

III. THE SECOND MILLENNIUM: 1789-1989 Revolutionaries and Visionaries!

A. The Methodist Revolution

1. **The "good old days" of Wesley's England**

John Wesley (1703-1791) could only find one word to describe English society 'godless'. Social conditions abysmal. England experiencing negative effects of the Industrial Revolution. Working class totally outside reach of a church indifferent to the unchurched. *Deism* and fatalistic Calvinism dominant; little impulse to disturb established (dis) order of things.

2. **Wesley's background & preconversion experience**

Father Anglican priest. Mother Susannah had 17 children, and held neighbourhood bible studies in kitchen - up to 200 attended! Read stories of Danish-Halle missionaries to her children. John and Charles studied for the ministry at Oxford, and with George Whitefield, started Bible club, disparagingly called '*Methodists*'. Emphasis on methodical lifestyle, liturgy, discipline, and good works. Yet no knowledge of personal salvation.

3. **Moravian influence**

After John ordained into Anglican Church, sailed for Georgia, in America, in search of "true religion among the natives". Meets Moravian missionaries on board, and during violent mid-Atlantic storm. Later meets Spangenberg. American venture failure and on return to London, Feb 1738, meets another Moravian, Peter Bohler, who convinces John of salvation by faith. Attends Moravian house meetings, Fetter Lane Society.

4. **"Heart strangely warmed" - Wesley's conversion**

r. May 24, 1738, Wesley at Moravian bible study in Aldersgate St; as Luther's preface to Romans being read, experienced his 'heart being strangely warmed'. Travels to Halle and Herrnhut to observe firsthand Pietism and the Moravians. Returns for the New Year's Eve prayer meeting, Dec 31, 1738, at Fetter Lane Society, where Spirit was outpoured on the small gathering in the early hours of the new year.

5. **Doors close - forced into open air**

John, Charles and George Whitefield now begin preaching message of salvation by faith, but are rejected in church after church. Whitefield begins preaching to miners in Bristol in open air, and invites a reluctant John to join. Start of mass open air evangelism; first Methodist chapel started in Bristol. Movement begins reaching working class. The Foundry set up in London as ministry centre.

6. **Bands, societies and circuits**

Moravian models adapted, and converts disciplined. Societies and chapels spring up, preaching circuits develop throughout England. Love feasts, lay and women in leadership. Methodist preachers out among the workers at 5am. Wesley fights to keep this dynamic evangelism and church planting movement within Anglican Church.

7. **"Apostle of England"**

Familiar figure on horseback, travelled 250,000 miles in lifetime, preached 40,000 sermons, to crowds sometimes of over 20,000; raised up 10,000 society and band leaders. By 1798, over 100,000 members. Over his dead body, the Methodist movement became the Methodist Church.

"What may we reasonably believe to be God's design in raising up the Preachers called Methodists? Not to form any new sect; but to reform the nation, particularly the Church; and to spread scriptural holiness over the land."

III. **THE SECOND MILLENNIUM:
Revolutionaries and Visionaries!**

8. **Social reforms resulting from the great revivals:**
- ***The abolition of slavery***
 - Wesley 1774 'Thoughts on Slavery'
 - Wilberforce & Clapham 'Sect'
 - Finney & Weld, USA "*neither slave*
 - Livingstone *nor freeman...*"
 - 1807 - slave trade outlawed in England
 - 1833 - slaves released; Sierra Leone, Liberia
 - ***The abolition of industrial slavery***
 - Lord Shaftesbury
 - factory and mine reform
 - child & female labour
 - labour unions: Keir Hardie, Tolpuddle martyrs
 - 10 hour working day
 - Plimsoll mark: Samuel Plimsoll
 - ***The emancipation of women***
 - Wesley (leading liberationist of 18th century)
 - Finney in USA
 - Catherine Booth *"neither male*
 - Susan B. Anthony - Quaker *nor female..."*
 - ***The protection of women***
 - Salvation Army: age of consent - 16 years
 - Josephine Butler
 - ***Education***
 - the monasteries
 - Jan Amos Comenius
 - Princeton, Harvard, Yale, Union
 - poor schools, Sunday schools, libraries
 - ***Orphanages***
 - George Muller
 - Thomas Barnado Homes (world's largest homes)
 - Salvation Army
 - ***Mental Asylums***
 - Lord Shaftesbury - Lunacy Act
 - ***Hospitals, Nursing & Prison Reform***
 - Elizabeth Fry, Florence Nightingale
 - ***Red Cross***
 - Henri Dunant (secretary of YMCA in Geneva)
 - ***Voluntary societies***
 - SPCA,

III. THE SECOND MILLENNIUM: Revolutionaries and Visionaries!

B. Worldwide missions! Three waves of modern mission

1. World Christianity: compare situation in 1795 & in 1995: what changed?

2. William Carey: "Sit down, young man"

An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen - Magna Carta of Protestant missions

If command to teach all nations only for apostles: a) so too is command to baptise! b) those who had gone - Moravians, Elliot, Brainard - had gone without authority c) promise "Lo, I am with you always" also only for apostles. Survey of continents, populations, size of countries without gospel: "*All these things are loud calls to Christians...to exert themselves to the utmost.*"

3. "Means" - missionary society: 1792 Baptist Missionary Society

Arms and legs for the Body of Christ!

Carey: "*Expect great things from God; Attempt great things for God*"

1793 Carey & family sailed for India, set up operations in Danish settlement of Serampore (British antagonistic)

Modelled community on Moravian lines; others joined - Thomas (later died); John Fountain (died within 2 years);

Ward & Marshman plus Carey - Serampore Trio:

6 whole translations of Bible

24 partial translations (Sanskrit ...)

grammars, dictionaries, eastern books...!

Started Agricultural Society of India (1820)

campaigns against sati - widow-burning - abolished in 1829.

Never returned to England.

4. Others follow suit: within 25 years, a dozen other societies

on both sides of the Atlantic - became a major factor in turning Christianity into the first world religion; movement which has resulted in momentum producing 2500 new churches/week, and 150,000 new Christians per day!

Dr Ralph Winter: "*the most sustained, consistent effort of its size in the whole of history; and nothing has ever had the degree of impact on the nations and peoples of the world in proportion to the effort invested!*"

5. What did the first missionaries often encounter?

"Why have you taken so long?!" "Did your grandfather know about this God??" Meetings houses already built in anticipation

Folk-lore created expectation. Overwhelming majority of primitive

tribes had a name for a Creator, supreme God e.g. Santal - *Takaraju*; Karen

- *Y'wah*; Lahu - *Gwisha*; Wah - *Se'ya*;

Redemptive analogies: Olsen & Motilonese; Richardson: Peace child;

Taylor: Chinese character for 'righteousness'... "eye openers"

1789-1989 Worldwide missions! Three waves of modern mission (cont.)

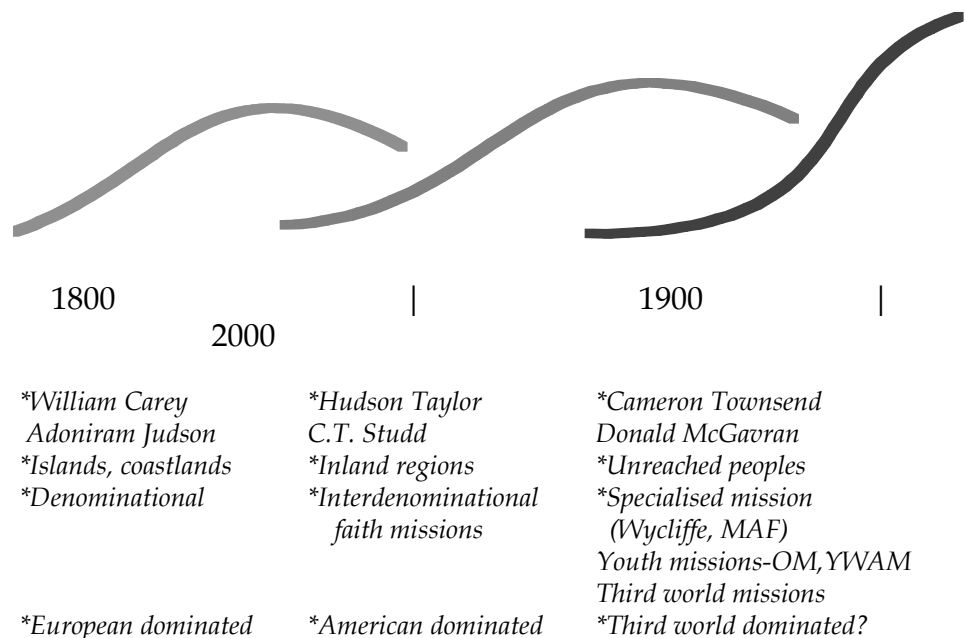
6. Three waves of modern missions

Dr Ralph Winter identifies three distinct waves of modern missions, following the initiative of Carey:

1. *The first wave*, with **William Carey** and the American **Adoniram Judson** among the pioneers; a wave which primarily reached the coastlands of Africa, China, and India, and the islands of the Pacific, which became primarily denominational in structure; and which was largely dominated by Europeans.

11. *The second wave* was begun by **Hudson Taylor** and **C.T. Studd**, who urged that the task was by no means finished, and that the new frontiers were the inland regions. This spawned many new missions whose names reflected the new frontiers: China Inland Mission, Africa Inland Mission, Regions Beyond Mission, Sudan Interior Mission...; these missions were primarily interdenominational faith missions, and were largely American dominated.

111. *The third wave* had its beginnings around the 1920's when **Cameron Townsend** (Wycliffe) in Central America, and **Donald McGavran** in India, independently began to see the unfinished task in terms of unreached people groups. At the Lausanne Congress in 1974, Winter stressed the reaching of unreached people groups as the highest priority in missions. This wave is characterised by specialist missions, youth missions, and most significantly, third world missions, and promises to become dominated by the third world.



III. **THE SECOND MILLENNIUM: Revolutionaries and Visionaries!**

C. Two Paths to Revolution

- **England 1688 & America 1776:** *influence of Reformation*
- **France 1789 & Russia 1917:** *Biblical base rejected*

Francis Schaeffer: How shall we then live, part 5: *the Age of Revolutions*

While missionaries were beginning to go into the world from Europe and America, revolutions began shaking the nations.

The American Revolution was supported by most denominations in the colonies except the Anglicans. It resulted in the First Amendment which guaranteed '*that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof*'. It created the tolerance that recognised freedom of religion, and created a level playing field for churches. It stood for freedom *for* religion.

The French Revolution tried to banish church life from France once and for all. It stood for freedom *from* religion. The bitter religious legacy of the 1789 Revolution is still apparent in French life today.

The Enlightenment can be seen as the 18th century intellectual revolution which birthed a series of revolutions and forced Christians to re-examine their own faith and its implications for society. Many British and American evangelicals of this era supported imperialism because it 'opened doors' for missions.

New waves of revolutionary violence convulsed Europe during the 19th century, often opposed by the church, especially the Catholic Church. The revolutionary year of 1848 polarised church leadership to oppose modernism, republicanism, socialism and nationalism. Vatican I was called in 1869-70 to address the contemporary challenges to the Church's authority. This council produced the dogma of papal infallibility in matters of faith and doctrine.

D. Two entrepreneurs:

- **Hans Nielsen Hauge** (1771-1824)–*Vagabond for God* (Shapers of our modern times)
- **Friedrich Wilhelm Raiffeisen** (1818-1888)–*Entrepreneur for the poor* (weekly word 28.7.08)

Hans Nielsen Hauge is recognized as leading the first successful movement against the officials of the absolute monarchy in Norway. He initiated societies and mission movements that continued to be active for more than 150 years, and whose members provided the core of the congregations in the Church of Norway.

Hauge remained a lifelong member of the mainstream church, the Church of Norway. He encouraged his supporters to be loyal but not uncritical to - but not uncritical of - the church.

The Inner Mission Association, founded in 1868 as part of the Haugian legacy to be a renewal movement within the church, has had wide national influence

through its many bible colleges, folkehøgskoler (high school), agricultural schools, and institutions training teachers for the Norwegian educational system. Haugians and Moravians started Norway's first mission agency in Norway in 1842, the Norwegian Mission Society, a major factor in Norway becoming the top missionary-sending country per head of population.

Haugians initiated many political and social tasks in the first half of the 19th century, and continued to contribute substantial numbers of parliamentarians through the years.

If Wesley could be called the Apostle of England, and Carey the father of modern missions, it is no exaggeration to acknowledge Hauge as a father of modern Norway.

Friedrich Wilhelm Raiffeisen: Christ's instructions to love one's neighbour compelled Raiffeisen to find practical ways to help struggling farmers to survive Germany's hunger winters of the 1840's. In 1864, he founded the first cooperative lending bank, in effect the first rural credit union. Despite increasing blindness and the death of his first wife at age 37, he united the rural banks into regional cooperatives. In 1876 he formed a national cooperative out of the regional societies, all still based on the principles of brotherly love and Christian duty. Before he died in 1888, his ideas had been eagerly applied across Germany and in Austria, Switzerland, Holland, France, Belgium, Sweden and Hungary, bringing hope and cohesion to countless farming communities across Europe.

E. Two social thinkers:

- **Pope Leo XIII** - *Rerum Novarum*
- **Abraham Kuyper** - *Sphere sovereignty*

Pope Leo XIII (1878-1903) brought the Church into the modern era with his encyclical *Rerum Novarum*, addressing social issues raised by Marxism, defining Catholic social thinking for the 20th century, and laying foundations for the Christian Democratic movement.

Wikipedia: **Rerum Novarum** (*Of New Things*) is an encyclical issued by Pope Leo XIII on May 15, 1891. It was an open letter, passed to all Catholic bishops, that addressed the condition of the working classes. The encyclical is entitled: "**Rights and Duties of Capital and Labour**" and discussed the relationships and mutual duties between labour and obtaining capital, as well as government and its citizens. Of primary concern was the need for some amelioration for "*the misery and wretchedness pressing so unjustly on the majority of the working class*". It supported the rights of labor to form unions, rejected communism and unrestricted capitalism, whilst affirming the right to private property.

Abraham Kuyper (1837-1920) was a Dutch politician, journalist, statesman and theologian. He founded the Anti-Revolutionary Party, the Vrije Universiteit, de Gereformeerde Kerk, edited *De Herauld* and *De Standaard* newspapers, and was prime minister of the Netherlands between 1901 and 1905.

Wikipedia: Most important has been Kuyper's view on the role of God in everyday life. He believed that God continually influenced the life of believers, and daily events could show his workings. Kuyper famously said, "Oh, no single piece of our mental world is to be hermetically sealed off from the rest, and **there is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry: 'Mine!'**" God continually re-creates the universe through acts of grace. God's acts are necessary to ensure the continued existence of creation. Without his direct activity creation would self-destruct.

Kuyper's political ideals were orthodox-Protestant and anti-revolutionary.

EVENING SCHOOL OF EUROPEAN STUDIES

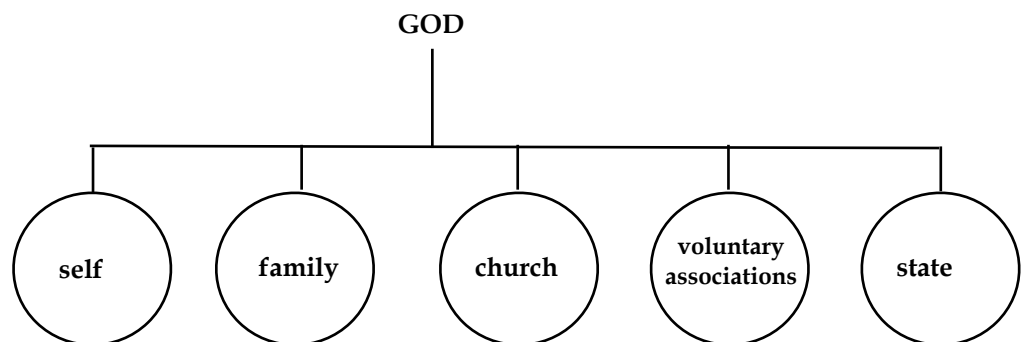
• OCT 2011 - APRIL 2012 •

The concept of *sphere sovereignty* was very important for Kuyper. He rejected the popular sovereignty of France in which all rights originated with the individual, and the state-sovereignty of Germany in which all rights derived from the state. Instead, he wanted to honour the "intermediate bodies" in society, such as schools and universities, the press, business and industry, the arts etc., each of which would be sovereign in its own sphere. In the interest of a level playing field, he championed the right of every faith community (among whom he counted humanists and socialists) to operate their own schools, newspapers, hospitals, youth movements etc. He sought equal government finances for all faith-based institutions. He saw an important role for the state in upholding the morality of the Dutch people. He favoured monarchy, and saw the House of Orange as historically and religiously linked to the Dutch people.

With his ideals he defended the interests of a group of middle class orthodox reformed, who were often referred to as "the little people" (*de kleine luyden*). He formulated the principle of antithesis: a divide between secular and religious politics. Liberals and socialists, who were opposed to mixing religion and politics were his natural opponents. Catholics were a natural ally, for not only did they want to practice religiously inspired politics, but they also were no electoral opponent, because they appealed to different religious groups. Socialists, who preached class conflict were a danger to the reformed workers. He called for workers to accept their fates and be happy with a simple life, because the afterlife would be much more satisfying and revolution would only lead to instability. At the same time he argued that the system of unrestricted free enterprise was in need of "architectonic critique" and he urged government to adopt labour legislation and to inspect workplaces.

Kuyper's political views and acts have influenced Dutch politics. Kuyper stood at the cradle of pillarization, the social expression of the anti-thesis in public life. His championing of parity treatment for faith-based organizations and institutions created the basis for the alliance between Protestants and Catholics that would dominate Dutch politics to the present day.

As well as Kuyper's profound influence upon European Christian-Democrat politics up to the present, his political theology was also crucial in the history of South Africa. Scholars have noted Kuyper's involvement with South African politics, and his influence upon the founders of Apartheid. Throughout the Apartheid era, party and state officials swore oaths affirming the 'sovereignty and guidance of God in the destiny of countries and peoples' and to 'seek the development of South Africa's life along Christian-National lines.' Yet Harinck argues that "Kuyper was not guided by the cultural racism of his day, but by his calvinistic creed of human equality".



F. Two peacemakers:

- Frank Buchman - *Remaking the World*
- Robert Schuman - *Rebuilding Europe*

Frank Buchman - *Remaking the World*

Shapers of our modern times:

IF THE NAMES OF WESLEY, CAREY, HAUGE AND KUYPER are permanently linked to specific nations, the name Frank Buchman has truly global associations. While Wesley's aim was to reform the nation, Buchman's passion was to remake the whole world.

"Three great tasks confront this generation," he wrote in his book, *Remaking the World*. "To keep the peace and make it permanent. To make the wealth and work of the world available to all and for the exploitation of none. And with peace and prosperity as our servants and not as our masters, to build a new world, create a new culture, and change the age of gold into the golden age." ...

Robert Schuman - *Rebuilding Europe*

Deeply Rooted- *from the introduction:*

SIXTY YEARS HAVE NOW PASSED since the French foreign minister, Robert Schuman, proposed a bold plan to link the peoples of Europe together in peace and solidarity. This plan has grown into what we know as the European Union today.

The story of the stunningly swift yet lasting Franco-German reconciliation after the Second World War is central to the whole post-war European development. It is the story of a small committed group of statesmen who shared common values, vision and convictions concerning the essential foundations for Europe's future.

It is a story with a central figure, widely respected and known for his integrity and humility, and universally acknowledged as the 'Father of Europe'.

The sixtieth anniversary of the origins of what has become the European Union is an appropriate occasion to revisit the story of Robert Schuman. It is an opportunity to learn about the vision, values and life experiences which motivated him in his mission to create what he once described as a 'community of peoples in freedom, equality, solidarity and peace'.

For Schuman believed these values had laid the original foundations for Europe during the first millennium of the Christian era. Decades of attempts to reshape Europe in the vision of godless rationalism, chauvinistic nationalism and neopagan fascism had confirmed his conviction that Europe's future depended on the recovery of Christian values to shape political and economic realities.

Schuman and his Christian colleagues saw the need to create a moral climate of forgiveness, repentance and reconciliation in which a 'community of peoples' could be nurtured.