

The Church in the 19th Century

The nineteenth century sees the advent of Romanticism, "...a reaction to the cool intellectualism of the Enlightenment. Romanticism values feeling, intuition, inspiration, history, and exoticism." –Susan Peterson, in *Timeline Charts of the Western Church*, p. 177.

A. Significant challenges to Christianity in the 1800s

1. Seismic political change

In contrast to the American and English Revolutions, the French Revolution was particularly anti-establishment and anti-clerical. The radical excesses of the French Revolution rocked the modern world, causing stringent reactions throughout continental Europe and the papacy. The "Holy Alliance" (1815-25) following Napoleon was designed to maintain monarchial Europe against popular movements toward democracy, nationalism, and home missions.

"With the defeat of Napoleon, Ultramontanism combined with reaction returned in strength. Even among Protestant and Orthodox rulers a friendliness toward Rome was evident, based upon the axiom that the union of throne and altar was the best bulwark against popular movements." –Frank Little, *Macmillan Atlas History of Christianity*

2. blossoming attacks of rationalistic "higher criticism"

a. an age of literary criticism

- 1) philologists dissected Homer's epics, as well as other ancient works (Beowulf, Nibelungenlied), questioning the traditional authorships
- 2) the Bible, already simply viewed as literature, was targeted

b. proto-critics

- 1) Jean Astruc (1751)
 - a) French RC priest
 - b) Said Moses edited the Pentateuch working from two documents, J & E
- 2) Johann Eichorn
 - a) most books of the Bible are not by the alleged authors but are redactions
 - b) he first used the term "higher criticism" with regard to biblical literature

c. JEDP theories = Documentary Hypothesis based on alleged primary documents from the religious traditions of Jehovah, Elohim, Deuteronomic, and the Priests

- 1) W. DeWette (fl. 1830)
 - suggested Pentateuchal "D" document from the days of Josiah (= rediscovery of Jewish heritage in days of Josiah, II Kings 22)
- 2) H. Hupfeld (1853)
 - a) suggested the "E" document should be divided into two original documents: $E_1 = P$, and $E_2 = E$
 - b) Karl Graf (1866)
 - reversed the chronology of Hupfeld, saying historical E_2 came first, then came the legal Priestly document which was based on praxis

3) influence of Hegelian philosophy and Darwinism

- a) Georg Hegel (d. 1831). His "Dialectic Method" taught that the world in history is constantly moving forward in a stream of conflict; the essence of harmonizing



opposites in conflict is called “dialecticalism” = “thesis → antithesis → synthesis”

Under this model “religion is merely an imaginative expression of philosophy.”

Hegel’s disciple, David Strauss devoted his career to stripping Christianity of “legend” and of the supernatural.

b) Julius Wellhausen (1844-1918)

(1) 1878 - *Introduction to the History of Israel*

(a) =combination of early higher criticism, Hegel’s historical progress, and Darwin’s evolution

(b) the Jewish religion and writings matured from a primitive animism, to polytheism, to monotheism; a synthesis (redaction) of the early documents resulted

(2) his lucid style captured the younger generation of theologians



2) JEDP theories lately debunked by discoveries of ancient treaty documents that parallel the covenant documents in Exodus, Deuteronomy, and Joshua. Archaeological discoveries from Tel Mardik and the DSS discoveries also helped confirm the antiquity and historicity of the biblical record.

c. Tübingen School of Germany

1) applied Hegelian tensions to apostolic history

2) Most famous NT critic of the time: F.C. Baur (taught 1826-60)

-thesis: Peter repr. Jewish church

-antithesis: Paul repr. Gentile church

-synthesis: Traditions of John and Luke bridged the gap with generic form in II Century

d. other attacks

1) “Isaiah based on two or three documents”

2) search for the historical Jesus

a) 1835 - D.F. Strauss presented mythical view of Jesus

b) 1867 - J.E. Renan presented romantic view of Jesus

c) 1870 - Keim presented liberal view of Jesus

3. new studies of sociology (cf. Marxism) and comparative religions challenge distinctiveness of Christianity

Marx said, “Religion is the sigh of the oppressed creature, the sentiment of a heartless world, and the soul of soul-less conditions. It is the opium of the masses. The abolition of religion, as the illusory happiness of men, is a demand for their real happiness.”

4. new psychologies challenge biblical anthropology

—no soul, no sin, no guilt

5. newly packaged philosophies

Hegel (d. 1831) -Dialectic method

his idea of philosophical evolution would influence all intellectual disciplines

Auguste Comte (d. 1857) -Positivism

“The French philosopher Auguste Comte (1798-1857) developed a secular religion known as positivism, which emphasized reason and logic. He later systematized it as the Religion of Humanity, complete with priests and a calendar of saints.

“Comte divided the progress of mankind into three historical stages:

1. Theological: relies on supernatural agencies to explain what man can't explain otherwise.
2. Metaphysical: man attributes effects to abstract but poorly understood causes.
3. “Positive”: because man now understands the scientific laws which control the world.

“Comte also founded the social sciences, and it is important to remember in our more cynical times the ideals to which they aspired. Comte and other early social scientists assumed that human behavior must obey laws just as strict as Newton's laws of motion, and that if we could discover them, we could eliminate moral evils—in exactly the same way that medical scientists were then discovering how diseases worked and were eliminating much of the physical suffering which had always been an inevitable part of the human condition.”

(Cited from <http://www.victorianweb.org/philosophy/comte.html>)



Positivism eliminated speculation regarding cause and effect, or motives, in the study of history; it believed an analysis of the bare, hard facts devoid of perceptions and values would reveal reality. Applied to the development of Christianity by scholars such as Ritschl, the NT was stripped of all supernatural acts and claims.

Nietzsche (d. 1900) -Nihilism and the “superman”

led to “God is dead” movement

Herbert Spencer (1820-1903) -Social Darwinism

civilization is advancing through survival of the strongest cultures

John Stuart Mill (treatise on *Utilitarianism* in 1863) and John Dewey (1859-1952) -Utilitarianism

- an ethic that sought the greatest good for the greatest number of people
- recognition of the degrees of quality, whether happiness for Mill, or intelligence for Dewey

Robert Ingersoll (d. 1899) -Atheism

gave God 60 seconds to strike him dead

6. Darwinism

a. early evolutionists

- 1) Aristotle and the Greeks
- 2) Jean Baptiste Lamarck (fl. early 1800s)
 - 1a) grandfather of Charles Darwin would develop Lamarck's ideas

b) proponent of organic evolution: the environment influences changes in organs through use/disuse; these changes are passed onto posterity = “Environmental Determinism”

b. Carolus Linnaeus (1707-78)

1) Swedish Bible-believing botanist

2) developed taxonomy: science of classification of nature’s life forms

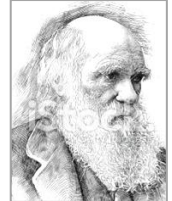
-felt God had created at the specie level based on the use of the word “kind” of Gen. 1 =

Specie

* c. Charles Darwin’s early life (1809-82)

1) an ecclesiastical dropout, he studied plants and animals at Cambridge

2) 1831, 5 year Voyage of the Beagle around Africa & South America



d. *Origin of Species* (1859)

-man and the world developed from “primitive organisms” by means of “natural selection” or the “survival of the fittest,” with “acquired characteristics” passed to descendants by heredity

e. offshoots

1) Social Darwinism (Herbert Spencer)

2) political ramifications

–most of England became Darwinian by 1870s while wanting a moral society

a) Marxism: man is a higher animal; with no soul he is only a tool of the state

b) Nazism: pursued Nietzsche’s idea of the superman through extermination of non-Aryans and the genetically weak, and through selective breeding

3) Theistic Evolution: God uses the principles of evolution over aeons of time to bring to pass his creation plan

4) Hegelian Theory of evolution of religion led to efforts to construct the primitive situation in Israel and in the time of Jesus

f. causes of sweeping spread of Darwinism

1) decline of evangelical movement in an age of secularism looking for its justification

2) ill-prepared response: Christians wrongly debated that species was the level of creation

3) brilliant propaganda of Thomas Huxley in England and Ernst Haeckel in Germany
Haeckel had translated Darwin’s *Origin...* into German and he popularized the slogan, “ontology recapitulates phylogeny”

–still *The Fundamentals* of 1910 helped offset in a scholarly fashion evolution’s implications for mankind

B. Roman Catholicism in a Protestant Century

1. 1814 - Jesuits revived
2. Pope Leo XII (1823-29)
 - a. Condemned Bible societies, religious dissent, and persecuted the Jews (*MAHoC*)
 - b. Worked with Latin American governments to give special privilege to RC citizens
3. Pope Pius IX (1846-76)
 - a. Troubled by having to evacuate Rome in 1848 due to a local revolt: led to edicts claiming greater authority
 - 1) Theological: Immaculate Conception of Mary, 1854, required belief for salvation (see the document in Bettenson)
 - 2) 1865 - *Syllabus of Errors*
 - a) condemned socialism, communism, secret societies, Bible societies and clerics, liberal societies
 - b) condemned liberty of conscience and worship, tolerance, universal suffrage, and public education
 - 3) denied that Protestantism is another form of the Christian faith
 - b. First Vatican Council (1869-70)
 - 1) affirmed INFALLIBILITY of the Pope in faith and morals (who needs councils then?!)
 - 2) terms of speaking *ex cathedra* left nebulous
 - 3) Old Catholic Movement organizes in reaction
 - a) opposed Jesuits and celibacy and wanted more lay authority and promotion of unity with other churches; they reorganized and tried to preserve an apostolic succession through the Jansenists of Utrecht
 - b) championed by J.I. von Döllinger; 1869 - *The Pope and the Council*
“As a Christian, as a theologian, as a historian, and as a citizen, I cannot accept this doctrine [of papal infallibility.]”
-Döllinger was excommunicated in 1871
4. two English converts from Protestantism
 - a. John Henry Newman
-already a high churchman in the Anglo-Catholic church
 - b. Frederick Faber
 - 1) tried to bring Protestant methods of devotion into Romanism, especially by writing popular congregational hymns
 - 2) “Faith of Our Fathers” originally dedicated to Mary

C. Germany

* 1. Friedrich Schleiermacher (1768-1834): “Father of Liberalism”

- a. Romanticist trained by Pietists at University of Halle
- b. religious experience is most important; forget dogma/truth; rather, take the religious experience of dependence as the basis for Christianity
- c. He facilitated the Protestant Union in Europe



2. Ernst Wilhelm Hengstenberg (1802-69)

- a. son of a Reformed minister, but rejected this for historic Lutheranism; would later oppose attempted unions of Lutherans with Reformed in attempt to thwart liberalism
- b. champion of orthodoxy vs. higher criticism; wrote *Genuineness of the Pentateuch* in 1847
- c. favored gov't intervention in the church if in a Christian state

3. Albrecht Ritschl (1822-99)

- a. rejected Schleiermacher's experience theology, asserting the historicity of Christianity based in the belief of redemption and the ethic of love. This led him to stress the community of Christianity over against Schleiermacher's emphasis on the individual.
- b. because he rejected the metaphysical element of Christianity (it was not repeatable), theology in his system is based upon demonstrable facts of Christianity, rather than on faith in or value judgments drawn from supposed revelation
- c. influenced many including Adolf von Harnack (of Univ. of Berlin) whose *History of Dogma* and studies of the early church sought to “rediscover” the Gospel that had become mired in layers of reactionary traditions through history

4. 1880–1905: controversies over failures to subscribe to the Apostles' Creed in Germany

- a. Von Harnack was censured for saying that the virgin birth is merely a symbol of the incarnation
- b. some pastors were removed for not accepting the Apostles' Creed

5. Biblical studies

- a. Constantine von Tischendorf (1815-74): discovery of Codex Sinaiticus fostered textual criticism
- b. Wilhelm Gesenius (1785–1842): rationalist who contributed to Hebrew linguistics for OT study
- c. Johann F. Karl Keil (1807-88): helped shape conservative Lutheran theology; commentaries answer liberal attack
- d. Franz Delitzsch (1813-90)
=Jew collaborating with Keil on OT Comts.; influenced by Wellhausen, esp. on Deuteronomy



- e. Gustav Adolf Deissmann (1866 -1937); showed that Greek NT is Koine Greek, not heavenly language
 - f. Theodor Zahn (1838-1933): evangelical German NT scholar who defended Johannine and Pauline authorships
6. Chancellor Bismarck, chief political engineer of the German Union of 1871
- a. unorthodox in his theology, he did like the book of James; saw the state as a “good Samaritan,” a political ethic he followed to resist Marxism as well as the laissez faire approach
 - b. 1872, expels Jesuits, primarily in response to the Vatican claim of papal infallibility
 - c. 1873, secularizes many church activities: weddings, vital statistics (births/deaths), secularized education; he would have to rescind this law in order to get RC aid in combating the growing threat of socialism

D. Russia

1. From the time of Peter the Great, the state had controlled the Russian Orthodox Church through the Holy Synod
 - a. From 1880-1905, the head of the Holy Synod “...opposed trial by jury, parliaments, and public education. He maintained strict censorship of all books and newspapers and magazines, along with a system of terror by secret police. He was a vicious Anti-Semite.” —*MAHoC*, 99
 - b. Anti-Semitic pogroms directed against native and immigrant Jews deflected attention from serious political and economic problems
2. Emigrations to the New World by persecuted groups
 - a. Hutterite and Mennonite farmers transplanted from Germany to Russia move on to North America.

These groups had been invited by Catherine the Great at the end of the 1700s to work the vast Russian land. When Catherine’s concessions were reversed by later tsars, they began to move again. 1874 was a turning point for many of these pacifistic groups when the tsar lifted their exemption from universal military conscription. They fled to the plains of Canada and the U.S. Dakotas.
 - b. Doukhobors (“spirit wrestlers”) emigrate to Canada and U.S. with help of Tolstoy (d. 1910) and Quakers; followed golden rule ethic and opposed social registry —*MAHoC*, p. 100.

E. Scandinavia

1. *Soren Kierkegaard (1813-55) of Denmark
 - a. Proto-existentialist who was critical of Hegel’s realism that framed men as animals with reason; Kierkegaard believed this was out of touch with human experience.
 - b. Doctrine of God



1) “God is love,” even in the darkest hours; “truth is subjectivity”
—Kierkegaard’s subjective theology was largely shaped by the life-changing loss of his mother and much of his family to disease in 1838

2) God is “totally other” in His transcendence. Because there is an infinite difference between God and man, it is nigh impossible to know God—He can be discovered, not by rational searching, but only by a mystical faith. We therefore may begin to know Him only as He reveals Himself in the incarnation, and this only in a mystical sense as Christ comes to us incognito; “it cannot be otherwise, for to be known directly [not spiritually] would be the mark of an idol.” –Colin Brown in *Dictionary of the Christian Church*, 566

c. Doctrine of Faith: a “leap in the dark.” Because God is unknowable, man must sense/experience Him through intuition. There is little room for propositional truth about God as taught by Machen in *What Is Faith?* Rather, Kierkegaard insists that it is not what we know about God, but rather how we react to God that connects us to Him. The less we know, the more blessed faith we will have. (*Philosophy and the Christian Faith*, Colin Brown, p. 130).

2. Sweden

a. Emanuel Swedenborg (1688–1772) of Sweden



- 1) Shifted from a Cartesian mechanical worldview to a neo-platonic emphasis on the spiritual world behind the physical world. Communication between the two worlds via conversation with the spirits
- 2) Spawned the Church of New Jerusalem in 1788 when his followers organized
 - a) Heretical: denied trinity and substitutionary atonement
 - b) Allegorical interpretation of Scriptures
 - c) Liturgical worship while metaphysical communication with departed spirits
- 3) This cult was established in England in 1828

b. Sweden maintained State Lutheran Church with apostolic succession

c. Independent church movements aided by spiritual awakenings as well as by newly introduced grants of farmland to farmers

1) YMCA

Urban evangelism of young men reaching young men in European hostels. Came to London in 1844. Recreation and relief work added later.

2) Swedish Missionary Society to pay church taxes; but eventually becomes independent church, especially in America, viz., the Covenant Church (leaders from circle of Haldane brothers)

* d. Nathan Soderblom (1866-1913)

1) “Father of the Modern Ecumenical Movement”

2) He had been shaken from his Pietistic background while studying the Welhausen theory at the University of Uppsala

3) as bishop of Uppsala, he promoted world Protestant unity; based on his Ritschlian view of faith as trust alone, he looked behind doctrinal differences to a basic unity: “Behind the different doctrines lies the faith itself. * * * ...under these circumstances it is nonsensical to speak of true or false doctrines....” (in Hedegaard; *Ecumenism and the Bible*, p. 118)

E. The Reveil (Awakening) in Switzerland, 1810ff.

1. Robert Haldane (1764-1842)

a. missionary-minded, but with his brother, James, was blocked by indifferent CoScotland when these two aristocratic brothers went on a preaching circuit around Scotland

b. evangelistic efforts in Geneva, 1816-19

1) contacts with students proved productive for the Reformed faith despite clerical and theological opposition, court cases, and mob attacks

2) *Commentary of Romans* (ca. 1820)

Romans is the keystone of biblical theology, arguing man's depravity and Christ's atonement. Haldane's commentary (and the student lectures it was based upon) was used to reach many Swiss pastors and students who had been trained in Enlightenment rationalism. Many of these Swiss pastors who became evangelical were forced out of the established Swiss Church.

By 1819 the Venerable Company of Ministers in Geneva had become rationalist; they replaced Calvin's Catechism with a rationalist catechism and forbade preaching on original sin, predestination, or on Christ's two natures. Largely due to the Reveil and Haldane's early contribution, most of the Venerable Company were evangelical by the end of the 1800s.

3) Opposed inclusion of the Apocrypha in an English Bible Society's Bible for Europe

2. J.H. Merle d'Aubigne (1794-1872)

a. worked with Haldane after leading student protests against book that called the new clergy orthodox

b. inspired to write his famous 13 volumes on the Protestant Reformation during its tercentenary when he visited Wartburg Castle

3. by the end of the century, a majority of ministers were Evangelical; a popular vote of the people in Zurich banned David ("Mythological Jesus") Strauss from retaining the Chair of Theology there



F. France

1. Adolphe Monod (1802-56)

a. son of Swiss Reformed pastor who contributed to the Reveil in France

b. greatest French preacher of the day; once ousted from his ministry for his orthodoxy

c. *Farewell Address*



2. power struggle in French Reformed church during the latter half of the century; the conservatives gained a majority by 1872, but were undercut by the government. Finally, three churches resulted in 1905 when the solely recognized Reformed church in France was disestablished.

G. Netherlands

1. Struggle for orthodoxy

- a. most national church ministers and theologians held higher critical views, while most laymen were orthodox
- b. the state provided financial support and supervised all Protestant worship, altho supplementary freewill offerings necessary
- c. clash over interpretation of church standards: Belgic Confession, Heidelberg Catechism, Canons of Dort
— 1816 Synod: subscribe “insofar as they are in harmony with God’s Word” vs. subscribe “because they agree with God’s Word”
- d. 1836 - Christian Reformed Church secedes as part of the European Awakening; 1892, the bulk of the CRC merges with another evangelical group, the Reformed Mourning Church to form the “Reformed Churches in the Netherlands”

* 2. Abraham Kuyper (1837-1920)

- a. started out a preacher’s kid who would espouse modernism
- b. impressed with Calvinist piety of local villagers, he became a champion of “lifestyle Calvinism”; gave 1898 Stone Lectures at Princeton Seminary “On Calvinism”
- c. a pastor before becoming leader of the Anti-Revolutionary Party after the death of Groen van Prinsterer
 - 1) sought to Christianize the state indirectly thru the family, organizations, and his political party; called for state subsidy of Christian schools
 - 2) Prime Minister of coalition gov’t with RCs, 1901-05; detractors called it the “monstrous coalition”
- c. helped found Calvinistic Free University of Amsterdam, 1880 (free from church and state)
–Hermann Dooyeweerd and Bavinck would teach here



H. England

1. The Oxford Movement, (Tractarian or Puseyite Movement, fl. 1833)

- a. not Protestant, but Anglo-Catholic, stressing apostolic succession, mass, auricular confession, vestments, candles, monasticism, etc., all without Rome
- b. began as [romantic] effort of resistance vs. state control of the church on the one hand, vs. rampant individualism (e.g., Quakers) on the other; protest grew into a series of 90 tracts stressing the “Holy Catholic Church as the only way to eternal life”
- c. key figures: early on known as the Noetics (“discerners”) at Oxford, they were all influenced

by the “reductionism” coming out of the French Revolution

1) Edward B. Pusey (1800-82)

–Oxford Hebrew linguist: conservative Commentaries on Daniel & Minor Prophets

2) John H. Newman (1801-90)

a) son of a Calvinist banker, he wrote “Lead, Kindly Light, amid the encircling gloom” on his way back from a Sicilian health retreat

b) *Via Media: wrote tract #90: CoE’s 39 Articles not inconsistent with Romanism; there is room for 7 sacraments, saints, purgatory, and images

c) joined RCs in 1845; later made a cardinal (1879)

3) 625 aristocrats turn RC, and 250 Anglican clergy return to Rome

(Pusey hunted and rode with aristocrats, while Froude mingled with the high and mighty on his yacht)

d. Sought to restore monastic living for interested Anglicans

2. The Church of England

a. Evangelicals in the CoE (= “Low Church”)

1) establish Exeter Hall (1831) and Keswick Convention (1875) to promote their reforms

2) Notable bishops

a) John Charles Ryle (1816-1900)

b) Edward H. Bickersteth (1825-1906)

c) Charles Bridges (1794-1869)

3) Other Low Church luminaries included John Newton and William Cowper who influenced Wilberforce in Parliament

b. The Broad Church Movement

1) AIM: to rethink the Christian faith making it relevant to the thoughts and situation of the age; many came to advocate Christian Socialism, and would influence Walter Rauschenbusch of “social gospel” fame in the U.S.

2) early influenced by Samuel Taylor Coleridge (d. 1832), which after following Voltaire, Unitarianism, and Kant came to feel that the Christian faith was the perfection of human intelligence, not discovered by, but in full accord with reason.

“They emphasized an intuitive consciousness of God and the immanence of Christ in man who was looked upon as the Son of god. The fall and the atonement were either ignored or minimized.” –Cairns, p. 434, 1st ed.

3) Godfather of the broad church movement was John Frederick Maurice (1805-1872)

a) Prophet of “Christian Socialism” who saw the church as a Christian society under Christ

b) Said Christ’s atonement was not substitutionary but rather an example of divine love

4) Frederick William Farrar (1831-1903)
–chaplain to Queen Victoria; secured a crypt in Westminster Abbey for Darwin
–classic *Life of Christ*

5) Brooke Foss Westcott (1825-1901)

a) NT commentator and lower critic

/ b) shared Maurice's theology and was considered his successor as the prophet of Christian socialism

“Cambridge Trio” c) followed his student Lightfoot as Bsp of Durham in settling coal strikes (1892) and was 1st president of the Christian Social Union, 1887

\ 6) Fenton J.A. Hort (1828-92)

\ 7) Joseph Barber Lightfoot (1828-89)

a) Pauline scholar; classic commentary on Philippians

b) as Bsp, he planted 45 new churches and trained clergy

8) Henry Barclay Swete (1835-1917)

a) succeeding Westcott he contributed in areas of OT, NT, doctrine, Apostles' Creed, from CoE position

b) held conservative convictions and used critical methods

REVIVALISM

4. Non-conformist churches

a. associated with middle classes, and built up by Moody, these attempted to disestablish the CoE

Dissident churches finally were released from church taxes in 1868 and their members were allowed to hold positions at Oxford and Cambridge.

b. Presbyterians

1) established top class schools to compete with Oxford and Cambridge

2) many join Unitarians or Congregationalists

c. Congregationalists

d. Baptists

1) Charles Haddon Spurgeon (1834-92)

a) pastor of London's Park Street Chapel from age 20

b) clashed with hyper-Calvinists, Arminians, and Tractarians of the broad church

c) Downgrade Controversy around 1887 when Baptists were beginning to give up on vital doctrines (see *The Forgotten Spurgeon*)

d) pastors' college: 900 ministers trained, and countless others influenced by *Lectures to My Students*



2) Alexander Maclaren (1826-1910)

—Scottish exegetical preacher at Manchester who resisted Spurgeon's attempt to get Baptist Union to formulate a creedal statement

e. Methodists

1) Wesley's movement, originally 100 conferences in 1784, finally broke officially from CoE in 1891

2) Adam Clarke (d. 1832)

- a) linguist and prolific commentator
- b) emphasized conversions and sanctification, yet denied eternal generation of Christ
- c) conference president 3X

4) Hudson Taylor, missionary to China (1832-1905)

a) China Inland Mission: interdenominational faith mission inspired by London revivals of 1859 and by George Mueller's faith mission to orphans

b) Missionary methods were indigenous in appearance and practice

4. Christian renewal movements

a. Catholic Apostolic Church = Irvingites

1) Edward Irving (1792-1834)

Scottish Presbyterian minister turned charismatic: continuing revelations

2) stressed imminent return of Christ (pre-tribulation rapture) with attending apostolic gifts

b. Salvation Army, 1865

1) William Booth (1829-1912)

2) Beginnings

a) Originally a Methodist minister; quit when his bishop restricted him to one circuit

b) First called his organization the HAFG: "Hallelujah Army Fighting for the Lord"

c) hierarchical, regimented chain of command for the saving of souls; no sacraments

3) Targets London's poor east side with "Food for the Millions" soup kitchens, training camps

4) By 1884, the Army had spread to much of the English speaking world with 900 corps



c. Darbyites/Plymouth Brethren, founded 1830

1) John Nelson Darby (1800-1882), a Dublin lawyer turned Church of Ireland curate

2) Other leading lights: Text scholar, Samuel P. Tregelles, and George Mueller, head of a faith-run orphanage in Bristol

3) Emphases: priesthood of believers (so no need for established clergy), and direct guidance by the Spirit; foot washings

d. Interdenominational emphases

1) YMCA

a) YMCA founded in England in 1844 and the U.S. in 1851

i) originally for the introduction of religious services among young men of the drapery trade to keep them out of the taverns and brothels

- ii) 1855 saw
 - (1) the International Confederation in Paris that produced a purpose statement for training young men to spread the kingdom of Christ
 - (2) formation of the YWCA
- b) Original focus on producing healthy: 1) spirit, 2) mind, 3) body
- c) YMCA development of basketball. In 1891 Canadian John Naismith experiments in the gymnasium on a rainy day at the Y in Springfield, Mass.

2) 1910, World Missionary Conference in Edinburgh

- a) institutionalized and internationalized established mission councils
- b) this conference became the springboard for modern ecumenism leading to the WCC

e. Miscellaneous Missions

1) London Missionary Society established 1795 by members of the Scottish Free Churches and by evangelicals of the CoEngland

2) Henry Martyn (1781–1812)

- a) Follows Carey to India after reading Brainerd's biography
- b) One of three chaplains to the East India Co.
- c) A Cambridge linguist, he translated the Bible into Hindustan

3) Robert Morrison (1782-1834): First Protestant missionary in China, 1807

- a) Scottish missionary
- b) 25 years to gain 10 converts and to translate the whole Bible into Chinese dialect

J. Scotland

1. Robert and James Haldane (ca. 1765-1850)

Nobility of Scotland who left their commissions with the navy to put their weight and wealth behind evangelical causes in Europe. After missionary enterprises in India, James became a famous Congregational preacher in Edinburgh and Robert was instrumental in the Swiss and French Reveil.

2. Robert Murry McCheyne (1813-43)

- a. minister in Church of Scotland for 7 years at Dundee
- b. missionary minded; concern for Jews

3. Bonar Brothers

- a. Andrew – pastor zealous for purity of the church; left CoS for Free Church
- b. Horatio - prince of Scottish Hymn Writers

4. Disruption in the Church of Scotland, 1843



a. Thomas Chalmers, (1780-1847)

1) moderator of the CoS, he would become the leader of the Evangelical Movement

2) preached to and catechized the poor of Glasgow — gov't relief cut from 100,000 -> 20,000 per year

(see Banner of Truth's *St. Andrews Seven* for a good career biography of Chalmers)

b. 1833, CoS had shifted vs. lay patronage, giving presbyteries the right to exclude unworthy pastors and churches can choose own ministers

c. 1834 - test case vs. patron's choice of minister

1) 287 votes vs. 2 against the minister

2) YET, secular courts install the patron's choice

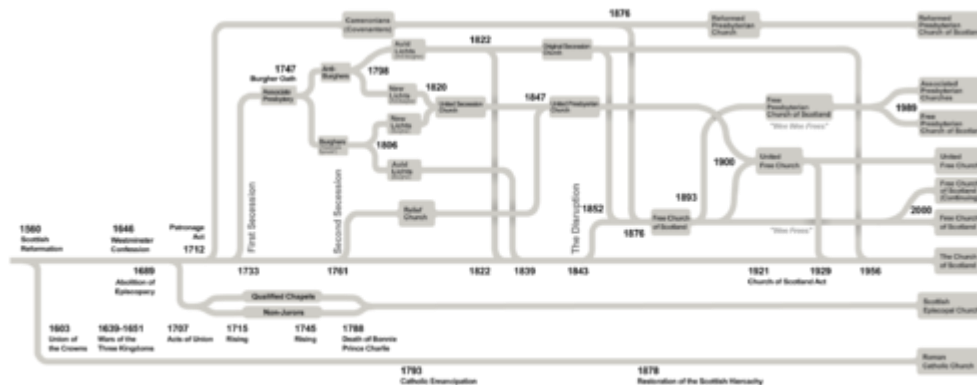
d. 1843 - Chalmers and Thomas Guthrie leave politically-controlled Church of Scotland with 474 ministers to form Free Church of Scotland

1) 10 years of hardship followed by 50 years of glory

2) New College founded with Chalmers at the head

e. 1890 - bulk of Free Church joins United CoS

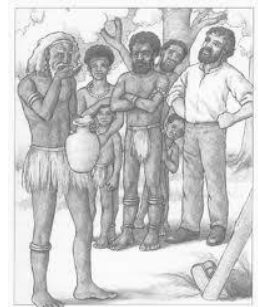
— the remnant of the Free Church, legally holding the property, shared it proportionately with the seceders; remnant became known as Wee Frees



5. John Paton (1824-1907), Scottish missionary to the South Pacific

a. Began as a city missionary in Glasgow taking on atheists, RCs, and liquor traffickers

b. Left for the New Hebrides Islands with his wife, Mary Ann, in 1858; English Missionaries John Williams and James Harris had been cannibalized there in 1839.



“Many people thought John was throwing away his life.... One old Christian gentleman raised his crowning objection, ‘The cannibals! You will be eaten by cannibals!’
“To this John good-naturedly responded, ‘Mr. Dickson, you are advanced in years now, and your own prospect is soon to be laid in the grave, there to be eaten by worms. I confess to you, that if I can but live and die serving and honoring the Lord Jesus, it will make no difference to me whether I am eaten by cannibals or by worms. And in the Great Day my resurrection body will arise as fair as yours in the likeness of our risen Redeemer.’” (Vance Christie, *Into All the World*, 169).

K. Canada

1. Scottish and English Presbyterians reunite in 1875
2. After beginning talks in 1902, the three mainline churches merge into the United Church in 1925: Congregational, Presbyterian, Methodists. The PCC was reconstituted after this amalgamation.

L. Africa

1. Missions

- a. Robert Moffat (1795-



1883): translated Scriptures into dialects in S. Africa

- b. David Livingstone (1813-71) of Scotland: exploration opens up mission travel and reduces Arab slave trade. His reports to England accelerated the end of Anglo slavery.



2. Colonization of South Africa

- a. Earliest settlements were Dutch and Huguenot; British take control after the fall of Napoleon
- b. 1833, the British abolish slavery in the Cape, freeing 33,000. This policy leads to migration of the Dutch into the Transvaal
- c. Boer War (1899-1902)
 - i. British subjugate the Dutch descendents (Boers) in the interior by interning and starving 1000s of women and children. This action was opposed by Christian groups in England.
 - ii. The Boer War "...turned the natural Boer nationalism into the hard line of totalitarian ideology (including racism [apartheid] and an organization which has subsequently marked it off." –*Macmillan Atlas of the History of Christianity*, p. 109

M. Eastern Churches

1. Greek Orthodox; Greece liberated from the Turks in 1827; resisted foreign evangelical missions
2. Balkans, liberated in 1826 under leadership of the Serbs and placed under a Russian protectorate
3. Armenian massacres, 1894-96, by the young Turks; 100,000 killed

N. Golden Age of Missions sets the stage for ecumenism in the 20th century