

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 Littell, *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 viewed simply 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 **J**ehovah, **E**lohim, **D**euteronomism, and the **P**riests

- 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: E₁ = P and E₂ = E
 - b) Karl Graf (1866)
 - reversed the chronology of Hupfeld, saying historical E₂ came first, then came the legal **P**riestly 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 “dialecticism” = “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



4) JEDP theories lately are 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.

d. Tübingen School of Germany

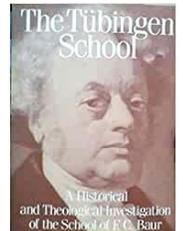
1) applied Hegelian tensions to apostolic history

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

-thesis: Peter represents the Jewish church

-antithesis: Paul represents the Gentile church

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



e. other attacks on the Bible and historic Christianity

1) Isaiah based on two or three documents from an original Isaiah plus later brilliant sages of the VI Century BC

2) search for the historical Jesus

a) 1835 - D.F. Strauss presented mythical view of Jesus, the ghost of history

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

c) 1870 - Keim presented liberal view of Jesus who gave us the golden rule

3. new studies of sociology and comparative religions challenge uniqueness of Christianity

a. William James of U. of Edinburgh: *Varieties of Religious Experience*, 1901, argued for evolved similarities of religious belief and practice.

His father was a Swedenborgian theologian in NY City.

b. 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

a. Kant's denial of the transcendental and Hegel's idea of philosophical evolution would influence all intellectual disciplines

b. Auguste Comte's 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 otherwise man can't explain.
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 as3ummed 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."

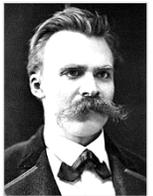
(Cited from <http://www.victorianweb.org/philosophy/comte.html>)



Philosophically, 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.

c. Friedrich Nietzsche (1844-1900) –Nihilism and the "superman"

- Son of a Lutheran pastor in Prussia; labored at Univ. of Basel
- Nihilism led to existentialism and the "God is dead" movement
- Idea of the Ubermann held kindness and humility as weaknesses that were props to cover one's own failure in the quest for an instinctive "will to power" in a bloody, predatory world
- Led to "God is dead" movement
- Nietzsche impacted Spencer and Hitler



d. Herbert Spencer (1820-1903) –Social Darwinism

- civilization is advancing through survival of the strongest cultures
 - Wealth & success is a sign of natural superiority
 - Eugenics (n.b., proponent Margaret Sangar)

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

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

f. Atheism, e.g., attorney and public speaker, Robert Ingersoll (d. 1899)

gave God 60 seconds to strike him dead

6. Darwinism

a. early evolutionists

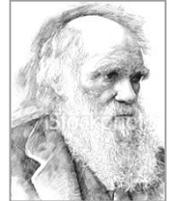
- 1) Aristotle and the Greeks who posit eternity of matter
- 2) Jean Baptiste Lamarck (d. 1829) evolutionist who developed useful zoological taxonomy
 - a) grandfather of Charles Darwin would develop Lamarck's ideas
 - b) proponent of organic evolution: the environment influences changes in organs through use/disuse; these "acquired characteristics" are inherited by posterity = "Environmental Determinism"

b. Carolus Linnaeus (1707-1778)

- 1) Swedish Bible-believing botanist
- 2) Father of 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

* 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 own 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,

“ontogeny recapitulates phylogeny” whereby an animal’s embryo repeats its species’ evolution, e.g., fish → pig → monkey → child (a.k.a., “embryological parallelism”)

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

B. Roman Catholicism in the Protestant 19th Century

(17th Century was the Roman Catholic Century in Europe)

1. 1814 - Jesuits revived out of Napoleonic disruptions of Europe

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 to protect her from original sin, 1854, a required belief for salvation (see the document in Bettenson)
This doctrine and the “Assumption of Mary” are the only two recognized *ex cathedra* pronouncements

- 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

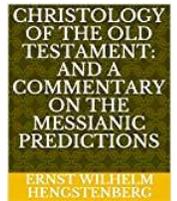
* 1. Friedrich Schleiermacher (1768-1834): “Father of Liberalism”

- 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 a renewed and liberalized 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, he wrote *Genuineness of the Pentateuch*, 1847; his 1835 *Christology of the OT* remains a standard
- c. favored gov’t intervention in the church if in a Christian state



3. Albrecht Ritschl (1822-99)

- a. rejected Schleiermacher’s experiential theology; Ritschl asserted that Christianity holds a long-standing tradition of redemption with the ethic of love. (N.B, biblical Christianity in truth is grounded in historical claims about Jesus and his bodily resurrection.). His belief system led him to stress the community of Christianity (love) over against Schleiermacher’s emphasis on the individual.
- b. because he rejected the metaphysical element of Christianity (“miracles are 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 (Univ. of Berlin) whose *History of Dogma* and studies of the early church sought to “rediscover” the Gospel that had become mired in historical layers of shifting church traditions
- e. influenced the Swedish ecumenist churchman, Nathan Soderblom

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. Advancement of Biblical studies

- a. Constantine von Tischendorf (1815-74): discovery of Codex Sinaiticus fostered interest in textual criticism
- b. Wilhelm Gesenius (1786-1842): rationalist who contributed to Hebrew linguistics for OT study
- c. Johann F. Karl Keil (1807-88): Hengstenberg's student; 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 ("Common") Greek, not heavenly language: *"Lectures from Ancient Rubbish Heaps"*; *Light from the Ancient East*
- f. Theodor Zahn (1838-1933): evangelical German NT scholar who defended Johannine and Pauline authorships against Tübingen School



6. Chancellor Bismarck, chief political engineer of the German Union of 1871

- a. unorthodox in his theology, he did like the book of James; cast the die for 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 (founded 988 AD) 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." —*Mac.AtlasHoC*, 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 plains. 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. His Christian existentialism filled the void of a dying idealism.

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).

“Christianity protests every form of objectivity. It desires that the subject should be infinitely concerned about himself. It is subjectivity that Christianity is concerned with, and it is only in subjectivity that its truth exists. If it exists at all objectively, Christianity has no existence.”
–*A Kierkegaard Anthology*, 1946, p. 207.

2. Sweden

a. Emanuel Swedenborg (1688–1772) of Sweden (see close of 18 century notes)

b. Sweden maintained State Lutheran Church with apostolic succession

c. Independent church movements were aided by spiritual awakenings (Reveil across 19 C. Europe) as well as by newly introduced land grants to farmers

1) YMCA

Urban evangelism of young in European hostels. Introduced in 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 (1866-1931)

- 1) “Father of the Modern Ecumenical Movement”; won 1930 Nobel Peace Prize (Mt. 6.5)
- 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 community, as well as faith as trust alone, he looked beyond 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 Europe, 1810-1870

Switzerland 1. Robert Haldane (1764-1842)

- a. missionary-minded, but with his brother, James, was blocked by CoScotland as “vagrant preachers” 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; word spread of the Scot who knew the Bible like Calvin.



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; d’Aubigne worked for separation of church and state
- 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

France

1. Adolphe Monod (1802-56)

- a. son of Swiss Reformed pastor of Huguenot blood who served a French church in Copenhagen, Adolphe returned to France to contribute to the Reveil there
- 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.

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 followed by clash over requiring subscription to the standards by church officers: 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 Kuyper’s evangelical group, the Reformed Mourning Church (Doleantie) 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”
- d. helped found Calvinistic Free University of Amsterdam, 1880 (free from church and state) — Herman Bavinck (d. 1921) and Hermann Dooyeweerd would teach there



F. England

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

- a. A product of English romanticism, it was not Protestant, but Anglo-Catholic: stressed 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; its 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) John Keble, pastor and mentor of Charlotte Yonge, who penned *The Heir of Radcliffe* novel that promoted an institutional Anglo-Catholicism through fiction
- d. 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)
 - e. Sought to restore monastic living for interested Anglicans

2. The Church of England

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

1) established

- a) Exeter Hall (1831): hosted
 - i. Protestant Assoc. to fight slavery
 - ii. Trinitarian Bible Society
- b) Keswick Convention (1875) (“higher life” movement) to promote their reforms

2) Notable bishops

- a) John Charles Ryle (1816-1900), Bishop of Liverpool; had been converted in college upon hearing a sermon on Eph 2
- b) Edward H. Bickersteth (1825-1906), Bishop of Exeter
- c) Charles Bridges (1794-1869)

d) Charles Simeon (1759-1836)

3) Other Low Church luminaries included John Newton (d. 1807) and William Cowper (d. 1800) 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 pantheist, Samuel Taylor Coleridge (d. 1832), who, 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), Bishop of Durham

- a) Pauline scholar; classic commentary on Philippians; lost notes on Acts and three other commentaries rediscovered in Durham Cathedral around 2010 have been republished by IVP
- b) as Bsp, he planted 45 new churches and trained clergy

8) Henry Barclay Swete (1835-1917)

- a) succeeding Wescott he contributed in areas of OT, NT, doctrine, Apostles’ Creed, from CoE position
- b) held conservative convictions and used critical methods

ENGLISH REVIVALISM

3. Non-conformist churches

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

Dissident church members 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 (since early 1600s)

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* by Murray)
- 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 the 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; denied eternal generation of Christ
- c) conference president 3X

3) 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 in Bristol
- 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, this parachurch Army spread to much of the English speaking world with 900 corps

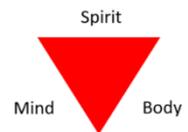
c. Darbyites/Plymouth Brethren, founded 1830

- 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 established 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) Promoted by Lord Balfour and chaired by Methodist John Mott, president of Student Volunteer Movement for foreign missions
- b) institutionalized and internationalized established mission councils
- c) Calling for cooperative efforts in missions, this conference's continuation committee led by Mott became the springboard for modern ecumenism leading to the WCC

e. Miscellaneous British Missions

1) Prompted by Wm. Carey's letter, the 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)

- a) Scottish Presbyterian missionary: First Protestant missionary in China, 1807
- b) 25 years to gain 10 converts and to translate the whole Bible into Chinese dialect
- c) Father of English-Sino literature (n.b. modern “Robert Morrison Project” to promote solid Christian literature in Asia)



4) Robert Moffat (1795-1883): translated Scriptures into dialects in S. Africa

5) 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.

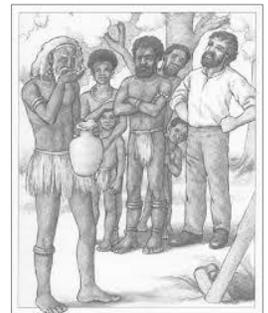


6) John Paton (1824-1907), Scottish missionary to the South Pacific

- 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).



5. 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 descendants (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

G. 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. moved by death of a brother, he became a minister in Church of Scotland for 7 years at Dundee
- b. missionary minded; concern for Jews
- c. Proverbs 11.30 above church door lintel

3. Bonar Brothers (premlis)

a. Andrew – pastor zealous for purity of the church; left CoS for Free Church

b. Horatio - prince of Scottish Hymn Writers

- “I Heard the Voice of Jesus Say”
- “How Sweet the Name”
- No, Not Despairingly Come I to Thee”

Book: *God's Way of Holiness*

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
-ordained in 1803 after serving as mathematics professor at Univ. of St. Andrews

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 allowing churches to choose their 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

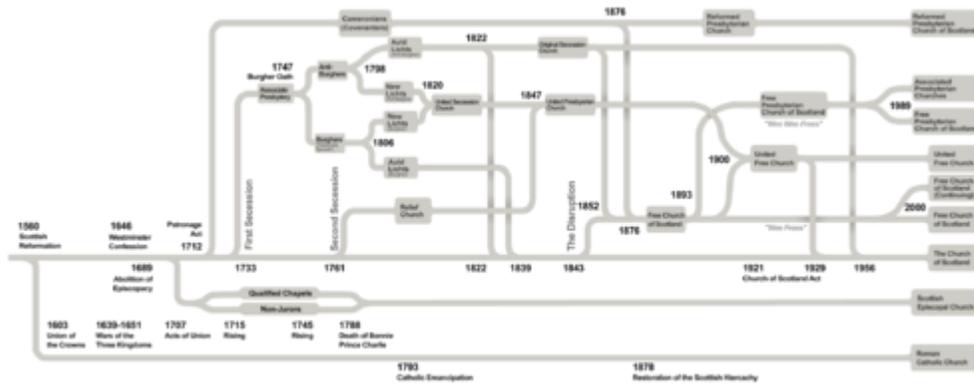
d. 1843 - Chalmers and Thomas Guthrie leave politically-controlled Church of Scotland with 474 ministers to form Free Church of Scotland

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”



H. 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.

J. 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

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