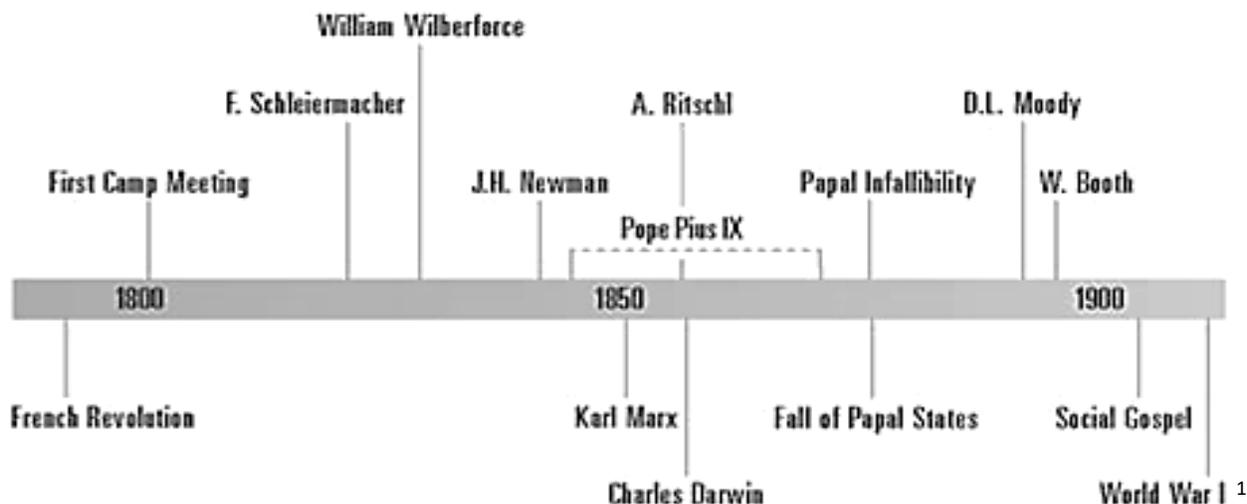


# Church History II

## (Pre-Reformation to Modern Day)

### Week 7 – Rome, England, and the Uttermost

**Introduction:** Historians have called the portion of time we are addressing today, the age of progress, from 1789 to 1914. The world changed in incredible ways. In some cases, for the betterment of society, but in other cases, to its detriment. This “progress” was seen across Industry, Religion, Politics, Economic, Educational and Civil realms. Below is just a short listing of some big events from this time. **PTQ**



#### I. Rome

1. Rome sought to weather the storms of change by digging in and doubling down at this time. (A common Roman Catholic Position) **PTQ**
  - A. Remember this had been their stance throughout the protestant reformation.
  - B. This feature continued during the immense instability of large-scale movements like the French Revolution, early forms of the neo-orthodox movements, Liberalism, and more.
2. The immensity in change was seen across the Political, Geographical, Economic, and Religious landscapes.
  - A. Political
    - i. Political upheaval was seen nowhere more clearly than in the French Revolution.
      - 1) The winds of the new age were forecast in the call of the French Revolution: “Liberty, Equality, and Fraternity.”<sup>2</sup> **PTQ**

<sup>1</sup> Bruce L. Shelley, *Church History in Plain Language*, ed. Marshall Shelley, 5th Edition (Grand Rapids, MI: Zondervan Academic, 2020), 411.

<sup>2</sup> Ibid., 414.

- 2) “They wanted the right to vote and the control of representative governments. In matters of money, they wanted freedom to build factories and amass wealth without the interference of governments (*laissez faire*).”<sup>3</sup> **PTQ**
  - 3) “During the nineteenth century, peasants and urban workers attempted to gain political equality with the middle class, so they supported social philosophies that advanced their rights. But whereas the middle class, property owners, and business barons championed the doctrine of *laissez faire*, the working class demanded equality by a rival philosophy called socialism. Advantages for the workers could come either by evolution within a democratic framework or by revolution in a Marxist pattern.”<sup>4</sup>
  - 4) The focus of Fraternity was a sense of nationalism which occurred and was strong through the 19<sup>th</sup> and 20<sup>th</sup> centuries as well.
- ii. Political upheavals occurred throughout Europe during this time.
- 1) Unfortunately, the American Revolution stirred the revolutionary spirit across Europe.
  - 2) The French Revolution usurped the monarchy suffered a coup de tau and then became an empire run by Napoleon Bonaparte, in which he conquered lands, caused cultural dependency, or allied with other countries from Spain up to the doors of Russia.
  - 3) During this time the Catholic church was removed from its political power in France. **PTQ**
- B. Geographical
- i. Countries began to grow more nationalistic, seeking to have unified countries as opposed to conglomerates of states.
  - ii. For example, there was a nationalist surge in Italy, which led to Italy being removed from Papal authority.
  - iii. Liberals initially welcomed Pope Pius IX (1846–78). He was a warm, kindly, well-meaning man, and the liberals took him for a true reformer when, on March 14, 1848, he gave the Papal States a constitution that permitted the people a moderate degree of participation in their government. Some dreamed of an Italian federation under the pope. But Pius suddenly changed his mind about the Papal States when revolutionaries assassinated the first papal prime minister, Count Pellegrino Rossi. Revolution broke out in Rome, and Pius was forced to flee<sup>5</sup>
  - iv. Pius IX withdrew into the Vatican from Rome, which had been seized in 1870. “In June 1871, Victor Emmanuel (The First Italian King) transferred his residence to Rome, ignoring all protests and excommunications of the Pope. **PTQ**

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<sup>3</sup> Shelley, [\*Church History in Plain Language\*](#), 415.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid., 420.

- v. The new government offered the pope an annual subsidy together with the free and unhindered exercise of all his spiritual functions. But Pius angrily rejected the offer and continued his protests as the “prisoner of the Vatican.” He forbade Italy’s Catholics to participate in political elections. But this only left a free field to the radicals. The result was an increasingly anticlerical course in the Italian government. This unpleasant condition, the Roman Question, reached no solution until Benito Mussolini concluded the Lateran Treaty in February 1929. In the treaty, the pope renounced all claims to the former Papal States and received full sovereignty in the small Vatican State.”<sup>6</sup>

**PTQ**

**C. Economic**

- i. The desire was to extend opportunities to the Middle classes and give more work to the lower classes.
- ii. The institution of the Industrial Revolution helped grow the economic ability of the individual. It also adjusted who was working and where, to factories and in cities from fields and farms.
- iii. Those among differing socio-economic strata began to have more power within their nations.
- iv. Socialistic and Marxist economic strategies began to raise in prominence.

**PTQ**

**D. Religious**

- i. During the French Revolution, The Church of Rome was so much a part of the old order that the revolutionaries made it a special object of their rage.
  - 1) In the early 1790s the revolutionary National Assembly attempted to reform the church along the lines of Enlightenment ideals. It provided a decent income for pastors and reshaped the diocesan boundaries, all for the good. But when the assembly eliminated all control by the pope in the French church and imposed a loyalty oath on church officeholders, it split the church down the middle. Two Catholic camps faced each other in almost every town and village of France: the constitutional clergy who took the oath and the nonconstitutional who refused.
  - 2) The leaders of the revolution soon drove thirty to forty thousand priests out of their native towns into exile or hiding. And that proved to be only a prelude. The revolution began to take on a religious character all its own. A new calendar removed all traces of Christianity and elevated the cult of reason. Soon parish churches were converted to temples of reason, and in the cathedral of Notre Dame, revolutionaries enthroned an actress on the high altar as the goddess of reason. This set the pattern for the provinces. Young girls decked out as Reason or Liberty or Nature led processions through towns to altars erected to the new religion of the revolution. **PTQ**

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<sup>6</sup> Shelley, [\*Church History in Plain Language\*](#), 421.

3) By 1794 this parody of Christianity had spent its force, and a decree early the following year guaranteed the free exercise of any religion in France. All over the country Catholics returned to the altar. The Church of Rome, however, never forgot: liberty meant the worship of the goddess of reason!<sup>7</sup> PTQ

ii. “On December 8, 1854, Pius IX declared as dogma the traditional belief that Mary had been conceived without original sin: “It is a divinely revealed truth of faith that Mary in the first moment of her conception was freed by special grace from the stain of original sin in view of the merits of Christ.” The subject of the decision was not new. It was the way it was proclaimed. This was not a decision by a council but an *ex cathedra* definition by the pope. The expression means “from the chair,” the official teaching role within the church.”<sup>8</sup>

iii. The year 1870, however, not only marks the end of the earthly rule of the pope (in Italy) but also signifies the declaration of the supreme authority of the bishop of Rome and the doctrine of papal infallibility.<sup>9</sup> PTQ

1) Some Catholics originally disagreed with the first definitions of this doctrine. Below is what was eventually agreed upon by the vast majority, especially after 55 Catholic leaders left the council to avoid casting a negative vote.

2) “First, as the successor of Peter, Vicar of Christ, and supreme head of the church, the pope exercises full and direct authority over the whole church and over the individual bishops. This authority extends to matters of faith and morals as well as to discipline and church administration. PTQ

3) Second, when the pope in his official capacity (*ex cathedra*) makes a final decision concerning the entire church in a matter of faith and morals, this decision in itself is infallible and immutable and does not require the prior consent of the church.”<sup>10</sup> PTQ

## II. England

1. According to Shelley: “The church is under a twofold commission: God sent his people *into* the world to proclaim salvation and to serve the needy. But he has also called his own *from* the world to worship and learn of him. Mission without worship can produce empty service, just as worship without mission can lead to careless religion”<sup>11</sup>

A. An example of the intent of preaching and teaching can be seen in the lives of several in England at this time, from the revivalists, but also to the different everyday pastors.

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<sup>7</sup> Ibid., 418.

<sup>8</sup> Shelley, [\*Church History in Plain Language\*](#), 422.

<sup>9</sup> Ibid., 421.

<sup>10</sup> Ibid., 424.

<sup>11</sup> Ibid., 427.

- B. One example may be “Charles Simeon, 1759 to 1836. Although often preaching throughout the British Isles devoted his entire ministry to one particular congregation, in his case Holy Trinity in Cambridge. Here, especially in his earlier days, he faced much opposition to his expository biblical preaching. This great burden, in addition to serving his flock, was to exemplify and encourage such biblically based preaching. Thus, his own ministry became a training ground for generations of young students, many of whom served in pastoral ministry or on the mission field.”<sup>12</sup> **PTQ**
  - C. Incredible men and preachers like Charles Spurgeon and George Mueller were pastors who sought to change the world both by preaching the word and through providing care to the fatherless and afflicted. These will be addressed a little more in upcoming weeks.
2. The Social Gospel created immense changes in the world.
- A. Evangelicals in the British Society became keenly aware of the neglected and oppressed and worked hard to seek change.
  - B. This came both through individuals on mission and the joining together of several Christians among different denominations to see particular things done.
    - i. “A host of evangelical causes sallied forth from quiet little Clapham: the Church Missionary Society (1799), the British and Foreign Bible Society (1804), the Society for Bettering the Condition of the Poor (1796), the Society for the Reformation of Prison Discipline, and many more.”<sup>13</sup> **PTQ**
  - C. A Major example of this is seen in the person of William Wilberforce, A man who gave his life to abolish the slave trade in England, who was a known leader in the Clapham community. **PTQ**
    - i. “Under Wilberforce’s leadership, the Clapham friends were gradually knit together in intimacy and solidarity. At the Clapham mansions they held what they chose to call their Cabinet Councils. They discussed the wrongs and injustices of their country and the battles they would need to fight to establish righteousness. And thereafter, in Parliament and out, they moved as one body, delegating to each the work he or she could do best to accomplish their common purposes.”<sup>14</sup>
    - ii. “The workers for abolition came to see that hopes of success lay in appealing not only to Parliament but to the English people. “It is on the feeling of the nation we must rely,” said Wilberforce. “So let the flame be fanned.” Stage by stage the Clapham Sect learned two basics of politics in a democracy: first, to

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<sup>12</sup> Sinclair B. Ferguson, *In the Year of Our Lord: Reflections on Twenty Centuries of Church History* (Orlando, FL: Ligonier Ministries, 2018), 190.

<sup>13</sup> Shelley, [Church History in Plain Language](#), 429.

<sup>14</sup> Ibid.

create public opinion and, second, to bring the pressure of that opinion on the government.”<sup>15</sup> **PTQ**

- iii. After almost twenty years, victory crowned their labors. On February 23, 1807, Parliament finally voted to abolish the slave trade in the British Empire. Wilberforce shortly after this point had aged out of parliament, He enlisted the skills, however, of a young evangelical, Thomas Fowell Buxton, to assume leadership of the “holy enterprise.” Buxton was a wise choice. The certainty of the passage of the Emancipation Act, freeing the slaves in the sprawling British Empire, came on July 25, 1833, four days before Wilberforce died.<sup>16</sup> **PTQ**

**D.** A Secondary movement in this period existed called the Oxford Movement. This movement sought to protect the Church of England from the influx of non-religious leaders into government. It separated power from government against the commission from Christ and the succession from the Apostles.

- i. In this time, the English church sought to reform itself to the early catholic church but created a higher church scene.
- ii. Religion, for many, focused on liturgy, priests, and sacraments. The concern for beauty led to improvements in architecture, music, and art in churches. Gradually, the names Oxford movement and Tractarian gave way to Anglo-Catholic, which meant Anglicans who valued their unity with the Catholic tradition in Eastern Orthodoxy and Roman Catholicism but refused to accept the primacy of the patriarch or the pope.<sup>17</sup>

### III. The Uttermost

1. The first Protestants to attempt to reach distant peoples with the gospel were the Pietists. Moravian concern, however, was focused on individuals in some European colony perishing without the knowledge of Christ. The Christian groups created by Pietists were tiny islands in the surrounding sea of “heathens” and unawakened Christians.<sup>18</sup>
2. The first person to recognize the importance of going out and seeing the world saved in modern times among protestants would be William Carey 1761 to 1834. **PTQ**
  - A.** In 1792 Carey published *An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathen*. It created an epoch. In it Carey took up the five objections that people raised against missions to heathen lands: their distance, their barbarism, the danger that would be incurred, the difficulties of support, and the unintelligible languages. One by one he answered these.<sup>19</sup>

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<sup>15</sup> Ibid., 431.

<sup>16</sup> Ibid.

<sup>17</sup> Shelley, [\*Church History in Plain Language\*](#), 434.

<sup>18</sup> Ibid., 437.

<sup>19</sup> Ibid., 438.

- B. “As a result, in October 1792 Carey, Fuller, and eleven Baptist colleagues formed the Baptist Missionary Society.”<sup>20</sup>
- C. “Carey was originally a cobbler by trade, and yet a man of extraordinary intelligence and vision. From his cobbler's bench, he saw the need to evangelize the world. He left England for India in 1793. Within five years he had learned Sanskrit and translated the whole Bible into Bengali. By the end of his life, he had supervised edited translations of the Bible into 36 different languages and had become a catalyst for the great missionary expansion that was to characterize the 19th century.”<sup>21</sup> **PTQ**
3. There are hundreds of other missionaries from this time.
- A. “One of these was the remarkable Henry Martin, 1781 to 1812. An outstanding mathematics scholar at Cambridge University, Martin was laid hold of by God, became a missionary to India in 1805, was involved in translating the New Testament into Hindustani, Arabic and Persian, and died of tuberculosis...His life constitutes one of the great heroic stories of the Christian Church.”<sup>22</sup>
- B. In large part this new passion to preach the gospel to the heathen sprang from those portions of Protestantism deeply influenced by the eighteenth-century evangelical revivals in England and America. For the first three decades of the new missionary era, the endeavor was almost exclusively evangelical.<sup>23</sup> **PTQ**
- C. Arriving in 1841, Livingstone served for ten years in the ordinary routine of missionary work. But he was not a man to stay long in any one place. The mind and impulse of the explorer were in him, and he was always drawn on, in his own words, by “the smoke of a thousand villages” that had never seen a missionary.<sup>24</sup>
- D. What moved him more than anything else was what he called “this open sore of the world”—the devastating slave trade of central Africa. Speaking to the students at Cambridge in 1857, he said, “I go back to Africa to try to make an open path for commerce and Christianity: do your best to carry out the work which I have begun, I leave it to you.”<sup>25</sup>
- i. His desire for commerce was not money and exploitation, but giving the Africans a way to make money and a desire to do it so they would abandon the slave trade themselves.
4. This desire to share the Gospel with the whole world was based on two categories: Evangelistic and prophetic. **PTQ**

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<sup>20</sup> Shelley, *Church History in Plain Language*, 438.

<sup>21</sup> Ferguson, *In the Year of Our Lord*, 190.

<sup>22</sup> Ferguson, *In the Year of Our Lord*, 190.

<sup>23</sup> Shelley, *Church History in Plain Language*, 440.

<sup>24</sup> *Ibid.*, 441.

<sup>25</sup> *Ibid.*, 442.

- A. Missionary societies were at times denominational, but sometimes they sought to just send a gospel presence out, not necessarily one with their exact views on all government and doctrine. They need the gospel of Christ to reach the ears of the unsaved.
- B. By the end of the nineteenth century, almost every Christian body in almost every country, from the Orthodox Church of Russia to the Salvation Army, from the Lutheran Church of Finland and the Waldensian Church of Italy to the newest denomination in the United States, had its share in the missionary enterprise overseas. **PTQ**
- C. Many times these early missionaries were unaware of the conflicts that the gospel produced in other cultures. To most of them Christianity in its Western form was Christianity. Therefore to make an Indian or a Malaysian a Christian was in great measure to turn him into a Dutchman or a Portuguese.<sup>26</sup> **PTQ**
- D. The modern mission movement accomplished 4 things.
  - i. First, the worldwide expansion usually came by voluntaryism, not by compulsion. Since the time of Constantine, the propagation of the faith had had the support of rulers in Christian countries and often resulted in mass conversions. That was generally true of Roman Catholic missions in the seventeenth century throughout Latin America. Protestant missionaries in the nineteenth century, however, went, with few exceptions, without state support or state control. They advanced primarily by the power of persuasion.<sup>27</sup> **PTQ**
  - ii. Second, this missionary movement tapped the wealth and talents of rank-and-file Protestants. Unlike earlier missionary expansion led by monks and bishops, the new societies were organized on the widest base possible. So the primary task of the churches, preaching the gospel to the unreached, fell on the people of the churches.<sup>28</sup> **PTQ**
  - iii. Third, a wide variety of humanitarian ministries accompanied the widespread preaching of the gospel. Mission agencies established schools, hospitals, and centers for training nurses and doctors. They reduced many languages and dialects to writing and translated not only the Bible but other Western writings into these languages.<sup>29</sup> **PTQ**
  - iv. Lastly, In many respects, then, the missionary movement restored the gospel to its central place in Christianity<sup>30</sup> **PTQ**

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<sup>26</sup> Shelley, [\*Church History in Plain Language\*](#), 444.

<sup>27</sup> *Ibid.*, 446.

<sup>28</sup> *Ibid.*

<sup>29</sup> *Ibid.*

<sup>30</sup> *Ibid.*, 447.

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