

**SOUTH ASIA
NAZARENE BIBLE COLLEGE**

**SUBJECT
CHURCH HISTORY (Reformation Onwards)**

**A COURSE PREPARED FOR DE-CENTRALIZED PASTORAL TRAINING PROGRAM
IN SOUTH ASIA**

Chapter - One

THE PERIOD BEFORE REFORMATION

The period of the Reformation is one of the most interesting periods in the history of Christianity. We have seen how the church as a whole was caught up in superstitious beliefs and practices. Instead of serving God and mankind by humble and yet persuasive proclamation and teaching and works of humanity the church was caught up in power struggles. The pure gospel of Jesus Christ and the lofty ethical teaching of the New Testament seemed to be buried under the rituals of the church, its discipline, laws and courts. Christianity became a very mechanical and formal religion, which did not appear to be much different from nineteenth century Hinduism. In spite of this, people here and there, found the pearl of great price. The church, the body of Christ, in spite of its many weaknesses and wrongs was still indwelt by its Lord. God could not withdraw from His people, and in the fullness of time he raised his prophets.

THE SITUATION IN EUROPE

Political development

This was the age in which many European nations began to have national feelings. Feudalism began to break down, and national government took its place in which the royal government tended to be absolute.

In the beginning of the sixteenth century there were four great powers in Europe. Three of the four, England, France and Spain had strong national governments. The fourth great power, Germany though usually ruled by foreign emperors as the Holy Roman Empire, had a strong tendency to unity and nationalism. In Italy, there was no national government.

1) England was the first country to become compact nation. The wars of the Roses (1455-1495) ruined the feudal lords in England. Henry VII (1485 – 1509) and Henry VIII (1509 – 1547) ruled almost completely as they pleased, although under parliamentary forms. England, for the previous few centuries had tended to disregard the dominion of the popes. Since 1066, in the time of William the Conqueror, the Pope's authority had been limited. The Pope was the head of the church in so far as the laws of the land permitted. Since 1265, when the House of Commons were formed, anew estate, the commons, had had a voice in the English government. The middle class constituted the main prop of the English people during the Reformation period.

2) In France, the Hundred Years War (1338 – 1453) had ruined the nobility, and consolidated the royal power. Louis XI (1461 – 1498) crushed the remaining feudal lords. Charles VIII (1483 – 1498) Planned, but failed, to make France the Holy Roman Empire in place of Germany. Since 1302. The commons had representatives in the National Assembly, and supported the royal government, in 1516, Francis I (1515 – 1547) had similar aim to Charles VIII, made an agreement with Pope Leo X called the Concordat of Bologna, which made the king virtual head of the church in Europe.

3) For many years, Spain was under the Moors, who were driven out only in 1492. The marriage of Ferdinand of Aragon to Isabella of Castile brought the two rival kingdoms together, and laid the foundations of the Spanish monarchy. Ferdinand died in 1515. Charles I, his grandson, succeeded him, inheriting not only the Spanish possessions of Ferdinand, but also the crowns of Austria and Burgundy. In 1519 Charles, who played a big role in the reformation? Ferdinand was a despotic ruler.

He was a faithful Roman Catholic, but resented the interference of the Pope in national affairs. Therefore in 1482, he forced the Pope to sign a Concordat, which brought the church in Spain completely under the crown.

4) Political organization in Germany was in certain ways similar to the United States of America today.

At the time of the Reformation Germany consisted of the Lands from the border of the Rhine to the borders of Hungary and former Poland, excluding Switzerland. It had no national government like England, France and Spain. It was the Holy Roman Empire, consisting of many states, great and small, which were virtually independent. Seven of the leading princes usurped the right to elect the emperor four of them were secular princes while three of them were prince-bishops, who ruled ecclesiastical states.

The empire had a kind of central authority called Diet, consisting of the princes and the great nobles. The men who held lands as vassals of the emperor. The princes who figured largely in the Reformation, acknowledged the emperor as their feudal lord, but each of them governed his own territory in almost complete independence.

5) by the middle of the fifteenth century Italy was divided into five so-called Great States: the Duchy of Milan, the two republics of Venice and Florence, the Church states, and the Old Kingdom of Naples. There was no unity, and no strong national government. The unification of Italy was still impossible due to jealousy and discord, and the traditional struggle between the Papacy and the empire. The Scandinavian kingdoms were badly divided. Gustaf Vasa was acclaimed King of Sweden in 1523, and it was only by his ascendancy that Sweden contributed to the politics of Europe.

Russia was a great power. Ivan the Great (1462 – 1505) freed the country from the Tartars. Russia belonged to the Eastern Orthodox Church and had no significant part in the great Reformation. Turkey was the great Mohammedan power Europe. Bajazet I (1347 –1403) vowed that his horse ‘should eat oats on the high altar of St. Peter’s in Rome’. His rapid advance threatened Europe for some time. Hungary was conquered in 1526 and 1529 respectively. The menace of the Turks took so much of the time of Charles and the Catholic princes, that they were unable to check the Reformation movement.

Thus we see that consolidation and nationalism were everywhere on the increase. The increased powers of the kings checked the power of the popes over the people and demanded control of the churches in their realms on the eve of the Reformation. This transition to the control of the churches by the kings did not promote the Reformation everywhere. In Spain and France, where the churches and Governments were faithful to the Roman Catholic faith, they did not promote the Reformation in any way. But it is still true that the formation of national churches curbed the power of the popes, and made their efforts to crush the Reformation less effective.

Socio-Economic conditions

A great social change took place during this period. In medieval times if one were the son of a serf, there was little or no chance to be anything but a serf, except in the service of the church. But by 1500, conditions had changed. Men could raise their ability to higher social ranks. Serfdom was disappearing, and out of the free farmers, the country gentry, and the new merchant class, arose anew middle class, which generally supported changes made by the Reformation.

Economy was changing from agriculture to commerce and trade. Geographical discoveries and the availability of raw materials made this possible. There was within every nation the rise of a wealthy middle class. Trade became international rather than intercity. Money became important. There was a new consciousness of power and success; it was an age bristling with new opportunity.

This rising merchant middle class resented the draining of their wealth to the international church under the Pope in Rome. This had much influence on the course of the Reformation. At the opposite extreme of the rich merchant class were the peasants, whose lot was desperately hard, and among whom there were strong under-currents of revolt. There were many revolts on the eve of the Reformation, particularly in Germany.

Geographical and scientific discoveries

The fifteenth century was an age of geographical as well as scientific discoveries. Henry the Navigator, a Portuguese prince (b. 1460), paved the way for Bartholomew Diaz, who rounded the cape of Good Hope in 1487. The next year Vasco da Gama landed at Calicut, India. Christopher Columbus discovered the New World in 1492; John Cabot sailed to Cape Breton Island in 1497; Brazil was discovered by Cabral in 1500; and in 1519, Magellan completed the first voyage around the world. An exciting age indeed.

Not only a new world discovered, a new universe was unfolding. The Ptolemaic system gave way to the Copernican system. Nicolaus Copernicus (Copernicus, 1473-1543), a Pole, discovered that the earth is not the center of the universe, but the sun. This theory was developed by Kepler (1571-1631), a German and popularized by Galileo (1564-1642), an Italian. The invention of gunpowder revolutionized the art of warfare, and so affected political development. By far the most influential was the invention of the printing press in 1450. This resulted in an almost incalculable increase in the supply of books leading to an increased demand, and so inevitably to an increase of learning and knowledge. It was also an age of the arts. It was golden age of Michelangelo, Raphael, Leonardo da Vinci, Perugino, Titian, Botticelli and many others.

The *Renaissance*: the real cause of all these changes was the Renaissance, a revival of learning in the fourteenth, fifteenth and sixteenth centuries. It was an awakening of human nature whose power worked so widely and deeply that we need a word meaning 'rebirth' to describe this unique event. All the faculties of human nature were wonderfully quickened and every part of human activity showed the results. The mind of man made splendid new conquests in every direction.

One of the principal causes of this awakening in learning and knowledge was the bringing of the mind of Europe into contact with the culture and civilization of Greece and Rome, of which the Middle Ages, were ignorant. The study of ancient literature thrilled and challenged the inspired people. It was this revival of learning that produced the Reformers. Among the most important forerunners of the Reformation were the so-called Humanists. Some of the most noted humanists include: in Italy, Lorenzo Valla (1505-57), and Pico della Mirandola (1463-94) who at the age of 20 had offered to reply in 20 languages seven hundred questions to be proposed by 20 of the most learned men of the age, if they could assemble in Florence. In France, Guillaume Bude (1467-1540), Lefevre de Etaples (1455-1556). England produced Thomas More, Fisher and John Colot. In Germany, Ulrich von Hutten and the great Hebrew scholar Reuchlin (1455-1522). The greatest of them all was from Holland, Erasmus of Rotterdam (1466-1536).

Erasmus was called *homo per se*, a man in class by himself. A nomad all his life, and truly cosmopolitan, he was called the light of the world, attracting the intellectuals of the day everywhere.

Not even Voltaire and Goethe enjoyed so great a prestige in Europe as Erasmus. He set himself to raise the standard of his Church. In his *In Praise as Folly* (1511), he lashed out at the vices and follies of the church. He believed that the church could be reformed within, and pointed out the need of it in this book, but it failed to reform the church. He believed (like Protagoras) that man was the measure of all things. Self-sufficient, and fundamentally good. All he required was enlightenment and education and this was his mission. He believed that Christianity was little more than a lofty human morality. He wanted the words of Jesus and the apostles available to the people, so he wanted that the words of Jesus and the apostles available to the people, so he wanted that the New Testament be translated into all languages. His Greek New Testament was one of the landmarks of religious history and certainly one of the contributory factors to the Reformation.

Humanism contributed to the reformation in exposing vices, in condemning the uselessness of mere externals, in stressing the inwardness of religion. But it was not in itself a reformation, because it stopped far short of satisfying the needs of the world, whether it be in the twentieth century or the sixteenth. It is often said, "Erasmus laid the egg and Luther hatched it". The two are different. Luther denounced Erasmus as *Verba sine re*, a man of words without deeds. However, Nichols rightly observes: "The whole Renaissance movement, accustomed them to cast off old ideas and strike out into new paths, was a powerful forerunner of the coming change in religious ideas. Without it the Protestant Reformation could not have occurred."

Religious conditions

The same trends continued during this period, even more intensely than in the previous period. Immorality, corruption and theological bankruptcy without dynamic leadership. First we will see the blacker side of the church before we discuss the several cries for reform.

The downfall of the papacy

Boniface became pope in 1294. He had the ideas and spirit of Hildebrand and Innocent III, and wanted to surpass them. His claim was high: supreme authority both in temporal and spiritual realms. But this ambition was thwarted by two strong kings, Edward I of England and Philip the Fair of France. The dispute between them concerned the right of the kings to take church property in their countries, and this issue raised the question whether the church or the state should rule within the national territory. Boniface lost the battle. In another quarrel with Philip, the king captured him and kept him in prison for three days, and he died shortly after in 1303. In these events the medieval papacy received an incurable wound. The power that had ruled the world had been put to open shame, no one had lifted a hand to defend it. What had struck the blow was the new political force of nationalism.

The Babylonian Captivity of the Church – (1309-1378)

After this humiliating defeat the papacy was in the hands of the French kings. In 1309 the Pope shifted his location to Avignon in France. Thus for nearly seventy years the popes lost influence progressively and their prestige went down. Outside of France, they were suspected by every state of Europe as puppets of the French monarchy, an instrument to promote French interests. This was not helpful for the popes in an age of nationalism.

The Great Schism

The captivity was followed by the great schism. Pope Gregory XI returned to Rome in 1377. The reason is not clear. It was probably at the demand of the public, coupled with the insistence of a wonderful young woman, Catherine of Siena. At his death in 1378, and the selection of his successor, a rival pope was set up by the French Cardinals and stationed at Avignon. For thirty years there were

two rival popes, one at Rome, and the other at Avignon. Division and strife spread through the European Church. As the combined Cardinals called the Council of Pisa in 1409, a new pope was chosen. But the two existing popes refused to resign, so for some years there were three popes. Five years later two of the popes were deposed, and the third was persuaded to resign. The schism was ended by the election of Martin V who acknowledged by the whole church. Martin and his successors were shrewd politicians and good managers, and they regained for the papacy more power and respect than seemed possible. But it could never be what it once had been.

Corruption of the Church

It is nearly unthinkable that the Church should have gone down so low in the Middle Ages. Low will briefly see how much it was corrupted. By this time the papacy was secularized, and changed into a selfish tyranny whose rule was more and more unbearable. The popes of this time were generally of low morals. Alexander VI (1492-1503) was called the monster of iniquity, and was elected through gross bribery in spite of the fact that he was known to have several illegitimate children. His main aim, it was said, was to advance the interests of his children. Julius II (1503-1513) was a politician and a statesman, who led his army, sword in hand and helmet on head. His successor Leo X was a pleasure loving man, mainly interested in arts. He is reputed to have said on his election, 'Let us enjoy the papacy, now that we have it'.

The corruption of the popes was not a sudden development. It simply grew worse. The corruption was from top to bottom. The cardinals, the bishops, and the clergy were almost all corrupt and their corruption appeared in many forms. Most of them were notorious for their immorality. For example, there was Henry, Bishop of Liege, who according to Milman was a 'monster of depravity...his lust was promiscuous'. He kept as his concubine a Benedictine abbess. He had boasted in a public banquet that in twenty two months he had fourteen children born. This was not the worst. And it was not an isolated example.

Priests spent the night in conviviality and sin, and celebrating the mass the next day. That was in the thirteenth century, the so-called golden age of the Church, and in the sixteenth century the condition was even worse. Similarly, the selling of church position was rampant. Nepotism (appointing of children and close relatives to positions) was widely practiced. Even children were appointed to the position of bishops. In 1558, late in the midst of the Reformation, Quirin Kennedy, a Scottish Romanist abbot said:

See we not daily, by experience, if a benefice be vacant the great men of the realm will have it for temporal reward... And when they have got the benefice, if they have a brother, or a son, yes, suppose he can neither sing nor say, nourished in vice all his day, forthwith he shall be mounted on a mule, with a sidegown and a round bonnet, and then it is a question whether he or his mule knows better to do his office... And not only such men have crept into the Kirk by means of some wicked great personages; but thou mayest see daily, likewise by experience, able to keep, get perchance five thousand souls to guide. And all for avarice... that their parents may get the profit of the benefice.

Another sin was pluralism (holding of more than one bishopric), and hand in hand with this went absenteeism. For example, Archbishop Albrecht of Mainz was at the same time the Archbishop of Magdeburg, and Bishop of Halberstadt. Cardinal Wolsey was the Archbishop of York, the Chancellor of England, and received stipends from the kings of France and Spain and other benefices, and so he could employ 500 servants. Monasteries too went down, even though there were a few which were true to their vow. Most of them became nurseries of ignorance and superstition, idleness and dissipation, objects of contempt's and ridicule. A medieval monk said, "Discipline begets abundance, and abundance, unless we take the utmost care, destroy discipline; and discipline in its fall pulls down abundance". Reform was grievously needed.

In a chapel in Saxony, there was an image of the Virgin and the Child. The Child bowed if offered a large sum of money, it turned its head if the offering is small, and withheld its blessing till the purse strings were untied again. At Bexley, in Kent, there was a great crucifix of the same kind. This figure used to bow when it was pleased, and a good sum of money was sure to secure its goodwill. When the Reformation came, these images were found to be worked with wire and pulleys.

There was widespread ignorance in all circles, particularly among the clergy. Some hardly knew the order of the alphabet. As late as in 1551, Bishop Hooper (in England) examined the clergy of his diocese. The subjects were the Ten Commandments, the Apostles' Creed, and the Lord's Prayer. Out of 373, 62 were absenteeists and pluralists; and 311 of them appeared in the exam. Only 90 secured pass marks. Carlstadt earned his doctorate of divinity before he even saw a copy of the whole Bible.

Theology was a maze of scholastic, Aristotelian dialectics and idle speculations, ignoring the great doctrine of the gospel. Scholasticism took the form of posing a problem as a question (question), then arguments were presented for or against (dispute), and finally a tentative solution was proposed (sentential). The main duty of the priests was performed by magic words the miracle of transubstantiation, to offer the sacrifice of the mass for the living and the dead in a foreign language, Latin. Preaching was neglected, and had reference mostly to indulgences, alms, pilgrimages, and processions. Scripture was neglected.

Indulgences

The practice of indulgences arose during the time of the Crusades, to grant to soldiers who embarked on the Holy War the remission of penalties, which might have been theirs, had they stayed at home. Afterwards, the same benefits were given to those who could not go, but contributed to the enterprise. Then the idea was expanded. It was used to raise money for hospitals, other charity buildings, cathedrals and other public works. The underlying theory of indulgences was that Christ and the Saints had more merits than were needful for their own salvation. They were stored in treasury placed by God at the disposal of the popes and capable of transfer to those whose sins were in arrears.

Superstition

Many superstitious beliefs and practices arose in the Middle Ages. Saints' worship and patronage increased. Every aspect of daily life, every province and every church building came under the direction and protection of patron saints. The sailors' patron saint was Saint Nicholas, Saint Genevieve cured sickness, and Saint Jude was the saint of the last resort. Each season was under the special protection of a saint: Saint Mark and Saint George were the patron saints of Spring, Saint John the Baptist of summer, Saint Martin of Autumn, and Saint John the Evangelist of Winter.

Each parish church was placed under the protection of a saint from whom it derived its name. For example, Saint John's church would be under the protection of Saint John and any violator would have to answer directly to him. Modern scholars have amassed a collection of stories, which include more than 25,000 saints venerated in the Middle Ages. Religious relics came along with the cult of saints. Augustine of Hippo had warned against it by saying, "Let us not treat the saints as gods; we do not wish to imitate those pagans who adore the dead". But already in 787, the practice had so accelerated that Church Council declared that "if any bishop from this time forward is found consecrating a temple without Holy relics he shall be deposed as a transgressor of ecclesiastical tradition". The Crusades increased the hunt for relics.

Pilgrimages to the shrines of saints sprang up everywhere. At least once in his lifetime a faithful person should make a pilgrimage. The three most popular attractions were Jerusalem, Rome and Compostelle in Northern Italy. The Christian life was sustained through the use of sacraments, the Church laws and discipline. The number of sacraments remained flexible in the Middle Ages when there was no official definition. Hugh of Saint Victor enumerated as many as thirty sacraments used in the Middle Ages. Peter Lombard listed seven, which became traditional, and the Church officially agreed to this at the Council of Florence in 1439.

Baptism was conferred upon every new born child, immersion was replaced by pouring, and the rite was accompanied by symbols like candles, white gowns, salt, oil ect. Confirmation took place when child grew to adolescence, when he repeated the act of faith, which his parents had spoken for him at his baptism. Holy Orders (Ordination) was a sacramental rite by which a man entered the holy office of the priesthood. Matrimony was a sacrament by which the Church elevated and hallowed the marriage bond. Extreme unction was done with prayers and litanies for the departing souls. Penance was the most popular among the sacraments, consisting of private confession to a priest who pronounced the absolution and enjoined an act of piety, which allowed the penitent to prove his remorse over his sin. This was often abused.

The Eucharist wherein the communicants received Christ's body and blood was most often in grossly materialistic terms. This led to fear and infrequency of attendance. It was regarded as a real sacrifice, and the idea of Holy Communion was lost. The liturgy became a drama enacted by the thirteenth century it was compulsory to participate in the Mass at least once in a year. This was officially passed in the Lateran Council, 1215.

Piety was turned outward without inner union with Christ. It was reduced to a round of mechanical performances such as Paternoster, Ave Maria, fasting, almsgiving, confession to the priest, and pilgrimages to holy shrines. Good works were measured largely by quantity and not quality, and they were prompted by the principle of meritoriousness which appealed to the selfish motive of reward. Remission of sins could be bought with money. In one instance, indulgences were offered under the Pope's sanction for the building of saint Peter's Dome. This aroused moral indignation, which was the beginning of the Reformation. The account given here is very one sided, and not a single good thing is mentioned. There were several good sides, which were proved by the many cries for reform. This we will see in the next section. Geiler of Kaisersberg, who died in 1510, charged all Germany with promoting ignorant and worldly men to the chief dignities, simply because of high connections. Thomas Murner, a contemporary writer, said that the devil had introduced the nobility in to the clergy and monopolized for them the bishoprics. Adrian VI, the Pope at the beginning of the Reformation, made an extraordinary confession of the papal and clerical corruption to the Diet of Nuremberg in 1522, and earnestly tried, though in vain, to reform his court. One of the purposes of the Council of Trent, as Paul IV said, was the correction of morals and the restoration of ecclesiastical discipline.

The Church was indeed corrupt; it did indeed need through reform. There were many cries for such reform, and the time for reform came at the beginning of the sixteenth century.

Cries for reform

Despite the perilous state of the Church it was by no means an irreligious age. There were growing cries for reform in view of the scandalous abuse of the Church, its immense wealth, its insatiable greed, its contemptible deceit, its clerical immorality, ignorance, and its superstitions. It was an age of religious enthusiasts. The reforming movement achieved success because it came at a time when peoples' hearts were stirred with deep religious yearnings, when all over Europe thoughtful people felt

instinctively that there was something radically wrong with the Church and that supreme efforts must be made to reform it. Reformation must come. The burning question was, could the church reform itself?

There were various cries for reform both within the Church and outside of it. Those within were the cries, which were not condemned as heresy. The so-called cries outside the Church were those, which the Church regarded as heresy. All these cries for reform failed to bring it, but they paved the way for later reforms. The great Reformation of the sixteenth century would not have been possible without these cries for reform.

Mysticism

Its recurrence was a clear proof of people's hunger for reality in religious experience. The mystics were mainly dominated by two specific sentiments: a genuine sorrow for the decay of the church, and a strong longing reformation. Some historians discerned two main groups among the mystics. The Latin mystics had a more emotional outlook and emphasized a personal emotional experience of Christ. The Teutons emphasized a more philosophical approach to God, and tended to Pantheism.

Saint Catherine of Sienna (1347-1380) represented the Latin mystics. She was a wonderful woman, brave and influential. She fearlessly denounced clerical abuses, and it was believed that it was largely through her influence and persuasion that Gregory XI returned to Rome from Avignon in 1377.

Meister Eckhardt (1260-1327), a German Dominican represented the Teuton mystics. His view was on the fringes of pantheism, and he was believed to have said, "God must become I, and I God". He was very influential and in spite of his pantheistic tendency his contribution to theology and Christian ecstatic experience and service is notable.

The Friends of God sprang out of a Dominican Order, led by **John Tauler (1300-1361)**, a disciple of Eckhardt, but more orthodox than his master. He emphasized the inwardness of religion rather than outward. His headquarters was in the Rhine valley. A little mystic book was attributed to the Friends, entitled German Theology, which Martin Luther used a lot. It has an undertone of pantheism, but is much more orthodox than that of Eckhardt.

The Brethren of the Common Life had Deventer as its headquarters in the Netherlands. It was less pantheistic and more practical than the Friends. The founder was Gerhard Groote (2340-1384). The order consisted of laymen who lived under a rule and devoted their lives to teaching and other practical service rather than to the passive experience of God that had been emphasized by Eckhardt. Another center was opened at Windesheim in 1387.

One of the best representatives of the Brethren Thomas a Kempis. His book *Imitation of Christ* is still read widely. It reflects the more practical emphasis of the Brethren. It does not stop with mere negative denunciation of the world but asserts the need of a positive love for Christ and service for him in humble practical ways. It emphasizes the inwardness of religion and points the way to salvation by loving God and imitating Christ.

The Reforming Councils – Councilor Movement

There were at least three reforming councils. The men responsible for calling the **Council of Pisa, 1409**, had in mind not only the healing of the papal schism, but also the reform of the Church. But newly elected pope, Alexander V, adjourned the Council before any reformatory work could be done. At the next **Council, in Constance (1414-1418)** a number of reforms were proposed, but Pope Martin V skillfully avoided any reform measures. It was this council that condemned John Hus of Bohemia, a reformer. Martin made separate agreements known as Concordats with individual nation. It was

evidently easier to negotiate with each nation than to meet them all in a joint assembly. **At the Council of Basel (1431-1439)** the Council at first took an independent position by declaring that the real authority resided in the General Council and not in the pope. But the pope retaliated by declaring this decision void, and the Council were dismissed. Papacy in the end was triumphant against the reforming Councils.

The morning stars of the Reformation

The mystics attempted to revive personal and inward religion, but they came far short of reformation, which was needed. John Wycliffe and John Hus could be called the morning stars of the Protestant Reformation because their main interest was the reform of the theology of the Church, and moral reform took the second place. Savonarola could be called the morning star of the Roman Catholic reformation, though this may be questioned in some points. His main interest was of moral reform, and there is no trace in him of theological interest, which can be called reform of theology.

John Wycliffe

The national spirit of England prepared the way for the teaching and work of John Wycliffe. By the time he attacked the papacy in 1375, England had already resisted the pope for three quarters of a century through its kings and parliaments, even by the bishop of England. He was born between 1320 and 1330, and was famous as the first scholar and leading man of Oxford. He was popular with the poor where he was a priest in Lutterworth. His first blow at the church was a denial of pope's right to collect tribute from England. Because of the Schism he now denounced the papacy and the entire clerical organization, maintaining that there should not be any distinction of rank among the clergy. Going yet further, he denied the central doctrine of medieval religion, the doctrine of transubstantiation. He also attacked the veneration of saints and relics, pilgrimages to shrines, and indulgences, denied the supremacy of the pope over the scripture and the councils, emphasized personal piety, priesthood of all believers, and stressed the importance of preaching based on scripture. He strongly advocated that the scriptures should be made available to all.

One of his greatest contributions was the translation of the Latin Vulgate into English. His helpers, the Oxford scholars, distributed this. He also formed his order of 'poor priests', nicknamed the 'Lollards', who went all over England distributing portions of the Bible and his tracts. This increased enormously and was a great power for the spread of evangelical religion. Though they were persecuted in the fifteenth century they continued their work until the time of the Reformation. While his missionaries were out on the roads, Wycliffe's end came. So strong was his position in England that the ecclesiastical authority did no more against him than call him a heretic, and he died in peace in his own parish in 1384.

John Hus (1373-1415)

Wycliffe's teaching bore fruit in another country where it resulted in even greater revolt against the church than in England. Bohemian students in England brought the pamphlets of John Wycliffe to Bohemia, and it was through reading these pamphlets John Hus became a reformer. He was a very influential lecturer in the University of Prague. He was also a priest, and was appointed preacher in Prague where he became a national spokesman in politics as well as in religion. He knew his people, and was trusted by them for the purity of his character. He had a splendid eloquence, and thus became a powerful national leader.

Getting hold of Wycliffe's book, Hus eagerly received his ideas, and began to teach. As a result Pope John XXII excommunicated him in 1412. He then appealed to the General Council, which met in Constance in 1414, and there he was condemned. His main teaching was that the law of Christ, the New Testament, was sufficient guidance for the church, and that the Pope was to be obeyed only in so far as his commands were founded upon this law. Professing his fidelity to Christ, and scorning to gain release by recanting, he was burned at the stake in Constance in 1415. The Council, which condemned Hus, was one of the three reforming councils, and it shows that the reform, which was thought necessary by this council, was moral rather than theological. Result of Hus' life: The wrath of the Bohemians at the killing of their national leader and hero knew no bounds. Soon a great party of them began a war of independence. They defeated the German Emperor, overran part of Germany, and greatly disturbed European affairs in general. Out of this Hussite revolt grew the Bohemian Brethren, a powerful religious body outside the church, whose activity leavened Bohemia and Moravia and even parts of Germany with evangelical Christianity. In other parts of Europe the martyrdom of Hus strengthened the spirit of revolt against the church.

Giralamo Savonarola (1452-1498)

He was a native of Ferrara, and was intended for a medical profession. But a refusal of marriage turned his thoughts to a monastic life. In 1474 he became a Dominican in Bologna. Eight years later his work in Florence began. He was not very successful at first as a preacher. However, he soon came to speak with immense effectiveness, heightened by the general conviction, which he himself shared, that he was a divinely inspired prophet. He was in no sense a Protestant. His main emphasis in preaching was: (i) the church shall be punished for her sins, (ii) then the church shall be renewed, and this shall soon come to pass. "Listen to me", he cried, "or rather listen to the words that come from God. I cannot say other than 'do penance', come, sinner, come. For God is calling you...O Florence (like Babylon) you are sitting by the rivers of sins. Make rivers of your tears that you may purify yourselves in it".

The French invasion of 1494 led to a popular revolution against the Medici, and Savonarola now became the real ruler of Florence, which he sought to transform into a penitential city. A semi monastic life was adopted by many of the inhabitants. At the carnival seasons of 1496 and 1497, masks, indecent books and pictures were burned. For the time being the life of Florence was radically changed. But Savonarola aroused enemies. The adherents of the deposed Medici and above all, Pope Alexander VI, whose evil character and misrule Savonarola denounced hated his punishment. Friends sustained him for a while, but the fickle crowd turned against him. In April, 1498, he was arrested and cruelly tortured, and on May 23 he was hanged and his body burned by the city government. Not the least of Alexander VI's crimes was his persecution of this preacher of righteousness, though Savonarola's death was due quite as much to Florence's reaction against him as to the hostility of the Pope.

Other Cries for Reform

In 1324, Marsilius of Padova and John of Jandum produced a very influential book. In summary it may be said that the book asserted (i) the need of a reformation, (ii) the state-church principle later followed by some of the Protestants, (iii) religious individualism, (iv) political liberalism, (v) modern democracy in which the people were sovereign in the general council, (vi) Holy Scripture as the only source of faith.

William of Occam (1280-1349) was one of the most influential theologians of the time. He asserted that (a) the Pope is not fallible (b) that the General Council and not the Pope is the highest authority in the church, (c) that the Holy Scripture is the only infallible source in matter of faith and conduct, (d) that in all secular matters the church and the exerted a strong influence upon Martin Luther.

In France the reform movement was fostered chiefly in the University of Paris. The most prominent of the French reformers was perhaps John Charlier of Gerson (1363-1429), the moving spirit in the Council of Pisa, 1409. He believed (a) that a visible head of the church at Rome was necessary, but that a General Council was superior to the pope; (b) that a genuine reformation was necessary in the head and members of the church; and (c) that the Bible was the only source of Christian knowledge. These were the forerunners of the Protestant Reformation. Most of the main theological issues of the sixteenth century Reformation were underlined. However, these ideas came far short of the needed emphasis in theology, that is, how can man find peace with God? How can man be justified before God? This was the main theological emphasis of the Protestant Reformation.

Chapter - Two

LUTHERAN REFORMATION

Looking at the situation of Europe, it appears that it only needed a dynamic leader to lead a successful revolution. Germany probably provided the most conducive social climate for any kind of revolution. It needed only a leader capable of organizing the people into revolt against the status quo. The German Reformation was religious in nature. Martin Luther was a monk, and a theological teacher and his major concern was theological reformation. The Protestant Reformation was not isolated however, from other reform movements. We will see the German-Lutheran Reformation in its socio-cultural context for more comprehensive perspectives.

The situation in Germany

The Political condition of Germany

Germany or the Holy Roman Empire consisted of lands from the borders of Hungary and the former Poland, excluding Switzerland. Nominally the Emperor through a great feudal assembly called the Diet ruled it. The Empire was elective and since 1356 the election had been in the hands of seven prince-electors, three on the Elbe, and four on the Rhine. They were the king of Bohemia, Elector of Saxony and Elector of Brandenburg on the Elbe, the Count Palatinate of the Rhine, and the Archbishops of Mainz, Trier and Koln on the Rhine. This was the Holy Roman Empire, but it was an institution at once pathetic and ridiculous for its complete failure to realize its ideals. It bore the testimony of the desire of the unity of mankind. It was called Holy because of its connection with the church through the coronation of the Emperor by the pope, and it was called Roman because it carried the Roman tradition of the Caesars. It was an empire, because it was lifted up above other states of the world. It was, in fact, neither holy, nor Roman, nor an empire.

More than one third of Western Europe was not within the Empire. The British Isles, France, Spain and Italy were outside it. Nor was its power much greater in the lands, which were admittedly within its frontiers, which included all German lands, Bohemia and northern Italy. There was no unity. It was hopelessly divided than any other country. The map of sixteenth century Europe shows up amazing tangle of ecclesiastical states, free cities, and small and large secular states culminating in the great electorates. There were said to be more than 350 independent political units (states) in Germany, all nominally under the Emperor.

The Ecclesiastical State

Nearly one-sixth of Germany was occupied by ecclesiastical states. The heads of these state, viz., the Archbishops, Abbots and Bishops, were not only expected to direct the affairs of the church, and

perform the duties of their sacred office, but were also secular rulers, gathering taxes, raising troops, and conducting the ordinary secular work of the states. They owed allegiance to the Emperor, but more closely to the Pope. Three of these princes, of Mainz, Trier, and Koln were among the seven electors.

The secular states

Many of the greater states like Brandenburg, Bavaria, Palatinate, Hess and many others had meetings of their own Estates, their own supreme courts of justices from which there was no appeal, their own fiscal systems, their own finance and coinage. They largely controlled their clergy and their relations to powers outside Germany. Germany was a strange medley of ecclesiastical and secular states, a loose confederation rather than an Empire. And yet half of the confusion has not been indicated. It was dotted over with free cities, free towns, even free villages. There were communities, which recognized no constitutional superior except the Emperor, and as the Emperor's authority was unreal, they were uncontrolled and independent. Many of them simply depended on their stronger neighbors. The Princes played a very important role in Germany politics. Germany was not a government. When the reformation began there was no power, which could enforce a common policy in religion.

Socio-Economic Condition of Germany

In the medieval system the basis of wealth was land. The economic value of the towns (which were self-sufficient) consisted in being a corporation of artisans exchanging the fruits of their industries for the surplus of farm produce, which the peasants brought to their market place. New geographical discoveries changed the picture of trade. The possibilities of world commerce led to the creation of trading companies, as larger capital was needed than individuals possessed. These companies destroyed the guild system. Wealth increased, and the merchant class grew stronger. Lindsay says, "merchant princes confronted the prince of the state and those of the church, and their presence and power dislocated the old social relations". Towns became more powerful and the future of Germany rested on the burghers (dwellers or citizens of an incorporated town) who lived in luxurious houses; but dirty streets, and sensual living increased. The rise of the rich capitalists pushed the poor to one side, creating a proletariat class within the cities. Capitalists increased and the poor became hungry. The Condition of the Peasantry: The peasant was so dependent on his overlord that his condition was entirely dictated by the character of his proprietor.

Revolts

The revolts that took place were not actually peasants revolts, but rather revolts of the poor against the rich, debtors against creditors, men who had scanty legal rights against those who the protection of the existing laws; these people were joined by the poor in the towns and by the peasantry. The peasantry started sometimes revolts and then the town people joined them. Poorer nobles often had secret or open sympathy with the revolts. Cries were often made against the priests, not because they were irreligious, but because of the intolerant pressure of clerical extortion. Tithes and the means of collection became heavy burdens. There were many revolts. Two of significance was those of Hans Bohm and the Bundschuh revolts at the end of the fifteenth century.

Religion in Germany

The Germany churches were very devoted to Rome. Pilgrimages to Rome and other places were very frequent and places of pilgrimage increased in Germany. There was a deep religious ferment in Germany. The Vulgate was translated into German and there were in print fourteen translations of the whole Bible. Whether there was a vast circulation cannot be ascertained. But this shows that there was great interest in the Bible. Revivals of religion were frequent and one of the agencies of revival was the Augustinian Eremites whom Luther later joined. The church in Germany was immensely rich. There were a large number of inmates in the monasteries, more than was necessary and this created a spiritual proletariat which became a constant danger to the church because it was ready at any moment to attach itself to whatever movement promised to injure the church. So the poor clergy saw in the protestant movement as opportunity of avenging their grievances against the higher ecclesiastics.

The rich often welcomed the movement as it allowed them to convert church property into their personal possession. The inmates of the monasteries for secular life. Moreover, national sentiment was strong in Germany and Rome and the Empire were regarded as foreign, whereas Martin Luther was purely a German.

A non-ecclesiastical religion

There were many traces of silent, widespread religious movements outside the church. The most well known of non-ecclesiastical religion was the Brethren. The Brethren were non-conformists who lived a pious life, acted righteously towards their neighbors, and lived out all the articles of the Christian faith. Their persecutors thought highly of them:

The heretics are known by their walk and conversation:

They live quietly and modestly; they have no pride in dress; their Learned men are tailors and weavers, they do not heap up Riches, but are content with what is necessary; they live chastely, they are temperate in eating and drinking: they never go to the tavern not to public dances, not to any such vanities; they refrain from all foul languages, from backbiting, from thoughtless speech, from lying and from swearing.

They professed a simple evangelical faith, and offered passive resistance to the hierarchical and priestly pretensions of the clergy. They were careful to educate their children in schools, which they themselves supported. They had vernacular translation of the scriptures and committed large portions of it to memory. They conducted their religious services in the vernacular, and found that the reading of the scriptures in the vernacular was as profitable as in the Latin languages. They visited the sick and the lepers, prayed for them, and opened schools for the lepers. Many of the members were artisans in the cities. Luther benefited much from these people, who welcome him, but there is no evidence that they joined him. It seems that they later joined the Anabaptists.

Luther and the Lutheran Reformation

Martin Luther – his early life

Luther was born on November 10, 1483 at Eisleben. He spent his childhood in Mansfield, a mining town. His father was a miner. He attended school there till the age of fourteen. His home was rugged, where discipline was severe, and piety was medieval Catholic. At home he was taught the creed, the Ten Commandments, the Lord's Prayer and some simple hymns. Discipline was severe even at school, and religion was compulsory. The severe discipline at school and home and the strict legalism of the Catholic religion he learned implanted a feeling of religious uncertainty and fear. God was not presented to him as a loving Father, but as a terrifying, unapproachable Being; Christ was not a merciful Saviour, but a threatening and severe Judge. Salvation was to be gained through the mediation of saints and of the church and by good works. He attended a school at Magdeburg for one

year in 1497, and its teachers belonged to the Brethren of the Common life. They might have influenced him, but there is no clear evidence of this. From 1498 to 1501, he was enrolled in Saint George School, Eisenach where he had to earn his living by singing in the choir and in the streets, a kind of begging done by students of the day to earn their living. He stayed in the home of Frau Ursula Cotta, where he came under the influence of the Renaissance in culture and in refinement of manners. He gained many Franciscan friends, and a full knowledge of Latin, thus qualifying him for university. In 1502, he earned his BA, from Erfurt University, and in 1505, his Masters degree from the same university. At the time it was the most celebrated university with an enrolment of a little over 2,000. Melanchthon stated, "The extraordinary talents of the young man were at that time the admiration of the whole university. Students referred to him as the learned philosopher and as the musician".

In his university days he was a good, pious Catholic. He had his daily religious devotions by beginning every day with prayer and by going to the early mass. "To pray well is half the study" was his motto. It was a very religious environment, with lots of selling of indulgences, and processions and many good sermons on morals. But nuns of these produced reformatory tendencies in him. The University, though a center of humanistic influence was faithful to the church. No one dared to depart from tradition and no one ventured to strike out into any independent course. There was, as in all humanistic circles much severe criticism of prevailing vices and corruptions but this criticism did not lead anyone to the Gospel, to God and Salvation.

In 1505, he studied law in Erfurt. There his religious quest was more evident; his search for peace increased. On July 2, 1505, he was caught in thunderstorm. So frightened was he, that he prayed, "Help me, holy saint Anna, and I will become a monk". On July 6, the same year, he joined the Augustinian Monastery at Erfurt. Luther became a monk, and was entirely dead to the world, as long as it seemed good to God. He spent three years before he saw first day of light and the dawn of a new day.

Luther's religious struggle in the monastery

Five factors can easily be distinguished in his religious struggle in the monastery.

- (1) He entered into the monastery to gain divine approval, and to please God.
- (2) This led him to the problem of sin. For him sin was lack of love toward God human beings, and he discovered that even his good works tined with sin.
- (3) He found out that he could not fulfill the theology of Occam and Gabriel Biel, viz., that you must do well and after that God will give you grace. He felt that he could not in himself produce the unselfish love, which was required.
- (4) He turned then to another aspect of Occam's theology of predestination. If one is predestined, then he will be able to fulfill the requirements, so he became terribly troubled since he believed that he could not fulfill the requirements.
- (5) The dawn came through several channels: (i) his novice master reminded him of the words of the Creed, "I believe in the forgiveness of sins". (ii) John Staupitz, the vicar General of Augustinians in Germany encouraged him to read the Bible, which gradually turned his attention from works of the law to the Saviour. (iii) In 1508 he began to study Augustine's teaching on Sin and Grace. Faint rays of light began to penetrate his soul. But after three years in the monastery he still did not find Rom. 1:17, "The just shall live by faith".

He began teaching in the University of Wittenberg in 1508, where Staupitz was the dean. In 1509 he was called to teach in the University of Erfurt. Meanwhile he was doing his doctoral studies. In the winter of 1510-11, he went to Rome and remained in the city for four weeks. He said, "No one can believe the scandalous acts which are openly done unless you have seen or heard them". He turned disappointed back to Germany. In 1512, he passed his 'doctor biblicus' degree. Three weeks later, he

succeeded Astaupitz as Professor in theology in the University of Wittenberg, a position he held until his death in 1546.

Luther's development from 1512 to 1517

From 1513 to 1515, he lectured on the Psalms, from 1515-16, on Romans, and 1516-17 on Galatians and 1517-18 on Hebrews. In 1512, he was appointed sub-prior of the Augustine Monastery in Wittenberg, and was already appointed preacher in that Monastery. In 1515, he was made District Vicar over eleven Augustinian monasteries, a position which involved considerable correspondence and travel. In the same year he was required to assist the sickly priest Simon Heinz in preaching and hearing confessions at the city church, and in 1516 he had become so popular as a preacher that the people demanded to hear him once every day. He became equally popular as a professor. Students from all parts of Germany came to hear him, and even grave burghers of Wittenberg matriculated as students in order to hear his lectures. It was most probably in 1512 that he discovered the doctrine of justification by faith. He realized that justification does not mean, (a) the righteousness which God had, (b) nor the righteousness of life by God's aid which is sanctification, but the righteousness which God give us in Christ and which he grasp by faith.

A brief summary of Luther's religious convictions in 1517

- (1) Man is justified or saved by faith in Christ without the merits of good works. Justification is a single act of God, following conversion and preceding sanctification, while justification according to the Catholic Church is a gradual process conditioned by faith and good works.
- (2) Every Christian has a direct access to God through faith in Jesus Christ. Personal communion with God and the forgiveness of sins are not conditioned by the mediation of a priest, but by faith in Christ only. Hence there is a general priesthood of all believers.
- (3) The Bible is the sole moral authority for faith and life. Tradition has value only in so far as it is based on the Scripture.
- (4) God asserts his actual and full presence in the Holy Ghost. The Bible cannot be understood by human speculation. It must be interpreted by the illumination and aid of the Holy Spirit from the context according to the laws of language.
- (5) The essence of god is love. Religion is not based on a legal contract between God and men, but on God's gift of grace, or God's love to the sinner. This grace is free for all and may be accepted and enjoyed by all who have faith. Consequently, there is no absolute predestination.
- (6) It is the blessed privilege of every Christian to have full certainty of his or her personal salvation in Christ Jesus.

But Luther had as yet no thought of separation from the Church of Rome. He called the Bohemians who had renounced the church 'wretched heretics'. He still believed in the divine origin and the divine right of the papacy, the episcopacy, the priesthood, and in the infallibility of the church. He was loaded with reformation ideas, but he attacked ad yet only the abuses that the church herself did not sanction.

But it is clear from the brief survey we have made that Luther was different. The law of the Spirit of Life in Christ had truly made him a free man. Link the great apostle Paul he could say, 'I know whom I have believed'. In April 1517, he published theses on justification. In September 1517, he published his 97 theses, for the purpose of improving the curriculum and the methods of study at the university of Wittenberg. By this time his preaching and teaching were with authority and with the conviction that he was now a true witness of Christ. But the birthday of the Reformation was October 31, 1517, when he nailed his 95 theses against the sale of indulgences to the door of the Castle Church in Wittenberg.

From Luther's 95 theses until his death

Pope Julius II (1503-1513) started the building of the magnificent church of Saint Peter in Rome in 1506, but the work was interrupted and threatened with failure through lack of funds. Pope Leo X (1513-21) tried to raise the necessary funds for the completion of the church building by proclaiming a general sale of indulgences. England, France and Spain refused to be taxed in this manner; but Germany under Maximilian I yielded to the papal demands. The Pope divided Germany into three districts and appointed Albert of Brandenburg the Archbishop of Mainz and of Magdeburg, as the chief manager of a district which and of Albert's own provinces, his chief salesman was John Tetzel, a Dominican monk who traveled from place to place and offered the papal indulgences for sale. If people bought these indulgences (i) they were promised participation in the treasury of the merits of the saints; (ii) they would relieve the sufferings of the poor souls in purgatory. Tetzel said, "as soon as the coins in the coffer ring, the souls in purgatory spring", (iii) full and perfect remission of all these past sins would be received.

Frederick the Wise, Elector of Saxony did not permit Tetzel to enter his territory. Hence Tetzel set up his trade at Jutterbock on the border of Saxony only a few miles from Wittenberg. Luther could not tolerate seeing many people buying indulgences in spite of his warnings against them. So, on October 31, 1517, Luther nailed on the door of the church in Wittenberg his famous 95 theses. This was in strict conformity with academic etiquette, as a basis for an academic debate, which, he, when his turn came, would have to conduct. On the same day he sent a copy of the 95 theses and a letter to Archbishop Albert, and in a sermon to the town people Luther called attention to his theses. The leading points of his theses are:

- (i) Repentance is not an outward act but an attitude of the mind.
- (ii) The church's true treasury is God's forgiving grace.
- (iii) Every sincerely repentant Christian has the right to full remission of sins without any letter from the Pope.
- (iv) Christians should seek discipline and not try to avoid it.

Reaction to those theses was much more violent than Luther expected. Germany on the whole keenly supported Luther, but some theologians attacked him and Tetzel and the Archbishop of Mainz made a complaint to Rome. Luther's chief, the general of the Augustinians in Germany was ordered to bring him to heel. In 1518 April, Luther appeared before the General Chapter in Heidelberg, and won many of them to his own position. In October 1518, he was summoned before the Papal Legate in Germany, Cardinal Cajetan at Augsburg, who orders him to retract his theses. Luther refused on the ground that he could not act against his conscience, and fled from the city. In 1519 the Emperor (Maximilian I) died and the Pope was so interested in the new election that he forgot about Luther's business. In 1519 June and July, the Leipzig disputation was held. This was a result of John Eck's challenge to Professor Carlstadt, and indirectly to Luther, to a debate. In the course of the debate, it was evident that Eck was no match for Luther. But Eck was able to force Luther to admit that the General Council could err. He then hastened to Rome to secure a bull of excommunication against Luther had gained tremendous popularity, and kept three printing presses busy printing his manuscripts. The German humanists, headed by Erasmus, allied themselves for the time being to Luther's cause, and the popular German literature also took his side.

While Rome was collecting materials to prove the heresy of Luther, he published several tracts: Four of the leading tracts are: (i) "To the Christian Nobility of German Nation" (August 1520). It was a summons to Germany to unite against Rome and a platform a reformation of the life in church and state. (ii) "On the Babylonian Captivity of the Church" (October 1520), in which he attacked certain doctrines of the church. He said, that there are only two sacraments, baptism and the Lord's Supper, so denying the doctrine of transubstantiation; he insisted on communion in both elements and denied that the mass is sacrifice. (iii) In response a request by the Augustinian Order that Luther makes a final attempt to effect a peaceful settlement with Rome, he published "The Liberty of a Christian Man" in November, 1520. in this he emphasized the priesthood of all believers. He said, "A Christian man is the most free, lord of all and subject to none. A Christian man is the most dutiful servant of all subject

to everyone". A Christian man is free of the law, by justification by faith, but bound by love to conform to the will of God and to help his neighbor. (iv) Another of his publications was "On Good Work". The main points are: the noblest of all good works is to believe in Christ; all ordinary trades, and occupations are essentially good.

Meanwhile the papal Bull condemning Luther was published in June 15, 1520. His writings were ordered to be burned, and on January 3, 1521 he himself was threatened with the ban unless he recanted within sixty days, Luther was excommunicated and the places where he labored were placed under interdict. But before this could happen Luther had already severed his relations with Rome by burning the papal bull in public on December 10, 1520.

The condemnation of Luther received a very mixed reception. In some places Luther's works were burned, but in others Luther was warmly supported. Now it was clear that a considerable section of Germany was in ecclesiastical rebellion against the Pope.

On January 28, 1521, Charles V, the new Emperor, opened his first Diet at Worms. Frederick the Wise demanded that Luther be given a fair hearing at this Diet, and he finally persuaded the Emperor who was a diehard Catholic, to have Luther appear in person before the assembly. On his way to Worms Luther was reminded of the fate of Hus, but Luther replied, "Hus has been burned, but not the truth with him. I will go on, though as many devils were aiming at me as there were tiles on the roof". He arrived in Worms on April 16, 1521, and on the following day was called before the Diet. Frederick the Wise had advised Luther to mark time and to seek to delay his final answer. Consequently, Luther asked permission to postpone answering the questions put to him, and was granted twenty-four hours. The next day, April 18, 1521, was the greatest in Luther's life. Standing before the most powerful and influential assembly in the world of that time, he gave a well-prepared speech, which made an indelible impression upon the audience. When finally asked if he would recant, he answered, "Unless I am refuted and convicted by testimonies of the Scriptures or by clear arguments... I cannot and will not recant anything. Since it is unsafe and dangerous to do anything against the conscience". With the Scriptures in his hand Luther had defied the entire Roman Catholic Church and the Holy Roman Empire of the German nation. The Pope had already excommunicated Luther. The Emperor and the Diet of Worms put Luther under the ban of the Empire on May 26, 1521, commanding his surrender to the government at the expiration of his safe conduct, and forbidding all to shelter him or to read his writings.

On his way back to Wittenberg he was seized by friendly hands and taken secretly to the castle of Wartburg. His stay was arranged by the Elector Frederick the Wise of Saxony. He spent nearly a year in hiding during which he made his famous translation of the New Testament into German and also issued more violent attacks on the papacy.

While Luther was in Wartburg, men of more extreme views took the leadership in Wittenberg, especially Carlstadt, ably helped by Gabriel Zwilling. Melancthon was unable to control the reformation. They taught that all images should be destroyed, there should be no pictures in the church and no organs, and that all priests should marry. Then more extreme people still attacked infant baptism, claiming that God directly inspired them. These extreme views created alarm among the princes. So upon the request of some princes and Melancthon, Luther returned to Wittenberg, in March 1522. After a careful study of the situation, Luther preached a great series of sermons for eight days, and restored some order. Carlstadt was discredited and had to leave. A split occurred in the reforming ranks.

Henry VIII of England answered Martin Luther's tract on "The Babylonian Captivity of the Church" earning him the title 'Defender of the Faith'. Luther answered back sharply. This controversy formed a prelude to Luther's break with Erasmus, who under obligation to Henry VIII for many favours resented Luther's fierce reply to the English King. In 1524, Erasmus published an attack on Luther in the "Freedom of the Will". Luther answered in his book, "On the Will in Bondage". The breach between the two, Luther and Erasmus was complete after Erasmus had published his second attack called "Hyperaspistes". This rupture also alienated Luther from the majority of the humanists.

The 1525 Peasant revolt, which was severely condemned by Luther, resulted in the loss of the support of the peasants.

In 1526-7, the two main strongholds of Lutheranism, Saxony and Hess developed an ecclesiastical organization on reformed lines. At the head was the political ruler who appointed superintendents to supervise the works of the pastors. So the church was closely tied to the state.

In 1529, the Diet of Spire, made a strong order that religion must not be changed and all the monastic bishops and orders must be restored to their full powers and rights. The Lutheran minority in the Diet entered a protest against this decision. And from this incident comes the word Protestants. In 1534, Luther completed his Old Testament translation. In 1539, the incident of bigamy of Philip of Hess caused Luther a lot of harm. Luther's contribution to the church was only doctrinal, he was also a great musician and composed a hymnbook and designed a protestant service and composed a service book.

The spread of Lutheranism – Germany

Lutheranism witnessed a partial ebbing both territorially and spiritually. Its greatest extent was in 1566, after which it began to lose ground. The minority wanted reconciliation from both sides, but the Counter Reformation shattered all hopes of reconciliation.

There was division in Protestantism inwardly, particularly in southern Germany where was divided into Lutheranism and the Reformed. Among the Lutherans themselves, there were divisions, between princes, mainly because of personal rivalries, and between theological interpretations. Most of these problems were solved in the Formula of Concord, 1580, signed by the majority, but the division was not completely healed.

There was increasing emphasis on dogma, intellectual assent to doctrine. This developed into Protestant Scholasticism replacing faith as the commitment of the entire man, of which intellectual was only a part. In the Pietistic movement of the seventeenth century we will see a reaction to this emphasis on intellectual assent at the expense of a real experience of the saving grace of Christ.

The northward spread of Lutheranism

In Scandinavia, Iceland and Finland, Lutheranism soon became the religion of the state. Roman Catholicism disappeared. In these countries missionaries introduced under royal auspices and Lutheranism from England since missionaries from Germany were discouraged on political grounds. But the content of religion introduced was Lutheranism.

Denmark

The church in Denmark was wealthy. One third of the land belonged to the Pope. The Pope, the king making only a few nominations, made all appointments. There was much corruption and worldliness.

New life came before 1500. In 1478, a university was set up with theological professors in Copenhagen. Reformers like Paul Helgesen appeared urging reforms especially against indulgences. Erasmus was read widely. In 1520, Martin Reinhard brought in Lutheranism. Thus a beginning was made.

King Christian II attempted a reform of discipline, but he was exiled in 1523 before he could accomplish anything. In the 1520s, Hans Thausen's preaching aroused popular enthusiasm. A Danish New Testament was circulated.

Frederick II (1523-33) moved in the direction of Lutheranism, which this time won many teachers and students in Copenhagen. Christian III (1534-59) was a convinced Lutheran. Under him Denmark became fully a Learning flourished as never before.

Norway – Imposed Lutheranism

Frederick I encouraged the spread of Lutheranism but preachers were not successful. Christian III imposed Lutheranism, but the people mainly neglected it. Norway was nominally a Lutheran land without deep roots until the situation improved in the seventeenth century.

Iceland

In the early part of the sixteenth century the land experienced a dark period. The Black Death and a severe winter reduced its population tremendously.

Generally foreign bishops were corrupt. However, the end of the sixteenth century saw some improvements. Native bishops were more worthy, and more educated. They revived learning, and religious awakening occurred.

In 1540, Lutheranism penetrated into Iceland through German merchants, youths from Norway, Denmark and Germany. The New Testament was translated into the Icelandic language.

Iceland was ruled from Denmark. Christian II deposed the bishops and seized their properties. But the native bishops, supported by popular nationalistic resentment, opposed this action and it was put down quickly. By the end of the sixteenth century, it became a nominally Lutheran country.

Sweden

Adopted Lutheranism in connection with political revolution. Christian II of Denmark executed some of the foremost men in Sweden in what is called 'the Stockholm blood bath'. In protest, Gustavus Erickson (Vasa) was elected king in 1523, and was crowned in 1528. He needed finances, which he found by taking possession of the church. This coincided with the introduction of Lutheranism. He broke away from Rome mainly over papal administrative authority and not primarily on doctrine. But his death in 1560 prevented the abolition of episcopacy in Swedish Lutheranism.

Lutheranism on the Eastern Coast of the Baltic Finland

For centuries, was under Sweden. Gustavus Vasa was responsible for introducing Lutheranism and furthering it.

Central Europe

Lutheranism was not much favoured particularly in Poland where Calvinism and Socialisms gained ground. In Bohemia and Moravia the Husites persisted to the sixteenth century. However many students returning from Wittenberg brought Lutheranism. Generally the German element followed Lutheranism, and the Slavic element followed Calvinism. But they drew together in 1575 against the Roman Catholics, and formulated a common confession of faith.

As in other land the churches were corrupt in Hungary and Transylvania. The Husites found sympathizers here. Humanism found followings among the aristocrats. There was a general demand for reform.

In 1526, Transylvania was defeated by the Turks, and five bishops, two archbishops the king lost their lives, depriving the church of Catholic leadership. The Turks favoured Protestantism more than Catholicism.

Protestantism was introduced first in the Lutheran form mainly because Germans were numerous in Transylvania. Many Hungarians who studied in Wittenberg brought back Luther and Melancthon's writing and thereby spread their teachings. But the reformed faith developed later, and the Hungarian students soon came to lean on it.

The Anabaptists and the anti-Trinitarians also won some following. By the end of the sixteenth century Protestantism formed a majority in Hungary and Transylvania, but soon the Jesuits began a partial recon version to Catholicism.

Protestants were divided along racial lines. The Germans mainly accepted Lutheranism and the Slavs while the Magyars were mainly Reformed. In 1568, the prince gave equal rights to the Catholics,

Lutherans, Reformed and the Unitarians. By 1571, Protestantism was confirmed by the Transylvanian Diet.

The limitations of Lutheranism

The history of the next fifty years after 1560 or 1565 is the history of the great struggle between Protestantism in the north of Europe and Catholicism in the south, as they clamoured for the doubtful territory which lay between them. As Macaulay puts it:

Fifty years after the Lutheran separation, Catholicism could
Scarcely maintain itself on the shores of the Mediterranean.
A hundred years after the separation, Protestantism could
Scarcely maintain itself on the shores of the Baltic.

It is even more significant that Protestantism (outside of the new world) has never been able to extend its territorial borders. Why has it failed to extend more? Why in particular has Lutheranism been so circumscribed? There may be several reasons.

First is the Peasants' war (1524-25). The peasants were oppressed not only in Germany but everywhere. The seething discontent was not new. While the Reformation was in no way responsible for the ensuing revolt, the peasants felt that by its liberating doctrines, its claims for equality, and its attacks on the financial abuses of the Roman Church, it implicitly encouraged the movement. They looked for support to Luther, who was of peasant stock and who at first was not unsympathetic. The revolt spread rapidly over a wide area, but lacking proper leadership, was swiftly and relentlessly quelled. It is said that a hundred thousand peasants lost their lives. And Luther meanwhile did nothing to help them. On the contrary, at the height of the carnage he published his notorious tract, inciting the princes to suppress the revolt. "Strike", he wrote, "strike, throttle, stab... and remember that there is nothing more poisonous, more hurtful, more devilish than a rebellious man". He repented after the rebellion, but it was late. The peasants believed that he had betrayed them and were now completely alienated from him. The part he played in this tragic affair was never forgotten and it severely handicapped his movement in succeeding generations. The first defect of Lutheranism was that it failed to weld the nation into one: it might have been, but no longer was, a national movement.

The second defect was Lutheranism's inability to unite Protestantism. A real opportunity of affecting such a union was lost when Philip of Hess arranged a conference at Marburg, the famous 'Marburg Colloquy' between the German and Swiss theologians. Among the delegates were Luther and Melancthon from Saxony, Bucer from Strassburg, Oecolampadius from Basel, and Zwingli from Zurich. The purpose was to arrive at a common confession. Agreement was reached on fourteen points out of fifteen. The fifteenth was on the Lord's Supper. The issue was centered on the translation of a simple Latin word *est*. Luther understood *est* as meaning 'is'; so, "This is my body". Zwingli understood *est* as 'signify', so "This signifies my body".

To Luther, the Body of Christ was in the elements of bread and wine, "as the fire enters into the iron when it is heated". To Zwingli, the Lord's Supper was in the nature only of a commemoration. The conference broke up in disagreement. No one is particularly to be united from against the common enemy, Rome; it was tragic that the Reformers were unable to agree among themselves.

The third cause that impeded the spread of the Reformation and even deprived it of some of the territory had gained was the Roman Catholic Counter Reformation.

The legacy of the reformation

Freedom is the great legacy, which the Reformation bequeathed to the world. Of course, the Reformations, true to their age, often acted intolerantly against the heretics. Yet the underlying doctrine, which they vigorously advocated was the great idea of freedom. The great keynote of the Reformation was freedom—freedom of the intellect and of the spirit.

The first fundamental, which underlies every other, is the doctrine of the priesthood of all believers. Now all can directly approach God without the mediation of the saints, the priests and the

church. Freedom to approach God directly undermines every other freedom. No one, not even the Pope nor indulgences, nor anything else can prevent a man in his approach to a God.

The second fundamental is justification by faith, freedom from the strenuous exertions of self-penance, and good works. God freely saves men and women through Christ. God freely bestows forgiveness of sins on who believe, liberation them freely.

Chapter - Three

INFLUENCE AND SPREAD OF REFORMATION

The Reformed side of Protestantism

We have discussed Lutheranism, which was not the only movement in the Protestant reformation. The followers of John Calvin were called Reformed in contrast to Lutherans. We will now look at the Reformed side of Protestantism.

Zwingli and the Reformation in Switzerland

Switzerland was a small country of upland valleys, girt with majestic Alpine peaks. The Swiss were sturdy and patriotic, and love of freedom dominated their lives. Switzerland was nominally a part of the Holy Roman Empire, but its thirteen Cantons were virtually autonomous, bound together by defensive treaties and holding a kind of Diet of their own from time to time to transact business. Their famous motto was 'each for all, and all for each'. Though rent by internal division, they could still be counted on to present a united front against external threats. Their opposition to papal domination was stronger than in any other country of Europe. In this connection the people often recalled the two great anti-papal Councils, that of Constance and Basel in 1413 and 1415 respectively. A century later the Swiss were in no mood to truckle to papal demands.

In 1518, when Pope Leo X asked the Swiss Diet to furnish 12,000 soldiers for a war against the Turks, the Diet promised 10,000 adding sarcastically that the Pope could have two thousand priests from Switzerland, if he wanted to make up the numbers demanded. Again a few years later, the Diet took a strong stand against the sale of indulgences. Thus Switzerland was a fruitful soil for the seed of the Reformation.

Ulrich Zwingli (1484-1531)

He was born on January 1, 1484 at Wildhaus, an obscure town in the district of Toggenberg. His father was the principal Magistrate of Wildhaus. His uncle was the local parish priest who had a great influence on young Zwingli. Zwingli was a very bright boy who loved study and was talented musically. He was early distinguished for his clear and logical mind, his love for liberty and truth, and his esteem of the great antiquities. He had his schooling in Basel and Berne, and his university studies in Vienna and Basel where he became a humanist. He earned his M.A. degree from Basel University. He was appointed as a parish priest at Glarus in 1506 and worked there for ten years. However, due to his denunciation of mercenaries and the system of pensions whereby foreign princes secured the military support of the Swiss Cantons, he was forced to leave Glarus and accepted a subordinate vicarship at Einsiedeln. He became a Bible humanist like Erasmus, stressing the ethics of Paul rather than Paul's doctrine. He began to preach against superstitions.

In December 1518, he was elected to the position of the chief pastor in the great Munster Church at Zurich. By now, he recognized the Bible as the supreme authority in matters of faith and life. He

boldly criticized evils and corruption in the church, and he abolished the Catholic system of prescribed scripture readings insisting on personal freedom in selection of texts, yet he was still a Bible humanist unable to go beyond Erasmus.

In 1519, he began to read Luther, and leaned to the reforming side. Thus began the turning point of his life. In the same year a plague took one third of the Zurich population. Zwingli was caught in the plague, and he nearly died, but out of the depth of despair he cried unto God promising to consecrate his life to the service of his Lord and Saviour. He had no deep conviction of sin as Luther had, though he was not above reproach morally since he kept a concubine whom he married later. His conversion consisted of a clear and logical resignation to the will of God.

His work as a reformer began when he successfully opposed Bernard Samson and his scandalous sale of indulgences in Zurich in 1519. His breach with Rome came in 1522. In a series of three debates from 1522 to 1524 Zwingli won the whole population of Zurich for the Reformation. His sixty-seven articles in the first debate (January 29, 1522), which was a summary of his doctrine, were directed against the system of the Roman Church. He asserted the authority of the Scriptures, denied the primacy of the Pope, the worship of the Scriptures, denied the primacy of the Pope, the worship of the saints, pilgrimages, monastic orders, celibacy of the clergy, auricular confession, absolution, indulgences, penances and purgatory, these to Zwingli, were all human inventions. In the second disputation (October 26-28, 1523), he attacked images in the church and denied the mass as a sacrifice insisting that it is a memorial service.

In April 13, 1525, the first evangelical communion service was held in the Great Munster Church, now with this last radical step a break with Rome was completed, and along with it the abolition of episcopacy. He then turned to the work of construction, in 1525; he published Commentary on True and Free Religion. Here he encouraged education. In 1524, The Manner of Instructing and Bringing up Boys and Girls was published. He translated the Bible into the vernacular with help of his friends. Between 1524 and 1529, he came into conflict with radical Anabaptists whom he opposed with vigor. They were cruelly persecuted and suppressed and driven or driven out of the land. The Reformation spread rapidly from Zurich to other parts of Switzerland. The Catholics, alarmed, formed a league against Zurich. The Peace of Kappel in 1529 following the conflict was favorable to the Zwinglians.

In 1531, hostility was renewed, the Protestants were defeated and Zwingli was slain on the battlefield. At the peace concluded soon after, Zurich was compelled to abandon its alliances, while each canton was given full right to decide its own religious questions. This peace drew lines between the Protestants and the Catholics in Switzerland, and they have substantially remained the same to the present day. With the death of Oeculampadius in 1531, the second great leader, the Zwinglian movement fell back to a slower pace, and was finally absorbed in Calvinism.

Calvin and the Geneva Reformation

Geneva was a flourishing city of about 13,000 inhabitants on the lovely shores of lake Geneva. In the beginning of the sixteenth century, there were three rival parties in the city, one a bishop, who was also the civil ruler, one a council of the citizens, and one the Duke Savoy who asserted his authority over both the bishop and the people. In 1512, the Duke's and the Bishop's parties united. Meanwhile the people formed an alliance with two Swiss Cantons, Berne and Freiburg. The Genevan patriots were called Eidguenots (some believe this to be the origin of the French Huguenots). In 1526, the people, with the assistance of Protestant Bern, won the day and Geneva became an independent city. The Catholic bishop was expelled. William Farel, who was a powerful reformed preacher, was sent from Berne to Geneva in 1532. After a hard struggle, Farel was able to convert the city to the

Reformation and the Genevan Council officially abolished Romanism and began to impose Protestantism upon its citizens.

But state decrees could not make a man a Christian nor could legislation purify his morals. An influential group of citizens, the so-called Libertines, was strongly opposed to the new restraints imposed. They often shouted out openly against the preachers and demanded a return to the old customs and the former liberties.

As a result Geneva was torn by internal strife and confusion. Farel mightily threw himself into the struggle, but had no gift for this kind of task. Geneva at this time required a man of tougher fiber to organize and legislate. That man arrived in July 1536. He came from France and his name was John Calvin.

John Calvin (1509-1564)

The life of John Calvin can roughly be divided into four distinct periods and it will be easiest to remember if we relate all of them to Geneva.

The first period – prior to Geneva (1509-1536)

He was born on July 10, 1509 at Noyon in Picardy, sixty miles northeast of Paris. He was the second of four sons and two daughters. His father was a highly esteemed lawyer who occupied a prominent position as the secretary of the bishopric, attorney of the Cathedral Chapter, fiscal agent of the country and the registrar of the government at Noyon. His mother was a very beautiful woman noted for her piety, and her motherly affection, but she died early. His father did not care much for the children and sent John to a noble to be educated. John then attended College de Marche, under Mathurin Cordiar, at the age of fourteen. After that he went to College de Montaigu, which was famous for learning. Erasmus was once a student there, and later Loyola also.

Calvin soon became distinguished for his extraordinary intellect and strength of character. A man of moderate stature, with a pallid face, black hair, and sparkling eyes, his fellow students used to call him ‘the accusative case’ for he censured their faults his character. He combined German depth of feeling, thought, and soberness with French fire, practical good sense, and fondness for plain logic. He was physically timid, and irritable, stern and grave, but was capable of lifelong friendship. He had a genius for organization, the spirit of an Old Testament lawgiver, and the mind of an invincible ruler. His father wanted him to be a priest, so he sent him to a University from the age of fifteen to train for the priesthood. He graduated on 1528, but suddenly his father changed his mind, and sent John to study law at the University of Orleans, and later to Bourges where he had great success. His father died on May 26, 1531, so John was free to pursue his own interests. He returned to study classics, and the next year published a scholarly commentary on the De Clementia of Seneca.

His Conversion: He was converted most probably in 1533. He himself wrote:

After my heart had long been prepared for the most earnest
Self-examination, on a sudden the full knowledge of the
Truth, like a bright light disclosed to me the abyss of errors
In which I was sweltering, the sin and shame with which I
Was defiled. A horror seized my soul, when I became conscious
Of my wretchedness and of the more terrible miserable and
Abject, but, with tears and cries of supplication to abjure the
Old life which Thou condemned, and to flee into Thy path?

The essential feature of his experience was Calvin’s consciousness of the all-powerful will of God, which practically forced him into absolute obedience to the divine, would. “God himself produced the

change. He instantly subdued my heart to obedience”. Says Calvin. His conversion resembled that of Luther and of Paul of Tarsus. After this experience he “conferred not with flesh and blood” but burned his bridges behind him, and gave his life entirely to the cause of the Gospel. He then joined a little group of Protestants in Paris and soon became one of their leaders. In 1533, the prospect for reform seemed bright when Nicolas Cop, a bosom friend of Calvin was elected Rector of the University of Paris. His inaugural address, largely prepared by Cacin, was a plea for a reformation on the basis of the New Testament . there were many sympathizers, but the opponents stirred up a great commotion. Calvin and Cop escaped arrest by a hasty flight from the city in 1534. He then went to Basel for scholarly seclusion, and there wrote his famous book, institutes of the Christian Religion, in 1536. This was in answer to the double dealing of Francis I of France, who protected Protestants in Germany, but persecuted them in his own country on the lame excuse of French Protestants being fanatical Anabaptists. This book contained the essentials of Calvinist theology. It gained for him the proud title of the ‘Aristotle of the Reformation’. The book was reprinted in 1539, 1541, and the final edition in 1599 was five times larger than the first one. The book has a great apologetic value since in it Calvin proved with irresistible logic that the Protestants, when tested by the standard of the Apostles’ Creed and by the Scripture were truer Catholics than the Romanists.

After this he made a brief visit to Italy and on his way back, had to pass through Geneva, the direct route being blocked by war, and intended to stay there on a night (Aug 5,1536). However, Farel came to know about his stay and upon his earnest request Calvin decided to stay. To use the words of Calvin, Farel threatened “That God would curse my retirement and the tranquility of the studies which the necessity was so urgent. By this imprecation, I was so struck with terror, that I desisted from the journey which I had to undertake.”

The Second Period – At Geneva (1536 – 38)

Thus began the second period of his life. “No period”, writes Dr. J.S.Whale, “was more critical for the Reformation than those years, 1530-1540 which saw Calvin’s appearance on the stage of world history.”

Calvin’s first task was to prepare a plan for the education and religious reorganization of the city-Republic. He recognized three essential needs: First, general religious educations, for the people were ignorant, and he supplied this by lectures, and sermons, and by publishing a catechism (1537). Secondly, the people needed a brief and easily comprehensible confession of faith. He supplied this by a summary of his *Institutes*. Thirdly, a definite draft of the specific reforms he wanted to have introduced needed to be ratified by the city council. The attempt to enforce the severe laws led to serious trouble. People were not ready for such a strict rule. The bone of contention was the problem of excommunication. Calvin insisted that unworthy persons should not be permitted to partake of the Lord’s Supper, while the council of Geneva decided that Holy Communion should be refused to no one who desired it. On Easter day 1538. Calvin and other city pastors refused to administer the Lord’s Supper because of the prevailing profligacy and immortality and also because it was a ‘popish holiday’. The result was that the General Council ordered them to leave to within three days. With great disappointment over his apparent failures, Calvin decided to go into scholarly seclusion in Strasburg.

During his first stay in Geneva Calvin contributed a lot to the reform movement in the neighboring city Lausanne. In 1536, the Genevan reformers were called to a disputation in Lausanne. In the great church of Lausanne 174 Catholic priests were gathered together with Farel, Virot and Calvin to decide whether the city would remain as it was or become reformed. Calvin by his great knowledge of the writings of the early church Fathers completely demonstrated that the reformers were their true successors and won Lausanne for the reformation.

The third period – away from Geneva in Strasburg (1538 – 41)

Calvin could not shut himself away as he wished for scholarly retreat. His name was too well known for that. He was soon induced by Bucer to become pastor for the French exiles in Strasburg. This city offered marvelous opportunities. He came in contact with many people who had different religious views-scholastics, humanists, Lutherans, Awinglians and the gymnasium (college) of Strassburg in 1536, the most famous classical school in Germany. Calvin lectured there often. He also met Jacob Sturm, one of the keenest and most unselfish statesmen of the Reformation. He had close acquaintance with Bucer, the great churchman and theologian of the Lutherans, who always took a middle position between Luther and Zwingli. Bucer influenced him tremendously, particularly in church polity, which Calvin later developed in Geneva. Calvin attended religious Union conferences at Hagenau, at Worms, and at Tegensburg. There he met leading German Lutherans and even signed the Augsburg confession. He formed a lifelong friendship with Melancthon, and enjoyed the esteem of Luther. Calvin always regarded Luther as the great founder of Protestantism. It was during his stay in Strasburg that he wanted to marry, not any kind of wife, but one who was ‘modest, decent, plain, thrifty, patient and able to take care of my health’. He found one lady whom he thought had all the qualities, but he was denied the privileges of marrying her because she refused to learn French. But Calvin was undaunted, and so on August 1540, at the age of 31, he married Idolletted Bures, a widow from Liege. The union was a happy one, but his wife lived for only nine years after their marriage, and Calvin never ceased to mourn her death. Their one child, a boy born in July 1542, lived for only a few days. During this period Calvin produced a revised and enlarged edition of his Institutes in Latin and also in French. A commentary on the Epistle to the Romans, Tracts on the Lord’s Supper and Reply to Sodelato, a cardinal who tried to induce Geneva to return to Catholicism.

Meanwhile things were going badly in Geneva. The party that ousted Calvin was discredited. The new City Government, torn by factions was unable to control the situation. People then turned to Calvin, who reluctantly accepted their invitation, and came back on September 13, 1541. He was received with joy. So for the next twenty-three years he lived and worked in Geneva domination this religious City Republic and made it the Rome of Protestantism.

The Fourth Period – Back to Geneva (1541-64)

Calvin was allowed to labor uninterruptedly for twenty-three years from September 1541 to May 1564. The successive stages can be traced. The first five years of peaceful preparation from 1541 to 1546; the second period of nine years of threatening conflicts from 1546 to 1555, and the third period of nine years in which he enjoyed the fruit of his labors from 1555 to 1564.

On his return his aim was to establish a church organization, which could effectively dominate the life of each member so that they could live holy lives.

He worked energetically to fulfill his aim. He was very busy, teaching theology three days a week, preaching daily every second week, holding a weekly meeting of his consistory, writing books and commentaries, maintaining a voluminous correspondence, and arguing with his opponents. In a letter to a friend he wrote, “I have no time to look out of my house at the blessed sun, and if things continue thus I shall forget what sort of appearance it has”. There often was no time to sleep. His health declined.

In his ecclesiastical ordinances, there were four orders of officials in the church:

- (i) The pastors, who met every week for a discussion on spiritual conditions of the church, for examination of candidates and for biblical exegesis.
- (ii) The deacons, whose work was to care for the poor and to administer the hospitals?
- (iii) The teachers who directed the educational system of the city.

- (iv) The elders chosen by the city leaders and the ministers. They were lay people, and those elders, together with the ministers formed a consistory, which was the body for administering ecclesiastical discipline.

Calvin composed a Reformed Liturgy, which was a mixture of fixed and free forms. In contrast to Zwingli he also encouraged the singing of Psalms. There was much opposition to the strong grip, which the church exercised over each citizen's life. But Calvin won increasing support. In 1549, the Calvinists and the Zwinglians came to an agreement and from that they both became 'the Reformed'. In 1553, there occurred in Geneva an incident, which brought Calvin a bad reputation. Servetus, a famous Spanish physician, who was passing through Geneva, was arrested, condemned and burned on October 27, 1553, because of his anti-Trinitarian doctrine. Calvin was the chief person responsible for condemning Servetus.

The discipline was indeed strong. There was no thought of toleration. The aim was a 'church without spot or wrinkle'. Every Christian should be consistent in his profession and show his faith by his good works. The Calvinistic ordinances were not only prohibitive and protective, but also coercive. Crimes and sins were severely punished. In five years, 1542-64, Geneva with its 16,000 inhabitants had fifty-seven executions and seventy-six banishments. Innocent merriment was sternly checked. Attendance on public worship was enforced. Watchmen reported all breaches of discipline. By 1555, Calvin was supreme in Geneva.

By 1558, he founded the 'Academy of Geneva', which soon became a great center of learning, and later became the University of Geneva, the great center for the training of all reformed leaders all over Europe. The clarity of Calvin's teaching, the example of his preaching and the immense volume of his writing and correspondence made his influence very great in Europe. When he died in 1564, Theodor Beza took over the leadership of the church in Geneva. Calvin had requested that his monument should not be erected. So his grave is not known.

Outline of Calvin's main teaching

1. The basis of all Calvin's teaching was emphasis on the absolute sovereignty of God over all creation.
2. God reveals himself solely in Scripture, which is therefore, the supreme authority in religion.
3. The interpreter of the Scripture is the Holy Spirit.
4. To do God's will is human beings supreme duty.
5. The total depravity of humanity and the impossibility of human beings obeying God.
6. Election or Predestination – only those who are elected by God will be saved. This is followed by the doctrine of irresistible grace.
7. The perseverance of the saints. Those who are saved are saved for eternity.
8. The elect are justified through faith in Christ alone.
9. There are only two sacraments, the Lord's Supper and Baptism both of which are ordained by God.
10. There are three institutions ordained by God for the maintenance of the Christian life. The church, the sacraments, and the state.

The spread of the Reformed faith

The spread of the Reformed Faith was wider than that of Lutheranism mainly due to its merits. Firstly, it was completely anti-Romanism. Calvin declared the whole Roman order corrupt and purged the Reformed Church of everything not expressly allowed in the Bible. Luther retained those customs and institutions of the Roman Church that were not forbidden in the Scripture. Hence, Calvinism,

rather than Lutheranism, appealed to the aggressive anti-Romanists, especially during the Counter Reformation.

Secondly, Calvinism also took a firm and sober stand against fanatic Radicalism by declaring that the Bible was the infallible source of truth. By this Calvinism commended itself to the people as a religion of order, system and sobriety.

Thirdly, Calvinism produced strong, well-trained and aggressive men who took an active part in religious affairs and defended Protestantism against aggressive Romanists. It spread by means of the many who stayed for some time in Geneva and then followed an inner urge to extend the influence of this new theocracy to other lands: by many students who spent some time at the Academy of Geneva; and by the numerous writings of Calvin.

The Reformed faith in France

Early in the sixteenth century the Bible humanists introduced the idea of reformation. They advocated a return to the Bible and the early church. A leading person was Jaques le Fevre of Etaples (1455-1536). He published several Bible commentaries in which he anticipated many of the teachings of Luther, especially the rule of the Scripture and justification by faith. In 1523 he published a translation of the New Testament in order that the people might be able to read it in their own language. A French translation of the Psalms followed in 1524, and by 1530 he had translated the whole Bible. His followers like William Bricconnet, bishop of Meaux; William Bude, a prominent Greek scholar and one of the founder of the College de France; Louis de Berquin who later died as a Protestant martyr; William Farel who became an associate of Calvin at Geneva, did much in sowing the seeds of reformation in France.

By 1523, a considerable group of priests and laymen, known as the 'Meaux group' had gathered round Le Fevre and Bricconnet for the purpose of promoting a reform from within the church. Many of these men were strongly influenced by Luther. Meaux, it appears, began to become a second Wittenberg, but the Parliament of Paris started persecutions against all who departed from the traditional doctrines of the church. Bricconnet forsook his evangelical friends; Le Fevre fled to Strassburg, but was later recalled by the king. The reform efforts of the Meaux group were completely arrested.

Luther's writings were distributed widely by 1519 and many people read them. Other reformation literature was also exerting a great influence. But 1521, the University of Paris pronounced Luther a heretic and forbade people to read his writings. Persecutions followed. Yet sentiment in favour of the Reformation continued to grow so that by 1537 a number of isolated groups of evangelicals were found in many parts of France. The severe catholic persecutions gradually caused these evangelicals to accept the most extreme form of anti-Romanism, the great majority becoming Calvinists.

At a synod in 1532, the Waldensians accepted the principles of the Protestant Reformation. This added new impetus to the movement. By 1535, Pierre Robert Olivetan, a cousin of Calvin had translated the entire Bible into French. Meanwhile William Farel tried, from Switzerland, to supply evangelical pastors. Severe persecutions followed in 1534-35. Francis who was in favour of an Erasmian reformation was greatly aroused by the radicals and Protestants. He believed in the old maxim, "One king, one law, and one faith". So he started persecutions immediately. Two hundred people were arrested within the first month. Twenty of these were martyred, the rest banished and their property confiscated. It was this persecution, which drove Calvin out France.

Francis I's desire to form an alliance with the German princes stopped the persecutions in France, but unofficially they still persisted. He did not lift his fingers, when the Waldensians were massacred, 21

villages burned and about 4,000 people ruthlessly killed. His son Henry II (1547-59) was determined to extirpate heresy, and severe persecutions followed. But Protestantism persisted. The Protestant movement was without a recognized head and without organization until Calvin published his Institutes.

Up to 1536 they sought to reform from within, but after that they tried to promote reformation outside the church. They were greatly helped by Olivetan's Bible, Marot's hymns, and Calvin's French theology. In 1549 there were about forty-nine Protestant congregations in France. The first Protestant Synod was held in 1559. There the Reformed church of France was formally organized. Calvin's forty articles were adopted as a confession of faith, as the *Confessio Galicana*. The Synod agreed on a uniform church constitution and a formal discipline. The church being forced out of connection with the state became democratic and self-governing. A Synodical form of church government was adopted. Each local church was governed by a consistory composed of pastors and laymen. The congregations of a circuit were governed by corresponding circuit consistory. The circuits were governed by provincial synods, which were controlled by the national synod. During the next two years the number of congregations increased from forty-nine to 2150. Protestantism affected about one fourth of the populations. A large number of the great nobles, including the Coligny family, joined the Reformed Church. Even a powerful branch of the royal family, the Bourbons, embraced Protestantism. This turned the tide of resistance. Passive resistance was abandoned, as people began to fight back. Now they were concerned not only to spread the faith, but also to fight against the government for religious liberty. This change was characterized by naming the Protestants of France 'Huguenots'. War broke out in 1562; Admiral Coligny and Prince Corde, against the Regent, Catherine de Medici, led the Huguenots. In France this became the first of the eight religious wars, which lasted for more than thirty years and almost ruined France. The Jesuits and King Philip II of Spain kept the Roma Church alive. They were very cruel wars indeed. Peace was maintained occasionally. During the time of one such peace in 1572, one of the most terrible things in history took place what is called the 'Massacre of Saint Bartholomew Day'. The marriage ceremony of Henry of Navare was attended by most of the leading Protestant nobles. They were suddenly attacked without warning at the instigation of Catherine. Thousands were killed including Coligny and several other leaders. Massacres were ordered in other places at the same time. Altogether about 70,000 were believed to be killed on that day. The Pope sent congratulations to Catherine for this murderous act. Both of them thought that the Huguenots were done for in France. However, the Protestants still rallied and fought till 1598 when the wars ended with the Edict of Nantes, which gave them a large measure of toleration.

The Reformed faith in the Netherlands

During the Reformation the Netherlands was seventeen provinces, nearly co-extensive with the territory included in the present kingdoms of Holland and Belgium. These provinces were called the Low Countries. Charles V considered it a most valuable portion of his great realm as it was rich in agriculture, the people were industrious, and skilled and proficient in science and letters. The Reform tendency was strong there. Brethren of the common life and the Bible humanists had their original home in the Low Countries. Erasmus was there. The famous Spanish educator, Juan Vives was active from 1512. He demanded reformation of the Catholic clergy, and a general church council. Luther's writings had been circulated widely since 1518. Antwerp. Next to Paris was the largest printing center in Europe, and became a stronghold of Protestant propaganda. In 1523, the first Dutch translation of the New Testament was published in Amsterdam.

The Augustinian monks accepted Luther's teaching in the Netherlands and kept raising propaganda in favour of reform. German commercial colonies in various Dutch cities became distributing centers for

Reformation ideas. By 1521, the evangelical groups were established in several provinces. These were first Lutheran, but were followed by the Anabaptists and other radicals. Later Calvinism formed the largest Protestant group. Next to the Anabaptists, with the Lutherans forming only a small part.

Since it was hereditary possession of Charles V, he was hostile to the reform movements there, and extensively used the Inquisition to suppress them. In 1523, two men were burned for their reform teachings, becoming the first reformation martyrs. For more than thirty years Charles V fought against Protestantism killing thousands of his subjects. But the movement still grew.

In 1555, Philip II who was even crueler succeeded Charles. His cruelty aroused nationalism for it violated the people's liberty and drained off their national wealth. Most of the Protestants were patriots, and in them Protestantism was largely identified with nationalism, and its cause of liberty. The leader of the patriots one of the great nobles of the Netherlands. He retired to Germany fearing Philip II's large army, but at the same time prepared for was. He was a Roman Catholic but one who had no interest in religion. Now he became a Protestant, studied the Bible deeply, and became a profoundly religious man. Convinced that he was an instrument of God to save his people from Spanish oppression. Thus pledged his life for religious freedom for all.

In 1567, the Spanish army came, led by the Duke of Alva, and a cruel massacre took place, weakening the reformation movement in the Netherlands. In the next year, William began a war of liberation and his indomitable valour and unsparing sacrifice became one of the noblest examples of all history. There was no hope of winning Southern Netherlands, which formed the beginning of Belgium, a Roman Catholic country. However, William was successful in the north where resistance was stronger. He died in 1584, but his example inspired his people to maintain what he started, and this good cause became victorious in 1609. so arose the powerful Protestant nation of Holland, and its national church was formed following Calvin's teaching. The Reformed church America and the Dutch Reformed Church are its offspring.

The Reformation in Scotland

The Scottish reformation was a deeply spiritual movement. But at the same time there was a strong political undercurrent. Religion and politics went hand in hand.

Scotland was a poor, backward country during the Reformation. The social and political condition was medieval. There was no centralized government. The prince-bishops owned one half of the land, and the secular prince's the other half. The king had very little power. He had no standing army, no personal bodyguard, and had to depend on the feudal militia for protection and support. Educational standards were low compared with the continental Universities. Humanistic influence was slightly felt in the three universities of Saint Andrews, Glasgow and Aberdeen. Prominent Scottish humanists usually accepted posts in the continent rather than helping their own country. Clergy were largely corrupt, unworthy, uneducated and incompetent.

The Reformation movement reached Scotland partly by way of England, partly through the activity of returning Protestant students, and partly through the circulation of Lutheran and reformed writings. The Bible translations of Tyndale and Coverdale were popular. Luther's writings were so widely read that the Parliament formally prohibited their printing and distribution in 1525. Patrick Hamilton, who returned from the continent in 1528, began to preach the gospel. He has studied in Marburg and Wittenberg, and became a good friend of Luther. Hamilton was arrested by Archbishop David Beaton in 1528, and was burned at the stake. George Wishart another early Protestant martyr of Scotland,

preached the gospel in various places of Scotland for about two years before he was burned at the stake in 1546.

After this date the progress of the Reformation was intimately bound up with the political fortunes of the land. As a result of the marriage alliance of England with Scotland through the marriage of James IV, king of Scotland with the daughter of Henry VII of England, the Scottish nobility formed an alliance with France against England. King James V made a marriage alliance with France by marrying Mary of Lorain, a sister of the Duke of Guise, a powerful French house, which was violently opposed to the Protestant Movement. When King James V died he left the crown to his infant daughter, Mary Stewart, but the Dowager Queen, Mary of Guise, was Queen-Regent of Scotland until her death in 1560. Her policy was to suppress the Protestants.

During the Regency of Mary of Guise, 1542-60, there occurred a very important political change which largely helped the Protestant Reformation movement. Mary Stewart studied in France, married Francis II, and became the queen of France for a brief period from 1559-60. Her secret agreement with Francis that Scotland should be given to the crown of France in case she died without an heir incensed Scotland. People resented it. Coupled with this was the strong dislike of the licentious French soldiers and officers stationed in Scotland, and thence a hatred of France, which affected religious affairs.

The defenders of Scottish freedom and the Protestants drew together forming one powerful party, which was generally friendly with England. The secular nobility saw in the Reformation a means of crushing the power of the detested bishop-princes. At the same time a number of prominent noble families, including those of Hamilton and Douglas, openly proclaimed Protestantism.

The main hero of the Scottish reformation was John Knox who made his first appearance in 1546. His early life is little known. He was born in a suburb of Haddington between 1505 and 1514. He entered into the priesthood, becoming a tutor of sons of noble families, so he must have had some university training. His study of Augustine and his association with Wishart made him a Protestant. By 1546, he was generally known as a powerful Protestant preacher. In his preaching he asserted that the Roman Catholic Church was the Synagogue of Satan and that the Pope was the anti-Christ. He was captured by French soldiers in 1547 and sent for nineteen months to be a galley slave. After his release he helped the Reformation in England for five years, and there exerted a great influence. He declined the bishopric of Rochester in 1552, because he foresaw trouble under Queen Mary. After this so-called 'bloody Mary' ascended the throne he fled to the continent and spent some time, first at Frankfurt, and later at Geneva where he became an ardent disciple of Calvin.

He returned to England, married, then went to Scotland to break with Rome, though there was every sign of reformation had great significance as a number of Protestant congregations in Presbyterian form of church government were organized in Scotland. On December 3, 1557, a number of Scottish nobles decided to sever their relationship with 'Satan's Synagogue'. Together with a number of laymen they entered into a covenant to stand by one another with life and fortune to 'establish the most blessed word of God and His Congregation'. This is usually referred to as the First Scottish Covenant.

In 1558, Queen Elizabeth came to the throne of England. Mary Stewart, Queen of the Scots, proclaimed herself the rightful occupant of the English throne denouncing Elizabeth as an unlawful usurper. Many as an attempt to make Scotland and England a part of France interpreted this. From his exile, Knox and his friends realized that a political and religious crisis was near and that they might expect some assistance from Queen Elizabeth. So he returned in 1559 and began to preach. He combined, in a masterly way, the glowing passion of a great agitator with an intuitive knowledge of actual possibilities. He received excellent political and military assistance from John Erskine, the leader of the First Scottish Covenant. Wherever he went his preaching was like a match set to kindling wood.

The people openly revolted against the Roman church. Images were destroyed, monasteries stormed and looted, and the priests were commanded under pain of death, to desist from saying mass. The Queen Regent, who regarded this procedure as rank rebellion, ordered the French troops to quell the revolt. Knox induced the Protestants to meet force with force and the armed combat ended in a draw. When France sent reinforcements, the Queen of England was finally induced to interfere. She sent an army, which compelled the French to withdraw and to leave the government of Scotland in the hands of the Council of Lords. The treaty was signed on July 6, 1560. Protestantism won an almost complete victory. In 1560, the Scottish Parliament proclaimed the Reformed Faith as the religion of Scotland. Knox became the recognized church leader. He then wrote, at the request of the Parliament, a 'Scottish Confession of Faith', *Confessio Scotina*, which was adopted on August 17, 1560. A week later the Parliament passed the laws of the Estate involving a complete rupture with Rome.

In January of 1561, the Parliament adopted the First Book of Discipline prepared by Knox, which provided for a Presbyterian form of government following the French Protestant Church, which was a Calvinistic system. The first General Assembly had already been held in December 1560. Mary Stewart tried to restore Roman Catholicism upon her return, but her unfortunate policy and complicity in the murder of her second husband, Lord Darnley, caused her expulsion from Scotland in 1567. She was forced to abdicate in favour of her infant son, James, and her Protestant brother, Murray, was appointed regent. When Elizabeth died in 1603, England and Scotland were united under one crown, with James as the joint king, known as King James I. When Knox died in 1572, his work was ably continued by Andrew Malville (1545-1622).

THE ENGLISH REFORMATION

Factors preparing England for Reformation

The English Reformation was unique. It cannot be described as Lutheran, Zwinglian or Calvinist. It stands alone, a fantastic compromise, a weird and wonderful product and as H.A.L. Fisher put it, the English church is "Erastian in government, Roman in ritual, Calvinist in theology". The common idea of the English Reformation is that it began because Henry VIII wanted a new wife, and to gain this he was forced to break with Rome. But while it is true that the Reformation might have been delayed for many years and would certainly have followed a different course, it is an oversimplification to say that it was caused by Henry's matrimonial affairs. His divorce may have been the occasion but it was not the cause, since not even an autocrat like Henry could have forced so complete a revolution upon a reluctant people. Before any change could take place there must have been the desire for change, and the England of that age was ripe for reform. There were at least four factors, which prepared England for reformation.

First, we may note that the teaching of John Wycliffe was still remembered, and even before Luther's revolt in Germany there was considerable leaven of the so-called heresy in England. There were numerous Lollards, who were the followers of Wycliffe. In 1521, the Bishop of London arrested five hundred Lollards. Lollardy with its emphasis on the Bible and its claims for individual judgment, was the first factor that gave rise to the English Reformation.

The second was the Renaissance learning. Henry VIII attracted to this court a group of scholars, and Humanists like Sir Thomas More, Dean Colet, and the Dutchman, Erasmus. These men denounced ecclesiastical abuses and the evil practices of the age; and though averse to any change of system, they were eager to see a reformation of the church from within.

Third, there was widespread anticlericalism. It was said that ‘if Abel had been a priest, Cain would have been acquitted’ by any jury of London citizens. It is true that anticlericalism will never bring about a reformation if, as so often happens, it is divorced from genuine religion. But there was nothing like that in Tudor England. The people were loyal to the church, desiring only the removal of certain glaring abuses.

The fourth factor was the percolation and diffusion of Lutheran doctrines. Coming early to England, they infected first the universities of Oxford and Cambridge and then spread through the whole nation. These four factors, dissent, the new learning, anticlericalism, and the infiltration of Lutheran ideas, all prepared the ground for the Reformation and assured Henry of solid support when he came to defy the power Rome.

The Reformation in England passed through four phases, corresponding to the four reigns it covered, those of Henry VIII, Edward VI, Mary and Elizabeth.

The first phase

Henry VIII was a many sided personality and a very able man. He had all the qualities of a prince of romance; he was strong and handsome, a skilled rider and archer, a competent performer on the lute and harpsichord, and a scholar. He was the second son of Henry VII, and if his elder brother Arthur had lived, he might have been the archbishop and primate of England. He continued his interest in theology as was seen in his reply to Luther in 1521 in his book, *The Defense of the Seven Sacraments against Martin Luther*, for which Pope Leo X gave him the title of *Fidei Defensor* (Defender of the Faith), which title was retained by his successors.

During the first part of Henry’s reign Thomas Wolsey rapidly rose to power and became the most dominating personality in England. He became the king’s chaplain in 1507, and in 1531, the Bishop of Lincoln, then Archbishop of York, and two years later, a Cardinal. Several times he aspired to the papal throne itself, but without success. As Chancellor from 1515 to 1529, he was, under the king, the most powerful man in England. So, when the king’s great matter arose in 1527, Henry looked to Wolsey to steer it to a happy issue. This great matter was that of the King’s divorce, though strictly speaking it was not a divorce that Henry wanted but only the simple declaration that he had never really been married at all.

To understand his viewpoint we must go back to the year 1501. In that year, in order to cement an alliance between England and Spain a marriage had been arranged between Arthur, Prince of Wales, and Catherine, the younger daughter of Ferdinand and Isabella of Spain. The wedding took place in Saint Paul’s Cathedral on November 14, but five months later, on April 2, 1502, Prince Arthur died. When a decent interval had elapsed, the widow was betrothed to Henry, the new Prince of Wales, and Pope Julius II was requested to grant a dispensation. But marriage with a brother’s widow is forbidden by canon law, and the Pope was uncertain whether it lay his power to grant a dispensation. At last in 1504 he reluctantly consented, so Catherine became free to marry Henry when the time came.

From the beginning it was an unfortunate union. Only one of their seven children survived infancy, the Princess Mary, born in 1516 and destined thirty-seven years later (1553) to reign as Queen of England. By 1525 it was evident that Catherine would have no more children, and the thought of Henry, pathetically eager to secure a male heir to the throne, began to turn more and more to the possibility of a separation. He was influenced by several motives. First, there was the burning question of the succession, momentous not only for himself but for the nation. England had suffered cruelly in the past from disputed successions. The upheavals in the previous century from this cause and their attendant miseries were still fresh in people’s memory. For reasons of state Henry was gravely

concerned. Second, he may have been genuinely perturbed by conscientious scruples. Henry used to read his Bible, and in Leviticus (20:21) he found this: "If a man shall take his brother's life, it is an unclean thing . . . they shall be childless". It fitted his own case perfectly. Was not the death of his children God's punishment for entering in to a marriage that was no true marriage? The obvious way out was to induce the Pope to declare it illegal. To reasons of state were added scruples of conscience.

But in Wolsey's time nothing could be done. The Pope by that time (1527) was completely under the control of the Emperor Charles V, a nephew of Queen Catherine. The Pope suggested bigamy, but Henry and Wolsey insisted of legal correctness. The case then was tried in England and forwarded to Rome, but it failed to secure the papal dispensation.

Wolsey was discredited and was arrested. Thomas Cromwell, the ancestor of the famous Oliver Cromwell, succeeded him. He was ruthless, cynical, completely unscrupulous, never to waver in his loyalty to his master. During the next nine years he was the chief instrument in giving effect to the king's wishes.

In a series of acts Henry broke away from Rome completely. In November 1529 he called the Reformation Parliament, which was anti-clerical and anti-papal thus securing the support of the people.

After securing his stand in England, he turned against Rome and in the next twelve months played three trump cards against which there was no defence.

- (1) First in 1532, he took up the question of the annates or first year's income paid over to the Pope when a new incumbent received a benefice. Parliament enacted that the annates should be paid directly to the king and that he, at his discretion might or might not hand over to the Pope. It all depended on whether the Pope behaved properly, that is, on whether he nullified the king's marriage. Henry made this brutally clear in a letter he sent to the Pope and cardinals.
- (2) Second, Parliament passed the Act in Restraint of Appeals (Feb. 1533), which virtually repudiated allegiance to the Pope. From now on it was illegal to take appeals from the Archbishop's court to Rome. In other words, if the Pope were unobliging, the king's case would be decided in England.
- (3) Third, Henry had Thomas Cranmer appointed to the vacant seat of Canterbury (March 1533). If the Pope had been wise he would have prevented his consecration, for Cranmer had already proved himself a king's man in trying to enlist for Henry the support of the European universities. He could be relied on to expedite the king's business to the king's satisfaction, which is precisely what he did two months after his appointment.

Meanwhile Henry secretly married Anne Boleyn and the divorce case was taken up, and eventually Cranmer declared the marriage with Catherine void. The Pope threatened to excommunicate Henry. Henry replied by crowning Anne Boleyn queen, by forbidding the payment of the annates, and by proclaiming himself head of the church in England. Next year the Parliament passed the Act of Supremacy ratifying his claim, which declared that the king and not the Pope is supreme in England. Henry then became supreme both politically and ecclesiastically. Shortly after that Catherine died and Anne Boleyn was executed on a charge of misconduct. Then days later Henry married Jane Seymour, and gave birth to a son, Edward VI, and she died shortly afterward.

The next important step in Henry's reign was the dissolution of the monasteries, carried out in two stages, in 1536 and 1538. the monastic lands were sold to nobles, public servants and merchants. Not only was Henry enriched by the transaction, but also there came into being a new landed class, loyal to the crown and devoted in their own interest to the Reformed cause. He also attempted some doctrinal changes by issuing the Ten Articles, which became the first doctrinal statement of the Church of England. Five of the ten articles dealt with doctrine and five with ceremonies. But they mainly adhered to the Catholic doctrine.

The greatest blessing that accompanied the Ten Articles was the injunction that a Bible in English be placed and read in every parish church. First Miles Coverdale's translation was authorized in 1536, though the Great Bible or Cranmer's Bible later replaced this (because Cranmer wrote the preface), which was based on the translation of William Tyndale. It was used till the publication of the King James Version of 1604-11.

The Reformation was not advanced but retarded in Henry's last years. In 1539 he induced the Parliament to pass the Six Articles Act, which was entirely Catholic in tone. In this act, known as 'the blood whip with six strings', transubstantiation was reaffirmed, the cup withheld from the laity, the clergy were not permitted to marry, monastic vows more binding, Masses might be heard in private and oral confession was encouraged. It must be remembered that Henry had always favoured the middle way, aiming to take his people with him, averse to moving too swiftly for them. The people, if antipapal, were still Catholic in their sympathies. Henry died on January 28, 1547. The Reformation he inaugurated was not so much a religious movement as the subordination of church to the state.

The second phase

Edward VI came to the throne when he was only nine years old, so a protector and a council carried on the government. So far as the reformation was concerned, the central theme of Edward's reign was liturgical reform, which amounted to a revolution in practical religion. The English Reformers had in mind two aims: first, to turn the Mass into a Communion, and second, to render into English and to simplify the other services of the church. Accordingly, a Book of Communion was prepared and then a more general service book, The first Prayer Book of King Edward VI, which appeared in 1549, was introduced by an Act of Uniformity which ordained that this form of service should be universally used in England, and enacted penalties on any who refused to conform. The chief compiler of the prayer book was Archbishop Cranmer, the outstanding figure of the reign. His book is a landmark in liturgical history. With its sonorous phrases and lovely cadences it exercised an enduring influence on the public worship of the English-speaking people. And yet it was a compromise, which Protestants and Romanists alike might use without offence to their conscience. Its real novelty was that, being all in English instead of Latin, it could be understood by every worshipper.

The liturgy was revised in the Second Prayer Book of King Edward the Sixth (1552), which in all essentials is the book, still used in the Church of England. Like the first, it was enforced by an Act of Uniformity, which made its use compulsory in every church. In the second prayer book the structure of the communion service was changed, 'minister' was substituted for 'priest' and 'table' for 'altar', and the idea of transubstantiation was discarded. John Knox, who was then in England, preached a sermon against the practice of kneeling to receive communion, and it is said that as a result of his fulminations the famous 'Black rubric' was hurriedly inserted to explain that a kneeling posture expressed reverence and thankfulness only and not adoration.

After the liturgical question was settled, attention was turned (in a strange inversion of the natural order) to dogma, which was embodied in the forty-two articles. In these both Lutheran and Calvinistic traces are found, together with a declaration of the distinctively Reformation doctrines, justification by faith, the supreme authority of the Bible, a reduction in the number of sacraments from seven to two, and a complete repudiation of the Roman doctrine of transubstantiation. The forty-two articles were reduced to thirty-nine Articles of the Church of England. The young king's life was now drawing to a close, and on July 6, 1553 he died at the age of fifteen. His half sister, Mary Tudor, was crowned queen in Westminster Abbey on October 1, 1553.

The third phase

It seems certain that in the last year of Edward's reign under the Protector Northumberland, the Reformation had been pushed forward too rapidly for the liking of the majority of people, so that now the inevitable reaction set in. One cannot avoid speculating on the course of events if Mary had been gifted with tact, understanding, and even a measure of tolerance. Endowed with these qualities she might have steered England back to the Roman orbit, for Reformation was not yet built on stable foundations. But Mary in her eagerness to restore England to the Roman obedience eventually flung caution to the winds and indulged in an orgy of persecution that revolted the English sense of decency and fair play.

The turning point of the reign of Mary was her marriage in 1554 to Philips of Spain, which from the first was unpopular with the English people. When a Spanish embassy came to arrange it, the boys of London pelted them with snowballs, and Mary publicly appealed for courtesy to be shown to her future husband on his arrival in England. More serious in its effects was the revolt led by Sir Thomas Wyatt as a protest against the marriage and its threat of Spanish domination. The revolt itself was easily suppressed, but it served to harden Mary's heart. If leniency had failed, there was still persecution to be tried.

The last years of her reign were a sorry tale of persecution to martyrdom. From 1555 to 1558 nearly three hundred men and women suffered for their faith, but the climax was reached with the burning of Ridley, Latimer, and Cranmer at Oxford. Their deaths were not in vain. "Be of good comfort, Master Ridley", cried Latimer to his friend as the flames billowed around them. "Play the man. We shall this day light such a candle, by God's grace, in England as I trust shall never to put out". But it was Archbishop Cranmer's martyrdom that had perhaps the greatest effect. Several times this weak old man had been forced to recant his so-called heresies, but at the last he redeemed himself. Led to the burning stake, he thrust his right hand into the flames and said: "This which hath sinned, having signed the writhing must be the first to suffer punishment", and there with superhuman endurance he held it till it was scorched and charred. Of the entire expedience that Mary could have adopted, persecution proved to be the most disastrous to her own ends. It was regarded as past and parcel of the Romanism she was trying to instill, and it disgusted the average humane Englishman. More than any other cause the severities of Bloody Mary made England a Protestant nation and inspired the people with enthusiasm such as they had never known in the more placid days of Edward. Mary's last years were inexpressibly bitter. She was painfully aware that she had undermined her own cause. She was slighted by her husband and hated by her people. Everything she attempted turned to failure and sorrow. It would be hard to imagine a life more tragic than that of Mary Tudor. She died on November 17, 1558 and it is perhaps symbolic that she was buried in a nun's habit.

The fourth phase

Mary's successor was Elizabeth, daughter of Henry VIII and Anne Boleyn, and astute young woman of twenty-five with a mind of her own and no little determination. When she came to the throne (1558), England was at low ebb, an easy prey for a resolute invader, and only the political rivalry of two Catholic powers, France and Spain saved her when she was weak and this gave her time to gather her strength so that she could no longer be subdued. Time was on England's side. But Elizabeth also played her part, saving off danger with a hint of marriage here and a suggestion of matrimony there. At length when Philip of Spain, abetted by the Pope, decided to strike, it was too late. England was strong enough to repel his armada. In England itself it was debated whether Elizabeth would favour Protestantism or retain the official Romanism, but she did not keep her people long in doubt. It is true that she went to mass, but when the Abbot of Westminster and his clergy met her with spluttering candles in their hands, Elizabeth imperiously waved them aside and cried, "Away with these torches,

we have light enough without them". Her first Parliament also clearly indicated the shape of things to come. It revoked the Catholic legislation of the previous reign, recognized an Act of Supremacy Elizabeth's headship of the English Church and added an Act of Uniformity enjoining all ministers to use the Second Prayer Book of Edward VI. Bishops and other clerics who refused to recognize the queen as head of the church were deprived and there was a time when England was almost without bishops. But gradually the seats were filled with men approved by Elizabeth. Matthew Parker was appointed Archbishop of Canterbury, and the change to moderate Reformation was effected smoothly and peaceably. By 1563 the Elizabethan Settlement was complete and the Church of England was established in the form that has lasted to the present time.

What Elizabeth's own religious standpoint was, no one can say with any degree of certainty? That shrewd judge of people, John Knox, once said of her that she was "neither good Protestant nor yet resolute Papist". She agreed with the Pope except about some details, she cherished the Augsburg confession, or something very like it, she was at one, or nearly one, with the Huguenots. In other words, she was a Romanist, Lutheran, and Calvinist rolled into one. The Elizabethan Settlement was a compromise. A *viamedia*, if not between Rome and Geneva, at least between Luther and Calvin. It rested on a political basis and aimed at cementing national unity. If conscientious scruples could be allayed by terminological vagueness, the end justified the means. Elizabeth further showed her tactfulness by disclaiming the title of 'supreme head' of the church and assuming the less offensive 'supreme governor'. And yet if the Elizabethan Settlement was agreeable to the vast majority of Englishmen, there were two dissenting parties, the Puritans and the Catholics. As we have seen, political necessity restrained Elizabeth in her dealings with the Catholics. England was seriously weak, the queen's throne was insecure, and she could not risk offending either the pope or Philip of Spain. After 1570, however, harsher methods were adopted. These were not of Elizabeth's choosing but were inevitable of a series of Catholic Provocations. First, in 1570, Pope Pius V on his own initiative published a bull of excommunication, deposing the queen. It astounded Europe and not the least that good Catholic, Philip II of Spain, who had not been consulted beforehand and was said to be most annoyed when the startling news reached him. The Pope's precipitate action was a political blunder of the first order, but more was to follow. A Catholic refugee, William Allen (1532-94) had founded an English college at Douai in 1568. at first a rallying ground for English refugees, it became an educational center run on Jesuit lines to train young Catholics as missionaries for the re-establishment of Romanism in England. The movement spread to other centers and by 1580 there were thought to be about a hundred seminary priests from Douai and elsewhere in Europe operating in England and disseminating Catholic propaganda. The third step taken by the Pope, now Gregory XIII, who had succeeded Pius V, was to send to England a Jesuit mission led by Edmund Camp ion and Robert Parsons (1580). Lastly, Pope Gregory, whom no qualms of conscience disturbed where heretics were concerned, implicitly sanctioned the assassination of Elizabeth, and two attempts on her life were actually made (in 1581 and 1584). To the average patriotic Englishman who loved his queen, the Catholic menace appeared as a political offence and a national betrayal. As for the government, it intensified the penal laws against the Catholics. Heavy fines were imposed for recusancy and for the hearing of Mass, imprisonment was threatened, and all Jesuits and seminary priests were ordered on pain of death to leave the country within forty days. In the remaining twenty years of Elizabeth's reign Romanism was a lost cause and Protestantism had come to stay. The only question was: What form of Protestantism would commend itself to the people? Anglicanism or Puritanism or both existing side by side?

The Puritans

In the formation of the Church of England the ruling idea was to make no more changes than were required by the fundamental ideas of Protestantism. This was because Queen Elizabeth, who dominated all that was done, wished to pursue a middle course, so as to please the greatest possible number of her people. The English Reformation was thus conservative, retaining the old church government and much of the old form of worship. But a strong party in England urgently desired much greater changes. Many of its members had fled during Mary's persecution to Geneva and other places on the Continent, and they had come under the influence of Protestant movement going much farther from the old order than the English movement had gone. These men, nicknamed 'Puritans', insisted that worship in the Church of England should be free from vestments, furnishings and ceremonies, retained from the medieval order. They opposed church government by bishops. Many favored the Presbyterian form: some held that each congregation of Christians should be independent, without any general government and hence they were called independents, or later, Congregationalists. The Puritans also demanded that a strict discipline should be enforced in the Church of England, to rid it of unworthy clergymen and laymen. They were themselves men of strict morals, firm in their convictions, and great readers of the Bible. In theology they followed Calvin.

The Puritans did not wish to leave their national church, and in fact could not do so, for the law required all persons to attend the services of the Church of England. What they wished was to remold the church to their ideas. During Elizabeth's reign they vigorously expressed their views, and grew constantly stronger. They hoped much of the next sovereign, James I, but got from him only the order to revise the Bible, which resulted in the 'King James Version' of 1611. During the last years of James and during the whole of the reign of his son, Charles I, Archbishop Laud dictated the policy of the government in Church matters. He believed that church government by bishops was divinely authorized. He insisted on establishing everywhere a kind of worship containing many medieval elements, hateful to the Puritans. He was an intolerant, tyrannical man, and did his best to suppress Puritanism, not hesitating to use cruelty and imprisonment. Many Puritans, despairing of ever seeing the national church they hoped for, went to America for freedom to carry out their ideas. But Puritanism steadily advanced, due partly to general Bible reading, beginning about 1580 and steadily growing for more than half a century. England became a people of the Book, the Bible. In that age, when there were no newspapers or magazines, and far fewer books than now, the Bible formed much the larger part of the reading of the people. Because of this, a deep religious and moral earnestness spread in their life. The spirit of the nation thus became more and more like that of the Puritans. Another reason for their increasing strength was that in the great struggle of the people against the tyranny of James I and Charles I they stood firm for constitutional government.

The chain of events, which brought Puritanism into control of England, began in Scotland. Charles I was king of both countries, as James I had been. Under Laud's influence, he tried to force on the Church of Scotland a prayer book like that of the Church of England, containing many things which the Scots hated as 'popish'. By this folly he roused Scotland to united resistance. The famous Covenant was framed, pledging its signatories to maintain the national church as it was established at the Reformation. The Covenant was signed in 1638 at a great gathering in Edinburgh, amid wild enthusiasm, and then sent through the country for more signatures. In pursuance of it, the General Assembly of the Church of Scotland that year deposed the bishops whom James I had forced on the church, thus restoring pure Presbyterianism. Then a Scottish army crossed the border into England, in open rebellion. By doing so it won a great victory for English liberty. King Charles, having no money for war against the rebels, was forced, after years of governing illegally without a Parliament, to call one. The 'Long Parliament', which met in 1640, represented the England of the time by being strongly Puritan. Thus the Puritans at last had a chance to remold the Church of England as they desired.

Puritan Rule in England

Through their majority in the Long Parliament the Puritans at last had power to make the Church of England as they desired. With this in view, the Parliament called the Westminster Assembly (1643-1649) composed of leading Puritan theologians, to prepare and lay before Parliament plans for a thorough reform of the national church. At the same time the Parliament, to get the help of Scotland in the war against King Charles, took the Solemn League and Covenant. This, an enlargement of the earlier Scottish Covenant, bound those who took it to maintain the Scottish Church as it was established at the Reformation, and also to bring the national churches of England and Ireland into uniformity with it, attempting to make them Presbyterian. Because of this agreement, a few commissioners representing Scotland were added to the Assembly. Parliament and the Assembly chose a Presbyterian form of church government. The assembly submitted to Parliament a complete constitution for the Church of England. Besides the Scheme for government, this included the Confession of Faith, intended as a creed for the Church, directions for worship and discipline, and the two Catechisms, Larger and Shorter.

The Assembly's scheme for church government was adopted by Parliament, and thus Church of England was made Presbyterian by law. But this was never carried out to any great extent. The country was in confusion because of the war between Parliament and King Charles, and a growing number of the supporters of the Parliamentary cause were opposed to making Presbyterianism the established form of religion, to which all must conform. Many were Independents or Congregationalists. Some were Baptists, who agreed with the Independents regarding church government. There were also various smaller sects. These men desired religious freedom, not uniformity, Presbyterian otherwise. This feeling was especially strong in the sturdy Puritan army, which, under Oliver Cromwell, conquered the followers of the king.

The setting up of the commonwealth government followed the execution of the king in 1649 with Cromwell at its head as Lord Protector. During its short life church matters remained unsettled. There was a measure of religious freedom, for Cromwell believed in this, not entirely, but more largely than others of his times. Roman Catholicism was not allowed, nor episcopacy, the old form of government of the Church of England, because those were considered politically dangerous. Aside from these there were churches of various kinds, principally Presbyterian, Congregationalist and Baptist.

Under the Commonwealth the Puritans had opportunity to work out their ideals on government, that it should strengthen religion and morality among the people. Parliament decided to appoint no man to office "but such as the House shall be satisfied of his real godliness". Laws were passed requiring a high standard of personal morality. The severity of Puritan goodness showed itself in an attack on popular amusements. The theatres were closed. Brutal sports were stopped, and also some harmless pleasures long dear to the people, such as keeping of Christmas and the Maypole revels. The Puritans policy in the matter of amusements turned many of the English people to enforce their ideal of righteousness on the nation by law. With all their splendid traits of character, there was in the Puritans a certain tyranny and narrowness which was bound to make their government unpopular. Their best work for England was not to be done by laws and force.

The Restoration

Puritan rule was followed by a sharp reaction against all that it had brought in. In 1660 the monarchy was restored, under Charles II, son of the king who had been put to death. At once, the new government restored the national church to the form, which it had before the Puritan victory, the form given it at the time of the Reformation. The bishops came back to their sees, and the Book of Common Prayer again became the rule of all worship. Parliament ordered all ministers to declare their entire

approval of the prayer book. For refusing to do this about two thousand ministers, Presbyterians, Congregationalists and Baptists were “ejected” from their churches. In spite of the dangers of the law, many of them continued to preach at meetings outside the churches, and thousands of their people risked imprisonment by hearing them. At the great ejection of 1662, when the people of Puritan views were cast out of the Church of England, there was laid the foundations of the English Free Churches.

There followed further attempts to suppress dissent from the established church. Acts of Parliament forbade attendance at religious meetings other than the services of the church under heavy penalties, for such an offence John Bunyan was imprisoned for twelve years. In Bedford jail he wrote *The Pilgrim Progress*. But in spite of the severe enforcement of these laws against the dissenters, nonconformity lived on. The opposition to Puritanism shown in all this action of Parliament appeared also in the wild orgy of immorality, which swept over the English aristocracy and somewhat affected other parts of the nation, in the years just after 1660. After the strictness of the Puritan rule, things swung to the other extreme. The example of a corrupt king furthered this tendency. At the time it looked as if Puritanism had met with a complete when the reaction had spent itself. Puritanism had done a deep, abiding work in the English people, giving them a serious, earnest character.

The Revolution

Events had shown that a majority of the people preferred that their national church should remain as it was made at the Reformation, rather than, as the puritans would have made it. This did not mean that their Protestantism was at all doubtful, as appeared then James II, successor of Charles II, set out to make the Church of England Roman Catholic. The nation revolted against his purpose and the tyranny by which he sought to achieve it. The leaders of both political parties called upon William, Prince of Orange and Stadholder of Holland, whose wife, Mary, was a daughter of the king, to come with an army for the protection of English liberty and Protestantism. The country rose to welcome him when he landed, the king fled to France, and William and Mary became sovereigns of England.

This bloodless Revolution of 1689 decided for England several questions of the highest importance. It settled that the supreme power belonged to the people. William and Mary became sovereigns by Acts of Parliament, through which the people spoke. Thus the long struggle against tyrannical kings for the liberty of the people, in which the Puritans had played a great part since the reign of James I, ended in victory. Here we see the relation between Protestantism and political liberty. The doctrine of the universal priesthood of believers, according to which every person has access to God in his/her own right, is bound to make them know and demand their political rights. Secondly, England’s character as a Protestant nation was finally settled. Parliament declared this by changing the coronation Oath so that the king was required to say, “the Protestant Reformed religion established by law”.

Thirdly, freedom of worship was gained for orthodox Protestants dissenting from the Church of England. In the Toleration Act of 1689 England finally abandoned the idea of compelling all its people to hold one form of religion. Thenceforth not only the Church of England, but also the Nonconformists or as they are now more often called Free Churches, had liberty to maintain their life. Freedom of worship was still denied, however, to Roman Catholics.

In the reign of William and Mary a party division appeared in the Church of England which was to have great effect on the religious life of England, and ultimately on that of America. The parties were those called High Church and Low Church. The division arose over questions of church government and the ministry. The High Church held that its government by bishops was divinely ordained for the church, that the only valid ministry was that created by ordination at the hands of a bishop. Hence they regarded the Nonconformists as having no true ministry. The Low Church, although it approved of

government by bishops, did not hold these 'high' views, and was willing to recognize the Nonconformist ministry.

Chapter – Four

THE RADICAL REFORMATION

We have already seen that the Protestant Reformation produced three large communities, the Lutherans, the Reformed or Calvinist (including the Puritans), and the Anglicans. However, the Protestant Reformation did not end there. Several extremists, some of them forerunners of modern free evangelical churches, were repudiated by the great reformers as much as by the Romanists. Because of this, many of them are grossly misunderstood even today, and a great injustice is done to them. The teachings and practices of some of them are much nearer to the New Testament Christianity than many of the reformers.

There are three main groups among the so-called recitalists: the Anabaptists, the Libertines, and the Unitarians or Socinians.

The Anabaptists

This name was given to a wide variety of religious opinions held by various people, and groups. It had the largest following among the artisans and the working class of the towns. They differed widely, but in the following three points all the Anabaptist groups more or less agreed: They rejected infant baptism and practiced rebaptism usually by immersion. They repudiated the idea of a state church, or national church. They believed that members should not be nominal, but true believers only, stressing a believers' church. Most of them subjected the outward Word of God (Scripture) and the Sacraments to the subjective experience of the inner light. Some of them cannot really be assigned this third point as we will see later.

There was no general government or organization for these groups. Traveling evangelists formed small prayer groups, which they developed into regular congregations under deacons, elders, pastors, and each group was independent of the other.

There were two main groups among the Anabaptists: the Quietists and the Revolutionaries. The former was passive, hating violence and advocating no participation in civil, official or army affairs. The latter were usually fanatics, advocating the abolition of the existing authorities and states, and the substitution of the visible kingdom of God on earth controlled by the saints or true believers.

The Quietists

In this group two prominent leaders may be mentioned.

Balthasar Hub Maier: He was a highly gifted man and a diehard Catholic, who studied philosophy and theology under John Eck. At the age of thirty he became a lecturer in the University of Ingolstadt in theology and became famous, securing the position of preacher in the Cathedral of Regensburg. However, he was soon expelled from Regensburg because of some incidents with the Jews, and went to Waldshut. In 1522, or 1523, he accepted the Reformed Faith and supported Zwingli.

But his Anabaptist views soon caused them to part. Most of the Waldshut inhabitants followed him. In Easter, 1525, he and 300 men were rebaptised. From thence the movement spread rapidly. The adherent claimed to be the recipients of immediate, divine revelations, visions and dreams. Catholics and Zwinglians began to persecute them. Hub Maier fled to Moravia, and founded a congregation which absorbed practically all the Zwinglians of that region. He was finally imprisoned, tortured and executed in Vienna in 1528.

Gaspar Schwenkfeld: He was a pious nobleman who ardently embraced Lutheranism. But his extreme emphasis upon an inward religion caused his severance from the group. He emphasized the inner light or words as more authoritative than Scripture and the sacraments. He taught that conversion was accompanied by the inner word of the Holy Spirit alone, and not by the preaching of Scripture or the sacraments. He opposed all outward church forms, and strongly disapproved of infant baptism. He disagreed with every doctrine of the Augsburg Confession.

After 1539, his followers called themselves 'Schwenkfeldians' and grouped themselves in individual congregations. A Schwenkfeldian colony of about two hundred members settled in Pennsylvania in 1734.

The Revolutionaries

The Zwinkau prophets, Nicholas Storch, Thomas Marx and Marcus Stubner were the main leaders of these groups. The chief exponent was Thomas Muntzer, who claimed to have special revelation. His ultimate aim was to establish a kingdom of Saints, where all goods would be shared in common. Basing his preaching on the third chapter of Deuteronomy, all images and image worshippers should be destroyed. These groups were the main spirit behind the violent Peasant Revolt of 1524 and 25. Muntzer exhorted violent revolt. He said, on the eve of the Peasants' War, "Now on, on, on! Show not quarter, no matter what terms Esau may propose! Pay no regard to the distress of the ungodly, tho' they plead for friendship, and beg and weep and implore like children. Have no mercy, as God has commanded in Deuteronomy 5:7, and has likewise instructed us. On, on, while the fire burns! Keep your sword warm in blood. On the basis of this and similar utterances, Luther urged the princes to make a common cause to put down the insurgents. The revolutionaries of Anabaptism were temporarily crushed during the Peasants' War, and Muntzer himself was beheaded.

Next came Melchior Hoffman who prompted the movement in Germany, Lithuania, Estonia, Sweden, Denmark and Holland. He made Strassburg his headquarters. He claimed to be one of the two witnesses in Revelation 11:3 and proclaimed Christ's coming at Strassburg, the New Jerusalem. He gained a large number of followers who called themselves melchiorites. The authorities in Strassburg arrested him in 1533, and he died in prison ten years later.

Next came Jan Mathys, a baker from Haarlem in 1533, who at Strassburg, succeeded Melchior and claimed to be one of the witnesses of Revelation 11:3. He transferred the New Jerusalem to Munster. He advocated the forcible setting up of the New Kingdom of saints, and the slaughter of its inhabitants. He sent apostles to Holland and Westphalia, and another four apostles to Munster which since 1529 was largely under the strong influence of the Anabaptists. Eventually the city was taken over, and the City Council was set up. Mathys came, became the supreme ruler of the city, and introduced community of goods. All books were burned, except the Bible which became the law book for the New Jerusalem. Opposition was suppressed by the sword. In obedience to a supposed revelation, Mathys and twenty others went out through a city gate and made a fierce attack on the

bishop's soldiers. They were badly defeated and were killed. John of Leyden, one of the four apostles sent to Munster, succeeded him.

John then dismissed the City Council and instead selected twelve elders to rule the people. He was proclaimed the king, and established his court. He selected Divars, the widow of Mathys as his queen. Polygamy was proclaimed. John himself had sixteen wives, and his court preacher had nine. The city was captured in June 1535, by the bishop's soldiers and the dream of a New Jerusalem came to an end. Munster was restored to the Catholic fold.

The Mennonites

After the Munster episode the Revolutionist groups seemed finished. But other Anabaptist groups particularly the Quietists who scattered everywhere were far from finished.

In 1536, Menno Simon appeared (1492-1559), and for the first time, several of the Anabaptists were organized under him. He was a Catholic priest in Wittmasum, Friesland, and a diligent student of the Scripture. He was converted to the Anabaptist view, resigned from his priesthood in 1536, and rebaptized. A wise, peace-loving, anti-fanatical, organizer and leader, he soon purged Anabaptism of its apocalyptic and revolutionary elements. For nearly twenty five years he traveled in Holland, North-western Germany, and Frisia, preaching. He organized the dispirited Anabaptist communities into a brotherly association later known as the Mennonite church.

The early Mennonite agreed to the following views and practices:

- i) The need for personal conversion and adult baptism as its sign and seal
- ii) Denial of the guilt of original or transmitted sin, and hence the rejection of infant baptism
- iii) Refusal to bear arms, to hold civil office, to take oath, to take revenge, and to participate in worldly amusements
- iv) Obedience to the civil magistrate in all things not contrary to conscience and the Word of God
- v) Rejection of state control over the church
- vi) The exercise of strict supervision over the lives of the members
- vii) The introduction of feet-washing in accordance with the thirteenth chapter of John
- viii) A low estimate of the sacraments and a nearly anti-Trinitarian view of the incarnation of Christ

The Baptists

Though the Baptists cannot really be classed as Anabaptist they are closer to the Anabaptists than to other Protestant groups. The Baptist group originated in England at the beginning of the seventeenth century. Baptists differed from the Continental Anabaptists by retaining the Congregationalist constitution, and differed from the English Independents by rejecting infant baptism. They generally adhered to Calvinistic theology. Baptists suffered considerably, and produced a notable writer and lay preacher John Bunyan, who wrote the Pilgrim's Progress while in jail for unlicensed preaching. In 1791, Armenian views caused division among the Baptists. The larger number, Calvinists were called '**Regular**', or '**Particular Baptists**'. Those of Armenian persuasion were called '**General**' or '**Free will Baptists**'.

Towards the close of the seventeenth century Francis Bamfield organized a new group known as '**Seventh Day Baptists**', because they observed the seventh day as the day of rest. The Baptists spread to Europe and America. They are divided into many different groups, some not adhering to any general confession of faith. In 1868, the 'confession of the American Freewill Baptists' was revised and became the most authoritative American Baptist view.

The Libertines

The Libertines made their appearance in the Netherlands and called themselves Spirituals. They spread to France in 1529, also Switzerland, Germany and England.

Their main teachings included:

- i) There is but one spirit in the universe, the Spirit of God, who lives in all creatures; hence there can be no devil and no angels.
- ii) Since there is but one spirit, nothing can be essentially bad and sin is merely an illusion.
- iii) Regeneration consists in the knowledge that the distinction between good and bad is baseless, and those who have this knowledge have attained to the innocence, which Adam had before the fall.
- iv) Salvation consists in the deliverance from the phantom of sin
- v) There is no truth in the Gospel history, and the crucifixion and resurrection of Christ have, at best, only symbolical meaning.
- vi) The Word of the Bible is a dead letter, which must either be entirely rejected, or else be interpreted according to the libertine view.
- vii) Spiritual marriage is superior to legal marriage, which is merely carnal, and not binding; hence there is to be a community of women as well as a community of goods. It was this lax view of the marriage relation, which stigmatized them as Libertines.

Calvin's party drove them out of Geneva. Calvin said that it was the most pernicious sect that had appeared since the ancient Gnostics and Manicheans. He likened them to the errorists described in the second letter of Peter and Jude. In England the sect was known as the Familists.

The Unitarians (Socinians)

Modern Unitarians originated in the Reformation period, though they had their root in the Monarchianism of the second and third centuries. A number of humanists of Central and Southern Europe began to have various objections to church doctrines, particularly to the divinity of Christ. Prominent among them were Lellio Socini (1525-1562) and his nephew, Faustus Socini (1539-1604).

Lellio Socini, an Italian Lawyer, traveled widely and finally settled in Geneva where he acquainted himself with Calvin and Melancthon. He did not have the courage to publish his views, but a manuscript of his was bequeathed to his nephew, who practiced law at Siena, Italy. Faustus was a man of high moral character. He had studied law and theology. His uncle's manuscript made a great impression on him. He then left Italy and visited likeminded people several places. In 1579, he organized a Unitarian community in Poland known as the Polish Brethren. The group was soon extended to Hungary, Transilvania, and the neighbouring countries. Transilvania became the stronghold of Unitarianism.

In 1603, the Synod of Kracau clarified that rebaptism was not needed for Unitarians, thus slowly purging the Anabaptist ideas from the group. A Unitarian College was founded by Faustus in 1600 at Kracau and thousands studied in that College. A Unitarian synod was held yearly in Kracau. Many books on Unitarian teaching were published. The name Unitarian was coined in Transilvania.

The following are the main teachings of Unitarianism.

- 1) God's plan of salvation was revealed only in the New Testament and not in the Old Testament.

- 2) Human reason is supreme, and the New Testament is only supplementary revelation to be tested by human reason.
- 3) The doctrine of the Trinity and the eternal divinity of Christ conflict with reason, therefore they should be denied. Christ is only a man, although divine honors are due to him.
- 4) Man has no original sin and guilt; hence the necessity of atonement must be denied.
- 5) The natural worth and dignity of human make it possible for him/her to obtain salvation, provided he/she gets the proper instruction in the truth.
- 6) This truth has been imparted through the man Jesus Christ.
- 7) There is no predestination and no eternal hell

These teachings were repudiated both by the Roman Catholics and the Protestants. Modern Unitarianism completely repudiates the divine element in religion. There is no formal creed but a free fellowship under the authority of reason and conscience.

Chapter - Five

THE ROMAN CATHOLIC REACTION TO THE PROTESTANT REFORMATION

Many at the beginning of the sixteenth century felt the need for reform. A small group of mystics declared the need to recover the true religion. Bible Humanists like John Colet of London, Jacques Lefevre of Etaples, and Desiderius Erasmus of Rotterdam, advocated a return to the Bible and the early church fathers. They also advocated the formation of National Catholic Churches, educated clergy, church councils, and a greater spiritual freedom within the institution of the church. What they wanted was a reformed Catholic Church, and not a schism. Henry VIII largely adopted their programme at the beginning, Charles V all through his life, and partly by Francis II of France. Cardinal Ximenes, the primate of Spain from 1459 to 1517 reformed the Spanish Church. He completely stopped abuses by the monks, friars, and the clergy, educated them and created the university of Alcala where scholastic theologians and clergy were trained, and the study of Hebrew and Greek was strongly encouraged.

Erasmus was read widely in Spain. The Polyglot Bible in six volumes, a Bible in Hebrew and Greek, and Latin Texts and a critical apparatus were produced. In 1512, a Castilian translation of the Gospels and Epistles in Spanish appeared and was reprinted many times. All this shows that there was a desire for and attempts at the reformation of the church. But after 1530, the Erasmians of Spain encountered the danger of the Inquisition. We will now look at the various forces that contributed to the reform of the Roman Catholic Church.

Forces making for Reform in the Roman Catholic Church

New Orders

Many new orders desiring reform appeared. "The age old method of reforming the church was to found new orders, or new forms of old orders" was true of this age, and it was easier to found new orders than to reform the old ones.

The Capuchin order founded by Matteo da Boscio (d.1552), revived the Franciscan Order, and was recognized by the Pope in 1528. This order directed itself to pastoral charity, care of lepers, hospitals, and popular evangelism, but refused to encourage education or scholarship. It encouraged instead

simplicity of village life. it was resisted by the observant Franciscans, and after some stormy sailing in the 1530s and 1540s (their leader Bernardo Ochino turned Protestant in 1542), they became strong second only to the Jesuits. The Theatines was founded by Caetano da Thienein 1524. the Somaschi was founded in 1552, Barnabites in 1553, Jesuits in 1540, and the Oratory of Divine Love in 1526.

These new orders did not withdraw from the world since the main intention was pastoral endeavour and parochial renewal. They all undertook tremendous social work. The Ursuline order was founded in 1535, a new order for women. At first its members were intended to live at home and worship in their own parish churches while they lived the life of charity and social endeavour.

The main aim of all these orders was the moral reform of the clergy and for a better clergy in all respects, a priesthood uncorrupted and incorruptible. But these reform groups accomplished little.

The Popes

Most of the popes were aware of the need to reform the church after the Protestant reformation was launched. Pope Hadrian VI (1522-23) exhibited much zeal, but was ineffective. Pope clement VII (1523-34) was against reform, yet had to listen to clamorous demands for Catholic reformation.

The Emperor Charles V persistently demanded a General Council to discuss the whole situation. Pope Paul III (1534-49) fully aware of the gravity of the College of Cardinals men who were seriously interested in reform, such as Gasper Conarini, John Peter Caraffa, Jacob Sodalete, and Reginald Pele. He appointed a Commission of Nine including these people to investigate the state of the church and to recommend reform.

A report submitted in 1537 emphasized the urgent need for radical reform. All members of the Commission advocated administrative and moral reforms but were not agreed about procedure. Contarini advocated conciliation with the Protestants, while Caraffa urged a stern repression of all doctrinal divergences. The Pope yielded to the reconciliatory policy and called a General Council at Mantua in 1537, but it did not materialize due to several problems. The policy of the reconciliation reached its climax in the Colloquy of Ratisbon, 1541. There Contarini, even John Eck, and Melanchthon and Bucer reached an agreement on justification by faith. However, not all from both sides were moderate. Luther was suspicious of it. Caraffa protested bitterly. Francis I was afraid that churches would unite in Germany and increase the strength of Charles V, so he protested. The Colloquy could not agree on the doctrine of the Eucharist. So Pope Paul III declared that he would not tolerate ambiguous formulas, and the opportunity for peace passed. Contarini died in 1542. This opened the way for the opposing party. Reconciliation was now believed to be a mirage, and the proper policy for the church was to define its doctrine and condemn error more precisely. So the way chosen was the way of Counter Reformation.

The Resources of the Counter Reformation

The Roman Catholic Church began to prepare itself for a sharp battle with Protestantism. For this battle, it had strong resources.

The Jesuits

The year 1540 was a turning point in the history of Christianity in several ways. The Reformation received its greatest setback because of the double marriage of Philip of Hesse. In 1540 the English reformation lost must o fits Lutheran character. It was in that year that the Society of Jesus (Jesuit), one of the most effective resources of the Counter Reformation received its papal sanction.

The founder of the Society of Jesus was Ignatius Loyola (1491-1556), a Spanish nobleman, who had prepared himself for a military career, but a severe wound called a halt to this. During his slow recovery he read books dealing with the lives of Christ, saint. Dominic and Francis of Assisi. Loyola was moved to make the greatest decision of his life: he dedicated himself as a spiritual knight to the service of the Holy Virgin. In 1522, he hung his military outfit before an image of the Virgin in a Dominican monastery at Montserrat. He then entered the monastery (Dominican) at Masresa where he passed through a great religious crisis. His sinful heart and the problem of the forgiveness of sins brought him to the very brink of despair. He finally found peace in complete subjection to the authority of the church and its tradition. Luther had found peace by a complete subjection to the Word of God. Loyola found religious truth primarily in church tradition. Luther found religious truth in the Word of God, and he accepted the tradition only in so far as it agreed with Scripture. Loyola's religion demanded the crucifixion of the individual conscience in complete obedience to the authority of the Church. The evangelical Christianity of Luther advocated a conscience bound by the Word of God. To Loyola, true religion meant blind submission to the Church.

He made a journey to Jerusalem in 1524, but had to return to study. At the age of 30, he began his education with small children. In 1528, he entered the University of Paris where he remained for seven years. There he gathered round him a small band of likeminded people, all of whom came to be men of extraordinary power. The little group became absorbed in his spiritual exercises. On August 15, 1534, the group of seven promised by an oath to live in chastity and poverty, to do mission work among the Muslims; and to subject themselves in absolute obedience to the Pope. These vows, together with the spiritual exercises constituted the basis of the order.

When their missionary Programme was thwarted by a war with the Turks, they turned to Rome and submitted to the Pope and were formally recognized by the Pope in 1540. It grew rapidly though only chosen men were admitted. Both priests and laymen were received in to the order. Unlike other orders, it then, as now, had no distinctive dress.

The purpose of the Society was to advance the interests of the church, by fighting against the enemies of the church and by mission, working with unquestioning obedience and loyalty to the Pope. The organization of the society was a system of absolute, instant obedience, enforced by constant discipline.

Every member . . . was bound to obey his immediate Superiors, as if they stood for him in the place of Christ, and That to the extent of doing what he considered wrong. That We may be altogether of the same mind and in conformity With the church herself, if she shall have defined anything to Be black, which to our eyes appears to be white, we ought in Like manner pronounce it to be black. (Spiritual Exercise 13)

Let us with the utmost pains strain every nerve of our Strength to exhibit this virtue of obedience, firstly to the Highest Pontiff, then to the Superiors of the Society; . . . and Let each one persuade himself that they live under obedience Ought to allow themselves to be borne and ruled by divine Providence working through their superiors, exactly as if There were a corpse which suffers itself to be borne and Handled in any way whatsoever; or just as an old man's stick

Which serves him who hold it in his mind wherever and for
Whatever purpose he wishes to use it. (Obedience of the Jesuits)

Thus was formed a great machine, altogether subject to the will of the Pope.

The Jesuits had three principal methods:

- a) Providing preachers and services to attract people.
- b) Education: providing first class teachers at all levels. Teachers were provided free, and students were trained in all their educational institutions to be devout Roman Catholic.
- c) To inspire Roman Catholic rulers with their own devotion to the church and their hatred of Protestantism.

The persecutions of Protestants in many countries were the result of the constant pressure of the Jesuits. This frequently involved the Jesuits in unethical procedures. The doctrine of 'intentionalism' frequently meant that the end justifies the means. The doctrine of 'mental reservation' meant that man was not bound to state the whole truth on oath. The doctrine of 'probability' meant that the probability of a thing made it good. Finally responsibility was undermined by blind, unconditional obedience to authority.

Outline of the Principle of Jesuits

- a) Absolute obedience to the Pope and superiors.
- b) High enthusiasm.
- c) Careful selection of members.
- d) Thorough training.
- e) First class organization based on a central authority. At the head of the organization was the General, to whom all should give absolute obedience, residing in Rome and absolutely under the Pope in all matters. The general appointed his associates. Loyola firmly believed that his constitution was founded on direct revelation from God. The General was under constant surveillance of five sworn spies who carefully watched his activities.
- f) A combination of individualism (eg. No fixed form of dress and no fixed time of worship) with corporate discipline.

In 1541, Francis Xavier was sent to India. In 1542, they spread to Germany, in 1550 to Austria and in 1569 to Holland. Poland, Austria, Bohemia and Southern Germany were soon won back for Rome mainly through the activities of the Jesuits.

The Council of Trent

This was Roman Catholic official answer to Protestantism. The Roman Catholic Church, which had been unclear about reform, now chose to counteract the Protestant Reformation, and this Council was the most important official action. Three purposes can be discerned. First to define and codify the Catholic doctrine. Second to reform the life of the Catholic Church, and third, to suppress heresy. During the three separate sessions, it decided to close the door of the Roman Church firmly against all forms of Protestantism. There were of course many opinions as to the course of reformation the Catholic Church could take at the beginning of the council. Some believed that if the church were reformed in life and morals, Protestantism would automatically disappear. The Italians believed in general that reformation could only take place if the Pope and cardinals set things right. The Spaniards believed the Curia was so corrupt that only secular arms could make reform. The Emperor and a few others, particularly the Bishop of Trent hoped the Council would form a bridge between the Catholics and the Protestants.

The council was held in three prolonged periods. The first period from 1547, sessions I to VIII, was held under Pope Paul III. The second from 1551 to 1552, sessions IX-XIV, under Pope Julius (1550-1555). The third was under Pius IV from 1562-1563, with sessions XV-XXV. Pius IV was formerly Pietro Caraffa, and under his papacy the Council became a Counter Reformation and was thoroughly anti-Protestant.

The council gave to the Roman Church a complete statement of its doctrine. Now the Roman Church had its complete doctrine clearly expressed and framed in frank opposition to Protestantism.

The Council reaffirmed:

- 1) That Scripture and the Tradition of the Church are of equal value.
- 2) That the Old Testament includes eight apocryphal books which are not included in the Protestant Bible.
- 3) That the Virgin Mary is free from sins.
- 4) That Faith and Works are the Conditions of justification. Justification was understood as not only being accounted righteous, but also being righteous.
- 5) The doctrine of purgatory.
- 6) The doctrine of seven sacraments.
- 7) The doctrine of transubstantiation.
- 8) That the Mass is accepted as sacrifice for the dead and the living.
- 9) That the cup need not be given to the laity in the Lord's Supper.
- 10) That Communion should not be conducted in the vernacular.
- 11) Clerical celibacy is compulsory.
- 12) That the sacrament of penance is necessary for salvation.
- 13) The invocation and veneration of relics and the saints respectively
- 14) The doctrine of the papal supremacy was implied in the twofold provision "the Pope was to be the sole exponent of the decrees henceforth and that no one, on pain of anathema, was to impeach the accepted usages and order of the Church".

The Tridentine Confession, which is the doctrinal formulation of the Council of Trent, was published in 1566.

The Council provided a stricter church discipline, a better education of the clergy, more preaching, more pastoral care of the laity, and more constant and helpful oversight over the clergy by bishops. The liturgy and the breviary were revised, and arrangements were made for a new edition of the Latin Bible. It removed some of the worst evils, and left the church better equipped for its battle against the Protestants.

The Means of Repression – The Inquisition and the Index

The Inquisition was usually called 'The Holy Office'. It was a church tribunal whose objectives were to discover and to eradicate heresy. Those suspected of heresy or spiritual offences against the Roman church were brought before this court. Confessions were frequently wrung from the victims under torture as cruel as imagination could devise. Penalties consisted of confiscation of property, imprisonment, banishment or death. The secular government executed the sentences.

The use of the Inquisition, which originated in Spain, wiped out Protestantism in Spain. It was set up in Italy in 1542, under the recommendation of Caraffa, under the supervision of Pope Paul IV. Six Cardinals were appointed Inquisitors General with full power to act in cases of heresy on both sides of the Alps. The Inquisitorial courts were so successful in the suppression of Protestants in Italy that the Pope decided to use them also in Corsica and Sardinia and the Low Countries.

In time, the Inquisition became a worldwide institution.

The Index: Suppression of the heretics included destruction of their writings. So Pope Paul IV drafted the first papal index or list of prohibited books in 1559. The council of Trent drew up a more detailed list, called the Tridentine Index, which was published by Pope Pius IV in 1564. Pope Sixtus V (1585-90) amended this Index to include objectionable passages in some books. The final revision was known as the *Index Expurgatorius*. This list included all Protestant writings and all versions of the Bible except the Vulgate.

A Revival of Religion in the Roman Church

There was a remarkable revival of the mystical piety of the Middle Ages, resulting in the formation of new religious societies and new orders of monks and nuns, some of which have already been mentioned.

There was a genuine revival of religious life both among the clergy and the laity, revealing a new devotion to the interests of the church and to the welfare of mankind. Catholic zeal was demonstrated in the work of mission, and in new theological literature. But most of all the faith and the self-denying work and enthusiasm of the Jesuits served as an inner spark that set the whole anti-Protestant machinery in motion. The Jesuits revived not only intense opposition to Protestantism, but also a spirit that was willing to suffer and to fight for its faith.

RELIGIOUS WARS

Several wars between Protestants and Roman Catholics followed the Reformation.

War between the Lutherans and the Roman Catholics

In answer to a war threat from Roman Catholics, the Lutherans formed a defensive league at Schmalkald in February 1531. It included ten princes and eleven cities, and soon developed into a most formidable power struggle in Europe. Up to 1545, war was avoided for various political and to a lesser extent religious reasons. The political reason was the menace of the Turks and the religious reason was the Emperor (Charles V) desire for unity and the reforming tendency of some Cardinals and of the Pope. However, after concluding peace with the Turks, Charles V turned against the Schmalkald LEAGUE SHORTLY AFTER Luther's death in 1546. The Schmalkald League was defeated in 1547. Two princes, the Elector, John Frederick and Landgrave Philip of Hesse were taken prisoners. The cause of the Reformation in Germany seemed lost. The Emperor demanded that the Protestants leave religious matters to the Council of Trent. But the Pope and Charles could not trust each other and this saved the Protestant situation. Both the Roman Catholics and the Protestants thwarted Charles' effort at compromise. War broke out again, and the Emperor became once again occupied in wars with the Turks and France.

Meanwhile Duke Maurice of Saxony led a military campaign, which forced the Emperor to conclude the Peace of Pasau in 1552. The peace treaty stipulated that the religious situation should be restored to its status in 1545. Catholic gains through the Schmalkald War were lost. Three years later at the Diet of Augsburg, 1555, the Lutheran Reformation received legal recognition. The principles agreed on may be stated as follows:

- i) Two religions were permitted to exist: Catholicism and Lutheranism. Calvinism and Radicalism were excluded from toleration.
- ii) Each prince had a right to decide his own religion: he and his state should have, in accordance with the principles, "One local government, one local religion".
- iii) A Catholic Government was not required to tolerate Lutheranism, nor Lutheranism Catholics, but the dissenting minority should have the right to emigrate.

- iv) The religious peace of Augsburg did not include the Netherlands and the Catholic Church territories in Germany. If a prince of the church became Protestant he should resign his position and his territory should remain under the Catholic Church. In return for this concession, the Protestants should be tolerated in the dominion of the church territories.

Other Wars of Religion

The main characteristic of a revived Catholicism was its effort to regain by force its lost territories. The history of this struggle lasted nearly 150 years, and falls into three periods. The first period was the attack on the Calvinistic regions of Western Europe from 1562 to 1598. The second period was the attack on Lutheran regions of Central Europe from 1618 to 1648, and the third period was the struggle which finally led to the establishment of the English World Supremacy. However, the last one is beyond our concern here.

France

After the death of Henry II in 1559, the throne was successively occupied by weak rulers, such as Francis II (1559-60), Charles IX (1560-74), and Henry III (1574-89). Meanwhile Catherine de Medici, the ambitious queen mother, and the great French nobles often usurped the real power. The nobles were divided into two parties; the Catholics rallied around the house of Guise, and the Protestants around the house of Bourbon. The queen-mother Catherine was the chief person who incited both parties against each other. In the three savage wars, 1562-63; 1567-68 and 1568-70, neither side gained much advantage.

In 1572, the Massacre of Saint Bartholomew's night occurred in Paris. All the nobles of France had gathered to celebrate the marriage of Henry of Navarre, a Protestant, to the sister of the king. A careful plot was laid against the Huguenots. On a given signal the Catholics killed all the Protestants they could find in the city including Admiral Coligny. Couriers were sent to various parts of France, instigating massacres in other cities. It was said that 20,000 Protestants were killed in Paris alone. Some people believed that altogether 70,000 were killed all over Europe. Henry III died in 1589. Henry of Navarre was to be the king by inheritance, but since he was a Protestant, the Catholic contested. So he once again renounced Protestantism and became firmly established in the royal throne as Henry IV. But he remembered his Protestant friends. So in 1598, he issued the edict of Nantes which granted the Huguenots not only toleration, but certain political rights, and several fortified cities. (This Edict was revoked by Louis XIV in 1685 at which time about 50,000 Huguenot families were driven out of France.)

The Netherlands

Philip II of Spain became the ruler of the Netherlands in 1555. but he was distrusted and feared by the Dutch. His political schemes and cruelty in suppressing the Protestants finally provoked a series of local uprisings culminating in open revolt in 1572. the war lasted till 1609.

William of Orange led the Protestant party. After his assassination in 1584, his place was taken by Jan van Oldenbarnevelt. In 1581, the Northern province broke away from the Spanish rule, and proclaimed independence as the United Netherlands (Dutch Republic). Calvinism was proclaimed the official religion. their independence was officially recognized by Spain in the Peace of Westphalia in 1648.

The Thirty Years War

Because many clerical rulers of Germany, who became Protestants, made their lands Protestant in spite of the Peace of Augsburg (which made it mandatory that they give up their lands if they became Protestant), both Roman Catholics and Lutherans became dissatisfied. Calvinism, which had not been recognized in the negotiations at Augsburg, had won areas in Germany, such as the Palatinate, and Calvinists desired legal recognition. The Jesuits lost no chance to interfere in political affairs in countries for the Roman and Bohemia in order to regain lost territories for the Roman church. The Emperor Ferdinand II and Maximilian of Bavaria had been trained by the Jesuits to hate Protestantism. The Lutherans of Donauworth stoned a procession of monks in 1606, even though the monks had agreed not to demonstrate their religion outside the monastery walls. Maximilian took their part, captured the city and garrisoned it with soldiers. Fearing the breakdown of the Augsburg agreement, the Protestant rulers organized an Evangelical Union in 1608, and in 1609 the princes supporting the Pope organized a Catholic League. Thus were the lines drawn in the empire for battle between the rival faiths?

The 'Defenestration of Prague' in 1618 provided the spark to set off the Thirty Years War. Ferdinand, who became emperor in 1619, was elected in 1617 to succeed the childless Matthias as ruler of Bohemia. In 1618 Protestants had thrown the representatives of Ferdinand out of a window of a castle in Prague into the muddy moat. When Matthias died, the Bohemians elected Frederick, ruler of the Protestant Palatinate, as ruler of Bohemia.

The resulting war went through four Phases. The Bohemian period lasted from 1618 to 1623 and was fought between Ferdinand the emperor and Maximilian of Bavaria on the one side and Frederick and the Bohemians on the other. The Battle of White Hill outside Prague in 1620 led to the temporary defeat of Protestantism in Germany.

The Danish phases of the war between 1625 and 1629 was fought to protect the Northern German Protestant states from the fate of Bohemia. Christian IV of Denmark, as much to add to his own territories as to aid Protestantism, came to the aid of the German princes but was defeated by the forces of Emperor Ferdinand II led by the able general Tilly. The Emperor in the Edict of Restitution of 1629 ordered that all lands of the Roman Church that had been taken by Protestants since be expelled from areas ruled by catholic princes, and that only Lutherans should have recognition and toleration.

Dissension among the roman Catholic German princes over the spoil, and the aid of Gustavus Adolphus of Sweden to the Protestants, brought on the Swedish phase of the war between 1630 and 1634. The Swedish ruler wanted to make the Baltic a Swedish lake as well as to aid his fellow protestants. Sweden got the territory that she desired on the shores of the Baltic; Roman Catholic freed Northern Germany from domination; but the Protestants did not reconquer Southern Germany.

In the final phase of the war between 1635 and 1648 Roman Catholic France fought on the side of the Protestants because Richelieu hoped to gain land for France and to harass the Hapsburg ruler of Spain and the Holy Roman Empire.

The Peace of Westphalia ended the long bloody struggle in 1648. Holland and Switzerland were recognized as independent Protestant states. France, Sweden, and the tiny state that was to become the dominant power in Europe. Both Lutheranism and Calvinism became recognized religions, and the Protestants were given the right to hold offices in the state. Lands that were Protestant in 1624 were permitted to remain Protestant. This brought about the end of religious persecution. The Holy Roman

empire became a mere geographical term and lost its political significance (after the Peace of Westphalia) because its only unity had been religious and the Reformation and the war had shattered that.

The cost of the wars high. The population of Germany was cut by about a third with a loss of several million lives. Property was destroyed in numerous battles and sackings of towns and villages. It took decades before Germany recovered from the devastation of property, the loss of life and the breakdown of morals incurred in the Thirty Years War.

Chapter - Six

THE SPREAD OF CHRISTIANITY IN THE REFORMATION PERIOD

The spread of Christianity belongs to the Roman Catholics during this period. Protestant missions to non-Christians were negligible.

Protestant Mission inactivity

The following points are suggested by mission historians explain why Protestants failed to spread the gospel to other lands during this period.

- a. In their concern for the contemporary theological war the reformers overlooked the great commission of the Lord Jesus.
- b. The reformers had no material resources since they were enmeshed in a momentous political and military struggle against the Roman Catholics.
- c. Both Luther and Calvin believed that the princes and other public authorities were responsible for maintaining public worship and spreading of Christianity, and therefore, both neglected missions and had no direct contact with non-Christians.
- d. The reformers stretched their every nerve to re-evangelize, re-Christianize Europe.
- e. The reformers lacked the whole view of world mission, as they were preoccupied in consolidating their positions in Europe.
- f. Unlike the Roman Catholics, the Protestant Churches had no missionary structure through which to spread the gospel.

Roman Catholic enterprise

Throughout this period the Roman Catholic Church carried out active missionary work. A great new field for Christianity was opened by the discoveries of new lands in the west and the East during the late fifteenth and sixteenth centuries. Here the pioneers of the Church, chiefly Franciscans and Dominicans, made haste to enter. The governments of the countries, which made these discoveries, thought that the extension of Christianity was a part of their duty toward their new possessions. Hence friars and priests often went on the voyages of exploration, and always were among the first comers.

The greatest of the Roman Catholic missionaries, however, were the Jesuits. Mission work fitted exactly into their great purpose, to extend the church throughout the world, and they threw themselves into it with boundless zeal and heroism. One of Ignatius Loyola's first companions in forming the Society of Jesus was the Spaniard, Francis Xavier. In the year in which the society was founded he and two other members went to India. Already some missionary work had been done there under the

Portuguese government. Xavier worked in India for about four years, chiefly in the southernmost coast. His methods were practically those of medieval missionaries. After slight instruction of the natives through an interpreter he would baptize numbers of them in a day. But he showed a truly apostolic desire for the salvation of men, as he understood it, and a truly apostolic devotion in labouring for it. Under his hands the work grew so that large reinforcements had to be sent by the Jesuits in Europe. From India, Xavier went to Japan. There he planted Christianity in 1549, and in two years he and his companions laid the foundation of the Japanese Church, which grew very rapidly. Still seeking to carry the Gospel into new lands, Xavier started for China, but died in 1552 on an island off the Chinese coast.

The Jesuit Matteo Ricci did the work, which Xavier could not do in China, in 1583. By his knowledge of astronomy and geography he made the Chinese emperor kindly disposed toward himself and to his efforts to establish Christianity. Here also the work prospered greatly, so that many hundreds of Jesuit missionaries were summoned to care for it.

In the French possessions in North America and in Paraguay also, the Jesuit missionary campaign advanced with great vigour and devotion. In fidelity, courage and sacrifice no missionaries have ever surpassed the French Jesuits who worked in North America, from the mouth of the St. Lawrence all along the Great Lakes and thence to the mouth of the Mississippi.

Dominicans, Franciscans and the Jesuits were the main arms of the Roman Catholic mission. They were responsible for Christianizing the Philippines and the Paraguayans. Robert de Nobili worked in India in the first half of the seventeenth century. Both Ricci and de Nobili adopted what is usually called the accommodation method, both of them causing the great so-called Rite Controversies.

In 1622, the Pope, Gregory XV founded the Congregation of the Propagation of the Faith, by which the whole field could be surveyed and superintended from Rome. In almost all the countries where the Jesuits and the older orders worked they built up the church very rapidly. But this growth, as Roman Catholic historians admit, was not substantial, which shows that the methods used were mistaken. Nevertheless, the zeal and heroism of many of these men is a precious legacy of the whole Christian Church.

THE REFORMATION IN RETROSPECT

The Reformation is a complex movement, and historians often failed to identify the real issues. At the present time, the views of both Protestant and Roman Catholic theologians and historians about the Protestant Reformation are changing. Roman Catholic theologians and historians are more sympathetic toward the Protestant Reformation than before. Even the pope in Vatican Council II 1960s actually said that the Roman Church must take blame for the break-up of Christendom in the time of the reformation. This is a position that could never be wrung out of the Roman Church during the four centuries since the Reformation.

On the other hand, some Protestant scholars now blame the Reformers for their willingness to cause division among Christians. It will be helpful at this juncture to look back at the Reformation period briefly and see the various interpretations put forward and the real theological issues of the Protestant Reformation.

Interpretations of the Reformation

The interpretations that historians give to history have influenced their consideration of the causes of the Reformation. Emphasis upon one another factor in history is made depending upon one or another

factor in history is made depending upon which school of historical interpretation is followed. Traditional Protestant historians interpreted the Reformation largely as a religious movement that sought to recover the purity of the primitive Christianity depicted in the New Testament. This interpretation ignores the economic, political and intellectual factors that helped to promote the Reformation. Roman Catholic historians interpreted the Reformation as a heresy inspired by Martin Luther from base motives, such as his desire to marry. Protestantism is looked upon as a heretical schism that destroyed the theological and ecclesiastical unity of the medieval church had departed from the ideal of the New Testament. The Counter Reformation was in itself an admission that all was not well in the medieval church. Secular historians give more attention to the secondary factors to interpret the Reformation. To rationalist Voltaire the Reformation was the consequences of monastic squabbles in Saxony, and the religious Reformation in England was an outcome of the love affairs of Henry VIII. This type of interpretation ignores many other important factors, such as the essentially religious Reformation in England in the reign of Edward VI, the son of Henry VIII.

Marxist historians interpret the Reformation in economic terms. The reformation was the result of the attempt of the Roman papacy to exploit Germany economically for the material benefit of the papacy. Political historians see the Reformation as a result of nation –states opposing an international church. To them the Reformation is simply a political event caused by the rise of nationalism. Although there are elements of truth in all of these interpretations, we must note that they emphasize, for the most part, secondary causes and often only one particular secondary factor. We must remember that the Reformation was a religious movement within a vortex of Social, Cultural, and Political and Economic revolutions.

If the Reformation is not to be confused with its contemporary political, social, and intellectual movements, though it cannot be dissociated from them, nor is to be thought of as merely a movement to abolish scandal and immortality in the Church. Luther’s first concern was not with scandal but with theology. “Others who have lived before me, have attacked the Pope’s evil and scandalous life; but I have attacked his doctrine “, said Luther. In discussing Hus he said, “John Hus attacked and castigated only the Pope’s abuses and scandalous life; but I . . . have attacked the Pope’s doctrine and overthrown him.” Luther always distinguished himself rightly or wrongly from other earlier reformer of the Church in that they had always sought to tidy up the scandals and abuses whereas his sole concern was for an evangelical theology.

Theological issues of the Protestant Reformation

- (1) Salvation in Christ alone apart from works and merits: Luther and other reformers taught that salvation is made available by God through his grace and not through the work of human beings. This emphasis is not new. But in a situation where ascetism and the pressure to work out one’s own salvation bred corruption the message of grace brought great relief.
- (2) The replacement of a meditorial priesthood by the priesthood of all believers. The reformers insisted that the sacrifice of Christ is once and for all. There is no need to repeat the sacrifice. With this they undermined the priestly religion practiced in the church.
- (3) Justification by faith alone: Faith is a response to what God has offered to us in grace. When man is considered as a sinner by nature this justifying faith is God-induced.
- (4) Scripture: The centrality of the Bible was emphasized. Luther believed and with him all the Reformers, that God had spoken in the Scriptures. They further believed that God still continued speaking to man in and through the same words that He had spoken to the prophets and the apostles.
- (5) Christology: In contrast to Erasmus and other Humanists for whom man and his works are central to the Christian faith, Luther insisted on the centrality of Christ for Christianity. Luther’s opposition to the worship of saints. And the Virgin is based on this theological assertion.

- (6) The Church: There are two dimensions in the doctrine of the Church: Church in relation to God and the Church in relation to his man. The Reformers were uneasy about the identification of the Church of God with the Church people saw and experienced. To them the Church began with God: it consisted of those whom God in His mercy had called out of a world under wrath, to whom he had graciously given His Holy Spirit.

Chapter - Seven

Christianity From the Peace of Westphalia (AD 1648) to the Nineteenth Century

We have seen that the Reformation movements were followed by many devastating religious wars. The Peace of Westphalia ended these. Peace was often broken in the next centuries, but the wars were no longer religious wars. One result of the end of religious wars was the dwindling of political influence of the popes. The pope was kept out of power even in Catholic countries. The inquisition excluded him from direct participation in Spanish politics, and the Maxarin kept him at a distance from France. His interdicts no longer meant anything to any country. The power of the secular governments increased. Religious difference was no longer a legitimate basis for contention between nations. Slowly religious toleration characterized the age, and at the end of the period, in the French Revolution, and in the war of American Independence, almost complete freedom of religion came to stay within the Christian territories.

There were occasional persecutions. For instance, in France Louis XIV persecuted the Huguenots. However, social distinctions gradually replaced religious distinctions. Peace was maintained as a whole during the next period of one and a half centuries. The quest for stability was pursued with reasonable success. The Church was still the principal agent of social welfare, but since the power, authority and wealth of the Church decreased with the rising power of the national governments, the Church could no longer meet the demands which were laid upon it.

As to relationship between the state and the church, the church was almost everywhere subjected to the state. As never before, the authority of the church was most seriously challenged in the intellectual realm. Protestantism inaugurated in some way freedom to think and express one's opinion even in religious matters, and this had a far reaching effect on the development of theology. Intellectual development ushered in the modern age. Science registered dramatic triumphs, and by the end of the eighteenth century, the views of Newton were accepted by almost all scientists.

The rise of reason put revelation in a subsidiary position. Reason took the place of revelation for many theologians, hence the age is popularly known as the Age of Reason. The enthroning of human reason was however everywhere challenged. Revival led by men like the Wesleys and Whitefield, shattered the facile supposed that religion is merely an intellectual hypothesis. On the Continent the challenge was applied more hesitantly. In Germany, Pietism proves that arid rationalism and a bleak type of

Scholastic orthodoxy were not the only alternatives open to man's inquiring spirit. There were now three big groups of Churches. The Roman Catholic, the Eastern Orthodox, and the Protestant churches. We will briefly see each of them in this chapter. The period is not a heroic one. But it included many figures who command our respect. During its course many of the important movements in modern Christianity have their rise, and many of the problems which distinguish the modern era first assume their familiar form. Here is the key to much that has happened since, and to many of the issues which still confront us.

THE EASTERN ORTHODOX CHURCH

The Orthodox Church is quite different from either the Roman Catholic or the Protestant Churches. It has no middle ages in the Western sense, no reformation or Counter Reformation. It was only affected in an oblique way by the Reformation movements. It sees history differently and from different perspectives. Orthodoxy is not just a kind of Roman Catholicism without a Pope, but something quite distinct from any religious system in the West. In the course of nineteenth centuries, the West and the East were growing steadily apart, each following its own way. Yet in the earthly centuries, both sides could find common ground. For a long time they did not know each other much. For example, in 1830, when Robert Curzon searched for a manuscript to buy, he discovered that the Patriarch of Constantinople had never heard of the Archbishop of Canterbury.

Things have vastly changed since then. We know each other much better, particularly in western countries where there are now many orthodox churches with their many colleges, theological seminaries and monasteries. They now often make illuminating contributions in reunion discussions precisely because the Orthodox have a different background from western Churches.

What is the Orthodox Church?

Divisions of Christians which brought about the present fragmentation occurred in three main stages, at an interval of roughly five hundred years each. The first division took place in the fifth and sixth centuries when the lesser or separated Eastern churches moved away from the main body of Christians. They fell into two groups – the Nestorian churches of Persia, and the Monophysite churches of Armeida, Syria (Jacobite), Egypt (Coptic), Ethiopia and India. These two groups passed out of the consciousness of the western churches even more completely than the Orthodox Church did later.

The second division took place in 1054, when the main body of Christians divided into two big communions. In Western Europe, the Latin Church was under the Pope of Rome, and in the East, in the Byzantine Empire, the Orthodox Church of the East, was nominally under the Patriarch of Constantinople.

The third major division took place during the Reformation period when the Western Church was divided into the Roman Catholic and the Protestant churches. It is interesting to note how cultural and ecclesiastical divisions coincide. Christianity which universal in its mission, has intended in practice to be associated with three cultures, particularly in the divisions of Christianity into the Semitic, the Greek and the Latin. As a result of the first division, the Semitic Christians of Syria were cut off from the rest of the Christians, with their own flourishing theologians and writers. The second division drove a wedge between the Latin and the Greek traditions in Christianity. So primarily the cultural

influence in the Orthodox churches is that of Greek. However, this cannot be said of Christianity in the twentieth century.

The Orthodox Church, bounded by the Monophysite Churches in the south, by the Nestorian church in the East, and the Latin Church in the West, expanded northward, and converted the Bulgarians, Serbians and Russians. As Byzantine power dwindled, these newer churches of the north increased in importance, and at the fall of Constantinople to the Turk in 1453, the Principality of Moscow was ready to take Byzantium's place as protector of the Orthodox world.

Within the last 150 years, there has been a partial reversal of the situation. Constantinople (Istanbul) still remain in Turkish lands, the pale shadow of its former glory; the church in Greece is free once more, but Russia and the other Slavonic people passed in their turn under the rule of non Christian governments. Geographically, the Orthodox Church covered Eastern Europe, Russia, and the coasts of the Eastern Mediterranean. At present it is composed of the following self-governing or autocephalous churches.

- a) The four ancient patriarchates are:
Constantinople
Alexandria
Antioch
Jerusalem

Though greatly reduced in size, these four still hold special honors for historical reasons. The head of these four churches bears the title of Patriarch.

- b) The eleven autocephalous churches are:
Russia, Rumania, Serbia, Greece, Bulgaria, Georgia, Cyprus, Czechoslovakia, Poland, Albania, Sinai.

All, except three, Czechoslovakia, Poland and Albania are predominantly Orthodox. Greek culture dominated the churches of Greece, Cyprus and Sinai. The other five, Russia, Serbia, Bulgaria, Czechoslovakia and Poland are of Slavonic culture. The heads of the Russian, Rumanian, Serbian and Bulgarian churches are called Patriarchs. The heads of other churches are known as the Archbishops or Metropolitans.

c). There are several additional churches which, while self governing, have not yet attained full independence. These are termed 'autonomous' but not autocephalous. They are: Finland, China, Japan, Macedonia.

Apart from these are three autonomous churches among the Russians outside of Russia.

d). There are still other Orthodox churches which depend either on one of the autocephalous churches, or on one of the three Russian jurisdictions (brought about by migration) in Western Europe, North and South America, and also in Australia.

From the above description it is clear that the Orthodox church is a family of self-governing churches. It is held together, not by any centralized organization, not by a single prelate wielding absolute power over the whole body as in the Roman Catholic Church, but by the double bond of unity, the faith (doctrine) and the communion of the Sacraments.

Each church, though independent, is in full agreement with the rest in matters of faith, and they are in full communion with one another. There is no leader equivalent to the Pope of the Roman Catholic Church. The Patriarch of Constantinople is called the Ecumenical Patriarch who in some way enjoys special honour, but he does not have the right to interfere in the internal affairs of others churches. His

place resembles that of the Archbishop of Canterbury in the worldwide Anglican communion. The Orthodox Church is some sort of a federation of loyal, but not in every case, national churches.

The Orthodox church from the Reformation to the eighteenth century

By the end of the sixteenth century only in Moscow, the Greek (Orthodox) Church might be said to show a measure of activity. Other Orthodox churches very weakened. The Patriarch of Constantinople, Jeremiah II came to Moscow to ask for financial help from the Russian Church, and got it at a tremendous price. Moscow demanded a separate Patriarchate. Jeremiah had no other choice but to concede to their demand. The government of the Orthodox church was aristocratic rather than democratic. Besides the Patriarch of Constantinople, the most powerful at least in name, and the Patriarch of Moscow, there were minor Patriarchs in Alexandria, Antioch and Jerusalem. Under these Patriarchs there were large numbers of bishops, who in turn supervised a motley host of priests and minor officials.

The church was in a state of spiritual inertia everywhere. Occasionally here and there, flickered new life and light, but there was nothing in the Orthodox Church like the Reformation of the Western Church. In 1621, Cyril Lucar became the Patriarch of Constantinople. One of the greatest theologians the Greek Church ever produced, he wrote a confession which was translated into the European languages. He was in constant touch with the Dutch and English Protestants and in different ways he indicated that a final union of the Greek and the Protestant churches might not be improbable. But the Jesuits prevented his attempt to unite with the Protestants. They stirred up his enemies in the Greek Church, and he was banished and put to death. The Jesuits then attempted to bring the Orthodox Church into Union with the Roman church, assisted by French Government officials in Constantinople. The attempt failed. The Jesuits used ingenious methods to change the doctrine of the Orthodox Church using even bribery, but were foiled. "As long as you insist upon the supremacy of your pope, and regard him as the Successor of Jesus, so far as the headship of the earthly church is concerned, there will never be a union". That seems to be the chief stumbling block against union with the Roman church.

The eighteenth century

By now the Russian Church had its own supreme Patriarch, but it did not flourish due to superstitions, and the ignorance of the clergy in general. In 1702 Czar Peter abolished the patriarchate, caused the government of the church to rest in the hands of a council, and called the 'Holy Synod' with headquarters in Petersburg, thus transferring the headquarters from Moscow. Peter threw himself mightily into the work of reforming the Russian Church. He made it subject to himself, and this continued till 1917. He did away with superstitions to a great extent, substituting the preaching and teaching of the Gospel. He prompted learning, and insisted on the education of the clergy. He did much to develop the Church in Russia. Opponents of Czar Peter's changes were persecuted by conservatives and leniently tread in the time of Catherine II. But the Roskolniki, the conservatives, caused a split in the Russian Church lasting for several generations.

There are few notable activities in the rest of the Orthodox churches least of all for the advance of the gospel.

The Roman Church continued to absorb the Orthodox in many places. The Roman Church made several concessions to them to accept the supremacy of the Pope of Rome by calling them the Uniate Church. For instance the Uniate churches were allowed use vernacular languages, and a modified form of their liturgy. The Roman Church was partially successful in Greece, Turkey, Asia Minor and Syria.

In many places the Roman church was successful in creating pro-roman parties within the Orthodox churches and in the church councils.

But as a whole the Orthodox Church refused to budge. The main obstacles were the doctrine of purgatory, the Roman sort of confessional, celibacy of all the clergy, and at the head of all these, the primacy of the Roman Pope.

The nineteenth century to the decline of European communism

From the nineteenth century onward the condition in the Orthodox church gradually improved. A century earlier, only the Russian Church was free of the Turkish domination. But in the nineteenth century, many of the Orthodox Churches shook off the yoke of turkey. From 1821 Greece fourth for, and after much suffering, gained her political independence. An independent National Greek Church was organized in 1837. A generation later Serbia shook off the Turkish yoke, and still a few years later, Rumania followed. In the first World War several countries were freed by the European powers. Palestine was one, and the lot of millions of Eastern Christians was made easier all through the Levant.

Russia: Nothing special happened in Russian church life in the nineteenth century with the exception of the distribution of the Bible among the Asiatic Russians. But this was due more to the Western Bible Societies. The church was dominated by the state as nowhere else, and it never had a chance to grow strong. The 1917 revolution inaugurated a tremendous change. The Czar abdicated, and the Patriarch ruled the church once again after many years. The Sacred Synod and the Supreme Church council assisted him. Meanwhile, as the Orthodox churches came into the twentieth century, they were in a depressed condition, due to the continual fighting with the Turks, the quarrelsome spirit of the petty kingdoms in the Balkan area, and later the Russian Communist Revolution.

Now there appeared once again some flickering light among the Orthodox churches, in 1931, John clover Monsma wrote: There has been a full millennium of sweet drowsiness and forced inactivity. Today The bells of time clang loud and sharp. The giantess awakes; her eyes feel sick and weak from the prolonged inertia. And she does not know what to do or where to go. But those troubles will pass. All she needs is time, and more time for the whole East reminds one of the slow-motion picture more than anything else.

Now there has been a time lapse of nearly sixty years since then, and the prediction seems true. The Eastern Orthodox Churches awoke fully and now fully participate in joined the World Council of Churches in 1961 at the New Delhi Assembly. The world is now smaller due to modern scientific technologies and the fellowship among the Christians of all persuasions is more contributions and participation by the Orthodox Churches in World Christian gatherings.

The Roman Catholic Church

Attempts at reconquering Protestant lands

The Roman Catholics were not happy with the settlement of the Peace of Westphalia, 1648. Although open warfare was abandoned, they resorted to localized persecutions in their attempt to win back Protestant lands. For ten years there was sever local persecution in Hungary making life difficult for the Protestants, particularly on the social and economic level. Poland too experienced bitter persecution by the Roman Catholics for several years. The waldensians in the Piedmont valley of Italy also felt the sting. In spite of the Edict of Nantes the Huguenots in France were constantly pushed to

the wall. Louis XIV finally revoked the Edict in 1685, and severe persecutions of the Huguenots followed till they rose in revolt in southern France, and for forty years France was once again ravaged by civil wars which damaged France's economy. The Protestants had already been wiped out in Spain in the previous century. Another group in Spain, the Moors (Muslims) were driven out of that land once and for all.

The chief agent of the Roman Catholic Church was the Jesuits. Their dedication to the Church and their Zeal was admirable. But their idea that the end justifies the means caused them almost universal condemnation. The Jesuits were dissolved towards the end of the century to be reorganized again after forty years. But as a whole, the attempt to regain the lost territories was unsuccessful. Protestant lands at home. The Jesuits, the Dominicans and the Franciscans went nearly everywhere converting the people of the discovered countries.

In 1622, the famous 'Congregation for the Propagation of the Faith' was founded by Pope Gregory XV. It consisted of thirteen cardinals, two priests and one monk and a secretary. The main purpose of the congregation was to supervise and direct the Roman Catholic Mission work carried out by various orders and seculars. It received almost unlimited finance. In 1627, the 'Seminary for the Propagation of the Faith' was founded to train the missionaries whom the congregation was to send out. In 1644 the 'French Congregation of the Holy Sacrament' was founded, and in 1664, the 'Congregation of Priests of the Foreign Mission'. Both supplemented the Italian Congregations mentioned above. Sadly there was jealousy between the Catholic mission orders. They could hardly work together in one place, and this more than once, hampered their missionary work in more than one field. However, the missionaries did tremendous work. A hundred years before the Protestant churches had their own missionary training colleges, and Missionary Societies, the Roman Catholics already had Foreign mission agencies, and missionary training colleges.

Reinforcing the Home Church

Vitality appeared in the sixteenth century and continued into the seventeenth century. Many new orders were founded. The majority of them lasted only for a time, and a few remain until today. However, the greatest invigorating light came from the Mystics.

Seventeenth Century Mystics in France

Mysticism arose nearly everywhere among the Roman Catholics in the seventeenth century, but no mystics shone brighter than in France. God has a wonderful way of reviving the Church in his own way and in the place where he chooses. France was not touched by the Council of Trent which revived the Roman Church as a whole, since the France kings refused to accept the Council. There the Roman Church was nationalized. Since the French Church refused the reformation of the Council of Trent, the corruption of the church continued. The clergy were ignorant, and corrupt, people were full of superstitious beliefs and practices, and the Church was controlled by the corrupted monarchy. The Thirty Years' War had broken all moral restraints, increased blasphemies and swearing in the lower classes, and immorality and high living in the upper classes. The nobles who lost their independence, now swarmed around the court of the kings at Versailles, where irreligion, immorality, intrigues and flagrant luxuries were rife. Even cardinals and leading bishops joined in. The darkest blot was found among the clergy. They enjoyed wealth and position, exerted a lot of influence on the king, held large estates, employed many laborers, and spent most of their time in managing their properties. They paid poor wages to the cures, their subordinate priests who looked after parishes, and were mostly ignorant.

In spite of the Edict of Nantes, the Huguenots were persecuted, and for many years a civil war between the two religious groups was fought. The results of all this was the break down of the economic and social order of France. It was a dark age indeed. But into this Dark Age, God sent a wonderful light – the seventeenth century age of Mysticism.

Mysticism

Saint Theresa of Spain, one of the great mystics said that in a few moments of mystic experience, “we receive without words more light than we could acquire in many years by all our terrestrial industry”. This inward experience of God is often accompanied by outward manifestations like falling into an ecstatic trance, becoming unconscious, seeing visions, hearing voices, ect. But these are not proofs of mysticism. They are the price which weak human being has to pay in order to receive intuition.

Most mystics undergo what they call the dark night of the soul, a period when there is some sort of despair, blankness, terrible experience of one’s unworthiness and so on. They believe this is necessary in order to purify and draw out the pure love for God, which is the characteristics of a true mystic. Mysticism springs from a deep, intense devotional life, and enriches the devotional life. there were a great number of mystics full of heavenly light and vision, living holy and devoted lives, many of them women, many humble and ignorant, while some of them were highly educated and able church leaders. Through them a light shone in the French Church of the seventeenth century. The mystics claimed to have a direct consciousness of God’s presence, and an intuition given by God, which cannot be expressed in words. Mysticism is not a theology or teaching about God, but an experience of God himself, an experience which stills the troubled heart, fills the heart with peace, joy and love, and greatly promotes spiritual progress.

This mystic movement in France was imported from Spain where the leading mystic was Saint Theresa of Avila (1515-1583) IN Spain who caused a great reform among the Carmelites. In Italy the leading mystic was Philip Neri (1513-1595). Philip Neri solved the problems of having discipline without rules. A cardinal asked him how he did it, and he replied, “impose but few commands. A superior’s example does more than any words or rules. The best way of ruling anybody subject to one in to oneself what one requires of them”.

Madame Acarie

Perhaps Acarie was the greatest and the most influential French mystic. Her influence was felt by the holy orders which in turn uplifted the clerical life in the country. It was she who did most to purify the convent life of women in France. Her greatest contribution was the reform of the religious sisterhood in France. She founded the **Carmelites**, with the help of Theresa’s sisters imported from Spain, and later she herself joined it after her husband’s death in 1613. she died five years later.

Francis de Sales (1567-1622)

As a bishop, de Sales lived an exemplary life. he faithfully maintained his devotional life and carefully trained his clergymen. He constantly encouraged his clergy, holding retreats for them and examination, meditation, and the conscientious carrying out by everyone of the duties of his/her state of life.

Jean de Chantal (1572-1641)

She became a widow at the age of twenty-nine. In her spiritual quest, Francis de Sales was her leading guide and counselor. After a deep, mystical experience of God, at the suggestion of Francis she became the founder of the **Visitandes**. These communities rose to a great height of spiritual surrender and prayer, and before she dies, eighty-seven houses of this kind were established in France and Savoy.

Pierre de Berulle (1575-1629)

Pierre was one of the most influential mystics of France. He wrote many devotional books, which influenced even Henry II who in vain tried to force him to become a bishop. His plan of reforming the clergy was to start an oratory in Paris in 1611. This was to be a house where the priests would live together, with no other spirit than that of the church itself, no rules except the canon of the church, no solemn vows except those of baptism and the priesthood. In a wonderful way he combined scholarship and devotional life.

The movement he inaugurated spread rapidly and became very influential. The seminary of Saint Magloire was founded in 1620 in Paris for education of young people in spiritual matters. In spite of the opposition of the Jesuits, it flourished till 1789 when it was destroyed in the French Revolution.

Other famous mystics were Vincent de Paul (1576-1600), Madame Guyon (1648-1717), Fenelon (1651-1717). The way they found peace or mystical experiences, their radiant lives, and their influence for good and contributions to the uplift of the spiritual life is still a marvel to people today.

Promotion of Theological Learning

The Catholics were in some ways forced by the increase of Protestant theological learning to improve their own theology. Challenged by the Protestant intellectuals, hundreds of Universities, Seminaries, and monasteries took up theological learning. As learning in theology increased, various theological interpretations began to appear. Besides the age-old jealousies between the different Orders there arose theological debates that were far from loving and kind.

In furious theological fights the Dominicans and the Jesuits fought each other. Cornelius Jansen, a Hollander by birth, led the Dominicans, with a view of grace and predestination similar to that of the Protestants. When the Jesuits vigorously opposed it, he got the support of the Vatican, so the Jansenists were ousted from the Roman Catholic Church. They became variously known as the Jansenists, the Old Catholics, and Appelants because they appealed from the decisions of the Pope to the general council.

The eighteenth century

The Pope's political influence continued to decline after the Protestant Reformation. Austria outwardly respected the Pope, but in practice kept him out of politics. Even Louis XIV, a very pious Catholic, refused to bow to the Pope in political matters, and got deeply involved in one of the bloodiest wars on record, the war of the Spanish Succession. In spite of the Pope's urgent request that he should not take part. Of all the Catholic countries France was the most rebellious against the political interference of the Pope.

Spain, that faithful son of the Catholic Church, kept the Pope at a distance, declared itself independent of papal control and curtailed the papal revenue. Even Portugal, one of the most faithful Catholic countries, showed its mettle. All the Catholic countries said, 'Hands off!' to the Pope in their national political affairs. The divorce between the church and the state coincided with the reign of better popes. Clement XI (b.1649, Pope, 1724-21), was a good Pope redressing the grievances of many people, fighting vices and criminality of every kind, and filling the vacant offices with men of merit. Benedict XIII (1649-1724-30) was still better than Clement. He was noted for two things. He diffused the knowledge of the Bible by encouraging the translation of the Bible into modern languages. And, he attempted to unite the divided churches. He proposed that each of the church groups – the Roman, Greek, Lutheran, Calvinist, summon a council to be held simultaneously at different places. To these councils, he, Benedict would come with certain propositions seeking the union of all the churches. He was ready for radical changes in the doctrines and practices of the Roman Church, Provided that the other groups also showed willingness to make concessions wherever possible. But he was not supported by many. There was too much animosity, conceit, and stubbornness, so he very wisely gave up.

Two other popes deserve special mention – Benedict XIV (1675-1740-58) and clement XIV (1705-1769-74). Both were pious, learned, and open minded. Benedict did away with superfluous ritual. Clement was so liberal in his views concerning church government and ritual that some accused him of being in league with the protestants.

The dissolution of the Jesuits

The Jesuits still caused a great deal of storm and friction everywhere. They were the bitterest of all the Orders in their age-old animosity and jealousy towards other monastic Orders. At the beginning of the eighteenth century they were still favored by the pope (Clement XI). Later Popes denounced their sharp, underhanded and cruel methods. Jesuits became so pernicious that one government after another suppressed the Society. Portugal expelled it in 1759, France in 1764, Spain and Sicily in 1766. The conflict grew desperate. Even the papal election began to depend on the candidate's attitude towards the Jesuits. Finally, Clement XIX was elected as the leader of the anti-Jesuit party, and he formally suppressed the Jesuits in 1773.

The Jesuits took refuge in Protestant lands where on many occasions they turned liberty into license and abused the hospitality of their hosts by continuing their pernicious work. In the nineteenth century, forty years after their dissolution, the Jesuits were restored.

The French Revolution and the Roman Church

Two important revolutions of far reaching significance took place in the last quarter of the eighteenth century. The United States of America won independence in 1776. the French Revolution took place in 1789 shattering forever the tradition of a monarchy ruling by divine right. The French Revolution set the course for the next century in both the spread of revolutionary ideas and the conservative reaction against them.

France was for a long time under the rule of an absolute monarchy. The rule of Louis XIV (1643-1715) was unjust. The king was supreme. The Estates-General, the French Parliament had not met since 1614. most of the land was owned by the clergy and the nobility, who exploited the ninety-five percent were exempted.

Thinkers like Voltaire (1694-1778) and Jean Jacques Rousseau (1712-1778) helped to fan the fires of discontent by suggesting social change. So on July 4, 1789, a mob of enraged French peasants attacked the Paris prison Bastille, freed the prisoners and razed it to the ground. The revolutionaries also attacked the churches, and all church properties were confiscated. In 1793 the national Convention

adopted a law abolishing Christianity in France. In 1795, religious freedom was proclaimed, but the state recognized no religion. France was in the grip of the Reign of Terror under the leadership of Robespierre, a Jacobin, a revolutionary body, from 1793 to 1794. the Reign of terror came to an end by the execution of the leader, Robespierre.

In 1795, Napoleon came to power. Early he restored normal relations with the Vatican. Pope Pius VII (1740-1823) agreed to a new Concordat with Napoleon 1801. Napoleon received from the Pope grudging a regular stipend from the state. Although the Pope was to appoint bishops, the state could make its appointments. Similarly the state could veto the appointment of lower clergy made by the bishops. Protestant were granted freedom of religion.

THE PROTESTANT CHURCHES

The lines were drawn by about 1600 and have not much changed since. Protestants failed to conquer more lands after that date because of the strenuous opposition of the Roman Church, and the spirit of jealousy that caused hopeless division among the Protestants. The seventeenth century was an era both of self-protection and construction for the Protestant Churches. Even after the Peace of Westphalia, the Protestants faced the onslaughts of the Catholics in several countries. This period was marked by the development of two distinct, and almost opposing movements, the Pietistic movement and the Enlightenment.

Orthodoxy emphasized pure doctrine and intellectual assent to pure doctrine, mostly at the expense of a healthy spiritual personal experience. Pietism emphasized spiritual personal experience mostly at the expense of correct doctrinal assent. Enlightenment emphasized human reason as the highest authority in religious matters. Most of the outstanding Protestant Confessions of Faith, like the Confession of Augsburg and the Formula of Concord (Lutheran) the Helvetic Confession, the Galican Confession, the Belgic Confession and the Westminster Confession (Calvinistic) were formulated in the sixteenth century. But confession writing continued till the middle of the seventeenth century when the English accepted the Confession of Westminster. The century witnessed the development of protestant theology and doctrine. But freedom of thought resulted in different understandings and interpretations, and scholars differed radically on points of belief that were far from immaterial. The most serious theological conflict was between the Calvinists and the Arminians, the latter so-called after James (Jacob) Arminius (1560-1609), a professor at the University of Leyden.

- 1) That Election was conditional upon, and inseparable from, the Divine foreknowledge of those who would believe and persist to the end. (Calvinism taught unconditional election based on the sovereign will of God).
- 2) That the Christ died for all people, not only for the elect: but that not all men accept this atonement. (Calvinism limited the atonement for the elect only).
- 3) That the human was not totally depraved and could therefore, cooperate with God in spiritual regeneration. (Calvinism held the doctrine of the total depravity of humans).
- 4) That God's grace was not irresistible for the elect, and in not withheld from the reprobate. (Calvinism held the opposite view)
- 5) Against the Calvinistic doctrine of 'Once in grace, always in grace' (the perseverance of the saints), Arminius emphasized the possibility of a lapse from grace. Arminianism was condemned a the Synod of Dort, in November, 1618 to May, 1619. But the condemnation did not stop the movement, becoming the historic forerunner of Methodism. As to church polity, the Protestants were faced with crucial questions. What forms of Church polity would they follow? What would be the relationship of the church to the state? The various answers led t many variations of church polity from the Episcopal church of England to the simplicity of the English independents.

There was no uniform relationship of the church to the state. For Lutherans, state supervision and direction of the church was almost a doctrinal principle. At the other extreme the English Independents completely denied state authority in matters of the church and religion. From the time of the Reformation, Anabaptist groups were separate from the state-controlled churches. The states were reluctant to surrender their control over the churches. This unwillingness caused an awful stir in England, particularly in the first half of the seventeenth century. In England the first great battle for the separation of church and state was fought. In the United States of America complete freedom of religion was first proclaimed by the state Constitution.

The Influences of Protestantism

Protestantism was largely a freedom movement. Since religion is basic in human life, a mighty religious movement like the protestant reformation was bound to affect other spheres of life. Education, social life, political life, art and science, even economics, all were bound to be affected, and this was exactly the case. Largely as a result of the Protestant Movement, certain, social distinctions that were prominent in the preceding ages faded. We find also a remarkable growth in political and social democracy. And much that was irregular and unrighteous in human society reduced to smaller proportions, as well as development and progress everywhere. With the freedom thrust, the Protestant churches refused, even slowly, to exercise control over human thought. It is true that the reformers were intolerant of the extremists, and cruelly persecuted them. Even the reformers were not completely free age-old religious intolerance, and a deep hatred for the heretics was imbedded in them. This does not mean that the reformation they inaugurated did not enhance religious liberty. In the next century we begin to see the influence of the Protestant Reformation in freedom of thought and expression.

Now, men could think, as they liked, they could build systems as they thought best. Even Roman Church was influenced by the attitude of the Protestants and dropped some of the harshest features of its Programme. But freedom always involves risk. Human thought, its fetters smashed, should do the very thing the Roman Church had always feared, namely create and spread ideas antagonistic to the faith itself, thus undermining the very structure of the church. As a result of the freedom of the Protestants, the eighteenth century witnessed the rise of rationalism, the movement of the so-called Enlightenment, culminating in a new world view and in a new outlook on life. The movement emphasized the humanistic idea of the dignity of man, the freedom of the human will and the ability of man to do the will of God. Reason was made the final test of all things including the revelation of God. Man became the measure of all things, and human reason was enthroned as the only religious authority. Thus came the Age of Reason, in which a system of natural religion replaced the traditional religion.

In England the system led to Naturalism or Deism. In France it led to the actual worship of the goddess of Reason. In Germany, it produced the so-called Illumination, the Aufklärung. We will now see some of the representatives of the rational movement.

Leading Rationalists

Descartes (1596-1650)

Descartes, a mathematician of first rank, taught that the basis of all knowledge is doubt. All conceptions must be doubted first until prove true. All proofs must be certain like mathematical

proofs. He said, “I doubt, therefore, I am” (cogito ergo sum). “I have resolved never to accept anything as true which I do not know to be such”.

He believed the logical deduction about reality must be mathematically true since God is perfect and would not allow us to think falsely. He used the concept of God to prove the validity of our perception of the world. He remained an orthodox Catholic till his death. But his thinking had a great influence upon the Protestant theologians of the eighteenth century.

Spinoza (1632-1677)

Spinoza, a Spanish Jew living in Holland, where freedom of thought was permitted, was influenced by Descartes, but further from traditional Christianity than Descartes. His Rabbi expelled him for his thought.

He said, “Whatsoever is, is in God, and without God nothing can be or be conceived”. “God is the indwelling and not the transcendent cause of all things”. He identified God with nature like the pantheists. All reality is a manifestation of God. For him God did not exist outside nature.

Even though he was not a Christian, his philosophy influenced many Protestant theologians. But the main thing was that Spinoza used his reason as the judge of all things.

John Lock (1632-1704)

Rationalist, John Lock, an Englishman, emphasized practical moral virtue. Rationalists re-examined the fundamental doctrines of Christianity such as the Person of Christ, and the nature of God.

In the English Deistic movement the principal representative was Matthew Tyndall (1657-1733), who wrote Christianity as Old as Creation. He said all that is valuable in Christianity has been given through natural religion. It means, there is no need for special revelation, for natural and general **revelation is**. He dismissed all the supernatural elements in Christianity such as prophecy and miracles as not in accordance with natural laws. God governs the universe by the unchangeable laws of nature, like the law of gravitation, and no longer interferes with these laws. Faith is not very important nor is moral behavior. This was an attack on historic Christianity that in the person of Christ cannot be separated from prophecy and miracles.

The weaknesses of Rationalism

The God of the rationalists, known through natural revelation alone, and proved by human reason, is incomplete because the aspects of God, which are most important to our lives, cannot be known through natural revelation. This God is just and rigid, but without love and mercy. Therefore the rationalists could not seriously consider important matters such as God’s love, grace, mercy and forgiveness, and without these, there cannot be biblical Christianity. To the rationalists man is essentially good, and so the concept of original sin is unpopular with them. The rationalists put God too far off from everyday life. They believed in a perfect God who created the universe and set it in motion according to certain unchangeable laws, but he does not interfere with it. Rationalism stirred many Christian scholars and theologians to do a thorough historical examination of the Bible and Christianity, and also provide a philosophical defense of Christianity.

William Law (1686-1761) wrote the Case of Reason in 1732. He asserted that human reason has no power in the realm of religion. God is far too great to be comprehended by human reason. Human

reason, tainted by sin and weaknesses is too finite a thing to even try to probe in regard to the things of God who is infinite. There are so many things about God too deep for human reason to fathom.

William Berkely (1695-1753) argued that nothing really exists except mind and ideas, which are universal and constant. Therefore there must be a universal and constantly working and creating these ideas. This, he believed, refutes the rationalistic idea that God no longer interferes with his natural laws. He argued that since ideas are changing and developing, and constantly have been working in the minds of men all through the ages, then the Deists (rationalists) cannot be right in their assertion that god is far removed from his creation.

Joseph Butler (1692-1752) wrote the Analogy of Religion. he affirmed that God is the author of nature, and argued that if there are resemblances between the revelation of God in nature and the revelation given in the Bible, then it is very probable that the author is the same. He further argued that according to natural laws, our conduct affects our future life, and likewise the same law will apply in the eternal sphere of life.

His argument refuted the idea of rationalists that special revelation is not necessary, by providing that without special revelation in the Bible you cannot really understand nature, and also since the Bible account and the laws of nature are not contradicting each other, than they are from the same author.

Empiricism

Empiricism is another form of rationalism. It taught that the experience of the senses is the basis of human religion and the basis of knowledge. You cannot really know what you do not experience. The effect of rationalism was not all negative. It also produced some practical results. Its emphasis on intellectual freedom and individual liberty paved the way for political democracy. It also promoted religious toleration that later led to complete religious liberty.

The Society of Friends (the Quakers)

James Gilchrist Lawson writes, “Perhaps no other small denomination of Christians has so influenced the world for good as have the Quakers, or Friends. “Qualben believed that the Quakers are the most notable produce of seventeenth century mysticism. Quakerism started in Nottingham, England, by George Fox, a shoemaker.

George Fox (1624-91) was a son of a weaver in Creyton, and was carefully trained at home in the puritan religion. He worked as a shoemaker. An incident at age nineteen caused him to seek spiritual experience. His friends to a drinking bout, in which the one who was not able to drink as much as the others should pay up, challenged him. When he refused to take part in this he was scorned, and this forced him to think seriously about his spiritual experience.

He sought spiritual counsel from several clergymen, but no one could give him the spiritual guidance he needed. Some advised him to enjoy life while he was young. He began to despise the clergy and the institutional church. After a few years of spiritual struggle, in 1646 he had a transforming experience. He began to preach freely and for the next forty years he spread his religious views by writing and itinerant preaching in England and Scotland, Holland and America. After 1650, their opponents in ridicule called them the Quakers because of a certain incident. A judge at Derby, threatened by a Friend with the prophecy, “Thou shalt quake at the last Judgment”, was said to have retorted, “No, thou shalt be the Quaker”. This term of derision later became a name of honor.

Fox soon had many followers. In 1648, a dissolved Anabaptist congregation at Nottingham rallied around him. By 1652, there were more than forty two hundred Quakers in the English prisons. Missionaries were sent to continental Europe, parts of Asia, and Africa, the West Indies and America. William Penn founded a Quaker colony in Pennsylvania in 1682. A formal organization with a constitution took place in 1660. Robert Barclay, the theologian of the movement reduced the doctrinal views of the Quakers into a system in his Catechism of 1673, and his fifteen Theses as stated in the Apology of 1675. These became the nearest approach to an authoritative Quakers Confession of Faith.

The distinguishing features of the Quakers and their system may be summarized as follows:

1. The Bible is the word of God, but the 'inner light' is superior to the Bible although this revelation of the Holy Spirit never contradicts the Bible or reason.
2. The Sacraments, symbolic, outward rites are misleading, hence they should be discarded.
3. Every member is a priest to God, and there is no need of a special set-aside ministry, nor of theological training.
4. Women are as free as men to preach the gospel since there is no bar with the Holy Spirit.
5. To the Quakers a fixed liturgy is abominable in the sight of God. There need be no music nor singing in worship services, no formal preaching nor prayer. When they come together for worship each of the members should wait for immediate divine revelation, then whoever receives it, should preach or pray.
6. Ecstasy, vision, and dreams were quit frequent, but later they were carefully checked.
7. The Quakers refused to take oaths, or to engage in military service.
8. The Quakers magnify the worth of human personality and dignity. They were usually industrious and sincere, and lived in utmost simplicity. They are generally to be found in the front rank of social reformers and philanthropists. They strongly opposed intemperance and war.

Few men suffered as Fox did for the sake of Christ and conscience, and the Society of Friends suffered more than most churches. The Quakers were far in advance for their age in many respects. They cried out against slavery nearly two hundred years before others were brought to see the injustices, cruelties and sins of slavery. They cried out against war. They were foremost in freeing women from bondage and subjection. Their contribution towards the abolition of capital punishment for minor offences, imprisonment for debt and religious persecutions of every kind is appreciable. Religious freedom was possible largely because of their constant demands.

The founder raised his voice uncompromisingly against all popular evils of the age, against the formalism of both the established and free churches, and against religious persecutions for which the king and the magistrate were responsible. He was persecuted, beaten, stoned, arrested, and imprisoned more frequently than any other person in the whole history of Christianity. There were few pages, it is said, in his large journals that do not contain some reference to his being mobbed, stoned, arrested, or held before the magistrate. His followers were equally persecuted but were undaunted in face of it. In 1662, no less than 4,500 Quakers men, they increased in favour with God and men. Prejudice against them slowly died away. People found that they could trust them for they were generally trustworthy people. They were extremists in many ways both in belief and practice, but James Gilchrist Lawson may be right when he commented:

It sometimes seems to be necessary for reformers to be extremists in order to thoroughly arouse people. We cannot agree with the friends in discarding the outward ordinances, which seems so clearly taught Christian church and by the churches down through the centuries. But perhaps the Lord allowed the friends thus to discard all outward, ordinances, in order the more clearly to direct the minds of the people to the fact He requires spiritual worship and not mere forms and ceremonies.

Revivals

The later part of the seventeenth century and a good part of the eighteenth century witnessed tremendous spiritual revivals on the continent, in the British Isles, and also in America. As mentioned before, Protestantism entered the age of Protestant Orthodoxy, and also the Age of Reason. As a reaction to Protestant Orthodoxy and simultaneously with the movement of the Enlightenment, mighty revival movements took place. From that time until today, the Protestant movement has followed much the same direction, with a dichotomy of religious emphasis. It is with this brief introduction in mind that we should study these revivals.

Pietistic Movement

Pietism is the name for a great religious awakening within the Protestant churches of the seventeenth and eighteenth centuries in the continent of Europe. The name was derived from religious gatherings called the 'Collegia Pietatis'. Pietism combined the mystical and practical tendencies within the Lutheran and the Reformed churches. It reacted against the inordinate stress on orthodoxy or pure doctrine and formalism.

It started almost simultaneously in Holland, Germany and Switzerland, but it is now believed that the earliest traces of the awakening were in Holland. A certain member of the Dutch Reformed Church revolted against the extreme Calvinistic-Puritanist orthodoxy, and formed a small group of regenerate people, who cared little for pure doctrine or formal confessions. They stressed a living faith shown in practical and upright living. To them religion was an affair of the heart rather than of the head. By far the most popular, widespread, and influential is the German pietistic Movement to which we will now turn our attention.

German Pietism – Its Background

Three things may be mentioned about the context in which the Pietistic movement developed. First, the Thirty Years War greatly damaged the churches in Germany, and produced low morality among the people as a whole. Second, the theology and preaching of Lutheranism became absorbed in polemical defense against Roman Catholicism and Calvinism. Lutherans emphasized correct doctrine, and confessional rigidity, ushering in the age of Lutheran orthodoxy and Protestant Scholasticism. The ideas of the reformers had become systematized that there was little comfort to be found in them. Third, the Lutheran emphasis on sacramental regeneration, and the omission of teaching on conversion and regeneration through the vital work of the Holy Spirit resulted in deadness in the church and low morality among the people.

Philip Jacob Spener (1635-1705)

The early leader of German pietism, Jacob Spener, was born in Rappoltswiler, Upper Alsace, in the border of Switzerland, into a godly home. He studied theology at Strassburg from 1651 to 1659 under a strict Lutheran, J.K. Dannhauer. During his academic wandering from 1659 to 1662 to Bush, Geneva, Stuttgart and Tubingen, he made contact with the Reformed theologians, in particular with Jean de Labadie who stressed the importance of regeneration and repentance in his preaching and teaching. He was also much influenced by the devotional writing of Baxter's *The Saints' Everlasting Rest* written in 1650.

He became a free preacher in 1663 at Strasbourg, earned his doctor of theology degree in 1664, and served as the pastor and senior ministerium in Frankfurt-on-the-Main from 1666 to 1685. He emerged as the leader of the Pietistic Movement in Germany. In 1686, he was appointed as court chaplain at Dresden, but his relationship with the ruling family of Saxony soon became strained. In 1691, he became the pastor of Saint Nicholas Church in Berlin at the invitation of the Elector of Brandenburg, where he remained till his death.

In Frankfurt he began to reform religious instruction by preaching on the whole Bible, book after book, restoring the confirmation services, and setting aside days of fasting and prayer, and quickening the interest of the people in prayer meetings. He proclaimed the necessity of conversion and holy living, and stressed private devotion, and small group meetings for devotional purposes. In 1670, he set up a conventicle *Collegia Pietatis* within the church where pastors and lay people met for mutual Bible study and prayer. He thus emphasized an *ecclesiola*, or a church within a church, which would serve as a spiritual haven for the larger group by promoting a living Christianity.

In his *Pia Desideria* (Pious Longing), written in 1675 as a preface to Johan Arnd's *True Christianity*, he outlined his pietistic teachings: He gave primary importance to Bible Study primarily for mutual exhortation. He stressed the doctrine of the priesthood of all believers. He insisted that lay people should be an active part in the life of the church and to assist the pastor in spiritual work. He said true faith is expressed in deeds of love to one's neighbors, not only in head knowledge, and pointed out the futility of theological dispute, which must be avoided in favour the spiritual life and the reading of devotional literature, even in the training of ministers. Preaching, he said, should be primarily for conversion and spiritual edification, and not merely to defend dogmas against heretics. He opposed dances, cards, and the theaters, and included moderation in food, drink and dress. He not only emphasized a personal experience of the grace of God, to be followed by holy living, but also mission, particularly to the Jews.

To Spenser, a personal spiritual experience was much more important than a mere intellectual acceptance of the doctrines of the Church. He did not give much importance to doctrinal correctness. The faculty of Wittenberg University on 164 theological errors charged him, and his disciples were expelled from Leipzig. He maintained that serious doctrinal errors might coexist with true personal faith of the heart. Some critics perhaps rightly, say that he underestimated the authority of the Protestant Creeds by basing his views and practices exclusively on the Bible. However, his emphasis upon the new birth and his exemplary life effectively undermined the position of the Scholastic theology and orthodoxy and devitalized German Lutheranism.

August Hermann Francke (1663-1727)

It was much influenced by Spenser in his youth. He was a brilliant student, and after his graduation he became a professor at the University of Leipzig where he began to teach with the passion of a man of God. He also started a private Bible Study group, which became so popular great crowds flocked to it. People accused him of spiritual pride, and of discouraging the study of subject other than the Bible. Six years later the University brought legal procedures against him and he had to leave. He became the pastor of a nearby church, once again drawing many people including his former students. Once again the University professor raised objections, and again he had to leave after one year of pastoral ministry. At the recommendation of Spenser, he was appointed as professor in the University of Halle, where his life's work took place. Francke promoted the general religious Programme of Spenser, but added a unique contribution of his own by creating the Inner Missions, as a central factor of German Lutheranism.

Francke was a man of unbounded energy and organizing genius. His parish of Glaucha was a model of pastoral faithfulness. His lectures in the University were largely exegetical and experiential, and his combination of the classroom and parish practice was very helpful for his students. In 1695 he began a school for poor children, and such was its fame that many children were sent to him. Soon he established a school, the 'Paidagogium', and also a Latin school. These educational foundations soon became renowned, and all were managed in the spirit of Pietism. At his death two thousand, two hundred children were under instruction. At about the same time he founded his famous Orphan House, which had a hundred and thirty four inmates when he died. All these foundations, most of which have continued to the present, were begun almost without means, and Francke sincerely believed they were maintained on prayer. Gifts flowed in from all parts of Germany. Without doubting Franck's faith, it is but just to note that he understood the art of honorable publicity, and of enlisting friends. The number of nobles who were patrons of his foundations was remarkable. One further foundation may be called almost his own. That was the Bible Institute, established in 1710 by his friend, Kark Hildebrand, Freiherr von Canstein (1667-1719), for the publication of the scriptures and their circulation in an inexpensive form. The institute has done a noble work to the present day. He also established a printing press, a bookstore, and a home where needy students could get free board.

The University of Halle became the great Pietistic Center, supplying Europe with teachers, pastors, foreign missionaries and influential laymen. From Germany pietism spread to Scandinavian countries. King Christian VI favored the introduction of Pietism in to Denmark and Norway. Their pietism produced several notable people. However, it was suppressed by a royal decree in Sweden around 1706.

Nicolaus Cont Von Zinzendorf and the Moravians

One of the most notable offshoots of the Pietistic awakening, though far from approved by the Pietists in general, was the reconstruction of the Moravian Brethren, under the leadership of Count Nicolaus Ludwig Graf von Zinzendorf.

The Moravians were the spiritual descendents of John Hus. From 1415 to 1620, the Moravians in Bohemia and Moravia were often persecuted and driven underground. In 1620, during the thirty Years' War Roman Catholics conquered Bohemia and Moravia, and more than 36,000 Moravian Brethren fled to other Protestant churches. Count Zinzendorf invited them to settle on his estate of Bethelsdorf in Saxony. Count Zinzendorf, of a noble and pietistic family, studied in one of the Institutes of Francke in Halle for seven years from the age of ten. He was much influenced by the spirituality in Halle. Though his family wanted him to be an official at the royal court, his ambitions were two: the evangelization of foreign lands; the formation of an international association of true Christians with membership in all Christian churches including the Roman Catholic and the Greek Orthodox churches, and with Herrnhut as the headquarters.

The first Moravian group settled in Herrnhut in 1722. two years later a larger group arrived followed by yet a third group of settlers. The Moravian and Bohemian brethren had religious differences, but Zinedorf united them by magnifying their common interests rather than their differences. On May 12, 1727, the little community was organized as a renewed fraternity. The peculiar nature of this religious organization reflected some of the peculiarity of the founder, Zinnendorf. The new group was a group within the Lutheran church, attending the Lutheran regular worship service, and Lutheran pastors performed all the services for the new group. However, the colony (the new group) had elders, and met for daily worship. In special meetings where they introduced love feasts, feet-washing and the fraternal kiss.

This immediately attracted people, and membership increased by the arrival of additional Moravians, and other Protestant refugees. Zinzendorf managed to keep them together in unity. The group had an astonishing ability to propagate itself. Members of the Colony were sent out to various Protestant countries to form 'ecclesionlae in ecclesia'. Such organizations were soon found in various parts of Germany, Holland, Denmark, England and North America. They also sent out missionaries to the West Indies in 1732, and Greenland in 1733.

Zinzendorf introduced episcopacy in his organization. He himself was ordained a Lutheran minister in 1724, and as Bishop of the Moravians in 1737. But his indifference to doctrinal formulas and confessions brought him into discredit with the Lutheran church and the government of Saxony. So he was exiled for more than ten years from 1736 to 1747. This exile helped him to travel extensively.

Meanwhile the Moravian Community organized, much against the will of Zinzendorf, into an independent church in 1742, and became known as the 'Unity of the Brethren'. By 1745 the group was a fully organized church with bishops, elders, deacons, and a separate liturgy of their own. In 1749, the English Parliament recognized it. In England adherents of this community were first and generally called the Moravians. The second founder, August Gettlieb Spangenberg (1704-1792) perfected the organization. The new church accepted the Augsburg Confession in 1742. Though their cardinal doctrines were separately stated in their own catechism, 'Easter Litany' and the 'Compendium of Doctrine'. Mention has already been made of their missionary zeal. Following the missionaries to the West Indies and Greenland, a stream of missionaries went out, so that in Zinzendorfs lifetime his brethren were at work in Europe, Asia, Africa and North and South America. In a few years little Herrnhut sent out more missionaries than had gone from all of European Protestantism for two centuries. They went to the hardest and most dangerous places and the most unpromising people. Everywhere they were animated by joyful, confident faith and by loyalty to Christ such as we find in Zinzendorfs hymn, 'Jesus Still Lead on'; and everywhere they showed the same courage and love for men and women.

The Wesleyan or Evangelical Revival – England

A just appreciation of the place and value of a revival can only be obtained by a careful study of the historic background. England underwent a remarkable change in the eighteenth century. The Industrial Revolution transformed England from an agricultural to an industrial nation. The colonial expansion made England a world empire controlling over a million colonists and natives. Significant the Evangelical revival took place at this juncture, when the social and economic order changed. Large cities sprang into existence; wealth was concentrated in a few hands, while large masses suffered from extreme poverty. The churches in England failed to cope with situation, neither did they promote worldwide mission.

English religious life for nearly fifty years after the Revolution under William, Prince of Orange, presents a dreary picture of general indifference and deadness. In the Church of England most of the clergy were men of little earnestness. Many were worldly and selfish, mere officeholders; some were dissolute 'sporting parsons'. The duties of bishops and parish ministers were largely neglected. Preaching was mostly theological discussions, remote from life. Little was done for the religious needs of the people, and many drifted out of touch with the church. For years no forward movements of any kind were made, no new parishes organized, no missionary work done. Nonconformists had little more vigorous life than the Church of England. The general spirit of religion in England was one of formality and coldness. Religious forms were commonly observed, but religious enthusiasm was rare. England needed a living, practical Christianity, to grapple with the gross evil of national life. the vices prevalent in fashionable society since the Restoration had infected other classes. The prevailing moral

tone was low. Drunkenness increases in the first half of the eighteenth century. Poverty grew apace. The poor rates trebled between 1714 and 1750. In the towns crime and disorder were common, in spite of the brutal penal laws. One of the worst features was that the higher classes were ignorant of and indifferent to the state of the lower.

The Revival

On to this scene came John Wesley, the man raised up by God to awaken the spiritual life of England, and to bring in to the world the strongest religious impulse it had received since the Reformation. He was born in 1703 in his father's rectory at Epworth in Lincolnshire. His father was one of the few earnest and active men in the ministry of the Church of England at the time, and his mother was a gifted and saintly woman. At Oxford he distinguished himself as a scholar. Then he entered the ministry and served a while as his father's curate. Returning to Oxford as a Greek lecturer, he became the leader of a group of students who were unusually scrupulous and methodical in their observance of religious services and college duties. Hence they were nicknamed the 'Holy Club' and the 'Methodists'. Among them were his brother Charles and a poor student from Gloucester named George Whitefield.

A few years later John Wesley went to Georgia, in answer to General Oglethorpe's call for ministers for his new colony. This experience was brief and unsuccessful. At this time he was a man of zeal but rather severe and had formal piety. He held High Church opinions, and made much of the observance of the rules and seasons of the church. By narrow-minded insistence on this he came to grief in Georgia. There he fell in with some Moravian missionaries, in whom he saw a Christian confidence and joy which he had never known. Thus began a deep change in his religious life. This went on after his return to England, under the influence of other Moravians. It culminated in his conversion in 1738, during a religious service in London. Of course, Wesley was not converted in the ordinary sense of the word. But he gained such a wonderful new understanding of the salvation that comes through faith in Christ, and took that salvation home to himself so much more than before, that it was a new birth for him. "I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death".

The next year Wesley began the work that made him the leader in the great revival. In March 1739, he preached outdoors to a gathering of some neglected people near Bristol, among whom George Whitefield had been preaching for a few weeks. In 1735, Whitefield had an experience much like Wesley's conversion. Soon afterwards Whitefield became a preacher of remarkable power, drawing great crowds to hear him. He then succeeded Wesley in Georgia. During a visit to England he preached to the forsaken colliers near Bristol, and to this field he now summoned Wesley.

From this time for nearly fifty years Wesley labored unwearyingly and tremendously. At first he gave his chief attention to companies of people in Bristol, London and Newcastle. In 1740 he began his marvelous work as an itinerant preacher. For more than forty years he traveled four or five thousand miles a year and preached about fifteen times a week. He visited all parts of England, and did much work in Scotland and Ireland. He often met with opposition, and sometimes with attacks by mobs, but was undaunted by any obstacles or hardships. Wherever he preached he organized Methodist 'societies'. Really churches, though not so called. To care for them he built up his heroic company of lay preachers, to whom the permanence of the work has largely due.

Two other powerful workers in the revival were Charles Wesley and Whitefield. Charles Wesley was an effective preacher, but his chief contribution was made through his hymns, of which he wrote over six thousand. They were eagerly taken up by the societies, and were great power in the movement. Many of them have won permanent places among Christian hymns. Whitefield for years was enormously active as a traveling evangelist. He did not work with Wesley, as they had early separated because of a theological differences, he being a strict Calvinist and John Wesley, an Arminian. He made long tours in the British Isles and also in America, which he visited seven times. For fifteen years he preached forty or more times a week. Astonishing stories are told of the power of his oratory over his great audiences. Unlike Wesley, he was a preacher only, and organized nothing. However, he exerted commanding influence by his preaching.

Although the Wesley's and Whitefield were clergymen of the Church of England, they were not allowed to preach in its churches. For a long time the Anglican clergy were almost wholly ignorant of the real nature and value of their work. The excitement sometimes caused by their preaching was distasteful to an age that prized moderation and restraint in all things. Their habit of preaching in parishes without permission caused great complaint. For such reasons they were excluded from the churches, and from many of the clergy received bitter opposition or contempt. Nevertheless this broad movement affect the Church of England. There grew up a strong party called the 'Evangelicals'. Composed of clergymen and laymen influenced by the revival. This influence appeared in personal religion, preaching and all ministerial work, and laymen's service. This party included John Newton, Toplady, the author "rock of Ages", and William Wilberforce, the great antislavery leader. Towards the end of the century the Evangelicals became dominant in the church. Since many of them were people of wealth and in high places, they greatly affected the life of England.

The preaching of the revival was, as Wesley said, nothing new. It was the proclamation of God's free grace in Christ, and of salvation through faith in Christ, and the call to repentance and faith. The hymns, such as Charles Wesley's "Jesus, Lover of my soul", Cowper's "Hark, my soul, it is the Lord", and Toplady's "Rock of Ages" show the great truths that were taught and learned. This old evangelical message, for years almost unheard in England, now came with passionate earnestness.

The Results of the Revival

One great result of the revival was the new church, the Methodist Church. Wesley did not desire this. He loved the Church of England, and wished that the people who became Christians under his preaching and that of his fellow workers could be taken into it. But the new church was forced upon him. Anglican clergy were unsympathetic or hostile towards him for many years, until the Evangelical party gained strength. Nor did the Nonconformists make any place for his work. Gradually he formed his societies and preachers into a church, and in 1784 the Wesleyan, or Methodist, Church was fully organized. Seven years later, at Wesley's death, it had seventy-seven thousand members.

A still greater result of the revival was a spiritual awakening of England, affecting the nation widely and deeply. Thousands of people who had been living in practical heathenism, because of the neglect of the Church of England, were gathered into the Methodist societies. Most of them belonged to the working classes, and thus a powerful religious influence entered this part of English society. Through the activity of the Evangelical party, Christianity became far more of a power in the upper classes than it had been, and a far higher moral standard ruled there. The Church of England and the Nonconformist churches to a great extent received a new spirit. A fresh enthusiasm took possession of English religious life, driving out the apathy and dryness of the early eighteenth century.

This religious awakening showed in a wonderful enlargement of Christian service. The love of God, felt with new power through the preaching of the revival, stirred people to love and serve their fellow humans. Modern philanthropy or social service their thus got its first powerful impetus. The first Sunday was opened in 1780 by Robert Raikes's in Gloucester. This was one of the early steps in popular education in England as well as the beginning of the Sunday school movement. Raikes's school was for the poor children growing up in ignorance, and general education as well as religious instruction was given to them. The Christian conscience of England, aroused by Wilberforce and other Evangelicals, abolished the slave trade. John Howard's life of prison reform, with the work of Elizabeth Fry, gave power to this cause. The first blow was struck at child labour, under Wilberforce's leadership. Public care of the poor became more kindly and intelligent. Many hospitals and other charities were founded.

Greatest of all the results of the revival was the rise of the modern missionary movement. Other influence, particularly recent discoveries in the southern Pacific, the 'South Seas', had to do with this. But without the impulse to Christian service, which the religious revival gave, the missionary revival would never have occurred. The splendid honor of leadership in the awakening of missions belongs to William Carey, a cobbler and Baptist lay preacher. In the face of contemptuous opposition he impressed on his associates his vision for the conversion of the non-Christian world. Finally in 1792, he secured the organization of the Baptist Society for Propagating the Gospel Among the Heathen. Its first missionary was Carey himself, whom it sent to his noble work in India. Others followed the Baptist example. The London Missionary Society was formed in 1795, chiefly by Congregationalists, and the Church Missionary Society in 1799 by the Evangelicals of the church of England. the Methodists also early took up the cause. All the great religious bodies of England felt the missionary inspiration by the end of the century. Their enthusiasm spread to Scotland. America and the continent of Europe.

Christianity in America

Protestant

Christianity was first brought to the present territory of the United States by the Huguenotes. In 1562 a band of them settled at Port royal, South Carolina. Others settled near saint Augustine, Florida, in 1564-65. the former settlement was early abandoned; the people of the latter were soon massacred by the Spaniards from saint Augustine.

Roman catholic

Spanish missions

Saint Augustine, the oldest town in the united states, was founded by the Spaniards in 1565. from it an extensive religious work carried on for many years among Spanish settlers and the Indians. But soon after Florida became an English possession (1763), this Christianity almost totally disappeared.

Far to the west, Spanish Christianity early gained foothold. In 1598 Spaniards from Mexico established a colony in New Mexico, which, like all their settlements, was a mission station. The Indians of this region received a rapid but very shallow Christianization. After a great India rebellion in 1680 the Spaniards re-established mission stations, most of which are still Roman Catholic centers.

The California Francisacn missions among the Indians were later. The first, at San Diego, was founded in 1769, and twenty others followed in quick succession. For a while they prospered greatly. The Indians were gathered into communities, instructed in Christianity, agriculture and industries, and kept

under strict discipline. But when the Mexican Government, which then ruled California, released them from the control of the friars (1834), most of the Indians soon went back to paganism.

French Mission

From the foundation of Quebec in 1608 the French pushed their settlement of Canada enthusiastically and rapidly. Religious work was prominent. Quebec and Montreal became strong religious centers, containing institutions richly endowed and served by the best men and women the French Church could provide. La Salle's explorations of the green Lakes and the Mississippi (1678-1682) showed to the French the possibility of a great empire. This they strove to make their own by planting a line of posts, military, commercial and religious, from the Gulf of Saint Lawrence to the mouth of Mississippi. Many missionaries, mostly Jesuits, carried on far-reaching, heroic labors on both sides of this line. They worked all along the Great Lakes, in Northern New York, Ohio, Michigan, Wisconsin, Illinois, and down the Mississippi to Louisiana. But the grand designs of the French were all spoiled in 1763 when England gained possession of Canada.

Thus two great plans of empire, either of which would have made Roman Catholicism supreme in North America, came to nothing. The religious foundations of the United States were to be laid by the Protestants.

The Protestants – in the thirteen Colonies

New England

The first settlement in New England, the second in the thirteen colonies, was made for purely religious reasons. About 1600 a number of devout English people in Lincolnshire became greatly dissatisfied with the Church of England. Like the Puritans, they objected strongly to certain features, but unlike the Puritans, they held that the Church of England could never be reformed so as to be a true church of Christ. They must leave it and establish a new church. They organized themselves into a church, meeting for worship in two places, at Scrooby Manor and Gainsborough. Persecuted for this, they fled in 1608 to Holland. After a few years they decided to go to America, so struck a bargain with the London company, one of two corporations to which James I had given Virginia, a great tract on the Atlantic coast. On December 21, 1620, about a hundred of these 'Pilgrims' landed from the 'Mayflower' on the shore of Cape Cod Bay. This was the foundation of Plymouth Colony. The colonists had no need to organize a church, for they already were one, and their church life went on without interruption. Their minister had stayed behind, but they had a strong religious leader in their elder, William Brewster. Despite the terrible suffering of the first year, the colony soon began to grow under the wise leadership of Governor Bradford.

From their first appearance, the Puritans hoped and worked to bring about the changes which they desired in the church of England. But under the rule of Archbishop Laud, beginning about 1625, they found themselves bitterly persecuted for worshipping and teaching as they thought right. After fifty years and more, what they desired seemed further off than ever. In many hope of reforming the church grew slim. Knowing of the settlement in Virginia and at Plymouth, they thought of America as a place where they would have religious freedom. The first permanent settlement was made in 1628 at Salem, Massachusetts, and by 1640 fifteen thousand Puritan colonists were living there, at Boston and in other towns about Massachusetts Bay.

The Plymouth colony was made up chiefly of devoted people of humble station. But among these Puritans of Massachusetts Bay colony were many men of comfortable means, good position and advanced education. The colony was a body of people exceptional for moral character, intelligence and energy. Within a few years two other Puritan colonies began; Connecticut, near Hartford (1634-

36) by emigrants from Massachusetts and New Haven (1638), founded by people who came directly from England. All four of these colonies, since their people agreed in religious opinions, developed the same kind of religious life. Though there were many Presbyterians among the colonists, the churches which they formed were all Congregational; but in Connecticut a considerable element of Presbyterianism developed in the relations between the churches. Worship in the churches was without liturgy and severely plain, with the sermon its great feature. The ministers, of high character and good education, were the most influential persons in their communities. The churches rigidly disciplined the conduct of their members. Religion was the dominant force in life in early New England. It was Puritan religion strongly biblical, thoughtful, zealous, severe, and constantly brought to bear on the life of the individual and the community. The provision very early made for common schools and a college (Harvard was founded in 1636) insured that it should continue to be an intelligent religion, and that the whole life of these colonies should be alert and progressive. No greater good has ever come to American religious life and to the whole life of the colony than moulding of these influential New England colonies by Puritan faith and courage and conscience.

The Puritans did not intend to establish general religious liberty. They came to America to get liberty for what they thought was the right kind of religion. They intended that everyone in their colonies should conform. The Congregational churches were well established. Taxes were levied for the support of their ministers. In Massachusetts and New Haven only members of the churches had the right to vote. Religious meetings other than those held in the churches, and religious teaching differing from that given in them were not allowed. In Massachusetts, Baptists and Quakers were persecuted; especially the latter, and four were put to death in 1659-61. Toward the end of the seventeenth century a better spirit began to prevail, and persecution ceased.

The intolerance of the Massachusetts Puritans caused the foundation of Rhode Island. Roger Williams, a minister, high-minded, gifted and eloquent, was banished from Massachusetts in 1635, for objectionable political and religious utterances. He and a few companions settled at Providence. Having adopted Baptist teachings, he founded the first Baptist Church of the New World, in 1639. Other exiles from persecution in Massachusetts found homes in other places about Narragansett Bay. Out of these settlements was formed the only colony of Rhode Island and Providence Plantations. Here absolute religious liberty prevailed from the first. The strongest religious body was the Baptist.

The Middle Colonies

The colony of New Netherlands, later New York, was a purely commercial enterprise of the Dutch West India Company. The first settlers, not the best sort of Dutch people, had no religious earnestness. Nor did the Reformed church of Holland do much for the spiritual welfare of the colony. A Reformed church was organized on Manhattan Island in 1628, fifteen years after the first settlement made. But not until 1633 was there a permanent minister of the gospel. Then a wooden church was built, and in 1642 a stone structure. From these beginnings has come the great Reformed (Dutch) Church of America. But it was long before its life became vigorous. In 1660, when there were ten thousand people in the New Netherlands, there were but six Reformed ministers.

Even at this early time, New York, New Amsterdam as it was then called, was cosmopolitan. Besides the Dutch there were people of many nations, with different religious organizations, for the Dutch government allowed a considerable degree of religious liberty. There were Huguenots, New England Puritans, Scotch Presbyterians, Swedish and German Lutherans, Roman Catholics, and Jews. The colony became an English possession in 1664. Although the English Government did not interfere with the Dutch Church, it of course introduced and favored the church of England. This was the

beginning of the strength of the Protestant Episcopal Church in New York City. The Church of England, however, did not display much activity at this time. Hence in the early eighteenth century religious life in New York was feeble.

New Jersey was religiously varied. Some Dutch people had settled there before it became an English possession (1664). After that a good many New Englanders came into East Jersey, most of whom held Presbyterian rather than Congregational views.. a number of Scottish Presbyterians, leaving their country during the 'Killing Times'. Found homes in the same region. The first inhabitants of West Jersey, living mainly between Camden and Trenton, were English Quakers. Persecuted at home, they came here because several wealthy Quakers, among whom was William Penn, had Acquired the land and offered to their brethren a refuge (1676).

Penn, a leader of the Quakers, in 1681 received from Charles II of England an enormous tract of land in America. Upon it he founded a colony, as a safe home for the members of his religious fellowship, and also as a commercial enterprise. His "frame of Government" assured entire civil and religious liberty, and he offered land very cheap. Within a few years thousands of English and Welsh Quakers, people of high character and deep piety, the best sort of colonists, came to Pennsylvania. In 1700 it had a population of twenty thousand, and Philadelphia, laid out in 1682, was a flourishing town. The religious freedom of Penn's colony drew other persecuted people besides the Quakers. Many members of several German sects who were suffering for their religious beliefs, especially Mennonites and Dunkers (German Baptists founded in 1708), came early in the eighteenth century. A still larger number, many thousands, came about 1710 from the Rhine Palatinate. The French had ravaged this country, and its peasants reduced to abject misery, because Huguenots had found shelter there. These people from the Palatinate were the original members of the German Reformed Church. After them many German immigrants, including many Lutherans, came to Pennsylvania, not fleeing from persecution, but seeking a better life.

The territory of Maryland was granted by Charles I in 1634 to George Calvert, Lord Baltimore. For many years the colony was managed by him and his descendents as a business. The Calverts were broadminded Roman Catholics. Partly in order to attract settlers to their colony, they adopted a policy of religious liberty from the beginning. Two Jesuits came with the first colonists, the first Roman Catholic priests to settle in the thirteen colonies. The great majority of these colonists, however, were Protestant Englishmen. Later came Presbyterian Puritans driven out of Virginia, Quakers, and Scotch-Irish Presbyterians, the advance guard of the great immigration of this people. Some of the churches of the first presbytery, that of Philadelphia, were formed in 1706.

The South

The first settlers (1607), though not a very respectable company, had among them a Christian minister, worthy of his calling. Robert Hunt, a clergyman of the Church of England, conducted services until his early death. Thus at the beginning the church of England was set up in Virginia and it remained the church of the colony. in the first years, however, it was the Puritan element of the English Church which had most influence. But in 1631 a governor was appointed who hated Puritanism and persecuted the Puritans, driving of many. The people were different from Puritans, especially after the great Cavalier immigration. After execution of Charles I thousands of Englishmen who had taken his side against the Puritans came to Virginia.

Strict conformity to the Church of England was required in the colony. The church was established and supported by taxes. But it had little religious life, because the clestgye In both the Carolinas, which were settled in the latter part of the seventeenth century, the Church of England was established.

But in North Carolina it never became strong, and in South Carolina it included only a small part of the people. In both colonies Quaker evangelists, among them the famous George Fox, did very successful work late in that century. Later many groups of people with earnest religious life settled there – Huguenots, Swiss, Germans and Scotch-Irish in North Carolina; Huguenots, Scotch and English dissenters in South Carolina. None of the colonies had a more distinctly Christian origin than Georgia, founded in 1733. General Oglethorpe, a young English philanthropist, planned the colony as a refuge for sufferers under the brutal penal laws of England, and for all victims of injustice and persecution. The first people to come were prisoners whom he brought over, and a band of Lutherans exiled from the archbishopric of Salzburg.

Chapter - Eight

CHRISTIANITY DURING THE LAST TWO CENTURIES

We now enter the most complex period of history, not only of Christianity but also world history. The context in which Christianity has existed in the last two centuries became global because Christianity became the most widespread of all religions during this period. A meaningful introduction both to the world context and Christianity is difficult. The philosophical, ideological, social, economic, scientific, political, geographical and religious changes that directly and indirectly influenced Christianity, and were effected by Christianity, are many and complex. The proliferation of denominational churches beginning from the Protestant Reformation continues until today, making impossible to adequately introduce the subject in a few pages. Moreover, since Christianity became global, meaningful introduction of Christianity in each country is not possible in these limited pages.

CHRISTIANITY IN EUROPE AND AMERICA

Christianity became the religion of Europe and from there, mostly through large-scale immigration; the United States of America and Canada also became predominantly Christian countries. The most active missionary movement spreading to almost every corner of the world mostly came from the North Atlantic countries. The two-third world countries, in a large majority of cases, received Christianity from them. What happened in the North Atlantic countries, popularly called the Western countries with their dominantly white races, is bound to effect Christians in other countries. The nineteenth, and the first half of twentieth century may be called the centuries of white dominance both in religion, politics and commerce. Therefore, an accurate understanding of the North Atlantic countries, their scientific, philosophical, socio-economic and political, medicinal, educational ideology and theological development is vital to understand development at the global as well as regional levels.

As the renaissance contributed tremendously not only to the intellectual development of Europe, but also to the Protestant Reformation, the industrial Revolution of the eighteenth century contributed tremendously to the overall development of the North Atlantic countries. This was bound to have considerable effect on the life, ministry and theology of the church. The industrial Revolution began with the discoveries of the slow moving steam engine by Thomas Newcombe in 1705, the flying shuttle for weaving by John Kay in 1733, a frame for spinning cotton thread by Lewis Paul and John Wyatt in 1741, and a spinning jenny by James Hargraves in 1770. These inventions and others were much improved in the 19th century, and still new scientific inventions came to the scene such as electricity which began in 1882, when Thomas A. Edison introduced a system of electric lighting in New York City, electric telegraph by Samuel Morse in 1844, telephone by Alexander Graham Bell I

1876, and inventions of new medicines. These inventions made the western nations the most powerful nations of the world during the last two centuries, and till the middle of the 20th century, the western nations ruled the world by means of both political and commercial colonialism.

The age also witnessed the rise of democracy, which in some way began in the English revolution of 1688 that limited the royal power and made the monarch answerable to Parliament. American and the French revolutions further developed the democratic idea of government, ushering in the world's democratic governments. ON the other hand, based on the teaching of Karl Marx, a communist totalitarian government began in the 19th century as an idea and flourished in the 20th century with the Bolshevik revolution of Russia in 1917. But the same century witnessed the fall of communism in most communist countries. Perhaps the most important factor that made all these possible was promoted by the Protestant reformation. The age of enlightenment was dominantly an age of rationalism, countered by romanticism, existentialism and empiricism on many points. The French Revolution of 1789 opened the 19th century by enthroning the goddess of reason.

The enlightenment was characterized by Karl Barth as a system founded on faith in the omnipotence of human ability. Immanuel Kant defined it in his *Religion within the bound of reason only* (1793): "The Enlightenment represents man's emergence from a self-inflicting state of minority. A minor is one who is incapable of making use of his understanding without guidance from someone else... *sapere aude!* Have the courage to make use of your understanding, is therefore the watchword of the Enlightenment." Christian Wolff sought the path to absolute truth through pure human reason. G.E. Lessing, influenced by H.S. Raimarus who in turn was influenced by the English deists, held that humans had developed beyond the need for Christianity in his *Education of the human race* (1750). In his best known work, *Nathan the wise* (1719). Lessing argued that truth was found in Christianity, Islam, and Judaism, and therefore toleration was imperative.

According to David Bosch, the following are the contours of the Enlightenment paradigm in summary.

First, the Enlightenment was preeminently the age of reason. The *cogito ergo sum* of Descartes introduced the human mind as the indubitable point of departure for all knowing. Human reason was natural, that is, it was derived from the order nature, and therefore independent of the norms of tradition or presupposition. It belonged to all human beings equally not only to believers.

Secondly, the Enlightenment operated with a subject-object scheme. This meant that it separated humans from their environment and enabled them to examine the animal and mineral world from the vantage point of scientific objectivity. Nature ceased to be creation and was no longer people's teacher, but the object of their analysis. The emphasis was no longer on the whole, but on the parts, which was assigned priority over the whole. As a result, human beings were departmentalized and studied from various perspectives as thinking beings (philosophy), as social beings (sociology), as religious beings (religious studies), as physical beings (biology, physiology, anatomy and related sciences), as cultural beings (cultural anthropology) and so forth.

Third, the Enlightenment was characterized by the elimination of purpose from science and the introduction of direct causality as the clue to the understanding of reality. Teleology was no longer important. Science operated on the assumption of a simple, mechanistic, billiard-type causality. It tends to be completely deterministic, since the unchanging and mathematical stable laws guarantee the desired outcome. All that is needed is the complete knowledge of these laws of cause and effect. As a result the human mind becomes the master and initiator which meticulously plans ahead for every eventuality and all processes can be fully comprehended and controlled.

Fourth, the above point leads to belief in progress. The western people thought that they were masters of their fate, and with boldness took possession of the earth and introduced the colonial system. They were convinced that they had both the ability and the will to remake the world in their own image. Following the emphasis on progress and the tremendous optimism it generated, comes the fifth characteristic of the Enlightenment – the contention that scientific knowledge was factual, value-free and neutral. Fact is fact whether one believes or not since facts have life of their own, whereas value is based not on knowledge, but on opinion, on belief. Facts cannot be disputed; values are a matter of preference and choice. Religion was assigned to this realm of values since it resisted on subjective notions and could not be proved. It was then relegated to private world of opinion and divorced from the public world of facts.

The sixth characteristic of the Enlightenment was the acceptance that all problems were in principle solvable. The reason for the many problems still unsolved was simply the fact that we have not yet mastered all the relevant facts. Through the eyes of positivism, the intellectual life was viewed as having passed through the dark age of theological, metaphysical, and philosophical speculation, to emerge with the triumph of the positive sciences.

Seventh, the Enlightenment regarded people as emancipated, autonomous individuals, Individualism replaced community. A central creed of the Enlightenment, therefore, was faith in humankind. Its progress was assured by the free competition of individuals pursuing their happiness. The insatiable appetite for freedom to live as one pleases developed into virtually inviolable right in the western democracies. The self-sufficiency of the individual over social responsibilities was exalted to a sacred creed. “There are no absolutes”, says Bloom, “freedom is the only absolute”. Therefore, the characteristic of the modern era is its anthropocentrism.

Deism in England was one popular movement that had an important effect on classical Christianity. The term deism, as distinguished from theism, polytheism, and pantheism, does not designate a well-defined doctrine. It refers to ‘natural religion’, reason as the only basis of knowledge. It contradicts classical Christianity by denying any direct intervention in the natural order by God. Although deists professed belief in personal providence, they deny the trinity, the incarnation, the divine authority of the Bible, the atonement and miracles. They denounced any kind of religious intolerance because in their opinion all religions are ultimately the same.

The English deism led by John Toland, Lord Shaftesbury, Matthew Tindal, Thomas Woolston, and Anthony Collins, was passed on to Germany, primarily through translation of Shaftesbury’s works. Important German deists were Leibniz, Reimarus, Lessing and Kant. Voltaire is generally considered to be the greatest of the French deists. By the end of the 18th century, deism had become dominant religious attitude among intellectual and upper-class Americans. Among great Americans who considered themselves deists were Benjamin Franklin, George Washington and Thomas Jefferson.

The late 18th and 19th century interpretation of deism restricts the meaning to belief in a God or first cause, who created the world and instituted immutable, universal laws that preclude any alteration as well as any form of divine immanence. The legacy of deism can still be discerned in the 20th century. Although deism is not widely held today, its significance historically has been great, and it still exerts influence on religious thought today.

Evolutionism, as developed by Charles Darwin through his books *Origin of the species* (1859), and *the Descent of man* (1871) also influence Christianity. According to evolutionists, God and the Bible were the evolutionary products of human’s religious consciousness and the books of the Bible were dated

accordingly. The evolutionary theory undermined the doctrines of direct creation, sin, divine miracles and the biblical eschatology by the direct intervention of God through the return of Christ. Evolution was also used to justify the idea of race superiority based upon the concept of the survival of the fittest. It has also been used to justify having no absolute foundation or norm for ethics. Tennyson gave poetic expression to evolution in his autobiographical poem, *In memoriam* (1850).

Biblical criticism is another important outcome of Enlightenment, which has a lasting influence on Christianity. Rationalism of the Enlightenment and the idealistic philosophy of the Romantic era were the parents of biblical criticism. It applies to the biblical writings a variety of techniques employed in the examination of many kinds of literature in order to ascertain their original wording, the nature of their composition, their sources, date, authorship and the like. There are two kinds of biblical criticism – textual or lower, and literary and historical or higher criticism respectively. Textual criticism endeavours to restore the original text of documents, which have been exposed to the hazards of successive copying and recopying. As a result of this study, tremendously supplemented by archeological discoveries, biblical scholars are able to establish very reliable biblical manuscripts in the original languages.

Literary and historical criticism was concerned with three issues: literary structure, date and authorship. This historic-critical approach combined with the application of the theory of evolution to religious phenomena was influenced by rationalism and the German idealistic philosophy. The beginning of the literary and historical criticism is associated with the name of Jean Astruc (1684-1766), who in 1753 divided the book of Genesis into two parts. He assumed the use of two documents as sources because he found the name Elohim (God) used in some places and Jehovah (Lord) in others. Johann Eichhorn (1752-1827), laid down the dictum that the Bible was to be read as a human means. Hupfeld in 1853 was the first to claim that the Pentateuch was the work of different authors rather than a narrative composed from many sources by Moses. Graf and Wellhausen elaborated a theory, the Graf-Wellhausen theory, that the section in which Jehovah is used is the earliest document, called J document, another part by another author who used Elohim is called E document, still another in Deuteronomy is D and P. In this fashion the unity of the Pentateuch and its Mosaic authorship are denied.

Later critics divided Isaiah into at least two parts and lowered the date of Daniel to the Maccabean period of the second century BC, so that it became history rather than prophecy and history. The development of doctrine in the Bible was explained along evolutionary lines, emphasizing the development of the idea of God from the primitive storm god of Mt. Sinai to the ethical monotheistic God of the prophets. The work of biblical archeologists has forced many critics to abandon their former radical positions and has tended to confirm more conservative views of the Bible.

The beginning of the New Testament literary and historical criticism is usually associated with Hermann Reimarus (1694-1768). In his *Fragments* (1778), he denied the possibility of biblical miracles and advanced the idea that the writers of the New Testament with their stories of miracles were pious fraud. Gotthold Lessing (1729-1781) argued that the scriptures served humans as a guide during the primitive phase of his religious development but that reason and duty were sufficient guides for the more advanced state of religion.

Ferdinand Baur (1792-1860) borrowed Hegel's logic of thesis – antithesis – synthesis, and argued in 1831 that in the early church Judaism emphasized the law and the messiah. This earlier approach can be seen in James. Paul developed the antithesis in such books as Romans and Galatians in which the emphasis was grace rather than law. The old Catholic Church of the second century represented a synthesis of Petrine and Pauline views. This synthesis is revealed in such books as the Gospel of Luke

and the Pastoral epistles. Baur then dated the books of the New Testament in this Hegelian framework as either early or late, according to the way they reflected Petrine, Pauline or synthesizing tendencies. Historical data largely gave way to philosophical presupposition in ascertaining the chronology of the New Testament books.

Later New Testament criticism centered around the order of writing of the synoptic Gospels and the extent to which one was dependant upon another or upon even earlier sources. The latest approach known as form criticism, teaches that the gospels contain truth about Christ that can only be found after one peels off the layers of tradition and form to which the truth is hidden. Some theologians who adopt these critical views of the New Testament consider the essence of the gospel is in the ethical teaching of Jesus and that Paul changed the simple ethical religion of Jesus into a redemptive religion. The literary and historical criticism led many to deny the inspiration of the Bible as a revelation from God through humans inspired by the Holy Spirit and to minimize or to deny the deity of Christ and his saving work upon the cross of Calvary. The life of Jesus (1835-1836) by David Strauss combined all of these views. Strauss denied both the miracles and the integrity of the New Testament as well as the deity of Christ. The principle of literary and historical biblical criticism is still accepted by many scholars today.

Liberal theology dominated the intellectuals of the 19th century and part of the 20th century. J.I. Packer argues that liberalism has everywhere displayed most if not all of the following features:

A purpose of adapting the substance of faith, however conceived, to current naturalistic and anthropocentric viewpoints, abandoning traditional dogmas when necessary.

A skeptical view of historic Christian supernaturalism, an unwillingness to treat anything as certain just because the Bible or the church affirm it; a positive penchant for making objective, scientific, anti-miraculous assessments of biblical and ecclesiastical teaching, and bold readiness to elevate the culturally molded opinions of latter day scholars above the received tradition.

A view of the Bible as a fallible human record of religious thought and experience rather than a divine revelation of truth and reality; doubts, more or less extensive, about the historical facts on which Bible writers have Christianity, insistence that the churches should be undogmatic in temper, tolerating a plurality of theologies, with the exception of uncritical acceptance of the Bible and classical theologies, and seeing personal and social ethics as their main concern; and a belief that seeking society's renewal rather than evangelizing individuals is the primary Christian task.

An immanentist, sub-Trinitarian idea of God as working chiefly in cultural developments, philosophical, sociological, moral and aesthetic, a non-incarnational Christology that conceives Jesus as a religious pioneer and model, a man supremely full of God, rather than a divine saviour; and an optimistic, evolutionary world view that understands God's place as perfecting an immature race rather than redeeming a fallen one.

An optimistic view of cultured humanity's power to perceive God by reflecting on its experience, and to formulate a true natural theology, a belief that all religions rest on a common perception of God, and differ only in details and emphasis according to where each stands on the evolutionary ladder; and a hostility towards any exclusive claims for the Christian faith.

A denial that the fall of a primitive pair brought guilt, pollution and spiritual impotence upon human race, in favor of a humankind moving spiritually upward, a denial of penal-substitutionary views of the atonement, and of Christ-imputed righteousness as the ground of justification, in favor of moral-

influence and representative trailblazer accounts of Christ's death for us, and thoughts of God forgiving on the ground that penitence makes us forgivable; and a denial of Christ's personal return, in favor of the hope that universal moral progress will establish the kingdom of God on earth.

By the time of World War 1, liberalism had made considerable inroads in the Protestant Church of the North Atlantic countries. The Roman Catholic Church was also effected by modernism (another name for liberalism), but to a much lesser extent. The Orthodox Churches were not effected in any significant way. World War 1 shattered the heady optimism while the conservatives counter-attacked. Often referred to as fundamentalists, confessionalists or pietists, they denounced liberalism for being, as J.G. Machen put it, "Not Christianity at all, but a religion which is entirely so different from Christianity as to belong in a distinct category." The fundamentalist challenge was more or less beaten back due mostly to, according to Harold J. Ockenga, its wrong attitude and wrong strategy. It suspected all who did not hold every doctrine and practice that the fundamentalist believes, and aimed by separatism totally pure church on the local and denominational levels. It did not turn the tide of liberalism anywhere, nor did it penetrate with its theology the social problem of the day.

A more serious threat came from the sophisticated theologians of the neo-orthodoxy such as Karl Barth and Emil Brunner, who called for the recovery of divine transcendence and a realistic doctrine of sin. In 1930 some liberals moved to the far left and broke almost completely with Christianity. Some turned to secular humanism, and in their 1933 manifesto, repudiated the existence of God, immorality and the supernatural in general, and substituted faith in humanity and their capacities. However, liberalism did not die out. A group of evangelical liberals emerged, preaching a God who was both immanent as well as transcendent, that Jesus, the Bible, and Christianity were unique, and Jesus should be accepted as Lord of one's life.

In Germany, liberal scholarship was dominated by Rudolf Bultmann, with his emphasis on form criticism and demythologizing the New Testament so modern people could understand what the Christian faith is, and Paul Tillich, who was concerned with the ultimate, the ground of being, and suggested that God cannot be described in symbols that last from age to age but can only be encountered by experientialism.

By 1960, most neo-liberals had abandoned humanistic optimism, progressive cultural immanentism, and the dream of the earthly kingdom, but they gave no ground on the non-literal interpretation of the Bible. As R.V. Pierard put it, many had renewed interest in natural theology and stressed the importance of social change. The radical and secular theologians talked about the traditional concept of God as being dead in this secular age, and glorified in God who comes to us in the events of social change. They were optimistic about the creative possibilities open to secular humanity, held up love and social justice as the sufficient norm of ethical behaviour and reaffirmed the lordship of Christ and his call to discipleship. Some are religious pluralists working for religious, as well as social harmony in the world.

Evangelicalism although it is customarily seen as a contemporary phenomenon, has lasted throughout the history of Christianity. The term is used today to describe an international movement which is committed to the historic protestant understanding of the evangel. Its adherents may be distinguished from those of three other broad groupings within professing Christianity: non-evangelical Protestantism: Catholicism including Orthodox Churches: and the so called sects and cults. Evangelicalism has become the defender of the historically orthodox protestant theologies (and their subsequent variations) and the underlying biblical exegesis . Some have labeled the movement conservative evangelicalism.

The term evangelical came into use during the Reformation to distinguish protestants from Roman Catholics, and stressed the centrality of Christ, grace, faith and scripture. In Germany, it gradually came to be applied collectively to Lutheran, Reformed and union Communion, and even today evangelical is synonymous with protestant in much of Europe. The German pietism, Methodism and the Great Awakening were all evangelical movements of the 17th and 18th centuries. Leaders of German pietism such as Jacob Spener (1635-1705), August Franke (1662-1727). And Nikolaus von Zinzendorf (1700-1760) emphasized Bible study, preaching, personal conversion and sanctification, missionary outreach, and concern for the physical needs of others. This became the permanent characteristics of the evangelicals.

Influenced by the Methodist revival of John and Charles Wesley and George Whitefield in Britain and the Great Awakening in America by the late 18th century, the evangelical party in England such as Henry Venn, Isaac Milner, Charles Simeon, John Newton, William Wilberforce and the Clapham sect, and numerous others, fought against social ills at home and abroad, and founded Bible and missionary societies. Well into the 19th century, similar developments occurred in the Scottish church under Thomas Chalmers and Robert and James Haldane, while the Baptist, Congregationalists, and Methodists in Britain all created foreign mission agencies. In Germany, where the old pietism has waned, a new wave of evangelical enthusiasm spread across the land, known as *Erweckung*, which cross-fertilised with the British movements. A parallel development, *Le Reveil*, occurred in Holland and France. Both words and the character of the movements may be translated as “the awakening”.

In Britain the evangelical party was represented in public life by such distinguished personalities as Lord Shaftesbury and William Gladstone, while nonconformist groups such as the Baptists and Christian (Plymouth) Brethren reached many with the gospel. The young Men’s Christian Association, founded by George Williams and its counterpart, the Young Women’s Christian Association, the Salvation Army of William and Catherine Booth, the social ministries of George Mueller and Thomas Barnardo, and the China Inland Mission of Hudson Taylor, the Keswick Convention, inter alia, are other examples of evangelical movement and vitality of the 19th century.

In the United States of America, the distinguishing feature of evangelicalism was revivalism. The second Great Awakening in the early 19th century culminated in the urban efforts of Charles G. Finney and D.L. Moody. The Baptists, Disciples of Christ, Methodists, and Presbyterians, along with the growth of holiness perfectionist movements, continued in the rural and frontier areas. All served to make Protestantism in the new nation clearly evangelical and that shaped the nation’s values. It also provided the reforming impetus to create a righteous country where social evil as well as unbelief would be purged. The antislavery and temperance campaigns, innumerable urban/social service agencies, and the nascent women’s movement reflected this.

The Evangelical Alliance was formed in London in 1846 to unite Christians (not denominational churches) in common endeavour to promote religious liberty, missions and evangelism. This principle of Christian unity and cooperation, on an individual basis remains the major hallmark of evangelical unity and cooperation to this day. National Alliances of evangelicals came into being in the USA, Germany and elsewhere. In 1951 the international organization was replaced by the World Evangelical Fellowship.

The Fundamentalist – modernist controversy of the early part of the 20th century, and the subsequent militant separatist, and bigotist tendency of the fundamentalist, earned the labels of anti-intellectual, narrow-minded and this-world-denying for evangelicalism. Around the end of World War II some elements within this group grew dissatisfied with their isolation and wished to see a more broadly based cultural, theological and ecclesiastical engagement. Describing themselves as ‘evangelical’,

they set out to build coalitions of cooperation in evangelism, missionary work and unity against liberalism especially as it effected the integrity of the scriptures. Their work bore fruit in a blessing of foreign missionary endeavours, Bible institutes and colleges, student ministries, and radio and literature works. The evangelistic campaigns of Billy Graham gave them global significance. Conservative evangelicals emerged in Britain and evangelikalen in Germany, joined by such groups as the National Evangelical Anglican Congress and the German Conference of Confession Fellowships. In the USA, the National Association of Evangelicals (NAE, 1942), Fuller Theological Seminary (1947), Christianity Today Magazine (1956), and the ministries of Youth with a Mission, the Billy Graham Evangelistic Association, and others expressed this new evangelicalism, a term Harold J. Ockenga coined in 1947.

Leaders of the new evangelicalism rejected the separatism, anti-intellectualism, legalism and moralism that had come to be identifies with the older fundamentalists that remains until today. They endeavoured to bring about renewal in the church through evangelism, built some ecumenical bridges, and took a renewed interest in the social dimation of the gospel. By the 1960s, they had claimed the mainstream in the conservative church, called themselves simply 'evangelicals' and laboured to bring together people of like minded form all the various Christian communities, whether or not they had been involved in the earlier struggles for doctrinal purity. The Graham organization has been the major catalyst for evangelicical ecumenism, since it (in collaboration with Christianity Today) called the World Congress on Evangelism at Berlin in 1966, and the international Congresss on World Evangelism at Lausanne, 1974. The subsequent Lausanne movement, with the World Evangelical Fellowship, the regional and national organizations formed by evangelicals in Africa, Asia, Latin America and Europe and the recent AD2000 and Beyond Movement represent evangelicalism today.

Spiritual awakening, generally called revival is a spiritual awakening by the Holy Spirit among professing Christians in the churches, which results in deepened religious experience, holy living, deepened commitment, evangelism and missions, the founding of educational and philanthropic institutions, and social reforms. Spiritual awakening, sometimes called Evangelical Awakening, or the outpouring of the Holy Spirit or Renewal, has been linked with the Anabaptists, Puritans and Pietists and has occurred mainly among the Protestant 'evangelicals' since the Reformation.

Mention has already been made of the awakenings in the 18th century which has mostly waned towards the end of the century. K.S. Latouraette argued that due to moral decline in the North Atlantic countries, it looked as if Christianity would be ushered out of the affairs of humans. The American War of Independence was followed by moral decline. Out of about five million populations, 300,000 were said to be alcoholics, and 15,000 died of it annually. Lawlessness and profanity increased while truthfulness declined. With the crowning of a Parisian Courtesan as the goddess of reason in Norte Dame Cathedral, cold rationalism almost emptied the churches in France. Rationalism dominated Germany, Switzerland, and the Netherlands. The deism of England, accompanied by sophisticated skepticism, lowered church attendance. Scotland was dominated by rationalistic modernism. Ireland was in religious turmoil, and Scandinavia was plagued by formalism mixed with infidelity.

In 1784, John Erskin of Edinburgh republished a plea for prayer for revival along with Johnathan Edward's *Humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's kingdom*. The challenge was taken up by two pastors and a layman: Andrew Fuller, John Sutcliffe and William Carey, who prayed for seven years before the Awakening took place.

Church after church devoted the first Monday of each month to pray for awakening in the United Kingdom, and the union of prayer covered the entire USA within ten years, and spread to many

countries. It resulted in recurring awakening for more than fifty years. The evangelical revival began in the industrial city of Yorkshire in 1791 and soon spread to rural areas of Britain. It effected almost all the denominational churches, even strengthening the evangelicals of the Church of England such as Simeon and his Eclectic club, Wilberforce and his Clapham sect, and the evangelical party of the Anglican establishment. IT spread to Scotland, Ireland and Wales, thus covering the entire United Kingdom.

Revival reached the Continent of Europe by 1800 and by 1815 most European countries experienced the revival. These revivals everywhere resulted in tremendous numerical growth in membership of the churches, J.Edwin Orr writes, “There is no doubt that the general awakening of the 1790s and 1800s, with its antecedents, was the prime factor in the extraordinary burst of missionary enthusiasm and social service, first in Britain, then Europe and North America. The 1857 awakening began in Canada, spread to USA and Great Britain, Australia, New Zealand and among the new Christians in Africa, Jamaica, Mexico, Brazil, Japan, India and elsewhere. This awakening effected tremendous numerical and quality growth everywhere. It enlarged the working forces of evangelical Christianity. IT reinforced evangelism at home and abroad, and revitalized older mission societies and philanthropic work. IT sparked the founding of China Inland Mission by Hudson Taylor.

The mid-century revival received fresh impetus in 1882. D.L. Moody became the leading evangelist of this period. It produced outstanding leaders such as the Cambridge seven among whom were C.T. Studd; Andrew Murray of South Africa, Frances E. Clark, J.R. Mott, Robert Wilder, A.B. Simpson, William Booth and many others. IT gave birth to Student Volunteer Movement, Student Christian Movement, Medical Mission, Christian Endeavour and inaugurated the entry of single women in missions.

Perhaps the greatest awakening of the 20th century was the Welsh revival of 1904-1905 under the human leadership of Evan John Roberts. It spread to all Protestant denominations in Europe, Great Britain, North America, Australia, and their so-called daughter churches in the two-third world. Again, tremendous numerical and qualitative growth were recorded everywhere. There have been numerous evangelical awakenings since the Welsh revival, mostly in limited areas. The Charismatic movement, a movement for renewal and understanding and experiencing the Holy Spirit that began in the early 1960s from California, is the most widespread awakening since World War II. IT is called Charismatic movement to distinguish it from the already existing Pentecostal church that began at the beginning of the 20th century. The Charismatic movement is similar to the historic denominations. The same experience of the Holy Spirit and spiritual gifts are claimed by Anglicans, Lutherans, Presbyterians, Baptists, Roman Catholic and others. It is essentially a lay, singing, and enthusiastic movement that emphasized spiritual gifts, with new styles of worship, free, spontaneous and bodily movements, speaking in tongues and faith healing. It is always enthusiastic about evangelism and renewal and testifies to their experience. Churches influenced by it if often grow in numbers, sometimes spectacularly. Donald McGavran maintains that “revival is so great and the potential for Church Growth so tremendous that all concerned with mission must be deeply interested.”

Many elements of Christianity in the North Atlantic countries in the last two centuries are omitted in this summary, and some of the accounts mentioned here are confined to these countries, due to the spread of Christianity. However, most of these, eg., Biblical criticism, liberalism, evangelicalism and others had their beginnings in these countries and from them Christians in the two-third world received these several characteristics of Christianity.

MISSIONARY MOVEMENT

Mission is the Christian community's response to the universal and exclusive claims of the triune God who had revealed himself definitively in Jesus Christ. The church obey the missionary commission of the Lord Jesus Christ to witness and preach his gospel throughout the world, with a definite aim of making disciples of Jesus out of all nations and gathering those new disciples into new Christian communities. This was the dominant understanding of mission in the last two centuries, until it was challenged in recent years. It crosses all human boundaries. By their witness and service, missionaries summon fellow-sinners to turn to God and share his promised kingdom, for right response to God is inseparable from the calling of the nations and offer of new life to all who will hear.

The historian K.S. Latourette called the 19th century, the Great Century from the perspective of Christian mission. The 19th century may be called the European century politically and commercially. It may also be called Protestant century because the Roman Catholic Church had not fully recovered from its decline in several countries. Since the 19th century was a century of western colonialism, missions had a close tie with it, a cause now of considerable debate on the relationships of the two movements. Many missionaries did follow the 'flag' and aided colonial and imperialistic schemes. Others preceded the flag, but even then, in many cases, bolstered colonialism. However, the two are not the same.

It was not colonial expansion that caused the founding of missionary societies. The 18th century spiritual awakenings gave evangelical Christians the biblical motive to share the gospel of Jesus Christ. The colonial expansion contributed to a global missionary vision. The spiritual awakenings of the last decade of the 18th century gave birth to many missionary societies. It is not true, however, that Protestant mission began at that time. The Society for Promoting Christian Knowledge (SPCK) was founded in 1698-99, and the Society for the Propagation of the Gospel in 1701 by Thomas Bray, and the two were involved in missions in various ways. The Danish-Halle mission (Tranquebar Mission) was founded by King Frederick IV of Denmark in 1705, and it had a wonderful missionary endeavor in South India from 1706. The Moravian Brethren were active in foreign mission from 1732 in Virgin Islands, Greenland (1733), North America (1734), Lapland and South America (1735), South Africa (1736), Labrador (1771) and other countries. But Protestant missionary activity burst out, from the founding of the Baptist Missionary Society in 1792 as a direct result of William Carey's An enquiry into the obligation of Christians to use means for conversion of the heathens. This inaugurated the era of mission societies. The BMS was followed in England by the London Missionary Society (1795), The Church Missionary Society (1799), The Religious Tract Society (1799), The British and Foreign Bible Society (1804), in continental Europe, the Netherlands Missionary Society was founded in 1796, followed by the Basel Mission (1815), the Berlin Society (1836), and the Leipzig Society (1836). In North America, the first societies were directed towards the American Indians. They were New York Missionary Society (1796), the Northern Missionary Society (1797), the Philadelphia Missionary Society in the US was the American Board of Commissioners for Foreign Missions (1810), followed by the American Baptist Missionary Society (1814), the United Foreign Missionary Society (1817), the Methodist Mission and Bible Society (1819), the American Tract Society (1825), the American Home Mission Society (1832), the Presbyterian Foreign Mission Society (1837) and others. Most of the British and American societies were denominational but voluntary societies. The London Missionary Society and the American Board were at first interdenominational, but the Congregationalist soon dominated them. The European societies were mostly interdenominational and regional.

These missionary societies sent numerous missionaries to many nations mostly in Asia, Africa and the Pacific islands. Their main task was to evangelize and to found churches. Other works such as Bible translation, education, medicine, philanthropic works, carpentry and social reforms were with the exception of a few, looked upon either or both as preparations and aids to evangelism. Several new

developments came in the latter half of the 19th century. Faith missions, a term generally applied to nondenominational foreign missionary agencies whose governing concept is to look to God alone for support, appeared in 1865 with the founding of the China Inland Mission (now Overseas Missionary Fellowship) by Hudson Taylor. This directly or indirectly influenced the founding of over forty new mission boards. Ruth Tucker writes, “with the founding of such missions as the Christian and Missionary Alliance (1887), the Evangelical Alliance Mission (1890), the Central American Mission (1890), the Sudan Interior Mission (1893) and the Africa Inland Mission (1895). Independent ‘faith’ missions became a significant feature of World evangelism.

Faith missions are exclusively associated with conservative evangelicalism, especially of the American fundamentalists. The majority of the recruits were either without higher education or graduates of Bible institutes or Christian college such as Nyack, Moody and Wheaton. According to Herbert Kane, from 1898 to 1976, 5400 Moody alumni have served under 245 mission boards in 108 countries. Of this, over 2022 were still active in 1976. Faith missionaries were active in medical and educational ministries, but evangelism has always been paramount. They were motivated by a picture of hell. For them the purpose of mission was to save lost souls from eternal torment of hellfire and brimstone. The martyr of 1956, Jim Elliot, probably represented most of the faith missionaries when he said, “May we know Christ, hear the cry of the damned as they hurtle headlong into the Christless night without ever a chance... may we shed tears of repentance for those we have failed to bring out of darkness.”

To facilitate the spread of the gospel, new concepts of evangelism emerged. Herbert Kane maintained that most of the innovations in 20th century missions stemmed from the faith missions, including radio, aviation, Bible correspondence courses, gospel recordings, tapes, cassettes, saturation evangelism, and theological education by extension. The emphasis on evangelism by faith mission sharply increased the spread of Christianity, and the faith missions grew to meet the challenge. Today, spurred on by the dedication and perseverance of their founders and early pioneers, faith missions are among the largest mission societies in the world. Though diverse in their theological emphasis and their evangelistic methods, they have effectively worked together in a spirit of cooperation on an individual basis and through the Interdenominational Foreign Mission Association (IFMA) founded in 1917 to promote the growth of faith missions and other local organizational ties. Ruth A. Tucker said, “Through this joint effort the independent evangelical faith missions combine to make the most powerful missionary force the world has known.

Another important development is in the increase of women in missions. From the earliest times, women contributed to the cause of world mission. In modern times, they began mostly as wives of male missionaries, some accompanying their husbands. Proper credit has never been given to the wives of missionaries in the writings of mission history, of their hardships, sufferings and unique contribution, and in a male dominated western society, it was considered by man that women had so significant place and role to play in missions. Slowly opinions changed. First, the missionary wives, with household duties and little children to care for, sensed that they could not carry the tremendous load of the needs in the mission fields. R. Pierce Beaver wrote in this connection. “They glimpsed the promise of what might be achieved in women’s work for women and children, but they longed for colleagues who would have more freedom and could devote themselves solely to such activity.” Some men also began to see the need for single women on the mission field, but public opinion was largely against the idea throughout the 19th century. Nevertheless, beginning in the 1820s, single women began to trickle overseas. The first single American woman to serve as a foreign missionary was Betsy Stockton, a black woman and former slave, who went to Hawaii in 1823. Later, in the 1820s, Cynthia Farrar, of New Hampshire, sailed for Bombay (Mumbai) where she served faithfully for thirty-four years under the Marathi Mission.

Due to the discrimination against women in missions, the idea for a separate organization for women first surfaced in England, but it quickly spread to the United States. By 1900, there were more than forty women's mission societies in the United States alone. During the first decade of the 20th century, for the first time in history, women outnumbered men in Protestant missions. Foreign missions attracted women for a variety of reasons, the most prominent of which probably were 1) there were few opportunities for women to get involved in full-time ministry in the homeland. Christian service was considered a male profession; 2) besides the opportunities for Christian service; the mission field was an outlet for adventure and excitement. Men could fulfill their heroic fantasies as soldiers, seamen, and explorers, but women had no such available options. For them, foreign missions (in addition to spiritual motives) was feminism. R. Pierce Beaver refers to the surge of American Women into missions as the "first feminist movement in North America. Although most women missionaries were not overtly feminist, their very willingness to swim against the current in a man's world was evidence of an underlying feeling of equality, fostered in part by the upsurge of female agencies."

Women excelled in almost every aspect of missionary work, especially significant was that they alone were able to penetrate the age-old cultural and religious barriers with the gospel in several areas. Their contributions in the areas of medicine, education and translation work were particularly significant. Hospitals and medical schools were among their achievements, including one of the best mission-run schools in the world, located in Vellore, South India. They established schools all over the world including an eight thousand-student university in Seoul, Korea. Scripture was made available for the first time to hundreds of different languages as a result of their persistence.

"In the history of modern missions", writes David Howard, "probably no single factor has yielded a greater influence in the worldwide outreach of the church than the Student Volunteer Movement." Christian movements among students have made sufficient contribution beginning from the 17th century, in Germany and France. The Paedagogium of Halle in Germany, the Moravian Bretherans, the Wesleys, Charles Simeon at Cambridge had made effectual ministry among the students. Samuel J. Mills and his well known Haystack prayer meetings directly resulted in the founding of the ABCFM. The YMCA and YWCA began their ministry among college students in mid nineteenth century. In 1877, Luther Wishard was appointed as the corresponding secretary of the YMCA in USA to direct the work in higher educational institutes. The ultimate goal was the conversion of students and their commitment to active, Christian service. Strong emphasis was laid on personal prayer life and Bible study, evangelism and social outreach in the neighborhood near the campus. Wishard's program was soon focused upon foreign missions, and out of it grew a missionary movement unparalleled in the history of Christianity.

In 1883, Wishard was instrumental to found the Princeton Foreign Missionary Society, at Princeton College. According to its constitution, The object of this society shall be the cultivation of a missionary spirit among the students of the college, the information of its members in all subjects of missionary interests, and especially the leading of men to consecrate themselves to foreign missionary work...Any student of the college who is a professing Christian may become a member by subscribing to the following covenant: We, the undersigned, declare ourselves willingness and desirous, God permitting, to go to the unevangelised portion of the world.

At the insistence of Wishard, D.L. Moody called a month long conference at Mt. Hermon in 1886. That was the beginning of the Student Volunteer Movement (SVM) which was actually formed by J.R. Mott, YMCA representative, Nettie Dunn of YMCA, Robert Wilder of the Inter-missionary Alliance, among others, in 1888, with Mott as the chairman. Its watchword was "the evangelization of the world in this generation", that means, according to Richie Hogg, "my generation is my

responsibility". It immediately experienced phenomenal growth with its pledge card, "It is my purpose, if God permits, to become a foreign missionary", signed by thousands of students in subsequent years. With the founding of the World Student Christian Federation (WSCF) in 1895 at Vadstena, Sweden, Mott as the general secretary, and the Student Christian Movement (SCM) in many countries as members of the WSCF, the SVM became a worldwide movement.

By 1945, at the most conservative estimate, 20,500 students from so-called Christian lands, who had signed the declaration, had reached the fields. Thousands more who signed the pledge, stayed home supporting and promoting worldwide missions. However, after it reached the high point in 1920 at Des Moines, where 6,890 attended the conference and 2,783 signed the declaration, the SVM experienced rapid decline. Chief among the reasons, according to Keith and Gladys Hunt, was the acceptance of theological higher criticism. This undercut biblical authority and emphasized social concerns which bottled out the need for Christian conversion. In 1959, the SVM merged with the United Student Christian Council and Inter-seminary Movement to form the National Student Christian Federation (NSCF). In 1966, the NSCF allied with the Roman Catholic National Newman Student Federation and other groups, to form the University Christian Movement (UCM). IN 1969, the General Committee of the UCM, in Washington D.C., voted itself out of existence.

The student Christian contributions have not ceased. In 1927, the intervarsity Fellowship was founded in England "to present the claims of the Lord Jesus Christ to members of the University, to unite those who desire to serve him, and to promote the work of Home and Foreign Missions."

Similar evangelical movements emerged in other European countries and in 1928, Howard Guinness introduced the IVF to Americans, Australians, Canadians, New Zealanders, and Indians. In 1946, the inter-varsity Christian Fellowship was formed in the USA. The evangelical student movements are now combined in the international Fellowship of Evangelical students. The Student Foreign Missions Fellowship of the IVP succeeded the SVM in recruiting students for missions. It held biennial student conferences at the university of Illinois at Urbana, it decided to have the conference once in three years. It draws thousands of students in its urbana Conference. For example, in 1976-77, 17,000 students attended, and 8,529 students signed the cards. The SVM card was enlarged as follows: Knowing that Jesus Christ has saved me from my sin, that all men without Christ are lost, and there is no other name by which men may be saved, that God's command is "Go ye into all the World", that the laborers are few in the foreign field; and believing it is God's will for me. I purpose to be a foreign missionary, and will plan accordingly. Until he leads me to the field, I will support the work by my prayers, gifts and witnessing. If the Lord's later leading should direct me into other service. I will seek to give foreign mission its rightful place of prominence in my ministry.

Another development was mission specialization. Ruth Tucker writes, "It was a strong fundamentalist-evangelical current that propelled specialty missions into the mainstream of world evangelism, while many traditional mission societies supported by liberal denominations declined. Most of the mission specialization began to blossom after World War II. Mission Aviation Fellowship, Far Eastern Broadcasting Company, Far East Gospel Crusade and Greater Europe Mission were all formed through the efforts of World War II veterans. The communist domination of several European countries, and the subsequent iron curtain that formed around Eastern Europe, and the bamboo curtain surrounding several specialized missions such as Transworld Radio, Greater Europe mission, Operation Mobilization, and the Word of Life, specializing in literature evangelism.

The emphasis on specialization in missions, coming largely as a response to technological, political, social and religious changes during the 20th century, has been broad and varied. It includes medicine, translation work, radio, aviation, education, engineering, agriculture, relief and

development, literature. Education has been a part of mission work from the beginning, but in recent decades, government education programs have opened their doors to missionaries as never before. Some government pays the missionaries to teach Christianity as a required course. The teacher is free to select his own text. In this way the missionaries were given an opportunity to share the gospel which drawing government salary. Such is the case of Nigeria, Indonesia, South Africa and other countries.

Literature as a mission specially developed after World WarII. Several organizations are geared almost exclusively to literature for missionary work, such as Christian literature Crusade, the world Literature Crusade, Operation Mobilization, the Evangelical Literature Overseas, among others. One of the largest literature organizations is the Moody Literature Mission, which distributes literature in nearly two hundred languages. In addition of literature, films and other audiovisual materials are produced.

Mission agencies such as the Andean Indian Mission, and the Africa Inland Mission have supported missionary agriculturist in many countries. Translation and linguistics is one of the largest organizations among mission specializations. Translation, especially the Bible, has been the emphasis almost all through the Protestant history of missions. But since the second World War, with the founding of the Summer Institute of Linguistics by W.Cameron Townsend in 1934, and the Wycliff Bible Translators by Bill Nyaman in 1942, the ministry of Bible translation became a specialized ministry to a large extent. The United Bible Society also takes up Bible translation as one of its major projects. Tremendous strides have been made in recent years, but there are still hundreds of languages in which the Bible has not been translated.

Tent making ministry is another recent ministry that goes well with mission specialty. Following the example of Paul who earned his living by making tents as he went about evangelizing, many people use their expertise in engineering, electronics, agriculture and others, to earn their living while their primary vocation is to witness to the gospel of Jesus Christ.

Perhaps, the most exciting development of the last three or four decades is the rise of two-third world missions. The western missionaries have planted the church of God in almost all the countries of the world. The rise of nationalism and the subsequent increase in the number of independent countries after the second World War led by the Republic of India in 1947, most nations of the world are now free from western political domination. In spite of the fear of missionaries as well as the so-called 'native' Christians, most churches, instead of declining, experienced tremendous growth towards maturity. THE foreignness of the churches was largely shed and exciting missionary awareness grew among them. With the decline of the churches in many North Atlantic countries, and the de-Christianization of many of the erstwhile 'Christian Countries; mission fields are found everywhere. Missions became mission from the six continents. Larry D. Pate in his massive research published under the title From Every People to Every People, found in 1988, 597 mission agencies in Asia, 338 in Africa, 150 in Latin America, and 19 in Oceania. The cross-cultural missionaries supported by those agencies according to Pate, were 17,299 by Asian Societies, 14,989 by African societies, 3,026 by the Latin Americans, and 610 by the Oceanians. This totaled 1004 mission societies, and 35,924 missionaries form the two-third worlds. And they are experiencing phenomenal growth. It is true that many churches in the North Atlantic countries are declining in membership, church attendance, giving, and missionary commitment, and many churches are struggling to survive, many of them declining. But it is also true that many churches throughout the world are experiencing missionary awakening, spurred by the approaching end of the century and the dawn of the 21st century, many churches and mission agencies are revitalized, and many new mission agencies are found all over the world. Perhaps there has never been, in the history of Christianity, a time when more people, more churches, more organizations, more money and more technology is employed for world missions.

