

HISTORY OF CHRISTIANITY 1500-1950

by History of Christianity 1500

A historical overview of Christianity from 1500 to 1950, covering major developments including the Islamic expansion, the Renaissance and Humanism, the Protestant Reformation, scientific discoveries, colonialism, and the Great Awakenings that transformed religious life across the globe.

34 Chapters

Table of Contents

1. Section 01
2. Section 02
3. Section 03
4. Section 04
5. Section 05
6. Section 06
7. Section 07
8. Section 08
9. Section 09
10. Section 10
11. Section 11
12. Section 12
13. Section 13
14. Section 14
15. Section 15
16. Section 16
17. Section 17
18. Section 18
19. Section 19
20. Section 20
21. Section 21
22. Section 22
23. Section 23
24. Section 24
25. Section 25
26. Section 26
27. Section 27
28. Section 28
29. Section 29
30. Section 30
31. Section 31
32. Section 32
33. Section 33
34. Section 34

Section 01

Section 1

Christianity Gains in Countries 1500- 1950

Russia

France

Italy

Christianity Losses in Countries 1500- 1950

China

Central Asia

Western Europe

Rural Culture Present 1500- 1950

Feudalism

Humanism

Section 02

Section 2

Christianity in 1500 A.D.

Islam, non-Christian

New Civilization

Meant Christianity extension

In Western Europe

Christianity in 1600 A.D.

Turkish invasions

Graeco-Romans

Causes of recession

Aspects were novel

Nationalism

Germany

Italy

Not sufficiently potent

Political unification

Seventeenth Century

Spain & Portugal

France

Waning

Forging

Louis XIV in 1661

Austria under Hapsburgs

Western Europe in Middle Ages

Renaissance and Humanism

Spirit and Mind

Extension of knowledge

Physical universe

Kopernigk (1473-1543)

Kepler (1571-1630)

Science

Inflicted suffering

Africa slave labor

Passion for gains

Cheap labor for mines

Industry and commerce

Capitalism increased

Larger vessels built

Bourgeoisie

Were influential

Great Awakenings

Transformed lives

Geographic expansion of the faith

Section 03

Section 3

Protestant Reformation

England

Russia

Two phases

One movement

Catholic Reformation

Spain

France

Two phases

One movement

Roman Catholic Church

Essential Christian teachings

Rising nationalism

Pope

Matters of dogma

Historic hierarchy

Reformed Churches

Anabaptists

Socians

Teutonic peoples

Becoming self-conscious

Assimilation to Latin culture

New Orders

Society of Jesus

Barnabites

Theatines

Artisan ancestry

Humble farming stock

Roman Catholic fold

Capuchins

Franciscans

Aristocracy

Humble birth

Rebellious

Section 04

Section 4

Martin Luther

Chief Pioneer

Leader

Born Nov. 10, 1483

Eldest of seven

Was a monk

Inner Struggle for Assurance

Monastic life

Studied Theology

Ordained priest in 1507

First mass

Clergy distressed him

The Light Breaks

Believed Justification by faith

Good works was by faith only

New birth

Rejected scholastic nominalistic philosophy

Busy with preaching

Outer conflict

Moral reform of the Church

Created 95 thesis

Luther drafted them

Sent copies to Pope

Was charged with heresy and contumacy

Conflict deepens

Luther's critics did not keep silent

Articles of faith came from Scripture not Pope or Church

Christian and evangelical

All Hussites without knowing it

Luther Advances Attack

Declared that the noblest of all good works is to believe in Christ.

Protested against limiting "good works"

Luther held that Christendom had suffered.

He held that Pope is a cause of offence to Christendom.

Lutheranism in Sixteenth Century

In Germany reached its greatest extent in 1566

Scandinavia, Iceland, and Finland

In Denmark

Imposed on Norway

Prevailed in Sweden

The East Coast of the Baltic

Spreads to central Europe

Wide Dissemination of writings

Views stimulated churches

Luther's teachings were influential

Writings spread widely in western Europe

Reformed Churches were more prominent

Writings were circulated in Great Britain

In Venice were read in limited circles

In Spain, Erasmus and his type of reform were more popular

Section 05

Section 5

Beginning of Reformed Churches

Huldreich Zwingli (1484-1531) was leader

Became priest at Einsiedin in 1516

Zwingli broke with Luther

Both taught salvation is by faith alone

Stressed conformity with the sovereign will of God

Spread of the Reformed Church

John Hussgen better known as Oecolampadius (1482-1531)

In Switzerland Guillaume Fare (1489-1565)

Failed to heal the breach between Zwingli and Luther

First Helvetic confession drafted at Basel in 1536

Farel ordered the "pure gospel" preached in every church and cloister

John Calvin

Reared in aristocratic society

Born July 10, 1509

Never ordained

Went to University of Paris

Interested in Humanism

Wrote elegant Latin

Knew Greek & Hebrew

First book, commentary, Dr. Clementia

Calvin's Institutes

Wrote the most influential book of the Protestant Reformation, translated as the institution of the Christian Religion

The final edition of the Institutes were four books.

Philosophical and theological

Intended to conform to the Apostles creed

The Institutes dealt with the church

Geneva became a haven for oppressed Protestants

Theodore Beza (1519-1605) was elected as Calvin's successor

Confined the use of music to singing in unison of the Psalms and Canticles

Reformed Churches

Switzerland

Waldensian remnants became associated

Central Europe

Germany

Netherlands

France

Scotland

The Huguenots and their fate

In 1562 the Wars of Religion broke out

Most famous was Massacre of St. Bartholomew, in August, 1572

Spread to France

Section 06

Section 6

The Anabaptists

Believed in “gathered” churches

Rejected infant baptism

Had little to do with the State

Never participate in war

Withdrew from society and constituted communities of their own

Worship marked by simplicity

Bitterly persecuted by Protestants and Roman Catholics

Early Anabaptists

Sprung from heretical pre-sixteenth century movements

Kind of Apostolic succession different from the Catholics

Conrad Grebel (1498-1526) and Felix Manz

Manz was first martyr to the Anabaptist cause.

In 1520s the Anabaptists’ views spread to Switzerland, Austria, Southeast Germany.

Opposed all use of force, even in persecution

Articles of faith rejected the Roman, Lutheran, and Zwinglian worship as “servitude of the flesh.”

The Mennonites

Took names from Menno Simons (1496-1561)

Was ordained as an Anabaptist minister

Various confessions of faith

Dortrecht Confession, 1632, was attempt to bring union of the various bodies

Differences were chiefly over degree to which members should shun those who had been excommunicated.

Varieties of Anabaptists

The Amish took their name from Jacob Ammann

The Hutterites, or Hutterian Brethren, from Jacob Hutter

They suffered severely in the Thirty Years War (1618-1648)

Remnants took refuge in Hungary

The Mennonites and other descendants of the Anabaptists became ingrown.

Section 07

Section 7

Mystics of the Inner Light

A contemporary of Luther, Sabastian Franck (1499-1542)

Friend of Franck was Caspar Schwenkfeld (1487-1541)

Glorified in the heretics throughout the ages.

Was a pacifist and regarded persecution as a crime.

Was a zealous supporter of the Wittenburg reformer

A mystic, was unhappy over the attempt to confine Christian faith by precise dogmas.

Individualists and Pilgrims

In Spain, Juan de Valdes (1500-1541)

Martire Vermigli (1500-1562)

Noble blood, shaped by Catholic heritage

Became the center of a coterie of devout souls

Was abbot of Augustinian monastery and friend of Reginald Pele

Became regius professor of divinity at Oxford

Anti-Trinitarians

Have been traceable to writings of Servetus

In 1553 the Grisons adopted the Rhartian confession

Required subscription by all pastors

By 1575 anti-Trinitarian ministers has been rooted out

The Socinians

Laelius Socinus - Born in 1525

Faustus Solinus - Born in 1539

The Polish Solinians were actively missionary

Was chiefly of humanist origin, it found its most congenial soil among churches of Reformed tradition.

Section 08

Section 8

Reformation in England

Reached back to the fourteenth century or earlier

The old social, political, and economic order was passing

Pluralism and absentee enjoyment of the revenues of benefits were common.

Scholasticism and scholastic theology were beginning to be out of fashion.

Lollardy had never completely died out.

Moves towards Reformation

The writings of Luther were not long in reaching Oxford and Cambridge.

William Tyndale (1494-1536) was the most influential.

Formed the purpose of putting the New Testament into English.

Utilizing the Hebrew text, the Vulgate, the Septuagint, and Luther's Bible.

In 1528 Issued The Parable of the Wicked Mammon, flatly for justification by faith, used most of text of Luther's sermon.

Henry VIII (1491-1547)

Set the Church of England on its independent course.

Thomas Cranmer (1489-1556) was to have a major part in carrying out the Reformation in the Church of England.

Parliament abolished the payment to the Pope of Annates.

Was prepared for ecclesiastical office when brother died

Convocation also undertook not to enact any canon affecting the laity without royal approval

Henry made himself autocrat in both Church and State.

Edward VI

Policies during his reign were determined by his seniors.

England was carried towards Protestantism.

In 1553, "42 Articles of Religion," giving the doctrinal position of his Church of England, were issued under authority of king.

Their formulation was largely the work of Thomas Cranmer.

The paraphrases of the Psalms began to have wide currency, their chief pioneer was Thomas Sternhold.

The use of the revised Book of Common Prayer was made compulsory.

The Catholic Reaction

Mary reigned for 5 years, from 1553 to 1558.

Elizabeth reigned for half a century from 1558 to 1603.

James, son of Mary Stuart "Queen of Scots," got the throne.

Roman Catholicism was being discredited and Puritanism was growing.

Separatists and Independents continued and grew, although still small minorities.

Lancelot Andrews (1556-1636) may be remembered for his Devotions composed in Greek.

The Glorious Revolution of 1688

John Locke (1632-1704 - his treatises on Government went far to shape the governments of Europe and United States.

The Reformation had not purified the religious life of the country or the church.

Life of the time was finding expression in hymns

The Bill of Rights was enacted in 1689.

In 1714 the Schism Act was passed.

In 1730s there began the Great Awakening in the English colonies in America.

Section 09

Section 9

The Core of Protestantism

A strong religious impulse expressing itself

Formulated by Luther

Refused to regard Pope or general council as infallible

To them the Christian was bound by his allegiance to God

Protestant convictions

Essence of the Gospel

Retained a sense of community

Their individualism was not irresponsible but submitted itself to the divine sovereignty.

Held themselves accountable to God and believed to submit to Pope and council was to put authority above God.

Section 10

Section 10

Catholic Reformation in Spain

Charles V restored religious unity.

The Society of Jesus, the chief driving force

Ignatius Loyola (1491-1556)

Francis Xavier (1506-1552)

Peter Canisius (1531-1597)

The most expression and instrument of the Catholic movement

Were soldiers of God

Great Spanish Mystics

Mysticism characterized thousands of Spaniards.

Was a form of Quietism

Francisco Garcia Ximenes de Cisneros (1455-1510)

Teresa of Avila (1515-1582)

John of the Cross (1542-1605)

Established reformed Carmelite houses for men

They went from monastery to monastery, strengthening the brethren.

Reformation captures the Papacy

Alexander VI brought Papacy to lowest point.

Popes were confronted by the Ottoman Turks.

Christendom against Moslems divided Europe.

Faced with a rising tide of nationalism headed by monarchs building total control

Military weak, Popes attempted to play off one monarch against another.

Further progress

Decrees of the Council of Trent were made mandatory.

A catechism was compiled.

Papal administrative control of the church was blocked by the crown and national particularism.

The missal and breviary were reworked.

A central teaching institution, the Roman College, later the Gregorian University, was founded, Jesuits lectured

Reformation in Germany

Peter Canisius, an early Jesuits

Duke Albert V of Bavaria (1550-1579)

Clergy trained by them

Jesuits and youths forbidden to attend Protestant Universities

Reformation in Switzerland

the Jesuits and Capuchins headed

Archbishop of Milan

Made journeys into mountain valleys

Improved the quality of Catholic life

Reformation in Poland

Stanislas Hosius, studied in Italy

The king, Sigismund II, enforced Trentine decrees.

In 1549 became Bishop of Chelmno

The first Polish Jesuit college was founded in 1565.

Section 11

Section 11

The Thirty Years' War

Catholics were eliminating the Protestants.

The situation was complicated by economic distress.

The renewing the vigor of the old church

Organized themselves into the Evangelical Union

Outbreak and course of the War

In 1618, Protestant nobles flung Hapsburg regents out window, began open rebellion

All ecclesiastical property which Protestants had, in 1552 become the Catholics once more.

Victorious Catholics were divided by internal dissensions.

It was Richelieu who further dragged out the war.

Fixing of Religious Boundaries

The Peace of Westphalia, Oct. 27, 1648, affected religious boundaries.

A settlement which fixed the boundaries between Catholics and Protestants.

The Reformed were now officially tolerated along with the Lutherans.

Were to be permitted to conduct worship and educate their children in the religion of their parents

Religious Unity

David Pareus (1548-1622) proposed Protestants seek unity with the Roman Catholics.

Philip Jacob Spener (1635-1705) was to intent upon a moral and spiritual reformation.

Had an intense desire to spread the Christian faith throughout the world.

Awakenings in Christianity, many fresh hymns issued

Section 12

Section 12

Older Eastern Patriarchates

Before 1500, Turkish rulers treated Christians as social and legal entities.

The Ruthenians, largely Russian stock, formerly Orthodox

A nationalistic reaction drove out the missionaries and severed the Roman connexion

The connexion had been made during the Crusades of 1516.

The Church in Russia

Ivan (John) IV, "the Terrible" (1530-1584)

The Poles and Lutherans held lands, members of the Orthodox Church

Under Polish leadership made the two peoples an even greater menace to Moscow

Ivan IV would destroy monasteries and then found new ones.

Internal Dissensions

The translations and matters of form lead to disruption of the Church

In 1551, the Sobor decided in favor of the double instead of triple repetition.

In 1518 Maxim, a monk, revised the translations of some of the service books.

Judaizers had regarded Christ as merely a created man.

Other Dissident Movements

The Khlysty, who called themselves the people of God

Founder was a peasant, Daniel Filippov

The Khlystys held that there were many incarnations of Christs, of whom Jesus Christ was merely one.

The Dukhobors and Molokans were in existence at this time.

The Great Division

The rise of Protestantism was aided by nationalism.

Those who refused to conform were known as the Old Ritualists.

Schism is a general term which applied to all who withdrew from the Orthodox Church.

The old believers were rebels against the upper ranks of hierarchy.

Changes under Peter the Great

Peter made the Church distinctly subordinate to the State.

His changes aroused opposition among the conservatives.

He insisted that the Church keep out of civil affairs.

Peter's faith was not in full accord with the Orthodox Church.

Section 13

Section 13

Roman Catholic Preponderance

From 1500 to 1750 Christianity spread by Roman Catholics

Was because the Catholic Reformation coincided with explorations, conquests, commerce, settlements

Africa

Was mainly by Portuguese and Roman Catholics under their auspices

At several points on the African coast Christian communities arose from the conversion of the Negroes.

South and East Asia

Francis Xavier, labored in several Asian lands.

He inaugurated what was to be one of the most successful and tragic missions of the period.

Christianity in India

The orders which arose out of the Catholic Reformation, such as the Jesuits, Capuchins, and Theatines

The Jesuits maintained a mission in the centers of Mongol power in the North.

Ceylon

Predominantly Buddhist in religion, a substantial Roman Catholic community arose on part of island

By the 18th century Indochina had Christian communities.

The East Indies

Christianity was introduced by the Portuguese, Spaniards, and Dutch.

In 1569 the Jesuits were said to be in charge of eighty thousand Christians.

The Philippine Islands

Magellan was the first European to the islands, there he lost his life (1581)

Much of the Christianity was superficial and was mixed with remnants of pre-Christian beliefs.

Japan

In 1549 Francis Xavier introduced Christianity to Japan.

In 1582 churches were about 200 and Christians about 150,000.

Christianity in China

Introduced twice, died out twice, do not know when or how

Reintroduced by Roman Catholics in 16th Century, was planted so firmly, in spite of persecution it persisted and grew

Christianity in Western Hemisphere

Only minorities were won

The faith was also challenged by Negroes, mostly non-Christian

Christianity in Spanish America

The Church and the spread of Christianity were under the direction of the crown.

Ecclesiastical structure covered most of the vast area, with parishes, dioceses, and archdioceses.

Christianity in the 13 colonies

The 13 colonies had a church connexion, it was overwhelmingly Protestant, Roman Catholics only small fraction

There was more religious liberty than in Europe.

Section 14

Section 14

Effect on Religion

In the years between 1500 and 1750 Christianity gave rise to new and potent religious movements.

Religious awakenings of the age touched every class.

they owed their forms partly to the political and social environments.

The Reformation stimulated the life of the spirit issued in a fresh surge of mysticism.

Economic Theory and practice

Surviving traces of feudalism was fading, commerce was mounting.

Calvinism was a major source of capitalism.

Guilds through which industry and trade had been conducted in the Middle Ages were disappearing.

England Puritanism had its chief strong holds in the middle class in the cities.

Aspects of social life

Christian faith gave rise to many efforts on behalf of underprivileged and social reform.

Protestants were slower than Roman Catholics to do much for poor, sick and the orphans.

Both Roman Catholics and Protestants did much for women.

In Sweden, Olavus Petri, denounced the use of torture as a means of compelling criminals to confess.

Art and Music

Christianity inspired some of the greatest paintings, sculpture, architecture and music ever produced.

The Reformation, both Catholic and Protestant, called forth superb music.

Christian churches continued to call forth the genius of Architects.

More prominence was given to the pulpit and greater care was devoted to so building the churches that the sermon could be heard.

Effects on Intellectual Life

Deists attacked the reliability of the Bible and in general denied miracles.

Philosophy had influence on many minds.

Some literature was pagan.

From Christianity came impulses to creative thought which did not issue in departure from the faith, but to reinforce it.

Effect on Individual Lives

Affected individuals over a larger proportion of earth's surface than at earlier time

Christianity had more different expressions than in any preceding age.

Christianity was producing distinctive and characteristic fruits.

Christians traits contrary to the Christian virtues were accentuated.

Section 15

Section 15

Surge In Christianity

Showed itself in the Eastern Churches, notably in Russia, independent of what was taking place in Western Europe

Western Europe was free from Moslems and invasions that had poured into East from heartland of Eurasia.

Complete separation from the Church of Rome known as Protestantism

Roman Catholics won back some territory it had lost to Protestants.

Severe blows to Christianity

Presented a paradox

A permanent de-Christianization of large elements in the traditionally Christian peoples of Europe

Affected the Roman Catholic Church much more than Protestantism

Geographic expansion of Christianity was more through Protestantism than through any of the others.

Section 16

Section 16

Adverse Factors

Bore most severely on the Roman Catholic Church

Thinkers went beyond Deism in their departure from Christianity.

Rationalism and Deism had repercussions on the several churches.

From the standpoint of Christianity were the French Revolution, and revolution in Western Europe

Beginning of Revival

After 1815 they were to swell to major proportions.

Roman Catholic Church began the policies and their growth which were to give prominence in that country and in the world-wide life of that communion.

The Church was an integral part of medieval culture.

New monastic orders, congregations, and societies began to appear, always a sign of life.

Signs of Life

Arose from changes in the political situation

Molokan was a nickname given to a movement the members of which thought of themselves as spiritual Christians.

In some monasteries there was a revival of the methods of the hesychasts.

After 1800 a revival in the state church gained momentum.

Revival among Protestants

Was in Protestantism that after 1750 awakenings was most marked

It cut across existing denominational and confessional lines.

Tended to draw together all who were committed to it

It brought new vigor to Lutheran, Reformed, and Anglican bodies.

Revival in United States

War for independence was adverse to Christianity.

Several denominations shared in the revivals.

Largest gains were the Baptists, the Methodists, and Christians or Disciples of Christ

Baptists became more numerous in the South and Methodists in the North.

Currents in Protestantism in Germany

Pietistic were occurring among minorities across the length and breadth of Protestantism

Evangelical movements other than Protestantism were to have a greater effect upon other branches of faith.

Awareness of moral obligation is the highest quality of man.

There is an invisible Church made up of all the obedient.

Section 17

Section 17

The setting for Christianity

Christianity was associated with a prodigious burst of creativity.

Marked by the rapidly mounting exploration by man of his physical environment

The name psychology was given they endeavored to disclose the workings of their own and others' minds.

The knowledge and mastery of the physical environment contributed to change the life of mankind.

The Challenge of Threat

Threatened the existence of Christianity

Christianity might seem to be prepared for its own downfall.

Influential intellectuals repudiated Christianity or promulgated views which shook the faith.

Nationalism and the growing power and expanding functions of the nation state added to the threat.

The Challenge of Opportunity

Christianity was also challenged by an unprecedented opportunity.

Here was an opportunity to help mold the future of non-Occidental mankind.

Occidental peoples broke down political and cultural barriers which stood in way of Christianity.

Wealth of Europeans supplied Christians with material means of support.

Preview of the Response

De-Christianization of much of Christendom continued

Revolutions in non-Occidental cultures was the progressive secularization of mankind

For the first time in its history Christianity made its inherent genius and became worldwide.

Christianity in spite of adverse conditions was more remarkable when it is contrasted with the course of other religious.

Section 18

Section 18

Renewal of Monastic Life

A forward surge of the Roman Catholic Church had been a revitalization of monasticism.

None attained the dimensions of the Franciscans, Dominicans, or Jesuits.

Most contained a trend which had been evident in the Roman Catholic Church for centuries

Devoted themselves to prayer and intercession for others for the spread of the faith

Enlargement of Missions

Scores of communities of women were instituted for foreign missions.

Numbers of brotherhoods and sisterhoods were created with the primary purpose of teaching.

Societies were formed to enlist lay activity for the care of the sick and poor.

Roman Catholic Scholarship again became vigorous.

Religious Life of rank and file

Religious life of laity and clergy displayed a growing earnestness.

In the Nineteenth Century there arose what was known as the liturgical movement.

First major impetus from Gueranger, Abott of Solesmes, who died in 1875.

The liturgical movement was more attention to the music of the Church.

Appearance of saints

The Nineteenth Century witnessed several who adjudged by the Roman Catholic Church to be officially recognized for canonization.

Two of them were John Bosco and Barnadette Soubirous.

Jean Baptiste Marie Vianney (1786-1859), better known as the Cure' of Ars

Giuseppe Sarto (1835-1914), who was known as Pius X reigned from 1903 to 1914

Authority of the Pope

The Roman Catholic Church became a world-wide organization under one administrative center operating through the territorial episcopate.

The administrative authority of the Pope was augmented by increased acquiesce in his claim to have the right to define dogma.

Had long been division of opinion as to the validity of doctrine

The ecumenical succession, come out flatly for Papal administrative power

The Newer Trends

Restrictions on Roman Catholic influence and teaching in the schools were enacted.

Roman Catholics were frowned upon by the Papacy.

Came out against monarchy and advocated a theocratic democracy

Sovereignty in civil government could be reconciled with Papal supremacy in religion.

Section 19

Section 19

Protestantism in Germany

Religious developments of 19th Century Germany intertwined with other aspects of life

French revolution brought the large majority of Germans into a new empire.

Literature and music had a flowering which was admiration of the Occident.

Vitality was paralleled by religious awakenings.

Protestant scholarship

Fredrich Daniel Ernst Schleiermacher (1768-1834)

Albrecht Ritschl (1822-1889)

To Schleiermacher religion was “the feeling of absolute dependence”

Studied in several universities, and at Halle came under the influence of Hegelianism

Attempts at Union

Unsuccessful efforts at union had been made near the outset of Protestantism.

Actual union came in part as a result of the wakening of the old patterns by Napoleonic conquest.

Between 1815 and 1830, after the defeat of Napoleon and the opportunity for new beginning, unions of two confessions were achieved.

Resistance to the Union developed in several Landeskirchen in the 1850s and 1860s.

Party Strife

In 1849 the Prussian Lutherans formed an association.

In 1857 the more conservative friends of the Lutherans Reformed Union associated themselves with the Evangelical Alliance.

In 1860s theological liberals formed the Protestantenverein Union.

Between these various groups there was distrust which often broke out into open and bitter conflict.

Free Churches

As the 19th Century wore on, “free churches” appeared and grew, independent of the established ones.

Some purely German, some liberals, others were by conservatives who were of strict confessional Lutherism

Those in Prussia were aided by a Law of 1908 which made it easier for members of the Landeskirche to join them.

Others of free churches arose from contracts with other countries.

The Outreach to other lands

British and American forms of Protestantism found footholds in Germany, even more did German Protestantism make itself felt in other lands.

Much of the overseas expansion of German Protestantism was through missions to non-Christian peoples.

The majority had no organic connection with the official ecclesiastical bodies.

The pioneers in German foreign missions were the Moravians.

Section 20

Section 20

Christianity in British Isles

Prominent both in the general life of the islands and its challenge to Christianity was rapid and progressive industrialization

More challenging and perplexing were the altered social conditions produced by the industrial revolution

A concomitant of industrialization was the rising power of the middle classes and declining gentry and aristocracy.

Closely related to the industrialization of the British Isles was a vast and multiform emigration.

England: The Established Church

Taken as a whole, in 1815 the Church of England was far from healthy.

The Evangelicals, although a small minority, were active.

At the outset of the 19th Century the Evangelicals, although a minority, were the most active and zealous in that church.

Another current making for revival was the Tractarian movement but more often as the Oxford movement.

English Protestant Nonconformity

Was fully as striking as that of the Anglican Communion

Outstripped any other congeries of religious movements in Europe

In the course of the 19th Century Congregationalists, Baptists, and Methodists, increased greatly, but the Methodists had the largest growth.

Presbyterianism of the Scottish type reappeared, by migration from Scotland.

Movements which crossed denominational borders

Sunday Schools

Young Men's Christian Association

Young Women's Christian Association arose in 1850s

In 1894 the World's Young Women's Christian Association was organized.

The Irish Story

The Scotch-Irish, in Ulster in the North and predominantly Presbyterian, had suffered from discrimination and been disaffected.

Famine relief by the government and the emigration of more than 1.5 million in ten years after 1847 partly mitigated the misery.

In 1831, a system of schools was inaugurated which worked especially for underprivileged Roman Catholics.

In mid-century Protestants constituted a little less than a fourth of the population.

Shaping Life of the British Isles

In 1914 Christianity was a force in shaping the outlook and the purpose of life.

Led in efforts for various aspects of social reform, some by legislation and others through private philanthropy

Methodists local preachers led in the formation of several of the early labor unions.

Some sought to make Christian principles effective in the actions of the government.

Section 21

Section 21

Shores of Africa and Near East

The Christian Churches which had flourished had gradually disappeared under Moslem rule.

Between 1815 and 1914 most of the North shore West Egypt was occupied by Western European powers.

Here were ancient churches which had never died out.

The chief strength of the Coptic Church was in the cities and Upper Egypt.

Orthodox Churches in Europe

The Ecumenical Patriarchs were under the control of the Turkish rulers.

Under Turkish rule the Orthodox Church had been subjected to the Administration of Greeks.

In 1856, as result of Crimean War, the Turkish government decreed the freedom of the Christians.

In much of the Balkan Peninsula the ecclesiastical picture was further complicated by roman Catholics and in some places by Protestants.

The Reemergence of Christianity

Eastern Churches, regional branches of Catholic Churches had a chequered course in the 19th century.

Turkish tide retreated, some reemerged and became national bodies and rallying centers of nationalism.

Others suffered from the attrition which had been their lot since the Moslem-Arab conquest.

These impelled and empowered by the awakenings of the nineteenth century.

Complexity of the Russian scene

Socialism, including that of Marx, won followers, and Anarchism, and Nihilism had their devotees.

Much of the social radicalism was anti-religious.

Tsar Alexander I (reigned 1801-1825) moved towards liberalism, but later became fearful of it.

The formula Orthodoxy, autocracy, nationalism became the Tsars policy and entailed the reciprocal support of church and state.

Section 22

Section 22

Conditions confronting Christianity

One of the conditions was the rapid and enormous growth in area

Along with growth in territory went an even greater one in population.

The result of an even more striking multiplication of wealth.

Christianity seemed ill-prepared to meet the threat and the challenge.

Advance of the Frontier

It was on the frontier that Christianity made some of its most striking advances.

In 1847 most of its 267 colporteurs were in the Mississippi Valley, in much of which frontier conditions still prevailed.

After 1815, the Church of Jesus Christ of Latter Day Saints, more generally known as the Mormons was added.

The chief growth was not by Mormons but by Baptists, Methodists, and the Disciple of Christ or Christians.

Winning the Immigrants: Roman Catholic

Whether Roman Catholic or Protestant, the success of the Church in holding the immigrants was not due entirely or even chiefly to sociological factors.

Theological seminaries for training youths for priesthood were begun.

Several of the Uniate Churches were represented among the immigrants.

This meant that the clergy and especially the bishops were of necessity promoters, organizers, and administrators.

Winning the Immigrants: Protestant

It was Pietists and those who held staunchly to unmodified older Lutheranism who were mainly responsible for the founding of Lutheran Churches in United States.

The Protestant denominations of the older American stock attracted a greater number from the immigrants of Protestant background than they did from Roman Catholic and Orthodox.

Of the Jewish immigration only a small minority became Christians.

Christianity, mainly Protestantism, made headway among the Chinese and Japanese.

The intellectual challenge

Many believed that science was outmoding Christianity.

On campuses voluntary student Christian movements sprang up and flourished.

Theological seminaries went to other lands to spread the faith and to plant and nourish churches.

The reaching out across ecclesiastical barriers in the effort to unite Christians in the endeavor to win all mankind to the faith.

World-wide spread of the faith

The Protestants, not content to winning the Indians and Negroes, and de-Christianized whites about them, spread the faith on the other side of the Atlantic.

As the 19th Century progressed American Protestant foreign missions were augmented.

By 1914 more missionaries served from the U.S. in the overseas extension of Protestant Christianity.

Americans served in every continent.

Section 23

Section 23

British North America

These were scattered minorities of Indians and, in the far north, of Eskimos.

The Church Missionary Society sent missionaries and substantial sums of money for both whites and Indians.

Famous among the Anglican missionaries was Charles James Stewart (1775-1837)

One of the outstanding missionaries from the British Isles was Wilfred Grenfell (1865-1940).

Latin America

In 1914 the Roman Catholic Church in Latin America was distinctly weaker than in 1815.

The Protestantism which entered through immigration was of varied origin.

Latin America held the largest body of Roman Catholics outside of Europe.

The numerical strength of Protestantism varied from country to country.

Section 24

Section 24

Australia

In Australia Christianity was strikingly successful in weaving itself into the warp and woof of the nation.

Here was a vigorous Christianity which was holding the immigrant, was doing much to shape the ideas, morals, and education of the new nation, share in world-wide spread of faith

New Zealand

Christianity first entered New Zealand in the form of Protestant missions to the Maoris.

In 1914 all but a small fraction of them claimed a church connection.

Other Islands of the Pacific

The first generation of Christians, some went as missionaries to distant islands, facing perils both of the sea and of hostile reception.

A mass movement in 1863 brought about a sixth of the population into the membership of the Church.

Section 25

Section 25

Madagascar

It was under chieftain that Christianity was effectively introduced and entered on what was to be a drastic course.

By 1890 Christians numbered about a third of a million.

Africa South of the Sahara

In the 19th Century, contained the largest primitive cultures found anywhere on the planet.

Religion was chiefly animism in one or another of its protean manifestations.

Rapid Christian Expansion

The Congo Free State, by 1914, reconstituted as the Belgian Congo, was another area of rapid Christian growth.

Both Protestants and roman Catholics attracted large numbers of converts, but the latter's growth was particularly spectacular.

Section 26

Section 26

Christianity penetrates all India

This was achieved chiefly by the Roman Catholic Church and Protestantism.

Some of this was by the restoration of the Jesuits and the coming of new orders and societies

The Anglican communion gradually developed a structure which embraced a large part of India.

Through mass conversions of the animistic tribes and the depressed or outcast groups

Ceylon under British Rule

Separated from India by a narrow strait, the dominant religion was Buddhism.

Thousands joined the Roman Catholics.

Protestantism was not as strong numerically as in Dutch days, it was in healthier condition.

Scores of missionaries from Europe furthered the roman Catholic cause.

Christianity of China

In a truce of 1856-1860 promised protection to both missionaries and Chinese Christians in the practice of their faith.

The body of Roman Catholic missionaries was progressively disputed with.

Protestants increased their missionary staffs even more rapidly in 1914.

Protestant converts rapidly increased.

Helpless and unhappy Korea

Christianity appears first to have been introduced to Korea in the 1590s.

It was not until 1784 that Christianity began a continuing life in the land.

It was in the 1870s that Protestant missionaries began to have some touch with Koreans.

By 1914 Protestants outnumbered Roman Catholics, both in missionary staffs and in converts.

Section 27

Section 27

The Exceeding Greatness of the Power

Vast movements were in progress in the historic Christendom, where the faith had longest been dominant, which threatened the very existence of Christianity.

In the 19th Century Christianity became more widely spread geographically than it or any other faith had ever been.

Among the traditionally Christian peoples in Europe, the Americas, and Australia, the faith also had striking effects.

Christian faith molded and sustained such statesmen and shapers of nations.

Conferences of missionaries

In 1825 the Bombay Missionary Union was formed.

In 1850s regional conferences of missionaries in India were seen.

In 1907 the Conference of Federated Missions in Japan was formed.

After 1914 the International Missionary Council emerged.

Section 28

Section 28

An age of storm

The impact of the “Christian” Occident and its culture had begun to bring either profound changes or complete disintegration.

Vigor and geographic expansion characterized all three of the major forms of Christianity.

Christianity becomes world-wide in both the Southern and Northern Hemisphere.

The unity which all Christians in principle believed should characterize the followers of Christ.

Vigor of the Christian Response

Christianity was the major impelling motive in healing and relief on a larger scale than had ever before been seen.

A growing fellowship was making friendly contacts with thousands in other branches of Christianity.

Indigenous forms of Christian art and music were appearing.

Chief architects men and women who were moved and sustained by Christian faith.

Section 29

Section 29

Church in Europe after 1914

Catholic constituency had been increasingly active in the latter part of the Nineteenth Century.

A revival of Roman Catholic piety was furthered by the liturgical movements.

Roman Catholic theology and Protestant and Orthodox theology reflected the perilous state of the world.

The Roman Catholic Church was still the largest of the sects of divisions in the Christian Church.

Church and Communism in Europe

Communism could bring a coherent ideology spread by modern propaganda with no regard for truth, supported a totalitarian regime.

The Roman Catholic Church had as weapons simply its faith and its ecclesiastical organization unsupported by police or armies.

Although it broke with Moscow, the regime of Tito in Yugoslavia embarrassed the Roman Catholic Church.

The Vatican formally stood against any form of external pressure and insisted that conversion must be by voluntary adherence to the faith.

Testing of Protestantism

The creative ferment in 19th Century Protestant theology and Biblical scholarship was the most marked.

The coming to power in 1933 of Hitler was even more a menace to Protestantism than to Roman Catholic Church.

What was called the German Faith Movement attracted several groups who expressed this trend.

At times Roman Catholics and Protestants cooperated in their resistance.

Ecumenical Movement

Between two World Wars and after World War II the Ecumenical Movement grew.

In May 1933 representatives of number of bodies convened in Utrecht and drafted the World Council of Churches.

It could not legislate for the churches, but it was intended to facilitate common study and action.

It was officially constituted in a great assembly at Amsterdam in 1948.

Continental Protestantism

After 1914, accelerated by the world wars and the revolutions which began in that year, the drift away from Christianity continued.

A minority were deeply committed to the Christian faith.

A proportion of the population, was reported to be without a vital church connection.

Yet for the majority active participation in the church declined.

Storms in the Balkans

A million and a half Greek Orthodox refugees from Anatolia and Asia Minor deluged the country.

The Orthodox faith was professed by a majority of the population.

In Yugoslavia the Patriarchate which had been suppressed by the Turks in 1766 was reconstructed.

The Orthodox Church was headed by a Patriarch and a Holy Synod.

Section 30

Section 30

20th Century Christianity

The advance of Christianity was chiefly due to what in other aspects of life or that the latter could be ascribed to the former.

The gains of Christianity in the United States outstripped those in other phases of the nations life.

In the 1940s only 360,000 Indians were counted as Christians.

The shifts in population were a threat and a challenge to the churches.

Vigor of Roman Catholic Church

The stream of immigration to which it owed most of its growth was greatly reduced after 1914.

Even more marked was the growth of the Roman Catholic Church in material possessions.

Additional organizations were developed and old ones enlarged.

The growth in numbers, wealth, and participation in the world-wide missions fo their church enlarged Roman Catholics, especially the clergy.

Vigor of Christianity

In the generation after 1914, it was even more striking in the Protestantism of the country.

The proportionate gains of Protestantism varied from denomination to denomination.

Evangelism was accompanied by a prolific composition of hymns.

“Evolution” was obnoxious to the “fundamentalists,” for it seemed to them to deny the authority of the Scriptures.

Vigor on country and the world

The progressive mass conversion of the country Christianity was waning in its effect upon the country and its people.

Christians were by no means giving up the struggle to make their faith count in the nation and the world.

The chief organization the Red Cross had Christian origins.

Much was for prudential reasons, but much was stimulated by the Christian conscience.

Section 31

Section 31

Madagascar and Africa

The generation which followed 1914 witnessed acceleration in the disintegration of the indigenous cultures which was due to Occident.

The wars and revolutions of the 20th Century could not but have repercussions in Africa.

In it both Protestants and Roman Catholics shared, but unequally under different political regimes.

Christianity continued its numerical gains in the non-European population.

Tragedy in Korea

For Korea and Christianity in Korea the two decades which followed 1914 were comparatively peaceful.

A Protestant was president of the republic and Christians were in high posts in the State.

The ebb of the tide of battle to and from- meant distress to millions.

Christianity was deeply rooted and vigorous.

Section 32

Section 32

Weakness

Applied specifically to Christ crucified.

In the midst of vast forces the very existence of Christianity seemed threatened.

Secularism was closely associated with an exaggerated nationalism which for many became a substitute for religion.

Geographically even more extensive than communism was a secularism which was undercutting all religions and making them irrelevant and outmoded.

Strength

The Ecumenical Movement had been the dream of Christians since the very outset of the faith

The world-wide visible organizations bore the Christian name.

Christian institutions continued to be pioneers in the new forms of education.

From the Christian standpoint of greater importance was the direct impress of the gospel upon individuals.

Section 33

Section 33

Inclusive Retrospect

The beginnings of Christianity seemed singularly unpromising.

Christianity centered around Christ, but its theology, its organization, and its worship were developments which in part reflected the environment in which they took place.

Christian worship took much from Judaism, but at its core, especially in the Eucharist, it was a fresh creation.

Old monastic orders renewed their strength and the Society of Jesus again became potent.

Stormy Stage of Christianity

Christianity gave evidence of amazing vigor and continued its geographic spread.

The challenges to Christianity were many

Christianity changed from time to time.

In the emergence and spread of such tyrannical ideologies as national socialism and communism, both of which arose in Christendom.

Section 34

Section 34

The Western World

Christianity in the Western world between 1950 and 1975 is simply that it continued to be gradual, painful withdrawal from entrenched legal and cultural establishment.

By 1975 in the Western world Christianity was less and less the legally or culturally established religion.

The non-Western World

By 1975 the overall character of the Christian movement in the non-Western world was extensively different from its Western Counterpart.

By 1975 underwent the most rapid transition into modern ways, mainly Western ways.

Africa

The overall picture in Africa seemed to imply that the power of the church would go unopposed only if it supported political governments, or at least avoided conflict with them.

By early 1975 the legal establishment of the Ethiopian Orthodox Church was increasingly tenuous.

Asia

By 1975 Christianity possessed literally thousands of centers of outreach, mostly new in the 20th Century.

One great handicap to a continuation of Western mission efforts was the widespread assumption that the evangelism and missionary outreach of the younger churches, once established, would be automatic.

A similar barrier existed to Christian efforts among the Chinese.

The Christian movement was one of major contributions to international understanding.

Diversity and Unity

Christianity expanded across the world become clothed in the language and culture of all peoples accepting it.

The United Nations gathered together all of the diversity of humanity.

As late as World War II, Christian nations were locked in massive conflict.

By 1975 there still seemed no hope of resolving the conflict between Protestants and Catholics in Ireland.

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