cambridge*, With a Preface by the Rev. Adam Sedgwick, Cambridge University Press, UK, 1873, Preface pp. xv, xxxi-xxxiii.

³⁵ See Vol. 1, Part 2, Chapter 3, section f, “The generally united Gap School view: filling in the blanks in the ‘worlds’”

is old earth creationist Global Earth Gap Schoolman, Adam Sedgwick, a man worthy of the respect and honour of those who have followed in the post 1875 successor Gap School model of Sedgwick's work in the old earth creationist Local Earth Gap School model!

I thank God I undertook a trip around the English Midlands and North Wales in December 2003 on my third trip to London (August 2003-April 2004) where I worked as a schoolmaster (/ school teacher). This included visiting some Sedgwick sites 130 years after his 1873 death in 2003.



Trinity College, Cambridge University, Sedgwick Museum, Cambridge University, opposite Whewell Court (named in honour of Sedgwick's friend, old earth creationist, William Whewell, d. 1866), Sedgwick's old College, England, UK, Dec. 2003. England, named on 30th anniversary of his 1873 death in 1903 in Sedgwick's honour. Photo taken in 1903-2003 centenary, UK, December 2003.



Old Earth Creationist geologist's hammer of Adam Sedgwick & some Cambrian fossils. The labels on these exhibits are in Sedgwick's own handwriting. Sedgwick Museum, Cambridge University, England, UK, December 2003.

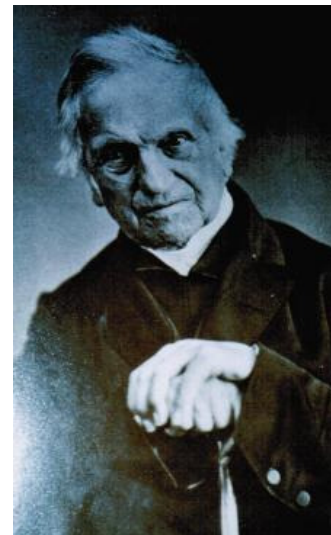


Photo of Adam Sedgwick in senior years at Sedgwick Museum. "Thou shalt ... honour the face of the old man, and fear thy God: I am the Lord" (Lev. 19:31). Dec. 2003.

1873-2003 130 year anniversary
of Adam Sedgwick's death.



Gavin in a side Chapel of
Norwich Cathedral next to a
memorial plaque for Adam
Sedgwick made in the year of
his death, 1873. Dec. 2003.



Adam Sedgwick was ordained as an Anglican deacon
in 1817 by the Bishop of Norwich, and made a Canon
of Norwich Cathedral in 1834. *Left:* House called "The
Close," which in 1834 Sedgwick took up residence in.
Right: Norwich Cathedral, England, UK, Dec. 2003.

(Part 4) CHAPTER 4*J. Pye Smith (1774-1851).*J. Pye Smith (d. 1851)³⁶.*J. Pye Smith (1774-1851)**a] General.**b] Pye Smith in some other writers' works.**c] So whatever happened to Homerton College & New College?**(Part 4, Chapter 4) a] General.*

John Pye Smith, commonly known as Pye Smith, was born in Sheffield, Yorkshire, in northern England, the son of a Sheffield book seller. He was a Congregational minister and theologian, at the Congregational Church's Homerton College, London, in England, UK, which was affiliated with London University (now called University College London³⁷) from 1840. Thus from 1840 he was of both

³⁶ Picture of John Pye Smith *Wikipedia* article in following footnote. See also the later picture of Pye Smith in between the title pages of this Volume 2, which is also used on the website for this work.

³⁷ Established as London University in 1826, its name was changed to "University College, London" in 1836, though in practice still sometimes referred to as

Homerton College, and via affiliation, also of London University. The Theology Faculty of Homerton College then amalgamated with two other colleges to form New College, London University in 1850, with Pye Smith laying the New College foundation stone in that same year; and Homerton College was reconstituted and from 1852 became a school teachers' college which functioned as an independent college of the Congregational Church in London, *infra*. Pye Smith was the first Non-Conformist Protestant Fellow of the Royal Society, and was also a Fellow of the Geological Society at a time when this body was concerned with issues of an old earth *vis-à-vis* the Bible³⁸.

Pye Smith was the first historically modern articulator of the old earth creationist Local Earth Gap School. In *The Mosaic Account of the Creation and the Deluge* (1837), Smith argued for the Global Earth Gap School in which he thought Genesis 1:2 referred to “this globe in the condition of ruin and desolation,” and so the “globe is represented to us as covered with ‘darkness’.” But upon matured reflection in his diligent studies of both the Holy Bible and Book of Nature, he then became a Local Earth Gap Schoolman. Thus in *The Relation between the Holy Scriptures and some parts of Geological Science* (1839, fifth edition 1852), he supported rendering the words “the earth was without form, and void” in Gen. 1:2 as “the earth became waste and desolate,” in which he understood “the earth” to be a regional or local earth³⁹. E.g., in *The Religion of Geology* (1851),

“London University” (which like Simms, *infra*, is the more common terminology generally used in this work); and then in 1976 its name was changed again to “University College London” (i.e., without a comma) or “UCL.” The fact that after 1836, “University College, London,” is still referred to as “London University” is reflected in, for example, Simms comments when he says, “The foundation of London University as an examining body in 1836 made it possible to gain degrees without subscription to any religious test. A Royal Warrant of 1840 affiliated ‘the old College, at Homerton’ to the University The foundation of London University thus strengthened the general academic standing of the College” “John Pye Smith retired from public office in 1850” “In May, 1850, the foundation stone of New College, Finchley Road, was laid and John Pye Smith ... gave the inaugural address. His ... library ... and that of Homerton College, ... formed the nucleus of the library of New College, which became the Divinity School of London University” (Simms, T.H., *Homerton College 1695-1978*, Crompton & Sons, Cambridge, England, UK, 1979, pp. 14-15, emphasis mine).

³⁸ “John Pye-Smith,” *Wikipedia* (http://en.wikipedia.org/wiki/John_Pye-Smith). Among other defects, this article incorrectly hyphenates his middle and given name of “Pye” with his surname of “Smith,” so as to make his surname, “Pye-Smith.” This error appears to be related to the fact that some of his descendants did this to keep the link to their ancestor, e.g., Pye Smith’s grandson via his son, Ebenezer, Philip Pye-Smith (1839-1914), who was an English doctor buried in the same grave as his grandfather (“Philip Pye-Smith,” *Wikipedia*, http://en.wikipedia.org/wiki/Philip_Henry_Pye-Smith). And Geoffrey Nuttall (1977) says, “Pye Smith’s descendants have a proper pride in their ancestor” (Nuttall’s *New College, London & It’s Library*, p. 52, *infra*).

³⁹ Smith, J.P., “The Mosaic Account of the Creation and Deluge illustrated by the discoveries of modern science,” A Lecture on 21 Nov. 1837; in: *A Course of Lectures*

Edward Hitchcock (d. 1864), *infra*, refers to the view of “Dr. John Pye Smith” in *On the Relation between the Holy Scriptures and some parts of Geological Science*, “2nd edit[ion]” (Jackson & Walford, London, 1840, p. 275) that “the term *earth*, in Genesis” (Gen. 1:2-31) “designed not the whole” “globe,” but rather “the part of our world which God was adapting for the dwelling-place of man and animals connected with him”⁴⁰.”

Thus while Pye Smith understood Gen.1:1 to refer to the universe and the globe, he considered Gen. 1:2b-31 referred to the desolation of a local “earth and” subsequent creation of the area of Eden and its environs on a local “earth” in West Asia. He said, the word “earth” “stands” “frequently” in Scripture “for the land of Palestine, and indeed for any country or district,” and “I can find no reason against our regarding the word subsequent to the first verse” of Genesis “as designed to express *that part of our world which God was adapting for the dwelling of man, and the animals connected with him*” in “a part of Asia.”

Smith’s matured position rejection of the global earth gap school he had earlier followed, was based on both the Bible and scientific findings he investigated from God’s Book of Nature. He refers to John Phillips, “an eminently accomplished geologist” who in his 1840 edition says was formerly a professor “in King’s College, London,” and in his fourth edition of 1848 says was then working with “Sir Henry de la Beche and Professor Edward Forbes” in “conducting the vast work of a geological survey of our island” in the British Isles of the United Kingdom. Phillips had found that “no one geological period, long or short, no one series of stratified rocks, is every where devoid of traces of life. The world, once inhabited, has apparently never, for any ascertainable period, been totally despoiled of its living wonders,” although “the systems of life have been varied from time to time, to suit the altered condition of the planet, but never extinguished.” In saying this, Phillips made it clear that he believed in “creation,” and that these changes had not occurred in “the offspring” “of parents” through a process of evolution “as St. Hilaire’s and Lamarck’s” “speculation might lead to suppose.”

In his 1848 edition, Pye Smith also mentions in this context “Deshayes.” In the 1830s the Scotsman Charles Lyell and the French conchologist Gerard-Paul Deshayes (who had more than 40,000 molluscs in his collection) found that about 3% of molluscs from the Tertiary World’s Eocene Epoch (now dated to *c.* 57.8 million B.C. to *c.* 36.6

on the Evidence of some important facts and events recorded in the Bible, with reference especially to the discoveries of modern science and the statements of recent travellers, Delivered to the Weigh-house Chapel, Fish Street Hill, Nov. 1837 to Feb. 1838, James Paul, London, UK, pp. 1-15 at p. 9 (British Library copy). Culance, A.C., *Without Form and Void*, *op. cit.*, pp. 119-20; quoting J.P. Smith’s *Lectures on the Bearing of Geological Science upon Certain Parts of the Scriptural Narrative*, London, UK, 1839. Unless otherwise stated, I quote from Smith’s fifth edition of 1852.

⁴⁰ Hitchcock, E., *The Religion of Geology*, Glasgow, Scotland, UK, 1851, p. 63. Also published in 1851 by Phillips, Samson, & Company, Boston, Massachusetts, USA.

million B.C.), about 20% of molluscs from the Tertiary World's Miocene Epoch (now dated to *c.* 23.7 million B.C. to *c.* 5.3 million B.C.), and between about 33% and 50% of molluscs from the Tertiary World's Pliocene Epoch (now dated to 5.3 million to 2.6 million B.C.), survived through the *Quaternary Worlds'* Pleistocene (2.6 million B.C. to 8,000 B.C.), and into the *Quaternary Worlds'* present Holocene (now dated to 8,000 B.C. to Second Advent). Much later in his work, Pye Smith's Chart of Geological Ages refers to "buried remains of existing species" in the Pleistocene Epoch; "existing species" such as "elephants" and some non-extinct "sea shells" in the "Pliocene" Epoch; "shells, land and fresh water, most extinct" from the "Miocene" Epoch "near Paris"; and also from Paris, "sea-shells, most extinct" from the "Eocene" Epoch⁴¹. Thus on the basis of this type of scientific data, Pye Smith came to the conclusion that the Global Earth Gap School was no longer scientifically viable, but that the local earth gap school could do justice to these scientific findings.

Thus in the pre-1875 era when it was still possible on the incomplete geological knowledge of science to argue for either a global extinction of life at the start of the Holocene (as d'Orbigny did), and associated Global Earth Gap School; or an extinction of some life, but not a complete global extinction (as Philips, Deshayes, & Lyell did), and associated Local Earth Gap School; Pye Smith's studies led him to conclude that the view of Philips, Deshayes, and Lyell was correct. It is thus notable that more than 30 years before the resolution of the d'Orbigny verses Lyell debate from *c.* 1875, at which time it ceased to be possible to argue for a Global Earth Gap School inside the known geological data of the day, that Pye Smith drew the conclusion that there was already sufficient data to conclude that the Global Earth Gap School he had formerly followed was not scientifically correct. Yet at this same time, two leading geologists in William Buckland (d. 1856) and Adam Sedgwick (d. 1873) were not so convinced of this conclusion, and evidently considered this was insufficient evidence to confidently draw such a conclusion from. *About 35 years later, time would conclusively prove Pye Smith right from c. 1875.*

But of course, that does not mean that Pye Smith was always correct with his projections as to how he considered the science of geology would resolve a matter. For instance, on the data then available to him, he isolated a fairly vast area of the Middle East as the proposed site for the local earth of Eden on his specific Local Earth Gap School model. However, these specifics of his model have not stood the test of time since further geological work has ruled out any possibility of a segregated World of Eden ever being made over so large a portion of the Near East. *To the extent that Pye Smith made a correct projection from the then available scientific data in favour of a Local Earth Gap School; and an incorrect projection from the then available scientific data with respect to its location in a comparatively large area of the Near East, we see that Pye Smith's preparedness to make an extrapolation on what some people such as Buckland and Sedgwick regarded as an inadequate level of then available data, rather than waiting for more data from later research, meant that he sometimes got it right, and sometimes got it wrong. This therefore has proved to be both a strength and weakness of*

⁴¹ Smith, P., *op. cit.*, 2nd edition, 1840, pp. 81,375 and 4th edition, Jackson & Walford, London, England, UK, 1848, pp. 59,61-2,276.

Pye Smith's work. But at least for the “big picture” purposes of the old earth creationist Local Earth Gap School, to the extent that Pye Smith’s extrapolation from the work of Philips, Deshayes, and Lyell on the incorrectness of the Global Earth Gap School and corresponding correctness of the Local Earth Gap School proved to be one of his correct extrapolations, he is fairly to be celebrated as the founding father of the old earth creationist Local Earth Gap School in its historically modern form.

Pye Smith understood Gen. 1:2 to refer to a local West Asian pre-Adamite “deluge,” and considered “no rational objection can lie against” understanding Genesis 1 to refer to “the space of six natural days.” The “darkness” dispelled on the first day did not mean that there had previously been an “absolute privation of light,” but rather a “partial darkness.” On the second day, rapid evaporation from the deluge meant “the watery vapour collected into floating masses, the clouds.” On the third day the “land was now clothed with vegetation instantly created.” “By the fourth day, the atmosphere over this district had become pellucid.” “Animals were produced by immediate creation” on the fifth and sixth days, and “God formed his noblest earthly creature, ‘In the image of God created he him’.” In his earlier work, *The Mosaic Account of the Creation and the Deluge* of 1837, Smith rejected the local Noachian flood theory of “Dr. Buckland, the professor of Geology at Oxford,” and “Mr. Sedgwick, the Woodwardian Professor of Geology in the University of Cambridge,” and argued instead for a tranquil global flood. But in *The Relation between the Holy Scriptures and some parts of Geological Science*, Smith also came to understand Noah’s Flood as anthropologically universal and geographically local⁴².

On this model, the sabbath day (Gen. 2:1-3) is a memorial of God’s making of “man” (Gen. 2:7) and the local world found in the area of Eden and its environs in Gen. 1:2b-31. This means that the general creation of Gen. 1:1 predates the events of Gen. 1:2b-31, and that the sabbath was not in existence during this earlier time of Gen. 1:1, a conclusion harmonious with Jesus’ teaching that “The sabbath was made for man” (Mark 2:27).

Pye Smith’s development of the Local Earth Gap School built on, and continued, the work on the geological layers in the “worlds” (Heb. 1:2; 11:3) created in the time-gap between the first two verses of Genesis, as found in the Global Earth Gap School of such men as Chalmers, Buckland, and Sedgwick. In its historically modern form, Pye Smith’s Local Earth Gap School was thus a revision dependant upon, and a development of, the earlier Global Earth Gap School work of Chalmers, Buckland, and Sedgwick. His work was appreciated by Global Earth Gap Schoolman, Professor Benjamin Silliman of Yale College, New Haven, USA (who followed the same type of final six “figurative days” model as Adam Sedgwick, *supra*), who wrote to Pye Smith, saying, “In behalf of the College and for myself, I cordially thank you, and I might well thank you on behalf of both the religious and the geological world, for the” “service you have rendered to both.

⁴² Smith, J.P., *The Mosaic Account of the Creation and the Deluge*, *op. cit.*, pp. 11-12; Smith, J.P., *The Relation between the Holy Scriptures and some parts of Geological Science*, *op. cit.*, 1852, pp. 249-254.

You” have “*all* the qualifications necessary for the discussion of this great subject⁴³.” Thus by the mid nineteenth century, the historically modern form of the Local Earth Gap School had a defensible scientific and Biblical basis due to the Global Earth Gap School foundational work on Gen. 1:1 and the time-gap between the first two verses of Genesis by the Protestants: Chalmers, Buckland, and Sedgwick on most of the geological layers fitting into this point between the first two verses of Genesis; and also the work on a local earth for Gen. 1:2b:-2:3 by the Protestant, Pye Smith, based on his extrapolation of the geological work done by Philips, Deshayes, and Lyell.

Pye Smith died in 1851, and within about a quarter of a century of his death, his articulation of an old earth creationist Local Earth Gap School model was conclusively proven to be the only type of scientifically defensible Gap School model from c. 1875. On the one hand, subsequent followers of this historically modern form of the old earth creationist Local Earth Gap School must modify some elements of Pye Smith’s specifics, such as the location place and size he gave for the World of Eden. But on the other hand, Pye Smith’s points of intersecting agreement with all subsequent historically modern forms of a Local Earth Gap School model, means that all subsequent old earth creationist Local Earth Gap Schoolman should give thanks to God for so much of the excellent work done by Pye Smith which has most assuredly stood the test of time, and he is properly celebrated as the founding father of the old earth creationist Local Earth Gap School in its historically modern form. He was a Protestant who honoured God. *Truly is old earth creationist Local Earth Gap Schoolman, Pye Smith, a man worthy of the respect and honour for the foundational work he did on the historically modern form of the old earth creationist Local Earth Gap School model! The world is better off for his contribution, and we thank God for him!*

On my sixth trip to London (Oct. 2012-March 2013), I visited the grave of Pye Smith at Abney Park Cemetery, Stoke Newington, Greater London, N16, England, in the United Kingdom of Great Britain and Northern Ireland. It was in January 2013 and it had been snowing for a number of days in London, and when on the weekend I phoned my much loved Mother on the other side of the planet in Sydney, Australia, she told me that Sydney was experiencing a heat-wave in which temperatures had risen to 46 degrees Celsius (or c. 115 degrees Fahrenheit). *I was very grateful to be in the beauties of London snow!* Pye Smith’s grave can be located as it is in Dr. Watt’s Walk, which has a statue of the Congregationalist Protestant Hymn writer, Isaac Watts (1674-1748), looking over it, behind which one can see the steeple of Abney Park Chapel which is now closed (second photo, *infra*).

⁴³ Benjamin Silliman quoted in: Medway, J., *Memoirs of the Life and Writings of John Pye Smith*, Jackson & Walford, London, UK, 1853, p. 432. Benjamin Silliman also gave some assistance to the geologist Charles Lyell on his visit to the USA, see Wilson, L.G., *Charles Lyell*, Yale University Press, USA, 1972, pp. 426-428,515,551.



Abney Park Cemetery, Stoke Newington, High Street Gate, London, UK, January 2013.



Dr. Watt's Walk Statue overlooking Pye Smith's Family Vault, Jan. 2013.



Gavin next to Pye Smith's grave on third day of heavy snow in London, Jan. 2013.



Inscription on Pye Smith's grave, see below. Abney Park Cemetery, London, Jan. 2013.

Pye Smith's grave is a family vault, as in addition to his wife, Mary Smith (d. 1832, aged 66) it is also contains a number of his relatives including: Pye Smith's eldest son, Philip Henry Smith (d. 1818, aged 15) with the words, "Purpureus Veluti Flos" (Latin, "Like as a purple flower"); his younger daughter, Sarah Edwards (d. 1832, aged 21) with the words, "Not I, but the grace of God" (I Cor. 15:10); and his elder daughter, Mary Ruth Nash (d. 1871, aged 70), wife of Searle James Nash; and some relatives who took the given name of "Pye" and hyphenated it with the surname "Smith" to change their surname to "Pye-Smith," with Philip Henry Pye-Smith (1839-1914), son of E. Pye-Smith and grandson of J. Pye Smith; Emily Gertude Pye-Smith (1860-1923), wife of Philip Pye-Smith, *supra*; & Lieutenant Philip Howson Guy Pye-Smith (1896-1917), son of Philip & Emily, *supra*, killed in World War I (1914-1918).

Relevant official records at Abney Park Cemetery that I accessed from the High Street Office in January 2013, state, *Name*: Smith, John Pye; *Burial Date*: 15 Feb. 1851 [d. 5 Feb. 1851, 10 days earlier], *Age*: 76; *Section* 006182; *Index*: L06 1505.

The inscription for Pye Smith (see 4th photo, *supra*), reads:

In Memory of
JOHN PYE SMITH, D.D., LL.D., F.R.S.
Author of the Scriptural Testimony to the Messiah, of Scripture
and Geology, of A Latin Grammar, and other works. For fifty years
Tutor of the old College Homerton, and for forty five years
Minister of the Old Gravel Pit Independent Church in the same place.
Accurate in Scholarship, deeply learned in Theology, fair and
courteous in controversy, he was revered for the extent of his
knowledge and the purity of his character.
Born at Sheffield 25 May 1774, died at Guilford 5 Feb. 1851.
“I have fought a good fight, I have finished my course, I have kept the faith”
[II Timothy 4:7]

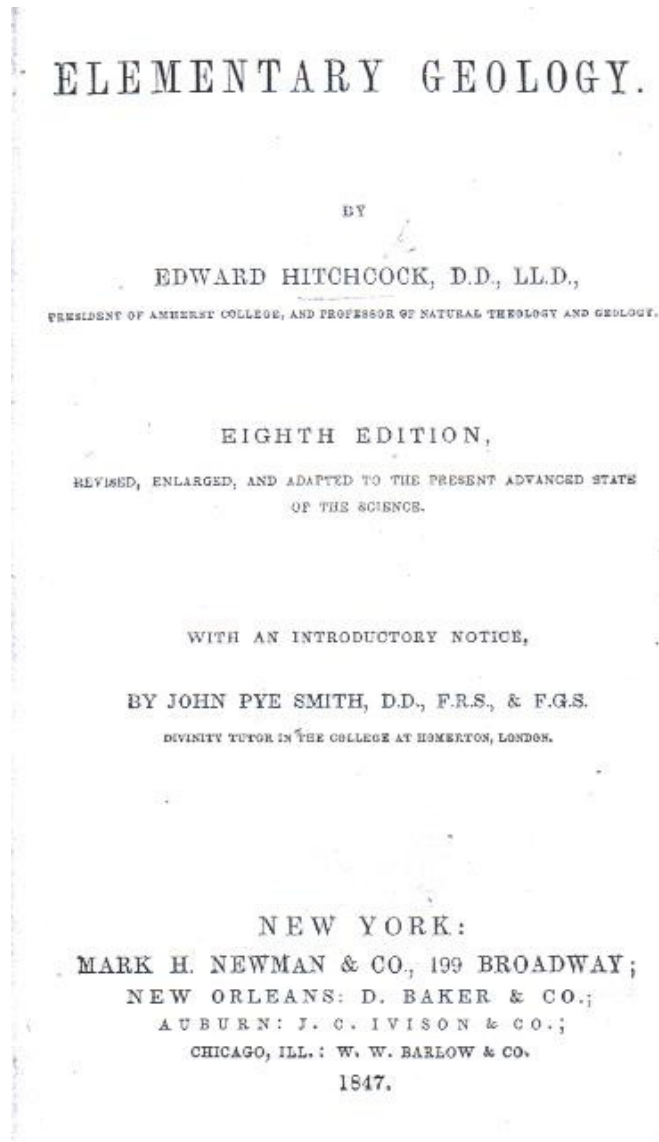
(Part 4, Chapter 4) b) Pye Smith in some other writers' works.

In this section we will consider Pye Smith's writings in connection with some other writers' works. These include the more positive writings of Edward Hitchcock (e.g., 1842), and Munson Olmstead (1854) who linked them with Lyell and Hitchcock's works; the unclear and correspondingly somewhat misleading writings of Robert Dabney (1878), Arthur Custance (1970), and Ronald Numbers (1992); and the more negative writings of William Rice (1903); Bernard Ramm (1953), Whitcomb & Morris (1964), and Michael Johnson (1988). This is clearly a non-exhaustive list, for instance, no reference is made in this section to the usage made of Pye Smith by old earth creationist Local Earth Gap Schoolmen, John Sailhamer (b. 1946).

Henry Alcock (d. 1915) says in *Earth's Preparation for Man* (1897) that, “Few have written” in the area of interest to him in that book, “within the last half-century without being, like myself, deeply in debt to Dr. Pye Smith⁴⁴.” One such example was surely Edward Hitchcock. Pye Smith's work was to some extent promoted by Edward Hitchcock in a mutual academic promotion of each other's work. Thus a number of editions of Hitchcock's *Elementary Geology* contained a recommendatory Introduction by Pye Smith, as well as four or five pages explaining Pye Smith's model, for instance,

⁴⁴ Alcock's *Earth's Preparation for Man*, p. viii.

his third edition of 1842, or his eighth edition of 1847, *infra*. This was “a win win” arrangement for both Hitchcock and Smith.



Like Pye Smith, Edward Hitchcock (1793-1864) was both a Congregational Church clergyman and formal academic. Hitchcock was also a geologist, and Professor of Natural Theology, Chemistry, and Geology, as well as President of Amherst College, Massachusetts, USA⁴⁵. Four years after Darwin’s *Origin of Species* (1859), he wrote a creationist article in *Bibliotheca Sacra* rejecting Darwin’s theory of macroevolution. Hitchcock was a reluctant and non-committal sympathizer of the old earth creationist local earth gap school, and considered the young earth creationist interpretation of Gen. 1 “which makes matter only six thousand years old, is the more natural” “interpretation.” Nevertheless, he thought “the language of Scripture will admit an indefinite interval

⁴⁵ Numbers’ *The Creationists*, pp. 11-12.

between the first creation of matter and the six demiurgic days,” and considered this interpretation necessary due to the discoveries of geology.

On the one hand, Hitchcock was sympathetic towards “Dr. [Pye] Smith’s theory” of a local “earth” in Gen. 1:2-31. He said that “it explains one or two difficulties on this subject,” namely, “how” various “animals could have been distributed to their present places of residence,” and the fact that “there is no evidence that” “several hundred species of animals, that were created long before man, as their remains” “in the tertiary strata show,” “have been destroyed and recreated.” Like Pye Smith, Edward Hitchcock thus concurred with the view that science indicated that there had not been a global destruction event correlating with Gen. 1:2a, and he adopted this view in the time before c. 1875 when the matter was still understood differently by those following d’Orbigny’s geological view of the Holocene’s start. Moreover, Hitchcock said that “coming from such high authority” as “Dr. J. Pye Smith, lately at the head of the Homerton Divinity College,” “and sustained as it is by powerful arguments, it commends itself to our candid examination.” But on the other hand, Hitchcock was non-committal to any such Local Earth Gap School model, saying, “Nevertheless, it does not appear to me essential to a satisfactory reconciliation of geology and revelation, that we should adopt it⁴⁶,” although he failed to provide an alternative scientifically viable creationist model.

Notwithstanding his non-committal position, Hitchcock clearly considered Pye Smith’s Local Earth Gap School model should be given a fair hearing, and he clearly thought very highly of Pye Smith. For example, Edward Hitchcock of North America said in the 1840s, Pye Smith was a “theologian,” “philologist,” and an “accurate geologist,” and “so rare is the combination, that it was very refreshing to my spirit to meet with an author who thoroughly understood these three departments of learning. I have rarely felt any strong desire to visit Europe: but I confess I have felt a strong attraction thither since reading” Pye Smith’s “book, if I might hope for a personal; acquaintance with its author⁴⁷.” And he also later said in 1852, “I have always regarded his [Pye Smith’s] work on Geology and Religion as the best that has ever been published The high opinion I had formed of his character as a Christian and a gentleman from his works and correspondence, was amply sustained by personal acquaintance⁴⁸.”

⁴⁶ Hitchcock, E., *The Religion of Geology and its connected Sciences*, James Blackwood, London, England, UK, 1851, Revised edition, 1859, pp. 36-42,52.

⁴⁷ Medway, J., *op. cit.*, pp. 431-2; Hitchcock, E., *Elementary Geology*, 3rd edition, with an Introduction by J. Pye Smith, Dayton & Newman, New York, USA, 1842, pp. 287-91; Hitchcock, E., *Elementary Geology*, 8th edition, with an Introduction by J. Pye Smith, Newman & Co, New York, USA, 1847, pp. 297-302 (British Library copies).

⁴⁸ “Professor Hitchcock, speaking of Dr. Smith,” “in a letter addressed to Mr. Ebenezer Smith in April, 1852,” quoted in: Medway, J., *op. cit.*, p. 432 (emphasis mine).

However, like all men, Christ except, Pye Smith was a fallible, fallen, and sinful man (Heb. 4:15), who made mistakes. As King David saith, “who can tell how oft he offendeth?” (Ps. 19:12, Psalter of the Anglican 1662 *Book of Common Prayer*). And Pye Smith’s errors are nowhere more apparent than in his embrace of elements of political secularism with respect to the Type 1 Christian Morals Secular State (which was largely Protestant Christian morals regarding, as opposed to the libertine and so called “human rights” Type 2 secular state of the post World War II era). This was nowhere clearer than in his uncritical embrace of Charles Lyell’s anti-supernaturalist geology. On this matter, Adam Sedgwick was much wiser than Pye Smith in recognizing that Lyell’s anti-supernaturalist uniformitarianism was geology viewed “through the spectacles of an hypothesis” (1865)⁴⁹, *supra*, that was “infidel” in character (*Norfolk Chronicle*, 1838), *supra*, which fed into the “folly” of Darwin’s theory of macroevolution, and broke the nexus between nature and the “moral” and “metaphysical” (1859)⁵⁰, *supra*, since Lyell’s *Principles of Geology* (1831) contained an invalid presupposition of anti-supernaturalism and elevated secondary laws of Nature’s God to the status of primary laws of creation. In fairness to Pye Smith, he appears to have used Lyell in some kind of critical way in that, on the one hand, he did not embrace his anti-supernaturalism; but on the other hand, nor did he clearly denounce and warn people against it the way Adam Sedgwick did.

Pye Smith was not the only one who failed to recognize the danger posed by Lyell’s anti-supernaturalist uniformitarianism. E.g., in arguing for a geographically local flood in 1854, Munson Olmstead said to his readers “we take pleasure in referring you” to “Charles Lyell’s work, entitled *Principles of Geology*, and” “Dr. John Pye Smith’s *Relations between the Holy Scripture and some parts of Geological Science*; as well as” “Dr. Edward Hitchcock’s *Religion of Geology*.” Because Pye Smith failed to come to this realization, his biographer John Medway records that following his first edition of *The Relation between the Holy Scriptures and some parts of Geological Science* (1839) which embraced local creation in Gen. 1:2b-2:3, Pye Smith wrote to Charles Lyell in November 1839 saying, “My views of the restricted locality of the Adamic creation and Deluge appear to me to be fully in accordance with the phraseology of Scripture; and they liberate science and theology from difficulties which seem to be otherwise insuperable.” This letter has added significance when it is realized that Pye Smith had been a Fellow of the Geological Society since November 1836, and in the previous year of 1835 Lyell had become President of the Geological Society⁵¹.

⁴⁹ Mrs. Lyell, *op. cit.*, Vol. 2, pp. 411-2.

⁵⁰ Clark & Hughes, *The Life and Letters of the Reverend Adam Sedgwick*, *op. cit.*, Vol. 2, pp. 357-9.

⁵¹ Olmstead, J.M., *Noah and his Times*, Gould & Lincoln, Boston, USA, 1854, pp. 136-7; Smith, J.P., *The Relation between the Holy Scriptures and some parts of Geological Science*, Jackson & Walford, London, 1839, pp. 286,424-5 (British Library copy); Medway, J., *op. cit.*, pp. 412-3,416; Bonney T.G., *Charles Lyell and Modern Geology*, Cassell, London, UK, 1895, p. 111.

But of course, for the anti-supernaturalist Lyell, this type of local creation of Eden's World on a Local Earth Gap School model, could be no more acceptable than a global creation on a Global Earth Gap School. If he had lived longer, I think Pye Smith (d. 1851) would have been truly surprised to hear Lyell say in 1860, "I am one of those who despair of anyone being able to reconcile the modern facts of geology and many other sciences with the old cosmologies handed down to us by the unknown authors of the early chapters of Genesis," *supra*. And likewise I think he would have been shocked and horrified to hear Lyell say in 1863, "Darwin and Huxley deify secondary causes" and that he was moving "towards transmutation" and "have evidently come nearly quite around to it'," *supra*. It seems to me that Pye Smith took elements of Lyell's work, and understood them in a way harmonious with Scripture, without consciously realizing that Lyell's anti-supernaturalist *interpretation* of geology (as opposed to his simple reportive work on earth's geological layers,) was working for the ultimate undermining of Scripture. Lyell's work is a mix of good and bad, and Pye Smith's usage of Lyell's work to give him a broad understanding of earth's geology was entirely appropriate. It is a usage of Lyell also later made by e.g., John Pratt; and it is comparable to the usage we may make today of secularists' very useful work on building up a general picture of diverse geological layers (as opposed to the *interpretation* of e.g., macroevolution they then seek to falsely impose upon the raw data). Therefore, given that a Christian man may sometimes critically use secularist sources for such raw data, there was nothing wrong with Pye Smith so using Lyell's work. However, Pye Smith seems to have lacked the intellectual penetration of Adam Sedgwick in understanding the need to address, and specifically repudiate, the anti-supernaturalist element of *interpretation* in Lyell's work.

Thus by way of contrast, Adam Sedgwick would not have been surprised by these above comments of Lyell, since he had recognized the anti-supernaturalist defects in Lyell's geology. Writing to Pye Smith, Adam Sedgwick first described a geologically old earth to him from his studies in France, Belgium, and elsewhere, and concluded by saying, "man" "can observe" and "interpret" the relevant "laws" evident in "geological" "change" in the strata, because "they are LAWS, that is they have the impress of MIND upon them." "Those who argue against you as some of your opponents do, not only deprive man of his intellectual privilege, but strip the God of nature of his honour⁵²." Though Pye Smith quoted this letter in his *Relation between the Holy Scriptures and some parts of Geological Science*, he does not appear to have realized that from Sedgwick's perspective Lyell and his "infidel" geology with its anti-supernaturalist principles of "uniformity" were included in this list of Pye Smith's "opponents."

Fortunately, for the broad purposes of Pye Smith's embrace of an old earth creationist Local Earth Gap School, "the big picture" of *what is in* the geological layers is the same whether one follows a supernaturalist uniformitarianism model (e.g., Sedgwick) or an anti-supernaturalist uniformitarianism model (e.g., Lyell). Thus notwithstanding these defects in Pye Smith, by the grace of God, he still managed to get enough of "the

⁵² Smith, J.P., *The Relation between the Holy Scriptures and some parts of Geological Science*, *op. cit.*, 1852, pp.382-4; quoting Sedgwick's letter to Pye Smith.

big picture” of geology to come up with a broadly viable model with a Local Earth Gap School; albeit one with an ultimately indefensible location for Eden’s World.

Robert Dabney was an old earth creationist who was non-committal on whether he preferred the Day-Age School or some form of the Gap School, and was tolerant to both broad Schools⁵³. In his *Systematic Theology* (1878), this Presbyterian theologian, refers to the gap school argued by “Drs. Pye Smith, Chalmers, Hitchcock, Hodge, and others.” His reference to “Hodge” requires qualification. Archibald Hodge (1823-1886) and Charles Hodge (1797-1878) were both old earth creationists and both of the Princeton School. Archibald Hodge did not support the gap school so this reference is not to him. In his *Systematic Theology* (1871), Charles Hodge was non-committal as to whether Genesis 1 was best understood through the global earth gap school or day-age school, though in his *Evangelical Theology* he seemed to favour the latter position by giving it a more thorough treatment⁵⁴; and Ronald Numbers classifies him as a Day-Age Schoolman, and describes Dabney as the “disciple” of Charles Hodge⁵⁵. Which “Hodge” is Dabney referring to? Either way, he is not, as claimed, a Gap Schoolman.

Who is Hitchcock? In the context of “Pye Smith, Chalmers, Hitchcock,” this seems to be Edward Hitchcock (d. 1864), who was sympathetic to, though non-committal on, Pye Smith’s Local Earth Gap School model, *supra*, and so once again, this is a misclassification by Dabney. Furthermore, in referring to “Pye Smith, Chalmers, [and] Hitchcock,” Dabney is not distinguishing between the Global Earth Gap School of “Chalmers,” and the Local Earth Gap School of “Pye Smith” to which “Hitchcock” was sympathetic but non-committal. This makes Dabney somewhat unclear and correspondingly misleading, since if in the broader context of his book he made this distinction, and then in other contexts grouped together all Gap Schoolman, that would be reasonable. But when they are only ever grouped together, it is unclear and misleading.

This same defect appears in the Custance’s *Without Form and Void* (1970) where he refers to Pye Smith’s 1837 global earth gap school view, but does not mention Pye Smith’s subsequent rejection upon matured reflection of the global earth gap school in favour of the local earth gap school from 1839. This change is referred to by his biographer, John Medway, who also records that Pye Smith’s view had changed by the time of his first edition of *The Relation between the Holy Scriptures and some parts of Geological Science* (1839) which embraced his revised position of a local creation in an

⁵³ See Volume 1, Preface, “Background to this Book: The Long Trek,” where I refer to Dabney’s *Systematic Theology*, 1871, second edition 1878, with regard to his sadly misguided and indefensible “defence” of a Global Earth Gap School model.

⁵⁴ Hodge, A.A., *Evangelical Theology*, A Course of Popular Lectures, 1890, Banner of Truth Trust, Edinburgh, Scotland, UK, 1979, p. 141; Hodge, C., *Systematic Theology* 1871, 1883-4, Vol. 1, pp. 570-4.

⁵⁵ Numbers’ *The Creationists*, pp. 14,17.

old earth creationist Local Earth Gap School model of Gen. 1:2b-2:3⁵⁶. Thus Custance's failure to mention Pye Smith's later rejection of his 1837 global earth gap school views in favour of the local earth gap school from 1839, acts to give a misleading picture of Pye Smith as an ongoing supporter of the global earth gap school. Indeed, Custance nowhere discusses the local earth gap school in his book.

Likewise, in *The Creationists* (1992), Ronald Numbers has only one secondary reference to Pye Smith. This is a quotation of young earth creationists, Whitcomb & Morris (1964), who express their hostility to "Pye Smith," on the basis that together with such other old earth creationists as e.g., "Georges Cuvier," "Buckland," and "Sedgwick," these men were allegedly "non-geologists"⁵⁷. Given that the French Protestant, George (Georges) Cuvier (d. 1832) did important foundational work in geology; and given that the British Protestants, William Buckland (d. 1856) and Adam Sedgwick (d. 1873) would have to be *two of the greatest geologists of all time*; I regard Whitcomb & Morris's claims that these men were "non-geologists" to be thoroughly absurd and ridiculous. Whatever criticisms I would make of Pye Smith's model in terms of his area for Eden's World being far too grandiose in covering a large area of West Asia in the Middle East, I would qualify on the basis that at the time he put forth this model, it was still possible on the incomplete geological knowledge of his day for it to potentially be correct. Furthermore, working on the basis of Lyell's work on molluscs coming through to our day from the Tertiary World's Eocene Epoch (now dated to c. 57.8 million B.C. to c. 36.6 million B.C.), and various creatures from the Pleistocene (2.6 million B.C. to 8,000 B.C.), coming through to the Holocene (now dated to 8,000 B.C. to Second Advent) e.g., elephants, Pye Smith correctly drew the conclusion (disputed by d'Orbigny), that this data was *sufficiently persuasive* as to rule out a Global Earth Gap School model, and thus point to the validity of a Local Earth Gap School model.

Therefore, notwithstanding the incomplete geological knowledge of Pye Smith's day, *I consider he successfully attained "a big picture" of important elements of the geological record, that was far more accurate in the 1840s and 1850s, than Whitcomb & Morris's understanding of earth's geology was more than a hundred years later when they criticized him in the 1960s!* Thus any qualified criticisms I would make of Pye Smith's picture of what had happened based on his usage of geology, such as his unwarranted extrapolation of a grandiose size World of Eden in the Near East, *would pale into insignificance compared with the criticisms I would make of Whitcomb &*

⁵⁶ Smith, J.P., *The Relation between the Holy Scriptures and some parts of Geological Science*, Jackson & Walford, London, 1839, pp. 286,424-5 (British Library copy); Medway, J., *op. cit.*, p. 416; Bonney T.G., *Charles Lyell and Modern Geology*, Cassell, London, 1895, p. 111.

⁵⁷ Numbers' *The Creationists*, pp. 207-208; quoting John C. Whitcomb & Henry M. Morris's "Reply to Reviews," *Journal of the American Scientific Affiliation*, Vol. 16, June 1964, pp. 59-61.

Morris's "flood geology" model which, with all due respect to Whitcomb & Morris, I think is a truly unsustainable interpretation of earth's geological layers⁵⁸.

And with respect to Ronald Numbers (1992) citation of these very silly comments by Whitcomb & Morris (1964) against e.g., Pye Smith, once again, the fact that Numbers makes some passing reference to Pye Smith in a secondary quote is clearly very inadequate. That is because in the wider context of his work he acts to give the impression that the only old earth creationist Gap School is some kind of Global Earth Gap School; and that this is then contrasted with the old earth creationist Day-Age School or young earth creationist Flood Geology School, or some form of Macroevolutionary theory. Thus once again, an overall inadequate and misleading picture is given of Pye Smith through a failure to give a reasonable discussion of the Local Earth Gap School.

Pye Smith's Local Earth Gap School model also came in for some 20th century attack from old earth Progressive Creationist, Bernard Ramm (1916-1992), who started out as a religious conservative, with his only good book being *Protestant Christian Evidences* (1953), although even this must be used with some caution as it includes in it the ecumenical compromise with those who are something other than religiously conservative Protestant Christians. And Ramm then went on a slippery downhill slope into shameful apostasy and heresy as a religious liberal, with his books then going from bad to worse with *The Christian View of Science and Scripture* (1955) through to *Offense To Reason* (1985). In discussing Pye Smith's Local Earth Gap School model in *The Christian View of Science and Scripture* (1955), Bernard Ramm rightly says the location and size of Pye Smith's local earth was too large to be scientifically defensible. This is a fair and scientifically credible criticism. But I note that contrary to Ramm's faulty logic, this does not go to disprove Smith's overall basic model of local creation in Gen. 1:2b-23, although it does constitute an important and reasonable qualification to the application of Pye Smith's model to the grandiose region of West Asia in the Middle East that Pye Smith considered had been Eden's World.

In the main part of his dissertation on Pye Smith's model, Ramm rejects Pye Smith's model on three grounds, "i) it cheapens the creation account." This is a very circular argument which first presumes that the earth of Gen. 1:2b-2:3 is global, and so "cheapens" "it" to say it is a local earth. On this logic, if someone first asserted that a global earth was meant in Christ's words that "the queen of the south ... came from the uttermost parts of the earth to hear the wisdom of Solomon" (Matt. 12:42), then it would "cheapen it" to say this was a local earth Christ was referring to. Thus this criticism is a perception based on Ramm's pre-conceived views of Genesis 1:2b-2:3, rather than a defensible exegetical criticism. Or one could likewise say "the earth" in Gen. 41:56 must be global because it "cheapens" the famine account to say, "the famine" which "was over the face of the" regional "earth." Does it not, on Ramm's faulty logic, seem more grandiose for God's glory if this famine was global and, for example, Aborigines from Australia and Red Indians from the Americas came to Egypt during this famine "over the face of the earth"? Or one could likewise say "the heavens" of Deut. 2:25 must be

⁵⁸ See e.g., Vol. 1, Part 2, Chapter 5, section c.

global because it “cheapens” the account to say God would “begin to put the dread” and “the fear of” the Israelites “upon the nations that are under the whole” local “heaven” of the area. Does it not, on Ramm’s faulty logic, seem more grandiose for God’s glory if the Israelites were actually globe trotters who went over the planet as God put in “dread” of them the Negroids of Africa and Capoids of southern Africa, the Maoris of New Zealand, and the Eskimos of North America? Similar objections could be raised against other Scriptural passages referring to a local “earth” (e.g., Deut, 28:49 – referring to Babylon “from the end of the earth”; II Chron. 36:23, Cyrus to “all the kingdoms of the earth”; Dan. 4:20; Haggai 1:10,11), “heaven” (e.g., Dan. 4:20; Haggai 1:10,11; Col. 1:23), or “world” (e.g., Rom. 1:8; Col. 1:23). Ramm believed in an anthropologically local and geographically local Noah’s flood, whereas on the model endorsed in this work I consider Noah’s flood was anthropologically universal and geographically local. But just considering the point of intersecting agreement between Ramm’s model, Pye Smith’s model, and my model, i.e., that Noah’s Flood was geographically local, then on Ramm’s faulty circular logic his own model has to be wrong as “it cheapens the ... account” to say it is not a global flood. But of course, Ramm is quite wrong. The issue is *not* which understanding is, in the mind of some fallen man more grandiose for God’s glory, local or global, *but which*, in understanding the Book of God’s Revelation in harmony with the God’s Book of Nature, *is contextually the correct one*.

Furthermore, the religiously liberal Michael Johnson refers approvingly to Ramm’s criticism of Pye Smith’s *On the Relation Between the Holy Scripture and Certain Parts of Geological Science*. The religious liberal, Johnson, sees “little point” in “attempts” “to explain away” what he considers to be “the obvious difference that exist between the Biblical and extra-Biblical data,” since he considers the Bible has many “internal inconsistencies” and so he disagrees with the “assumption” of “Evangelicals” that “Genesis 1-11 is” “a series of accurate scientific and historical propositions concerning past events.” Understandably then, Johnson criticizes the “local creation” view that “Genesis 1 describes a remodelling during a literal six-day period of a limited area in the ancient Near East which had become ‘without form and void’ (Gen 1:2),” on the basis that “if God intended giving a scientifically accurate account of creation via the writer of Genesis 1, the account would surely have reflected this aim.” *This is the very opposite of Ramm’s second criticism of Pye Smith’s model*.

For Ramm’s second criticism of Pye Smith is that, “ii) it leaves us with no Christian principle for the interpretation of geology.” Ramm here fails to take into account the fact that Gen. 1:1 is understood globally, and through reference to the word “created” in Gen. 1:1 and the example of acts of local creation on e.g., Day 6, the model of creation is still clearly upheld. Contrary to the claims of Ramm and Johnson, Pye Smith’s model leaves us to use godly reason in harmony with, e.g., the teaching of Ps. 19 and Rom. 1, to contemplate God’s creation. This is clearly seen in the way a number of editions of Hitchcock’s *Elementary Geology*, contained a recommendatory Introduction by Pye Smith, and four or five pages explaining Pye Smith’s model, *supra*. The reality that Ramm misses, is that no model is able to give a defensible “interpretation of geology” beyond these general principles. In answer to both Ramm and Johnson I

concur with the gap man Bob Jones Sr. (d. 1968), “The Bible was not written to teach men science, but the Bible is scientifically correct.”

Ramm’s then makes a third criticism of Pye Smith’s model. This is, “iii) its exegesis in connection with the words ‘earth’ and ‘was’ is not sound, in” Ramm’s “opinion.” This is also a general criticism he makes of the Local Earth Gap School. Once again, this is simply not correct, as Scripture sometimes refers to a global world with a global earth and global heaven (e.g., Ps. 121:2; Mark 16:15), and sometimes to a local world with a local earth and local heaven (e.g., Ezra 1:2; Matt. 12:42; Luke 2:1; Acts 2:5; Col. 1:23). Thus the Local Earth Gap School usage of these words is indeed a defensible interpretation of Gen. 1:2b-2:3.

In criticizing the “local creation” of “Pye Smith,” Ramm says he is supported by Rice in *Christian Faith in an Age of Science* (1903). While it is true that the religious liberal, William Rice likewise criticized Pye Smith’s model, this is hardly surprising because Rice also said that any “reconciliation between Genesis and modern science is as unnecessary as it is impossible. The attempts at reconciliations have been necessitated solely by the post-Reformation dogma of the inerrancy of Scripture,” “which has been repudiated by most of the greatest theologians.” For Rice, “inspiration does not mean omniscience, and” there are “errors” “on the part of the Biblical writers.” Yet notwithstanding the rejection of Pye Smith’s religiously conservative view of Holy Scripture and his correspondingly very high view of Genesis 1 & 2, the religiously liberal Rice makes a notable concession to “J. Pye Smith.” Rice says, “it would certainly be impossible to prove that there was not some unknown area somewhere, in which,” “there was an interval of darkness and death, followed by a period of six literal days, during which the atmosphere was made once more to admit sunlight, and some animals and plants were created.” Thus the religious liberal critic of the Bible and Pye Smith, William Rice, here concedes that he cannot scientifically disprove a Local Earth Gap School model.

Likewise, notwithstanding his criticisms, Ramm is prepared to admit that “John Pye Smith” wrote “a very splendid book, remarkable for its intellectual depth and frankness in facing facts,” when he “argues for a local creation in Gen. 1 as the method of harmonizing Genesis and geology.” “The strength of this theory of Smith’s is that Gen. 2 seems to argue for this very thing⁵⁹.” This poses the question, How can Ramm say “Gen. 2 seems to argue for this very thing” i.e., the boundaries of Gen. 2:11-14 are clearly those of a local earth; and then say, “it cheapens the creation account,” “it leaves us with no Christian principle for the interpretation of geology;” and “its exegesis in connection with the words ‘earth’ and ‘was’ is not sound”? The answer must surely be that Ramm has here imbibed of religious liberalism, since he is happy with the religiously

⁵⁹ Ramm, B., *The Christian View of Science and Scripture*, Paternoster, London, UK, 1955, pp. 131-3,171,234; Bob Jones Sr., *Word of Truth* 320, *op. cit.*; Rice, W.N., *Christian Faith in an Age of Science*, Hodder & Stoughton, London, UK, 1904, pp. 95-6,112-3; Johnson, M., *Genesis, Geology, & Catastrophism*, Paternoster, Exeter, UK, 1988, pp. 23-6.

liberal idea of so called “Bible blunders,” and thus he can say on the one hand, “The strength of this theory of Smith’s is that Gen. 2 seems to argue for this very thing;” and then on the other hand, claim that it is wrong. By contrast, a religious conservative who considered “that Gen. 2 seems to argue for this very thing” in Gen. 2:11-14, would then consider that this therefore must be the correct interpretation to bring to Gen. 1:2-2:3.

*(Part 4, Chapter 4) c] So whatever happened to Pye Smith’s
old Homerton College & New College?*

Pye Smith was the first historically modern articulator of the old earth creationist Local Earth Gap School, and this makes him an extremely important person in any discussion of the historically modern form of the Local Earth Gap School. One cannot properly discuss J. Pye Smith (1774-1851) without referring to the fact that he was effectively Principal of Homerton Academy from his mid 20s when in 1806 he was made the residential Theological tutor of this Academy; and then stayed there till his late 40s in 1823; and then with a name change from Homerton Academy to Homerton College in 1823, Principal of Homerton College from 1823 till his mid 70s in 1850, with Homerton College being affiliated with London University from 1840; and then in the year of his retirement, in 1850 this septuagenarian was further associated with New College and London University by virtue of the fact that he laid the foundation stone for New College, London University. (London University is now known as University College London.)

New College was a Congregationalist Theological College amalgamated from *Coward College*, named after William Coward (d. 1738), a London merchant whose money helped train “Protestant dissenters” as Ministers; *Highbury College (Dissenting Academy)* established in 1783 (at Mile End, it moved to Highbury in 1826), and the Congregationalists’ *Homerton College*⁶⁰. The name of Homerton College was then retained from 1852 by an independent teachers’ college of the Congregational Church in London. Clearly Pye Smith spent most of his life as Principal of Homerton Academy or College, and via the affiliation of Homerton College with London University from 1840, he was also of London University. Yet Homerton College can no longer be found in London, and nor can London University’s New College. I consider this then fairly raises the investigative question, *Whatever happened to Homerton College and New College?*

Given the importance of Pye Smith to the old earth creationist Local Earth Gap School, and given the fact that notwithstanding certain blemishes and imperfections in him which result from man’s fallen condition, I still honour Pye Smith as one who made a most important and valuable contribution to the old earth creationist Local Earth Gap School. And indeed, in the context of historically modern times, this was a foundational

⁶⁰ “New College London,” *Wikipedia* (http://en.wikipedia.org/wiki/New_College_London).

contribution, and so I have researched matters to do with Pye Smith with some interest on a number of my six trips to London for which I thank God⁶¹.

Interestingly, one of the graduates of Homerton College in Greater London under Pye Smith⁶², was William Jacobsen, who became the Bishop of Chester in 1865. He was formerly a Non-Conformist, and Geoffrey Nuttall says that, “In his *Lives of Twelve Good Men*, J.W. Burgon does not conceal the fact that one of them, William Jacobson, who conformed and became Bishop of Chester, had been at Homerton with ‘the learned and excellent Dr. Pye Smith’.” And he further “records” Bishop Jacobson saying, “a man might be thankful to have been under Pye Smith⁶³.” And in the same year that Bishop Jacobsen became Bishop of Chester, he ordained Henry Alcock as an Anglican priest in Chester *Church of England Cathedral*⁶⁴. Henry Alcock is another of the six notable

⁶¹ I went to London, UK, from Sydney, Australia, where I worked in my profession as a school teacher: April 2001-April 2002 (1st trip); Dec. 2002-July 2003 (2nd trip); August 2003-April 2004 (3rd trip); Oct. 2005-April 2006 (4th trip); Sept. 2008-March 2009 (5th trip); & Oct. 2012-March 2013 (6th trip).

⁶² The information in the following section is drawn mainly from Simms, T.H., *Homerton College 1695-1978* (1979), *op. cit.*; *Crockford's Clerical Directory* (for Bishop William Jacobsen); *Dr. Williams's Library 1729-1979*, A brief introduction to commemorate the 250th anniversary, 14 Gordon Square, London, WC1, UK, Plaistow Press Magazines, London [undated, c. 1979] (8 page anniversary brochure); G.F. Nuttall's *New College, London & Its Library*, Dr. Williams's Trust, Friends of Dr. Williams's Library, London, Printed by Heffers, Cambridge, UK, 1977 (Geoffrey Nuttall was formerly a Lecturer in Church History at New College); *Historical Mss [Manuscripts] Commission National Register of Archives, New College, London* (held at Dr. Williams's Library, London); my private research of artworks of Pye Smith at Dr. Williams's Library; “New College London,” *Wikipedia, op. cit.*; & from my communication with Neil Hargreeves, the Library Archivist at London University Library, Male Street, London, WC1, UK (date uncertain, I think from memory in c. 2003/4).

⁶³ Nuttall's *New College, London & Its Library* (1977), *op. cit.*, p. 10; quoting Burgon's *Lives of Twelve Good Men*, 3rd edition, 1889, i. 241, citing a letter of 1884 from Canon Hopwood.

⁶⁴ On the Anglican Protestant usage of the term “priest” for a Minister, see Isa. 66:21; Rom. 15:16; I Cor. 9:13,14. But in order to avoid any abuse of this term such as occurs in Romanism (see Article 31, Anglican 39 Articles), any alleged “priest-altar” nexus is rejected in Reformed Anglicanism, and so the 1662 *Book of Common Prayer* refers to “The Table at the Communion ... in the Chancel” as always a “table,” e.g., “the Lord's Table” or “the holy Table” (rubric, The Communion Service). Thus the Chancel Table becomes the Communion Table at the Lord's Supper or Holy Communion, but always remains a “table” in the Biblically sound doctrine of the 1662 *Book of Common Prayer* and 39 Articles. I regret to say that since the 19th century, the Puseyite Proper “Anglo-Catholics” or “High Church,” and semi-Puseyite “Broad-Church,” have come

Protestant Christian old earth creationist Gap Schoolmen honoured in this work, and he also followed the Local Earth Gap School along the lines suggested by Pye Smith (see Vol. 2, Part 4, Chapter 6, *infra*). And though he was educated there about half a dozen years after Pye Smith (d. 1851) who retired in 1850, being the year he laid the foundation stone for New College; a notable figure who arrived at the Congregationalists' New College, London University in its earlier days in 1856 was the Protestant evangelist and historicist writer, H. Grattan Guinness (1835-1910).

Homerton College was a Theological College till its amalgamation with two other colleges to become a Congregationalist Theological College known as New College, London University from 1850; and Homerton College was then reconstituted as a Congregationalist Teachers' College from 1852. The history of Homerton College dates to 1695. Following the era of the revolutionary Puritan republic of the 1640s and 1650s, and then the Restoration of 1660 under King Charles II (Regnal Years: King *de jure* of the three kingdoms, 1649-1685; King *de facto* of Scotland, 1649-1650/1⁶⁵; King *de facto* of England, Ireland, and Scotland, 1660-1685), the Act of Uniformity of 1662 and subsequent Acts, established Anglican Protestantism and closed down the lawful operations of Puritan Protestants. Then following the termination of the bad and sad days of the Popish James II (Regnal Years: 1685-1688) with the happy coming of the Protestant, William III of Orange on 5 November 1688, the Toleration Act of 1689 gave dissenter toleration to certain Non-Conformists, including Congregationalists (who had been the preferred Puritan church of the revolutionary Puritan republic's seditious and murderous leader, Oliver Cromwell⁶⁶). Then in 1695 the Congregationalist Puritan Protestants, mainly from London, set up a Congregational Fund administered by a Congregational Fund Board to train Congregationalists for the Ministry. At first, the Congregational Fund Board sent students to several tertiary colleges in England, namely, academies at Gloucester in Gloucestershire, and Saffron Walden in Essex, and Pinner in Greater London, and the Board was happy with what was taught them at these three colleges; and also Newington Green Academy in London (slightly west of Hackney and Homerton), and Ipswich Academy, and the Board was unhappy with what was taught them at both of these colleges. Then in 1701 the Congregational Fund Board set up its own academy at Moorfields which was just north of the City of London.

into existence, and these semi-Romanists have taken to wrongly calling the Chancel Table an "altar," and some also wrongly refer to the area of the Chancel behind the Communion rails as "the sanctuary," and contrary to Articles 19 & 28, some even have wickedly placed a "reserved" sacrament either in the Chancel, or in a Chapel. The Puseyites and semi-Puseyites remind me of the words spoken by "the Lord God" to Ezekiel, "Son of man, ... turn thee yet again, and thou shalt see greater abominations. And I ... saw; and behold ... all the idols of the house of Israel ..." (Ezek. 8:1,5,6,9,10). See also my comments at Isa. 66:21 in Part 5, Chapter 5, section f.

⁶⁵ As a consequence of the unwelcome encroachments into Scotland of the invading republican army of Cromwell, Charles II held *de facto* power only in parts of Scotland from the latter half of 1650 through to 1651.

⁶⁶ See Luke 23:19,25; Gal. 5:20,21.

At the same time that Moorfields Academy was operating, a group of Congregationalists set up the King's Head Society in 1730. This society was established for the propagation of Reformed doctrine in Congregational Churches of London, and from 1731 to 1740 it sent its students to Clerkenwell Academy at Deptford, in London; but being dissatisfied with its "worldliness," from 1740 to 1744 they then went to Stepney Academy in East London. Then in 1744 the King's Head Society moved their student to Plasterers' Hall Academy in London. And at the same time, the Congregational Fund Board having become dissatisfied with what was being taught at Moorfields Academy, also transferred their students to Plasterers' Hall Academy in London in 1744. From this point of 1744 onwards, King's Head Society students and Congregational Fund Board students share the same history through to the founding of Homerton Academy and then Homerton College. This means the King's Head Society records formed part of the archives of Homerton Academy, then Homerton College, then New College, London University. These records tell us that in 1742, J. Pye Smith's great-uncle, John Pye, entered the Stepney Academy, and upon examination with two other students, it was "reported that 'they thought him a person that had received the grace of God'." Thereafter, when John Pye was Minister at Nether Chapel, Sheffield, he gave his support to Heckmondwike College which was also known to require evangelical evidence of personal repentance from sin and saving faith in Christ before admitting a student⁶⁷.

In 1768 the King's Head Society purchased a mansion in High Street, Homerton, in East London, and with the transfer of it staff and students from Mile End Academy, this then became Homerton Academy. At the time, the general neighbourhood had a high percentage of Non-Conformists in it. J. Pye Smith was appointed to Homerton Academy in 1800 (Nuttall) or 1801 (Simms)⁶⁸. He had recently graduated from Rotherham Academy in South Yorkshire, England, and was then appointed as a tutor in classics and science (Simms), where he had studied under Edward Williams, who put an emphasis on evangelical evidence of personal repentance from sin and saving faith in Christ before allowing a student admission to Rotherham Academy (Nuttall)⁶⁹. And Geoffrey Nuttall says that, "Homerton under ... John Pye Smith, had a reputation second to none for evangelical learning and learned evangelism⁷⁰." During Pye Smith's time at Homerton College, between 1800 and 1850 there were 146 students educated, 80 became

⁶⁷ Nuttall's *New College, London & It's Library, op. cit.*, p. 13; citing D.W.L., *New College, London, Manuscript 105/2*, p. 64 (on John Pye's admission to Stepney Academy), and Wadsworth, K.W., *Yorkshire United Independent College, 1954*, p. 45 (on John Pye's support for Heckmondwike College).

⁶⁸ Nuttall says, "In 1800, ... Pye Smith started at Homerton," (*Ibid.*, p. 13), whereas Simms says, "The resignation of John Berry, ... led to the appointment in 1801 of a young man, John Pye Smith ..." (Simms' *Homerton College, infra*, p. 11).

⁶⁹ *Ibid.*, p. 13.

⁷⁰ *Ibid.*, p. 49.

Ministers to churches in the UK; some went to the mission field, including appointments with the *London Missionary Society*; and some went into non-church careers⁷¹.

For his work in *Letters to Thomas Belsham*, Pye Smith was offered a Doctorate of Divinity by Yale College, USA, in 1807. Shortly after 1812, largely on the initiative of Pye Smith's colleague, William Walford, ten Reformed articles of belief that had formerly been required at Homerton as set out in *A Declaration as to some controverted points of Christian Doctrine* (1732), to which it was required that one say, "I believe the foregoing Articles to be agreeable to the Word of God," were repealed⁷². In 1823, with the completion of a new building, Homerton Academy was renamed Homerton College. For his theological writings, Pye Smith was offered a Doctorate of Letters by Marischal College in Aberdeen, Scotland, in 1836. In 1836 he also became a Fellow of the Geological Society; and in 1840 he became the first Non-Conformist Protestant Fellow of the Royal Society. And also in 1840, Homerton College was affiliated with London University.



Homerton Academy (rebuilt 1824)⁷³.

The history of Homerton College then took two different tertiary college directions. It was a Congregationalist Theological College only, and its Theology faculty was amalgamated with Highbury College, and Coward Trustees' College, to form New College, London University. However, a School Teachers' Faculty was then established, and the history of the college was continued as a London teachers' college of the Congregational Church from 1852 which retained the name of "Homerton College"⁷⁴.

⁷¹ *Ibid.*, p. 14.

⁷² *Ibid.*, p. 21.

⁷³ *Ibid.*, p. 13.

⁷⁴ In addition to the citations from Nuttall's *New College, London & Its Library* (1977), *supra*, the information up to this point has come largely from Simms, T.H., *Homerton College 1695-1978*, Published by the Trustees of Homerton College, Cambridge University, Crompton & Sons, Cambridge, England, UK, 1979, pp. 7-15.

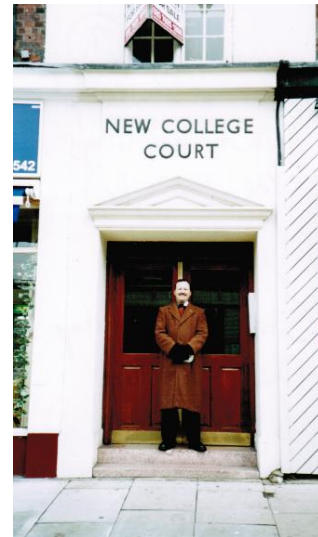
Firstly, let us consider New College. New College, London University, was formed from an amalgamation of the Theology faculty of Homerton College, together with two other colleges, *supra*. New College from 1850 to 1924 was at the site where Pye Smith had laid its foundation stone in May 1850, to wit, on Finchley Road (Swiss Cottage). Its first Principal was John Harris. Flats are now on this site, but “New College Court” in Finchley Road, “College Crescent,” and “New College Parade,” are roads formerly surrounding the general area of New College.



New College, St John's Wood, London (1851)⁷⁵.

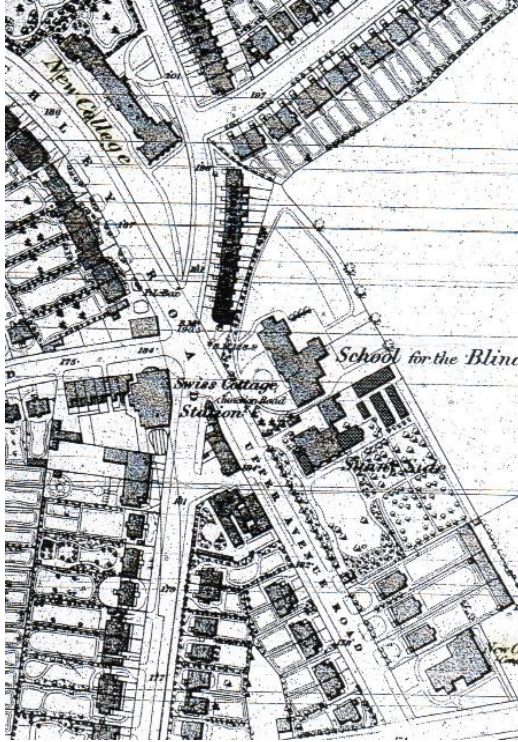


General area of New College, London University (1850-1924), in London, England, UK. December 2003.



Gavin at New College Court, New College Parade (in larger Finchley Road). December 2003.

⁷⁵ Wood engraving of New College, St John's Wood, London by C.D. Laing after B. Sly, 1851; in “New College London,” *Wikipedia, op. cit.* .



Ordnance Survey (OS) of London & Its Environs, 1st edition, 1880, OS 25" Vol. 1, London Sheet 15, Map Room, British Library, London, UK. Map shows New College sites top left and bottom right, & Swiss Cottage Station (Jubilee Line tube) in middle.



The above building is a modern library. Behind this Library is the general area of the Church connected with New College London Univ. (1850-1924), which no longer exists. When this photo was taken in December 2003, the entire area behind this Library was "a hole in the ground" being redeveloped.

In 1924, New College was amalgamated with Hackney College, to form *Hackney & New College*, London University. From 1924 to 1977 it then moved to the site of the old Hackney College on the corner of Parsifal Road & Finchley Road in West Hampstead, London, NW3. New buildings were constructed behind the old buildings of Hackney College, Hampstead, and these were opened in 1938. Two years earlier in 1936, *Hackney & New College* was renamed as simply *New College*, thus reverting to the same name it had before the amalgamation of 1924. In connection with the majority of Congregationalist Churches in England becoming part of the United Reformed Church in 1972 (in general a religiously liberal church); New College, London University, was closed in 1977 (although since 1981 the New College London Foundation has continued the work of training ministers in the United Reformed Church), and its buildings were subsequently leased to Open University⁷⁶; and since 2004 to The French College (on a 23 year lease). When I visited this site in on my third trip to London (August 2003-April

⁷⁶ Open University was earlier established in 1971, with its headquarters being at Milton Keynes, Buckinghamshire, England.

2004) in April 2004 it was being renovated for the French College. Then when I returned on my fourth trip to London (October 2005-April 2006), the renovations were completed when I again visited this old College site in December 2005 / January 2006.



New College, London University (1924-1977), building being renovated for French College (on a 23 year lease). Corner of Parsifal Road & Finchley Road in West Hampstead, London, NW3. April 2004.



Gavin in old Hall of New College with compulsory construction hat on, under window with Hackney College Coat of Arms, which amalgamated in 1924 with New College. April 2004.



Old New College building (1924-1977) after reconstruction work. Dec. 2005 / Jan. 2006.



Gavin in front of old Chapel windows of New College, Dec. 2005 / Jan. 2006.



New College Coat of Arms in reconstructed old Hall of New College. Dec. 2005/Jan. 2006.



Gavin in the Courtyard looking towards the Hall of old New College (now the French School), London, England, UK. Dec. 2005 / Jan. 2006.

With the closure of the Congregationalists' Divinity School of New College, London University in 1977, Pye Smith's library of *c.* 2,000 books which includes e.g., a 1684 edition published at Bremen in Germany of the book by Puritan John Owen (d. 1683), *Theologoumena Pantodapa* (Oxford, 1661), a rare 1688 print of the Congregationalists' *Savoy Declaration* of 1658, a Latin Bible, an edition of the Anglican Bishop Joseph Butler's (d. 1752) *Sermons* sent to him by Anglican William Whewell (d. 1866) of Cambridge University, and a copy of the translation of the New Testament into Bengali of Baptist missionary to India, William Carey (d. 1834); together with a number of further books from Homerton College's Library, totalling *c.* 12,000 books, all went to Dr. Williams's Library in Gordon Square, London, WC1 in the years 1976 and 1977. Dr. Williams's Library describes itself as "the pre-eminent library for the study and history of English Protestant Nonconformity." Its 250th anniversary year brochure makes reference to this as "the largest donations the Library has" ever received," saying, "here are books from the library of ... John Pye Smith, and others in the Independent, or Congregational, tradition⁷⁷." Dr. Williams's Library also has possession of a bust of Pye Smith, and an old College portrait. (With all due respect to the relevant trustees who oversaw the closing down of New College, I think they should have sent this old College portrait which was in the Hall of New College⁷⁸, to Homerton College in Cambridge, *infra*, since Homerton College did not receive any of these Pye Smith books or *objets d'art*, and this impressive portrait is designed for a big Hall, such as the Hall of Homerton College, Cambridge, rather than its present location in a cramped back corridor of this Library.)

⁷⁷ Dr. Williams's Library 1729-1979, *op. cit.*, pp. 2 & 5; & Nuttall's *New College, London & Its Library*, *op. cit.*, pp. 37,52-55.

⁷⁸ Geoffrey Nuttall's *New College, London & Its Library* (1977), *op. cit.*, p. 9.



Dr. Williams's Library, London, UK, custodian of Pye Smith's New College library, and J. Pye Smith's *objets d'art*. February, 2004.



Gavin at Dr. Williams's Library, London, UK. February, 2004.



Reading Room of Dr. Williams's Library. On a pillar to the left, up high, is the bust of J. Pye Smith that came from New College. Feb. 2004.



Bust of J. Pye Smith (d. 1851) in Dr. Williams's Library in London, UK. Feb. 2004.

Working as a school teacher in London on daily supply to various schools, on a relatively small number of occasions I have been at a school in Homerton Row, Homerton (Hackney), London. For instance, on my last trip to London (my sixth trip to

London, UK, Oct. 2012 to March 2013), I was at this school twice, once in November and once in December 2012. I recall as I walked to / from the school from the train station, I paused and looked at the area of Pye Smith's old Homerton College, and I wrote in my diary on the second time I was there in Dec. 2012, "Walked through Hackney flats, Homerton ... → [= going through] Homerton reflecting, 'I'm on Pye Smith's old stomping grounds',⁷⁹." As I have stood in the area of the old Homerton College, I have always lamented in my mind the fact that there is not so much as a plaque saying that Homerton College once stood here, and making some favourable reference to old earth creationist, Pye Smith; and e.g., the preservation of something of the old Homerton College as the present Homerton College of Cambridge University.



The site of Homerton Academy (1768-1823) & Homerton College (1823-1850, Theological College), and Homerton College (1852-1894, Teachers' College) in Homerton High Street London, England, UK. December 2003.



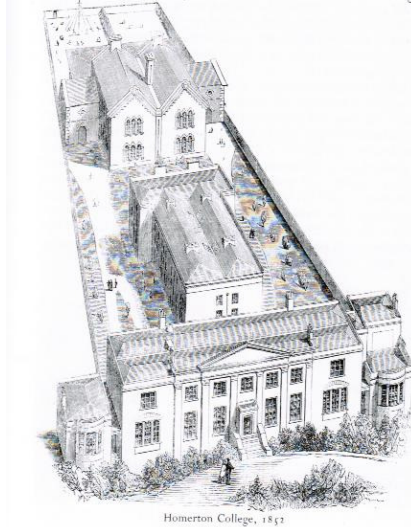
Gavin at the site of the old Homerton College of Pye Smith. Site now occupied by Hackney flats called, "Bannister House," in "Homerton High Street," London E9. Dec. 2003.

As previously stated, the history of Homerton College took two different tertiary college directions. It was first a Theological College only, and its Theology faculty was amalgamated with two other colleges to form the Congregationalist Theological college of New College, London University from 1850; and then from 1852 it was reconstituted and a School Teaching faculty was established to make it a London teachers' college of the Congregational Church which retained and continued the name of "Homerton College." Having firstly considered the history of New College from 1850 till its closure in 1977, and associated transfer of New College material to Dr. Williams's Library in London in 1976 and 1977; let us now secondly consider the history of Homerton College from 1852.

⁷⁹ This is from my small black pocket size diary for 2012, which also records I was at City of London Academy in Homerton Row, Homerton, London E9, on Mon. 19 Nov. & Mon. 17 Dec. 2012.

The *Congregational Board of Education* was established in 1844. It rejected secular educational principles and considered that religious and moral sense as found in the teachings of the Congregational Church should form part of a College's ethos. Simms records, "The Congregational Board of Education placed its first emphasis on the teacher, his personal piety and motives for teaching. It was his purpose 'to sanctify every exercise, turn to the noblest account every lesson, mould every act of discipline, [and] chasten every game'." They said that trainee teachers "should be between the ages of 20 and 30 – of undoubted piety – of good health – of decision and perseverance combined with humility – of amiable temper – able to read and write well – apt both to learn and to teach." From its outset, the Congregational Board of Education was coeducational, selecting three men and six women for training at Borough Road School in London. But in 1846 they were concerned about what they called "the defective education in most branches of knowledge" there; and it then sent twelve women students to Normal School at Rotherhithe in London, where every student engaged in prayer and "were 'expected to be a model of cleanly and orderly habits and of personal neatness: and that their dress will be in accordance with Christian simplicity'." A house was also leased as a Normal School in Liverpool Street, London, for twelve men students in 1848. These two tertiary schools had the same name, "Normal School," but were two separate schools. They trained 151 teachers drawn from the Congregational Church.

After Homerton College was vacated due to the amalgamation of this Theological College with two other colleges to become New College of London University in 1850, a decision was made by the Congregational Board of Education to reconstitute Homerton College and make it a teachers' college. Thus in 1852 students were transferred to Homerton College from Normal School at Liverpool Street (for male students), and Normal School at Rotherhithe (for female students). From 1852 to 1894, Homerton College, was at its old location of High Street, Homerton, in London⁸⁰.



Homerton College in 1852.

⁸⁰ Simms' *Homerton College*, *op. cit.*, pp. 17-21 (picture p. 21).

Though this Puritan Teachers' College accepted both male and female students for education as school teachers in a one year course, it reflected its past in which there were two different London schools called "Normal School," one for men and one for women, as Homerton College was very strictly sex segregated, with men and women students kept apart by using separate college entrances and exits, using the library at different times, taking breaks at different times, and they were required in the Dining Hall to sit in silence and face away from each other. The men and women students only saw each other in prayer meetings or at the compulsory Sunday services that were held at nearby Chapels. A student of the time said it was, "practically two Colleges as distinct as if they were several miles apart." E.g., College records state they interviewed "2 male and 2 female students who by appointment had been walking out together & on a Sabbath afternoon, as [it was] undesirable thus to spend the Sabbath Afternoon." Such was the Puritan rigidity of Homerton College at this time, that Simms records, "A country girl of twenty from the New Forest, Tama Moyle, became engaged to a Londoner, William Geller, whilst they were at College. The [Congregationalist Puritan] Board immediately made an engagement a disqualification for remaining in the College⁸¹."

From 1852 to 1868 Homerton College was an entirely independent teachers' college that received no government funds, and under the wider governing body that oversaw all Congregationalist Church schools, to wit, the *Congregational Board of Education*, it maintained a strict Puritan discipline; and Simms says it "pursued the policy of establishing education on a religious basis, free of denomination tests and government aid." But from 1868 the *Congregational Board of Education* decided to accept government funding for Homerton College⁸². Simms records that, "before 1868 the students were the brighter young men and women with experience of teaching in Sunday School After 1868 the entry of Homerton College into the mainstream of education provision in England required it draw its students from pupil-teachers who had been chosen from the boys and girls of the elementary schools⁸³."

Health issues began to arise due to Homerton College's location near manufacturing industry, and disease from East London. Between 1878 and 1885, one student per annum died from either tuberculosis, or typhoid, or smallpox. College accommodation was also inadequate, with the College housing twice as many students as it was designed for. This led to pressure to relocate, and the empty buildings of Cavendish College at Cambridge were selected and acquired for Homerton College from 1894. Initially the Cavendish College buildings housed men students in 38 rooms and women students in 100 rooms; but a decision was then made to admit no more Gentlemen after 1896, and thus to convert Homerton College to a Ladies Teachers'

⁸¹ *Ibid.*, p. 23.

⁸² *Ibid.*, pp. 23-29.

⁸³ *Ibid.*, p. 34.

College⁸⁴. It also adopted a new constitution in 1909, which removed the power of the *Congregational Board of Education*, although, of the 18 members of the Board of Trustees, in recognition of its Congregationalist history, nomination for 8 places were still made by the Congregational Union; but 6 were appointed by local secular educational bodies, London, Cambridgeshire, Norfolk, and Essex each appointed one; and two others were appointed alternatively by East and West Suffolk. A further 1 secular appointment was made by Cambridge University; and the Board could then appoint a further 3 members. Though the new constitution of 1909 did not become fully functional until 25 years later in 1934, this meant the Board had a secular appointed majority of 9, which could outvote the Congregational appointed minority of 8, but given that the Congregational Church was the only Church that had any power of appointment, and it was involved in the process of the Board appointing 3 of its own Members, the College retained some kind of Congregationalist atmosphere, albeit one that was now subject to a secular majority of 1 on the Board of Trustees⁸⁵.

On the one hand, the Congregational Church remained an important component of the Board of Trustees from 1934. But on the other hand, I consider that one can say that *from 1934, the running of the college was largely secularized at a practical level*. That is because, it is not really conceivable that the majority of 10 Board members not directly appointed by the Congregational Church would e.g., condone a movement of the college back to the period still in operation around the time of World War One when Simms says, “attendance at church on Sundays was obligatory, and only the sick were allowed to remain in College⁸⁶.” Let alone as the college was from 1852 to 1868 when it maintained a strict Puritan discipline, and Simms says that under the *Congregational Board of Education*, it “pursued the policy of establishing education on a religious basis, free of denomination tests.” And one could certainly not conceive that under this new constitution as it became fully functional from 1934, that a decision could or would be made to put an emphasis on evangelical evidence of personal repentance from sin and saving faith in Christ before allowing a student admission, *supra*. The college could not now be like it was in the first half of the 19th century when Geoffrey Nuttall says, “Homerton ... had a reputation second to none for evangelical learning and learned evangelism,” *supra*. Thus in form Homerton College retained a continuing Christian influence on it from the Congregational Church; but in substance, the Congregational Church “had its wings clipped” to the point that it could not in practice use that influence to run Homerton College as anything but a largely secular college, as opposed to an Evangelical Christian College.

⁸⁴ *Ibid.*, pp. 39,41,93.

⁸⁵ *Ibid.*, p. 56.

⁸⁶ *Ibid.*, p. 60 (emphasis mine).

In 1957 the Queen Mother (d. 2002) made a Royal Visit to Homerton College⁸⁷. From 1895 to 1944, all College teachers were unmarried women at what had become from the mid to late 1890s the women's College of Homerton, although in 1944 the first male teacher since 1893 was appointed, and five others were also appointed between 1948 and 1962. By 1960 there were 25 College teachers, 3 of them men, 22 of them women. But changes occurred in the view of desirable sex ratios. In 1971, for the first time in 75 years, Homerton once again admitted male students. It thus returned to being a co-educational teachers' college as both men and women students could undertake its Bachelor of Education degree; and e.g., in 1974, of 70 College teachers, 43 were men, and 27 were women⁸⁸. In broad terms, the all up history of Homerton and its antecedents is thus one of being a tertiary institution for men students only, then coeducational, then being for women students only, and then being coeducational.

In 1974, with the prospect of becoming a College of Cambridge University in mind, a further modification was made to the governing rules of the College, which were implemented in 1976. It was placed under "Charity Commissioners," with 8 appointed by the United Reformed Church (in general a religiously liberal church formed from an amalgamation that included the Congregational Union in 1972); 3 were appointed by local secular educational bodies; 5 were staff members consisting of the College Principal, Deputy Principal, and 3 College teachers elected by the academic staff; and two were student members elected by the Homerton Union of Students. This meant the 8 appointed by the United Reformed Church were now in a minority of 8:11⁸⁹; thus confirming that the college would run on largely secular principles in practice, though retaining a connection to what was now the successor of the Congregational Union in the United Reformed Church, which is a religiously liberal apostate church that revels in "worldly lusts" (Titus 1:12)⁹⁰. Hence the United Reformed Church in the UK would

⁸⁷ *Ibid.*, p. 74.

⁸⁸ *Ibid.*, pp. 57,70, & 77.

⁸⁹ Simms' *Homerton College, op. cit.*, p. 76.

⁹⁰ The *United Reformed Church* was formed in 1972 by the union of the Congregational Church in England & Wales with the Presbyterian Church of England; and it also later had further amalgamations, first in 1981 with the Re-formed Association of Churches in Christ, and then in 2000 with the Congregational Union of Scotland. It is a religiously liberal church which is deeply involved in spiritual apostasy with the ecumenical compromise in embracing those who "would pervert the gospel of Christ" (Gal. 1:7) by denying, "The just shall live by faith" (Gal. 3:11), and so they are made "partaker of" the "evil deeds" of those who have "not" "the doctrine of Christ" (II John 9-11), as seen in, for instance, their support for the World Council of Churches. It also practices gross forms of immorality and vice, found in its support for unbridled "lust" contrary to the tenth commandment, "Thou shalt not covet" (Rom. 7:7; citing Exod. 20:17), found in, for instance, the fact that it has women Ministers contrary to Scripture (e.g., I Tim. 2:8-3:13); and in July 2012 it voted to condone and bless the unnatural sexual unions of those who have "vile affections" in the form of "women" who "did

have no appropriate spiritual appreciation for, either the wider Congregational Church in her better days, or other independent Congregational Churches not part of the apostate United Reformed Church (e.g., Martin Lloyd-Jones⁹¹), which would e.g., in connection with a religiously conservative Protestant belief in the absolute infallibility of Scripture as the Divine revelation of God, look to evangelical evidence of personal repentance from sin and saving faith in Christ, *supra*. To any such United Reformed Church person in the camp of the apostasy, our Lord and Saviour, Jesus Christ saith in the holy Gospel, “Art thou a master of Israel, and knowest not these things?” (John 3:10). Homerton College then became a college of Cambridge University in 1977⁹².

Thus unlike those colleges of Cambridge which have an Anglican history, Homerton College has a Congregationalist history. This is of some further interest when one considers that the Congregationalist theologian, J. Pye Smith, was the first Non-Conformist Protestant Fellow of the Royal Society. And in the official history of Homerton College, published by the Trustees of Homerton College, entitled, *Homerton College 1695-1978: From Dissenting Academy to Approved Society in the University of Cambridge* (1979), we find that Appendix I lists the “Principals” who were “Predecessors of Homerton Academy” as a Theological College, but lists as its first Principal for “Homerton College,” “John Pye Smith 1800-1850” (which are actually his years at the College although it is disputed if his first year is 1800 or 1801, *supra*, and it is open to some level of interpretation as to when he took on a “Principal” type role in substance, though not in name, which may be dated from 1806 when he was made the residential Theological tutor); and then lists “Principals” who were “Predecessors of Homerton Academy” as a Teachers’ College, with the first Principal of Homerton College as a teachers’ college being “William John Unwin 1852-1877⁹³.”

Pye Smith was Principal of Homerton Academy in Greater London, and after its name change, Principal of Homerton College (1823-1850). Given that Pye Smith was Principal of Homerton Academy (1800-1823) when it became Homerton College, *he was thus the first Principal of this college under the name of “Homerton College”* (1823-1850). This was before this Theological College’s Divinity Faculty amalgamated with two other colleges to form the Congregationalist Divinity college of New College,

change the natural use into that which is against nature,” i.e., female homosexuals or Lesbians or Sapphists, “and likewise also” “men” who “leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly” i.e., male homosexuals or Sodomites (Rom. 1:26,27).

⁹¹ An example of a better and independent Congregationalist in London, England, UK, is found in D. Martin Lloyd-Jones (1899-1981) (see Lloyd-Jones, D.M., *Knowing the Times*, Addresses Delivered on Various Occasions 1942-1977, Banner of Truth Trust, Edinburgh, Scotland, UK, & Carlisle, Pennsylvania, USA, 1989).

⁹² *Encyclopaedia Britannica CD99, op. cit.*, “Cambridge, University of.”

⁹³ Simms’ *Homerton College, op. cit.*, pp. 87-88.

London University in 1850; and before the Congregational Church amalgamated its two tertiary schools in London to form the Teaching or Education Faculty of Homerton College in 1852. *Pye Smith was also the first Principal under the name of “Homerton College”* and the only Principal under this name when it was a Theological College. This thus gives Pye Smith a uniquely important place in the history of what is since 1977, now Homerton College, Cambridge University.

I thank God I visited Homerton College, Cambridge University, as part of an English Midlands and North Wales trip in December 2003. The following photographs are from that trip.



Homerton College, Cambridge University, England, United Kingdom, December 2003.



Gavin at Homerton College, Cambridge University, Dec. 2003.

The life of Pye Smith. The work of Pye Smith (1774-1851) as a religiously conservative Protestant Christian who was the first articulator of the historically modern old earth creationist Local Earth Gap School gives him a special place in history; and he stands as one of the six notable Protestant Christian old earth creationist Gap Schoolmen honoured in this work. On the one hand, I do not support the religious apostasy and religious liberalism into which so many Congregationalists Churches have fallen into, and which is now deeply embedded in the United Reformed Church which since 1972 has amalgamated most, though not all, Congregationalist Churches of England (as well as a number of other churches). E.g., the United Reformed Church has embraced “damnable heresies” (II Peter 2:1) as it is deeply into the ecumenical compromise with the World Council of Churches contrary to the Christian Gospel of justification by faith alone in the atoning merits of Christ’s sacrifice, who died in our place and for our sins before rising again on the third day (e.g., Gal. 1:1,4; 8,9; 3:11,13; 5:4; Eph. 2:5,8,9); its “heresies” (Gal. 5:20) also include the fact that it ordains women Ministers contrary to Biblical teaching of patriarchy (e.g., Gen. 1-3; I Cor. 11:3,8; 14:34-37; I Tim. 2:8-3:13), thereby also pandering to forbidden lusts contrary to the tenth commandment of the Holy Decalogue (Exod. 20:17; Rom. 7:7; I Cor. 6:10); and since 2012 it also condones and

blessex homosexual unions contrary to Biblical teaching (e.g., Gen. 18 & 19; Matt. 10:15; Rom. 1:24-27; I Cor. 6:9; I Tim. 1:10; II Peter 2:6; Jude 7).

Therefore Pye Smith cannot be fairly equated with the later apostasy into which so many, though not all, Congregationalist Churches fell into. Thus on the one hand, the type of thing one now finds in the United Reformed Church with e.g., the largely secularized Homerton College of Cambridge University in England, which has become apostate with respect to the orthodox standards of religiously conservative Protestant Christianity, does not fairly represent the views and beliefs of the Congregationalist Protestant, Pye Smith. But on the other hand, I thank God that the name of Pye Smith continued to receive some honour from New College, London University, from 1850 to 1977, and following the transfer of New College material to Dr. Williams's Library in London in 1976 and 1977, that it has thereafter received some honour from that London Library. And I also thank God that the name of Pye Smith, has also continued to receive some honour from the ongoing existence of Homerton College, first as a teachers' college in London from 1852, then in Cambridge as an independent college from 1894, and since 1977 as a college of Cambridge University, in the United Kingdom of Great Britain and Northern Ireland.

Good Christian reader, in this day of sad apostasy among so many once broadly sound Protestant Churches, let us pray.

O heavenly Father, if it be thy holy will, we pray that the presence of such a religiously conservative Protestant Christian figure as Pye Smith in the history of Homerton College, Cambridge University, may yet be used by thee to help bring those now in the camp of apostasy in a Congregationalist derived church tradition, back to the truth that they, as a corporate body of Congregationalists, once believed, with an evangelical emphasis on personal repentance from sin and saving faith in Christ, and an authoritative Divinely Inspired Bible. And this we pray, O blessed Lord, not only for them, but also for other apostate Protestant churches in comparable sin, such as the *Anglican Church of England* and *Presbyterian Church of Scotland*; and all this we pray to the honour and glory of thy most holy and blessed name, through Christ alone. Amen.

(Part 4) CHAPTER 5*John Pratt (1809-1871).*John Pratt (d. 1871)⁹⁴.

It was necessary to discuss a number of matters to do with John Pratt in Volume 1 of this work, because of the distinction between Global Earth Gap Schoolman before *c.* 1875 being able to use such a Gen. 1 & 2 creation model inside the sufficiently incomplete scientific knowledge of earth's geology i.e., some followed d'Orbigny's view of the complete extinction of all life at the start of the Holocene; as opposed to the fact that after *c.* 1875 it was no longer possible to hold to such a model on the scientific knowledge of earth's geology i.e., with the triumph in geological work of Lyell's view that extinctions at the end of the Holocene were only local, and many creatures, man included, came over from the Pleistocene into the Holocene. In this context, by 1871 John Pratt was non-committal on either a Local earth Gap School model or Global Earth Gap School model, and left the matter to be determined by science in his final two editions of 1871 & 1872 (published posthumously) of *Scripture and Science Not at Variance*. Since *c.* 1875 science has ruled out the possibility of a Global Earth Gap School model, and so Archdeacon John Pratt is honoured in this work as an Honorary Local Earth Gap Schoolman. A lot of relevant biography on Archdeacon John Henry Pratt (1809-1871) can be found in Volume 1 of *Creation, Not Macroevolution – Mind the Gap*, Part 2, Chapter 5, section d, subsection ii, and most of this will not be repeated here.

Henry Alcock (d. 1915) says in *Earth's Preparation for Man* (1897) that, "Few have written" in the area of interest to him in that book, "within the last half-century

⁹⁴ Picture from: "John Henry Pratt" (<http://www-history.mcs.st-and.ac.uk/Biographies/Pratt.html>).

without being, like myself, deeply in debt to Dr. Pye Smith⁹⁵.” One such example was surely John Pratt (d. 1871). He was the Archdeacon of Calcutta India (1850-1871), when India was “the jewel of the British Empire,” and Calcutta “the second city” of the Empire after “the first city” of London. He authored *Mathematical Principles of Mechanical Philosophy* (1836), which was revised under the title, *On Attractions, Laplaces Functions and the Figure of the Earth* (1860, 1861, & 1865)⁹⁶.

John Pratt was the son of the well known Evangelical writer and influential supporter of the great Protestant missionary movement which started in the late eighteenth and early to mid nineteenth centuries, Josiah Pratt (1768-1844)⁹⁷. He was baptized on 30 June 1809 at St Mary Woolnoth *Church of England*, London⁹⁸. There is some uncertainty over his date of birth, but on the basis of baptismal records, he appears to have been born in 1809 since at that time Anglicans sought to baptize babies fairly shortly after their birth, and even though this would not necessarily be a safe estimate for some people, given that his father was an Anglican clergyman he *most likely* did so, and so it is thought that he was *most likely* born in 1809. I thrice inspected St. Mary Woolnoth in London in October 2008, over which times the following photos were taken.

⁹⁵ Alcock’s *Earth’s Preparation for Man*, p. viii.

⁹⁶ “John Henry Pratt,” *Wikipedia* (http://en.wikipedia.org/wiki/John_Henry_Pratt).

⁹⁷ Pratt, John H. (Editor), *The Thought of the Evangelical Leaders*, Notes on the Discourses of the Eclectic Society, London, During the Years 1798-1814, James Nisbet, 1856; Banner of Truth Trust reprint, 1978 biographical information on the flap jacket and back cover.

⁹⁸ “John Henry Pratt’s Birthday,” JOC / EFR, St. Andrew’s University, Scotland, UK, 2007 (http://www-history.mcs.st-and.ac.uk/Extras/Pratt_Birthday.html).



Gavin at St. Mary Woolnoth Church of England, London, EC3, UK. This is where John Pratt was baptized on the 30th day of June in 1809. October, 2008.



Above the Chancel Table of St. Mary Woolnoth: The Ten Commandments, Lord's Prayer (bottom left), & the Apostles' Creed (bottom right). The Baptism of Infants Service in the Anglican 1662 *Book of Common Prayer* says, "ye shall provide that he learn the Creed, the Lord's Prayer and the Ten Commandments." Oct. 2008.

A graduate of Gonville and Caius College, Cambridge University in England, UK, with a Bachelor of Arts degree in 1833; he received his Master of Arts from Christ's and Sidney Sussex College in 1836. O'Connor & Robertson (2005) record that his "father, Josiah, was secretary of the *Church Missionary Society*," and John Pratt "left university with two strong drives inside him, one coming from his exceptional scientific ability, the other from" his "missionary zeal." In 1838 his desire to go to the mission field resulted in him obtaining an appointment as Chaplain to the East India Company; and he remained on this mission field for the rest of his life. In 1844, he became Anglican Chaplain to Daniel Wilson, the Bishop of Calcutta, and Volumes 1 & 2 of this work, *Creation, Not Macroevolution – Mind the Gap*, are dedicated in 2014 which is the 170th anniversary of this appointment (although Volume 2 is to be published in 2015, the centenary anniversary year of the death of Henry Jones Alcock in 1915)⁹⁹.

⁹⁹ O'Connor, J.J. & Robertson, E.F., "John Henry Pratt," JOC / EFR, School of Mathematics & Statistics, St. Andrew's University, Scotland, UK, 2005 (<http://www-history.mcs.st-and.ac.uk/Biographies/Pratt.html>).



Not far from St. Thomas's Cathedral¹⁰⁰, Calcutta, a legacy of the British Raj. "I say old chaps, anyone for a spot of rackets?" (A game derived in connection with tennis.) Calcutta Racket Club, Calcutta, India, October 2012.

John Pratt thus had a missionary heart and burden for souls and he ultimately died on the mission field of India due to disease when only 63¹⁰¹. Calcutta is the chief city in a wider region of the north-east Indian sub-continent known as Bengal. Calcutta was the capital city of British India from 1772 to 1912 (capital transferred in 1912 to Delhi), and the capital city of Bengal in British India from 1912 to 1947; then with the independence and partition of India in 1947, east Bengal went to Bangladesh¹⁰², and Calcutta remains to this day as the capital city of the State of West Bengal in India. However, the wider name of "Bengal" remains e.g., when I was in Calcutta in October 2012, I found reference was made at the Calcutta Zoo to the famous "Bengal Tiger;" and in conversation, I found the area was sometimes referred to generally as "Bengal" rather than specifically as "West Bengal," although the street addresses are always stated in terms of them being in the Indian State of "West Bengal."

¹⁰⁰ This was formerly an Anglican Cathedral, but following Indian Independence in 1947, St. Thomas's Cathedral became part of the Church of North India.

¹⁰¹ The *Oriental and India Office* at the British Library in London, UK, *Bengal Burials*, for 1871 catalogues John Pratt's death at N/1/138/154. Volume 138, folio 154 records that the Archdeacon of Calcutta, John Henry Pratt, died on 28 Dec. 1871 of cholera and diarrhea aged 63.

¹⁰² Bangladesh was known as East Pakistan from 1947, and together with West Pakistan, it was part of the wider predominately Mohammedan Pakistan till in the events in 1971 to 1972 it became independent of West Pakistan (thereafter known as Pakistan).

When Archdeacon John Pratt of Calcutta in Bengal, India, died, the Anglican *Bengal Chaplain*, I. Cave Browne, wrote “A Sketch” on “The Venerable John Henry Pratt,” which was published in *Mission Life* in 1872¹⁰³. Chaplain Cave Browne refers to, “the sad announcement, which reached us by midday on Saturday, December 30th [1871], that ... ‘Archdeacon Pratt died at Ghazepore’ In that small, retired station,” he “had passed away, alone” with “no friend, to tend his last hours.” But “five-and-thirty years” earlier, the University of “Cambridge was justly proud; from whom the scientific world of England expected much; and who was, by common consent, ‘the greatest mathematician India ever had.’ John Henry Pratt was the son of the Rev. Josiah Pratt, the original Secretary and almost founder of the *Church Missionary Society*, and Vicar of St. Stephen’s, Coleman Street He appears to have at once taken a high position as a mathematician, for we find even in ... 1834 ... a paper of his, ... ‘A Demonstration on the Parallelogram of Forces,’ deemed worthy of a place in the” magazine “of the Royal Society He ... was ordained deacon in 1836, and priest in 1837¹⁰⁴: but never held any parochial cure. ... Daniel Wilson, of Islington, had been appointed Bishop of Calcutta in 1832, and, in token of his regard for his old tutor before going to Oxford, and his fellow-labourer in Salisbury Square, Josiah Pratt - in the hope, too, of still more closely cementing the old friendship - he was very anxious to obtain for the son an appointment on the Bengal Ecclesiastical Establishment, and to secure his services as his own domestic chaplain” which John Pratt became “in 1838.”

In accepting this appointment in 1838, John Pratt “made” a “decision between” an academic career at “Cambridge and” the life of a missionary clergyman at “Calcutta.” “Many and grave were the strictures at ‘Caius,’ i.e., Gonville and Caius College, Cambridge University, “when it was known that Pratt intended to accept the offered chaplaincy. Men thought it madness that one of such an already assured position, and with such prospects, should ‘throw himself away’ upon India. Cambridge had, indeed, already given, years before ... Henry Martyn [1781-1812, an Anglican Protestant missionary in Central and West Asia], and other though less distinguished yet worthy sons, to swell the ranks of Bengal chaplains.” E.g., “Henry Martyn (*insigne nomen!* [Latin, ‘famous name’]) carried off the highest honours the University could confer. Still in all these a strong Missionary spirit had shown itself from the beginning of their University career, and been fostered by the influence of Thomas Newton and Charles Simeon, then in full force at Cambridge; and an ardent desire to subordinate everything to the evangelisation of the heathen was the paramount aim of their lives.”

¹⁰³ “The Venerable John Henry Pratt, Archdeacon of Calcutta. A sketch by I. Cave Browne, M.A., *Bengal Chaplain*,” in *Mission Life*, Volume III, Part 1 (New Series), 1872, pp. 163-169; transcribed for the internet in 2006 by Terry Brown, (Bishop of Malaita, Church of the Province of Melanesia,) *Project Canterbury*, UK (http://anglicanhistory.org/india/browne_pratt1872.html).

¹⁰⁴ On the Anglican Protestant usage of the term “priest” for a Minister, see Isa. 66:21; Rom. 15:16; I Cor. 9:13,14.

“Pratt” was interested in “mathematics,” and “natural sciences, too, especially geology and mineralogy Such being his known tastes and pursuits and prospects, men did wonder at the choice he made: they called it a *sacrifice* of himself. But they could little plumb the depth of Pratt’s mind; they could only see the height of his intellect. Without the ardent temperament - the enthusiasm - which characterised Henry Martyn and his *confreres* [/ ‘fellows’ / ‘associates,’ from French, *confrere*], ... Pratt was under an influence far beyond mere personal tastes, far above worldly prospects; he was imbued with a deep, fervent, though often silent piety, of which only his nearest and closest friends - kindred spirits - could form any just estimate. Under a buoyancy of manner,” a “joyousness of spirit ... flowed, even then, as some who still survive can testify The one great principle of that life was to ‘do his duty,’ not coldly and perfunctorily, but ‘with all his heart;’ to spend to be spent in his Lord’s service.”

“Regarding the chaplaincy, the writer here thankfully avails himself of permission to quote the testimony conveyed in a private letter from one who was a little his junior, and for a short time his pupil at Cambridge, and who now” is a Bishop. “I happened to have rooms’ (he says) ‘immediately opposite to Pratt; and I was constantly in his rooms and he in mine. I have reason to believe that at that time I knew as much of him as most men did. He used to tell me all that was going on with reference to the negotiations respecting India; and I believe he opened to me his whole heart. I remember being very much struck with the *perfect honesty* of his behaviour in this most important matter. It seemed to me that self was as much put out of sight as was possible, and that his simple desire was to do what was right; and I well remember the emphasis with which he complained to me one day that some of his brother Fellows distressed him by discussing whether it would be for his interest to go out to India; he said, ‘*They don’t understand me*’.”

In 1850 this “chaplain” was appointed to the “archdeaconry” as Archdeacon of Calcutta. “Bishop Wilson” was desirous that “Archdeacon Pratt” be “raised to the ... Episcopate” in India, i.e., made a bishop, even “offering to resign, when he found his health utterly failing, provided the authorities would appoint ‘his beloved Archdeacon’ his successor. This, however, was met by an unqualified refusal, not on personal grounds, but as establishing an undesirable precedent” i.e., for a Bishop to nominate his successor. Then in “1858, Bishop Cotton landed in Calcutta.” “In the course of 1864 the Secretary of State for India passed an Order, at the suggestion of Bishop Cotton, restricting the period of chaplains’ service to twenty-five years (previously it had been unlimited), but granting to any who had already exceeded that period an extension of three years from the date of the order being published in India. A further extension was, however, possible, in any very exceptional cases, under strong recommendation from the Bishop and the Indian Government. The single exception as yet made has been in the case of Archdeacon Pratt, whose period of service” was prolonged “till October, 1872.”

“Archdeacon Pratt’s literary” works while in India “were chiefly of a scientific character. Valuable papers appeared from time to time between the years 1853 and 1862, in the ‘Journals’ and ‘Philosophical Transactions’ of the Royal Society, and in the Asiatic Society of Bengal: some on ‘The Effect of the Local Attraction on the Plumb-line

caused by the Himalayan and other Mountain Ranges of India;’ also on ‘The influence of the sea on the Plumb-line of India;’ on ‘The great Indian Arc of the Meridian;’ on ‘The probable Date of the [heathen Hindu] Vedas.’ To these is to be added yet one more, on ‘The Constitution of the Solid Crust of the Earth,’ which will appear in an out-coming [edition] number of the ‘Royal Society’s Philosophical Transactions.’ Occasional papers ... were also contributed to the *Calcutta Review*, and other Indian publications. In 1856 he edited, ‘The Notes of the Eclectic Society;’ and only at the close of 1871 he had issued the sixth edition of his best-known and most valuable work, ‘Scripture and Science not at Variance,’ refuting the arguments based on scientific discoveries against Revelation, and bringing down his work to the latest date, embracing [in his discussions] the more recent theories of Lyell and Darwin, unanswerably proving that true science ‘can do nothing against the truth, but for the truth.’”

“Besides these published results of the thought and research of so powerful a mind, it may be mentioned that the Government archives in Calcutta contain many very valuable papers from the pen of Archdeacon Pratt, prepared at the request, and for the information, of Government on scientific subjects, such as the ‘Tidal Wave of a Cyclone;’ and occasionally, too, on engineering questions, for he was frequently consulted where mathematical knowledge of the highest order was needed. He had ... been long meditating and collecting materials for a sketch of the several Episcopates of Calcutta A course of sermons preached in 1867, on ‘The Authority, Commission, Ordinances, and Perpetual Presence of Christ in His Church,’ with a few Ordination and other occasional sermons, comprise nearly all the Archdeacon’s contributions to theology.” And “he was ... better known, as a mathematician than as a theologian. While undoubtedly a very close reasoner, he could hardly be called an original thinker. He always consistently identified himself with the Evangelical school in the Church.” He showed “single-heartedness,” “genuineness,” and “generosity.” “But ... he was as worthy of honour (perhaps more so) in his sterner virtues as in his softer graces of character. His was a single eye to the glory of God. Whether as an expositor of Revelation, or as a reader of the page of Nature, he seemed to ‘set God always before him.’ In a sermon, or in a scientific essay, or in private conversation, the end he ever had in view was to build up his fellow-men in ‘the faith’ which was the pole-star of his own life’s voyage.”

“Such as he left England in 1838, such he remained to the last. As conscientious in every act as in the decision then made; unwavering when he once ‘saw his way;’ unflinching when his duty was clear; firm of purpose, - and yet how kindly in manner! Indefatigable in his work, and methodical to a marvel; and above all, in his life how exemplary! In occasional circumstances of no ordinary perplexity and trial, how calm, and indeed cheerful withal, for he ‘knew in whom he believed’ [alluding to II Tim. 1:12, ‘I know whom I have believed’]. Those who, like the writer of this sketch, had enjoyed the privilege of witnessing his life in India, may be allowed to indulge in reverential reminiscences, proud of having had at the head of our list of clergy one so honoured for his intellectual attainments, and so highly to be admired for his consistent Christian

example. We alone can fully realise what India has lost - what *we* have lost - in one so holy, as well as so learned, as was our *good* Archdeacon, John Henry Pratt¹⁰⁵.”

Among other things, the Anglican *Bengal Chaplain*, Chaplain Cave Browne (1872), here refers to Archdeacon John Pratt’s links with “the Asiatic Society of Bengal.” The *Asiatic Society* or *Asiatic Society of Bengal* or *Royal Asiatic Society of Bengal*, with headquarters in Calcutta, India, was founded in 1784 by Sir William Jones under the British Raj, with the encouragement of the Governor-General of Bengal, His Excellency Warren Hastings. Warren Hastings was a godly Christian who regularly attended 1662 *Book of Common Prayer* Services at St. John’s Anglican Church, Calcutta, which was built near his residence of Government House¹⁰⁶. Among other things, it was an important vehicle for the study of the heathen Hindu religion, and the importance of Sanskrit as a Japhetic (or Aryan) language¹⁰⁷. I visited their new office (built in 1965) when in Calcutta in October 2012¹⁰⁸. The following photos were taken in October 2012, when, I thank God, I stopped at India and other places, *en route* to London on my sixth trip to London (Oct. 2012-March 2013), where as on previous trips, I worked as a schoolmaster (school teacher). This includes Government House, which is a replica of Kedleston Hall in Derbyshire, England. It was completed in the early 1800s under the Governor-General (1798-1805), the Marquess of Wellesley, also known (from 1781) as Lord Mornington (later Lord Lieutenant of Ireland) (and it is still used by the State Governor of West Bengal). Nearby is St. John’s Calcutta, which at the time was an Anglican Church, and the official church of the Governor-General of Bengal. This church thus includes an elevated area where the representative of the Crown, His Excellency, the Governor-General, sat with his vice-regal entourage (see photo 4, *infra*).

¹⁰⁵ *Ibid.* (emphasis mine).

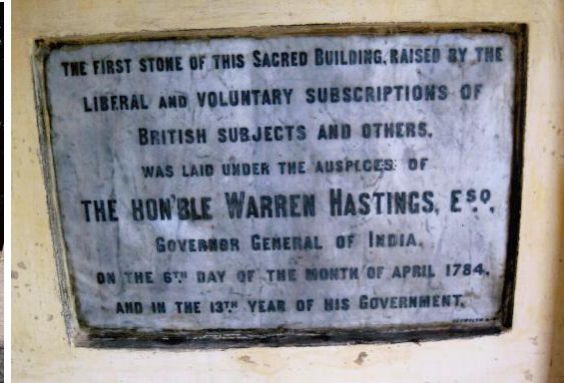
¹⁰⁶ Following Indian Independence in 1947, St. John’s became part of the Church of North India.

¹⁰⁷ *Encyclopaedia Britannica CD99, op. cit.*, “Asiatic Society of Bengal.”

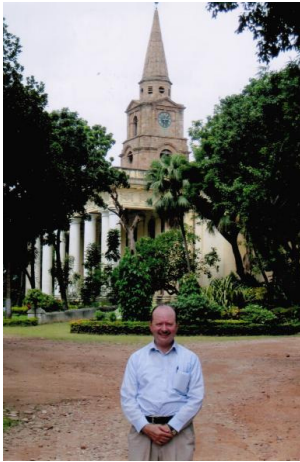
¹⁰⁸ See photos connected with the *Asiatic Society of Bengal* in Volume 1, Part 2, Chapter 4, section c, subsection iv; & Part 2, Chapter 6, section c, subsection ii; and in this Volume 2, Part 4, chapter 5 (Asiatic Society journal volumes at Serampore College Library), *infra*.



Government House, was the residence of the Governor-General of Bengal. Calcutta, India, October 2012.



Governor-General Warren Hastings laid the foundation stone of St. John's Calcutta. India, where he attended 1662 *Book of Common Prayer* Services and heard the 1611 Authorized Version read. Oct. 2012.



Gavin at St. John's Calcutta, India. October 2012¹⁰⁹.



Inside St. John's Calcutta. At the top right one can see where the Governor-General & his entourage sat. Oct. 2012.

The *Asiatic Society of Bengal* was founded in 1784 by Sir William Jones, with the encouragement of the Governor-General, His Excellency Warren Hastings. It was a well-known historical research body in the 19th century when John Pratt was Archdeacon of Calcutta. The *Asiatic Society of Bengal* is also of interest in that it shows some linkage of common interests between Archdeacon John Pratt (d. 1871), and Edward Blyth (d. 1873). A discussed in Volume 1, Part 2, Chapter 4, section c, "The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory," at subsection iv, "Old Earth Creationist Edward Blyth discovers the law of natural selection

¹⁰⁹ Following Indian Independence in 1947, St. John's Anglican Church became part of the Church of North India.

long before Darwin uses and abuses this law of nature,” Blyth was an important old earth creationist who before Darwin, considered a creature could microevolve from a genetically rich parent stock at the taxonomical level of genus or below i.e., microevolution within a taxonomical genus, species, or subspecies, but not beyond a genus. Notably then, both old earth creationist, Edward Blyth, and old earth creationist, John Pratt, were members of the *Royal Asiatic Society of Bengal* in Calcutta.

Thus e.g., the 1866 *Proceedings of the Asiatic Society of Bengal* refer to both John Pratt and Edward Blyth as members. E.g., it says, “Mr. Edward Blyth, who, as an Associate of the Society and Curator of the society’s museum, during a period of 21 years, brought together and described the greater part of the Zoological collections in the museum, and whose numerous writings in the Society’s Journal form an important part of the literature of Indian Zoology, has been elected to the vacancy on the roll of honorary members” Blyth (1810-1873), was Museum Curator from 1841-1862, but he then retired, returning to England in 1863. However, we also read, “From Mr. Blyth the Society has received a fine series of skulls, with a few other specimens.” And under the “List of Honorary Members,” are included the names of e.g., “Major-Gen. Sir H[enry] C. Rawlinson” (1810-1895), and “Edward Blyth, Esquire.” In this same volume, we read under the “List of Ordinary Members,” the name of e.g., “Pratt, Ven’ble [/ Venerable] Archdeacon J[ohn] H[enry], M[aster of] A[rts]. Calcutta. 1860 Jan.” for “Date of Election.” And reference is also made to, “A treatise on attractions, Laplace’s functions and the figure of the earth, by the Venerable J. H. Pratt¹¹⁰.” Some further reference is also made in the 1867 *Proceedings of the Asiatic Society of Bengal* to some nominations by, “Rev. Dr. Milman, Lord Bishop of Calcutta” and “the Ven’ble [/ Venerable] Archdeacon J[ohn] H[enry] Pratt¹¹¹.”

This linkage of a common interest in *The Royal Asiatic Society of Bengal* is also seen in the fact that Edward Blyth had an article in the 1842 *Journal of the Asiatic Society of Bengal*. Thus there is “A Monograph of the species of Lynx,” “By Edward Blyth, Curator to the Asiatic Society¹¹².” In Blyth’s article (1842), he says e.g., that “the

¹¹⁰ Proceedings of the Asiatic Society of Bengal, Edited by the General Secretary, January to December 1866, Printed at the Baptist Mission Press, Calcutta, India, 1867, pp. 3,5,13, & 53 (Edward Blyth), & pp. 23,25,29,53 (John Pratt) (emphasis mine)
(http://archive.org/stream/proceedingsofasi1866asia/proceedingsofasi1866asia_djvu.txt).

¹¹¹ Proceedings of the Asiatic Society of Bengal, Edited by the General Secretary, No. 5, May 1867, Printed by C.B. Lewis at the Baptist Mission Press, [Calcutta, India,] 1867, p. 76 (emphasis mine)
(http://archive.org/stream/proceedingsofasi1866asia/proceedingsofasi1866asia_djvu.txt).

¹¹² *Journal of the Asiatic Society of Bengal*, Edited by the Secretary, Volume 11, Part 2, July to Dec. 1842, New Series, Bishop’s College Press, 1842, Contents page (Edward Blyth), pp. 740-760 (Edward Blyth) (emphasis mine)
(http://archive.org/stream/journalofasiatic112asia/journalofasiatic112asia_djvu.txt).

Lynxes are a group of Cats pre-eminently attached to frigid and mountainous regions The Red Lynx ... is the ordinary European species The fur is short in summer, but in winter is much longer” ““The Lynx is little dangerous to the human race. I never heard of his attacking a person, unless molested in the first instance. If he be wounded, he will sometimes turn upon his antagonist [much smaller species, as the British Wild Cat, will do the same]; indeed, more than one instance has come to my knowledge, when, thus circumstanced, he has severely lacerated his assailant. It is not difficult to kill him with a good Dog He is ... as much afraid of a bite in the foot as a Lion’.” Concerning the “Bear. The wild Cat is their worst enemy.” With regard to the “Arctic Lynx This animal bears even a further resemblance to the Owls, in the manner in which the hair of its face meets to form a mesial [/ middle] ridge between the eyes, which is very strongly marked; whereas in other Cats, although some trace of this may generally be found, it certainly requires to be looked for, to be observed”

Blyth makes reference to certain “descriptions of Hearne,” which is of some interest as Darwin in *Origin of Species* refers to “Mr. Blyth, whose opinion, from his large and varied stores of knowledge, I should value more than that of almost any one¹¹³,” and likewise uses Hearne’s observations for his theory of macroevolution beyond a genus, saying “In North America the black bear was seen by Hearne swimming for hours with a widely open mouth, thus catching, like a whale, insects in the water. Even in so extreme a case as this, if the supply of insects were constant, and if better adapted competitors did not already exist in the country, I can see no difficulty in a race of bears being rendered, by natural selection, more and more aquatic in their structure and habits, with larger and larger mouths, till a creature was produced as monstrous as a whale¹¹⁴.” And here in Blyth’s *Journal of the Asiatic Society of Bengal* article of 1842, written some 17 years before Darwin’s *Origin of Species* (1859), we find that Blyth also makes reference to some of Charles Darwin’s earlier work. Thus Blyth refers to the usage by “Richardson” of e.g., “the descriptions of Hearne” of the “Lynx,” and says, “The natives eat its flesh, which is white and tender, but rather flavourless, much resembling that of the American Hare.” This “is borne out by the personal experience of Mr. Darwin, in the instance of the Puma, which is commonly eaten by the Guachos of South America.”

“Mr. Darwin, as above noticed, in his extremely interesting ‘Journal’ (p. 135), relates, ‘At supper, from something that was said, I was suddenly horrified at thinking I was eating one of the favorite dishes of the country, a half-formed calf, long before its proper time of birth It turned out to be Puma; the meat is very white, and remarkably like veal in taste. Dr. Shaw was laughed at for saying that the flesh of the Lion is in great esteem, having no small affinity for veal, whether in colour, taste, or flavour; such, certainly,’ continues Mr. Darwin, ‘is the case with Puma. The Guachos

¹¹³ Darwin’s *Origin of Species* (1859), chapter 1 “Variation Under Domestication,” first section.

¹¹⁴ *Ibid.*, chapter 6, “Difficulties On Theory,” section “On the origin & transitions of organic beings with peculiar habits & structure.”

differ in opinion, whether the Jaguar is good eating ; but are unanimous in saying that Cat is excellent.’ ... It is said that a Buzzard, and particularly a Pern, or Honey Buzzard, is esteemed an excellent dish in some parts of France Many English gourmands would sicken at the idea of a dish of snails, which in Hungary, more especially, is esteemed It is well known that the Polynesian natives generally, as well as the Chinese, each rear a particular breed of dogs for the table, though mainly on vegetable diet: and the carnivorous propensity is retained by the Chinese in this country; at least I lately saw a well-dressed China-man bargaining for a Corsac Fox in one of the Calcutta bazaars, and doubt not that he was prompted thereto by his palate”

“Almost all the American furs, which do not belong to the Hudson’s Bay Company, find their way to New York, and are either distributed thence for home consumption, or sent to foreign markets. ... The Hudson’s Bay Company ships their furs from their factory at York Fort, and from Moose River on Hudson’s Bay; their collection from Grand River, &c, they ship for Canada; and the collection from Columbia River goes to London. This wholesale destruction of the fur-bearing animals, and alleged destination of their spoils, seem hardly reconcilable with the opinion that any large species could still remain unknown to European naturalists; and if additional species of the present group existed, especially about the Columbia River, there is certainly no accounting for the total absence of their reliques from among the prodigious multitudes of Lynx skins, from nearly all parts of North America westward of the Rocky Mountains, which find their way to London, and have been diligently examined by myself and others in the store-rooms where (together with other kinds of peltry) they are exhibited previously to each half-yearly sale by the Hudson’s Bay Company. From what enquiries I have been able to make of persons who have traversed the western territory of North America, the two well-known species already described appear to be generally recognised as the ‘Wild Cat’ and the ‘Mountain Cat’ or ‘Catamountain;’ and to these, I think, most of the notices of authors may be satisfactorily referred, making some allowance for vagueness in descriptions from memory, or which, perhaps, in some instances, have been given at second-hand” “With respect to the Lynxes of Scandinavia The Lynx of the north is not rare in this part of Norway. In the Norwegian language it is called Goupe, and in the north of Sweden it is generally termed Wargilue”

We thus see how the records of the *Asiatic Society of Bengal* over a period of about 20 years from the mid 1840s to the mid 1860s, act as a common bridge joining two great old earth creationists, Edward Blyth (who returned to England in 1863), and Henry Pratt. Both of these men were at the time gentleman of learning in the white Christian society of Calcutta in the era of the British Raj in India.

As previously stated in Volume 1, Part 2, Chapter 5, section d, subsection ii, of this work, up till c. 1875 Global Earth Gap Schoolmen could follow d’Orbigny’s view of the complete extinction of all life at the start of the Holocene; whereas Local Earth Gap Schoolmen could follow Lyell’s view of only a partial extinction of some life at the

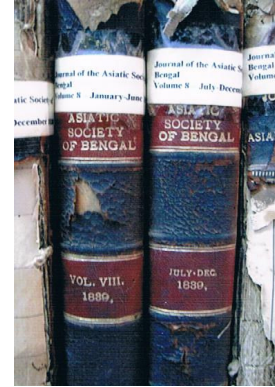
start of the Holocene, as the matter was to some extent *in dubio*¹¹⁵. Thus in Evangelical Anglican Archdeacon Pratt's (d. 1871) two last edition of *Scripture and Science Not at Variance* in 1871 & 1872 (published posthumously), he regarded this as an open question, though remained committed to an old earth creationist Gap School. He declared, "*These are questions which can be decided only by scientific observers.*" "We must not be surprised at these reverses," as "Science" was in an "onward progress" and sometimes there are "errors made," "leading to truth at last." But he stood confident, that whatever science should ultimately find on the matter, it could "never" be "an argument against the infallibility of the Word of God¹¹⁶." He was a Protestant who honoured God. *Truly is old earth creationist Gap Schoolman, John Pratt, who following the resolution of this matter from c. 1875 in favour of a limited extinction of only some life-forms of life at the start of the Holocene, and is thus honoured in this work as an Honorary Local Earth Gap Schoolman, a man worthy of our respect and honour!*

When I visited India in October 2012, I took a day trip from Calcutta by taxi (which by Australian standards are relatively inexpensive in India,) north up to Serampore and back. Serampore was of interest to me in connection with the *Great Protestant Missionary Movement*, being relevant to the work of the Anglican Protestant, Henry Martin (1781-1812). Former Anglican Archbishop of Sydney (1966-1982), Sir Marcus Loane (1911-2009), records that "Henry Martyn ... went to live with the Browns at Aldeen Aldeen was only five minutes walk from Carey ... in ... Serampore settlement ...¹¹⁷." Serampore was thus also relevant to the work of the Baptist Protestant, William Carey (1761-1834) who in 1818 founded Serampore College; and together with Joshua Marshman, and William Ward, he was one of the *English Baptist Missionary Society's Serampore Trio* or *Baptists' Serampore Trio*. But among things of interest to me at Serampore, for our immediate purposes, I found in the Carey Library of Serampore College some old copies of the *Journal of the Asiatic Society of Bengal*.

¹¹⁵ Latin, "in doubt."

¹¹⁶ Pratt, John H., *Scripture and Science Not at Variance*, sixth edition, 1871, pp. 186-189, 217-221; seventh edition, 1872, pp. 186-189, 217-221; citing d'Orbigny, M., "Pre-Adamite Earth," in Lardner's *Museum of Science and Art*, Vol. 12, Lyell, C., *The Antiquity of Man*, p. 83.

¹¹⁷ Loane, M.L., *They Were Pilgrims*, 1970, Banner of Truth Trust, Edinburgh, Scotland, UK, & Carlisle, Pennsylvania, USA, 2006, pp. 75-76.



Above: Gavin at Serampore College, a fruit of the *Great Protestant Missionary Movement*, just north of Calcutta, India, and home of Carey Library (Baptist missionary, William Carey, d. 1834). In Carey Library some of the many volumes of the Asiatic Society of Bengal's journal. *The Asiatic Society of Bengal* was a well-known historical research body in the 19th century, and is a bridge between old earth creationists Edward Blyth and John Pratt. October 2012.

(Part 4) CHAPTER 6

Henry Jones Alcock (1837-1915).

Henry Jones Alcock (1837-1915).

- a] *General Introduction.*
- b] *Henry J. Alcock's old earth creationist
Local Earth Gap School model.*
- c] *Alcock's Errors.*
- d] *Some further biography on Henry Jones Alcock.*

(Part 4, Chapter 6) a] General Introduction.

Henry Jones Alcock was the author of, e.g., *English Mediaeval Romanism* (1872) which included a Preface by the Anglican Canon Richard Blakeney (1820-1884), who was the *Church of England* Canon of York (1882-1884)¹¹⁸; and the tract, *Exercise of*

¹¹⁸ Alcock, H.J., *English Mediaeval Romanism*, With a Preface by R.P. Blakeney, James Miller, London, 1872. I accessed a copy of this work at the Evangelical Library in London, UK, and make some reference to it in my book, *The*

Private Judgment, An Open Letter to the Roman Catholics in Jamaica (1903) in which he exposed the errors of the “Pope’s religion” of “Popery” in the Caribbean island of Jamaica in the West Indies, arguing in that context “that true Catholicity of people called Protestants and how futile is the claim of Rome to such a designation¹¹⁹.” But the work that is of particular interest to us for our immediate purposes is his *Earth’s Preparation for Man* (1897)¹²⁰. Indeed, referring to this work, Editor Paul Wood of Victoria University in British Columbia, Canada, says via Richard Helmstadtler’s article in *Science and Dissent in England, 1688-1945* (2004), “For evidence that Pye Smith’s influence was still alive at the end of the nineteenth century, see Henry Jones Alcock, *Earth’s Preparation for Man as given in Genesis I and II: An Exposition on the Lines Suggested by Dr. Pye Smith* (London: Nisbet and Co., 1897)¹²¹.”

Henry Jones Alcock was not “a big name” person as the world counts bigness, and he was generally only known to his parish church congregations, and a smaller group of wider interested persons who read his works, which for our immediate purposes,

Roman Pope is the Antichrist (Printed by Officeworks at Parramatta in Sydney, Australia, 2006, 2nd edition 2010), With a Foreword by the Reverend Sam McKay, Secretary of the Protestant Truth Society (1996-2004) (<http://www.gavinmcgrathbooks.com>). Some reference to this work is also made to it at Part 6, Chapter 6, section c “Alcock’s errors,” heading, “Conclusion on Alcock’s erroneous views considered in conjunction with his more generally better views on Scripture,” *infra*.

¹¹⁹ Alcock, H.J., *Exercise of Private Judgment & Prayerful Reading of Scripture, An Open Letter to the Roman Catholics in Jamaica*, Sollas & Cocking, Kingston, Jamaica, 1903, Prefatory Note & pp. 9,19. I accessed a copy of this work at the British Library in London, UK. It has been advertized at Amazon Books, UK (www.amazon.co.uk), although when I looked at it in Oct. 2014, it said, “Exercise of Private Judgement and prayerful reading of Scripture. An open letter to the Roman Catholics in Jamaica ... By Henry Jones Alcock (1903) Currently unavailable” (<http://www.amazon.co.uk/Henry-Jones-Alcock/e/B00ITQIGJ4>).

¹²⁰ Alcock, H.J., *Earth’s Preparation for Man, As given in Genesis 1 & 2. An exposition on the lines suggested by the late Rev. Dr. Pye Smith*, James Nisbet, London, UK, 1897. I accessed a copy of this work at the British Library in London, UK.

¹²¹ Helmstadtler, R., Chapter 8, “Condescending Harmony: John Pye Smith’s Mosaic Geology,” in Wood, P., *Science and Dissent in England, 1688-1945*, Ashgate Publishing, Hampshire, England, UK, & Burlington, Vermont, USA, 2004, pp. 167-195 at p. 190. I accessed a copy of this work at the University of Technology, Sydney (UTS), New South Wales, Australia. The relevant chapter by Helmstadtler lacks the necessary theological and historical knowledge, or spiritual apprehension, to really understand the issues. E.g., Helmstadtler wrongly describes Pye Smith as “a Biblical critic” (*Ibid.*, p. 167) and religious “liberal” (*Ibid.*, p. 170), which together with so much in this chapter is reflective of the fact that it is written by a spiritually blind, and theologically illiterate, secularist. But for all that, it still contains *some* useful material.

would be old earth creationists who were interested in his *Earth's Preparation for Man* (1897). The only time in his life that he was regarded as in any sense a notable person in wider social terms, was when he was the Principal of Fourah Bay College in Freetown, Sierra Leone, from 1866 to 1870. Freetown was the British Empire's capital city for all of west Africa, and for a long time, Fourah Bay College established in 1827 was the only tertiary college in the British Empire's west Africa. Indeed, Fourah Bay College is now part of Sierra Leone University, and through reference to its connection to Fourah Bay College established in 1827, it now fairly promotes itself as the oldest western style university in west Africa. Thus to be the Principal of what in 1866 to 1870 was the only tertiary college in the British Empire's west Africa, meant that in relativistic terms, Henry Alcock was "a big fish in a small pond." Thus on the one hand, in *The History of the Church Missionary Society* (1899), the Editorial Secretary of CMS, Eugene Stock says: "Of the Dublin "University" "men, H.J. Alcock should be specially mentioned, as the Principal of the Fourah Bay College, Freetown, Sierra Leone." But on the other hand, it says, "The missionaries at Sierra Leone" included "Alcock and Sunter ... being successive Principals of Fourah Bay College. This College, however, was not flourishing at the time, the number of men available as students being small¹²²." At the time when Henry Alcock was its Principal from 1866 to 1870, Fourah Bay College was a Theological College for training teachers and missionaries in connection with the spread of the gospel rather than a more general educational tertiary college. But given that Fourah Bay College was *the only* tertiary institution in British West Africa, so that other than for those traveling to a tertiary institution elsewhere e.g., the UK, i.e., for those wanting a tertiary education inside of west Africa, it was a case of "go to Fourah Bay or bust," the implication is that not many west Africans of the era benefited from a tertiary College education. But to the extent that some did, and that Henry Alcock served as a College Principal, we can be grateful for the time that he spent as *Church Missionary Society* Principal of this College, since his position as College Principal was regarded as sufficiently important for a portrait of him to be kept at the College, and this is now the only known picture we have of him. (See Vol. 2, Part 4, Chapter 6, section d, *infra*¹²³.)

But though he was not, with the qualified exception of his time as Principal of Fourah Bay College, "a big name" person; he was an Anglican clergyman. The Anglican Church believes in "keeping the paperwork on someone," and so he "left a paper trail behind him" which I have sought to investigate. I have used as a basic work, *Crockford's Clerical Directory for Church of England* clergy, which since 1858 has given some biographical details of Anglican clergy, and this includes those of the United Church of England and Ireland (1801-1871) at the time of Henry Alcock's ordinations

¹²² Stock, E., *The History of the Church Missionary Society*, in three volumes, Church Missionary Society (CMS), London, England, UK, 1899, Vol. 2, pp. 393 & 447 (emphasis mine).

¹²³ While Henry Alcock had no children, it is of course possible, that persons in the wider Alcock family *might* have one or more pictures of him and / or some Henry Jones Alcock memorabilia. But due to priorities within my time constraints, I have not sought to investigate any such matters of Alcock family history down to living relatives.

(1864 & 1865); and I have also used as a basic work, the *Cable Clerical Index of Clergy who served in the Anglican Church of Australia from 1788 to 1961* (2013)¹²⁴. Unlike *Crockford's Clerical Directory* in the UK which is an *annual* publication since 1858, the *Cable Clerical Index of Clergy* in Australia compiled by Ken (Kenneth) Cable (1929-2003) of Sydney University was first released in 2013¹²⁵; although the relevant website from which it may now be downloaded has announced that, "Updates will be uploaded every two years from 01 Jan 2015." These updates will include both extra information on those born before 1913, and the inclusion of full information on those born after 1913 but still under 100 years earlier at the time of the update (as privacy laws inhibit information being released on persons born less than 100 years ago). But as at November 2014, the *Cable Clerical Index of Clergy* contains no information on those ordained in Australia after 1961; and it is of limited value for Anglican clergy in Australia born after 1 Jan. 1913 and ordained before 1961, in which instance it gives only their names and dates of ordination. But the *Cable Clerical Index of Clergy* is of great value for Anglican clergy who served in Australia that were born before 1913. Because Henry Alcock served as an Anglican clergyman in a parish church in Australia from 1897 to 1898, and was then a Licensed Preacher in Australia from 1898 to 1901, before being at Capetown South Africa in 1901, the *Cable Clerical Index of Clergy* thus includes reference to him, and so its release in 2013 has proved both opportune and valuable to me in this work of 2014. That is because for clergy born before 1913 such as Henry Jones Alcock (1837-1915), it contains a more comprehensive biography, with e.g., information one cannot get from *Crockford's Clerical Directory* on Henry Alcock's date and place of birth, parents' names, and date and place of baptism.

¹²⁴ It may be downloaded at <http://anglicanhistory.org/aus/cci/index.pdf>; & in connection with *Project Canterbury* in the UK (<http://anglicanhistory.org>) see <http://anglicanhistory.org/aus/cci/> at the link, "The Cable Clerical Index."

¹²⁵ I recall when the original work on it was being done by Ken Cable, I regularly attended 1662 *Book of Common Prayer* services and heard lessons read from the 1611 Authorized Version at St. Philip's Church Hill (York Street, City of Sydney); and reference was made at St. Philip's to its being compiled. E.g., one of the Honorary Assistant Ministers, the Reverend Mr. Norman Fox (d. 1992) has now got a full detailed entry as he was born before 1913 (in 1902), whereas another Assistant Minister at the time, the Reverend Mr. Allan Yuill (d. 1996), has only got his dates of ordination. This was in an era when in the relevant discussions, the internet was not the big information supplier it has since become; and nobody ever thought something like this would one day be available as an internet download. Thus it was expected in conversations that at some point in the future it would be published in a printed form; and it was being said by the clergymen at St. Philip's that when it was this would be an important reference work, which indeed it has now proven to be. But in the end, the *Cable Clerical Index of Clergy* was never published in printed form, and so it was released for the first time as part of *Project Canterbury*, *supra*, on the internet in 2013. Ken Cable worked on this index with his wife, Leonie, who is still alive, and so his widow then helped to update it to 1913 for the 2013 release; and she is presently helping to update it biannually.

On the one hand, Henry Alcock is one of six old earth creationist Gap Schoolmen especially honoured in this work. But on the other hand, among men here in earth after man's fall (Gen. 3), only Christ was perfect and without sin (Heb. 4:15), and I certainly do not consider Henry Alcock to be beyond a *reasonable* level of criticism, as discussed in Part 4, Chapter 6, section c on "Alcock's Errors," *infra*. Furthermore, while this biographical and theological sketch of Henry Jones Alcock in Part 4, Chapter 6, is not as detailed as it could be, because as far as I know, there is no detailed biography available that has ever been put together on him, I am giving him a greater level of attention than I otherwise would have.

(Part 4, Chapter 6) b] *Henry J. Alcock's old earth creationist
Local Earth Gap School model.*

In *Earth's Preparation for Man* (1897), Henry Alcock sometimes makes reference to the work of Edward Hitchcock (1793-1864)¹²⁶, whose *Religion of Geology* had a number of editions published between 1851 and 1859 by Phillips, Sampson, & Company, Boston, Massachusetts, USA, although there were also some UK prints, e.g., by Collins, Glasgow, Scotland, UK from 1851 to 1871. Hitchcock died before the period of c. 1875 when on the then sufficiently complete knowledge of earth's geology, any Global Earth Gap School model had to be ruled out. As discussed in Volume 2, Part 4, Chapter 4, section b, *supra*, a number of editions of Hitchcock's *Elementary Geology*, contain a recommendatory Introduction by Pye Smith; and Hitchcock was a reluctant and non-committal sympathizer of the old earth creationist local earth gap school. He thought "the language of Scripture will admit an indefinite interval between the first creation of matter and the six demiurgic days," and considered this interpretation necessary due to the discoveries of geology. Hitchcock was thus open to the possibility of either a Global Earth Gap School model or Local Earth Gap School model, and he was sympathetic to the Local Earth Gap School which he considered should be given a fair hearing. However, in commenting on him, Alcock says, "Hitchcock declines to accept" Pye "Smith's" model, "for reasons which appear to me extremely weak"¹²⁷.

Though Edward Hitchcock (d. 1864) was thus clearly an influence on Henry Jones Alcock as seen by the citation of him in *Earth's Preparation for Man* (1897), the single most significant influence on Henry Alcock's Local Earth Gap School model was Pye Smith. This is reflected in the fuller title of Alcock's book, *Earth's Preparation for Man as given in Genesis I and II: An Exposition on the Lines Suggested by Dr. Pye Smith*, and specifically stated in this work. For instance, Alcock says his model "will largely depend upon investigations already made public, but chiefly those of Dr. Pye

¹²⁶ Alcock's *Earth's Preparation for Man*, p. 7; citing Hitchcock's *Religion of Geology*, p. 64; pp. 14-15; citing Hitchcock's *Religion of Geology*, p. 47.

¹²⁷ *Ibid.*, p. 7.

Smith. He took the lead among modern divines in teaching the word ‘earth,’ in the second verse of the Bible meant the district about to become the Garden of Eden and its environs, and thus had a different meaning what it bore in the first” verse of Gen. 1¹²⁸. But while Henry Alcock here rightly gives due credit and honour to Pye Smith, it must also be said that he improves upon Pye Smith’s model in that he simply refers to the World of Eden as “the district about to become the Garden of Eden and its environs” being “restricted to a comparatively small portion of Western Asia,” and “confined to a district near the river Euphrates¹²⁹.” Thus on the one hand, Henry Alcock’s “district” is not well defined in terms of size and this is probably a deliberate ambiguity; but on the other hand, his comments not only allow for, but seem to imply, a much smaller and less grandiose Edenic World that argued for Pye Smith in West Asia, i.e., he is low on details so as to allow for future work on the matter.

Alcock thus endorsed Pye Smith’s view of a local creation on a local earth in Gen. 1:2b-2:3. He was an old earth creationist who rejected “the Darwinian speculation respecting our descent from reptiles, monkeys, &c., &c. .” He said that, “had I not read Mr. Darwin’s books, the statement of Scripture that God created man in his own image would, so far as I am concerned, suffice for their immediate rejection.” But having “read” “Darwin’s books,” he rejected “the Darwinian speculation respecting our descent,” on the rationalistic basis that he was “unable” “to perceive the connecting link between” Darwin’s “premises and extraordinary inferences¹³⁰.”

Concerning the Day-Age School, old earth creationist Local Earth Gap Schoolman, Henry J. Alcock says, “Whatever geologists differ about, they agree in professing to be unaware of six clearly-defined pre-Adamite ages.” And indeed, he says, “we go further, and affirm that on this supposition” of the Day-Age School, “Genesis and geology are in actual antagonism. The following, from ‘The Speaker’s Commentary,’ ... reveals a lack of agreement: ‘The chief difference, if any, of the two witnesses would seem to be that the rocks speak of (1) marine plants; (2) marine animals; (3) land plants; [and] (4) land animals in their successive developments; whereas Moses speaks of (1) plants; (2) marine animals; (3) land animals – a difference not amounting to divergency.’ So ... notwithstanding its special pleading, a great ‘divergency’ is apparent, seeing that Genesis tells us land plants appeared lengthy ages before the appearance of fishes ([Gen. 1] vese[es] 11 and 20)¹³¹.”

Henry Alcock considered, “The floating theory of Moses and geology being in conflict is only a second edition of the error which, in the days of Galileo, taught that

¹²⁸ *Ibid.*, p. 2; cf. pp. 9,17,28-29,37.

¹²⁹ *Ibid.*, pp. 1,2,12.

¹³⁰ *Ibid.*, pp. vi-vii.

¹³¹ *Ibid.*, pp. 10-11.

astronomy and the Psalter could not be reconciled¹³².” On his old earth creationist Local Earth Gap School model, Henry Jones Alcock says, “From the first verse of the Bible we learn ... that at some ... remote period God called into existence, where before had been vacancy, innumerable clusters of worlds. In other words, he created the ... universe Hence ... ‘through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear’ (Heb. xi. 3)¹³³.” Thus he says, “we are justified in holding” that there was “an immense interval between verses 1 and 2” of Genesis¹³⁴.

And we read of the Messiah in Isa. 61:1,2, “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God” And in the fulfillment of the first part of these verses we read in Luke 4:16-21 of how Christ “came to Nazareth,” “and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book And he began to say unto them, This day is this Scripture fulfilled in your ears.” Commenting on this as being analogous to the time-gap between the first two verses of Genesis 1, Henry Alcock says, “in Scripture we have a passage ... of a vast pause The interval was ... disclosed by the Lord himself, as apparent from his exposition of Isa. 61:1,2, in the synagogue of Nazareth (Luke 4:17-19).” A person “reading the prediction in Isaiah” 61:1,2, might “think the acceptable year and the day of vengeance simultaneous. We ... know better, and perceive an interval close on two thousand years has passed away since the arrival of the acceptable year; and we cannot tell how much longer may be ... the approach of the day of vengeance¹³⁵.”

With regard to the Global Earth Gap School *vis-à-vis* the Local Earth Gap School, like John Pratt, Henry Alcock considers one can *prima facie* “take the gloom of Gen. 1:2 to be either local or ... universal all over the globe.” However, unlike Pratt (d. 1871), writing in 1897, Alcock lived after *c.* 1875 when it became clear from the then sufficiently complete scientific knowledge of earth’s geology, that the Global Earth Gap School had ceased to be a viable model inside the established scientific facts of the

¹³² *Ibid.*, p. 47.

¹³³ *Ibid.*, pp. 13-14.

¹³⁴ *Ibid.*, p. 16.

¹³⁵ *Ibid.*, p. 18.

earth's history. And hence he then says, "But here geology steps in and cautions us against accepting any universal annihilation of animal and vegetable life before the time of Adam." For by 1897, he says the "Manual on Geology," as published by "the Society for Promoting Christian Knowledge, is truthful and accurate: 'At first the gaps were so marked that geologists thought that on several occasions the earth, or a large portion of it, had been swept clear of all its inhabitants, and then ... [came] a new created set of living creatures. To some extent we have been able to fill up the gaps, enough to show us that there could have been no such general and universal destruction'¹³⁶."

Alcock's stated "object is to show that the preparation of the earth for man, as related by Moses, took place in six days of twenty-four hours each, and was restricted to a comparatively small portion of Western Asia." He considers twenty-four hour days were required in Gen. 1 due to the repeated statement of there being "the evening and the morning" (Gen. 1:4,8,13,19,23,31) of each day; and the manifestation of this in the Jewish day being reckoned in this manner, "from even unto even, shall ye celebrate your sabbath" (Lev. 23:32)¹³⁷. He also understood the fourth commandment (Exod. 20:8-11) to require seven twenty-four hour days, because it beggared "credulity to hold that" "a brief command," "couched in" "plain words," would have "different periods of labour" "expressed by the same phraseology," that is, "six days." Therefore he considered the sabbath was a memorial of the area around "Eden and its atmosphere" being made by God "suitable for man's residence." "The wording of the fourth commandment, ... casts its weight in favour of day being used in its ordinary meaning The ... first chapter of Scripture is" not "interested in" the findings "of geologists Its history of the six days is confined to a district near the river Euphrates, and can possibly have no conflict with geology"¹³⁸.

Henry Alcock said that "since Eden was planted," "there has no catastrophe befallen the earth's crust in the locality sufficient to produce geological strata. No competent authority would teach that even the Deluge would be an efficient cause"¹³⁹ i.e., he rejects any claim of a global Noachic flood. Like Pye Smith, Alcock did not consider Noah's "flood" to be geographically "universal," "rather," "it only drowned that portion of the earth which humanity had overspread. Now if we hold that it was only

¹³⁶ *Ibid.*, pp. 15-16; citing *Manual on Geology*, p. 84.

¹³⁷ After Christ inaugurated the Christian sabbath of Sunday in which the double *entendre* of the Greek *sabbaton* means both "week" and "sabbaths," e.g., John 20:1 means both Christ rose on "the first of *the week*" and "the first of *the sabbaths*," we read of a Sunday Service on "the same day at evening" (John 20:19-23); and then of another Sunday Service in Acts 20:7 that went "until midnight." This indicates that unlike the Jewish sabbath which was reckoned from evening till evening, this Christian sabbath of Sunday was from the outset kept on a midnight to midnight clock.

¹³⁸ Alcock's *Earth's Preparation for Man*, pp. 1,11-12,21-22.

¹³⁹ *Ibid.*, p. 12.

representative of birds and beasts inhabiting that portion of the globe which was submerged, who sought refuge with Noah, we perceive that Moses was using analogous language on both occasions” i.e., with respect to the original Edenic world of Gen. 1 and also the later Noah’s world both being geographically local. Hence he refers to “Dr. [Pye] Smith. He believes that reference in Gen. 1 and 2 is only made to the birds and beasts inhabiting Eden, and that these being all inoffensive, and living on fruits and herbs, did not molest one another. Moreover, being comparatively few in number, they could easily cluster round Adam, who might be taught their dispositions in a single forenoon” (Gen. 2:19,20)¹⁴⁰. Alcock say the “birds and beast” of e.g., the fifth day, “were not carnivorous,” and he thus considered the vegetarian animals of Days 5 and 6 were restricted to the area of Eden and its environs, who only came to “fear,” “dread,” and potentially kill “man” after the flood (Gen. 9:2,5)¹⁴¹. By contrast, he sees other animals outside of Eden comprising “savag[e] birds and beasts.” For “we cannot imagine how land animals peculiar to Australia could cross its surrounding seas; or how South American sloths, who live crawling on trees could travel to Western Asia” in order for “Adam” to name them in Genesis “chap[ter] 2:19.” “Further,” Alcock asks, “what would be the use of showing these creatures to Adam, if they inhabited localities which neither he himself, nor his sons, nor his sons’ sons, were ever to visit?”¹⁴²,

Thus, for example, “in the first verse of the Bible, we learn” in Gen. 1:1 that “God called into existence ... the ... universe. Among these creations were ... the sun and moon ...,” and he has a note in brackets saying, “See work of fourth day farther on¹⁴³.” And at the relevant section on the fourth day, he considers “the word translated ‘made’ [Hebrew root word, *‘asah*] ... has various meanings, and might here, as elsewhere, have been rendered ‘advanced,’ or ‘appointed.’ I give three instances out of ... Jamieson’s excellent Commentary.” In this context, Alcock contrast some renderings of Hebrew words as found in the *Authorized Version* of 1611 (AV) and *English Revised Version* of 1881-1885 (RV). (I Sam. 12:6 says in the AV, “And Samuel said unto the people, It is the Lord that advanced [Hebrew root word, *‘asah*] Moses and Aaron, and that brought your fathers up out of the land of Egypt;” and in the RV, “... It is the Lord that appointed [Hebrew root word, *‘asah*]”) “I Sam. 12:6, in ... both versions, shows the Hebrew signifies ‘made’ Yet one gives ‘advanced’ [AV] and the other ‘appointed’ [RV] in the English text.” (Ps. 104:19 says in both the AV & RV, “He appointed [Hebrew root word, *‘asah*] the moon for seasons: the sun knoweth his going down.”) “Thus in Psalm 104:19, both versions render by ‘appointed’ the Hebrew word here” “in Gen. 1:16” “translated ‘made’.” (II Kgs 17:32 says in the AV, “So they feared the Lord, and made [Hebrew root word, *‘asah*] unto themselves of the lowest of them priests of the high

¹⁴⁰ *Ibid.*, pp. 7-8.

¹⁴¹ *Ibid.*, pp. 5-8,30.

¹⁴² *Ibid.*, pp. 4-5.

¹⁴³ *Ibid.*, p. 13.

places, which sacrificed for them in the houses of the high places;” and in the RV, “So they feared the Lord, and made [Hebrew root word, ‘asah] unto them from among themselves priests of the high places” etc. .) And “II Kings 17:32. There the Hebrew verb is the same as here [in Gen. 1:16], and there ‘made’ is obviously used by us in the sense of appointing; when we read, they ‘made unto themselves of the lowest of them priests’ [AV]. We have no creation here [in Gen. 1:16] of the sun and moon, but their being assigned certain functions.” Thus “... ‘The narrative only tells what sun, moon, and stars are in relation to the earth’ (‘Speaker’ [‘The Speaker’s Commentary’], Gen. 1:14). Again, Dr. Pye Smith ([*Scripture & Geological Science*] p. 62) writes concerning the perplexities awaiting those who conceive the sun came into existence on the fourth day. They ‘are perhaps not aware that the spheroidal figure of the earth, its position in the planetary system, its rotation producing the nights and days, which the Mosaic narrative expressly lays down in numerical succession ... necessarily imply the presence and operation of the sun, unless we resort to ... multiplied miracles of the most astounding magnitude.’ We are now in a position to affirm the work of this day consisted in so clearing the atmosphere, as to make visible the heavenly bodies. Their radiance had been intercepted for a season by the obscurity which enveloped the district” of Eden¹⁴⁴.

Old earth creationist Local Earth Gap Schoolman, Henry Alcock (d. 1915), is at this point something like old earth creationist Local Earth Gap Schoolman, John Sailhamer (b. 1946), in that Alcock *limits* the meaning of Gen. 1:16 to God’s “appointment” of them for their Gen. 1:16-18 function. Certainly I would agree that this is an element of what happened on the fourth day, so when we read God “set them in the firmament” (Gen. 1:17); “set” here is Hebrew *nathan*, and is being used as a *double entendre* for the idea of “appoint,” and so makes reference to an ongoing action into the future with regard to the function of the sun, moon, and stars, which had existed before this appointment (Gen. 1:1,3). But in contrast to how Alcock sees Hebrew ‘asah being used on the fourth day, I see the contextual meaning of Hebrew ‘asah here as like in Job 9:9 where God “maketh” the stars such as “Arcturus, Orion, and Pleides, and the chambers of the south,” that is, by clearing the sky¹⁴⁵. Nevertheless, Alcock’s Local Earth Gap School model and my Local Earth Gap School model are in broad agreement that the work of the fourth day includes the appointment of these luminaries, and the clearing of the obscured sky. Our view of what happened at the scientific level is thus broadly the same, i.e., the heavenly luminaries were obscured for the first three days, and the sky then cleared on the fourth day; but our associated theological understandings in our respective Gen. 1 & 2 creation models has points of both intersecting agreement and also diversity of opinion.

Furthermore, we read in Acts 27:20, of “when neither sun nor stars in many days appeared, and no small tempest lay on us;” and commenting on this, Henry Alcock says,

¹⁴⁴ *Ibid.*, pp. 26-29.

¹⁴⁵ See Vol. 2, Part 3, Chapter 6 section h, subsection iv, subdivision B, “Case Study on John Sailhamer (b. 1946),” heading, “Sailhamer’s model.”

“The atmosphere of the three preceding days finds a parallel in the voyage of the apostle (Acts 27:20).” I would entirely agree with this, as I consider Acts 27:20 may refer to very cloudy and dark days, something like Days 2 & 3, but I would see a thick fog on Day 1 before its rising when “God made the firmament” on Day 2. However, Alcock then says, “A foggy day in London might present an appearance somewhat similar¹⁴⁶,” and at this point I would agree with him for Day 1, and Day 2 before the fog lifted when “God made the firmament” on Day 2. Indeed, on my first trip to London (April 2001 to April 2002), coming from Australia where I was accustomed to a fog lifting sometime in the morning, I was caught by surprise when I found that the London fog in its colder months does not lift i.e., it is like the fog of Day 1 in Genesis 1. I had worked at a variety of schools in the warmer months of Term 3 after I arrived in London in April 2001. Then I was working as a school teacher in the colder months on a block¹⁴⁷ that started shortly after the first term commenced following the August summer holidays in September 2001, and thereafter went for the rest of the time I was in London on that first trip i.e., for about two terms (Terms 1 & 2) in 2001 to 2002 (the English school year has three terms, like the old New South Wales school year in Australia which by this time had four terms). I daily travelled by bus to, and from, Kelsey Park School in London (at Beckenham) and my London residence was at West Croyden. I was at first surprised, but then I got used to the fact, that the London fog was there in the morning, it stayed around all day, it was still there when I left school around 3 p.m., and it stayed through to the night. Hence when Henry Alcock says, “A foggy day in London might present an appearance somewhat similar,” I would certainly agree with him for what Day 1 was like.

Then on the second day, “a separation took place, and an expanse or firmament being established, kept the clouds above separate from the waters beneath.” The work of the third day involved “the fitting up of Eden for our first parents.” The fifth day saw the “production of” vegetarian “fishes and aquatic reptiles” for this region. And on the sixth day, “in the morning,” vegetarian “land animals and non-aquatic reptiles were brought into existence” for this local earth of West Asia, “and subsequently Adam, our great ancestor.” Then “around” Adam, “standing alone,” these animals “were caused to gather” (Gen. 2:19,20), “even as around Noah before he entered the Ark” (Gen. 7:1-9).

(Part 4, Chapter 6) c] Alcock's Errors.

In dealing with issues of Genesis 1-11 and science, one has to “walk through two mine-fields,” one is “the mine-field” of science, and the other is “the mine-field” of theology. If one comes up with a model that violates either the established facts of

¹⁴⁶ Alcock's *Earth's Preparation for Man*, p. 25.

¹⁴⁷ The school teacher's terminology of “a block” means a block *period of time*, used in contrast to daily casual supply as a teacher, or shorter casual supply at the same school of a week or so.

science as understood in an old earth creationist paradigm; or violates matters of theological importance as understood in a religiously conservative Protestant Christian paradigm; then one has a Gen. 1 & 2 creation model, or Gen. 7 & 8 Noah's Flood model, or Gen. 11 Tower of Babel model, that is unsound to the extent of the inconsistency. Sadly, Henry Alcock went wrong in some areas of both science and theology.

On the one hand, there are Pelagian or semi-Pelagian heretics who do not understand the nature of original sin (Ps. 51:5; Jer. 17:9; Matt. 15:18-20; 19:8), and so consider that contrary to Scripture (I Kgs 8:46; Rom. 3:23; I John 1:8), sinless perfection is possible for fallen men (Gen. 3; Rom. 5:12, 7:14,15; I Cor. 15:22) who no longer have original righteousness (Gen. 2:25; 3:7,21; Eccl. 7:29; & Gen. 1:26,31 with Hab. 1:12,13; Col. 3:10; Eph. 4:24), e.g., the Eastern Orthodox concept of a "Saint" is one who has so attained to sinless perfection¹⁴⁸. But on the other hand, for the orthodox there is the recognition that only Christ who came as the Second Adam, with the sinless human nature of Adam before the fall, was "without sin" (Heb. 4:15). Therefore, like all men, Christ except, Henry Alcock was a sinful, fallen, human being, with faults and failings, who sometimes went awry and made various errors in both science and theology.

Let us now consider Alcock's errors in terms of: *Alcock & Science on the time of man's origins*; *Alcock on Justin Martyr*; *Alcock & Divine Preservation with respect to the Pentateuch & AV as opposed to the RV*; *Alcock on Job 26:14 in the RV*; *Alcock on Dan. 8:14 in the AV & RV*; *Alcock on Gen. 1:20 in the AV & RV*; *Alcock on Gen. 2:4 in the AV & RV*; *Alcock on Acts 10:11,12 in the AV*; & *Conclusion on Alcock's erroneous views on Divine Preservation considered in conjunction with his more generally better views on Scripture*.

Alcock & Science on the time of man's origins. This is a matter where Alcock erred with respect to science; and he also an understanding of Scripture with regard to the dating Adam which failed to recognize the need for there to be "a thousand generations" between Adam and "Jacob" (Ps. 105:8,10; cf. Gen. 11:12,13 with "Cainan" in Luke 3:35,36). In regard to his Local Earth Gap School model, on the one hand, Alcock came in time after c. 1875, and through reference to the "Manual on Geology," as published by "the Society for Promoting Christian Knowledge," correctly recognized that the Global Earth Gap School was no longer a sustainable model as the science of geology knew by then "enough to show us that there could have been no such general and universal

¹⁴⁸ Eastern Orthodox (e.g., Russian Orthodox or Greek Orthodox) notions of "the deification of man," which is in fact a form of the Devil's delusion, "Ye shall be as gods" (Gen. 3:5), and associated notions of sinless perfection allegedly having been attained as a pre-requisite for being one of their so called "Saints," constitute a gross misuse of Ps. 82:6 and II Peter 1:4. See Daniel Clendenin's *Eastern Orthodox Christianity*, Baker Books, Grand Rapids, Michigan, USA, 1994, 2003, pp. 117-137; & Articles 9 & 19 of the Anglican 39 Articles.

destruction¹⁴⁹.” But on the other hand, he appears to have gotten this information through inadequate secondary sources, and does not appear to have been familiar with the primary source arguments underpinning issues in the debate between d’Orbigny and his followers arguing that *all* life had been extinguished at the start of the Holocene, and Lyell and his followers arguing that only *some* life had been extinguished at the end of the Pleistocene and start of the Holocene. That is because it was part of the argument of Lyell’s 1863 *Antiquity of Man*, (which went through various editions up to Lyell’s 4th edition of 1873,) that in broad terms won out over d’Orbigny from c. 1875, that “man” dated to the Pleistocene period and thus earlier than the Holocene from c. 8,000 B.C. (although Lyell’s work was also faulty in that he failed to distinguish between man and satyr beasts as seen in his misclassification of Neanderthals as “human”)¹⁵⁰. Alcock’s failure to appreciate this, and accordingly have a requisite familiarity with the primary sources for man’s antiquity pre-dating the Holocene and being found in the Pleistocene as discussed in the secondary source of Lyell’s *Antiquity of Man* (1863-1873), meant that Alcock wrongly dated Adam and the Edenic creation of Gen. 1:2b-2:3 to the Holocene period. Thus he wrongly says, “Eden was planted, some seven thousand years ago” i.e., c. 5,000 B.C.¹⁵¹ (which relative to the *prima facie* Adamic date of about 1,000 years earlier, indicates that Alcock did think there were *some* gaps in the Hebrew genealogies), and he also wrongly concludes with reference to James “Southall’s ‘Epoch of the Mammoth’ [1878], and ‘Recent Origin of Man’ [1875], that there is no ... reason to hold there was a man in existence ten thousand years ago¹⁵².”

Alcock on Justin Martyr. In *Earth’s Preparation for Man* (1897), Alcock quotes approvingly from Edward “Hitchcock” (d. 1864) that “Justin Martyr and Gregory Nazianzen believed in an indefinite period between the creation of matter and the subsequent arrangement of all things¹⁵³.” Alcock is here relying on information from a

¹⁴⁹ Alcock’s *Earth’s Preparation for Man*, pp. 15-16; citing *Manual on Geology*, p. 84.

¹⁵⁰ Lyell, C., *The Geological Evidences of THE ANTIQUITY OF MAN with remarks on theories of the Origin of Species by Variation*, 1st edition Feb. 1863, 2nd edition April 1863, 3rd edition Nov. 1863, John Murray, London, UK, 1863 e.g., chapter 4, “Pleistocene Period – Bones of Man & Extinct Mammalia [Latin, ‘Mammals’],” chapter 5 “Pleistocene Period – Fossil Human [*sic*. Satyr Beast] Skulls of Neanderthal,” & chapter 6, “Pleistocene Alluvium & Cave Deposits With Flint” (Text for “The Antiquity of Man,” Project Gutenberg, <http://www.gutenberg.org/ebooks/6335>).

¹⁵¹ Alcock’s *Earth’s Preparation for Man*, p. 12.

¹⁵² *Ibid.*, Preface p. vi, referring to Southall, J.C., (1827-1897), “Epoch of the Mammoth,” J.B. Lippincott & Company, Philadelphia, USA, 1878, & “Recent Origin of Man,” J.B. Lippincott & Company, Philadelphia, USA, 1875.

¹⁵³ Alcock’s *Earth’s Preparation for Man*, p. 14, citing Edward Hitchcock’s *Religion of Geology*, p. 47.

secondary source, in which he has not checked the relevant primary source. As I have previously observed, Alcock's secondary source is correct for Gregory Nazianus¹⁵⁴, but requires qualification with respect to Justin Martyr, as discussed in Volume 2, Chapter 6, section d, "Was Justin Martyr a young earth or old earth gap man or not?"

In addition to Alcock's inadequately researched area of science in which he went into *scientific error* by denying man's presence in the Pleistocene i.e., before the start of the Holocene; and historical error in which he failed to adequately research the ambiguities and difficulties of what Justin Martyr thought, and so make appropriate qualifications with respect to Justin Martyr; Alcock also went into some *theological error*. Put simply, Alcock had an inadequate and incomplete understanding of the doctrine of the Divine Preservation of Holy Scripture (I Peter 1:25).

Alcock & Divine Preservation with respect to the Pentateuch & AV as opposed to the RV. Alcock did not properly understand the doctrine of the Divine Preservation of Holy Scripture, and so he erroneously considered that in e.g., the Book of Deuteronomy, "a few explanatory insertions ... have crept into the text¹⁵⁵." This contrasts with the words of Christ, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law" (Matt. 5:18).

And given the underpinning Westcott-Hort Greek New Testament text (1881) of the Revised Version, Alcock's unqualified high view of the neo-Alexandrian New Testament text based Revised Version (1881-5) which he used in conjunction with the neo-Byzantine New Testament Received Text Authorized Version (1611), seems to indicate that in general he erroneously thought various textual corruptions had entered into the Received Text of the New Testament as well. E.g., while I would accept that where a textual issue is not at stake, there are some instances where the rendering of the RV, or its North American equivalent, the American Standard Version (1901), may be looked at profitably since these are both fairly literal translations, this is a *qualified usage*, since I maintain that the Authorized Version is the best available English translation, and the one people should generally be using. However, while Alcock uses both the AV and RV¹⁵⁶, this type of qualification is clearly lacking, as without qualification, he claims "the Revised Version" of 1881-1885 is "a work ... undervalued¹⁵⁷." And indeed he clearly regards it as more accurate than the AV since he refers to what he calls, "the invaluable help of the Revised Version. Its weighty

¹⁵⁴ See Vol. 2, Chapter 6, section a, subsection iii, "St. Gregory Nazianus."

¹⁵⁵ Alcock's *Earth's Preparation for Man*, p. 33.

¹⁵⁶ *Ibid.*, e.g., pp. 13-14 (Heb. 11:3, AV); 15 (Isa. 45:18, AV); 21-22 (Gen. 1, AV & RV; Dan. 8:14, AV & RV; II Cor. 11:25, AV), 25 (John 1:9, RV; 5:35, RV; Philp. 2:15, RV), 26-27 (Gen. 1:16, AV & RV; I Sam. 12:6, AV & RV; Ps. 104:19, AV & RV); & 32 (John 5:17, RV).

¹⁵⁷ *Ibid.*, p. 21.

authority should make emendations of the Authorised [Version] to be accepted without question; and I assume this will be the case¹⁵⁸.” This claim is certainly not correct, and as we shall see with his usage of Gen. 1:20; 2:4 and Acts 10:11,12, *infra*, there is contextual evidence to indicate that Alcock had not properly studied the relevant issues, and did not fully understand what he was saying here.

As one who does not consider the AV is word perfect, I would accept that on *some* rare and unusual occasions the reading of the English RV (1881-1885) and / or its North American equivalent of the ASV (1901) is either a better translation, or at least as good a translation where it selects a different element of multiple layers of meaning in the underpinning text. E.g., in Gen. 1:1, the Hebrew, “*shamajim*” (masculine dual noun, from *shamajim*) may be rendered in Gen. 1:1 as “heaven” singular (AV & RV) or “heavens” plural (ASV). Or e.g., I consider “like Adam” in the RV & ASV is a better translation than “like men” in the AV at Hosea 6:7, although in saying this, I would accept that the AV’s translation is certainly *one possible* rendering. Nevertheless, as a general rule, I maintain the AV is the best available English translation and the one people should generally be using; so that any qualified reference I make to the value of the RV or ASV is in a *supplementary* fashion and *not where there is a diverse text* used.

Alcock on Job 26:14 in the RV. On the title page of *Earth’s Preparation for Man* (1897), Alcock cites Job 26:14 in the RV, “Lo, these are but the outskirts of his ways: and how small a whisper, do we hear of him!” This reads in the AV, “Lo, these are parts of his ways: but how little a portion is heard of him?” Contextually, we first read in the AV, e.g., “The pillars of heaven tremble and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent” (Job 26:11-13, AV). The RV’s addition of “but” in “these are but” is gratuitous and unnecessary, not being found in the Hebrew. The Hebrew *qatzah* is here used as a noun with the idea of something being “cut off” (Strong’s Concordance & *Brown-Driver-Briggs*), and so better captured in the AV’s “parts” than the RV’s “the outskirts;” being also rendered as “parts” in the Greek Septuagint¹⁵⁹, or “in part” in the Latin Vulgate¹⁶⁰; and it is rendered as “part” in the Geneva Bible (1560) and as “a short sum” in the Bishops’ Bible (1568). Thus the first part of this quote from Job 26:14 is a good deal better in the AV than in the RV.

As for the second part of this quote, the Hebrew has two nouns, the first is the Hebrew root word *shemetz* used to mean either “emit a sound;” or “an *inkling*: a little” (Strong’s Concordance); and the second is the Hebrew root word *dabar* meaning “a word” or by implication “a matter” “or thing” (Strong’s Concordance). These are here

¹⁵⁸ *Ibid.*, Preface p. v (emphasis mine).

¹⁵⁹ Greek, “*merē* (neuter plural nominative noun, from *meros*).”

¹⁶⁰ Latin, “*ex* (‘in,’ a preposition with an ablative) *parte* (‘part,’ feminine singular ablative noun, from *pars*).”

put together in a noun construct chain which means the second noun functions as a genitive, so it could be literally rendered as e.g., “a thing of little” and hence the AV’s “little a portion” is a reasonable English translation. When these two words are put together as at Job 26:14, it could have the idea of “something wholly inadequate” (*Brown-Driver-Briggs* at *shemetz*) i.e., the type of rendering one finds in the AV of, “little a portion;” or it could have the idea of “a (mere) whisper of a word” (*Brown-Driver-Briggs* at *shemetz*) i.e., the type of rendering one finds in the RV of, “small a whisper.” (Cf. the Greek Septuagint’s “a drop of *his* word¹⁶¹,” and the Latin Vulgate’s “scarcely a little drop of his word¹⁶².”) Thus both the AV’s & RV’s renderings are reasonable at this point.

The AV’s words at Job 16:14, “is heard of him” are Hebrew, **נִשְׁמַע־בּוֹ** / *nishma‘-bow* comprising of “*nishma‘* (‘he is heard’ = ‘is heard,’ passive perfect, masculine singular 3rd person niphil verb, from *shama‘*),” + “*bow* (*b*, preposition, ‘in’ = ‘of’ + *ow* / ‘him’, masculine singular 3rd person pronominal personal pronoun).” The Hebrew kal verb is a simple unnuanced verb. Whatever a Hebrew verb means as a kal verb, by contrast, as a niphil verb it expresses a simple action that is either passive or reflexive, so that if a kal verb means, “he heard,” the niphil verb would mean “he *was* heard” as a passive, or “he heard *himself* as a reflexive, or “they heard *one another*” as a reciprocal meaning. Here the niphil verb is passive, and given that the niphil imperfect with a passive meaning may be translated with the verb “to be¹⁶³,” it is here most naturally rendered in the AV as, “is heard” in the wider words, “is heard of him;” which is a rendering to preferred over the RV, “do we hear of him!” The AV thus gives a simple, straightforward, and literal translation of Job 26:14; which was contextually an improvement upon matured reflection by the King James Version translators in 1611 upon e.g., the “we of him?” in the Geneva Bible (1560) and Bishops’ Bible (1568); and I would say a better rendering than the Revised Version (1881-1885) which here has “do we hear of him!”

Therefore, without now considering the matter in further detail, I think we have examined enough of Job 16:14 to see that Alcock would have better off to have cited this verse on his title page from the AV as “Lo, these are parts of his ways: but how little a portion is heard of him?,” rather than his chosen citation of it from the RV. Thus Alcock *should have used the AV* on his title page, not the RV!

Alcock on Dan. 8:14 in the AV & RV. With respect to Dan. 8:14, Alcock says, “The numbering of each day by the evening and morning is according to the custom of

¹⁶¹ Greek, “*epi* (for) *ikmada* (‘moisture’ = ‘a drop’) *logou* (of [his] word).”

¹⁶² Latin, “*vix* (scarcely) *parvam* (little) *stillam* (a drop) *sermonis* (of word) *eius* (of his).”

¹⁶³ Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar, op. cit.*, pp. 130,286-287.

Hebrews Thus we find the margin of the A.V. correctly brought into the text by R.V.; and translated ‘evenings and mornings’ when referring to the days during which the sanctuary was to be trodden under foot (Dan. 8:14)¹⁶⁴.”

In the AV, Dan. 8:14 reads, “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Adding italics for any added words, it might be literally rendered, “Unto the evening (Hebrew, ‘*ereb*¹⁶⁵) and the morning (Hebrew, *boqer*¹⁶⁶) two thousand and three hundred *times*” Before the King James Version of 1611 became *the* Bible of English speaking Protestants, the Bishops’ Bible (1568) was largely the Anglican Protestants’ Bible, and the Geneva Bible (1560) was largely the Puritan Protestants’ Bible; although these tendencies were not absolute designations. At Dan. 8:14 the Bishops’ Bible (1568) reads, “Unto the evening and the morning, two thousand and three hundred: then shall the sanctuary be cleansed;” and the Geneva Bible (1560) reads, “Unto the evening and the morning two thousand and three hundredth.” At Dan. 8:14, the Greek Septuagint reads, “days (Greek, *hemera*¹⁶⁷);” and the Latin Vulgate reads, “*vesperam* (evening) *et* (and) *mane* (morning) *duo* (two) *milia* (thousands) *trecenti* (300),” after which *some* Latin manuscripts¹⁶⁸, add “*dies* (days).” The obvious implication of the addition of “*dies* (days)” in some Latin manuscripts, which is found in the Douay-Rheims as, “evening and morning two thousand three hundred days;” or the Greek Septuagint’s “*hemera* (days),” is that it was considered best to use “days” for the reader to understand what is being said. Admittedly, this is part of a subjective assessment; but given that the literal “evening” and “morning” serves a contextual function to ensure that the reader does not wrongly think that day-years are meant as in Dan. 7:25 and Dan. 9:25-27¹⁶⁹, I consider that an AV Study Bible should

¹⁶⁴ Alcock’s *Earth’s Preparation for Man*, pp. 21-22.

¹⁶⁵ Hebrew, a masculine singular noun, from ‘*ereb*. Cf. “evenings (‘^a*rabot*, feminine plural noun, from ‘^a*rabah*)” (Jer. 5:6); or the idea of something being “between (Hebrew, *beyn*) the [two] evenings (*ha’arbajim*, = *ha*, ‘the’ + ‘*arbajim*, masculine dual noun, from ‘*ereb*)” (Exod. 12:6).

¹⁶⁶ Hebrew, a masculine singular noun, from *boqer*. Cf. “morning (*babboqer*, = *b*, ‘in’ + *a* = *ha*, ‘the’ + *boqer* [dagesh forte in ‘b’ makes it ‘bb’], ‘morning’ i.e., ‘in the morning’) morning (*babboqer*, = *b*, ‘in’ + *a* = *ha*, ‘the’ + *boqer* [dagesh forte in ‘b’ makes it ‘bb’], ‘morning’ i.e., ‘in the morning’)” meaning a plural, “morning by morning” (Isa. 28:19).

¹⁶⁷ Greek, a feminine plural nominative noun, from *hemera*.

¹⁶⁸ Vulgate Codices: Cavensis, Spain, 9th century; Toletanus, Spain, 8th–10th century; & Legionensis, Leon, Spain, 960 A.D.; & also Codex s, St. Gallen, Switzerland, 908 A.D.; in Weber-Gryson’s *Latin Vulgate* (1969, 5th edition 2007).

¹⁶⁹ See Vol. 1, Part 1, Chapter 3, section d.

show in a footnote or sidenote at “two thousand and three hundred days,” “Literally, ‘evening [and] morning two thousand three hundred [times]’.”

Alcock on Gen. 1:20 in the AV & RV. Alcock says with respect to the “work of the fifth day” of Gen. 1:20-23, “on this day also birds were formed, but not from the water as he A.V. teaches. The marginal reading there is correct, and is adopted by [the] R.V. . . . Otherwise we should have a contradiction between its statement and that of the next chapter, where we learn beasts and birds alike had their origin from the ground¹⁷⁰.”

At Gen. 1:20, the AV reads, “And God said, Let the waters bring forth abundantly [Hebrew, *jishr^etzuw*, from *sharatz*, ‘abundantly’ regarded by AV translators as implied] the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.” By contrast, the RV reads, “And God said, Let the waters bring forth abundantly [Hebrew, *jishr^etzuw*, from *sharatz*, ‘abundantly’ regarded by RV translators as implied] the moving creature that hath life, and let fowl fly above the earth in the open firmament of heaven.” Then in Gen. 2:19 we read, “And out of the ground the Lord God formed every beast of the field, and every fowl of the air . . .” (AV & RV).

Concerning the words of Gen. 1:20a, “Let . . . bring forth (*jishr^etzuw*, active jussive, masculine plural 3rd person kal verb, from *sharatz*, with the Hebrew jussive being used for a mild command)” in Gen. 1:20a, the Hebrew *sharatz* can have the sense of “swarm¹⁷¹,” but in this sense can also have the meaning of “brought forth” (Ps. 105:30, AV, “swarmed,” RV). At Gen. 1:20a, it is also rendered as “Let . . . bring forth” in both the Greek Septuagint (*exagageto*, present active imperative aorist, 3rd person singular verb, from *exago*, with the Greek imperative being used for a command,) and Latin Vulgate (*producant*, subjunctive jussive active present, 3rd person plural verb, from *produco*, with the Latin jussive subjunctive being used for a command¹⁷²).

Concerning the words of Gen. 1:20b, “and fowl that may fly” (AV) or “and let fowl fly” (RV). In the Hebrew, as found in the Authorized Version, this is understood as an imperfect verb (*j^eowph^eph*, active imperfect, masculine singular 3rd person piel verb, from *owph^h*¹⁷³). As a piel verb it is expressing an intensive action in an active voice¹⁷⁴.

¹⁷⁰ Alcock’s *Earth’s Preparation for Man*, pp. 29-30.

¹⁷¹ *Brown-Driver-Briggs Hebrew & English Lexicon*, at *sharatz*. Rendered in the main text of the ASV at Gen. 1:20, “And God said, Let the waters swarm with swarms [Hebrew, ‘with swarms’ regarded by ASV translators as implied] of living creatures, and let birds fly above the earth”

¹⁷² Wheelock’s *Latin* (2005), *op. cit.*, p. 188.

¹⁷³ *Brown-Driver-Briggs Hebrew & English Lexicon*, at *owph* (see it declined there as an active imperfect, masculine singular 3rd person piel verb).

¹⁷⁴ Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 307.

And understood by the AV translators as an *imperfect* verb, it is here indicating a customary action¹⁷⁵, i.e., *in the context of Gen. 1* where there are many such commands (e.g., Gen. 1:6,9,11), this is understood by the AV translators as one of many such customary Gen. 1 actions and so translated with “may” i.e., “and fowl that may fly” (supplying “that” as part of English translation). If this is the correct meaning of the Hebrew here, since this is a customary Gen. 1 action of commands it does *not* mean that these “fowl” (Gen. 1:20b) were made from “the waters” (Gen. 1:20a). And that this is contextually not the meaning and a contextual stylistic warrant for making a distinction in the commands of verse 20 may be implied, is still evident in this rendering of the AV from the following verse 21 of the AV, “And God created ... every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind;” and likewise, once again these same contextual stylistic elements of Gen. 1:21 are found in the renderings of the Greek Septuagint and Latin Vulgate. Before the King James Version of 1611 became *the* Bible of English speaking Protestants, the Bishops’ Bible (1568) was largely the Anglican Protestants’ Bible, and at Gen. 1:20 it also reads, “and fowl that may fly” (supplying “that” as part of English translation).

By contrast, in the Hebrew of Gen. 1:20b as found in the Revised Version, “and let fowl fly” (RV), this is understood as jussive (*j^e‘owpheph*, active jussive, masculine singular 3rd person piel verb, from *‘uwph*). The Hebrew imperfect declension is sometimes used with a jussive nuance¹⁷⁶, i.e., indicating either a mild command or a strong wish¹⁷⁷, so that here at Gen. 1:20, this rendering “let ... fly” (RV) is being understood by the RV translators as a mild command. Before the King James Version of 1611 became *the* Bible of English speaking Protestants, the Geneva Bible (1560) was largely the Puritan Protestants’ Bible, and at Gen. 1:20 it also reads, “and let the fowl fly.” Besides the RV, other so called “modern versions” have followed the RV at this point, with a similar rendering of Gen. 1:20b as a jussive being found in e.g., the ASV, NASB, NKJV, NIV, RSV, ESV, NRSV, TEV, & Moffatt.

Greek and Latin are more grammatically precise tongues than Hebrew, so that e.g., one has a specific Greek or Latin *imperative* declension, and the subjunctive in the first or third person singular is used at a jussive in the Latin (the imperative declension is generally used in the Latin for a second person command), with the Latin subjunctive so used still being one of a number of different Latin declensions. By contrast, in Hebrew there are only two tenses, perfect for a completed action, and imperfect for an incomplete action; and whether a given Hebrew verb is in the past, present, or future, cannot be determined by a Hebrew declension, but is determined purely by context. There is a Hebrew imperative declension, but it is found only in the second person singular (“thou”)

¹⁷⁵ *Ibid.*, pp. 129-130.

¹⁷⁶ Weingreen, *A Practical Grammar for Classical Hebrew*, *op. cit.*, p. 88.

¹⁷⁷ Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 130.

or plural (“you”)¹⁷⁸. Given that Gen. 1:20b is in the third person (as a 3rd person masculine singular verb, literally, “he,” which is here redundant in English translation), the usage of the Hebrew imperative declension is not an option at Gen. 1:20b. Therefore, *in determining context, one must be extremely careful* between the two *prima facie* options at Gen. 1:20b of it being an *imperfect* verb, “and fowl that may fly” (AV; like earlier Bishops’ Bible, *supra*) or a *jussive* verb, “and let fowl fly” (RV; like earlier Geneva Bible, *supra*).

The Hebrew kal verb is a simple unnuanced verb¹⁷⁹. And in the context of Gen. 1, it is notable that most of the “let” commands of God are found as a Hebrew *jussive kal* verb in Gen. 1:3,6,14 (“Let there be lights”),15,20a,22,26 (“let them have dominion”). Also as kal verbs are Gen. 1:14, “And let them be for signs, and for seasons, and for days, and years,” and Gen. 1:15, “And let them be for lights in the firmament ...;” where in both instances the Hebrew is a third person plural kal verb form of the verb “to be” (Hebrew root word, *hajah*) i.e., “they be,” and for the purposes of English translation this becomes, “let them be;” and so these two instances can be excluded from our immediate focus as not applicable in the Hebrew, even though in the English they look like they may be relevant. In Gen. 1:9, “Let the waters under the heaven be gathered together unto one place, and let the dry land appear ... ,” are Hebrew niphil verbs i.e., whatever a Hebrew verb means as a kal verb, by contrast, as a niphil verb it expresses a simple action that is either passive or reflexive, so that if a kal verb means, “he heard,” the niphil verb would mean “he *was* heard” as a passive, or “he heard *himself*” as a reflexive, or “they heard *one another*” as a reciprocal meaning. Here the niphil verbs are passive, and this highlights the fact that they are expressing an action *that occurred to* the pre-existing land and water which are earlier specifically referred in Gen. 1:2. The niphil imperfect with a passive meaning may be translated with the verb “to be,” i.e., here in Gen. 1:9, “Let ... *be* gathered together.” And in both instances here in Gen. 1:9, these are *jussive niphil* verbs i.e., mild commands, “Let ... be gathered together,” and “let the dry land appear”¹⁸⁰. Another two “let” commands of God are found in Gen. 1:11,24 as Hebrew hiphil verbs, “And God said, Let the earth bring forth grass,” etc. (Gen. 1:11); “And God said, Let the earth bring forth the living creature” etc. (Gen. 1:24). These are both Hebrew hiphil verbs, and the hiphil expresses a causative action, i.e., this highlights the fact that God is *causing* an action to occur, and these are both *jussive hiphil* verbs i.e., mild commands¹⁸¹.

¹⁷⁸ *Ibid.*, pp. 129-130,206.

¹⁷⁹ *Ibid.*, pp. 129-130,206.

¹⁸⁰ *Ibid.*, pp. 123,125,130,286,288; Weingreen, *A Practical Grammar for Classical Hebrew, op. cit.*, pp. 100-101.

¹⁸¹ Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar, op. cit.*, pp. 126,345,348.

Against this contextual backdrop of Gen. 1, it must be candidly said that to put Gen. 1:20b as a piel verb is unusual, and indeed unique in terms of the “let” commands, or *potential* “let” commands, if this is how Gen. 1:20b is to be understood. For if the meaning was, “and let fowl fly” (RV), then contextually, one would *expect* that it would have been written as a jussive kal verb, as in Gen. 1:3,6,14 (“Let there be lights”),15,20a,22,26 (“let them have dominion”), *supra*. But as a piel verb it is expressing an intensive action in an active voice, so that if a kal verb means, “he broke it,” the piel verb would mean “he smashed it into bits”¹⁸². This therefore raises the question of why at Gen. 1:20b, “fly” is put as a piel verb, rather than a kal verb, with which it is a contextual contrast relative to the jussive kal verb of Gen. 1:20a, “Let ... bring forth”? If this is understood as a jussive verb, i.e., “and let fowl fly” (RV), *it makes no real contextual sense* for it to have been put as a jussive piel verb rather than a jussive kal verb, *in the context* of Gen. 1. If however, this is understood as an imperfect verb, i.e., “and fowl that may fly” (AV), then the appropriateness of putting it as a piel verb is that it acts to intensify the focus *in an echoing manner* for what is contextually in Gen. 1 the customary or repeated action of God. *Therefore I consider that the translators of the Authorized Version of 1611, like the Greek Septuagint and Latin Vulgate translators, have correctly recognized the piel nuance of Gen. 1:20b*, and by contrast, the RV translators, and other so called “modern version” translators that have followed in the RV’s footsteps, have not. Put simply, the translators of the RV *et al* have taken *an all too superficial look* at Gen. 1:20b, and because of so many Hebrew jussive “let” commands in Gen. 1, *have jumped to a knee-jerk conclusion* that Gen. 1:20b must also be a jussive, while *failing to consider the usage of a piel verb* in Gen. 1:20b *relative to the wider context of Gen. 1*. Sadly, this type of thing is all too common a hallmark of the so called “modern versions,” which *as a general rule are so far behind* the AV, that they are not even in the race.

In the earlier days of 16th century English translation of the Bible, this matter having not been as carefully considered as it should have been by all those concerned, the reading, “and let the fowl fly” was found in the Geneva Bible (1560). But with greater thought brought to bear on the matter, it was then found as, “and fowl that may fly” in the Bishops’ Bible (1568). Aware of such diversity, the King James translators (1611) brought to their translation the matured wisdom of the Bishops’ Bible on this matter, as also further found in the Greek Septuagint and Latin Vulgate. It is therefore a retrograde step to now go back to such an error, as has occurred in the RV *et al*. Therefore, *let us thank God for our Authorized King James Bibles of 1611, which like the Bishops’ Bible, Greek Septuagint, and Latin Vulgate, have here considered not simply what Gen. 1:20b MIGHT mean in an abstract vacuum, but what Gen. 1:20b DOES here mean in the wider CONTEXT of Gen. 1*.

And for the purposes of considering this issue relative to Alcock’s claims that if we follow the AV’s reading at Gen. 1:20b “we should have a contradiction” with Gen. 2:19; I would repeat that as stated above, if Gen. 1:20b is properly understood as in the

¹⁸² *Ibid.*, pp. 125,307.

AV, i.e., “and fowl that may fly,” that since *this is a customary Gen. 1 action* of commands it does *not* mean that these “fowl” (Gen. 1:20b) were made from “the waters” (Gen. 1:20a), since it is still a separate command. And this is also contextually clear from Gen. 1:21 in the Authorized Version, Greek Septuagint, and Latin Vulgate. *Therefore Alcock is in error with respect to his claims of Gen. 1:20b in the Authorized Version as compared to the Revised Version, and his interpretation of what the AV is said to mean is based on a misunderstanding that arose from comparing these two English translations without making reference to Gen. 1:21 or the underpinning Hebrew, let alone also considering the translation of the Hebrew of Gen. 1:20,21 in the Greek Septuagint and Latin Vulgate.*

Alcock on Gen. 2:4 in the AV & RV. Alcock further says with respect to “Gen. 2,” that “verses 4 and 5 require particular notice Its language” means “we have the heaven and the earth, taken as before to signify the universe, and said to have been created. Again, we have the earth and the heaven taken together, and said to have been made. Here the A.V. is erroneous, but the R.V., as ever, gives the original correctly, translating as follows: ‘In the day that the Lord God made earth and heaven’¹⁸³.” The differences between this rendering and that of the AV are simply that the AV has definite articles, “the,” and uses a plural “heavens” (AV) rather than a singular “heaven” (RV), and so it here reads at Gen. 2:4, “in the day that the Lord God made the earth and the heavens” (AV). In Gen. 2:4, the Hebrew word rendered in the AV as “heavens” and the RV as “heaven,” is Hebrew “*shamajim*” (masculine dual noun, from *shamajim*), and it may be rendered as in Gen. 1:1 in the AV & RV or Gen. 2:4 in the RV & ASV, as the singular, “heaven,” or as in Gen. 1:1 in the ASV and Gen. 2:4 in the AV as the plural, “heavens.” All of these renderings are accurate, but for stylistic English purposes, the AV sometimes takes a singular meaning so that the singular “heaven” stylistically matches with the singular “earth” such as in Gen. 1:1; and the AV sometimes uses the plural form since the Hebrew also refers in greater detail to the three heavens of the “firmament” or atmosphere around the earth (Gen. 1:20); the “heaven” of outer space (Gen. 1:14); and the third heaven of “Paradise” (II Cor. 12:2,4).

And with respect to the definite articles in Gen. 2:4, it is true that the Hebrew definite article, *ha* is not here found before “earth” and “heavens” (“heaven”), but in translation of the Hebrew one sometimes must supply them, although this would here be optional. The Greek Septuagint also here supplies definite articles as part of translating Gen. 2:4b as, “*ton* (the) *ouranon* (heaven) *kai* (and) *ten* (the) *gen* (earth)” (LXX); and Latin lacks such a definite article, and so the Latin Vulgate is of no value to us on this issue at Gen. 2:4; though it is perhaps worthy of note that the Douay-Rheims translation of Gen. 2:4 from the Latin, does in fact supply them in English translation, as it here reads, “the heaven and the earth.” Before the King James Version of 1611 became *the Bible* of English speaking Protestants, the Bishops’ Bible (1568) was largely the Anglican Protestants’ Bible, and the Geneva Bible (1560) was largely the Puritan Protestants’ Bible; and at Gen. 2:4 both the Bishops’ Bible (1568) and Geneva Bible

¹⁸³ Alcock’s *Earth’s Preparation for Man*, pp. 36-37.

(1560) are like the King James Bible (1611) in here reading, “made the earth and the heavens.”

However, once again, I would accept that both the AV and RV are accurate here at Gen. 2:4, since whether one renders this, “the Lord God made the earth and the heavens” (AV), or “the Lord God made earth and heaven” (RV), is an option. Personally, I prefer that Gen. 1:1 and 2:4 are rendered differently, such as in the AV & ASV, to make the point that the Hebrew “*shamajim*,” can be rendered both ways; and I consider the AV is wise to make Gen. 1:1 the singular and Gen. 2:4 the plural (the opposite is done by the ASV), as this also links to usage of God as maker of heaven and earth in the Greek Septuagint and Latin Vulgate influenced *Apostles’ & Nicene Creeds*. Thus it seems to me that Alcock is really “*talking through his hat*” when he says, “Here the A.V. is erroneous, but the R.V., as ever, gives the original correctly, translating as follows: ‘In the day that the Lord God made earth and heaven’¹⁸⁴.”

Alcock on Acts 10:11,12 in the AV. Henry Alcock says, “Probably no one believes that ‘all manner of four-footed beasts of the earth, and wild beasts and creeping things, and fowls of the air,’ could be brought within the compass of a sheet ‘knit at the four corners’ (Acts 10:11,12)¹⁸⁵,” i.e., he means “no one believes” this could be done by human engineering here on earth, as opposed to the fact that all orthodox brethren would accept that it was done by God in this vision of St. Peter (Acts 10:9).

Significantly, Henry Alcock is here quoting from the Authorized Version (1611) in an area where it uses a Received Text reading not found in the neo-Alexandrian Westcott & Hort New Testament text based Revised Version (1881-1885). At Acts 10:11, the neo-Byzantine Received Text’s words of the Authorized Version, “knit” in “as it had been a great sheet knit at the four corners, and let down to the earth” (AV), are absent from the neo-Alexandrian texts such as Westcott-Hort, and so the Revised Version reads, “as it were a great sheet, let down by the four corners upon the earth” (RV). The AV’s “knit” is Greek, “*dedemenon* (‘knit,’ masculine singular accusative, passive perfect participle, from *deo*).” It is supported by the majority Byzantine text; and further found in the ancient church Greek writer, Chrysostom (d. 407). There is no good textual argument against the representative Byzantine reading which is thus correct.

But in view of Henry Alcock’s stated view concerning “the Revised Version,” namely, “Its weighty authority should make emendations of the Authorised [Version] to be accepted without question; and I assume this will be the case¹⁸⁶,” Alcock’s usage here of the AV, rather than the RV, is incongruous with his stated claims. It is to be noted

¹⁸⁴ *Ibid.*, p. 37 (emphasis mine). See also Alcock’s views on Gen. 1:16 in Part 4, Chapter 6, section b, *supra & infra*.

¹⁸⁵ *Ibid.*, p. 8.

¹⁸⁶ *Ibid.*, Preface p. v (emphasis mine).

that Alcock makes no reference to the Greek here at Acts 10:11, and I consider his usage of the AV at Acts 10:11 is further evidence that he had not properly studied the relevant issues, and he did not fully understand what he was saying when he spoke in favour of alterations to the AV found in the RV.

*Conclusion on Alcock's erroneous views on Divine Preservation considered
in conjunction with his more generally better views on Scripture.*

We have previously considered Alcock's views on Gen. 1:16 in Part 4, Chapter 6, section b, *supra*; and in connection with these views, Alcock says, "admirers of the R.V. may be allowed to regret either" the "translations" of either "advanced" or "appointed" "was not introduced in Gen. 1:16," rather than "made¹⁸⁷;" for here the RV reads, "God made the two great lights." But Alcock's view that the RV is here in error, is contradicted by his statement on Gen. 2:4 where he says, "the A.V. is erroneous, but the R.V., as ever, gives the original correctly¹⁸⁸." So on Alcock's own claims, is the RV sometime inaccurate as seen by the fact that at Gen. 1:16 he thinks it a matter of "regret" that it uses "made" rather than "advanced" or "appointed;" or as he claims at Gen. 2:4, is it the case that "the R.V., as ever, gives the original correctly"? Clearly Alcock has here tied himself up in a self-contradictory knot.

When discussing the different English translations at Gen. 1:20; 2:4; and Dan. 8:14, Alcock makes no reference to the Old Testament Biblical languages of Hebrew, Greek, and Latin; and nor in his usage of Acts 10:11, does he make reference to the New Testament Biblical languages of Greek and Latin. Alcock does not appear to have a working knowledge of the underpinning Hebrew in these Old Testament passages, nor a working knowledge of the underpinning Greek in this New Testament passage. More generally, in *Earth's Preparation for Man*, and other works of his I have looked at, Alcock shows no working knowledge of the Biblical languages, and the implication from this and his highly erroneous comments about the meaning of the AV at Gen. 1:20, *supra*, is that he did not carefully study these textual issues between the AV and RV. Rather, like so many, he just assumed that various readings of the Westcott-Hort text and RV had to be better, because "b" comes after "a" sequentially in time, and the RV of 1881-1885 came sequentially in time after the AV of 1611. Thus in the case of Gen. 1:20 *vis-à-vis* Gen. 2:19 he appears to have reached his inaccurate conclusion as to why the AV and RV have different translations through reference to what he wrongly thought was the meaning of these English translations, which he then coupled with his accurate belief that the Bible would not contradict itself. Hence he appeals to the so called "weighty authority" of the RV, which he thinks "should make emendations of the Authorised [Version] to be accepted without question; and I assume this will be the case¹⁸⁹," i.e.,

¹⁸⁷ *Ibid.*, p. 27.

¹⁸⁸ *Ibid.*, p. 37 (emphasis mine).

¹⁸⁹ *Ibid.*, Preface p. v (emphasis mine).

Alcock is here working on *an assumption* which though increasingly held by those from his time through to ours, is in fact, incorrect.

The fact that Alcock calls himself one of the, “admirers of the R.V.¹⁹⁰,” and he simply says, “I assume” that the alleged “weighty authority” “of the Revised Version” is such that one “should make emendations of the Authorised [Version] to be accepted without question¹⁹¹,” are thus claims that clearly lack quality of analysis. This same lack of quality analysis is also found in his claim that in the Book of Deuteronomy, “a few explanatory insertions ... have crept into the text¹⁹².” Thus it is clear that Alcock did not understand the doctrine of the Divine Preservation, for which reason he made these erroneous claims about the Pentateuch, and also spoke with unqualified favoritism of the New Testament Westcott-Hort text based Revised Version. He thus failed to properly understand the Biblical teaching that, “the word of the Lord endureth for ever” (I Peter 1:25). *These facts must “take some of the shine off Henry Alcock.”*

On the one hand, Alcock’s erroneous views thus “*take some of the shine off Henry Alcock.*” But on the other hand, in fairness to the man, one should consider these in conjunction with his more generally better views on Scripture. For though Alcock had a very poorly thought through failure to understand the doctrine of the Divine Preservation of Scripture (I Peter 1:25), in some inadequate and poorly thought through manner, he seems to have assumed some kind of general preservation of Scripture so that e.g., he thought the RV translators could construct an accurate New Testament from the Westcott-Hort text. This was linked, albeit not in a sufficiently cogent manner in his theology, with a more general recognition of the Divine Inspiration of Scripture (II Tim. 3:16). Thus in broad terms, Alcock embraces the inconsistencies and fallacies of so many Evangelical Protestants who since the 19th century, have affirmed the Divine Inspiration of Scripture (II Tim. 3:16) with no connected specific affirmation of the Divine Preservation of Scripture (I Peter 1:25), for which cause, like Alcock, they speak favourably of this or that so called “modern version,” just like Alcock did of the Revised Version. Although in fairness to Alcock, it must further be said that he *also* used the Authorized Version, and in his instance this would have been further connected to his position as an Anglican Minister who used the 1662 *Book of Common Prayer*.

Therefore, to some extent Alcock typifies a certain type of Protestant who was numerically larger from the late 19th century with the production of the Revised Version (1881-1885), through to about the end of World War Two (1939-1945), and who used a neo-Alexandrian version like the RV in conjunction with the AV which they still used as their main translation. However, to some extent such persons subverted the AV by

¹⁹⁰ *Ibid.*, p. 27.

¹⁹¹ *Ibid.*, Preface p. v (emphasis mine).

¹⁹² *Ibid.*, p. 33.

claiming that e.g., the RV was “more accurate” on certain New Testament texts, when in fact the opposite was the case in terms of the much higher reliability of the neo-Byzantine Received Text that underpins the AV’s New Testament. Such persons continued to exist in the post World War Two era, though in ever diminishing numbers as the AV was phased out in more and more churches; and indeed, before the Lord graciously opened my eyes on this matter of the Divine Preservation of Holy Scripture, I now regret to say, that I myself was one of them, having fallen into some similar errors as Henry Alcock in not recognizing the superiority of the AV’s Received Text (although unlike Alcock, I would *not* have accepted the proposition that some “explanatory insertions ... have crept into the text” of the Pentateuch). No man, Christ except, has ever been perfect (Heb. 4:15), and so we should in humility before our great God pray, “Open thou mine eyes, that I may behold wondrous things out of thy law” (Ps. 119:18).

Alcock’s more generally better views on Scripture will now be considered as part of the overall *conclusion* on him we are considering.

On the one hand, *my primary and overriding duty and pleasure* it to be faithful to Almighty God, one God in Trinity, and Trinity in unity, for which reason, by his grace, I defend his most Holy Word, *supra*. But on the other hand, *subject to this primary duty and pleasure*, I seek, by the grace of God, to show as much Christian charity to man as I reasonably may in such circumstance as *a secondary duty and pleasure*. Sometimes fallen men are inconsistent, and *Alcock certainly showed such inconsistencies*. For on the one hand, his bad views on the Divine Preservation of Scripture, such as his outrageously incorrect claim that some “explanatory insertions ... have crept into the text¹⁹³” of the Pentateuch, which is contrary to the plain words of Christ, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law” (Matt. 5:18); are on the other hand, matched by other statements he made of commitment to the Bible of Protestantism. Therefore, while I would not wish to in any way devalue my primary duty of repudiating and condemning Alcock’s very bad and unBiblical views denying the Divine Preservation of Holy Scripture; nor would I wish to indicate that these inconsistencies reflect a more general attempt by him to subvert God’s Word, indeed, more generally, he paradoxically went the other way and sought to uphold God’s Word.

Thus with these qualifications, *supra*, looking more generally at his better views on Scripture, it must be said in fairness to Henry Alcock, that he broadly and more generally sought to uphold the authority of Scripture as being of Divine Inspiration. E.g., in *Earth’s Preparation for Man* (1897), Alcock refers “to ‘Higher Criticism,’ falsely so called;” as “works composed on principles of ... profane bubble,” and that if any “will follow” such “writings” he will go “into swift and well-merited oblivion.” He describes suchlike as an “absurdity;” and in this context he rejects “German Rationalism,” with its attack on “the Old Testament¹⁹⁴.” Alcock upholds the “atoning death” of “Christ,” “the

¹⁹³ *Ibid.*, p. 33.

¹⁹⁴ *Ibid.*, Preface pp. vii-viii.

Saviour.” And with reference to II Cor. 10:18, “For not he that commendeth himself is approved, but who the Lord commendeth;” Henry J. Alcock also rejects, “The latest novelty in the religious world” of “a minute scrutiny of the Hebrew text, which compliments itself by the title of Higher Criticism (II Cor. 10:18), and teaches, to its own satisfaction, that the origin of the Old Testament in general, and of the Pentateuch in particular, cannot be what is, and has been, believed in Christendom. Few persons can have heard of its methods of working, who have not also heard that its results are viewed with pity and contempt, by many ... Hebraists of the highest standing. ... In reply to blasphemous insinuations that Christ’s testimony might have been erroneous, ... the God-Man, ... ‘full of the Holy Ghost’ (Luke 4:1), quoted the Pentateuch to the highest created intelligence, ‘It is written’ [Luke 4:4,8,], was Christ’s repeated reply Surely the Devil would have known that small respect is due to this part of Scripture, if Higher Criticism be of any value, and he would have gladly shown the reputed writings of Moses were little better than old wives’ fables. On the contrary, Satan did not attempt to belittle any part of the Bible; knowing to Whom he was speaking, he treacherously implied great respect for its authority by quoting it himself [Luke 4:9-12] ...¹⁹⁵.”

Henry Alcock also wrote *English Mediaeval Romanism* (1872), whose title page is reproduced from the copy at the Evangelical Library in London, UK, *infra*. In this book, among other things, Henry Jones Alcock says e.g., “that Protestantism means neither more nor less than apostolic Christianity, or ancient Catholicism revived at the blessed Reformation.” And in response to the claims of “Romanism,” and in answer to “the question, ‘Where was your church before Luther?’ the ... answer is final, ‘If by church you mean doctrinal system, it was in Holy Scripture explained by faith and practice of apostolic days, where yours is not’.” He was a Protestant historicist who rightly applied the words of Rev. 13:3, “all the world wondered after the beast” to the Roman Papacy; and in condemnation of the Puseyite movement of e.g., Keble, says “Just in proportion as we are nearer or farther from Romanism will be the soundness or rottenness of our Christianity. Of the mischief which befalls those who meddle with ‘the mystery of iniquity’ [II Thess. 2:7], the life of Mr. Keble ... is sad but conclusive proof.” He thus rejects “the pretentious claims of the system known as Anglo-Catholic” in favour of “Evangelical Churchman;” and so he opposed “the Tractarian movement” which was seeking “to undo the work of the Reformation¹⁹⁶.”

¹⁹⁵ *Ibid.*, pp. 49-52.

¹⁹⁶ Alcock, H.J., *English Mediaeval Romanism* (1872), *op. cit.*, pp. xix,23,52,186,190,192 (emphasis mine).

ENGLISH
MEDIÆVAL ROMANISM

DELINEATED BY CONTEMPORARY ROMANISTS:

IN TRUSTWORTHY ILLUSTRATIONS,

COMPILED AND ARRANGED

BY THE

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SIERRA LEONE.

A BOOK FOR THE PEOPLE.

P R E F A C E

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INCUMBENT OF CHRIST CHURCH, CLAUGHTON;

AUTHOR OF "HISTORY OF THE PRAYER BOOK," ETC. ETC.



"Say not thou what is the cause that the former days were better than these,
for thou dost not enquire wisely concerning this."—Eccles. vii. 10.

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THE EVANGELICAL LIBRARY

Henry J. Alcock's opposition to the inroads of the unBiblical and anti-Protestant Puseyites into the Anglican Church, also emerges in his tract entitled, "Reasons For Refusing to Join the English Church Union" (1894 +/- 3 years), originally published in the *English Churchman* newspaper of 18 June 1891, and written when he was the Vicar of All Saints' Church of England Wellington, Shropshire¹⁹⁷ (a parish church also referred

¹⁹⁷ Alcock, H.J., "Reasons For Refusing to Join the English Church Union," as "Reprinted from the 'English Churchman,' June 18, 1891," with my copy coming from Lambeth Palace Library, London, UK (shelf-mark G199 61-29). Alcock reprinted this as an undated tract sometime after 18 June 1891, when he says he is "Vicar of Wellington, Shropshire" (1888-1897), and thus it can be dated to 1891-1897 i.e., 1894 +/- 3 years. Contextually, this reprint of what he wrote in *English Churchman* was evidently designed for usage by him as a tract that he distributed in order to discourage Anglicans from joining the English Church Union. The original form of it in "*English Churchman & St. James Chronicle, A Protestant Weekly Journal*," No. 2529, of Thursday 18 June 1891, p. 439, included an additional introductory paragraph not found in this later tract in which Henry Alcock says e.g., "The English Church Union at its annual meeting passed a unanimous resolution stating it was the 'duty' of all church people to join its ranks" (British Library copy.) That which is inside the circular brackets "()" are part of Alcock's tract, and that which is in italics is also the emphasis found in this tract; whereas

to on the title page of his *Earth's Preparation for Man*, 1897, *infra*). In this article, his preferred nomenclature for semi-Romanist Puseyism is “Ritualism,” and for Puseyites is “Ritualists,” although he also refers to Puseyism as “Ritualistic tomfoolery.”

In “Reasons For Refusing to Join the English Church Union” (1894 +/- 3 years), Henry Jones Alcock expresses his concern with “this plague of Ritualism” which “broke out” under Puseyism; saying of it with a citation from John 3:20 in the Authorized Version, that “folks ... will remember the statement of the Head of the Church, ‘Every one that doeth evil hateth the light’¹⁹⁸.” He is accordingly critical of a Puseyite Bishop for his semi-Romanism, saying that one of his reasons for not supporting the *English Church Union* (ECU) is that, “Another object of the E.C.U is to defend the Bishop of Lincoln in the practice of his ridiculous ceremonies;” and he says that these are “merely a reproduction of silly mediaeval superstition.” His concern about these inroads of semi-Romanism found in the Puseyites, is also evident when he says, “I cannot join the E.C.U. because ... a leading object of the E.C.U. is to ‘defend’ us from ‘Roman controversialists.’ Here are some illustrations of how its Episcopal Vice-Presidents ‘defend’ us.” E.g., referring to “Dr. King’s” introduction of auricular confession, Henry Alcock shows how semi-Romanism can in time lead some into Romanism Proper, saying that “Fletcher, [now] a Roman priest, writes ... ‘... King’s influence with young men was indisputable. Many who never had any idea of confession before were led to kneel at his feet and go through some form of penitence before him. I made my first confession to him.’ Again, ‘I wonder how many of those who were once his (the Bishop of Lincoln’s) penitents have now the happiness of making real confessions. Their number *is great* ...’ (*English Churchman*, March 12, 1891). ... I should gladly leave to [the second Roman Catholic Cardinal Archbishop of Westminster in London, England, who was Cardinal from 1875-1892,] Cardinal Manning as to whether training up students to become Roman Catholics and speaking in such a manner as to appear likely to follow those he sent over [from semi-Romanist Puseyite Anglicanism to Romanism Proper,] be not a strange way of ‘defending’ us from ‘Roman controversialists’.”

“Another quotation, ... confessing the object of Ritualists, may fitly come in here: ‘The thing wanted ... is ... *the restoration of the Mass. That is the thing for which we are contending*’ (*Church Review*, quoted in *Record*, February 16, 1883). ... I agree with what the *Review* says is the object of Ritualism If any man would care to see another dancing hornpipe on the doctrines of the [Anglican] Prayer Book [of 1662] and New Testament, I advise him to read the Bishop of Nassau’s ‘Foundations of doctrine’.” “The Bishop of Bombay [in India, which under the British Empire was a far more important city than it now is,] is a ... E.C.U. vice-president and ‘defender.’ His novel method of defence is to take the chair at a meeting in Oxford ‘having for its object the *securing of the co-operation* of the Roman Catholic prelates and priests, as well as that of

that which is inside square brackets “[]” are my additions, and that which is underlined is my emphasis.

¹⁹⁸ This reading is from the Authorized Version (“doeth evil”), and is different to the reading of John 3:20 in the Revised Version (“doeth ill”) sometimes used by Alcock.

the members of the Established Church [of England], in advancing the Association for promoting the union of Christendom (*Morning Post*, quoted in *Record*, May 17, 1878). ... This Bishop's mode of 'defending' us seems as strange as would be that of a woman who proposed to 'defend' herself from a man by getting married to him." We read in Gal. 1:8, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed;" and in a free quote of Gal. 1:8 from the Authorized Version, Henry Alcock then says of semi-Romanist "Ritualists" in the ecumenical compromise with Romanists, "I take leave to inform you ... that it is of that description of which St. Paul would say, 'Though I or an angel from heaven brought it unto you, let him be accursed'¹⁹⁹." And so with regard to those in semi-Romanist "Ritualistic tomfoolery," in his tract, "Reasons For Refusing to Join the English Church Union" (1894 +/- 3 years), he quotes in conclusion from Gen. 49:6 in the Authorized Version, "'O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united'²⁰⁰." For the above ... reasons, I am unable to offer myself as a recruit for the E.C.U."

Furthermore, after Henry J. Alcock retired and went into semi-retirement, he was at Kingston in Jamaica in the West Indies from 1902 to 1907. During this time he wrote *Exercise of Private Judgment, and prayerful reading of Scripture. An Open Letter to the Roman Catholics in Jamaica* (1903). The title page says this was printed in "Kingston," Jamaica, and sold for "Price: Two-Pence"²⁰¹. Its title page includes the following quote:

"We thank Thee for the Bible
Where Godly men of old
The plan of earth's redemption
In living words unfold:
Where man meets with his Maker
When heaven to earth comes down,
Where sinners find salvation
And saints a fadeless crown. – Atkinson."

¹⁹⁹ This reading is from the Authorized Version ("let him be accursed"), and is different to the reading of Gal. 1:8 in the Revised Version ("let him be anathema") sometimes used by Alcock.

²⁰⁰ This reading is from the Authorized Version ("their secret" & "mine honour"), and is different to the reading of Gal. 1:8 in the Revised Version ("their council" & "my glory") sometimes used by Alcock.

²⁰¹ Alcock, H.J., *Exercise of Private Judgement* (1903) *op. cit.*, title page says it is printed by "Sollas & Cocking, Printers, Stationers and Publishers, 99½ Harbour Street, Kingston," and it is dated at p. 23 in "August 1903." Sadly this work is also marred by some quotations unnecessarily and undesirably not from the AV e.g., Rom. 5:12 & II Peter 2:1 at p. 8.

In this 1903 work, Henry J. Alcock further upholds such things as e.g., “prayerfully reading and interpreting Scripture,” seeks to “shew the injury caused by neglecting Scripture to a nation and an individual,” and “that true Catholicity of people called Protestants and how futile is the claim of Rome to such a designation.” In exposing various errors of Rome, Alcock quotes from Pope Leo XIII (Pope: 1878-1903), who in his “Syllabus” refers to “Bible Societies” as “pests;” and says, “The reader will here observe that according to the Pope,” “a committee whose sole object is to spread Bible versions” is “a pest or a nuisance.” He says that, “Popery is the only proper designation of a religion which is ... subjected to the Pope;” and with respect to the title of “universal bishop” which established the Office of Pope of Rome in 607 A.D., he cites “Mr. Collete ... ‘As the title of universal bishop, it was specifically repudiate by the Bishops of Rome, Pelagius II [Bishop of Rome: 579-590], and Gregory I [Bishop of Rome: 590-604], when assumed by John Bishop of Constantinople for the first time in the church and afterwards by his successor’²⁰².”

One of the best known Low Church Evangelical Anglican Protestant writers of the 19th century on issues to do with Protestantism as opposed to Popery, would be the *Church of England* Canon Richard Blakeney (d. 1884), Canon of Fenton in York Cathedral (1882-1884), who wrote e.g., Blakeney’s *Manual of Romish Controversy* (1883 +/- 1 year)²⁰³. Blakeney had earlier written a Preface for Alcock’s *English Mediaeval Romanism* (1872), *supra*; and in Henry Alcock’s *An Open Letter to the Roman Catholics in Jamaica* (1903), he remembered his old mate by citing some of Richard Blakeney’s work against Romanism²⁰⁴. Like Blakeney, Alcock was also concerned with the rise of Puseyism and religious liberalism in the Anglican Church, *supra*; and he says, “As an Anglican clergyman I freely admit that” the “condition” of “the established *Church of England*” “has long been deplorable. But this arises, not from her” “doctrines” being “erroneous, but from” having “put unworthy men into positions of importance”²⁰⁵.”

Henry Jones Alcock here touches upon a most important matter. Throughout his life which paralleled the sad rise of the secular state in unwarranted supplantation of the religiously conservative Protestant Christian State, inside the Established Anglican Church, religiously conservative Protestant Christians who were saved by the blood of our Lord Jesus Christ and regenerated by the power of the Holy Ghost, were becoming increasingly marginalized as what were becoming known as the Low Church Evangelical Anglicans; and also marginalized in wider areas of law and society under the crushing

²⁰² *Ibid.*, Title Page, “Prefatory Note,” & pp. 9 & 13.

²⁰³ Blakeney, R.P., *Manual of Romish Controversy*: Being a complete refutation of the Creed of Pope Pius IV, The Hope Trust, Edinburgh, Scotland, UK. I have had a copy of this work in my library for some years, having originally gotten it at a second-hand book shop.

²⁰⁴ Alcock, H.J., *Exercise of Private Judgement* (1903), *op. cit.*, pp. 10-11.

²⁰⁵ *Ibid.*, p. 23 (emphasis mine).

and crippling force of the secular state. Because true Anglicans believe in both the Establishment Principle (Ps. 2:10-12; Prov. 8:12-15; Isa. 49:22,23; Article 37 of the Anglican 39 Articles) and a Reformed theology (e.g., Articles 10-19, of the Anglican 39 Articles), this means that they recognize that in an Established State Church, the masses would never be saved, even if, by the grace of God, they might more commonly walk in God's common grace and lead moral lives which recognized the Creator God (Rom. 1). Clergy who believe in the 39 Articles and 1662 *Book of Common Prayer*²⁰⁶, thus need to be prayerfully procured who will both preach Evangelical sermons in order to facilitate the conversion of as many saved persons as possible; and also preach on morality as found chiefly in The Ten Commandments for the benefit of both the sanctification of the elect saved by God's special grace which is unto salvation, and also for the moral betterment of the unsaved non-elect persons walking only in God's common grace which is not unto salvation. The Anglican concept of a state "church" which contains both "wheat" and "tares" (Matt. 13:24-30,36-40), is thus fundamentally different in some key ways to that which some fellow Protestants think of as a "church." *Therefore, before the rise of the secular state, the Anglican Protestant State had to be vigilant to try to ensure that Bishops, Ministers, school teachers in Anglican Schools, and various others, were part of the elect group of those regenerated by the power of the Holy Ghost and saved by the blood of the Lord Jesus Christ through saving faith in Christ alone. But the secular state WAS NO LONGER UNDERTAKING THIS TASK!* And so fairly quickly, unsaved and non-elect persons flooded through into the Ministry and teaching positions of the Established *Church of England*, giving rise to the Puseyites Proper, semi-Puseyites, religious liberals and other undesirables being in power positions. The Protestantism of the *Church of England* was subverted, the British Empire "put on the skids," and many other bad things set in place for the wanton and cruel destruction of the once glorious and beautiful "English garden" of a white Caucasian Protestant Christian State. "How are the mighty fallen, and the weapons of war perished!" (II Sam. 1:27; cf. Eph. 6:12-18).

²⁰⁶ The usage of the 1662 *Book of Common Prayer* is valuable for a number of reasons, including the fact that it is a Protestant standard of doctrine ensuring certain important matters are covered in Anglican services. E.g., unlike in the standard Puritan services, congregational participation is found in the songs or psalms, and also the congregational responses of Mattins and Evensong. (Although certain mischievous Ministers have sought to steal these from the people by allowing self-conceited choirmasters to have choristers sing them to music that the congregation are meant to listen to, rather than join in with; whereas the proper function of the choir at these places is to *assist the people sing* suchlike, and *not hinder them* in singing suchlike; although at the Anthem they may fairly undertake something designed just for the choir.) To allow e.g., semi-Puritans to deviate from the standard of prayer book worship (such as has occurred in many Diocese of Sydney Churches in the last 30-40 years), simultaneously allows semi-Romanists to deviate from it (which has proven to be a more serious overall problem on a larger scale in Anglicanism), or religious liberals to depart from it (which has also proven to be a more serious overall problem in Anglicanism).

In fairness to at least some of those who were complicit in this horrible scandal, it was still the early days of the Type 1 Christian Moral Secular State in the UK and British Empire, and its ramifications were but poorly understood by many, who if they had better understood its nature, would have worked for its destruction before it had a chance to become more firmly established. Nor would they have foreseen, nor condoned, the later post World War Two rise of the abominable Type 2 “Human Rights” Secular State. *But Henry Alcock here touches on one of the relevant matter when he says, “As an Anglican clergyman I freely admit that” the “condition” of “the established Church of England” “has long been deplorable. But this arises, not from her” “doctrines” being “erroneous, but from” having “put unworthy men into positions of importance.”*

Henry Jones Alcock further says, “Against that system” of “Romanism,” that “all who prayerfully read their Bibles, and feel it their bounden duty to obey God in the exercise of their God-given reason, will never cease to be Protesters or Protestants. Permit me to tell you how we Catholics got this name of Protestants: It arose from the action of certain German princes in the year 1529, who were determined to perish rather than give up their primitive Catholic Christianity, which had been *revived* through the teaching of the Reformers and the circulation of Scripture. Part of their *protest* runs thus, ... ‘We are resolved by the grace of God, to maintain pure and exclusive teaching of His only Word, such as is contained in the Biblical books of the Old and New Testament, *without adding thereto what may be contrary to it*. This Word is the only truth. It is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, while all the *human vanities* that are set up against it shall fall before the face of God. For these reasons we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we *protest* by these presents before God our only Creator, Preserved, Redeemer and Saviour, and who will one day be our judge, as well before all men and all creatures, that we for us and our people neither consent nor adhere in any manner whatsoever to the proposed decree, in anything that is contrary to God, to his holy Word, to our right conscience, to the salvation of our souls.’ Surely if ever there were Catholics, they were the men who issued and stood by this Protest, at the immanent risk of their lives and fortunes.”

And concerning “this nomenclature” i.e., of “catholic” as found in e.g., the *Athanasian Creed*, that “ancient Creed, which embodied the faith of Christendom when drawn up ...: ‘The Catholic faith is this: that we worship one God in Trinity and Trinity in unity’.” “The word first occurs” (i.e., as a compound word uniting its two constituent parts of *kath / kata*, through / throughout + *olos / all* = catholic or universal, as found in the Greek of Acts 9:31), “in a letter of a Bishop of Antioch to the Church of Smyrna, and there the definition is, ‘Where Christ is, there is the Catholic Church.’ Now where can Christ be, if not among our churches? We shape our doctrine by his teachings *exclusively*, and put our whole trust and confidence in *him alone* for time and eternity, and we pray the Holy Ghost to enable us to appreciate more and more the Divine life which he shared with the Father from all eternity, and which was manifested during his [the Son of God’s] stay on earth (I John 1:1,2).” By contrast, he quotes “Mr. Clemens” of the USA in “Innocents Abroad,” who after he “spent a month in Rome,” concluded

that the priority “rank” “at Rome” is “(1)” “the Virgin Mary,” “(2) The Deity,” “(3) Peter,” “(4) Some 12 or 15 canonized saints and martyrs,” and “(5) Jesus Christ the Saviour; but” with the qualification that when the Romanists so referred to Christ when Clemens was visiting Rome, it was “always as an infant in arms” i.e., there was a tendency to relate this back to a depiction of what in purely human terms would be a weaker looking Christ with a stronger looking Mary. By contrast, Henry Alcock upholds “the right use of Scripture;” and says with respect to the “Pope’s religion” of “Mary” allegedly as “‘Heaven’s Queen’,” that in “Christianity ... she has no more to do with the work of our salvation, than any woman in Jamaica, black, white or coloured²⁰⁷.”

Without now for our immediate purposes considering more of Alcock’s writings, it is clear that when Henry Alcock’s more generally better views on Scripture are considered in conjunction with his erroneous views, that in broad terms he was an Evangelical Protestant who was generally seeking to uphold the authority of Scripture and associated truths of the Reformation. (See e.g., his 1903 citation of Cheney Garfit’s testimony on the authority and power Bible in Part 4, Chapter 6, section d, *infra*.) Like so many Evangelical Protestants from the later nineteenth century on, Alcock (d. 1915) had not carefully studied and thought through the matter of the Divine Preservation of Holy Scripture (Ps. 12:6,7; Isa. 40:6,8; Matt. 5:17; 24:35; Mark 13:31; II Cor. 2:17; I Peter 1:25). The consequence of this was that he made some *very serious errors* in not recognizing God’s Divine Preservation of Holy Scripture and associated recognition, that while the Authorized Version of 1611 is not word perfect, it is by far the best available English translation, and in general, far ahead of the Revised Version of 1881-1885 in terms of accuracy and reliability. Therefore *without excusing his serious errors*, when Alcock’s erroneous views are considered in conjunction with *his more generally better views on Scripture*, he still remains an overall generally godly figure who honoured the Lord in the defence of Biblical Protestantism.

(Part 4, Chapter 6) d] *Some further biography on Henry Jones Alcock.*

Before the *Cable Clerical Index of Clergy* (2013) was released, information on clergy in Australia could only be found in Anglican Diocesan Year-Books, (as is till the case for later clergy not covered in the *Cable Clerical Index of Clergy*). The *Anglican Church of Australia* (before Aug. 1981, known as the *Church of England in Australia*), effectively runs in a confederal manner with each Diocese a law unto itself. Thus the

²⁰⁷ Alcock, H.J., *Exercise of Private Judgement* (1903), *op. cit.*, pp. 17-22 (italics emphasis Alcock’s; underlining emphasis mine). Alcock here uses a tri-racial classification system of “black” negroes, “white” Caucasians, and a residual category of “coloured” persons being anyone else in various shades of brown; whereas I generally use a bi-racial classification system of “whites” for Caucasians and “coloureds” as a residual category for anyone else i.e., combining what Alcock would call both “black” and “coloured” persons.

quality of Diocesan records, and indeed whether or not a given Diocese even has an annual year-book, is variable. But in larger Dioceses like Sydney in New South Wales or Melbourne in Victoria, the records are certainly present. Thus a Year-book for the Diocese of Melbourne 1896-97 *Church Jubilee Issue* records the following information; and given that this 1897 Year-book was a *Church Jubilee Issue*, Henry Alcock thus first entered Australian records in an anniversary year, when he was 60 years of age.

Alcock, Henry Jones

Trinity College, Dublin, B.A. (Resp.) and Div. Test. (1st class) 1864

Theol. Exhib. (second), entitled to Div. Test., 1865

M.A. 1868

Made deacon in 1864 and ordained Priest in 1865 by the Bishop of Chester

Curate of St Thomas', Eccleston, Lancashire, 1864-6

Prin[cipal] C.M. Theol. Inst., Sier. L. [Church Missionary Society Theological Institute, Sierra Leone] 1866-70

Curate of St. Michael, Stockwell, 1872-8

Incumbent of Free Church Cork 1878-83

Vicar of Holy Trinity, Skirbeck, Lincs. [Lincolnshire] 1883-86

St. Mary, West Kensington, 1886-8

Wellington with Eyton, Diocese of Lich. [Lichfield] 188-96 [*sic.* 1888-1897].

Minister of Kerang, 1897 [Diocese of Bendigo, Victoria, Australia]²⁰⁸.

The *Cable Clerical Index of Clergy who served in the Anglican Church of Australia from 1788 to 1961* (2013) records the following information.

ALCOCK, HENRY JONES

Born 18 Apr 1837 Durrus died 22 Oct 1915 Calcutta India

Baptised privately 23 Apr 1837 registered parish church Durrus with Kilorohane [*sic.* Kilcrohane] Bantry co[unty] Cork

second son of the Revd Edward Jones ALCOCK incumbent Kilmeen (Ross) [Christchurch Church of Ireland Kilmeen once in old Ross Diocese, now in United Diocese of Cork, Cloyne, & Ross]

& Frances Jane Elizabeth JONES (cousin to her husband)

daughter of the Revd Henry JONES;

married 17 Jun 1873,

Alice Mary HUNT

died 30 Jul 1883

daughter of JT HUNT of Lambeth and Mitcham

Education

Ballinasloe school

²⁰⁸ Email from D. Smith, Honorary Archivist, Diocese of Bendigo, Victoria, 6 July 2013 (archivist@bendigoanglican.org.au). Is "188-96 [*sic.* 1888-1897]" the Bendigo archivist's copying error, or the error of the Diocese of Melbourne year-book?

1859 Trinity College Dublin
 1864 BA, and resp. & Div Test 1st cl Dublin
 1868 MA Dublin
 25 Sep 1864 deacon Chester
 24 Dec 1865 priest Chester

Positions

26 Sep 1864-1866 curate S Thomas Eccleston co Lancashire diocese Chester
 1866-1870 principal Church Missionary theological institution Fourah Bay college Sierra Leone
 1870-1872 chaplain Thames Church Mission
 1872-1878 curate S Michael Stockwell diocese Rochester
 16 Sep 1878-1883 chaplain Cork Episcopal Free Church diocese Cork Cloyne & Ross Ireland
 14 Dec 1883-1886 perpetual curate district chapelry Holy Trinity Skirbeck co and diocese Lincoln
 10 May 1886-1888 vicar S Mary North End Fulham co Middlesex diocese London
 29 Jun 1888-13 Jan 1897 vicar Wellington and rector Eyton co Shropshire diocese Lichfield
 19 Feb 1897-01 Apr 1897 London to Melbourne OPHIR
 29 Apr 1897 minister-in-charge parochial district Kerang Victoria diocese Melbourne
 11 Nov 1898 general licence Melbourne
 1901 residing Capetown South Africa
 1902 Up Park Theological college Jamaica

And this is further complimented by the following information from *Crockford's Clerical Directory*. Since 1858, *Crockford's Clerical Directory for Church of England* clergy, has given some biographical details of Anglican clergy (Church House Building, Church House, Great Smith Street, London, SW1P 3N2). The 1923 edition (Oxford University Press, 53rd Issue, p. 12; Supplementary p. xvi, Obituary) records the following information on ALCOCK, Henry Jones. Trinity College, Dublin University: Bachelor of Arts (Respondent) & Divinity Testimonium (1st class) 1864, Theological Exhibitioner (second) 1865, Master of Arts 1868. *Deacon* 1864. *Priest* 1865 Chester Cathedral [North-West England], Formerly Curate of St. Thomas' Eccleston [North-West England] 1864-6. Principal, Church Missionary Society Theological Institute, Sierra Leone [West Africa], 1866-70. Curate of St. Michael's Stockwell [London], 1872-6 [when I visited this church I found on the western wall a plaque erected to the widow of the Vicar in Alcock's first year as Curate there of 1872]. Incumbent of Free Church, Cork [Ireland], 1878-83. Vicar of Holy Trinity, Shirbeck, Lincolnshire [England's east midlands], 1883-6. Vicar of St. Mary's West Kensington [London], 1886-8 [I have inspected the new church built there in 1960, the earlier one from Alcock's time having been bombed out by the Nazi German Luftwaffe in World War Two]. Vicar of Wellington with Eyton, Salop, Shropshire [England's west midlands], 1888-97. Minister of Kerang, Victoria [Australia], 1897-8. Licenced Preacher in the Diocese of Melbourne, [Victoria Australia], 1898-1901. *Crockford's Clerical Directory*, London, UK, Volumes for the years 1897-1915, & 1923 Obituaries (microfilm copies at

British Library, London, UK) show his addresses for 1900-1915 in the relevant year volumes are given as: 1900 “52, Chaucer Street, Victoria” (see 1908 volume, *infra*); 1901 “Capetown” in South Africa; 1902 “Theological College, Up Park Camp, [Kingston,] Jamaica;” 1903-1905 “Kingston, Jamaica;” 1906 & 1907 “C[are] O[f] Colonial Bank, Kingston, Jamaica;” 1908 “C[are] O[f] National Bank of India, Calcutta” with reference also to his having been a “L[icensed] Pr[eacher] Dio[ocese] Melb[ourne] 1898-1901” (a reference to this is also found in the 1923 Volume at the Supplementary Obituary section); and 1909-1915 “C[are] O[f] National Bank of India, Calcutta.” His last address was in Calcutta, India, and the *Crockford’s* Obituary (1923) states he died at Calcutta in 1915 indicating that this is where he spent the closing years of his retirement.

The *Oriental and India Office* at the British Library in London, UK, records in *Bengal Burials*, Volume A (1713-1848) for 1915 that his death is recorded in their catalogue, reference N/1/409/78. The relevant Volume 409, folio 78 records in Appendix 2, that “Henry J. Alcock,” a “Retired Clergyman” at the “Old Mission Church” died in “1915” on “Oct. 21” at “76 yrs” of “age” and was buried the following day by “F.B. Hadow” of the “Old Mission Church” “according to” the “rites” of the “Church of England” “at the General Episcopal Cemeteries, Lower Circular Rd & Park Street, Calcutta.”

From this basic information in the Anglican *Diocesan Year-book for the Diocese of Melbourne* (1896-7) (Australia), *Cable Clerical Index* (Australia), *Crockford’s Clerical Directory* (England, UK), and the records of *Bengal Burials* (British Library, London, UK), comes the broad framework of information related to some further biography I have undertaken on Henry Jones Alcock.

In Part 1, Preface, I refer to my *English Churchman* Letter to the Editor of Nov. 2009. Among other things, in this I refer to: “... the Anglican clergyman who as a white missionary to the black man of west Africa was for several years Principal of the Church Missionary Society’s *Fourah Bay College*, Freetown, Sierra Leone, Henry Alcock (d. 1915 aged 76) (*Earth’s Preparation for Man*, James Nisbet, London, UK, 1897)” At the time I gave his age at death as “76” as this was based on *Crockford’s Clerical Directory* (1923) which says he died in Calcutta, India, in 1915; coupled with information from the *Oriental and India Office* at the British Library in London, UK, which says in *Bengal Burials*, for 1915 that “Henry J. Alcock,” died in “1915” on “Oct. 21” at “76 yrs” of “age” and was buried the following day, *supra*. This would mean he was born in 1838 or 1839. However, since I wrote this in 2009, I have been able to find from the *Cable Clerical Index* (2013), that the *Bengal Burials* record that he was “76 yrs” of “age” at death in “1915” was either an estimate or a simple error, and that he was 78 years old at death, as this element of his biography was more thoroughly researched in the *Cable Clerical Index* (2013), which included archives in England and Ireland²⁰⁹.

²⁰⁹ Given the absence of such information in the Anglican *Diocesan Year-book for the Diocese of Melbourne* (1896-1897), this information may well have come directly from such records in England and Ireland; although it is also possible that Ken Cable had access to some Australian records that I have not accessed. The *Cable Clerical Index* says that, “Initially Ken [Cable] was joined in the project by his school friend the Revd

These records say that Henry Alcock was born on 18 April 1837, and baptized on 23 April 1837 and registered in the parish church of Durrus with Kilcrohane Bantry in County Cork, Ireland. Given that this research twice refers to “1837” and went to his baptism and registration records on St. George’s Day, 1837, either as information given by Henry Alcock to Anglican Church Offices in Australia or from the British Isles (the *Church of England* and *Church of Ireland* were part of the *United Church of England & Ireland* from 1800 to 1871), I would follow them over the *Bengal Burials* records compiled more than 75 years after his birth.

But these *Cable Clerical Index* records are not without error since they refer to this happening at the “parish church Durrus with Kilorohane [*sic.* Kilcrohane] Bantry co[unty] Cork,” and so Kilcrohane in southern Ireland is wrongly called “Kilorohane.” These *Cable Clerical Index* (2013) records also say he “died 22 Oct 1915 Calcutta India,” but on that issue I would trust the *Bengal Burials* records which say he died on “Oct. 21” and was buried the following day, since the Bengal records were written at the time, and hence I consider that at this point the *Cable Clerical Index* has confused his burial date of 22 Oct. 1915 with his date of death one day earlier²¹⁰. Hence this gives us a date of birth of 18 April 1837, Baptism on St. George’s Day 23 April 1837, death on 21 Oct. 1915, and burial on 22 Oct. 1915 (the Eve of Irish Massacre Day²¹¹). Therefore I consider on the available data that he was born in 1837, and died in 1915 aged 78, not 76.

Henry J. Alcock was thus baptized in an Anglican *Church of Ireland* church (then part of the *United Church of England & Ireland*) in what is now the United Diocese of Cork, Cloyne, & Ross in south-west southern Ireland. This was before the partition of 1922 resulting in the *United Kingdom of Great Britain and Northern Ireland*, and so at the time, both Northern Ireland and southern Ireland were part of the *United Kingdom of*

Noel POLLARD (1928-1999), then Master of New College, University of New South Wales, and formerly a lecturer in church history at Moore Theological College Sydney. Noel worked through Crockford’s Clerical Directories adding clerical appointments Noel moved to England in 1972. There he joined the staff of S. John’s Theological College, Nottingham, and later became vice-principal of Ridley Theological College, Cambridge. In Cambridge he worked in the university library with its large collection of school registers and church newspapers. He also delved into the archives of university and theological colleges in England and Ireland” (<http://anglicanhistory.org/aus/cci/>).

²¹⁰ And I shall in due course advise the *Cable Clerical Index* website of these two errors, and another error I have found on their website (which says, “31 Dec 1961 [is] the date at which the Church of England in Australia became the Anglican Church of Australia,” in fact, this happened on 24 Aug. 1981), so it will hopefully be corrected in any future editions.

²¹¹ See Sermon “Creation Not Macroevolution 5” on “The 4 Ancient & Modern Creationist Schools,” (23 Oct. 2014), Mangrove Mountain Union Church, N.S.W., Australia; recording at <http://www.sermonaudio.com/kingjamesbible/>; printed copy in Volume 2, “Appendix 1: Sermons.”

Great Britain and Ireland, and the *Church of Ireland* was the Established Church (a position of privilege it held till 1871). I thank God I was privileged to visit Ireland, north and south, in October 2001, and this included seeing Cork in the south.

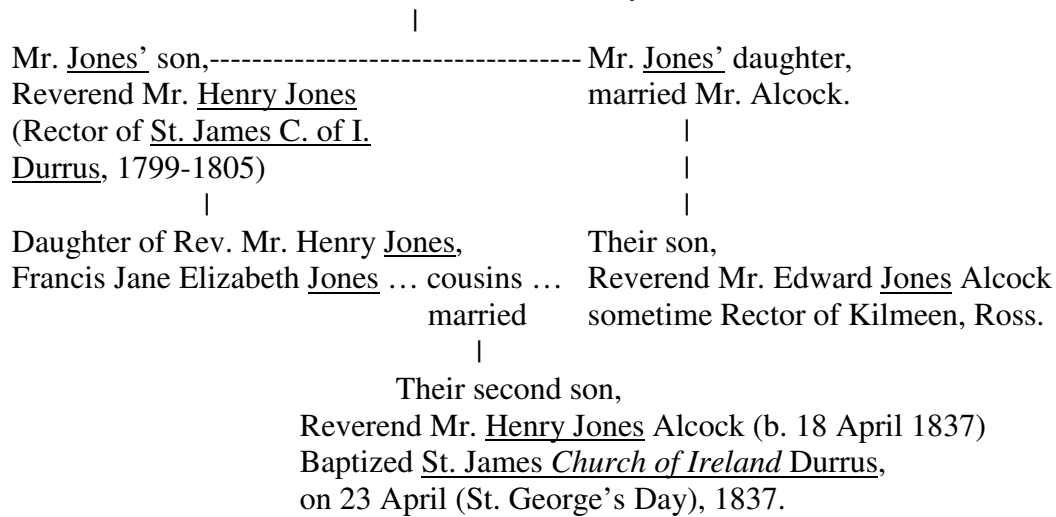


Gavin in City of Cork on Bridge over River Lee. Behind him is St. Patrick's Bridge. Southern Ireland, Oct. 2001.

Henry Jones Alcock's origins in the area of Cork is relevant to his middle name of Jones which was evidently a family name. Information he would have supplied to Anglican records now found in the *Cable Clerical Index* allows us to build up the following certain key elements of his immediate family tree with special reference to the Jones name.

The Reverend Mr. Henry Jones Alcock was the son of an Anglican clergyman, the Reverend Mr. Edward Jones Alcock, his father and mother were cousins; and his mother's father was also a clergyman, the Reverend Mr. Henry Jones. Hence his name "Henry Jones Alcock" preserved a memory of his matrilineal grandfather who was the Rector of the Church he was baptized in; and the "Jones" of his middle name also further preserved the memory of his mother's maiden name, his father's middle name, his patrilineal grandmother's maiden name, and the surname of his great-grandfather, Mr. Jones, who was the originating Jones of both his patrilineal and matrilineal lines. This is seen in the following Family Tree.

Mr. Jones (Great-Grandfather of Henry Jones Alcock).



All are familiar with the surnames of “Smith’n’Jones,” for like the “Smith” of Pye Smith, the surname “Jones” preserved as a middle name of Henry Jones Alcock, is one of the two of the most common surnames of British derivation. This is reflected in the fact that at Fourah Bay College, preceding Henry Jones Alcock, an Edward Jones from the USA was a Principal, and one of his successors as Principal was Eldred Jones. It is clear that the “Jones” names was important to Henry Jones Alcock. Looking at this Family Tree, *supra*, in the first instance, this is clearly related to the fact that his matrilineal grandfather was an Anglican clergyman, and he was baptized at a church his grandfather had been the Rector at; and that this was also his father’s middle name and he too was an Anglican clergyman. There are thus three generations of “Jones” Anglican clergyman of relevance here to the “Jones” name. But in the second instance, the presence of “Jones” as a middle name for his father, without the addition of “Henry” before it, indicates that there was a further family significance to this name.

At this point, there are some further records of relevance in *Church of Ireland* records from *Cole’s Church and Parish Records of the United Diocese of Cork, Cloyne, & Ross* (1863-1903). These were compiled as supplementary material to an earlier work (of William Maziere Brady), by the Anglican Deacon, the Reverend Mr. John Harding Cole (1830-1909), of the United Diocese of Cork, Cloyne, & Ross²¹². These records only cover a limited period of the *Church of Ireland* from 1863-1903 in the United Diocese of Cork, Cloyne, & Ross, but they are now available on the internet, and provide some useful material for “The clergy of Cork, Cloyne, and Ross,” on Henry Jones Alcock’s brother, an Anglican clergyman, the Reverend Mr. Alexander Mann Alcock (d.

²¹² John Cole was born in Woodview, Innishannon, County Cork, southern Ireland, and like Henry Jones Alcock (1837-1915), he was a graduate of Trinity College, Dublin. He served in the military in the South Cork Infantry for 3 years; and was then ordained a deacon in 1858. He thereafter held various positions in the Anglican United Diocese of Cork, Cloyne, & Ross. He died at Woodview, and was then buried at the Innishannon Cemetery in southern Ireland.

1902), and Henry Jones Alcock's nephew via this brother, an Anglican clergyman, the Reverend Mr. Edward Jones Alcock (b. 1874) in the records of "Kilroan" in "Cork"²¹³. These tell us via the name of Henry Jones Alcock's nephew, "Edward Jones Alcock," of the wider family importance of the names "Edward" and "Jones," since Henry Jones Alcock's father was also called "Edward Jones Alcock." Like his uncle, Henry Jones Alcock, Edward Jones Alcock was both a graduate of Trinity College Dublin and an Anglican clergyman²¹⁴. Edward Jones Alcock (b. 1874) was the eldest son of Henry Jones Alcock's brother, Alexander Mann Alcock²¹⁵.

Church of Ireland records tells us that Henry Jones Alcock (1837-1915) was one of six children, being the second son and third child of the Reverend Mr. Edward Jones Alcock, sometime Rector of Kilmeen, Ross (in the United Diocese of Cork, Cloyne, & Ross, southern Ireland), and his cousin, Francis Jane Elizabeth Alcock *nee* Jones. His elder brother and the second child born of Edward Jones Alcock, was Mason Alcock (d. 1901), (was named "Mason" after his patrilineal grandfather, the Reverend Mr. Mason Alcock,) and he was an Ensign in the South Cork Light Infantry. His younger brother, the third son and fourth child born of Edward Jones Alcock, was Edward Henry Alcock

²¹³ *Cole's Church and Parish Records of the United Diocese of Cork, Cloyne, & Ross* for the Church of Ireland (1863-1903), Cork City Council, Cork City Libraries, Grand Parade, Cork, southern Ireland (email: libraries@corkcity.ie), site connected with "Cork Past and Present" (<http://www.corkpastandpresent.ie/>); <http://www.corkpastandpresent.ie/history/coleschurchandparishrecords/> at, search for "Henry Jones Alcock" at "Alcock, Edward, Jones ... second son of Rev. Mason Alcock ..." (<http://www.corkpastandpresent.ie/history/batch2/bradyvol3/files/assets/basic-html/page77.html>) (p. 142, undated, but pre-1903 as it states he "had six children, all of whom survive, viz.: 1. Katherine-Martha; 2. Mason; 3. Henry-Jones; 4. Edward-Henry; 5. Judith; 6. Alexander-Mann," emphasis mine; and we know from the 1903 records a number of these children were by then dead), "The clergy of Cork, Cloyne, and Ross," on Alexander Mann Alcock (p. 142); & search for "Henry Jones Alcock" at "Edward Jones Alcock ..." for Edward Jones Alcock (b. 1874) in the records of "Kilroan" in "Cork" for 1903 (p. 77) (<http://www.corkpastandpresent.ie/history/batch3/cole/files/assets/basic-html/page98.html>).

²¹⁴ Edward Jones Alcock (b. 1874) was the second son of Alexander Mann Alcock, and was educated at St. Faughman's College and Trinity College, Dublin. At Christ Church *Church of Ireland* Cathedral, Dublin, in southern Ireland, and he was ordained both Deacon (1897) and Priest (1898).

²¹⁵ Alexander Mann Alcock married Katherine Harris, who was the daughter of the Reverend Mr. R. H. Maunsell-Eyre of Innishannon, County Cork. From this point, though the information in these *Cole's Church and Parish Records* is given in terms of either its relationship to Alexander Mann Alcock, or his father, Edward Jones Alcock; as appropriate, I shall in both instances reinterpret it for my immediate purposes from the perspective of the brother of Alexander Mann Alcock, and son of Edward Jones Alcock, namely, Henry Jones Alcock.

who died in Australia sometime before 1903. His youngest brother, the fourth son and sixth child of Edward Jones Alcock, was Alexander Mann Alcock (d. 1902), an Anglican clergyman. Henry Jones Alcock also had two sisters, his elder sister, the first daughter and first child born of Edward Jones Alcock, Katherine Martha, also known as “Kate,” died sometime before 1903; and his younger sister, the second daughter and fifth child born of Edward Jones Alcock, Judith (who was given the name of her patrilineal grandmother), also died sometime before 1903.

Henry Jones Alcock’s father, the Reverend Mr. Edward Jones Alcock, was the second son of the Reverend Mr. Mason Alcock, sometime Vicar of Durrus, Cork, who was married to Judith. Judith Alcock *nee* Jones is stated in the *Cole’s Church and Parish Records* to be the daughter of “Edward Jones, esq[ui]re[.], of Drombeg, co[un]ty[.]. Cork²¹⁶.” These records also state that “Alcock, Edward Jones, ... married his cousin, Francis-Jane, dau[ughter]. of Rev. Henry Jones, esq[ui]re[.]” with the same entry referring simply to e.g., “Rev. Mason Alcock” without this designation of “esquire.” The term “Esquire” was used after a name for a landed country gentleman, and so this indicates Henry Jones Alcock’s patrilineal and matrilineal great-grandfather, Edward Jones, and then Edward Jones’ son, Henry Jones Alcock’s matrilineal grandfather, Henry Jones, were both part of the wealthy landed gentry of Ireland.

These *Church of Ireland* records from *Cole’s Church and Parish Records of the United Diocese of Cork, Cloyne, & Ross* (1863-1903) thus allow us to add in some additional information to the above family tree. This includes, though is not exhausted by, reference to the additional material here put in **black bold**.

Mr. Edward Jones, Esquire, of Drombeg, County Cork
(Great-Grandfather of Henry Alcock).

<p>Mr. Edward Jones’ son,-----Mr. Jones’ daughter, Judith Reverend Mr. Henry Jones, Esquire, (Rector of <u>St. James C. of I.</u> <u>Durrus, 1799-1805</u>)</p>	<p>married Rev. Mr. Mason Alcock, sometime Vicar of Durrus, Cork.</p>
<p>Daughter of Rev. Mr. Henry Jones, Francis Jane Elizabeth Jones ... cousins ...</p>	<p>Their second son, Reverend Mr. Edward Jones Alcock sometime Rector of Kilmeen, Ross.</p>
<p>Their second son, Reverend Mr. Henry Jones Alcock (b. 18 April 1837) Baptized <u>St. James Church of Ireland Durrus</u>, on 23 April (St. George’s Day), 1837.</p>	

²¹⁶ *Cole’s Church and Parish Records* (1863-1903), *op. cit.*, “The clergy of Cork, Cloyne, and Ross,” p. 142.

Due to prioritizations within my time constraints, I have not more comprehensively researched this Henry Jones Alcock *Family Tree*, since this is certainly a sufficient amount of detail for my immediate purposes²¹⁷. But what this additional information from *Cole's Church and Parish Records* (1863-1903) indicates is that through reference to both Henry Jones Alcock's matrilineal grandfather, the Reverend Mr. Henry Jones, Esquire, and his great-grandfather on both his patrilineal and matrilineal sides, Mr. Edward Jones, Esquire, the "Henry" and "Jones" family names had a wider significance in that they connected him to the wealthy landed gentry of Ireland in the area of County Cork. It is clear that the name "Edward" was also sometimes so used, as Henry Alcock's father was called, "Edward Jones Alcock," one of Henry Alcock's brother was "Edward Henry" which preserved the "Edward" of "Edward Jones, Esquire," and the "Henry" of his son, "Henry Jones, Esquire;" and this combination again is found in the name of Henry Jones Alcock's nephew, Edward Jones Alcock. Thus while "Jones" is one of the two of the most common surnames of British derivation, in the context of its usage for Henry Jones Alcock, as with his first name, "Henry," his second name of "Jones" had a more prestigious association with the landed gentry through reference to his patrilineal and matrilineal great-grandfather, and matrilineal grandfather, both of whom were of the landed gentry of Ireland.

The Parish of Durrus & Kilcrohane was joined with Kilmocomogue from 1669-1792, when the Rector, John Kenney, requested a new Church be built at Durrus because the Church was in ruins. In 1792, by Order of the Lord Lieutenant in Council in the Kingdom of Ireland, the parishes of Kilcrohane, Durrus & Kilmocomogue were divided into the new parish of Durrus & Kilcrohane which was then created. St. James Church of Ireland was built in 1792. "Unfortunately, that Church was badly built and part of it collapsed. It was rebuilt by a later Rector, the Reverend Henry Jones (1799-1805) at his own expense." The fact that the Reverend Henry Jones, Esquire, was of the landed gentry, *supra*, is clearly relevant to the fact that he could afford such an expensive building project. The fact that Henry Jones Alcock was named after both his matrilineal grandfather, the Reverend Henry Jones, Esquire, and his great-grandfather on both his patrilineal and matrilineal sides, Mr. Edward Jones, Esquire, seems to indicate that he was baptized here on St. George's Day, 1837, due to the fact that this was the church that his matrilineal grandfather had been Rector of this church he had paid to have rebuilt. This evidently gave the appropriateness to his baptism at St. James' Durrus, over it being in his father's church at Kilmeen, Ross. The Church of St. James *Church of Ireland*

²¹⁷ There would no doubt be more information in Crockford's and other Anglican Church records on these relatives of Henry Jones Alcock who were Anglican clergyman, namely, his father, Edward Jones Alcock, his matrilineal grandfather, Henry Jones; his brother, Alexander Mann Alcock; and his nephew via this brother, Edward Jones Alcock (b. 1874). Further possible research questions would include: Does the name of "Henry Jones" go back earlier than his matrilineal grandfather e.g., to his two times great-grandfather or earlier? What are the property details in Cork for these members of the landed gentry?

Durrus was enlarged in 1832, and then in 1867 the South Aisle was added. Some of the services and the sermons at Glenlough and Rooska were in the Irish tongue.



St. James' *Church of Ireland* Durrus²¹⁸, Cork, southern Ireland, where Henry Jones Alcock was baptized on St. George's Day, 1837, in the Church where his matrilineal grandfather in the landed gentry of Ireland, the Reverend Mr. Henry Jones, Esquire, had been the Rector (1799-1805) and had paid to have it rebuilt, being the son of Henry Jones Alcock's patrilineal and matrilineal great-grandfather in the landed gentry of Ireland, Mr. Edward Jones, Esquire.

I was privileged to visit Trinity College Dublin in October 2001; and Henry Jones Alcock was an undergraduate of Trinity College, Dublin from 1859 to 1863, (when southern Ireland was part of the United Kingdom), before graduating in 1864 with a Bachelor of Arts, and then becoming a Master of Arts in 1868. E.g., on the title page in *Earth's Preparation for Man* (1897), Henry J. Alcock's name is followed by the letters, "M[aster of]. A[rts]., T[rinity]. C[ollege]. D[ublin].".

Henry Alcock was ordained as a Deacon in 1864 and Priest in 1865 at Chester Cathedral. Anglican Protestants sometimes use the term "priest" for a Minister (see Isa. 66:21; Rom 15:16; I Cor. 9:13,14). But in order to avoid any abuse of this term such as occurs in Romanism (see Article 31, Anglican 39 Articles), any alleged "priest-altar" nexus is rejected in Reformed Anglicanism, and so the 1662 *Book of Common Prayer* refers to "The Table ... in the Chancel" always as a "table," (The Communion Service). The 1662 *Book of Common Prayer* also makes reference to "the Minister" which in some instances, e.g., at Morning Prayer, could contextually mean either a Priest or Deacon or Lay reader (after his consecration, a Bishop simultaneously remains a Priest); but at other times "Minister" only means a Priest e.g., "When the Minister giveth warning for the celebration of the holy Communion, ... he shall read this Exhortation Or, ... he shall use this Exhortation. 'Dearly beloved brethren, on _____ I intend, by God's grace, to celebrate the Lord's Supper" at "the Lord's Table" etc. (The Communion Service, 1662 *Book of Common Prayer*). Thus in general terms, an Anglican Priest is an

²¹⁸ Photos from website of parish of Durrus, Bantry, & Beara (<http://www.kilmocomogue.cork.anglican.org/Kilmocomogue/Welcome.html>).

Anglican Minister, and in the Low Church Anglican tradition which continues the Protestantism of the Anglican Church since the sad and bad rise of semi-Romanist Puseyites (also called, “High Church” or “Anglo-Catholic”) and semi-Romanist semi-Puseyites (also called “Broad-Church”) from the 19th century, the term “Minister” is most commonly used, and “Priest” is rarely used, reserved mainly for an Ordination context so as to distinguish the threefold Anglican order of Bishop, Priest, and Deacon.

Henry Alcock was Curate of St. Thomas’ Eccleston *Church of England* in County Lancashire in the Diocese of Chester from 1864 to 1866, which was his first appointment after being Ordained as a Deacon in Chester Cathedral (1864), and he remained in this position after being Ordained as a Priest in Chester Cathedral (1865). (An “Assistant Minister” or “Curate” of an Anglican Church can be either a Deacon or a Priest; and after his Ordination as Priest, a Priest remains “a Curate of souls²¹⁹,” so that at the Communion Service prayer is made for “Bishop and Curates” i.e., meaning Bishops and all other clergy who are curates of souls i.e., they *take care of* souls.) I thank God I was privileged to visit Chester on a wider English Midlands and North Wales trip in October 2003. This included seeing Chester Cathedral which contains e.g., a monument of Bishop John Pearson (1612-1686), a Restoration Bishop of Chester (1672-1686) known for his famous work on the *Apostle’s Creed*, Pearson’s *Exposition of the Creed*; and the Cathedral’s Consistory Court which was constructed under King Charles the Martyr (Regnal Years: 1625-1649) in 1636, and is now the oldest complete example of an Ecclesiastical Courtroom in England.



Chester Cathedral, England, UK; where Henry Alcock was Ordained. October 2003



Gavin in oldest example of an Ecclesiastical Court in England. Chester Cathedral, Oct. 2003.

²¹⁹ “Curate” is from Latin *curo* meaning “take care of” (see, for instance, *curare*, present active infinitive, “to take care of;” & *curatus*, masculine singular nominative, perfect passive pluperfect participle, “taken care of,” or “having been taken care of”).

I also visited the *Cheshire and Chester Archives* of the Cheshire County Council's *Cheshire Record Office & Chester Diocesan Record Office* in Duke Street, Chester, Cheshire²²⁰. I had previously learnt from my research that this was where the ordination papers of Henry Alcock were located. I was surprised that they contained no reference to his date or place of birth, date or place of baptism or confirmation, or his parents' names. But among other things, they included a letter written on 6 Nov. 1865 to the "Lord Bishop of Chester," by the "Incumbent of St. Thomas' Eccleston," the Reverend Mr. Mocatta, where Henry Alcock was serving as Curate, and also co-signed by the Reverend Mr. Edward Carr of the Parish of St. Helens and Vicar of Sutton. At the time Henry Alcock was a deacon, and Mr. Mocatta says to the Bishop, "Whereas our beloved in Christ Henry Jones Alcock Bachelor of Arts of Trinity College in the University of Dublin hath declared to us his intention of offering himself as a candidate for the sacred office of a Priest, ... we ... for the space of twelve months last past; ... have had opportunities of observing his conduct; that ... he lived piously, soberly, and honestly, nor have we ... heard anything to the contrary ...; nor hath he at any time as far as we know or believe held written or taught anything contrary to the doctrine or discipline of the United Church of England and Ireland. Moreover we believe him ... to be ... a person worthy to be admitted to the sacred order of Priests"

There are also some letters written by Henry Alcock in November 1865 from his English residence of 22 Hamer Street, St. Helens, Lancashire. E.g., on 2 Nov. 1865 he wrote to a Diocesan official, "Sir, I beg to inform you for the information of his Lordship the Bishop that it is my intention to present myself ... for Priests' Orders at the Ordination which his Lordship purposes to hold next December" It ends with the following section which I include as an example of his handwriting and signature. It reads, "I was ordained Deacon Sept. 1864; & referring to your papers, you will find I am B[achelor of]. A[rts]. & Divinity *Testimonialis* [Latin, 'Testimonial' or 'Certificate'] 1[st Class] Trinity College Dublin. I remain Sir Yours Faithfully Henry J Alcock."

²²⁰ *Cheshire Record Office & Chester Diocesan Record Office* in Duke Street, Chester, Cheshire, CH1 1RL, website: www.cheshire.gov.uk/recoff/home & Email: recordoffice@cheshire.gov.uk. At the time in 2003 the Archivist was Jonathan Pepler.

I was ordained Deacon Sept
1864: {referring to your papers
you will find I am B.A.
& Divinity Testimonialist
Trinity College Dublin.
Remain Sir
Yours faithfully
Henry J. Alcock

Furthermore, his Chester Diocesan Archive Ordination Papers, include a letter he wrote to unnamed and unspecified relevant “Gentlemen” of the Diocese on 6 Nov. 1865, referring to some “Letters Testimonial for Priests’ Orders.” In it, he also says, “I have no immediate intentions of leaving my Curacy, but I think it probable I may look out for another position in the beginning of next year. I have my Incumbent’s permission to go whenever I should like to do so.” We here see that in November 1865, he says, “I think it probable” that he would leave his position as Curate of St. Thomas’ Eccleston in the Diocese of Chester in the following year of 1866; and indeed, this is exactly what he did do when he left to become the Principal of the Anglican *Church Missionary Society’s* Theological institution of Fourah Bay College, Sierra Leone, in west Africa from 1866 to 1870. His time there was to prove important for the purposes of his biography, since the only known picture we now have of him, would yet hang by tradition in the Principal’s Office together with the portraits of some other former Principals; in what is the oldest, and when he was there, the only western European style tertiary college in west Africa, and what in time would become, the oldest western European style university in west Africa.

The Great Protestant Missionary Movement started in the later 18th and earlier 19th centuries with men such as: William Carey (1761-1834) of England, a Baptist Protestant in Central Asia; Henry Martyn (1781-1812) of England, an Anglican Protestant in Central and West Asia; Robert Morrison (1782-1834) of England, a Presbyterian Protestant in East Asia (London Missionary Society’s first missionary to China, the London Missionary Society was founded as a non-denominational Protestant missionary society by Congregationalists in 1795); Samuel Marsden (1764-1838) of Australia, an Anglican Protestant who evangelized Maoris in New Zealand; Adoniram Judson (1788-1850) of the USA, a Protestant in Central Asia (he helped set up the American Board of Commissioners for Foreign Missions which was established in 1810 by Congregationalists, and his work is regarded as being connected with their missionary work by both USA Congregationalists and Baptists); Allen Gardiner (1794-1851) of England, an Anglican Protestant who established the oldest Protestant missionary society

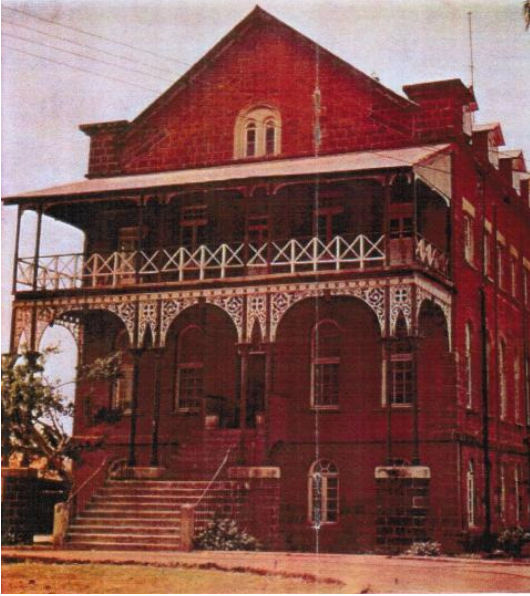
in South America in 1844; and Robert Moffat (1795-1883) of Scotland, a Congregationalist Protestant (London Missionary Society missionary to Africa).

Henry Alcock was thus part of the great white Protestant missionary movement of taking the gospel to the coloured man in the nineteenth century. The *Church Missionary Society* was founded in London, UK, in 1799 by Evangelical Anglicans who emphasized personal repentance from sin and saving faith in connection with Biblical authority. Henry Alcock was a *Church Missionary Society* (CMS) missionary to West Africa, and as previously noted, the CMS historian Eugene Stock says: “Of the Dublin” “University” “men, H.J. Alcock should be specially mentioned, as the Principal of the Fourah Bay College, Freetown, Sierra Leone²²¹,” located on the west African coast (now part of the University of Sierra Leone). CMS records state that “Africa was the earliest field entered by the CMS. Its first missionaries were sent in 1804 to the Susu tribes on the Rio Ponga. In 1816 the Society’s efforts were concentrated upon the colony of Sierra Leone,” and since Sierra Leone continued these earlier West African missionaries endeavours, CMS records refer to the “Sierra Leone Mission - 1804” as their oldest mission, followed by the “Western Equatorial African Missions - 1844²²².” But “the year 1866 was a memorable one at Sierra Leone,” since 1816-66 “was celebrated” as the “Fifty years” “Jubilee” “with joy and thanksgiving,” and under Bishop Beckles, Henry Alcock became Principal of Fourah Bay Institute, Freetown, in this Jubilee Year of 1866²²³.

²²¹ Stock, E., *The History of the Church Missionary Society* (1899), *op. cit.*, Vol. 2, p. 393.

²²² *Proceedings of the Church Missionary Society for Africa and the East*, One hundred and twentieth year 1918-19, Church Missionary Society, London, England, UK, 1919, pp. lii & 23.

²²³ Stock, E., *The History of the Church Missionary Society* (1899), *op. cit.*, Vol. 2, pp. 446-7; *Church Missionary Society Archive*, Section 4: Africa Missions, Part 2: West Africa (Sierra Leone), 1820-1880, Reel 38 CA1027/1-72 Original Papers Missionaries Reverend Henry Jones Alcock 1866-1870 (www.adam-matthew-publications.co.uk/collect/p080.htm); National Register of Archives, Historical Manuscripts Commission, Alcock, Henry Jones (1866-1870) Missionary to West Africa, Birmingham University Information Services, Special Collections Department, Reference CMS/A1 NRA 7630 Sierra Leone (www.hmc.gov.uk/nra/browser/person/page/personALhtm).



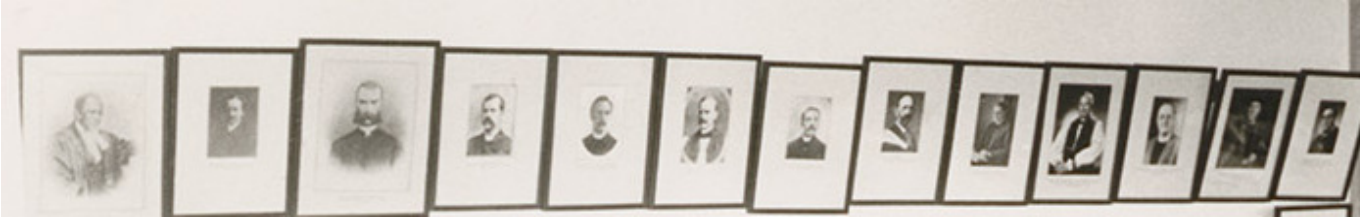
Fourah Bay College, Old Building, Freetown, Sierra Leone, in west Africa²²⁴.



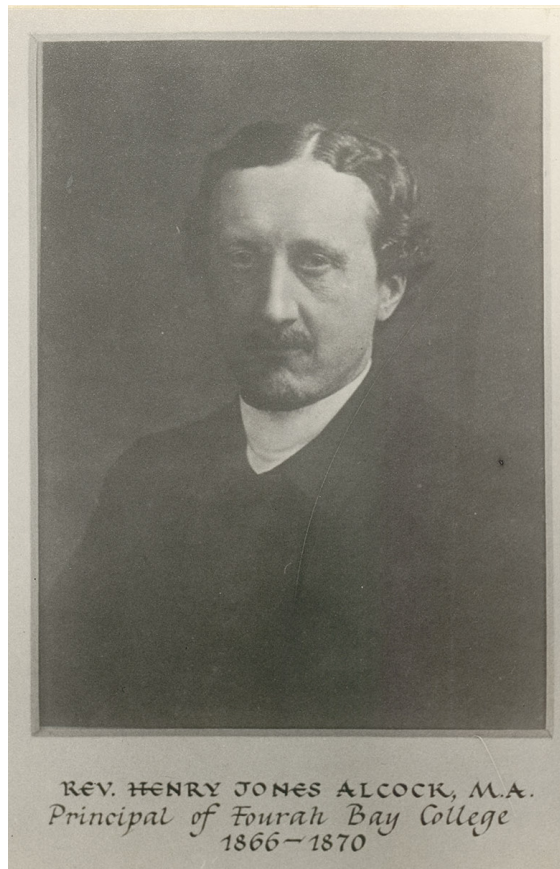
Newer Fourah Bay College buildings at new location of Mount Aureol, Freetown, Sierra Leone in west Africa²²⁵.

²²⁴ “Fourah Bay College, Sierra Leone: A Decade On,” NEPA Films, Sierra Leone, West Africa [undated, *c.* 2009 as it is looking “A Decade On” from 1999], (<https://www.kickstarter.com/projects/1222205903/fourah-bay-college-sierra-leone-a-decade-on>).

²²⁵ “Fourah Bay College University of Sierra Leone Est[ablished]. 1827,” Sierra Leone University, Freetown, West Africa (<http://fbcusl.8k.com/>).



Above: Top Row of Principal's portraits (incomplete series) as traditionally hung in Principal's Office at Fourah Bay College, Sierra Leone University, west Africa. The portrait second from left is that of Henry Jones Alcock, Principal 1866-1870; seen *Below:*



If one looks at the captions on the pictures of the Principals of Fourah Bay College, Sierra Leone University, west Africa, around the time of Henry Alcock, (though these portraits are an incomplete series,) they are all Anglican clergymen of the *Church Missionary Society* era of the College, (the tradition of having a clergyman as Principal continued up till the Reverend F.H. Hilliard from 1947 to 1952), but it is notable that unlike that of "Henry Jones Alcock," they do not customarily show the Principal's middle name. In this sequence of pictures of the Principals of Fourah Bay College as found on the wall behind the Principal's desk in 1966, in the top row the first picture on the wall is

that of “REV. EDWARD JONES, M.A. *Principal of Fourah Bay College 1840-1859*”²²⁶,” the second picture is that of “REV. HENRY JONES ALCOCK, M.A. *Principal of Fourah Bay College 1866-1870*,” the third picture is that of “REV. METCALFE SUNTER, M.A. *Principal of Fourah Bay College 1870-1883*,” and the fourth picture is that of “REV. FRANK NEVILL, M.A. *Principal of Fourah Bay College 1884-1889*.” This is then followed by a further nine Principals till the end of the wall, and then a second row starts with the tenth one placed under the ninth indicating a “U-turn” pattern to come back the other way for the last Principal’s picture whose term of office ended in 1960²²⁷. This 1966 photo then shows the incumbent Principal of the time, simply

²²⁶ This Edward Jones should not be confused with the “Edward Jones” of Ireland, UK, who was Henry Jones Alcock’s great-grandfather. This particular Edward Jones (1807-1865) who was Principal of Fourah Bay College from 1840-1859, was a mulatto (mixed race negro-Caucasian) from Charleston, South Carolina, USA. He came from a group of mulattoes that had been disloyal to the Crown at the time of the American Revolution, and as a reward for their rebellion were set free by the revolutionary republicans of the USA’s secular state. Thus Edward Jones father, Jehu Jones Sr., owned a hotel for mulattoes. (He should not be confused with his son Jehu Jones, Jr., who was a prominent mulatto preacher of the time.) Edward Jones immigrated to Liberia which shares part of its western border with part of the eastern border of Sierra Leone. Thus he did not have far to go when he immigrated to Freetown in Sierra Leone. God enacts a judgment against all miscegenationists in which he reduces their life-span (Prov. 2:16,18,19 & 5:3-5), something he applied to men who would otherwise have lived much longer to reduce their age to 120, though now it is necessarily shorter again (Gen. 6:3; n.b., Exod. 22:28, it was not for Miriam or Aaron to judge Moses, who was to be judged by God alone, Num. 12:1,6-8 where “Ethiopian” refers to the mixed race Midianite of Exod. 2:16,21,22 per Hab. 3:7; which judging God did, both by reducing Moses’ age to 120, Deut. 34:7, and by bastardizing Moses’ issue for 10 generations from Gershom to Shebuel, Deut. 23:2; I Chron. 26:24). The mulatto Edward Jones married a mulatto who came from a negress of Nova Scotia in Canada, and a Caucasian who brought great disgrace upon his work as a German missionary by entering this racially mixed marriage, namely, “dirty-boy,” Gustav Nylander. Edward Jones buried his mulatto wife and two later wives; and of six issue he fathered, five died in infancy. Finally, Edward Jones also died young in his late 50s. The only known portrait of Edward Jones was hung in the Principal’s office of Fourah Bay College as the first picture of a Principal, the second one being that of Henry Alcock (see pictures on Principal’s wall, *supra*), and I have seen a copy of it, (it is held at the Royal Commonwealth Society Library see next footnote,) in which he bares in his frame the clear judgement of God “upon the children” for multiple generations (Deut. 5:9; 23:2-8), since he very clearly has mulatto racial features. “Edward Jones (missionary),” *Wikipedia* ([http://en.wikipedia.org/wiki/Edward_Jones_\(missionary\)](http://en.wikipedia.org/wiki/Edward_Jones_(missionary))).

²²⁷ Cambridge University Imaging Service Records (photo cuttings) where these photographs are held use the same names as found on the pictures of these first four, and then make the following itemizations, indicating that just initials before the surname came to be used on later pictures: “1890-1898 Rev. W.J Humphreys, M.A.”, “1899-1902 Rev. E.H. Elwin, D.D. (later Bishop of Sierra Leone)”, “1902-1905 Rev. T. Rowan, M.A.

referred to as Davidson Nicol (Principal 1960-1968), at his desk, but at that time he did not have his picture on the wall²²⁸. College records also exist for the first Vice-Principal under whose picture the caption reads, “REV. W.T. BALMER, M.A. B.D. *Vice-Principal, Fourah Bay College 1918-*”; and given that this photo from the first half of the 20th century was taken in the second half of the 20th century, it would seem it was left with incomplete years after William Balmer’s departure²²⁹.

The relevant Cambridge University Imaging Service Records contain some small biography on those in the six pictures. E.g., the one on Henry Alcock reads, “Rev. Henry Jones Alcock, M.A. Principal 1866-1870. Alcock obtained his degree at Dublin. He gave priority to the training of missionaries and was a meticulous teacher. He resigned in 1870²³⁰.” *These above facts mean that Henry Alcock’s caption as “Henry*

B.D.”, “1911-1921 & 1925-1926 Rev. J. Denton, M.B.E., M.A., D.C.L.”, “1921-1923 Rev. F.P. Hesier, M.A.”, “1926-1936 Rev. J.L.C. Horstead, M.A. (later Bishop of Sierra Leone, Archbishop of West Africa)” – in the pictures as seen behind the Principal’s desk he is seen in a Bishop’s surplice and preaching scarf; “1937-1946 Rev. E.A.H. Roberts, M.A.”, “1947-1952 Rev. F.H. Hilliard, B.D., Ph.D.”, “1952-1955 F.R. Dain, M.A., Dip. Ed.”, & “1955-1960 J.J. Grant, M.A., Ed.B.” *Principals of Fourah Bay College* [Page A], Photos Y 30446I/1-4 (six photos and one photo of explanatory card Y 30446I-000-00007; Y 30446I-000-00002 contains Henry Jones Alcock; & Y 30446I-000-00006 contains Principals: Edward Jones, Henry Jones Alcock, Metcalfe Sunter, Frank Nevill, & Davidson Nicol at his desk with pictures of former Principals behind him; and Vice-Principal William T. Balmer), Indexed CN 2691, Royal Commonwealth Society Library, Cambridge University Library, West Rd, Cambridge, England, CB3 9DR, UK (<http://janus.lib.cam.ac.uk/db/node.xsp?id=EAD%2FGBR%2F0115%2FY30446I%2F6>).

²²⁸ With the coming independence of Sierra Leone in 1961 imminent, in 1960 Nicol was appointed as the first full-blooded negro College Principal, coming after a long succession of white Principals, and also more than a century earlier, the mulatto, Edward Jones. This black man then became the first Vice-Chancellor of Sierra Leone University (1966-1968) – which through its connection to the Fourah Bay College is the oldest university in sub-Saharan west Africa; and in 1985 Nicol gave these six photographs to Cambridge University. This includes good quality detailed copies of the only known photos of the mulatto Edward Jones (Principal 1840-1859) and the white Caucasian Henry Jones Alcock (Principal 1866-1870).

²²⁹ “Pictorial Registry, Principals of Fourah Bay College up to 1966 – D. Nicol at desk. Later [Principals after Nicol between 1968 and 1985:] Rev[erend] Canon Harry Sawyerr[,] Prof[essor] Eldred Jones[,] Hon[ourable] Cyril Foray ... 1985 [A.D.]” *Principals of Fourah Bay College* [Page A], *op. cit.* .

²³⁰ *Principals of Fourah Bay College* [Page B], Reference GBR/0115/Y30446I, Royal Commonwealth Society Library, Cambridge University Library, England, UK (<http://janus.lib.cam.ac.uk/db/node.xsp?id=EAD%2FGBR%2F0115%2FY30446I;sib0=513>), (email rcs@lib.cam.ac.uk).

Jones Alcock” indicate that his middle name of “Jones” was especially important to him. Although to this must be made the qualification that in e.g., Henry Alcock’s *English Mediaeval Romanism* (1872) and *Earth’s Preparation For Man* (1897), he gives his name as “Henry J. Alcock,” thus indicating that it was *not so important to him* that he would always use it in full; and of course, both his first name of “Henry” and his second name of “Jones” were connected to the same family tradition with “Henry Jones” being the landed gentry son of the landed gentry father, “Edward Jones,” *supra*. Nevertheless, the usage of his full name, “Henry Jones Alcock,” in this Principal’s portrait at Fourah Bay College, is reflective of the importance to him of the “Jones” family name, *supra*.

During his time as Principal of Fourah Bay College, in 1869 Henry Jones Alcock published an open letter entitled, *A Letter to the Rev. A. Fritsch* who was the Superior of the Roman Catholic Missions. The title page refers to him as “Rev. Henry J. Alcock, M.A., Principal of the Fourah Bay Institute, Sierra Leone ...,” so that he was throwing the weight of his position as College Principle behind this open letter. Among other things, he said, “I have declined to call your church ‘Catholic,’ or the Bishop of Rome ‘Holy Father,’ because I believe it would be wrong to do so²³¹.” Of course, the term “Holy Father” is used in Scripture on the lips of Christ for God the Father (John 17:11), and so it is part of the “blasphemy” (Rev. 13:1) of the Pope to attribute this title to himself. For as he denies the Son by claiming to be his “Vicar” with a universal jurisdiction, so he denies the Father by robbing him of this title. “He is antichrist, that denieth the Father and the Son” (I John 2:22). And in rejection of the Papal claim “that Peter was the Supreme Vicar or Head of the Church under Christ,” Henry Alcock says with regard to Matt. 16:18, “that Christ himself, or his confession of faith in Christ is the foundation,” and that, “This is the view of Chrysostom, Augustine, Ambrose, Hilary, Cyril of Alexandria, Basil of Seleucia, Theoderet, and Theophylact²³².” He would likewise also publish an open Protestant letter against Romanism when he was in the West Indies in 1903, *infra*.

Under the British Empire, from 1787 Freetown was established, as the name indicates, as a place where Negro slaves could go to be free. This policy thus acted as a lure to help populate the area of a large port with black Africans from Canada, Jamaica, and slave ships captured in action with the Royal Navy. In 1821 to 1874 it became the British Empire’s capital city for all of west Africa, and thus held this status during the time Henry Alcock was Principal of Fourah Bay College from 1866 to 1870. From here it ruled west of Sierra Leone to Gambia, and east of Sierra Leone to Ghana (then the Gold Coast). However its value as a port city for the British Empire continued after 1874, e.g., it was used as an important naval base during World War II (1939-1945)²³³. For

²³¹ Alcock, H.J., *A Letter to the Rev. A. Fritsch*, Superior of Roman Catholic Missions, Aylott & Son, London, UK, 1869, pp. 15-16.

²³² *Ibid.*, p. 12.

²³³ *Encyclopaedia Britannica CD99* (1999 A.D.), *op. cit.*, “Freetown;” & “Sierra Leone,” “History,” (<http://ippsl.org/sierraleone/history/>).

over a century, Fourah Bay College established in 1827 was the only tertiary college in the British Empire's west Africa, and it while at the time when Henry Alcock was its Principal from 1866 to 1870, it was a Theological College for training teachers and missionaries in connection with the spread of the gospel rather than a more general educational tertiary college, it later expanded its educational role. It became a degree granting affiliate of Durham University in England from 1876 to 1967, and became "Fourah Bay College, The University College of Sierra Leone" in 1960. Some Mohammedan institutions have existed in North Africa, but Fourah Bay College is the oldest tertiary institution in sub-Saharan west Africa i.e., the predominantly negro area of west Africa under the Sahara Desert which to the north is predominantly Arab.

Following Sierra Leone's independence from the British Empire in 1961, in 1967 Fourah Bay College joined with another college (Njala University College) to become one of two colleges of Sierra Leone University; and then a further two colleges were added to the university (the Institute of Public Administration & Management in 1980, and the College of Medicine & Allied Health Services in 1988). Then in 2005 two universities were formed, Njala University College ceased to be a college of Sierra Leone University and instead became the autonomous Njala University; and Sierra Leone University which since 2005 comprises of three colleges, Fourah Bay College and two others (the Institute of Public Administration & Management, and the College of Medicine & Allied Health Services). As at 2014, Sierra Leone University has *c.* 3,500 students. Fourah Bay College is now located at Mount Aureol in Freetown, though it was formerly at Cline Town in the East End of Freetown, and due to matters connected with World War II it was also moved for a time to Mabang in the Northern Province of Sierra Leone. Due to the fact that Fourah Bay College is now one of multiple colleges of the wider Sierra Leone University, it confers on Sierra Leone University the status of being the oldest western style university in west Africa. Under the British Empire, Fourah Bay College attracted students from e.g., east of Sierra Leone in the Gulf of Guinea, from the Ivory Coast, the Gold Coast (now Ghana), and Nigeria²³⁴.

On the one hand, neither in the time of the British Empire, nor later through to our own day, has Fourah Bay College, or Sierra Leone University which now includes as one of its three colleges, Fourah Bay College, ever been a tertiary institution of notable international standing, comparable to e.g., Oxford or Cambridge in the UK, Harvard or Yale in the USA, or Sydney University in Australia. But on the other hand, Fourah Bay College, or Sierra Leone University, has historically enjoyed the status of being "a big fish in the small pond" of sub-Saharan west Africa. Hence those in Sierra Leone showed

²³⁴ Fourah Bay College," "The University of Sierra Leone" Official Home Page of University of Sierra Leone (<http://www.tusol.org/home>), at "Historical" (2007) (<http://www.tusol.org/historical>) & "About us" (2007) (http://www.tusol.org/about_us); & "Fourah Bay College," *Wikipedia* (http://en.wikipedia.org/wiki/Fourah_Bay_College).

“determination to fight against its transfer to Nigeria in the 1920s²³⁵,” when the status of being not only the oldest, but also the only tertiary college in the British Empire’s west Africa and all of sub-Saharan west Africa, meant that some in Nigeria were seeking to procure Fourah Bay College for their own local west African enhancement.

Under the British Empire, the presence of the Fourah Bay College conferred on Freetown the honour of being called, “the Athens of West Africa;” and the tradition has continued in post-colonial years of referring to Sierra Leone University as “the Athens of West Africa.” E.g., a *United Nations International Children’s Emergency Fund* (UNICEF) article entitled, “Rebuilding the Athens of West Africa ...” (2014) refers to “Fourah Bay College,” and says “Sierra Leone’s university was the first in Sub-Saharan Africa²³⁶.” Or one sees this designation in e.g., Daniel Paracka’s book, *The Athens of West Africa: A History of International Education at Fourah Bay College, Freetown Sierra Leone* (2003)²³⁷. And in a Review of this book, Frederick Byaruhanga says in *African Studies Review* (2008), that “the focus on Fourah Bay College, the only institution of higher learning in West Africa from 1827 to 1948, is commendable²³⁸.” Daniel (Danial) Paracka also wrote an article two years before his book, entitled, “The Athens of West Africa: International Education at Fourah Bay College ...” (2001) which he presented a year before his book in 2002²³⁹. In this paper, he distinguishes between “the College’s development through periods of firstly, missionary education (1816-1876); secondly, colonial education (1876-1938),” during which time it commenced its nine decades affiliation with the Anglican’s Durham University (1876-1967) and gained a wider degree programme; and thirdly, “development education (1938-2001).” Thus

²³⁵ “Fourah Bay College University of Sierra Leone Est[ablished]. 1827,” The University of Sierra Leone, west Africa, 2012 (<http://fbcusl.8k.com/>), at “History” (<http://www.fbc.usl.edu.sl/history.html>), section “Historical Background.”

²³⁶ “Rebuilding the Athens of West Africa for a bright future,” UNICEF, Sierra Leone, west Africa, 9 April 2014 (<http://sl.one.un.org/tag/athens-of-west-africa/>).

²³⁷ Daniel J. Paracka, Jr., *The Athens of West Africa: A History of International Education at Fourah Bay College, Freetown Sierra Leone*, Routledge, New York, USA, 2003. (It is presently available at Amazon <http://www.amazon.com/The-Athens-West-Africa-International/dp/0415947952> ISBN-13: 978-0415947954 ISBN-10: 0415947952).

²³⁸ “The Athens of West Africa: A History of International Education at Fourah Bay College, Freetown Sierra Leone (review),” by Frederick K. Byaruhanga, *African Studies Review*, Vol. 51, No. 1, April 2008, pp. 195-196 (http://muse.jhu.edu/login?auth=0&type=summary&url=/journals/african_studies_review/v051/51.1.byaruhanga.html).

²³⁹ Paracka, D.J., Jr., “The Athens of West Africa: International Education at Fourah Bay College, 1814-2002” (2001), *Southeastern Regional Seminar in African Studies* (SERSAS), Spring 2002 SERSAS Conference, March 2002, Georgia State University, USA (<http://www.ecu.edu/african/sersas/papers/parakadanspring2002.htm>).

Henry Jones Alcock's time as Principal (1866-1870) is classified as the period of "missionary education" before affiliation with Durham University in England in 1876. But from the time of this era, he says Fourah Bay College or "FBC was known as the 'Athens of West Africa' due to a strong focus within its curriculum on learning Greek and Latin and because of the success of its graduates at home and abroad. The text most often employed for the study of Greek was the Greek New Testament. Founded by the Anglican Church, FBC was not a secular college. Students studied to become" Anglican clergymen "and catechists and helped spread Christianity throughout West Africa. It is the oldest Western-styled College in Africa," and oldest tertiary College in sub-Saharan west Africa i.e., the predominantly negro area of west Africa under the Sahara Desert which to the north is predominantly Arab.

Given that the only known portrait of Henry Jones Alcock is that which, together with portraits of other Principals, is that which by tradition came to be hung in the Principal's Office, raises some further matters of interest as to its history. The only known photo of it hanging with other Principal's portraits in the Principal's Office was taken in 1966, *supra*. Then in 1985, a copy of this 1966 photo, which in a line from left to right, first shows Edward Jones of the USA (Principal 1840-1859), then Henry Jones Alcock (Principal 1866-1870), then Metcalf Sunter (Principal 1870-1883), then Frank Nevill (Principal 1884-1889), then others; together with five high quality close up photos taken in c. 1985 of these first four Principal's photos as well as a later Vice Principal (W.T. Balmer, *supra*), were taken by a former Principal of Fourah Bay College, Davidson Nicol (Principal 1960-1968) to England, and deposited at Cambridge University, UK. There is a gap in time between the portrait of Edward Jones (d. 1865) of the USA in 1859, and Henry Alcock (d. 1915) of the UK starting in 1866, because as recorded in associated Cambridge University records, "... Edward Jones ... was born in the United States, but came to Sierra Leone ... in 1831, and was naturalised in 1845. He edited the Sierra Leone Weekly Times. As Principal of Fourah Bay he instituted the erection of school buildings, but his regime closed in controversy and the college was closed ...²⁴⁰." Thus in 1866 the white man, Henry Alcock, had to go in and "clean up a mess" left by his mulatto predecessor.

These six photographic images include the only known pictures of Edward Jones of the USA and Henry Jones Alcock of the United Kingdom. When godly white Protestant Christian men had greater influence in Western lands such as the United Kingdom and her British Empire, God used them as part of his mechanism to bring law and order and stability to various parts of the world. Sadly, Type 2 "human rights" secularists arose in the post World War Two era; and these men are grossly derelict in their duty to both God and man. They fail to exercise godly legal paternalism with the

²⁴⁰ "Principals of Fourah Bay College," Reference: GBR/0115/Y30446I, 6 images, Cambridge University Library: Royal Commonwealth Society Library; UK, (<http://janus.lib.cam.ac.uk/db/node.xsp?id=EAD%2FGBR%2F0115%2FY30446I;sib0=513>) (emphasis mine). This also says on the relevant photographic image 1 of six photographic images, Edward Jones "died in England."

legal enforcement of Christian morals, and they dismantled the British Empire, leaving countries like Sierra Leone “in the lurch” with its independence in 1961. A certain restlessness then set in, and some 14 years after the deposit of these high quality photos of the originals at Cambridge University archives in England in 1985, Sierra Leone erupted in civil war. In 1999 the “Revolutionary United Front” viciously and savagely attacked the old building of Fourah Bay College in Freetown, which was badly damaged and reported in *c.* 2009 as “partially destroyed²⁴¹.”

This raises the question, What happened to these portraits? Were they moved from the old building before this time, or not? Have they been damaged or destroyed? I have sought in vain to obtain an answer to these questions together with a copy of the portrait in its present state, (assuming such a thing exists,) as at 2014. Fourah Bay College has an email “contact” address on its website via which I contacted Sierra University in January 2014, at which time I was led to believe that the portrait of Henry Alcock was still there, as an office worker called “Lekan,” emailed me on 5 Feb. 2014 saying of it, “I will send you his picture soon.” But he never did. Subsequent emails I sent to find out what was happening on e.g., 22 Feb. 2014, received an automated reply saying, “Your mail is received. Thank you”, but were never answered. At the time a second email address existed for Vice Chancellor & Principal of Sierra Leone University, Ahiah Gbakima, whom I sent an email to on 12 March 2014. He did not reply, and shortly thereafter his email address was closed down; and I never received anything but automated replies from the main university email address. I consulted a negro friend of mine in Nigeria, west Africa, an Anglican clergyman, the Reverend Canon Ernest Chibuzo Osuchukwu (b. 1970)²⁴². He has a network of Anglican contacts throughout various parts of west Africa, and from March 2014 he sought to procure, if possible, a copy of the Henry Alcock portrait in its present condition via Anglican clergymen in Sierra Leone. But he advised me in late May 2014 that he had been unable to successfully procure it. He is continuing to seek this information, but he is also hindered by technical difficulties of low quality communication systems in and out of Sierra

²⁴¹ “Fourah Bay College, Sierra Leone: A Decade On,” [undated *c.* 2009] *op. cit.*

²⁴² He is of the Diocese of Okigwe South Ezeoke-Nsu, Imo State, Nigeria. Since 2007 he has been “Clerk of the Holy Order” / “Clerical Synod Secretary” (current posting: Principal, Mount Olives Seminary Umuezeala-Nsu), which involves e.g., administering the Staff and Students of the Seminary; keeping custody of all Diocesan files, documents, and books; serving as Secretary to all Diocesan Statutory Committees and Meetings; and responding to correspondences on behalf of the Diocesan Bishop. In referring to him as a “friend,” I do not thereby mean to give him spiritual recognition in terms of his religious beliefs, since unlike myself, he is not an Evangelical Low Churchman.

Leone; and so it is possible, *though by no means certain*, that I may get better information on this in the future²⁴³.

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As at present in 2014, we are thus left with the fact that to date all and any attempts to obtain the relevant information have been met with a wall of obscurity, evasion, secrecy, and non-cooperativeness, by all and any persons contacted who are connected with Sierra Leone University. I do not say that this or the other portraits were damaged or destroyed, as it may well have been that they were moved to the new buildings of Fourah Bay College before the old building was hit in the civil war, or if they were in the old building in 1999, one or more of them may still have been preserved. I simply say, we do not know for sure what the present status is of the original of this Henry Alcock portrait or the other portraits. But in the absence of any clear evidence one way or the other, we can still fairly say, “by tradition this portrait’s original was hung in the Principal’s Office of sub-Saharan west Africa’s oldest university.”

²⁴³ If better information comes to date after initial publication of this Vol. 2, I may update it by a corrigenda in this footnote and / or this paragraph and / or the following paragraph (for which I here leave a space) at a future point in time.

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From 1870-1872, Henry Alcock was a Chaplain of the *Thames Church Mission*. *Dickens's Dictionary of the Thames* (1881) says of the "Thames Church Mission, Office, 31, New Bridge-Street, Blackfriars, London. This society is established to minister to the spiritual necessities of the vast fluctuating population of the Thames, consisting of seamen, bargemen, steamboat-men, fishermen, &c. The field of operation extends from London Bridge to the anchorages below Gravesend. The chaplain also holds Sunday services on board the Worcester nautical training college, as well as on board the training-ships *Arethusa*, *Chichester*, and *Cornwall*, and has weekly classes with the boys. A report of the proceedings of the society, ... is printed annually ...²⁴⁴." The *Thames Church Mission's* evangelical outreach is seen in an advert it placed in *The Churchman Advertiser* of May 1903, which said in part, "THAMES CHURCH MISSION. Instituted: 1844. 'Christ Jesus came into the world to save sinners.' 1 Tim. i. 15. 'For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me: yea, woe is unto me, if I preach not the Gospel!' - 1 Cor. ix. 16. THE Gospel MUST be preached to the perishing souls who, day by day, are working on our Great River, and the Committee of the Thames Church Mission find NECESSITY LAID ON THEM to ask those of the Lord's servants who possess their Master's gold and silver to assist as in their power this imperative command ...²⁴⁵."

The *Thames Church Mission* was focused on the area of the Thames River. On my six trips to London, for which I thank God, I have many times walked along diverse parts of the Thames River which is a major geographical feature of London. These photos of London Bridge and Tower Bridge, both of which go over the Thames River, were taken near the start of my first trip to London (April 2001-April 2002).

²⁴⁴ Charles Dickens Jr., *Dickens's Dictionary of the Thames* of 1881, in: "Victorian London – Charities – Thames Church Mission," (<http://www.victorianlondon.org/charities/thameschurchmission.htm>). Due to prioritizations within my time constraints, I have not researched this matter any further. But records relating to the *Thames Church Mission Society* from 1844 to 1904 are held at the Hull History Centre, at Hull (also known as Kingston-Upon-Hull), in the Yorkshire East Ridings, England, UK, "Mission to Seafarers Archives" (http://www.hullhistorycentre.org.uk/discover/hull_history_centre/whats_on/news/mission_to_seafarers_archive.aspx).

²⁴⁵ *The Churchman Advertiser* of May 1903, p. 1, *Thames Church Mission* advert of Secretary, F. Penfold, R.N., 31, New Bridge Street, London, E.C. (http://www.biblicalstudies.org.uk/pdf/churchman/017-08_ads.pdf).



Gavin at start of first trip to London, half a planet away from his home in Australia, on London Bridge with HMS Belfast & Tower Bridge behind him, thinking about the song, “London Bridge is falling down,” April 2001.



Tower Bridge over the Thames River of London, England, UK. Just to the left of this photo is the Great Tower of London. I was told tourists sometimes think Tower Bridge is London Bridge. May 2001.

From 1872 to 1878 Henry Alcock was the Curate and so Assistant Minister of St. Michael’s Stockwell in London. He lived through the parish’s transitional period to a new Diocese in 1877. At the time, St. Michael’s Stockwell was a relatively new parish, established in 1845, and when Henry Alcock was the Assistant Minister from 1872 to 1877 it was part of the Diocese of Winchester; then due to altered Diocesan boundaries in 1877, during his time there in 1877 and 1878 it was part of the Diocese of Rochester. And due to yet later altered Diocesan boundaries, it became part of the newly established Diocese of Southwark in 1905, being formed from the area that had constituted the boundaries for the Diocese of Rochester’s Suffrage Bishop of Southwark during the period of 1891 to 1905. (The Cathedral of Southwark is very close to London Bridge, on the same side as the London Bridge Overground and Underground Railway Station.)

I inspected the outside of these premises in October 2003, as well both the outside and inside of St. Michael’s Stockwell which is in the same street (as is the Vicarage which is at No. 78). This included a plaque inside the church from this general era for the Vicar’s wife which says it was, “Erected by members of the congregation in affectionate remembrance of EMILY COOPER the beloved wife of The Revd HENRY THOMPSON, Vicar of this parish, who fell asleep on the 18th of April 1872; in the 39th year of her age. ‘WITH CHRIST WHICH IS FAR BETTER’ [Philp. 1:23].” 1872 was Henry Alcock’s first year as Curate of this Church, and also the year that he published, *English Mediaeval Romanism*, and the title page of that book refers to him in “1872” as “Curate of St. Michael’s, Stockwell, London, S.W.” (Part 4, Chapter 6, section c, *supra*). In Henry Alcock’s *The Established Church in its patronage, duties, & probable future* (1875), he gives his address in “June, 1875” as, “16 Stockwell Park Road, London, S.W.²⁴⁶.” The following photos come from my October 2003 visitation.

²⁴⁶ Alcock, H.J., *The Established Church in its patronage, duties, & probable future*, James Clarke, London, 1875 (pamphlet), p. 7.



St. Michael's *Church of England*
Stockwell, London, England, UK.
Henry J. Alcock was Curate here
from 1872 to 1878. Oct. 2003.



Gavin under 1872 plaque to Vicar's widow.
In 1872 Henry Jones Alcock commenced his
Curacy here and also published *English
Mediaeval Romanism*. October 2003.



Henry Alcock's London address in 1875, as given in his
his pamphlet, *The Established Church in its patronage,
duties, and probable future*. He lived here with his wife,
Alice. Stockwell, London, United Kingdom. Oct. 2003.

On the one hand, the 1872 plaque at St. Michael's Stockwell tells us that around the time Henry Alcock became Assistant Minister or Curate, the Minister or Vicar became a widower. But while the Vicar sadly lost his wife in 1872, the Curate, Henry Alcock, gained a wife in the following year, when he was 36, marrying Alice Mary Hunt,

the daughter of Mr. J.T. Hunt of Lambeth and Mitcham on 17 June 1873. Henry and Alice Alcock then remained at St. Michael's *Church of England* Stockwell till 1878.

In 1878 Henry Alcock moved with his wife to southern Ireland, where from 1878 to 1883 he was the Chaplain of St. John's Episcopal Free Church in Cork, in the *Church of Ireland* Diocese of Cork, Cloyne & Ross. *Cole's Church and Parish Records of the United Diocese of Cork, Cloyne, & Ross* state that this was a separate Incumbency i.e., a position held by an Anglican Minister, in the *Church of Ireland* parish of St. Nicholas in Cork, but which did not have any specific parish district attached to it, and so was a "Free Church" which was under the management of Trustees. But his wife, Alice Alcock, then died on 30 July 1883²⁴⁷, and *Cole's Church and Parish Records* of more than five years later, state that "He married a Miss Alice Hunt, who died in 1883, but left no" children from this marriage²⁴⁸. Given that he took up his next appointment in December 1883, he evidently left Cork till some 4 to 5 months after his wife's death. We know that Henry Jones Alcock valued his family names of "Henry" and "Jones," and that in 1837 he was baptized at St. James' *Church of Ireland* Durrus, Cork, southern Ireland, in connection with such matters, *supra*. Did Henry Jones Alcock move to the area of Cork with his beloved wife, Alice, in the hope of begetting some children who would then be baptized at St. James' *Church of Ireland* Durrus, Cork; and raised in an area where he could explain to them elements of their family history as connected to Cork in southern Ireland? Did he decide to leave Cork in southern Ireland and go over to England following the death of his wife, because this hope had been sadly dashed for him, and as a grieving widower, he now wanted to "get a fresh start" at another church sufficiently distant from Cork in southern Ireland and London in England, that he would not be repeatedly in a situation of people asking him questions about the death of his wife?

From 14 December 1883 till 1886, Henry Alcock was the Vicar of Holy Trinity *Church of England* in Skirbeck, in Lincolnshire in eastern England. I was privileged to inspect parts of Lincoln, including Lincoln Cathedral in December 2008, which among other interesting things includes some older plaques dating from the time of King James the First (1607 & 1609) of the King James Bible (1611), and which would have been there in Henry Alcock's time; and also a newer plaque that would not have been there in

²⁴⁷ Due to prioritizations within my time constraints, I have not researched this matter any further. But further research issues would include her death certificate and any relevant information on it e.g., cause of death; and location of Alice Alcock's grave which would presumably be in Cork or its environs, and any relevant information on the gravestone.

²⁴⁸ *Cole's Church and Parish Records of the United Diocese of Cork, Cloyne, & Ross* for the Church of Ireland (1863-1903), *op. cit.*, at "St. John's The Episcopal Free Church," [undated, 1892/3 +/- 4 years, as these records also state he was then presently "Vicar of Wellington with Eyton, dio[cese] Lichfield, [from] 1888, which he" had not at that time "resigned" from, and he was Vicar there until 1897] pp. 123-124 (http://www.corkpastandpresent.ie/history/coleschurchandparishrecords/colesrecordsdioceseofcork/cole_cork_104_125.pdf).

his time from 2000 to Sir Joseph Banks (1743-1820), a British botanist and explorer of Australia. Lincoln has a very steep hill with a cobblestone street appropriately named, “Steep Hill,” that one has to up to get to the Lincoln Cathedral and Lincoln Castle area. This included going past “Jews House” and “Jews’ Court Bookshop” which according to tradition is said to have formerly been used as a Jewish Synagogue, in what was all broadly the Jewish section of Lincoln old town, for in white Christian England, the Jews were regarded as a special case, and magnanimously allowed to live in a segregated area.

In October 2003 I visited Holy Trinity Skirbeck or Boston, in Lincolnshire, as part of a wider English Midlands and North Wales trip. This included seeing a list of Vicars in the vestibule of Holy Trinity *Church of England* that included Henry Alcock.



Holy Trinity Boston or Skirbeck,
Lincolnshire, England, UK.
October, 2003.



Gavin in church vestibule in front of
list of vicars on the wall including
Henry Alcock 1883-1886. Oct. 2003.

From 1886 to 1888, Henry Alcock was the Vicar of St. Mary’s West Kensington in London. As I was living in London at the time, I was able to inspect this church on multiple occasions in October and November 2003. However, the foundation of the present church on this site says, “Church of St. Mary West Kensington. To the Glory of God this stone was laid 2 April 1960 by Lancelot William Third Viscount Brentford.” It only had its foundation stone laid in 1960, because the church building that existed in Henry Alcock’s time was destroyed in *The Blitz*²⁴⁹ during *The Battle of Britain*, when in World War Two (1939-1945) the Nazi German Luftwaffe regularly bombed London. But even though St. Mary’s *Church of England* went up in flames due to a bomb, the Vicarage immediately next to the church survived the Blitz. When a friend of mine, a Baptist Minister, Sam McKay, was formerly the Minister of East Street Baptist Church, during my trips to London where I worked as a schoolmaster, I sometimes visited him at his church on a Sunday, and I recall a member of his congregation who was a boy during

²⁴⁹ The “Blitz” is a shortened form of “*blitzkrieg*,” which is a German compound word from “*blitz*” meaning “lightning,” and “*krieg*” meaning “war.” This terminology was used by the Nazis to mean that an action was intended to be a “lightning” quick or short “war,” waged with such intensity as to be quickly won by them against the Allies.

the Blitz. He said, "I thought I would die," as in absolute terror he would listen to bombs exploding followed by a pause, coming closer and closer to where he was living, then not knowing if one would hit where he was, and then when he heard them exploding on the other side, he knew he was safe. We thank God for protecting this religiously conservative Protestant Christian during the Blitz. His terrifying memory is relevant in understanding how St. Mary's *Church of England* West Kensington went up in a bomb, whereas the Vicarage next door did not. Indeed, with such thoughts in mind, as I looked around the area of the church which is on the corner of Hammersmith Road & Edith Road, this was a common pattern along the lines mentioned. Thus at the nearby corner of Edith & Gliddon Roads, one can see older houses to the left and right, and then straight ahead new ones in a section hit by the Blitz.



The new church of St. Mary's West Kensington in London, UK, built after the one from Henry Alcock's time was destroyed in the Blitz. Oct. 2003.



Gavin next to the new church's foundation stone laid by Lancelot William Third Viscount Brentford in April 1960. London, UK, Oct. 2003.



The old Vicarage of Henry Alcock's time survived the Blitz of WWII. St. Mary's West Kensington, corner of Edith & Hammersmith Rds, Oct. 2003.



At nearby corner of Edith and Gliddons Rds, old homes left & right, and new ones centre left, reflect the Blitz bombing patterns of World War II. London, November 2003.

From 1888 to 1897 Henry Alcock was the Vicar of Wellington with Eyton, Salop, Shropshire, in the west English Midlands. On the title page of his old earth creationist Local Earth Gap School book, *Earth's Preparation for Man* (1897), he says of this "1897" work, that he is "Late Vicar of Wellington, Salop." I visited this church in Shrophire (Shrops) on a wider English Midlands and North Wales trip in October 2003. It was built in this historically industrial town in 1790 by George Steuart. On the Calendar of the Anglican 1662 *Book of Common Prayer*, 23 April is a black letter day for St. George, the national saint of England, and St. George's Flag (a red + on a white background,) is flown over a number of *Church of England Churches*. Pews were for some years appropriated for a specified sum of money at All Saints' Wellington, but from St. George's Day 1866 they ceased to be so appropriated at All Saints' Wellington, where chiseled over the door in stone are the words, "All Seats in this Church are free and unappropriated ... April 23rd 1866"



Gavin at All Saints' *Church of England*, Wellington, Shrops, England, UK, October, 2003.

Alexander	1278 - 1288
Philip de Eyton	1294 - 1297
Benedict de Frodesley	1302 - 1309
John	1309
John	1349
John	1349
William de Soufard	1377
John Hychcock	1385 - 1403
Thomas Grillestoll	1403 - 1419
Roger Lye	1454
Alan Charlton	1533
Humphrey Lightfoot	1533
John Jurdym	1581 - 1595
Roger Stevenon	1595 - 1619
Francis Wright	1620 - 1662
William Langley	1662 - 1689
John Eyton	1689 - 1709
Henry Wood	1709 - 1718
Robert Eyton	1718 - 1731
Richard Smith	1731 - 1773
Thomas Warter	1773 - 1778
Stephen Panting	1778 - 1782
John Rooke	1782 - 1803
John Eyton	1803 - 1812
Edward Fryce Owen	1813 - 1840
Benjamin Banning	1840 - 1880
Allen Grace	1880 - 1888
Henry Jones Alcock	1888 - 1897
Henry Marsh Edwards	1897 - 1901
James Sinclair Moore	1901 - 1923
John Hayes	1923 - 1944

A list of church vicars in the church includes "Henry Jones Alcock 1888-1897," Wellington, UK, Oct. 2003.

Henry Alcock says on the title page of *Earth's Preparation for Man* (1897), that in this "1897" book he is "Late Vicar of Wellington, Salop;" and since he held this position till 13 January 1897, his book can be dated to sometime after 13 January 1897. He left for Australia by ship from London UK in mid February 1897, and arrived after about 6 weeks in early April 1897. This compares to a flight time of about 24 hours that it has taken me when I have flown directly between Sydney and London in e.g., 2001 & 2002, about a century after Henry Alcock made this trip. While his old church at Wellington remembers 1866 for its resolution that "seats" be "free and unappropriated," it is also the year that marks the end of the great 1260 day-year prophecy (Num. 14:34; Ezek. 4:4-6) on inclusive reckoning from 607 to 1866 (Dan. 7:25; 12:7). And Daniel says concerning "the time of the end: many shall run to and fro, and knowledge shall be

increased” (Dan. 12:4). We here see a dramatic fulfillment of this Biblical prophecy that “knowledge shall be increased” in the reduction time of a trip between England and eastern Australia, for when Captain James Cook (1728-1779) and his crew were the first white people to come to east coast Australia in April 1770, they did not arrive back in England till some 15 months later in July 1771, although this included ship repairs for about 2 months from October to December 1770 at Batavia (formerly Jacatra, now Jakarta), as well as some time of research, and so in 1770-1771 the journey took about 12 months by sailing boat. By contrast, in Henry Alcock’s time of 1897, his steam ship took about 6 weeks or 1½ months to go between London and south-east Australia; and then this has been reduced again as by jet-plane as it now takes about 24 hours. For “many shall run to and fro, and knowledge shall be increased” (Dan. 12:4).

The British Library copy of *Earth’s Preparation for Man* is stamped at page 52 as having been processed for cataloguing by the “British Museum” (formerly the British Museum included the British Library) on “10 M[ARC]H [18]97.” Allowing that he deposited this book at the British Library when he was in London before he left on the Ophir for *the Land of the Southern Cross* on 19 February, indicates that the processing time for cataloguing books at the British Library was then at least about 3 weeks, although it might have been more, depending on exactly when during this period from about mid January to mid February 1897 the book arrived at the British Library either by mail or his personal delivery. However, Henry J. Alcock’s *Earth’s Preparation for Man* (1897) was not written in a moment of time, and I think we can reasonably conclude that he would have undertaken the bulk of the research and writing of it while he was Vicar of All Saints’ Wellington, although he may have then put some finishing touches on it in London e.g., *perhaps* after consulting some works in the British Library which was then inside the British Museum. It is also possible to conjecture that he might have done some promotional work on his new book in London before leaving for south-east Australia on the ship Ophir on 19 February 1897 e.g., spreading word about it to some clergymen.

The Dedication sermon of this Volume 2 of *Creation, Not Macroevolution – Mind the Gap* on All Saints’ Day 2014 is an appropriate date for a number of reasons, one of which is the fact that Henry Jones Alcock was Vicar of All Saints’ Church of England Wellington when he wrote most of this work, and he refers on the title page of this book to the fact that he was “Late Vicar” of this Church. I say in the relevant Dedication Sermon, “In 1897 Henry Alcock was the Minister at All Saints’ Church of England, Wellington, Salop, Stropshire in the west English Midlands.” And I refer to how during an era of “growing apostasy in the Anglican Church,” and other “Protestant Churches;” I consider that on this particular All Saints’ Day in 2014 I shall use him as “a good model in so many ways” for various Protestants who are “the unsung heroes of our world.” As far as I have been able to determine, Henry Alcock was only generally known to the local congregations he was the Minister at, and a smaller group of wider interested persons who in the context of *Earth’s Preparation for Man* (1897) were old earth creationists, (although others would have had interest in his other writings too). Thus, when *Earth’s Preparation for Man* was published, he was not “big” “as the world counts bigness,” but he was “one of God’s big men,” as seen in the fact that he was promoting creationist

teachings at a time increasingly “being given over to Darwinian macroevolutionary thinking²⁵⁰.”

In this context, I am mindful of the fact that the Archbishop of Canterbury at the time of Henry Alcock’s *Earth’s Preparation for Man* (1897) was an apostate, to wit, the religious liberal and semi-Puseyite Broad-Churchman, Frederick Temple (Archbishop of Canterbury 1896-1902). After Darwin’s *Origin of Species* was first published in 1859, in the following year, seven liberals in the Anglican Church, who became known as, “The seven against Christ,” and of which one was Frederick Temple (1821-1902), produced *Essays & Reviews* (1860). As one of “The seven against Christ,” Temple struck like a dagger at the Protestant teaching of the absolute authority of Holy Scripture (II Tim. 3:16), the Protestant’s *sola Scriptura* of the Reformation. Temple elevated “conscience” in an unqualified manner over the Bible. However, the Bible teaches that a man should follow his conscience *as regulated by a good moral and spiritual code* e.g., a person without the Divine revelation may by God’s common grace live in a manner not contrary to the Divine revelation on broad moral issues (Lev. 18:24,25,27,28; Rom. 2:14-16). But a man may have a “seared” “conscience” (I Tim. 4:2), or a “defiled” “conscience” (Titus 1:15). E.g., before his Christian conversion to become the Apostle Paul, the Jewish Saul said he “had lived in all good conscience” (Acts 23:1) during the time he murdered Christians, for instance, “Saul was consenting unto” the “death” of the Christian martyr, “Stephen” (Acts 7:59; 8:1), whose martyrdom ends the “one week” from 26 A.D. (Luke 3:1) to 33 A.D., “in the midst of” which Christ was crucified in 30 A.D., and during which “Messiah” did “confirm the covenant” of grace with the Jews (Dan. 9:26,27); so that after the martyrdom of St. Stephen the Christian Church separated from Judaism. Thus a man’s conscience in an abstract vacuum is not a safe guide; for it must be regulated by values harmonious with the Divine revelation e.g., those of the Holy Decalogue (Exod. 20:1-17) such as e.g., the First Commandment, “I am the Lord thy God, Thou shalt have no other gods before me,” or the Second Commandment, “Thou shalt not make, bow down to, nor serve, any graven image,” or the Third Commandment, “Thou shalt not take the Lord’s name in vain” (Rom. 1:21-24), or the Sixth Commandment, “Thou shalt not kill” (Rom. 13:9), or the Seventh Commandment, “Thou shalt not commit adultery” (Rom. 1:22; 13:9), or the Eighth Commandment, “Thou shalt not steal” (Rom. 1:21; 13:9), or the Ninth Commandment, “Thou shalt not bear false witness” (Rom. 13:9), or the Tenth Commandment, “Thou shalt not covet” (Rom. 7:7; 13:9)²⁵¹.

²⁵⁰ Cf. “Creation not Macroevolution 7: Old Testament Chronology: Adam to Abraham; & Six honoured Gap Schoolmen” (All Saints’ Day, Saturday 1 November 2014), Mangrove Mountain Union Church, N.S.W., Australia; recording at <http://www.sermonaudio.com/kingjamesbible>; printed copy in “Appendix: Sermons.”

²⁵¹ See Volume 1, Part 2, Chapter 6, section c, subsection i, & Part 2, Chapter 7, sections c & e.

Thus in setting aside such religiously conservative Protestant Christian Biblical teaching, as one of the infamous “seven against Christ,” in *Essays & Reviews* (1860) Frederick Temple’s devious technique of subverting the Protestant’s authoritative Bible involved perverting this relevant Biblical distinction between a conscience regulated by the Bible, *such as Martin Luther when he declared, “Here I stand,”* and a conscience not so regulated and so therefore “defiled” (Titus 1:15) or “seared” (I Tim. 4:2). Thus in his so called, “The Education of the World” essay in the wider *Essays & Reviews* (1860), Frederick Temple heretically says e.g., “Had the Bible been drawn up in precise statements of faith, or detailed precepts of conduct, we should have had no alternative but either permanent subjection to an outer law, or loss of the highest instrument of self-education. But the Bible, from its very form, is exactly adapted to our present historical want. It is a history; even the doctrinal parts of it are cast in a historical form, and are best studied by considering them as records of the time at which they were written, and as conveying to us the highest and greatest religious life of that time. Hence we use the Bible — some consciously, some unconsciously — not to over-ride, but to evoke the voice of conscience. When conscience and the Bible appear to differ, the pious Christian immediately concludes that he has not understood the Bible²⁵².”

As more fully developed than Temple here went in explaining the ramifications of these claims on e.g., spiritual issues, this would mean that if Temple’s misnamed “pious Christian” was deeply into semi-Romanism, he would set aside the Word of God. Thus when, for instance, he read concerning the gospel of God’s “grace” (Gal. 5:4), “The just shall live by faith” in “Christ” who “hath redeemed us” when he hung “on a tree” at Calvary” (Gal. 3:11,13), that its defence means, “If any man preach any other gospel . . . , let him be accursed” (Gal. 1:9), so that those who claim “a man is . . . justified by the works of the law” (Gal. 2:16) are in “heresies” and “shall not inherit the kingdom of God” (Gal. 5:20,21), and likewise those in “idolatry” “shall not inherit the kingdom of God” (Gal. 5:20,21); when looking at the Roman Church which is in both such idolatry and denial of justification by faith, or semi-Romanist Churches such as those of Eastern Orthodoxy which likewise are in both such idolatry and denial of justification by faith; then on Frederick Temple’s principles, he “immediately concludes that he has not understood the Bible.” *By contrast, the Biblical Christian concludes that he must submit himself to the revealed will of God and so practice religious separation from, and have an appropriate condemnation of, both Romanism Proper and semi-Romanism* (Rom. 16:17; II Cor. 6:14-18; II John 9-11). And indeed, we see how the son of Frederick Temple (Archbishop of Canterbury 1896-1902), namely, William Temple, who also sadly became an Archbishop of Canterbury (1942-44), followed his father’s foolish ways and became a leader in the movement for ecumenical compromise²⁵³. I.e., *as one of the*

²⁵² Temple, F., “The Education of the World” in *Essays & Reviews* (1860); quoted by George L. Landlow, “Frederick Temple and [semi-Puseyite] Broad Church Conceptions of the Bible,” *The Victorian Web: Literature, History, & Culture in the Age of Victoria*, Dec. 2003 (<http://www.victorianweb.org/religion/temple1.html>) (emphasis mine).

²⁵³ *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Temple, William.”

infamous “seven against Christ,” Frederick Temple makes the Bible subject to conscience, when in fact, conscience should be made subject to the Holy Bible.

Or once again, as more fully developed than Temple here went in explaining the ramifications of these claims on e.g., moral issues, *but as logically following from his claims*, this would mean that if a so called “Christian” being brainwashed by libertine “human rights” secularists would likewise set aside the Word of God. Thus if a man far gone in “worldly lusts” (Titus 2:11), considered in good “conscience” it was permissible to murder children in abortion (other than as an act of self-defence to save the mother’s life,) in violation of the sixth commandment, “Thou shalt not kill” (Exod. 20:13); or contrary to the seventh commandment, “Thou shalt not commit adultery” (Exod. 20:14) which upholds lawful marriage between a man and his wife as the only legitimate forum for sexual relations, if he were in all good “conscience” to be a whoremonger who lay with a whore, or a sodomite who defiled himself with mankind (I Tim. 1:10); and he found some incongruity between murdering children in abortion or being a whoremonger or sodomite, then on Temple’s argument this would simply mean e.g., any such woman was perfectly entitled to murder her child in abortion, or any such man was perfectly entitled to remain as a whoremonger or sodomite, since any such “Christian” acting in good “conscience” simply had not understood the Bible correctly. I.e., *as one of the infamous “seven against Christ,” Frederick Temple makes the Bible subject to conscience, when in fact, conscience should be made subject to the Holy Bible.*

Thus in contrast to Temple’s evil claims as one of “The seven against Christ,” what saith the Word of God? “For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty” (Jas. 2:11,12). And indeed we further see the manifestation of Frederick Temple’s attack on an authoritative Bible in the Anglican Church of his day. For let the good Christian reader consider Temple’s values as here applied with respect to the Second Commandment of the Holy Decalogue which prohibits idolatry (Exod. 20:4-6). E.g., we read in the Christian’s New Testament, to “flee from idolatry” (I Cor. 10:14) and “keep yourselves from idols” (I John 5:21). But Fredrick Temple was a semi-Puseyite who was also tolerant to various Puseyites Proper, and with this, he condoned the Puseyites semi-Romanism which includes idolatry.

In Martin Luther’s famous stand for conscience, his argument of conscience was for a conscience *regulated by the Word of God*, and godly reason consistent with, and not opposed to, the Holy Bible. Thus e.g., he maintained justification by faith alone against the claims of Rome, or prayer to God through Christ alone against the claims of Rome, on the basis of a conscience so regulated. By contrast, Frederick Temple argued for a wild and ungodly conscience, not so regulated, and thus he argues for those who were “speaking lies in hypocrisy; having their conscience seared with a hot iron” (I Tim. 4:2).

As one of the evil “seven against Christ,” Frederick Temple then continues in his heretical claims in *Essays & Reviews* (1860), by saying, “Hence, too, while the interpretation of the Bible varies from age to age, it varies always in one dimension. The

schoolmen found Purgatory in it. Later students found enough to condemn Galileo. Not so long ago it would have been held to condemn geology, and there are many who do so interpret it²⁵⁴.” With respect to Temple’s first example of purgatory, he here fails to distinguish between theological views or doctrines that are harmonious with Scripture, and those that are repugnant to Scripture. The heretical teaching of purgatory is contrary to such Scriptures as those in the Parable of Lazarus and Dives, “between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence” (Luke 16:26); or the words of our Lord and Saviour, Jesus Christ, “I must work the works of him that sent me, while it is day: the night cometh, when no man can work” (John 9:4); the words of the Apostle Paul, “behold, now is the accepted time; behold, now is the day of salvation” (II Cor. 6:2); and the words of the Apostle John, “herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; because perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love” (I John 4:17,18). Thus in the words of Article 22 of the Anglican Protestant 39 Articles, “The Romish doctrine concerning purgatory, pardons, worshipping, and adoration, as well of images as of reliques, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.” Yet on Temple’s heretical argument, “the interpretation of the Bible varies from age to age,” and so if the Romish “schoolmen found Purgatory in it,” then that is perfectly acceptable, as their “conscience” was entirely happy with this teaching, and so they were perfectly entitled to conclude that if verses such as Luke 16:26; John 9:4; II Cor. 6:2; and I John 4:17,18 said something different, then they could conclude that they simply had “not understood the Bible,” because on Temple’s heretical claim, the Bible is subject to an unregulated conscience, even if that is a “defiled” (Titus 1:15) or “seared” “conscience” (I Tim. 4:2).

And with respect to Temple’s second example of how “later” Romanist “students” allegedly “found enough” in the Bible “to condemn Galileo,” I refer the reader to my comments in Volume 1, Part 2, Chapter 3; and most especially my comments in my sermon of 5 June 2014 in the Appendix of Volume 1 of *Creation, Not Macroevolution – Mind the Gap*, on the contrast between the Roman Church on Galileo, as opposed to Lutheran Protestants and Anglican Protestants. E.g., I say, “at the same sort of time that the Roman Church had made illegal in Romanist countries, Copernicus’s *On the Revolutions*, and put Galileo on trial for his following of Copernicus in saying the earth went around the sun, and condemned him; ... the Protestants at Oxford allowed the free study of all three rival systems, namely Ptolemaic, Copernican, and Tyconic systems, and as a consequence of that Protestant freedom, in the end, the Copernican system won out.” Thus historically, Protestants would once again condemn the type of thing the Roman Church did with Galileo, since as seen e.g., by the work of Anglican Protestants at Oxford University in the same general era, the work of Galileo was seen an example of using godly reason or natural law in a way that is not “not ... contrary to God’s Word” or “against God’s Word” (Articles 20 & 34, 39 Articles). Thus once

²⁵⁴ Temple, F., “The Education of the World” in *Essays & Reviews* (1860), *op. cit.*, (emphasis mine).

again, Temple is breaking down the historical Protestant position that in all things, including therefore with respect to his conscience, *a man should be subject to the Word of God*; for contrary to Temple's heretical claims, the Bible is *not* subject to an unregulated conscience which may be a "defiled" (Titus 1:15) or "seared" "conscience" (I Tim. 4:2).

And with regard to Temple's third example, that as at 1860, "Not so long ago," the "Bible" "would have been held to condemn geology, and there are many who do so interpret it;" we once again find a failure by Temple to distinguish between a conscience regulated by values that are subject to the Word of God, and those which are not, and the use of using godly reason or natural law in a way that is not "not ... contrary to God's Word" or "against God's Word" (Articles 20 & 34, 39 Articles). Thus with respect to "geology," as at 1860, Temple could have drawn on the work of such godly Protestants as e.g., the old earth creationist Gap Schoolmen, Thomas Chalmers (d. 1847), William Buckland (d. 1856), Adam Sedgwick (d. 1873), Pye Smith (d. 1851), and John Pratt (d. 1871), to show how geology should be thus used in harmony with Holy Scripture, but he failed to do so.

And Frederick Temple then further continues in his heretical claims in *Essays & Reviews* (1860), by saying, "The current is all one way — it evidently points to the identification of the Bible with the voice of conscience. The Bible is, in fact, hindered by its form from exercising a despotism over the human spirit; if it could do that, it would become the outer law at once; but its form is so admirably adapted to our need, that it wins from all of us the reverence of a supreme authority, and yet imposes on us no yoke of subjection. This it does by virtue of the principle of private judgement, which puts conscience between us and the Bible, making conscience the supreme interpreter, whom it may be a duty to enlighten, but whom it can never be a duty to disobey²⁵⁵."

Temple's claims here that the Protestant concept of "private judgment" means "conscience" is "supreme" are not correct. The Protestant must stay within religiously conservative Protestant Christian orthodoxy, and any "private judgement" is in areas of secondary importance e.g., what creation model a man follows. And if his conscience is regulated by a bad moral code, so that e.g., being deluded by feminist ideology he does not believe in having only adult males in the church's order of bishop, priest, and deacon (I Tim. 2:8-3:13), then he must by God's grace subject his "defiled" (Titus 1:15) or "seared" "conscience" (I Tim. 4:2) to the Word of God, and change his views to those of Biblical patriarchy. So too, if his puerile little mind is programmed into feminist language, he must humbly submit to God's laws and be rid of such harmful perversions. So too for all and every issue, whether in the spiritual area of doctrine, or the area of morals, it is the Word of God, and not the unregulated conscience that is supreme.

Contextually, as one of the gruesome and ugly "seven against Christ," Temple is here making these heretical claims in *Essays & Reviews* (1860) in the context of subverting, first and foremost, Biblical creationist teaching, in favour of anti-creationist Darwinian macroevolutionary theory; although in the second instance, a whole range of

²⁵⁵ *Ibid.* (emphasis mine).

issues are thus subverted by such a religiously liberal view of Scripture. E.g., another of “The seven against Christ,” in *Essays & Reviews* (1860), Powell, wickedly, blasphemously, and heretically claimed “that miracles broke God’s laws, so belief in them was atheistic, and praised ‘Mr. Darwin ...’²⁵⁶.” Powell claimed, “new species must have originated either out of their inorganic elements, or out of previously organized forms; either development or spontaneous generation must be true;” for “a work has now appeared ..., Mr. Darwin’s ... volume on *The Origin of Species by the law of ‘natural selection,’* - which now substantiates on undeniable grounds the very principle ..., - the origination of new species by natural causes: a work which must soon bring about an entire revolution of opinion in favour of the grand principle of the self-evolving powers of nature²⁵⁷.” As one of “The seven against Christ,” Temple himself was clearly sympathetic to such Darwinian macroevolutionary views. Thus in a meeting of the *British Association* in 1860, Temple preached an anti-creationist sermon in which he spoke favourably of the alleged insights of macroevolutionary theory²⁵⁸.

Temple was called upon by the Bishop of London, Samuel Wilberforce (1805-1873), to repudiate certain religiously liberal claims by his co-authors in *Essays & Reviews* (1860), and *he refused to so repudiate his associates*, but as a compromise, much later in 1870 he decided to withdraw his essay, “The Education of the World,” *though he never repudiated the views he stated in it, nor taught the opposite i.e., the Protestant teaching of an authoritative Bible, and a conscience regulated by the Bible and godly reason consistent with, and never contrary to, the Word of God.* And 14 years later in his *Brampton Lectures on the Relations between Religion and Science* (1884), Temple specifically stated that the “doctrine of [Macro]Evolution is in no sense whatever antagonistic to the teachings of Religion²⁵⁹.” The holy Apostle St. John says, that is, the Holy Ghost speaking through the holy Apostle St. John, says (II Tim. 3:16), in II John 9-11, “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. ... If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.” Thus in harmony with this Biblical teaching, the steadfast refusal of Frederick Temple to specifically repudiate these type of anti-creationist views as expressed by

²⁵⁶ “Charles Darwin,” *Wikipedia* (http://en.wikipedia.org/wiki/Charles_Darwin).

²⁵⁷ Lachlan Cranwick’s (d. 2010) “The 1860 publication: ‘Essays and Reviews’ by ... Frederick Temple, Rowland Williams, Baden Powell, Henry Bristow Wilson, C.W. Goodwin, Mark Patterson, and Benjamin Jowett,” Homepage in Melbourne, Victoria, Australia, [undated, 2010 or before] (<http://lachlan.bluehaze.com.au/1860-essays-reviews/>); citing Powell in *Essays & Reviews* (1860), pp. 138-139.

²⁵⁸ “Frederick Temple,” *Wikipedia* (http://en.wikipedia.org/wiki/Frederick_Temple), citing John Polkinghorne’s *Science & Religion*, p. 7.

²⁵⁹ *Ibid.*, citing Temple, F., *The Relations between Religion & Science*, Lecture 4 of 8 Lectures preached at Oxford University, UK, in 1884.

others; and also his own claims that such anti-creationist macroevolutionary views were theologically acceptable; means that he was made “partaker of” the “evil deeds” of these anti-creationist Darwinian macroevolutionists. Temple was e.g., a denier of the fuller and truer meaning in the creationist teachings of the *Apostles’ & Nicene Creeds* as found in the 1662 Anglican *Book of Common Prayer*, for instance, the Biblically sound words of the *Nicene Creed* (Articles 8 & 21 of the Anglican 39 Articles), “I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, ... by whom all things were made And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son”

Thus these seven liberals who became known by their opponents as, of “The seven against Christ,” included Frederick Temple²⁶⁰; who has been wickedly praised in contemporary times by the religiously liberal heretic, John Polkinghorne²⁶¹. Coming just four months after Darwin’s *Origin of Species* (1859) was published, *Essays & Reviews* (1860) included a liberal denial of Biblical authority both in broad theoretics by one of the evil “seven against Christ,” Temple; and in specific application by e.g., one of the wicked “seven against Christ,” Powell, claiming that Darwin’s *Origin of Species* “must soon bring about an entire revolution in opinion in favour of the ... principle of the self-evolving powers of nature²⁶².” *Essays & Reviews* (1860) sold 22,000 copies in 2 years, which were more copies than Darwin’s *Origin of Species* (1859) sold in its first 20 years. A letter to the *London Times* (12 Feb. 1861) signed by the Archbishop of Canterbury, His Grace John Bird Sumner (1780-1862) (Archbishop of Canterbury 1848-1862), co-signed by 25 Anglican Bishops, was opposed to *Essays & Reviews* (1860), and the possibility of a court case in the Ecclesiastical Courts was raised. In reply to which, the Deist or vaguely defined Theist, Charles Darwin, wickedly said, “A bench of Bishops is the Devil’s flower garden;” and the anti-supernaturalist Charles Lyell *et unum*, signed a counter-letter in favour of *Essays & Reviews* (1860), foolishly alleging that these liberals were seeking to “establish religious teachings on a firmer and broader foundation²⁶³.”

²⁶⁰ “Essays and Reviews,” *Wikipedia* (http://en.wikipedia.org/wiki/Essays_and_Reviews); citing Desmond, A., & Moore, J., *Darwin*, Michael Joseph Penguin Group, London, UK, 1991, pp. 500-501.

²⁶¹ Lachlan Cranwick’s “The 1860 publication: ‘Essays and Reviews’ ...,” *op. cit.*, quoting from Polkinghorne, J. (Editor), “The Work of Love ...,” SPCK, UK, 2001, p. 94. On Polkinghorne’s heresies, see Volume 1, Part 1, Chapter 7, section a, subsection iv & section c, subsection iii, subdivision C.

²⁶² “Essays and Reviews,” *Wikipedia*, *op. cit.*, quoting Powell, B., “On the Study of the Evidences of Christianity,” in *Essays & Reviews* (1860).

²⁶³ *Ibid.*, citing Desmond & Moore, *Darwin*, *op. cit.*, p. 501. On Lyell, see Volume 1, Part 2, Chapter 3, sections b to d.

E.g., with respect to one of “The seven against Christ,” there was a “court case brought against Wilson on his stated opinion that ‘Hell’ was a myth²⁶⁴.” “On this the court decided that it did ‘not find in the formularies of the English Church any such distinct declaration upon the subject as to require it to punish the expression of a hope by a clergyman that even the ultimate pardon of the wicked who are condemned in the day of judgment may be consistent with the will of Almighty God.’” Though “the archbishops dissented from this judgment ...” of the Privy Council. This resulted in the remark that “the court ... had ‘dismissed hell with costs’²⁶⁵.” And as to the court’s claim, *with the Archbishops of Canterbury and York in dissent*, that they did “not find in the formularies of the English Church any such distinct declaration” against the claim of “the ultimate pardon of the wicked who are condemned in the day of judgment;” I would concur with the dissenting opinion of the Archbishops of Canterbury and York against this. Indeed, I would hold that this was a great miscarriage of justice since, e.g., one finds in the damnatory clauses of the *Athanasian Creed* upheld in Article 8 of the Anglican 39 Articles, and found in the Anglican 1662 *Book of Common Prayer* for usage on certain days at Mattins e.g., on Trinity Sunday, the words that Christ “descended into hell,” and “he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies: and shall give account for their works. And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire. This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.” Thus to claim that there is no “distinct declaration” “in the formularies of the English Church” against the idea of “the ultimate pardon of the wicked who are condemned in the day of judgment;” is thoroughly absurd.

This is all very significant given that when Henry J. Alcock published *Earth’s Preparation for Man* in 1897, the Archbishop of Canterbury was the anti-creationist and pro-Darwinian macroevolutionist, religiously liberal semi-Puseyite, Frederick Temple²⁶⁶, who in connection with *Essays & Reviews* (1860) was one of “The seven against Christ.” It means that we here see a clear and stark contrast. On the one hand, in 1897 there was the Reverend Mr. Henry Jones Alcock, a man whom the general world knew little of, but who as a humble Anglican clergyman was one of God’s men seeking to uphold the broad general principle of a Bible that was authoritative over man, oppose Puseyism in the Anglican Church, and defend the Biblical doctrine of creation in his book, *Earth’s*

²⁶⁴ Lachlan Cranwick’s “The 1860 publication: ‘Essays and Reviews’ ...,” *op. cit.*, referring to Brian L. Silver’s *The Ascent of Science*, Oxford University Press, UK, 1998, p. 284.

²⁶⁵ *Ibid.*, quoted in White, A.D., “The Warfare of Science with Theology” (1895).

²⁶⁶ Temple was a semi-Puseyite (or Broad-Churchman), as opposed to a Puseyite Proper (or High Churchman or Anglo-Catholic), even though he practiced a general tolerance to the Puseyites Proper, as seen by the fact that in 1899 he ruled with other Bishops in a case prohibiting the carrying of lights in a church procession, or the usage of incense in a church service (“Frederick Temple,” *Wikipedia, op. cit.*).

Preparation for Man. And on the other hand, in this same year of 1897, there was Frederick Temple, a man who had dabbled with the Devil in promoting a religiously liberal view of making the authority of the Bible subject to man's unregulated conscience which may be a "defiled" (Titus 1:15) or "seared" "conscience" (I Tim. 4:2), seeking to bolster various Puseyite teachings, and also undermine various creationist teachings by promoting tolerance to Darwinian notions of macroevolution. In 1897, as the world counts bigness, Frederick Temple was a big man, and Henry Jones Alcock was a small man.

When we consider that one of the vile and abominable "seven against Christ" had become an Archbishop of Canterbury from 1896 to 1902, well did Henry Alcock say in *Exercise of Private Judgment* (1903), "As an Anglican clergyman I freely admit that" the "condition" of "the established *Church of England*" "has long been deplorable. But this arises, not from her" "doctrines" being "erroneous, but from" having "put unworthy men into positions of importance"²⁶⁷." At the time, the world thought of those like Frederick Temple who were promoting macroevolutionary theory and semi-Romanist Puseyism as "big men" who should be made an Archbishop of Canterbury; and men like Henry Jones Alcock who were arguing instead for creation and opposing semi-Romanist Puseyism as "little men." But "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Ps. 84:10). For "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8,9).

After Henry Jones Alcock's *Earth's Preparation for Man* (1897) was published and deposited in the British Library in London in 1897, he boarded the steam ship, *Ophir* on 19 February. The big men, and the press men, of London town, were interested in what a creation denying heretic like the Archbishop of Canterbury, Frederick Temple had to say; but they were not interested in what a 60 year old creationist upholding, Anglican clergyman en route to Australia for his last Anglican Church as Minister before entering semi-retirement, like Henry Jones Alcock, had to say. When ships leave dock it is an established practice for those on shore to "throw streamers" to those on board who catch them, or vice versa, so that as the ship pulls out the streamers break as part of the "farewell." I remember this from my childhood when living in the Melbourne suburb of Watsonia, Victoria (1968-70), at which time with my parents and brother, we went by ship from Melbourne to Tasmania (there visiting a matrilineal uncle who was a Dentist in Launceston and who had a small hobby farm), and then later flew back to Melbourne. As we boarded the "Princess of Tasmania" for Devonport (we were driven by my uncle²⁶⁸, to Launceston c. 45 miles or 70 kilometres south-east of Devonport), various people *threw streamers from the shore*. And in 1897, when Henry Jones Alcock boarded the *Ophir* in London, no doubt men there also threw streamers from the shore, and vice versa. But the big men, and the press men, of London town, did not come down to throw streamers from the shore to Henry Alcock, or catch any streamer he threw to the shore

²⁶⁷ Alcock, H.J., *Exercise of Private Judgment*, *op. cit.*, p. 23 (emphasis mine).

²⁶⁸ N. Brian Davis (1923-2000), a graduate of Sydney University.

from the decks of the Ophir. *Yet in this work, I metaphorically “throw a streamer” to Henry Alcock on board the Ophir, and metaphorically “catch a streamer” he throws to shore from the Ophir’s deck, for I do what in broad general terms the world did not, in that I honour the name of Henry Jones Alcock for the generality of his old earth creationist Local Earth Gap School work.* And this I do in humble obedience to Almighty God, who in his Divinely Inspired (II Tim. 3:16) and Divinely Preserved (I Peter 1:25) infallible Word says, “Wherefore the Lord God ... saith, ... them that honour me I will honour ...” (I Sam. 2:30).

Henry Jones Alcock was on board the steam ship, the *Royal Mail Ship Ophir* bound for south-east Australia’s port cities of Melbourne and Sydney, for six weeks from February to April 1897. The Ophir was built by Robert Napier and Sons of Glasgow, Scotland, UK, and owned by the Orient Steam Navigation Company. It was launched in 1891, and later requisitioned and converted during World War I (1914-1918) to an armed merchant cruiser, was struck in 1918, and finally scrapped in 1922 at Troon in Scotland UK. The Ophir was a cargo and passenger liner fitted with refrigeration, had a long tonnage of *c.* 6800 or a metric tonnage of *c.* 6900, a length of 465 feet or 142 metres, and installed horse-power of 10,000 from five coal-fired burners, and two triple-expansion engines, from which it could travel at a speed of 18.5 knots or about 21¹/₃ miles per hour or 34.3 kilometres per hour. The steel ocean liner, *RMS Ophir*, took a route from London, UK; to Aden (in modern day South Yemen) on the south-west coast of Arabia, via the Suez Canal of Egypt with Africa to the west side and Asia to the east side; to Colombo in Ceylon (or Sri Lanka); and then to Australia. He presumably thus had some time relatively brief time ashore at Aden in Arabia, south-west Asia, and Colombo in Ceylon, Central Asia, as his ship picked up supplies.

Coming via the Suez Canal en route to Aden, Henry Alcock’s ship would have been in the Red Sea, and he may have thought on various Biblical passages referring to the Red Sea e.g., “O give thanks unto the Lord; for he is good: for his mercy endureth for ever.” He “divided the Red Sea into parts: for his mercy endureth for ever: and made Israel to pass through the midst of it: for his mercy endureth for ever: but overthrew Pharaoh and his host in the Red Sea: for his mercy endureth for ever” (Ps. 136:1,13-15). And e.g., coming south down the Red Sea, his ship was called the “Ophir,” and so he may have thought of the “gold of Ophir” (I Chron. 29:4; Job 22:24; 28:16; Ps. 45:9), that Solomon got (II Chron. 8:18; 9:10); and so about half-way down the Arabian Peninsula he would have gone past an area which inland is Mahad Al-Dhahad, which I understand to be Ophir (Gen. 10:29) and King Solomon’s Mines (I Kgs 9:26-28)²⁶⁹. And upon arrival in Aden, he would be in the same *very broad region* of south-west Arabia as the Biblical Sheba (Gen. 10:7,28), relevant e.g., to the Biblical story of the “Queen of Sheba” (I Kgs 10:1,4,10,18) or “queen of the south” (Matt. 12:42). And going onto Colombo, he was going to the island of Ceylon or Sri Lanka which is where the ancient trade route for the Dravidian “cinnamon” “merchants” referred to in the Bible started at (Rev.

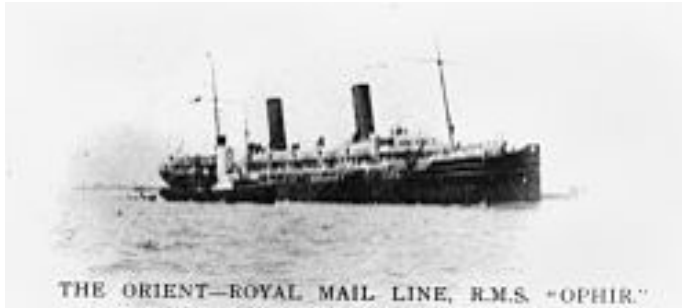
²⁶⁹ See Vol. 2, Part 5, Chapter 5, section a, “The Table of Nations (Gen. 10),” “Key 2: The Rainbow Arcs,” at Gen. 10:29, *infra*.

18:11,13,15). And then as he came to eastern Australia, he came to the *very broad region* where together with New Zealand and some Pacific islands, one may consider, (depending on exactly how for such purposes, one draws a flat map,) is one of “the four corners of the earth” where St. John the Divine (Theologian) “saw” one of “four angels standing” (Rev. 7:1)²⁷⁰. *Thus from the Biblical perspective, this was an interesting trip for Henry Alcock.*

In 1901 which was the year of Australia’s federation from six colonies which then became the six originating states in the Commonwealth of Australia, the *RMS Ophir* served as the royal yacht *HMS Ophir* which took the Duke and Duchess of Cornwall and York i.e., the then future King George V (Regnal Years: 1910-1936) and his consort the then future Queen Mary, on a royal tour of the British Empire which included visiting the new Federal Parliament of Australia for its 1901 opening, which before it moved in 1927 to Canberra in the Australian Capital Territory, sat in Melbourne from 1901. The *HMS Ophir* thus came to Melbourne around the time Henry Alcock would later leave from Melbourne to go to South Africa. Therefore, in broad-brush terms, the presence of the *Ophir* in Melbourne, Australia, marks both the time of Henry Alcock’s arrival in Australia in 1897, and his departure from Australia after several years²⁷¹.

²⁷⁰ This requires a flat map with the Americas shown on the west together with Pacific Islands up to about the International Date Line, and Australia on the east up to about the International Date Line. But by contrast, one may also have a flat map with Europe and Africa to the far west, and the Americas to the far east, in which instance where one conceptualizes “the four corners” would be different.

²⁷¹ “RMS Ophir,” *Wikipedia* (http://en.wikipedia.org/wiki/RMS_Ophir), including the following two photos of the *Ophir*, the souvenir photo by L.B. Foote & W. J. Erb is dated to 1902. P & O Records (the Peninsular and Oriental Steam Navigation Company acquired the *Ophir* in Dec. 1918), “P & O Heritage, OSN 1918/ 1211 *Ophir* (1891),” as last amended in October 2001, state: “09.11.1900: Chartered to the Admiralty for 6 months to act as Royal Yacht to take the Duke and Duchess of York (later King George V and Queen Mary) to Australia for the opening of the first Commonwealth Parliament. ... 16.03.1901: Left Portsmouth for Australia. She then took the Royal Couple to New Zealand, Mauritius, South Africa and Canada before returning to the UK. 02.01.1902: Recommended commercial sailings” (<http://www.poheritage.com/Content/Mimsy/Media/factsheet/94062OPHIR-1891pdf.pdf>).



The RMS Ophir.



Souvenir picture of the HMS Ophir royal tour with the Duke & Duchess.

The *Cable Clerical Index of Clergy who served in the Anglican Church of Australia from 1788 to 1961* (2013) says of Henry Alcock's voyage, "19 Feb 1897-01 Apr 1897 London to Melbourne OPHIR." However, the online digital "Ophir Passenger Lists Leaving UK," state under the "Category" of "Passenger Lists," that for "Last name" "ALCOCK," "First name" "HJ," he was "Born" "1843," "Died" "-", and for the "Event" of "1897," he arrived in the "Location" of "Sydney, New South Wales, Australia"²⁷².

Concerning his year of birth, Henry Alcock was born in 1837, and so it looks like this "1843" year of birth was some kind of estimate made by one or more persons in the shipping company, who thought that Henry Alcock looked to be "about 54." Given that in 1897 these shipping records estimated that the 60 year old Henry Alcock looked to be "about 54;" and given that the 1915 *Bengal Burial* records estimate that the 78 year old Henry Alcock was "76" and so born *c.* 1839, when in fact he was 78 and born in 1837; means that there is some documentary evidence to indicate that from ages 60 to 78, a number of people thought he "looked a bit younger" than what he actually was.

What of the issue as to whether Henry Alcock disembarked in Melbourne (Cable Clerical Index) or Sydney (online "Ophir Passenger Lists")? Did the compiler of these digital internet records simply assume that Henry Alcock arrived in Sydney because the Ophir went there after Melbourne? Or did the compiler of the Cable Clerical Index simply assume that Henry Alcock disembarked in Melbourne because he was first a Minister in the Victorian Diocese of Bendigo (1897-1899), and then a Licensed Preacher in the Diocese of Melbourne (1898-1901)? Did Ken Cable or one of his associates get access to Anglican Diocesan records in Australia in which this and other information was supplied by Henry Alcock upon his arrival in Australia? Or did Ken Cable or one of his

²⁷² "Ophir, Passenger Lists Leaving UK 1890-1960, Travel & Migration ...," *Australasia Records* (http://search.findmypast.com.au/search/world-records/travel-and-migration/passenger-lists-leaving-uk-1890-1960?firstname=henry&firstname_variants=true&lastname=alcock&keywordsplace=melbourne&shipname=ophir#passenger-lists-leaving-uk-1890-1960?firstname=henry&firstname_variants=true&lastname=alcock&keywordsplace=melbourne&shipname=ophir&_suid=1395001304546025347675237288697).

associates get access to the actual shipping documents, and so the person compiling the digital internet records made a mistake? Who is right and who is wrong? Did Henry Alcock disembark in Sydney or Melbourne? One would need to further study relevant records to make a better assessment of this²⁷³. E.g., might the records show that he stipulated that the bulk of his luggage be taken off at Melbourne, from where he would pick it up within a fortnight, and then he went on to Sydney? If so, he could have come back to Melbourne by train, seeing Sydney and some other places en route. But whatever one makes of this discrepancy in the records between Henry Alcock disembarking at “Melbourne” or “Sydney,” both sets of records agree that Henry Alcock arrived in south-eastern Australia in “1897” on the good ship “Ophir.”

Whether from Sydney or Melbourne, Henry Alcock then traveled to the Diocese of Bendigo in central Victoria. Henry Alcock arrived in Australia in early April 1897, and about four weeks later on 29 April 1897 he became the Minister-in-Charge at Kerang Victoria in the Diocese of Bendigo, Victoria, Australia, a position he held till 1898. The Diocese of Bendigo is geographically centred on the City of Bendigo which is named after “Bendigo” William Thompson (1811-1880), a fist-fighter (pugilist) of Nottingham in England. The fist-fighting (pugilism) that “Bendigo” Thompson was noted for, was illegal in England, for which reason he was arrested by the Police after most of his fights; and I condemn his illegal fist-fighting activities (Rom. 13:1-7). “Bendigo” Thompson was also a tavern keeper, and a Methodist evangelist. Given that he was a notorious lawbreaker with respect to his fist-fighting, I do not consider he was a fit and proper person to be a preacher or evangelist. Nevertheless, to the extent that he was, and to the extent that there was a religious component to the man, it should also be noted that his nickname “Bendigo,” is an abbreviated and modified form of the Biblical name, “Abednego,” which in the Book of Daniel is used for the Hebrew “Azariah” (Dan. 1:7). “Bendigo” Thompson was born as a triplet, and from this same Biblical story his two brothers were named “Shadrach” and “Meshach” (Dan. 1:7)²⁷⁴.

Henry Jones Alcock’s brother, Edward Henry Alcock died in Australia sometime before 1903²⁷⁵. Was this part of his reason for coming to Australia? Was his brother

²⁷³ Due to prioritizations within my time constraints, I have not researched this matter any further, e.g., I have not directly consulted the fuller shipping records.

²⁷⁴ *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Bendigo” (there are two entries under this name, one for the person, one for the city).

²⁷⁵ *Cole’s Church and Parish Records* for the Church of Ireland (1863-1903), *op. cit.*, at search for “Henry Jones Alcock” at “Edward Jones Alcock ...” for Edward Jones Alcock (b. 1874) in the records of “Kilroan” in “Cork” for 1903 state at p. 77 for Henry Alcock’s nephew, “1903 ... Edward Jones Alcock, born 17th November 1874;” his father “Alexander Mann Alcock” was the “fourth son of the Revd. Edward Jones Alcock,” whose children are then itemized. This includes “The second son, Henry Jones” who “took holy orders,” “and the third son, Edward,” who “died in Australia” (<http://www.corkpastandpresent.ie/history/batch3/cole/files/assets/basic-html/page98.html>).

still alive when he arrived in 1897, or was his brother dead, and he wanted to visit his grave? (Due to prioritizations within my time constraints, I have not researched this matter any further.)

Diocesan records I accessed from Bendigo include *St. John's Church, Kerang: The Challenges of a Century* (1980). Bearing in mind that as the son of an Anglican clergyman, Edward Jones Alcock, he himself was also an Anglican clergyman, means that he was part of the Anglo-Irish professional class in the *Church of Ireland*; and that he thereafter also spent quite a lot of time in England; these records say, "We were again without a vicar, until the Rev. Mr. Alcock arrived. He was formerly a missionary in South Africa and was a fine old English gentleman. I recollect that after each Sunday service, he pinned a paper to the front door of the church, setting out the amount he had received in offertories on that day" "It was a story of" a number of named clergyman "doing faithful work under great hardships," for example, "the Rev. Mr. Alcock 1897 ... ²⁷⁶."

What is one to make of the statement, "He was formerly a missionary in South Africa." Did e.g., someone write down something like he was in "SL Africa" meaning "Sierra Leone," and when these were looked at years later the person thought it was a poorly and incompletely formed "Sth Africa"? Or did this person just remember he said he was "a missionary in Africa," and he then *assumed* it must have been "South Africa"? Or did he tell them he had been "a missionary in Africa," and he was hoping in the future to "visit South Africa" (which he later did), and these two statements got confused to become "He was formerly a missionary in South Africa"? We cannot be sure as to how this error arose, although that element of it which says, "He was formerly a missionary in ... Africa" is certainly correct.

The official website of the St. John's Kerang gives a list of "Past Rectors" starting from 1878, including, "The Reverend H.J. Alcock," for "1897-1898." It also includes the following contemporary picture of the church²⁷⁷.

²⁷⁶ Emails from D. Smith, Honorary Archivist, Diocese of Bendigo, Victoria, 6 & July 2013 (archivist@bendigoanglican.org.au); citing *St John's Church, Kerang The Challenges of a Century: Highlights of 100 years of Anglican witness and work in Kerang Parish 1879 – 1979 and into the new century, with a Foreword by the Rector, Canon Ronald Stone, Rector, Printed by The Northern Times Print, Kerang, Victoria, Australia, 1980, pp. 8 & 11.*

²⁷⁷ "The Anglican Parish of Kerang, Diocese of Bendigo, Australia," "All Saints," "Past Rectors" (<http://angliker.dragnet.com.au/history.htm>), & "St John the Evangelist Church," "Anglican Parish of Kerang Diocese of Bendigo – Australia," "About Us" (photo) (http://angliker.dragnet.com.au/St_Johns.htm).



St. John's Kerang, Victoria, Australia.

After being at St. John's Kerang for 1897-1898, Henry Alcock then entered semi-retirement in the nearby Diocese of Melbourne in Victoria. By road, Bendigo is about 150 kilometres or 93 miles northwest of Melbourne. Thus Henry Alcock journeyed to what was the relatively close capital city of Victoria, and from 1901-1927, the Federal political capital of Australia. When he was about midway into in his 61st year, on 11 November 1898 he obtained a general license to be a preacher in the Diocese of Melbourne, which he held until 1901. His license to preach implies that he was in semi-retirement, and still helping out in one or more parish churches in the Diocese of Melbourne in a voluntary and non-paid capacity. (*Crockford's Clerical Directory* gives his address in 1900 somewhat incompletely as "52, Chaucer Street, Victoria."²⁷⁸)

Parts of Melbourne and its environs are known to me from boyhood as I was born in Mornington in Jan. 1960, baptized at Balcombe in Dec. 1960, and lived in Mornington, all in the Anglican Diocese of Melbourne, until moving in 1963 at age 3 to Sydney; and I returned to Melbourne when living at the Melbourne suburb of Watsonia from 1968 to 1970. The second photo is reflective of my Mother's interest in genealogy, and also touches upon the West Indies, a place I shall again refer to when discussing Henry Alcock in Jamaica in the West Indies, *infra*. That is because my matrilineal grandfather, Francis Samuel Davis (1890-1979) was the son of Samuel Davis (1863-1939), the son of James Davis III (b. c. 1837, d. before 1907), the son of James Davis II (1809-1907), the son of James Davis I (d. c. 1817), who had sugar industry investments in the West Indies.

²⁷⁸ There is presently a Chaucer Street in Melbourne at St. Kilda and Moonee Ponds; but due to prioritizations within my time constraints, I have not researched this matter any further.



Gavin “driving around Mornington” with “Teddy” (his Teddy-bear) “in the back seat,” front-yard 85 Wilsons Road, Mornington, Victoria, Australia, c. 1961/2.



Gavin’s brother Peter (left) & Gavin, with death certificate of patrilineal grandfather, Francis Samuel Davis’s father, Samuel Davis, Melbourne Cemetery, Victoria, July 1970.

In 1901 Henry Jones Alcock was in Capetown, South Africa. Once again, he was inside the white supremacist British Empire. What did he do there? Was he involved in missionary work? Given that the recollections of one of his old parishioners at Kerang in Australia was that, “the Rev. Mr. Alcock ... was formerly a missionary in South Africa,” did this person get mixed up between statements that he “had been a missionary in Africa,” and he wanted to “go to South Africa to do some missionary work”? We simply do not know.

From 1902 to 1907 Henry Alcock’s address was at Kingston in Jamaica, in the West Indies, which was once again inside the white supremacist British Empire. *Crockford’s Clerical Directory* says that in 1902 his address was the *Theological College* at Up Park Camp, in Kingston, Jamaica; from 1903 to 1905 simply “Kingston, Jamaica;” and in 1906 and 1907 it was C/- (Care of) the Colonial Bank in Kingston, Jamaica.

What was Henry Alcock’s connection with this *Theological College* at Up Park Camp, Kingston? Was it purely a temporary point to pick up mail, or did he live there at some point, or was he at some point a teacher at this college e.g., a tutor?²⁷⁹. The successor college is *United Theological College of the West Indies* (UTCWI); which has been described as “Jamaica’s principal Protestant seminary, granting degrees in

²⁷⁹ I attempted to procure some basic information by emailing its successor college of *United Theological College*, on 23 Jan. 2014 (info@utcwi.edu.jm). But they made no reply to my email questions. I suspect that one would have to go to Kingston in Jamaica, and seek permission to investigate matters in their archives to better investigate this issue, and due to prioritizations within my time constraints, I have not researched this matter any further.

association with the University of West Indies²⁸⁰.” The present college has being formed from multiple mergers of a number of Theological colleges in Kingston, initially including those of the Presbyterians (St. Colme’s Presbyterian also had Moravian Church students at it), Methodists, and Baptists; and then it later included Anglicans to form the *United Theological College*. In its present form as the *United Theological College of the West Indies*, it was founded in 1965, and moved to its current site in the early 1970s adjacent to the Mona Campus of the *University of West Indies*. And it is affiliated with the *University of West Indies*, being the *Department of Theology* in the university’s Faculty of Arts and Education (formerly Arts & General Studies), and has students from throughout the Caribbean. It is also connected to the *Columbia Theological Seminary*, Georgia, USA, for the purposes of issuing a Doctor of Ministry degree. From the little information I have seen on it, it now appears to be religiously liberal and badly compromised, as it is described by *Wikipedia* as being, “an ecumenical seminary training male and female clergy for Protestant denominations throughout the Caribbean²⁸¹.”

On the one hand, if the information in *Wikipedia* is accurate, then the successor college to *Theological College* at Up Park Camp, Kingston, that Henry Alcock had some connection with in 1902, to wit, the *United Theological College*, is a religiously liberal and badly compromised college. But on the other hand, we know that when Henry Alcock was in Kingston, Jamaica, from 1902 to 1907, that he was actively fighting against any such “ecumenical” compromise with the Romanists. This is clear from his tract, *Exercise of Private Judgment, An Open Letter to the Roman Catholics in Jamaica* (1903), *supra*, in which he exposed the errors of the “Pope’s religion,” saying that “Popery is the only proper designation of a religions which is ... subjected to the Pope,” and arguing in that general context “that true Catholicity of people called Protestants and how futile is the claim of Rome to such a designation.” In discussing “Romanism,” he refers to the absurd “decree about Papal Infallibility” made by “the Romish Church” formulated by the *First Vatican Council* (1869-1870), and also “the awful heresy which declares the Virgin Mary to have been born without sin” (*Immaculate Conception* decree of Pope Pius IX in 1854).

Henry Alcock says on the one hand, “God forbid that I should disparage ‘the mother of Jesus’ (John 2:1); I profess her to be honored and blessed in a unique and peculiar way, because that Christ condescended to accept humanity from her. Remaining Deity as he had ever been, through Mary he became man, what he had not been previously.” This is consistent with the fact that the Anglican 1662 *Book of Common Prayer* selects the ensample or example of certain saints (Philp. 3:17; I Thess. 1:7; II Thess. 3:9; I Tim. 4:12; James 5:10; I Peter 5:3) from the wider universal sainthood of all believers (Rom. 1:7; I Cor. 1:2; Eph. 1:1; Philp. 1:1; 4:21; Col. 1:2; Rev.

²⁸⁰ “United Theological College of the West Indies” *Wikimapia* (<http://wikimapia.org/3146805/United-Theological-College-of-the-West-Indies>).

²⁸¹ “United Theological College of the West Indies,” *Wikipedia* (emphasis mine) (http://en.wikipedia.org/wiki/United_Theological_College_of_the_West_Indies).

14:12) to be remembered e.g., on a holy day (Rom. 14:5,6; cf. Col. 2:16), and this includes Purification of St. Mary the Virgin (2 Feb.) and Annunciation of the Blessed Virgin Mary (25 March), both of which are feasts of both Christ and Mary. And the “virgin Mary” is also remembered in the *Apostles’ Creed*, for “Christ ... was conceived by the Holy Ghost, born of the Virgin Mary;” and *Nicene Creed*, since the “son of God, ... for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man”

But on the other hand, Henry Alcock says of the Romish teaching of the Immaculate Conception which alleges that Mary, the mother of Jesus, was preserved from any taint of original sin from the time of her so called “immaculate conception” in the womb of her mother Anne, and then born without any original sin, that “This flatly contradicts Scriptures” such as, “for instance, ... Rom. 5:12.” (This says, “as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Cf. Rom. 3:23; “For all have sinned, and come short of the glory of God;” and Heb. 4:15, that only Christ has been “without sin.”) Concerning such elevation of Mary by attributing to her what in a post-Fall context (Gen. 3) is a Divine Attribute found only in Christ, Henry Alcock says, “The Saviour embraced human nature, that his people being free from sin and its consequences, might never die, [John 1:1-14; 3:16; 11:25,26]. Christ alone is the Head and source of this sinless humanity, and the dreadful heresy I discuss, attempts to dethrone our Lord and put a woman in his place.”

Thus in this claim of the Roman “Church we have a fulfillment of St. Peter’s prediction ... in ... II Peter 2:1” (The relevant section of II Peter 2:1 says, “... there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them,”) And Henry Alcock says, “Jer. 44:25 to 27” fits “badly” with “the worship of any being under the title ‘Heaven’s Queen’” such as “Mary.” (The relevant section in Jer. 44:25-27 uses the title “queen of heaven” for a heathen goddess.)²⁸² This is consistent with the fact that the Anglican 39 Articles state in Article 9, “Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is ingenerated of the offspring of Adam ...;” Article 8 upholds “the three creeds,” including “Athanasius’s Creed,” which is found in the 1662 *Book of Common Prayer* and refers to Christ only as “perfect man;” and Articles 19, 22, & 35 forbid Mariolatry e.g., Article 19 says, “The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered according to Christ’s ordinance ...,” and Article 22 says, “The Romish doctrine concerning purgatory, pardons, worshipping, and adoration, as well of images as of reliques, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.” And Article 35, Homily 2, Book 2, entitled, “Against Peril of Idolatry,” says, “What, I pray you, be such Saints with us to whom we attribute the defence of certain countries, spoiling God of his due honour herein, but *Dii*

²⁸² Alcock, H.J., *Exercise of Private Judgment & Prayerful Reading of Scripture* (1903), *op. cit.*, Prefatory Note & pp. 8,9,19,20.

Tutelares [Latin, ‘guardian gods’] of the Gentile idolaters What be such Saints to whom the safeguard of certain cities are appointed, but *Dii Praesides* [Latin, ‘protector gods’] with the Gentile idolaters What be such Saints to whom ... temples and churches be builded ..., but *Dii Patroni* [Latin, ‘patron gods’] of the Gentile idolaters When you hear of our Lady of Walsingham, our Lady of Ipswich, our Lady of Wilson, and such other, what is it but an imitation of the Gentile idolaters’ Diana Agrotera, Diana Coryphea, Diana Ephesia, &c., Venus Cypria, Venus Paphia, Venus Gnidia? Whereby is evidently meant, that the Saint ... is the ground of their idolatry.”

And so in contrast to the type of unBiblical thing one finds in Romanism with e.g., its Mariolatry, Henry Alcock, who believed in Christian involvement in politics as seen by his support for the Establishment Principle²⁸³ (Ps. 2:10-12; Prov. 8:12-15; Isa. 49:22,23; Dedicatory Preface to the King James Bible; Article 37, Anglican 39 Articles), and was born and bred in the Established *United Church of England and Ireland* (1801-1871²⁸⁴), refers to a *Church of England* “Diocesan Conference” at “Ripon” in Yorkshire, The West Riding, in October 1902. And that time, an “English banker,” “Mr. Cheney Garfit ... said – ‘Wherever God’s Word is read, prayed over and studied, there is spiritual power. May I give you a remarkable instance ... *well-known* to me. Mary Haggerty was the daughter of a Roman Catholic ... in the West of Ireland, brought up strictly in her parents’ faith. She had never even seen a Bible, when accident threw one in her way. She read it eagerly, and the truths learned there for the first time, worked a deep and lasting change in her heart. This change was so marked and striking, that her father consulted the priest as to the cause, and he immediately suspected the truth and by *his command* the Bible was taken from her and hidden away. Before long she discovered its hiding place, in an old cupboard in a lumber room. In the absence of her family, it became her custom to steal privately’,” i.e., to go without parental permission (which in such instances is permissible under God’s law, Acts 5:29, even though more generally she was to obey her parents, Eph. 6:1,2), “to this spot and eagerly read the precious book: ... as she dared not remove it, fearing to lose it altogether Falling after some time into consumption, her parents were induced to permit the Protestant clergyman to visit her on her death-bed ... ’²⁸⁵”

²⁸³ Alcock, H.J., *The Established Church in its patronage, duties, & probable future* (1875), *op. cit.* .

²⁸⁴ In connection with the Act of Union, from 1801 the Established *Church of England* and Established *Church of Ireland* were united as the Established *United Church of England and Ireland* and had as their common prayer book the Anglican 1662 *Book of Common Prayer* (before this time the Established *Church of Ireland* had an Irish modified form of the 1662 prayer book as their 1666 prayer book, which included e.g., an Office for the Irish Massacre Day). But under the *Irish Church Act of Disestablishment* (1869), the *Church of Ireland* was disestablished from 1871.

²⁸⁵ *Ibid.*, p. 22 (emphasis mine).

Therefore, as with the evidence of his activities in Australia, where after leaving the Parish of Kerang in Victoria and retiring, he had a general license to preach in the Diocese of Melbourne from 1898 to 1901, indicating he was in semi-retirement; so likewise, the evidence of this *Open Letter to the Roman Catholics in Jamaica* (1903), indicates that in Jamaica he was in a semi-retirement rather than full retirement, and that once again, he was using at least some of his time for gospel work. That during his time at Jamaica in the West Indies he was continuing his gospel work of earlier years, is also highlighted by the fact that he likewise published *an open Protestant letter against Romanism* when he was a missionary with *Church Missionary Society* in west Africa in 1869, *supra*.

From 1908 till his death in 1915, Henry Alcock's address was at Calcutta, India, which was once again inside the white supremacist British Empire. *Crockford's Clerical Directory* says that from 1908 to 1915 his address was C/- (Care of) the National Bank of India at Calcutta in India. I thank God I visited Calcutta in October 2012, with my interests there and more widely in India being multiple, but my primary interest was twofold and connected with both the Great Protestant Missionary movement and old earth creationism; and my secondary interests included matters connected with the history of the British Raj. I stayed at a hotel which was only a block away from New Market, which under the British Raj was part of "white town" in what was then the south of Calcutta, (with the Indian "brown town" to the north,) although following Indian independence in 1947 a new southern section has been built going down to the airport area, so that the old south section of the Raj's time is now the central section of Calcutta.

New Market is technically in "Lindsay Street," but in contemporary India street names often give way to descriptions of what something is near. E.g., my Hotel Bawa Walson, was at 5-A Sudder Street, but to find it one says to a taxi driver it is "Near the Fire Brigade," and I found in both Bombay and Calcutta that this type of description is often even written on, or given as, the address of a given place. To this day many of the Indians live in a somewhat unhygienic manner, and Christians of the white race wanted *to have some time to just relax and enjoy life without the tension of "brushing shoulders" with coloured people*, so that members of the white Christian Raj understandably came to a decision to build a racially segregated white man's bazaar, and this became New Market. On the one hand, the Christian white British paternalists were in the main diligent carers of their coloured natives, and they worked hard on the principle that, *they were to milk the cow of India, but keep the cow healthy*. Thus e.g., they built up infrastructures for the Indians such as railways, and *in general overview* had a paternalistic care and concern for the Indians (even if certain individuals lacked this and there were some abuses,) which are positive Christian values lacking in the ruthless attitudes of international capitalism under the Type 2 Secularists. But on the other hand, these white Children of "Japheth" who did "dwell in the tents of Shem" (Gen. 9:27) with these brown Indian Children of "Shem" via "Elam" (Gen. 10:22), needed to have a break from it all. And so when New Market was built, it was a case of, "Phew, what a relief!"

New Market was opened on *New Year's Day & The Feast of the Circumcision of Christ*, 1 January 1874. In the Anglican 1662 *Book of Common Prayer*, the readings

from the 1611 Authorized Version at *The Communion Service* are Rom. 4:8-14 – a most beautiful passage on justification by faith and regeneration, and Luke 2:15-21 - on Christ’s circumcision. The Collect for this red-letter day says, “Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man: grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. Amen.” These sentiments are very different to the degenerated state of “New Year’s Day” in contemporary secular Western society, where the day is used as an excuse to beat up “worldly and carnal lusts” in e.g., drunkenness and late night to early morning “parties.” No doubt in 1874 there both sinners and saints among the white Raj in Calcutta; but at least for the godly Christian white man there was something to celebrate with respect to New Market’s opening, for this was part of a racially segregated area in harmony with the broad Biblical teachings of Gen. 9-11, so that even as Christ was “obedient to the law,” so in following his example, “being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will.”

New Market was renamed in 1903 as the “Sir Stuart Hogg Market” after Sir Stuart Hogg (1833-1921), the son of Sir James Hogg, a former Director of the British East India Company & Registrar of the Calcutta High Court. At the time Stuart Hogg (knighted in 1875) was Chairman of the Calcutta Corporation (1863-1877), he was connected with the plans for the original building of New Market which opened in 1874²⁸⁶. But “Sir Stuart Hogg Market” has remained something of “a technical name” only, since while I have read of references to “Hogg’s Market,” when I was in Calcutta I found it was still called “New Market,” and I never heard it called anything else. Of course, there would be some people who do give this technical name some use, and the name of it as “Sir Stuart Hogg Market” is certainly still written on some New Market signs (sometimes abbreviated to “S.S. Hogg Market”), *infra*, but in practice, I have found that it is still commonly called “New Market.” And one good reason for my staying at a hotel a block away from New Market, is no matter where one is in Calcutta, one can say to any yellow car taxi driver, “New Market,” and he will get one back to within a block of one’s hotel. Though a larger fire in 1985, and a smaller one 2011 burnt parts of New Market, it was rebuilt according to the original form in those parts so damaged, and its many shops still make this bizarre part of the experience of visiting Calcutta. And even though when I went through it on a number of occasions, I always found *that more than 60 years after the British left, I was the one white man in the bazaar!* New Market, with its new technical name from 1903, was certainly there in Henry Alcock’s time in Calcutta (1908 to 1915), and so it would have been known to him, being in the old southern part of Calcutta (or contemporary central part,) that also includes e.g., Dalhousie Square, St. Thomas’s Cathedral, and the Old Mission Church.

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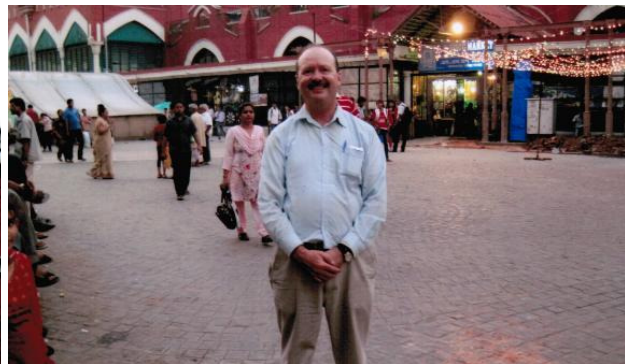
“New Market, Kolkata,” *Wikipedia* (http://en.wikipedia.org/wiki/New_Market,_Kolkata); & “Stuart Saunders Hogg,” *Wikipedia* (http://en.wikipedia.org/wiki/Sir_Stuart_Hogg).

I went to New Market early in the morning when the first shops selling food are open about 8.00 am, to get some dried raisins, nuts, cheese, and tinned fruit. The raisins and nuts were washed backed at my hotel room with bottled water, and together with the cheese, they were used for some lunches I made up during my stay in Calcutta with bread I got at the hotel. While this is not my normal lunch, one must be *very careful* what one eats in India, as e.g., the tap water has sewerage in it, and if one does not wash down the food with bottled water as I did, and carefully prepare one's lunch, instead, just buying something at a shop, one can very easily get any number of gastroenteric diseases known generically as, "Delhi-belly." India is now a Third World country, and I found a number of Indians sleep in New Market during the night; and amidst beggars coming at me for money, on my early morning visitation sometime between c. 8.00 am and 9.00 am, I had to dodge around human faeces left on the New Market corridors. *Certainly things are run down since the Raj left town!* I had never before, nor since, been in a Third World country, and this type of thing, together with the sweltering heat, stench, presence of beggars all over the place, and many pictures of horrible heathen Hindu gods and idols around the place, were all part of the wider "culture shock and horror" I experienced for my time of just over a week in India, and which took me some weeks to recover from. But it was not all bad, and given my interests in India, there was also a lot of good things that I got from this October 2012 trip.

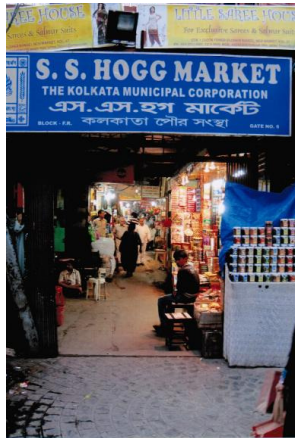
However, I also went back to New Market after it daily gets "cleaned up" from "the night before," with e.g., the human faeces removed, and in its cleaner form, with many more shop-stalls open, it "comes alive" and looks quite different. When seen in this form, it is still regarded as "*the shopping experience*" in Calcutta, and it sells *just about everything* (which is another good reason to get a hotel just a block away from it). Unlike in the morning when I just went to the relevant shops; after it was "cleaned up" and "came alive," I paid an Indian guide there to show me around some relevant parts of New Market. E.g., some of my photos from India show me in a cream base-ball type hat, and I got this one night at New Market, fairly early in my trip. It is probably just as well I've never been married, because deep-seated patriarchal sexist as I am, "I just know," that "it'd be very difficult to drag a woman away from New Market after it 'comes alive'" (and we might even "still be there" years later!). *So let's take a quick "man's trip" through New Market after its been cleaned up!*



New Market, Calcutta, since 1903, technically "Sir Stuart Hogg Market." West Bengal, India, October, 2012.



Gavin at New Market, the one white man at New Market, more than 60 years after the British left. Oct. 2012.



“Welcome” to the New Market bizarre. They sell: ... flowers ... and ...



... clothes, ... and ...



... food, ... and ...



... just about anything ...



... “but it’s time to exit” New Market, Calcutta, in Bengal, India. October, 2012.

Henry Alcock was in Calcutta from 1908 to 1915 when India was “the jewel of the British Empire,” and New Market was a segregated whites only shopping bizarre, and Calcutta was “the second city” of the British Empire after “the first city” of London, UK. As occurred elsewhere, he was in “the right place at the right time” for some key events of historical significance. Thus he was in Melbourne, Australia, in he lead up to, and

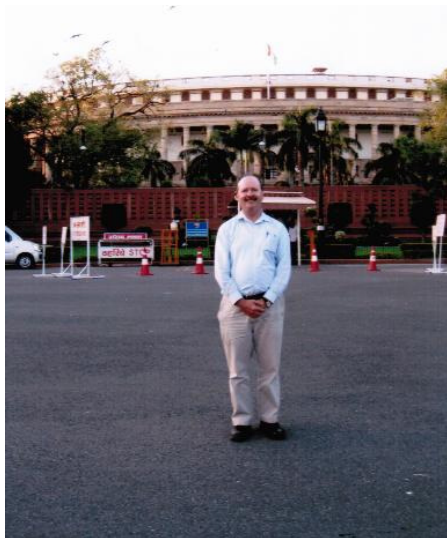
around the time of, Australian Federation in 1901, and establishment of Melbourne as the Federal Capital from 1901 to 1927; he was in South Africa in 1901 during the Boer War of 1899 to 1902; and he was in Calcutta India, when in 1912 the capital city of India moved from Calcutta to Delhi. Thus before 1912, under God, the white British Raj ruled India from Dalhousie Square and its immediate environs of the Governor-General's Government House in Calcutta (capital city of British India 1772-1912), but in 1912, Henry Alcock was in Calcutta when the capital moved to Delhi. But the move of government offices took over 30 years, not being completed till about the end of World War Two (1939-1945), and Calcutta remained the capital of Bengal in British India (1912-1947), and since independence it is the capital city of the State of West Bengal.



The State Secretariat of the Raj in British India, Dalhousie Square, Calcutta. Since 1912 its function continued in lesser form for Bengal, and since 1947 for the Chief Minister of West Bengal, India, Oct. 2012.



Till 1912 the Mews or horse stables of the Governor-General who then moved to Delhi, & these were taken over by the Governor of Bengal. Dalhousie Square area, Calcutta, West Bengal, India. October 2012.



Gavin in front of Federal Parliament of India, Delhi in 2012, the 100th anniversary year of its move from Calcutta in Henry Alcock's time.



India Gate, Delhi, India. 100th anniversary year of Delhi as capital (1912-2012). Oct. 2012.

On the one hand we do not have any specific published works of Henry Alcock during his time in India that I know of. But on the other hand, the *Bengal Burial Records* of 1915 state for “Henry J. Alcock,” in the column for “Trade of profession, &c., &c.,” that he was a “Retired Clergyman Old Mission Church²⁸⁷.” This tells us that he spent his closing years at the Old Mission Church in Calcutta. I thank God I visited Calcutta in October 2012, and as one who got to know some of the general layout of this city, I think it is notable that Henry Alcock was *not* attached to St. Thomas’s Anglican Cathedral in Calcutta²⁸⁸, but rather to the *Old Mission Church* of Calcutta²⁸⁹; although he would no doubt have visited the Cathedral from time to time. And I thank God I was able to inspect both churches in October 2012. Taken with his track-record of missionary work, seen e.g., several years earlier with his Protestant open letter to Romanists in 1903, *supra*, Henry Alcock’s attachment to the *Old Mission Church* thus impliedly manifests something of his missionary heart. He says in *Earth’s Preparation for Man* (1897), “Few have written” in the area of interest to him in that book, “within the last half-century without being, like myself, deeply in debt to Dr. Pye Smith²⁹⁰.” One such person was John Pratt (d. 1871), and in this context, it is surely also notable that the *Old Mission Church* of Calcutta includes in it a plaque remembering him, which says, “The Venerable John Henry Pratt ... Archdeacon of Calcutta, He consecrated his attainments to the vindication of revealed truth & in his treatise ‘Scripture and Science Not at Variance’ upheld the infallibility of that Divine Word on which his own heart reposed ... by his active interest in missionary work ... as a Minister of Christ ...²⁹¹.”

I visited the old Mission Church a number of times when I was in Calcutta. Bearing in mind that the white British Raj left India in 1947, more generally, India is a pale reflection of what it once was when it was “the jewel of the British Empire,” and Calcutta was “the second city of the Empire.” Thus as has happened elsewhere, inside the Old Mission Church, things are now “run down;” as seen e.g., by the fact that the paintwork in parts of this church is not of the higher that it would have been in Henry Alcock’s time there from around 1908 to 1915.

²⁸⁷ *Oriental and India Office* at the British Library in London, UK, records in *Bengal Burials*, Volume A (1713-1848) for 1915 that his death is recorded in their catalogue, reference N/1/[Volume] 409/ [Folio] 78, Appendix 2.

²⁸⁸ According to tradition, St. Thomas the Apostle first brought Christianity to India. He is remembered with a red-letter day in the Anglican 1662 *Book of Common Prayer* on 21 December.

²⁸⁹ Following Indian Independence in 1947, both the Anglican Cathedral of St. Thomas and the Anglican *Old Mission Church* became part of the Church of North India.

²⁹⁰ Alcock’s *Earth’s Preparation for Man*, p. viii.

²⁹¹ See Volume 1, Part 2, Chapter 5, section d, subsection ii.



Old Mission Church, Calcutta, looking towards the Chancel Table (in area painted blue) and pulpit (to its right). October 2012.



Gavin at Communion Table of a side-Chapel that is to right of previous photo. Old Mission Church, Calcutta, India, October 2012.



Side-Chapel reredos, under “Show Forth His Death Till He Come,” The Lord’s Prayer (left), Ten Commandments (centre), and the Apostles’ Creed (right). Calcutta, Oct. 2012.

We now come to the issue of Henry Jones Alcock’s death and final resting place here on earth, as his soul went to God and heavenly rest. I refer to the Records of *Bengal Burials* I obtained from the *Oriental and India Office* at the British Library in London, UK, *supra*. These record that after “Henry J. Alcock” “died” in “1915 Oct. 21²⁹²,” being a “Retired Clergyman” at the “Old Mission Church,” he was “buried” by “F.B. Hadow” of the “Old Mission Church” “according to” the “rites” of the “Church of England” “at the General Episcopal Cemeteries, Lower Circular Rd & Park Street, Calcutta.”

The Bengal Burial Records for 1915 thus list Henry J. Alcock’s burial under, “Burials at the General Episcopal Cemeteries, Lower Circular Rd & Park Street, Calcutta ... 1915.” However, when I was in Calcutta I learnt that “the General Episcopal Cemeteries” no longer exist under that name, but there are two cemeteries, and only two, very close together in this area. Thus for the purposes of burial records, “General Episcopal Cemeteries” (plural), appears to have been a way of referring to the Episcopal or Anglican sections inside these two cemeteries that are near each other in a generic way, which is most unhelpful when one is trying to locate a grave, as one does not know

²⁹² The “Cause of death” is stated as “Chronic Bronchitis.”

from this record whether the cemetery is the one at “Lower Circular Rd” or at South “Park Street.” Both of these cemeteries have manned offices with a man allocated for enquires, records, etc. . The Cemetery Officer at Lower Circular Road was initially out somewhere, though fortunately he turned up after about 15 minutes or so. However, neither of these two Cemetery Officers at the two respective Cemeteries were very knowledgeable. In the first place, after independence in 1947, the Anglican Church together with a number of other churches formed two umbrella churches, the Church of North India, and the Church of South India, and inside of this different churches then maintained different traditions at the local church level; and neither of these Cemetery Officers understood what was meant by e.g., “Anglican” or “Episcopal,” and neither of them could tell me from the records they had, if Henry Alcock was or was not buried in their cemetery. I considered the theoretical possibility of another cemetery, but they both assured me these were the only two relevant cemeteries (if correct, this means “Park Street” in Henry Alcock’s burial records refers to “South Park Street”).

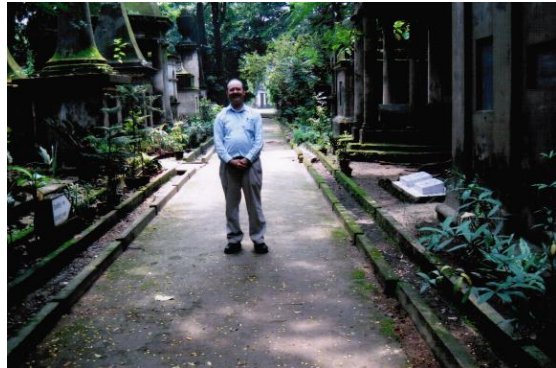
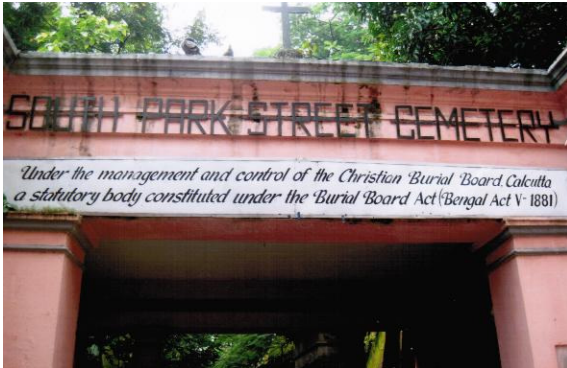
Of course, *things are pretty run down in India since the white supremacist British Raj left in 1947*, but I was still quite disappointed that Cemetery Officers would know so little about the detail of their Cemeteries. E.g., I asked the Cemetery Officer at the Lower Circular Road cemetery, *infra*, if he could at least show me where the “Episcopal” or “Anglican” section was for the general era of 1915, and he said he had no idea where it would be, that he was unfamiliar with the words, “Anglican” or “Episcopal,” or any other subdivisions narrower than “Christian;” and in terms of years, he could not even tell me where the general area would be for people buried around 1915. The Cemetery Officer at *South Park Street Cemetery, infra*, told me that East India Company employees were usually buried at his cemetery, but so were some others. I thus found myself in a situation where due to incomplete records and badly organized administration at these two Cemeteries, these cemetery officers were unable to tell me the location of his grave.

Upon enquiry of the two different cemetery officers I was told that the cemeteries were very large, and would take weeks or months to look around in searching for a grave (and I was only in India for a total of just over seven days), and neither of them could give me even the smallest scrap of assistance as to the general area of where someone buried in 1915 might be, or where someone buried in the old “General Episcopal Cemeteries” might be; let alone, where someone buried in the old “General Episcopal Cemeteries” in 1915 might be in at least broad approximate terms. The incomplete records of both cemeteries meant that neither cemetery officer could say for sure whether Henry Alcock was, or was not, buried in their cemetery, and both suggested I should seek for more detail at “the other” cemetery. I only had limited time and a number of other things to do in Calcutta, and for all I know, Henry Alcock might just have had “a wooden cross” put on his grave which in 2012, some 97 after 1915, would most likely have perished, and if so, I could even walk past the place he was buried at, and not even know it. On the basis of what the cemetery officers at the two cemeteries had said, I did not look at the back parts of these cemeteries. Rather, I decided the best thing I could do was simply to get some photos in the fairly well maintained front parts of these two cemeteries, and “cut my losses” by saying that on these incomplete records, as best I could determine, Henry Jones Alcock must have been buried in one of these two

cemeteries²⁹³. One of the two cemeteries, the *South Park Street Cemetery* had a visitor's book, and so I wrote for "6 Oct. 2012," "Gavin McGrath of Sydney Australia," and at "... Comments," "Visiting the burial place of Henry Alcock (d. 1915) an Anglican clergyman of Old Mission Church Calcutta, ... at nearby Lower Circular Rd, Cemetery, or here, uncertain due to incomplete records."

²⁹³ Due to priorities within my time constraints, I have not sought to investigate this matter further. But if someone wanted to, he *might* "try his luck" walking around these cemeteries for days, weeks, or months, hopefully reducing his time by trying to work out the general area for the relevant era, and the Anglican section. Alternatively, he *might* be able to get more information at the *Oriental and India Office* at the British Library in London with e.g., a map of the cemetery shewing where Henry Alcock was buried, and names of surrounding graves, and also work out a pathway to it by noting the names of relevant graves on the way to it from the main gate. He might also double-check from records if "Park Street" is, in fact, the same as "South Park Street."

In Search of Henry Jones Alcock's grave: ... So near ... and yet so far ...



South Park Street Cemetery, Calcutta, with Gavin in right photo. On incomplete records, this is one of two possible cemeteries that Henry Jones Alcock is buried in. Oct. 2012.



Going past the "Bombay Textile House" on the road between the two nearby cemeteries. Calcutta, India, Oct. 2012.



Lower Circular Road Christian Burial Board Cemetery is one of two possible cemeteries Henry Alcock is buried at.



Lower Circular Road Cemetery, Calcutta, with Gavin in left photo. On incomplete records, this is one of two possible cemeteries that Henry Alcock is buried in. Oct. 2012.

Henry Jones Alcock (1837-1915) is honoured in this work as one of six notable Protestant Christian old earth creationist Gap Schoolmen; and this Volume 2, after being dedicated in 2014, is to be published in 2015, the 100th anniversary year of the death of Henry Jones Alcock in 1915 (and also the 150th anniversary year of his ordination in 1865 and following 50 year ministry). It is because a biography has not been previously put together on him, that I have spent more time on him than I would have if such a biography was in existence. No doubt more could be done, e.g., his relatives, such as any in the line of his nephew, the Anglican *Church of Ireland* clergyman, Edward Jones Alcock (b. 1874), could be tracked down, and possibly some of these have either Henry Jones Alcock information or memorabilia, and / or information or memorabilia from common ancestors e.g., Anglican prayer books or Bibles (although possibly they do not).

But it should be remembered *that of chief importance*, Henry Jones Alcock was an Evangelical Protestant in a Low Church Anglican tradition that sought to maintain the tenets of the Reformation being sadly corroded inside the Anglican Church in his own day by secularists, Puseyites, semi-Puseyites, and religious liberals. And in general, though not absolute terms (as seen by some of his poorly thought through and highly erroneous views on the Divine Preservation of Scripture, *supra*), Henry Alcock was faithful to this wider tradition. In his old earth creationist Local Earth Gap School work, *Earth's Preparation for Man* (1897), he refers to, and upholds, "Christ" and "his atoning death"²⁹⁴. In west Africa, when Principal of Fourah Bay College, Sierra Leone (1866-1870), he publicly put his name as Principal, and the name of his College, at the time, the only tertiary college in sub-Saharan west Africa, *on the line*, in the defence of religiously conservative Protestant Christianity against Romanism in his published open-letter, *A Letter to the Reverend A. Fritsch: Superior of Roman Catholic Missions* (1869). Back in England, he again sought to promote the truth of the Evangelical Protestant Gospel of the Bible against the errors of Romanism in his book, *English Mediaeval Romanism* (1872), as well as the errors of semi-Romanist Puseyites. He also sought to defend the Protestantism of the Anglican Church against the inroads of semi-Romanist Puseyism (or Ritualism) in what was first an *English Churchman* newspaper dissertation (1891), and which he then had republished as the tract, "Reasons For Refusing to Join the English Church Union" (1894 +/- 3 years). And he further continued this defence of the Gospel in his Open Letter to the Roman Catholics in Jamaica, *Exercise of Private Judgment & Prayerful Reading of Scripture* (1903). Whether in Africa in 1869, or the British Isles as part of Western Europe in 1872, or in the West Indies of the Americas in 1903, we see a consistency from which we can fairly conclude also would have marked his work as an Anglican Minister in various parishes in England, Ireland, and Australia; and after his retirement, in his final earthly church where he went as a Retired Clergyman, to wit, the Old Mission Church of Calcutta, India. In good Protestant tradition, Henry Alcock exposed the errors of the "Pope's religion" of "Popery," arguing in that context "that true Catholicity of people called Protestants and how futile is the claim of Rome to such a designation." His missionary zeal was evident in his writings about "Romanism" in which he endorsed the views of those opposing both "the Papists" and "the Tractarian movement" of "Pusey" in the Anglican Church; and correspondingly supported the views

²⁹⁴ Alcock's *Earth's Preparation for Man*, p. 49.

of those seeking to defend “the holy Reformed religion” of “all true Protestants²⁹⁵.” He was a Protestant who honoured God. *Truly is old earth creationist Local Earth Gap Schoolman, Henry Jones Alcock, a man worthy of our respect and honour!*

As an Evangelical Protestant, I too believe we need to preach and teach that gospel of grace to men, wherever the Lord leads us to. Thus as I have previously stated, as found, in, for example, the holy Gospel of St. Matthew, the first of the Four Evangelists²⁹⁶, we must proclaim that this Gospel teaches us of the work of Christ who by “the Holy Ghost” will “baptize” people (Matt. 3:11), i.e., regeneration. But they must first recognize their sinfulness and inability to keep God’s law as most especially found in the Ten Commandment (Matt. 19:16-22); they must “repent” of such sins (Matt. 4:17); in order to have their “sins” “forgiven” (Matt. 9:2,5), as with saving “faith” they look to Christ who gives them spiritual sight (Matt. 9:29). They must “be converted” (Matt. 13:15; 18:3), confessing Jesus as “the Son of God” (Matt. 27:54) and “Lord” (Matt. 8:6,8); that is, the virgin born (Matt. 1:18-25), God incarnate Lord (Matt. 3:3; 19:17), who died in their place and for their sins (Matt. 20:28; 26:26-28), rose again the third day (Matt. 28), and is returning to judge the quick and the dead (Matt. 13:38-43,49,50; 25). For Christ came “to give his life a ransom for many” (Matt. 20:28), giving his “body” and “blood” on the cross “for the remission of sins” (Matt. 26:27,28); and he says, “I will have mercy, and not sacrifice, for I am ... come to call ... sinners to repentance” (Matt. 9:13). And of this Gospel he says, “Go” tell it to the world! (Matt. 28:18-20).

What a Gospel! What a Saviour! What a God!

²⁹⁵ Alcock’s *English Mediaeval Romanism* (1872), *op. cit.*, title page, pp. 192,194; Alcock’s *The Established Church in its patronage, duties, and probable future* (1875), *op. cit.*, title page; Alcock’s *A Letter to the Reverend A. Fritsch: Superior of Roman Catholic Missions* (1869), *op. cit.*, title page; & Alcock, H.J., *Exercise of Private Judgement and Prayerful Reading of Scripture* (1903), *op. cit.*, pp. Preface, 9,19,23.

²⁹⁶ See my Textual Commentaries Vol. 4 (Matt. 26-28), Printed by Parramatta Officeworks in Sydney, Australia, 2012, “Meditation,” at “Matt. 27:42b ‘him’” (<http://www.gavinmcgrathbooks.com>).