# THE CHURCH IN HISTORY

by Bk Kuiper

*Kuiper's survey of church history tracing the development of Christianity from the apostolic era through subsequent centuries, examining the major events, movements, and figures that shaped the life of the church across the ages.*

64 Chapters

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# 00.4. Preface

PREFACE The story of the beginning and progress of the Christian Church is intensely interesting. It deals with some of the most dramatic episodes in history. For the child of God it is also instructive and inspiring. He regards it as a heritage that should be passed on to his children. In recognition of this the Board of the National Union of Christian Schools, through its Educational Committee, requested Mr. B. K. Kuiper to write a manuscript that could be used for a textbook in church history. He complied, and The Church in History is the gratifying result.

Mr. Kuiper is well known for his all-absorbing interest in church history, his lifetime of study and research in this field, and his outstanding ability as a teacher of history. He drew from a rich background as he wrote this book. Yet he constantly kept in mind the needs of the student and the general reader for whom he was writing. The Church in History was prepared specifically for use as a textbook. The original manuscript was submitted for critical evaluation to several teachers of church history. Many of their suggestions and recommendations were incorporated in the final preparation and arrangement of the material.

Great care was exercised to make the book conform to the best educational practices. It is divided into five sections. Each section begins with an appropriate introduction and outline. These are designed to give the reader a preview of the material to follow and to stimulate his interest in reading it. Each chapter also begins with an outline. These chapter outlines enable the reader to obtain at a glance a survey of the entire chapter.

Throughout the book carefully selected illustrations enliven the pages. The time lines and the excellent maps should serve as aids to the teacher as well as to the students. The vocabulary is readily within the comprehension of students in secondary schools, and the interesting narrative style makes the book one which may be read with enjoyment by young and old alike.

It is our fervent hope that those who read this book may learn to love not only church history but also the Church itself, for it is the body of the Lord Jesus Christ.

John A. Van Bruggen, Educational Director THE NATIONAL UNION OF CHRISTIAN SCHOOLS

# 00.5. Acknowledgments

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Chapter 3

# 01. Part One: When the Christian Church Was Young

Part One

WHEN THE CHRISTIAN CHURCH WAS YOUNG

(From Pentecost to Gregory the Great, 33-604)

The New Testament Church Is Born on the Day of Pentecost

The Church Grows Outwardly in Extent and Numbers

The Church Grows Inwardly in Knowledge of the Truth and Spiritual Strength

The Church Is Tempered

The Church Is Victorious over the Heathen World into Which It Was Born

The Church Consolidates in Doctrine and Organization

The Church Deteriorates

The Church Survives the Barbarian Invasion and Grows Again

TIME LINE - PART I - WHEN THE CHRISTIAN CHURCH WAS YOUNG: PEOPLE

TIME LINE - PART I - WHEN THE CHRISTIAN CHURCH WAS YOUNG: EVENTS

PART ONE WHEN THE CHRISTIAN CHURCH WAS YOUNG In this first part of our book we are going to observe the early growth of the Christian Church. We shall see it develop from one small congregation in Jerusalem to a giant organization reaching into many lands. As the Church grew in numbers and in territory it also grew in its understanding of the truth, and issued carefully worded statements of belief. Not long after the Church’s beginning it began to suffer persecution, first at the hands of the Jews and then at the hands of the pagans. We shall see how the Church was delivered from this persecution and how Christianity became the approved religion of the State. In this early period, too, the Church had to withstand .a great invasion of barbarians from the North, who plundered the towns and cities of the great Roman Empire and overthrew the government. As the first section of our book closes we find the Church carrying on the stupendous task of Christianizing and educating the newly established barbarian kingdoms. When beginning our reading of each new chapter it will be well for us to take note of the dates given in the heading; for often a new chapter will take us over the same period of time covered in the previous chapter. If we bear this in mind and compare the dates we shall know just where we are in point of time. And that will help us to gain a clear picture of the story of the Christian Church.

# 02. Chapter 1: The New Testament Church is Born, A.D. 33

CHAPTER 1 The New Testament Church Is Born, A.D. 33

The Setting

The Church Is Born

God Is the Creator and Keeper of the Church

1. The Setting At the time when the New Testament Church was born, there were between five and six times as many Jews living outside of Palestine as there were living inside of that little country.

Jews were to be found at this time in Parthia, Media, Elam, Mesopotamia, and Arabia to the east of Palestine; in Cappadocia, Pontus, Asia, Phrygia, and Pamphylia in Asia Minor, in the island of Crete, and even in Rome to the west of Palestine; and in Egypt, Libya, and Cyrene in Africa to the south of Palestine. (See maps pp. 32, 33.) The Jews living outside of Palestine in the many different countries mentioned above were said to be living in the Dispersion, because they were "dispersed" or "scattered." These Jews of the Dispersion had learned to speak the languages of the various countries in which they had settled, and from those countries they received their names, such as Parthians, Medes, Cretes, and Arabians.

Thousands upon thousands of these Jews from the various countries of the Dispersion, together with other thousands of Jews from all over Palestine, had crowded into the city of Jerusalem to celebrate the great feast of Pentecost.

2. The Church Is Born

It was still early in the morning. The inhabitants of Jerusalem and the visitors had been awake only a short time, when suddenly all over the city a terrific noise was heard. It sounded like a mighty rushing wind. The people dashed out of their houses and ran as fast as they could to the spot from which the noise seemed to come, to find out what was going on.

THE CRADLE OF THE CHURCH

The lighter area in front center shows where the Church was born and the location of the countries of the Dispersion. A strange spectacle met their eyes. There they saw the one hundred twenty disciples, and on the head of every one of them they saw a cloven (divided) tongue as of fire. What was stranger still, although these disciples were unlearned Galileans, the visitors in Jerusalem heard them speak in the languages of the various countries from which they had come. The thousands of people who had gathered together were amazed. They marveled and were puzzled. Some started to mock and make fun of the disciples. They said, "They are full of wine."

Then one of the disciples, Peter, stood up and defended his fellow-disciples. He said: "These are not drunk, but are filled with the Spirit. This is the fulfillment of Joel’s prophecy concerning the out-

pouring of the Holy Spirit." The Word is the sword of the Spirit. Peter on that Pentecostal morning was a strong and skillful swordsman. He handled the sword of the Spirit well and pricked the hearers in their hearts. Those who came to believe in the Lord that day were three thousand. These were baptized.

It was thus that in Jerusalem on that day of Pentecost the Christian Church was born.

3. God Is the Creator and Keeper of the Church The outpouring of the Holy Spirit was accompanied by a mighty rushing wind and by tongues of fire. The wind and fire were the visible signs or symbols of the Holy Spirit. And they are fitting signs indeed. Wind and fire are among the greatest forces in nature. The stormwind sweeps everything irresistibly before it. Fire sets things ablaze. When the Christian Church was born there entered into the world a new and mighty force. The Holy Spirit is a force so mighty that it cannot be resisted by anyone upon whom God wishes to bestow it, and it sets him aflame for God’s kingdom. This story of the birth of the Christian Church shows that the Church is of divine origin. First of all, the birth of the Church was the result of the joint work of the Holy Spirit and the Word of Christ. Furthermore, the apostles were appointed by God to their positions as office-bearers in the Church. The story of the Church’s birth shows another important fact. Although the Church is of divine origin, God made use of human beings when He formed the Church. The Church came into existence through the work of the Holy Spirit, but also through the activity of man. That activity of man was the preaching of the Word.

COUNTRIES OF THE DISPERSION

From these countries the Jews came to Jerusalem to celebrate the Feast of Pentecost.

Philip Gendreau

THE VIA DOLOROSA, IN JERUSALEM

This is the road over which Jesus passed on His way to Golgotha and the crucifixion. The name is Latin and means, "Way of Pain." From childhood we have heard preaching. We hear preaching every Sunday. We have become so used to preaching, that to us it has become something very common and ordinary. But actually preaching is something tremendous. There is nothing that has brought about so many and such great changes in the world as has the preaching of the Word of God. In fact, preaching has transformed the world. For a proper insight into and understanding of the history of the Church it is necessary to understand clearly from the very beginning, and to keep in mind to the very end, that preaching has been of fundamental importance throughout the entire course of the Church’s development. It is preaching that has more than anything else molded and given direction to the history of the Church.

# 03. Chapter 2: The Church Grows Outwardly, 33-313

CHAPTER 2 The Church Grows Outwardly, 33-313 1. The Young Church Is Beautiful The newly born Church in Jerusalem at once began to grow. A Church can grow in two respects. It can grow outwardly — in extent and in numbers. It can grow inwardly — in knowledge of the truth and in spiritual strength.

Those who had become members of the Church continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayer; and the Lord daily added to the Church such as should be saved. Here we see both inward and outward growth.

The Young Church Is Beautiful

Ifs Beauty Is Marred

It Weathers a Crisis

The First Turning Point in the History of the Church

Saul Becomes an Apostle of Jesus Christ

The Second Turning Point in the History of the Church

The Way Is Prepared Beforehand for the Outward Growth of the Church

The Church Experiences Unparalleled Growth

The new Church, small in numbers as yet, did not have a church building of its own. The members met in the temple and in each other's houses. Their form of worship was simple. But the preaching was powerful, their prayers were fervent, and their praises were warm. They preached and prayed and sang not merely with their lips but from their hearts. That first Church was united by a wonderful love. All that believed were together, and had all things in common. They were of one heart and of one soul. Not one of them said that any of the things which he possessed was his own. There was none among them that lacked. As many as were possessors of lands or houses sold them. Then they brought the money they received for the things that were sold, and gave it to the apostles, and distribution was made to every man according to his need. (See Acts 4:32-37.) Religious News Service

ST. STEPHEN BEING STONED

After a drawing by Gustave Dore The life of the Jerusalem Church in the earliest stage of its history presents a picture of spiritual beauty.

2. Its Beauty Is Marred

How soon that beauty was marred! Two people, a man and his wife, named Ananias and Sapphira, joined the Church. They did not actually have the love that the other members had, but

they pretended that they had. They sold their possessions and brought only part of the money to Peter claiming that this was the full amount they had received. You know the tragic result of their sin. (See Acts 5:1-11.) If Ananias and Sapphira had repented under Peter's stern rebuke, they would not have been punished so severely.

3. It Weathers a Crisis

These were days full of action and startling events. More sermons were preached. Miracles were performed almost every day. There were daily additions to the Church. These church members lived such happy and beautiful lives that the whole city talked about it. But opposition arose and continued to increase. There were numerous arrests, court trials, attempts at browbeatings, threats, floggings, and jailings. But there were also reports of prison doors miraculously opened. In spite of the opposition the Church continued to grow by leaps and bounds.

Stephen, the most prominent of the seven men holding the newly created office of deacon, was stoned to death by a frenzied mob. Having tasted the first Christian blood the enemy now thirsted for more, and a general persecution followed. The cause and kingdom of Christ were at stake. The faithful followers of Christ were as a small flock of helpless sheep set upon by a pack of hungry wolves. The church at Jerusalem was broken up; its members were scattered in every direction. It was an appalling crisis. The prospects were dark and gloomy.

GATE AT JERUSALEM

Philip Gendreau

This is one of the main gates in the wall around Jerusalem.

Suddenly there was a complete change in the picture. New churches sprang up here, there, and everywhere, all over Palestine. And the church at Jerusalem was preserved.

Let us see how this sudden change came about.

4. The First Turning Point in the History of the Church When Stephen was stoned he saw the heavens opened, and Jesus standing at the right hand of God. We cannot see Jesus the way Stephen did, but we can see Christ in the history of the Church. The Church is the army which Christ has organized for establishing His kingdom. Just before leaving the earth, Christ had laid out for His disciples the plan for a world-wide campaign. He had commissioned them to be His witnesses both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth. The disciples immediately made a beginning with the campaign in Jerusalem, but for a time they did not go beyond that city. How long they would have confined the campaign within the narrow walls of Jerusalem if nothing had happened to disturb them, we cannot tell. We do know that eaglets are inclined to remain in the nest as long as the parent birds do not stir them up. Perhaps the same would have been true of the disciples.

A PART OF THE HOLY LAND

Christ's Army. Marches Out of Jerusalem

Christ himself forced His little army, the Church, to march forth from the walls of Jerusalem. He overruled the design of the enemy to destroy the Church, and used it for the advancement of His

cause and kingdom. The enemy, by trying to put out the gospel fire, scattered it. The death of Stephen had been the signal for a general persecution. Christ used that persecution to force the Church to carry the gospel campaign into all Judea and Samaria. The scattered Christians did their work well. A church, the second in the world, was founded in Samaria, of all places! A very high Ethiopian official from far-away Africa, and a pagan Roman military officer were converted. When the Church issued forth from Jerusalem, it took the first turn down the long road of its history.

THE CHURCH IS EXTENDED BEYOND PALESTINE

Adapted from The Church Through the Ages,

Courtesy Concordia Publishing House

There have been many turning points since in the history of the Church. But all the later turning points have resulted from, and have been determined by this first turning point.

Ever since the Church marched forth from the gates of Jerusalem, it has been engaged in the great world-wide gospel campaign. At times there have been long halts. At times the Church has suffered defeats. Upon occasions it has lost territory it had conquered. But never has its Captain allowed the Church to beat a general retreat. After every defeat He has rallied His army. Always it has gone forward again. Always it has resumed its march to final victory. It is still on the march with the blood-red banner of the cross going on before.

5. Saul Becomes an Apostle of Jesus Christ

Soon after Christ's army marched out of the city of Jerusalem, it carried the campaign beyond Judea and Samaria. Certain unnamed disciples, preaching as they traveled, established churches outside the borders of Palestine in gentile lands as far from Jerusalem as the territory of Phenice, and the island of Cyprus, and the city of Antioch. The news that a church had been established in Antioch came to the ears of the mother church in Jerusalem. That church then sent a man named Barnabas to look after the Antioch field. His labors there were abundantly blessed and the church grew rapidly. The work soon became too much for Barnabas. So he went to Tarsus, and succeeded in persuading a certain young man by the name of Saul, who lived in that city, to come with him to Antioch as his assistant. (See Acts 11:25-26.) Who was Saul? Saul was a young Jew of a very good and well-to-do family, and a recent convert to Christianity. He was a native of Tarsus, a city in Asia Minor. Like Antioch, Tarsus also was a very beautiful city and a center of Greek culture. Saul's father was a strict orthodox Jew, who had given his son a thorough education in the ancient Jewish Old Testament religion. Growing up as he did in Tarsus, Saul had also become acquainted with the pagan Greek culture. At an early age he had shown himself to be a very bright lad, and his father decided to give him a higher education. There were many very good schools in Tarsus, but they were pagan schools. So Saul's father, who was a man of means, sent his very promising son to Jerusalem, where he studied the Old Testament and the traditions of the Jews under the greatest masters of the law.

While Saul was a student in Jerusalem, the stoning of Stephen took place. Saul was present at the event. He highly approved of the death of Stephen. Saul was an exceedingly fine young man and had lived a very clean life. Like the rich young ruler he could say that he had kept all the

commandments. But he hated Christianity! When the general persecution of the Christians broke out after the death of Stephen, Saul at once became one of the ringleaders — for he was a young man of a very ardent nature, strong convictions, and enormous energy. He went right into the houses of the Christians, arrested them, and had them thrown into jail. It did not matter to him whether they were men or women, young or old. When the Christians fled from Jerusalem and scattered in every direction, he did not give up. The Church never had a fiercer and more dangerous enemy. He was satisfied with nothing short of the complete destruction of the little Christian Church. and for a time it looked as if he might succeed. Saul went after the Christians wherever he could find them. Some Christians fled as far as Damascus in Syria, and he even pursued them there.

Yet all this time Saul had been "kicking against the goads," as the Bible puts it. This means that he was opposing the will of God. Saul had heard Stephen say that he saw Jesus standing at the right hand of God. That, he had thought, was Stephen's imagination. He did not believe that Christ had risen. He believed that Christ was dead, and that His body lay moldering in the grave. But the words of Stephen's eloquent defense, his white face stained with red, his brave martyrdom, and his prayer for his enemies Saul could not get out of his mind.

One day as Saul approached Damascus, a dazzling light, brighter than the blazing Syrian sun at noon, suddenly shone around him. There came a voice saying, "I am Jesus." What ! Then it was true after all that Jesus was not dead, but that He was living! Stephen had said that he saw Jesus. Saul now heard Him, and was converted. (See Acts 9:1-22.) From now on Saul became as zealous a proclaimer of the Gospel as he had been its persecutor. At once he preached Christ in the synagogue in Damascus. The persecutor now became the persecuted. His former friends sought to kill him. But during the night his new friends let him down in a basket over the wall of the city, and he escaped. He hurried to Jerusalem, the birthplace of the Church, expecting as a new convert a warm welcome from the Christians at that place. But the members of the church at Jerusalem were all afraid of him. They did not trust him and gave him the cold shoulder.

There was, however, one church member who was convinced of Saul's sincerity and the genuine-ness of his conversion. That was Barnabas. We do not know when and where Barnabas first met Saul, but he now sponsored him as a true disciple.

Saul did not remain long in Jerusalem. He learned that a plot was being formed to kill him, and he went home to Tarsus. He had gone from Tarsus to Jerusalem a haughty young Pharisee and a merciless enemy of the Church; he returned to Tarsus a humble Christian and a devoted servant of Jesus Christ. At about the same time that Saul left Jerusalem for Tarsus, Barnabas was sent from Jerusalem to look after the church at Antioch. Now Barnabas brought Saul from Tarsus to Antioch to help him in his work. Is it any wonder that Barnabas wanted Saul for his assistant? Here was a man who was young and courageous, of fine character and spotless life, with a brilliant mind and inexhaustible energy. He had a thorough knowledge of the Old Testament as well as a wide acquaintance with pagan life. His conversion had been a tremendous experience, and he was now on fire with love for Christ and His Church.

Barnabas felt that Saul was just the man to help him in Antioch. Saul's home town of Tarsus was a city very similar to Antioch. Both were splendid, highly cultured pagan cities with large Jewish colonies. Being used to life in Tarsus, Saul would not be overawed by the fashionable life in

glamorous Antioch, and he would know how to preach to both Jews and Gentiles.

THE ROMAN EMPIRE THE WORLD HAD BEEN PREPARED BY GOD FOR THE GROWTH OF THE CHURCH.

Adapted from The Church Through the Ages,

Courtesy Concordia Publishing House 6. The Second Turning Point in the History of the Church The Church had now come to an exceedingly important milestone in its history. It stood at the beginning of the second decisive turn in the long road that lay ahead. Palestine was a very small country and Israel was a very small nation. For centuries, since the time of Moses, the knowledge of the only true God had been confined almost entirely to that small nation in that small country. Palestine was, as it were, a small island in the vast ocean of paganism. All the people in all the countries in the great world outside of Palestine were pagans. In all the pagan cities there were large and beautiful temples for the great host of pagan gods. In every temple, in the city squares, along the country roads, and in every home were images of the pagan gods. When the Church went forth to carry the knowledge of the only true God out of little Jewish Palestine into the great pagan world, it took the second turn on the road of its eventful history. The Church now stood on the threshold of its great and rapid expansion, and God had prepared the way.

PAUL'S ESCAPE FROM DAMASCUS

Schoenfeld Collection from Three Lions 7. The Way Is Prepared Beforehand for the Outward Growth of the Church God had prepared the world, the men, and the place.

God had prepared the world for the expansion of the Church. The whole civilized world of that time was under the one government of Rome. That government had secured world-wide peace and order. Excellent military roads leading from every corner of the Empire to the city of Rome, and the countless ships that plied the great Mediterranean Sea in every direction provided the means of travel. There was at that time one world language. Into that universal language, the Greek, the Old Testa-meat had been translated. All these conditions were such as to aid the rapid spread of the Gospel.

THE MISSIONARY JOURNEYS OF THE APOSTLE PAUL



God had also provided the men: Peter, Stephen, Barnabas, and Saul.

It was through the preaching of Peter that on the day of Pentecost the Christian Church was born in the city of Jerusalem and that in the city of Caesarea the first church among the gentiles came into existence in the house of the Roman centurion.

Considering the fact that Stephen's ministry was so very brief, his contribution to the development of the Church was in certain respects even more striking than Peter's. It was his murder which became the signal for the persecution that pushed the Church out of its cradle in Jerusalem into all Judea and Samaria and beyond the boundaries of Palestine as far as Antioch; and, no less important, it was his testimony and death which had prepared the way for the conversion of Saul. In the Bible record Saul is called Paul during most of the period of his Christian ministry. Paul was the

greatest thinker and missionary the Church has ever known. God had endowed him with marvelous gifts, and had so ordered his entire background, experience, and training that, as God's chosen vessel, he would be able to bear the name of Jesus before the gentiles and kings and the children of Israel. Through his agency the Church was now about to make a beginning with the new and larger task of preaching the Gospel throughout the Roman Empire, and to the uttermost parts of the earth.

Barnabas was possibly a man of not much more than ordinary ability. But Christ put it into his heart to go to Tarsus, secure Paul for the Christian ministry, and bring him to Antioch. In the church in that place the youthful Saul labored for a whole year as assistant to Barnabas, the older man. Neither one of these two men had at that time the slightest idea of the stupendous task to which Christ was about to call them. But this year of joint labor among Jews and gentiles in one of the great pagan cities was for them a period of valuable training for that task. When their training was completed, the Holy Spirit, whom Christ had sent down into the Church, gave them the order to begin the task. (See Acts 13:2.)

God had also selected the place from which the Church was to make its great advance. The chosen place was Antioch. It was admirably situated for this purpose. It was located in Syria on the river Orontes, not far from the Mediterranean. That made the church in Antioch the farthermost outpost of Christ's army. It was three hundred miles closer than Jerusalem to the lands which that army was now about to invade. Three hundred miles, when land travel was done on foot, meant a great deal. Those lands could best be reached by sea, and Antioch had a seaport. From this advanced base of Antioch, Christ's army, under the guidance of the great Captain of its faith, launched its all-out offensive against the great pagan world.

CHURCHES FOUNDED AND VISITED BY THE APOSTLE PAUL

Adapted from Tke Church Through the Ages,

Courtesy Concordia Publishing House 8. The Church Experiences Unparalleled Growth

Barnabas and Paul set out from Antioch upon their first missionary journey. We shall not follow them step by step. (You will find an account of this journey in the book of Acts, chapters 13 and 14. See, too, the map showing where Paul traveled to carry the Gospel.) By about the year 58, through Paul's missionary activity of only some twenty years, churches had been founded in Asia Minor, Macedonia, and Greece. In some way not known to us, a church had also been founded in Rome. That church was destined to play an important and unique role in the history of the Church and the world. You will hear much about the church at Rome.

After the death of the apostle Paul, which occurred probably in the year 64, God raised up other leaders, and Christ's army went marching on victoriously. Only two hundred fifty years later, by the year 313, there were Christian churches throughout the entire world of that day. That was a marvelous growth! In the whole history of the Church there is no other period of equal length which can show such extensive and rapid growth. Even in our day, one thousand six hundred years later, the Church has not yet reached to the uttermost parts of the earth.

How did that remarkable growth come to pass ? We cannot understand it. As Jesus said, a man planted a seed and it grew he knew not how. In general we can say that this growth took place

through the believers, a few famous but most of them unknown — through their fearless preaching and testimony, their Christian life, and martyred death. But more particularly, it was God’s work. And God’s ways are always beyond our comprehension.

# 04. Chapter 3: The Church Grows Inwardly, 33-325

CHAPTER 3 The Church Grows Inwardly, 33-325 1. What Is Meant by the Church's Inward Growth From the above dates you will see that the things to be discussed in this chapter happened in the same period of time as the things treated in the second chapter. The inward growth of the Church has to do with its doctrine, or beliefs, and its organization. This is vitally important, for it concerns the truth of God and the system of government within the Church.

Gifted men spent their lives searching out the truths in the

What Is Meant by the Church's In- ward Growth

Is Doctrine Important?

The Apostolic Fathers Search for Truth

The Apologists Study and Defend the Truth

New and False Ideas Arise

A Creed and a Canon Emerge

An Organization Develops

The Church Fathers Clarify and Publish the Truth

The Nicene Creed Proclaims the Deity of Christ

Scriptures and defending these truths against the false teachings of the day. In doing this they performed a great service for God and His Church. Certainly we want to know something about these men and about the doctrines, or beliefs, which they championed. We also want to see how the Church developed a system of organization and government.

2. Is Doctrine Important?

Many people today do not like doctrine. They say differences of opinion about doctrine have caused much debate and controversy. They say that the many divisions in the Church have been caused by debates about doctrine. Doctrine is not so important after all. What is important is a good Christian life. So runs their argument. The effect of this kind of talk has been very bad. In many churches ministers teach the people and the children very little doctrine. The result is great ignorance of Christian truth.

Whenever someone says that doctrine, or a system of truth, is not important, you must be on your guard. The chances are that this person does not mean what he says. It may be that it is not doctrine that he dislikes, but sound Christian doctrine. The theory that doctrine is not important is not only shallow and foolish, it is also crafty. It is one of the devil's best tricks. The history of the controversies about doctrine is a very important part of the history of the Church. When we discuss

these things we shall want to be very attentive.

3. The Apostolic Fathers Search for Truth

After the time of the apostles the foremost leaders in the Church were the Apostolic Fathers. They were called Apostolic Fathers because they are said to have been taught personally by the apostles. They lived in the first half of the second century. We know the names of five of them. They were Clement and Hermas of Rome; Ignatius of Antioch; Polycarp of Smyrna; and Barnabas, probably of Alexandria. There were two others whose names we do not know.

IGNATIUS OF ANTIOCH

Schoenfeld Collection from Three Lions

You will remember that there was much in the teaching of Christ which for a long time the disciples did not understand. From the writings of the Apostolic Fathers we can tell that, more than a hundred years after Christ, they had not as yet penetrated very deeply into the truth revealed in the Bible. Their conception of Christianity was very simple. They thought of Christ chiefly as the revealer of the knowledge of the one true God, and the proclaimer of a law of high and strict morality.

JUSTIN MARTYR

SchoenfeldCollection from Three Lions But it is important to note that the Apostolic Fathers wanted to know the truth about Christ. They thought and wrote about Him.

4. The Apologists Study and Defend the Truth The heathen attacked and persecuted the Christians. They told many false stories about the Christians, accused them of many terrible crimes, and misrepresented the teachings of Christianity. In response some Christians wrote books. Because in these books these writers defended Christianity against the attacks of the heathen they are called Apologists. An apologist is one who defends what he believes to be the truth. In order to explain Christianity to the educated and cultured heathen and in order to defend it against attacks, they were compelled to make a deeper study of the Bible. In that way the Church made progress in the understanding of Christian truth. The foremost of these Apologists was Justin. He was born in the ancient town of Shechem in the province of Samaria. There at Shechem was the well of the patriarch Jacob, where Jesus had talked to the Samaritan woman. Justin’s father and mother were both heathen. Justin was an educated man. He studied philosophy and even after he had become a Christian he continued to wear the mantle of a philosopher. While living in Ephesus he was converted by the study of the Old Testament prophets. "Straightway," he wrote in one of his books, "a flame was kindled in my soul, and a love of the prophets and of those men who are friends of Christ. Theirs is the oldest and truest explanation of the beginning and end of things and of those matters which the philosopher ought to know, because they were filled with the Holy Spirit. They glorified the Creator, the God and Father of all things, and proclaimed His Son, the Christ. I found this philosophy alone to be safe and profitable."

About the year 153, while in Rome, Justin wrote his famous Apology. In that same city, perhaps in the year 165, he was beheaded for his faith. For that reason he is called Justin Martyr.

Celsus was not one of the Apologists. He was a heathen who was well acquainted with the teachings of Christianity, but he never became a Christian. On the contrary, in the year 177 he wrote a book, A True Discourse, against Christianity. Celsus was a man with a very keen mind. He brought all his learning and wit to bear, and used many of the arguments still used by unbelievers today. His was the ablest criticism of Christianity produced by heathenism. It was not until seventy years later that Celsus was answered. But when at last the answer did come, it was overwhelming and crushing. This brilliant apology of Christianity was written by Origen in his book, Against Celsus. You will presently hear more about the Apologist Origen.

5. New and False Ideas Arise In the last half of the second century two heresies (departures from the truth) became a serious menace. They were Gnosticism and Montanism. Gnosticism went so far as to maintain that Christ never dwelt on this earth in human form. Montanism taught that Christ's promise of the Comforter had not been fulfilled in the upper room on Pentecost, but that the coming of the Holy Spirit was now at hand and that the end of the world was near. Both of these doctrines were gaining a foothold in the Church. These ideas were entirely contrary to Christian truth. If these heretical ideas had gained the upper hand in the Church, Christianity would certainly have been destroyed. So the last half of the second century was a time of tremendous crisis for the Church. In this time the Church was engaged in a life and death struggle.

How keenly the Church felt the deadly nature of these heresies you can tell from the following incident. One of the leading Gnostics was a certain Marcion. He lived in Constantinople, where he was engaged in the shipping business. After he made his fortune in that business he moved to Rome. He became a big man in the church in Rome. He gave many thousands of dollars to charity, but he also made strong propaganda for his Gnostic ideas, and gained many followers among the members of the church in Rome. Polycarp, bishop of the church in Smyrna, at one time made a visit to Rome. Marcion and Polycarp had known each other very well back East. When Polycarp happened to come across Marcion on the street, he was going to pass on without speaking. Marcion stopped him and said, "Don't you know me any more, Polycarp?" "Yes," answered Polycarp, "I know who you are. You are the first-born of Satan."

6. A Creed and a Canon Emerge

Out of the Church's struggle with the heresies of Gnosticism and Montanism came three things: a creed, a canon, and an organization. All three of these things have been of very great and lasting significance for the Church from that time on down to the present.

THE WORLD IN WHICH THE CHURCH DEVELOPED ITS DOCTRINE The word creed comes from the Latin word credo, meaning "I believe." A creed is a statement of belief. The creed that came out of the Church's struggle with Gnosticism and Montanism is known as the Apostles' Creed. It is so called not because it was composed by the apostles, but because it is a summary of the apostles' teachings. No doubt you know that creed by heart. It is the oldest creed of the Church. We still use it today. Now you know its origin. You also know what a creed is. The Church adopted the Apostles' Creed in order that everybody might know what the Church believed to be true Christian doctrine, in distinction from the false and heretical doctrines of the Gnostics and Montanists. The word canon has many meanings. As we are using it here it means "a list." The canon that came out of the above-mentioned struggle is the canon of the New Testament, that is, a list of the books that belong in the New Testament. In its controversies with the Gnostics and

Montanists the Church always appealed to Scripture. But already at that time there were many Christian writings. So it was necessary to know which of those writings possessed absolute authority as inspired writings. Out of all the Christian writings then in existence the Church recognized as inspired those which now make up the New Testament. THE CANONICAL BOOKS OF THE NEW TESTAMENT MatthewI Timothy MarkII Timothy LukeTitus JohnPhilemon The ActsHebrews RomansJames I CorinthiansI Peter II CorinthiansII Peter GalatiansI John EphesiansII John PhilippiansIII John ColossiansJude I ThessaloniansRevelation II Thessalonians 7. An Organization Develops The organization that came out of the struggle with the Gnostics and Montanists is the episcopal form of church government. This is a matter of tremendous importance. How important it is you will learn more and more as we go on with our study of the history of the Church. But it should be noted here that the Church from this point down to the time of the Reformation had the episcopal form of government; and that there are several churches today which have this form, such as the Roman Catholic, the Greek Orthodox, the Episcopal, and the Methodist churches. At first the organization of the Church was very simple. The officers were the elders and deacons. The elders were known as presbyters, since presbyter is the Greek word for "elder." In the early Church the presbyters, as we shall now call the elders, were all of the same rank. But it was natural that in each congregation one of the presbyters should take the lead. He would be president of the board of presbyters, and he would lead in worship and do the preaching. The presbyters were also called overseers. The Greek word for "overseer" is episcopal, from which we get our word "bishop." The title of bishop was given to the presbyter who in course of time became leader of the board of presbyters. So the other presbyters gradually became subordinate to the presbyter who was their overseer, or bishop, and the bishop came to rule the church alone. The Greek word for a man who rules alone is "monarch." For that reason these bishops, who came to have all the authority in a church, were called monarchical bishops.

Churches were first established in the cities. From the cities Christianity spread among the heathen, or pagans, in the country. The converts from the country would attend church in the city. The city with its surrounding country district was called a diocese. Then the man who at first was bishop only of the city church became bishop of the diocese, and was called a diocesan bishop.

You may wonder why all these terms (presbyter, bishop, monarchical bishop, diocese, diocesan bishop, and episcopal) are taken from the Greek language. It is be cause Christianity first spread in the eastern part of the Roman Empire, and there Greek was the language generally used.

Just exactly when the Church came to have bishops we do not know. The development of the episcopal form of church organization or government came about gradually. It was a growth. It came about in some cities sooner than in others. Churches in certain cities had monarchical bishops before the church in Rome had such a bishop. Around the year 110 the church in Antioch, from which city Barnabas and Paul had set out on their first missionary journey, had a bishop by the name of Ignatius, and Smyrna had Polycarp as its bishop. Both of these men are said to have been personal disciples of the apostles, and both of them are reckoned among the Apostolic Fathers. The first bishop of Rome seems to have been a man by the name of Anicetus. He was bishop of Rome from 154 to 165. By the middle of the second century practically all churches had monarchical bishops. The bishops were supposed to be the successors of the apostles. That idea helped immensely to clothe the bishops with great authority. Ignatius considered the bishop to be the great bond of church unity and the great defense against heresy. To the church in Philadelphia

he wrote, "Do ye all follow your bishop as Jesus Christ followed the Father. Do nothing without the bishop." For a long time the churches in the various cities were only very loosely connected with each other. By the year 200 they had become welded into one compact whole. The struggle of the churches with the Gnostic and Montanist heretics had done much to bring this about. In the same way that a number of nations may unite against a common enemy, the churches had united against the heretics. All the churches now had in common the Apostles' Creed, the canon of the New Testament as authoritative Scripture, and the episcopal form of church government. The heretics were, of course, outside the Church. They had formed little churches of their own. But the big church was henceforth known as the Catholic (or Universal) Church, and also as the Old Catholic Church. Later we shall hear of the Roman Catholic Church. The man who better than anyone else expressed the ideas about the Church which had come to prevail around this time was Cyprian. He was born in Carthage in North Africa around the year 200, and lived in that city all his life. A rich and well educated man, he became famous as a teacher of rhetoric, or speech. In 246 he was converted. Two years later he became bishop, and in 258 he was beheaded as a Christian martyr. He wrote, "There is one God, and Christ is one; and there is one Church and one Chair." (By one chair he meant "one center of authority.") He continued: "He who is not in the Church of Christ is not a Christian. He can no longer have God for his Father who has not the Church for his mother. There is no salvation out of the Church. The Church is based on the unity of the bishops. The bishop is in the Church, and the Church is in the bishop. If anyone is not with the bishop, he is not in the Church."

8. The Church Fathers Clarify and Publish the Truth The struggle of the Church against Gnosticism and Montanism may be compared with our War for Independence. The controversies inside the Church about doctrine may be compared with our Civil War. The first great doctrinal controversy in the Church was about the person of Christ.

We know that Christ is the eternal Son of God, the second person in the Trinity, himself God. But at first this was not so clear to the Church. It took the leaders in the Church a great deal of hard study, thought, and discussion to come to a right understanding of the person of Christ. That we have the right view today we owe to the long and intense labors of the great Church Fathers. Outstanding among these Church Fathers were Irenaeus and Tertullian in the western, and Clement and Origen in the eastern part of the Roman Empire.

Irenaeus was born sometime between 115 and 142 somewhere in Asia Minor. He was reared in Smyrna. There he saw Polycarp and heard him preach. From Smyrna he moved to Lyons in Gaul, now France, in the church of which city he became bishop. In the year 200 he suffered a martyr's death. Irenaeus gave much thought to the Scriptural teaching about Christ. The beginnings of a sound doctrine about Christ are to be found in his book Against Heresies

Tertullian was born sometime between the year 150 and 155 in North Africa in the city of Carthage. This was the city where Cyprian lived. Tertullian studied law and practised in Rome. After his conversion he returned to Carthage, and became a presbyter in the church of his native city. He was a great student of philosophy and history, and had an excellent legal mind. In his understanding of Christ he did not advance much beyond Justin and Irenaeus, but he was very gifted in the use of language and so was able to state the true doctrine about Christ more clearly and precisely than anyone before him had done. He died between the years 222 and 225.

Clement of Alexandria (not to be confused with the Apostolic Father, Clement of Rome, who lived a hundred years earlier) was a very able teacher in the theological school in Alexandria. Clement was born in Alexandria between the years 182 and 185, and he died in the year 251 as the result of the tortures he was made to suffer because he was a Christian.

Origen, a pupil of Clement, became far more famous than his teacher. He was by far the greatest scholar the Church had produced. A deep and original thinker, he wrote many large and tremendously learned books. Both these men, Clement and his pupil Origen, did much through their writings to lead the Church to a better understanding of the person of Christ.

9. The Nicene Creed Proclaims the Deity of Christ The great question which occupied the mind of the Church for some three hundred years was whether Christ, the Son, was as truly and fully God as the Father. The two champions in the great struggle about this question were Arius and Athanasius. Both these men were presbyters in the church in Alexandria. At the time when the fierce controversy was fast coming to a climax Athanasius was still a young man, but Arius was already far advanced in years. Arius was tall and thin; he dressed very plainly. His expression was melancholy and austere, but he always spoke gently. He was a pious man of blameless life and an able preacher. The heathen believe in many gods. Arius thought that to believe that the Son is God as well as that the Father is God would mean that there are two Gods, and that therefore the Christians would be falling back into heathenism. So he taught that Christ, although He is somewhat like God, is after all not fully God. According to Arius, Christ is the first and highest of all created beings. He does not exist from eternity, and is not of the same substance or essence with the Father. On the other hand Athanasius taught that Christ is very God.

It should not be thought that this controversy concerning the person of Christ was a debate about an unimportant matter. A question of vital and lasting importance was at stake. What was at stake was nothing less than man’s salvation. The two big things about Christ are His work and His person, and these two are inseparably connected. Christ was not a general, a statesman, an artist, a scientist, an engineer, or a big businessman. His work was defined by the angel when he announced: "Thou shalt call his name Jesus, for he shall save his people from their sins," (Matthew 1:21). The value of Christ’s saving work depends entirely upon what kind of person He is. Man’s condition is so utterly hopeless that he cannot save himself. Only God can save him. If Christ is not God, He cannot be our Savior. It was Athanasius who felt this very deeply. He said, "Jesus whom I know as my Redeemer, cannot be less than God." The Arian controversy raged for a long time and with great violence and bitterness. At last the emperor Constantine called a general council to settle the dispute. This council met in the year 325 in Nicaea, a small town in Asia Minor on the shores of the Bosporus some twenty miles from Constantinople. More than three hundred bishops were present. They met in a great hall in the emperor’s palace in a setting of pomp and splendor. Among the bishops there were those who bore in their bodies the marks of the tortures they had undergone for the sake of their faith during the severe persecutions. The emperor sat at the head of the hall.

THE COUNCIL OF NICAEA

Religious News Service The outcome of the proceedings of the Council of Nicaea was that the views of Arius were condemned as heresy. A statement of the true doctrine of the person of Christ was adopted as the faith of the Church. That statement is known as the Nicene Creed. The Nicene

Creed is the first written creed of the Church. In this creed the Church confesses that Christ is very God of very God: begotten, not created; co-substantial with the Father. (Co-substantial means that the Son is of the same substance or essence or being as the Father.)

Thus the Church confessed its belief in the most fundamental article of the Christian faith: the deity of Christ. Ever since Nicaea this has been the faith of all Christians. It is the faith today of the Greek Orthodox and the Roman Catholic Church and of the churches of the Reformation. The Council of Nicaea, because it gave utterance to the most fundamental article of the Christian faith, is the most important council in the history of the Church.

# 05. Chapter 4: The Church Is Tempered, 33-313

CHAPTER 4 The Church Is Tempered, 33-313

The Heroic Age of the Church

Peter, John, Stephen, and James Are the First to Be Persecuted

Paul Suffers for His Faith

Nero, the First Emperor to Persecute Christians

Ignatius, Justin, and Polycarp Suffer Martyrdom

Persecution Is Continued under Marcus Aurelius

There Is a Lull in the Storm

Determined Efforts Are Made to Destroy the Church

Galerius Calls a Halt

1. The Heroic Age of the Church This chapter does not carry the story forward in point of time. The things described in this chapter took place during the same time that the events of the two previous chapters were going on.

Christ had forewarned His disciples: "They have persecuted me, they will also persecute you."

Throughout the first three hundred years of its existence the Church was tempered in the fires of persecution. This period has been called the heroic age of the Church. The things told about in chapters two and three happened in the midst of fierce persecution.

2. Peter, John, Stephen, and James Are the First to Be Persecuted The first man to preach the Gospel was Peter. He and John were the first Christians to be persecuted. This happened almost immediately after the Church had come into existence. Peter healed a lame man, and explained to the people that he had performed this miracle through the power of the risen Christ. Because Peter and John preached the resurrection of Christ, they were arrested and put in jail. After having spent a night in jail they were brought before the Jewish Council. The Council threatened them with punishment if they continued to preach Christ. Peter and John asked whether it would be right to obey men rather than God, and declared that they could not but speak the things they had seen and heard. Again the Council warned them that it would inflict severe punishment upon them if they did not stop preaching. Then the Council let them go.

Peter and John went straight to the company of the disciples, and told what the Council had said. Then the whole company joined in prayer. They asked for boldness to keep on preaching in the face of danger. When the apostles performed many more miracles and the Church grew rapidly, they were arrested and jailed a second time. During the night an angel opened the prison doors for

them, and told them to go to the temple and preach. They did so early in the morning. When the officers came to get them and bring them before the Council, they found the doors of the jail properly locked, but there were no apostles within. They reported this to the Council. The Council did not know what to think of it. Then someone came and said, "The men you put in jail last night are in the temple preaching." A captain with a squad of officers was dispatched. They brought the men quietly before the Council. The apostles again said that they felt they should obey God rather than men. The Council went into secret session and discussed how best to put these men to death. But Gamaliel, one of the members, made a speech advising the Council to let the apostles alone; as a result the plan to put the apostles to death was abandoned. But this time they were given a beating, and once more, under threats of more severe punishment, they were commanded not to preach in the name of Jesus. The apostles left the council chamber rejoicing that they had been deemed worthy to suffer dishonor for His name. The next man to be arrested and brought before the Council was the deacon Stephen. Before he could finish his defense he was dragged outside the city and cruelly stoned to death. Stephen was the first Christian martyr, the first one to suffer death for the cause of Christ.

Stephen’s death was followed by a general persecution. Saul arrested many men and women and had them thrown into jail. After Saul was converted the Church in the whole of Palestine, in Judea and Galilee and Samaria, had rest.

There was a brief flare-up of persecution when Herod put the apostle James, son of Zebedee and brother of the apostle John, to death with the sword. He planned to put Peter to death also, but during the night an angel opened the prison doors for Peter and he escaped.

During this first period of persecution, therefore, at least two men died as martyrs—Stephen and James.

3. Paul Suffers for His Faith The apostle Paul during his missionary journeys was often persecuted by mobs. These persecutions were usually stirred up by Jews. When upon his return to Jerusalem from his third missionary journey his life was threatened in the temple by a Jewish mob, he was taken into protective custody by a Roman captain and his guard. Two Roman governors of Palestine, Felix and Festus, refused to condemn him; but he still remained a prisoner. Paul then appealed to Caesar. As a prisoner in Rome, Paul was treated with great consideration. He was allowed to hire a house of his own. There he lived under guard of a Roman soldier, and enjoyed certain privileges. He could receive anybody who cared to visit him, and he was allowed to carry on correspondence. He used this opportunity to write letters to various churches. Some of these letters you can find in the New Testament. At the end of two years he was released from prison.

4. Nero, the First Emperor to Persecute Christians When Paul was in Corinth he had at one time been dragged by a Jewish mob into the court of the Roman governor Gallio. This governor would have nothing to do with the case and brusquely told the Jews to run along. When the Jews continued to press their charges against Paul, the governor had attendants drive them out of the courthouse. In course of time, however, the attitude of the Roman government toward the Christians underwent a change.

Sometime in the month of July in the year 64 in the reign of Emperor Nero, fire broke out in Rome. For six days and nights the fire burned. The greater part of the city was laid in ashes. The rumor

got around that Nero himself had caused the city to be set on fire. This aroused great hatred in the people of Rome against the emperor. To turn this hatred away from himself Nero accused the Christians of having set fire to Rome. This certainly was not true, but large numbers of Christians were arrested and a terrible persecution followed.

Many Christians were even crucified. Some were sewed up in the skins of wild beasts; then big dogs were let loose upon them, and they were torn to pieces. Women were tied to mad bulls and dragged to death. After nightfall Christians were burned at the stake in Nero's garden. The Roman people who hated the Christians were free to come into the garden, and Nero drove around in his chariot wickedly enjoying the horrible scene.

NERO AMID THE RUINS OF ROME

Bettmann Archive

It was at this time that, according to tradition, the apostles Peter and Paul suffered martyrdom in Rome. It is related that Peter was crucified with his head down. This was done at his own request. He said he was not worthy to be crucified in the same manner as his Master. Paul, being a Roman citizen, was beheaded. The slaughter of Christians at this time was confined to the city of Rome. It was not a general persecution throughout the whole of the Empire.

5. Ignatius, Justin, and Polycarp Suffer Martyrdom For the next one hundred years (from 68 to 161) there were no general persecutions, but in different parts of the Empire many Christians were put to death. Outstanding among the martyrs of this period were Ignatius, bishop of Antioch; Justin, the apologist who had written boldly and very ably in defense of the Christians; and Polycarp, bishop of Smyrna. All three of these men were mentioned in the previous chapter.

Ignatius was brought from Antioch to Rome, and thrown to the lions. Justin was beheaded.

Polycarp was the last one of those who had been personally taught by the apostles. He was arrested and brought into the amphitheater in Smyrna, which was filled with an immense multitude. Since there were no images of gods in the houses of worship of the Christians, the heathen rightly concluded that the Christians did not believe in the existence of the gods; and so they accused them of being atheists (people who believe there is no God). The proconsul reminded Polycarp of his great age, and urged him to show his penitence by joining in the cry, "Away with the atheists !" Polycarp looked straight at the excited crowd, pointed his finger at them, and cried, "Away with the atheists !"

Then the proconsul said, "Revile Christ, and I will release you." But Polycarp answered, "Eighty and six years have I served Him, and He has never done me wrong; how can I blaspheme Him, my King, who has saved me? I am a Christian." To the crowd the proconsul then proclaimed, "Polycarp has confessed himself to be a Christian." The crowds yelled, "Let him be burned !"

Wood was collected and made into a pile. Polycarp asked not to be fastened to the stake. "Leave me thus," he said. "He who strengthens me to endure the flames, will also enable me to stand firm at the stake without being fastened with nails." The wood pile was lighted. While Polycarp prayed with a loud voice, "Lord

God Almighty, Father of our Lord Jesus Christ, I praise thee that thou hast judged me worthy of this day and of this hour, to participate in the number of thy witnesses, and in the cup of thy Christ," the flames consumed him. Polycarp’s martyr death took place in the year 155.

6. Persecution Is Continued under Marcus Aurelius- The emperor Marcus Aurelius (161-180) decreed that the property of Christians should be given to their accusers. It is not difficult to see what would be the effect of this decree. Everywhere there were people who were eager to have the property of the Christians. These came forward with accusations. Persecution became well-nigh universal. Christians everywhere were sought out, brought to trial, and often executed with the greatest cruelty, while their property was taken from them and given to their accusers.

What happened to the Church in Lyons and Vienne in southern Gaul, now France, can give us some idea of the severity of the persecution under Marcus Aurelius. The persecutors began by insulting the Christians; they threw stones at them and plundered their homes. And finally, by the most horrible tortures, they sought to make the Christians deny their faith. All day long they tormented them, until they had to give up because of utter exhaustion.

A CHRISTIAN MOTHER EXHORTING HER DAUGHTER TO MARTYRDOM

Schoenfeld Collection from Three Lions

Engraving after a painting by Louis Sauzay To all questions Blandina, a lovely young girl, replied only, "I am a Christian." She repeated this answer until, worn and ill, she scarcely could breathe. Ponticus, a boy of only fifteen, bore all tortures without flinching while his sister stood by encouraging him to remain true to his faith. The bishop of the church in Lyons, Pothinus, a man over ninety, was tortured so severely that two days afterwards he died in prison. When at last the persecutors became convinced that no amount of torture would make the Christians deny their faith, they beheaded those Christians who were Roman citizens, and the others they threw to the wild beasts in the arena of the amphitheater. From far and near the heathen flocked to the amphitheater to see this spectacle. All the condemned met their death with great joy. The last to die was Blandina. She had been a spectator of the death of all the others, and she had constantly encouraged and exhorted them to remain steadfast to the end. With joy and thanksgiving she entered the arena. A net was thrown over her. Then she was exposed to the fury of a wild bull. Several times the bull took her upon his horns and tossed her into the air. At last she was dead. The bodies of the martyrs were burned, and the ashes were thrown into the river Rhone. The heathen said mockingly, "Now we shall see whether there will be a resurrection of their bodies."

7. There Is a Lull in the Storm With the death of Marcus Aurelius this period of persecution came to a close. For some seventy years the Church on the whole enjoyed rest, with the exception of the persecution under Septimius Severus from 200-211. For a time this persecution raged with great violence in Alexandria in Egypt. Along with many others the father of Origen was put to death. Origen, who later became the greatest scholar the Church had produced, was at the time of his father’s death a young boy. It was only with the greatest difficulty that his mother restrained him from offering himself for martyrdom. A maiden by the name of Potamiaena and her mother Marcella were burned to death. A few years later a number of Christians in Carthage in North Africa suffered martyrdom. Among them were two young women, Perpetua and Felicitas. They were catechumens and received baptism while in prison. Along with many others they were

condemned to be thrown to the wild beasts.

CHRISTIAN MARTYRS IN THE AMPHITHEATER

ReligiousNews Service

Another to suffer a martyr's death during this period was Irenaeus, the Church Father who had written the brilliant defense, Against Heresies.

8. Determined Efforts Are Made to Destroy the Church The first emperor who ordered a general persecution with the definite purpose of destroying the Church was Decius. Happily his reign lasted only two years, from 249 to 251. After a brief respite of seven years the Church suffered persecution under Valerian. Thereafter the Church was granted another period of tranquility, which lasted forty years. In the year 303 the emperor Diocletian started a persecution which was continued by his successor Galerius until the year 311. The tortures which were inflicted upon the Christians during these persecutions were so gruesome that it is not fit to describe them. Besides this, church buildings were demolished and Bibles were burned. These persecutions far surpassed, in the number of Christians who were martyred and in cruelty, anything the Christians had been made to suffer up to this time. These persecutions were a determined and systematic attempt to uproot Christianity completely, and wipe the Church off the face of the earth. An outstanding Christian who suffered martyrdom in these persecutions was Cyprian. Origen also died as the result of the tortures inflicted upon him at this time.

Many Christians in the city of Rome found a place of refuge in the catacombs, which were underground passageways. The ground upon which Rome is built consists of comparatively soft stone. Burying people within the city limits was not permitted. So in many places just outside the city, long, narrow passages or tunnels were dug out of the soft stone for this purpose. There are so many of them that if they were all laid end to end they would be some five hundred miles long. They wind and cross each other in every direction so as to form a regular maze. Many of these subterranean passages are thirty or more feet below the surface. They are pitch dark. In the sides of these galleries or passageways excavations were made row upon row. In these excavations the dead were laid to rest. It was in these catacombs that many Christians hid themselves in times of persecution. There they also laid to rest the mangled remains of their fellow believers who had died as martyrs. The persecution under Diocletian and Galerius was the most severe of all. But it was also the last. Heathendom had finally exhausted its strength and spent its fury.

9. Galerius Calls a Halt

Emperor Galerius became ill and suffered unspeakable torments. His disease was dreadful and incurable. From his sickbed, which became his deathbed, he issued in the year 311 an edict which granted to the Christians permission to hold their assemblies again. He asked for their prayers in behalf of the emperor and the Empire.

CHRISTIANS HUNTED DOWN IN THE CATACOMBS

Religious News Service The edict of Galerius was not a complete victory. What Galerius had granted was only a halfhearted toleration. Nevertheless the complete victory for the Church was near at hand.

# 06. Chapter 5: The Church Is Victorious, 313

CHAPTER 5 The Church Is Victorious, 313

"In This Sign, Conquer"

The Edict of Milan Grants Equality

The Church’s Victory Is a Marvel

The Third Turning Point in the History of the Church

The World Invades the Church

The Problem of the Relation between Church and State Has Its Beginning Here

Julian Fails to Revive Heathenism

1. "In This Sign, Conquer" In the year 306 the Roman army in Britain proclaimed Constantine emperor. That gave him the rule over Britain, Gaul (now France), and Spain. Maxentius ruled over Italy and North Africa, but he wanted to be emperor over the entire western part of the Roman Empire. More and more openly he showed his hostility to Constantine. He ordered all the statues of Constantine in Italy to be thrown down. Constantine decided to get ahead of Maxentius. Before Maxentius had made preparations for war, Constantine marched into Italy at the head of an army of forty thousand men. At Saxa Rubra, ten miles from Rome and a little north of it, the armies of Maxentius and Constantine met. Between Rome and the army of Maxentius was the Tiber River and, crossing it, the Milvian Bridge. The army of Maxentius was three times as large as that of Constantine, and it contained the Praetorian Guards, the flower of all the Roman armies. Night fell. What the outcome of the battle would be the next day was doubtful.

Constantine found himself in an extremely dangerous situation. He felt the need of supernatural help. He was a worshipper of Mithra, as his father before him had been. Mithra was the Persian sun-god, said to be a great fighter and champion of truth and justice. Mithraism, the worship of Mithra, was a religion which at this time had a great many followers in the Roman Empire. Mithra was worshipped especially by the army, in all the military camps in every part of the Empire. Mithra was most of all a soldier’s god. On the evening before the battle, so the story goes, Constantine saw a cross above the sun as it was setting in the west. In letters of light the cross bore the words: Hoc Signo Vinces, which means, "In this sign, conquer." The next day, October 28 in the year 312, the battle was joined. It was a furious battle. The Praetorian Guards fought like lions. They never gave ground, but their ranks were cut down where they stood. The army of Maxentius was completely defeated. Maxentius himself, attempting to escape over the Milvian Bridge across the Tiber River, was drowned. The Edict of Milan Grants Equality The battle of the Milvian Bridge was one of the great decisive battles in the history of the world. It made Constantine master of the entire western part of the Roman Empire. But it had another and far more important result. Constantine felt that he had won the battle because he had received help from the God of the

Christians, and he became a Christian. He who had been a worshipper of the sun-god Mithra now embraced the religion of Him who is the true light of the world.

VISION OF CONSTANTINE

Schoenfeld Collection from Three Lions

The cross above the sun, seen by the emperor the evening before the battle near the Milvian Bridge. In the city of Milan, Constantine in the year 313 issued an edict concerning religion. This edict did not set up Christianity as the only and official religion of the Empire. It did not forbid the practice of heathen religions. But it did more than merely grant toleration to the Christian religion as the decree of Galerius in the year 311 had done. The Edict of Milan put a stop to the persecutions, and proclaimed absolute freedom of conscience. It placed Christianity upon a footing of equality, before the law, with the other religions in the Empire.

THE BAPTISM OF CONSTANTINE THE GREAT BY POPE SYLVESTER I

Schoenfeld Collection from Three Lions

After a painting by Raphael in the Vatican 3. The Church's Victory Is a Marvel The Edict of Milan marks the victory of the Church over heathenism. This victory of the Church is one of the most marvelous things in all history. The Church had had its beginning as a very small organization only three hundred years before. It was composed of people who belonged to the small and despised Jewish nation. The members of this organization were poor people without education or prestige. The message which the Church brought was to many who heard it either a stumbling block or foolishness. Arrayed against the Church were overwhelming numbers, money, learning, culture, social prestige, political and military power: the whole world of that time, Jews and gentiles, the mighty Roman Empire. Not infrequently the Church was disgraced by serious moral lapses of some of its members. It was rent asunder over questions of church discipline. It was harassed from without by strange doctrines and deadly heresies. It was distressed within by heated and bitter controversies over questions touching the very heart of its message. In the midst of these unfavorable conditions, which one would think would have stopped all growth, the Church for three hundred years was subjected to fierce and bloody persecutions.

How was it possible for the Church to emerge victorious from all these conflicts? Many things can be mentioned in explanation. One thing is that the blood of the martyrs is the seed of the Church. It has always been true that the more martyr-blood there is shed, the more the Church grows and flourishes. But there is only one complete, all-comprehensive answer, and that is Christ.

4. The Third Turning Point in the History of the Church The year 313 marks the third and a very decisive turning point in the history of the Church. For, as we learned in section 2, it was in this year that the Edict of Milan granted Christians the same rights that the followers of other religions had. In other words, Christians now enjoyed freedom of religion.

There now sat upon the throne of the Empire a man who was a Christian. Instead of persecuting the Church, he showered favors upon it. The Christian clergy were relieved of certain unpleasant civil duties. Constantine gave large grants of money to the clergy. In Constantinople, Jerusalem, Bethlehem, and other places he erected magnificent church buildings. One of the outstanding features of Christianity is the observance of the Sabbath, its weekly sacred day; Constantine now

forbade Sunday work.

5. The World Invades the Church The Edict of Milan proved to have a very definite disadvantage. It was now no longer a shame, but an honor to be a Christian. The Christian name now secured many and great material advantages. The Christian name had become a passport to political, military, and social promotion. As a result, thousands upon thousands of heathen joined the Church.

Unfortunately many of these were Christians in name only. The Christianity of Emperor Constantine himself was, if not of a doubtful, at least not of a very high character. What the Church gained in quantity it lost in quality. Constantine's edict of 313, which signalized a great victory for the Church, at the same time opened the floodgates through which a mighty stream of corruption poured into the Church. The emblem of the Roman armies had been the eagle. The eagle was now replaced by the cross. At the end of a conflict extending over three hundred years the Church had at last won the victory over heathenism — not by fighting, but by enduring suffering. But from this time on Christians under the banner of the cross fought many wars.

6. The Problem of the Relation between Church and State Has Its Beginning Here

There is one result of Constantine's conversion which should receive our very special attention. Constantine had granted the Church freedom of religion and many favors. In turn he demanded that the Church should allow him to have a good deal to say about its affairs. The close connection between State and Church, which has deeply colored and to a very large extent given direction to the history of the Church, even down to our own times, dates from the year 313. Many a page in this book will be devoted to the problem of the relation between Church and State. That problem has been the occasion for much disagreement, strife, and even bloodshed. It remains unsolved to this very day.

7. Julian Fails to Revive Heathenism In the year 361 Julian, a nephew of the great Constantine, became emperor. He had been brought up as a Christian, but had remained a pagan at heart. Now he made it known that he was a heathen. Once more the Roman Empire had a heathen emperor. Because he forsook Christianity and returned to heathenism he is known as Julian the Apostate. (An apostate is one who forsakes his religion.)

Although he indulged in a certain amount of persecution (Athanasius had said: "It is only a little cloud; it will pass"), he attacked Christianity chiefly by means of his clever pen dipped in biting satire and ridicule. He did his best to breathe new life into heathenism, but in that he failed. The heathen temples stood forsaken, and the heathen altars smoked no more. Heathenism was dead. In the year 363, fifty years after Constantine the Great had announced the famous Edict of Milan, Julian the Apostate fell in battle against the Persians, mortally wounded in the thigh by a spear. As the story goes, the dying man caught some of the spurting blood in his hand, threw it toward heaven, and exclaimed, "So thou halt conquered after all Galilean !"

# 07. Chapter 6: The Church Consolidates, 325-451

CHAPTER 6 The Church Consolidates, 325-451

The Role of Church Councils

A Review of the Council of Nicaea

The Council of Constantinople Declares the Deity of the Holy Spirit

The Council of Chalcedon Confesses that Christ Is Human and Divine

Ambrose Defends the Truth and Promotes Christian Living

Jerome Serves the Church

"A Son of So Many Prayers Cannot Be Lost"

Augustine Defends and Expounds the Teachings of Scripture

The Papacy Develops

1. The Role of Church Councils In the course of the Church's history many councils have been held. These are meetings of church leaders where important questions are discussed and advice is carefully given. The first council ever held was the Council of the Apostles in Jerusalem. You will possibly remember that it was called to consider problems which arose as a result of the extension of the Church to the gentiles.

There were various kinds of councils. Some represented a larger number of churches than others. A provincial council was a council in which the churches of only one province were represented. In a national council the churches of one entire country were represented. A general council was one in which all churches of all countries were represented. Such a council was also called an "ecumenical council." The Council of Nicaea in 325 was the first general or ecumenical council. No agency has done more to consolidate and unify the Church than have the various general church councils. We will take particular note of four of them: the Council of Nicaea (325), the Council of Constantinople (381), the Council of Ephesus (431), and the Council of Chalcedon (451). These four great councils stand out as just so many signposts along the road of church consolidation.

FOUR IMPORTANT CHURCH COUNCILS 2. A Review of the Council of Nicaea

We have already discussed this council in considerable detail. It would be well for you to re-read that discussion at this time (ch. 3, sec. 9). It was a general council called by Emperor Constantine to decide the all-important question of the deity of Christ. Arius and his followers declared that Christ is not fully God; Athanasius held that if Christ is not God, He cannot be our Savior. It was at this council that there was drawn up and adopted the Nicene Creed. This creed declares that Christ is co-equal with, and of the same substance and essence with, the Father. Since that date this has been the common faith of all Christians.

3. The Council of Constantinople Declares the Deity of the Holy Spirit The Nicene Council failed to end the Arian controversy. Arius himself and a few other bishops refused to sign the Nicene Creed. There was still a large party of Arians and semi-Arians in the Church, which received strong support from some of the emperors and certain members of the imperial court. Until the day of his death, Athanasius had to battle continuously for the doctrine of the deity of Christ as expressed in the Nicene Creed.

After the death of Athanasius the leadership in the struggle for orthodoxy (historic Christian truth) was taken over by three men, who are known as "the three great Cappadocians." They are so called because they came from the province of Cappadocia in Asia Minor and because these three were among the most outstanding men of the ancient Church. They were Basil of Caesarea, Gregory of Nazianzus, and Gregory of Nyssa. These three men stood firm and strong in defense of the teachings of Scripture. The Nicene Creed had said nothing about the deity of the Holy Spirit. A second ecumenical council was held in the year 381 in Constantinople. This council reaffirmed the belief of the Church as expressed in the Nicene Creed, and also declared its belief in the deity of the Holy Spirit. The doctrine of the Trinity is a fundamental article of the Christian faith. The belief of the Church in Father, Son, and Holy Spirit as the triune God, was now fully established. This was the complete and final rejection of Arianism by the Church. From this time on Arianism disappeared.

4. The Council of Chalcedon Confesses that Christ Is Human and Divine

Even so the Church had not yet fully expressed its understanding of the person of Christ. The Scriptures reveal Christ as being not only God but also man. In order that Christ may be our Savior, His full and complete humanity is just as important and necessary as His full and complete deity. As there had been many different views in the Church about the deity of Christ, so there were many differences of opinion concerning His humanity, and concerning His two natures and their relation to each other. It required much hard study and deep thinking to arrive at a common and clear understanding on these points. Long and severe controversies concerning the doctrine of Christ developed.

BANNERS OF TRUTH

At last in the year 451 a council was held in Chalcedon near Nicaea. This was the fourth ecumenical council. (The third one, the Council of Ephesus, we will discuss at a later point in this chapter.) Some six hundred bishops were present. In the creed formulated by this council, which stands on the same level of importance as the Creed of Nicaea, the Church reasserted its belief in the full and complete deity of Christ, but now also confessed its belief in His equally full and complete humanity. Furthermore the Church confessed the existence of two natures in Christ: the human and the divine. Concerning the relation of these two natures to each other the Church confessed that they exist in Christ without confusion, change, division, or separation. Finally the Church confessed that while Christ has two natures, He is one person, not two persons. The two Creeds of Nicaea and Chalcedon are the expression of the most fundamental articles of the Christian faith. The Reformation in the seventeenth century shattered forever the unity of the Church in the West. But it did not reject these creeds, nor did it make any changes in them. These two creeds remain today as the expression of the faith of the Greek, Roman Catholic, and most Protestant churches.

5. Ambrose Defends the Truth and Promotes Christian Living In the latter part of the fourth and the first part of the fifth century there were three great leaders in the western part of the Church. They were Ambrose, Jerome, and Augustine. These three men played an important part in the consolidation of the Church.

Ambrose was born in Trier, located in the western part of Germany. His father held a high office there in the Roman government. He was educated in Rome, and early displayed great talents. While still very young he was appointed governor of a large part of northern Italy. His residence was in the city of Milan, where some sixty years before Constantine the Great had issued his famous edict. In the days of Ambrose there were still many Arians in the Church of Milan. When the Bishop of Milan died both the Arians and the orthodox were determined to elect a man of their belief as his successor. The meeting held to elect the new bishop became very disorderly. The young governor Ambrose entered the church to restore order. Suddenly a child’s voice was heard above the uproar crying, "Ambrose Bishop !" Ambrose was not a member of the Church, and had not been baptized. Nevertheless he was elected bishop. He considered this a call of God, gave all his money to the poor, received baptism, and was consecrated as bishop. This happened in the year 374.

Ambrose was a strong supporter of the Nicene Creed. He wrote many books, and he is classed among the Doctors or great teachers of the Church. He also did much to promote Christian hymnology. He was a very able administrator, and was fearless in upholding a high standard of Christian living. This is shown in the way he disciplined his emperor.

Emperor Theodosius was a hot-tempered man. Because the people of the city of Thessalonica had murdered his governor, he had thousands of the inhabitants massacred. Ambrose would not permit the emperor to take communion until he had publicly acknowledged his guilt and declared his repentance. The emperor submitted to the discipline of the Church. The happy outcome of this affair was a great credit to both bishop and emperor. Ambrose died in the year 397.

6. Jerome Serves the Church

Jerome, another great leader in the Church, was born in Dalmatia around the year 340. Like Ambrose, he received his education in Rome.

Jerome liked to travel. He made many trips to various parts of the large Roman Empire. The last years of his life he spent in Bethlehem, the birthplace of Christ.

AMBROSE REBUKES THEODOSIUS

Ewing Galloway

There he lived as a monk (a man who withdraws from the world in order to devote himself entirely to meditation and religious exercise). He lived in a cave next to the cave in which Christ was supposed to have been born. He lived there from 386 until his death in 420.

Some two hundred years before Christ the Old Testament had been translated in Alexandria from Hebrew into Greek. This translation is called the Septuagint, because according to an old tradition it was made by seventy men. The Greek New Testament and this Greek translation of the Old Testament had been done into Latin. This translation of the Bible into Latin was not very good.

Jerome was about the only western churchman who knew Hebrew, having learned Hebrew from Jewish rabbis when he lived in Antioch and Bethlehem. Jerome proceeded to make a new Latin translation of the Bible. He translated the Old Testament not from the Greek Septuagint but from the original Hebrew. This Latin translation of the Bible by Jerome is known as the Vulgate. It was Jerome's noblest achievement and to this very day it is the official Bible of the Roman Catholic Church.

JEROME TRANSLATES THE BIBLE

Schoenfeld Collection from Three Lions 7. "A Son of So Many Prayers Cannot Be Lost" The greatest of the Church Fathers was Augustine. He was born in Tagaste in North Africa in the year 354. Africa had already given two other great leaders to the Church: Tertullian and Cyprian. The name of Augustine's father was Patricius. He held a good position, but was not wealthy. He was a heathen and did not become a Christian until late in life.

Monica, Augustine's mother, was a Christian and is one of the famous mothers of history.

Augustine at an early age showed unusual ability. His parents wanted him to become a great man and, although they had to sacrifice to do so, provided him with the best of educational opportunities. Rut Augustine did not make as good use of these opportunities as he might have done. As a boy he was very lively, and often neglected his studies in order to play. One result was that he did not learn Greek when he had the opportunity. Later when he became older and wiser he regretted this deeply. There were many books which, when he had become a man, Augustine wanted very much to read in the original Greek. Among these was the New Testament. But he could not read them in Greek because he had let his chance to learn that language go by. He had to depend on Latin translations. When Augustine was about sixteen his parents sent him to school in Carthage. This was the largest city in North Africa, and the best schools were there. Carthage was a very wicked city, full of temptations. Augustine studied hard, but he also plunged into a life of wickedness.

All this time Monica was praying for the conversion of her son.

Notwithstanding the tearful entreaties of his mother Augustine left Africa and went to Rome. He got away by deceiving his mother. As his ship sailed away he left her standing on the dock stretching out imploring arms in vain. Sometimes Monica almost despaired. She was greatly comforted by a Christian friend who said to her, "A son of so many prayers cannot be lost."

Notwithstanding his immoral life Augustine was always searching for the truth. He started to read the Bible but did not find it at all interesting. He liked the books of the great heathen poets and philosophers much better. At this time Manicheism, the philosophical system of Manes, a Persian, had many followers throughout the Empire. It was a strange mixture of heathen and Christian thoughts. For nine years Augustine was a Manichean. He still lived an impure life. When Augustine had been in Rome one year, he received the appointment to a government position as professor of rhetoric and public speaking in Milan. At this time Ambrose (sec. 5) was bishop in that city. Augustine was very fond of oratory, and was himself a fine orator. Often he would go to hear Ambrose preach. At first he was not interested in what Ambrose said, but he went to observe how he used his hands and to admire his oratory. At this time his mother, Monica, and his bosom friend Alypius joined him in Milan. A great change in the meanwhile was taking place in Augustine's

views. He was coming to see the errors of Manicheism and was now inclined to pay serious attention to the teachings of Christianity. He listened to the sermons of Ambrose with a new attitude. A certain Potitianus who had been to Egypt told Augustine about the thousands of monks in that country and what holy lives they were leading. The majority of these monks were ignorant men. Augustine felt ashamed that while these uneducated men had mastered their passions he, a learned man, had not been able to do so. He rushed out into the little garden behind the house. The copy of Paul's epistles which he was carrying he laid on the bench beside him. His soul was profoundly agitated. He got up from the bench and flung himself down on the grass beneath a fig tree. As he was lying there he heard a child next door sing the ditty: Tolle, lege; tolle, lege, which means, "Take up and read, take up and read."

He got up, returned to the bench, picked up the copy of Paul's epistles, and read: "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Romans 13:13-14). This was the turning point in Augustine's life. It was his conversion. From this moment on he was a changed man. The learned professor and accomplished public speaker enrolled as a humble catechumen to be instructed by the Bishop of Milan in the Christian religion. This happened in the late summer of the year 386. On Easter Sunday of the next year he was baptized.

Soon thereafter he and his party undertook the homeward journey. While they were waiting in Rome's seaport for their ship, Monica died. The death of his mother made Augustine change his plans. For a whole year he took up his abode in Rome. The year 388 saw him back in his birthplace, Tagaste.

8. Augustine Defends and Expounds the Teachings of Scripture

Augustine in course of time became bishop of Hippo in his native country of North Africa. From then on until his death in 430, he devoted himself heart and soul to the service of the Church. He preached, shepherded his flock, took part in the larger affairs of the Church, and founded the first monastery (home for monks) in North Africa. In public debate and with his pen he defended the teachings of the Church against heretics and those who would cause schism, or division, in the church. The controversies which occupied so much of Augustine's time and energy were with the Manicheans, the Donatists, and the Pelagians.

We made mention of the Manicheans in the previous section, when we traced the steps in Augustine's life. The Donatists were so called after their leader, Donatus. They were not heretics. In doctrine they were entirely orthodox. But they were schismatics, that is, they caused a division in the Church. During the severe persecution by Diocletian many Christians had lapsed; that is to say, they had denied the faith. The Donatists thought that the lapsed should not be re-admitted to the Church. Some bishops had surrendered their copies of the Bible to the government officials to be burned by them. The Donatists believed that such bishops were not worthy to administer the sacraments or ordain others as bishops. They withdrew and organized churches of their own. There were many Donatist churches in North Africa.

You will recall from our study of the organization of the Church (ch. 3, sec. 7) that when heretics began breaking away and forming churches of their own, the great Church from which they sepa-

rated took the name of the Catholic, or Universal, Church.

Now in Hippo, in North Africa, there were more Donatists than Catholics. Against them Augustine developed his doctrine of the Church and sacraments. He taught that the Catholic Church is the only church. To the Church he ascribed great authority. Said he: "I should not have believed the Gospel except as moved by the authority of the Catholic Church." In the controversies with Arius and others the true doctrine concerning Christ had been worked out. The final result had been the establishment of the doctrine of the Trinity. In his controversy with Pelagius, Augustine worked out the true doctrine concerning man and the manner of his salvation.

Pelagianism derives its name from its founder, Pelagius. He was a British monk who denied that the human race had fallen in Adam. He denied original sin, the total depravity of man, and predestination. Pelagius taught that man is not born corrupt. Babies, he said, are innocent. They become bad when they grow up, through the bad example of others. Against him Augustine taught that every man is conceived and born in sin, and can be saved only through the grace of God according to His divine good pleasure. This brings us to the Council of Ephesus, referred to in sections 1 and 4 of this chapter. The teachings of Pelagius were condemned as heresy by the General Council of Ephesus in 431. In 529 the Synod of Orange condemned the teachings of the Semi-Pelagians — that it is up to the individual to accept or refuse God’s offer of grace. The teachings of Augustine largely dominated the Roman Catholic Church of the Middle Ages, and from this greatest of all Church Fathers Luther and the other Reformers also received their inspiration (ch. 23, sec. 6).

ST. AUGUSTINE

Bettmann Archive

After a painting by Botticelli The two most famous works of Augustine are his Confessions and The City of God. In his Confessions Augustine lays bare the secrets of his early life and the innermost depths of his mind and heart. In The City of God he gives his philosophy of history.

9. The Papacy Develops

There was also in the period covered in this chapter a further and extremely important development in the organization of the Church. We have learned, in chapter three, how the system of monarchical episcopal government became general throughout the Church. Every church, or perhaps it would be better to say every diocese, had its bishop. At first all bishops were of the same rank. No bishop had any judicial power over any other bishops. You will recall that one presbyter gradually, step by step, acquired power over the other presbyters, and thus became bishop. In the same way, gradually and step by step, one bishop, the bishop of Rome, acquired power over other bishops and in that way became pope. Let us see how that development came about.

First of all the bishops of big churches in the large cities came to be looked upon as being of higher rank than the bishops of smaller churches. They came to be called metropolitan bishops.

Then in course of time the churches of five of the cities came to be regarded as having very special importance. These cities were Jerusalem, Antioch, Alexandria, Constantinople, and Rome. The bishops of the churches in these cities came to be called patriarchs. The first four cities were

all in the eastern and Greek part of the Empire. Rome alone was in the western and Latin part of the Empire.

Now the bishop of Rome began gradually to have more influence than the other four. It is interesting to note how this came about.

All the churches naturally held the church in Jerusalem in very high regard. That church was located in the city where Christ had been crucified, had died and risen again, and whence He had gone back to heaven. There the Holy Spirit had been poured out, and the Church had been born. There all the apostles had been assembled on that memorable Pentecostal day. There Peter and later James, the brother of the Lord, had been at the head of the Church. A church had been there when as yet there was no church anywhere else. For some time it was the only church. That church was the mother church. There the Christians had first been persecuted. There the first church council had been held. The church in Jerusalem had something no other church had. It was among all the churches unique. Gradually, however, the church in Jerusalem was eclipsed by new churches established in other cities. Especially after the destruction of Jerusalem by the Romans under Titus in the year 70, and again under Hadrian in the years 132 and 135, the church in that city, as well as all the churches of Jewish Christians in Palestine, declined. The church in Jerusalem continued to exist for a number of centuries, although in a very much weakened condition. Nevertheless, because of ancient hallowed associations going back to the very beginning of the Church, the title of patriarch was accorded to its bishop.

Entirely different was the case of the church in Antioch. There the followers of Jesus had first been called Christians. There as well as in Jerusalem an apostle, Paul, had labored. There the work of missions among the gentiles had its beginnings. The center of gravity in the Church had shifted from Jerusalem to Antioch. The church in Jerusalem had become a grandmother, but the church in Antioch was the mother of a multitude of churches in Asia Minor and Greece. Antioch had many notable bishops, and it had become the seat of an important school of theological thought. Besides, whereas Jerusalem was a small provincial town in an out-of-the-way corner, Antioch was next to Alexandria the largest and most important city in the East, and the third city in size and importance in the Empire.

THE PAPACY DEVELOPS

Cities of the five leading bishops, or patriarchs

Although the church in Alexandria could not claim apostolic origin, the evangelist Mark, according to an old tradition, had been active in its founding. It was the second city in the Empire, the greatest seat of learning and culture, and for centuries far more splendid than Rome itself. There, too, flourished a famous theological school, in which Origen, the greatest scholar of the Church up to that time, had taught.

Constantinople had originally been called Byzantium. Byzantium was an ancient town situated on the Bosporus; it had been founded as a Greek colony. Constantine the Great, the first Christian emperor, had changed his residence from Rome to Byzantium. Then the town was renamed in his honor and called Constantinople. The church there could claim neither apostolic origin nor great antiquity. It owed its importance entirely to the fact that it was located in the city which had become the residence of the emperor.

Rome was the first city in the Empire. Not only had Paul labored there, but according to tradition the church in Rome had been founded by the apostle Peter. To that apostle Christ had entrusted the keys, and it was claimed that Peter had transmitted the power of the keys to the bishops of Rome. In almost every controversy the churches — east as well as west had appealed to the bishop at Rome. In the great controversies about the person and nature of Christ, orthodoxy had gained the victory because of the influence of the West under the leadership of the bishop of Rome. As we have seen, the church at Jerusalem was no longer a leader among the churches; and so its voice bore little weight in these controversies. Between the patriarchs of Antioch, Alexandria, and Constantinople there was ever the keenest rivalry for supremacy, and none of them was willing to acknowledge the supremacy of the bishop of Rome. But in their rivalry for supremacy they often sought the support of the bishop of Rome. The same Council of Chalcedon which permanently crippled the power of the patriarch of Alexandria, adopted a canon which declared the patriarch of Constantinople to be of the same dignity as the bishop of Rome. In all the western part of the Empire there was no church that could even begin to think of rivaling the church in Rome. As far back as around the year 185 Irenaeus had written in his book, Against Heresies, that every church must agree with the church in Rome. There was strenuous opposition sometimes to the claim of the bishop of Rome, but in the end the churches in the West acknowledged his supremacy. With this acknowledgment the papacy had come into existence. The bishop of Rome came to be called pope, a title derived from the Latin word papa, meaning "father"; and the church over which the pope ruled as supreme head came to be known as the Roman Catholic Church. The significance of the development of the papacy for the further history of the Church can hardly be exaggerated.

Against the canon of the Council of Chalcedon, which declared the patriarch of Constantinople to be of equal dignity with the bishop of Rome, Pope Leo I vainly protested. Leo I, who died in 461, has been called the last of the ancient and the first of the medieval popes.

# 08. Chapter 7: The Church Deteriorates, 100-461

CHAPTER 7 The Church Deteriorates, 100-461

Many Evils Were Present

Signs of Deterioration Can Be Detected from the Very Beginning

The Causes of Deterioration Are Many

Heathenism Influences the Early Church

Monasticism Develops

The Church Begins to Persecute Heretics

1. Many Evils Were Present From the above dates you will notice that in this chapter we shall again go through a part of the same period of time already covered in the previous chapters. What has been told you so far is not all that happened during the first five hundred years of the Church's existence. The history of the Church is not a simple but a very complicated story. Many different things happened at the same time.

What we have learned about the history of the Church so far is, for the most part, very good and inspiring. We saw the Church, heaven-born on the day of Pentecost, growing both outwardly and inwardly. We saw it emerge from bloody persecutions, victorious over heathenism and firmly establishing its position. But in this same time also many things happened which are not so pleasant and inspiring. We shall learn about those things in this chapter. The story we tell about the Church should be a true story. We should face the facts as they are. What we learned in the previous chapters is true, but it is not the whole truth. It is a true picture, but it is not a complete picture.

2. Signs of Deterioration Can Be Detected from the Very Beginning In the epistles of the apostles, and in the letters to the seven churches in Asia which Christ himself dictated to John on Patmos, we can already detect references to the first faint beginnings of deterioration. The Apostolic Age came to a close around the year 100. The apostles were followed by the Apostolic Fathers (ch. 3, sec. 3). From their writings we can see that, in the time immediately following the death of the apostles, the signs of deterioration were becoming more noticeable. In the course of the next four hundred years that deterioration increased steadily. By the year 500, that is, toward the end of the time we have studied so far, we find strange and wide departures from the teachings of God's Word, in both doctrine and practice.

Toward the end of the fifth century the following unscriptural ideas and practices had become deeply rooted in the Church: Exorcism (expelling of evil spirits); prayers for the dead; a belief in purgatory (place in which souls are purified after death before they can enter heaven); the forty-day Lenten season; the view that the Lord's supper is a sacrifice, and that its administrators are priests; a sharp division of the members of the church into clergy (officers of the church) and

laity (ordinary church members); the veneration (adoration) of martyrs and saints, and above all the adoration of Mary; the burning of tapers or candles in their honor; veneration of the relics of martyrs and saints; the ascription of magical powers to these relics; pictures, images, and altars in the churches; gorgeous vestments for the clergy; more and more elaborate and splendid ritual (form of worship); less and less preaching: pilgrimages to holy places (ch. 19, sec. 2); monasticism (sec. 5); worldliness; persecution of heathen and heretics.

3. The Causes of Deterioration Are Many

You may wonder at this great and sad deterioration of the Church. You will soon cease to wonder when you take notice of certain things thus far touched on only very lightly. Without tracing the origin and development of these deteriorations in detail, let us together consider some of the causes that were at work to bring them about. The snow freshly fallen from heaven is pure white. Soon it is soiled with the dirt of earth. The heaven-born Church was soon polluted when it came into contact with a sinful world.

First of all there were the Christians themselves. Every Christian is a saint, but every saint is a sinner. Even when regenerated, the sinner still has an inborn tendency to commit sin and error.

Next, there is the Bible. In a way the Bible is plain. But because it is the Word of God it is also very deep. It took the Church centuries to study out the meaning of the Bible, and that task is not yet finished. The ancient Church misunderstood and misinterpreted certain teachings of the Old Testament, of Christ, and of the apostles.

Finally, there was he heathen environment (surroundings). For centuries heathenism continued to exist. The Church grew and developed in a heathen world. The whole life of the people was saturated with heathen ideas. When Constantine the Great gave the Christians freedom of religion, and when he showered favors upon the Church, thousands upon thousands of heathen flocked into the Church without having become true Christians. A flood of worldliness engulfed the Church. It was overwhelmed, and could not handle the situation. So many heathen clamored for admission that the Church was not able to instruct them all properly in the Christian religion. They took their heathen ideas along with them into the Church. The moment of the Church’s victory over heathenism became the hour of the Church’s greatest danger from heathenism.

4.Heathenism Influences the Early Church

All heathen religions had their sacrifices, their priests, and their altars. Soon the Church had its sacrifice, its priests, and its altars. The heathen had gods innumerable, and their images were to be seen on every hand. Soon martyrs and saints took the place of the old heathen gods, and their images and those of Christ and of Mary appeared in the churches. Heathendom was full of superstition. Soon that superstition was transferred to pieces of the cross, and to the relics of saints and martyrs, such as bones and hair and fragments of clothing. Emperor Julian the Apostate called the Christians bone worshippers. In many lands among the heathen there were monks. Before long many Christians became monks and nuns.

5. Monasticism Develops

Christian monasticism began in Egypt. Its founder was Anthony of Thebes. About the year 270 he took up the life of a monk in his native village. After some fifteen years he went to live alone in a

cave in the desert, and thus became what is known as a hermit — one who withdraws from the world and lives alone. Many followed his example. Others lived together in large houses called monasteries, in which each monk had his cell. From Egypt monasticism spread rapidly over the entire East. Sometimes it took very queer forms. In Syria a certain Simon lived for thirty years, until the very day of his death, on top of a pillar or stylus. He built several pillars, each one higher than the one before. His last pillar was sixty feet high and the top four feet square. He is known as Simon Stylites. Between the fifth and the twelfth centuries there were many pillar saints in Syria. On a trip to Rome, Athanasius introduced monasticism into the West. Ambrose, Jerome, and Augustine (ch. 6, sec. 5, 6, and 7) did much to promote it. Monasticism was to be one of the outstanding features of the life of the Middle Ages.

MONKS IN THE DINING ROOM OF THEIR MONASTERY

Religious News Service

Why did people become monks and nuns? They did so for various reasons, but the original motive was to flee from a world that was wicked in order to lead a holy life.

6. The Church Begins to Persecute Heretics

Almost as soon as the heathen stopped persecution of the Church, the Church began to persecute the heathen and also the heretics. The Church at this time did not torture or put persons to death (ch. 22, sec. 5). But the emperors who were now Christians forbade heathen worship, and banished many of the leading heretics. Sometimes Christians persecuted each other. Through the scheming of Theophilus, bishop of Alexandria, the greatest preacher of the Church was banished to a far distant, miserable little village. This preacher was Chrysostom, bishop of Constantinople. The name Chrysostom means golden mouth. This name had been given to him because he was the most eloquent preacher the ancient Church produced. Now an old man, he was forced to march barefooted through the hot sand and bareheaded under a blazing sun. He died on the way.

Augustine advocated persecution on the basis of a statement in one of the parables of Jesus: "Compel them to come in" (Luke 14:23). This idea was to bear bitter fruit in the persecutions of the Middle Ages and of the time of the Reformation (ch. 22. sec. 5; ch. 30, sec. 6).

# 09. Chapter 8: The Church Survives and Grows Again, 376-754

CHAPTER 8 The Church Survives and Grows Again, 376-754

A Summary of the Growth of the Ancient Church

Rome Is the Center of a Great Empire

German Tribes Invade the Empire

The Empire Falls but the Church Survives

The Distribution of Peoples after the Barbarian Con. quests

The Church Faces a Twofold Task

The Ancient Civilization Is Preserved and Transmitted

The Franks Are Converted

Ireland, Scotland, and England Are Christianized

Germany and the Netherlands Are Evangelized

A Summary of the Conquests of the Church

Pope Gregory the Great Symbolizes the Medieval Church

1. A Summary of the Growth of the Ancient Church The road of the Church's history is a long road. It is almost two thousand years long. By now we have traveled quite a distance. We have walked some five hundred years down that road. We started in Jerusalem. The day of Pentecost now lies far behind us. There have been three big turns in that road, The first turn came when the Church, Christ's army, driven out of its original camp in Jerusalem, marched forth into Judea and Samaria and as far as Antioch in Syria. The second turn came when that army under the leadership of Paul invaded the great gentile world of the Roman Empire. The third turn came when that army, after a bloody war of three hundred years, in 313 gained the victory over heathenism in the Edict of Milan.

We have followed the victorious march of Christ's army from Jerusalem to Spain in the western part of the Roman Empire, that is, fromthe eastern to the western end of the Mediterranean. We have been in many lands: Palestine, Syria, Asia Minor, Persia, Macedonia, Greece, Italy, Gaul, Egypt, and North Africa. We have been in many cities: Jerusalem, Samaria, Caesarea, Antioch, Smyrna, Nicaea, Chalcedon, Constantinople, Rome, Milan, Bethlehem, Lyons, Alexandria, Carthage, Tagaste, and Hippo. We have crossed mountains, plains, and seas. We have been in the studies of learned scholars, in caves in the desert, in the cells of monks, in dungeons, in amphitheaters with wild beasts, in the catacombs, in gardens, in churches, in imperial palaces, in the houses of bishops. We have witnessed a great variety of scenes. We have become acquainted with many people. (See map p. 52.) 2. Rome Is the Center of a Great Empire The Roman Empire

and the Christian Church came into existence at about the same time. Both the Empire and the Church have now existed for about five hundred years. But now the Empire in the West is about to fall, while the Christian Church continues. But the fall of the Empire in the West will have a profound effect upon the whole history of the Church from this time on. It will mark another important turn in the road of the Church's history. Before we go down that new turn in the road, let us take a look at the Roman Empire as it existed at this time. The city of Rome had extended its power over Italy, Sicily, North Africa, and Spain. Then its legions turned east and conquered many of the territories of Greece, Asia Minor, Syria, Palestine, and Egypt. Later Rome conquered Gaul (now France), what is now Belgium and the Netherlands, and Britain. Thus the Roman Empire was bounded by the Sahara Desert on the south, by the Atlantic Ocean on the west; by the Rhine and Danube rivers on the north, and by the Euphrates River on the east. (See maps pp. 42, 52.) From the western waters of the Atlantic and the southern sands of the Sahara, Rome had nothing to fear. East of the Euphrates were the Parthians and the Persians. They often threatened the Roman Empire, but the Romans were always able to hold these enemies in check. Along the northern frontier, however, it was a different story.

3. German Tribes Invade the Empire

East of the Rhine and north of the Danube were German tribes. Behind the German tribes were the Mongolian Huns. The Huns crowded the German tribes. The Germans were barbarians but the Huns were worse. They were fierce horsemen, hideous to look upon. In mortal dread of the Huns, a German tribe, the Visigoths (West Goths) in 376 crossed the lower Danube. It was the first tribe of barbarians to enter the Empire. Soon they were joined by the Ostrogoths (East Goths). The Roman emperor Valens, in the year 378, gave them battle near the city of Adrianople. The Roman army was annihilated, and Valens was killed. His successor was Theodosius. (This is the emperor who in Milan submitted to the discipline of the Church at the hands of Bishop Ambrose, and who was the last to rule over the whole of the Roman Empire.) An able statesman and general, he subdued the Goths. Thereafter the barbarians left the eastern part of the Empire alone. It continued to exist as the Eastern or Byzantine Empire throughout the entire Middle Ages up to the year 1453, when Constantinople was captured by the Turks. The Turks have held that city down to the present day.

Having failed in the East, the Goths, together with other German tribes, attacked the western part of the Roman Empire. The Empire was decaying, but it was large and still had some strength left. It took the barbarians one hundred years, from the crossing of the Danube by the Visigoths in 376 to the fall of Rome in 476, to conquer the western part of the Empire.

These last hundred years of the Empire in the West were a time of great suffering and disaster. It was in those dark days that Ambrose, Jerome, and Augustine lived.

Hosts of barbarians slashed their way through the Empire, leaving a gory trail wherever they went. Matrons, virgins, bishops, and priests were insulted and slain. Churches were destroyed and horses stabled at their altars. The relics of martyrs were dug up. Monasteries were laid waste. Rivers were dyed red with blood. Crowds of men and women were dragged away into captivity. The Roman world was rushing to ruin.

4. The Empire Falls but the Church Survives In 410 Rome was laid waste by the Goths under Alaric. The barbarians broke into the city by night. The inhabitants were awakened by the tremendous sound of the Gothic trumpet. For six days and nights the barbarians trooped through the city. Soon the streets were wet with blood. At night the flames of the burning buildings cast upon the sky a reflection of lurid red. The palace of the emperors and the residences of the wealthy citizens were stripped of their costly furniture, their precious plate and jewels, their silken and velvet hangings, and their beautiful objects of art. The city which had plundered the world was now itself plundered. When at last the army of the Goths withdrew, there followed in its train thousands of oxcarts groaning under the weight of the spoils. The awful calamity that had befallen the "Mistress of the World" shocked pagans and Christians alike. Jerome was sitting in his cave in Bethlehem, writing his Commentary on the Prophecies of Ezekiel, when he heard the news.

He was paralyzed with horror. He could hardly recall his own name for thinking of the frightful scenes which were enacted in the sack of the "Eternal City." To Principia he wrote: "My voice is choked, and sobs interrupt my words as I dictate. The city is taken, which took the whole world. It perished by famine before it fell by the sword. The rage of the famished broke into infamous feeding. Men tore each other's limbs. Mothers did not spare their suckling children."

Jerome was overwhelmed with anguish and consternation. He believed that the antichrist was at hand. He said: "The world is rushing to ruin. The glorious city, the capital of the Roman Empire, has been swallowed up in one conflagration. Churches once hallowed have sunk into ashes. Virgins of God have been seized, maltreated, and murdered." He was so struck with horror that he could scarcely pick up courage to work. In his introduction to his commentary on Ezekiel he wrote: "Who could have believed it that Rome, founded on triumphs over the whole world, could fall to ruin; and that she, the mother of nations, should also be their grave ? Rome, once the capital of the world, has become the sepulcher of the Roman people. Who could have believed it that into the holy city of Bethlehem illustrious and noble men and women, who once lived in lordliness and abundance, would stream as beggars !" He could do nothing to help them. He could only mingle his tears with theirs. The pagans who still remained in the Roman Empire believed that the ancient gods had made Rome great. They blamed the Christians, who had forsaken those gods, for the calamities that had befallen Rome. In answer Augustine, amid the tremors and rumblings of the stricken Empire, wrote The City of God, his greatest book, and Christianity's most brilliant apology.

Eventually the barbarians conquered every province of the western part of the Empire: Italy, North Africa, Spain, Gaul including the Netherlands, and Britain. (See map below.) The Empire fell, but the Church survived. When the smoke and dust cleared away there stood intact among the blackened ruins of the Empire the Church, ready to bless and educate the barbarians who had caused this ruin.

5. The Distribution of Peoples after the Barbarian Conquests With their invasion of the western part of the Roman Empire and their conquest of Rome in 476, the barbarians brought Ancient History to an end and ushered in the Middle Ages, which were to continue for almost a thousand years until the fall of Constantinople in 1453. For the understanding of the history of the Church which now follows it is necessary to know what peoples lived in each of the countries at this time.

LOCATION OF TRIBES AFTER THE BARBARIAN INVASIONS

Adapted from The Church Through the Ages,

Courtesy Concordia Publishing House

Let us begin with the eastern part of the Empire. It was this part of the Roman Empire that was not conquered and occupied by the barbarians. It embraced the Balkan Peninsula, Asia Minor, Syria, Palestine, and Egypt. It is known as the Eastern or Byzantine Empire. Its capital was Constantinople. In this Eastern Empire there were still some pagans. But the emperors and the great majority of its citizens were Christians in name, at least. They were also highly advanced in the arts and in human thought. The Greeks, when they were still heathen, had written many wonderful books. After they became Christians they wrote other great books. All these treasures of civilization were throughout the Middle Ages preserved in the Eastern Empire, and especially in Constantinople.

Now let us take a look at the population in the various provinces of what until recently had been the western part of the Roman Empire.

First of all there was Italy. Originally Italy had been inhabited by a great many different tribes. After Rome conquered all of Italy its inhabitants were Romanized. They learned to speak Latin, the language of the Romans. In Italy also the great majority of people confessed the Christian religion. After the invasion by the barbarians, the Ostrogoths settled in Italy among the native population. The Goths, both the Ostrogoths and the Visigoths, had been converted to Christianity before they invaded the Empire. This had come about through the preaching and teaching of Ulfilas, a bishop who also translated a large part of the Bible into Gothic. The southern part of Gaul (France) and the northern half of Spain were occupied by the Visigoths. Like their kinsmen, the Ostrogoths in Italy, they had accepted Christianity.

There were besides the Goths many other German tribes who had a part in the invasion. The Burgundians settled down in eastern Gaul. They were Christians. The Vandals who conquered southern Spain and North Africa also were Christians. However, the Goths, the Burgundians, and the Vandals were Arian Christians. In Northern Gaul, in what is now Belgium and the Netherlands, and in Britain the situation was different. The Franks who took northern Gaul, Belgium, and the southern Netherlands; the Frisians who lived in the northwestern part of the Netherlands; the Saxons who settled in the eastern part of the Netherlands; and the Anglo-Saxons who conquered Britain, were all still heathen.

Then there were the people who lived in countries which never had been part of the Roman Empire: the Celts in Ireland; the Scandinavians in what is now Denmark, Norway, and Sweden; the many German tribes east of the Rhine; and beyond them still farther east the tribes in what is now Russia. All these teeming millions scattered over all these vast territories were heathen.

6. The Church Faces a Twofold Task The Church at the beginning of the Middle Ages differed greatly from what it had been at the beginning of its existence. The conditions which the Church had now to face were also vastly different from those which it had encountered in its early years. At its beginning the Church was very small and weak, but the people to whom Paul and the other missionaries brought the Gospel were civilized. Those people lived in the Roman Empire. The Roman government maintained peace and order throughout the Empire, and that Empire was covered with a network of excellent roads for travel. At this later period the Church, although in

many ways seriously deteriorated, was large, strongly organized under its bishops, and in possession of a well-worked-out body of doctrines. But the Church now lacked the protection of the one Roman government. In its place had been set up a number of barbarian kingdoms. Some of these kingdoms, like that of the Franks in Gaul and those of the Anglo-Saxons in Britain, were heathen. The tribes living outside the former territories of the Empire were also heathen, and the country in which they lived was wild, uncultivated, and without roads. Besides, all these nations and tribes were barbarous, ignorant, uneducated, and uncultured. The Church once more, as in its beginning, faced a heathen world. However, there was a difference. The heathen to whom it now had to bring the Gospel were not civilized, but barbarous. And so the Church, standing at the beginning of the Middle Ages, saw set before it a twofold task: that of Christianizing and that of educating the new nations. The accomplishing of this task, however imperfectly, within the next thousand years was a remarkable achievement on the part of the Church. In the five hundred years following the invasion of the Roman Empire by the barbarians, that is, by the year 1000, all the new nations of Europe had been Christianized. By the end of the next five hundred years, that is, by the year 1500, the new nations of western Europe had become educated, and had fully developed the wonderful medieval civilization.

7. The Ancient Civilization Is Preserved and Transmitted The barbarians were ignorant but not stupid. Stupidity is incurable; ignorance can be cured by education. But the barbarians were not totally ignorant. In fact, they knew many things. They had a religion and a mythology — stories and ideas about their imaginary gods. They had laws and a system of government. They knew how to make a living. They knew how to raise and prepare food and make drinks. They had horses and cattle. They knew how to make clothing, wagons, and weapons. They knew how to make war well enough to defeat the Romans. They knew how to make songs and stories. But they did not know how to read or write. Their ignorance was ignorance of books. When the barbarians invaded the Empire they did not destroy everything. They destroyed many but not all the books. Thousands upon thousands of the inhabitants of the Empire were killed, but many more were not. Among those who were not killed were a good many educated people. Some of the learned men who survived the invasion of the barbarians wrote books in which they handed on to the Middle Ages much of the learning of the ancient world. And this is where the monks played an important part. Many of them were educated and could read and write. There were no printed books at this time; all books were written by hand. These manuscripts, or hand-written copies, would wear out, and the only way to replace them was to make copies of them. That is what the monks did as they sat in their cells. By doing this they rendered an invaluable service to civilization.

During the first three hundred years after the invasion very few barbarians took an interest in books. These were the Dark Ages. But the monks, by their patient drudgery and persistent industry in copying manuscripts, maintained a supply of books. In this way they provided the means for the education of the new nations at a time when they would be ready for it.

8. The Franks Are Converted The Franks, under the leadership of their king, Clovis, gradually extended their rule over all Gaul. From that time on Gaul was called France. The Franks were the first Germanic tribe to adopt Christianity after the invasion. The story told about the conversion of Clovis is very similar to the story told about the conversion of Emperor Constantine. In the heat of a desperate battle Clovis saw the sign of the cross in the sky. He vowed that he would become a Christian if he won the battle. After the victory was gained he was baptized, together with three

thousand of his warriors, on Christmas day of the year 496, in the city of Rheims.

Heretofore people had accepted Christianity individually. From this time on whole tribes became Christians when their king became a Christian.

Whereas the other German tribes who had accepted Christianity were Arians, the Franks adopted the orthodox Christianity of the Nicene Creed. From the start, therefore, they were in agreement with the Catholic Church, which had prevailed in the Empire, while the other converted German tribes were heretics.

THE BAPTISM OF CLOVIS

The baptism of Clovis in Rheims in 496.

Painting by François-Louis Dejuinne . The conversion of the Franks to orthodox Christianity was an event of the greatest importance. It was to have tremendous consequences for the future history of the Church. But at the time no one realized how important this event really was. More than two hundred years were to pass by before the consequences would unfold.

9. Ireland, Scotland, and England Are Christianized

Before the fall of the Empire in the West, Christianity was introduced into Britain by Christian Roman soldiers. In the last years of the Empire in the West, a British monk, St. Patrick, became "the Apostle of Ireland." By the time of his death in 461 the Church was firmly established in that country. The Irish monasteries became famous centers of learning; but they owed their greatest fame to their missionary activities.

INTRODUCTION OF CHRISTIANITY INTO BRITAIN DURING THE ROMAN PERIOD

Schoenfeld Collection from Three Lions

About a hundred years after the death of St. Patrick, an Irish monk by the name of Columba founded a monastery on the island of Iona. From there he set out with a number of companions to do missionary work in Scotland. His labors were blessed, and the Church was planted in Scotland. Other Irish monks brought the Gospel to the Germans east of the Rhine.

One year before the death of Columba in 597, Pope Gregory the Great sent the monk Augustine with forty other monks to England, which in Roman times had been known as Britain. Since the conquest of Britain by the Angles and Saxons it had become known as Angleland or England. The Angles and Saxons were fierce heathen. When they conquered Britain in the fifth century they erased every trace of Christianity in the island, and made of it a heathen country again.

Now more than one hundred years later Pope Gregory’s attention, as he walked through the slave-market in Rome, had been attracted to some fair haired, blue-eyed youths. On being told that they were Angles he said: "Not Angles, but Angels." It was then that he decided to send missionaries to England to regain that country for Christ. It took more than a hundred years to re-establish Christianity in England and drive out heathenism.

EUROPE IS CHRISTIANIZED 10. Germany and the Netherlands Are Evangelized

After they were converted, the English became great missionaries. They labored among the heathen in the northern part of the European continent. The greatest of these missionaries was Boniface. He first preached to the Frisians, but without success. Then he crossed the Rhine into Germany, and there he won many converts. One of the greatest gods of the German heathen was Thor. Boni-face cut down a big oak which was believed to be sacred to that god. The heathen looked on with awe, expecting that Thor, the god of thunder, would strike him down with lightning. When nothing happened to him the heathen gave up their belief in Thor, and accepted Christianity. Of the wood of the oak the missionary built a chapel.

BONIFACE CUTS DOWN THE OAK BELIEVED TO BE SACRED TO THE HEATHEN GOD THOR To this day Boniface is known as "the Apostle of Germany."

Later Boniface returned to his first field of labor among the Frisians. He was already seventy-three years old at that time. He made some converts, and was just lifting his hands in blessing over the heads of the newly baptized when he and fifty-three of his companions were knocked down and murdered by the clubs of the Frisians, near what is now the little city of Dokkum. That was in the year 754.

Another English monk who labored in the Netherlands, from 690 to 739, was Willibrord. The Saint Willibrord Well in the province of North Holland near Heilo is a memorial to him. His labors resulted in the establishment of the Archbishopric of Utrecht. That city is even now the headquarters of the Roman Catholic Church in the Netherlands. By the year 1000 the Christianization of Denmark, Norway, Sweden, and Russia had also made good progress.

Thus we see that within the five hundred years immediately following the fall of the Empire in the West, the Church did grow again marvelously. (See map above.) 11. A Summary of the Conquests of the Church The Church within five hundred years from its birth conquered the highly civilized heathenism of the Roman Empire. In the course of the next five hundred years, after the fall of the Empire in the West, it conquered the barbarous heathenism of northern Europe.

While engaged in this strenuous, large-scale gospel campaign with its many fierce battles, the Church itself underwent certain great changes, as we shall learn in the following chapters.

12. Pope Gregory the Great Symbolizes the Medieval Church The most important pope in the days when the new barbarian kingdoms were being built up on the ruins of the Empire in the West was Gregory the Great. He was the first monk to become pope, and ruled from 590 to 604. He called himself "the servant of the servants of God," a title used by popes down to the present day. He had more power in Italy than had the emperors, although legally and in theory Italy still belonged to the Eastern Empire. Now the strongest man in Italy, Gregory was able to keep the Lombards, who had conquered northern Italy, at bay.

He strongly upheld the claim of the bishops of Rome to power over the entire Church as successors of the apostle Peter. It was Pope Gregory whose work in behalf of missions, as we saw just a while back, had such far-reaching results. To him has been ascribed the style of church music known as the Gregorian chant.

Gregory taught (1) that the Lord’s Supper is a repetition of the sacrifice of Christ, (2) that the saints can be of help to us, and (3) that there is a purgatory. The saints referred to here were men and

women who were considered to have been persons of extraordinary piety during their life on earth, and who after their death were declared officially by the Church to be saints.

Pope Gregory the Great stood for all the things which form the most distinctive traits of the Church of the Middle Ages.

Chapter 12

# 10. Part Two: The Church in the Middle Ages

Part Two

THE CHURCH IN THE MIDDLE AGES

(From Pope Gregory the Great to the Reformation, 604-1517)

Church Loses Territory

Church Is Divided into Two Parts

Church Forms an Alliance with the Franks

Church Develops Its Organization Church Comes into Bondage to the

The Church Develops Monasticism

The Church Makes Efforts to Free Itself

The Church Continues Efforts to Free Itself

The Church Faces a Great Struggle The Church Is Forced to Compromise The Church Inspires the Crusades

The Church Rises to the Greatest Height of Its Power

The Church Declines in Power

The Church Is Stirred

TIME LINE - PART II - THE CHURCH IN THE MIDDLE AGES

PART TWO THE CHURCH IN THE MIDDLE AGES In this second part of our book we are going to follow the Church’s history from the time of the Mohammedan conquest to the dawn of the Reformation.

During this period, known as the Middle Ages, the Church divided into two parts — an eastern and a western church. From that point on our attention focuses on the Latin Western Church. To the great distress of its leaders, the Church with its huge organization came under the control of the civil government. Repeatedly it tried to free itself and gain control over the State. Popes and emperors schemed for power, and many a dramatic scene took place as the one or the other bowed in defeat.

Another striking series of events were the Crusades, or holy wars, in which the Western Church sent armies of volunteers against the Turks in the East to fight for possession of the Holy Land. The contacts thus made with the ancient and rich civilizations of the East stimulated thought and study in the West. The popes became more interested in pagan culture than in Christian truth. People began to question the teachings and practices of the Church. Some began to spread

non-Christian ideas. Others, who were steadfast in the faith, clamored for reform. The time was growing ripe for a tremendous upheaval in the Church and in the entire western world.

# 11. Chapter 9: The Church Loses Territory, 632-732

CHAPTER 9 The Church Loses Territory, 632-732

The Curtain Opens on a Scene of Disaster

Mohammed Founds a New Religion

The Mohammedans Conquer Many Imperial Provinces

The Cross Faces the Crescent in the Battle of Tours

The Conversion of Clovis Has Far-reaching Consequences

The Losses Sustained by the Church Are Many and Serious

The Causes for Defeat

1. The Curtain Opens on a Scene of Disaster The eastern part of the Empire escaped the barbarian deluge and for a time enjoyed comparative peace. But for fifty years after the destruction of the Empire in the West, the eastern part had to fight for its life. At first it was kept busy beating off the attacks of the German tribes who tried to cross its borders from the north. After this had been done, the emperor Justinian was even able to reconquer Italy from the Ostrogoths and North Africa from the Vandais, and regain those provinces for the Empire in the East.

Another fifty years passed. Then the emperor Heraclius had to wage a desperate war with the Persians. In the terrible battle of Nineveh in the year 627 the Persian army was annihilated, and the Empire in the East was saved. However, this security lasted only a short time. Then calamity befell also the eastern part of the Empire. It was not completely destroyed as had been the western part, but some of its provinces were taken from it. They were never regained. This chapter is the story of that calamity. The German tribes that conquered the western part of the Empire had come from the North. They were of the same Aryan or Indo-European race as the inhabitants of the Empire, and for the most part confessed the same Christian religion. The Arabs who conquered some of the provinces of the eastern part of the Empire came from the South. They were of a race and religion different from that of the inhabitants of the Empire. The Arab conquerors were Semitic by race and Mohammedan in religion. In the foregoing chapter we saw that the Church in the West not only survived the invasion by the German tribes, but thereafter enjoyed a wonderful growth and extension. In this chapter we shall see that the invasion of the eastern part of the Empire by the Arabs was for the Church in that part of the world nothing short of disaster.

2. Mohammed Founds a New Religion The inhabitants of Arabia are descendants of Ishmael, son of Abraham and half-brother of Isaac. They were heathen, worshiping idols and believing in many gods. In this heathen country of Arabia there was born in the city of Mecca in the year 570 a boy to whom was given the name Mohammed. In his youth he was a shepherd. Later he became a merchant, and with his caravan of camels he traveled to various countries. In his travels he came

in contact with Jews and Christians, and learned something of their religion. He liked to retire to a solitary place for meditation. There he claimed to have received revelations from the angel Gabriel. The result of his observations and meditations was a new and false religion named after him, Mohammedanism. The teachings of Mohammed were later collected and written in a book called the Koran which is the sacred book of the Mohammedans to this day. His fundamental teaching is: There is but one God, and Mohammed is his prophet. The Arabian name for God is Allah. The Mohammedans sum up their religion in the saying: Allah is great, and Mohammed is his prophet.

MOHAMMED'S FLIGHT FROM MECCA

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Mohammed gained a few converts, but most of the people of Mecca, who believed in many gods, did not like his teachings. The opposition became so strong that in the year 622 he and his followers had to flee to the city of Medina. There his teachings were warmly received, and with the help of his converts in ten years time he made himself master of Arabia.

3. The Mohammedans Conquer Many Imperial Provinces

Mohammed died in 632, but his influence did not die with him. In the next one hundred years his followers, large hosts of fierce horsemen, swept out of the hot deserts of Arabia, conquered Persia, penetrated into India, overran the imperial province of Asia Minor, twice laid siege, although in vain, to Constantinople itself, and took away from the Eastern Empire the provinces of Syria, Palestine, Egypt, and North Africa. The Arabs did not stop in North Africa. They went on, crossed the straits of Gibraltar, and in the years 711 to 718 conquered Spain.

Neither did the Arabs stop in Spain. They crossed the Pyrenees, and penetrated into the center of what for four hundred years had been the Roman province of Gaul, but had now for some two hundred years belonged to the Franks. The emblem of Mohammedanism is the crescent (the shape of the moon as it appears at first quarter). This crescent now lay across northern Africa with one point resting on Asia Minor and the other on France. It seemed as if the moon might become full, and that all Europe might become Mohammedan. The moment was one of the great crises in the history of the Church and the world.

4. The Cross Faces the Crescent in the Battle of Tours

Once before in 451 Europe had been threatened with a terrible danger. This was even before the fall of Rome. Then Attila and his barbaric Huns were defeated in the battle of Chalons, which is also located in France. Now once more, almost three hundred years later, the whole future of Europe, of the Church, and therefore of the world was at stake. Mohammedanism seemed ready to engulf Christianity. At this point you must recall something told you in the previous chapter, section 8. You were told that the conversion of Clovis, king of the Franks, back in 496, and the adoption of Christianity by the heathen Franks was an event of the utmost importance. Now after more than two hundred years the importance of that event was going to become partially evident. The Franks now came forward as the champions of Christianity. The leader of the Franks was one Charles. He sent out a call for every man able to bear arms in all the Frankish lands to come to his aid. There was a general sense of the greatness of the danger threatening all that men held dear.

Even Frisians and tribes across the Rhine responded to the call. A great Christian army under the command of Charles met the countless Mohammedan hosts on the plain of Tours in the year 732. Both sides felt that tremendous issues would be decided by the one single battle that was impending. For seven days the two armies faced each other. Neither side dared to begin the attack. At last on a Saturday in October the battle lines were formed. The Arab army was composed mainly of cavalry; the Frankish army of foot soldiers. The hosts of Islam (as Mohammedanism is also called) had behind them one long and unbroken series of victories extending over a hundred years. They had conquered country after country in that time. Why should they not likewise win this battle! The Franks drew up their army in close order. Nowhere was there a gap in their ranks. All day long, in charge after charge, the wild and expert Arab horsemen swept down headlong and furiously upon the Frankish army. Over their heads fluttered the crescent banners of Islam. It was becoming evident that the crescent was destined not to become full. Helplessly the charges of the Arab horsemen broke against the Frankish army as against a wall. The banners of the cross continued to wave defiantly. When night fell both sides retired exhausted to their camps. Heaps of dead covered the bloody field of Tours. But the most furious attacks of the Arabs had been baffled. As the Franks left the battlefield they still brandished their swords.

Early the next morning the Franks again drew up in battle array, but no Arab horsemen appeared. Fearing an ambush, the Franks sent out searching parties. For miles around no enemy was to be seen. In the deserted Arab camp they found piles of plunder from many lands. The Arabs had retreated behind the Pyrenees into Spain.

5. The Conversion of Clovis Has Far-reaching Consequences

Never before in all the one hundred years since the hosts of Mohammedan Arabs had swept out of their desert wastes upon their fiery Arabian steeds had they met with a major defeat. Tours was the high water mark of the Mohammedan tide. The once heathen and barbarian tribe of the German Franks had saved western Europe for Christianity. The conversion of the Frankish king Clovis in 496 had proved itself to be one of the greatest events in the history of the Church and of the world.

CHARLES MARTEL HALTS THE MOSLEM INVASION AT TOURS

Schoenfeld Collection from Three Lions To Charles, the Frankish commander in the battle of Tours, was given the title of Martel, which means "hammer." He is known to history as Charles Martel, or Charles the Hammer.

6. The Losses Sustained by the Church Are Many and Serious The hosts of Islam had been stopped dead at Tours, but in the wake of their conquests they left behind them the wreckage of many churches in many lands. By the conquests of Islam the Christian Church was deprived of possible mission fields among many heathen nations. In India today there are many millions of Mohammedans. Persia became entirely Mohammedan. In addition to that, the Arabs had cast up a Mohammedan barrier across the road from Christian Europe to the heathen nations of the Orient walls which for many centuries remained insurmountable.

THE CONQUESTS OF MOHAMMEDANISM (A.D. 632-732)

Adapted from The Church Through the Ages,

Courtesy Concordia Publishing House The Church itself had been sadly torn. (It would be well to use your map, p. 112, in studying this paragraph.) The provinces of Syria, Palestine, Egypt, and North Africa, which were wrested by the Arabs from the Eastern Empire, had been the seat of numerous and flourishing Christian churches. Spain, too, had been a Christian land. Consider, for a moment, the long list of casualties: Jerusalem in Palestine had been the cradle of the Church. In Bethlehem Jerome, the greatest scholar of the Church in the West, had given to the Church his translation of the Bible into Latin. Antioch in Syria had been the gateway through which Christianity, in the person of Paul, had come into the Roman Empire. It had also been the scene of the marvelous eloquence of Chrysostom, the greatest preacher of the ancient Church. Alexandria in Egypt had been the home of Clement; of Origen, the greatest scholar of the Church in the East; and of Athanasius — the father and fearless champion of orthodoxy, and the inspirer of the Creed of Nicaea. In Carthage and in Hippo in North Africa, Tertullian, Cyprian, and Augustine, the greatest of the fathers of the ancient Church, had taught. In Seville in Spain, Isidore, the head of the Spanish Church, had labored mightily and with vast learning to pass on the knowledge of the highly cultured Greeks and Romans of the ancient world to the barbarous German tribes of the Middle Ages. This he accomplished by means of his Book of Sentences and his Origins or Etymologies.

Syria, Palestine, and Egypt to this day remain overwhelmingly Mohammedan. The few weak Christian churches remaining in those countries lead but a feeble existence. Cairo in Egypt is today the seat of a great Mohammedan university, the intellectual citadel of Islam. Christian missions in those lands seem to be plowing upon rock. In North Africa the Church was for hundreds of years completely wiped out. No trace of it remained. It is only within the past century that the Church has been re-introduced into North Africa through the colonizing activities of the Spaniards, French, and Italians; but it is a very small, weak, and deformed church. Mohammedanism at the same time remains the religion of the natives. The descendants of the Arabs in North Africa and Spain became known as Moors. In the continent of Africa Christian missions among the heathen Negro tribes are meeting with strong competition from Mohammedan missions, and Islam is still spreading. The Spanish peninsula has again been a Christian land, in the broad sense of the word, for more than four hundred years. But it took eight hundred years to recover that territory. The last Moorish stronghold in Spain was Granada. It was not until the year 1492 that the crescent upon its ramparts was replaced by the cross.

7. The Causes for Defeat The story of the violence done to the Church by the Mohammedans is a black chapter in its history. Christ’s army in the seventh century suffered its first great defeat, and that defeat was staggering.

What were the causes of this inglorious defeat of the Church?

Civilization had softened the Christian inhabitants of the Empire, while wild desert life had hardened the Mohammedan Arabs. Monasticism had robbed the Empire of thousands who might have been its defenders. Mohammedanism promised to men who fell in battle while fighting for the faith, special privileges and pleasures in the next world. This inspired the fierce Arab horsemen. They fought with reckless courage and without fear of death. But most important, the salt of the Christianity of that day in the eastern part of the Empire had largely lost its savor. (See Matthew

5:13.) It was roughly trodden under the hoofs of the Mohammedan steeds. With reference to this, read the warnings of Christ to the seven churches recorded in chapters two and three of the book of Revelation.

# 12. Chapter 10: The Church Is Divided, 1054

CHAPTER 10 The Church Is Divided, 1054

The Church Is Divided, 1054

Europe in the Year 1000

The Fourth Turning Point in the History of the Church

The Church in the East Remains Unchanged

The Church Separates into Two Parts —the Greek Eastern and the Latin Western Church

The Eastern Church Is Quiescent; the Western Church Enters an Eventful Period

1. Europe in the Year 1000 The Empire in the West died, but the Church survived and grew (ch. 8).

However, as we have already seen, in the seventh century the Church in the West lost North Africa permanently and Spain for hundreds of years (ch. 9, sec. 6). This loss to Mohammedanism in the South was made up by the gains the Church made from heathenism in northwestern Europe (ch. 8, sec. 8-10). We should at this time take a brief look at the conditions in Europe in the year 1000. (Your map will help you. See p. 99.) In the West the Church by the year 1000 was to be found in Italy, France, the Netherlands, England, Germany, Austria, Denmark, Norway, Sweden, Ireland, Scotland, and Russia. In Italy, which had been the core of the Empire, German tribes settled among the original population and mingled with it through marriage, but the old Roman stock continued predominant. In Gaul, a former province of the Empire, German tribes settled among and mingled with the Romanized Celts and the Romans. In that territory the upper hand was gained by the Germanic tribe of the Franks. Then Gaul came to be spoken of as France.

CHRISTIANITY IS BROUGHT INTO RUSSIA

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With the baptism of Olga, widow of Igor, who had been emperor of Russia, Christianity was made known among the Russians. In the Netherlands, after the Romans departed without leaving behind much trace of their occupation, the population consisted of Franks in the south, Saxons in the east, and Frisians in the north and west. All three of these tribes belonged to the Germanic race. In England, after the departure of the Romans, the Romanized Celts were replaced by the Germanic Angles and Saxons. Under Roman occupation this country was called Britannia. Now it came to be called England after the Angles.

Germany, Austria, Denmark, Norway, and Sweden never had been part of the Empire. The population of these countries was purely Germanic.

Ireland and Scotland never had belonged to the Empire. The Celts of Ireland and the Picts of Scotland were non-Germanic.

Russia was Christianized by missionaries from Constantinople, who established the Greek Orthodox Church in that country.

2. The Fourth Turning Point in the History of the Church As you can see by a glance at the foregoing section, the Church in the West had become largely Germanic. It had its origin among the Latin speaking Romans, but had been passed on to the invading German tribes. The Germanic tribes had no civilization. Through the Church, Rome also passed on to the uncivilized German tribes its Latin language, literature, and civilization (ch. 8, sec. 6 and 7). For that reason the Church in the West, although its membership was now largely Germanic, came to be called the Latin Church. So at the entrance to the Middle Ages we have a most remarkable condition of affairs. There now was in the West a Church with a Latin language and literature, but with the majority of its members belonging to the Germanic race. The Germanizing of the Church marks a fourth turn in the Church's history, and a very important one. For in a Church so made up of different elements, a process of fermentation (like the action of yeast on dough) was sure to set in. That fermentation in the centuries to come was going to produce great results (ch. 22- 30) .

3. The Church in the East Remains Unchanged In the East the situation was entirely different. There the Empire did not fall under the blows of the German barbarians, but remained standing for another thousand years. It is true, as related in the preceding chapter, the Empire in the East lost Syria, Palestine, and Egypt to the Mohammedan Arabs. The Church in those provinces was reduced to a most feeble state. But in that part of the Eastern Empire which remained standing, in Asia Minor and the Balkan Peninsula, the Church remained intact. The language of the Church in the East was Greek.

4. The Church Separates into Two Parts—the Greek Eastern and the Latin Western Church

We have now come about half way along the almost two thousand mile road of the Church's history. As we traveled we noticed four major turns in the road. At the first turn the Christian Church marched forth from the city of Jerusalem into the whole of Palestine and Samaria. The second occurred when the Church went forth to carry the knowledge of the only true God out of little Jewish Palestine into the great pagan world. The third turning point came when, in 313, as a result of the Edict of Milan, Christianity was publicly placed on an equal footing before the law with other religions. The fourth was the Germanizing of the Church in the West.

We have come not merely to another decisive turn, but to a fork in the road. This is something entirely new in the history of the Church. Up to this time the Church had been one. Now, after having been one for a thousand years, the Church in 1054 is divided. In that year the two parts of the Church, the Greek Eastern part and the Latin Western part, separated from each other.

THE CHURCH IS DIVIDED INTO THE LATIN WESTERN AND GREEK EASTERN CHURCHES (1054) This separation could have been foreseen and predicted. In the long period of a thousand years since the founding of the Church on Pentecost Day, many points of difference between the two parts of the Church had cropped up. On the whole the differences were trivial and unimportant. But the difference in the character of the people who made up the two parts of the Church, and the difference in the languages they used were not trivial. They were profound. These

differences were the real underlying cause of the separation.

You will learn the immediate causes of this separation in a later chapter (ch. 15, sec. 4). You may want to satisfy your curiosity by reading that section at this time.

5. The Eastern Church Is Quiescent; the Western Church Enters an Eventful Period The Greek speaking Church in the East had produced, as we have seen, many great theologians, such as Clement of Alexandria, Athanasius, and Origen. The last great theologian of the Eastern Church was John, surnamed Damascenus after the city in which he was born. In his book, The Fountain of Knowledge, he summed up in a neat and comprehensive manner the whole preceding development of theology in the Eastern Church. This great work of John of Damascus was translated into Latin. Thus knowledge of the theology of the Greek Church in the East was passed on to the Latin Church in the West. But the Greek Eastern Church of the eleventh century was composed of an old and exhausted people. It became like a stagnant pool, and after this it drops almost entirely from sight. From now on we shall concentrate our attention upon the Latin Western Church. We shall find that the Church in the West was far from stagnant. In this Latin Church, composed so largely of the young and virile Germanic peoples, we shall find during the Middle Ages now opening before us a life full of vigor. There we shall find plenty of excitement. There we shall find not a stagnant pool, but a sea — the waters of which are often lashed by roaring storm winds into mountainous and raging foam-capped waves.

# 13. Chapter 11: The Church Forms an Alliance, 751 - 800

CHAPTER 11 The Church Forms an Alliance, 751 - 800

The Lombards Drive the Popes into the Arms of the Franks

The Conversion of Clovis Proves to Have Further Significance

A King Asks Sanction of a Pope and Opens a Long Struggle

The Pope Becomes a Temporal Ruler Charles Becomes Charlemagne

Charlemagne Accomplishes Much by Hard Work

There Are Three Great Empires at the Time of Charlemagne’s Death

The Alliance between the Church and the Franks Has Very Important Consequences

1. The Lombards Drive the Popes into the Arms of the Franks In telling the story of the Latin Church in the West we now go back to the year 751, and pick up the thread of our narrative where we dropped it in Chapter 8.

Only fourteen years after Justinian regained Italy from the Ostrogoths, the Po Valley in the northern part of Italy was again taken away from the Empire. This was in the year 568. The members of the German tribe that inflicted this new loss upon the Empire were called the Lombards (meaning "Longbeards"). That part of Italy is known even today as Lombardy. The rest of the Italian peninsula continued at least nominally as part of the Empire. When the Lombards came into Italy they had already been converted from heathenism to the teachings of Arius; later they were to be won over to the orthodox Christianity of the Nicene Creed. Pope Gregory I, eager for their good will, bestowed a crown upon their king. It was called the Iron Crown, because into it had been put what was believed to be one of the nails of the cross. Here we have a striking illustration of the unlikely things people in those times were easily led to believe. The establishment of the Lombard Kingdom in northern Italy was going to have important results. The history of the Church, and especially of the papacy, now became intertwined with the history of the Lombards and the Franks. The presence of the Lombards in Italy was a constant threat to the popes. At no time were they certain of their safety. The emperors in Constantinople were not in a position to protect the popes against the Lombards. They were far away, and they had their hands more than full defending themselves and the Empire against the Arabs. Moreover, considerable friction had developed between the popes in Rome and the emperors in Constantinople. So the popes, when they were being hard pressed by the Lombards, in their hour of danger turned for help to the Franks. It was the Lombards who drove the popes into the protective arms of the Franks.

2. The Conversion of Clovis Proves to Have Further Significance

Something of the importance of the conversion in 496 of the Frankish king Clovis from heathenism to Christianity was revealed to us, when we saw the Franks save Europe from Mohammedanism. But that did not exhaust the significance of the conversion of Clovis and the Franks. We shall now see what further important results for the history of the Church the conversion of Clovis had, through the alliance which the Church at this time formed with the Franks.

3. A King Asks Sanction of a Pope and Opens a Long Struggle

Clovis belonged to the Merovingian family of Frankish kings and was a strong and influential ruler. The later Merovingians were weak, do-nothing kings. Most of them were king only in name, while the actual ruling was done by an outstanding officer. Charles Martel, the hero of the battle of Tours, was not king of the Franks. He was the highest office-holder under one of these weak Merovingian kings; however, in reality he had the power of a king. The son of Charles Martel, Pippin the Short, obtained the same high office his father had held. But he was not satisfied with that. He deposed the last of the Merovingian kings, the feeble Childeric. He put him in a monastery and placed himself upon the throne. But he felt that for this act he should have the sanction, or approval, of the pope. Pope Zacharias readily gave his approval, saying that it was only right that he who held the power of king should also have the title. In 751 Pippin was anointed and crowned king.

What had taken place must at the time have seemed something very simple. After all, was it not perfectly natural for Pippin to ask the approval of one as important as the pope? But it was to have far-reaching consequences. From it was drawn the conclusion in later times that the pope had the right to take away and to give kingdoms. It was also a first step toward the re-establishment of the Empire in the West. Out of that grew the tremendous struggle between the papacy and the Empire, which was to make up so large a part of the history of the Middle Ages.

CHARLEMAGNE IS CROWNED EMPEROR, A. D. 800

Schoenfeld Collection from Three Lions In a way it was the most important event in medieval history.

4. The Pope Becomes a Temporal Ruler

One good turn deserves another; so reasoned Pope Zacharias. He now asked Pippin that he in turn render him a service by helping him against the Lombards, who continued as a constant threat to his power and safety. To prepare the way for this act of favor, the pope first went to Pippin, and in 754 in the Church of St. Denis near Paris anointed and crowned him and his sons, Carlo-man and Charles, anew.

Pippin then marched with an army into Italy, fought and defeated the Lombards, and compelled them to surrender part of their territory to the pope. In that way began the "States of the Church." The pope now held not only ecclesiastical office; he also had become a temporal ruler. The popes continued to hold temporal power until 1870, when the new Kingdom of Italy was established, and the "States of the Church" were made a part of it.

5. Charles Becomes Charlemagne

Upon the death of Pippin the Short in 768 his two sons, Carlo-man and Charles, succeeded him. Carloman died in 771. Then Charles ruled alone, and his real reign began. On Christmas day of the year 800 Charles was kneeling in the St. Peter's Church in Rome. The pope stole up to him, and placed upon his head the imperial crown. By that act the pope made Charles emperor.

It appeared entirely appropriate that Charles should be made emperor. Why? Because he stood for the same three things for which the Roman Empire had stood. Those three things were law and order, civilization or culture, and Christianity.

CHARLEMAGNE EXAMINES THE PUPILS IN HIS PALACE SCHOOL AT AACHEN

Schoenfeld Collection from Three Lions

Those three things are the greatest things in the world. Law and order means peace, the safety of person and property, the assurance that your life and your possessions will not be taken away from you. Civilization means knowledge, the refinement of the spirit, the enrichment and adornment of gracious living. Christianity means the true religion. The age of Charles was a time of lawlessness. Murder and robbery were the order of the day. It was a time of barbarism, ignorance, and rudeness. It was also a time when Christianity in western Europe was in a precarious condition. The realm of Charlemagne, or Charles the Great, was a Christian island in an ocean of heathenism and Mohammedanism. The man who on Christmas day of the year 800 was crowned emperor succeeded in securing for the people of western Europe this invaluable triple blessing of (1) law and order, (2) civilization, and (3) Christianity. That is why he deserves the name Charlemagne.

6. Charlemagne Accomplishes Much by Hard Work Charlemagne had to fight for these things all his life.

He established security and order by making wise laws, and by seeing to it that the laws were enforced.

He fostered civilization and learning by promoting schools throughout his wide domain. But the barbarians as conquerors of the civilized Romans looked down with proud disdain upon learning and culture as something effeminate. Charlemagne established a school in his own residence, the palace school. He set an example by becoming a pupil in that school. He tried to learn to write, but his mighty fist had wielded his hefty battle-axe for so long that his fingers never could learn to handle a pen.

Charlemagne was engaged in war nearly all his life. First he fought the Lombards. He made an end of their kingdom in 777 and set the Iron Crown of Lombardy upon his own head. Next he made a beginning of the work of liberating Spain from the Mohammedan Arabs. He pushed them back from the Pyrenees to the Ebro River.

Through the greater part of his reign Charlemagne also carried on war with the Saxons. They were a large and powerful Germanic tribe who occupied the northern part of Germany. Their country at that time was all forest and swamp. The Saxons were fierce, untamed, heathen warriors who had never yet felt the conqueror's yoke, and it was only after many hard campaigns that Charlemagne was able to subdue them. He added their territory to his domain and forced them at the point of the sword to accept Christianity.

CHARLEMAGNE WITH HIS CIRCLE OF SCHOLARS AND CHURCHMEN

Schoenfeld Collection from Three Lions 7. There Are Three Great Empires at the Time of Charlemagne’s Death When Charlemagne died in 814, there were three great powers or empires in the world. The oldest, but also the weakest, was the Eastern Empire. It embraced the Balkans, Asia Minor, and southern Italy. The largest of the three was the Empire of the Mohammedan Arabs. It stretched from India through Persia, Syria, and Palestine in Asia, and over all northern Africa up to the Ebro River in Europe. The youngest and the strongest of the three was the Empire of Charlemagne. At his death it consisted of the northern half of Italy; the northeast corner of Spain; all of France, Belgium, and the Netherlands; and a large part of Germany and Austria. The realm of Charlemagne was truly imperial in size. Since the fall of Rome no such extensive territory had been under one government in western Europe. Charlemagne was easily the greatest ruler between Justinian and Charles V (ch. 24, sec. 13). He towers above the Middle Ages, and casts his shadow over all the medieval centuries.

Charlemagne’s favorite reading was The City of God by Augustine. He loved to think of his empire as the Kingdom of God upon earth. The Arab Empire was Mohammedan. The Eastern Empire was Christian but comparatively small and weak. Of the three empires that of Charlemagne certainly held the best and brightest promises for the future of the Church and mankind.

8. The Alliance between the Church and the Franks Has Very Important Consequences

Pippin, by giving some of the lands of the Lombards to the pope, laid the foundation of the "States of the Church." He made the pope a temporal ruler.

Charlemagne freed the popes forever from the fear of the Lombards; brought order out of the chaotic conditions of his time; began the expulsion of the Mohammedans from western Europe ; brought the heathen Saxons within the pale of Christendom; and promoted learning and culture. The pope by crowning Charlemagne emperor restored the Empire in the West. By doing that he set the stage for the gigantic and momentous struggle between Empire and papacy. The alliance which the Church made with the Franks had borne rich and abundant fruit. All these results can be traced back to the conversion of Clovis.

# 14. Chapter 12: The Church Develops Its Organization, 461 -1073

CHAPTER 12 The Church Develops Its Organization, 461 -1073

A Review of the Organization of Church

The Position of the Pope Was Strengthened by the Course of

The Establishment of the Papacy Is Aided by Deceit

Pope Nicholas I Makes Great Claims for the Papacy

1. A Review of the Organization of the Church

We have seen how the episcopal form of church organization grew out of the Church's struggle with Gnosticism and Montanism (ch. 3, sec. 7). In chapter six (sec. 9) we learned that the bishops in the large cities came to be called metropolitan bishops, and that the bishops of the five most important cities in the Empire acquired the title of patriarch. Those five cities were Jerusalem, Alexandria, Antioch, Constantinople, and Rome. The bishop in Rome gradually came to be recognized by all the other bishops in the West as their superior. By the year 461, the year in which Leo I died, the papacy had become fully established. As the centuries rolled on there were further developments in the organization or government of the Church. In the time of Charlemagne it became the custom to call the metropolitan bishops, archbishops. This title the Roman Catholic clergy of that rank still bear today. The archbishops have jurisdiction over the bishops in their territory. In many denominations, including the Reformed and Presbyterian churches, a minister of a large city church has no power over a minister of a small country church. All ministers are of absolutely the same rank. Yet even today people are inclined to think that the man who holds the pastorate in a prominent city church is perhaps, because of his position, just a little more important than his fellow-minister in the country.

It was some such feeling as this that gave the first impulse to the development of the papacy. In all the Roman Empire there was no city that could compare with the city of Rome. It was the city of the Caesars. It was the seat of the Empire. Rome was the acknowledged mistress of the ancient world. The enormous and unequalled prestige of the city of Rome shed upon the man who was bishop of the church there a luster such as no other bishop had. Besides, the church in Rome was the largest church.

Gradually the other bishops got into the habit of appealing to the bishop of Rome for a decision when controversies arose. So it came about that after a while the bishops of Rome began to put forth claims to authority over the other bishops and over the entire Church. They appealed to history to prove that they had long been regarded as the final court of appeal. They even claimed to have Scripture on their side. The belief grew that the church in Rome had been founded by the apostle Peter. Had not Christ said to Peter: "Feed my sheep, feed my lambs," thereby putting Peter in charge of the entire flock ? To Peter moreover He had entrusted the power of the keys of the kingdom. That Peter was first in importance among the apostles was generally believed at that

time, and the idea grew that the bishops of Rome were the successors of Peter, who was fabled to have been the first pope. This was the foundation of the papacy. The papal throne is often referred to by the Roman Catholic Church as "the chair of St. Peter."

2. The Position of the Pope Was Strengthened by the Course of History

Circumstances in a remarkable way favored the growth of papal power. The whole chain of historical events of that time seemed to lead to a gathering of authority in the bishopric at Rome. Notice carefully the several steps in the development of papal power.

First of all, the barbarians who invaded Italy had come under the spell of Rome. They had accepted Christianity and stood in awe of the bishops of Rome. When the emperor was unable to protect the people, the unarmed bishop of Rome had been able to shield them to a certain extent from the worst excesses of the barbarians. Pope Leo I had been able to restrain, in a measure at least, the fierce Attila and the wrath of the Vandal Geiseric. Rome’s extremity had proved to be the pope’s opportunity. The destruction of the Roman Empire by the Germanic invaders gave a tremendous boost to papal prestige. There was no longer an emperor in Rome to overshadow its bishop. The bishop of Rome now held the most important office in the entire West.

Through the work of missionaries sent out from Rome, churches were founded among many tribes in the north of Europe. The great missionary Boniface, the Apostle of Germany, had stood in very close relation to the bishop of Rome, and had carried on his mission work in his name. A person who is converted under the preaching of a certain pastor will always hold that minister in special esteem. The churches founded through the labors of the Roman missionaries naturally regarded with gratitude amounting to veneration the head of the church in Rome, which had sent these missionaries to them. The Mohammedan conquest of Syria, Palestine, and Egypt removed forever the patriarchs of Antioch, Jerusalem, and Alexandria as rivals to the bishop of Rome. The Mohammedan conquest of North Africa removed the bishop of Carthage as a possible rival in the West to the bishop of Rome. The Church had suffered some grave disasters, but those very disasters brought increasing power and authority to the head of the church in Rome., They all had the tendency to elevate, in the eyes of men, the bishops of the church in Rome to the headship of the entire Church.

3. The Establishment of the Papacy Is Aided by Deceit

We have seen how the development of the papacy was aided by the events of history. It was also aided by the scheming efforts of men who, through deceit and fraud, succeeded in strengthening the pope’s position and authority.

Two instances will show how deceit was used to accomplish this.

Around the time of Charlemagne there appeared a strange document. It is called the "Donation of Constantine." It tells that the emperor Constantine was cured of leprosy by the prayers of Pope Sylvester. Thereupon Constantine out of gratitude to the pope decided to remove his residence from Rome to Byzantium on the Bosporus, the city later called Constantinople. His object in doing this was that the secular government of the emperor might not cramp the spiritual government of the pope. On leaving Rome Constantine, according to this document, ordered all office-holders in the Church to be subject to Pope Sylvester and to his successors upon the papal throne. Further-

more he transferred to the popes the city of Rome and all the provinces, districts, and cities of Italy and of the western regions. So, according to this document, Constantine bestowed upon the popes sovereignty over the western half of the Empire.

Then somewhere around the middle of the ninth century there appeared a second mysterious document. It is called the "Isidorian Decretals," because these decretals, or decisions, were claimed to have been collected by Isidore of Seville (ch. 9, sec. 6). This document consists of decisions of popes and councils from Clement of Rome in the first century to Gregory Il in the eighth. Bishops, according to this document, can appeal directly to the pope, and neither bishops nor popes are subject to the control of secular governments. The "Donation of Constantine" was included in these decretals. The whole hierarchical system (a series of rulers, each subject to the one immediately above) was the result of a growth extending over several centuries (ch. 3, sec. 7; ch. 6, sec. 9; sec. 1-3 of this chapter). But this document, the "Isidorian Decretals," represents it as something complete and unchangeable from the beginning. The great purpose of this document was to show that all the rights claimed by the popes in the ninth century had been exercised by the popes from the earliest times. For hundreds of years these documents were accepted at face value and regarded as genuine. Nicholas de Cusa in 1433 was the first one to suggest that the decretals were a forgery. After that they came to be called the "Pseudo-Isidorian Decretals." (Pseudo means "false," or "pretended.") In 1440 Lorenzo Valla proved that the "Donation of Constantine" was a forgery. Today Catholic scholars agree with Protestant scholars that both documents are spurious, or false.

Fictitious documents were nothing new. But these two are the most colossal frauds ever carried out. However, the time when they were foisted upon the world was an age of extreme ignorance, and throughout the medieval centuries they were generally accepted as genuine. This gave the papacy sufficient time to establish and entrench itself.

These two fraudulent documents, tie "Donation of Constantine" and the "Pseudo-Isidorian Decretals," did more than anything else to raise and strengthen the power of the papacy. When in 1054 the Eastern and the Western parts of the Church formally separated (ch. 10, sec. 4), the patriarch of Constantinople and the bishop of Rome could no longer be considered rivals. The bishop of Rome, now known as the pope, was supreme in the West. The patriarch of Constantinople was supreme in the East.

4. Pope Nicholas I Makes Great Claims for the Papacy

Nicholas I, who occupied the papal throne from 858 to 867, did much to lay the foundation of papal power and prestige in following centuries. The writings of St. Augustine had great influence throughout the Middle Ages. His book The City of God was the inspiration of the emperor Charlemagne (ch. 11, sec. 7). It had likewise made a deep impression upon the mind of Pope Nicholas I. It was his ambition to apply its ideas to the life of his day.

He believed that the bishops are the agents of the pope, that the pope is the ruler of the entire Church, and that the Church is superior to all earthly powers.

Nicholas I was able to make good his claims for the papacy only to a very limited extent. But he left these claims behind as an ideal after which later popes were to strive. The popes who came closest to fulfilling them were Gregory VD` (ch. 18) and Innocent III (ch. 20). But no pope ever

made greater claims to papal power than did Nicholas I.

# 15. Chapter 13: The Church in Bondage to the State, 885-1049

CHAPTER 13 The Church in Bondage to the State, 885-1049 1. The Norsemen Plunge Europe into Disorder In 843 the Empire of Charlemagne was divided among his three grandsons. One of them obtained the land east of the Rhine known in history as the East Frankish Kingdom; this was the beginning of Germany. Another obtained the land west of the Meuse and the Rhone; this was known as the West Frankish Kingdom and included, roughly, what is now France, Belgium, and the Netherlands. The third obtained the long but narrow strip of land in between the other two territories. It included Italy and was called the Middle Kingdom.

The Norsemen Plunge Europe into Disorder

Feudalism Develops

The Normans Make Themselves at Home

The Popes Become the Football of the Italian Feudal Lords

The Popes Become Dependent upon the German Emperors

The Papal Office Is Sold

Charlemagne had created order out of chaos. But his successors did not succeed in protecting their people from new enemies who now appeared. The Slays and Hungarians upon their fleet horses attacked from the East. From Scandinavia in the North came the wild Norsemen in their swift ships. They sailed up the rivers and made landings in the Netherlands and France. Being heathen they took special delight in plundering and burning churches and monasteries. They also murdered many of the inhabitants. For three hundred years there rose from the Christian lands of Europe the prayer:

"Lord, deliver us from the Norsemen."

Europe was again plunged into disorder. Out of the disorder of these times arose feudalism.

2. Feudalism Develops A Knowledge of feudalism is necessary for the understanding of the history of the Church in the Middle Ages, because for a large part of that period the people of western Europe lived their lives under that system. Due to the invasion of the barbarians there were in the early Middle Ages no large cities. Most people lived in the country; and land was the chief form of wealth. Feudalism was a system based upon a peculiar way of holding land. Let us see how it came into existence. The kings who succeeded Charlemagne soon discovered that they were not able to protect themselves and their kingdoms against the invading barbarians. As a security measure each of these kings divided his kingdom among his leading warriors, on the condition that they give him military aid whenever called upon to do so. Upon this same condition each of these newly-made kings or princes divided his estate among lesser nobles. These nobles in turn granted sections of land to still lesser tenants, and so on down.

Those who received land upon the condition of military aid and service were called vassals. A vassal might in turn give some of the land he had received to others on the same terms. The lands which were held upon these conditions were called fiefs.

It frequently happened that pious people gave land to churches or monasteries. Bishops, archbishops, and heads of monasteries (called abbots) in that way became landowners. This also brought them into the feudal system. At last everybody in Europe was in the feudal system. Emperors looked upon the popes as their vassals — a fact which foreshadowed serious trouble for the Church. At the top of the feudal system were the men who were nobody's vassals; they were lords only. At the bottom of the system were the men who were not lords over anybody; they were simply vassals. In the middle of the system were men who were both lords and vassals. They were lords to those below them, and vassals to those above them.

Lords were under obligation to give protection to their vassals, and vassals were obliged to give service, especially in war, to their lords. So feudalism was in effect a system of mutual aid. The political result of feudalism was decentralization. There were no countries unified under a strong central government. Every country of western Europe was broken up into a large number of small principalities ruled over by nobles. These noble lords had the power of a king, each in his own domain. That made a king weak. The king was only the chief noble or lord among many. If a number of lords or nobles combined, they might be stronger than the king. A number of nobles did sometimes combine and fight the king, but more often they fought each other. It is not surprising that the Norse invaders had comparatively easy going in this disorganized territory.

WILLIAM, DUKE OF NORMANDY, CALLED WILLIAM THE CONQUEROR

Bettmann Archive

Lithograph 3. The Normans Make Themselves at Home

Many of the Norsemen did not go back from their marauding expeditions to their homes in Denmark and Norway. Large bands of them made permanent settlements in northwestern France. They very quickly adopted the language, customs, and religion of the country in which they settled. The Norsemen who settled in northwestern France came to be called Normans, and that part of France to this day is called Normandy. The Normans soon set out on military expeditions of their own. William, duke of Normandy, invaded England in 1066, defeated the English in the battle of Hastings, and conquered their land. The Normans also conquered southern Italy.

4. The Popes Become the Football of the Italian feudal Lords

Italy, like the other countries of Europe in which feudalism came to prevail, instead of having one central government ruling over the entire country, was split up into a large number of small principalities, each one ruled over by some lord or noble.

These Italian feudal lords were continually fighting each other for supremacy. The popes became their football. Whichever noble family gained control of Rome for a time, dictated the appointment of the pope, for the popes were elected by the clergy and people of that city. Often very wicked men, entirely unfit for office in the Church, were elected popes. This was especially true during the tenth century. It was then that the papacy touched its lowest point. The Church was in bondage to secular rulers. A few of the incidents which took place at that time will give us an idea of the

confusion of the period.

Stephen V, who was pope from 885 to 891, was compelled by the Italian lord Guido, duke of Spoleto, to grant him the title of emperor. The next pope, Formosus, was forced to crown Guido's son, Lambert, emperor. In former times the popes, when hard pressed by the Lombards, had appealed for help to the kings of the Franks (ch. 11, sec. 1). Now Pope Formosus in despair turned to Arnulf, king of the Germans. Arnulf came across the Alps and captured Rome. In return for his aid Formosus crowned him emperor. But this proved to be no more than an empty gesture. Only a few months later Lambert regained Rome. In the meanwhile Pope Formosus had died and Lambert made Stephen VI pope. Stephen had the body of Formosus dug up and condemned by a synod which he had called. Then he caused the body of the late pope to be shamefully treated. But a riot broke out in Rome and Pope Stephen VI was thrown into prison. There he was strangled. The Roman nobles continued to struggle for the mastery of Rome. Now one noble family, then another would get the upper hand. The noble who won out deposed the pope elevated to the office by the noble who had been in control before. Then he would put a new man on the papal throne. In this way one pope followed another in rapid succession. Between the death of Stephen VI in 897 and the accession of John XII in 955 there were no less than seventeen popes. This was indeed a time of shame, disgrace, and confusion for the Church.

5. The Popes Become Dependent upon the German Emperors

Once more the pope looked longingly beyond the Alps for aid. This time it was Pope John XII, who called to his aid Otto I, king of the Germans. This Otto was a strong man. Many of the dukes of Germany acted as independent sovereigns, but Otto made them his vassals. He accomplished this with the help of the bishops and the abbots of the large monasteries. These bishops and abbots controlled extensive landed estates. Their forces joined to those of the king were strong enough to put down any combination of dukes. Down to the time of Napoleon the bishops and abbots of the Catholic Church in Germany were not only office-holders in the Church, but also temporal rulers. Otto's power as king rested upon his control over the appointment of bishops and abbots. Naturally he always appointed as bishops and abbots men who were willing to support him. This Otto came to the rescue of Pope John XII. The pope showed his appreciation by crowning Otto emperor on February 2, 962. Thus was restored the Empire in the West, which had collapsed under the weak successors of Charlemagne. From that time on it was known as the Holy Roman Empire. The Empire was henceforth connected with Germany. It continued to exist until 1806, when Napoleon made an end of it (ch. 22, sec. 1). By calling Otto I, king of Germany, to his aid John XII opened a new era in the history of the papacy.

Until this time the popes had all been Italian. Now this tradition was broken. Otto III placed his tutor, Gerbert, archbishop of Rheims, upon the papal throne in 999. He was the first French pope, and the most learned man of his time. Gregory V, who had preceded him, was the first German pope.

6. The Papal Office Is Sold

Now the Church was once more to be plunged into the depths of disgrace. The Italian party, the nobles of the Tuscan family, which happened to be in control at the time, made John XIX pope, and after him Benedict IX. This Benedict was only twelve years old at the time, and he turned out

to be one of the worst characters ever to occupy the papal seat. His conduct was so bad that the nobles of the Crescenzio family, who were rivals of the Tuscan party, were able in the year 1044 to drive him out of Rome. In his place they made Sylvester III pope. Soon, however, Benedict came back and resumed the papal office. But after a time he grew tired of it and brazenly sold the office of pope for one thousand pounds of silver to a man who now became Gregory VI. News of this shameful transaction leaked out. There was a loud outcry. As a result Benedict refused to surrender the papal office which he had sold. There were now three popes—Sylvester III, Benedict IX, and Gregory VI.

# 16. Chapter 14: The Church Develops Monasticism

CHAPTER 14 The Church Develops Monasticism 1. The Spiritual Life of the Church Is Marred by Sin

Thus far we have said very little about the inner religious or spiritual life of the Church. Because of the presence of sin in the hearts of all men, the inner life of the Church has not been altogether true and perfect. In the earliest days imperfections began to creep in. How soon the spiritual beauty of the first Christian church, the one in Jerusalem, was marred by Ananias and Sapphira! In the second Christian church, the one in Samaria, there was Simon the Sorcerer to whom religion was a racket. From his attempt to buy the gift of the Spirit for money the name simony has come to mean: the obtaining of a church office by means of money or any other improper means. This practice became very common, especially in the Church of the Middle Ages. The epistles in the New Testament and the letters dictated to John on Patmos by Christ himself and addressed to the seven churches in Asia tell us of serious moral lapses in the Church.

The Spiritual Life of the Church Is Marred by Sin

Decay of Religious Life Gives Rise to Asceticism and Monasticism

Monasticism Is Based on Error

The Monastery at Cluny Stresses Reform

Because of the shortcomings of the Church, people both inside and outside have always found much fault with it. Much of the criticism is unintelligent and unfair. Every Christian is a saint, but every saint to the end of his life remains a sinner. Besides, there always have been many church members who were not actually Christians. At times the spiritual life of the Church did sink to a very low level. But always the life of Christ, which dwells in the Church, has reasserted itself.

2. Decay of Religious Life Gives Rise to Asceticism and Monasticism

Already in the days of the Apostolic Fathers the Christian life was beginning to show signs of deterioration. Some members were satisfied to follow only the outward forms, rather than enter into the true spirit of the Church. It is safe to assume that during the persecutions none but true Christians made profession of faith in Christ. However, during the long periods of rest between persecutions, and especially after the conversion of Constantine, the heathen crowded into the Church in droves. With them worldliness entered the Church.

It was the general misery of the times and the low point to which religious life in the Church had fallen, which caused men to seek spiritual satisfaction and which gave rise to a revival of religion. Unfortunately it was not a healthy revival. People did not return to the pure teachings of Scripture. Instead they turned to asceticism.

Asceticism means "extreme self-denial." In practising asceticism the Christians denied themselves the comforts and pleasures of life, and turned to religious meditation and the performance of

religious forms and rituals. This asceticism found expression in monasticism, or living away from the world. The world is full of sin. It was thought that it was very hard to lead a holy life, as the Christian should, if one lived in that sinful world. If one wished to lead a holy life, the best thing to do was to flee the world and enter a monastery or a convent. In their monasteries and convents the monks and nuns practised asceticism. They abstained from the possession of earthly goods. On entering a monastery a man gave up his possessions. He gave them to the poor. The monk did not eat and drink more than was absolutely necessary. Many monks ate nothing but bread, and drank only water. Frequently monks fasted; that is, for a period of time they did not eat at all. Monks also chastised themselves by beating themselves with whips or scourges. All monks and nuns abstained from marriage. And while leading such a life of asceticism the monks and nuns devoted their time to praying, reading religious books, and meditating on what they had read.

3. Monasticism Is Based on Error The monks of the Middle Ages rendered great services to the cause of civilization. Amidst the tide of barbarism that flooded the western part of the Empire, the monasteries stood as islands of refuge. They served as inns for the weary traveler and as hospitals for the sick. They were centers of agriculture and learning. But monasticism was based upon the recognition by the Church of a higher and lower morality. If one wished to be a Christian in a higher sense one should become a monk or nun. Monks and nuns were called "the religious." This differentiation between a higher and a lower morality is a false distinction. The Church believed that it was enough for the ordinary Christian to observe certain outward ceremonies prescribed by the Church. He should learn the Lord’s Prayer and the Apostles’ Creed. He should confess his sins to the priest in a special booth provided for that purpose, called the confessional. The priest would then grant absolution, or forgiveness of sins upon condition that the sinner would do penance. Penance consisted in doing something to show sorrow for sin. Then, too, all were to observe the Lord’s Supper, which was thought to impart grace in a magical manner. In order that the masses of people might the more diligently observe the outward forms and ceremonies, the Church held before them the fear of hell and purgatory. Purgatory, according to the Church at that time and the Roman Catholic Church of today, is a place to which those who are to enter heaven are assigned for a period of cleansing by fire before they are fit for entrance. The more faithfully the believer went through the rites and ceremonies, the shorter would be his time of suffering in purgatory. The Christianity of the great masses since the victory of the Church in the time of Constantine was largely on the surface. It was mainly a matter of outwardly performing certain acts prescribed by the Church. Observing these forms and practices was considered sufficient for the common Christian. But monks and nuns, so it was thought, could go far beyond this. The trouble with monasticism as a method of attaining holiness is that when a man flees from the world into a monastery, he takes his sinful heart with him. In the ninth century in many monasteries the monks no longer observed the rules of asceticism. These monasteries shared in the general decay of the times and became breeding places of wickedness.

However, in every age there have been true Christians. There were many true Christians even in the dark tenth century. The spiritual decline of the Church filled their hearts with sadness. One of them, William the Pious, duke of Aquitaine, founded a new monastery at Cluny in eastern France in 910. In this monastery the rules of asceticism were strictly observed. The Cluny movement spread far and wide to other monasteries. For the next two hundred years the great Cluny reform was a powerful force in the improvement of the religious life of the Church. The principles and

methods of monasticism are wrong, but its motives were truly religious. The Cluny movement, although it took an erroneous form, was nevertheless an expression of a genuine spiritual awakening.

It was this Cluny movement which produced the great Hildebrand, who as pope became known as Gregory VII (ch. 16, sec. 5; ch. 18). We shall hear much about him, for through him Cluny had a tremendous influence on the Church.

# 17. Chapter 15: The Church Makes Efforts to Free Itself, 1049-1058

CHAPTER 15 The Church Makes Efforts to Free Itself, 1049-1058

A Review of Four Stages in the Roman Church

The Cluny Reformers Enlist the Aid of Emperor Henry 111

Pope Leo IX Frees the Church from Bondage to the Italian Nobles

Pope Leo IX and the Schism between East and West

The Cluny Reformers Face a Dilemma

Pope Stephen IX Side-steps an Opportunity for Reform

Hildebrand Becomes the Power behind the Papal Throne

1. A Review of Four Stages in the Roman Church Before we go on with the story of the Church we should recall four things:

It was early apparent that the church in Rome was to take a place of special importance in the history of the Church.

The gradual rise and growth of the papacy took place through the bishopric of Rome.

During the tenth and the first half of the eleventh century the papacy was brought into bondage to the State, and became utterly corrupt.

As a reaction to the low spiritual conditions in the Church, there took place a religious revival. This revival had its beginning in the year 910 with the founding of the monastery at Cluny.

2. The Cluny Reformers Enlist the Aid of Emperor Henry III The Cluny movement aimed at a reform of the clergy, the monks, and the papacy. This reform movement spread far and wide. It reached into many monasteries in every country of western Europe. It stirred the hearts and minds not only of thousands of monks, priests, and bishops, but also of numerous laymen. In fact, it was a layman, the Duke of Aquitaine, who had founded the Cluny monastery.

It will be interesting to see how the Cluny reform movement gained control of the papacy, and then broke the bonds in which the Church was held by the Italian nobles (ch. 13, sec. 4). We shall discover, too, that this reform movement was only partly successful in its grim effort to break also the bonds in which the Church was held by the German emperors (ch. 13, sec. 5). As you will remember, three men at one and the same time tried to occupy the papal throne. One of them was the wicked and utterly unworthy Benedict IX, who had sold his office for money. To make an end of this scandal, and to restore the papacy, the Cluny reformers now called in the help of the German emperor Henry III, the head of the Holy Roman Empire. This emperor was one of the thousands of laymen who had come under the spell of Cluny. He was a truly religious man. A

synod held under his leadership deposed Sylvester III. It also compelled Gregory VI to resign, and banished him to Germany. Another synod deposed Benedict IX. There was not room on the papal seat for three men at once.. Trying to sit on that chair at one and the same time, all three fell off. To get away from the Italian corruption in Rome, Henry then had a German bishop chosen as pope under the name of Clement II. This pope and also the next one died soon. Henry then appointed his cousin Bruno, bishop of Toul, to be pope as Leo IX.

3. Pope Leo IX Frees the Church from Bondage to the Italian Nobles

Leo IX, who was pope from 1049 to 1054, was a leading supporter of Cluny. It was for this reason that the emperor had appointed him. He was full of reformatory zeal, and he got busy at once. The first thing he did was to bring about a great change in the college of cardinals. From early times there had been in Rome leading or cardinal bishops, cardinal priests, and cardinal deacons. This threefold differentiation in the college of cardinals has continued down to the present day. The cardinals are the personal assistants and advisers of the pope. In many ways the college of cardinals is to the popes what the cabinet is to our presidents. When Leo IX became pope, he found that the college of cardinals was made up entirely of Romans. These cardinals represented the Roman noble families, who for so long had kicked the popes around like a football. They had controlled and corrupted the papacy for years, and were entirely out of sympathy with the Cluny reform movement. The new pope appointed to the college of cardinals men who were in hearty accord with Cluny — men who hated the corruption in the Church and the papacy, and were sincerely desirous of bringing about a reform. Moreover, he chose the new cardinals from various parts of the Church. Thus he surrounded himself with advisers whom he could trust, and who represented not merely the one church in Rome but all the churches throughout Christian Europe. In many other ways the new pope vigorously promoted reform. He traveled through France and Germany, held synods, and everywhere enforced papal authority. In all he did he had the cordial cooperation of Hugo, who was abbot of Cluny. There were three things on which he laid special stress. He forbade priests to marry, and to practise simony — the giving of the appointment to a church office, or the obtaining of the appointment to a church office, for money. Leo also insisted that no one should obtain a church office without the choice of the clergy and people.

4. Pope Leo IX and the Schism between East and West But Leo’s term as pope, which began so gloriously, had also its troublous side. You will remember that, although the eastern and the western parts of the Church had for a long time been drifting apart, they were up to this time still united. It was while Leo was pope that the two parts of the Church separated from each other. Pope Leo IX of Rome became involved in trouble with Michael Cerularius, the patriarch of Constantinople. In 1054 he sent representatives to Constantinople with a letter, which they laid upon the high altar of the St. Sophia Church. In that letter Pope Leo IX excommunicated Cerularius. The patriarch in turn excommunicated the pope. That was the schism, or division, of the Church (mentioned in chapter 10), the division of the one Church into two — the Greek Eastern and the Latin Western Church.

You will recall (ch. 13, sec. 3) that the Normans made themselves masters of southern Italy. Leo now claimed that territory as his possession, and went to war with the Normans. The army of the pope was utterly defeated, and the pope himself was made a prisoner of war. Although he was soon released, he survived this misfortune only a short time. He died in the year of the Schism

between East and West (1054). THE CHURCH OF ST. SOPHIA, NOW A MOHAMMEDAN MOSQUE

5. The Cluny Reformers Face a Dilemma

Emperor Henry III appointed another German to succeed Leo IX. This man took the name of Victor II. He was pope for only two years, from 1055 to 1057. In 1056 Henry III died unexpectedly. Victor II was an adherent of the Cluny reform party, but at the same time he had been very much devoted to Emperor Henry III. At the time of the emperor's death his son was a boy of only six. Victor brought about the acceptance of this boy as successor to the imperial throne under the regency of his empress mother, Agnes. The Cluny reform party now saw itself placed before a dilemma. It had succeeded in breaking the bonds in which the papacy had been held by the Roman nobles. But it had been able to do so only with the help of the German emperor. In reality the papacy had only exchanged masters. In the place of the Church's bondage to the Roman nobles had come its bondage to the German emperors. For the time being the Cluny reformers had tolerated the imperial bondage for two reasons. (1) It seemed to be the only way to break the bonds in which the Italian nobles had held the papacy. (2) They much preferred the imperial bonds. The popes had been the dupes of the constant strife of the Italian nobles among each other. Those nobles had pushed the popes around, corrupted the papacy, and disgraced the Church. Emperor Henry III had, it is true, dominated the papacy as completely as the Roman nobles had done before him. But the latter had been bitterly hostile to reform, whereas the emperor had promoted it.

Now, however, the Holy Roman Empire had at its head the empress mother Agnes as regent. She was weak. Her strong husband, Henry III, was dead. Her son, who one day would ascend the German imperial throne as Henry IV, was as yet only a little six-year-old boy. The Cluny reformers believed that circumstances were now favorable for breaking also the imperial bonds.

6. Pope Stephen IX Side-steps an Opportunity for Reform The reform party was now in control also in Rome. And a new pope, Stephen IX, was chosen by the Roman clergy under the leadership of the Cluny reformers, without imperial dictation or influence. The mother regent, Agnes, was not even consulted.

Stephen himself was a strong reformer. He declared that appointment to church office, in order to be official and valid, must be made by the Church, not by laymen. He expressed very firmly his disapproval of la investiture. (Investiture was the giving to a man who was elected bishop a ring and a staff as symbols of his office. When a layman -- a man who had not the authority of the Church gave someone these symbols and made him bishop, the act was called lay investiture.) The power of the German emperor rested, as we have seen (ch. 13, sec. 5), upon his right to appoint and invest bishops favorable to him. If the right of appointment and investiture should be taken away from the emperor, his power would be greatly weakened. It could not be expected that the emperor would give up this right without offering strong opposition. If the pope should try to carry out the policy he had announced, it would surely result in a great conflict between pope and emperor.

Pope Stephen IX was a brother of Godfrey, duke of Lorraine. This Godfrey was married to Beatrice, countess of Tuscany. That made him the most powerful noble in northern Italy. And Godfrey was an enemy of the imperial family.

Here indeed was a situation loaded with dynamite: a pope who on principle was opposed to the appointment and investiture of bishops by the emperor: and to spur him on to put his principles into practice, his influential brother, Duke Godfrey, an enemy of the emperor. The dynamite failed to explode. The pope did not bring the impending conflict to an issue. He was afraid to do so. Instead he asked the regent mother, the empress Agnes, to give her approval of his occupancy of the papal throne. He obtained her approval, but almost immediately thereafter he died.

7. Hildebrand Becomes the Power Behind the Papal Throne

Upon the death of Pope Stephen IX a situation of great difficulty arose for the Cluny reform party. The Roman nobles tried to regain their power over the papacy. Only a week after the death of Stephen they elected one of their own number pope with the title of Benedict X. Benedict had also been the name of the infamous pope who had been the last man the Roman nobles had put into the papal office (ch. 13, sec. 6), and who had been deposed by Emperor Henry III (ch. 15, sec. 2). The reform cardinals (ch. 15, sec. 3) had to leave Rome and seek safety in flight. The outlook for the Cluny party was very dark. It looked as if the conditions that had prevailed in the tenth century and in the days of Benedict IX might return. But help came in an unexpected way.

Leo IX, before he had even begun his rule as, pope, did something which no one noticed particularly at the time, and to which the pope himself did not attach any unusual significance. No one could have known its importance at the time. When Pope Gregory VI was banished to Germany, he was accompanied into exile by a young man named Hildebrand. When Leo, having been appointed pope by the emperor Henry III (sec. 3), journeyed to Rome to occupy the papal throne, he took this Hildebrand back with him from Germany to Rome, made him sub-deacon, and put him in charge of the financial affairs of the papacy. It was this Hildebrand who, in this black hour when all seemed lost, stepped into the breach and saved the day.

First of all he looked around for a man who, as a sympathizer with the Cluny movement, would in his opinion make a good pope. He picked the Bishop of Florence as his candidate. Next he lined up the Duke of Tuscany and a part of the people of Rome to back his candidate. However, he succeeded in interesting only a minority of the people. But a representative of this minority party succeeded in gaining the consent of the regent empress Agnes to the election of Hildebrand's candidate.

Then Hildebrand rallied the reform cardinals, who had fled. They chose the Florentine bishop, Hildebrand's candidate, as pope. The new pope assumed the title of Nicholas II. The soldiers of Duke Godfrey of Tuscany made Nicholas master of Rome, and established him firmly upon the papal throne. But from now on the real power behind that throne was Hildebrand

Chapter 20

# 18. Chapter 16: The Church Continues Efforts to Free Itself, 1059-1073

CHAPTER 16 The Church Continues Efforts to Free Itself, 1059-1073

Hildebrand Practises Clever Diplomacy

A New Method Is Drawn Up for Electing a Pope

Pope Alexander II Strengthens the Papal Position

A Dispute Arises between Pope and Emperor

Hildebrand Becomes Pope

1. Hildebrand Practises Clever Diplomacy

Hildebrand had been successful in stealing a march on the Roman nobles by putting a reform pope on the papal throne. But a difficult problem still remained. The papacy had been freed from bondage to the Roman nobles, but not from the German emperor. Now Hildebrand wished to free the papacy and the Church also from this bondage. But he felt that the papacy could not get along without the support of some government. The problem was to find a government able and willing to support and protect the papacy without wishing to control it.

Hildebrand cast about him. There was Duke Godfrey of Tuscany. He could be counted on. Godfrey's wife, Beatrice, and her daughter Matilda were also zealous partisans. But Tuscany's strength was not enough. In southern Italy were the Normans. But Pope Leo IX had been in disagreement with them. Disputes about possessions in southern Italy between them and Leo IX had even led to war, in which Leo had been defeated and made a prisoner (ch. 15, sec. 4). However, the clever diplomacy of Hildebrand won them over. Upon his advice Pope Nicholas II recognized their conquests in southern Italy. They in turn became the pope's vassals. That put them under the feudal obligation to render protection to the pope. Hildebrand also gained for the pope the support of the democratic party in northern Italy.

Hildebrand felt that the pope, bolstered by these governments, could now afford to take a firm stand on the all-important question of the day. In a synod held in Rome in 1059 Nicholas II definitely forbade lay investiture.

2. A New Method Is Drawn Up for Electing a Pope The most important thing to take place while Nicholas II was pope was the establishment of a new method of electing men to the papacy. The new method was decreed at the Synod of 1059. With certain changes it is still in use today. The object of this new method was to take the election of popes, and therewith the control of the papacy, out of the hands of the Italian nobles and also out of the hands of the emperors. The new method was to be as follows. On the death of a pope the cardinal bishops were to nominate his successor. Then the cardinal bishops were to consult the other cardinals — the cardinal priests

and the cardinal deacons (ch. 15, sec. 3). Only after the cardinals had thus made their selection were they to seek the approval of the clergy and people of Rome. The decree in vague language spoke of "the honor and reverence due our beloved son Henry." (This Henry was none other than the young Henry IV.) But these were only polite words. The decree said nothing about the participation of the emperor in the election.

What it amounted to was that according to the new method, the cardinals — in the first place the cardinal bishops — elect the pope. The decree also laid down the rule that a pope may be chosen from any part of the Church; that if necessary the election may be held in some place other than Rome; and that no matter where the man elected pope may be at the time, he will at once come into possession of all the powers of his office.

3. Pope Alexander II Strengthens the Papal Position The change in the method of electing popes brought about by this decree was revolutionary. The decree was designed to free the papacy and the Church from all political control. To the extent to which this new method of electing popes was actually carried out in practice, this decree broke the bonds in which Church and papacy had heretofore been held by the State.

Soon after the adoption of the decree, Pope Nicholas II died. Would it be possible to put into practice the new method of election?

Hildebrand was now the recognized leader of the Cluny reform party. He brought about the election of Alexander II to succeed Nicholas II. But the bishops in Germany and in Lombardy, and of course the Italian nobles, did not like the new method. Their combined influence secured from the empress-regent the appointment of the Bishop of Parma under the title of Honorius II.

Honorius came close to winning out in the contest that followed. What saved the day for Hildebrand and the Cluny reform party this time was an upset in Germany in 1062. Anno, archbishop of Cologne, kidnapped Henry IV and was made his guardian in the place of his mother, the empress Agnes. This man Anno was very ambitious. He estimated that the reform party would best serve his purpose. So he recognized Alexander as the rightful pope. Again Hildebrand had won. The new pope in many ways made good his claim to power, but it was Hildebrand standing behind the papal throne who inspired his actions. Alexander succeeded in making two of the most powerful archbishops in Germany do penance for simony. He would not allow Henry IV to get a divorce from his queen. Duke William of Normandy was contemplating an enterprise which was to result in the Norman conquest of England (ch. 13, sec. 3) . Before launching his attack upon England he asked the pope for his approval. Alexander gave his sanction to the enterprise, and also to the activities of the Normans in southern Italy, which eventually resulted in their conquest of Sicily. In this way Alexander strengthened his position.

4. A Dispute Arises between Pope and Emperor An event of the greatest importance in the meanwhile took place on the other side of the Alps. In 1065 Henry IV came of age and assumed the throne in his own right.

Pope Alexander II very soon became involved in a dispute with the new emperor. The archbishopric of Milan had become vacant, and the emperor appointed Godfrey of Castiglione to the vacancy. But the pope had accused this man of simony. The democratic party in Milan, whose support Hildebrand had gained for the pope, chose a man by the name of Atto as archbishop. The pope

recognized him as the legitimate holder of the office. But the emperor in 1073 secured the consecration of Godfrey. The pope felt that the emperor was not to blame. He regarded him as well-intentioned but inexperienced by reason of his youth. He blamed Henry's advisers. So he excommunicated not the emperor but his advisers on grounds of simony (ch. 15, sec. 3) . When a few days later Alexander II died the dispute between pope and emperor was still hanging fire.

5. Hildebrand Becomes Pope For twenty-four years, under six successive popes, Hildebrand had been the power behind the throne — the heart and the brains of the papacy. Now, in these tremendously critical circumstances, he himself was made pope in 1073. This came about as a complete surprise, and took place in a highly irregular manner.

Hildebrand was conducting the funeral services of Alexander II in the Church of St. John Lateran. By acclamation the crowd suddenly and unexpectedly proclaimed him pope. Amidst scenes of the wildest enthusiasm the people carried him to the Church of St. Peter in Chains. There he was consecrated and placed upon the papal throne, without having been elected by the cardinals according to the decree of 1059.

He took the title of Gregory VII. When Hildebrand took his place on the papal chair the struggle between Church and State was far from settled. The smoldering embers were about to burst into open flame.

HILDEBRAND, POPE GREGORY VII

Ewing Galloway

# 19. Chapter 17: The Church Faces a Great Struggle, 1073

CHAPTER 17 The Church Faces a Great Struggle, 1073

A Review of Four Important Turning Points

The Conversion of Constantine Has Three Significant Results

The Problem Arises of the Proper Relation between Church and State

There Are Three Possible Solutions

The Stage Is Set for a Terrific Struggle

1. A Review of Four Important Turning Points At the time when Christ's very small and weak army fled from Jerusalem (ch. 2, sec. 4), the whole of the almost two thousand mile long road of the Church's history lay ahead of us. The conversion of Constantine and the victory of the Church in 313 (ch. 5) was then still far in the future.

Now in the year 1073 the conversion of Constantine lies far behind us.

We have covered a little more than half of the road of the Church's history. In the part of the road that now lies behind us there were four important turning points:

The flight of Christ's army from Jerusalem, about the year 40 (ch. 2, sec. 4) ;

The invasion a little later of the Roman Empire by that army (ch. 2, sec. 6-8) ;

The conversion of Constantine, and the victory of that army over the civilized heathenism of the Roman Empire in 313 (ch. 5, sec. 1-4); also the Edict of Milan, giving Christians equal rights with followers of other religions (ch. 5, sec. 2);

The Germanizing of the Church as a result of that army's invasion of the northern countries of Europe, and the Church's victory over barbarian heathenism from 500 to 1000 (ch. 8 and ch. 10, sec. 1-2).

There was also a fork in that road: the separation in 1054 of the Eastern Greek and the Western Latin part of the Church (ch. 10, sec. 4 and ch. 15, sec. 4).

We are now following almost exclusively the Western Latin-Germanic branch of the road. That is the main highway.

2. The Conversion of Constantine Has Three Significant Results The conversion of Constantine was one of the most outstanding events in the history of the Church.

Two of its results have already been discussed: (1) the radical change in the position of the Church from its being a persecuted to its having become a favored institution; and (2) the flow of worldliness into the Church (ch. 5). We have also indicated a third result. That was the rising of the

problem of the proper relation between Church and State (ch. 5, sec. 6). The time has now come that we must pay special attention to that very important problem. It is a problem with which people have struggled ever since the conversion of Constantine.

3. The Problem Arises of the Proper Relation between Church and State Up to the time of the conversion of Constantine there was no such problem as that of the relation of Church and State.

There have always been a Church and a State. Among heathen nations the relation between kings and priests was not a problem. In practice the kings usually dominated the priests; sometimes the priests dominated the kings. Among Israel the Church was not a separate institution; Church and State were intertwined. The Church came into existence as a separate institution on the day of Pentecost. But from that day until the conversion of Constantine the Church was a persecuted institution. Constantine's conversion completely changed the situation. The Church became recognized by the State as a separate institution. At the time when the entire Roman Empire became at least in name Christian. Church and State were really two parallel institutions. Then there arose in course of time the problem of the proper relation between the two.

4. There Are Three Possible Solutions

There are three possible solutions to the problem of the proper relation between Church and State: (1) Church and State should be on the same level, (2) the State should be above the Church. or (3) the Church should be above the State. In the East the second solution came to be adopted. The emperors of the Eastern Empire obtained complete control over the patriarchs of Constantinople and the Eastern Greek Church. That sort of relation is known as Caesaropapacy. It is the system under which the emperor or "Caesar" of the State is actually also head or pope of the Church.

Whereas in the East the second solution was adopted without much opposition, in the West the problem caused the most violent clashes of opinion between those who wished the State to be above the Church, and those who wanted the Church to be above the State. Only a few wanted the two institutions to be on the same level.

Here we observe one of the outstanding differences between the Eastern and the Western Church. Here lies also partly the reason why the history of the Eastern Church is comparatively dull, while the history of the Western Church is lively and exciting.

5. The Stage Is Set for a Terrific Struggle In the West also the Church for a time came under the control of secular rulers: Italian nobles and German emperors (ch. 13, sec. 4-6). Control over the Church by the emperors in fact goes back to Charlemagne and the very first Christian emperor, Constantine himself. However, as we have seen, the Cluny reform party put forth strong efforts to free the Church and the papacy from their bondage to the State, and scored considerable success (ch. 15 and 16). But the popes were not satisfied with freeing the Church from its bondage to the State. They wanted to go still further — to put the State into bondage to the Church (ch. 12, sec. 4). The next chapter will show how this situation developed into a terrific struggle between Pope Gregory VII and Emperor Henry IV. This struggle is going to be in the highest degree epic and dramatic.

# 20. Chapter 18: The Church Is Forced to Compromise, 1073-1122

CHAPTER 18 The Church Is Forced to Compromise, 1073-1122

Hildebrand’s Early Life

Cluny Reform Ideas Are Hildebrand’s Inspiration

The Struggle for the Right of Investiture Is a Battle for Survival

Emperor Henry IV Challenges Pope Gregory VII

Actual Hostilities Are Opened by the Pope

The Emperor Responds in Kind

The Pope Excommunicates the Emperor

The Emperor Pretends Submission

The Emperor Sets Out for Italy to Seek Absolution

The Emperor Waits in the Courtyard of Canossa

The Pope and Emperor Meet

The Real Drama of Canossa Lay Beneath the Surface

The Struggle Continues and Confusion Reigns

The Struggle Ends in Compromise in the Concordat of Worms

1. Hildebrand’s Early Life

Hildebrand, who in 1073 became Pope Gregory VII (ch. 16, sec. 5) , is one of the outstanding men of history. Hildebrand’s name would seem to indicate that he was of German descent. But he was born in Italy around the year 1020. His family was poor, and lived in very humble circumstances. An uncle of Hildebrand was abbot of the Cluny Monastery of St. Mary on the Aventine Hill in Rome. In that monastery Hildebrand acquired his education.

You will remember that Benedict IX sold the papacy to a man who as pope took the name of Gregory VI (ch. 13, sec. 6) . This Gregory VI was one of the very few able clerics living in Rome at that time. His buying the papacy was an act of simony forbidden by church law (ch. 15, sec. 3) . He knew it was unlawful to buy a church office, and especially to buy the highest church office. But he did it to rid the Church of a very bad pope. This Gregory VI took the young Cluny monk Hildebrand into his papal service. When Gregory was banished to Germany (ch. 15, sec. 2) for his act of simony, Hildebrand out of loyalty to his benefactor accompanied him into exile. While in the Rhine country he gained first-hand knowledge of the evils afflicting the Church in Germany. He learned that secular rulers quite openly appointed to church offices men who paid the highest price, even

though they might be entirely unfit. He saw how in that way the Church was corrupted.

During his stay in Germany Hildebrand became acquainted with Bruno, bishop of Toul, who was cousin to the emperor Henry III. When the emperor elevated his cousin to the papal office as Leo IX, the new pope took Hildebrand back with him from Germany to Rome (ch. 15, sec. 7). The Cluny monk now became the mainspring of papal policy (ch. 15, sec. 7; ch. 16). When in 1073 Hildebrand was made pope (ch. 16, sec. 5), he chose Gregory VII as his papal name to express his gratitude to his earliest benefactor, Pope Gregory VI. He also desired to testify to his belief that Gregory VI, in spite of the act of simony whereby he had attained the papal office, had been a lawful pope.

2. Cluny Reform Ideas Are Hildebrand's Inspiration No one on seeing Hildebrand would have gotten the idea that he was an unusual man. His figure was very small, his voice weak, and his whole appearance unimpressive. Yet he was one of the most remarkable characters of all the Middle Ages. He had a powerful mind, an inflexible will, dauntless courage, and a fiery soul.

Like Pope Nicholas I (ch. 12, sec. 4) , and so many other aspiring men of medieval times, Hildebrand had come under the spell of St. Augustine's greatest book, The City of God. In the monastery in Rome he had become imbued with the Cluny reform ideas. Throughout his life the ideas and ideals derived from these sources were his inspiration. They aroused in him all the tremendous energies which lay hidden within his nature. The highest ideal of his life was derived from Augustine's City of God. That ideal was the establishment of the Kingdom of God on earth. Hildebrand believed that the divinely prepared and appointed agency for the realization of this ideal is the Church. He furthermore believed that the head of the Church on earth is the pope as Christ's vicar (representative) . In his view the pope is above all above princes, kings, and emperors. Everybody is subject to him. The pope himself is answerable only to God. For the realization of these ideas Hildebrand had already been working for more than twenty years as the power behind the throne of six popes. Now that he himself had become pope he continued to use all his marvelous energies and powers in working for the realization of these ideas. In doing this he was not moved by self-interest. Money had no attraction for him. He could not be bribed or bought, as could so many bishops and other church dignitaries of his day. Hildebrand was not moved by ambition or vainglory. No doubt his motives were not always entirely pure. Whose are? Sometimes he was unscrupulous in the use of means; that is, he was determined to gain his end, even if he had to employ a wrong method in order to accomplish what he believed to be a good thing. It is also true that he loved to rule. It was in his blood. But fundamentally he was moved by a sincere and strong desire to serve God and the Church, and thus promote the cause of God's Kingdom in this world. The popes have vast treasures at their disposal. Hildebrand could have lived a life of self-indulgence, luxury, and idleness — as some popes before and after him did do. Instead of that he was always immersed in hard and fatiguing labors. He lived very simply and was a real ascetic (ch. 14, sec. 2). He gave up eating onions because he liked the taste.

If Hildebrand had wished, he could have become pope before, but he had heretofore declined the honor. At last the people of Rome thrust the papal office upon him by surprise (ch. 16, sec. 5) , but even then he took his seat upon the papal chair only reluctantly. And no wonder, for the times were difficult. He foresaw that his duty as pope, as he understood that duty, might involve him in severe struggles. As the story of his pontificate which follows will show, he saw correctly.

3. The Struggle for the Right of Investiture Is a Battle for Survival In order that the Church might be a fit agency for the establishment of God's Kingdom on earth, the Church and the clergy, Hildebrand felt, should be reformed according to Cluniac standards. In order to clear the way for reform the Church had to be freed from its bondage to the State, and the State had to be made subject to the Church. That meant that the right of investiture (ch. 15, sec. 6) would have to be taken away from the emperors, and be lodged in the popes. This would have to be the very first step in the pathway to reform, before any further steps could be taken. As long as emperors and other secular rulers could appoint men to church office, and invest their appointees to bishoprics with the symbols of holy office, the Church could not expect that only such men would be appointed who would build the Church rather than corrupt it. Past experience was all against such expectation (sec. 1) . On the other hand the emperors could not give up their power of investiture without very seriously undermining and weakening their position. We should remember that at this time the feudal system prevailed (ch. 13, sec. 2) . Like other countries, Germany was divided into many parts ruled over by dukes, counts, and other nobles. Often these nobles came in conflict with the emperor. If a number of them combined, they might be more powerful than the emperor. The bishops and abbots in Germany were also great feudal lords. With their help the emperor could hope to keep the nobles in check. If the right of the investiture of bishops were taken away from the emperor he would lose his control over them, and he would no longer be able to count on their support. Deprived of their help he might lose his throne and crown to the nobles. For both popes and emperors the right of investiture was therefore a matter of life and death. But they could not both have it at the same time. One or the other would have to have it to the exclusion of the other. For if the pope did not have it exclusively, he could not hope to reform the Church. But if, on the other hand, the emperor did not have it exclusively, he would run great risk of losing his throne. So here was an irreconcilable difference of interests between papacy and empire. The struggle between papacy and empire had been smoldering a long time. It was precisely over the question of the right of investiture that the bitter struggle between Pope Gregory VII and Emperor Henry IV now burst into flame.

4. Emperor Henry IV Challenges Pope Gregory VII

During the first two years of Gregory's pontificate, Henry IV maintained friendly relations with the pope, at least on the surface. This was because rebellious nobles caused him great difficulties and made his position as king of Germany very weak. The pope, emboldened by Henry's weakness, in 1075 again forbade investiture by laymen. But later in that same year Henry gained a brilliant victory over his enemies. This changed the picture. Henry now felt strong enough to defy Gregory. Directly in violation of the decree against lay investiture he conferred investiture upon three bishops.

What would the pope do now? Would he overlook Henry's violation of the decree? On more than one occasion Gregory had shown that he was not a man to be trifled with. He could be very stern. When he was yet holding only a minor position on the staff of Gregory VI, he had marched at the head of an army against rebellious Italian nobles, and subdued them.

Later it had happened that the abbot of the monastery at Trimiti had inflicted brutal punishment upon four monks for an offense they had committed. He caused the eyes of three of them to be put out, and the tongue of the fourth one to be torn away. The abbot was deposed. But Hildebrand de-

clared that the abbot had done his duty. He put him at the head of another monastery, and later made him bishop. Would Hildebrand now display the same boldness in dealing with Emperor Henry?

5. Actual Hostilities Are Opened by the Pope In December of the year 1075 Gregory sent Henry a letter in which he poured out all his fury. The message dictated final terms, and opened the hostilities between pope and emperor. The letter began: "Bishop Gregory, servant of the servants of God, to King Henry, greeting and apostolic benediction, that is if he be obedient to the Apostolic Chair as beseems a Christian king. Considering and carefully weighing with what strict judgment we shall have to render account for the ministry entrusted to us by St. Peter, chief of the apostles, it is with hesitation that we have sent unto thee the apostolic benediction." The pope continued by pointing out to the emperor his sins. He reminded him that he was entirely under the authority of St. Peter and St. Peter’s successor, the pope. Gregory admonished Henry not to be puffed up because of his recent victory. He should keep in mind what happened to Saul after his victory over the Amalekites, when he was disobedient to Samuel, the prophet; and on the other hand what great blessings were bestowed upon David for his humility in the midst of victory.

Gregory told Henry that because of his offenses he deserved to be excommunicated (cut off from membership in the Church) , and deposed from his office as king. Unless he repented he would be punished.

6. The Emperor Responds in Kind At the time the emperor received the pope’s letter he was flushed with victory. He was young, proud, and headstrong. As he read the letter he became more and more angry. By the time he finished reading he was thoroughly aroused. The emperor called a council of bishops. It met in Worms on the 24th of January, 1076. Upon the bidding of the emperor the council declared that it no longer recognized Gregory as pope. This decision of the council was announced to the pope by letter.

HENRY IV AT THE COUNCIL OF BISHOPS, 1076

Schoenfeld Collection from Three Lion

The emperor declares that Gregory VII must come down from the papal throne. The letter began: "Henry, king not through usurpation but through the ordination of God, to Hildebrand, at present not pope but false monk." The thrust of this sentence was that Hildebrand had obtained the papacy by illegal means and force. This was a conclusion drawn from the way in which he had become pope. You will remember that he had not been elected pope according to the decree of 1059 by the cardinals (ch. 16, sec. 2) , but through a spontaneous and tumultuous acclamation by the people of Rome (ch. 16, sec. 5) . The facts are these: Usually upon the death of a pope there was great commotion among the people of Rome. Various factions would pull for various men to be made the next pope. But upon the death of Pope Alexander II there was no commotion at all. Everything was quiet. So the cardinals, although they were thinking of electing Hildebrand as the next pope, felt that there was no hurry. They planned on going about his election in a very solemn and leisurely way. They decided that before proceeding to the election they would call upon God in prayer, accompanied by fasting, for the guidance of his Spirit. The action of the people at the funeral of Alexander II, their sudden, spontaneous, and insistent outcry for Hildebrand, took the cardinals totally by surprise. Later, however, they made Hildebrand’s irregular election by the

people technically correct by formally electing him pope in the prescribed way. It was therefore not true that Hildebrand, as Henry implied, had become pope by usurpation. The emperor’s letter continued: "Thou, therefore, condemned by the judgment of all our bishops and by our own, descend and relinquish the Apostolic Chair which thou hast usurped. Let another ascend the throne of St. Peter who shall not practise violence under the cloak of religion, but shall teach the sound doctrine of St. Peter." The letter ended in a most violent strain: "I, Henry, king by the grace of God, do say unto thee, together with all our bishops: Come down, come down from the throne, and be damned throughout the ages."

7. The Pope Excommunicates the Emperor As can well be imagined, Gregory was not slow in countering the emperor’s blow. In a council held in Rome on the 14th of February he issued a solemn sentence deposing the emperor.

Said the pope in the sentence: "Blessed Peter, prince of the apostles, lend me, I pray thee, a favoring ear. It is because I am thy representative that thy grace has descended upon me, and this grace is the power granted by God to bind and loose in heaven and in earth. Strong in this faith, for the honor and defense of thy Church, on behalf of Almighty God, Father, Son, and Holy Ghost, by virtue of thy power and authority I deprive Henry son of the emperor Henry (Henry III), who has opposed thy Church with unheard of insolence, of the government of the whole kingdom of Germany and of Italy; I release all Christians from the oath which they have made to him or that they shall make to him. I forbid everyone to obey him as king."

8. The Emperor Pretends Submission The emperor sent an appeal to the people of Rome urging them in the most vehement language to banish the "monk Hildebrand" from their city. The pope sent a message to the people of Germany telling them to choose someone else as king unless Henry repented. The emperor’s appeal was completely ignored by the people of Rome. The pope’s appeal on the other hand met with a strong response in Germany. The great feudal lords were glad that they now had a pretext for discontinuing their obedience to the emperor. The mass of the people in Germany hated Henry because he had ruled very oppressively. In October, 1076, the German nobles held a meeting. There they discussed what to do with Henry. Many wanted to depose him as king at once. All wanted to humble him. At last the nobles decided that another meeting should be held in Augsburg on the second of February of the next year, under the presidency of the pope. There they would give Henry a chance to clear himself of the things of which he was accused. If within one year Gregory had not freed him from the ban of excommunication, Henry was to forfeit the throne. In the meanwhile he was to live under guard in the city of Spires as a private citizen. He was furthermore compelled to submit to the pope.

Henry’s position was desperate. He felt his crown slipping. He was willing to agree to anything to save it. To the pope he wrote: "In accordance with the advice of my subjects, I hereby promise to show henceforth fitting reverence and obedience to the apostolic office and to you, Pope Gregory. I further promise to make suitable reparation for any loss of honor which you or your office may have suffered through me. And since I have been accused of certain grave crimes, I will either clear myself by presenting proof of my innocence or by undergoing the ordeal, or else I will do such penance as you may decide to be adequate for my fault."

9. The Emperor Sets Out for Italy to Seek Absolution At the same time that the emperor thus humbled himself before the people of Germany and the pope, he was busily scheming how he

might regain his former position. To be excommunicated meant to be cut off from the membership of the Church. When a king was excommunicated his people were no longer under obligation to obey him. He lost his kingdom. To have the ban (decree) of excommunication removed and to be restored to membership, a man had to receive absolution of his sins from the proper church officer. Before the church officer could grant absolution the man had to do penance, and give proof of repentance. The doing of penance was a common thing in the Middle Ages. There was a definite form for doing penance fixed by custom. The penitent had to be dressed in a certain way, and he had to fast while doing penance.

Just as today the richest and most highly-placed men in our churches are subject to the ordinances of the Church, so Henry was subject to the ordinances of the medieval Church, even though he was emperor.

It was absolutely necessary for Henry to obtain the pope's absolution and to be freed from the ban of excommunication before the year was over. He contrived to escape from Spires, and with his wife, Bertha, his little son, and a few faithful followers he set out for Italy. It was in the dead of winter. The air was bitterly cold, and the passes of the Alps were choked with snow. After a journey full of hardships and dangers the little party surmounted the crest of the Alps and proceeded southward into Italy.

EMPEROR HENRY IV AT THE GATE OF CANOSSA

Schoenfeld Collection from Three Lions In the meanwhile the pope had started out upon his northward journey to attend the meeting which was to be held in Augsburg. As he was traveling through Tuscany rumors reached him that Henry was approaching at the head of an armed force. Gregory turned aside, and took refuge within the strong walls of the castle of Canossa, located on the top of a hill. This castle belonged to Matilda, countess of Tuscany, a great friend and powerful supporter of the pope (ch. 16, sec. 1).

10. The Emperor Waits in the Courtyard of Canossa On the morning of the twenty-fifth day of January, 1077, Henry climbed the hill to the castle of Canossa, and knocked at its outer gate. The gate was opened to him, and he was led through the gates of the first and the second walls. But the gate in the third wall remained closed. There he stood all day long in the courtyard before that third gate as a penitent. All day long he fasted. Over his ordinary clothes he wore the garb of a penitent, a coarse woolen robe. He was bareheaded and barefooted. Thus he stood in that courtyard in the cold and the snow. The shades of night were falling, and still the inner gate remained closed. There would be no opportunity any more that day to see the pope. Soon he would be retiring. It was useless to stay longer. With cold feet and leaden steps Henry slowly trudged back through the second and first gates and down the hill again to his lodging.

What went on in Henry's soul all that long day and during the night? Nobody knows. The next morning Henry appeared again. Again he stood all day long barefoot in the snow. By nightfall the gate in the third wall was still closed, and once more Henry returned to his lodging, a miserable lodging for an emperor. The next morning saw Henry standing again as a penitent in the courtyard of Canossa. The long weary hours dragged on. The noon hour struck. Still nothing happened. Then, when the afternoon was drawing to a close, on the twenty-seventh day of January, 1077, the inner gate slowly opened, and Henry was told to enter.

11. The Pope and Emperor Meet

There in the farther end of the room sat Hildebrand, once a poor boy, born of a lowly family, now a little, wizened old man, insignificant in appearance. But he was Pope Gregory VII.

There entered Henry. He was young, tall, powerfully built, impressive even in the penitent's garb. He was Emperor Henry IV.

Here was drama. In tears the emperor prostrated himself to the ground. He kissed the pope's foot and implored his forgiveness. Gregory granted Henry absolution, and lifted the ban of excommunication.

12. The Real Drama of Canossa Lay Beneath the Surface

Why did the pope keep the emperor standing for three days barefoot in the snow? Was it to humiliate him to the utmost limit? That is the way the ever memorable scene at Canossa has often been represented. The expression "to go to Canossa" has become proverbial for submitting to the deepest humiliation. But that representation rests upon an entirely wrong conception of what happened at Canossa.

Henry's kingdom was at stake. If he had waited, and appeared before the council in Augsburg (sec. 9) with the ban of excommunication hanging over his head, he would have been lost. So he risked everything, and at the peril of his life crossed the wintry Alps and headed off the pope on his way to Augsburg.

Next, when Henry appeared not at the head of an armed force as had been rumored (sec. 9), but as a penitent, Gregory did not know what to do. When a man comes as a penitent, absolution must be granted. The word of Christ and the ordinances of the Church demand it. Gregory was torn between his Christian and ecclesiastical duty and political considerations. That is why he kept Henry waiting. For three whole days Gregory hesitated. A mighty struggle was going on inside him during those three days. The emperor had put the pope "on the spot." The real drama of Canossa was enacted not outside in the courtyard, but inside the castle in the mind and soul of Gregory. In the end Henry literally wrung absolution from Gregory, and therewith the restoration of his kingdom. By humbling himself before the pope the emperor gained a great diplomatic victory over the German nobles. Emperor Henry had "stooped to conquer."

13. The Struggle Continues and Confusion Reigns

Canossa was not the end of the fierce struggle between Henry and Gregory. It was only the most spectacular act in the drama.

Confusion now reigned. Germany and Italy were divided into two warring camps. Henry's opponents in Germany in 1077 elected Rudolph of Swabia to be king. So now there were two kings, or a king and an anti-king. In 1080 Gregory again put Henry under the ban, as the decree of excommunication is called. But this time it had little or no effect. The tide had turned against the pope. Most of the bishops declared Gregory deposed, and elected another pope, known as an anti-pope. In the same year, in a battle between Henry and Rudolph, the latter was wounded and bled to death. Civil war continued to rage. Unspeakable cruelties were committed on both sides. Germany was overrun and laid waste.

Now that Henry’s rival Rudolph was dead, Henry gathered an army, marched into Italy, besieged Rome, and took it. He installed the antipope of his own choice, who then crowned him emperor. When Gregory heard of Henry’s approach, he fled into the castle of St. Angelo on the left bank of the Tiber, and sent a call for help to the Normans in southern Italy. They came, and Henry fled. In revenge against the Romans for having surrendered the city to the enemies of the pope, the Normans plundered Rome and committed fearful excesses. The pope was not responsible for this, but it filled the hearts of the Romans with hatred for him. This made his further residence in Rome impossible. When the Normans returned to southern Italy, Gregory went with them.

He died on the way, in Salerno in 1085, a broken man. His last words were: "I have loved right-eousness and hated iniquity; therefore I die in exile."

14. The Struggle Ends in Compromise in the Concordat of Worms After the death of Gregory the struggle about investiture continued for some thirty-five years. In 1093 Henry’s wife and his oldest son, Conrad, turned against him. Conrad died, and the second son, Henry, who had been made king by his father, also deserted him. Again Germany was plunged into civil war. At last Henry IV was forced to give up his throne, and soon thereafter, in 1106, he died. In 1122 the contestants, weary with the long drawn-out struggle, came to an agreement known as the Concordat of Worms. It was a compromise. According to the terms of this Concordat the popes from this time on were to invest the bishops with the symbols of their spiritual office, and the emperors were to bestow upon them their feudal estates by a touch with the scepter.

# 21. Chapter 19: The Church Inspires the Crusades, 1096-1291

CHAPTER 19 The Church Inspires the Crusades, 1096-1291

The World Setting for the Crusades

The Turks Are Hostile toward the Pilgrims

Pope Urban II Initiates the First Crusade

Results of the Crusades Are Far-reaching Rather Than Immediate

The Motive of the Crusades Is Based on Error

1. The World Setting for the Crusades The Church had its origin in the East. There during the first centuries of its existence it developed its greatest strength (ch. 2). There it established the great fundamental Christian doctrines in the Creeds of the Ecumenical Councils (ch. 3, sec. 9; ch. 6, sec. 1-4, 8). From the East the Church expanded into the West. For more than a thousand years all orthodox Christians lived together in one Church, united in the bonds of a common faith.

Then in 1054 the Church was divided into the Greek Eastern and the Latin Western Church (ch. 10, sec. 4). When in 1073 Hildebrand became pope as Gregory VII, the deep wound dealt the Church by the Schism between East and West was still fresh and bleeding. It was the fondest wish of Gregory VII to heal the wound. Not only was the Church divided; it was also torn by war, and thousands of its members were conquered (ch. 9). Mohammedanism, like Christianity, had its origin in the East (ch. 9, sec. 2) . The Mohammedan Arabs took away from the Eastern Empire the provinces of Syria, Palestine, Egypt, and North Africa. From Africa they swept victoriously with the speed of a whirlwind through Spain into the heart of France. There at Tours their impetuous advance was checked in 732 by Charles Martel, and they retreated behind the Pyrenees. Charlemagne drove them back behind the Ebro. The lands conquered by the Mohammedans were Christian. So as a result of the Mohammedan conquests the Church lost immense territory. In Spain and North Africa the descendants of the Arabs came to be called Moors. In Spain the Christians pushed the Moors back, step by step, until at last in 1492 all of Spain was freed from Mohammedanism and restored to Christianity. But in North Africa the Church was completely wiped out, and the Moors held unbroken sway until the nineteenth century. In Egypt, Palestine, and Syria the Church was not destroyed, but its life languished. With the passing of the centuries the Arabs lost their strength. They were supplanted in the East by the Turks. These also were Mohammedans. By 1070 they had taken over from the Arabs Palestine and Syria, had invaded Asia Minor, and were very seriously threatening Constantinople itself and what there was left of the Eastern Empire and Church.

Here was a most remarkable combination of events. The Schism between East and West had taken place in 1054. The Turks were threatening Constantinople by 1070. Gregory became pope in 1073.

Gregory was anxious to heal the schism. He was gravely concerned about the Eastern Empire and Church because they were hard pressed by the Turks. In his hour of need the eastern emperor appealed to Gregory for help against the Mohammedan Turks. The emperor, who ruled the Eastern Church (ch. 17, sec. 4), promised that if the pope would help him he would put an end to the schism brought about by Patriarch Michael Cerularius (ch. 15, sec. 4). The appeal of the eastern emperor stirred the pope mightily. It set him on fire. Here was an opportunity such as seldom in the course of history presents itself to any man. Pope Gregory thought he might be able to accomplish three things of major importance at one and the same time. He might be able to save the Eastern Church from its deadly enemies, the Mohammedans; heal the grievous wound of the schism by re-uniting the Eastern and Western churches; and then establish the universal, world-wide rule of the papacy.

It was a bold and magnificent plan.

Pope Gregory VII, the ecclesiastical Napoleon of the Middle Ages, was ready to march in person at the head of an army of fifty thousand soldiers, and lead them "against the enemies of God, even to the tomb of Jesus Christ." But this was not to be. Gregory became involved in the struggle with Henry IV about investiture, and he was thereby prevented from carrying out his plan.

However, Gregory was the first man to conceive of a crusade, or "war of the cross." No pope ever led a crusade personally, but all those that were undertaken later were inspired by the popes.

2. The Turks Are Hostile toward the Pilgrims The Christianity of the masses after the conversion of Constantine, and even more so in the Middle Ages, appears to have been largely formal. As we have seen, it consisted in learning the Apostles' Creed, the Ten Commandments, and the Lord's Prayer; in a belief in the magical power of the sacraments, a life of asceticism, the veneration of saints and their relics, and in pilgrimages to their shrines.

Pilgrimages to the Holy Land and its sacred places were especially popular. Away back in the fifth century Jerome had made his home in Bethlehem (ch. 6, sec. 6). The great majority of the Christians in western Europe were not much concerned over what the Mohammedans did to the Eastern Church, from which they were now separated. But the thought that the Holy Land with its sacred places was in possession of infidels was a thorn in their flesh. They felt it an unbearable insult to the Christian Church. It rankled in their bosoms, and filled them with deep resentment. The Christian pilgrims to the Holy Land had always gotten along well with the Arabs. The attitude of the Arabs toward the pilgrims was much the same as that of today's resort owners toward tourists. To the Arabs, Christian money was just as good as Mohammedan money. They did a very profitable business with the pilgrims. When the Turks took the Holy Land away from the Arabs the situation changed. The Turks were fanatics in religion. They hated the Christians because they were Christians. They would have nothing to do with the pilgrims. They did not want their money. They made it difficult for them to visit the sacred places. Not infrequently they insulted and maltreated them. Pilgrims upon their return told about their bad treatment at the hands of the Turks. Their reports fanned into flame the resentment which had long been smoldering in the hearts of the Christians of western Europe. And this state of popular sentiment opened the way for Pope Urban II to launch the first Crusade.

3. Pope Urban II Initiates the First Crusade

Urban II, who was pope from 1088 to 1099, was a man altogether different from Gregory VII. Gregory came from a poor and very humble family; he was small, insignificant and unprepossessing in appearance, weak of voice, and not a public speaker at all. Urban came from a rich and very prominent family; he was tall, very handsome and impressive in appearance, and a great orator. He was not a man to lead armies, but he was a master of mass psychology. He had a gift for using catchy phrases that had the power to arouse the emotions of a crowd to the highest pitch of enthusiasm. In the fall of 1095 Urban went to Clermont in France. He let it be known that he was going to speak about the Holy Land and the Turks. When he ascended the platform he saw before him a sea of eager and expectant faces. His powerful and eloquent voice held the multitude spellbound. He spoke to them of the birth of Jesus in Bethlehem. He pictured to them Jesus growing up, being baptized, going up and down the Holy Land teaching and doing good. He made them see the arrest of Jesus, His crucifixion, death, and burial in the tomb. Feelingly he spoke of all the scenes and places in the Holy Land rendered sacred by the sojourn there of the Savior. He forcefully denounced the desecration of those places by the infidels, and the ill treatment of the pilgrims. The huge multitude began to boil with anger. The pope made the great mass of people before him feel the shame and disgrace heaped upon the Church and the name of Christ by the Turks.

He went on and whipped the crowd into a frenzy. He called upon them to go to the Holy Land and rescue Jerusalem and the tomb of Christ from the hands of the Turks. To all those who would go he promised a greatly reduced period of time in purgatory. (Purgatory is an imagined place of suffering, where the Catholics believe souls must go to be purified before they can enter heaven.) To all those who should die while serving in the war against the Turks, Urban promised heaven. The vast multitude was electrified. It was as if a spark leaped from one to the other. The thousands assembled at Clermont on that day exclaimed and chanted in wild enthusiasm: "God wills it ! God wills it !" The pope had red cloth cut up into little strips. These strips were sewn together in the form of a cross. The cross was affixed to the sleeve of every one who said he would take part in the undertaking. The Latin word for "cross" is crux. That is why the undertaking was called a "crusade," and the participants "crusaders." The Crusades were military expeditions engaged in by the Christians of western Europe with the purpose of wresting the Holy Land The men who led the first Crusade, 1096-1099, were Godfrey of Bouillon, Raymond IV of Toulouse, Bohemond of Tarentum, and Tancred of Hautevine and its sacred places from the hands of the Mohammedans. The wars engaged in by the Mohammedan Arabs and Turks for the purpose of spreading their religion were to them holy wars. Now the Christians of western Europe engaged in the Crusades. To them they were holy wars because they were inspired by the Church, and had a religious motive.

POPE URBAN II AT CLERMONT

Schoenfeld Collection from Three Lions

The pope calls upon the people to rescue the Holy Land from the hands of the Turks.

LEADERS OF THE FIRST CRUSADE

Schoenfeld Collection from Three Lions 4. Results of the Crusades Are Far-reaching Rather Than Immediate The first Crusade got under way in the year 1096. Most historians count eight Crusades and a tragic and pathetic children’s Crusade. With intervals they continued over a period of two

hundred years. Some successes were scored, but they were only temporary. In the end the Crusades were total failures from the point of view of the purpose for which they were undertaken. For two hundred years the crusaders shed rivers of blood all in vain. At the end of that time and down to the beginning of the present century the Holy Land remained in possession of the Turks. It was not until the First World War that the English, under the leadership of General Allenby, took Palestine away from the Turks.

However, in spite of their utter failure as military expeditions the Crusades had many results, entirely unintended and unlooked for, but tremendously important and far-reaching. We shall leave the discussion of these results for a later chapter (ch. 22, sec. 2).

5. The Motive of the Crusades Is Based on Error The motive of the crusaders was religious; but that religious motive was false, and even foolish. The religious esteem in which the Christians of the Middle Ages held the Holy Land and its so-called sacred places can be likened to their veneration of the relics of saints. To be sure, for every Christian Palestine will always abound in sacred memories. But Palestine is no longer the Holy Land. Since the death of Christ there are no more places here upon earth especially holy. The tomb of Christ over which crusaders and Mohammedans fought so savagely for two hundred years is empty. He is not there. He is risen. He has ascended. He is in heaven. But he is also everywhere on earth where two or three are gathered in His name. Not the tomb, but such places are sacred. Sacred is every heart in which Christ dwells.

THE CRUSADERS WAR AGAINST THE MOHAMMEDANS

Drawing by Allan McNab

Religious News Service

# 22. Chapter 20: The Church Rises to the Greatest Height of Its Power, 1198-1216

CHAPTER 20 The Church Rises to the Greatest Height of Its Power, 1198-1216

Another Emperor Humbles Himself

Innocent III Makes Great Claims for the Papacy

Five Things Favor Innocent's Rise to Power

The Papacy Reaches Its Greatest Height of Temporal Power

The Lateran Council Declares for Church Reform

There Is Indeed Need for Reform

The Dominican Order Is Founded

The Franciscan Order Is Established

The Mendicant Orders Go About Doing Good

A Revival of Culture Begins

1. Another Emperor Humbles Himself

All the efforts of Gregory VII to establish the supremacy of the papacy over kings and emperors had failed. Even Gregory's victory over Henry IV at Canossa was empty (ch. 18, sec. 12-14) . Yet the scene at Canossa was ever in the minds of succeeding popes. In their mind's eye they saw Emperor Henry bowing in deep humiliation before Pope Gregory. This scene stimulated them to constant attempts to attain the ideal to which Gregory had devoted his life. The Church rose to great heights of power under Pope Alexander III. With this pope the mighty emperor Frederick Barbarossa, or Frederick Redbeard, carried on a bitter conflict. At last the emperor had to give in to the pope. When on the twenty-fourth of July, 1177, the emperor came into the presence of the pope under the porch of the Cathedral of St. Mark in Venice, he spread his cloak upon the pavement, kneeled upon it, and kissed the pope's foot. Alexander made Frederick rise, and gave him the kiss of peace. On the seventh day of August the two met again, this time in Anagni, Italy. The emperor Frederick now solemnly renounced the anti-pope whom he had installed in Rome, and recognized Alexander as the lawful pope. When Alexander mounted his horse the emperor held the stirrup, and he walked alongside the horse for some distance holding the bridle.

History does seem to repeat itself. Exactly one hundred years after his great-grandfather, the emperor Henry IV, had humbled himself before Pope Gregory VII at Canossa, the emperor Frederick Barbarossa humbled himself before Pope Alexander HI in Venice and Anagni.

2. Innocent III Makes Great Claims for the Papacy The Church rose to her greatest height of power under Innocent III, who was pope from 1198 to 1216. This pope's personal name was Lothario Conti. He belonged to a very outstanding Roman family. His education had been of the best. In Paris he had studied languages and in Bologna law. He was an eloquent speaker and an excellent musician and singer. At the youthful age of twenty-nine he was made a cardinal, and when only thirty-seven years old, in 1198, Lothario Conti was elected to the papacy.

He was installed as Pope Innocent III. When the tiara, the triple papel crown, was placed upon his head, the arch-deacon who performed the ceremony said: "Take the tiara, and know that thou art the father of princes and kings, the ruler of the world, the vicar on earth of our savior, Jesus Christ, whose honor and glory shall endure through all eternity."

Pope Innocent had a most exalted idea of the papacy. In a letter to the Patriarch of Jerusalem announcing his ascension to the papal throne, he wrote: "God has caused me to obtain the most glorious possession to be found among men, the throne of Peter." In other letters he said: "The Lord gave Peter the rule not only over the universal Church, but also the rule over the whole world." "No king can rule rightly unless he devoutly serves Christ's vicar." "The priesthood is the sun, the kingdom the moon. Kings rule over their respective kingdoms, but Peter rules over the whole earth."

These quotations give us some idea of the claims which Pope Innocent III made for the papacy.

3. Five Things Favor Innocent's Rise to Power

Innocent III came closer than any other pope before or after him to making good the claims of the papacy to universal rule. His term as pope marks the greatest height of temporal power ever reached by the Church.

There were five things that helped Innocent to realize so nearly the papal ideal: the example of Gregory VII (ch. 18, sec. 5-12); the "Donation of Constantine" (ch. 12, sec. 3); the Crusades (ch. 19); the principle of ratione peccati; and favorable political circumstances in the Europe of his day. Let us look at each of these in turn.

Although the gigantic efforts of Gregory VII to establish the power of the Church over the State had ended in failure, he left his mighty example behind as an incentive to following popes.

Although the "Donation of Constantine" was a false document, it was for centuries accepted as genuine, and it thus furnished Innocent with a strong legal basis for his claims of papal power. The Crusades were a manifestation of the unity of Christian Europe against the Mohammedans. All the Crusades were inspired by the popes. The popes bade the kings and emperors to lead these Crusades, and they obeyed him. Thus the pope appeared in the eyes of the world as the head of all Christendom.

Ratione peccati is Latin, and means "by reason of sin." The popes admitted that kings and emperors are supreme in the purely political sphere. But they maintained that they, the popes, are supreme in the religious and moral sphere. Now the popes claimed that if temporal rulers engaged in political actions which were morally wrong, the popes had not only the right but also the duty to interfere and call these temporal rulers to account. But since every political action has a moral side, the principle of ratione peccati gave the popes supreme power also in the political field. It

made them dictators over kings and emperors. As to the political circumstances of the time, they, too, were favorable to Innocent. They made it possible for him to enforce his claims to universal power.

4. The Papacy Reaches Its Greatest Height of Temporal Power When Innocent became pope the temporal power of the papacy had been almost completely destroyed. Innocent was not one to allow this state of affairs to continue.

First of all he restored to the papacy the patrimony of St. Peter, as the Papal States were called. He has been called "the founder of the Papal States." For the next six hundred years the boundaries of the Papal States or States of the Church (ch. 11, sec. 4) remained what Pope Innocent III made them. The pope lost no time in proclaiming to the world that he would tolerate no opposition from temporal powers. John Lackland, king of England, dared to oppose Innocent. In 1208 the pope placed England under an interdict. That meant that in all England no church service could be held. The next year King John was excommunicated. His subjects were no longer rerequired to obey him. He was deprived of his throne. In 1213 he submitted to the pope. He had a legal document drawn up, which in a solemn ceremony he handed over to Rudolph, the legate or representative of the pope. The document read: "We grant to God, to his holy apostles Peter and Paul, to our mother the Holy Roman Church, and to our Lord Innocent and to his Catholic successors . . . our kingdoms of England and Ireland, with all their rights and dependencies, in order to receive them anew, as a vassal of God and of the Roman Church. In testimony whereof we take the oath of vassalage before Rudolph . . . and our heirs will always be obliged to take the same oath. And as a sign of our being vassals, we and our successors will pay annually to the Holy See, besides the denarius of St. Peter (Peter’s pence), seven hundred marks for England and three hundred marks for Ireland, derived from the royal revenues." Thereupon King John committed his crown and scepter to Rudolph. After keeping them for five days as a sign of sovereignty Rudolph returned them to the king. England was now a self-acknowledged vassal of the pope.

One after another the emperor and all the kings, lords, and princes of Europe acknowledged the pope as spiritual lord. And all but the King of France acknowledged him also as feudal and temporal lord. They declared themselves to be his vassals and held their kingdoms as fiefs of the Church (ch. 13, sec. 2). For a time even the Eastern Empire became a fief of the Roman Church. The object of the Crusades was to take the Holy Land away from the Mohammedan Turks. But the fourth Crusade was deflected from this purpose. Instead of taking Jerusalem, the crusaders on their way to the Holy Land captured Constantinople, and set up what is known as the Latin Kingdom. The rulers of this Latin Kingdom acknowledged themselves to be vassals of the pope. The majority of the princes of Christendom became vassals of the Church. Thus it was that during the rule of Innocent III, from 1198 to 1216, the Church rose to its greatest height of temporal power.

5. The Lateran Council Declarei for Church Reform But the ideals of Pope Innocent III went beyond the desire for temporal power. In 1215 he held an ecumenical council in the Lateran Church in Rome. In summoning this council Innocent declared: "Two things I have especially at heart, the re-conquest of the Holy Land, and the reform of the Church universal."

More than four hundred bishops, eight hundred abbots and priors, and a great host both of the clergy and of the laity were present at the meeting. Seventy-one primates, the highest ranking clergy, were also present. They included the patriarchs of Constantinople and Jerusalem, envoys from Emperor Frederick and from the kings of France, England, Aragon, Hungary, Jerusalem, and Cyprus, and representatives of Italian cities. "The whole world seemed to be there." The Council determined on a new crusade, which the pope offered to lead in person. The Waldensian and Albigensian heresies, of which we shall hear more a little later (ch. 22, sec. 3 and 4) , were condemned. Punishment of all unrepentant heretics was prescribed (ch. 22, sec. 5) . It was decreed that the granting of indulgences (ch. 23, sec. 3) should be restricted. Bishops were instructed to appoint competent men to preach, and to provide free instruction in grammar and theology for poor scholars. It was ordered that Jews and Saracens should wear a distinctive costume. No Jews were to hold public office which would give them authority over Christians. This Lateran Council of the year 1215 marked the high point in the rule of the most powerful of the popes, Innocent III. The following year he died.

6. There Is Indeed Need for Reform

Innocent had declared that one of the purposes for which he had called the Lateran Council was to reform the Church. There was indeed great need of reform. To the Christian mind of that time reform of the Church meant chiefly reform of the clergy and the monks. The religious and spiritual condition of a very large proportion of the clergy was deplorable. To many of the clergy a church office was nothing but an easy and pleasant way of making a living. Bishops enjoyed fat incomes. A bishopric was a rich plum. Many utterly worldly men managed to become bishops, and after having become bishops they lived wicked lives. A clerk at Paris said: "I can believe everything, but I cannot believe that any German bishop can be saved." A monk said: "The state of the Church has come to this, that it is not worthy to be ruled except by reprobate bishops." Pope Innocent wrote: "The prelates in southern France are the laughing stock of the laity." The Church in the course of time had accumulated enormous wealth. This provoked very severe criticism from the side of the lay members. For it must not be thought that there were no good and sincere Christians in these dark days of the Church. The many hymns that were written during the Middle Ages testify to a deep spiritual life. One of these hymns, familiar to most of us, is the beautiful "0 Sacred Head, Now Wounded," written by the monk Bernard of Clairvaux. To the pope Bernard wrote: "Who will permit me to see before I die the Church of God so ordered as it was in the old days, when the apostles cast their nets to fish for souls and not for gold and silver ?" Some of the things he wrote were later of great help to Martin Luther in finding peace for his heart. The feeling that the Church was in need of a general reformation was shared by all the more earnest Christians. It was this feeling that gave rise to many new monastic orders. These new monastic orders were a condemnation of the laxity that had gradually crept into the old orders. Some of the new orders were the Camaldoli, the Carthusians, the Cistercians, and the Premonstratensians. The number of monks and nuns increased rapidly. Peter the Venerable, abbot of Cluny, said: "The innumerable multitude of monks covers almost all the lands. It fills the cities, castles, and fortified places. What a variety of garbs and customs in this army of the Lord which has taken an oath to live according to the rule, in the name of faith and charity !" The Templars and the Hospitalers were two military monastic orders established in Palestine. Their purpose was to protect the pilgrims traveling to the sacred shrines in the Holy Land, and to care for them when sick. The two most important new re-

ligious orders were those of the Franciscans and the Dominicans.

7. The Dominican Order Is Founded

Dominic was a monk who had been born and educated in Spain. Accompanying his bishop to southern France, he began to preach in order to bring back into the Roman Catholic Church those who had withdrawn and were teaching other doctrines. It is claimed that he performed several miracles. With the aid of the Bishop of Toulouse he established a nunnery at Prouille, where converts to the Roman Church could find a shelter, end poor girls of noble blood could receive an education. At the Lateran Council of 1215 he sought from Pope Innocent III recognition of a fraternity which he had established. At that time the fraternity counted only sixteen members. But these were picked men from different countries. Six were Spaniards. The others came from Toulouse, Provence, Navarre, England, Normandy, northern France, and Lorraine. Pope Innocent readily granted the recognition. The Dominicans adopted the name of "Preaching Friars." This was the name Innocent had used in speaking of them. This name denoted their ideals. They were to preach. In order to be able to do this they were to be friars, a name derived from the word (rater, or brother. They were not to be monks. They were to live not secluded in a cloister, but in the midst of the bustle and hustle of men. The world was to be their cloister. When in 1217 Dominic sent these preaching Friars forth upon their mission, he told them: "You are still a little flock, but already I have formed in my heart the project of dispersing you abroad. You will no longer abide in the sanctuary of Prouille. The world henceforth is your home, and the work God has created for you is teaching and preaching. Go you, therefore, into the whole world, and teach all nations. Preach to them the glad tidings of their redemption. Have confidence in God, for the field of your labors will one day widen to the uttermost ends of the earth." The success of the Dominican Friars was very rapid. Dominic died four years after he had sent them out. By that time the Order was already organized in eight provinces: Spain, Provence, France, England, Germany, Hungary, Lombardy, and Romagnuola, and it had established sixty convents. The Dominicans adopted the vow of poverty. They became a mendicant order, which means that they were an order of begging Friars. In course of time the Dominicans acquired a great reputation for learning. The university towns were the special fields of their activity. Soon Dominicans were teaching as professors in all the leading universities of western Europe. Their most illustrious scholars were Albertus Magnus and Thomas Aquinas. Vincent of Beauvais, likewise a Dominican, wrote an encyclopedia. Because of their learning the Dominicans came into control of the Inquisition, a court established to root out heresy. We shall hear more about the Inquisition in a later chapter (ch. 22, sec. 5).

8. The Franciscan Order Is Establish

Francis of Assisi was born in Italy in the year 1182. His father was a rich merchant, and Francis gave himself over to a life of pleasure. When he was about twenty years old he fell dangerously ill, and was converted. From that time on he devoted himself to poverty and charity. Other men of like mind joined with him. When they were twelve in all they, too, as Dominic had done, applied to Pope Innocent III at the Lateran Council of 1215 for approval of their organization. The pope granted their request, and the Minorites or Friars Minor (lesser), as they called themselves in their humility, began their work.

Francis insisted upon absolute poverty. The brethren were to labor with their hands, but were not allowed to receive wages in money. They were not to take thought for the morrow, and they were

to give to the poor all that was not absolutely necessary for the day. Their rule said: "The brethren shall appropriate to themselves nothing, neither house, nor place, nor other things, but shall live in the world as strangers and pilgrims, and shall go confidently after alms. In this they shall feel no shame, since the Lord for our sake made himself poor in the world. It is this perfection of poverty which has made you, dearest brethren, heirs and kings of the Kingdom of heaven. Having this, you should wish to have nought else under heaven."

Francis of Assisi tried to follow the precepts of Christ and to imitate his life. He delighted in sacrifice for the poor and especially for the lepers, who were the outcasts of society.

He loved all created things, and would preach to the birds. He was always cheerful and at times even playful. He was patient and humble; he possessed an original and well-balanced mind, extraordinary common sense, an iron will, and unyielding courage. He adopted "My Lady Poverty" as his mistress, and sang her praises. He was very eloquent, and by his preaching swayed the minds and hearts of men. The Order of the Franciscans, or Minorites, grew with astonishing rapidity. It soon spread throughout the civilized world and numbered its members by the thousands.

9. The Mendicant Orders Go About Doing Good In many ways the two mendicant orders of Dominican and Franciscan. Friars were similar, and they were both very popular. The Friars wandered all over Europe under the burning sun or in chilling blasts. They rejected alms in money, but received thankfully whatever coarse food might be offered them or endured hunger uncomplainingly. They took no thought for the morrow, but busied themselves untiringly in the work of snatching souls from Satan and lifting men up from the sordid cares of daily life. They ministered to their infirmities, and showed to their darkened souls a glimpse of heavenly light. The Dominican and Franciscan Friars also engaged in missionary work among the heathen, schismatic Christians in the East, heretics, and Mohammedans.

They emphasized the dignity of manual labor, the duty of Christians to care for those who are in want, and the need of reform in the lives of the clergy. Both these orders exist today. They are strong and active.

10. A Revival of Culture Begins

During the period of the Crusades thousands of people of western Europe traveled to many distant lands. The people of the Eastern Empire and the Mohammedans of Spain and of the eastern countries were far more civilized than the people of western Europe. Contact with the Orient through the Crusades immensely stimulated the mental life of the people in the various countries of western Europe cn, sec. 2). From the twelfth century on the medieval arkness of western Europe was gradually being dispelled. Many universities sprang up in Italy, Germany, France, and England. These universities could boast of teachers of great learning and mental acumen, such as Anselm, Abelard, Peter the Lombard, Albertus Magnus, Thomas Aquinas, and Duns Scotus.

Medieval men also built many wonderful cathedrals. Some of the most illustrious are those of Milan, Rheims, and Cologne. This cultural revival did also affect the Church. The Church is in the world, and any major change in the world is sooner or later felt in the Church.

A SERMON BY ABELARD

Pierre Abelard, French philosopher and teacher who became a monk, was widely known for his brilliance and learning. At the monastery which he built after his retirement in Champagne, he often lectured in theology to very attentive audiences. He lived from 1079 to 1142.

# 23. Chapter 21: The Church Declines in Power, 1294-1417

Chapter 21 The Church Declines in Power, 1294-1417

Papal Power Declines under Pope Boniface VIII

The Fifth Turning Point in the History of the Church

The "Babylonian Captivity," 1309-1376

The Papacy Is Torn by the Great Schism, 1378-1417

1. Papal Power Declines under Pope Boniface VIII

Generally speaking the popes from Innocent III to Boniface VIII, that is for a period of nearly one hundred years, throughout the thirteenth century, were successful in maintaining the temporal power of the Church. A rapid decline began with the rule of Boniface VIII.

Here we have an example of how the character and personality of a leader may influence the course of history. Boniface was a man of considerable learning and overbearing arrogance. His installation as pope was attended with great pomp. As he mounted his horse a king held one of the stirrups, and a second king held the other stirrup. This man was pope from 1294 to 1303.

Boniface soon got into trouble with Philip the Fair, king of France, about taxation of the clergy. King Philip imposed a heavy tax upon the clergy in France. The pope forbade the clergy to pay this tax. The king retaliated by forbidding the exportation from his kingdom of gold, silver, and precious stones. In that way the king cut off the revenue the pope had been receiving from France. The pope issued several bulls A bull is an official papal pronouncement or declaration. It is called a bull because to such a papal document there was always affixed a round leaden seal, called in Latin a bulla. Papal bulls are always written in Latin. These papal bulls are named after their opening words. In the bull Ausculta fili ("Kiss the Son," quoted from Psalms 2), addressed to King Philip, Pope Boniface declared: "The Vicar of Jesus Christ is placed above kings and kingdoms to uproot, destroy, ruin, scatter, build up, and plant. Therefore, my dear son, be not persuaded by anyone that you have no superior on earth, and that you are not subject to the head of the ecclesiastical hierarchy. Whoever has that idea is mad." In the bull Unam sanctum (One holy) the pope said: "...the Church has two swords at its command, the spiritual and the temporal ... Each of these is the power of the Church, but the former should be drawn by the Church and by the hand of the Pontiff (or pope); the latter by the hand of kings and soldiers, but on behalf of the Church, at the command and with the authorization of the Pontiff. One of these swords must be subordinate to the other, that is to say, the temporal power must be subordinate to the spiritual power. It belongs to the spiritual power to establish the temporal power and to judge it if it goes astray ... It is necessary for salvation for every human creature to submit to the Roman Pontiff." For Scriptural roof of his right to universal dominion the pope cited Jeremiah 1:10 : "Behold, I have set thee over nations and kingdoms."

Pope Boniface hurled the ban of excommunication at King Philip of France as Pope Gregory VII had hurled the ban at Emperor Henry IV. By that means Gregory had brought the emperor to terms: but the ban hurled by Boniface did not have the desired effect.

How should one account for it that the same means did not in both cases have the same effect? The times had changed. In the time of Gregory feudalism prevailed, and the nobles were strong. They often rebelled against their king. Henry's excommunication furnished them with an excuse for withdrawing their obedience. In that way the emperor was rendered helpless. There was nothing for him to do but submit himself to the pope. In the time of Boni-face, as one of the many results of the Crusades (ch. 19, sec. 4; ch. 22, sec. 2), feudalism had fallen into decay, the nobles had lost much of their power, and a strong spirit of nationalism had sprung up in the hearts of the people of France. When Pope Boniface excommunicated their king, they did not withdraw their allegiance and forsake him. They loyally clung to him and backed him up, so that King Philip the Fair of France was in a position to defy Boniface. That is why in the case of King Philip of France the pope's ban fell flat. In any struggle between pope and king the effectiveness of the ban of excommunication depended upon the attitude of the people. If they supported the pope it was a weapon of well-nigh irresistible power. But if the people sided with their king that weapon lost all its power.

It was at Anagni in Italy that the emperor Frederick Barbarossa in 1177 had humbled himself be-fore Pope Alexander III. It was in that same town of Anagni that Pope Boniface in 1303 was treated with great indignity by the soldiers of King Philip of France. The king sent two representatives with a band of soldiers to Anagni to arrest the pope. The populace of Anagni rose up in defense of the pope. The soldiers beat and buffeted him, but they could not arrest him. He returned to Rome only to have new insults heaped upon him there. Boniface was an old man of eighty-seven. The complete defeat he had suffered at the hands of King Philip, and the physical maltreatment that had been inflicted upon him, were too much for him. A few days after his return to Rome, in the year 1303, he died of a broken heart.

2. The Fifth Turning Point in the History of the Church No pope had ever stated the papal claims to power in such extravagant form as the arrogant Boniface VIII had done in his various bulls. No pope ever suffered so complete and humiliating a defeat. But it was not only his defeat. It also marked the beginning of the decline of the power of the Church. It ushered in a new era and marks the fifth turning point in the history of the Church.

POPE BONIFACE AND THE SOLDIERS OF KING PHILIP AT ANAGNI

Schoenfeld Collection from Three Lions

Boniface had entirely failed to understand and estimate correctly the strength of the new spirit of nationalism. The States-General of France, composed of the three estates of the realm — the nobles, the clergy, and the commons, — declared that in civil matters the pope had no authority, and that the king had no superior but God.

3. The "Babylonian Captivity," 1309-1376 In 1309 the papal seat was removed from Rome to Avignon in Provence, immediately adjacent to France. Here the popes resided until 1376. This period of residence of the popes in Avignon is known as the "Babylonian Captivity of the Papacy." It is called a captivity because during this time the popes were completely under the domination of

the French kings. It is called the Babylonian captivity because it lasted just about seventy years, as did the captivity of the Israelites in Babylon in Old Testament times. During this period all the popes were Frenchmen.

King Philip the Fair of France had dealt the papacy a heavy blow. The Babylonian Captivity further undermined the prestige of the papacy. Because the popes in Avignon had to dance to the tunes played by the French kings, the people in other countries lost respect for them. The condition of the papacy in this time resembled its condition in the tenth century, when the popes were under the domination of the Italian nobles (ch. 13, sec. 4). Besides, nationalism was rearing its head also in other countries.

Certain princes in Germany had the right to elect the king. They declared that the German emperor derived all his powers through them from God and not from the pope. The principle that the German emperors are independent of the papacy, as far as their election and exercise of their governmental powers is concerned, became a part of the German constitution. In England in 1366 during the reign of Edward III Parliament put an end to English vassalage to Rome. It repudiated the claims of the popes upon England as a fief to the Roman Church. The English refused to pay the tribute pledged by King John to Pope Innocent III (ch. 20, sec. 4).

Many of the popes of the Babylonian Captivity led wicked lives. While in Avignon they maintained a very luxurious court. This cost a great deal of money. To obtain the money the popes brazenly and in the most scandalous manner sold the office of bishop and indulgences, and in many other ways exacted a heavy toll from the members of the Church. This came to be felt as an unbearable burden in all the countries of western Europe. Many people began to say that the pope was the antichrist. In all these ways the Babylonian Captivity caused the papacy to lose a great deal of prestige. But worse was still to come.

4. The Papacy Is Torn by the Great Schism, 1378-1417 The Italians were greatly dissatisfied with the residence of the popes in Avignon. They wanted Rome to become again the seat of the papacy. This resulted in an open rupture in 1378 between the Italian and the French party. Each party elected a pope. Now there were two popes: one in Rome and one in Avignon. This is known as the Great Schism, which lasted from 1378 to 1417. The popes denounced, excommunicated, and anathematized (pronounced curses upon) each other. To all true and sincere Christians it was a sad spectacle. The reverence in which the papacy had been generally held received a rude shock, from which it never fully recovered. In 1409 a council was held in Pisa to heal the Schism. The Council deposed both popes, and elected Alexander V as the new pope. Neither of the deposed popes would give up his office. Now there were three popes.

Under these confusing circumstances none of the three was fully recognized as pope. At last in 1417 the Council of Constance elected an Italian cardinal pope as Martin V. The other three popes, weary of the troublesome state of affairs, gave Martin their support. And so the Church in western Europe once more had one head, and the Great Schism was healed. But the wounds which the papacy and the Church had suffered in consequence of the Babylonian Captivity and the Great Schism continued to throb for a long time.

# 24. Chapter 22: The Church Is Stirred, 1200-1517

CHAPTER 22 The Church Is Stirred, 1200-1517

The Struggle for Supremacy Ends

The Crusades Affect the Church

The Albigenses Spread Their Heretical Ideas

The Waldenses Seek to Lead the Church' Back to Simple Christianity

The Church Resorts to Persecution to Suppress Heresy

Wycliffe Teaches the Need for Reform

Huss Preaches Reform in Bohemia

Wycliffe's Bones Are Burned

Three General Church Councils Fail to Bring About Reform

The Renaissance Has Both Good and Bad Effects

The Brethren of the Common Life Attempt Reform in the Netherlands

A Review of Influences That Have Stirred the Church

The Church Stands on the Threshold of the Reformation

1. The Struggle for Supremacy Ends The epic struggle between papacy and empire was the great drama of the Middle Ages (ch. 17, sec. 5). It ended with the fading out of the Empire, when in 1268 the last legitimate male of the imperial family perished on the scaffold in Naples. Thereafter the Empire was only a shadow until in 1806 Napoleon waved his magic wand, and it vanished into thin air (ch. 13, sec. 5). In the struggle the papacy also received serious wounds. The Medieval Church was a vast and mighty structure. But its framework was severely shaken when in 1303 at Anagni King Philip of France inflicted deep humiliation upon the pompous and arrogant Boniface VIII (ch. 21, sec. 1); when from 1309 to 1376 the Church suffered the disgrace of the Babylonian Captivity of its popes (ch. 21, sec. 3); and when the Church from 1378 to 1417 was dreadfully scandalized by the Great Schism (ch. 21, sec. 4).

However, it was not only the framework of the Church that during the fourteenth and fifteenth centuries was severely shaken. That after all was mostly on the outside. At the same time there was much going on also inside the Church. The life of the Church within its trembling and creaking walls was also strangely stirred.

2. The Crusades Affect the Church

All of western Europe from the twelfth century on underwent extensive and profound changes. It would be going too far to ascribe all these changes exclusively to the Crusades. But no other single cause was so productive of changes (ch. 19, sec. 4). For centuries the people of western Europe had lived their lives within the framework of feudalism (ch. 13, sec. 2). The Crusades did much to break down the feudal system. Above all, the Crusades stimulated the economic and intellectual life of the West by bringing its people, who were still crude and uncultured and comparatively poor, into direct contact with the ancient and rich civilizations of the Greeks and Arabs of the East. As was inevitable the Church also was deeply affected by these enormous changes. In all the lands of western Europe there came into existence groups of people who began to hold and spread ideas which were in conflict with the doctrine and government of the Church.

3. The Albigenses Spread Their Heretical Ideas

You will remember that Manicheism had its origin in Persia and spread from there through the Roman Empire, and that for a time the great Church Father Augustine came under its influence (ch. 6, sec 7). Later Augustine gave up the teachings of the Manicheans, and combatted them. His opposition did much to eradicate Manicheism from the West; but in the East it lingered on. During the Crusades, Manichean ideas came back into western Europe through Bulgaria along the new trade routes opened by the crusaders.

These ideas sprouted abundantly, especially in southern France. There the town of Albi became a hotbed of these ideas, and the people who held these ideas came to be called Albienses after the name of that town.

Like the Micheans the Albigenses wer dualists. This means that they believed that there is a good and an evil god. The visible world, the world of matter, is the work of the evil god. In this material world souls are held in bondage as prisoners from the kingdom of the good God. The Albigenses believed that salvation could be obtained by repentance, asceticism (ch. 14, sec. 2), and the "consolation." Among the Albigenses the "consolation" took the place which baptism has in the Church. It consisted in the laying on of hands, and placing the Gospel of John on the person’s head. Through it forgiveness of sins and restoration to the kingdom of the good God was obtained. One who had received the "consolation" must not marry, must never swear an oath, must not take part in war, must not acquire property, and must not use meat, milk, or eggs. The souls of people who died without having received the "consolation," according to the Albigenses, would enter another human or even animal body, until at last they too would be saved. The Albigenses translated Scripture, in which they claimed to find their teachings. But some rejected the Old Testament. They considered it to be the work of the evil god. Others accepted the Psalms and the Prophets. All believed that the New Testament came from the good God. Since they believed that all material things are evil, they thought that Christ did not have a real body, and that He did not die a real death. They did not reverence the cross because it is a material thing. They rejected the sacraments, because their elements are material. They did not have

PETER WALDO

From the Luther Monument at Worms, Germany

Schoenfeld Collection from Three Lions church buildings, because they are built of material things.

4. The Waldenses Seek to Lead the Church Back to Simple Christianity The Albigenses were definitely hostile to the Church. That cannot be said of the Waldenses. They were followers of Peter Waldo, a rich merchant of Lyons. He believed that the Bible and especially the New Testament should be the only rule of faith and life for the Christian. He sold all his goods, and gave his money to the poor. He and his followers learned large portions of the New Testament by heart. Two by two, dressed in simple woolen garments and barefooted, they went about preaching. On Mondays, Wednesdays, and Fridays they fasted. They would not swear an oath or shed blood. They used only the Lord's Prayer. They did not believe in prayers and masses for the dead or in purgatory. They considered prayers offered in a house or in a stable just as effective as those offered in a church. They practised lay preaching by both men and women.

5. The Church Resorts to Persecution to Suppress Heresy The Albigenses and the entirely different Waldenses grew so numerous that in the areas in which they lived they became a real threat to the very existence of the Roman Catholic Church. Their presence had a great effect upon the Church. The Church pronounced them to be heretics. It was largely to oppose their preaching that the Dominican and Franciscan Orders of Preaching Friars were organized (ch. 20, sec. 7-9). As these two orders grew very rapidly they acquired a place of the utmost importance during the later Middle Ages. They became the armies of the popes. The preaching of the Dominican and Franciscan Friars had some but not a very great success in winning the heretics back to the Church. And so various church councils decided, in no small measure under the influence of the teachings of Augustine (ch. 7, sec. 6), to use methods of force. The Church began to persecute heretics. The Inquisition was introduced with the Dominicans in charge of it. The Inquisition was a Roman Catholic court whose business it was to root out heresy. Anybody suspected of heresy was brought before this tribunal conducted by Dominican Friars. The Friars would question the suspected one. If they discovered that he held heretical ideas they would ask him to recant or deny his heretical beliefs. If he recanted he would go free. If he would not recant, but steadfastly persisted in his heretical opinions, he was abandoned by the Church to the officers of the civil government. That is, he was surrendered to the civil government to be punished, for "the Church does not shed blood" (ch. 7, sec. 6). Punishment most frequently took the form of death by fire. The heretic was burned at the stake.

If a man accused of heresy would not answer the questions put to him by the Dominican examiners, he would be tortured until he confessed or died as a result of the torture.

Many Albigenses and Waldenses fell victims to the Inquisition. But their number in southern France was so great that the task of destroying them was too big for the Inquisition. Then the popes resorted to other measures. They preached a crusade against the heretics. Some of the nobles responded to the call of the popes.

They marched at the head of their armies into southern France. For twenty years "blood flowed like water." The country was devastated by war of the most savage kind. What had been the fairest province of France was turned into a wilderness, and its cities into ruins. The Albigenses were rooted out. The Waldenses found a place of refuge in the high valleys of the Alps. They still live there today. At the time of the Reformation they accepted its teachings and became Protestants (ch. 27, sec. 2). Of the Christians who broke away from the Roman Catholic Church during the Middle Ages, they are the only group that has survived to the present time. They are

carrying on evangelistic work in Italy today with considerable success.

6. Wycliffe Teaches the Need for Reform In the latter part of the Middle Ages there arose many individuals who criticized the doctrine and government of the Roman Church. The two who were by far the most important are John Wycliffe and John Huss.

Wycliffe was born in England in the year 1320. He studied at the University of Oxford, and later became professor in that institution. In 1376 he began to criticize the clergy. He said that wealth and political power had so corrupted the Church that a radical reform was necessary. The Church, he said, should return to the poverty and simplicity of apostolic times. The pope he called the antichrist. He declared that the Bible rather than the Church should be the only rule of faith. But the Bible in general use in the Catholic Church was written in Latin and could not be read by the people. It was the translation made from the Hebrew and the Greek into Latin by Jerome, known as the Vulgate (ch. 6, sec. 6). In order that Christians in England might be able to read the Bible for themselves, Wycliffe translated it into the English language. He also wrote many books.

Wycliffe's followers carried his teachings and the newly translated Bible into many parts of England. Naturally the pope and the clergy were uneasy about this. They did all they could to destroy Wycliffe. But a large portion of the English people and among them many powerful nobles were in hearty sympathy with the reformer. These nobles protected him so that he did not fall into the hands of his persecutors. Wycliffe died in peace on the last day of the year 1384. He was buried in the sacred burial ground of his church in Lutterworth. The teachings of Wycliffe continued to be spread over England after his death, not only by means of his writings, but also by the preaching of his disciples, who came to be known as Lollards. The number of the followers of Wycliffe increased day by day. They were people who denounced the pope and his clergy, practised poverty, and acknowledged the Bible as the only standard of doctrine.

JOHN WYCLIFFE SENDS FORTH HIS FOLLOWERS

Schoenfeld Collection from Three Lions

After a painting by W. F. Yeames As the followers of Wycliffe increased in influence, the opposition of the clergy likewise increased. At last the bishops succeeded in getting a law passed which condemned heretics to be burned. From one end of England to the other the Lollards perished as martyrs in the flames. But it was difficult to uproot them entirely. In the fifteenth century fires were still kindled. Gradually, however, the growth of Lollardism was checked. Thinner and thinner grew the ranks. Finally those who were left were driven into hiding. But Lollardism lingered on in secret to the time of the Reformation.

7. Huss Preaches Reform in Bohernia The teachings of Wycliffe spread far beyond the shores of England. In Bohemia John Huss accepted them with enthusiasm. Huss, who was born around 1369, had been trained for the priesthood. He became dean of the theological faculty at the University of Prague, in the capital of Bohemia, and later was made head of that institution. When Huss became acquainted with the writings of Wycliffe he began to preach with boldness against the corruption of the clergy. Long before the birth of Huss strong opposition to the Roman Church had developed in Bohemia. The Waldenses were especially numerous in that country. So the preaching of Huss met with a hearty response among both the common people and the nobility. Huss won almost the whole of Bohemia to his views.

JOHN HUSS PREACHING TO HIS FOLLOWERS

Schoenfeld Collection from Three Lions

Huss taught many ideas which later became the main teachings of the Reformers. He taught that the holy Catholic Church consists of the total number of the predestinated. He distinguished between being in the Church and being of the Church. He taught that one could be in the Church and yet not be a real member of it. Of the universal Church Christ alone is the head. Popes and cardinals are not necessary to the government of the Church.

It should be remembered that this was the time of the Great Schism (ch. 21, sec. 4). The bitter conflict caused by it in the Church was now at its height. The two popes at this time were John XXIII in Avignon, and Gregory XII in Rome. Pope John XXIII was hard pressed by the King of Naples, who was the protector of Pope Gregory XII. John promised indulgences to all who would come to his aid against the King of Naples. Before this Huss had been a strong believer in indulgences. On one occasion he had spent his last cent to buy one. Now he condemned the selling of indulgences as an abominable practice contrary to the teachings of the Bible.

Immediately Pope John excommunicated Huss. The latter treated his excommunication with contempt, declared it to be null and void, and appealed from the pope to the Council.

EXECUTION OF JOHN HUSS (Burned at the Stake)

Bettmann Archive

After a painting by Hellquist, 1887

Late in the year 1414 a general council assembled in Constance. It had been called by the emperor Sigismund for the purpose of making an end of the Schism and bringing about the necessary reforms in the Church. The emperor invited Huss to attend the Council, and promised him a safe-conduct. Relying upon the emperor’s promise of safety Huss accepted the invitation. He arrived in Constance on the second of November, 1414. A few weeks later he was put into prison by Pope John XXIII for heresy.

Huss, supported by the Bohemians and the emperor himself, protested vehemently against his arrest. The answer was that his arrest was entirely canonical, that is to say, it was in accordance with the canons, or rules, of the Church. That was only too true. According to canonical law of the Roman Catholic Church, heretics have no rights. To deceive heretics and betray them is a pious act. Promises made to heretics need not be kept.

Huss was left to languish in prison for more than eight months. Then, without having been given an opportunity to defend himself, he was brought from the dungeon to the cathedral in Constance. There, on the sixth of July, 1415, in the presence of the bishops and the emperor he was degraded. First he was dressed in the vestments of a priest. Then one by one every article of priestly attire was removed with curses that were considered appropriate. Thereupon a paper cone was placed upon his head. Upon this paper cap three ugly devils had been painted. The cap bore the inscription: "Here is the Heresiarch."

Huss was led forth from the cathedral to a place before one of the city's gates. There a high stake had been erected and surrounded with firewood. He was tied to the stake with cords which had been thoroughly soaked in water. The wood was kindled. Flames licked his body and Huss died a martyr's death. A crusade was organized against the followers of Huss, and for many years Bohemia was ravaged by war. But the spirit of reform lived on, and when the Reformation began in Germany, opposition to the Roman Church was still strong in the land of Huss.

8. Wycliffe's Bones Are Burned The same Council of Constance that burned Huss alive also ordered that the writings of Wycliffe should be burned, and that his body should be dug up and burned. Throughout England whatever books of Wycliffe could be found were consigned to the flames immediately after the close of the Council. But it was not until fourteen years later that the order of the Council in regard to the body of Wycliffe was carried out. For forty-four years his body had rested in the churchyard of Lutterworth. Then in 1428 the grave was opened. Only a few bones were found. With great ceremony these bones of the "notorious and obstinate archheretic whose name and memory is cursed," were burned. The ashes were strewn upon the waters of the Severn River, which carried them out to sea.

9. Three General Church Councils Fail to Bring About Reform In the period from 1409 to 1449 three general church councils were held: in Pisa in the year 1409, in Constance from 1414 to 1418, and in Basel from 1431 to 1449. The threefold purpose of these councils was (1) to heal the Great Schism, (2) to bring about reforms in the Church, and (3) to suppress heresy. The Council of Pisa was in the end a failure. It accomplished nothing that proved to be effective (ch. 21, sec. 4).

We have already seen how the Council of Constance, by appointing Martin V as the legal pope, was successful in healing the Great Schism (ch. 21, sec. 4). We have also seen how this same council condemned Huss as a heretic and burned him alive; and how it condemned Wycliffe as the archheretic and ordered his dead body to be burned. You will also recall that the burning of Huss did not stop the Hussite movement in Bohemia. Crusades against the Hussites, involving terrible slaughter and bloodshed, also failed.

One of the main objects of the Council of Basel was to restore the unity of the Church in Bohemia. The Hussites were invited to send representatives to the Council to talk things over. In 1436 an agreement was reached known as the Compactata. This agreement provided (1) that all the members of the Church in Bohemia who so desired would be allowed to partake not only of the bread but also of the wine in communion, (2) that attempts should be made to reform the lives of the clergy, (3) that a certain freedom of preaching should be allowed, and (4) that certain grievances in regard to the holding and administration of church property should be removed. The Council had negotiated with heretics on equal terms, and had granted special privileges to those who had openly defied the authority of the Church.

While the Council of Basel was in session the Greeks sent representatives to implore the Christians in the West to send them help against the Mohammedan Turks, who were threatening the very exigence of the Eastern Empire and Church. The situation was desperate. In order to get help the Greek representatives were willing to go to any lengths. The Eastern Church and Empire had delegated their foremost men as their representatives: the emperor himself, the Patriarch of Constantinople, who was the head of the Eastern Church, and several bishops. After lengthy discussions the Greek representatives agreed in exchange for help to accept the doctrines of the

Western Church. They even agreed to acknowledge the supremacy of the pope of Rome over the Eastern Church.

It seemed that the Schism of the year 1054 was healed. It appeared that the two great parts of the Church, the Greek Eastern and the Latin Western parts, would be reunited; that again in all the world there would be only one church. But so it seemed for only a short time. When reports of the agreements made at the Council of Basel reached the East there arose from every side a loud and bitter protest. Opposition to the concessions made by the Greek representatives was fierce and determined. The patriarchs of Jerusalem, Antioch, and Alexandria called the Council of Basel a "council of robbers." They denounced the Patriarch of Constantinople as a matricide — a murderer of his mother, the Eastern Church — and a heretic.

Ten years later, in 1453, the Turks captured Constantinople, the seat of the head of the Eastern Empire and of the head of the Eastern Church. That put an end to all further attempts at re-union of the Eastern and Western churches.

10. The Renaissance Has Both Good and Bad Effects When the German barbarians overran and conquered the western provinces of the Roman Empire, the ancient Graeco-Roman civilization was well-nigh trampled out in the West. But the barbarians did not conquer the eastern provinces of the Roman Empire (ch. 9, sec. 1; ch. 10, sec. 3). For a thousand years (from 476 to 1453), that is, all through the Middle Ages, while western Europe became steeped in ignorance and barbarism, the ancient civilization was preserved in the Eastern or Byzantine Empire.

It is true that in the West the lamp of learning occasionally received a meager supply of oil. In the time of Charlemagne there had occurred a revival of learning (ch. 11, sec. 6 and 8). Then also men coming back from the Crusades, through their contact with the Greeks in the East and also through their contact with the Arabs in Spain, had brought with them to the countries of western Europe some knowledge of ancient civilization. But the real revival of learning, called the Renaissance, came about in the following manner. With the fall of Constantinople into the hands of the Turks (1453) many Greek scholars fled the doomed city, carrying with them to Italy precious manuscripts containing the writings of the ancient Greek literary masters. Men began to study these manuscripts and Italy became the scene of a wonderful literary and artistic revival. From Italy the Renaissance spread across the Alps into the countries of northwestern Europe.

Many of the popes of the second half of the fifteenth century became very liberal patrons, or supporters, of the Renaissance. They supplied students of Greek and Latin literature, writers, architects, and painters with funds so that they could devote themselves to literature and art without financial worries. It was during this period of the Renaissance popes that the Vatican was built in Rome. The Vatican is the palatial residence of the popes, with its beautiful gardens, its famous Vatican Library and Sistine Chapel, and the magnificent St. Peter’s Church. The ancient Greek and Latin scholars whose writings were now again studied for the first time in centuries and with unbounded enthusiasm, were pagans. A study of their works resulted in a revival of paganism. The popes of this period were more interested in this revived paganism of the Renaissance than in Christianity. Many of them, especially Alexander VI, were very wicked men. Their splendid and luxurious court, their patronage of art and literature, and their great building projects cost immense sums of money. By various schemes they managed to make great amounts of gold flow into the papal treasury from the several countries of western Europe. The irreligion and the luxurious

manner of life of the popes, and their heavy exactions of money caused great dissatisfaction with the papacy and the Church, especially in the countries north of the Alps.

SAVONAROLA PREACHES AGAINST LUXURY IN FLORENCE

Schoenfeld Collection from Three Lions

Painting by Ludwig von Langenmantel In Florence, Italy, a priest by the name of Savonarola preached boldly against the wickedness of his time. He did not spare Pope Alexander VI. He was, however, in no sense a reformer of the Church. He did not attack the Catholic system, but only the moral abuses of his day. In 1498 he was hanged, and his body was burned.

11. The Brethren of the Common Life Attempt Reform in the Netherlands

About the middle of the fourteenth century, during the "Babylonian Captivity," there arose in the Netherlands another attempt to reform the Church. This movement was that of the Brethren of the Common Life. It was founded by Gerhard Groote, under the influence and with the help of John Ruysbroek. Groote preached to large multitudes of eager listeners, and the result was a great revival of religion. The Brethren of the Common Life were strong believers in Christian education, They hoped to bring about reform in the Church by means of education. In many places in the Netherlands and northern Germany they established excellent schools. From these schools came many men who did much to promote learning and piety. Luther attended one of their schools in Magdeburg for one year (ch. 23, sec. 5). Two other pupils of the Brethren of the Common Life who deserve special mention are John of Wessel and Erasmus.

John of Wessel received his first education in a school of the Brethren of the Common Life. He was one of the leading scholars and thinkers of his time. From 1445 to 1456 he was a professor in the University of Erfurt in Germany, from which school forty-nine years later Luther received his degree of Master of Arts. Many called John of Wessel "the light of the world." He attacked indulgences. He clearly taught the doctrine of justification by faith alone. He said, "He who thinks to be justified through his own works does not know what it is to be saved." He also taught the closely related doctrine that the elect are saved by grace alone, and wrote, "Whom God wishes to save He would save by giving him grace, if all the priests should wish to damn and excommunicate him." He did not accept the Roman Catholic doctrine of transubstantiation — the belief that when the priest pronounces the sacramental words, the bread and wine are changed into the actual body and blood of Christ. Of him Luther later said, "If I had read the works of Wessel beforehand, it might well have seemed that I derived all my ideas from him." Of course, the Roman Catholic Church did not approve of John of Wessel. He was tried for heresy before the Archbishop of Mainz. After having attempted to defend himself, he recanted. But he was cast into prison, where he died in October, 1489. The most famous pupil of the Brethren of the Common Life was Erasmus. He lived at the same time Luther did. He used his great learning and sharp pen to ridicule the ignorance of the monks and the many abuses in the Church. But that is as far as he went. He never joined Luther in the great Reformation movement. It was said: "Erasmus laid the egg [of the Reformation] and Luther hatched it."

Another man who was deeply influenced by the spirit of this great movement was Thomas a Kempis. He lived in the Netherlands near the city of Zwolle, and he wrote The Imitation of Christ. This little book has held its place in the front rank of devotional literature down to our own day. It is

one of the famous books of the world.

Whereas in Italy the Renaissance was very much pagan in character, the revived knowledge of the Greek and Latin classics in northern Europe was taken into the service of an awakening Christianity.

12. A Review of Influences That Have Stirred the Church For more than three hundred years the Church was strangely stirred.

There had been the Albigenses and the Waldenses. In the fourteenth century Pope Boniface VIII was humbled, his successors were captives for seventy years, and then the papacy was rent by schism. In England Wycliffe and the Lollards caused great commotion, as did John Huss and the Hussites in Bohemia. Dominicans and Franciscans became a power in the Church. The Inquisition was introduced. Heretics were burned, and their lands were devastated. In the first half of the fifteenth century three general councils were held. The Turks conquered the Eastern Empire and captured its capital, Constantinople. The gorgeous Christian Church of St. Sophia was made over into a Mohammedan mosque, the cross on its dome was replaced with the crescent, and the Greek Orthodox Church was forced to pass under the yoke of the False Prophet, as Mohammed was called. In the second half of the fifteenth century the paganizing Renaissance greatly gained momentum in the south of Europe, and captured the papacy. The Brethren of the Common Life, starting in the Netherlands, sounded a ringing scriptural note that was heard throughout all of northern Europe. Wessel held and taught many views which were soon to be more widely and more effectively proclaimed by Luther. The biting satire from the witty pen of Erasmus, the Dutchman from Rotterdam, made all Europe laugh over the ignorance of fat and indolent monks.

ERASMUS

Painting by Holbein. The Louvre 13. The Church Stands on the Threshold of the Reformation The life of the Church continued to be stirred. The time had come when new wine would be poured into the old bottle, and the bottle would break. The Church presented the picture of Ezekiel’s valley of dry bones. Well might one have asked: Can these dry bones live? The answer would soon be forthcoming. The time was at hand when a man would appear at whose mighty voice of prophecy the dry bones would stir. There would be a noise and a shaking. Bone would come to bone. Upon them would appear sinews and flesh and skin. Then the Spirit of the Lord would blow over that valley. The slain would live and stand upon their feet, an exceeding great army.

# 25. Part Three: The Church in Reformation

Part 3

THE CHURCH IN REFORMATION

(From the Posting of the Ninety-five Theses to the Peace of Westphalia, 1517-1648)

The Church Is Shaken

The Church Is Convulsed

The Church Is Reformed in Germany and Scandinavia

The Church Is Reformed in German Switzerland

The Church Is Reformed in French Switzerland

The Church Is Reformed in France and in the Netherlands

The Church Is Reformed in Scotland

The Church Is Reformed in England

The Roman Church Undertakes Reform

The Protestant Churches Fight for Their Life

TIME LINE - PART III - THE REFORMATION

PART THREE THE CHURCH IN THE REFORMATION

We have come to a high point in the history of the Church. In 1517 and the years that followed an event occurred which ushered in a new era in world history. In that period the power of Rome over the Christian Church was challenged, men broke away from its tyranny, and Christian liberty was at last restored. The men who led the way in this great reformation were men of strong faith and convictions, high intelligence, and great moral and physical courage. They had fire in their blood and steel in their spines. They risked their lives and sacrificed all ordinary pleasures to work untiringly for the purity and freedom of the Church of Jesus Christ. The period of the Reformation is an exciting and heroic one. The people were no less courageous than their leaders. War and persecution did not turn them aside. It was a time of high thinking and perilous living. In spite of all opposition from the Catholic Church, the Reformation spread — through Germany, Switzerland, France, the Netherlands, England, Scotland, Norway, and Sweden. The fetters that had bound the people to a religion of superstition and fear had at last been broken, and the Church was once more free to worship God "in spirit and in truth."

# 26. Chapter 23: The Church Is Shaken, October 31, 1517

CHAPTER 23 The Church Is Shaken, October 31, 1517

A New Era Opens

The Sacrament of Penance Becomes Central in the Catholic Religion

The Practice of Indulgences Arises

The System of Indulgences Gives General Satisfaction

Luther's Early Life

Luther's Conversion

Luther Posts the Ninety-five Theses

Luther Is Already a Man of High Attainments

He Is Still a Catholic in Good Standing

Posting of Theses Is a Common Practice

The Ninety-five Theses Are Published and Widely Read

The Theses Have an Immediate Effect

Their Real Significance Is Recognized by the Church

1. A New Era Opens

We have come to the Reformation, the sixth turning point in the Church's history (ch. 2, sec. 4 and 6; ch. 5, sec. 4; ch. 10, sec. 2; ch. 21, sec. 2).

We shall now enter that period in the long history of the Church which was the most important since its founding on Pentecost (ch. 1, sec. 2) and its extension into the pagan world of the Roman Empire (ch. 2, sec. 6, 7, and 8).

He who was called of God to be the man at whose voice the dry bones of the Church would stir was Martin Luther.

MARTIN LUTHER The shaking of the Church began with Luther's talking about indulgences (sec. 3, this chap; ch. 20, sec. 5). This was the first step in a movement which ran its course over several years, and which finally came to a climax in the Protestant Reformation.

2. The Sacrament of Penance Becomes Central in the Catholic Religion The Church in medieval times put great emphasis on sin and its punishment in purgatory and hell. According to the Roman Catholic Church there are three sacraments which particularly deal with the forgiving and removal of sin and the cancellation of its punishment. These are baptism, the mass, and penance. You

know something about the sacrament of baptism. Mass has also been described in a previous chapter. It remains for us to explain the so-called sacrament of penance. In reality the sacrament of penance in Luther's day was the center of Catholic religious practice. It consisted in four things: (1) contrition, (2) confession to a priest, (3) satisfaction, and (4) absolution (forgiveness of sin and release from the penalty of sin).

After hearing the expression of contrition and the confession of sins, the priest decided what satisfaction the sinner should make. Satisfaction always consisted in something the sinner should do. It took a great variety of forms, but it was always in the nature of a penalty for sin committed. Frequently the satisfaction involved pain. The story is told that once upon a time a certain priest demanded that the penitent should walk for a whole week with dried peas in his shoes. (The penitent did so, but he first boiled the peas.) Usually satisfaction was made by the saying of a prescribed number of prayers, by fasting, by the giving of alms, by going on a pilgrimage to some shrine, or by taking part in a crusade.

Only after contrition, confession, and the giving of proof of contrition by making the required satisfaction, would the priest grant absolution. It was the word of absolution spoken by the priest which declared to the penitent sinner the forgiveness of his sin and release from its punishment.

LETTER OF INDULGENCE

This papal ticket is written in official document in medieval Latin. Notice the seals that make it an official document.

3. The Practice of Indulgences Arises In process of time a certain development took place in this system. It is to this particular development that we shall turn our attention here, because it is of the greatest importance. Without a knowledge of it you will be unable to understand how Luther shook the Church. This development had to do with the third stage in the sacrament of penance, namely the satisfaction. The development consisted in this, that the Church permitted the penitent to substitute the payment of a sum of money for other forms of penalty or satisfaction. The Church would issue to the penitent an official statement that he had received release from other penalties through payment of money. Such a document or papal ticket was called an indulgence.

Money thus paid in place of other penalties amounted to what we would call a fine. Not only could one buy indulgences for one's self. One could also buy indulgences for relatives and friends who had died and passed into purgatory, and in this way shorten the time they would otherwise have to spend in the place of purification (ch. 14, sec. 3; ch. 19, sec. 3). The practice of granting indulgences was based on the Catholic doctrine of works of supererogation. Works of supererogation were works done beyond the demands of God's law. These works earned a reward. Christ by his life of perfect holiness had done more than was necessary for the salvation of man. In that way Christ had earned what amounted to a rich treasury of merits laid up in heaven. The saints had added much to this fund of merits. The Church taught that the Gospel not only imposes commands upon man, but that it also comes to us with counsels of perfection. It based this teaching upon the story of the rich young ruler. He said that he had observed all the commandments. "Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven" (Matthew 19:21). The Church taught that if he had heeded Jesus' admonition, he would have performed a work of supererogation, and would have merited great reward.

The saints had done just that. They had sold their goods and given them to the poor or to the Church. All these were added to the treasury of merits stored up in heaven. The fund of merits earned by works of supererogation was in charge of the pope as Christ's vicar on earth. Much as we draw a check against our account in the bank, so the pope, for the benefit of sinners who were short of merits, could grant indulgences by drawing upon this fund of merits in heaven.

4. The System of Indulgences Gives General Satisfaction This system worked out to the great satisfaction of all concerned. It pleased the people. They found it easier to buy an indulgence than to undergo other penalties. And they preferred paying a sum of money for the soul of a dear one in purgatory to saying many prayers for that soul. To shorten the soul's sojourn in purgatory to any worthwhile degree took an enormous number of prayers. It was a great chore to say so many prayers. The same thing could be accomplished much more easily, in much less time and on a much larger scale, by buying an indulgence. The system pleased the Church. The sale of indulgences was a source of huge income. It kept money flowing into the pope's coffers in a steady stream.

More and more frequently the popes issued indulgences. Although they raised the price, the people bought them in ever greater quantities. As the indulgence business grew, abuses attendant upon it also grew. At the time of which we are now speaking, Tetzel, an eloquent Dominican Friar and high pressure salesman, was peddling indulgences in an unusually scandalous manner near the Saxony border in the neighborhood of Wittenberg. In his sales talk he said, "The moment you hear your money drop in the box, the soul of your mother will jump out of purgatory."

TETZEL SELLING INDULGENCES

Religious News Service

It was Tetzel's conduct that made Luther speak up concerning indulgences. How did this come about? The story will have to be delayed until we get acquainted with Luther, the man who was to kindle the fires of the Reformation. 5. Luther's Early Life Martin Luther was born in Eisleben in Electoral Saxony (ch. 11, sec. 6) in the heart of Germany, on November 10, 1483. When Martin was still a baby half a year old, the family moved to Mansfeld on the eastern edge of the Harz Mountains. The parents were pious people; they were poor, but the father was industrious. He slaved and saved in order to make it possible for his promising son to have an education.

Martin received his elementary education in Mansfeld. He attended high school in Magdeburg (ch. 22, sec. 11) and Eisenach (ch. 24, sec. 19), and college in Erfurt (ch. 22, sec. 11) . From the University of Erfurt he obtained his Master's degree in 1505. His father was very happy on this occasion. He felt proud that his Martin, the son of poor parents, had gained that much-coveted scholastic distinction. In accordance with the wishes of his father Luther now took up the study of law in the same university. Half a year later he suddenly dropped that study and entered the Augustinian monastery in Erfurt.

Luther's father was a man of strong will and fiery temper. To see his son a famous lawyer had been the great ambition of his life. With that end in view he had sacrificed, slaved, and saved. Now his son, whom he dearly loved, had in gross ingratitude, as he thought, disappointed his fondest hopes and long-cherished expectations. He was not only disappointed; he was furious. But Martin was equally strong willed. He might have retraced his steps. But in spite of his father's terrible

anger he persisted in his course, and after a trial period of half a year he took the vow. Brother Martin was now a monk. He fully believed at this time that he would be a monk for life.

Instead of law Luther now studied theology, and in 1507 he was ordained as priest. The next year he was sent from Erfurt to Wittenberg to become a tutor in the university in that place. While there he obtained his first degree in theology, that of Bachelor of Bible.

After one year in Wittenberg Luther was suddenly transferred back to Erfurt. There he received his second degree in theology, that of Sententiarius. He was called upon to teach the Sentences of Peter Lombard. At the youthful age of only twenty-six years, Luther occupied an important position. The Sentences of the Lombard was the standard textbook of theology. To teach it was considered a highly responsible task.

While teaching in Erfurt, Luther was sent to Rome as companion to an older brother on business for his monastic order. While the other brother attended to the business, Luther roamed the city which had once been the capital of the ancient Roman Empire, and which at this time was the capital of the Roman Church. He visited all the famous shrines. On his knees he climbed the Scala Santa, the stairway which was said to be the one which Jesus had climbed to reach Pilate's judgment hall. This stairway was supposed to have been brought from Jerusalem to Rome. There is a story that when half way up the stairway Luther heard a voice within him say, "The just shall live by faith." He got up from his knees and walked down. It has been said by many that this was Luther's conversion, but that is not correct. Luther's conversion took place late in 1512 in his own cell in the tower of the Black Cloister in Wittenberg, not in 1511 on the steps of the Scala Santa in Rome.

Religious and moral conditions were very bad in Rome at that time. Much of what Luther saw and heard there shocked his moral sense and wounded his piety. Years later his memories of his visit to Rome did much to stiffen him in his opposition to the hierarchy. But at this time his faith in the Roman Church remained unshaken. He came back still a loyal Catholic.

Soon after his return from Rome, Luther a second time it Erfurt for Wittenberg. That town now became his permanent residence. For the rest of his life he lectured on the Bible in the university at Wittenberg. He also began to preach, and the degree of Doctor of Theology was conferred upon him. From 1512 to 1517 he did what every professor does, he studied and lectured. He also made trips to Cologne and Leipzig. He was elected prior or head of his monastery in Wittenberg, and district vicar, which imposed upon him the oversight of eleven other monasteries.

6. Luther's Conversion Such in short had been Luther's outward career up to 1517. What had been his inner development during this time?

Luther was of a deeply religious nature, and from childhood on he had absorbed the teaching of the Church of his day. He had been taught about sin and the eternal punishment of the sinner in hell. He was greatly concerned about the salvation of his soul. Under the influence of the Church's teaching he came to the conclusion that the best way to gain salvation was to flee the world (ch. 7, sec. 5; ch. 14, sec. 2) . That is why, in spite of the bitter grief and anger of his father, he had entered the monastery. Deliberately, against the violent opposition of his father, and notwithstanding the great pain he caused him whom he loved with all his heart, he had turned his back upon a brilliant career in the world as a lawyer, buried himself in a cloister (a residence for

monks or nuns) and become a monk. In the monastery he lived a life of strictest asceticism (ch. 14, sec. 2) . With all his might he tried to earn salvation by his own good works. He cheerfully performed the humblest tasks. He swept the floor; he cleaned the cells of the other monks; he dusted, and wound the clock. He prayed and fasted and chastised himself even beyond the strictest monastic rules. He wasted away till he looked like a skeleton. His cell, even in the severest cold of winter, was unheated. When he slept he slept on a mat, but often he spent the night in vigils. More than once he was found on the cold stone floor of his cell in a dead faint.

Frequently he groaned, "My sin, my sin, my sin !" He was oppressed with a terrible sense of his utter sinfulness and lost condition, and this cast him into the deepest gloom of black despair. Always he thought of Christ as an angry judge ready to cast him into hell. No matter how hard he tried, never, it seemed to him, had he done enough to earn salvation. In a letter he wrote to the pope after his conversion he said: "I often endured an agony so hellish in violence, that if those spells had lasted a minute longer I must have died then and there." But from time to time rays of light fell into the darkness of his soul. He found some comfort in the writings of Bernard of Clairvaux (ch. 20, sec. 6) The vicar of Luther’s monastic order, Johann Von Staupitz, spoke to him many a word of cheer. Some of the writings of Augustine helped him (ch. 6, sec. 8). Above all he began to study the Bible.

It was toward the end of the year 1512. Luther was sitting in his cell in the tower of the Black Cloister in Wittenberg, with his Bible open before him. He had begun to study Paul’s letter to the Romans. Coming to verse 17 he read, "The just shall live by faith." He paused. He pondered. Then joy unspeakable flooded his heart. The burden of his soul rolled away. Up until now he had tried to earn salvation by his own good works, but never had he been able to feel that he had done enough. Now God had spoken to him. Luther had learned that man is saved not by works but by faith.Romans 1:17 had become to him the "gate to Paradise." That was Luther’s conversion.

7. Luther Posts the Ninety-five Theses It will be easy for you now to understand how Tetzel’s conduct led Luther to talk about indulgences.

Luther’s soul was now filled with peace and joyful hope, instead of with torturing fears and dark despair. A new note rang in his lectures to the students. He began to look at life round about him and at the Church with new eyes. He began to see the many abuses in the Church, and more and more clearly and boldly he spoke out against them. The traffic in indulgences had long been the cause of great scandal. Now Tetzel was hawking indulgences at the very gates of Wittenberg in a most shameless manner. In droves people went to him to buy them. But Luther knew now that salvation was not to be found in that way. He saw the people being deceived for eternity.

Luther’s indignation was aroused. He felt a righteous anger against the irreverent peddler of indulgences, who was trifling with the eternal welfare of men’s immortal souls; and he felt pity for the people who were being led astray. His anger and his pity moved him to action.

He went up to his cell in the tower of the Black Cloister, where he had suffered the tortures of hell but where he had also enjoyed the raptures of heaven. There he sat down at the table, took his pen, and wrote out his views about indulgences in ninety-five theses, that is, in ninety-five statements or propositions.

Then around noon on the thirty-first day of October, 1517, he went out and nailed these ninety-five theses to the door of the Castle Church in Wittenberg, In this way he made his views about indulgences known to the public.

LUTHER NAILS HIS NINETY-FIVE THESES TO THE CASTLE CHURCH DOOR This act of Luther was not the Reformation. But it was the first in a series of acts which were to lead up to the Reformation.

8. Luther Is Already a Man of High Attainments

Luther is often spoken of as being at this time only a simple and obscure monk. This is by no means true to fact. He held an important position, had wide experience, and was mature beyond his age. To be sure, he was a monk, but he was not simple, and he was obscure only as far as the world at large was concerned. In his own professional circle he was by now a man of distinction.

Surely, Luther was young at this time. He was only thirty-four years old. But he was experienced and accomplished far beyond most young men of his age. Since his fourteenth year he had been away from home. He had lived in Magdeburg, Eisenach, and Erfurt. He had been to Cologne, and to Leipzig, and had crossed the Alps and traveled to Rome. He had met a great number and a great variety of people. In Rome he had seen Pope Julius II. He had read and studied the writings of many great men.

He was prior of his monastery and district vicar over eleven other monasteries. He had to look after the material interests of these monasteries. He had to visit and inspect them personally. When Staupitz, the vicar general of the Augustinian Order, was away on a trip it was Luther's responsibility to fill his place. He then had to visit and inspect forty monasteries. He had to appoint and remove priors; he had to instruct, counsel, and comfort brother monks beset with temptations, and discipline those who misbehaved. He had to attend to the repair of buildings and the auditing of accounts. He had to take care of legal matters pertaining to these monasteries. He even had to supervise the fishpond at Leitskau.

He could sing and play the lute. He was a Master of Arts and a Doctor of Theology. He was a great preacher and very popular. He was one of the great preachers of all times. By now he had been teaching for nine years, and had gained a high reputation as a teacher. He was one of the first theological professors in Germany to base his lectures in the Old and New Testaments on the original Hebrew and Greek texts instead of on the Latin Vulgate translation of Jerome (ch. 6, sec. 6) , as had been customary for centuries. He was also one of the first professors in Germany to lecture in the German language instead of in Latin, the customary language of scholars. His alma mater, the University of Erfurt, was one of the oldest institutions for higher learning in Germany, and for a long time the most famous. Luther was always proud of the fact that he was an alumnus of that great university. Wittenberg University, where Luther taught, was the youngest university in Germany. It had been founded only six years before Luther came to Wittenberg for the first time. It had only a very small number of students and no buildings of its own. Classes were held in the Black Cloister. But Luther's growing fame as a professor attracted a rapidly increasing number of students. After Luther had learned from Romans 1:17 the true way of salvation, and began to lecture on that epistle, the students heard something really and startlingly new in the classroom. Large numbers of enthusiastic young men crowded his classroom, and Luther's old alma mater

began to grow jealous of the swiftly rising fame of the young university at Wittenberg.

Luther was favorably known to his prince, the elector Frederick the Wise, and he carried on correspondence with some of the most prominent men of his time. Outstanding among these were John Eck, with whom Luther two years later held a history-making debate (ch. 24, sec. 5 and 6); and Erasmus, the man of European fame.

No, Luther at this time was neither a simple monk, nor obscure!

9. He Is Still a Catholic in Good Standing

It should be borne in mind that when Luther published his ninety-five theses, he was a member in good standing of the Roman Catholic Church. His parents were Catholics. All his relatives and friends were Catholics. He counted among his friends many monks and priests. Everybody he knew was a Catholic. All people in western Europe at this time were regarded as Catholics.

Luther himself was baptized, brought up, and confirmed in the Catholic Church. He attended its services, went to mass, made confession regularly and often, bought indulgences, visited shrines, revered relics. He prayed to the saints and to Mary. He believed that they could intercede for him, and also that they had power to work mircles.

THE CASTLE CHURCH, WITTENBERG

American Lutheran Publicity Bureau Luther was a monk, an ordained priest, a preacher, and a professor in the Roman Catholic Church.

10. Posting of Theses Is a Common Practice When on October 31, 1517, Luther nailed his theses to the door of the Castle Church in Wittenberg he did nothing unusual. It was a common practice. The door of the Castle Church served as the University bulletin board. In posting these theses he invited any doctor of theology who might so wish, for the purpose of clarifying the truth, to debate with him publicly on the value of indulgences. In those days it was an ordinary thing for professors to hold a disputation, or debate, on some point of doctrine. In his ninety-five theses Luther had set forth his ideas on indulgences. These ideas he offered to debate in a public disputation.

11. The Ninety-five Theses Are Published and Widely Read When Luther published his ninety-five theses he did not say to himself, "Now I am going to start the Reformation." No such thing ever entered his mind. No man was more surprised than Luther himself at the results of his action. Never did he expect that things would turn out as they did. In the first place no debate was held at this time. No one accepted Luther’s challenge. It was not until two years later that an opponent presented himself.

What did happen? That is a long but extremely interesting story. Wittenberg was located in Saxony (ch. 11, sec. 6) , one of the many countries which were held together in the loose confederacy known as the German Empire. The ruler of Saxony at this time was the elector Frederick the Wise. There were seven electors in Germany, and they chose the emperor.

Frederick was a very pious Catholic. He set great store by relics (ch. 7, sec. 2) . He had collected more than five thousand of them from all over Christendom. It was believed that these sacred relics were graced with enormous value as indulgences to release sinners from purgatory. To

house these relics Frederick had built the Castle Church. The day after Luther had nailed his theses to the door of the Castle Church was All Saints' Day. On that day, as was customary, the relics in the Castle Church were solemnly displayed. From far and near people came to see them, and to be benefited by the graces attached to them. As these people approached the church they naturally saw the large sheet of paper which Luther had tacked to the door, and they stopped to read it. When they came home they told their neighbors what they had read. These told others. In this way the news spread like wildfire.

It was not long before the theses of Luther were being widely read. Printing had recently been invented. The theses, which had been written in Latin, were translated into many languages, printed, and carried with unbelievable speed as "on angels' wings" to every country of western Europe. This was the second in a series of events leading up to the Reformation.

12. The Theses Have an Immediate Effect

Within two weeks the theses of Luther became known throughout Germany. Four weeks after their publication they were read all over western Europe. They had a tremendous and immediate effect.

They almost stopped the sale of indulgences. The Archbishop of Mainz, who was to receive a share of the proceeds from the sale of indulgences by Tetzel, naturally did not like this. He sent a copy of the theses to Pope Leo X in Rome. The pope at first did not think it was a serious matter. He looked upon the theses only as something written by a drunken German, who would see his error when he sobered up. Only a short time had passed since Luther had kindled the flame. It was as yet only a very little flame. The pope thought it would be easily put out. So he simply asked the general of Luther's monastic order to advise that monk in Wittenberg to keep quiet. He did not realize that one might as well ask an erupting volcano to keep quiet.

Tetzel with the assistance of a friend published a set of theses defending the sale of indulgences. Mazzolini, a Dominican monk and inquisitor in Rome, strongly disapproved of Luther's theses. He wrote a book in which he severely criticized the conclusions of Martin Luther, and in which he defended the power of the pope to grant indulgences.

Eck, a theological professor in the University of Ingolstadt, answered Luther in a pamphlet which he called Obelisks. Obelisks are little dagger marks used to call attention to footnotes at the bottom of a page. Luther soon published his answer in a pamphlet under the title of Asterisks. Asterisks are little star figures, and have the same use as obelisks.

Most of Luther's friends said nothing. They thought he had been too rash. This made Luther feel bad. In April, 1518, the monasteries connected with the Augustinian Order held their annual meeting in Heidelberg. Staupitz, the district vicar, in accordance with the direction of the pope requested Luther to keep quiet about indulgences. But instead, Luther defended his views. He found the opposition much stronger than he had expected. However, the discussion was frank and friendly, and this put Luther into a happier frame of mind.

Upon his return from Heidelberg to Wittenberg he wrote a general answer to all his opponents. This book bore the title Resolutions. It was very carefully written and was addressed to the pope. In it Luther defended his theses point by point.

13. Their Real Significance Is Recognized by the Church In his theses Luther did not attack indulgences themselves, but only the abuses connected with their sale (ch. 24, sec. 7) . These had long been a scandal in the Church. Already Wycliffe and Huss had protested against these abuses (ch. 22, sec. 6 and 7) . But the Church was quick to see that the thrust of Luther's protest was more far reaching. By raising the question of indulgences, Luther, guided by the Spirit of God, had laid his finger on the most sensitive spot in the whole Catholic system of his day.

It was from the sale of indulgences that the Church and its head, the pope, received an immense income. And furthermore, the Catholic system had declined to the point where it placed all importance on the sacraments and the priests. The Roman Catholic Church held that only the priest could administer the sacraments; and without the sacrament of penance, without absolution and indulgences, there was no salvation. Man's salvation, his eternal weal or woe, lay in the hands of the priest. And so the Church, through the priests, had a strangle hold on the people. That is why, by raising the question of indulgences, Luther shook the Church. What he said in his theses had the tendency to loosen the priests' hold on the people.

Now the Church was not merely stirred. It was shaken to its very foundations.

# 27. Chapter 24: The Church Is Convulsed, 1517-1521

CHAPTER 24 The Church Is Convulsed, 1517-1521

The Spotlight Turns on Luther

Luther Is Summoned to Rome

Cajetan Fails to Silence Luther

Von Miltitz Is Seemingly More Successful

The Pope Dawdles and Eck Challenges Luther to a Debate

Luther Denies the Infallibility of the Church

The Leipzig Debate Has Several Important Results

The Storm Gathers

Two Books Influence Luther

The Storm Breaks

Luther Issues Three Great Reformation Treatises

Luther Burns the Pope’s Bull

Luther Is Summoned by the Emperor

Luther Journeys to Worms

Luther Appears before the Diet of Worms

The Political Question Is Settled but the Religious Question Remains

Luther Makes a Second Appearance before the Diet

Luther Stands Firm

Luther Is Carried Off to Wartburg Castle

1. The Spotlight Turns on Luther

Up to the time that Luther published his ninety-five theses, the most famous man in western Europe was Erasmus (ch. 22, sec. 11 and 12). In every country of Europe his books sold in the thousands. After Luther published his theses Erasmus complained that there was a demand only for books written by, for, or against Luther.

Now the spotlight was on Luther. Suddenly the man who up to this time had been a relatively obscure monk-professor, in a small university located in a little town off the highways of travel, had

become the most famous man in Europe. Erasmus was totally eclipsed. From this time on Luther lived in a glass house. Everything he did or said was watched with eagle eyes by friend and foe. Luther was a great talker. Much of his conversation at meal times was written down by admiring students. and later published as Luther's Table Talk.

2. Luther Is Summoned to Rome

Luther's theses struck the pope some hard blows in two tender spots: his power and his purse. When therefore the pope learned that the General of the Augustinian Order had completely failed to silence Luther, he decided to take matters into his own hands. In July, 1518, he issued a summons to Luther to appear before him in Rome.

If Luther had gone to Rome it would have meant his certain death. Heresy was taken very seriously in those times. It was held to be a crime. It was the greatest of all crimes. A heretic deserved death by fire. Luther would have been burned at the stake, as Huss was (ch. 22, sec. 7). But Luther had a faithful, wise, and powerful friend in his prince, Elector Frederick the Wise. For many years the German people had had many and great grievances against the curia, or papal government. They groaned under the heavy exactions of money by Rome. The elector Frederick had forbidden Tetzel to peddle indulgences in Saxony. He did not wish money from his country to go into the coffers of the pope. Moreover, Luther had posted his theses on the door of the Castle Church in Wittenberg, which served as a bulletin board for the university. That university was the elector's very special pet, and Luther was its most famous and popular professor. The elector felt every attack on Luther as an attack on his pet, the university. For these reasons the elector did not wish to see Luther in the power of the pope. So he brought all his influence to bear in Rome to have the papal summons cancelled.

Under ordinary circumstances the pope might not have listened to Frederick. But circumstances at the time were in Frederick's favor. Emperor Maximilian was old and sickly. It was evident that a new emperor would have to be chosen soon. There were three candidates: Charles king of Spain; Francis, king of France; and Frederick, elector of Saxony. The pope wanted Frederick to become emperor, because he thought that he would be able to manage Frederick much more easily than either of the other two. So the pope listened to Frederick, and cancelled the summons for Luther to come to Rome.

3. Cajetan Fails to Silence Luther At this time a legate, or delegate, of the pope, Cajetan, was in Germany to attend a diet in Augsburg. (A diet was a national meeting of all the princes, the prelates, and other leading men in Germany.) Cajetan saw what a large following Luther had acquired in a short time, and how his theses and other writings had stirred the entire German nation. Luther had also preached a sermon in which he had said that papal bans were flying around like bats, and that they should not be feared any more than those harmless little creatures. Cajetan informed the pope of the serious state of affairs in Germany, and said that the impudent monk should be taught what a terrible thing a ban is.

Then the pope sent Cajetan a letter empowering him to order Luther to appear before him in Augsburg. Cajetan was to hear him and demand that he recant. If Luther would not recant he should be sent bound to Rome. If Cajetan should fail to arrest Luther, he should put him and his followers under the ban. Up to this time the pope had said only that Luther was suspected of

heresy. Now he declared him to be a notorious heretic. To go to Augsburg would therefore be very dangerous for Luther. But again his prince came to his aid. Although only with the greatest difficulty, he obtained from the aged emperor Maximilian a safe-conduct for Luther.

Luther had three interviews with Cajetan in Augsburg on October 12, 13, and 14. The discussion became hot and furious at times. The two men tried to outshout each other. Close friends of Luther tried to persuade him to settle things peaceably by giving in. But Luther proved himself to be made of sterner stuff. He was in great danger. Safe-conducts to heretics had been broken before (ch. 22, sec. 7) . However, Luther stood like a rock against both the threats of his enemies and the supplications of his friends. He refused to recant. He left Augsburg secretly by night.

Cajetan wrote to the elector to arrest Luther and send him to Rome. Frederick answered very diplomatically that he was not convinced that Luther was a heretic, and that he could not compromise his university by sending an uncondemned man to Rome.

Cajetan, finding himself unable to handle the situation, now requested the pope to settle the points in dispute once for all by an official pronouncement. The pope did so by issuing a bull (ch. 21, sec. 1) in which he declared, without mentioning names, that certain statements which certain monks had made about indulgences were heretical. That meant that from then on Luther could no longer claim that those questions had not been decided officially by the Church.

4. Von Miltitz Is Seemingly More Successful The general of the Augustinian Order had failed. Cajetan had failed. The pope next decided to send a special representative into Germany for the purpose of arresting Luther. By now Pope Leo had come to realize that this could not be done unless he had the co-operation of Luther’s faithful friend, Frederick the Wise, elector of Saxony. With this in mind he was very careful in the selection of his messenger. He chose a man who he thought would be most acceptable to Frederick. His name was Charles von Miltitz. This man was himself a Saxon and a nobleman; that would please Frederick. He was a close acquaintance of Spalatin, the elector’s private secretary. He was a papal chamberlain; that would give him a degree of importance. Besides, von Miltitz was Frederick’s own agent at the papal court in Rome.

CITIES OF THE REFORMATION The pope equipped von Miltitz with very flattering letters to the elector, to Spalatin, to some of the councilors of Saxony, and to the magistrates of Wittenberg. In these letters Luther was painted as a child of the devil. Besides, in order to make it even more sure that Frederick would be favorably disposed, the pope sent him by the hand of von Miltitz an anointed golden rose. It was a very special honor to receive the golden rose from the pope. This honor was greatly coveted, and as you will remember, Frederick was a very pious and devout Catholic (ch. 23, sec. 11) . But in case the elector should not respond to these flattering attentions, the papal messenger von Miltitz was empowered to place Saxony under the interdict (ch. 20, sec. 4) . He was also furnished with the ban against Luther. The pope thought he had made sure that he would not fail this time. But when von Miltitz arrived in Germany he discovered a state of affairs of which the curia, the papal government in Rome, had not the slightest understanding. He himself was a German, and he understood the Germans. As he visited with friends and relatives in various parts of Germany, he found that three out of five people in that land were on the side of Luther. He realized that he had to deal not with a single monk, but with an entire nation. So he discarded the instructions of the pope. He decided to take matters into his own hands and try to settle the difficulty by peaceful means.

Before presenting his credentials to Frederick, he sought a private interview with Luther and Tetzel. He could not get to see Tetzel. That unfortunate man did not dare to show himself in public. If he should come out of his monastery he would be in danger of the violence of the people. But von Miltitz did have a talk with Luther. The result of it all was that Luther promised not to speak about indulgences any more, if his opponents would agree not to do so. He also promised to write a submissive letter to the pope. The pope was so well pleased with the letter that on March 29, 1519, he sent Luther a very friendly letter in return. He quite forgot that he had called Luther a child of the devil. He now called him his dear son, invited him to come to Rome to make his confession, and offered to pay the expenses of the journey.

5. The Pope Dawdles and Eck Challenges Luther to a Debate

If the pope had supported von Miltitz, and if both sides had remained still, there is no telling how far the reconciliation of Luther with the Roman Church might have gone. But at this time the pope's attention was distracted from his differences with Luther. He had become deeply absorbed in another matter. In January, 1519, the emperor Maximilian died. A new emperor had to be elected and the pope was greatly concerned. He very much wanted the elector Frederick the Wise to be the next emperor. But as we have seen, there were two other strong candidates: Charles of Spain and Francis of France. The pope dreaded the prospect of either one of them acquiring the imperial power. He was very much afraid that Charles or Francis, if elected, might cause him a great deal of trouble. The pope knew the elector Frederick to be a very pious Catholic and devoted son of the Church. Besides, he considered him a man of mild character, whom he would be able to manage with ease. Both Charles and Francis were eager for the imperial crown, and they did all they could to win the votes of the seven German electors (ch. 23, sec. 11) . So the pope had to work hard for the election of Frederick. The election campaign occupied his mind entirely to the exclusion of everything else. For fourteen months he failed to push the charge of heresy against Luther. Mean while, the two opposing sides in Germany did not remain silent.

One of Luther's fellow professors of theology at Wittenberg University, Andreas Rudolph Carlstadt, came out with a set of theses against Eck (ch. 23, sec. 8 and 12) . Eck answered with some counter theses in which he advanced an extreme view of papal supremacy. Carlstadt, since he was receiving financial support from a fund directly under the pope's control, did not dare answer Eck on that point. Luther then took up the cudgels, and published twelve theses. In the twelfth he declared that the claim of the Roman Church to supremacy over all other churches (ch. 6, sec. 9; ch. 12) rested only on weak papal decrees of the last four hundred years, but that in all the eleven hundred years before no such supremacy had existed. An attack like that on the authority of the pope had never before been heard. It caused a tremendous sensation. Eck could not possibly ignore it. Nor did he wish to do so. He was a man who loved to debate, and he loved fame. Only recently he had won great fame as a debater, and he hoped to add to this fame by debating with Luther. He challenged Luther to debate with him on the question of the supremacy of the pope. The supremacy of the pope had been one of Luther's earliest and most cherished beliefs. His mother had taught him as a little boy that the Church is the pope's house, in which the pope is the house-father.

THE LEIPZIG DEBATE

Schoenfeld Collection from Three Lions

After a painting by Huebner The nine months between the Augsburg interview with Cajetan in October, 1518, and the debate with Eck in July, 1519, Luther spent in hard study. He had to find arguments against many things he had always held to be true, and which he had only recently found to be false. He plunged into the study of church history and canon law. Canon law consists of the decretals or decisions of popes and general councils. Luther was dismayed to find that many decretals are forgeries. Thus he saw another pillar of the Roman Catholic system cracking before his eyes.

6. Luther Denies the Infallibility of the Church The disputation of Luther with Eck was to be held in Leipzig. This city in Saxony was at that time still overwhelmingly Catholic. So Luther was to enter enemy territory. It was quite a procession that moved along the road to Leipzig. Three of Luther's colleagues at Wittenberg University, Philipp Melanchthon, Nikolaus von Amsdorf, and Justus Jonas, accompanied him. Two hundred Wittenberg students went along as a bodyguard. They were armed with helmets and halberds, and as they walked they surrounded the carriage in which Luther sat. In Leipzig the atmosphere was tense. A company of armed burghers stood guard at the duke's palace where the disputation was to be held. In the inns at meal time an armed guard was posted at every table to keep the Leipzig and Wittenberg students from fighting. On the fourth of July, 1519, Eck and Luther faced each other. It was the first time that Luther met an opponent of European fame.

What a contrast there was between the two opponents! Eck had a huge square body and a strong voice, and he looked more like a butcher than like a theologian. He was a man of considerable learning and a very cunning debater. Luther was of middle height. His body was so thin from study and cares that one could almost count his bones. But his voice was clear and distinct, and the audience admired his fluency of speech and the aptness of his Latin diction. No matter how hard his opponent pressed him Luther always maintained his calmness and good nature, although he sometimes used bitter words. He held a bunch of flowers in his hand, and when the discussion became heated he looked at it and smelled it. As far as the learning and speaking ability of the two opponents was concerned the debate was just about a tie. But Eck out-maneuvered Luther. He drove him into a corner, and finally got him to say that some of the teachings of Huss had been unjustly condemned by the Council of Constance. As soon as Luther made this statement Eck had achieved his purpose. He had made Luther take his stand openly on the side of a man officially condemned by the Church as a heretic.

Remember that only one hundred years before, Huss had been burned as a heretic (ch. 22, sec. 7) , and the memory of the event was still very vivid in the minds of the people of that time. Remember also that the land of Bohemia was not so far away, and that there was still strong opposition to Rome in the land of Huss (ch. 22, sec. 7). When Luther admitted that he did not think Huss wrong in all respects, a wave of excitement swept over the audience. Duke George of Saxony said so loud that everyone could hear it, "God help us; that is the pestilence !" Then he wagged his head and placed his arms akimbo.

Luther's arguments had been historical. He called to mind that the Eastern Greek Church is a part of the Church of Christ, and that it had never acknowledged the supremacy of the bishop of Rome. The great councils of the early Christian centuries (ch. 3, sec. 9; ch. 6, sec. 2, 3, 4, and 8) knew nothing of papal supremacy. But no reasoning on Luther's part could save him after he had taken

his stand on the side of the condemned heretic, Huss.

7. The Leipzig Debate Has Several Important Results

One result of the Leipzig debate was that Luther greatly strengthened his cause among his followers. He made them feel certain that their position was right. Luther also won many new followers, one of whom was Martin Bucer, who became an important leader of the Reformation, and who helped to shape the views of John Calvin (ch. 27, sec. 7). As is usually the case, neither debater was able to change his opponent's views. However, the debate did much to clarify Luther's ideas for himself. This was undoubtedly the most important result. At the time that Luther published his ninety-five theses he thought that he was merely attacking certain abuses connected with the sale of indulgences (ch. 23, sec. 13). The Leipzig debate made him see that his theses had aimed a deadly blow at the very heart of the Catholic system. He had pushed the priest aside, and he had thereby opened the way for every believer to enter immediately into the very presence of God. The great Leipzig debate of July, 1519, was an exceedingly important stage in Luther's development. This debate was also an enormously important stage in the Reformation movement. It made it clear to everybody that reconciliation between Luther and the Roman Catholic Church would be impossible.

8. The Storm Gathers

Luther had rejected the supremacy of the pope and the infallibility of councils. His break with the Roman hierarchical system was now complete. Luther was in the thick of the battle. From now on it was to be a life and death struggle between him and the Roman Church.

Soon after the Leipzig debate Eck went to Rome to ask Pope Leo to issue a bull excommunicating Luther. The pope was more than willing. He appointed Eck to serve on a committee of three to draw up the bull. From the bull itself it is quite evident that Eck did most of the work and relished it to the last degree. Luther went back to his bare and comfortless cell in the Black Cloister at Wittenberg to prepare himself for the storm which would soon be howling around his devoted head. The first thing Luther did was to publish an account of the Leipzig debate. Soon pamphlets and letters followed in great abundance. Everything that came from Luer's pen was eagerly bought and read. In May, 1520, he published a pamphlet with the title, On Good Works. This was only a little book, but it had a far-reaching effect. In it he applied to practical, everyday life his newly won conviction that man is saved by faith alone. "The noblest of all good works," he said, "is to believe in Jesus Christ." To flee from the world into a convent and do nothing but pray and fast and meditate and contemplate and chastise one's self and give alms is not doing good works. We must serve God in the midst of the world by faithfully performing the tasks of our daily occupations. Shoemakers, carpenters, housekeepers, cooks, farmers, and businessmen, if they do their work to the glory of God, are more pleasing to Him than monks and nuns. This was one of Luther's most important and fundamental teachings. It was also the widest possible departure from ancient and medieval asceticism (ch. 14, sec. 2), and it became one of the most distinctive traits of Protestant Christianity.

9. Two Books Influence Luther The period between the Leipzig debate in July, 1519, and the Diet of Worms in April, 1521, was a hectic time for Luther. Every incident that took place, every friend he made, every book he read carried him forward from one position to another.

Two books especially which he read at this time influenced him powerfully. During his early stay in the cloister he had read a book by Huss. He had then wondered how a heretic could write in so Christian a fashion. In preparing for the debate with Eck, he had come to the conclusion that many of the ideas of Huss which the Council of Constance had condemned as heretical (ch. 22, sec 7) were evangelical and orthodox. In the course of the debate he had boldly said so. Several Hussites had been present at the debate. Two of them, after that memorable meeting, had written to him and sent him one of the works of Huss. He had not time to read it just then, but when early in 1520 he read it, he learned that Huss had taught the same things that he, Luther, had come to believe, and he avowed himself to be a disciple of the Bohemian. He regarded it a judgment of God that these books, in which the plain gospel truth was taught, had been publicly burned and for a hundred years, now, been considered damnable. The other book which influenced Luther profoundly at this time was a work by the brilliant Italian humanist Lorenzo Valla, who proved beyond the possibility of contradiction that the "Donation of Constantine" (ch. 12, sec. 3) was a forgery. This discovery roused Luther to such a passion that he scarcely doubted any longer that the pope is the Antichrist. He marveled that such crass and impudent lies had prevailed for so many centuries, and that they had been incorporated into the canon law and had become as articles of faith.

10. The Storm Breaks On June 15, 1520, Pope Leo ratified and signed the bull excommunicating Luther. The bull began with the words: "Arise, 0 Lord, plead thine own cause; remember how the foolish man reproacheth thee daily; the foxes are wasting thy vineyard, which thou hast given to thy vicar Peter; the boar out of the wood doth waste it, and the wild beast of the field doth devour it."

These opening words are quotations from the Psalms and the Song of Solomon. The bull went on to say that the errors of the Greeks and of the Bohemians were now being revived in Germany, hitherto so faithful to the Holy See. Then it mentioned forty-one propositions, which it said were Luther’s, and which it condemned as "heretical or scandalous, or false or offensive topious ears, or seducing to simple minds, and standing in the way of the Catholic faith." The bull called upon all faithful people to burn Luther’s books. It forbade Luther to preach. He and all that followed him were ordered to recant publicly within sixty days. If they did not, they were to be treated as heretics. The bull ordered the government to seize and imprison Luther and everyone who followed him. All towns or districts that sheltered them would be placed under the interdict. The publication of the bull in Germany was entrusted to Eck. He soon found out that it was easier to prepare the bull than to get it published. He could get permission to do so in only a comparatively few places. At Erfurt the students seized all the copies they could and threw them into the river.

Luther came out with a tract: Against the Execrable Bull of Antichrist 11. Luther Issues Three Great Reformation Treatises

All Germany hung breathless on Luther’s every word. His books circulated far and wide and were eagerly bought and read. The eyes of all Christendom were upon him. This one man was a whole army, terrible with banners.

If Luther were living today he would be one of the greatest of journalists. But in his day there were no newspapers. So he poured out small books or pamphlets, which were like editorials or magazine articles. Luther was the first man in the world to hit upon the idea of using the press as a

means of appealing to public opinion, and of molding it in that way. It was chiefly by means of the press, that Luther gained the support of vast numbers of followers, not only in his own country of Germany but also far beyond its borders. To cushion the shock of the papal bull, and to rally the German nation around the standard of revolt against the Roman hierarchy, Luther published three works in the latter half of the year 1520. They are known as "The Three Great Reformation Treatises." The first, To the Christian Nobility of Germany, was a trumpet call to do away with the abuses fostered by Rome. In the second, The Babylonian Captivity of the Church, Luther exposed the falsity of the Church's claim that men could be saved only through the priest and the Roman system of sacraments (ch. 23, sec. 13). The third, The Liberty of a Christian Man, is a very small work of only thirty pages, but it contains the whole sum of the Christian life. The effect of these three treatises, especially of the first, was instantaneous and overwhelming. It sent an electric shock through the people of Germany.

12. Luther Burns the Pope's Bull

Writing against Rome, however, did not satisfy Luther. He decided to do something more. If the pope ordered his writings to be burned, he would burn the pope's writings. Early in the morning of December 10, 1520, he posted a notice where only three years before he had posted his ninety-five theses. The notice read: "Let whosoever adheres to the truth of the Gospel be present at nine o'clock at the Church of the Holy Cross outside the walls, where the impious books of papal decrees and of scholastic theology will be burned according to ancient and apostolic usage, inasmuch as the boldness of the enemies of the Gospel has waxed so great that they daily burn the evangelic books of Luther. Come, pious and zealous youth, to this pious and religious spectacle, for perchance now is the time when the Antichrist must be revealed." A large crowd of students, professors, and citizens assembled outside the Elster Gate between the walls of the city of Wittenberg and the Elbe River. One of the professors kindled the pile. Luther placed the books of canon law (church law) on the burning wood. The flames began to scorch them. Then amid solemn silence Luther placed a copy of the bull on the fire, and said: "As thou hast wasted the Holy One of God, so may the eternal flames waste thee." He waited until the books and the bull were consumed. Then with his friends and colleagues he returned to the town.

Some hundreds of students remained behind. Under the spell of the solemnity of the occasion they sang, as they stood around the dying fire, the Te Deum (We Praise Thee, O God). Then youthful mischievousness got the upper hand, and they sang funeral dirges in honor of the burnt papal decretals and bull.

CHARLES V

13. Luther Is Summoned by the Emperor

Pope Leo was almost at the end of his rope. He had exhausted all ecclesiastical means to bring Luther to his knees. There was only one thing left that he could do. He turned for help to the highest secular authority, the emperor. The pope had been unsuccessful in his efforts to have Frederick the Wise elected emperor (sec. 5). Frederick himself, feeling that he could not afford the expenses incidental to the imperial office, had thrown his weight in favor of Charles, king of Spain. During the days of the Leipzig Debate Charles was elected emperor. This Charles, known to history as Charles V, had inherited the Austrian domains and Spain. As king of Spain he also ruled

over the Netherlands, a large part of Italy, and the parts of America discovered only twenty-nine years before by Columbus. Now that he had been elected also emperor of Germany, he ruled over a larger territory than any man since Charlemagne (ch. 11, sec. 7). To this powerful monarch Pope Leo appealed for help in an attempt to bring Luther either to obedience or to the stake. Charles V was a devout Catholic, and Leo prevailed upon him to summon Luther before the diet — the council of German rulers — which was to be held the next year in the city of Worms.

14. Luther Journeys to Worms

Protected by the safe-conduct of the emperor, Luther started for Worms on April 2, 1521. The city of Wittenberg bore the expense and supplied a peasant’s cart, horses, and a driver. Luther sat in the straw which half filled the cart.

Luther believed that he was going to his death. To Melanchthon, one of his colleagues at the university, he said at parting, "My dear brother, if I do not come back, if my enemies put me to death, you will go on teaching and standing fast in the truth; if you live, my death will matter little." When his friends did their utmost to persuade him not to go he answered, "I am going even if there should be as many devils in Worms as there are tiles on the roofs." His journey was like a victory parade. Everywhere he went crowds lined the roads and streets to see the man who had dared to stand up for Germany against the pope, and who, so they thought, was going to his death for his faith. They pressed into the inns where he stopped, and often found him soothing himself by playing his lute. When he entered Worms, crowds so dense that it was almost impossible for the cart to proceed, filled the streets. Out of every window people hung to catch a glimpse of the monk under the papal ban for heresy.

15. Luther Appears before the Diet of Worms At four o’clock in the afternoon of Wednesday, April 17, Luther appeared before the Diet. The large, magnificently decorated hall of the Bishop’s Palace was filled. All the important men of Germany were there: the nobles of various ranks; the lords of the realm, both secular and spiritual; wealthy burghers from the great cities; and foremost of all the emperor, Charles V. In the midst of this scene of pomp and splendor, before the throne of an emperor who was the most powerful to appear in many centuries, stood a poor and powerless priest, offspring of peasant parents. Charles V and Martin Luther saw each other for the first time.

Charles was at this time a youth of twenty-one. His face was without expression. Luther, now thirty-seven years old, was a man in the prime of life. He had a strong face. His look was piercing. He wore the black robe of an Augustinian monk. The crown of his head was newly shaven, according to the custom of priests, and was fringed with short thick hair. The eyes of all those present were on Luther rather than on the emperor. Near the place where Luther stood, a small table held a number of books. At Luther’s side stood his legal counsel, Jerome Schurf. The task of conducting the meeting had been assigned to the official of Trier. Pointing to the books on the little table, the official asked Luther: "Are those your writings; and do you wish to retract them, or do you adhere to them and continue to assert them?"

Luther’s counsel called out: "Let the titles be read !" The notary Siebenberger stepped forward, picked up the books one by one, read the titles, and briefly described the contents of each book.

Then Luther spoke. With precision he first repeated the two questions. Thereupon he answered the first question in the affirmative. The second question he answered by begging the emperor

graciously to allow him time to think it over, in order that he might answer the question without injury to the Word of God and without peril to his soul. The members of the Diet went into conference. After a short consultation it was announced that the emperor had decided to grant Luther's request. He was to give his answer in twenty-four hours. Then the meeting was adjourned. The proceedings of the first day were over. They had taken about an hour. The herald conducted Luther back to his lodgings.

16. The Political Question Is Settled but the Religious Question Remains

Luther's first appearance before the Diet had been brief and simple. But its historical significance was stupendous. The papacy during the last two hundred years had suffered many severe defeats in its struggle with the secular powers (ch. 21). Pope Leo X now wished the Diet of Worms to handle Luther's case in such a way that the old papal claim — that the spiritual (papal) authority is superior to the secular (royal and imperial) authority — would be recognized. In other words, Pope Leo X tried to bring down two birds with one stone. He tried to manipulate the handling of Luther's case by the Diet of Worms in such a way that suppression of heresy by the Diet would at the same time elevate papal authority above imperial authority.

LUTHER BEFORE THE DIET OF WORMS The pope had excommunicated Luther. He wanted the Diet, that is to say really the emperor, to condemn and to punish Luther as a heretic without any further ado. He wanted the emperor, the secular ruler, to be merely a tool of the spiritual ruler, the pope. He wanted the emperor merely to execute the pope's orders without asking any questions. On the other hand, if the Diet first heard Luther, even if it then did condemn him and it was a foregone conclusion that it would — it would then do so not because the pope said so, but because the Diet itself decreed his condemnation. That is why the papal party did not want the emperor to give Luther a hearing.

Luther's request for time to think it over seemed reasonable and also entirely innocent. But it was far from innocent. His request for time involved the request to be heard the next day by the Diet. And that request was momentous. It conjured up the ghost of the old struggle between pope and emperor, and caused it to haunt the Bishop's Palace in Worms. The Diet had been in session a long time before Luther's appearance. The Papal Party, under the leadership of the very skillful and crafty papal nuncio Aleander, had been working day and night, and had left no stone unturned to prevent Luther from being heard by the Diet. When the Diet decided to grant Luther's request the pope lost his game. On the political question, the question whether the pope or the emperor should be supreme, the Catholic emperor and all the German princes, also the Catholic princes, sided with Luther against the pope. Thus for one brief moment Martin Luther, a poor man, risen from total obscurity, and a heretic excommunicated by the pope, stood forth as the champion of the emperor and of a united German Empire against the foreign Italian pope. On the day of Luther's first appearance before the Diet the political question had been settled. The religious question remained.

Luther had answered the questions put to him in a voice so low that many had not been able to understand him. From that lowness of voice many were drawing the conclusion that Luther had begun to weaken. The talk went around that he would give in and recant. The Catholics fervently hoped that he would, for they were more frightened than he. But they were going to be disappointed. That same evening, from the midst of the "tumult," as Luther called it, he wrote a

letter to a friend, in which he declared: "With Christ’s aid I shall never recant one jot or tittle."

17. Luther Makes a Second Appearance before the Diet The following day, Thursday, April 18, Luther had little time to consider what he would say before the Diet. In the morning friends came to see him. Nobles called on him at noon. They shook hands with him heartily and said: "Herr Doktor, how are you? People say you are going to be burned, but that will never do. It would ruin everything." Others came over in the afternoon and had much edifying conversation with him. Everyone was impressed with his calmness and serenity. A little after four o’clock in the afternoon the herald came to conduct Luther for a second time to the assembly hall. It was six o’clock before the emperor, accompanied by the electors and the other princes, entered the hall. For an hour and a half Luther had been kept waiting in the palace court, where he was pushed around and bruised by the milling crowd. The hall was crammed. The princes had difficulty in getting to their seats, and when they did they found themselves uncomfortably crowded. Luther finally reached the door, but again he had to wait. The princes were still struggling to get to their places. It would have been a breach of etiquette for Luther to enter before all the members of the Diet were seated. At last Luther appeared before the Diet for the second time. Dusk was gathering. Torches were lit. Their flames cast weird shadows in the now gloomy hall. As Luther once more stood face to face with the emperor, the members of the Diet were struck with his wonderfully cheerful expression.

Many of those present took notes on what Luther said that day. But we have not a single complete account of Luther’s address. All the accounts we have are only summaries.

First Luther spoke in Latin. Then he was asked to repeat in German. The hall was packed. The flaming torches gave out their heat. The ventilation was poor. The air was getting to be almost unbearably close.

Perspiration was running down Luther’s face. He looked wan and exhausted. Friends feared that further effort would be too much for him. Somebody in the audience disregarding all rules of etiquette said loudly, "If you cannot do it, you have done enough, Herr Doktor." But Luther went on, and repeated his address in German. It was a great oration.

18. Luther Stands Firm When Luther had finished, the official told him that he had not spoken to the point. The question was whether he would recant or not. The emperor demanded a plain answer.

Then Luther said, "If the emperor desires a plain answer, I will give it to him. It is impossible for me to recant unless I am proved to be wrong by the testimony of Scripture. My conscience is bound to the Word of God. It is neither safe nor honest to act against one’s conscience. Here I stand. God help me. I cannot do otherwise." The torches had burned down. They smoked. The hall was getting dark. The emperor gave a sign that the meeting was over. He left his throne and went to his private apartments. The other members of the Diet also went to their lodgings.

Luther turned and left the tribunal. A number of Spaniards broke out into hootings. They followed Luther with prolonged howlings. Then many of the German nobles and delegates from the towns formed a circle around Luther, and escorted him back to his lodgings. Having arrived there he shouted gleefully, "I am through; I am through."

Several conferences were held with Luther during the next few days, but it was found impossible to come to an agreement.

19. Luther Is Carried Off to Wartburg Castle

Luther was ordered to leave Worms and to return to Wittenberg. He was forbidden to preach. It was planned that after the safe-conduct expired he would be seized and put to death as a pestilent heretic.

There is a very small gate in the walls of Worms. By that gate Luther left the city on the night of April 26. It is pointed out to tourists today as Luther’s gate.

After a few days rumors spread that Luther had suddenly disappeared. Nobody seemed to know what had become of him. Luther’s enemies rejoiced, but among his friends there was consternation. On the fourteenth of May a letter reached Worms saying that Luther’s body had been found in a silver mine, pierced with a dagger. The great painter Albrecht Durer of Nuremberg wrote in his diary: "Luther, the God-inspired man, has been slain by the pope and his priests as our Lord was put to death by the priests in Jerusalem. 0 God, if Luther is dead, who can expound the Holy Gospel to us?" Friends wrote to Wittenberg imploring Luther to let them know if he was alive, and, if possible, whether he had been imprisoned. In Worms excitement ran high. The imperial court was in an uproar. Aleander, the papal nuncio, was told he would be murdered even if he were clinging to the emperor’s bosom. This is the true story of Luther’s disappearance: On April 28 Luther reached Frankfort on the Main. From there he wrote his friend, the painter Lucas Cranach in Wittenberg, that he was going into hiding, but that he did not yet know where. "We must suffer and keep silence a little time. A little while and ye shall not see me, and again a little while and ye shall see me. At least I hope so, but God’s will be done. Please thank the town council for providing the carriage. God keep you against the Roman wolves and serpents." On May 1 he reached Hersfeld, where he preached. On May 2 he entered his dear old Eisenach, the birthplace of his mother, where twenty years before he had attended Gymnasium, or high school. The next day he preached there. On May 3 he rode through the beautiful forests of Mehra, the district his father came from, and visited his uncle, Heinz Luther. On the morning of May 4 he preached in the open air. After dinner he continued his journey. And then, in the heart of the forest, five masked riders suddenly swept down upon him, lifted him out of the cart, and rode off with him back in the direction of Eisenach. This was done by order of Luther’s prince, the elector Frederick the Wise. Frederick had ordered the riders to take Luther to the safe hiding place of his castle, the Wartburg, which from its wooded rocky heights overlooked the pretty little town of Eisenach. Here Luther stayed for ten months while the storm quieted.

THE WARTBURG

Here the elector Frederick the Wise kept Luther in safe hiding when his life was being sought, immediately after his appearance before the Diet of Worms.

Luther was a volcano whose eruptions from 1517 to 1521 caused the quakes which convulsed the Church, first in Germany but soon also in many other countries of western Europe.

# 28. Chapter 25: The Church Is Reformed in Germany and Scandinavia, 1520-1530

CHAPTER 25: The Church Is Reformed in Germany and Scandinavia, 1520-1530

The Reformation Is Also an Influence Outside the Church

The Time Was Ripe for Reformation

Luther Restores Christian Liberty

Luther Develops a Form of Church Government

Luther Provides the People with Materials for Study and Worship

Luther Has Many Helpers

The Church in the Scandinavian Countries Is Reformed

1. The Reformation Is Also an Influence Outside the Church

You have now learned quite a bit about Luther and his life from the time he was born in Eisleben up to the time when he appeared before the Diet of Worms in 1521. It was, as you must have noticed, a stormy life, marked by many a severe crisis in both his inner development and outer career. His was an unusually colorful life, thickly dotted with spectacular events of world historic significance. At the end of the Diet of Worms, Luther was easily the most notable figure on the European scene. The events we have observed so far, centering around Luther's life, were, however, not the Reformation. They were things that led up to and paved the way for the Reformation.

What, then, was the Reformation? It was first of all a reformation of the Church.

What did that Reformation consist of? It consisted of changes for the better made in the Church. Every church teaches certain doctrines, and has certain forms of government, of worship, and of life. The changes for the better had to do with every one of these various aspects of the Church. But it was not only a change in the Church. The Reformation brought about certain changes also outside the Church. The Church deals with what is most fundamental in life. Men carry their religious convictions with them and reflect them in every phase of life. Consequently, what was first of all a reformation in the Church, also wrought changes in the political, economic, social, and cultural life of the nations which accepted its principles. The result has been that right down to our own day there is a vast difference in almost every way between Catholic and Protestant nations.

2. The Time Was Ripe for Reformation

If Paul could have revisited the earth around the year 1500, he would have been utterly amazed at what he saw and heard in Rome, the city to which he sent his greatest letter, and where he was a

prisoner and suffered a martyr's death. Peter, too, who according to a Romanist fable was the founder of the church in Rome and its first bishop or pope (ch. 12, sec. 1), and who was crucified there head down (ch. 4, sec. 4), would have been amazed. These two founders of the Church would not have been able to recognize the Church of the year 1500, so different had it become from the Church they had planted.

They would have looked at each other questioningly with lifted brow, and would have shaken their heads in dumb astonishment. They would have been very sad. But they would also have learned that for the past three hundred years and more there had been in many countries of western Europe great dissatisfaction with the condition of the Church (ch. 22, sec. 3, 4, 6, and 7); and that especially during the last one hundred years there had arisen all over western Europe a great clamor for a thoroughgoing reform of the Church. In response to this three general councils had been held (ch. 22, sec. 9), Erasmus had sharpened his pen (ch. 22, sec. 12), and the Brethren of the Common Life had founded their schools (ch. 22, sec. 11). They would furthermore have learned that so far all attempts at reform had either died out or had been smothered in blood and smoke (ch. 22, sec. 5, 6, and 7).

One thing they could not have learned, because it was still hidden from the eyes of men. That was that God at this very time was preparing a leader who in the astonishingly brief space of a few short years would dispel the darkness and usher in the great and blessed Reformation. That leader was Luther.

3. Luther Restores Christian Liberty

Luther's character was made up of strangely contradictory traits. He was at the same time very radical (inclined to change things) and very conservative (inclined to keep things as they were). Luther was the man who was to bring about a tremendous change in the Church; but he was very slow in discarding the old and substituting the new. At first he made only a few changes. In this he showed great wisdom and tact.

Luther's followers were not always as wise as he was. While he was in hiding in the Wartburg Castle, some of his more important followers in Wittenberg were trying to make many and radical changes. This led to confusion, conflict, and disorder. As a result Luther left his hiding place, against the advice of his prince and protector, the elector Frederick the Wise; and in spite of the fact that he was under the sentence of death, he returned to Wittenberg. For eight successive days he preached, and thereby restored order.

Step by step many important changes were introduced. The papacy was rejected. The distinction between clergy and laity (ch. 7, sec. 2) was discarded. Said Luther: "All believers are priests. There are only two and not seven sacraments. The sacraments are not indispensable to salvation." Thus Luther rang the death knell of what is the very heart of the Roman system. He broke the yoke of Rome under which believers had groaned for centuries, and established Christian liberty. For us who have never been under the yoke of Rome it is impossible to realize what this meant for the Christians of Luther's day. Praying to the saints and to Mary was done away with, as were also the worship of images, the veneration of relics, pilgrimages, religious processions, holy water, outward asceticism, monasticism, prayers for the dead, and belief in purgatory (ch. 7, sec. 2).

While Luther changed many things, his conservative nature led him to adopt the principle that everything in the old church that is not directly forbidden in the Bible should be retained. For example, the side altars and the images were removed, but the Lutheran Church kept the main altar with candles and picture of Christ. The Roman Catholic Church teaches that the Lord's Supper is a sacrifice, and that to offer a sacrifice a priest is required. It teaches that when the priest pronounces the sacramental words, the bread and wine are miraculously changed into the actual body and blood of Christ. This is called the doctrine of transubstantiation (a change in substance). The priests alone are allowed to partake of the wine, for fear the laity might spill some of it and shed Christ's precious blood anew. The laity is allowed to receive only the bread, in the form of a wafer called the host, which is placed upon the tongue by the priest.

Luther denied the sacrificial character of the Lord's Supper. He denied that every time the Supper is celebrated Christ is offered anew upon a thousand altars as a sacrifice flee. He taught that Christ was offered once for all as a sacrifice upon the cross. There was therefore no place in the Church for priests. Since Luther's day Protestant churches have had ministers of the Word, rather than priests; and at the Lord's Supper all members partake of both the bread and the wine.

Although Luther denied that the bread is changed into the body of Christ, he nevertheless taught that Christ's body is present in the Lord's Supper because, said he, since Christ's ascension, His body, like His Godhead, is present everywhere.

4. Luther Develops a Form of Church Government

Luther was not greatly concerned about the form of church organization or government. The form of government which he did adopt was not first of all based upon the teachings of Scripture, but was developed to meet the conditions within the Church at that time.

Luther introduced a system of church visitors. When these visitors inspected the various churches it became evident to everybody that there was an urgent need for reformation. The Roman clergy had shamefully neglected their duties. Both people and priests were almost unbelievably ignorant of religious truth. Most priests were totally unable to preach. They could only mumble masses. As a result of church inspection by the visitors, a set of Regulations was drawn up for the guidance of church life. The Lutheran Church does not have bishops. It has officers who are called superintendents. They exercise somewhat the same functions as bishops. The most characteristic feature of Lutheran church government is the place it gives to the State. Luther to a great extent adopted the principle that the State should be above the Church. He did that largely under the influence of circumstances. His own personal safety he owed, humanly speaking, entirely to the protection of his prince, the Elector of Saxony. Likewise it was possible for the Protestant Church to exist only in those German lands which were ruled by princes who had accepted Protestantism. Due to this circumstance Luther gave these Protestant princes a great deal of authority in the affairs of the Church. For a short time Luther hoped that there would arise in Germany a national Protestant Church embracing all the German people. That hope, however, was never realized. Some German lands remained Roman Catholic. Even the Protestant Church in Germany was divided into a number of territorial churches. In the end there were as many Protestant territorial churches in Germany as there were territories ruled over by Protestant princes.

5. Luther Provides the People with Materials for Study and Worship

While Luther was in hiding in the Wartburg for ten months—from May 4, 1521, to March 3, 1522 — he did not spend his time in idleness. He translated the Bible into the German language, the language of his people. In the Roman Catholic Church the Bible was studied only by the church leaders and scholars. Luther held that every man has the right and the duty to read and study the Bible for himself. By his translation of the Bible into German, Luther made that possible for his countrymen. In the church services the Latin language was replaced by the German. This meant that public worship from then on was conducted in the language the people could understand.

Luther also did a great deal for, tolerance of the people he labored tirelessly for the establishment of schools everywhere. In order that the children might become thoroughly grounded in evangelical doctrine, Luther wrote his Shorter Catechism. It was only a very small book; yet it is one of the great Reformer's most important works. Luther's Shorter Catechism is the doctrinal dish on which generation after generation of Lutheran children were reared. The new Church also needed a new hymn book. One of the most remarkable things about this very extraordinary man Luther is that in the midst of his terrific combat with Rome and when he was already forty years old, he blossomed forth as a poet and wrote many of the hymns for the new hymn book. A large number of Luther's hymns have no great poetic beauty. But he wrote one hymn that will live forever. That is "Ein' feste Burg ist unser Gott," known to us as "A Mighty Fortress Is Our God." A well loved Christmas song believed to have been written by Luther for his own children is "So Arm in der Krippe." The English title is "Away in a Manger."

Along with many other things, Luther retained the idea that there is only one true visible Church. He did not think of himself and his followers as having left the Church. The Romanists were the ones who had departed from the New Testament Church. Luther did not feel that he had established a new church. All that he had done was to reform the Church that had become deformed.

LUTHER TRANSLATES THE BIBLE INTO GERMAN

Schoenfeld Collection from Three Lions

While in the Wartburg Luther worked on a translation of the New Testament, which was published in 1522. Ten years later he completed his German translation of the entire Bible.

It was considered desirable that the Lutheran Church should present to the world an official statement in which it declared its faith. Such a statement was drawn up, and handed in to the Diet of Augsburg in 1530. This statement of the Lutheran has faith become known as the Augsbur Con ession. It was the first confession or creed to be formulated since the ancient Church formulated the Christian faith in the creeds of the Ecumenical Councils (ch. 6, sec. 1). The Medieval Church had not produced a single creed. The Augsburg Confession did not replace the creeds of the ancient Church. The Lutheran Church believed wholeheartedly in the doctrines of the ancient Church as formulated in the Apostles' Creed (ch. 3, sec 6), and in the Creeds of Nicaea (ch. 3, sec. 9) and Chalcedon (ch. 6, sec. 4). The Augsburg Confession was based upon and included them, but at the same time it enlarged upon and expanded them. The Lutheran Church now stood alongside and over against the Roman Church as a reformation of the same, with its own doctrine and creed, its own form of organization and government, and its own form of worship, all in the language of its people.

6. Luther Has Many Helpers

Luther soon had many helpers. His closest friend and most helpful co-worker was Philip Melanchthon. In 1518, at the extremely youthful age of twenty-one, he had become a professor of Greek in Wittenberg University. He was therefore associated with the Reformation movement practically from the beginning. While Luther was in the Wartburg, Melanchthon published the first systematic presentation of Luther's ideas under the title of Loci Communes. He was the most learned man of his day, and was called the Preceptor of Germany.

Another friend and valuable assistant was Spalatin, the private secretary of the Elector of Saxony. Surprisingly, in spite of Prince Frederick's high regard and friendship for Luther, the prince and Luther never met. Spalatin acted as intermediary between the two. On June 13, 1525, Luther received a very special helper. For on that day he married Catherine von Bora. She had been a nun. Luther had been a monk-priest. On becoming a monk or a nun a person must take the vow not to marry. For more than three hundred years it had been one of the greatest laws in the Roman Church that a priest must not marry. This practice among priests of refraining from marrying is known as celibacy of the clergy. When Luther married, many priests, monks, and nuns followed his example; thus another big step was taken in the Reformation movement away from Rome.

LUTHER TEACHING HIS CHILDREN REFORMATION HYMNS

Luther continued to live in the Black Cloister, and the monastery became a parsonage. It was his home to the end of his life.

7. The Church in the Scandinavian Countries Is Reformed In various ways and under varying circumstances the Church in the course of the sixteenth century was reformed also in the Scandinavian countries of Denmark, Norway, and Sweden. In these countries the Church adopted the Lutheran type of Reformation. The victory of the Reformation in Denmark and especially in Sweden was going to be of decisive importance in the wars of religion which followed the Reformation.

# 29. Chapter 26: The Church Is Reformed in German Switzerland, 1523-1529

CHAPTER 26 The Church Is Reformed in German Switzerland, 1523-1529

Zwingli Comes under the Influence of Luther

Zwingli Reforms the Church in Switzerland

Zwingli Differs from Luther

Zwingli Meets an Early Death

1. Zwingli Comes under the Influence of Luther On January 1, 1484, there was born in Wildhaus in the German speaking part of Switzerland a boy who was to become known to history as Ulrich Zwingli. His father was a prosperous farmer.

Zwingli's experience differed greatly from that of Luther. He never lived as a monk in a convent. He did not have Luther's deep consciousness of sin, and he knew nothing of Luther's fearful spiritual struggle to gain salvation (ch. 23, sec. 6). Luther emerged out of the darkness of medievalism, and had been educated in scholastic theology (ch. 20, sec. 10); he studied the great writings of the Church Fathers and other works written under the influence of the Medieval Church. Zwingli received his education under the influence of the Renaissance, that is, under the influence of the new interest in the ancient writings of the Greeks and Romans, which had recently been brought to the western world (ch. 22, sec. 10). These Greeks and Romans had lived before the time of Christ and had possessed no knowledge of the Word of God.

Zwingli studied in Basel, Bern, and Vienna. In 1506 he received the degree of Master of Arts. Thereupon he entered the service of the Church. In 1519 he became pastor of the church of Zurich, the most important city in that part of Switzerland. He was also chaplain in the army of the city of Zurich. At first Zwingli stood strongly under the influence of Erasmus, with whom he became personally acquainted. He made a thorough study of the New Testament and of the Church Fathers. Originally he had no intention of attacking the Roman Church. Like Erasmus, he hoped to bring about improvements gradually through education. He first arrived at certain reformatory ideas independent of Luther. Later he came under Luther's influence, and moved further and further away from the position of Erasmus.

2. Zwingli Reforms the Church in Switzerland In 1518 Zwingli attacked indulgences. The stand Luther took in the Leipzig Debate (ch. 24, sec. 6), and his burning of the papal bull (ch. 24, sec. 12) inspired Zwingli to make a systematic attack on the Roman Church.

Images were removed from the church buildings in Zurich. The mass was abolished. Altars, relics, and processions were discarded. The government of the Church and the care of the poor were placed in the hands of the city council. The school system was reformed. From Zurich the Reformation of the Church spread to several of the Swiss cantons; but many cantons remained

Catholic.

3. Zwingli Differs from Luther

Zwingli differed from Luther in his idea of the Lord’s Supper. As we have seen (ch. 25, sec. 3), Luther took the words, "This is my body," literally. He taught that the body of Christ, having become everywhere present at His ascension, is actually present in the bread and wine. Zwingli taught that the body of Christ is now only in heaven, and that the words "This is my body" mean: "This signifies my body." According to Zwingli the bread and the wine are only symbols of the body and blood of Christ, and the Supper is only a memorial ceremony. In October, 1529, Luther and Zwingli held a conference in Marburg, but the two leaders of the Reformation could not come to an agreement.

CONFERENCE AT MARBURG

At this conference Luther and Zwingli failed to come to an agreement in their ideas concerning the Lord’s Supper. For a time Zwingli had considerable influence in southern Germany. But after his death the Protestants in that region inclined more and more toward Luther, and the Zwinglian movement became confined to German-speaking Switzerland.

4. Zwingli Meets an Early Death

Zwingli’s death took place on October 11, 1531. War had broken out between the Catholic and the Protestant cantons. As chaplain, Zwingli accompanied the Protestant army. It was defeated in a battle near Kappel, and Zwingli was killed. His body was dismembered and burned.

# 30. Chapter 27: The Church Is Reformed in French Switzerland, 1541-1555

CHAPTER 27 The Church Is Reformed in French Switzerland, 1541-1555

Calvin’s Early Life and Education

Fare! Brings the Reformation to Geneva

At This Time Almost All Protestants Are Lutherans

Calvin Works with Fare! in Geneva

Calvin Enjoys Three Years of Peace in Strassburg

Calvin Returns to Geneva

His Great Work in Geneva Influences All Europe

How Calvin and Luther Differed

Calvin and Luther Can Be Numbered among the Heroes of Faith

1. Calvin’s Early Life and Education The third Reformer was John Calvin. It was as a result of his work that the Church in French Switzerland was reformed.

He was born July 10, 1509, in Noyon, a little town in northern France, sixty-seven miles northeast of Paris. His father, a man of some means, was secretary to the bishop. His mother, a beautiful and pious woman, died when he was still very young. Calvin was brought up in the house of a nobleman in the neighborhood. Here he received his elementary education, and in his close association with the sons of this nobleman he absorbed the manners of the aristocracy. When Calvin was a boy of thirteen his father sent him to Paris to continue his education. There he took up the study of the classical Greek and Roman writers, and theology. Later he studied law in Orleans and Bourges, and then returned to Paris. The convulsions of the Church in Germany caused by Luther were soon felt also by the Church in France. Many people in France followed Luther’s career and read his writings with the deepest interest. Calvin, like Luther, was born and brought up in the Roman Catholic Church. For several years after he became acquainted with the reformatory movement in Germany, he continued to cling to the movement in France.

It was not long before the Lutherans in France were being fiercely persecuted. Some were even put to death. Calvin fled to Basel in Switzerland. There, in the spring of 1536, he published his Institutes of the Christian Religion. This work is the greatest exposition of evangelical truth produced by the Reformation. Calvin was only twenty-six years of age when he wrote this famous book. It has remained to the present time one of the great works in Reformed doctrine.

After some time Calvin decided to go to Strassburg in southwestern Germany, there to pursue the quiet life of a scholar. Because of the alarms of war he took a roundabout route. It was a frail young Frenchman, with pallid face but lustrous eyes and a refined and scholarly air, who, toward evening on a warm day in August, 1536, walked through the gates of Geneva. Little did he dream of the important task to which God was about to call him.

2. Farel Brings the Reformation to Geneva

Geneva is located on the western tip of beautiful Lake Geneva in the French speaking part of Switzerland. The Alpine scenery is sublime at this place. Within full view of the city rises lofty snow-capped Mont Blanc. Near by, through a pass in the Alps, runs an important trade route connecting Italy, Germany, and France. To this city of Geneva the French evangelical preacher Guillaume Farel had first come in October, 1532. Farel was a zealous and influential promoter of the Reformation. As a result of his visit to a synod of the Waldenses in one of the high valleys of the Alps, many of those people accepted the principles of the Reformation (ch. 22, sec. 4 and 5). Before that he had helped to bring about the Reformation in Bern and Neuchatel, and in some of the smaller towns and surrounding districts. On the occasion of his first visit to Geneva, Farel had failed to get a foothold there. But he was not one to give up. He had returned to Geneva in December, 1533, and this time he was more successful. When Farel came to Geneva the Catholics were still in the majority. But during the following months the fiery preaching of Farel turned the tide in favor of the Reformation. In the summer of 1535 Farel seized the Church of La Madeleine and the Cathedral of St. Peter. Then an iconoclastic (image destroying) riot swept the city. In all the churches the images were demolished, the mass was abolished, and the monks and nuns were driven out. On May 21, 1536, the General Assembly of the citizens voted in favor of the Reformation, and made Protestantism the official religion of Geneva.

JOHN CALVIN

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All through this time Geneva was in revolt against its bishop, and against its lord, the Duke of Savoy. The waves of political and religious turmoil were running high. Farel was of a fiery temper, and gifted with eloquence and a powerful voice. But he was getting very old, and did not feel himself equal to the task of bringing peace and order to the distracted city. Then he heard that Calvin had come to Geneva. It came to Farel as a revelation that this young Frenchman of twenty-seven was just the man for the place. Farel hurried to the inn where Calvin was stopping for the night. When Calvin entered Geneva he did not think anyone in that city knew of him. He himself was a total stranger there, and of the situation in Geneva he knew little or nothing. He was therefore greatly surprised when Farel came to see him. He had not expected callers. But the fame of his Institutes had preceded him. The first edition of that work was only a small book, but in the few months that had passed since its publication it had made him, young as he was, a man of European renown.

Farel told the stranger what was on his mind. Calvin shook his head as he moved uneasily in his chair. But he asked Farel to give him a complete picture of the situation in Geneva, and to tell him in detail just exactly what he wanted him to do. The longer Calvin listened to Farel, the less inclined he felt to fall in with his plans. He realized that if he should yield to Farel’s entreaties, it

would mean that he would become involved in a critical situation full of the greatest difficulties. His timid nature shrank from the hurly-burly of fierce and prolonged struggles.

GUILLAUME FAREL

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What attracted Calvin was not public life with its unavoidable conflicts and all the grief connected therewith, but the quiet life of the scholar. He had his mind set on going to Strassburg. There in that haven of safety he would in peaceful seclusion devote all his time to studying and writing. He did not need a job. His father left him money enough to supply his modest wants. When he entered Geneva that evening he had no idea of staying. It was accident that had brought him. All he wanted there was sleep. Then betimes next morning he would be off again on his way to Strassburg.

Little did he dream when he was writing his Institutes, itself the product of quiet and secluded study, that thereby he was making the secluded life of a scholar impossible for himself.

Farel insisted that Calvin stay in Geneva. He needed his help in establishing the work of the Reformation more firmly in that city.

Calvin went on resisting the old preacher’s passionate pleadings.

Here, in this Geneva inn that summer night of the year 1536, high drama was being enacted. Here was a clashing of two determined wills. Upon the outcome of the tense conflict between these two wills would turn much of the future history of the world. The outcome of this contest would have its influence on the world’s history down to the end of time. The outcome has most verily shaped the history of our Calvinistic churches, and the life of each one of us. At last Calvin pleaded as his reason for declining Farel’s request, his youth, his inexperience in practical affairs, his general unfitness for the work, and his need of more study. He told Farel that this was his last word, and that he considered the discussion closed.

Then the old man rose from his chair, and, straightening himself out to his full height as his long beard swept his chest, he directed his piercing look full at the young man before him and thundered: "May God curse your studies if now in her time of need you refuse to lend your aid to His Church."

Hearing these words, Calvin was struck with terror, as he himself said later. He was visibly shaken. His whole body trembled. In Farel’s voice of thunder he heard the voice of God. Then and there he ceased struggling and yielded to Farel’s pleadings. Calvin consented to stay in Geneva.

FAREL ENTREATS CALVIN TO STAY IN GENEVA

Religious News Service This is another instance of a man of ordinary ability enlisting a man of genius in the service of the Master. As Barnabas brought Paul (ch. 2, sec. 5), so Farel brought Calvin into the service of the Church.

3. At This Time Almost All Protestants Are Lutherans As Wittenberg was the city of Luther, and Zurich of Zwingli, so Geneva became the city of Calvin. When Calvin began his work in Geneva in 1536 almost all the people of northern Europe were either Catholic or Lutherans.

Nineteen years had passed since Luther posted his ninety-five theses in Wittenberg. Luther was now past the height of his great career and was to live just ten years longer. The Reformation in Germany after this time did not gain much more ground. Roughly speaking southern Germany remained Catholic, although there were many Protestants there; and northern Germany became Protestant, although many of its people remained Catholic. After the death of Zwingli many of his followers, especially in southern Germany, went over to the teachings of Luther, and practically the entire population of Norway, Sweden, and Denmark embraced Lutheranism. In the other countries, too, Protestants during the early years of the Reformation were called Lutherans.

One important exception must be noted. Soon after the Reformation began, a group of people known as Anabaptists spread their teachings in various countries of Europe.

4. Calvin Works with Farel in Geneva

Calvin's life from the time that he came to Geneva to the time of his death falls into three parts: his first stay in Geneva from August, 1536, to April, 1538; his stay in Strassburg from May, 1538, to September, 1541; and his second stay in Geneva from September, 1541, until his death in May, 1564.

Calvin began his work in Geneva in a very modest way as assistant to Farel. The next year he was appointed one of the preachers.

Then Calvin and Farel laid before the city council three proposals which had been formulated by Calvin: (1) the Lord's Supper should be administered monthly, and every person not leading a good Christian life should be disciplined — if necessary, to the point of excommunication; (2) a Catechism which had been composed by Calvin should be adopted; and (3) every citizen should subscribe to a recommended creed, which had probably been drawn up by Farel. The first proposal was Calvin's first attempt to make of Geneva a model community, a "city of God," and to secure the freedom of the Church from the State. The proposals soon aroused bitter opposition. Then Calvin's opponents won the city election, and they decided to bring matters to a head. The form of worship in the neighboring city of Bern differed somewhat from that in use in Geneva. For some time past Bern had wished to have it adopted in Geneva. Now the city council insisted on introducing this form of worship. Calvin and Farel did not think that the differences were very important. But they refused to introduce the liturgy of Bern, because it was being imposed upon the Geneva church by the civil government without consultation with the church officers. This they regarded as an improper curtailment of the independence and liberty of the Church from the State. When they would not give in they were banished from the city. Their banishment took place on the twenty-third of April, 1538.

It seemed as if Calvin's work in Geneva, so reluctantly begun less than two years before, had come to a sudden end in complete failure before it had gotten well under way.

5. Calvin Enjoys Three Years of Peace in Strassburg

Farel went to Neuchatel, where a few years before he had helped to introduce the Reformation. From this time until his death he served the church in that city as pastor.

CALVIN CONFERS WITH THE GENEVA COUNCIL

Religious News Service

Martin Bucer, who had been won for the Reformation by Luther during the great Leipzig Debate (ch. 24, sec. 6), invited Calvin to Strassburg. Calvin gladly accepted this invitation. It brought him to the city where he had been so eager to go in the first place.

After the eighteen months of struggle and conflict in Geneva, Calvin enjoyed three years of peace in Strassburg. Here he married Idelette van Buren, a woman from the southern Netherlands. In this city, too, Calvin had the opportunity to become acquainted at first hand with the followers of both Luther and Zwingli, who had preceded him in the great work of the Reformation. He became pastor of the church of the French refugees, followers of Luther in France who had fled to Strassburg to escape persecution. He also gave lectures in theology. So for three years Calvin in large measure realized his ideal, the quiet life of a scholar. At the same time, as pastor of a church he gained practical experience.

These three years in Strassburg were for Calvin very fruitful years. He had a good deal of time for studying and writing, and he grew much in intellectual and theological stature. He prepared a greatly enlarged edition of the Institutes. He also wrote a Commentary on Romans. This work at once placed him in the front rank of interpreters of Scripture. At this time the emperor Charles V in Germany (ch. 24, sec. 13-18) was putting forth efforts to bring the Protestants and the Catholics together in order to restore the unity of the Church. Under his direction a number of conferences were held. Strassburg sent Calvin as one of its representatives. Nothing came of these conferences, but they served to make Calvin personally acquainted with many of the leading Lutherans. Calvin and Luther never met, but Calvin and Melanchthon became warm friends.

6. Calvin Returns to Geneva

After the departure of Calvin from Geneva all was confusion and disorder there. Cardinal Sadoleto, a very able man, thought there might be good fishing in troubled waters. In elegant Latin he wrote a clever address in which he tried to persuade the people of Geneva to return to the fold of the old mother Church. To offset this appeal of the cardinal, Calvin, setting aside all hard feeling against the Genevans, in no less polished Latin wrote a brilliant Reply to Sadoleto. This Reply held Geneva steady for the Reformation.

However, things were going from bad to worse. The party that had secured the expulsion of Calvin made a treaty in 1539 whereby it surrendered the independence of Geneva to the city of Bern. In the election of the following year this party was defeated, and the men who had negotiated the treaty with Bern were condemned as traitors. The party which was friendly to Calvin was again in power, and Geneva asked Calvin to return.

He had no desire to leave peaceful Strassburg for stormy Geneva. It was only with the greatest difficulty that he was at last prevailed upon to do so. Amid great rejoicing and an enthusiastic ovation Calvin entered Geneva a second time, on September 13, 1541.

Calvin’s first stay in Geneva had seemed at the time to be entirely without results. But if he had gone right on to Strassburg according to his plan, it appears likely that he would never have come to Geneva. Without his first stay in Geneva there would not have been a second.

We can see the wonderful providence of God in the fact that of all places in the world, Electoral Saxony was the birthplace of Martin Luther, and it was there that he grew up and did his work. There alone, under the friendly elector Frederick the Wise, was to be found the protection so necessary to Luther's work. We can similarly see the wonderful providence of God in bringing John Calvin to Geneva. This free and independent city with its democratic institutions was at that time, of all the places in the world, the most admirably fitted to be the scene of the great reformatory labors of Calvin.

7. His Great Work in Geneva Influences All Europe

Like other great men in the history of the Church, John Calvin had to serve a long and difficult period of training for his life's work. His entire life up to this time was one long preparation for the task which was now awaiting him in Geneva, and which was to be of world-wide significance.

Upon his return to Geneva Calvin drew up a Church Order, a set of rules for the governing of the church. This Order was readily adopted. It was based upon the teaching of Scripture that Christ has ordained four offices in the Church: pastors, teachers or professors, elders, and deacons. The cornerstone of Calvin's form of church government is the office of elder. Elders are chosen from among the members of the church. Together with the minister or pastor they form the consistory. The elders' office is to watch over the purity of the minister's doctrine and life, over the purity of the doctrine and life of each other, and together with the minister to watch over the purity of doctrine and life of the members of the church. To the consistory Calvin assigned the right of discipline of the members of the church to the point of excommunication. If a case demanded any further penalty, it was to be turned over to the civil magistrate.

Luther, under the force of circumstances, had allowed the German territorial princes a great deal of power in the affairs of the Church (ch. 25, sec. 4). Calvin's ideal, on the other hand, was a Church free and independent from the State. For Calvin the freedom of the Church was concentrated in the Church's right of excommunication without outside interference. For that right he fought his hardest battles. In defense of that right he was ready at any time to lay down his life.

SITE OF CALVIN'S HOME IN GENEVA

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John Calvin lived here at what is now No. 11 Rue Jean Calvin until his death in 1564. The original house was destroyed by fire in 1706.

Upon one occasion, certain citizens of Geneva whom the consistory had excommunicated came into the church armed. Their plan was to force admission to the communion table. They threatened Calvin's life if he should refuse to administer the sacrament to them. Protectingly Calvin stretched out his hands over the bread and wine, and declared that they would be able to take of it only over his dead body. By sheer moral courage and strength he made them desist from their attempt to gain admittance by force to the communion table.

Bitter opposition often arose against the strict discipline of the Church over the moral life of the members. More than once it looked as if Calvin would be expelled a second time from Geneva. What in the end saved the day for Calvin was the influx into Geneva of refugees from other countries and the case of Servetus.

Servetus was a learned Spanish physician who had published a book attacking the doctrine of the Trinity. He came to Geneva and was arrested. He was tried, found guilty, condemned as a heretic, and burned to death on October 27, 1553. All the leading Protestant theologians, even the mild and softhearted Melanchthon, fell in with the common practice of the Roman Catholic Church of that time, and approved of his death. Calvin's opponents had done all they could to hinder the trial of Servetus. Because they had tried to protect a man whom everybody condemned as a great heretic, they were now thoroughly discredited. Their power of opposition was broken.

Men suffering persecution for the sake of their Protestant religion fled from many countries to Geneva. They were all staunch supporters of Calvin. When they were made citizens of Geneva Calvin was able to count on a government heartily loyal to him. From 1555 on Calvin was master of Geneva.

Under his leadership the consistory of the church in Geneva passed rules and laws designed to control completely the lives of the citizens of Geneva, and to make of that city a Christian city, a "city of God." The civil government of Geneva could be relied on to put into effect the rules made by the consistory. In 1559 Calvin published the third and final edition of the Institutes. It was five times as large as the first edition of 1536. In the same year he founded a university. From France, the Netherlands, Germany, England, and Scotland men flocked to Geneva to study in this school. By means of the men trained in his university; by means of his pattern of church government; through his writings, foremost among which were his Institutes and his Commentaries on the Bible; and by means of his correspondence which he carried on with leading men in all European countries, Calvin gained followers everywhere. His influence extended even into Italy, Hungary, Poland, and western Germany.

CATHEDRAL OF ST. PIERRE, GENEVA

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This was one of the main centers of Calvin's preaching career. The cathedral stands on the site of an ancient Roman temple in the oldest part of the city. Completed in 1034 as a Roman Catholic church, the building was remodeled in the 12th and 13th centuries. At the time of the Reformation it became a Reformed church. The spire was added long after Calvin's time — in 1899. It is 223 feet high. This man, who was simply a minister of the Gospel and theological professor, acquired an influence which was and remains international in extent. Through him the light of the Gospel radiated from the little city of Geneva into every corner of Europe. Calvin was the only international Reformer. That Calvin could do so enormous a work is all the more amazing because he was frail of body, and much of the time suffered exceedingly from a complication of painful diseases. But his will triumphed over all difficulties and obstacles, God working with him.

Worn out with his difficult and extensive labors, Calvin died May 27, 1564. He was not quite fifty-five years old. His coat-of-arms was a hand holding a flaming heart. His motto was: "Cor meum tibi offero Do-mine prompte et sincere." Freely translated this means: "My heart for thy cause I offer thee, Lord, promptly and sincerely."

Calvin's life was in keeping with his motto.

8. How Calvin and Luther Differed

Luther and Calvin were in agreement on the doctrine of predestination, that God has from eternity chosen those who are to inherit eternal life. They both derived this doctrine from Augustine, and through him from Paul.

Calvin differed from Luther in the matter of form of worship. Luther retained as much as possible of the form of worship of the Roman Church. He retained everything that is not expressly forbidden by the Bible. Calvin departed as far as possible from the form of worship of the Roman Church. He permitted only what is expressly commanded by the Bible. Both, however, made the sermon the main thing in the church service. Both provided for congregational singing; but Luther stressed hymns while Calvin emphasized the Psalms.

Calvin differed from Luther in the form of church government. Luther allowed the State a great deal of power over the Church. Calvin denied to the State any power over the Church. He actually gave to the Church power over the State. Calvin laid much more stress on church discipline than did Luther. Both provided for the care of the poor through the deaconate.

Luther and Calvin both believed that everyone has the right and the duty to read and study the Bible for himself. And to make this possible for the people Luther translated the Bible into German; Calvin translated it into French. Both were great masters of language, and each by his Bible translation did much to mold his own native language.

Both Luther and Calvin set great store by education. Luther was first of all a professor at Wittenberg University, but he also preached. Calvin was first of all a minister and preacher in the Geneva church, but toward the end of his life he also became a professor in the University of Geneva, of which he was the founder. Both were deeply convinced that the members of the Church should be thoroughly grounded in doctrine. To provide for this training they both wrote catechisms.

Calvin differed from both Luther and Zwingli in the doctrine of the Lord's Supper. With Zwingli he denied the bodily presence of Christ in the bread and wine as taught by Luther. But to Calvin the Lord's Supper was much more than a mere memorial ceremony, as taught by Zwingli. Calvin taught that Christ is actually and really present in the bread and wine, and is by faith actually and really partaken of by the communicant, not bodily but spiritually.

Both Luther and Calvin believed in predestination and in salvation by faith alone. For Luther the doctrine of salvation by faith alone was the doctrine with which the Church stands or falls. For Calvin the doctrine of predestination was the heart of the Church.

Luther put all emphasis on the salvation of man; Calvin, on the glory of God.

9. Calvin and Luther Can Be Numbered among the Heroes of Faith

Paul, Origen, Augustine, Aquinas, Luther, and Calvin are among the great men in the history of the Church. Every one of these men had a very strong character. Each one's personality was altogether different from that of the others. Each one's life history was different from that of the others. They lived in countries, times, and circumstances that differed widely.

Yet all these men had certain things in common. They were all giants. There have been many other very great men in the history of the Church, but none of them can begin to compare with

these. In the entire spacious landscape of the Church’s history these men are the highest peaks.

All these men had wonderful minds, and they all had a superior education. They had iron wills. They had passionate, deeply emotional natures. They were all noble men.

They all had a marvelous command of language. Each one of these men was a king. They all held royal sway in this world by means of their tongue and their pen.

They all led simple, austere lives. Often they lived in want and poverty. None of them had many good times. They had a good time all the time, but they had no time to have what is generally called "a good time." They were all industrious students and hard workers.

All these men were deeply religious, God-fearing men. Fearing God, they feared no man. They were all men of strong faith, of unshakable steadfastness, of sublime courage. They all were heroes of faith.

Chapter 33

# 31. Chapter 28: The Church Is Reformed in France, 1541-1559, and in the Netherlands, 1561-1571

CHAPTER 28 The Church Is Reformed in France, 1541-1559, and in the Netherlands, 1561-1571

The Reformation Had Its Roots in the Past

Le Fevre Prepares the Way in France

Luther Has Wide Influence in France

Calvin Provides the Necessary Leadership

The Reformation in France Comes to Maturity

The Way Has Been Prepared for the Reformation in the Netherlands

Calvin Becomes the Main Influence Also in the Netherlands

1. The Reformation Had Its Roots in the Past

Like all great movements the Reformation had its roots far back in history. The preparation for the Reformation stretched over many centuries. The same forces that were at work in other countries of western Europe were at work also in France to prepare the soil for the seed of the Reformation. Among these were: the Babylonian Captivity (ch. 21, sec. 3); the Great Schism (ch. 21, sec. 4); dissatisfaction of the earnest members of the Church with the many abuses existing in the Church, which led to the calling of the three General Councils (ch. 22, sec. 9); the Renaissance (ch. 22, sec. 10); and the writings of Erasmus (ch. 22, sec. 11 and 12).

Then there was a preparation in France peculiar to that land. In the southern part of France the influence of the Albigenses and the Waldenses still lingered (ch. 22, sec. 3-5).

Finally there was an immediate preparation by Le Fevre, Luther, and Calvin.

2. Le Fevre Prepares the Way in France

Jacques Le Fevre of Etaples was a student of the ancient Greek and Roman writings. He was also a Bible scholar. In 1512 he published in Latin a Commentary on the Epistle to the Romans, in which he denied that good works can earn salvation. He taught that man is justified by faith. He wished the people to know the Bible, and so he translated most of the New Testament into French. He was especially interested in reaching the common people. He wanted the Church to preach Christ in a simple way. Le Fevre has sometimes been called "the little Luther."

However, Le Fevre and his followers would never have brought about the Reformation in France. They had no intention of breaking with Rome. They wished to keep most of the old forms and beliefs, and bring about a reform simply by correcting the most glaring abuses.

3. Luther Has Wide Influence in France A certain Jean Bouchet summed up the situation in France very neatly and also very exactly when he said: "The key of heresy in France was made of the fine iron of Germany." The Reformation in France was a result of what had happened in Germany.

Luther gave the impetus to the Reformation in France first by means of his writings. A book containing nearly all that Luther had published up to October, 1518, was imported into France. This book aroused wide-spread interest. Two years later a student in Paris said that no books were bought more than those of Luther. Writings of Luther kept pouring in from Frankfort, Strassburg, and Basel. They were written in Latin and could be read only by the learned. But soon they made their appearance in French translations. A Roman Catholic bishop said that the common people were led astray by the lively style of the heretic. The Catholic theologians in France became alarmed. They started to publish tracts to counteract the reformatory movement. The Greek New Testament of Erasmus and Le Fevre's translation into French were condemned as blasphemies against Jerome (ch. 6, sec. 6) and the Holy Ghost. But the reformatory movement could not be stopped. It found followers first of all in the cities. The early recruits of the Reformation in France were merchants and artisans. But the reading of the Bible and the books of Luther soon became a practice among the middle and higher classes. Under the inspiration of Margaret, the king's sister, small, private groups were organized at the royal court to read the Bible in secret. Many short tracts which made propaganda for Luther's ideas continued to be published. The "Lutheran contagion" continued to spread. It found advocates among all classes except among the great nobles. No exact figures are available, but in 1534 it was estimated that there were thirty thousand followers of Luther in Paris alone. So far it was chiefly Luther who inspired the reformatory movement in France. But Zwingli and other German and Swiss Reformers also exercised some influence. Protestantism in France was still weak. As yet it was not more than a protest against the deformation of the Roman Church. The followers of Luther lacked all organization, and there was no unified leadership. For a while it seemed as if Farel (ch. 27, sec. 2) might supply the much-needed leadership. He was learned, eloquent, and full of fiery zeal. He persuaded Olivetan, a relative of Calvin and an excellent Greek scholar, to make a French translation of the New Testament. This translation was a great help. Nevertheless the reformatory movement in France remained confused.

Suddenly the year 1536 saw a great change.

4. Calvin Provides the Necessary Leadership In 1536 Erasmus and Le Fevre died. Their death spelled the end of the Christian Renaissance movement, the aim of which had been reform but not a reformation of the Church. But also in the same year, 1536, Calvin published his Institutes (ch. 27, sec. 1), and began his labors in Geneva (ch. 27, sec. 3). As we have seen, the publication of the Institutes was an event of highest importance in the history of the Reformation. With the publication of this small volume Calvin, the French refugee in Basel, in one leap took his place at the head of the reformatory movement. With the publication of the Institutes the reformatory movement in France received in Calvin its leader and organizer.

5. The Reformation in France Comes to Maturity

If an idea is to gain followers, it must be well presented. If the followers are to become a power, they must be well organized. Up to 1536 the Reformation in France had gained numerous followers through the writings of Luther and others. But not until Calvin settled in Geneva and

began to write in French, were the ideas of the Reformation presented in a form that appealed especially to Frenchmen. Calvin gave a better presentation of the cause than any of those before him. He also furnished a definite organization. He supplied a clear statement of doctrine, a form of public worship, and a system of church government.

Calvin was a born leader of men. He followed up his books with personal appeals. He carried on a very extensive correspondence with Protestants in France. He took great pains with the composition of his letters, and displayed great skill in using this means of impressing his ideas more firmly upon the minds of his followers.

It was not long before there was a well organized church in Paris. To avoid persecution, its members met secretly in small groups in private houses. By 1559 there were many Protestant churches throughout the land, and it has been quite reliably estimated that by this time one-sixth of the population of France had become Protestant. Some of the foremost men of France joined the Reformation movement. In May, 1559 the Protestant churches of France held a synod in Paris. This synod adopted a creed known as the Gallic Confession. This synod also organized the Protestant churches in France on a national scale. Here again Calvin provided the model. The country was divided into districts. At stated times the churches within a district were to hold meetings to which each church in the district was to send as its representatives a minister and an elder. Then there was to be a national synod to which every church in the country was to send a minister and an elder.

It was also around this time that the Protestants in France came to be called by the name by which they are known to history. Up to this time they were called Lutherans, and sometimes Calvinists. From this time on they were called Huguenots. The Reformation in France under the leadership of John Calvin had come to maturity and was now firmly established.

6. The Way Has Been Prepared for the Reformation in the Netherlands The same forces that prepared the way for the Reformation in Germany and in France (ch. 22) were at work also in the Netherlands. But there was besides these an activity peculiar to the Netherlands, namely, that of the Brethren of the Common Life (ch. 22, sec. 11). You will recall how the Brethren in their work to reform the church preached to great multitudes and also established excellent schools where Christian training was given. John of Wessel, who received his early training in one of these schools, attacked indulgences and taught that justification comes by faith alone, just as Luther did later on. The writings of Luther and his heroic example became known in the Netherlands at an early date, and the number of his followers in the Low Countries multiplied rapidly. But the reformatory movement in the Netherlands was for a long time even more confused than it had been in France. Of those that joined the Reformation some were Lutherans, some were Zwinglians, and others were Anabaptists (ch. 32, sec. 2). In the Netherlands, as in France, there was for a long time no unified leadership.

TOWER OF ST. JACOB’S CHURCH, THE HAGUE

Netherlands Information Bureau

Records show that this church was built prior to 1311. It was burned down in 1402 and rebuilt in 1434. Originally Roman Catholic, it was one of the earliest churches to be surrendered to the followers of the Reformation. The wedding of Princess (now Queen) Juliana and Prince Bernhard

took place in this Hervormde (Reformed) State Church.

7. Calvin Becomes the Main Influence Also in the Netherlands The man who with his clear mind and organizing ability brought order out of chaos in France, did the same thing in the Netherlands. Naturally the influence of this greatest of the Reformers was felt in the Netherlands later than in France. A change occurred almost immediately in France, upon the publication of the Institutes in 1536. It was not until about 1550 that the people of the Netherlands began to feel the impact of Calvin's superior mind. But when once Calvin's ideas became known they achieved a swift victory. Before long Luther and Zwingli and the Anabaptists receded into the background. At first many students from the Netherlands had gone to Luther's university at Wittenberg, but after this they went to Geneva. All Protestants of the Reformed faith will always love and revere Luther for his heroic initiative in the mighty struggle for freedom from Rome; but they see their spiritual father not in Luther but in Calvin. The Church in the Netherlands also gave written expression to its faith. In 1561 Guido De Bres drew up a confession of faith, which is known as the Bel is Con ession and also as the 'Net erlandish Confession" or the "Thirty-seven Articles." Two years later Dathenus translated into Dutch the Heidelberg Catechism, which had first been published in the German language. This, too, became one of the creeds of the Reformed Church in the Netherlands. Dathenus also published a psalter, which was long used in the Reformed Church of the Netherlands.

All this time Charles V (ch. 24, sec. 13), who was lord of the Netherlands, was persecuting the Protestants (ch. 32, sec. 6). The persecution was so fierce that it was not safe to hold synodical meetings in the Netherlands. For

Built in the fifteenth century, this church is older than its name (New Church) would lead you to think. It became a Protestant house of worship at the beginning of the Reformation, and is one of the Hervormde or Reformed churches. The elaborate choir entrance and organ front were built around 1650. Notice the high, vaulted ceiling and the great sounding board over the pulpit. this purpose they had to leave their own country. In 1571 a synod was held in Emden in East Friesland just across the border in Germany. Here a church order was adopted after the model of that of Geneva.

INTERIOR, NIEUWE KERK, AMSTERDAM With the adoption of creeds, psalter, and church order the organization of the Reformed Church in the Netherlands was for the most part completed, and that Church was firmly established.

# 32. Chapter 29: The Church Is Reformed in Scotland, 1557-1570

CHAPTER 29 The Church Is Reformed in Scotland, 1557-1570

The Way Is Prepared for the Reformation in Scotland

Calvin Influences Scotland through Knox

The Preaching of Knox Revolutionizes Scotland

The Church in Scotland Is Organized

The Church Is Firmly Established

1. The Way Is Prepared for the Reformation in Scotland In the Reformation era Italy and France were foremost in civilization and culture, but not far behind were Switzerland, southern and central Germany, the Netherlands, and England. In the countries along the outer rim, however — in Spain, Portugal, Hungary, Poland, northern Germany, Ireland, and Scotland—the light of the new day had not yet fully dawned. Those countries were still partly shrouded in the shadows of the Middle Ages.

Scotland at this time was a poor country, ruled over by a weak king and feudal lords who were constantly fighting one another. The clergy was perhaps more corrupt than in any other country. During the fifteenth century universities had been founded in St. Andrews, Glasgow, and Aberdeen; but they could not compare in scholarship with the great universities on the continent.

Rumors of the great and strange new things going forward in Germany reached Scotland. Several young Scotchmen visited Luther’s university at Wittenberg. When they returned they sowed the seed of Luther’s doctrines in the soil of their native country. Others also imported and distributed some of Luther’s writings. Tyndale’s and Coverdale’s English translations of the Bible (ch. 30, sec. 2) were circulated. The first Bible printed in Scotland was published in 1579. It was the work of Alexander Arbuthnot, and was based on the Geneva Bible, an English Bible published in Geneva in 1560. The early Protestants in Scotland met for worship and instruction in private houses.

2. Calvin Influences Scotland through Knox

Gradually, as in France and in the Netherlands, the influence of Calvin overshadowed that of Luther also in Scotland. The transition from Lutheranism to Calvinism in Scotland took place under George Wishart. However, not Wishart but John Knox was destined to be the great Reformer of Scotland.

John Knox was born in Scotland some time between 1505 and 1515. He received a university education and was ordained a priest. When in 1547 the French fleet captured St. Andrews, Knox, together with others, was made prisoner. For nineteen months he toiled as a galley-slave. Day after day he had to ply the oars in the hot, smelly hold of a French ship. Sometimes he was made to feel the lash, and constantly he was pestered with suggestions that he should pray to the image

of Mary.

After his release from the rowing bench Knox went to England, where he stayed five years. He then went to Geneva. He was much impressed with the teachings of Calvin, and adopted his system. In August, 1555, Knox paid a short visit to his native Scotland, and preached with great feeling against the mass. To Mary of Lorraine, who was at this time regent of Scotland, he sent a letter urging her to favor the Gospel. Mary, who was a strong Catholic, took the letter as a joke. She soon learned that Knox was far from joking — that he was in dead earnest. By the time she realized this, Knox had left Scotland again and returned to Geneva. She sentenced him to death and burned him in effigy, that is, she burned an image of him. The Reformed party was slowly making headway in Scotland. From Geneva, Knox served his fellow believers with advice. In 1557 the leaders of the Protestant party drew up a "Common Band," known as the First Scottish Covenant. They pledged themselves to do all in their power to further "the most blessed Word of God and His Congregation." Under the protection of the "Band," or Bond, Reformed churches were established openly. "The Lords of the Congregation" felt that they needed the help of Knox, and they requested him to return from Geneva. On May 2, 1559, Knox came back to Scotland.

JOHN KNOX 3. The Preaching of Knox Revolutionizes Scotland

After Knox returned to Scotland the Reformation in that land swept forward. The preaching of Knox was powerful. His style was direct, vigorous, and plain. Frequently he employed sparkling wit and cutting satire. Of his preaching it was said: "Others lop off branches, but this man strikes at the root." In the pulpit he was so energetic that he seemed likely to pound it to pieces and fly out of it. The preaching of Knox was like a spark in a keg of gunpowder. Wherever he preached there followed an iconoclastic explosion. Images were broken and monasteries stormed by the mob. He wrote: "The places of idolatry were made level with the ground, the monuments of idolatry consumed with fire, and priests were commanded under pain of death to desist from their blasphemous mass." In 1560 the Scottish Parliament decreed a change of religion. Protestantism instead of Catholicism was made the religion of the country. On August 17 a Calvinistic confession of faith, largely the work of Knox, was adopted. A week later the pope’s authority and all jurisdiction by Catholic prelates was abolished, and the celebration of the mass was forbidden. The penalty for the third offense was death.

ICONOCLASTS AT WORK IN A CHURCH

Bettmann Archive

Followers of the Reformation destroyed the images and altar pieces and other symbols in the churches.

Engraving by Hogenberg in 1579

Maintenance of the true religion was declared to be the prime duty of government. Ministers were paid by the State. The Church was not to take a hand in politics unless it concerned some matter touching upon religious life or practice.

Under this plan of Knox the relation of Church and State remained practically what it had been under the popes—the Church was considered supreme in spiritual matters, and the State in civil affairs. The only real change was this: that for the pope, Knox was substituted; and the Church

which the Catholic Church had tried to suppress, now suppressed it. This idea of the relation of Church and State also underlies the original form of Article 36 of the Belgic or Netherlandish Confession.

4. The Church in Scotland Is Organized In December, 1560, a meeting was held which is regarded as the first Scottish General Assembly. This body, in January of the next year, presented to Parliament the First Book of Discipline. This was a Church Order. The Book of Discipline applied to the churches of the entire country of Scotland, the system which Calvin had worked out for the one church in the city of Geneva. In each parish or local church the minister, together with elders chosen from the members of the church, constituted what was called a session. Meetings in which the churches of a limited area were represented by delegated ministers and elders were called presbyteries. Meetings in which larger groups of churches were represented by delegated ministers and elders were called synods. And meetings in which all the churches of the country were represented by delegated ministers and elders were called general assemblies. For the conduct of public worship Knox prepared a Book of Common Order. To a great extent this order of worship was based on the form for public worship used by the church of English refugees in Geneva. That in turn was based on the form designed by Calvin. This form of worship consisted in prayer, reading of Scripture, the sermon, congregational singing, and the taking up of an offering. The Book of Common Order contained prayers for special occasions. They were models and their use was not compulsory. Ample room was left for entirely free prayer. The Church organized by Calvin in Geneva was extremely influential. It became the pattern for the Huguenot Church in France, the Reformed Church in the Netherlands, and the Presbyterian Church in Scotland.

5. The Church Is Firmly Established

Mary, queen of the Scots, was an unyielding Catholic. She was a woman of ability and of great personal charm. In the first three years of her reign she made considerable progress in regaining for the Roman Church the ground that had been lost. But the cause of the Reformation was saved in the end by Queen Mary’s mistakes. Her unwise acts and immoral life threw Scotland into confusion and the Roman Catholic Church into disrepute. The leaders as well as the people in general turned to Protestantism. By the year 1570 the Presbyterian Church was firmly established in Scotland.

Two years later, on November 24, John Knox died.

Knox’s career had been stormy; but he had shown himself to be a great fighter, a man of dauntless courage. He had reformed the Church in Scotland. And furthermore, by reforming the Scottish Church John Knox, more than any other man, molded the character of the Scottish nation.

# 33. Chapter 30: The Church Is Reformed in England, 1534-1563

CHAPTER 30 The Church Is Reformed in England,1534-1563

Wycliffe Had Early Prepared England for Reform

Tyndale Translates the Bible for the English

Henry VIII Declares the King Head of the Church of England

Henry Makes Other Changes in the Church

The Reformation Makes Progress under Edward VI

There Is Strong Catholic Reaction under Bloody Mary

The Reformation Becomes Victorious under Elizabeth

1. Wycliffe Had Early Prepared England for Reform The Reformation in England ran a course different from that in any other country, and the outcome was different. It went through a number of stages under four successive rulers: Henry VIII, 1509-1547; Edward VI, 1547-1553; Mary, 1553-1558; and Elizabeth, 1558-1603. The stirring in the Church during the fourteenth and fifteenth centuries had in a general way prepared England for the Reformation as it had other countries. But on this island there had been a very special preparation such as, outside of Bohemia (ch. 22, sec. 7), no other country had experienced. It was over England that the morning star of the Reformation had risen in the person of Wycliffe. The Council of Constance had condemned Wycliffe as the arch-heretic. It had ordered his body dug up out of its grave in the peaceful churchyard of Lutterworth, his bones to be burned, and the ashes to be strewn over the waters of the Severn River. The river had carried Wycliffe’s ashes out to sea, but his ideas continued to work as a leaven. Lollardism (ch. 22, sec. 6) lived on in England.

JOHN WYCLIFFE The Council of Constance had also ordered Wycliffe’s writings to be burned. Hundreds of his books had been burned, but they had not all been destroyed. Many of the men who became leaders in the reformatory movement in England were acquainted with his writings. When at last the Reformation broke through in England, it followed in some respects the lines laid out by Wycliffe. In the early years of the reign of Henry VIII (from 1511 to 1514), Erasmus had lectured at Cambridge University. He had made many friends in England, and his writings, with their biting criticism of the abuses in the Roman Church, were widely read. In England as in other countries, the Reformation received its direct impulse through the writings and the bold stand of Luther. Four months after Luther published his theses Erasmus sent them to his English friends John Colet and Sir Thomas More. Thereafter many of Luther’s books were imported into England. A man in London in 1520 wrote to his son, "There be heretics here which take Luther’s opinions." Lutheran doctrine invaded the two great English universities of Oxford and Cambridge. At Cambridge a number of young men met regularly in the White Horse Tavern to discuss the new ideas. The tavern acquired the name "Germany," and the students who met there for discussion

were called "Germans." Several of these students later became leaders in the reformatory movement in England. From year to year the number of Englishmen who embraced the teachings of Luther increased.

2. Tyndale Translates the Bible for the English From the beginning the Word and the Spirit of God have been the two greatest factors in the history of the Church, (ch. 1, sec. 3). The preaching of Jesus and the apostles was rooted in the Old Testament. Later the Old and New Testaments came to be the one source of knowledge of Christian truth, the only rule for faith and conduct. The translation of the Bible into various languages has been one of the most important things in the history of the Church. Even today missionaries, as soon as they are able to do so, translate the Bible into the language of the people to whom they bring the Gospel. The Seventy translated the Old Testament from Hebrew into Greek (ch. 6, sec. 6) about three centuries before the birth of Christ, and produced the Septuagint. Jerome translated the Bible from Hebrew and Greek into Latin, and produced what is known as the Vulgate. Wycliffe translated the Bible into the English of his day. Translations of the Bible were among the most powerful agencies for the promotion of the Reformation. Luther translated the Bible into German; Calvin made a French translation. The translation of the Bible into Dutch was a great help to the Reformation in the Netherlands. Now Tyndale set to work to translate the Bible into English.

William Tyndale was educated at Oxford and Cambridge. He became acquainted first with the ideas of Erasmus, then with those of Luther, and at last also with those of Zwingli. He decided to place the Bible within reach of the people of England. The common people could not, of course, read the Latin Bible. Copies of Wycliffe’s translation into English were not numerous, and besides, in the course of two centuries the English language had undergone such great changes that his translation was no longer understood.

Tyndale could not get his translation published in England. He went to the continent, visited Luther, and finally in 1525 had it published in the city of Worms. It was a very excellent translation of the New Testament from the original Greek, not from the Latin Vulgate as Wycliffe’s had been. The first edition was six thousand copies. In the ten years following, seven editions appeared. Next he translated parts of the Old Testament. These were published in Cologne and Antwerp. Tyndale accomplished all this in the face of fierce opposition and bitter persecution. Finally his enemies caught up with him, and on October 6, 1536, Tyndale suffered a martyr’s death near the city of Brussels.

Many copies of his translation were smuggled into England. This translation did much to further the cause of the Reformation in England and also in Scotland. God’s Word again proved to be more powerful than the sword. In 1535 another English version — this time of the whole Bible was published. This translation was the work of Miles Coverdale.

WILLIAM TYNDALE TRANSLATING THE SCRIPTURES

Schoenfeld Collection from Three Lions 3. Henry VIII Declares the King Head of the Church of England The Reformation in England had many peculiarities. One of them was that, as in France and the Netherlands, there was in England no single, great, outstanding leader. England had no Luther, Zwingli, Calvin, or Knox. Another peculiarity of the English Reformation was this, that changes were made in the Church in England not by an officer of the Church but by the king. In

the course of history a strong national feeling had developed in England. The people were against any domination by a foreigner. The pope was an Italian. Moreover, during the Renaissance the papacy had become secularized, that is, it had become more and more interested in the things of this world. To the English people, therefore, the pope appeared to be little more than a foreign prince. Consequently, although the great majority of the English people were still good Catholics, they were beginning to resent more and more the rule of the pope over the Church in England. In addition, they did not like to send to Rome all the money that the pope demanded.

However, even though there was a strong feeling against the pope, and although more and more people in England were accepting the ideas of Luther, it is probable that for many years no changes would have been made in the Church in England if it had not been for the king, and for the fact that he wanted a divorce.

HENRY VIII

Painting by Holbein, Warwick Castle

Henry VIII applied to the pope for a divorce from his wife, Catherine. He wanted to marry Anne Boleyn. Much time passed and still the pope did not give his decision. At last the king’s patience grew thin. He made up his mind to take things into his own hands. He was a very powerful king, able to control Parliament. In 1534 he had Parliament pass a law which decreed that the king "justly and rightfully is and ought to be the supreme head of the Church of England." This law is called the Act of Supremacy.

Reformation of the Church means changes for the better in the doctrine, worship, government, and life of the Church (ch. 25, sec. 1). The Act of Supremacy introduced an important change in the Church of England. It was a change in the Church in only one respect — not in doctrine or form of worship, but in the government of the Church (sec. 4). And it was a change in the government of the Church only in this one particular, that the pope as head of the Church was replaced by the king. It was a big change, but it could not be called a Reformation.

Henry VIII regarded Luther as a heretic. As early as 1518 Henry had written a book against heretics entitled, The Seven Sacraments. For that service the pope had bestowed upon him the title of "Defender of the Faith." When Henry VIII made himself head of the Church in England in place of the pope, he did not feel that he had ceased to be a good orthodox Catholic.

Powerful king that he was, Henry could not have pushed the pope aside if he had not had the support of the nation. The Catholics felt as the king did. They believed that in spite of the change that had been made they could still be good Catholics. Those who favored the ideas of Luther, on the other hand, looked upon the change as a first feeble step in the direction of the Reformation. But not all Englishmen were willing to submit to the Act of Supremacy. The king had expected that this would be the case. So he had another law passed, the Law of Treason and Heresy. This law stated that to hold any doctrines other than those of the Catholic Church was heresy, and to refuse to acknowledge the king as head of the Church in England was treason.

Under the Law of Treason and Heresy a number of persons were put to death. Monks were executed for denying the supremacy of the king. Two very prominent men: John Fisher, bishop of Rochester, and Sir Thomas More, one of England’s most illustrious scholars, were also executed.

Both had refused to take the oath of supremacy. For his opposition to the Act of Supremacy the pope had rewarded Bishop Fisher by making him a cardinal. A cardinal wears a certain kind of red hat. In a fit of fury the king exclaimed that he would send the bishop's head to Rome to get the hat. The seventy-six year old bishop was beheaded in June, 1535. Sir Thomas More had been a zealous Catholic and had caused many English Lutherans to be sent to the stake. Now the tables were turned. In July More was beheaded.

4. Henry Makes Other Changes in the Church The first change made in the Church in England, a change in its government, is the only change that was ever made in its organization. When the king became the supreme head of the Church, the rest of its organization remained what it had been when the pope was supreme head. The Church of England, or the Anglican Church, as it is also called, has ever remained a church governed by bishops, under the king as supreme head. Hence the Church of England or the Anglican Church is also called the Episcopal Church. Episcopal comes from the Greek word episcopos, which, you will remember, means "bishop" (ch. 3, sec. 7).

Later in the reign of Henry VIII some changes were also introduced in doctrine, form of worship, and certain practices. Two changes made in the general practice of the Church became permanent. Monasteries were discontinued; and relics were no longer displayed or regarded as sacred.

There were many small monasteries and a few large ones in England. Together they possessed immense wealth in land and in jewels and gold. That land the king parcelled out among his favorites. By doing this he created a new landed aristocracy, which was very loyal to him. The relics were gross frauds. Among the things that were claimed to have been preserved were — a part of Peter's hair and beard, stones with which Stephen was stoned, the hair shirt and bones of Thomas, an angel with one wing, who had brought to England the spearhead with which the side of Jesus had been pierced, the ear of Malchus that Peter had cut off, and a foot of Philip covered with gold and precious stones. At Maidstone there was a crucifix which could turn its head, roll its eyes, move its lips, foam at the mouth, and shed tears. When it was removed a mechanism was discovered inside, which the priests had used to manipulate it. It was found that the blood of Christ was a piece of red silk in a thick glass. Scattered all over England were pieces of wood said to be fragments of the cross. There were enough of these to fill three carts. The removal and destruction of these things during the reign of Henry VIII was a heavy blow at medieval superstition.

England was not a Protestant nation at the close of the reign of Henry VIII. It is perhaps safe to say that in London and the southeastern part of England the majority of the people were Lutherans. But the west and north of England were still almost solidly Catholic. That included probably about three-fourths of the population.

5. The Reformation Makes Progress under Edward VI

Upon the death of Henry VIII in 1547 his son Edward VI succeeded to the throne. Since Edward was a boy of only nine years of age, his uncle, the Duke of Somerset, was made regent with the title of Protector.

Throughout the reign of Henry VIII sentiment in favor of the Reformation had been steadily growing in England. The protector Somerset and his new government leaned toward the Reformation. So during the brief reign of Edward VI the Reformation made considerable progress in England.

No further changes were made in the form of government of the Church of England, but changes were made in its doctrine and form of worship.

Almost at once, in 1547, Parliament passed a law which provided that all communicants should be allowed to partake of the wine as well as of the bread. Early the next year it was decreed that images should be removed from the churches. A year later celibacy of the clergy was done away with, and marriage for priests and the higher clergy was declared lawful. In 1549 Parliament passed the Act of Uniformity. This Act made the use of the Book of Common Prayer compulsory in church services. It is known as the First Prayer Book of Edward VI. This Prayer Book substituted the use of the English language in the service of the Episcopal Church for the Latin used in the Roman Church. More changes were made later on, as we shall soon see. But fundamentally it is still today the Prayer Book of the Church of England. The First Prayer Book of Edward VI, introduced in 1549, did not satisfy anyone. Those who continued to cling to Catholicism did not like the changes that had been made. For those who wanted a Reformation the changes did not go far enough. In 1552 Parliament passed a new Act of Uniformity. The First Prayer Book was revised. Most of the Catholic practices in worship were now discarded. Prayers for the dead were dropped. A communion table took the place of the altar.. In the Lord's Supper common bread was used instead of the wafer. Exorcism (casting out of evil spirits) and anointing went out of use. Special vestments or ceremonial garments of the clergy were discarded, with the exception of the surplice, an outer white linen garment. The form used in the administration of the Lord's Supper was based upon Zwingli's belief that the bread and wine are symbols of Christ's body and blood. The Reformation made progress also in the matter of doctrine. A new creed was formulated by Cranmer, archbishop of Canterbury. With the help of six other theologians, of whom Knox was one, it was put into final shape, and then adopted as the creed of the Church of England under the name of the Forty-two Articles. In general this creed was even more definitely Protestant than the Prayer Book. The Reformation in England seemed to have complete victory within its grasp. Then suddenly its triumphal march was halted, and Catholicism regained much of the ground it had lost since the reign of Henry VIII.

6. There Is Strong Catholic Reaction under Bloody Mary

Edward was always frail and sickly. He died of tuberculosis in 1553, when he was only sixteen years old. His sister Mary succeeded him to the throne of England.

Mary was strongly Catholic. She proceeded to set the clock of the Reformation in England back at least twenty-five years. The laws regarding the Church which Parliament had passed during the previous reign were repealed. The form of worship in use during the last year of Henry VIII was restored. Bishops and all the lower clergy who were known to favor the Reformation were removed from office. Many leading Protestants fled to the continent, where they were warmly received by Calvin. Among the Lutherans they met with a chilly reception, because they did not believe in Christ's bodily presence in the, Lord's Supper.

Cardinal Pole, who had fled to the continent during Henry's reign, returned to England. Parliament voted the restoration of the authority of the pope over the Church in England. It re-enacted the laws against heresy, and repealed the legislation of Henry VIII with reference to the Church. The clock had been set back. The work of the Reformation in England had been incomplete. Now it was entirely undone. The Church was again as it had been before 1534 (sec. 3), with one

exception. The property that had belonged to the monasteries was allowed to remain in the hands of the new possessors.

MARY TUDOR, KNOWN AS"BLOODY MARY" At once persecution began. The first victim was John Rogers, who was prebendary of St. Paul's Church in London. He was burned at the stake on February 4, 1555. On his way to his death he was openly cheered by the people. The Reformation in England was suppressed, but it was by no means dead. The year 1555 was a terrifying year for the Protestants in England. Before the year was over, seventy-five persons in various parts of the land were put to death by fire. The most notable victims of Mary's persecution were the two bishops Hugh Latimer and Nicholas Ridley. As the flames curled around their bodies Latimer spoke courage and comfort to his fellow martyr: "This day we shall light such a candle, by God's grace, in England, as I trust shall never be put out." Another bishop burned at the stake in the same year was John Hooper.

CRANMER, ARCHBISHOP OF CANTERBURY, AT THE TRAITOR'S GATE

Religious News Service

Even the dead were not allowed to rest in their graves. The bodies of the two reformers Martin Bucer (ch. 27, sec. 5) and Paul Fagius were dug up and burned. The body of the wife of Peter Martyr was also dug up.

Mary was not yet satisfied. Her next victim was Cranmer. As archbishop of Canterbury he held the highest office in the Church of England. He was known to hold Lutheran views, and late in the year 1555 he was excommunicated in Rome. Cardinal Pole was appointed to the office which had thus fallen vacant. Cranmer now weakened. He declared that he recognized the authority of the pope over the Church in England as it had recently been restored by law. But Mary was bent on Cranmer's death. Knowing Cranmer's weakness she hoped that he might be made to renounce Protestantism publicly before he died. It was believed that this would do great harm to the cause of the Reformation. Cranmer did sign a statement in which he denied Protestantism. The time of his execution in Oxford was set for March 21, 1556. Just before he was to die he renounced his denial, and once more and in the strongest terms declared his Protestant faith. In dramatic fashion he showed how he felt about his denial of the principles of the Reformation. The hand which had signed the denial he held in the flames until it was burned to a crisp. Then the flames scorched his body, and he died the death of a martyr and a hero.

Mary continued her persecution until the day of her death on November 17, 1558. She had caused almost three hundred people to be burned. Her persecutions earned her the name of Bloody Mary.

7. The Reformation Becomes Victorious under Elizabeth

Mary was succeeded by her sister Elizabeth. Under Mary her life had been in danger, and she had outwardly observed the Catholic ritual. But Elizabeth had been educated under the supervision of Cranmer and was a Protestant at heart. It was now possible for her to make the Reformation victorious in England. The persecutions of Mary had been aimed at the total destruction of Protestantism, but they had done more to arouse anti-Roman sentiment than all previous legislative enactments of Parliament. Here again the blood of the martyrs proved to be the seed of the Church.

Against strong opposition Parliament on April 29, 1559, passed a new Supremacy Act. For a second time, and now for good, the government rejected all authority of the pope over the Church of England. To the Catholics still remaining in England, the title of Supreme Head of the Church of England for the English sovereign was extremely distasteful. And so to lessen their anger the title Supreme Governor was adopted. It really meant the same thing, but it was less offensive to the Catholics.

QUEEN ELIZABETH

After a 16th century painting

Next the Second Prayer Book of Edward VI was revised. The prayer against the pope was dropped. The matter of the bodily presence in the bread and wine of the Lord's Supper, one of the principal doctrines of the Catholic Church, was left an open question. The earlier Prayer Book had definitely stated that kneeling at the Lord's Supper did not imply adoration of the host (as the Catholics call the wafer used in communion); this declaration was now dropped to please the Catholics. These compromises seemed wise at the time, but were the source of much dissatisfaction and conflict in later years. In a new Act of Uniformity, Parliament demanded that after June 24, 1559, all public worship in England should be conducted in accordance with the liturgy prescribed in the Revised Prayer Book. In 1563 there was a slight change in the creed. The Forty-two Articles (sec. 5) were reduced to thirty-nine. These now famous Thirty-nine Articles are the official creed of the Church of England today.

Changes had now been made in the doctrine, the worship, and the government of the Church in England. The adoption of these changes is known as the Elizabethan Settlement. Therewith the Reformation in England came temporarily to a halt, but as we shall see in chapter thirty-four, it was later continued — and in a far more radical fashion. The Catholics were now a small minority. On the surface it would seem that the Reformation in England was the work of the government, of kings and queens. It appears to have been political rather than religious in its interests. Yet the kings and queens could never have carried the Reformation through, if there had not been a powerful religious undercurrent in the life of the English nation.

# 34. Chapter 31: The Roman Church Undertakes Reform, 1545-1563

CHAPTER 31 The Roman Church Undertakes Reform, 1545-1563

Reform Is Universally Desired

Ximenes Works a Reform in Spain

Charles V Chooses between Luther and Aleander

Pope Adrian VI Attempts to Reform the Church

Adrian’s Rule Was Not without Influence

The Council of Trent Attempts an Inner Reform

1. Reform Is Universally Desired The disgrace of the Babylonian Captivity (ch. 21, sec. 3), the scandal of the Great Schism (ch. 21, sec. 4), and the many and gross abuses which disfigured the life of the Church had been a sore grief to all true Christians. From every country of western Europe there arose loud and insistent cries for a thoroughgoing reform. The answer to these cries for reform had been the three general councils of Pisa, Constance, and Basel (ch. 22, sec. 9). These general councils were a bitter disappointment to all upright Christians. They accomplished nothing in the way of reform. On the contrary, the situation became worse.

All the evils and abuses that afflicted the Church were centered in the curia, that is, the papal government. Soon after the Babylonian Captivity and the Great Schism, the papacy came under the influence of the paganizing Renaissance. The popes became worldly Italian princes, patrons of art and literature (ch. 22, sec. 10). Pope Leo X was an elegant gentleman, highly polished, deeply interested in the paganizing culture of the Renaissance. Leo was a man of blameless moral life, but he was thoroughly worldly, without interest in religion. After he had been ordained pope he said, "Now let us enjoy the papacy." His great project was the building of the splendid St. Peter’s Church in Rome. The project required immense sums of money. To raise that money he organized the sale of indulgences on a huge scale. One of his agents in Germany was Tetzel (ch. 23, sec. 4 and 7).

It was at this time that Luther lifted up his mighty voice. And it was because of the widespread and passionate desire for reform that Luther’s action met with such tremendous and instantaneous response. For more than two hundred years the desire for reform had been rising like the waters of a flood. For all that long time Rome had been successful in casting up a dam to hold that flood in check. The higher the popes built the dam, the higher the waters rose. At last Luther broke the dike and the mighty waters of the Reformation flooded western Europe.

2. Ximenes Works a Reform in Spain A generation before Luther started the Reformation in Germany, Ximenes had accomplished a reform in Spain. For seven hundred years the Christians in Spain fought to drive out the Mohammedan Arabs, or Moors. Granada, the last Moorish stronghold in Spain, was finally taken from them in 1492 (ch. 9, sec. 6). This centuries-long struggle of the

Spanish Christians against the Mohammedans had bred in them a spirit fanatically religious and patriotic. This spirit was particularly strong in Ferdinand and Isabella, by whose marriage Spain had been united into one kingdom.

Queen Isabella undertook to bring about a reform in the Church in Spain. She entrusted this work to the three leading churchmen. One of these was Ximenes, a Franciscan monk who later became archbishop of Toledo. He it was who really planned the reform and carried it to a successful conclusion. The reform was a reform of the clergy and of the monks. In all the monasteries Ximenes enforced strict discipline. The priests were likewise forced 'to live up to high moral standards. Those who lacked ability or were hopelessly ignorant were removed from office. For the others he established new schools for the study of theology. All those who opposed Ximenes were swept out of his way by the secular power of the queen. Isabella also protected Ximenes from interference by the pope. The outcome was that the Church in Spain acquired a devoted and able clergy. But for the rest everything remained the same in the Church in Spain. The pope continued to be acknowledged as the head of the Church. The hierarchy remained. The Catholic conceptions of priesthood and sacraments remained. The sacred ceremonies, decrees, ordinances, and sacred usages were left untouched. Catholic doctrine was left unchanged. The monasteries did not dissolve as in Germany, nor were they suppressed as in England. They remained.

Abuses had been abolished but the Catholic system in all its essentials remained. Catholicism in Spain had not been changed one whit. It had been intensified.

What Ximenes had brought about in Spain was a reform, not a reformation.

3. Charles V Chooses between Luther and Aleander At the Diet in Worms in 1521 (ch. 24, sec. 15) the three outstanding persons were Charles V, Luther, and Aleander.

Charles was the grandson of Ferdinand and Isabella. He had been brought up in the strict Catholicism of his grandmother. He was king of Spain and emperor of Germany.

Aleander was the representative of the unreformed papacy. For a short time Charles hoped to use Luther to bring about a reform in the entire Church, as his grandmother Isabella had used Ximenes to bring about reform in the Church in Spain. Charles knew that Luther, in his fight against the abuses in the Church, had violently attacked the papacy as an institution, and had ruthlessly torn to pieces the Catholic system of priests and sacraments (ch. 23, sec. 13; ch. 24, sec. 11). Charles hoped that Luther would forsake this extreme position. But at the Diet of Worms, Luther repeated with even greater force what he had said to Eck in the Leipzig Debate (ch. 24, sec. 6 and 7). He maintained that church councils could err and had erred, and that he could prove it. Upon hearing this Charles waved his hand as a sign that the session of the Diet was closed. Luther had chosen. His break with Rome was beyond repair. From that moment on Charles set his face like flint against Luther and the Reformation. He made up his mind to ally himself with Aleander as the representative of the papacy. His first move would be to crush Luther and the Reformation. Then, having crushed Luther and the Reformation with the help of the papacy, he would turn against his ally, make himself master of it, and impose the Spanish reform upon the entire Church.

4. Pope Adrian VI Attempts to Reform the Church

Soon after the close of the Diet of Worms the opportunity presented itself to Charles to try to work out his plan. Pope Leo X died. The cardinals who met to elect a new pope were deadlocked for a long time. It appeared that the only way to break the deadlock was to accept the candidate offered by the emperor Charles. This they finally did, and the emperor's man became pope under the title of Adrian VI. Charles hoped to work out his reform plan through this new pope.

Pope Adrian was a Dutchman from Utrecht in the Netherlands and had been Charles' tutor. He was a pious and strict Catholic, in thorough agreement with Ximenes and in full sympathy with his reform activities. He became known as the Dutch Ximenes.

Pope Adrian tried, according to the emperor's wishes and his own ardent desire, to introduce the Spanish reform in Rome. But he failed miserably in his attempt. There were several reasons for his failure. He did not feel at home among the Italians, did not know their ways, and did not understand their language. They in turn did not understand him. Adrian was a good but simple man. He thought it would be easy to introduce the Spanish reform in Rome. Until he came to Rome he had no idea how deep-seated and far-spread the corruption of the papacy actually was. To do away with the abuses connected with the sale of indulgences would cut off millions every year from the pope's revenue. The papal court was a vast machine with thousands of employees and hangers-on. To introduce the Spanish reform would deprive all these thousands of their jobs and income. Had Adrian understood the situation, he would have expected strong opposition.

Pope Adrian found himself in what could be likened to a narrow enclosure surrounded by high walls of rough stone. Scale those walls or break through them he could not. At every turn he made, he faced unexpected obstacles and sly opposition. The smooth Italian papal courtiers laughed behind his back at the pious but simple Dutchman. In Rome there was no Isabella to sweep away opponents as there had been for Ximenes in Spain (sec. 2). After a brief rule of twenty months Adrian, exhausted by his fruitless struggles, sank into his grave. On his tombstone the cardinals caused these words to be chiseled: "Here lies Adrian VI whose supreme misfortune in life was that he was called upon to rule."

5. Adrian's Rule Was Not without Influence

Luther's onslaught had been so sudden and so furious that it had left the Roman Church dazed. When he exposed the papal government as the source of corruption in the Church, the worldly Renaissance popes tried to cover things up, and they dismissed from their minds the significance of Luther's protests. These Renaissance popes, Leo X and Clement VII, did not realize the seriousness of the situation. They were pre-occupied with the new art and literature, with their magnificent building projects, and with petty Italian politics.

Pope Adrian VI, whose rule fell between that of these two popes, tried to bring the Roman Church out of its daze and reform it, but his time in office was too short, and the indifference he met with was too great. It seemed that he had accomplished nothing. However, his efforts were not to be entirely in vain.

Pope Adrian did something unusual during his tenure. He commissioned one of his messengers to go to Germany and admit that the papal government in Rome was the chief source of corruption in the Church. As could be expected, this admission was ridiculed by the papal court at Rome. But it was a great act on the part of the honest and simple Dutch Adrian. And it was important, because

it was done by him in his official capacity as pope. This act of Adrian went unnoticed at the time, and history recorded his rule as a total failure. Nevertheless it marks the beginning of a reform in the Roman Church. There were at that time a few spiritually minded men occupying high positions in the papal court. The example of Pope Adrian VI and his efforts to reform the Roman Church awakened in them a new zeal for reform. This desire for reform began to bear fruit at the time of the Council of Trent, as we shall see in the next section.

6. The Council of Trent Attempts an Inner Reform

Meanwhile, abuses continued to flourish in the Roman Church, and the Reformation spread. It spread from Germany into Denmark, Norway, Sweden, Switzerland, France, the Netherlands, England, and Scotland, and even into Poland, Hungary, Italy, and Spain.

Emperor Charles was anxious to reunite the Protestants and the Catholics. He arranged a number of conferences in which leading Protestant and Catholic theologians took part. They discussed their differences, but could not reach an agreement. Earnest Christians in the Roman Church continued to clamor for reform.

Finally Pope Paul III summoned a council. It met in Trent from 1545 to 1563. This council did not meet continuously. There were two interruptions of several years. The Council of Trent is a milestone in the history of the Roman Catholic Church, for it marks a triumph for the papacy. The Protestant churches in Germany, Switzerland, France, the Netherlands, England, and Scotland had formulated creeds in which they declared their faith. Now the Council which met in Trent formulated a creed for the Roman Church. A catechism was also adopted. Many of the abuses that had caused so much trouble were corrected. Provision was made for the better education of the Roman clergy. The supremacy of the papacy was established more firmly than ever. A great reform had been brought about in the Roman Church, but that Church had not changed its essential character. Over against Protestantism the Roman Church in the Council of Trent had definitely and strongly upheld and reasserted its Catholic system. This self-reform of the Roman Church is often called the Counter Ref ormation. For a number of years the heat of the Reformation had rendered the religious condition of the Church fluid. Now it had become solidified, and the lines were hard set. The churches of the Reformation now found arrayed against them a reformed and revived Roman Church. A terrific struggle was about to take place between Protestantism and Catholicism.

# 35. Chapter 32: The Protestant Churches Fight for Their Life, 1546-1648

CHAPTER 32 The Protestant Churches Fight for Their Life, 1546-1648

Charles V Tries to Uproot the Reformation

The Reformation Movement Comes to a Stand-still

Other Forces Affect Protestantism

Protestantism Fights for Its Life in France, 1562-1629

The Protestants in the Netherlands Revolt against Spain, 1568-1609

German Protestants Wage War for Thirty Years, 1618-1648

The Wars of the Reformation Carve Out Territory for Protestantism

1. Charles V Tries to Uproot the Reformation As we begin this chapter we shall have to review some of the things we already know. That will be necessary if we are to understand the bitter struggle which is about to take place between the Catholics and the Protestants.

Luther was a great talker. The emperor Charles never said much. Once Luther said, "I talk more in a day than the emperor in a whole year." Luther wore his heart on his sleeve. He would blurt out whatever was in his mind. The emperor was always very cautious. He would think carefully before he spoke. But once, and perhaps only once in his life, he spoke right from the heart. That was immediately after the Diet of Worms, where Luther had defied the pope and emperor. Then the emperor vowed, "To root out heresy I shall stake my crown and my life." He kept his vow. The emperor issued against Luther the edict of Worms. That edict ordered his arrest and death. Luther would have been burned at the stake, as so many heretics before him had been, had not his prince, the elector Frederick the Wise, protected him (ch. 24, sec. 19).

Immediately after the Diet of Worms the Reformation movement was still only a small and tender sapling. If the emperor had had his hands free he could have pulled it up by the roots. But he had a war with France on his hands. Later he had to defend the Empire against the Turks. At last, having defeated all his enemies, Charles was free to give his attention to the followers of Luther in Germany. In 1546, the year that Luther died, Charles launched his attack on the Protestants. But twenty-five years had passed since the Diet of Worms, and the Reformation had had time to grow. The sapling had become a tree. It would require lusty blows with an axe, now, to cut it down. At first the emperor won some victories. It looked very dark for the cause of the Reformation. Charles even captured Wittenberg, the place where Luther had started the Reformation, and where he had lived and labored. Some members of the emperor’s party urged him to have the body of Luther, which was buried in the Castle Church, dug up and burned. But the emperor would not hear of it, even though this had been done to the bodies of many heretics.

Just as the emperor was beginning to make progress against the Lutherans he suffered a sudden change of fortune. Maurice of Saxony, who was at first one of his staunchest supporters, turned against him. He might have made the emperor prisoner, but he let him escape. Asked why he did that, Maurice answered, "I did not have a cage good enough for so fine a bird." In 1555 the emperor found himself in such straits that he was forced to make the Peace of Augsburg with the Lutherans. The German Empire consisted of a large number of countries ruled over by princes. By the Peace of Augsburg each prince in Germany received the right to choose between Lutheranism and Catholicism. The people in each country had to accept the religion chosen by their prince.

2. The Reformation Movement Comes to a Stand-still For a time Protestantism swept everything before it. This was in large part due to the furious headlong attack of Luther, aided by Zwingli, Calvin, and a host of lesser Reformers and also by the carelessness of the popes and the continuing corruption of the Roman Church. As a result the gigantic old edifice of the Roman Church was rocking on its foundations. For a while it seemed that it might collapse in utter ruin.

Then, as suddenly as it had started, the Reformation movement was brought to a dead standstill. There were several causes for this. The first was Luther’s stand in e Peasants’ War of 1525. The peasants in Germany were heavily oppressed by the nobles and higher clergy. They rose up in protest in the name of "God’s justice." They had a right to protest, and Luther was in sympathy with them. But when under the leadership of fanatics they began to kill and destroy, Luther turned against them and urged the government to put down their uprising with a firm hand. From that moment the lower classes turned their backs upon Luther and the Reformation. Thereafter the Reformation was confined to the middle and upper classes in Germany. The second cause was the appearance of the sect of the Anabaptists. Many of the early Anabaptists were fanatics. They went much further in their opposition to Catholic doctrine and practice than either Luther or Calvin. They suddenly appeared in almost every country of western Europe. Soon they threatened to upset not only the old ecclesiastical order, but also the social and political order. The Romanists were not slow to see their opportunity. They said that the doctrines of the Reformation would upset all order and authority not only in the Church but in the State and society as well. This caused many of the upper classes to remain in the Roman Church. A third cause was the division among the Protestants. Again the Romanists were not slow to take advantage of this development. To choose intelligently and sincerely between Luther, Zwingli, and Calvin required prayerful study and thinking. The Romanists induced many who were too lazy and indifferent or unable to think for themselves to stay in the Roman Church, and let the Church do the thinking for them. A fourth cause was the misapplication of Luther’s central doctrine of justification by faith alone without good works. This misapplication led to moral conditions even worse than they had been under Rome. Many turned the "liberty of a Christian man" (ch. 25, sec. 3) into license. They reasoned that if salvation was not earned by good works there was no need to live a good life. The Romanists used this sad development as an argument against Luther’s doctrine. This development was a bitter disappointment to Luther himself. It was one of the things that saddened his last years. This development in the land of Luther may have been one of the things that steeled Calvin’s hand when he introduced his strict church discipline in Geneva. His reason for doing this may partly have been his desire to prevent German conditions in Geneva, and thereby ward off moral reproach against the Reformation (ch. 27, sec. 6).

3. Other Forces Affect Protestantism The Peace of Augsburg in 1555 and the Council of Trent from 1545 to 1563 (from one year before the death of Luther to one year before the death of Calvin) profoundly affected the Protestant position. As a result the Protestant position was tremendously weakened. The Protestants in France, the Netherlands, and Scotland were doctrinally united. What united them was their Calvinistic creeds or confessions. But Scotland was a poor and weak country, and in the days of slow and uncertain sailing vessels it was geographically far separated from France and the Netherlands. England, as an island and because of its peculiar position with regard to doctrine and church government and liturgy, was also set off from France and the Netherlands. The Lutheran Protestants were doctrinally separated from the Calvinistic Protestants.

Now the Peace of Augsburg (sec. 1) separated the Lutheran Protestants also politically from the Calvinistic Protestants. That Peace Treaty applied only to the Lutheran Protestants in Germany. It left the Calvinistic Protestants in other countries out in the cold. The Council of Trent had reformed and revitalized the Roman Church. This Church was once more ready to move forward. It had equipped itself with three new and powerful weapons: the Spanish Inquisition, the Index, and the Order of Jesuits, organized by the Spaniard Ignatius Loyola.

Divided and inwardly weakened Protestantism was now opposed by this unified Catholicism which had recovered from the shock of the Reformation movement. The Inquisition quickly put out the feeble sparks of Protestantism in Italy and Spain. The missionary zeal and skillful tactics of the Jesuits regained Poland, Austria, and parts of southern Germany for Rome. In the early days of the Reformation Luther’s and Calvin’s writings had circulated freely throughout Europe, and had made many converts to Protestantism. Now Protestant writings were put on the Index of forbidden books. In this way Catholics were shut off from Protestant propaganda and the spread of Protestantism was brought to a complete standstill. The Roman Church now set about regaining what it had lost. The protecting shield of the Peace of Augsburg covered only the Lutheran Protestants in Germany. It did not cover the Calvinistic Protestants in France and the Netherlands. These now had to bear the brunt of Catholic attack. And Calvin, their great and inspiring leader, was dead.

4. Protestantism Fights for Its Life in France, 1562-1629

France, like Germany, was divided between Catholics and Protestants. The Huguenots formed a strong party, but they were in the minority. Civil war broke out between the two religious parties in 1562. The Huguenots defended themselves with varying success. In the early morning of August 24, 1572, they were dealt a heavy blow. This was the date secretly set for the massacre of St. Bartholomew. A little past the hour of midnight a bell tolled in the city of Paris. It was the signal for the massacre to begin. For three days and nights the massacre went on in Paris. It was extended to other cities in France, and thousands of Huguenots were killed. One of the first victims was the noble leader of the Huguenots, Gaspard de Coligny. It was one of the foulest crimes recorded in history.

WILLIAM, PRINCE OF ORANGE

"THE LILY AMONG THE THORNS"

The Church Herald

A symbol used by the Reformed Church in the 16th century. The quotation around the margin is from the Song of Solomon. With intermissions the war went on until 1629, when the capture of La Rochelle, the last Protestant stronghold, broke the political power of the Huguenots in France. The Huguenots continued to exist, however, as a religious Protestant body.

5. The Protestants in the Netherlands Revolt against Spain, 1568-1609

Protestants were burned at the stake as heretics in Italy, Spain, France, England, and Scotland. But in no country did so many persons suffer a martyr's death for their faith as in the Netherlands.

Charles V, emperor of Germany, was also king of Spain and lord of the Netherlands. In his reign and the first years of the reign of his son Philip II, king of Spain, more than 18,000 persons in the Netherlands fell victim to the Spanish Inquisition. In an attempt to force them to a confession of heresy both men and women were horribly tortured. Then the men were burned, the women were drowned or buried alive. The tyranny and cruelty of King Philip II of Spain became unbearable. Spain was at that time the most powerful country in Europe. Holland was a very small country. But at last in 1568 the people of the Netherlands under the leadership of one of the greatest heroes of the Reformation, William the Silent, prince of Orange, rose in revolt against Spain. The Calvinists of Holland became the champions of Protestantism for all the world. Through long dark days the Dutch went on fighting in the face of terrific odds. In 1584 William the Silent fell victim to an assassin's bullet.

Elizabeth, queen of England, was friendly to the Protestant cause (ch. 30, sec. 7). Without declaring war against Spain, she had been lending aid to the Dutch. The Catholics laid many plots to assassinate her, but all were in vain.

Now King Philip II of Spain formed a grandiose plan. He built an enormous fleet, which the Spaniards called the "Invincible Armada." With this fleet Philip would invade England. And with that country conquered, so he thought, it would be easy to put down the rebellion in the Netherlands. But the English with the help of the Dutch defeated the Spanish Armada. Most of what was left of it was wrecked by storms on the coasts of Scotland and Ireland. Only a miserable remnant of the once proud Armada returned to the ports of Spain. The power of Spain had suffered a terrible blow. The Dutch under Prince Maurice, son of William the Silent, continued the war until 1609 when Spain, in a Twelve Years Truce, practically acknowledged the independence of the Northern Netherlands, the Dutch Republic.

6. German Protestants Wage War for Thirty Years, 1618-1648

Since 1555 Germany, under the terms of the Peace of Augsburg, had been enjoying comparative peace. Then, in 1618, the Peace of Augsburg was broken. More than once the struggle looked hopeless for the Protestants. At the most critical moment Gustavus Adolphus, king of Sweden, another great hero of the Reformation, stepped in to save the day for Protestantism. After thirty years of the most savage fighting the Peace of Westphalia was concluded in 1648. The terms of this treaty were much like those of the Peace of Augsburg, except that religious toleration in Germany was now extended to include the Calvinists as well as the Lutherans. As under the former treaty, each ruler was to determine the religion of his own realm. It had been a devastating war, and at the end Germany lay bleeding from a thousand wounds.

7. The Wars of the Reformation Carve Out Territory for Protestantism As we look back over the period we have just studied, we see that the churches of the Reformation passed through a period of bloody martyrdom between the years 1520 and 1562. And following that, from 1562 to 1648, the Protestants had to wage war for their very existence. Martyrdom was suffered mainly by the Calvinistic Protestants, and it was they who from 1562 to 1618 bore the brunt of the war against the Catholics. Then from 1618 to 1648 the Lutherans were also forced into war. During these years German, Danish, and Swedish Lutherans and the Dutch Calvinists defended the Protestant cause.

Individual Englishmen fought with Scotchmen and Germans as volunteers in the Netherlands alongside the Dutch in their war against Spain. As a nation England took part in the wars of the Reformation only in defeating the Spanish Armada; but that was a very important action. When the wars between Catholics and Protestants came to an end with the Peace of Westphalia in 1648, the geographical extent of the Roman and Protestant churches had become fairly well fixed. There have been no major changes since, and the boundaries are today pretty much what they became at that time. (See map.)

Entirely Catholic were Poland, Austria, Italy, Spain, the Southern Netherlands (now Belgium), and Ireland. In France the majority of the people were Catholic.

Entirely Protestant were the three Scandinavian countries, Denmark, Norway, and Sweden. Protestants were in the majority in Switzerland, Germany, Hungary, the Northern Netherlands (the Dutch Republic), England, and Scotland. At this time little was heard of the Church in the East. Under the Turks the members of the Greek Church in Asia Minor and the Balkan Peninsula (ch. 22, sec. 9) were heavily oppressed. In spite of persecution, however, which was met with heroic resistance (ch. 42, sec. 2), the church continued to exist in the Balkan countries through the centuries and down to the present time. But although the Greek Orthodox Church was heavily oppressed in the countries of its origin, in Russia it grew until it embraced nearly the entire population. The storm of the Reformation which lashed the waters of the Latin Church in the West into angry mountainous waves, caused not even a ripple on the surface of the waters of the Greek Church in the East. The Church continued to stagnate (ch. 10, sec. 5). The Reformation did not affect it at all.

Chapter 38

# 36. Part Four: The Church After The Reformation

Part Four

THE CHURCH AFTER THE REFORMATION

(The Church in Europe from the Reformation to the Present, 1558-1950)

Church in the Post-Reformation Era

Church in England Continues to Ferment

Conflict between Catholics and Protestants Continues

The Rise and Growth of the Baptists

Serious Departures from Historic Protestantism

More Moderate Departures from Historic Protestantism

The Origin and Development of Methodism

Modernism’s Break With Historic Christianity

The Eastern and the Roman Church since the Reformation

Controversy Continues in Germany and England

The Reformed Churches Survive Persecution

The Church Grows Once More

TIME LINE - PART IV - AFTER THE REFORMATION: PEOPLE

PART FOUR THE CHURCH AFTER THE REFORMATION In England the Reformation continued long after the Protestant churches on the continent had established themselves. The influence of Calvin was felt much later in England than in the other countries. In this section of our book we shall meet the illustrious Oliver Cromwell, Puritan statesman and military genius whose invincible troop of cavalrymen were called "Cromwell’s Ironsides." During this period the superb translation known as the King James Bible was written.

We shall see the rise of the Congregational, Baptist, and Methodist churches, and the followers of John Huss establishing the Moravian Church. The beginning of Protestant mission activity falls in this era, and also, on the other hand, the emergence of a false theology called Modernism, or Liberalism, which sprang from the rational spirit of modern science and philosophy.

Throughout the century following the Reformation bitterness between Protestants and Roman Catholics continued, and in France after a period of freedom the Reformed Church was again the victim of ruthless persecution. The Reformed Church in France and in other countries, including

the Netherlands, was constantly menaced by the subtle and prevailing spirit of liberalism. In the Netherlands the Secession of 1834 and the movement under Abraham Kuyper awakened the Reformed Church to a new vitality.

# 37. Chapter 33: The Church in the Post-Reformation Era

CHAPTER 33 The Church in the Post-Reformation Era

Western Europe Is Still Disquieted

The Word Always Has Been and Remains Basic

Differences in Explaining the Word Give Rise to Reform and Separation

The Church Develops along Four Distinct Lines

A Preview of Post-Reformation Developments

1. Western Europe Is Still Disquieted The Reformation was a tremendous upheaval. It was the biggest thing since the overturning of the Roman Empire by the new German tribes (ch. 8). It was an upheaval not only in the Church but also in the State, in economics, in education, and culture (ch. 25, sec. 1).

Long after a storm has blown itself out, the waves continue to run high. Long after the storm of the Reformation had blown itself out, the countries of western Europe continued to feel the effects of the struggle. The age of the Reformation was the sixteenth century. But all through the seventeenth century, as we shall see in chapter 34, the life of the Church of England continued to ferment; and the feeling of bitter hostility between Catholics and Protestants continued to have its effect on international affairs.

2. The Word Always Has Been and Remains Basic At the beginning of our book, in chapter 1, section 3, we learned that the two fundamental things in the history of the Church have been the Word and the Spirit of God. The Christian Church had its origin in the city of Jerusalem on the day of Pentecost, through the outpouring of the Spirit and the preaching of the Word by the apostle Peter (ch. 1, sec. 2). The Word and the Spirit have ever been basic, throughout the entire history of the Church from the very beginning down to the present day. They will ever be so to the very end of time. The outstanding preacher of the ancient Church was Chrysostom (ch. 7, sec. 6). Another great preacher of the ancient Church was Ambrose (ch. 6, sec. 5). In the medieval Church Bernard of Clairvaux (ch. 20, sec. 6) was highly gifted in this work. The Dominicans were a monastic order of preachers (ch. 20, sec. 7). Luther and Calvin at times preached daily.

Throughout the centuries there has been a veritable host of preachers of widely varying talents. Preaching has always been of prime importance in maintaining and building the Church. The one great means of extending the Church among the heathen is the preaching of the missionaries. But it was not only through preaching to congregations in churches that the Word of God did its work. The Word was the main factor in the proceedings of church councils and in the formation of creeds. Again, the Word was made effective through professors lecturing in theological schools, through theological books, and books written to give spiritual help for daily life. Since the middle of the past century, teachings from the Word have been spread more and more through the medium

of religious papers and magazines, and in recent times through radio.

3. Differences in Explaining the Word Give Rise to Reform and Separation We come now to a point of the utmost importance, to which we shall want to pay very close attention. The Word of God, as we have seen, is of fundamental significance in the history of the Church. But what is the Word of God? It is the Bible. All Christians believe the Bible. However, when a man tells you that he believes the Bible he really has not yet told you exactly what he believes. All Christians claim that they derive their teachings from the Bible, and yet there are many great differences in the teachings of Christians.

How can we account for that? These differences are due to differences in understanding and explaining the Bible. The final question is therefore: What does one think is the meaning of the Bible? The false teachings and practices in the Roman Church in ancient and medieval times were due in part to the influence of the surrounding heathenism. But many of the developments in the Roman Church were due to faulty explanations of the meaning of the Bible that came to be accepted by that Church. On the other hand, the Reformation was also due in part to the influence of the times, but in still larger part to explanations of the meaning of the Bible different from those taught in the Roman Church.

4. The Church Develops along Four Distinct Lines In the history of the Church we have now come to the time since the Reformation. It is the period in which we ourselves are living today, a period filled with new developments and also deteriorations. As we study this period we shall discover that there have been four distinct lines along which the history of the Church since the Reformation has moved. That is, various branches of the Church have moved along one or the other of these four lines:

1. Holding to the explanation of the meaning of the Bible taught by the Roman Church in its confession and catechism as formulated by the Council of Trent (ch. 31, sec. 6).

2. Holding to the explanation of the meaning of the Bible taught by the great Reformers, and formulated in the confessions of the great historic Protestant churches (ch. 25-30).

3. Departing more or less from these explanations (ch. 36-40).

4. Giving up of the Bible as the infallible Word of God (ch. 41).

5. A Preview of Post-Reformation Developments In the coming chapters we shall learn first of all about further changes and developments in the Church of England, and the continued struggle between Protestants and Catholics.

Next, following the third and fourth lines of development, we shall watch the rise of the Congregationalists, the Baptists, the Socinians, the Arminians, the Quakers, the Pietists, the Moravians, the Methodists, and the Modernists.

Then, following the first and second lines of development, we shall briefly trace the history of the Roman, the Lutheran, and the Reformed churches, and of the Church in England, from the Reformation down to our own times.

Finally, we shall stand amazed as we see the Church once more, and now for the third and last time, grow again; and this time on a scale more tremendous than ever before in the history of the Church. This growth includes the history of the Church in our own country, the United States of America.

# 38. Chapter 34: The Church in England Continues to Ferment, 1558-1689

CHAPTER 34 The Church in England Continues to Ferment, 1558-1689

The Reformation in England Is Prolonged

The Influence of Calvin Is Felt in England

The Puritans Desire to Reform the Church of England

The Separatists or Congregationalists Leave the Church of England

The Puritans Gain the Upper Hand

The Westminster Assembly Does Its Work Well

Puritan Domination Ends

The Restoration Brings Suffering to Puritans and Dissenters

1. The Reformation in England Is Prolonged

We have seen that the history of the Church in England presents certain peculiarities (ch. 30, sec. 7). One of these is that the Reformation in England was more political than religious, and stressed organization more than doctrine. The continued unrest and change in the Church of England, after the life of the other churches of the Reformation had become more or less settled, is another peculiarity. This peculiarity is due to the fact that the mighty influence of Calvin came to be felt strongly in the Church of England a good deal later than in the churches in France, the Netherlands, and Scotland.

2. The Influence of Calvin Is Felt in England The Elizabethan Settlement of 1563 (ch. 30, sec. 7) did not settle the affairs of the Church in England. During the persecutions of Bloody Mary many Protestants had fled to Geneva (ch. 30, sec. 6). There these English refugees came under the spell of Calvin. When in 1558 Elizabeth succeeded Mary to the throne of England, they returned, fired with enthusiasm for the ideas and ideals of the great French Reformer. So almost from the beginning of Elizabeth’s reign, voices were heard advocating a much more thoroughgoing reformation. The Settlement of 1563 did not satisfy them at all. Because they wished to see the Church purified much more thoroughly, these members of the Church of England were called Puritans.

3. The Puritans Desire to Reform the Church of England The Puritans wished to see installed in every parish an earnest and spiritually minded pastor able to preach. They demanded the abolition of the clerical dress then in vogue; of kneeling at the Lord’s Supper; of the ring ceremony at weddings; and of the use of the sign of the cross at baptism. In the clerical dress then in use they saw the claim of the clergy to powers which reminded them of the power of Catholic priests. In kneeling at the Lord’s Supper they saw adoration of the physical presence of Christ as taught in

the Catholic doctrine of transubstantiation. The ring ceremony at weddings signified to them the claim of Catholics that marriage is a sacrament. The sign of the cross at baptism was to them a Catholic superstition. They wished to see the Church purified of this old leaven of Catholicism.

Before long they went even further in their demands for the purification of the Church. They wished to see in each parish, elders chosen to exercise discipline. They wished to have the ministers chosen by the people, and the office of bishop abolished. All ministers, they believed, should be on an equal footing. This amounted to a demand for the presbyterian form of church government in place of the episcopalian. The leader of the Puritan movement was Thomas Cartwright. He was a theological professor in the University of Cambridge. The chief opponent of Puritanism in its early stages was John Whitgift, and through his influence Cartwright was deprived of his professorship. Thereafter Cartwright led a wandering and persecuted life, but he continued to labor tirelessly for the cause of Presbyterian Puritanism.

Although the Puritans objected strongly to the episcopal form of church government and to many of the rites and ceremonies of the Church of England, they were strongly opposed to separation from that Church. They wished to stay in that Church and to reform it from within, molding it after the pattern of Calvin’s church in Geneva.

4. The Separatists or Congregationalists Leave the Church of England The Separatists were also Puritans, but they were radical. They saw that the process of reforming the Episcopal Church of England from within would at best be long and tedious, if not entirely hopeless. They therefore separated themselves from the Church of England and became known as Separatists or Dissenters. In the matter of church government they believed not only that each local church or congregation is a complete church in itself; but also that no church should have anything to say about any other church. Because they believed that all local churches should be independent of each other, they were called Congregationalists or Independents.

All Puritans, both those who remained in the Church of England and those who separated from it, were Calvinists in doctrine.

5. The Puritans Gain the Upper Hand For almost forty years after the death of Queen Elizabeth the Puritans were oppressed and persecuted. But in the "Long Parliament" which met in 1640 the Presbyterian Puritans finally found themselves in the majority. They immediately set themselves the task of "cleaning house." The two chief oppressors of the Puritans — the Earl of Strafford and Archbishop Laud — were brought to trial, condemned, and executed by beheading.

King Charles did not like the turn of events. He decided to seize on a charge of high treason the five members of Parliament who were the leaders of the opposition. The House of Commons refused to give them up. The queen then urged Charles to take those five members by force, saying, "Go, coward, pull those rogues out by the ears." The next day the king, attended by an armed force, went to the House of Parliament. The five members had been forewarned, and had left the House and concealed themselves in the city. The king left the soldiers at the door and entered the House alone. He looked around and saw that the five members were not there. "I see the birds have flown," he said, and left.

OLIVER CROMWELL The king now resolved to use military force to compel Parliament to submit. He left London and raised the royal flag at Nottingham. With this act he plunged England into civil

war. On the side of the king were the majority of the nobles and the country gentlemen. Because of their daring horsemanship the king's men were called Cavaliers. On the side of Parliament were the shopkeepers, small farmers, and a few men of high rank. Because the king's Cavaliers wore long flowing locks, those opposing them wore their hair closely cropped so that it showed the shape of the head. For that reason they were, in ridicule, called Roundheads. The course of the war at first favored the king. One of the gentlemen farmers in the army of Parliament was Oliver Cromwell. With the eye of genius he saw at a glance what was the trouble. Said he to Hampden, who was a Puritan and a member of Parliament, "A set of poor tapsters and town apprentices cannot fight men of honor successfully."

Cromwell is one of the great characters of history. As colonel of a troop of cavalry he showed great skill and courage. His regiment became famous as Cromwell's Ironsides. It was never defeated. It was composed entirely of "men of religion." They did not swear or drink. They trusted in God and kept their powder dry. They advanced to the charge singing psalms. An army of twenty-one thousand men, patterned after the Ironsides, was organized. It was called the New Model. It was a body of religious enthusiasts such as the world had not seen since the days of the Crusades (ch. 19) . Most of the soldiers of this army were fervent, God-fearing, psalm-singing Puritans. When not fighting they studied the Bible, prayed, and sang hymns. The Cavaliers were scattered as chaff before the wind in the Battle of Naseby. The king surrendered; he was tried and found guilty as a tyrant, traitor, murderer, and public enemy, and was condemned to death. On January 30, 1649, Charles I ascended the scaffold in front of the royal palace of Whitehall in London, where a great multitude had assembled to witness the execution.

6. The Westminster Assembly Does Its Work Well

While the war was running its course, Parliament set itself the task of making changes in the Church. In 1643 it abolished the episcopal form of church government. It called an assembly of one hundred twenty-one clergymen and thirty laymen to provide a new creed and form of church government. This Westminster Assembly (so called because it met in Westminster) contained a few Episcopalians and Congregationalists, but the overwhelming majority were Presbyterian Puritans. Since the Scotch were giving aid in the war, a number of Scottish commissioners were given a seat in the Westminster Assembly; they had no vote, but they exercised a strong influence. The Westminster Assembly turned out to be one of the history making assemblies of the Church. It prepared a Directory of Worship to replace the Episcopal Prayer Book. This order of worship is still used in orthodox Presbyterian and Congregational churches today. The Assembly drew up the confession which has become famous as the Westminster Confession. It was the last of the great creeds of Protestantism to come out of the Reformation. The Assembly also prepared a Larger Catechism, for pulpit exposition, and a Shorter Catechism, for the teaching of children. The Westminster Assembly did its work thoroughly and well. The Westminster Confession and the two Westminster Catechisms are an excellent presentation of Calvinistic or Reformed doctrine. By 1648 Parliament had accepted these various documents—although certain modifications were made in the Westminster Confession. The Confession was also adopted by the General Assembly of Scotland. The work of reforming the Church in England in the Calvinistic sense was completed in the same year that the Thirty Years War on the continent came to an end with the Peace of Westphalia.

7. Puritan Domination Ends

After its victory at Naseby and the death of Charles I, the army was supreme. It was composed mostly of Independents. Cromwell himself was sympathetic toward Congregationalism. Parliament had decreed that the form of government of the Church of England should be presbyterian. But due to the pressure of the army the full establishment of Presbyterianism in England was not possible.

KING CHARLES II LANDS AT DOVER

Religious News Service From 1649-1653 England was a commonwealth or republic. Then Cromwell was made Lord Protector, and England had practically a military dictatorship. Under Cromwell's rule there was a large measure of religious liberty for all religious bodies, especially for all Non-conformists and Dissenters. Cromwell even befriended the Quakers, who were, generally speaking, hated of all men. Since the beginning of the Civil War, however, some two thousand members of the Episcopal clergy had been deprived of their means of livelihood and had suffered great hardship.

8. The Restoration Brings Suffering to Puritans and Dissenters On September 3, 1658, Cromwell died. His son Richard could not fill his father's shoes. The great mass of the English people were dissatisfied under the yoke of rigid Puritanism, and the son of Charles I was brought back to England and crowned king as Charles II. This return of the House of Stuart to the throne of England is known as the Restoration of 1660. The first act of the Parliament chosen after the Restoration was to proclaim a pardon to all who had fought against King Charles I in the Civil War. The only persons excepted were the members of the High Court of Justice which had sent Charles I to the block. Of these, ten were executed and nineteen imprisoned for life. Most of the others had already fled the country, or made their escape soon after. The body of Cromwell was dug up from its grave in Westminster Abbey and hanged in chains at Tyburn. This was at the northeast entrance to Hyde Park in London and for centuries was the chief place for the public execution of criminals. After having been thus publicly exhibited, Cromwell's body was buried at the foot of the gallows, along with the moldering remains of highway robbers and all other kinds of criminals of the lowest sort. In May, 1662, Parliament, now strongly Anglican, passed a new Act of Uniformity. Some six hundred changes were made in the Directory of Worship or Prayer Book, all in the direction away from Puritanism. The use of any form of church service other than that prescribed in this newly revised Prayer Book was forbidden. Those who refused to obey were heavily punished. In one single day two thousand Presbyterian clergymen who had refused to conform were driven from their parishes and reduced to poverty. The able-bodied among them picked up a scant living by hard labor. The old and the weak soon found rest in the grave. The Scottish Parliament vied with that of England in persecution of the Dissenters. The Covenanters, as the Scottish Protestants were called, were hunted with bugles and bloodhounds over hills and dales, like so many deer. Those who gathered secretly in glens and caves to worship God were hanged and drowned without mercy.

Among the multitude who suffered in England for the sake of their faith was a poor tinker named John Bunyan. He had served against the king in the civil wars.

Later he was converted to Puritanism, and became a traveling preacher. He was arrested and convicted of having "abstained from coming to church," and was thrown into Bedford jail—a "squalid Denn." While lingering in that jail for twelve years he wrote his famous Pilgrim's Progress.

Another Puritan, a man of high rank, excellent education, and rare gifts, was John Milton. In blindness, loneliness, and poverty he wrote Paradise Lost, the great Christian epic poem. As a result of persecution the Puritans now became a party outside the Church of England. They had been a group who wished to stay in the Church of England and reform it. Now they were forced into the position which had been taken by the Separatists. They too had become Dissenters.

During his entire life Charles II swayed between unbelief and superstitious Catholicism, but on his death-bed in 1685 he professed the Roman Catholic faith. He was succeeded by his brother James II, who was a professed and earnest Catholic. The new king's great object was to restore England to Catholicism. This brings us to the continuation of the struggle between Catholics and Protestants.

# 39. Chapter 35: The Conflict Between Catholics and Protestants Continues, 1667-1690

CHAPTER 35 The Conflict Between Catholics and Protestants Continues, 1667-1690

Political Motives Are Now Uppermost

Louis XIV Persecutes the Huguenots

William III Comes to the Rescue of England

England Enjoys a Measure of Religious Toleration

1. Political Motives Are Now Uppermost The various wars which raged in Europe between 1555 and 1648 were religious wars. Although political motives had by no means been lacking, the main issue in these wars was the religious issue between Catholics and Protestants. The wars after 1648 were political wars, because from that time on political motives were uppermost. However, the religious issue between Catholics and Protestants was still very much alive.

2. Louis XIV Persecutes the Huguenots By 1648 Spain had lost its place as the most powerful country in Europe. The Dutch Republic was enjoying its golden age, and the Dutch and English were keen rivals for supremacy in commerce and sea power. Germany was exhausted by its Thirty Years War. The foremost power in Europe at this time was France.

France, a Catholic country, had in Louis XIV an unusually ambitious king. It was Louis's life-long aim to extend the boundaries of France. He wanted especially to add to his realm Spain, the Netherlands, and the lower Rhine valley belonging to Germany. He also wished to humble England. As a despotic ruler Louis XIV hated Protestantism, particularly Calvinism. He realized that Calvinism is the strongest bulwark of religious and political liberty.

King Henry IV had granted freedom of religion to the Huguenots in the Edict of Nantes. In 1685 Louis revoked the Edict and a frightful persecution of the Protestants in France followed. Thousands of Huguenot families fled to Holland, Germany, England, and America. There they were received with open arms and did much to strengthen Calvinism in these countries.

We shall read more about the French Huguenots in chapter 44.

3. William III Comes to the Rescue of England In the same year that Louis XIV revoked the Edict of Nantes, James II became king of England. He was a Catholic, and, as we have seen, it was his highest ambition to bring England back into the fold of the Roman Church. James plotted with Louis XIV to bring this about. The future of Protestantism hung in the balance. Religious and political liberty were at stake. In the previous century William I of the Netherlands, known to history as William the Silent, had been the champion of Protestantism and liberty against the tyrant Philip II of Spain (ch. 32, sec. 5) . Now in this dark hour William III of the Netherlands came forward as the champion of Protestantism against Louis XIV of France. His wife, Mary was the daughter of

James II. In their distress the English appealed to William. Accompanied by an army he crossed the sea from Holland in 1688 and drove out his father-in-law, James II. He and Mary were crowned king and queen of England. The next year James made an attempt to regain his throne. He landed in Ireland supported by a French army. The people of southern Ireland, the majority of whom were Catholics, took the side of James. The people in northern Ireland were Protestants and stood by William. Because of this they were called Orangemen. In 1690 the decisive battle of the Boyne took place. James waited on a hill, watching the battle from a safe distance. When he saw that his army was utterly defeated he rushed pell-mell down the hill and fled to France. William, on the other hand, showed great courage and leadership. Although wounded, he led his soldiers in person. An Irish officer cried to one of William's soldiers, "Change kings with us and we'll fight you over again." As a result of his brave and determined stand Dutch William had saved Holland, England, and America for Protestantism and liberty against the Catholicism and despotism of Louis XIV of France and James II of England. After this there were no more wars in which the religious differences between Protestants and Catholics were the main issue.

4. England Enjoys a Measure of Religious Toleration When William and Mary were crowned king and queen of England, four hundred members of the clergy of the Church of England, among them seven bishops, refused the oath of allegiance to the new sovereigns. They were deprived of their office.

Religious toleration was now granted to all Protestant Dissenters. By the Toleration Act of 1689 freedom of worship was granted to those who were willing to: (1) swear the oath of allegiance to William and Mary; (2) reject the jurisdiction of the pope, transubstantiation, the mass, the invocation of the Virgin and saints; and (3) subscribe to the doctrinal portions of the Thirty-nine Articles. Various denominations of Protestant Dissenters could exist freely and openly alongside the established and endowed Episcopal Church of England. The Dissenters — Presbyterians, Congregationalists, Baptists, and Quakers — formed about one-tenth of the population of England at this time. The Act of Toleration did not cover the Roman Catholics or those who denied the Trinity.

# 40. Chapter 36: The Rise and Growth of the Congregationalists

CHAPTER 36 The Rise and Growth of the Congregationalists

The Rise and Growth of the Congregationalists

Robert Browne Spreads Congregational Ideas

Congregationalism Grows in the Face of Opposition

A New English Bible Is Obtained through Puritan Effort

Smyth, Brewster, and Robinson Advance Congregationalism

Cromwell Favors Congregationalism

The Congregationalists Adopt the Westminster Confession

They Share in Persecution and Struggle for Freedom

Congregational Churches Decline and Grow Strong Again

1. Robert Browne Spreads Congregational Ideas The Congregationalists, or Independents, had their origin, as we have seen, in England during the Puritan movement (ch. 34, sec. 4). Of all the new denominations that arose since the Reformation they departed the least from historic Protestantism. In doctrine and worship they were Calvinists. Their departure was in the matter of church government. In order to trace the history of this important group we shall have to go back to the period of time covered in chapter 34, that is, to the sixteenth century. The first one who really spread the Congregational ideas in England was Robert Browne. In 1581, during the reign of Queen Elizabeth, he organized a Congregational church in Norwich, and was cast into prison. When he was set free, he and the majority of his congregation fled to Middelburg in the Netherlands. That little country was a haven of refuge for all the persecuted of Europe. In course of time many other groups of English Separatists found safety there.

While he was in Middelburg, Browne published A Booke Which Sheweth the Life and Manners of All True Christians. In this work Browne gave an exposition of Congregational principles. The principles of church government expressed and explained by Browne are held by the Congregationalists to this day.

Briefly stated, the main ideas of Congregationalism are these: Each local church is self governing. It chooses its own pastor, teacher, elders, and deacons. Churches have no authority over each other, but it is their privilege and duty to help each other. It is highly desirable that from time to time they hold assemblies in which all the churches are represented, and in which matters of concern to all are carefully considered and discussed. The churches, however, are not required to adopt the decisions of the assemblies. The decisions are made for the purpose of guiding the churches, not ruling them.

Trouble arose in the Congregational Church in Middelburg. After a short stay there Browne left Holland, went to Scotland, and then returned to England. There he became a member of the Episcopal Church, and the remainder of his long life he spent in the ministry in the Church of England.

2. Congregationalism Grows in the Face of Opposition

Archbishop Gr in d al was very lenient toward Dissenters, but when Whitgift became archbishop of Canterbury Congregationalists, together with other Dissenters, lost much of their freedom. Many Nonconformists were thrown into prison. But history has proved again and again that imprisonment is a means of encouraging rather than stopping a movement. In 1587 Henry Barrowe, a London lawyer, and John Greenwood, a clergyman, were imprisoned for holding Separatist meetings in London. While they were in prison they wrote certain treatises in which they attacked both Anglicans and Puritans, and set forth the principles of Congregationalism. These treatises were smuggled into Holland, where they were printed. By means of these, the principles of Congregationalism were spread and a number of followers were gained.

One of those converted to Congregationalism by the writings of Barrowe and Greenwood was a Puritan minister, Francis Johnson. In 1592 a Congregational Church was organized in London; Johnson was chosen to be its pastor, and Greenwood its teacher. In the spring of the following year Barrowe and Greenwood were hanged for denying the supremacy of Queen Elizabeth in church affairs. Parliament then passed a statute decreeing banishment for all who would not submit to the supremacy of the queen's authority over the Church, refused to attend services in the established Episcopal Church, or attended religious meetings where a form of worship other than that prescribed by the Prayer Book was used. Most of the London Congregationalists now fled to Amsterdam, where Johnson continued as their pastor.

3. A New English Bible Is Obtained through Puritan Effort In 1603 James I succeeded Elizabeth upon the throne of England. At once the Puritans addressed to the new king a petition in which they set forth some very moderate requests. A conference between bishops and Puritans was held in the presence of the king. No changes in the affairs of the Church desired by the Puritans were granted. But one thing of very great importance was granted — a new translation of the Bible. The result was the King James Bible, published in 1611. This Bible is the translation which has until recent times been in universal use among all English-speaking people. The Conference between the Anglican bishops and the Puritans ended in a great victory for the Anglicans. The Puritans and Separatists were ordered to conform.

4. Smyth, Brewster, and Robinson Advance Congregationalism In 1602, the last year of the reign of Queen Elizabeth, there arose a Separatist movement which had a small and humble beginning, but which was destined to have far-reaching results of great importance.

John Smyth had been a clergyman in the Church of England. He adopted Separatist principles, and gathered a congregation in Gains-borough. Soon members were gained in neighboring rural districts, and a second congregation gathered in the home of William Brewster at Scrooby. Around the year 1604 the learned and lovable John Robinson became the pastor of the Scrooby congregation. Robinson too had been a clergyman in the Church of England, but he also had adopted Separatist principles. The hand of oppression was heavy upon the Gainsborough con-

gregation. Probably in the year 1607 this congregation sought refuge in Amsterdam. In 1609 the Scrooby congregation, under the leadership of Robinson and Brewster, removed to Leyden in the Netherlands. The importance of this Congregational church in Leyden will become apparent when we consider the history of the Church in our own country (ch. 46, sec. 2).

5. Cromwell Favors Congregationalism

Cromwell did not belong to any church, but, as we have seen (ch. 34, sec. 7) ,he leaned heavily toward Congregationalism. When he came into power he strongly favored the Congregationalists. He made John Owen, the ablest theologian among the Congregationalists of his day, dean of Christ Church and vice-chancellor of the University of Oxford. Thomas Goodwin, who had been a Congregational member of the Westminster Assembly (ch. 34, sec. 6), was appointed president of Magdalen College at the University of Cambridge. Many other Congregationalists were elevated to high positions.

6. The Congregationalists Adopt the Westminster Confession

Under Cromwell's patronage Congregationalism greatly increased in importance, but up to this time the Congregationalists were not organized as a denomination. An assembly of Congregational elders was now summoned to prepare a confession of faith. Twenty-six days after Cromwell's death the Assembly met in the Savoy Palace in London on September 29, 1658. This synod adopted a Declaration of Faith and Order (of church government) Owned and Practised in the Congregational Churches. Almost all the leading members of this synod had been members of the Westminster Assembly. So they adopted the Calvinistic Westminster Confession almost bodily as their confession. The Savoy Declaration includes a section which deals with the "Institution of Churches and the Order Appointed in them by Jesus Christ." This section declares in favor of the distinctly Congregational form of church organization. The Declaration also recognizes the value of advisory councils, or assemblies (sec. 1).

7. They Share in Persecution and Struggle for Freedom

You will recall from our study of the Puritans, chapter 34, that under Cromwell Congregationalism rode the crest of the waves. This brief period of triumph was followed by the Restoration and a longer period of renewed persecution under Charles II and James II. The Congregationalists shared in this persecution together with Presbyterians, Baptists, and Quakers. These bodies of Dissenters took a prominent part in overthrowing James II, and bringing William and Mary to the throne (ch. 35, sec. 3). Together they reaped the benefits of a large measure of religious liberty secured to them by the Toleration Act of 1689 (ch. 35, sec. 4). From this time on the Congregationalists, Presbyterians, Baptists, and Quakers in England continued to labor shoulder to shoulder for complete religious freedom and equality. After a prolonged struggle which extended well into the nineteenth century, their united efforts were at last crowned with success. In 1828 the special laws against Dissenters were repealed, and the universities and all civil and military offices were opened to Protestant Dissenters. Congregationalists and all other Dissenters enjoyed all the rights which it is possible for Dissenters to enjoy in a country where the established and endowed Episcopal Church of England is still the State Church; whose bishops are ex-officio (by virtue of office) members of the House of Lords; which continues to possess vast endowments and the right to tax all citizens for its support; and which is in control of the universities and to a large extent of

popular education. All these things combined give to the members of the Church of England overwhelming advantages.

English Dissenters are even today still striving for complete religious equality. They feel that the only way this can be achieved is by disestablishing the Episcopal Church as a State Church.

8. Congregational Churches Decline and Grow Strong Again

During the eighteenth century religious life in England suffered from serious errors which were destructive of church life. Congregational churches dwindled. Some died out altogether. But then there took place the great Methodist revival. Together with all other denominations, the Congregational churches profited greatly by the new spiritual impulse supplied by this movement. Membership greatly increased. Dying churches gained renewed life, and many new churches were established. A new interest was awakened in home and foreign missions, in Sunday School work, the circulation of the Scriptures and religious literature, and in various works of charity. In 1832 the Congregational churches of England and Wales formed a union. The Congregationalists of England and Wales are a numerous, wealthy, and very influential body. They have a large number of learned and able ministers, well equipped educational institutions, many societies for denominational work, and well conducted periodicals.

# 41. Chapter 37: The Rise and Growth of the Baptists

CHAPTER 37 The Rise and Growthofthe Baptists

The Anabaptists Are Dissatisfied with the Reformers

Many Practise Community of Goods

Fanatics Cause Confusion and Conflict

Melchior Hofmann Influences Multitudes

Jan Matthys Becomes Leader

The Munster Kingdom Is a Sad Failure

Some Essential Doctrines of the Anabaptists

The Anabaptists Stand for Liberty of Religion

The Mennonites Continue the Anabaptist Tradition

The Baptists Divide into General and Particular Baptists

Some Similarities between Congregationalists and Baptists

1. The Anabaptists Are Dissatisfied with the Reformers In our chapters on the Reformation the Anabaptists were mentioned. This group appeared almost immediately after the Reformation started. Many of them at first hailed Luther and Zwingli with great enthusiasm. But they were, after all, not followers of the Reformers, and before long they became their bitter opponents. Who were these Anabaptists? Where did they come from? What explains their changing attitude toward the Reformers?

Some think that they were an entirely new sect, which in no way existed before the Reformation. But it is unlikely that an entirely new sect, without any previous background, would suddenly spring into being. Others think that they had already formed their opinions before the time of the Reformation.

It is a known fact that all through medieval times there were within the Catholic Church in various parts of Europe, people who had ideas different from those of the Church. But they lived for the most part unnoticed. It might be said that they were the "underground" of medieval times. They had no complete, carefully worked-out system of thought, and they did not all hold the same ideas. So it seems likely that the kind of people who have become known to history as Anabaptists were there when the Reformation started. Since they were in opposition to Rome, it is entirely natural that they should heartily approve of Luther’s and Zwingli’s bold attacks on the Catholic Church. The reason they changed so soon into strenuous opponents of the Reformers was that they felt sadly disappointed in them. They thought that Luther and Zwingli did not go far enough in their

opposition to Rome. The Anabaptists were radicals, or extremists.

2. Many Practise Community of Goods The Reformation, through the printing press, put the Bible into the hands of the common man. Men without education or formal training began to interpret the Bible for themselves. When the Anabaptists found that the first Christian church in Jerusalem practised community of goods, many of them adopted it as a Christian requirement. They freely shared with one another whatever they possessed, so that all would be equally provided for and no one would be in want. This naturally appealed very much to the poorer people. Consequently it was among those who had little of this world's goods that Anabaptism gained a tremendous following, especially in Germany, Switzerland, and the Netherlands.

3. Fanatics Cause Confusion and Conflict

Many of the Anabaptists, although by no means all, were fanatics. Some of their leaders claimed that they were prophets. One of these self-styled prophets was a certain Thomas Munzer . At first Munzer thought highly of Luther. Through Luther's influence he was appointed a preacher in Zwickau not far from Wittenberg. But he soon became dissatisfied with what he considered Luther's half-way measures of reform. He demanded that pure churches be set up immediately, regardless of consequences, and he denounced Luther as one who allowed people to continue in their old sins. He believed in the authority of the Bible, but he taught that the Spirit imparts truth to true believers not only through the Scriptures, but also directly to their hearts, apart from Scripture. In Zwickau, Munzer encouraged a certain Storch to organize a church of professed believers. Storch then considered himself appointed by God to set up the Kingdom of Christ on earth. While Luther was in the Wartburg (ch. 24, sec. 19) , Storch, together with certain other leaders, went to Wittenberg and tried to win over the professors there to their way of thinking. They had considerable success. They proclaimed themselves to be prophets who talked familiarly with God, foresaw the future, and received revelations directly from the Spirit. Carlstadt, who was rector of Wittenberg University, was especially impressed. He at once attempted to stop all unscriptural practices in university and church. He laid aside his professorial dress, put on the clothes of a peasant, and renounced his doctor's degree, belittling all learning and exalting the understanding of babes and sucklings. Even Melanchthon was greatly impressed with the prophetic claims of these men, and was unable to answer their arguments. They stirred up great commotion in Wittenberg, and there was serious danger that the Reformation movement in its very beginning would come under the control of these fanatics. It was then that Luther at the risk of losing his life came out of hiding in the Wartburg, and by his vigorous preaching removed the threat which had been raised by the Zwickau prophets.

THE BIBLE IN PRINT

Schoenfeld Collection from Three Lions

Johann Gutenberg shows his partner, Johann Fust, a proof from their press. Gutenberg (1400? to 1468) is believed to have been the first European to print with movable type cast in molds. He lived in Mainz, Germany. His famous first Bible, often called the Mazarin Bible, is known also as the 42-line Bible, because most of the pages are 42 lines long. It was printed in 3 volumes. The Library of Congress has a complete set of this rare and treasured publication.

Munzer, after having been expelled from Zwickau, settled in the little Saxon town of Allstedt. He soon won followers. Images were broken, infant baptism was abolished, dreams were cultivated as a means of communication with God, laws were passed reducing interest and cancelling debts, and the right to hold private property was questioned. Munzer began to preach a campaign of fire and sword against the "godless," Catholics and Lutherans alike. Luther wrote a letter to the elector Frederick, urging him to put down the "Satan of Allstedt." The elector summoned Munzer to a conference with Luther, but Munzer was afraid to obey the summons. He fled to Mulhausen, reviling Luther as that "arch-heathen, arch-rascal, Wittenberg pope, snake, and basilisk." Not long after this the Peasants' War broke out. The princes of Germany were caught entirely unprepared. Many of the castles of the nobles were captured by the peasants and burned. The nobles and their families were killed. Munzer thought that his hour of triumph had struck. He called upon his followers to root out the "godless" without mercy, as the people of Israel had destroyed the Canaanites. Luther saw the whole of Germany threatened with anarchy, and the cause of the Reformation in danger. In the most violent language he called upon the princes to put down the rebellion. The peasants were defeated in a decisive battle on May 15, 1525; Munzer was captured and put to death, and the cause of the Reformation was saved. The Peasants' War was the severest crisis through which the young Protestant Church had to pass. Had not Luther's iron fist held the helm, the frail bark of the Reformation might well have foundered.

4. Melchior Hofmann Influences Multitudes

Melchior Hofmann, a furrier by trade, was at first an enthusiastic follower of Luther. In course of time he worked out a weird system of interpretation of Scripture, whereby he astonished the unlearned and gained a reputation for possessing the key to the divine mysteries. From Bible prophecy he estimated that Christ would return to earth in the year 1533.

Coming to the Netherlands as an Anabaptist he claimed that the end of the world would take place within three years. He influenced multitudes of people, and everywhere groups of his followers expected the speedy establishment of the Kingdom of Christ upon earth. The plight of the Anabaptists in the meanwhile was fast becoming desperate. As enemies not only of the Church but also of the State, they were fiercely persecuted by both Catholics and Protestants. The Catholics blamed the Reformation for the excesses of the Anabaptists. That made the Protestants especially bitter against them.

Most of the early leaders of the Anabaptists had been put to death. Those that survived, women as well as men, were subjected to the most cruel persecution. Living under these conditions, they began to look for the speedy return of Christ to bring to an end their unbearable sufferings. From the Netherlands Hofmann went to Strassburg. This city was a hotbed of Anabaptists. Hofmann was put into prison, and after languishing there for ten years he died. But he had not given up his hope for the speedy return of Christ. He had stirred great multitudes to a state of tremendous excitement, and this made them an easy prey to the extreme ideas of Jan Matthys.

5. Jan Matthys Becomes Leader

Jan Matthys was a baker in the city of Haarlem. He now became the fiery leader of the Anabaptists. He hated the upper classes as the oppressors of the poor people of God, and felt that true believers were to be the instruments in God's hand to destroy them. Hofmann had predicted

that just before the return of Christ the prophet Enoch would appear. Matthys declared that he was the prophet Enoch. The oppressed masses everywhere were ready to receive the new gospel. Anabaptist ideas grew more and more popular.

6. The Minster Kingdom Is a Sad Failure In the year 1533 the Anabaptists made themselves master of the city of Munster in Germany. Early the next year two men sent by Jan Matthys announced to the people of Munster that Enoch had appeared in the person of Matthys, that the thousand year reign of Christ was at hand, and that henceforth the baptized saints — under the rule of Christ — should lead a blessed life with community of goods, and without law. A few days later John of Leyden, a tailor, arrived, and in the name of Matthys took charge of the Munster movement. The entire wealth of the city was soon in the hands of the fanatics. Polygamy, the practice of having more than one wife, was introduced.

Hofmann had declared that Strassburg was going to be the seat of Christ's reign on earth, the new Jerusalem. But Matthys proclaimed now that Strassburg because of its sins had forfeited that honor, and that Minster was going to be the new Jerusalem. From different parts of Germany and from the Netherlands many thousands streamed into Munster. Matthys soon arrived in the city and placed himself at its head.

Now Munster was besieged by an army of Catholics and Lutherans. A reign of terror developed within the city. All those suspected of being out of sympathy with the Anabaptists were killed without mercy. Matthys was killed in battle in April, 1534.

John of Levden next took charge. It was revealed to him that the new Jerusalem was to have a king who would have power over the whole earth, and that he was that king. In the meanwhile the siege went on. For more than a year the Anabaptists defended themselves with fanatical courage. Toward the end of the siege their sufferings were indescribable. At last on June 24, 1535, the city was taken. A terrible massacre followed. The leaders were horribly tortured. The body of John of Leyden was exhibited for three days in an iron cage.

7. Some Essential Doctrines of the Anabaptists

Most people at that time thought that the extreme ideas expressed at Munster were the necessary outcome of Anabaptist doctrine. In England and America the opponents of the Baptist movement continued for a long time to point to Minster as a warning. In Germany and other countries of Europe the reproach of Munster still clings to the Baptist name. However, fanaticism and belief in Christ's reign upon earth for a thousand years were not a real part of Anabaptist doctrine.

One of the essential doctrines of the Anabaptists was believers' baptism. They taught that only believers should be baptized and belong to the Church. They rejected infant baptism, because infants cannot believe. They baptized only adults after they had made confession of faith. Even if a person had been baptized in infancy in the Catholic, Reformed, or Lutheran Church, the Anabaptists required that he be baptized again upon confession of faith. Because of this they were called Anabaptists, or Rebaptizers. The Anabaptists also introduced a change in the manner of baptism. They substituted immersion for sprinkling. This, however, is of minor importance. The important thing is not the manner but the subjects of baptism. The Reformed churches teach that infants of believers not only may but ought to be baptized. The Anabaptists and their successors, the Baptists—just as firmly reject infant baptism, and teach that only those who do actually believe,

that is, adults, may be baptized. The Anabaptists differed in still another respect from the Catholics, the Lutherans, and the Calvinists. That was in regard to the relation of Church and State. In the Eastern and the Lutheran Church the State more or less dominated the Church. According to the Catholic theory the Church should dominate the State. Calvin made the State an instrument of the Church in Geneva. The Anabaptists advocated complete separation of Church and State. This and believers' baptism are two essential and distinguishing Anabaptist doctrines.

8. The Anabaptists Stand for Liberty of Religion When Church and State are closely connected, false doctrine or heresy is an offense not only against the Church but also against the State. Heresy is then a crime and should be punished by the government with the utmost severity. This is the view that was held not only by Catholics, but by Protestants as well. The Anabaptists, because of their doctrine of separation of Church and State, stood for liberty of religion. The Anabaptists taught that Christians, as much as is possible, should keep themselves separate from the world. They admitted that in this present life some kind of government is necessary. But they taught that believers should not have anything to do with it. Consequently, according to them, a Christian should not hold government office, should not be a soldier, should not take an oath, and should not own private property. You can see that the Anabaptists were radicals in their day. But as a result of fierce persecution and a more sober way of thinking, they gradually became less extreme in their ideas. The objections to office holding, arms bearing, oath taking, and private property were given up. But their fundamental principles of believers' baptism, separation of Church and State, and complete liberty of religion for every individual survive today in the Baptists. The name "Baptists" is misleading. Christians who baptize infants are also Baptists or Baptizers. A better name would be Adult-only Baptizers. The term "believers' baptism" is also misleading. It assumes that only adults can believe. But that is exactly what some other Christians deny. A more appropriate term would be adult believers' baptism.

Because of the disgrace attached to the name Anabaptist, it was dropped, and those who held these views became known as Baptists. But there was after all some accuracy in the name Anabaptist.

9. The Mennonites Continue the Anabaptist Tradition

Menno Simons had been a Catholic priest in Witmarsum in the Dutch province of Friesland. After the Munster collapse he became the leader of the Anabaptists in the Netherlands. He traveled widely throughout the Netherlands and neighboring parts of Germany, everywhere organizing his followers into churches, and teaching and exhorting them with mouth and pen. In course of time the name Mennonites instead of Anabaptists came to be applied to these people. They became peaceful, industrious, prosperous, and highly respected citizens. In later years the Mennonites, torn by frequent dissentions, divided and subdivided. Their ranks were also invaded by Arminianism and Socinianism (ch. 38, sec. 1-5).

10. The Baptists Divide into General and Particular Baptists

John Smyth, who with his Congregational church of Gainsborough had sought refuge in Amsterdam (ch. 36, sec. 4) , became acquainted with the Mennonites. Under their influence he adopted Baptist principles. A portion of his church returned to England, and in 1611 or 1612 established in London the first permanent Baptist church in England. In the Netherlands the Baptists also had

been influenced by Arminianism, which rejected the doctrine of election. The Baptists who adopted Arminianism received the name of General Baptists.

Congregationalism was permanently replanted in England when Henry Jacob, who had belonged to the Congregational church of Robinson in Leyden (ch. 36, sec. 4) established a Congregational church in Southwark. A portion of this church seceded in 1633, and its members received the name of Particular Baptists. They were in many ways Calvinists, but they believed in adult baptism.

Presbyterians and Congregationalists sang rimed versions of the Psalms in their church services. The Baptists were the first to introduce the singing of hymns.

11. Some Similarities between Congregationalists and Baptists The Congregationalists and Baptists have much in common. Both believe in the independence of local churches. And neither the Congregationalists nor the Baptists think much of creeds. The Baptists go even further than the Congregationalists in rejecting the authority and the binding character of creeds.

Like the Congregationalists, the Baptists during the eighteenth century underwent the weakening effects of serious errors in doctrine. But they also experienced the reviving effects of Methodism, which will be explained in chapter 40.

During the last years of the eighteenth and the first years of the nineteenth century the Baptist preacher Robert Hall was England’s greatest pulpit orator. And during the second half of the nineteenth century there were very few preachers in all the world who could compare with Charles Haddon Spurgeon. In only one respect was Spurgeon a Baptist; he rejected infant baptism. Aside from that he was a thorough Calvinist.

# 42. Chapter 38: Serious Departures from Historic Protestantism

CHAPTER 38 Serious Departures from Historic Protestantism

Socinianism Denies the Trinity

Socinianism Becomes Unitarianism

Arminius Denies Election and Other Historic Doctrines

The Synod of Dort Rejects Arminian Doctrines

Arminianism Lives On

George Fox, Founder of Quakerism

Fox’s Teachings

The Quakers Increase in Numbers

You will recall that the Congregationalists departed from historic Protestantism in their system of church organization and government, and that the Baptists departed in their doctrine of adult baptism.

We come now to a study of other departures from the Christianity of the historic creeds. One of them, Socinianism, is a truly fatal error, for it denies the deity of Christ. Another, Quakerism, teaches that in addition to His revelation in His Word as recorded in the Bible, God still grants revelation today to individual believers. And a third, Arminianism, while maintaining the doctrine of salvation by faith alone, stresses man’s will at the expense of God’s sovereignty.

1. Socinianism Denies the Trinity

Socinianism receives its name from two Italians, Laelius Socinus and his nephew, Faustus Socinus. Although outwardly they conformed to the Catholic Church, they were nevertheless responsible for errors in doctrine which contradicted some of the basic truths held by that church.

Laelius gave up the study of law for that of theology. From 1550 to 1551 he lived in Wittenberg, where he enjoyed the friendship of Melanchthon. He traveled in France, Holland, and Poland, and spent the last ten years of his life in Zurich, Switzerland. The death of Servetus at the stake (ch. 27, sec. 7) caused Laelius Socinus to give serious thought to the doctrine of the Trinity. For his own satisfaction he wrote down his ideas on the subject. His ideas differed radically from the teachings of the historic church, and he did not publish his notes. It is probable that fear of a fate similar to that of Servetus kept him from doing so. The method which Laelius Socinus used in making propaganda for his erroneous views was peculiar. He did not openly and frankly proclaim them, but tried to open the way for their acceptance by undermining belief in true doctrine by means of clever questions.

While the nephew, Faustus, was studying the Scriptures at Basel, in Switzerland, the unpublished manuscripts of his uncle came into his hands. They greatly influenced his thought. In 1579 Faustus Socinus went to Poland and began to publish his unorthodox views on the Trinity. As a result he became involved in many controversies. In 1605, a year after the death of Faustus Socinus, there was published in the city of Rakow in Poland the Racovian Catechism. It was largely the work of Faustus Socinus, and set forth the basic teachings of Socinianism. Laelius and Faustus Socinus denied the deity of Christ. They taught that Christ is only a man, though He is the best man who ever lived. They also attacked the doctrine that Christ's death on the cross was an atonement for man's sins. They likewise denied the doctrine of total depravity (that man by nature is totally corrupt). The followers of Faustus Socinus in Poland caused to be inscribed on his tomb: "Lofty Babylon (by this they meant the Catholic Church) lies prostrate. Luther destroyed its roofs, Calvin its wall, but Socinus its foundations." His writings were widely read, and had great influence in the Netherlands, England, and America.

2. Socinianism Becomes Unitarianism In England during the eighteenth century Socinianism came to be called Unitarianism.

Theophilus Lindsey, a Socinian clergyman in the Episcopal Church of England, circulated a petition that clergymen might be relieved from the obligation to subscribe to the Thirty-nine Articles (ch. 30, sec. 5 and 7), and pledge their fidelity to the Bible only. You can readily understand the motive back of this petition. Socinian clergymen could not honestly subscribe to the Thirty-nine Articles, for this document teaches the deity of Christ. But they could interpret the Bible to suit their purpose. The petition received some two hundred and fifty signatures. It was presented to Parliament in 1772, but Parliament refused to receive it.

Lindsey then did the honest thing. He withdrew from the Episcopal Church and in 1774 organized a Unitarian Church in London. In 1779 the English Parliament did what it had refused to do in 1772. It amended the Toleration Act by accepting as satisfactory the profession of faith in the Scriptures instead of subscription to the Thirty-nine Articles. This set the door of the Established Anglican Church wide open for every kind of heresy. Later Parliament removed all penal acts against those who denied the Trinity.

English Unitarianism insisted on salvation by character rather than through the atoning blood of Christ, and claimed to reject "all creeds of human composition." But it had, of course, its own creed. That was unavoidable.

Unitarianism made heavy inroads among the Presbyterians and the General Baptists. It was a blight upon their religious life, and their churches declined greatly. On the other hand the Congregationalists and the Particular Baptists (ch. 37, sec. 10) were influenced only a little. Their numbers increased, and their churches flourished. At the time of the Toleration Act (ch. 35, sec. 4) the Presbyterians had been the most numerous of the non-conformist groups. Now the Congregationalists and Particular Baptists outnumbered them.

3. Arminius Denies Election and Other Historic Doctrines The Socinians and Unitarians, in denying the deity of Christ, placed themselves really outside the Church. The departure of the Arminians was of a different nature. They retained their belief in the Trinity, the deity of Christ, and salvation by faith in Christ's atoning work on the cross.

Arminianism receives its name from a man named Arminius, who was born in Oudewater, the Netherlands, in 1560. When Jacobus Arminius was very young the Spaniards came and destroyed his native town, depriving him of parents and relatives. A number of kind-hearted Dutch people took him under their care and later had him educated at the University of Leyden, where he showed unusual ability. Because of his talent the burgomasters of Amsterdam supplied him with means for studying abroad. In Geneva he won the high esteem of Beza, the successor of Calvin in the Genevan church and university. He also studied in Italy.

Upon his return to his native country in 1588 he became pastor of the Reformed Church in Amsterdam. He was recognized as a very able and learned minister; his sermons were clear, eloquent, and well delivered, and they attracted large audiences. Gradually, however, it was noticed that he no longer seemed to be in full agreement with Reformed doctrine. Nevertheless he was installed as professor of theology in the University of Leyden. In his lectures his departure from historic Calvinism became more and more noticeable.

Pelagius, you will remember, had taught the essential goodness of man. Against him Augustine had defended the doctrine of man's total depravity. Arminius held some ideas which remind us of Pelagius. He denied the total inability and depravity of man.

Arminius did not deny the doctrine of election outright. But he taught that God had elected those who He had foreseen would believe. His teaching was a somewhat subtle and indirect denial of election. He made God's election depend on the action of man. In that way, while seemingly holding to the doctrine of election, he actually denied and destroyed it. He also taught that Christ died for all men, and that it is possible to fall from grace. He denied that the work of the Spirit is irresistible. The young ministers whom Arminius had trained brought his teachings into the churches. Before long the whole country resounded with theological controversy. In 1609, in the midst of the uproar which he had caused, Arminius died.

4. The Synod of Dort Rejects Arminian Doctrines To settle the questions in dispute a synod was held in Dort from November 13, 1618, to May 9, 1619. The Synod of Dort was the greatest synod of Reformed Churches ever held. Present were delegates not only from the Reformed churches in the Netherlands, but also from the Reformed churches in England; in the Palatinate, Hesse, and Bremen in Germany; and in Switzerland. Delegates from France and from other parts of Germany had also been invited but were unable to attend. The Synod unanimously rejected and very positively condemned the teachings of the Arminians, and stated the true Reformed doctrine in the Canons of Dort. The formulation of the Canons of Dort is the high water mark in the creed making of the Reformed churches. The Belgic Confession, the Heidelberg Catechism, and these Canons of Dort are to this day the creeds or doctrinal standards of the Reformed churches in the Netherlands and America.

5. Arminianism Lives On

There is still today a small group of Arminian (or Remonstrant, as they were also called) churches in the Netherlands, with a seminary in Amsterdam. However, Arminianism acquired a far greater influence in England. It invaded the Anglican Church and nearly all the dissenting denominations. John Wesley adopted Arminianism, and it became the creed of the Wesleyan Methodists. Today it has become the accepted doctrine in most of the churches in America.

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THE SYNOD OF DORT, 1618

Bettmann Archive

Copper engraving by Visseher

This historic gathering of Reformed Church delegates was held in a large recreation hall in Dort.

6. George Fox, Founder of Quakerism In England the seventeenth century was a time of unrest and change. This period produced some remarkable characters, one of whom was George Fox, the originator of Quakerism.

Fox was the son of a weaver. He himself became a shoemaker. Practically the only book he knew anything about was the Bible. In the England of that day there was much religious insincerity and unreality among church people. So it happened that at the age of nineteen Fox was invited by a number of church members to a drinking party. Young Fox was downright distressed at their lack of integrity. They professed to be Christians, but they acted like worldlings. The soul of Fox thirsted for truth and sincerity in religion.

7. Fox’s Teachings

Fox was a deeply serious, religious man. He believed in the Bible. But he also believed that the Bible remains a closed book unless the mind of man is illumined by the Holy Spirit. Fox called this illumination by the Spirit the Inner Light. The first name of the people who accepted the teachings of Fox was "Children of Truth." But later they were called "Children of Light." They believed that something within them told them what is right and what is wrong. That something within them drew them away from the false to the true, from the low to the high, from the impure to the pure. They called it "Christ’s Light." Not only did it give illumination to mind and heart; it also gave life and power and joy. Therefore they called it the "Seed of God."

Fox had no use whatsoever for any of the existing churches, nor for their creeds or their theology. He did not believe in theological schools, in formal training for the ministry, or in engaging professional ministers.

Because in the first days of enthusiasm the followers of Fox trembled with emotion when they were assembled in their meeting-houses, especially when they prayed, their opponents nicknamed them Quakers. But they resent that name. They love the text in the Gospel of John: "I have called you friends," and by the name of Friends they wish to be known and addressed. Their organization is not called a church, but the Society of Friends. Their meeting-houses are exceedingly plain. There is no pulpit. They do not sing. There are no musical instruments. They sit down and wait in silence for the Spirit to move them. If there is no moving by the Spirit within a certain length of time, they leave without a word having been spoken. But the Spirit may move one of the Friends present, be he man or woman, and He may move several. Then those so moved get up and give their message. Between messages a considerable time of complete and sometimes painful silence may elapse. The Friends do not believe in oaths or war. They abhor slavery.

8. The Quakers Increase in Numbers The followers of Fox increased rapidly in numbers, for there were many people in England who were disgusted with the lukewarm and worldly churches. In 1654 there were sixty Quakers. Four years later there were thirty thousand!

They were severely persecuted, but their numbers continued to grow. Possessed of an ardent missionary zeal, they swarmed over Europe, Africa, and America, everywhere proclaiming the ideas of George Fox. They distinguish themselves by a peculiar mode of dress. You will recall seeing pictures of the Quaker dress which was common in the Quaker colony of Pennsylvania.

Today there are approximately twenty-two thousand Friends, or Quakers, in England, two thousand in Ireland, and one hundred fifteen thousand in America. Herbert Hoover, a former president of the United States, came from a Quaker family.

# 43. Chapter 39: More Moderate Departures from Historic Protestantism

CHAPTER 39 More Moderate Departures from Historic Protestantism

Pietism Is a New Movement in the Lutheran Church

Spener Believes Christianity Is a Life

Spener Meets Opposition

August Francke Takes Over

Francke Proves to Be an Able Organizer

Francke Encourages the Work of Missions

Pietism Has Serious Defects

Followers of Huss Organize the "Unity of the Brethren"

A Pietist Youth Witnesses for Christ

The Brethren Establish Herrnhut and Are Called Moravians

The Moravians Organize as a Church

The Moravians Lead the Way in the Work of Missions

1. Pietism Is a New Movement in the Lutheran Church The father of Pietism was Philip Jacob Spener. He was born in western Germany on January 13, 1635, and was therefore a contemporary of Bunyan and Fox in England. He belonged to the Lutheran Church. In Spener's time dead orthodoxy had come to prevail in the Lutheran Church. All emphasis was on purity of doctrine, and defense against any departure from Lutheran doctrine. There was no appeal to the emotions — no call to conversion and Christian service and a devoted Christian life. All that was expected of church members was that they should know their Catechism, attend church service, listen to doctrinal sermons, and partake of the sacraments.

They were not asked to take part in church work. Nothing was ever said about the inner Christian life and warm religious experience. Some members of the clergy did not lead lives worthy of their sacred office. Many of them were not converted men. Among the members of the Church there was much drunkenness and immorality.

Such was the religious atmosphere in which Spener grew up. But in his early years influences of another nature began to mold him. He read a book called True Christianity, written by the German mystic Johann Arndt. The impression produced by this book was deepened by the study of devotional works of certain English Puritans, notable among them Richard Baxter. While a student in

Strassburg Spener became acquainted with church discipline and a system of catechetical instruction such as were not found in the Lutheran church. For a time he lived in Geneva and other Swiss cities, where he associated with ministers of the Reformed Church. All this time he remained a loyal Lutheran, however. At the age of thirty-one years Spener became chief pastor in Frankfort. He soon made improvements in catechetical instruction. When he had been pastor there for four years he introduced something new. In his own house he gathered a small group of people who, like himself, were not satisfied with merely formal religion. In these meetings they read and studied the Bible, prayed, and discussed the sermon Spener had preached the previous Sunday. The purpose of these meetings was to foster a deeper and warmer spiritual life. To these meetings was given the name collegia pietatis, or gatherings for the purpose of fostering piety. Because of that name the movement in the Lutheran Church started by Spener became known as Pietism.

2. Spener Believes Christianity Is a Life As a means of promoting a warmer and more spiritual Christianity, Spener proposed the establishment of ecclesiolae in ecclesia, little churches within the church. These were to be circles of people in the local churches for the study of the Bible and for watching over each other and helping each other. Christianity, he taught, is more a life than an intellectual knowledge. Doctrinal controversy is unprofitable. The training of ministers should be improved. He wanted ministers who personally had Christian experience, and who lived in a way befitting their high calling. Preaching should not be doctrinal or controversial, but should be designed to build up the Christian life of the hearers. Only that Christianity is genuine which reveals itself in a life of devotion and service. It has its beginning in a conscious new birth and conversion.

Like the English Puritans, Spener also was against theater going, dancing, and card playing, while the Lutherans generally looked upon these practices as belonging to the "indifferent things." He also favored moderation in eating and drinking and in dress.

3. Spener Meets Opposition

Spener’s activities called attention to the unwholesome conditions prevailing in the Lutheran Church of that day. He met bitter opposition. So he was glad to accept a call to Dresden as court preacher. But there too his path was not strewn with roses. The other ministers gave him a cold reception. The universities of Leipzig and Wittenberg opposed him. The elector took offense when Spener, as his pastor, reproved him for his drunkenness. When therefore the Elector of Brandenburg invited him to come to Berlin, he did not hesitate to accept the invitation. There he labored until the day of his death, February 5, 1705. The last years of his life were the happiest.

4. August Francke Takes Over At this time one of the younger instructors in the University of Leipzig was August Hermann Francke. In 1687, when he was twenty-four, he experienced what he regarded as a new birth. He went to Dresden, spent two months with Spener, and joined the Pietist movement. In 1689 Francke went to Leipzig and began to lecture to the students and townspeople. He soon had a large following. But trouble started. The students began to neglect their regular studies and started criticizing the other professors and the local ministers. Opposition made Leipzig an uncomfortable place for Francke. He moved to Erfurt, where he also ran into trouble. Spener then secured for him an appointment to the newly founded university at Halle. Francke now made the University of Halle a center of Pietism. There he labored until the day of his

death in 1727.

5. Francke Proves to Be an Able Organizer

Francke was a man of tremendous energy who had also a talent for organization. In 1695 he founded a school for poor children, to be conducted in the spirit of Pietism. He also established a home for orphans.

Francke had no money, but he believed in answers to prayer. It was not long before donations began to pour in from every part of Germany. Although Francke depended on prayer, he did not neglect means. He used every means of publicity, and knew how to interest others in his enterprises. His school soon became known, and from a small beginning it grew into a large educational institution. Both the school and the orphanage are still functioning today. In 1710 Francke induced a friend to establish a Bible Institute for the publication of Bibles in inexpensive form. This work, too, is still being carried on.

6. Francke Encourages the Work of Missions From the beginning the Protestant churches did not entirely neglect the work of missions. Yet for the first two hundred years after the Reformation their strength was consumed largely in the struggle with Catholicism and the Wars of Religion. With the dawn of the eighteenth century a new era opened in the history of Protestant missions.

Frederick IV, king of Denmark, wished to establish mission posts in his colony in India. Pietism with its interest in the salvation of souls naturally was favorable to the work of missions. Francke as professor in the University of Halle had aroused missionary zeal in the hearts of many of his students. So when the Danish king looked around for missionaries to send out to his colony in India he found them among Francke's students in Halle. The young men who went to India were Bartholomew Ziegenbalg and Heinrich Pluitchau.

During the eighteenth century no fewer than sixty missionaries went forth from the University of Halle to the foreign field. The most famous of these was Christian Friedrich Schwartz. He preached the Gospel in India from 1750 to the end of his life in 1798.

7. Pietism Has Serious Defects When Francke died in 1727 Pietism had reached its height. After that no leaders equal to Spener and Francke appeared. The pietists did not separate from the Lutheran Church; consequently we do not know how large their number was. Without question, however, the movement did much to arouse the Lutheran Church in Germany from its spiritual coldness.

Although Pietism in many ways was a blessing to the Church in Germany, it had certain serious defects. Before the appearance of Pietism, Lutheranism suffered from a one-sided intellectualism (emphasis on knowledge). Pietism was a reaction against this cold and inactive religion. But Pietism too was one-sided. It was ascetic, and emphasized severe self-denial. Francke allowed the children in his institutions very little opportunity for play. Pietism was critical and uncharitable; it condemned as irreligious everyone who was not a Pietist. It denied the name of Christian to all those who could not tell a story of conscious conversion through an intense struggle. Pietism had but little regard for doctrine. The Lutheran Church of the seventeenth century laid one-sided emphasis on doctrine; Pietism laid one-sided emphasis on life. By under-estimating the value of sound doctrine, it helped to ease the way for Liberalism and Modernism.

8. Followers of Huss Organize the "Unity of the Brethren"

Persecution in Bohemia had driven the Hussites into hiding, but had not completely destroyed them (ch. 22, sec. 7). They separated from the national Church, and deep in the dense forests of their native land they formed an organization for which they adopted the name Unitas Fratrum, which means "Unity of the Brethren." They increased rapidly. When Luther appeared the Unitas Fratrum had grown to number four hundred churches with 200,000 members. This church in Bohemia engaged in evangelism and education. In 1501 it adopted a hymnal; it was the first church to do so. The leaders of the Unitas Fratrum made contact with Luther and Calvin, and as a result their doctrinal views became more clear and sound.

Through the Counter Reformation (ch. 31, sec. 6) and the Thirty Years War this church was almost wiped out. Only a remnant survived. The last bishop of the original Unitas Fratrum, Comenius, who is famous in the history of education, called this remnant the "Hidden Seed." And such it later proved to be.

9. A Pietist Youth Witnesses for Christ

Nikolaus Ludwig von Zinzendorf, descendant of an ancient Austrian noble family, was born in Dresden in the year 1700. His father was a high court official in Saxony and a close friend of Spener, who became the boy's godfather. The father died early, and the son was brought up by his grandmother, the baroness von Gersdorf, who was an ardent Pietist. As a child von Zinzendorf showed strong religious feeling. A picture of Christ on the cross, with the words, "This I did for you. What do you do for me?" made a profound and lasting impression on him. His entire life was controlled by love for Jesus and a burning desire to save souls by winning them for Christ. When he was ten years old he was sent to Francke's school in Halle. Here he soon displayed gifts of leadership. He organized among the boys a club which he called "The Order of the Grain of Mustard Seed." The purpose of this club was the promotion of personal piety and the evangelization of the world. Even before he came to Francke's school, when he was a boy nine years old, he had read a missionary paper about the East Indies. "Then and there," he told later, "the first missionary impulse arose in my soul." When he was fifteen years old, he and some of his schoolmates made a solemn promise that they would on every occasion confess Christ, and seek the conversion of all sorts and conditions of men. But his family did not wish him to become a missionary. They wanted him to enter the service of the government. In obedience to their wishes he studied law at Wittenberg University from 1716 to 1719. He was a decided Pietist, but while in Wittenberg he learned to appreciate the orthodox Lutherans. After he had left the university and had returned from two years of travel, Francke offered him the position of director of the Bible Institute. He reluctantly turned this down and entered the service of the government of Saxony. The next year he bought from his grandmother the large estate of Berthelsdorf seventy miles east of Dresden.

10. The Brethren Establish Herrnhut and Are Called Moravians

Through all these years a simple carpenter, Christian David, had been doing what he could to keep the remnant of the Unitas Fratrum together. In the meanwhile he had become a Pietist. He now begged Count von Zinzendorf to permit the Hidden Seed to take refuge on his Berthelsdorf estate. The count had only the haziest ideas about the Brethren, as the members of the Unitas Fratrum were also called, but he did know that they were being persecuted for religion's sake, and

this aroused his sympathy. In 1722 he gave permission to David to bring two families of the Brethren. By 1727 several hundred of the Brethren had come to Berthelsdorf. At this time Zinzendorf read a book by Comenius describing the principles and the practices of the Brethren. The reading of this book gave him the conviction that he was called to devote his life to the reorganization of the ancient Unitas Fratrum, so that its members might become the agents of a great missionary enterprise.

He assigned to the Brethren a corner of his wide estate, where they built up a community which they called Herrnhut, or the "Lord's Lodge." Zinzendorf resigned his government post in Dresden, and he himself settled on his Berthelsdorf estate.

Because they had come from the province of Moravia next to Huss's land of Bohemia, the Brethren, a mere remnant of the once flourishing and numerous Unitas Fratrum, from this time on became known to history as the Moravians.

11. The Moravians Organize as a Church

During a communion service in Herrnhut on August 13, 1727, the Spirit's power was so strongly felt that that date was accepted as the date of the rebirth of the ancient Unitas Fratrum under the name of the Moravian Church.

Zinzendorf with some of the Moravians developed some strange and unique ideas. He laid extreme emphasis on Christ as the heart of religion. This led to great sentimentality in sermons and in hymns. The sufferings of Christ occupied the mind of Zinzendorf a great deal. His ideas were often both fanciful and sentimental. This was especially true of his ideas concerning Christ's wounded side. He loved to dwell on the idea that the Church had been drawn from the side of Christ as Eve from Adam's. He also dwelled much on the fact that men must become as little children in order to enter the kingdom of heaven. This led him to indulge frequently in many childish expressions.

Gradually, however, Zinzendorf and the Moravians discarded many of these peculiar ideas.

Zinzendorf was a Pietist Lutheran. He had wanted the Moravians to become members of the Lutheran Church on the basis of Spener's idea of collegia pietatis (sec. 1) and ecclesiolae in ecclesia (sec. 2). In the end, however, the Moravians organized themselves as a separate church with bishops, elders, and deacons. Actually their form of church government became more Presbyterian than Episcopal. The Moravian church today is found in Germany, England, and America. Herrnhut in Saxony remains the center of administration. Every ten years a general convention is held there.

12. The Moravians Lead the Way in the Work of Missions

Zinzendorf looked upon the members of the Moravian Church as soldiers of Christ, who were to go out to all parts of the world to conquer it for the King. To the Moravians belongs everlastingly the honor of being the first Protestant body to take seriously the great commission. Eventually they established missions in Africa, Asia, Greenland, Lapland, and among the American Indians. They were also very active in home mission work. Their most outstanding missionary was perhaps David Zeisberger. When in 1808 he reached the age of eighty-seven, he had labored among the North American Indians for sixty-three years. This is the longest missionary career on record.

Today the Moravians are carrying on mission work in Greenland, Labrador, Alaska, the West Indies, in South and East Africa, Victoria, Queensland, Tibet, and among the North American Indians. The Moravian church at present numbers only 43,000 members. But their influence upon other denominations, especially in the way of arousing them to their responsibility for carrying out Christ's last commission, has been entirely out of proportion to the smallness of their number. It was the Moravians, under the leadership and inspiration of the Pietist Zinzendorf, who first lighted the torch of Protestant missionary zeal.

# 44. Chapter 40: The Origin and Development of Methodism

CHAPTER 40 The Origin and Development of Methodism

John Wesley’s Birth and Early Childhood

Charles Wesley Establishes a Club

In America the Wesleys are Influenced by the Moravians

The Wesleys Are Converted

Religious Conditions in England Are Deplorable

There Are a Few Rays of Light

John Wesley Is a Remarkable Preacher

Wesley Organizes Methodist Societies

The Methodist Church Comes into Existence

Wesley Employs Unusual Methods

Wesley’s Doctrine Is Arminian

His Influence Is Immeasurable

1. John Wesley’s Birth and Early Childhood

Samuel Wesley was a minister in the Church of England in the rough country parish of Epworth. His wife was Susanna Annesley, a woman of unusual strength of character and, like her husband, very loyal to the Anglican Episcopal Church. The careful Christian training Susanna Wesley gave her children was a strong influence in their lives.To this couple there were born nineteen children, eight of whom died in infancy. In this household of thirteen people, hard work and the strictest economy were a necessary rule. The fifteenth child, John, and the eighteenth child, Charles, were destined to become important in the history of the Church. In 1709 the Epworth parsonage burned to the ground. Both John and Charles were saved from death in the flames with only the greatest difficulty. John was then a boy of six. His rescue from a fiery death made an impression upon him which time could not erase. He regarded himself as "a firebrand plucked out of the burning."

2. Charles Wesley Establishes a Club

Both boys were good students, and both entered Christ Church College in Oxford, John in 1720 and Charles six years later. John was such an outstanding student that he was chosen a Fellow of Lincoln College. In order to be a candidate for this honor it was required that one be in holy orders.

John was therefore ordained a deacon in 1725, and three years later he was ordained a priest in the Episcopal Church of England. His father, Samuel Wesley, was now getting on in years, and for

a time John left Oxford to be his father’s assistant in the parish of Epworth.

While John was absent from Oxford his brother Charles, together with two other students, Robert Kirkham and William Morgan, formed a club for the promotion of their studies. Soon they were spending a good deal of time in reading books that might be helpful to their Christian life. When in 1729 John returned to Oxford he became the leader of the club, and other students joined. More and more it became the purpose of the club to realize the ideal of a consecrated Christian life.

A MEETING OF THE "HOLY CLUB" AT OXFORD

Religious News Service

John Wesley and his university friends gather for a Sunday evening discussion. The members of the club began to visit the prisoners in the Oxford Jail. They also began to practise systematic fasting. The other Oxford students made fun of John Wesley and his fellow club members. They called the club the "Holy Club." Most of the students lived wild and irregular lives. The members of the club were known to live very regularly according to a definite method. Some student started to call them Methodists. This nickname stuck.

3. In America the Wesleys are Influenced by the Moravians In 1735 Samuel Wesley died. John would have been glad to succeed his father in the Epworth parish, but he was not granted this privilege. It was at this time that Count Oglethorpe issued a call for missionaries to come to America and preach in his newly established colony of Georgia. The widowed mother of John and Charles urged them both to go. Said she, "Had I twenty sons I should rejoice that they were all so employed, though I should never see them more." The two brothers sailed in October, 1735. The voyage was stormy. At times the ship seemed on the point of foundering. Aboard ship was a company of twenty-six Moravians. In the midst of the storm they were calm and even cheerful. They not only prayed for protection, but as sea after sea washed the deck they sang hymns of praise with undaunted joy. John Wesley felt that these Moravians had a quiet trust in God far beyond his experience. From their behavior and his conversation with them he learned much.

Soon after his arrival in Georgia he met August Spangenberg, who was associated with Zinzendorf in the work, and the leader of the Moravian settlement in the colony. Spangenberg asked Wesley, "Do you know Jesus Christ ?" Wesley answered: "I know He is the Savior of the world." Said Spangenberg: "True, but do you know He has saved you ?" For three years Spangenberg’s question preyed on John Wesley’s mind. He was not sure of the answer.

John and Charles Wesley labored with all their might in Georgia. John was a wonderful linguist; he knew many languages well. He preached in German, French, and Italian, as well as in English. He also founded a small society for the cultivation of a warmer Christian life, undoubtedly patterned after his college club. But he had one serious failing; he lacked tact. The labors of the brothers were most unsuccessful. Charles fell ill, and the year after their arrival he left the colony and returned home. On February 1, 1738, John too was back in England. The return voyage had also been stormy, and John was often in fear of death. He was bitterly disappointed with himself. He felt that he had only "a fair weather religion." The trip to America was for the Wesleys a failure, as far as mission work was concerned. Yet the Georgia episode was of great importance in the life of John Wesley, because of some of his experiences and because of certain people he met.

4. The Wesleys Are Converted

Within a week after John's return, the brothers became acquainted with a Peter Bolller, also a Moravian, who was in London awaiting passage to Georgia. Baler taught a faith of complete self-surrender, instantaneous conversion, and joy in believing. Before he sailed he founded in London the Fetter-Lane Society, of which John Wesley became a charter member. But neither John nor his brother had as yet found peace for their souls. On May 21, 1738, Charles, then suffering from a serious illness, experienced conversion. Three days later that same experience came to John. It was evening. Unwillingly he had gone to a meeting of an Anglican society in Al dersgate street. Luther's Preface to his Commentary on Romans was being read. Wesley has left a record of his experience at this time: "About a quarter before nine, while I was listening to Luther's description of the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. 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." This experience of John Wesley had a far-reaching effect. It determined his idea of how conversion takes place. From this time on he thought of conversion as an instantaneous experience preceded by a long and hard struggle. He believed that a person should be able to tell the exact circumstances and the time and place of his conversion. Yet even after this experience considerable time passed before Wesley came to know complete freedom from fear and full joy in believing. It was only after much communion with God that he at length experienced it for himself. The Moravians had been a great aid to Wesley, and he wanted to know more about them. Less than three weeks after his conversion he went to Germany. He met Count von Zinzendorf and spent two weeks in Herrnhut. Wesley owed much to the Moravians, but he was not entirely satisfied with them. He was too active in his religion and not mystical enough to feel entirely at one with them. The Moravians were thoughtful and meditative, and stressed their dependence upon God.

5. Religious Conditions in England Are Deplorable

Wesley's long life spanned almost the entire eighteenth century. During this century England engaged in a long and bitter contest with France for supremacy among European powers. During this same century England laid the foundations of her vast empire in India, North America, Australia, and South Africa. The Industrial Revolution also took place at this time. England had been an agricultural country, but now, with the invention of new machines and the emphasis on manufacturing, large cities sprang up in many places. This new industrial age brought with it great changes in the lives of the English people.

Religious conditions in England at this time were deplorable. Both the Established Anglican Church and the dissenting denominations of the Presbyterians, the Congregationalists, and the Baptists were shot through with Socinianism and Arminianism. Most of the sermons lacked warmth and enthusiasm. They were dry, cold, colorless talks on morality. With a few praiseworthy exceptions the ministers did no more than was absolutely required of them, and that little they did in a purely routine way. The highly paid church officers had poorly paid helpers, called vicars, to do the work. Many of the clergymen shamefully neglected their work. They hobnobbed with the land-owning gentry, and were companions of the squires in their fox hunting, drinking, and card playing.

Especially in the first part of the eighteenth century moral conditions in England were deplorable. Wide-spread unbelief went hand in hand with coarseness and brutality. Public amusements were of a low character. Drunkenness was common among high and low.

6. There Are a Few Rays of Light

However, it was not all dark in eighteenth century England. Bishop Berkeley of the Anglican Church, who lived for a short time in the colony of Rhode Island, was filled with missionary zeal. William Law wrote A Serious Call to a Devout and Holy Life, a book which had a profound influence on John Wesley. Up to this time the English speaking people were opposed to singing in their services anything but rimed passages from Scripture. Their attitude changed with the publication in 1707 of Isaac Watts' Hymns, and in 1719 of The Psalms of David, Imitated in the Language of the New Testament. The songs of Isaac Watts give expression to a deep and vital piety. He has very appropriately been called "the founder of modern English hymnody." In many places in England "societies" were organized for prayer, the reading and study of the Bible, and the cultivation of a more earnest religious life. Thomas Bray saw the people's need of Bibles and religious literature, and in 1699 he founded the Society for Promoting Christian Knowledge. This led in 1701 to the foundation of the Society for the Propagation of the Gospel in Foreign Parts, an organization which has developed into a great missionary society. Both these societies were strictly Episcopal Anglican institutions. They have carried on their work with increasing energy to the present day.

WESLEY PREACHES IN THE CHURCH YARD AT EPWORTH

Wesley wrote in his Journal, "I stood near the east of the Church upon my father's tombstone and cried, 'The Kingdom of God is not meat and drink, but righteousness and peace and by in the Holy Ghost.' "

It was in this England, growing in wealth and power but religiously stagnant and morally corrupt—an England lighted by only a few stray and feeble gleams—that John Wesley, with the help of his brother Charles and their friend George Whitefield, began his mighty work.

7. John Wesley Is a Remarkable Preacher

Though most of the pulpits in the Established Church were closed to them, John and Charles Wesley began to preach. The societies which we mentioned in the previous section turned out to be a great help to them. It was in these societies that they found their first opportunity to deliver their message. In 1739 George Whitefield began to preach in the open fields to the miners in the neighborhood of Bristol. Soon he invited the Wesley brothers to join him. Preaching in the open fields instead of in a church was something entirely novel. John Wesley hesitated very much to engage in that kind of preaching. To preach anywhere but in a church seemed to him to be below the dignity of religion. But he learned that these coal miners were poor people, who had never been inside a church, and who knew nothing about the Gospel. He could not resist the appeal of their need. It also came to his mind that Jesus frequently preached in the great out-of-doors. On April 2, 1739, Wesley preached his first sermon in the open air. This was the beginning of Wesley's remarkable preaching career, which extended over fifty years, and which took him on horseback in every kind of weather many times through England, Scotland, and Ireland. Wesley did not possess Whitefield's dramatic power. But he was earnest, practical, and fearless. Few

preachers have ever equaled him in popular effectiveness. The effect often showed itself in great bodily excitement on the part of his hearers.

8. Wesley Organizes Methodist Societies

Wesley was not only a great preacher; he was also a great organizer. His first Methodist society he founded in Bristol in 1739. On May 12 of that year he began the erection of the first chapel there. In London the Methodists at first joined in the Moravian Fetter-Lane Society (sec. 4). But after a time Wesley and his adherents with drew, secured an old foundry as meeting place, and there in July, 1740, established the purely Methodist "United Society." Wesley continued on friendly terms with the Moravians, but from this time on Moravians and Methodists led each their own existence.

Wesley had no desire or intention of separating from the Established Episcopal Church in England. He did not found a new church or denomination until near the end of his long life. Yet at the same time he could not bear the thought of letting the fruit of his work go to seed. He was determined to conserve and develop the religious life of those who had responded to the call of the Gospel. As we have seen, before Wesley launched out on his great preaching career there already existed in many parts of England religious "societies" (sec. 6). Wesley now adopted this device and employed it in his work. He gathered the people who had responded to his preaching into such "societies."

Anyone who was interested could become a member of the societies that existed before Wesley. But Wesley made it a rule that only converted persons should belong to his societies. The new converts were expected to go out and convert others. To the converts Wesley issued "society tickets." These tickets had to be renewed quarterly. That provision put into Wesley’s hand a simple means for weeding out members whose conversion proved to have been only temporary or not genuine at all.

There was a debt on the chapel in Bristol. This led to an even more important arrangement. It was an arrangement which became one of the basic features of Methodist organization. The members of the societies were divided into classes. Each class was made to number about twelve, and had a class leader. It was one of the duties of the class leader to collect a penny weekly from each member. In this way considerable sums of money for the work were gathered in. More important even was the means this system provided for the spiritual oversight of the members of the societies.

Before long Wesley needed help in his work. He would very much have preferred having all the preaching done by ordained men, but none were to be had. In 1742 Thomas Maxfield became the first lay preacher, (a man who is not trained and ordained as a minister). Soon Wesley employed quite a number of lay preachers. As the work continued to grow other lay officers were used: stewards to care for property, teachers for schools, and visitors of the sick.

Originally the societies were almost all in London and Bristol and neighboring territory, and Wesley visited each one of them personally. As the work expanded this task became too great. In 1744 Wesley for the first time had the preachers meet him in London. That was the beginning of the Annual Conferences, which have been called the crown of the Methodist system of organization.

Two years later the field was divided into circuits. To each circuit a number of traveling preachers were assigned. After a while assistants were appointed, each one of them to have general charge of a circuit. Later these assistants were called superintendents.

Because his lay preachers had but scanty intellectual equipment Wesley thought it best that they labor not more than six or eight weeks in one place. Thus began the system of itinerant (traveling) preachers, which has since then become an important feature in the life of a number of denominations.

Charles Wesley also rode the circuits for many years. His wife, who was a woman of wealth, accompanied him on his travels, riding behind him on his horse. She led the song services at the meetings her husband conducted. Charles was the hymn writer of Methodism. He wrote hundreds of hymns, many of which have become famous. They are sung even today, not only by Methodists but by all English - speaking Christians. Charles did not have the iron constitution of his brother John. After 1756 he seldom traveled. First he labored in Bristol, but from 1771 until his death on March 29, 1788, he preached in London.

9. The Methodist Church Comes into Existence

Wesley urged his lay preachers to apply themselves to serious study. He did not establish seminaries, but he wrote and published material for these men to study at home. John Wesley's writings were a considerable influence in the intellectual development of the lay preachers.

JOHN WESLEY

Religious News Service

After an engraving by J. Fittler published in April, 1792, in London

Wesley tried in vain to have these preachers ordained by the bishops of the Anglican Church. Failing in this he remained steadfast in not permitting his lay preachers to administer the sacraments. But the need for ordained ministers became greater and greater. At last Wesley could withstand the pressure no longer. He himself was a presbyter in the Church of England. Only bishops had the authority to ordain, but Wesley had long held the conviction that presbyters and bishops in the Church of New

Testament times were of the same order. So on September 1, 1784, in Bristol, Wesley ordained two men. He himself did not think so at the time, but actually this act of his was a break with the Church of England. The Methodist Church had come into existence.

What was true of Moses was true of John Wesley. His eye was not dim and his natural force was not abated when in his eighty-seventh year he died in London on March 2, 1791.

10. Wesley Employs Unusual Methods

Wesley's methods were not only new; they were revolutionary. In three ways they were a wide departure from the usual church practice.

First of all, Wesley preached in the open air. That certainly was not the usual thing. It is true, Christ had preached not only in the synagogues but also on the mountain slopes, at the sea-side, in

country highways and city streets. After the Christian Church was established preaching had been done for the most part in churches. Preaching in the open was not a matter of principle with Wesley. The closing of the pulpits of the Church of England to him forced that method upon him. Then it became for him a means to an end. When the churches were closed to him, he turned to the unchurched. Preaching in the open was practically the only way to reach them.

Next, Wesley preached anywhere that he saw the need for his preaching. That too was unusual. In England, as in other countries, each minister was expected to preach and perform pastoral work only in his own church or parish. Wesley invaded the parishes of other ministers all over England, Scotland, and Ireland. When criticized for this he answered, "The world is my parish." Again this method of Wesley was the result of his efforts to reach especially the unchurched. There was a great need for this work. The ministers of the established churches had woefully neglected it. A very large number of them had sadly neglected the work among the members of their own parishes (sec 5). It was Wesley's passion for saving souls that drove him to invade the parishes of other ministers. He often met with harsh criticism.

Third, Wesley engaged unordained men to preach. This was contrary to common practice. Only ordained men were allowed to preach in the established churches. Once more it was the crying need of the starving souls of the unchurched and the lack of ordained men to rescue the perishing that drove Wesley to adopt this unchurchly method. And he adopted it only very reluctantly. This is how it came about: While Wesley was busy in Bristol, Thomas Maxfield (sec. 8), a layman, began to preach in London. Wesley hastened back to put a stop to this unheard of procedure. His mother talked to him. "John, you cannot suspect me of favoring readily anything of this kind. But take care what you do with respect to that young man, for he is as truly called of God to preach as you are. Examine what have been the fruits of his preaching, and hear him also yourself." Wesley followed the advice of his mother, and exclaimed, "It is the Lord; let Him do what seemeth to Him good !" Thus was introduced the practice of using lay preachers, which is followed in many churches today. Long before the time of Wesley, Article 8 of the Church Order of the Reformed Churches had opened a way for laymen of exceptional gifts to be ordained as ministers. In the Reformed churches this method has been used in rare cases, but Wesley made it common practice.

11. Wesley's Doctrine Is Arminian

Generally speaking Wesley's theology was that of orthodox Protestantism. He believed firmly in the deity of Christ, in miracles, and in the supernatural character of religion. In opposition to the Baptists he believed in and practised infant baptism. In one extremely important point he departed theologically from historic Protestantism. In the Anglican Church of his day Arminian-ism was widely accepted. Wesley was an Arminian. He declared it openly and opposed Calvinism. Whitefield (sec. 6 and 7), who was a convinced Calvinist, died in 1770. In the annual conference of that year Wesley took a strong Arminian position. As it was his passion for saving souls that had made him break with centuries old church practices, and had led him to introduce entirely new methods, so it was that same passion that made him so bitter against Calvinism. He believed with all his heart in the power of sin and in the power of Jesus' blood. Fearlessly he preached against the many gross sins of his day, especially against drunkenness and gambling, and he sought to bring sinners to conversion. But he felt that Calvin's doctrine of predestination and election would stifle the call to repentance and conversion. For that reason he rejected Calvinism, and embraced

Arminianism with its doctrine of the freedom of the will. He believed that people accepted Christ through their own will or choice.

12. His Influence Is Immeasurable

Today there are Methodists in England, Scotland, Ireland, and America. They are divided among many Methodist denominations. The total membership of these denominations, huge though it may be, gives only a scant idea of the effects of Wesley's work. Those effects are stupendous. The England Wesley left behind him was so different from the England he found (sec. 5) that it was almost unrecognizable. He had transformed it. He had built up a large, entirely new denomination. He had gained many members from the Anglican, Congregationalist, and Baptist churches. But chiefly he had built up his church out of people who before had not belonged to any church. But that is by no means the whole story. He breathed new life into many of the existing churches. A number of these churches Wesley imbued with the spirit of evangelism, so that they themselves not only enjoyed a new growth and prosperity, but helped Wesley's Methodist Church considerably in improving the national life of England.

Much of the ignorance, coarseness, brutality, and drunkenness disappeared from English life. Some outstanding people were influenced by Wesley's work. Among them were John Newton, a hymn writer; William Cowper, the greatest English poet of the latter half of the eighteenth century; William Wilberforce, who helped bring the fight against slavery to a victorious close; John Howard, who did so much for the reform of the unspeakably bad prison conditions; and Robert Raikes, the father of Sunday Schools. The influence of Wesley and the Methodists, particularly in the English speaking world, is indeed immeasurable.

# 45. Chapter 41: Modernism's Break with Historic Christianity

CHAPTER 41 Modernism’s Break with Historic Christianity

Churches Holding to Supernatural Revelation

Modernism Rejects the Supernatural

1. Churches Holding to Supernatural Revelation

We have seen that several Protestant bodies departed from historic Protestantism. But they did not all depart equally far. The Socinians rejected not only the Scriptural doctrines of original sin, man’s total depravity and inability, and the atoning character of the death of Christ — doctrines so ably stated and defended by Augustine. They also denied the deity of Christ. Thus they departed not only from historic Protestantism, but broke with historic Christianity itself. The doctrine of the Trinity is the most fundamental of all Christian doctrines.

All the religions in the world can be divided into two classes: polytheism and monotheism. Polytheism is the belief that there are many gods. Monotheism is the belief that there is only one God. If you meet a man who believes in many gods, you know at once that he is a heathen. On the other hand, not all monotheists are Christians. If you should meet a Jew or a Mohammedan and say to him, "Let me tell you something. There is only one God," he would reply, "You are not telling me anything new. I believe that too." So Jews and Mohammedans are monotheists just as truly as we are. But if you should continue, and say to the Jew or the Mohammedan, "Let me tell you something else. In the one being of God there are three divine persons: God the Father, God the Son, and God the Holy Spirit," he would turn his back upon you, and say, "I do not believe that." And with that he would also confess that he was not a Christian; for no person can deny that Christ is God, and still be a Christian. So you see that the doctrine of the Trinity is the most distinctive of all Christian doctrines. It marks Christians off from the polytheistic heathen. It also distinguishes the Christian from the non-Christian monotheists, such as the Jews and Mohammedans. In the Creed of Nicaea (ch. 3, sec. 9) the Church universal confessed its belief in the deity of Christ. To that creed subscribe not only all the Protestant churches worthy of the name, but also the Greek Eastern churches and the Roman Catholic Church. But the Socinians rejected the Nicene Creed. In that way the departure of the Socinians was the greatest and most serious of them all.

Congregationalists and Calvinistic Baptists departed the least. Each departed in only one matter. The Congregationalists departed in one point of church government. The Baptists rejected infant baptism. The departure of the Baptists was a good deal more serious than that of the Congregationalists.

Quakers, Pietists, Moravians, and Methodists departed by placing a one-sided emphasis upon Christian life at the expense of Christian doctrine. The Methodists were Trinitarians, and so they stayed within the pale of universal Christendom. But with their Arminianism they departed from one of the historic doctrines of the Church. Augustine’s and Calvin’s doctrine of predestination and

election means simply that God is really God, that God and not man decides man's destiny. Arminian-ism with its doctrine of man's free will teaches that man has a part, the final, deciding part, in his salvation. According to the Arminians the issue of life and death lies, in the end, not in God's but in man's hands (ch. 40, sec. 11).

However, all these Protestant bodies believed in a supernatural revelation and in an infallibly inspired Bible.

2. Modernism Rejects the Supernatural The Protestant bodies mentioned had a tendency to place too much emphasis on human reason. Still, they placed the authority of the Bible above that of human reason. But the Modernists place the mind of man above the Bible, and they place reason above faith. This attitude is an outgrowth of the spirit of modern science and philosophy. The Modernists do not believe in the supernatural. They do not believe in miracles. Consequently they do not believe in the virgin birth and the deity of Christ. They do not believe in a special revelation from God and in an infallibly inspired Bible. They consider the Bible to be not a revelation of God, but a record of man. However, according to them it is a record not of the entire human race, but only of the religious ideas and experiences of the ancient Jews.

Modernism is a departure from historic Protestantism. But it is much more. It is a definite break with historic Christianity all along the line. And it has invaded in greater or lesser degree most Protestant churches.

# 46. Chapter 42: The Eastern and the Roman Church since the Reformation, 1648 to the Present

CHAPTER 42 The Eastern and the Roman Church since the Reformation, 1648 to the Present

The History of the Eastern Church Flows On without Interruption

The Eastern Church Resists Mohammedan. ism and Atheism

The Roman Church Declares the Infallibility of the Pope

1. The History of the Eastern Church Flows On without Interruption The Church had its origin in the East, and the eastern Greek Orthodox branch is its oldest part. It has had a continuous and unbroken existence down to the present time. Yet to other Christians the Greek Orthodox Church is almost nonexistent. It is, however, a very important part of the Church universal, for it represents Christianity to some two hundred million people. These Greek Orthodox Christians are to be found mostly in Turkey, Syria, Greece, the Balkan countries, and Russia. The eastern Greek Orthodox Church knows nothing of such a tremendous upheaval as the western Latin Church experienced in the Reformation. The current of its life has flowed on without interruption from the beginning to the present time. Its theology is that of the ecumenical councils of Nicaea, Constantinople, Chalcedon, and Ephesus (ch. 3 and 6) .

2. The Eastern Church Resists Mohammedanism and Atheism For centuries the Greek Orthodox Church has held the eastern frontiers against Arab and Turkish Mohammedanism. It has been a mighty dam which has prevented the waters of Mohammedanism from flooding western Europe. Millions of Greek Orthodox Christians have lived for centuries under Mohammedan rule. Thousands upon thousands of these Christians have sealed their Christian faith with their blood. No other branch of the Church universal has given so many martyrs. For centuries the Greek Orthodox Christians have lived in direct personal contact with people of a non-Christian religion. As a result their belief in the Trinity has come to be more to them than a mere creed. It has entered into their very bone and marrow and become a part of them. They are willing to suffer and die for it.

Christianity in its Greek Orthodox form was introduced into Russia by missionaries from Constantinople. From that time on it was the State religion of Russia until the Revolution of 1917, when religion was declared to be an opium and a hindrance to progress. The churches were closed, and the government promoted the teaching of atheism (denial of God) throughout the land. During the course of World War II Stalin declared religious toleration. What this amounts to remains to be seen. And only time will tell what the steady advance of Russian power across Asia and ever deeper into Europe is going to mean for the Christian Church.

3. The Roman Church Declares the Infallibility of the Pope

Since the Council of Trent (ch. 31, sec. 6) the Roman Church has steadily pursued its course. There have been scattered conversions of Protestants to Catholicism and of Catholics to Protestantism. In the latter part of the nineteenth century there was a "Free-from-Rome Movement" of considerable proportions, especially in Austria, but that movement has subsided. In Italy, Spain, and France thousands have left the Catholic Church, but they have not become Protestants. They have broken with the Church and religion in every form. They are the bitter enemies of all religion. A great many of them are communists. Modernism has also made inroads into the Roman Church. In the seventeenth century Cornelis Jansen, bishop of Ypres in the Southern Netherlands (now Belgium), was the leader of a dissenting movement. His views attracted followers among the more serious Catholics in France. The nunnery of Port Royal near Paris became the center of this movement. The Jansenists were strongly opposed by the Jesuits. Under the influence of the Jesuits, Louis XIV persecuted the Jansenists. In 1710 the buildings of Port Royal were torn down. In the eighteenth century the Jansenist movement resulted in the establishment in the Netherlands of a small Jansenist Catholic Church. It exists today. But the Jansenist movement caused only a passing wave on the waters of Catholicism. In 1773 Pope Clement XIV abolished the Order of Jesuits. The order was restored by Pope Pius VII in 1814. From that time down to the present the Jesuits have been the power behind the papal throne.

Under the influence of the Jesuits, the Vatican Council of 1870 declared the infallibility of the pope. That is, it declared that the pope, in all his official statements and decisions regarding the Church, is free from error. Thereby the claims so insistently made in the fifteenth century, that general councils are supreme over the popes, were denied once and for all. The most recent doctrinal development in the Roman Catholic Church took place in November, 1950, when Pope Pius XII, speaking ex cathedra, proclaimed the Assumption of Mary to be a Roman Catholic doctrine. This is to say that she body and soul was taken up to heaven.

Although the Roman Catholic Church did not accept the Reformation, it nevertheless felt its influence. The Catholic Church after the Reformation, though it retained its essential Roman Catholic character, became in many ways a much better church than it had been before. And the life of both clergy and members of the Roman Church today is on a higher level in strongly Protestant countries than in countries that are entirely or mainly Catholic.

# 47. Chapter 43: Controversy Continues in Germany and England

CHAPTER 43 Controversy Continues in Germany and England

Doctrinal Differences Disturb the Lutheran Church

Modernism Invades the Church and the Universities

Socinianism Undermines the Presbyterian Church in England

Deism Discredits the Bible

The Church of England Has a Low, a High, and a Broad Church Movement

Three New Movements Arise among the Non-Conformists

1. Doctrinal Differences Disturb the Lutheran Church

Philipp Melanchthon had from the very beginning of the Reformation movement been Luther's closest friend and helper. But he also became acquainted with Zwingli; and with Calvin he formed a warm Friendship. In course of time he came to disagree with Luther on certain points of doctrine. As long as Luther lived he kept these ideas to himself. After Luther's death, however, he allowed his views to become known, with the result that the first considerable controversy among Lutherans arose.

Many years after Melanchthon's death the Formula of Concord (1577) was drawn up. This was a statement of agreement on most of the essential doctrines of Lutheranism.

Later there arose another controversy. George Calixtus, a professor in the University of Helmstadt, was regarded as one of the foremost theologians of his time. During a trip through Germany and neighboring countries he came in close touch with the leading thinkers of the Lutheran, Reformed, Anglican, and Catholic churches. He himself was a Lutheran; but by this time the spirit among the leaders had become one of harshness and bitterness in defending the Lutheran doctrine. Calixtus disapproved of this spirit, and as a result of his many new contacts and a study of the Church Fathers, he came to regard the differences between the Lutherans, the Reformed, and the Catholics of very small importance. He thought the Church should be satisfied with the Apostles' Creed and the Bible. This idea of the great theologian Calixtus showed a surprising lack of insight. But Calixtus gained numerous followers. People were weary of doctrinal controversies and the spirit of bitterness in which they were carried on. They thought that Christian life and Christian activities should be stressed rather than doctrine. At a conference in Thorn in 1645 Calixtus heard his ideas opposed by Abraham Calovius, a young and brilliant Lutheran who was a professor in Konigsberg. The controversy that began here continued for many years. Both Calixtus and Calovius had loyal followers, and the dispute went on for many years after the death of Calixtus. At last it wore itself out.

2. Modernism Invades the Church and the Universities In the meanwhile Germany was suffering from the results of the Thirty Years' War (ch. 32, sec. 6). Time and again armies had swept over Germany in every direction. Cities and farms alike had been ruined. The population had been massacred. City and country folk were plunged into poverty and immorality. In these unhappy circumstances people became indifferent to doctrine. Pietism, with its emphasis on Christian life at the expense of doctrine, found fertile soil. The way was now open for Modernism (ch. 41). Nourished by modern philosophy it spread through the Lutheran Church and the universities in Germany. Luther would not have recognized the Church he founded in deep struggles of soul. But orthodoxy in the nineteenth century still had very able defenders in men like Ernst Wilhelm Hengstenberg and Theodor Zahn. These were men of tremendous learning, but they had a firm and simple belief in the Bible as the infallible Word of God.

3. Socinianism Undermines the Presbyterian Church in England For a short time the Presbyterians in England had hopes of winning a supreme position. In the Long Parliament which assembled in 1640 they were in the majority (ch. 34, sec. 5). You will recall that this parliament called together an assembly of clergymen and laymen in Westminster, and that this assembly framed the Presbyterian Westminster Confession and Catechisms, and a Presbyterian Church Order (ch. 34, sec. 6). The plan of the Presbyterians was to disestablish the Episcopal Church as the State Church of England, and to impose upon England, Scotland, and Ireland the Presbyterian Church as the State Church. But in the army of Parliament Baptists and Congregationalists or Independents were in the majority. This army emerged victorious from the Civil Wars in England (ch. 34, sec. 7), and when it came into control of affairs Parliament was purged of its Presbyterian members. The plan to make Presbyterianism the State religion turned out to be only a passing dream.

Under Cromwell, who now came into power, the Anglican or Episcopal Church continued to be the State Church of England, but all dissenting bodies — Congregationalists, Presbyterians, Baptists, and even Quakers were permitted a considerable measure of religious liberty. With the Restoration under Charles II and James II not only did the Episcopal Church continue to be the State Church of England, but all Dissenters in both England and Scotland were sorely oppressed and persecuted. This persecution came to an end under the reign of William and Mary, and a wide measure of toleration was granted to all Dissenters, except Catholics and anti-Trinitarians. But the Episcopal Church continued as the State Church of England, and has remained so without interruption down to the present day. In the course of the eighteenth century the Trinity-denying Socinians gained the upper hand in the Presbyterian churches. Those who embraced these Socinian views left the Presbyterian Church and organized Unitarian churches; and Presbyterianism ceased to be an important factor in England.

4. Deism Discredits the Bible

We have seen how Arminianism and also the extreme, anti-Christian ideas of Socinianism spread through the churches of England in the eighteenth century. But the prevailing influence in English religious life during this period was Deism.

Deism had its origin in England, but it exerted a profound influence in France, the Netherlands, and Germany. The Deists do believe in the existence of God, and they believe that He made the world. But they think that God's relation to the world is like that of a watchmaker to a watch. A

watchmaker makes a watch and winds it, and then the watch runs by itself. So God made the world, a most marvelous piece of mechanism, and now has nothing more to do with it. It runs by itself according to certain laws, the laws of nature.

Thus Deism denies miracles, the atoning work of Christ, and the regenerating work of the Spirit. Deism discredits the Bible and robs religion of its supernatural character. It is the death of all true religion. The morality, or sense of right and wrong, taught by Deism is of a low order. Over in the English colonies in America Benjamin Franklin and Thomas Jefferson, who were in many ways great men, were Deists. This influence is revealed in Franklin's maxim: "Honesty is the best policy," which implies that we should be honest because it pays, rather than because it is right and because God commands it.

5. The Church of England Has a Low, a High, and a Broad Church Movement

It was in this England under the sway of Arminianism, Socinianism, and Deism that the Methodist movement arose. The Methodist movement was a mighty spiritual and religious revival. This revival shook the life both of the Anglican State Church and of many of the Dissenting churches. It brought about a tremendous change in the religious and moral life of England. Under the fervor of this revival the ice of Deism melted. The frozen waters of English religious life again began to flow freely. The Methodist movement had two great leaders: John Wesley and George Whitefield. We have learned something of the life and work of John Wesley (ch. 40). The work of Whitefield is also well worth our attention.

Wesley and Whitefield in many ways resembled each other, but in some important points they differed. Both were Oxford men, and both were ministers in the Established Anglican Church. Both men were fired with a zeal for saving souls. Neither Wesley nor White-field confined himself to just one parish. Both men sought especially the unchurched, and they preached to them everywhere throughout England in the open air. They both were great preachers, but White-field was the more magnetic of the two.

Wesley was an Arminian. White-field was a Calvinist. Wesley had a genius for organizing. Whitefield lacked all talent for organizing. The outcome was that Wesley left behind him a great church, the Methodist Church. Whitefield powerfully influenced thousands of people, but they never formed a church. They remained in the Anglican Church, and there they formed the Low Church or Evangelical party. In their views these Evangelicals or Low Church people were moderate Calvinists. They were opposed to elaborate ritual in church services. They were filled with religious zeal, and they lived lives of strict piety. If Whitefield had possessed the organizing genius of Wesley, Calvinism might have been today a far greater power in England than it is. The trend of events in the Anglican Church soon became a cause for deep concern. The great Methodist revival led by the Wesleys had resulted in the withdrawal of thousands from the Anglican Church. The Low Church party under the leadership of Whitefield was moving away from the traditional Anglican practices. Dissenters, Catholics, and the Low Church party were all working for repeal of the laws which gave the Anglican Church many advantages over the other churches. It began to look as though the Anglican Church might soon cease to be the State Church of England. As a result, many leaders in the Anglican Church became frantic with alarm. A number of them met to consider what could be done to stop this trend. They and their supporters became known as the High Church party. In the first half of the nineteenth century the High Church party represented a

movement back in the direction of the Roman Catholic Church. The foremost leaders were John Keble, John Henry Newman, and Edward Pusey. Because these men were affiliated with Oxford University, the movement came to be known as the Oxford movement. The High Church party emphasized those features in the Church of England which were a continuation of Roman Catholic tradition and practice. They held that their priests had the power to forgive sin. They were distressed that the Church should be under the authority of the State. The movement was formally started by Keble when he preached a sermon in Oxford on "The National Apostasy." In the same month the publication of a series of tracts was begun. In all, ninety tracts appeared, most of them written by John Henry Newman. These tracts gave to the movement another name—the Tractarian movement. To Newman the Church of England was the golden mean between Protestantism and Catholicism. But as the series of tracts progressed, the writings became more and more Roman Catholic in the principles they set forth, until finally the Bishop of Oxford ordered that their publication be stopped. On October 9, 1845, Newman joined the Catholic Church. Thousands followed him. But the majority of the High Church party remained in the Church of England, and there they continued to exercise their influence. The ritual in the church service became more and more elaborate, after the Roman fashion. The High Church movement is still a growing force in the Anglican Church. A Broad Church party also arose in the Church of England. It developed under the influence of German thought. The man who introduced the new ideas from Germany into England was the poet Coleridge. The Broad Church party strongly believed in having a State Church. Members of this party considered the Church to be a department of the State, like the army and the navy. Believing as they do in a State Church they would like to see every citizen a member of it. In order that this may be possible they wish to see every form of belief tolerated in the State Church. There should be no creeds with binding force. Everyone should be free to believe whatever he pleases. That is why this group is called the Broad Church party. The members of this movement have become more and more liberal in their doctrinal views. They do not realize that truth and error, light and darkness, faith and unbelief cannot exist side by side in the same organization.

6. Three New Movements Arise among the Non-Conformists

Step by step during the nineteenth century the Non-Conformist or Dissenting bodies in England achieved more nearly a status of equality with the Episcopal or Anglican Church. The number of Non-Conformists has grown steadily until at the present time they make up at least half of the population of England. They are found mostly among the middle class. These churches possess many great preachers and a number of scholars; however, in scholarship and in work among the unchurched they do not equal the Anglican State Church.

Among the Non-Conformists in England during the past century three new movements of varying importance arose. The first of these movements began when Edward Irving, a Presbyterian minister, began to preach that the gifts of the apostolic age (speaking in tongues, prophesying, and healing the sick) would be restored if people only had enough faith. He soon came to believe that some of the members of his church had received these "gifts." He was deposed as a Presbyterian minister but continued his preaching. After some time, twelve members of his church were designated as "apostles." The "apostles" were believed to be organs of the Holy Spirit. The people who held the views of Edward Irving took the name of the Catholic Apostolic Church and adopted an elaborate ritual. This Church expected the speedy return of the Lord. The last apostle

died in 1901 but the Apostolic Church carries on to this day. A second movement arose as a reaction against the lack of spirituality and warmth in the Anglican Church. Groups of Brethren sprang up in Ireland and western England. They claimed faith and Christian love to be their only bond of union. The great increase in the number of Brethren was due to the labors of John Nelson Darby, who had been a minister in the neighborhood of Plymouth, England. Because of him the Brethren received the name of Darbyites or Plymouth Brethren. Darby worked hard to spread his ideas. He organized churches of the Brethren in Switzerland, France, Germany, Canada, and the United States.

Because the Bible teaches that all believers are priests the Brethren do not believe in ordained ministers. They are against creeds. They hold that the Holy Spirit guides all true believers, and unites them in faith and worship after the apostolic model. They claim to reject all denominationalism. But early in their history they were compelled to adopt certain acts of discipline. Today they are divided into six groups.

One of the outstanding members of the early Brethren group in England was George Muller of Bristol. Inspired by the example of August Francke (ch. 39, sec. 5) , he established an orphanage which became famous as a work of faith. A third movement, the Salvation Army, was founded by William Booth, a former Methodist minister. He first carried on a successful revival in Cardiff, Wales. Later he began a similar work in London. Out of this there developed (in 1878) an organization in military form which soon received the name of the Salvation Army. It is found today in all English speaking countries and in countries of continental Europe and the Orient. The Salvation Army engages in street preaching and in works of mercy. It is not a church. In almost every city it maintains a service center, where the lonely and homeless can find help and where evangelistic services are regularly held.

# 48. Chapter 44: The Reformed Churches Survive Persecution

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The Reformed Church in Switzerland Revives and Wanes

The Huguenots in France Survive Horrible Persecution

Antoine Court and Paul Rabaut Guide the Persecuted Church

The Reformed Church Survives the French Revolution

The Reformed Church in Germany Grows and Then Declines

Lay-Patronage Divides the Presbyterian Church in Scotland

The Reformed Church in the Netherlands Deteriorates and Revives

Abraham Kuyper Is Converted

Kuyper Gives a Half Century of Strong Leadership

Kuyper’s Method of Reform Is Different

1. The Reformed Church in Switzerland Revives and Wanes The Reformed Churches in Switzerland, France, Germany, the Netherlands, and Scotland also fell prey to Modernism and unbelief. In Switzerland a great revival took place in the early part of the nineteenth century, under the ministry of Cesar Malan, Alexandre Vinet, and Frederic Godet. Once again the great truths of Calvinism were being taught in the pulpits. But soon Malan was forbidden to preach, and he and his followers left the State Church and organized the Free Church. Gradually, however, Modernism became dominant in this church also. Today the Free Church in Switzerland numbers only about ten thousand members.

2. The Huguenots in France Survive Horrible Persecution The Edict of Nantes in 1598 secured to the Huguenots — the French Calvinists — a considerable measure of freedom. From that time until the revocation of that Edict in 1685 there were about a million Huguenots in France, with eight hundred churches and about that number of ministers. These Huguenots were found among all classes of society: nobles, gentry, craftsmen, professional men, and farmers. But the bulk of them belonged to the middle class. They were the leaders in business, banking, manufacturing, and the professions. In many communities in which the Huguenots were only a small minority they yet were the most influential element. "Rich as a Huguenot" became a common saying. The meeting-houses of the Huguenots were for the most part plain wooden structures. Some of them were very large. They had a seating capacity of seven to eight thousand, and they were always filled with eager hearers. Often four long sermons were preached on a Sunday. The Huguenots were very liberal in their financial support of the work at home and of the persecuted abroad. Strict church discipline was maintained. Sabbath desecration and frivolous conduct of every sort were

severely discouraged. The Huguenots at this time had four great institutions of learning — at Sedan, Montauban, Nimes, and Saumur. These schools had a large enrollment of students, and their faculties counted among their members some of the foremost scholars of the time. In 1685 Louis XIV revoked the Edict of Nantes, (ch. 35, sec. 2) which since 1598 had protected the French Protestants. Persecution was renewed. Thousands of members of the French Reformed Church suffered martyrdom. Hundreds of thousands renounced their faith. Between five and eight hundred thousand Huguenots fled to Germany, the Netherlands, England, and America. The French Reformed Church lost nearly all its members. The feeble remnant of only a few thousand reorganized themselves. What now follows is one of the most heroic episodes in the whole history of the Church. This remnant retreated to the fastnesses of the wild mountain country of the Cevennes known as the Desert. A government order decreed the massacre of the Huguenots. Women were not excepted. Nearly all of the few ministers who remained were killed. Of those who had fled into other countries some recrossed the border to visit the scattered flocks, and were received with inexpressible joy. Even without ministers the Huguenots continued to hold their meetings at the peril of their lives. One of the bravest ministers was Brousson. He crossed and recrossed the border many times, and had many marvelous and narrow escapes. But at last he was captured and executed in the presence of a crowd of ten thousand persons. They wept in sympathy with his courageous witness-bearing. Many Catholics were converted by his example of heroic faith. At last the fearful persecution drove the Huguenots to desperation and fanaticism. From 1702 to 1710 they carried on a terrible guerilla warfare against their persecutors. They themselves suffered severe losses.

3. Antoine Court and Paul Rabaut Guide the Persecuted Church

After the death of King Louis XIV in 1715 there was a let-up in persecution, but in 1724 it broke out again with new vigor. Men attending Protestant services were made galley-slaves, women were imprisoned for life. Parents who did not send their children to a Roman Catholic school were heavily fined. Entire communities were fined for permitting Protestant services to be held. In spite of persecution the churches in the Desert began to grow again. But their church life had become entirely disorganized. The man who did much to bring about better conditions was Antoine Court. He is known as "the Restorer of the Reformed Church in France." He was born in 1695. When he was five years old his father died. His mother, a woman of heroic character, trained him carefully in the faith of his fathers. When he was still a young child she took him to the secret Huguenot meetings. From infancy the fear of God dwelled in his heart, and when he arrived at young manhood he resolved to devote himself to the preaching of the Gospel.

Court visited many of the scattered groups of Huguenots, and observed their disorganized and confused condition. In August, 1715, when he was only twenty years old, he called together a synod. He had no college education, but through much reading he had educated himself. He had acquired a firm and thorough grasp of the system of Reformed doctrine. In spite of his extreme youth, his great natural ability and powers of persuasion soon made him a recognized leader among the Huguenots. His address before the Synod put new courage and enthusiasm into them.

Persecution had deprived the poor and oppressed Reformed Church of France of all its ordained ministers. The French Reformed Church, true to its Calvinistic tradition, would have nothing of lay preachers. As a temporary measure preaching by candidates, students who had successfully

completed their theological course, was resorted to. But the Reformed rule that preaching should be done by ordained men only was maintained. It was agreed among the members of the French Reformed Church of the Desert that there were among them two who were qualified for the ministry: Court and Corteiz. Corteiz was the older of the two. He was sent to Switzerland to obtain ordination. Upon his return he ordained Court. The need of a school for the training of ministers led Court in 1730 to found a seminary in Lausanne in Switzerland. There it was beyond the reach of the persecuting government of France. The place where the seminary met was exceedingly humble. A room on a second floor served as a lecture room. Many gifted and devoted young men were trained for the ministry of the Gospel in that small and simple room. That Lausanne seminary became known as "a school of death." Most of the men trained there for the ministry of the French Reformed Church sooner or later lost their lives as victims of persecution.

Paul Rabaut was twenty-three years younger than Court. When he was twenty years old he consecrated himself to the cause of the Reformed Church in France. Court once defined the spirit of the "Desert" as "a spirit of mortification, a spirit of reflection, of great wisdom, and especially of martyrdom, which, as it teaches us to die daily to ourselves, to conquer and overcome our passions with their lusts, prepares and disposes us to lose our life courageously amid tortures and on the gallows, if Providence calls us thereto." Paul Rabaut was the embodiment of that spirit.

Rabaut studied for a time in the seminary established by Court in Lausanne. He was full of zeal and a gifted speaker, endowed with a high degree of personal magnetism. For fifty-six years he labored in behalf of the French Reformed Church. He suffered untold hardships. His life was constantly in danger, but with the wisdom of the serpent he always managed to elude arrest. He abundantly earned the title of "Apostle of the Desert."

4. The Reformed Church Survives the French Revolution

Philosophers and leaders in France were promoting a spirit of tolerance, and Anne Robert Turgot, one of the influential thinkers of the day, induced the young king Louis XVI to decide against persecuting Protestants. Consequently after ninety years of persecution the Huguenots were recognized by the government.

Lafayette returned from America, where he had given help to Washington in the War for Independence. Filled with the spirit of civil and religious liberty, he used his influence to have all the laws against the Protestants removed. This was accomplished with the Edict of Toleration in 1787.

Two years later the French Revolution brought a new government into power. The newly formed National Assembly granted the Reformed liberty of worship and restoration of property. But in 1793 the atheists secured control of the government. They hated all religion and persecuted Catholics and Protestants alike. So complete was the horror of the period from 1793 to 1794 that it is called the Reign of Terror. Many Huguenots who had escaped the Catholic persecution fell victim to the atheists. The old and venerable Paul Rabaut was cast into prison. It is not possible to say how many Protestants as well as Catholics renounced their faith at this time, but the number was large. When the storm of the French Revolution had blown itself out the Reformed reorganized their churches, which had been scattered and wasted. Napoleon, who at this time became master of France, granted the Reformed and Lutherans equality before the law with the Catholics. The government provided all churches alike with financial support. In return it

demanded a large measure of control over the churches and their educational institutions. Of the 700,000 Protestants in France today, about 620,000 are Reformed. The rest are Lutheran.

Modernism has also invaded the ranks of the Reformed Church in France. Only a few churches are thoroughly Reformed in the historical sense.

5. The Reformed Church in Germany Grows and Then Declines The Treaty of the Peace of Westphalia in 1648 (ch. 32, sec. 6) gave to the Reformed in Germany the same rights and privileges enjoyed by the Lutherans. The Reformed were a large and important element in the population of the Rhine provinces and in the province of Brandenburg, now known as Prussia. After the revocation of the Edict of Nantes in 1685 thousands of Huguenots or French Reformed found refuge in Brandenburg. The province of the Palatinate on the upper Rhine probably contained the largest number of Reformed people in Germany. In this province is located the city of Heidelberg with its renowned university. Here in the sixteenth century two professors, Ursinus and Olevianus, wrote the Heidelberg Catechism — one of the clearest and most complete expressions of Reformed interpretation of the Bible. It was published in 1563. The University of Heidelberg was the stronghold and educational center for the Reformed in Germany. By the Peace of Westphalia it was guaranteed to the Reformed as their university. But the Jesuits wormed their way in and cunningly began to undermine the position of the Reformed professors. In 1719 a new edition of the Heidelberg Catechism was published. This Catechism contains the expression that "the Popish mass is an accursed idolatry." The Jesuits used all their influence to have this new edition suppressed. In this they were unsuccessful, but the Reformed were robbed of the largest of the two Heidelberg churches that were left to them. In process of time Modernism crept in and increased its influence among the Reformed in Germany. The University of Heidelberg, once a nursing mother of Calvinism, by the beginning of the nineteenth century had become one of the chief centers of Rationalism in that country. In 1817 the King of Prussia by royal decree forced the union of the Lutheran and Reformed churches. The weakened Reformed Church offered but feeble resistance. Since this union the Reformed Church has practically ceased to exist in Germany, except in two small districts bordering on the Netherlands.

6. Lay-Patronage Divides the Presbyterian Church in Scotland

During the reign of William and Mary the Presbyterian Church became the State Church of Scotland. Under their successor, Queen Anne, Parliament passed a law which was to cause endless difficulty. It was the act restoring the principle of lay-patronage, which gave to the king and lords the right to appoint ministers of their own choosing to the pulpits of Scotland whenever they became vacant. Often ministers were appointed whom the congregations did not want. In this way the act caused an immense amount of trouble, and to a large extent shaped the history thereafter of the Presbyterian Church in Scotland. The first rupture in the Scottish Church took place when Ebenezer Erskine and several other ministers were deposed because they boldly denounced lay-patronage (1740). Another secession took place as the result of the refusal of Thomas Gillespie to take part in the installation of a minister appointed according to the principle of lay-patronage. The various secessions received strong support especially among those who took their religion seriously. In 1847 the groups that had withdrawn joined to form the United Presbyterian Church. The State Church through these withdrawals was tapped of much of its spiritual strength. Besides, Liberalism crept into Scotland also, and resulted in what was called

Moderatism. The system of lay-patronage favored the appointment of ministers who were Moderates, or Liberals, even though the congregations wanted men who were true to the historical faith. Rather than submit to this system, some 474 ministers under the leadership of Thomas Chalmers withdrew from the Presbyterian State Church in 1843 and organized the Free Church of Scotland.

Chalmers, a true champion of the historical faith in Scotland, was outstanding as a preacher, social reformer, theological teacher, and leader. The most religious and devoted element had now left the State Church. In all about one third of the membership had withdrawn. But it was not all to the disadvantage of the State Church. The spirit and enthusiasm of the Seceders in time aroused new zeal in the State Church itself. And in 1874 the system of lay-patronage was finally abolished. In 1900 the Free Church of Scotland and the United Presbyterian Church joined to form the United Free Church of Scotland.

7. The Reformed Church in the Netherlands Deteriorates and Revives The Synod of Dort, held in the Netherlands in the years 1618 and 1619, condemned Arminianism and clearly set forth the Reformed Doctrine in a statement of faith called the Canons of Dort. These Canons together with the Heidelberg Catechism and the Belgic Confession form the doctrinal standards of the Reformed Church in the Netherlands (ch. 38, sec. 4). But the Synod of Dort was not able to remove Arminianism from the Netherlands, nor was it able to prevent the rise of new departures from historic Protestantism. When the nineteenth century opened, the life of the Reformed Church was at a very low ebb. Reformed doctrine was ridiculed as old fashioned and out of date.

However, before the nineteenth century was many years old, signs of new life began to appear, and by the time it drew to a close the situation had changed completely. There were many influences affecting the Church at this time.

First of all there was the influence of Cesar Malan and Alexandre Vinet (ch. 44, sec. 1), which made itself felt also in the Netherlands and resulted in an important revival of religion among the higher classes in that country.

"DE LANGE JAN," MIDDELBURG

Like so many old churches in the Netherlands, this structure, now belonging to the Reformed Church, was in its beginning a Roman Catholic cathedral. It was occupied by the followers of the Reformation as early as 1574. The stately tower, almost 300 feet high, is familiarly known as the "Lange Jan," or "Tall John." It was damaged during World War II but is being restored.

Then there were a few ministers in the Reformed State Church and thousands of its members, especially among the lower and middle classes, who had remained true to the faith of the fathers. These tried to make the Church again live up to its Creed and Church Order; but they met with strong opposition from authorities in the State and Church. In 1834 a large secession from the State Church took place. In spite of persecution by the authorities and by mobs, the Seceders organized themselves as the Christian Reformed Church and in 1854 founded a theological school in Kampen for the training of their ministers. This Secession Movement of 1834 in the Netherlands and its theological school of Kampen became of importance for the history of the Church not only in that country but also in the United States. But God’s great instrument for bringing about a very remarkable revival of historic Calvinism in the Netherlands was Abraham Kuyper.

8. Abraham Kuyper Is Converted

Abraham Kuyper was born on October 29, 1837, in the little town of Maassluis. The child's head was enormously large and the parents were worried. They took him to a famous specialist in Germany. After the specialist had carefully examined the child he turned to the anxious parents and said, "You need not worry; it's all brains." As a student he attended the University of Leyden, Here a book which he wrote in Latin won the first prize in a nation-wide contest. Meanwhile in the university he imbibed the principles of Modernism.

Upon graduation Kuyper became minister in the country church of Beesd. In this church there were many members who clung steadfastly to the old Reformed truth. In talking over the Sunday sermons with him they were not afraid to contradict their learned university-trained pastor. Especially his frequent conversations with one old lady of the church made a deep impression upon the young minister. He now turned to the works of Calvin and made a serious study of them in the original Latin. This study changed the young Kuyper from a Modernist to a convinced Calvinist. From that time on to the end of his life he was the great champion of a revived Calvinism.

9. Kuyper Gives a Half Century of Strong Leadership

Fired with a deep religious zeal and enthusiasm, and consumed with a desire to restore the Reformed Church of the fathers, that it might again bless the nation of Holland, Kuyper began an activity which was to stretch over half a century and amaze both friend and foe. As St. Augustine's City of God had inspired Charlemagne, Pope Gregory VII, and Calvin, so it inspired Kuyper. He entered upon his tremendous labors not only to restore the Church, but to apply the principles of Christianity to every domain of life: the political, the social, the industrial, and the cultural, as well as the ecclesiastical. From the little country church of Beesd he went to the big city church of Utrecht, and from there to the still larger church of Amsterdam. He organized a Christian political party, and entered the Dutch Parliament. In 1880 he founded in Amsterdam the Free University based upon Reformed principles. It was given this name because it was free from the control of Church and State. Kuyper became the leading professor. In 1886 he led a second large secession from the State Church of the Netherlands. And in 1892 he was foremost in helping to bring about in the Synod of Amsterdam the union of the Christian Reformed Church with this new seceding group, under the name of the Reformed Churches in the Netherlands. This new denomination consisted of seven hundred churches and three hundred thousand members. From 1901 to 1905 he was prime minister of the Netherlands. Kuyper preached, lectured, taught, took part in the debates of the Dutch Parliament, and wrote. He was great as a speaker, but he was even greater as a writer. He issued pamphlet after pamphlet. He also wrote many books, besides editorials for weekly and daily papers.

There were thousands who heard his voice. In 1898 he made a speaking tour through the United States. There were hundreds of thousands — in the Netherlands, in Germany, France, Switzerland, England, Scotland, the United States, Canada, South Africa, and the East Indies — who read his writings. Many of Kuyper's works have been translated into English. Several Americans have learned Dutch in order to be able to read Kuyper's books in the original.

Kuyper possessed in a very high degree the marvelous gift of expressing deep thoughts in a clear, simple, and interesting way. He was a great scholar of enormous learning, a keen and profound

thinker, and a superlative stylist.

ABRAHAM KUYPER 10. Kuyper’s Method of Reform Is Different

Since the Reformation there had been many departures from historic Protestant doctrine. A number of these departures had three things in common. In the first place, the Baptist, Quaker, Pietist, Moravian, and Methodist movements all originated in a reaction against the deadness and inactivity of the historic Protestant churches. In the second place, they adhered to the fundamental doctrines of Christianity. In the third place, they tried to cure the admittedly bad conditions in the historic Protestant churches by unchurchly methods.

Kuyper’s work was also a reaction against the conditions of the times, but to make that reaction effective he employed an entirely different method. In the first place, he returned to historic Protestantism. He battled against ancient and more recent heresies. And while none of the groups that had departed from historic Protestantism did much or anything to stem the rising tide of Modernism, Kuyper opposed it with all his might. In the second place, he fought persistently against the bad conditions in the Church by laboring to reform the Church itself; and this is the important thing — in doing so he employed churchly methods. In the third place, he devoted himself untiringly to arousing the Church from its deadness; he spurred the members on to an activity far surpassing Methodist zeal. He inspired them not only to carry on home and foreign mission work, but to carry the banner of the cross also into the fields of education, politics, social reform, and labor. He did not, as did the other groups, slight doctrine; he knew that the life and growth of the Church depends upon a steady, systematic teaching of Scriptural truth in all its breadth and depth and richness. In striving to carry the banner of the cross into all spheres of life, Abraham Kuyper avoided the mistake of trying to accomplish this by having the Church dictate to the State. Instead he came forward with an entirely new solution. He accepted the Baptist demand of separation of Church and State but he would not, as they did, separate religion from politics. He organized a Christian political party. This party was to work out a Christian political program without interference or dictation by the Church.

Kuyper had many co-laborers. Some of them, as for example L. F. Rutgers and Herman Bavinck, were men of extraordinary ability. But Kuyper stands alone as the pioneering genius. Nowhere else in the world did such a wonderful revival of historic Protestantism take place as in the little country of Holland. In the revival of a sound and active Christianity, his influence is felt today far beyond the narrow boundaries of his small native land — in South Africa, in the East Indies, in certain parts of South America, in Canada, and in the United States of America.

# 49. Chapter 45: The Church Grows Once More, 7500 to the Present

CHAPTER 45 The Church Grows Once More, 7500 to the Present

Earlier Periods of Growth

The Growth of the Church Is Checked

Voyages of Discovery Open the World to the Church

The Catholics Do Mission Work

The Protestants Carry the Gospel to Other Lands

Missionary Results

1. Earlier Periods of Growth The first period of great growth of the Church was from the year 1 to 400, from Pentecost to Augustine. In that period the Church, the army of Christ, conquered the civilized heathen Roman Empire around the Mediterranean Sea (ch. 2). The second period of great growth was, roughly speaking, from the year 500 to 1000. In that period the Church conquered the new uncivilized heathen nations of northern Europe (ch. 8). But in this second period of growth the Church lost to the Arab Mohammedans much territory previously conquered, and to this day has reconquered only part of it (ch. 9). In this period the Mohammedans also conquered much heathen territory in India. That territory they still hold.

2. The Growth of the Church Is Checked

After the year 1000 the Church lost much additional territory in the East to the Turkish Mohammedans. Spain in the southwestern corner of Europe was regained from the Moorish Mohammedans. That reconquest had important and far-reaching consequences. But it was the only gain made by the Church in this period. From 1000 to 1500, roughly speaking, the Church made no new conquests. It could not, for it was fenced in. To the north there was nothing further to conquer. To the west lay the Atlantic Ocean, and to the south and east the wall of Mohammedanism formed an impassable barrier.

3. Voyages of Discovery Open the World to the Church The voyages of discovery radically altered the entire situation. They changed the oceans from barriers into highways. And that change made it possible for the Church to get around the Mohammedan barrier.

Moreover, the further advance of the Turkish Mohammedans into western Europe was decisively checked in 1683 before the walls of Vienna, by the Polish hero John Sobieski. After that Hungary and the Balkan countries were regained from the Mohammedans for Christendom.

Still, although the voyages of discovery enabled the Church to circumvent the Mohammedan barrier, all attempts to take that line itself have so far met with only indifferent success. The Mohammedans, on the other hand, have in the meanwhile gained considerable heathen territory in Africa.

To the present day the great mass of Jews also remain enemies of the cross, and in many cases they are very active and dangerous opponents of the Church. However, the great fact remains that the voyages of discovery opened up all the world to the Church for the first time in history, and gave the Church access to all the remaining and as yet unconquered heathen nations. The way was now open for the third, and what apparently will be the final, period of great growth of the Church.

4. The Catholics Do Mission Work From 1500 to 1600 the voyages of discovery were conducted mostly by the Portuguese and the Spaniards. These were Roman Catholics. The Reformation started in 1517. Up to the Peace of Westphalia in 1648 the Protestants were completely occupied with their struggle with the Catholics. So for the first 150 years of the new missionary era the Roman Catholic Church had the newly opened mission fields all to itself.

Ignatius Loyola, the founder of the Order of Jesuits, was the man who aroused the Catholic Church to a sense of its missionary duty and opportunity. The Catholics were stirred with zeal for winning the heathen in the newly discovered lands for the Church. In this way the Catholic Church would make up for the losses it had suffered as a result of the Reformation.

Inspired by Loyola, Francis Xavier became the first great Catholic missionary of the new era. In 1542 Xavier reached Goa in India, where he labored until 1549, when he went to Japan. There his work gained many converts. In 1552, as he was about to begin work in China, Xavier died. His work was taken up by other missionaries.

Spanish missionaries won the Philippines, South and Central America, and Mexico for the Catholic Church. French Jesuits established the Catholic Church in the province of Quebec in Canada, around the Great Lakes, and down the Mississippi River into Louisiana. Spanish missionaries also built up Catholic churches in Florida and along the coast in California.

Today Catholic mission work is being carried on in Ceylon, India, China, Manchuria, Japan, Korea, Mongolia, Africa, Australia, the islands of the Pacific, and among the North American Indians. Catholic missions are conducted almost entirely by the monks of the different orders.

5. The Protestants Carry the Gospel to Other Lands The first great impulse to the work of missions by Protestants in the new era was given by August Francke (ch. 39, sec. 6) and the Pietists. Their greatest missionary was Christian Schwartz, who from 1750 until his death in 1798 labored in India. From 1732 to the present day Moravian missionaries (ch. 39, sec. 11) have carried on missionary work with utmost devotion in every part of the world. Today all Protestant Churches participate in the work of missions. In our day the great missionary command of Christ to preach the Gospel to the ends of the earth is at last being obeyed. The Christian Church is being planted in Africa, India, China, Korea, Japan, South America, and the islands of the Pacific.

6. Missionary Results The work of missions strictly speaking consists in nothing else but in the preaching of the Gospel. But in speaking of missionary results we think of the effect of the preaching of the Gospel. We ask the question: To what extent are the heathen being truly Christianized as a result of the preaching of the Gospel? The results are often meager as to the number who accept the Gospel and live transformed lives. The results are often so discouraging that many ask the question: Is it worth while? To judge fairly the results that have been achieved we must understand what difficulties and obstacles stand in the way.

First of all, many missionaries have lacked the necessary qualifications. There was a time when it was thought that men who lacked the ability to become good ministers could nevertheless work successfully on the mission field. Today it is realized that a missionary must have fully as much knowledge and ability as a minister, besides specialized knowledge and talents not required of the minister who works in his home land. The missionary must learn to understand the people to whom he brings the Gospel; especially must he know their language, their history, their customs, and above all their religion.

Other obstacles to successful mission work are these: The vast majority of heathen to whom the missionaries preach are extremely ignorant. They cannot read or write. They are superstitious. Then, too, like people the world over, the heathen have a dislike for foreigners; and missionaries are usually foreigners in the lands where they work.

DAVID LIVINGSTONE

David Livingstone was a young doctor of twenty-seven when in 1841 he left Scotland to serve as a missionary in Africa. His devoted service to the people of that continent is a thrilling chapter in the history of missions.

WILLIAM CAREY

In 1793 William Carey left his home country, England, to carry the Gospel to India. His great pioneer work there, especially in the field of translation, opened the way for the spread of the Word in that needful land.

We must also remember that the heathen, like us, want to cling to the religion of their fathers. We love to sing, "Faith of our fathers, we will be true to thee till death." We are not willing to give up the faith that our fathers have taught us. So, too, the heathen are not readily willing to give up the religious beliefs that their fathers have taught them. Only the work of the Holy Spirit in their hearts can cause them to give up their heathen superstitions and accept the Gospel of salvation through faith in Christ Jesus.

Another difficulty is this: The heathen often gain wrong ideas regarding Christianity by observing so-called Christians from Christian lands, who are really not Christian; and by coming to our universities and learning the religion of the Modernists who falsely claim to be preaching the Gospel of Christ.

Also there are many missionaries out on the foreign fields who are Modernists and who under the name of Christian missions are spreading their false gospel among the heathen. When all these things are kept in mind, it can be said that missionary results are simply marvelous. The results obtained in the face of the many and great obstacles can be explained only by the fact that Christ, who founded the Church and whose it is, has been constantly active from heaven from age to age, maintaining and extending His Church. He is doing this in our day in spite of all obstacles and all the weaknesses and sins of His Church. He will continue to do so to the end of time. The missionaries in heathen lands are in the thick of the battle, and that battle between Christ and the Devil is hard. The heralds of the Gospel sense and experience the power of both these captains. The battle for the Truth in the home land is of first importance, for without a proper base of operations Christ’s army, the Church, cannot wage war successfully in the foreign field. The list of great

missionaries is a long one. You must all have heard of Carey, Brainerd, Livingstone, Taylor, Zwemer, Huizenga, and many others. Dr. Huizenga, an American medical missionary to China, specialized in work among the lepers. During World War II he was taken prisoner by the Japanese and died in a concentration camp. His work in China won the high regard of medical authorities as well as the deep gratitude of his patients.

Chapter 52

# 50. Part Five: The Church In The United States

Part Five

THE CHURCH IN THE UNITED STATES

(From the Settling of Jamestown to the Present, 1607-1950)

The Church Is Extended into the New World

The Church Experiences a Great Awakening

The Church and the War for Independence

The Churches in the New National Period

The Church Experiences a Second Awakening

The Church in a Time of Turmoil

The Civil War and Reconstruction Periods

The Church Faces Modern Problems

The Church Seeks to Preserve the Faith

The Churches Seek Co-operation and Union

Looking Backward and Forward

PART FIVE THE CHURCH IN THE UNITED STATES In this final section we shall see the Church establishing itself with the first white settlers in the wilderness on the Atlantic Coast, and pushing steadily westward as the frontier advanced. Periods of spiritual decline were followed by periods of awakening and revival under the leadership of such spiritual giants as Jonathan Edwards and George Whitefield. The War for Independence created a sharp issue for the churches whose origins were English and whose ties with the mother country were still strong. After the Civil War and the Reconstruction period the Church became acutely conscious of social problems — to the extent that it was in danger of losing sight of its central purpose. The increasing wealth of the nation and a new sense of leisure stimulated the building of beautiful churches and the founding of church colleges. Worship became more and more formal and theology more openly liberal. A reaction set in. Small groups broke away from the established denominations and organized new churches, where the form of worship was simple and the message was the Biblical doctrine of salvation by faith. A new impulse toward co-operation among churches led to a number of international conferences. A tendency developed, especially among the liberals, to wipe out denominational differences and unite on the basis of beliefs held by all. Churches of the orthodox evangelical faith have formed associations of their own, for fellowship and united action in a world imperiled by the forces of evil.

# 51. Chapter 46: The Church Is Extended into the New World

CHAPTER 46 The Church Is Extended into the New World

The Episcopal Church Is the First in America

The Congregationalist Church Is Established in New England

The Dutch Reformed Come to New York and New Jersey

Roger Williams Founds a Baptist Church The Catholics Experience Slow Growth in the Colonial Era

The Quakers Persist in the Face of Persecution

The German Reformed Settle in Pennsylvania

The Lutherans Weather a Crisis

Various German Groups Make Their Homes in America

Presbyterianism Takes Root and Grows Rapidly

Methodism Arrives Late in the Colonial Period

1. The Episcopal Church Is the First in America The Episcopal Church was the first church to be introduced into America. This was the Church which the English settlers brought with them to Jamestown in 1607. The Episcopal Church was from the beginning the Established or State Church of Virginia, and remained so throughout the colonial period. It also became the Established Church of Maryland and of all the English colonies south of Virginia, as well as of New York. The leading clergyman in Virginia toward the end of the seventeenth and during the first half of the eighteenth century was James

OLD CHURCH AT JAMESTOWN

This ivy-covered church tower dates back to the years when settled by the English. Behind the tower is the restored version of the main sectin of the church.

Blair. A Scotchman who had been educated in Edinburgh, he came to Virginia in 1685. It was he who after much difficulty obtained from England a charter for the establishment in 1693 of a college at Williamsburg. The college was named after William and Mary, at that time king and queen of England. The purpose in founding it was declared to be "for the advance of learning, education of youth, supply of the Ministry, and promotion of piety."

Blair served as president of the college for forty-nine years — until he died at eighty-eight.

Throughout the first century of colonial history the Episcopal Church made little progress. But a great change for the better came with the opening of the second century of English colonial history

in America. In 1701 there was founded in England the Society for the Propagation of the Gospel in Foreign Parts. This society became the great missionary organization of the Church of England. Its founding was an event of the first importance for the future of the Episcopal Church throughout the whole world, and particularly for the future of that church in the English colonies in America. Up to that time the Episcopal Church had hardly made a beginning outside of Virginia and Maryland.

2. The Congregationalist Church Is Established in New England

King James I of England meant business when he threatened that he would make the Puritans conform, or that else he would "harry them out of the land." He made things so unpleasant for the nonconformists that the congregation of Scrooby in England was forced to seek refuge in Leyden in the Netherlands in 1609.

LANDING OF THE PILGRIMS

Religious News Service On December 21, 1620, the Pilgrims came ashore on a rocky ledge which was to become known as historic Plymouth Rock. They bowed their heads in gratitude to God for their safe arrival in the New World.

These Englishmen did not feel at home in the Netherlands. They found it very hard to make a living in a strange country. What was far worse, they saw their children "being drawn away by evil examples into extravagant and dangerous courses, getting the reins off their necks, and departing from their parents, so that they saw their posterity would be in danger to degenerate and be corrupted." So they decided to seek a new home in America. They sailed from Plymouth in England in the Mayflower and landed on the bleak, rocky coast of Cape Cod on November 11, 1620. They named the spot where they landed Plymouth, after the English city from which they had sailed. You will remember from your study of American history that these English settlers at Plymouth were called the Pilgrims. The settlers at Plymouth were for the most part poor and humble folk. They were looked upon as radical Puritans because they had separated from the Church of England and held the Congregational theory of church government. In other words, they were Separatists. Most of the Puritans wanted to stay in the Church of England and regarded the Separatists as self-righteous trouble-makers. In fact, the Separatists were despised by all their fellow countrymen. The colony at Plymouth always remained small. The great migration of English Puritans to America began in 1628 with the founding of the Massachusetts Bay Colony at Salem. This colony flourished from its beginning. By 1640 around twenty thousand colonists had found a home in the Salem area. A very large proportion of these colonists were men of wealth, social position, and ability.

These Puritans had no desire to separate from the Church of England as did the Puritans of Plymouth. One of the first of the Puritan ministers to come to Massachusetts Bay was Francis Higginson. When from the deck of the ship he saw the shore of England fade away, he said, "We will not say as the Separatists were wont to say at their leaving England, `Farewell, Babylon ! Farewell, Rome!' But we will say, 'Farewell, dear England; Farewell, the Church of God in England and all the Christian friends there!' We do not go to New England as Separatists from the Church of England, though we cannot but separate from the corruption in it." Winthrop and the other Puritan leaders considered it "an honor to call the Church of England from whom we rise, our dear Mother."

You would expect this Massachusetts Bay Colony with its wealth and numbers to take the lead in directing the church life and government in New England. But it was rather the little band of poor and despised radicals at Plymouth who laid the foundations of New England, and supplied the model of church government for the Bay Colony and all the New England Puritans. Following their example, the far more numerous and influential Puritans at Salem also broke with their "dear Mother," and adopted the Congregational form of church government. In the course of ten years thirty-three churches sprang up in Massachusetts. They all adopted the Congregational form of government, though one or two ministers were inclined to Presbyterianism.

THE PILGRIMS' FIRST PUBLIC WORSHIP IN AMERICA

Schoenfeld Collection from Three Lions

On Sunday, January 21, 1621 — just one month after their arrival — the Pilgrims held their first public worship in America in a rough square blockhouse at New Plymouth. Since they had no pastor, they were led in worship by William Brewster, the oldest of the company and an elder of the church. In 1636 the foundation was laid for a college at Cambridge in Massachusetts. It was named Harvard College (now Harvard University) in honor of the Rev. John Harvard, who gave a large sum of money and his library to this institution. In 1701 another college was established in Connecticut. First located at Saybrook, it was removed to New Haven in 1716. Two years later it received the name of Yale in honor of Elihu Yale, who gave generously toward its support. With fond reference to Elihu Yale, Yale University is now often spoken of as Old Eli.

3. The Dutch Reformed Come to New York and New Jersey The hardy and ambitious Dutchmen were not to be outdone by their English neighbors across the North Sea. In 1623 they established two trading posts in America: the one at the present site of Albany on the upper Hudson River, in New York, the other near the present site of Camden on the Delaware River in New Jersey.

OLD CHURCH IN THE FORT, ALBANY

This was one of the early churches built in New York State by the Dutch Reformed settlers of the 17th century.

They called the Hudson the North River, and the Delaware the South River. Prince Maurice, of the house of Orange-Nassau, was at the head of the Dutch Republic at that time. So the Dutch called the post on the Hudson Fort Orange, and the post on the Delaware Fort Nassau. In 1626 Peter Minuit came out as the first governor. He bought the island of Manhattan in the mouth of the Hudson from the Indians. At the southern tip of that island the Dutch built a third fort, which they called New Amsterdam. They called the entire colony New Netherlands.

It was only four years after the famous Synod of Dordt (ch. 38, sec. 4) that the Dutch started their colony in America. The Reformed State Church of the Netherlands was then in full strength and vigor. So it was the Dutch Reformed Church which the Dutch established in the new world. This Church was under the supervision of the Classis of Amsterdam. The first church was established in 1628 under the leadership of the Rev. Jonas Michaelius. The second minister was Everardus Bogardus, who came in 1633. During his active pastorate two meeting houses were erected in New Amsterdam. The first was a plain, wooden, barnlike building. The second was built of stone; it was seventy-two feet long and fifty feet wide and cost 2500 guilders (about $1700) — an

enormous sum for that time. The most outstanding of the colonial ministers in New Netherlands was John Van Mekelenburg, usually called Megapolensis. He served the Church faithfully, and also took an interest in the Indians. He learned the language of the Mohawks and preached to them. It is claimed that he was the first Protestant missionary to the Indians.

THE COLONISTS BRING THE CHURCH TO THE NEW WORLD

Adapted from This Is America's Story, by Wilder, Ludlum, and Brown. Courtesy Houghton Mifflin Company. In 1664, when Peter Stuyvesant was an elder in the Dutch Reformed Church of New Amsterdam and governor of the New Netherlands, this colony was captured by the English and renamed New York. The Dutch Reformed Church was allowed to carry on its work unhindered. Thirty years later there was a great variety of religious faiths in the colony. There were almost as many English Separatists as Dutch Reformed. Besides, there was a sprinkling of French Huguenots, Lutherans, Anglicans, and Jews. From that time on the Dutch Reformed Church in America made but little progress until it was awakened to new life by Theodore Frelinghuysen. We shall hear more about him presently (ch. 47, sec. 2).

4. Roger Williams Founds a Baptist Church In the early months of the year 1631 there landed at the port of Boston with his comely wife a young English minister by the name of Roger Williams. The Congregational Church was the Established State Church of the Massachusetts colony. But Williams believed in the separation of Church and State. Almost immediately this got him into trouble with the church authorities in Boston.

He then became minister of the Pilgrim Church at Plymouth. Here he made friends of the Narragansett Indians and learned their language. This was to be of great use to him later on. In 1634 he was called to the Congregational Church in Salem. He served there for two years, and won a number of the members to his view about the separation of Church and State. In the fall of the year 1635 the General Court sentenced him to leave the Massachusetts colony within six weeks. But Williams at this time was in poor health, and the court allowed him to wait until the following spring. Williams at once withdrew from the ministry of the church in Salem; but his friends and followers then gathered at his house. There he preached to them on the very points for which he had been censured. This aroused the court to action, and Williams was ordered to leave the colony at once.

Williams took a mortgage on his house to raise money, left his wife and two children in Salem, and plunged into the wilderness. It was the dead of winter. For fourteen weeks he wandered about in the deep snows of the forest. Then the Indians, whom he had befriended back in Plymouth, took him in. Late the following summer he purchased from them a plot of ground at the mouth of the Mohassuck River. Soon followers of Williams came from Massachusetts, and together they founded the town of Providence. This was the beginning of the state of Rhode Island. In 1638 a church was organized at Providence. A Mr. Holliman, who had been a member of the church in Salem, rebaptized Williams. Thereupon Williams rebaptized Holliman and ten others. The first Baptist church in America had come into being. When in 1647 the government of Rhode Island was set up, it was founded upon the principles advocated by Roger Williams: separation of Church and State, church, membership not a requirement for voting, and complete liberty of religion. These principles have become fundamental American principles of government.

Baptist views were adopted by quite a number of members of the Congregational churches in the older Puritan colonies. Among them was Henry Dunster, the first president of Harvard. The first Baptist church in Massachusetts was organized in 1663 at Rehoboth by a Welsh Baptist minister, John Myles. Later it was removed to a place near the Rhode Island border called Swansea. This church has had an uninterrupted existence down to the present day. It was, however, not in New England but in the Middle Colonies that Baptist churches flourished most. The first Baptist Association in America, consisting of five churches, met at Philadelphia in 1707. The year 1742 is considered a turning point in the history of the American Baptists. In that year the Baptist Association of Philadelphia adopted a Confession of Faith which was strongly Calvinistic. Up to this time Arminian Baptists had been the more numerous, especially in New England. From this time on the majority of American Baptists have been Calvinistic in their doctrine. The Philadelphia Association became and has remained the strongest Baptist body. The growth of the Baptist Church in America was not rapid. About a hundred years after Roger Williams landed in Massachusetts there were less than twenty-five Baptist churches in New England, and less than thirty in the middle colonies. The rapid growth of the Baptist Church in the South came in a later period.

Roger Williams was not the founder of the Baptist Church in America. The Church he organized in Providence was the first of the Baptist churches in America but not their mother, for not a single Baptist church branched off from it; and the part played by Williams in American Baptist history was exceedingly small. Most American Baptist churches owe their origin to small groups of men and women who were Baptists before they came to America. The greater number of these were of English and Welsh stock. The great significance of Roger Williams lies in the fact that he stood bravely and firmly for complete separation of Church and State. This principle of separation was a great contribution on the part of the Baptists to the solving of a problem that had caused trouble ever since the conversion of the emperor Constantine the Great in 312 (ch. 5, sec. 6; ch. 17, sec. 3). The principle of freedom of religion followed naturally from the principle of separation of Church and State. These principles form one of America’s most beautiful ornaments. And those who had the foremost part in the fashioning of that ornament were the Baptists.

5. The Catholics Experience Slow Growth in the Colonial Era The Roman Catholic Church came to America with the founding of the colony of Maryland. In 1632 King Charles I of England granted to George Calvert and his heirs the territory around Chesapeake Bay. This George Calvert was made the first Lord Baltimore by the king. He was a recent convert to Catholicism. He named the territory Maryland after the wife of the king.

Soon after having received his grant of territory in America the first Lord Baltimore died. He was succeeded by his son Cecil Calvert, the second Lord Baltimore, who in 1634 established the first settlement in the new colony, which he named St. Mary after the mother of Jesus.

It is very interesting that the first English colony in America in which religious toleration was established by law was founded by a Catholic. The Catholic Church had nothing to do with this. It was entirely the personal idea of the founder of the colony. With Lord Baltimore freedom of religion was not a principle, as it was with Roger Williams, but a matter of policy. In order to make his colony profitable, Lord Baltimore needed settlers to whom he could sell the land. A small number of Roman Catholics were among the first settlers, but the great mass of Catholics in England did

not care to come to the new country. So Lord Baltimore had to draw his settlers from the ranks of the Protestants. These from the very beginning formed the great majority of the colonists. It was to protect his small minority of Catholics that Lord Baltimore decreed religious toleration for all the religious bodies in his colony — except for people who did not believe in the doctrine of the Trinity. Against the latter he decreed death and confiscation of property. In 1649 the Maryland Assembly, at the request of Lord Baltimore, passed the Act of Toleration. Although this act was based upon considerations of policy and not of principle, it is nevertheless an important milestone in the history of religious liberty in America. In 1692 the Baltimore family lost its possessions in America. Maryland was made a royal colony, and the Church of England was set up as the Established or State Church.

Under the rule of the Baltimores the Catholic Church had grown but slowly. At the time they lost Maryland the Catholics formed only one fourth of the population. Yet from these small beginnings there was to develop the great expansion of the Roman Catholic Church in the United States which we see today.

6. The Quakers Persist in the Face of Persecution The Quakers were among the most interesting of the religious groups which came to America. They were possessed of a strong missionary spirit. Ten years after George Fox started his work in England (ch. 38, sec. 6-8) some of his followers appeared in America. By the end of the century they could be found in every one of the English colonies. From the beginning many Quaker women did missionary work. The first Quakers to appear in America were two women, Mary Fisher and Ann Austin. They arrived in Boston in 1656; but before they could land, orders were given by the Puritans that they should be kept on board the ship. After that they were put in prison for five weeks. The jail windows were boarded up so that they could neither see out nor be seen. Then they were sent back to Barbados, the place from which they had come. The ship which took the two women was barely out of sight when another vessel entered the port of Boston bringing eight other Quakers. These were imprisoned for eleven weeks, and then they also were sent out of the colony. The Massachusetts colony passed several laws forbidding Quakers to enter. In 1661 a law was passed imposing the death penalty upon Quakers who returned after having been banished. In spite of these severe laws the Quakers continued to come. At last the laws against the Quakers were suspended. The story was the same in the other New England colonies. The Quakers appeared in New York at about the same time that they came to New England. For a short time they were persecuted there. Outside of the so-called Quaker colonies — New Jersey, Delaware, and Pennsylvania—and with the exception of Rhode Island and the Carolinas, the Quakers were persecuted in every one of the English colonies. The first Monthly Meetings in America were formed at Sandwich and Scituate in Massachusetts before 1660. The New England Yearly Meeting was established in 1661. It is the oldest Yearly Meeting in America.

George Fox visited America in 1672. He made a number of converts and established several new meetings. By 1681 more than a thousand colonists had come to New Jersey. Most of them were Quakers. They settled in West Jersey; and Burlington on the Delaware, founded in 1677, became for a time the most important Quaker center. In 1681 Pennsylvania was granted to William Penn, and the next year Delaware was added, though later this became a separate colony. No other single Englishman made such a success of his colonial enterprise as did Penn. He not only granted religious freedom, but also advertised his colony in England, Holland, and Germany. As a

result a stream of colonists poured into Pennsylvania from all these countries and also from France. While the majority of the early colonists to Pennsylvania were Quakers, Penn estimated in 1685 that only half the population of his colony was English. The number of Friends, as the Quakers are officially called, continued to increase. By 1760 their number was thirty thousand. But as numbers increased the spiritual life declined. Religion among the Friends was described as lifeless and dry. In the nineteenth century the Friends experienced significant revivals. In 1827-28 the Hicksites, so named after liberal leader Elias Hicks, separated from the Orthodox branch. The Friends have established many schools and colleges, and they are very active in missionary work.

7. The German Reformed Settle in Pennsylvania

Between 1727 and 1745 a large number of Germans came to Pennsylvania. For the most part they came without ministers or schoolmasters; consequently several of the earliest German Reformed churches were formed without pastors. The first German Reformed church was established in 1719 at Germantown, ten miles north of Philadelphia. By 1725 there were three German Reformed churches. These churches asked John Philip Boehm, who had been a schoolmaster at Worms, to act as their pastor. He began to preach and to baptize. But there was one difficulty. Boehm had never been ordained as a minister. He and his friends asked the advice of the Dutch Reformed churches in New York, and then of the Classis of Amsterdam. Boehm admitted that he had violated the order of the Reformed church by preaching and baptizing without ordination. The classis stated that under the circumstances the work of Boehm must be considered lawful, and he was properly ordained as minister in 1729. This was the beginning of a close relationship between the German Reformed and the Dutch Reformed churches in America.

Many Swiss Reformed settled in that area also, between the Delaware and the Schuylkill rivers.

Most of the German immigrants to Pennsylvania were poor. On their way to America they passed through the Dutch ports, where they aroused the sympathy of the Reformed Church in the Netherlands. An appeal was made to this group to take over the care of the German Reformed churches in America, and they consented. Michael Schlatter, a native of Switzerland, heard of this. He went to Holland and presented himself as a candidate for ministerial work among the German Reformed in America. The Classis of Amsterdam accepted him, and he set sail in 1746.

Schlatter’s chief mission was to organize the German Reformed churches in America into a synod. He was full of energy and zeal. He visited all the larger German Reformed churches, and the newly organized synod held its first meeting in Philadelphia in September, 1747. At the request of this synod he went to Holland, and in a short time raised $48,000 to help the poor German Reformed churches in America. This aid was given on condition that these churches remain under the Classis of Amsterdam. When he returned to America he brought with him besides the money six young ministers and seven hundred Bibles for free distribution. This greatly strengthened the German Reformed Church in colonial America.

GLORIA DEI CHURCH, PHILADELPHIA

This Swedish Lutheran Church on Swanson Street is the oldest church in Philadelphia. It was dedicated in 1700 and is still in daily use. In most respects the German Reformed and the German Lutherans in America were much alike in worship and doctrine. They worked harmoniously together. In many places the German Reformed and the German Lutherans held services in the

same church building.

8. The Lutherans Weather a Crisis

Lutheranism in America had its beginnings among the Dutch on the banks of the Hudson and among the Swedes on the banks of the Delaware. Two churches are still standing as monuments to the early history of Swedish Lutheranism in America: Old Gloria Dei Church on the bank of the Delaware in South Philadelphia, and Old Swedes Church in Wilmington. Around both churches are graveyards in which rest the remains of these Swedish Lutherans. In the southern end of the graveyard around Old Swedes Church in Wilmington lies buried the body of Torkillus, the first Lutheran minister in America. But however interesting the history of these Dutch and Swedish Lutheran churches may be, they were historically unimportant in comparison with the German Lutheran churches. As already noted, swarms of Germans came to America between the years 1727 and 1745. Of all the religious groups among these German immigrants, the Lutherans were the most numerous.

All these Germans were desperately poor, and the Lutherans, like the Reformed, came without pastors or schoolmasters. As a result they were slow in organizing churches. But after a time a number of German Lutheran ministers came to the colonies, among them Daniel Falckner and Gerhard Henkel.

One of the Lutherans, John Christian Schulz, returned to Europe to collect funds and to obtain ministers and teachers. The appeal struck a responsive chord in Francke in Halle (ch. 39, sec. 4, 6). Francke began looking for a young man suitable for the work among the German Lutherans in America. Finally his choice fell upon Henry Melchior Miihlenberg. Miihlenberg was well educated and had had experience as a teacher in Francke's orphanage at Halle. Although a Pietist and severely critical of conditions in the Lutheran Church in Germany, he was thoroughly loyal. He loved the Lutheran Church and was deeply concerned about its growth in the new world. The outlook for Lutheranism in America was not altogether encouraging. The Germans were more numerous than any other non-English inhabitants in the colonies; but they were widely scattered and were divided into many sects — although the Lutherans were the most numerous. Furthermore, at this time Count von Zinzendorf was in America and was working hard to unite all the German religious groups into one body. If his plan should succeed, it would dim the hope of building up in America the Lutheran Church as an independent organization.

Muhlenberg responded to the pleas of Francke, and in 1742 set sail for America. His coming opened a new period in the history of American Lutheranism. He had come out as the pastor of three Lutheran churches in the Philadelphia area. However, he had come unannounced, and when he arrived in Philadelphia in November he found the churches in a disorganized state. The majority of the Philadelphia churches favored Zinzendorf's plan of union. Many congregations had unworthy men as pastors. But Muhlenberg was an energetic and resourceful man. Within one month he was in complete control of the field, and before the end of the year he was installed as pastor of the three German Lutheran churches—in Philadelphia, New Hanover, and the Old Trappe Church in New Providence.

Besides caring for his three congregations he labored far and wide to build up the churches that had no pastors. He regularly sent reports of his work to the authorities in Halle. This kept the

American field before the Lutheran churches in Germany, and as a result money and men were sent for the support of the work in the colony. In 1745 three ministers came out from Halle with funds to build new churches. In each one of these churches a Christian day school was opened for children of the parish. By the year 1748 there were several strong churches and able ministers. New congregations had been organized, and many young men offered themselves as candidates for the ministry. In this same year six ministers and twenty-four members representing ten churches met in Philadelphia and organized the first Lutheran Synod of America. There were around seventy Lutheran churches in America at this time. And when the War for Independence broke out the number of German Lutherans in Pennsylvania alone had reached about seventy-five thousand.

HOME OF CHRISTOPHER SOWER

Brethren Missionary Herald Company

This house near Philadelphia was erected in 1731. The German Baptist Brethren held their meetings upstairs. The printing was done in the building at the rear 9. Various German Groups Make Their Homes in America

Let us go back, now, to the previous century, and see what other German groups came to America in those early years.

William Penn advertised his colony far and wide. He even made a trip to Europe to tell about it. As a result, in 1683 thirteen German Mennonite (ch. 37, sec. 9) families came to America. They made a settlement ten miles north of Philadelphia and named their colony Germantown. Theirs was the first German settlement in America. A number of Swiss Mennonites settled in what is now Lancaster County.

Another religious group to come to Pennsylvania were the German Baptists, who arrived in 1719. The other people in the colony gave them the name Dunkers, which comes from the German word tunken, meaning "to dip." They first settled at Germantown, but soon left to make other new settlements in that area. From the beginning they held religious services in their homes. A church was not organized until 1723. Within a few years these German Baptist Brethren, or Dunkers, scattered in all directions. In many respects the Dunkers agreed in doctrine with the Quakers and the Mennonites. They were influenced by the Quakers in that they adopted a very plain style of dress. They practised trine immersion, that is, three-fold immersion in the name of the Father, Son, and Holy Spirit. Adults only were baptized. In their form of church government they were congregational. The most important Dunker in colonial times was Christopher Sower. He was the first German printer in America. He was also the first to edit and print a German newspaper. After his death his son carried on the work. The Sower Bible was of great importance in the religious life of the early German settlers. Published in 1743, it was the first Bible printed in America in a European language. The Moravians (ch. 39, sec. 10) came to Pennsylvania in 1740 and settled on a tract of five thousand acres at the forks of the Delaware River. Their great object was to do missionary work among the destitute and scattered German settlers in Pennsylvania and among the Indians. In 1741 Count von Zinzendorf himself arrived in Philadelphia. Just before Christmas he came to the Moravian settlement at the forks of the Delaware, and on Christmas Eve he named the place Bethlehem, meaning House of Bread, "in token of his fervent desire and ardent hope

that here the true bread of life might be broken for all who hungered." Bethlehem, where today the great Bethlehem steel works is located, is still the chief Moravian center in America.

10. Presbyterianism Takes Root and Grows Rapidly As we saw in Part IV of our book, Presbyterianism in England acquired great strength during the seventeenth century. The moment came when this Church was about to be the Established or State Church. Although in England it did not actually reach this position, in Scotland the Presbyterian Church did become the State Church. In America several of the foremost Puritan leaders, such as John Eliot, the apostle to the Indians, Increase and Cotton Mather, and others, were favorable toward Presbyterianism. In several of the New England churches Presbyterian ideas of church organization were put into operation, and in Connecticut the Presbyterian system was fully adopted. There the names Congregational and Presbyterian came to be used interchangeably. The Dutch Reformed Church in the colonies of New York and New Jersey was presbyterian in its form of church government. When New England Congregationalist Puritans moved into New York and New Jersey their change to Presbyterianism came about easily. And so these New England Congregationalists established in Long Island several churches with the presbyterian form of government.

These were the small beginnings of this denomination in America. Then a mass immigration of Scotch Irish took place and greatly increased the growth of the Presbyterian Church in the new world. The Scotch Irish were really not Irish at all, but Scotchmen who had gone to live in Ireland. They were staunch Presbyterians. Although some came earlier, the mass migration to America began in the early part of the eighteenth century and continued until well past the middle of that century. The earliest parties came to New England, but later groups settled in New York and especially Pennsylvania. From the latter state they gradually made their way into western Maryland, Virginia, the Carolinas, and Georgia. The man who laid the foundation for organized Presbyterianism in America was Francis Makemie, who came to eastern Maryland in 1683 and established preaching stations in the Scotch Irish communities there. For several years he went up and down Maryland, Virginia, and the Carolinas, preaching in the scattered settlements. Through the work of Makemie and his helpers a number of churches were organized as early as 1706, and by 1716 there were seventeen Presbyterian ministers serving in the colonies. In this year the first synod was held.

Throughout the years when the number of ministers was small and requests for preaching services were many, the Church held steadfast to its rule that only trained, ordained men should serve as ministers. In 1710 a certain David Evans was preaching among the Welsh settlers in Virginia. He was a gifted young man, whose preaching gave spiritual food and guidance to his hearers. Yet, the Presbytery decided that he "had done very ill," because he was not ordained. In spite of the great need Evans was told to lay aside all other business for a whole year, and apply himself diligently to learning and study. Once a year the Presbytery examined his progress, and five full years passed before Evans was finally ordained. An important event for Presbyterianism in America was the passing of the Adopting Act by the Synod of 1729. This Act required all Presbyterian ministers to subscribe to the Westminster Confession. As the Scotch Irish immigration increased, especially after 1720, the Church grew more and more rapidly, and by the time the War for Independence began these sturdy Presbyterians were to be found in every one of the English colonies. Everywhere they were in sufficient numbers to be of considerable influence.

11. Methodism Arrives Late in the Colonial Period

Since the Methodist movement in England did not get under way until 1739 (ch. 40, sec. 8), Methodism was naturally late in making its appearance in America. It was not introduced until almost the end of the colonial period. The man who brought Methodism to America was Philip Em-bury. He began work in New York in his own private dwelling in the year 1766. At about the same time Robert Strawbridge labored in Maryland. In 1771 John Wesley sent Francis Asbury over from England to further the work. But the Methodist Church was not established in America until after the War for Independence.

# 52. Chapter 47: The Church Experiences a Great Awakening

CHAPTER 47 The Church Experiences a Great Awakening

The Colonies Experience a Spiritual Awakening

The Work of Frelinghuysen, Tennent, and Edwards

George Whitefield and the Great Awakening

The Aftermath

1. The Colonies Experience a Spiritual Awakening

You may recall that in the eighteenth century the winds of Deism and Rationalism blew over England and blighted the religious life of the churches in that country (ch. 43, sec. 4). They likewise chilled much of the religious life of the churches in America into a deep sleep. In the early part of the eighteenth century religious life in America was at a low ebb. The Puritans who had founded the New England colonies were men and women of a deep religious life and strong religious convictions; their grandchildren had lost nearly all religious fervor.

Then a tremendous change came over the religious life of the colonies. It has become known as the Great Awakening. A series of religious revivals took place in various colonies here, there, and everywhere. The Great Awakening in America and the Methodist movement in England occurred at the same time. Both of these had for their background the influence of the Moravians and of German Pietism, of which Spener and Francke were the leaders and the University of Halle became the center (ch. 39, sec. 4). The Methodist movement in England and the Great Awakening in America came together in the person of George Whitefield. Later we shall see how this came about.

2. The Work of Frelinghuysen, Tennent, and Edwards

Theodore J. Frelinghuysen, who in the Netherlands had been under German Pietistic influence, arrived in America in 1720 to become the pastor of some Dutch Reformed churches on the frontier in New Jersey, in the valley of the Raritan River. Frelinghuysen was a preacher of outstanding ability. In his sermons he put all the emphasis on the need of conversion, and his fervent preaching soon bore fruit. Many new members were added to his church. Other churches heard about the remarkable changes brought about by his preaching and requested him to preach to them. In this way the revival spread beyond the valley of the Raritan.

William Tennent was the minister of a Presbyterian church in Neshaminy, Pennsylvania. He had four sons: Gilbert, William Jr., John, and Charles. The oldest son, Gilbert, had already been educated by his father for the ministry, when William Tennent built in a corner of his large yard a log cabin to be used as a schoolhouse. In this school, which was nicknamed the "Log College," the Reverend W. Tennent trained his three younger sons and in course of time fifteen other young men for the ministry. He trained his students very thoroughly in Latin, Greek, and Hebrew, in logic

and in theology. Above all he stirred in them a fervent evangelical spirit. All four of his sons became ministers in the Presbyterian Church and carried on in the spirit of their father. In the year in which his father opened his "Log College," Gilbert Tennent became the minister of a Presbyterian church in the neighborhood of the Reverend Theodore Frelinghuysen. The latter helped the young Presbyterian minister in every way. He permitted him to hold services in the churches of the Dutch Reformed. Tennent, of course, used the English language, and to this some of the members of the Dutch Reformed Church objected strongly. But through the warm evangelical preaching of Gilbert Tennent and the graduates of the Log College, a revival got under way which in course of time ran like a forest fire among the Presbyterians from Long Island to Virginia. The name of Jonathan Edwards is inseparably linked with the Great Awakening in New England. In many ways Jonathan Edwards was the outstanding intellectual figure in colonial America, and one of the greatest minds America has ever produced. He was born in 1703 in East Windsor, Connecticut, where his father was minister of the Congregational Church. He was graduated from Yale at the early age of seventeen years, and in 1727, after several years of further study and of preaching and teaching, he became minister of the Congregational church in Northampton in central Massachusetts. The church was in a state of spiritual deadness. In December 1734 Edwards preached a series of sermons on Justification. These sermons were directed against the tendency toward Arminianism, which was then developing in New England. With great vividness the tall, slender, grave young minister pictured the wrath of God, from which he urged sinners to flee. Soon a great change came over the church and the town of Northampton. In the spring and summer which followed the town seemed to be full of the presence of God. There was scarcely a single person, young or old, who was not concerned about the eternal things. During the first year of the revival more than three hundred persons professed conversion.

JONATHAN EDWARDS

Bettmann Archive In the next few years revivals, independent of each other, took place in various parts of New England. By 1740 the revival movement had become general throughout New England. Mass conversions were common. Out of a population of 300,000 between 25,000 and 50,000 new members were added to the churches. The moral tone of New England was lifted to a higher plane. The revival was attended with strong emotional and physical manifestations. Strong men fell as though shot, and women became hysterical. Edwards preached at Enfield, Connecticut, in July, 1741. His subject was: "Sinners in the Hands of an Angry God." He had to stop and request silence that he might be heard, for there was such a deep breathing of distress, and loud weeping.

3. George Whitefield and the Great Awakening

George Whitefield had a large share in the Great Awakening. He was born in Gloucester, England, on December 16, 1714. His father was a tavern keeper. The boy grew up in poverty amidst scenes of low morality. But there was in Gloucester an endowed school. The young George became a pupil there and prepared himself for college. In 1733 he entered Oxford University, where he became a member of the Holy Club. After a serious illness he was converted, and in 1736 he was ordained a minister in the Episcopal Church of England.

You will remember that White-field labored with the Wesleys to spread the Gospel in England (ch. 40, sec. 6, 7, and 11) . But he did his greatest work in America. From 1738 to 1770 he made seven

preaching tours to America. In those years he went up and down the American colonies from New England to Georgia, preaching. Wherever he preached huge crowds came to hear him. Sometimes he spoke to as many as twenty thousand people. Gifted with marvelous eloquence, he was the greatest preacher of the eighteenth century and one of the greatest of all time. Through his preaching thousands were converted, and the spiritual life of many other thousands was quickened.

Whitefield died September 30, 1770, in Newburyport, Massachusetts, where he lies buried under the pulpit of the Old South Presbyterian Church.

4. The Aftermath In time the interest in spiritual things began to grow less, and the revival called the Great Awakening burned itself out. As early as the years 1744 to 1748 Jonathan Edward's church in Northampton, according to his own statement, was utterly dead. In those years not a single conversion took place. As the revival faded away certain disagreements arose. The Congregational ministers in New England and the Reformed ministers in New York were divided as to its value. Some favored it, others were against it. The Presbyterian Church was split over the question, though later it reunited. The Great Awakening also brought about the development of the New England theology, which in the end led to a great weakening of historic Calvinism among the Congregationalists, the Reformed, and the Presbyterians. At the same time a liberal tendency began to show itself, especially in the churches of Boston and vicinity, which in the early nineteenth century resulted in the formation of Unitarian churches.

GEORGE WHITEFIELD

Religious News Service The Great Awakening powerfully fostered the spirit of revivalism, which has been until recent years the outstanding feature of the life of the Church in America.

# 53. Chapter 48: The Church and the War for Independence

CHAPTER 48 The Church and the War for Independence

The Church and the War for Independence

The Great Awakening Promotes Colonial Unity

The Churches Oppose the Idea of an Anglican Bishop for America

The Episcopalians Are Divided in Their Loyalty

Most of the Churches Wholeheartedly Support the War

The Churches at the End of the Colonial Period

1. The Great Awakening Promotes Colonial Unity The churches in America did much to promote the desire for independence, and to support the war which was waged to attain it. The Great Awakening had a large significance for the colonies not only religiously but also politically. Originally the thirteen English colonies in America were entirely separate from each other. They had very little to do with one another. It was through the Great Awakening that they experienced for the first time a common interest and a common feeling. The inhabitants of the colonies took a common interest in the leaders of the Great Awakening—Whitetield, Edwards, Tennent, and others before the names of Washington and Franklin became for them symbols of a common cause.

2. The Churches Oppose the Idea of an Anglican Bishop for America

There was another church matter which became politically important. It was the long-drawn-out agitation for the appointment of a Church of England bishop for the colonies. Such an appointment would have been a good thing for the Episcopal Church in the colonies, but for that very reason the other churches strongly opposed it. The Reverend Jonathan Mayhew, minister of the West Church in Boston, said that the purpose of appointing a bishop for America was to root out Presbyterianism. He warned that, "People have no security against being unmercifully priest-ridden but by keeping all imperious bishops, and all other clergymen who love to lord it over God’s heritage, from getting their feet in the stirrup." At this time Timothy Cutler, president of Yale, and his whole teaching staff were converted to Episcopalianism. This made the threat of the appointment of an American bishop seem very real. The opposition became even more determined. Bishops were denounced as apostolical monarchs or as right reverend and holy monarchs. It was claimed that if bishops were once established in America, they would introduce canon law, which was regarded as a poison and a pollution.

Starting in 1766 the Congregationalists of New England and the Presbyterians of the middle colonies united in annual conventions to prevent the establishment of an Episcopacy in America. A good many Episcopalians themselves were in opposition. Arthur Lee, an American diplomat and a man prominent in the early history of our country, regarded the idea of a bishop as an attempt to

subvert our civil and religious liberties. The cutting of the ecclesiastical bonds which tied the colonies to England was an important step toward the severing of the political bonds.

3. The Episcopalians Are Divided in Their Loyalty When the War for Independence broke out, the majority of both the clergy and the members of the Episcopal Church in New England remained loyal to the mother country. They were known as Loyalists, or Tories. In the southern colonies, especially in Maryland and Virginia, they took their stand on the American side. In the middle colonies they were about equally divided. William White, rector of the Episcopal Church in Philadelphia, became chaplain of Congress. Two-thirds of the signers of the Declaration of Independence were Episcopalians. Six were either sons or grandsons of Episcopal clergymen. Washington, Madison, Franklin, Marshall, Patrick Henry, and Alexander Hamilton were at least nominally members of the Episcopal Church.

4. Most of the Churches Wholeheartedly Support the War With few exceptions the Congregationalist ministers of New England were American trained, graduates of either Harvard or Yale. They gave to the American cause all they could give of the approval and support of religion. When the news of the repeal of the Stamp Act came, Charles Chauncy of First Church in Boston preached on the text: "As cold waters to a thirsty soul, so is good news from a far country." On the occasion of the so-called Boston Massacre John Lathrop preached on the subject: "Innocent Blood Crying to God from the Streets of Boston." The New England ministers made resistance and independence a holy cause.

KING’S CHAPEL, BOSTON

King’s Chapel was the first Protestant Episcopal church in New England. Its organization dates back to 1686. A Bible sent by King James II is still in use in the Chapel. This church was a favorite place of worship among officers of the British army. In 1785 King’s Chapel became the first Unitarian church in America. When actual hostilities began many New England Congregationalist ministers became "fighting parsons." They acted as chaplains, recruiting agents, officers, and combat soldiers, and they contributed money out of their small salaries. The Presbyterians as one man took the side of the colonial patriots. Their outstanding leader during the war was the Reverend John Witherspoon, who had come from Scotland to serve as president of the College of New Jersey. Witherspoon was selected as a delegate to the Continental Congress, and was the only minister among the signers of the Declaration of Independence. His name is still held in high honor among the Presbyterians, and the building in Philadelphia which houses the offices of the northern branch of the Presbyterian Church is named after him.

There were other important leaders among the Presbyterian clergy. George Duffield, minister of the Third Presbyterian Church of Philadelphia, rebuked his congregation because there were so many men present. He said, "Tomorrow there will be one less, and no prayer meeting Wednesday evening."

JOHN WITHERSPOON

Presbyterian Historical Society

Portrait by A. H. Ritchie At the end of the war the Synod of the Presbyterian Church proclaimed a day of thanksgiving for the establishment of the independence of the United States. The Dutch

Reformed, the German Reformed, and the German Lutheran churches gave their hearty support to the war. Much property of the Dutch Reformed Church was destroyed or damaged. One of their church buildings in New York City was used by the British as a riding school, and another as a hospital. The clergy of the Reformed churches did all in their power to help the cause of freedom. At the opening of the war one of the German Reformed ministers preached on the text: "Better is a poor and wise child, than an old and foolish king." To the Hessian prisoners, Germans who had hired themselves out as soldiers for the British, the German Reformed minister at Lancaster preached on the text: "Ye have sold yourselves for naught; and ye shall be redeemed without money." A son of the elder Muhlenberg (ch. 46, sec. 8) received a commission as colonel in a Virginia regiment. Having finished his farewell sermon, he drew aside his robe and, pointing to his officer's uniform underneath, said: "As declares Holy Writ, there is a time for all things. There is a time to preach, and there is a time to fight, and now it is time to fight." Then with the roll of drums he stood at the door of his church and enlisted its members. Thereupon he marched off to the war. His brother Conrad Muhlenberg, minister of Christ Lutheran Church in New York, was forced to flee at the approach of the British. He was very active and prominent in all the political affairs of the time, and became the first Speaker of the House of the national Congress. The Baptists gave wholehearted support to the war. They used the circumstances of the times to advance their principle of the separation of Church and State. The Quakers and the Moravians were conscientious objectors to war, but they went as far in its support as their principles allowed. The Methodists, who had but recently made their appearance in America, and who were as yet few in number, found themselves in a difficult position. John Wesley, the accepted leader of Methodism, took the side of the English. The result was that the American patriots looked askance at all Methodists in America. When the war began Wesley advised his followers in America to remain free of all parties, and say not one word against one or the other side. All Wesley's English preachers in America returned to England except Asbury, who openly took the American side. In Maryland many Methodists were thrown into jail. Some were beaten and tarred and feathered. All the native American Methodist preachers were loyal to the cause of liberty. In spite of all handicaps, Methodism continued to grow during the war. Their numbers increased from less than 4,000 in 1775 to more than 13,000 in 1780. The Catholics at the time of the war were only a small body, but they gave almost complete support to the American cause. One of the signers of the Declaration of Independence was Charles Carroll of Carrollton, a member of the wealthy Catholic Carroll family of Maryland. He pledged his fortune to the cause of freedom.

5. The Churches at the End of the Colonial Period

It has been estimated that at the close of the colonial period there were about 3,105 local churches in America — about 1,000 in each of the three main sections of the country: New England, the middle colonies, and the southern colonies. The Congregationalists were the most numerous, having 658 churches. Then followed the Presbyterians, the Baptists, the Episcopalians, the Quakers, the Dutch Reformed and German Reformed, the Lutherans, and the Roman Catholics.

You will notice that the small German sects and the Methodists are absent from the list. The small German sects remained small, and their beliefs led them to keep strictly to themselves; consequently they had little influence outside their own circles. The Methodists on the other hand were destined to grow very large and exert wide influence. But when the colonial period came to a close they had not yet been organized as a separate church. They still belonged to the Church of

England.

# 54. Chapter 49: The Churches in the New National Period

CHAPTER 49 The Churches in the New National Period

The National Period Brings New Developments

The Colonies Disestablish Their State Churches

Independent American Churches Organize on a National Scale

Other Churches Sever Their European Ties

1. The National Period Brings New Developments

Two great periods may be distinguished in the history of the United States: the colonial period and the period of national independence. The War for Independence was the transition from the one to the other. In the national period several new and important developments took place. Perhaps the most spectacular of these was the tremendous increase in the number of religious bodies. At the end of the colonial period there were something like a dozen churches and sects. At the present time there are 213. This increase has come about partly through the rise of new organizations, and partly through the splitting of churches already in existence. The innumerable sects both old and new have all remained small. Many of these small sects have subdivided into several still smaller branches. There are for example 254,000 Adventists. They are divided into five groups. The Mennonites, numbering in all 149,000, are divided into fifteen branches.

One religious organization, still called a church, has placed itself really outside the realm of Christianity, because it denies the doctrine of the Trinity. It is the Unitarian body. It has never flourished, and today it has around 70,000 members.

There are three organizations which are counted as religious bodies but which are not Christian churches. They are those of the Mormons, the Christian Scientists, and the Spiritualists. All three had their beginning in America.

Another development in the national period is of the utmost importance. The tendency of nearly all the large churches in this period has been, in America as in Europe, away from historic Protestantism in the direction of Modernism.

2. The Colonies Disestablish Their State Churches At the end of the colonial period and at the beginning of the national period there were two established or official churches in America: the Congregational Church and the Episcopal Church. The Congregational Church was the Established Church in Massachusetts, New Hampshire, and Connecticut. The Episcopal Church was the Established Church in New York, Maryland, Virginia, North Carolina, South Carolina, and Georgia. So there was an established church in nine of the thirteen colonies. An established church is a State church. It is the legally recognized church of the State. All the citizens of the State are supposed to belong to the State Church. In the early days people in Massachusetts who did not wish to belong to the Congregational Church were driven out of the colony. This happened

to Baptists and Quakers. In the colonies in which the Episcopal Church was established, that church, through the State, hindered the work of the other churches. The ministers of the Established Church were the only ones given authority to perform certain religious acts. All citizens in the colonies where there was an established church had to pay taxes for its support, whether they belonged to it or not.

Other churches in the colonies were of course opposed to the Established Church. The Lutherans, the Reformed, and the Presbyterians each felt that their church should be the State church. The only church that was not in favor of having an established church of any kind was the Baptist Church. The Baptists, as we have seen, believed in the separation of Church and State. The Quakers, or Friends, were like them in this respect. The reason that Rhode Island, New Jersey, Delaware, and Pennsylvania were without an established church was that in these colonies the Baptists and Quakers were in the majority. The Baptist Church supported by the other dissenting churches led the fight for disestablishment. Naturally the members of the existing established churches did not like to give up their advantages and special privileges. Nevertheless early in the War for Independence disestablishment came easily in New York, Maryland, and the southernmost colonies. But in Virginia there was a long and hard fight to disestablish the Episcopal Church. Thomas Jefferson and James Madison took part in the action for disestablishment, but neither one of these famous statesmen did as much as the simple folk known as Baptists. The disestablishment of the Episcopal Church in Virginia was accomplished in 1786.

Thus in Virginia the principle of the separation of Church and State, from which complete freedom of religion naturally follows, had finally triumphed. It soon spread throughout the nation. It was made a part of the first amendment to our national Constitution, and thus became a part of the fundamental law of the land.

3. Independent American Churches Organize on a National Scale . In some of the churches there was no cutting of organizational ties with churches in Europe. That was because there was no official connection between them and the European churches. In these churches—the Congregational, the Baptist, the Presbyterian, and the Quakers — the process of nationalization was one of reorganization rather than of severing ties with Europe.

If you recall the story of the Quakers (ch. 46, sec. 6), you will understand that they were well organized on a national basis before the close of the colonial period. They had held their yearly meetings in New England since 1661, in Burlington since 1681, and in Philadelphia since 1683. Although these meetings were strongly influenced by what took place in Europe, and particularly by the teachings of George Fox, the Quakers in America had no official ties with those in Europe.

NEWINGTON CONGREGATIONAL CHURCH

Religious News Service

This church in Newington, New Hampshire, is the oldest Congregational church in continuous use in the country. Worship services have been held there every Sunday since January 21, 1713. Notice the horse stalls behind the building remnants of an earlier day. The Congregationalist leaders, at the end of the War for Independence, laid tremendous stress upon the independence of each local church. When the hitherto separate colonies were united as one nation, there arose among the Congregationalists a movement also to unite the separate local Congregational

churches in some kind of common bond. It was proposed to organize the local Congregational churches — if not in a nation-wide association, at least in state-wide associations. This movement was strongly opposed by the most influential of the Congregationalist leaders. The result was that it failed. This failure of the Congregational churches to organize effectively proved to be a great handicap in their growth. During the colonial period the Congregationalists were the most numerous. In the national period they were outstripped by the Presbyterians, the Episcopalians, the Methodists, and the Baptists. Later the Congregationalists also organized nationally. But they have never been able to overcome the handicap they placed upon themselves early in our national period. In theory the Baptists believe in the independence of the local church just as much as do the Congregationalists. But in spite of their theory they did organize during the war and in the years immediately following, in order better to carry on the fight for their great principle of the separation of Church and State. Between 1774 and 1789 they organized nineteen associations. These associations were linked together in a General Committee.

4. Other Churches Sever Their European Ties

We have seen that several of the churches in America had no official connection with churches in Europe. But there were other churches that did. The Episcopalians were subject to the bishop in London, and the Roman Catholics to the vicar apostolic in London. The Methodists were under the control of John Wesley, and the Reformed churches were under the supervision of the Classis of Amsterdam in the Netherlands.

However, now that the colonies in America had severed their political connection with England and had become an independent nation, the churches that were more or less under the control of churches or persons in Europe likewise severed their ties with them and thus became independent American churches—except the Roman Catholic Church, which remained subject to the pope in Rome.

It was in the early years of the national period that the Methodists in this country established their independence. Up to this time the Methodists had belonged to the Church of England. There were among them men who preached, but none was ordained; and Wesley did not allow unordained men to administer the sacraments. For these the Methodists were dependent upon ministers of the Episcopal Church. In order that the Methodists in America might be organized as a church they needed first of all ordained clergymen. Wesley was ready to do all he could to bring this about. As a presbyter in the Church of England he felt that he had the right to ordain. And so, assisted by two clergymen of that church, he ordained Thomas Coke as superintendent of the Methodist Societies in America.

Next he made provision for a creed and liturgy for the American Methodists. He remodeled the Thirty-nine Articles of the Church of England (ch. 30, sec. 7) by reducing them to twenty-four and leaving out everything that contained Calvinistic doctrine. He prepared a Sunday Service which was an abbreviated form of the English form for worship, and compiled a hymnbook thoroughly Arminian in its sentiments. These, together with a letter, he sent to America by the hands of three men — Coke, What-coat, and Vasey.

FRANCIS ASBURY

Methodist Information

These men arrived in New York late in the fall of 1784. A conference was held in Baltimore on December 24. Fifty preachers were present at this "Christmas Conference." Wesley's letter was read, and it made a deep impression. The Conference decided to follow Wesley's advice and to organize as an independent church. They adopted the name Methodist Episcopal. Coke and Asbury (ch. 46, sec. 11, ch. 48, sec. 4) were elected as superintendents, and a number of men were ordained as ministers. The creed and liturgy provided by Wesley were adopted with but slight alterations. Then the Conference adjourned. It had been in session only ten days, but it had accomplished something of tremendous importance. It had severed the official connection of the American Methodists with their founder, John Wesley in England, and constituted them a national American church. This newly organized Methodist Episcopal Church started out in 1784 with some 15,000 members, gathered in since 1766 through the work of lay or unordained preachers. The Episcopal Church entered the national period in a rather weakened condition, due in great measure to the fact that its loyalties had been divided during the War for Independence. It was still subject to the bishop in London. The leadership that transformed it from a colonial church dependent upon the Church of England into an independent American church came chiefly from the states in which it had not been established. The outstanding Episcopal leader in America at the close of the War for Independence was William White, rector of the Episcopal Christ Church in Philadelphia. He was a thorough American, having been born and educated in this country. Toward the end of the war he wrote a pamphlet entitled, The Case of the Episcopal Church Considered. In this pamphlet he outlined a plan for the organization of the Episcopal Church as an American Church, national in character and independent of the Church of England. This plan was later adopted. His proposal to grant the ordinary members of the Church representation in the Annual Assemblies and in the National Convention shows the influence of the new American spirit. The second step in the break away from the Church of England was taken when Dr. William Smith called a conference of clergymen and laymen in the state of Maryland. This took place at the time White's pamphlet was published. In a document issued by this conference in 1780 the name Protestant Episcopal Church was first used. A second convention of the Maryland clergy, held in 1783, chose Dr. Smith as bishop-elect for that state. A third step toward reorganization of the Episcopal Church in America was taken in Connecticut just as the war came to an end. At an informal meeting of ten Episcopal clergymen of that state, in 1783, Samuel Seabury, Jr., was chosen to go to England to obtain consecration as bishop. Refused in England, he went on to Scotland. There in November, 1784, in the house of John Skinner, coadjutor bishop of Aberdeen, Seabury was consecrated a bishop. Upon his return to America Bishop Seabury held the first assembly of his clergy. In the fall of 1785 a General Convention met in Philadelphia. The all important work of this convention was the preparation of the Ecclesiastical Constitution of the Protestant Episcopal Church in the United States of America. This constitution provided that the governing body should be made up of an equal number of laymen and clergymen. It was adopted in 1789, and the Protestant Episcopal Church in the United States had come into existence. The Dutch Reformed and the GermanReformed churches severed their official connection with the Classis of Amsterdam soon after the War for Independence. They translated their creeds, catechisms, forms of worship, and government and discipline from the Dutch and German respectively into English, and had these published.

They also selected names in keeping with their newly established independent existence. The German Reformed Church in 1793 adopted the name The Reformed Church in the United States.

The Dutch Reformed Church became known as the Reformed Church in America. At the time of the outbreak of the War for Independence there were some one hundred Lutheran congregations in the colonies. In 1796 the Lutherans adopted a constitution adapted to the needs of a church now living under the conditions of an independent American nation. With the adoption of this constitution the control of the Lutheran Church in Germany over the Lutheran church in America came to an end. The Roman Catholic Church in America was under the control of the vicar apostolic in London throughout the colonial period. But the vicar was completely inactive with regard to the churches in America. When the colonies became an independent nation he declared that he considered his jurisdiction over the Roman Catholic Church in the United States at an end. In 1784 the pope appointed John Carroll (ch. 48, sec. 4) superior over the Roman Catholic Church in the United States. With this appointment English authority over the Catholic Church in America came formally and officially to an end, though Roman authority continued.

Five years later, in 1789, John Carroll was appointed bishop by the pope. He thus became the first Catholic bishop in the United States, and Baltimore, the place of his residence, the first Roman Catholic see.

# 55. Chapter 50: The Church Moves West

CHAPTER 50 The Church Moves West

The Westward Movement Is a Challenge to the Church

The Presbyterians Enter the West

The Baptists Work Effectively on the Frontier

Methodism Has Strong Appeal

The Roman Catholics Make Slow but Steady Progress

1. The Westward Movement Is a Challenge to the Church The first general census taken after the United States became an independent nation was that of 1790; it showed that there were four million inhabitants. Out of this reservoir of people there began to flow westward three separate streams. One from New England moved along the valley of the Mohawk, a second moved through southern Pennsylvania and Maryland, and a third moved through the valley of Virginia and the passes of the Blue Ridge Mountains.

Endless processions of covered wagons carried the women, the old and feeble, the children and babies, and all the household goods. Men on horseback armed with rifles drove the herds of cattle. One of the great highways into the western country was the Ohio River. Down this river floated huge flatboats laden with westward moving settlers and all their belongings. A European traveling in this country in 1817 said, "America is breaking up, and moving westward." This mass movement of the population from the old settlements along the Atlantic seaboard across the mountains into the western country is one of the great sagas of history. By 1820 this westward movement had populated the country both south and north of the Ohio. Twelve new states were added to the Union, ten of them west of the Alleghanies. The people who so rapidly filled the new western country were almost all native Americans; their ancestry was for the most part English, Dutch, German, and Scotch-Irish. The new western country between the Appalachian Mountains and the Mississippi River, seething with a vigorous, adventurous, and hardy population, presented to the Church a tremendous task. The future of the Church in America and therewith of the American nation itself would depend upon the way the churches took care of the spiritual life of these pioneers. The churches foremost in undertaking this all-important but difficult work were the Presbyterian, the Baptist, the Methodist, and the Roman Catholic.

2. The Presbyterians Enter the West The Scotch-Irish were the last Europeans to come to America in large numbers before the end of the colonial era. Naturally they had to find homes along the western frontiers of the colonies. Wherever they settled they founded churches, and by 1760 there were Presbyterian churches along the frontier from New England to South Carolina. Consequently the Presbyterians were the most favorably located for taking up the work in the new West across the mountains; they were closest to it, and they were also most used to frontier conditions of life.

Thousands of Scotch-Irish Presbyterians poured from Virginia and North Carolina into the country out of which the states of Kentucky and Tennessee were to be carved. They carried the Presbyterian Church with them. By 1802 there were three Presbyteries in Kentucky. These were organized in that year as the Synod of Kentucky. The Plan of Union became of very great significance at this time. The Presbyterians and the Congregationalists, if they are both true to their Calvinistic confession, differ only in their form of church government. When the westward migration swelled to great numbers, both churches came to realize how large was the task facing them in the new West. To perform that task more successfully they adopted in 1801 the Plan of Union. Under this Plan of Union the two churches agreed that it would be permissible for Congregational and Presbyterian settlers in the western country to found churches together, and that a church so organized would be free to call a minister of either denomination. If the majority of members were Presbyterians, the church was to be conducted according to Presbyterian rules — even if the minister was a Congregationalist; if most of the members were Congregationalists, their form of church organization would be followed. Under the Plan of Union Congregational associations could be organized as well as Presbyterian presbyteries. The Plan of Union came into operation in the western country chiefly in the region north of the Ohio. In this region large numbers of New Englanders had settled, as well as groups of Scotch-Irish from the Middle States. In most localities the Scotch-Irish Presbyterians were in the majority; consequently the Plan of Union turned out to the great advantage of the Presbyterians. It has been estimated that in central-western New York, Ohio, Illinois, and Michigan two thousand churches which were originally Congregational were transformed into Presbyterian churches.

There were other things which gave to Presbyterians an advantage over Congregationalists. They had a strong and active denominational spirit, which the Congregationalists lacked. The Congregationalists felt that their loose form of organization was not as well suited to frontier conditions as was the more compact Presbyterian form of organization. The American Home Missionary Society, though Congregational in origin, went so far as to advise all Congregational young men going out as missionaries to the West to be ordained as Presbyterians.

Throughout the new West, Presbyterians and Congregationalists established schools and colleges. They made by far the greatest contribution to the educational and cultural life of the frontier.

However, the Baptist and Methodist churches grew in membership far more rapidly than did the Presbyterian and Congregational churches. There were several reasons why the Presbyterians lagged so far behind the Baptists and Methodists. The Presbyterians demanded a well-educated ministry; the Baptists and Methodists did not. A Presbyterian minister was required to give all his time to the ministry; the Baptist and Methodist ministers were employed in other work during the week, and functioned as ministers only on Sunday. You may not see at once how this favored the Baptists and the Methodists; but it did. It meant that a Presbyterian church could not be organized until there were a sufficient number of members to support a minister. It cost less to support a Baptist or Methodist church than a Presbyterian church. Besides, the frontiersmen felt closer to the Baptist or Methodist minister, who worked with his hands as they themselves did, than to the scholarly Presbyterian minister. They felt that a Methodist or Baptist preacher was "one of them." He spoke their language. His more or less crude, highly emotional sermon appealed to the rough frontiersmen more than did the scholarly sermon of the Presbyterian minister. Among the Baptists

and Methodists there was a deep-seated prejudice against educated and salaried ministers.

3. The Baptists Work Effectively on the Frontier The general run of Baptists were poor and without much education. With self-supporting, uneducated preachers sprung from among the common people, and a purely democratic form of church government, the Baptists were well fitted for the rough conditions of life on the frontier. The first Baptist church in Kentucky was organized in 1781 at Severn's Valley. This church and its earliest records are still in existence. As a rule the Baptists came in groups and brought their ministers with them. That was the case with the Baptist church founded at Gilbert's Creek in Kentucky. Its members came from Virginia in a body with their pastor, Lewis Craig. As these Baptists crossed the mountains their pastor preached whenever they made camp, and several persons were baptized in the clear waters of the mountain streams. It was during their westward march that they heard the news of the surrender of Cornwallis, and they made the mountains echo with the firing of their rifles in joyous celebration. When they arrived at their chosen place of settlement, they gathered for worship around the same old Bible they had used back in Spottsylvania in Virginia. At first the Baptists would gather for worship in the rude cabins of the settlers, with perhaps six to ten members in a group. After a few years they usually built a church of round logs. Later they would build one of hewn logs with a fireplace and chimney of brick. The father of Abraham Lincoln helped to build such a church in 1819 on Pigeon Creek in Indiana. Usually a frame or brick church was not built until fifteen or twenty years after the first settlement was made.

It was the custom in these Baptist churches on the frontier to hold monthly business meetings. These meetings were generally devoted to matters of discipline for drinking, fighting, malicious gossip, lying, stealing, immorality, gambling, and horse racing. Even intimate family relations came under the watchful eye of the church. South of the Ohio River, where many church members held slaves, the Church watched protectingly over the slaves. Slaves could be church members, and they were sometimes permitted to have a voice in church matters. From all this it is clear that the Baptist Church was a powerful factor in maintaining order and decency in the raw western communities.

After the local churches were founded, there came the problem of organizing associations. The first association west of the mountains was organized in 1785 and consisted of six churches in Kentucky; the next year an association of seven churches was formed in Tennessee. By 1801 there were three associations in Kentucky, and in that year they united to form one. As the Baptist churches increased in number they formed additional associations.

4. Methodism Has Strong Appeal Of all the churches the Methodist was the most successful in extending itself among the frontiersmen in the new western country. In the earlier days, at least, the Methodists were even more successful than the Baptists. Their greater measure of success in winning men and gathering them into churches was due to two things: their doctrine and their organization.

THE CIRCUIT RIDER

Although the official title of this famous statue of Francis Asbury is "Pioneer Methodist Bishop in America," it is popularly known as "The Circuit Rider." The statue is located at 16th and Mount Pleasant Streets, Washington, D. C. Augustus Lukeman was the sculptor. A similar statue has

been erected at Drew University in Madison, New Jersey. The Presbyterians and Baptists were both Calvinists, though the Baptists preached a milder form of Calvinism than did the Presbyterians. As Calvinists both the Baptists and the Presbyterians preached the doctrine of predestination, of God’s absolute sovereignty and electing grace. They preached that man’s destiny lies wholly in the hands of God. The Methodists were Arminians. They preached the doctrine of man’s free will — that man holds his destiny in his own hands. This doctrine had great appeal. The frontiersman felt that he was carving his own destiny out of the western wilderness. The doctrine of man’s free will preached by the Methodists fitted in admirably with frontier conditions. And so externally the Methodists were more successful than the Presbyterians and the Baptists. They were able to gain more members and establish a larger number of churches. But a church is not an end in itself. It is only a means ’ to an end. A small church that preaches sound doctrine is more to be desired than a large church whose doctrine has departed more or less from the truth of Scripture. The form of organization of the Methodists was also better suited to frontier conditions than that of the Presbyterians and the Baptists. Under the Presbyterian and Baptist systems the preachers, generally speaking, were confined to their own local church. It was not so with the Methodist preachers. "All the world is my parish," was Wesley’s motto. Actually all England was his circuit, and in his pursuit of souls he rode that vast circuit throughout his long life. Thus circuit riding became an established Methodist practice. With Methodism, circuit riding was introduced into America. Nothing could have been better adapted to frontier conditions. It was just the thing. And the system of circuit riding was aided and fortified by the system of local lay preachers. The Methodist circuit riders traveled on horseback from settlement to settlement. Some of these circuits were so large that it took from four to five weeks to make the rounds. The circuit riders preached every day except perhaps on Monday. At various places they established "classes" with "class leaders" (ch. 40, sec. 8). On a circuit of average extent there were from twenty to thirty classes. True to Wesley’s slogan, "The world is my parish," the circuit riders did not wait for a number of Methodists to move into a settlement to organize a church. The overwhelming number of frontiersmen did not belong to any church. And so the circuit riders rode across the mountains and plunged into the backwoods of the wild West, looking everywhere for frontiersmen to whom they could bring the Gospel and the Methodist doctrines. As bishop, Francis Asbury was at the head of the Methodist Church throughout the United States. Again and again he crossed the Allegheny Mountains to hold conferences with the preachers and assign them their circuits. He himself also preached. As a result of the work of the circuit riders and the preaching in the regular churches the Methodists experienced remarkable growth. At the beginning of the nineteenth century there were in the West less than 3,000 Methodists; by 1830 the membership in that area had grown to over 175,000. Of these, 2,000 were Indians and more than 15,000 were Negroes. The Western Conference included all the Methodist churches in the entire region west of the mountains.

5. The Roman Catholics Make Slow but Steady Progress

Very early there were in the new West a few Catholics who had come from Maryland. From time to time these were visited by priests. Bishop Carroll in Baltimore supplied the old French settlements along the Mississippi and around the Great Lakes with priests.

Stephen T. Baden was the first priest ordained for Kentucky. His coming marks the real beginning of the Roman Catholic Church in the West. By 1808 Catholic growth was such that a new diocese

was organized with Bardstown, Kentucky, as its center. Its territory included the vast region of Kentucky, Tennessee, and the Northwest Territory. In 1815 the diocese of Louisiana and Florida was organized, and in 1829 the diocese of Cincinnati. The growth of the Roman Catholic Church in the West was not rapid, but it laid the foundation for rapid expansion at a later date.

# 56. Chapter 51: The Church Experiences a Second Awakening

CHAPTER 51 The Church Experiences a Second Awakening

America at a Low Spiritual Level

A Second Awakening Begins in the East

Revivals and Camp Meetings Sweep through the New West

Several New Denominations Are Formed

Missionary Societies and Religious Literature Spread the Gospel

The American Sunday School Union Is Formed

The Churches Establish Colleges and Seminaries

1. America at a Low Spiritual Level As we have seen in an earlier chapter, the Great Awakening in America was followed by a sharp decline in spiritual life. This was in part the result of English Deism and French Skepticism, both of which had a deep and widespread influence on the people. Many of the leading men in America were Deists. Perhaps the most influential of these was Thomas Paine, who in a pamphlet entitled "The Age of Reason" boldly swept the Christian faith aside. The last years of the eighteenth century and the first years of the nineteenth marked the lowest level of vitality in the history of the Christian Church in America. In the new western country the great mass of frontiersmen were sunk in religious ignorance. The lives of many of them reflected this lack of spiritual knowledge. Quarreling, fighting, hard drinking, and the most shocking profanity were the order of the day. Logan County in Kentucky earned for itself the name of "Rogues' Harbor." It was a place of refuge for escaped murderers, horse thieves, highway robbers, and counterfeiters.

2. A Second Awakening Begins in the East

It was at this time that a revival of religion started in the East — very quietly and gradually. People began to take a renewed interest in Christian life and faith. The membership of the churches increased, and new churches were organized. One of the influences that brought this about in New England was the coming of Methodism with its unique method of evangelization. In 1789 Bishop Asbury appointed the first circuit rider there, and soon all the New England States were covered with a network of circuits. In 1795 Timothy Dwight became president of Yale. He was a grandson of the great preacher Jonathan Edwards. In a series of lectures and sermons in the college chapel Dwight showed the dangers and evils of Deism, Infidelity, and Materialism. A revival started in 1802, and one third of the students were converted. Dartmouth, Amherst, Williams, and the College of experienced similar revivals. The religious awakening in the East moved ahead without evangelists or great emotional excitement.

3. Revivals and Camp Meetings Sweep through the New West In the new West the revivals took an altogether different course. One of the early leaders there was a Presbyterian minister by the name of James McGready. In appearance he was not an attractive man. His eyes were small and piercing, his voice coarse and tremulous, and his whole person extremely uncouth. But he had within him the power to move his hearers. In Carolina his preaching had worked so powerfully upon the emotions of the people that he had aroused fierce opposition. His pulpit was torn out of the church and burned, and somebody sent him a threatening letter written in blood. Under these circumstances he decided in 1796 that it would be best for him to go West. There he became pastor of three Presbyterian churches in notorious Logan County in Kentucky. Here under his preaching the great western revival began. It became known as the Logan County or Cumberland Revival.

McGready was joined by several Presbyterian and Methodist preachers, and in 1800 the Cumberland Revival reached its climax. In that year a meeting held on Red River was accompanied by great excitement. A Methodist preacher, John McGee, shouted and exhorted with tremendous energy. Numbers were converted. The news spread. The crowds grew larger and larger. The people brought provisions with them, and spent several days on the grounds. This was the beginning of the camp meetings which were to become a common practice in American evangelism. One meeting lasted four days and nights and a hundred people were said to be converted.

A WESTERN CAMP MEETING IN 1819

Bettmann Archive

Lithograph The revival spread throughout Kentucky, Tennessee, North and South Carolina, western Pennsylvania, and Virginia. The Cain Ridge meeting held in August, 1801, was attended by a crowd of from ten to twenty-five thousand. Camp meetings were held in every section of the West. Especially at night they were a great sight. Camp fires blazed; there were long rows of tents; in the trees hung hundreds of lamps and lanterns. The preachers engaged in impassioned exhortations and earnest prayers. Swelling notes of music floated on the night air as the thousands joined in the singing of hymns. Persons under conviction of sin sobbed, shrieked, and shouted. The revivals at the beginning of the awakening in the West were largely a result of the work of Presbyterians, but in the end the Presbyterians suffered because of divisions. The Methodists and Baptists joined in the revival and added great numbers of converts to their membership rolls.

4. Several New Denominations Are Formed

It has been mentioned that one of the developments which should be noted in the course of American Church history is the tendency for the Church to divide and subdivide. In the first half of the nineteenth century this process had already begun. The Presbyterians were not agreed on the wisdom and value of revival meetings. In 1810 a group in the new West organized themselves as the Cumberland Presbyterian Church. They adopted the camp meeting as a regular method of revivalism, and also the circuit system. They preached a greatly weakened Calvinism, which however appealed strongly to the people of the frontier. Their membership grew rapidly.

Another group left the Presbyterian Church because they could not wholeheartedly accept the doctrines of election and predestination which are at the very center of Calvinism. They formed

what they called the Christian Church.

Alexander Campbell, a Presbyterian minister, felt that the division of Christians into many churches is all wrong. It was his wish to return to the simplicity of New Testament times when all Christians formed only one body. But his movement, started as a protest against the great number of churches, ended in 1826 in adding one more church to those already in existence. This new church was called the Church of the Disciples. In the course of time the Christian Church and the Disciples Church united. The two names were retained and are now used interchangeably.

There were divisions also among the Methodists. The first of these was a rebellion against the autocratic form of church government which was practised at the time. For a number of years there had been an attempt to secure the admission of laymen into the Methodist conferences. This was at first strongly opposed by the clergy. When the attempt failed to make headway, those who desired greater democracy withdrew in considerable numbers and in 1830 formed the Methodist Protestant Church.

Another body, Methodistic in spirit, came into existence under the leadership of Philip William Otterbein. He had come to America to work as missionary among the German Reformed. His pietistic leanings led him, in company with other like-minded ministers, to organize in 1800 the Church of the United Brethren in Christ. In 1803 another church was organized among the Germans, by Jacob Albright, an exhorter (lay preacher) in the Methodist Church. This became known as the Evangelical Church.

Up in New England the Congregational Church was experiencing a division over a very vital point of doctrine. This division had begun as early as 1785. In that year, under the leadership of James Freeman, who had given up belief in the Trinity, King’s Chapel, the oldest Episcopal church in New England, became the first Unitarian church in America. Another Unitarian leader was William Ellery Channing. By 1819 a considerable number of Congregational ministers and members in and around Boston had come to believe that God exists in only one person, not three; and the Unitarian denomination came into being. The word unitarian comes from the Latin word unitas, meaning "oneness." The birth of the Unitarian Church with its false teachings stirred the orthodox Congregationalists to action. As a result many new orthodox churches were organized, notably Hanover Street Church in Boston, whose pastor, Lyman Beecher, was a man of outstanding ability. Later on Beecher became leader of a liberal movement in the Presbyterian Church.

5. Missionary Societies and Religious Literature Spread the Gospel The new religious zeal aroused by the revivals led to the formation of many missionary societies, the publication of many missionary magazines, and the establishment of many Christian colleges and theological seminaries. In the revivals many churches co-operated, and the missionary societies which were formed were largely interdenominational. Among these was the New York Missionary Society (1796), composed of representatives of the Presbyterian, Dutch Reformed, and Baptist churches — an organization which was particularly interested in bringing the Gospel to the Indians in the South.

Then there were the various denominational missionary societies. The Congregationalists established the Missionary Society of Connecticut ( 1789 ) "to Christianize the heathen in North America, and to support and promote Christian knowledge in the new settlements within the

United States." The Presbyterians organized the Western Missionary Society (1802) "to carry the Gospel to the Indians and the interior inhabitants." The Methodists followed with the formation of the Methodist Missionary Society (1819), for the support of the Gospel in new settlements, to work among the Indians, and with a view to possible missionary work in foreign countries. Among the Congregationalists there was also formed the American Board of Commissioners for Foreign Missions (1810), which during the first thirty years of its existence sent out 694 missionaries. One of the most notable of its achievements was the Christianization of the Hawaiian Islands.

Particularly dramatic was the beginning of foreign mission organization among the Baptists. It had its roots in the Congregational Church. The American Board of Commissioners for Foreign Missions, the Congregational society, had sent out two missionaries to work in India, Luther Rice and Adoniram Judson. They sailed on different ships, but through diligent study of the Scriptures both were converted to Baptist principles. Upon arriving in India they and their wives were re-baptized by immersion in the Baptist church at Calcutta. Judson remained to do missionary work in Burma, but Rice hurried back to the United States to awaken the American Baptists to their missionary responsibility. He made an extended tour throughout the United States, establishing missionary societies in all the important Baptist centers. In 1814 he gathered in Philadelphia thirty-three delegates representing eleven states, to form a missionary society. This society adopted the long and laborious name, General Missionary Convention of the Baptist Denomination of the United States of America for Foreign Missions.

ORDINATION OF THE FIRST AMERICAN FOREIGN MISSIONARIES

Schoenfeld Collection from Three Lions

Under the sponsorship of the American Board of Foreign Missions, five young men were ordained at Salem, Massachusetts, in February, 1812. They left soon thereafter for India.

You will notice that the first missionary societies were interested almost exclusively in bringing the Gospel to the unchurched at home — the Indians and the Negroes. Next the mission activity was extended beyond our national boundaries to foreign countries. Thus arose the distinction between home missions and foreign missions.

Outstanding among the later interdenominational societies was the American Home Missionary Society. It was started among the 1820 they have continued as the Missionary Herald. The frontiersmen in the new and raw western country were for the most part without Bibles and religious literature. To supply this want the American Bible Society was founded in 1816, and the American Tract Society in 1825. Serving a similar purpose was the Methodist Book Concern, established in 1789. The American Baptist Publication Society began its work in 1840. Presbyterians, Episcopalians, Friends, and Lutherans also established publication societies. These societies were an immense influence in America. They put out a tremendous amount of Christian reading matter, which found its way into the cabins of the settlers in the remotest backwoods. The American Bible Society carries on a tremendous program for the distribution of the Scriptures. Bibles are shipped to all parts of the world and are made available to people in many lands. The society employs scholars to translate the Bible into languages that have never before carried the Word of God in print. During 134 years it has distributed 395,365,426 copies of Bibles, Testaments, and portions of the Bible in more than 200 different languages.

Presbyterians but later many Congregational societies became members. It was through this organization that the Plan of Union was put into effect in 1801 (ch. 50, sec. 2). Within nine years this society had over seven hundred agents and missionaries in the field. To stimulate interest in the work of missions several missionary magazines were launched. Most of these were discontinued after a shorter or longer time. Exceptions are the Panoplist and the Massachusetts Missionary Magazine. The Panoplist started out in 1805 as an attempt to combat Unitarianism. After three years these two publications were combined, and since 1820 they have continued as the Missionary Herald. The frontiersmen in the new and raw western country were for the most part without Bibles ana religious literature. To supply this want the American Bible Society was founded in 1816, and the American Tract Society in 1825. Serving a similar purpose was the Methodist Book Concern, established in 1789. The American Baptist Publication Society began its work in 1840. Presbyterians, Episcopalians, Friends, and Lutherans also established publication societies. These societies were an immense influence in America. They put out a tremendous amount of Christian reading matter, which found its way into the cabins of the settlers in the remotest backwoods.

6. The American Sunday School Union Is Formed

Back in the colonial period there were no Sunday Schools. The Methodists were the ones who brought to the United States this appealing way of instructing the children and young people. They began the work in 1786, and were so successful that thirty years later Sunday Schools were to be found in every section of the country. In 1824 the American Sunday School Union was organized. It was composed of men of nearly all denominations. The Board of Managers was made up of laymen, most of whom lived in Philadelphia. The purpose of the Union was to promote the establishment of Sunday Schools, and to publish manuals for use in the Sunday Schools.

7. The Churches Establish Colleges and Seminaries The settling of the West and the Second Awakening created a growing need for ministers and religious leaders. To fill this need many new seminaries for the training of ministers were founded. Almost every denomination founded one or more schools during this time. The Congregationalists, whose ministers had been receiving their training at Harvard, established Andover Seminary in 1808, after a Unitarian had been appointed theological professor at Harvard. The Dutch Reformed in 1810 founded a seminary in New Brunswick, New Jersey. Up to that time many of their young men had gone to the Netherlands to be educated for the ministry at the University of Utrecht. In 1812 the Presbyterians founded their seminary in Princeton, New Jer e . The Episcopalians, t e Baptists, the German Reformed, the Lutherans, and others as well as the Roman Catholics were during this period active in establishing seminaries. Between 1808 and 1840 at least twenty-five such schools were founded. They were all located in the East.

Teachers and leaders also were needed in the new, rapidly growing areas. Throughout the West during this time the churches established many colleges. From these small denominational colleges learning and culture radiated in every direction. Their significance for the life of our nation can hardly be overestimated.

# 57. Chapter 52: The Church in a Time of Turmoil

CHAPTER 52 The Church in a Time of Turmoil

Presbyterian Calvinists Separate from Liberals

The Episcopal Church Expands and Divides

Immigration Strengthens the Orthodox Lutheran Position

Doctrine and Language Divide the German Reformed

Immigration Swells the Rolls of the Catholic Church

1. Presbyterian Calvinists Separate from Liberals

Under the Plan of Union of 1801 a large number of churches were organized in Central New York, Ohio, Michigan, Indiana, Illinois, and Wisconsin. As you will remember, these churches were made up of two entirely different elements: New England Congregationalists and Scotch-Irish Presbyterians. Most of the Presbyterians held to a strict Calvinism; but the Congregationalists, influenced by New England liberal theology (ch. 47, sec. 4), were moving more and more away from historic Calvinism. The orthodox group was known as the Old School, while the more liberal group was the New School. In 1837 the clash between these two groups brought about a split in the Presbyterian Church. Both groups kept the same name and claimed to be the Presbyterian Church in the U.S.A. Both had the same Confession and form of government. This separation of Presbyterians lasted for thirty-two years.

Lyman Beecher, who once defended the Christian faith against the new Unitarian doctrine in Boston, had gone to Cincinnati as president of the newly established Lane Seminary. He was also pastor of a Presbyterian church there. He began to sympathize with the New School, and after the split he became a leader among the liberals. Albert Barnes was another New School leader. On the other side was Charles Hodge, a professor at Princeton Seminary and a strong and able defender of the Reformed faith. A year before the two groups divided, the liberals established Union Seminary in New York City. This school has remained a fountainhead of liberalism in our country.

2. The Episcopal Church Expands and Divides

Because of its divided loyalty during the War for Independence, the Episcopal Church was for a time under a cloud (ch. 48, sec. 3; ch. 49, sec. 4); but by the close of the War of 1812 it was no longer looked upon with suspicion. Under the leadership of Bishop William White the Low Church element held for many years a strong and influential position in this church. You will remember from our study of the Episcopal Church in England (ch. 43, sec. 5) that the Low Church party was evangelical in spirit and favored simplicity in the church service. Its members had turned away from the elaborate, formal ritual of the Roman Catholic Church.

Early in the nineteenth century the work of four outstanding American bishops gave rise to a remarkable growth in the Protestant Episcopal Church. In 1811 John Henry Hobart was consecrated bishop of New York. He was a member of the High Church party, and through his leadership this party was to gain in influence. Bishop Hobart greatly extended the Episcopal Church in his area. When he began his work there were twenty-eight clergymen in the diocese of New York; when he died in 1830 there were 127.

Three other outstanding bishops were Alexander V. Griswold of New England, Richard Manning Moore of Virginia, and Philander Chase, who spent his period of service on the frontier. Under Bishop Griswold in New England and Bishop Moore in Virginia the Protestant Episcopal Church grew rapidly, as it did in New York under Bishop Hobart. But unlike Hobart these two men were not of the High Church party. Griswold was strongly Low Church, a man of deep and simple piety and a forceful preacher. Moore was warmly evangelical. Of these four outstanding leaders, Bishop Chase had undoubtedly the most varied and colorful career. He was of pure New England stock and a Congregationalist by training. But while a student at Dartmouth College he became an Episcopalian through study of the Prayer Book. Upon graduation he was ordained and became a missionary in what was then called the western country. His first parish was on the New York frontier. From there he went to New Orleans, where he organized the first Episcopal church in that region. When his health broke down he returned to New England, but as soon as he recovered he set out, in the middle of winter, for the Western Reserve of Ohio. He found only a few Episcopalians on this frontier, and the people of the other churches were hostile to them; but Bishop Chase knew how to overcome their prejudices. As a result of his pioneering work, there were in due time five Episcopal clergymen in Ohio. A diocese was organized and Chase was elected bishop. On a beautiful ridge in the midst of the Ohio forests Bishop Chase established Kenyon College. It was at the time of its founding a theological seminary; later it became both a college and a seminary. Chase went to England to raise funds for this new school. It is his finest monument. From 1831 to 1835 he carried on mission work in Michigan; then he was called to serve as bishop in Illinois. While there he founded Jubilee College.

During the time that the Protestant Episcopal Church was fast expanding—in Kentucky and Tennessee, in Indiana, Iowa, Minnesota, and Wisconsin, as well as in the areas previously mentioned, the gap between the high and low church parties was growing wider and deeper. The High Church party in America was strengthened by the Oxford Movement in England (ch. 43, sec. 5), and the Low Church party became genuinely alarmed. They feared that their church would be led back into the fold of Rome. It began to look as if the Episcopal Church would divide. The man who did more than anyone else to prevent this was William A. Muhlenberg, great grand son of the first American Muhlenberg (ch. 46, sec. 8). He stood for a broader system of organization, and for a larger freedom of opinion within the Church. At the General Convention of 1853 these views were accepted by both parties, and a division in the Church was for a time prevented. From that time on the Low Church party lost influence more and more. There was dissatisfaction, and about thirty years after the Convention of 1853 a number of the members of this party seceded and organized the Reformed Episcopal Church.

3. Immigration Strengthens the Orthodox Lutheran Position

Among the German Lutherans a conflict broke out on two points: one group stood for the Americanization of the Lutheran Church and a more liberal interpretation of the Augsburg Confession (ch. 25, sec. 5); the other group wished to maintain the German language and hold closely to orthodox Lutheranism. The leader of the first group was Samuel S. Smucker. His ideas might have prevailed were it not for the great wave of German immigration which began about 1830 and continued until about 1870. More than a million Germans came to America in the ten years just before the Civil War. While many of these German immigrants were Catholic, and others were hostile to religion of any kind, the majority were Lutherans. They greatly strengthened the conservative element in the Lutheran Church. Their leader was C. F. W. Walther, who had come from Saxony. At this time a number of strictly orthodox synods were organized, among them the well-known Missouri Synod.

Walther became pastor of the Lutheran Church in St. Louis in Missouri. In his German periodical Der Lutheraner he ardently instructed his readers to hold fast to orthodox Lutheranism. He also recommended the establishment of parochial schools for the Christian education of the children. A fine system of Lutheran schools in the Missouri Synod stands today as a monument to Walther and other leaders. The memory of this great Lutheran is preserved in the name of the Walther League — the yout organization among the Missouri Synod Lutherans. In the time preceding the Civil War there was also a large immigration of Norwegian and Swedish Lutherans. The latter organized the Augustana Synod and Augustana College at Rock Island, Illinois. This group was also strictly orthodox.

4. Doctrine and Language Divide the German Reformed

Among the German Reformed, also, the language question caused difficulty, especially in Philadelphia. Those who insisted upon the use of the English language finally withdrew and organized churches of their own.

More severe was the controversy about the so-called "Mercersburg Theology." In 1840 Dr. John W. Nevin was appointed a professor in the German Reformed Seminary at Mercersburg. Four years later Dr. Philip Schaff, a young Swiss scholar, was chosen as professor of exegesis and Church history. Both these men were well acquainted with the new liberal theological views in Germany (ch. 43, sec. 2), and this was reflected in their teaching. The strictly orthodox became greatly disturbed. They attacked the "Mercersburg Theology" in the church papers. The conflict resulted in a secession; but the number of those who withdrew was small.

Schaff is remembered for his brilliant and scholarly work on the history of the Church. It is written in a very interesting style, and consists of several large volumes.

5. Immigration Swells the Rolls of the Catholic Church The enormous wave of immigration from 1830 to 1870 caused not only the Lutheran but also the Catholic Church to grow. One third of the German immigrants were Roman Catholic. During these years thousands of Irish as well as German immigrants poured into our country. And the Irish were practically all Roman Catholic. The Irish Catholics were poor. They had all they could do to pay for their transportation across the Atlantic. When they arrived their purses were empty, and they had to settle down where they landed. Consequently Boston, New York, Philadelphia, and Baltimore be came great Catholic centers. The German Catholics had a little more money, and they were able to travel inland. Most

of them settled in the new western country north of the Ohio or west of the Mississippi. Missouri and Wisconsin became great German centers. A large number of Germans settled in Cincinnati, Ohio. This was the period during which the Roman Catholic Church became a significant body in the United States. In 1830 the number of Catholics was somewhat over half a million. Thirty years later the number had increased to four and a half million, and nearly every important city in the country had a Catholic bishop. From that time on the Roman Catholic Church has remained a powerful influence in America. It is estimated that there are over 25 million Catholics in the United States today.

# 58. Chapter 53: The Civil War and Reconstruction Periods

CHAPTER 53 The Civil War and Reconstruction Periods

Anti-Slavery Sentiment Arises

The Churches Divide on the Slavery Question

The Churches Work among the Negroes

The Westward Movement Continues

Immigrants Disregard the Puritan Sabbath

The Gospel Is Carried to Those Outside the Church

Dwight L. Moody — a Gifted Evangelist

Horace Bushnell Criticizes Revivalism

1. Anti-Slavery Sentiment Arises In colonial times slaveholding was general in America. Many of the foremost Congregationalist ministers, including Jonathan Edwards, were slave owners. At the beginning of the Revolutionary War there were 6,000 slaves in Massachusetts alone. But although slavery was a practice that was taken for granted, there were those who disapproved. As early as 1769 Samuel Hopkins, a minister at Newport, Rhode Island, preached strongly against slavery. Of all the colonial churches the Episcopal Church did the most in systematic work among the Negro slaves. But that church did not raise its voice against slavery. The Scotch-Irish Presbyterians and the Baptists were for the most part not of the wealthy class, and consequently did not own slaves. The Quakers were the only religious body in colonial times to take a definite stand against slavery.

Toward the end of the colonial period the general attitude of the people began to change. It was clear that slavery was in conflict with the American principle that "all men are created equal," and that "all men are by nature free and independent." In the South as well as in the North the feeling became widespread that slavery ought to be gradually abolished. The Presbyterian, Methodist, and Baptist churches passed strong resolutions against slavery.

2. The Churches Divide on the Slavery Question

Whitney’s invention of the cotton gin in 1792 and the invention of machinery for spinning and weaving cotton brought about a complete change of sentiment toward slavery in the South. Cotton became the most important American product, and by 1830 southern leaders had become convinced that the welfare of the nation depended upon cotton. Furthermore, it was felt that cotton could not be raised profitably without Negro slave labor. At the same time a radical change in sentiment was taking place in the North. There the attitude of an ever increasing number of people against slavery became exceedingly intense and fierce. This was due in large measure to the eloquent preaching against slavery by Wendell Phillips, the anti-slavery poems of Whittier, and

most of all the fiery anti-slavery propaganda of William Lloyd Garrison in his paper The Liberator. With steadily increasing boldness the Northerners demanded the immediate abolition of slavery.

Bitter antagonism between the North and the South developed over the slavery question, and the members of the churches in the two sections came to share those bitter feelings. This feeling of bitterness went so far as to divide a number of the churches. The first separation came in the Baptist Church. In May, 1845, the Baptist Missionary Society, meeting in Augusta, Georgia, decided to discontinue its co-operation with the Baptists in the North, and organized its own separate missionary society. In the same year the southern Methodist churches voted to separate from the northern churches, and adopted the name Methodist Episcopal Church, South. A similar break occurred among the Presbyterians. In 1861 the Episcopalians of the South separated from those in the North; but at the end of the war in 1865 the unity of this church was restored. This early reunion was made possible by the fact that the Protestant Episcopal Church never had taken sides on the slavery question. There was no bitterness to overcome. The churches both in the South and in the North gave all-out support to their respective governments during the war. They felt that great religious and moral principles were involved in slavery, in the Civil War, and in the problems that faced the nation in the Reconstruction period.

3. The Churches Work among the Negroes In the South as well as in the North the churches felt their obligation to the Negroes who had been set free from the bonds of slavery. They opened schools for the freedmen and their children, and provided for their religious instruction and training. As time went on and this education took effect, the Negroes began to organize their own churches. Of all the agencies devoted to the welfare of the colored people, these Negro churches have perhaps had the most important part not only in the religious and moral, but also in the social and intellectual progress of the Negro race in America.

4. The Westward Movement Continues

Following the Civil War the westward trek was resumed. People crossed the Mississippi and the great plains, and penetrated the Rockies. The churches, particularly the Baptist and Methodist, followed on the heels of the frontiersmen. The Methodists were especially helpful. They organized a Church Extension Society which by means of gifts made it possible for the settlers on the frontier to erect church buildings. They also established a loan fund. With the help of loans thousands of church buildings were erected.

During this period the Congregationalists experienced a new awareness of their own denomination. At their national Convention held in Albany in 1852 they had abandoned the Plan of Union which for many years bound their churches to the Presbyterians. They were now once more independent in their organization and government. They established a seminary in Chicago, and with the other churches they advanced into the new prairie and Rocky Mountain states. True to their educational tradition they founded many colleges in these new regions.

5. Immigrants Disregard the Puritan Sabbath

After the Civil War immigration from Europe was resumed on a scale larger than ever before. From 1865 to 1884 more than seven million immigrants entered the United States. Nearly half of them came from Ireland and Germany. The Irish immigrants were practically all Roman Catholic. The German immigrants were Catholic, Lutheran, or Rationalistic.

Up to this time strict Sunday observance was the rule in America. All stores were closed, few trains ran, and all places of amusement were closed. No picnics or outings were held on Sunday, and there was no "week-ending." The great majority of the American people went to church regularly on Sunday morning and again in the evening. Americans had inherited their strict Sunday observance from the Calvinistic or Puritan founders of New England.

Both Lutheran and Catholic Germans brought with them the so-called "Continental Sabbath." Thousands of these Germans made their home in Chicago. When the newcomers made their influence felt, Chicago on Sunday was described by someone as "Berlin in the morning, and Paris in the afternoon and evening." This meant that people in Chicago went to church in the morning, and went out for pleasure the rest of the day. The new immigrants spoke derisively of the American way of Sunday observance; they called it the "Puritan Sabbath." Throughout the seventies ministers in all American churches preached against the tendency to forsake the traditional American way of observing Sunday. But this tendency has made steady progress to the present day.

6. The Gospel Is Carried to Those Outside the Church The immigrants to a very large extent settled in the cities. Most of them were poor. As a result there developed in the large cities vast tenement districts inhabited by "foreigners." A large proportion of these immigrants had no church connections. The Methodists, Baptists, Presbyterians, and Congregationalists saw their need and began to bring them the Word of God. The Baptist Home Mission Society in 1867 had forty-nine ordained "foreigners" working among Germans, Hollanders, Frenchmen, Welshmen, Norwegians, Swedes, and Danes. In three of their seminaries the Baptists introduced foreign language departments so that ministers could be trained for this kind of mission work. Today many denominations carry on a wide program of evangelization in the cities of the United States. The constantly advancing white man crowded the red man ever farther back. This resulted in several Indian wars, until finally the government adopted the policy of placing the Indians on reservations of available land. The churches carried on mission work among the natives of our country with increasing energy. At the present time 36 denominations are supporting 833 missionaries among the Indians. Besides these, missionaries are also sent out by independent groups. It is estimated that there are 140,000 Indians attending Protestant services, 39,200 of whom are church members.

7. Dwight L. Moody — a Gifted Evangelist

Among those who carried on Christian work among the soldiers during the Civil War was Dwight Lyman Moody — a young man who had already made considerable progress in evangelistic work in Chicago.

Moody was born in East Northfield, Massachusetts. His education was meager, for his father died when he was only four years old and his mother had all she could do to provide the necessary things for her children. When Dwight Moody was eighteen he confessed Christ as his Savior, and a year later he went west to Chicago, where he engaged in business. At Plymouth Church he rented extra pews and invited many young men to come to the service with him. He also opened a Sunday School in one of the poorer sections of the city, gathering the children in from the streets to tell them the truths found in the Scriptures.

Soon he gave up his business to devote all his time to Christian work. From 1865 to 1869 he was president of the Chicago Y.M.C.A. He collected money for the first Y.M.C.A. building in America. From 1871 on Moody conducted revival meetings in various places throughout the land. He also toured England and Scotland several times. Ira D. Sankey, a singer, assisted him in conducting the meetings. Sankey led the singing and introduced new hymns to the people. In his preaching Moody stressed the gospel of salvation through Jesus Christ. The simplicity of his language and the warmth and sincerity of his spirit attracted great numbers. Moody and Sankey became household names in America. As a result of their ministry thousands professed Christ as their Savior; no such scenes as attended the Moody-Sankey meetings had been witnessed since the days of Wesley and Whitefield (ch. 40, sec. 7).

Moody's great ability for organizing was again shown in the Christian boarding schools he established in Massachusetts, and in the founding of the Chicago Bible Institute, later called the Moody Bible Institute. Much of his later life was devoted to building up this institution. He died in Northfield in 1899.

Moody's success as a revivalist produced a large number of imitators. The professional evangelist has been peculiar to America; but revivalism seems now to be on the decline. It is possible that radio preaching is taking the place of revival meetings and roving evangelists.

8. Horace Bushnell Criticizes Revivalism In 1846 there appeared a small book entitled Christian Nurture. It was written by Horace Bushnell, a Congregational minister in Connecticut. In this little book he sharply criticized the churches that believed in Revivalism. He denied that a person in becoming a Christian must necessarily have a conscious emotional experience. He insisted that "a child is to grow up a Christian, and never know himself as being otherwise." He held that this would be possible if the home were truly Christian, and if the child were given his proper place in the church. This book was widely read and went through many editions. It was one of the strongest influences in leading the churches to give more attention to the training of their youth. The publication of Christian Nurture was an important event in the history of the Church in America.

Bushnell was, however, far from orthodox. He published a great many other writings, and through them became the leader of the liberal movement in religion and theology. Henry Ward Beecher and Phillips Brooks, gifted and famous preachers, did a great deal to spread the ideas of Bushnell far and wide throughout the churches of America.

# 59. Chapter 54: The Church Faces Modern Problems

CHAPTER 54 The Church Faces Modern Problems

Wealth Influences the Church

The Church Emphasizes Social Problems

Steps Are Taken to Improve Religious Education

The Church Deals with Problems of Peace and War

Modernism in Recent Years

The Effect of Modernism on Missions

1. Wealth Influences the Church From 1880 on the wealth of the American people increased greatly. This had its effect on the life of the churches.

Revivalism continued, and throughout the eighties and nineties the churches held their annual series of revival meetings, usually during the winter months. Camp meetings were still held in the rural districts, especially in the South. But here and there changes were noticeable. The camp meeting grounds on Lake Chautauqua in New York showed signs of the increased prosperity: Cottages replaced tents. The meetings that had always been held out under the trees now took place in a large frame tabernacle. In 1874 lectures and entertainment began to take the place of revival sermons.

Lake Chautauqua became widely known for its summer programs, and similar projects combining education and entertainment became popular on camp meeting grounds in other parts of the country. They were known as chautauquas.

Revivalism received another setback when, in 1902, a book entitled Primitive Traits in Religious Revivals, by Frederick Morgan Davenport, came off the press. It was a sharp criticism of Revivalism. With the new industrial age churches began to place great emphasis on business efficiency. Successful businessmen were given places on the financial boards of the churches. The increase in wealth brought with it also a desire for more opportunities in education. Denominational colleges increased in number, and their enrollments and incomes multiplied as never before. College presidents became business administrators, and their great aim became the securing of large gifts of money for their schools.

Captains of industry gave generously to educational institutions and established many new schools. It was during this period that wealthy men founded, in various parts of the country, the University of Chicago, McCormick Seminary, Cornell and Leland Stanford universities, and four women’s colleges — Vassar, Smith, Wellesley, and Bryn Mawr. Many of these centers of learning were established as Christian institutions, by men who realized that they were only stewards of the wealth God had given them.

2. The Church Emphasizes Social Problems

During the period of industrial growth and increasing national wealth many churches came to lay great emphasis on social work in the community.

Since the eighties there had been a great movement of population from the country to the cities. Immigration from Europe continuing on a large scale added its numbers to those already in the cities. Thus there arose crowded conditions. Slum areas developed, and many persons were affected by the cramped, unhealthy conditions. To meet the problems arising from these conditions the so-called institutional church was developed. The originator of the institutional church was the Episcopal clergyman William A. Muhlenberg, great-grandson of the organizer of American Lutheranism. From 1846 to 1858 he was rector of the Church of the Holy Communion in New York City. Under his inspiration his church sponsored certain social agencies, such as the Sisterhood of the Holy Communion and St. Luke's Hospital.

Thomas K. Beecher, a son of Lyman Beecher and pastor of the First Congregational Church of Elmira, New York, in 1872 equipped his church building with a gymnasium, lecture rooms, and a library. St. George's Episcopal Church in New York made a great success with its institutional features, at least from the standpoint of numbers. When it introduced these features in 1882 it had 75 communicants; in 1897 it had a membership of more than 4,000. Russell H. Conwell in 1891 introduced institutional features in his Baptist Temple in Philadelphia. In addition to social clubs he introduced sewing classes, reading rooms, a gymnasium, and a night school where volunteer teachers taught the working people. This night school grew into Temple University.

Other leaders who stressed the social gospel were Washington Gladden and Josiah Strong, both Congregational ministers in Ohio, and Walter Rauschenbusch, a professor in Rochester Theological Seminary.

Courses in Christian sociology and in social service were offered in many of the seminaries. In 1908 the Federal Council of Churches of Christ in America adopted the Social Creed of the Churches.

All this activity in the realm of social service had the tendency to make the churches forget their main purpose. In their eagerness to fulfill Christ's command to do good to their fellow men, they began to neglect the pure gospel of salvation through faith.

Social service is a necessity, and Christians must be active in caring for their fellow men. But the central work of the Church is the preaching of the Gospel and the administration of the sacraments. These should never be neglected or given second place.

3. Steps Are Taken to Improve Religious Education

One of the most striking features of the history of the churches in America since 1880 is the growing preoccupation of those churches with the problem of religious education. At the beginning of the present century many leaders in various Protestant churches were becoming uneasy over the lack of religious education in the public school. Religion had been an important part of all education in colonial days. But gradually the religious content had been removed. Many leaders saw in this a grave danger to the welfare of our nation. And they began to realize that the home and the Sunday School were falling far short of making up for this lack.

Some attempts had been made to improve the Sunday School. A system of Uniform Sunday School Lessons had been adopted in 1872, so that pupils in all the Sunday Schools in our nation would study the same Bible lesson at the same time. A rich variety of Sunday School "lesson helps" were published. Some churches put up special buildings especially planned for Sunday School work. Teacher training courses were given. As a result new enthusiasm was aroused, and the Sunday School enjoyed a remarkable growth. But in spite of all the efforts to bring about improvement, the work of the Sunday School remained unsatisfactory.

Most of the religious leaders felt that the solution lay in doing more of the same thing. The Religious Education Association was organized to encourage the production of better Sunday School materials and the use of better methods of teaching. Unfortunately this movement was in the hands of Liberals. In as far as it had success it turned out to the advancement of Liberalism. In 1922 the Interdenominational Council of Religious Education was organized to bring about more cooperation in religious education among Protestant churches. Many of the larger and wealthier churches appointed directors of religious education. In some states a director now has charge of the religious education for the entire state. Weekday and summer vacation church schools have been organized. In many communities children have been dismissed from school for a period each week to attend Bible classes. Departments of religious education have been introduced in denominational colleges and theological seminaries for the training of teachers. The results of all this effort, however, have been disappointing. The Catholic, Lutheran, Adventist, and Reformed people have followed a different pathway. They are not satisfied with public school instruction for their children. They feel that one hour of religious training a week given by teachers who are more or less inexperienced, cannot offset the non-religious teaching of the public school five days a week by thoroughly trained professional teachers. They feel moreover that the salt of religion should not be given to children in separate doses, but should season all the subjects taught throughout the day. They have therefore established schools of their own, in which the children are taught five days a week, and in which all the subjects from kindergarten to university are taught in agreement with the religious doctrines of their churches.

Between the Catholic, Lutheran, and Adventist schools on the one hand and the Reformed schools on the other there is a difference in organization. The first are parochial or church schools. The second are not parochial or church schools, but parent schools. The Reformed groups, following in the footsteps of Dr. Abraham Kuyper of the Netherlands (ch. 44, sec. 8-10), believe that all of life should be controlled by the Christian religion, but they do not believe that all of life should be controlled by the Church. They believe that the Church’s function is to preach the Gospel and administer the sacraments. They hold that it is not the work of the Church to operate schools, but that its members as Christian parents should establish, maintain, and control their own Christian schools. Associations of Reformed parents maintain around 150 Christian grade and high schools, with over 23,000 pupils and 800 professionally trained teachers. From a purely educational point of view these Catholic, Lutheran, Adventist, and Reformed schools compare very favorably with the public schools.

Religious education is one of our most important national problems. Without religion a nation is headed for ruin. The American nation, no matter how strong and powerful at present, cannot, with the non-religious education of the public school, escape that fate in the end. As the evil effects of the non-religious education of the public school become more and more noticeable, all Christians

in all other churches may well feel the need of establishing Christian schools, as the Lutherans, Reformed, and others have done.

4. The Church Deals with Problems of Peace and War The suffering and tragedy that are a part of every war, and the ever-present danger of new wars breaking out, have led people throughout American history to band together to preserve peace. Some of these groups, though they work to guard the peace, will, in the event of unavoidable war, answer the call to service. Others regard all war as sinful and refrain from entering into battle. The peace movement in America had its origin in colonial days with the coming of the Quakers, the Moravians, the Mennonites, and the Dunkers. Alongside these pacifist religious groups, there were by 1826 some fifty peace societies in various states. The members of these peace societies were mainly ministers and pious laymen. In 1828 the American Peace Society was formed; the Harbinger of Peace was its official magazine. Under the name of the Advocate of Peace it is the paper of the Peace Society today. During the 1830's and 1840's churches often passed resolutions in favor of international peace.

Then came the Civil War, and the peace movement subsided. But with the close of the war it revived. The peace movement was particularly active after the Spanish American War (1898). New peace agencies were organized, one of them the American Association of Ministers. In 1909 the first Hague Conference was held, with twenty-six nations represented. Andrew Carnegie gave millions to promote the cause of peace, and built the Peace Palace in the Hague. More peace sermons were preached than ever before. Most Christian people in America dreamed of the new era of peace and justice that was about to dawn. Then suddenly that dream was shattered by the explosion of World War I.

How would the advocates of peace be able to hold to their position in the midst of a country and world at war? That problem was settled quite simply for most of them. The war was represented as a war to end war; and the advocates of peace, the American churches with their ministers and members, felt that to be consistent in promoting peace they would have to support the war with all their might.

Those who dared openly to oppose the war were mistreated. In some cases where ministers continued to preach peace, audiences walked out on them. A good many ministers had to resign under pressure. Some were mobbed, whipped, or tarred and feathered. The house of one minister was painted yellow because he refused to participate in a Liberty Loan drive. Fifty-five ministers of various denominations were arrested. One was sentenced to twenty years in prison. A convention of Christian pacifists in Los Angeles was broken up by a mob, and three of the leading pacifists were arrested, tried, fined, and jailed.

5. Modernism in Recent Years The years of World War I and those immediately following were boom years in the United States. Business thrived and money was plentiful. Men of wealth gave large gifts of money to their churches, and many costly and beautiful houses of worship were built. Two of the outstanding examples are the Riverside Drive Baptist Church and the Episcopal Cathedral of St. John the Divine, both in New York City. In keeping with the beauty of the new buildings, worship was made more formal. The preachers put on gowns and the choir members wore robes. A more dignified type of church music was introduced, together with processionals and recessionals, music responses and chorals.

While the church service was thus made more elaborate, church attendance was declining, for in many cases the preaching of God's Word was disappearing. The heart had been removed from the service. The churches had lost sight of their central purpose, to preach the Gospel. A liberal theology and a social gospel had taken its place. The Liberalism of the present day, often called Modernism, has led thousands of worshippers toward a vague, unfounded, and unsatisfying faith. Because in its teachings many fine sentiments are included it is apt to be attractive to those who are not well grounded in Scriptural truth.

Present day Modernism stands in reverent awe before the eternal mysteries. It has profound respect for Christ as a unique religious genius. It admires the books of the Bible as a marvelous collection of sublime literature. But Modernism denies the virgin birth and the deity of Jesus Christ. It denies the truth that man is altogether sinful, and that Christ died on the cross to atone for man's sin. The present day Modernist denies practically all the fundamental doctrines of the Bible. At the bottom of this lies the fact that he does not believe that the Bible is divinely inspired—that it speaks to man with divine, absolute, and final authority. To the Modernist it is simply the record of the religious thoughts, emotions, and experiences of the ancient Israelites. The Modernists believe that there is no one certain authority in matters of faith. They have no use for the great creeds of the Church. They differ much among themselves. They say that every man is entitled to his own opinions. But today Modernists are not so sure of themselves as they used to be. History itself has of late disproved some of their favorite ideas. They had placed man in the center instead of God. Under the influence of the theory of evolution they believed that the human race could in time develop to a state of ideal goodness and usefulness and happiness. All their hopes were pinned on man. Man had within himself the power to live the good life and to build a better world.

Then came the financial crash of 1929, and later World War II with all its horrors and cruelties. It was plain to see that the human race was as sinful and imperfect as it ever had been and was not making steady progress toward a better world.

6. The Effect of Modernism on Missions The War with Spain in 1898 opened up the Philippine Islands and Puerto Rico to Protestant missions. The churches that engaged in mission work on these islands did so in a co-operative spirit, making an agreement as to the field in which each church would work.

Since 1886 the Student Volunteer Movement had been lending its enthusiasm and support to the cause of missions. John R. Mott became its great leader. In 1906 the Laymen's Missionary Movement was organized. Foreign mission work was going forward among many peoples of the world.

Home mission work in the far western states and in Alaska continued to be pushed by all the great churches. The most famous home missionary of these years was a Presbyterian minister, Sheldon Jackson, who traveled many thousands of miles and brought about the establishment of hundreds of churches in the Rocky Mountain states. But while missions were extending the Church to the west and in foreign lands, Modernism was seeping in and spreading.

You will remember that at the close of Part IV, Modernism was mentioned as one of the great obstacles in the work of evangelization. The gospel of Modernism is another gospel than that of the Bible. Modernism cuts the very heart out of the true Gospel: man's need of salvation through the shed blood of Jesus Christ. It destroys the one true and great purpose of Christian missions —

to bring the message of this salvation. The only purpose left to the modernist missionary is to bring our western civilization to Africa and the Orient. But the people of India, China, and Japan have a wonderful civilization of their own. And our western civilization is beginning to show serious faults. As a result of Modernism in the churches the supply of money and men for missions began to drop at an alarming rate. The Student Volunteer Bands, which once flourished in all the colleges, disappeared. John R. Mott's ideal of the "Evangelization of the World in This Generation" lost its meaning. By 1930 it became clear that the whole missionary enterprise had reached a crisis. A commission of fourteen members representing seven denominations made a thorough study of missions. The results of this study were published in 1932 in a report entitled, Rethinking Missions. This report recommended that foreign missions be continued and strengthened; but the purposes and methods were to be in agreement with the ideas of liberalism.

# 60. Chapter 55: The Church Seeks to Preserve the Faith

CHAPTER 55 The Church Seeks to Preserve the Faith

The Fundamentalists Oppose the Modernists

Many Fundamentalists Accept Premillenialism

Holiness Groups Develop in the Churches

The Reformed and the Southern Presbyterians Strive to Maintain the Truth

Orthodox Presbyterians Form a New Church

The Christian Reformed Church

1. The Fundamentalists Oppose the Modernists In the year 1910 a series of twelve small volumes was published under the title, The Fundamentals: A Testimony to the Truth. The appearance of these books marked the beginning of the Fundamentalist Movement, an organized attempt to uphold the teachings of the Bible against Modernism. The doctrines set forth in these books as fundamental were: (1) The Bible's freedom from error in every respect, (2) the virgin birth of Christ, (3) the substitutionary work of Christ on the cross (that He suffered and died in our stead to satisfy the wrath of God against sin) , (4) the physical resurrection, and (5) the physical second coming of Christ.

More than 2,500,000 copies of these books were circulated, and in all the large churches a sharp controversy developed between the Fundamentalists and the Modernists. It stirred the Methodist, the Episcopalian, and the Disciples churches, but it raged most violently in the Baptist and Presbyterian churches. The struggle began in 1916 and continues to the present day.

2. Many Fundamentalists Accept Premillenialism The horrors of the First World War led many people to believe that the end of the world was at hand. Believing this, they occupied themselves with the teaching of the Bible concerning the last things. A vast number of people in the various churches accepted the doctrine that the Jews will return to Palestine, and that Christ will come back to earth to rule in Jerusalem as king for a thousand years. This doctrine is called Pre-millenialism, because it teaches that the second coming of Christ will take place before (pre) the establishment upon earth of a reign of a thousand years (millenial). The people who hold to this doctrine are called Premillenialists or, more commonly, Premillenarians. A great number of the Fundamentalists in the large churches accepted the Premillenial views. Thus, although the name Fundamentalist would be a fitting one for all those who believe the fundamental truths of the Bible, it has in recent years become popularly linked with the Premillenarians. This doctrine of the thousand years reign is held by a number of the small sects and the so-called undenominational churches, as well as by many of the Fundamentalists in certain branches of the older denominations, such as the Baptist Church. Two of the leading schools where Premillenialism is taught are the Moody Bible Institute in Chicago and the Bible Institute of Los Angeles. Several

Christian liberal arts colleges also uphold this view.

Premillenarians believe firmly that the Bible is divinely inspired and true in every respect. But their doctrine concerning the future kingdom arises from an interpretation of Scripture which differs from that of the Reformed churches. Premillenialism is based upon certain ideas concerning the position and mission of the Jews in the world, and upon the belief that Christ will reign in Jerusalem for a thousand years.

3. Holiness Groups Develop in the Churches In all the large churches in America there were many people of limited means who began to feel ill at ease among the wealthy and prosperous members. Moreover, with the triumphant progress of Modernism in the more or less fashionable churches, and their formalistic worship, these people felt that heart religion was disappearing. Around the year 1880 the "holiness" question came to the fore especially in the Methodist churches. In his day Wesley had taught the possibility of Christian perfection. But to the great mass of members in the Methodist churches, Christian perfection was no longer a goal for which to strive with might and main. Instead a large measure of worldliness had crept in. In many churches Holiness groups came into existence. The members of these groups declared that they were true to the founder of the Methodist Church, Wesley, and that they wanted the Church to return to his doctrine and ideal. But the leading men in the Methodist churches looked with disfavor on the Holiness movement. The majority of prominent ministers in the Methodist Church and in other large churches were inclined to accept Modernist views. This filled the orthodox members with alarm. They felt less and less at home in churches that were cold to the desire for "holiness." Before long they began to withdraw and form separate religious organizations.

Between the years 1880 and 1926 no less than twenty-five Holiness and Pentecostal sects were formed. They were most numerous in the rural districts of the Middle West. In that region the Methodists are especially strong, and it was from the various Methodist bodies that the greatest number of people came who joined the Holiness sects. How-Aver, other churches and other sections of the country also yielded members to these sects. The Church of the Nazarene was formed in 1894 when eight smaller Holiness groups combined. Other Holiness groups are the Assemblies of God, the Church of God, and the Pentecostal Assemblies of Jesus Christ. All are protests against the increasing Modernism in the large churches of America.

4. The Reformed and the Southern Presbyterians Strive to Maintain the Truth

Other churches, both old and new, have taken their stand for the true, historical Christian faith. Large elements in the Reformed and Presbyterian churches resisted the tide of Modernism and preserved their Creeds. Certain Lutheran bodies, too, remained loyal to their Confessions—notably the Missouri Synod, besides other, less well-known branches of the Lutheran Church.

You will recall that back in the seventeenth century immigrants from the Netherlands came to America and settled in New York and New Jersey, where they established the Dutch Reformed Church (ch. 46, sec. 3). Later that church began to grow rapidly, and in time had many congregations, not only in the East but in what at that time was called the new West. Soon after the Civil War the name was changed to "The Reformed Church in America." This church has been greatly instrumental in preserving and spreading the Reformed faith in our own land and in

sending out the Gospel to heathen countries. To this day it maintains the Confessions of the ancestral church in the Netherlands. But Liberalism, a foe against which no stronghold can afford to feel secure, has made an invasion here also. However, the larger part of the membership of this church remains orthodox, and hundreds of its ministers are proclaiming the true Gospel. The southern branch of the Presbyterian Church and the United Presbyterian Church have become divided camps because of the liberal beliefs of many of their ministers and members. We should not forget that there are great numbers of true believers in these denominations — people who have been born and bred in the Reformed faith, and who, under unfavorable conditions, are remaining true to their Confession. The northern branch, called the Presbyterian Church in the U.S.A., has steadily lost ground to the liberals. Although the historic Westminster Confession continues as its official creed, it no longer has the same meaning for all members. The modernists are free to read liberal meanings into the statements of the Confession, while the orthodox members hold to the true doctrines which it really contains.

Several years ago a group of orthodox members of this large church took a firm and public stand against liberalism. They finally broke away and formed the Orthodox Presbyterian Church. We shall read more about this movement in the next section.

Other churches, smaller and less known, withstood the tide of Modernism and are today preaching the historic Gospel. Old School Presbyterians carry on in the faith of their Scottish forefathers. The Netherlands Reformed Church is an off-shoot in our country of small groups rising out of the Secession of 1834 in the Netherlands. The Reformed Episcopal Church (ch. 52, sec. 2), though episcopal in organization and church government, is Calvinistic in doctrine and continues as a witness to this faith. And there are others. And so we see that although Modernism has swept in like a tide during the past few decades, there have been and still are those in many denominations who by God’s grace are standing firm and will not be moved.

5. Orthodox Presbyterians Form a New Church A fairly recent church to come out of the struggle between Modernism and the historical Christian faith is the Orthodox Presbyterian Church. For many years the Congregational and Presbyterian churches were the chief bearers in America of the Calvinistic banner. When the Congregational Church, under the influence of the New England Theology, lowered that banner, the northern branch of the Presbyterian Church, called the Presbyterian Church in the U.S.A., continued for many decades to hold it high. Its famous seminary is that at Princeton. Around it cluster the illustrious names of the Hodges, of Green, Wilson, Vos, Patton, and Warfield. All these men were great scholars and very able champions of historic Calvinism. But at last Modernism made its subtle inroads into Princeton Seminary and, as we have seen, into the Presbyterian Church.

Then in 1929, under the heroic leadership of Professor J. Gresham Machen, the Westminster Seminary was established in Philadelphia as a protest against the Modernism at Princeton. A few years later, after a severe struggle fought with rare courage, the defenders of the Calvinistic doctrines of the Westminster Confession (ch. 34, sec. 6) suffered a decisive defeat at the hands of the Modernists, in the General Assembly of 1935. This victory of the Modernists was made possible by the large number of Presbyterian ministers who, although themselves sound in doctrine, played into the hands of the Modernists when they valued peace above truth. Those who were true to the faith of their fathers then organized, in 1936, the Orthodox Presbyterian Church.

This small but valiant church continues today its bold fight against Modernism.

J. GRESHAM MACHEN 6. The Christian Reformed Church With very few exceptions the churches in the United States are immigrant churches. The Christian Reformed Church is no exception. It is one of the very last churches to be planted on the North American continent as the result of immigration from Europe. The immigrants who founded the Christian Reformed Church came from the Netherlands. They established their first settlement some distance from the east shore of Lake Macatawa in the western part of the state of Michigan, in the year 1847, and called it Holland. At about the same time another group of Dutch immigrants made a settlement in central Iowa, to which they gave the name Pella. Still other groups made themselves homes in Paterson, New Jersey; in Grand Rapids, Michigan; and in Chicago. From there these Dutch immigrants and their descendants, together with many who came later, spread throughout nearly all the northern states. But they are most numerous still in western Michigan. Other centers are Paterson and vicinity, Chicago and vicinity, and western Iowa. In late years groups of Christian Reformed churches have sprung up in California, in the northwest corner of the state of Washington, and across the border in Canada. Today this church is experiencing a considerable growth as a result of the immigration of Netherlanders to Canada following World War II. The Christian Reformed denomination came into existence in the year 1857. Although it has enjoyed a steady growth, it is still very small. In 1949 it numbered 341 churches with 272 ministers and a total membership of 148,881. In doctrine this denomination is Reformed or Calvinistic. Its creeds are the creeds of the Reformed Church in the Netherlands: the Belgic Confession, the Heidelberg Catechism, and the Canons of Dordt (ch. 28, sec. 7; ch. 38, sec. 4) . Its officers are called ministers or pastors, elders, and deacons. The form of its government is Presbyterian. Its churches are grouped into nineteen classes, which correspond to presbyteries. Each church within a classis sends its minister and one of its elders as delegates to the classical meetings, which are held two, and in some localities three, times a year. Two ministers and two elders from each classis meet as delegates in annual synods.

Like all Presbyterian and Reformed churches, the Christian Reformed Church demands a thoroughly and broadly educated ministry. Its schools are Calvin College and Calvin Seminary. These are located in Grand Rapids, Michigan. An appreciable percentage of the membership of this Church came from two districts in Germany bordering on the Netherlands. The Christian Reformed Church has also absorbed a number of people of several nationalities other than Dutch or German, mostly through intermarriage. In northern New Jersey and in the adjacent part of the state of New York there are members who are descendants of the original Dutch settlers of the seventeenth century. But the bulk of its membership today, as from the beginning, is composed of the later immigrants from the Netherlands and their descendants. These descendants are now Americans and Canadians — some of the first generation and others all the way down to the fifth.

Since World War II thousands of Reformed people from the Netherlands have migrated to Canada. A very large percentage of these people are being organized into Christian Reformed churches.

Like the German Reformed (ch. 52, sec. 4), the Dutch Christian Reformed also met with trouble over the language question. Some of the members desired to have all services conducted in the Dutch language; others felt that it would be wiser to introduce the language of their new country. Today most of the Christian Reformed churches use the American language exclusively. But there

are churches that hold one Holland service each Sunday, and others that hold a service in the mother tongue occasionally for the benefit of the older generation. The significant thing about the Christian Reformed Church is its religious background in the Netherlands, so well described by Diedrich Kromminga, the late professor of Church History at Calvin Seminary, in his book The Christian Reformed Tradition. The Dutch who in 1847 and following years settled in Michigan and Iowa came out of the Secession of 1834. This secession, you will recall, was a protest against worldliness in the Church (ch. 44, sec. 7). Through books, periodicals, and correspondence these immigrants and their children kept in close touch with religious and theological developments in the Netherlands. In time they came under the influence of Kuyper, Bavinck, and many other able leaders. Thus there was fostered an intelligent and enthusiastic love for Reformed theology and the Calvinistic view of life.

# 61. Chapter 56: The Churches Seek Co-operation and Union

CHAPTER 56 The Churches Seek Co-operation and Union

Two Forces in the Church: Separation and Co-operation

The Liberals and the Orthodox Form Federations

Church Union Should Be Based on Church Unity

International Conferences Strive for Unity

1. Two Forces in the Church: Separation and Co-operation From the very beginning of the Reformation, almost, a tendency to divide showed itself in Protestantism. Luther, Zwingli, and Calvin did not see eye to eye in all things. But also from the very beginning efforts were made to overcome this tendency. One such effort, though unsuccessful, was the conference between Luther and Zwingli held at Marburg (ch. 26, sec. 3) . John Calvin, through his letters and teaching and by means of conferences, succeeded in bringing a degree of unity into the Protestant movement. The first effort in modern times to encourage co-operation among Protestant churches was the organization in London, in 1846, of the Evangelical Alliance. Some 50 evangelical bodies in England and America joined this alliance, and branches were established in nine European countries. The Alliance promoted many co-operative activities. But toward the end of the century its enthusiasm died out. As time wore on divisions in the ranks of the Protestants increased. This was the case especially in America with its separation of Church and State and entire freedom of religion. Today there are in the United States over two hundred denominations.

American Christians, separated into many churches, began to feel the need of united testimony and action on various questions. This feeling has led to Church Federation and Church Union. By Church Federation we mean the formation of an organization composed of separate denominations, like the Evangelical Alliance, for dealing with problems common to all. By Church Union we mean the uniting of two or more denominations into one.

Christians in America have also felt the bond of fellowship with Christians in other lands. This has led to several international church conferences. In some of these movements the Modernists have taken the lead; in others, the Orthodox.

2. The Liberals and the Orthodox Form Federations

While the international Evangelical Alliance in Europe was dissolving, a new alliance of churches in America was organized in 1908. It bore the name of the Federal Council of Churches of Christ in America. It was very active in considering and making pronouncements on social, economic, and political questions. Some thirty denominations belonged to the Federal Council. The Modernists were in the majority. On November 29, 1950, in Cleveland, Ohio, the churches which were members of the Federal Council, together with associated groups, joined forces to organize the National Council of the Churches of Christ in the U.S.A. This new Council, which replaces the

Federal Council, embraces 29 Protestant and Eastern Orthodox churches with 31 million communicants. It calls itself the dominant voice of Protestantism.

There have been a number of denominations that refused to join the Federal Council because of its Modernism. And within the denominations that did join, there were large numbers of members who felt that the Federal Council was not giving expression to their faith or striving after the proper goals. These denominations and church members, feeling that cooperation is possible only upon the basis of the fundamental doctrines of the Bible, have federated themselves in the National Association of Evangelicals. The history of this association goes back to 1941. In that year fifteen men met in Chicago to discuss ways of bringing about closer co-operation among the Orthodox in the various churches of America. Under the inspiration of this small group 170 men met the next year in St. Louis and laid plans for the broadening of the movement. In 1943 more than 500 men met in Chicago. Here the National Association of Evangelicals was formally organized by the adoption of a Statement of Faith and a Constitution. This meeting is counted as the First Annual Convention of the Association. Annual Conventions with increasing numbers of delegates have been held regularly since. The Association is composed of Methodists, Baptists, Presbyterians, Christian Reformed, Congregationalists, Reformed, Pentecostal and Holiness people, Nazarenes, Mennonites, and other small groups. Today about forty denominations are represented in the N A E (as the National Association of Evangelicals is popularly known) , and over 1,500,000 church members. Some of the major projects of the N A E are: Evangelism, Missions, Radio, Army and Navy Chaplaincies, Industrial Chaplaincies, Religious Education, and War Relief. The Association has grown very rapidly in membership and influence during the brief period of its existence. The N A E publishes a magazine which appears twice each month and is known as the U E A (United Evangelical Action).

Another organization made up of Orthodox groups is the American Council of Christian Churches. Its purposes are similar to those of the N A E, but it was formed as a protest against the fact that the N A E did not take a militant attitude and action against the Federal Council of Churches of Christ in America. This organization actively opposed the unscriptural statements and actions of the Federal Council. The organizational set-up of the American Council also differs from that of the N A E. While the N A E accepts into its membership individuals and churches whose denominations belong to the Federal Council (now National Council) , the American Council refuses to do so. Its membership consists only of complete denominations which are in their entire membership separate from the Federal (National) Council.

3. Church Union Should Be Based on Church Unity On very few subjects do all men think alike. They do not all think alike on the subject of religion. Where there are differences of views on fundamental doctrines or on forms of worship and church government, separation of Christians into different groups is unavoidable. Nor is this organization of Christians into different churches as great an evil as many think. The Church is not the Kingdom of Christ. It is the army to establish that Kingdom. In the late war we had a vast military set-up. But it was not all one. It was divided into Army, Navy, and Air Force. Each one of these was again subdivided. We had not one fleet and one army. We had several fleets and several armies. Each army was again sub-divided into corps, divisions, regiments, and companies. Without such sub-divisions an army would be cumbersome and unmanageable. But however that may be, in the last forty years many of the leading men in the large denominations have been working for church union. Some have bent their

best energies to that task, and with considerable success.

Since 1906 many church unions have been brought about. One of the largest of these was the union in 1939 of the Methodist Protestant Church, the Methodist Episcopal Church, South, and the Methodist Episcopal Church. The new body is called the Methodist Church—note that the word Episcopal has been omitted—and has nearly eight million members.

There is a serious danger involved in these efforts toward church union. Church unity should underlie and precede church union. Many unions have taken place in spite of a serious lack of unity in the uniting churches. Within these churches Modernists and Bible believing Christians have often been united into one organization. In almost every case in recent years the Modernists have taken control of the denomination which resulted from the union.

4. International Conferences Strive for Unity The first international Church conference was that held in Edinburgh in 1916. A World Conference on Life and Work was held in 1925 at Stockholm. In 1927 a World Conference on Faith and Order met at Lausanne in Switzerland. This Conference faced an ambitious program. The subjects of discussion were: the Church's message to the world, the nature of the Church, a common confession of faith, the ministry, the sacraments, and the unity of Christendom. Nearly all Protestant churches had sent delegates. Present also were the archbishops of the Eastern Church. The Conference was able to reach a certain measure of agreement only on the first subject: the message of the Church. The archbishops of the Eastern Church withdrew. In 1937 two other world Church conferences were held, to continue the work begun at Stockholm and Lausanne. Life and Work was the theme at the World Conference in Oxford; and at the World Conference in Edinburgh, Faith and Order. One hundred twenty-two religious bodies were represented, and nearly all the leaders of the Eastern churches were present. In these two conferences also no definite results were achieved. But the general feeling was that at last the right road had been discovered, which sooner or later would lead to world-wide union of all churches. In the summer of 1948 the churches which had met in 1937 met again, with others, in Amsterdam, and the World Council of Churches was formally established. The 351 delegates represented 147 churches in 44 different countries. The purpose of the Council is to carry on the work of the two world movements for Faith and Order and for Life and Work, and to encourage co-operation in matters of world-wide concern. This World Council has in its membership churches that are true to the Word of God in their doctrine and teachings, and also churches that have a strong liberal element within their ministry and membership. Consequently there is little basis for unity, and those liberals who hoped to make of the Council in future years one great world church were disappointed at the few points on which all could agree. The next meeting of the World Council is scheduled for 1953. The year 1948 was a year of many conferences in Europe. The Second Ecumenical Synod of Reformed Churches was held at Amsterdam. The National Association of Evangelicals met in Clarens to organize on an international scale, and the American Council of Christian Churches met in Amsterdam for the same purpose. With representatives from evangelical churches in other countries the American Council organized the International Council of Christian Churches. This Council met again in 1950. It is hoped that through these efforts the testimony of the saving gospel of Jesus Christ will be advanced and the bond of unity among His followers strengthened.

# 62. Chapter 57: A Look Backward and Forward

CHAPTER 57 A Look Backward and Forward

A Look Backward

A Look Forward

1. A Look Backward In Php 3:12-14 Paul says in effect: Not that I have already attained, or am already perfect, but "I press toward the mark for the prize of the high calling of God in Christ Jesus." The Church can make these words of Paul its own. Its service has not been perfect, for it is composed of sinners in a sinful world. The Church is not of the world, but it is very much in the world. It has greatly influenced the world; it has been a salt and a savor. But the world has at all times also profoundly influenced the Church. At times the salt has almost lost its savor, and frequently the light has been dimmed. From the very beginning the Jews have been the bitter opponents of the Church. The Mohammedans have conquered much territory over which the banner of the Cross once flew. The Church so far has not been able to win over many of these opponents. The Church has never been overpowered. It did not prevent the fall of the Roman Empire, but it brought within its fold the Germanic tribes which destroyed that empire. At times the Church has sunk into error, superstition, corruption, and indifference. But the divine life which is in the Church has always preserved and revived it. Empires and kingdoms have risen and fallen. Systems of political and social organization have appeared and vanished. As century after century has rolled by, man’s way of living has undergone countless changes. But the Church, under God, has survived.

2. A Look Forward

Together we have traveled nearly two thousand miles of the long road of the Church’s history. The road will continue on. Today we behold the strange spectacle, cause for sorrow and joy, of many in the Church repudiating the Gospel while the heathen in the far corners of the earth are accepting it. From Scripture we know that dark days are in store for the Church and for the world. Black clouds are even now rising in the sky. But we know that the Church will continue upon its career of conquest until the return of our Lord. For the Church is the army of Christ. Jesus Christ is the living Head and the great King of the Church.

You have studied the history of the Christian Church. But you must do more. You must help make that history from now on, be your part ever so small. In the bitter warfare that lies ahead, and as the battle mounts, you must prove yourselves loyal and valiant soldiers of Jesus Christ. Help to make the future history of the Church even more glorious than its past.