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MODULE 1

Unit 1	The Coming of a New Dawn
Unit 2	Martin Luther and the Birth of Protestant Reformation
Unit 3	Martin Luther before the Diet of Worms and at Wartburg
Unit 4	The Protestants in Germany
Unit 5	Reformation in Geneva, Switzerland

UNIT 1 THE COMING OF A NEW DAWN

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1.0	Introduction
2.0	Objectives
3.0	Main Content
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3.2	The Five Principles of the Protestant Reformation
3.3	The Darkness before the dawn of the Reformation
3.4	Major Causes of the Reformation
4.0	Conclusion
5.0	Summary
6.0	Tutor-marked assignment
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1.0 INTRODUCTION

The first unit introduces you to Protestant Reformation of the sixteenth Century in Europe. Therefore in this segment you will learn a few definitions of the term "Reformation". You will also learn the five major principles of the Protestant Reformers. It will interest you to note in this Unit that God has appointed time for everything under the sun. When it was time for the Lord to purify His Church, He himself came, as the author adequately quoted from the scripture "with his fan in his hand to purge his floor thoroughly, to gather the wheat into his garner and to burn up the chaff with fire unquenchable". The corrupt state of the Church before the dawn of the Reformation is fairly treated in the Unit. You will also study the major factors that contributed to this great event in history known as the Reformation which is the most important epoch in the history of the world since the events in the New Testament.

2.0 OBJECTIVES

By the time you finish studying this first unit you should be able to:

- Discuss the state of the Christian Church before the dawn of the Reformation
- Evaluate the factors that accelerated the coming of the Reformation
- Identify the major principles of the Protestant Reformers

3.0 MAIN CONTENT

3.1 Definition of the Reformation

Perhaps, it is safe to state that there are many definitions to the Reformation of the early Sixteenth Century that took place in Europe. Historians are varied in their views of the important event in the annals of Christianity. For instance, Earle Cairns (1981. p.227) says that for a Roman Catholic historian, the Reformation was a revolt against the universal Church, while a protestant historian considers it as a reformation that brought religious life nearer to the pattern of the New Testament . On the other hand, a secular historian regards the Reformation as a revolutionary movement. However, for our study in this Unit, we shall make use of the more familiar terms, Protestant Reformation that described the religious movement between 1517 and 1545.

3.2 The Five Principles of Reformation

- Perhaps the first point to consider is the authority of the Bible. The Reformers insisted that the Bible must be its own interpreter and that in all spiritual affairs; the Bible must be the final authority. The Reformers proclaimed that true religion is founded upon scriptures. They also declared that the Bible contains the standards of faith and practice; and that no doctrine was to be accepted unless it was taught in the Bible.
- The second principle, according to the Reformers was that Religion should be rational and intelligent. They insisted that pure Religion must be devoid of irrational doctrines like transubstantiation, preposterous pretensions like papal indulgencies, and superstitions beliefs and practices such as image worship.
- The third truth to consider is that of personal religion. The Reformers asserted that every believer has right and access to God without any intermediaries. Hurlbut describes that according to the Roman Catholic Church, a closed gate stood between the worshiper and God, and at the entrance that gate the priest held the only key. He added that under this system, the sinner did not confess his sins

to God, but to the priest; he did not obtain forgiveness from God, but from the priest. Therefore,

Reformers denounced the system and demanded that the attention of the worshippers should be shifted to God as the direct object of prayer, the immediate giver of pardon and grace.

- d. The fourth point the Reformers insisted upon was that salvation comes by faith in Christ only. They emphasized the inward rather than the outward traits of religion.
- e. The last of these principles was that there should be a national church different from the Roman Catholic Church (Universal). The Reformers affirmed that every believer is a priest, thereby criticizing the claims of the Roman Catholic Church about the supremacy of the Pope in every ecclesiastical matter. Therefore, the Reformers were so much emphatic upon their views that, wherever Protestantism triumphed a national Church should arise, self-governed, and independent of Rome.

3.2 The Situation of the Church before the dawn of the Reformation

The prevailing situation in the church before the Protestant Reformation of the early sixteen Century could be described as different from the teachings of the Apostles as in the New Testament. The difference prevented many Christians of understanding the basic truths of the Christian Religion as specified by the apostles in their epistles. Many groped in doctrinal and theological darkness. There was pomp and outward show in abundance; true worshippers who worshipped in spirit and in truth were few. The preaching they listened to was “sounding brass”; the priests with few exceptions were self-seekers after worldly pleasure; the laity was abandoned to ignorance and superstition.

There were beautiful church buildings erected in the Middle Ages, of which the Cathedral at Cologne in Germany was one of the most magnificent, but within these buildings great truths of God's word were being preached with frivolities, pride, materialism, unnecessary ritual celebrations and apparent altering of the truth to suit the clergies' vain interests.. Sermons were a little better than profane and vain babblings' in the Latin language, which remained the official language of the Church although none, but scholars understood it. Some changes were made in certain regards, for example in relation to sacrament in the Church. In addition to the two sacraments which Christ instituted baptism and the Lord's Supper, the Roman Catholic Church introduced five others, namely: confirmation, penance, marriage, Holy orders, and extreme unction. It was also taught that at death, the souls of dead Christians passed into purgatory, a place

for purifying the soul so that they might in time become fit to enter heaven.

Prayers were said to the saints- and there were almost as many saints and saints' days as there are days in the year the church believed that many of them supposedly had a surplus of good works with which they might benefit people on earth. Due to the many ceremonies, saints' worships and reverence to Mary, the mother of Jesus, many worshippers appeared to have been carried away from the worship of God alone. Every business, calling, age and station had its patron saint; and for every misfortune or sickness there was some special mediator to whom prayers could be said for relief.

Also, the laity was made to believe that salvation could be obtained through baptism, attendance of mass, purchase of indulgence and good works. Though it seemed that heathenism had vanished but its superstitions were retained. People believed in witchcraft, fairies, as well as good and bad omens. It was incredible that bones, skulls, chins, teeth, hands, and whole arms that were preserved as sacred relics in Canterbury of England, as in most Cathedrals were cherished. Shrines such as that of Thomas Becket, were visited by multitudes, and the priests or monks in charge would produce relics by the hundreds; for example a finger of martyr Stephen, hair of Mary Magdalene, blood of the apostles John and Thomas, a lock of the Virgin hair and fragment of Christ's seamless robe. By this, the church became enormously wealthy as the simple-minded parted with their money. The moral and religious situation of the church around this time when compared with the actual teachings of the apostles in the New Testament was in a sorry state.

3.3 Major causes of the Reformation

There are a number of causes for the 16th Century Reformation that brought to light the birth of Protestantism. They are going to be discussed next.

- a) Perhaps the first major cause that aided the birth of Reformation was the movement known as the renaissance or the rebirth of learning. It was the renaissance that prepared the minds of people to throw the yoke of illiteracy and serfdom, the agent by which the clergy kept the masses under their authority. It should be noted however, that one of the champions in the renaissance era was Erasmus Rotterdam, popularly known as the Prince of Humanists. He exposed the abuse in the church by working against the moral corruption in the church. He did this by denouncing the ignorance and criticizing the idleness and dissoluteness of the monks. Erasmus also made his impact doubly felt by editing the printed Greek New Testament in the year 1516. Erasmus also taught that salvation was by grace and not by works.

Another was the invention of the printing press. It should be noted that the Bible could not be possessed by the common people because of the high price before the introduction of the printing technology. Its invention however made it possible to produce the bible abundantly and also translate it into various European languages.

- c) The third factor could be described as the spirit of nationality. There were constant agitations against the Roman Church outside Italy. Various attempts were made to be independent of the "Roman Yoke". The patriotism of the people was beginning to manifest through their unwillingness to submit to a foreign rule over their own national Churches.
- d) The sale of indulgencies was the last straw that broke the camel's back. When Pope Leo X, needed money for the completion of Saint Peter's Cathedral of Rome, he authorized John Tetzel as his agent, to go throughout Germany selling certificates, signed by the Pope to bestow the pardon of all sins not only upon the holders of the certificates but upon friends living or dead in whose behalf they were purchased without confession, repentance, penance or absolution by a priest. Tetzel made public declarations that as soon the coins clicked in the chess, the souls of their friends and beloved relations will immediately rise out from purgatory to heaven. Martin Luther denounced that teaching in no measure terms. The above abuses and other factors became the launching pad for the Reformation.

4.0 CONCLUSION

Perhaps you now understand that the dawn of Reformation began according to the plan of God himself. He made use of every talent to towards accomplishing his course earth. In spite of human frailties God put His spirit in the minds of reformers to oppose the tradition of men and encourage them to search the scriptures. The Bible is the lamp in the hands of the Christians to penetrate the darkness of errors. At least, God demonstrated his power and began a thorough reformation of his church. And as it were, Christ came himself to destroy the work of darkness and set captives free without mincing words. The Reformation remains one of the greatest events in the history of the Church.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- Protestant Reformation describes the religious movement between 1517 and 1545.

- The Reformers insisted that the Bible must be the final authority in matters of faith
- The Reformers insisted that salvation comes by faith in Christ
- The major causes of reformation includes- the movement known as the Renaissance, the invention of printing press, the spirit of nationality and the sales of indulgences.

6.0 TUTOR MARKED ASSIGNMENT

1. Describe the conditions that led to the Reformation
2. Define “Reformation”
3. Who was John Tetzel?

7.0 REFERENCES/FURTHER READINGS

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UNIT 2 MARTIN LUTHER AND THE BIRTH OF PROTESTANT REFORMATION

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- 3.0 Main Content
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 - 3.2 Pope Leo X and John Tetzel
 - 3.3 Nailing of the 95 Thesis
 - 3.4 A Bull of June 15, 1520
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

Perhaps, the birth of Martin Luther and the beginning of Protestant Reformation should go hand in hand. Luther loved the Lord God and wanted to serve and please him with his own physical strength. He was in constant awareness of his sins. He however came in contact with one of his teachers who made him know that "the just shall live by faith". His visit to Rome had "negative impact on his faith. He was disappointed with what he saw in Rome. He therefore made up his mind to make his grievances known and also advocate for a reformation within the church. So when John Tetzel came with the idea of indulgences, Martin attacked it very seriously. He was ex-communicated by Papal Bull of June 15, 1520. Therefore, as you go through your material in this unit, Many of the events that unfolded during this time will be examined.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Discuss the role of the parents of Martin Luther in his life
- Discuss the role of Martin Luther in the Reformation
- Discuss the issue of the sales of indulgencies
- Evaluate the role of Fredrick the Wise
- Recount the Papa Bull of 1520

3.0 MAIN CONTENT

3.1 The Coming of Martin Luther

Martin Luther was born into a peasant Saxony family in Germany. His father was called Hans (John) and his mother was called Greta (Margaret). They lived in Eisleben where Hans earned his living by mining, especially for copper, which was abundant in the hills. Luther was born on 10th November, 1483, and as the following day was the feast of Saint Martin, as observed by the Roman Catholic Church, he was named after the saint. Half a year after his birth, the family moved to Mansfield, about six miles from Eisleben.

It was said that little Martin was brought up in a simple but strict manner. Occasionally harshness was seen in the home and in the school. On one occasion his mother whipped him till blood flowed for stealing a hazel nut at school. His teacher ruled his class with an iron hand, and Martin a bright and intelligent boy, but also full of boyish pranks, felt he was sometimes unreasonably targeted and over severely punished.

However, Luther at the age of fourteen was sent to a school at Magdeburg, and the following year to Eisenach where his parents hoped his mother's relations will provide him board and lodging. Sometimes he will sing from door to door to obtain sustenance.

At the age of eighteen, Luther entered the University of Erfurt where he greatly distinguished himself in study. Though a light-hearted young fellow full of buoyant life, no one realized that even at this time God was preparing him for a career of activities which will astonish Europe and shake the Roman Catholic Church to its foundations. One day while studying at Erfurt, Luther came across a copy of the Bible. He had never set eyes upon the book before, but as he read, he was deeply stirred.

At the age of 22, Luther had completed his course at the University, and there came a turning point in his life. The first experience he had was when one of his best friends was killed in a brawl, and he could not refrain from asking himself what if I have been killed instead of my friend. A striking experience occurred while travelling from Erfurt. It was said that a rapier he was carrying accidentally severed a main artery in one of his legs. He called on the Virgin Mary for aid while a friend ran for helpers who bound him up and saved his life. The third horrible experience he had took place when a terrible thunder storm broke over his head. Stricken with fear he fell prostrate to the ground, crying out, 'Help, Anna, beloved saints, I will become a monk'. Providentially, Martin Luther kept his vow. The next day he presented himself at the door of an Augustinian monastery and asked for admission. He was

received with open arms for his university learning commended him to the head of the monastery. (S.M. Houghton 2001, p.79)

Luther wanted peace with God; he yearned and craved for it. He realized that the world could not grant his heart's desires, and he hoped to find it in the cloister. To gain salvation he sacrificed everything. He observed every detail of discipline, praying, fasting, watching, confessing his sins; he literally tortured his body to obtain peace for his soul.

Luther failed to find peace and rest, for he learned it was impossible to merit favour of God by such means. He was almost despaired of salvation, and his physical strength began to waste away. One day, Luther met with John Von Staupitz, the head of the Augustinian Order in Germany, and from time to time visited the Erfurt monastery. Between Luther and John Von Staupitz, a friendship sprang up.

John Von Staupitz had several Bible studies with Martin, particularly on the Book of the Romans. Martin Luther then accepted the righteousness of God through Jesus Christ. The peace of God then flooded the mind of Martin hitherto punished in sin. Staupitz encouraged him saying 'your thoughts are not according to Christ: Christ does not terrify, he consoles'. 'Look at the wounds of Christ, and you will see shining clearly the purpose of God towards men. We cannot understand God out of Christ'. Such saying sank into Luther's mind. Gradually the light of truth dawned upon him.

Luther's chief struggle had to do with the phrase 'the righteousness of God'. He was convinced that in Roman 1:17 and elsewhere these words referred to the awful holiness of God, and his unchanging hatred of sin and sinners.

He did not yet understand Paul's word's in the Epistle to the Roman that the gospel is the saving power of God to everyone who believes in Christ, because it reveals the righteousness of God. This righteousness of God is nothing other than Christ's perfect obedience to his Father's will in life and death, "even the death of the cross" — obedience which God counts as belonging to all those in whose place Christ Jesus died. Just as the punishment of believer's sin was borne by Christ so it is 'because of Christ's righteousness that the same believer's, though ungodly in himself, is pronounced 'just' or righteous in the sight of God. In this way, Paul says, faith receives the righteousness of God: 'To him that worketh not but believeth on him that justifies the same believer, though ungodly, his faith is counted for righteousness' (Romans 4:5). The Holy Spirit revealed this to Luther, and he learned that it was by faith alone that one could be saved, and not by his own good works. The light of the truth shone with such brilliance, and brought such

deliverance into his spirit, that he felt Paul's words, 'the just shall live by faith', were the very gate of paradise itself. And so this great truth, 'THE JUST SHALL LIVE BY FAITH' ...became the fundamental truth of the reformation. In other words, a wonderful reformation came personally to Luther before God used him as instrument of reformation in Europe.

Luther now wanted to spread to all men the saving truth that brought him out of darkness into light. He longed to preach justification by faith far and wide and gradually he became conscious of the great work that awaited him. Difficulties abounded, but he learned to say, as did the apostle Paul, 'I can do all things through Christ who strengthens me'. The future, though dark, was at the same time bright with hope. Martin Luther soon became a professor at the University of Wittenberg. It was said that in the year 1510 he was commissioned to go to Rome in the interests of the Augustinian Order. He was delighted with his mission, for up to this time he held the conviction that the Roman Catholic Church was the only church, that the Pope was the holy Vicar of Christ upon earth, and that Rome, the eternal city was supreme seat of holiness. But he was miserably disappointed. The nearer he approached the 'holy city' the more wickedness he observed on every side and every man's hand, and while in Rome he heard about the wicked deeds of popes and the high dignitaries.

In addition to this experience, Luther discovered everywhere on his journey from monastery to monastery that the priests were deplorably ignorant, and given to the grossest superstitions, many of them even being unbelievers and blasphemers. He spent four weeks in Rome.

The visit to Rome was a landmark in Luther's life. As soon as he returned to Wittenberg, Luther received the degree of doctor of Divinity, and in 1515 he began to preach in the parish church for the next two years. This brought him into close touch with people, who liked to hear Luther because he began to unfold Christian truth as no other priest or preacher had ever done in their hearing.

3.2 Pope Leo X and John Tetzel

Luther's conscience was forced to raise a strong protest against the errors and deceitful tactics of the Church, when the reigning Pope Leo X, wanted more funds to prosecute some urgent project. The Pope had decided that St. Peter's cathedral at Rome should be rebuilt. The enormous expense was to be met by contributions from all areas where the church held sway. With a view to promoting the inflow of money to Rome, special indulgences were to be sold. Tetzel, a monk from Leipzig, was one of those who toured the German states for the sale, and he had a

graduated scale of payments based upon social rank and upon sins committed. Some Germans, it appears, were even prepared to buy an indulgence (to secure exemption from years in purgatory) for sins they had not yet committed at the time of purchase. People were also told that they could make payments which would deliver their loved ones who had died from their purgatory torments. (S.M. Houghton 2001, p.84; E. Cairn 1981, p.283)

3.3 Nailing of the 95 Theses

On hearing Tetzel's mission in Germany, Luther's anger was unbounded. He preached vehemently against Tetzel and his ecclesiastical wares, but soon decided to take more vigorous actions, for men in general had no conscience against purchasing indulgences, which guaranteed the remission of purgatory pains. Luther therefore wrote 95 theses, tersely stating the evils of indulgences. These theses attracted great public attention, when multitudes flocked to the Church on October 31 1517 which was All Saints Day. The theses were read, copied, printed and distributed all over Germany, and soon, as on wings, carried over Europe. Many rejoiced in Luther's boldness and hoped that good would come out of it. The Pope was not happy with the disobedient child, he therefore demanded that Luther should recant, but without success. As for the pope, he first treated the matter of these theses lightly, but he quickly changed his mind when he found out how serious the threat was to his authority and to the doctrine of the Church. The Pope summoned Luther to appear in Rome. He also demanded that Frederick the Wise should deliver up this 'child of devil' to the papal legate. In response Frederick suggested that the pope should send a delegate before whom Luther might appear and plead his cause, and to this, the pope finally agreed. He sent Cardinal Cajetan to Germany and Luther duly appeared before him. (E.E. Cairn 1981, p. 290; S.M. Houghton 2001, pp. 85-86)

The Cardinal treated Luther courteously and demanded the retraction of his errors. Luther replied that what the Cardinal termed as errors were not errors but truths of God's word, and that he could and would do nothing against his conscience. Cajetan dismissed him with the words, 'Recant, or do away with the rebellious monk with deep-sunken eyes and strange thoughts in his soul. Secretly he gave orders that Luther must be taken captive, but Luther received a timely warning and escaped.

3.4 A Bull of June 15, 1520

Luther could not be persuaded, rather he made it clear that he was not

prepared to depart from his fundamental doctrinal principles and the rift

between him and the pope grew steadily wider as months went by. Later, another papal agent reported to Rome that the reformer was a very **s t u b b o r n a n d d a n g e r o u s h e r e t i c**, and ultimately the **P o p e** excommunicated him. Martin Luther on his part formally renounced the papacy by burning a copy of the papal bull in the presence of a great crowd, among who were students and professors.

4.0 CONCLUSION

Perhaps, the birth of protestant Reformation calls to one's mind that God is the owner of his gospel and He uses anyone to champion his cause. He also made use of every opportunity to promote His holy Name. May be that was the case of Martin Luther when in 1520, he visited Rome the seat of Holy Fathers. What Martin saw at Rome eventually triggered him to search for permanent solution to his spiritual agitations and selflessness. As you have studied, Martin Luther, having obtained the knowledge that "the just shall live by faith, was energized to tackle all the falsehood and pretences of the Roman Catholic Church. With new impetus and zeal, he preached the gospel with joy and delight for the first time, "new light was shed upon the entire Bible, which became to him a book of life and comfort, and of wisdom from above. All the blessings and benelits of redemption through the precious blood of Christ came to him. He breathed the fresh air of God's redeeming grace and teachings which led to a papal bull of June 15, 1520, and which finally led to the summon at Diet of Worms. In your next Chapter you will discover the next line of actions by the Roman Catholic.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The restlessness of Martin Luther in matter of soul searching.
- Luther was disappointed with the Roman Catholic Church
- Martin Luther preached "Righteousness by faith".
- The introduction of indulgences led to the nailing of 95 theses at the door of the castle Church at Wittenberg.
- Luther burnt the Papal Bull of 1520.

6.0 TUTOR MARKED ASSIGNMENT

1. Discuss the restlessness of Martin Luther.
2. "The just shall live by faith". Discuss.
3. What led to the nailing of 95 theses on October 31, 1517?
4. Comment briefly on the role played by Cardinal Cajetan in the Protestant Reformation.

5. What is a Papal Bull?

7.0 REFERENCES/FURTHER READINGS

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UNIT 3 MARTIN LUTHER BEFORE THE DIET OF WORMS AND AT WARTBURG

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 - 3.3 Luther at Wartburg
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1.0 INTRODUCTION

Perhaps it is appropriate at this juncture, before examining the chronicles of the events at the Diet of Worms of 1521, to pay tribute to Philip Melanchton for his supportive role. The remarkable talents, vast knowledge, great learning, and fine culture of Melanchton led to his being called 'the teacher of Germany'. His contribution to the ministry of Martin Luther was described as that of Jonathan to the Young David when he was persecuted by King Saul. Luther owed much to the calmness, gentleness and wise counsel of his colleague who did his best to keep the reformer's zeal and fervour within proper bounds.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Discuss the role of Philip Melanchton in the protestant reformation.
- Discuss the encounter between Martin Luther and Emperor Charles V of the Holy Roman Empire.
- Narrate the arrival of Martin Luther at Worms on April 16, 1521.
- Narrate the events at the Diet of Worms .
- Discuss the journey back to Wittenberg from Worms, which ended at Wartburg.
- Examine Martin Luther' s life after Wartburg .

3.0 MAIN CONTENT

3.1 Martin Luther before the Diet of Worms

Without mincing words, the burning of the papal bull by Luther was an act from which there could not be a retreat. The Christendom was watching the conflict between Luther and the Pope. The greatest monarch of his time, and a devoted son of the Roman Catholic Church, Emperor Charles V, was requested to deal with the case of Martin Luther in a diet to be held in the city of Worms, and he consented to do. So he ordered Luther to appear before him.

On the 16th April, 1521, Luther arrived at Worms. The streets were crowded with people, all waiting to see the strange man, who many people thought, was the devil personified. Windows and even rooftops were filled with spectators, for the occasion was indeed historic. Houghton stated that, "so dense were the crowds that, on April 17, the day fixed for the first meeting of the diet, it was extremely difficult for the reformer and his supporters to reach the conference hall". It was said that when Luther entered the hall of assembly, he was astounded to see such pomp before him. In all there were 206 persons of rank.

3.2 John Von Eck and Martin Luther

The presiding Officer, Johann Von Eck, opened the proceedings by asking Luther 'Whether he was the author of the writings displayed on the table before them; secondly, whether Luther was willing to retract the doctrines contained in the books of which the Church disapproved. Luther examined the pile of books, acknowledged that he was their author, but as for the second question he asked for time for reflection, that he might not act imprudently but give an answer without offending against the Word of God. The request was granted, and Dr. Eck, in the Emperor's name, adjourned the proceedings until the following day. It was reported later that Martin spent much of the night in prayer.

April 18, 1521, turned out to be the greatest day in Luther's life. The occasion has been described as one of the most sublime scenes earth ever witnessed and most pregnant with blessing. Again the streets were crowded with spectators; and the assembly hall was filled with notable personalities. There was a delay of about two hours before he was brought before the Emperor. Dr. Eck repeated the question as to whether Luther would defend the books he had written or withdraw them in whole or in part. Luther made his reply-`the speech that shook the whole world' — first in Latin, then in the German language, and it ended thus:

Unless I am convinced by testimonies of the scriptures or by clear arguments that I am in error for popes and councils have often erred and contradicted themselves-I cannot withdraw, for I am subject to the scriptures I have quoted; my conscience is captive to the word of God. It is unsafe and dangerous to do anything against one's conscience. Here I stand; I cannot do otherwise. So help me God.

It was said that these bold and uncompromising words caused a measure of pandemonium in the Diet.

Soon after that, Luther was escorted back to his lodgings. On April 25th he was allowed to leave Worms. The reformer left the city and set out on his journey back to Wittenberg. He was placed under the ban of the Empire. He was declared an outlaw, and thereafter, anyone who gave food and drink was liable to be charged with high treason against the Emperor.

3.3 Luther at Wartburg

When Luther left Worms he anticipated a speedy journey to Wittenberg, but the unexpected happened. At a considerable distance from Worms the path entered a thickly forested den even to the top of the surrounding hills. Suddenly there emerged from the woods a company of horsemen armed to the teeth. They surrounded the carriage in which the reformer was riding, seized him and hurried him away. Their journey ended at a stately castle some eight miles distant from the scene of the attack. The castle in Wartburg occupied the top of a hill overlooking Eisenach. The above incidence was a premeditated one and not that of emergence, because the friends of Luther, and Frederick the Wise had arranged for this to happen, so that the reformer might be taken from the busy and hostile world for a time and provided with a safe retreat where his foes could not find him or molest him. For almost a year therefore the world lost sight of Luther, not knowing his whereabouts. He remained in hiding until the storm somewhat abated. He was dressed in the garb of a knight and addressed as Squire George.

Martin Luther spent his time mainly in the study of the Scriptures in addition to the work of translating them into the German tongues. It was said that Luther was ideally qualified for the work of translation. He had given close attention to Hebrew and Greek for a number of years, and he was supremely gifted in the use of his own German language. It was said of him that 'no one wrote or spoke the German language as well as he'. He worked at a tremendous pace and completed the first draft of the German New Testament in eleven weeks, and with the help

of Melancthon he gave it a thorough revision. By 1522, it was on sale in German shops for a sum equivalent to a week's wage of 'a carpenter or similar workman; and it sold off at lightning speed.' This was followed by the translation of Old Testament, which was published in parts and completed by 1534. Luther was assisted by his friends Bugenhagen, Cruciger, Justus Jonas and Melancthon to accomplish this laudable task.

After spending ten months at the Wartburg, Luther's attention was drawn to the disturbances which had broken out at Wittenberg, so without waiting for permission from Frederick he hurried to the city, greatly to the joy of his friends. Unfortunately, the rising was not suppressed without bloodshed. Until the agitation died down his reformation was much hindered.

3.4 Martin Luther Married Catherine von Born

In 1525, Luther believed that time had come for him to marry. His choice wife fell upon an escaped nun, Catherine von Hera, and his subsequent home and family gave him much joy. It was a special joy to Luther that at the marriage ceremony, his parents, Hans and Greta, were present, and particularly because they believed the truths which God had used their son to proclaim so loudly and effectively.

By means of his numerous publications Luther might have become rich, for there was always a ready market for his books through Europe. But the reformer did not look for his rewards in gold. He received but a meagre salary and was very liberal, often giving away more than he could well afford to the cause of the Reformation and to the poor, so that he often lacked money to buy ordinary necessities for his family.

Luther remained a busy man to the end of his days. It is indeed marvellous how much he wrote in the space of about 25 years. Luther was not only an author he was also a musician and a poet. One of his great hymns is called the battle song of the Reformation- 'A safe stronghold our God is still', or in another translation, 'A mighty fortress is our God'.

3.5 Luther's Death

Luther died in the year 1546 in Eisleben, the city in which he was born. Luther had returned to Eisleben to arbitrate for the Count of Mansfield in a family difficulty. Although he suffered much pain from ill health during the last few years of his life, his final illness was of short duration.

Houghton said that when Justus Jonas, one of his trusted friends and fellow-workers, asked him whether he remained determined to stand fast in Christ and in the doctrine which he had preached! Luther answered in the affirmative. He was buried in the castle church at Wittenberg, on the door of which 29 years before, he had nailed his famous 95 theses.

4.0 CONCLUSION

Perhaps you have gained a few lessons in this unit that will influence you to be of a better service to your God and fellow men. Martin Luther stood alone for God and he was not disappointed. One of the lessons for us to learn is that when God bids an individual to go on His errands, He equips, empowers and protects such one. Therefore in the warfare that is ranging for the good and for the right, God needs people faithful and true who will be His ambassadors. As you go over this unit time after time remember to be a catalyst of change for better in your society. Perhaps one of the lessons in this unit is that it is not an easy thing to stand for God in this present age of vanities. Therefore it requires self denial, sacrifices and determination to achieve this.

The next unit will deal with Protestantism in Germany and other neighbouring states in -Europe. I trust that you will take delight in your studies so that you can come out with good grades.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The events that led to the conflict between Martin Luther and Papacy.
- The attempts to destroy Luther by Pope.
- The Diet of Worms and ban placed on the head of Martin Luther.
- Main occupation of Martin while at the Castle.
- As a composer and musician, Luther composed "A mighty fortress is our God"

6.0 TUTOR MARKED ASSIGNMENTS

1. What was the immediate event that necessitated the call for a Diet at Worms?
2. Discuss the experience of Martin Luther at Wartburg.
3. Discuss the life of Martin Luther, and his publications.

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UNIT 4 THE PROTESTANTS IN GERMANY

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1.0 INTRODUCTION

In your previous unit, you studied that Martin Luther died in 1546, while the protestant reformation was still in its infancy. The emperor Charles V was still the head of the Holy Roman Empire. The Roman Catholic Church was not pleased with rebels, children of disobedience who were not willing to go along with the dogmas of the church. At the same time the air of freedom from the yoke of foreign ruler was already blowing. The spirit of nationalism was also gaining momentum.

Meanwhile, the Emperor Charles V wanted to have peace in his domain, therefore he made several attempts to bring religious bodies together for a lasting peace. His several efforts lasted from 1521-1555 with the peace of Augsburg. Then, after that peace, came wars that ravaged Europe for thirty years before settlement finally came in 1648 with the Peace of Westphalia.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Discuss the attempts by Emperor Charles V to unite the empire.
- Discuss the Diet at Spires of 1526 and its attendant results
- Narrate the origin of Protestantism
- Discuss the role of Melanchton in the Augsburg Confession in 1530
- Examine the peace of Augsburg and its principles
- Compare the Peace of Augsburg and Westphalia

3.0 MAIN CONTENT

3.1 Emperor Charles and Diet of Speyer

After the Diet of Worms in 1521, Emperor Charles V was checked in his fanatical zeal to crush the Reformation by political intrigue. His dominions were so extensive and his problems so numerous and varied that it was impossible for him to give his undivided attention to Germany affairs. However, in 1526 the Emperor called a Diet to meet at Speyer in which favourable action was taken with respect to the evangelical cause, for religious liberty was granted to all until a council should re-established unity. How mild or how lenient did Charles V show himself now! The friends of the Reformation rejoiced but the Catholics were displeased.

Unfortunately, by 1529, as it were, the tables were turned; another Diet was to meet at the Speyer. The decision of the former Diet in 1526 was reversed and the Emperor's decision was not favourable to the Protestants. This declaration resulted into confusion and discontentment. The atmosphere at the Diet of Speyer was charged with emotion. Tension mounted high and nearing explosion. The German princes who were in attendance got themselves divided into several groups, but only six of them together with a large number of German cities, declared that in matters concerning the glory of God and the salvation of souls their consciences required them to reverence God above all, and that it was not possible to yield to the Emperor's demands. Because of this protest they and their followers were called Protestants.

3.2 The Diet of Augsburg

In 1530, the Emperor summoned another Diet at Augsburg in Bavaria, He himself planned to attend in the hope of restoring peace among his subjects through a discussion of religious differences. Luther did not attend, but Melancthon was the chief reformed theologian present at the Diet, and with Luther's help he had drawn up a series of articles of belief crystallizing the Protestant position. These articles are called the Augsburg Confession. And in Germany the Confession was read, the result being that the great doctrines of Scripture, including justification by faith, were much more vividly presented to the assembled company - than would have been possible in Latin.

The whole assembly was visibly moved by the reading. It was also made evident to all that the strength of Protestantism lay in its reliance upon Scripture and in its requirement that the truth be given to men in the languages which they understood and spoke. The Roman theologians claimed that they could refute the Confession by quotations from the

Church Fathers. Suffice it to say that the deliberations at the Diet were protracted, but the Emperor gave the Protestants until April 1531 to reconsider their position. His Majesty was disappointed. The princes refused to give way, and soon they formed the League of Schmalkald in order to present a united front to Charles. But the Emperor had no wish to engage in war with them; instead, he assisted the Catholic party in Germany to form a League of their own. During the 1530's the two Leagues contended together but war was avoided. On their part the Protestants hesitated to engage in hostile acts for they wished to remain on the defensive, not on the offensive.

The uneasy peace continued until the death of Luther in 1546. By that time the Emperor had inflicted a crushing defeat on the French king and thus felt able to take up the Protestant challenge. He added that on their part, the Protestant princes were enfeebled. One of their leaders, Maurice, Duke of Saxony, the nephew of Duke George, proved treacherous and this enabled Charles V to gain an easy and apparently decisive victory. Soon the Emperor learned that, without the continued use of Spanish troops, he could not enforce his will upon the German people. Resistance to the Emperor again grew stronger. Finally, Maurice, an able soldier, turned against him also and almost succeeded in capturing him. By this time Charles was weary of war and he decided to abdicate. At the same time in 1555 the Peace of Augsburg was concluded.

The agreement put Lutheranism on a basis of legal equality with Roman Catholicism in Germany. The prince was to determine the religion in his territory, but dissenters were to be given the right to emigrate. If a Catholic leader turned Protestant, he must give up his position. This agreement safeguarded the Roman Catholic control of the areas in southern Germany that were predominantly Roman Catholic. This provided a step toward religious pluralism.

The Peace of Augsburg made the prince a formidable power in the religious affairs of the church. As early as 1539 a consistory was appointed by the elector Frederick in Wittenberg to serve as a court in cases involving discipline and divorce. During the next decade the consistory became a governing body to manage the affairs of the church under the supervision of the prince. Superintendents, who had been used as early as 1527 in Saxony by the princes, were sent out to supervise the affairs of the local church. Luther believed in order and wrote that although the state had no right to interfere with the individual in the matter of salvation, the state was given the sword by God to maintain order so that the godly might live their lives in peace. The ruler of the state was responsible to God for the manner in which he ruled the state. Luther was however, opposed to revolution to overthrow an arbitrary

and oppressive government, on the grounds that time or external enemies would correct the condition. The territorial churches included all baptized persons, with superintendents appointed by them, were responsible to the prince for uniform worship and discipline of pastors.

Luther was indeed one of the titanic figures of the church because of his influence on later times as well as on his own era. The national Lutheran churches of Germany and the Scandinavian countries were a result of his work. To these churches he gave the Large and Small Catechisms, Postils, which were sermon aids for the minister; a system of church government, which he to a large extent, developed, the German Bible, which helped to standardize the German language; and beautiful and stately hymns, such as "A Mighty fortress," which were to be sung in the vernacular by the whole congregation. He urged Melancthon to set up a system of universal elementary education in Germany in order that the people might be taught to read the Bible in the vernacular. It was said that Luther urged this duty upon the governing bodies of German cities in a letter to them in 1524, and in 1530 he wrote concerning the duty of parents to send their children to school. Universal compulsory elementary education had its early beginnings in his efforts. He was also interested in secondary schools and university education.

One of the major contributions of Martin Luther to Christian faith was the restoration of preaching to its rightful place in the church and thus recreated a medium of spiritual instruction that had been so widely used in the early church. Luther awakened his day to the fact that culture was not merely a matter of reason but of regeneration by faith in Christ. It was also said that Luther did not repudiate the individualism of the renaissance but made it a spiritual matter as the individual was brought into saving relationship with God by faith in Jesus Christ. In the place of an authoritative church he put an authoritative Bible as the infallible rule of faith and practice that each believer-priest should use for guidance in matters of faith and morals. Luther did not repudiate the necessity of a corporate relationship of the individual and others in the church; on the contrary, he was insistent on the importance of communion with other members of the body of Christ.

3.3 The Peace of Augsburg

It is pleasing to note that the peace of Augsburg was based upon the principles of *cujus regio ejus religio*, meaning, to whom the rule, of him the religion.' In other words, each prince would determine the religion of his people. If the ruler was Catholic, his people were to be Catholic; If Protestant, his people were to be Protestant, and Protestant in

Germany, meant Lutheran. Unfortunately, other reforms of Protestantism were not recognized by the Peace of Augsburg and that

was one of the reasons for the 'Thirty Years' War of the following century.

3.4 Lutheranism - 1555-80

From the inception of the Peace of Augsburg until the publication of the Book of Concord in 1580, the peace of Lutheran churches was marred by internal doctrinal controversy. Most of the issues were similar to the points on which Melanchthon and Luther had had differences of opinion. One dispute concerned the place of the law in preaching. Luther had urged *the* preaching of the law as a means of revealing to men how sinful they were. Others urged that only the gospel should be preached because it was the gospel that brought salvation. The Majoristic controversy grew out of George Major's contention that good works were an important part of salvation even though one was saved by faith alone. Those Lutherans who were close followers of Luther argued that this was really a return to the Roman doctrine of salvation by faith and whether or not the human will was able to cooperate with the divine grace in salvation.

Because these disputes created political as well as religious disunity, the princes of Germany decided that the problems must be settled if the Lutheran movement was not to go to pieces. A document known as the formula of Concord was completed by 1577 and Published in 1580. Most of the Lutherans of Germany accepted this expression of their theology. Lutheran theologians also took up the task of creating a complete statement of the Lutheran theology that would differentiate it from Roman Catholic theology. This was done by the preparation of the Book of Concord in 1580. The book contained the three great universal creeds of the early church and the various Lutheran formulas that had been drawn up between 1529 and 1580.

These disputes made the Lutheran very conscious of the importance of doctrine and brought about a viewpoint that emphasis at times led to a cold, scholarly orthodoxy that tended to ignore the more subjective spiritual aspects of Christianity. The Pietistic movement arose in the seventeenth century as a reaction to this strong intellectual emphasis.

3.5 Peace of Westphalia - 1648

The 'religious settlement' in Germany, affected by the Peace of Augsburg in 1555 was not really a 'settlement' at all. It applied to Roman Catholics and Lutheran only and left the ruler of each State to decide the religion of his State. For example, a Lutheran prince might

be followed by a Catholic prince, in which event the entire State was required to change its religion, as for example in Palatinate, where

successive Electors compelled their subject to change their religion three times in twenty-five years. In the half century after 1555 many Germans became Calvinists but they were not given mention in the Peace of Augsburg and therefore had no liberty of worship in any state. However, by 1618, two Mikait Leagues had been formed, the Evangelical or Calvinist Union and the Roman Catholic or Holy League.

The ensuing troubles began in Bohemia, the country of the Czechs and of John Huss, where the Reformed doctrines had taken a powerful hold on the affections and convictions of the people, nine-tenths of whom had embraced the Reformation. Ferdinand II was their king; he was also Emperor in Germany and a most zealous Catholic. Therefore, the Emperor persecuted the Bohemian Protestants with rigour and cruelty. In the face of that hostility the Bohemians carried their protests to the capital, Prague, and after much heated argument they threw Ferdinand's deputies out of the windows of the council building, a sign of disapproval not uncommon in Czech history.

The war continued for another eighteen years. Wallenstein and the Emperor soon found themselves at cross-purposes once more, and in 1634 the general was murdered in his tent by an Irish soldier for fortune. Later the French joined in the war, for Cardinal Richelieu believed that it could be manipulated to the advantage of the French Bourbon House against the Austrian House of Hapsburg. But finally, all parties wearied of the struggle, and in 1648 the Peace of Westphalia was signed. Widespread territorial changes occurred. Calvinists received equal rights with Lutheran and Roman Catholics, The Emperor abandoned his plan to force Catholicism upon Germany. No principle of religious toleration was formulated, but this proved to be the last of the great wars of religion. Protestantism had won the right to exist in Central Europe. But it was long before Germany recovered from its wounds.

4.0 CONCLUSION

As you go through pages of history, you will realize that Religion has always been associated with violence, blood shed and force. The first murder case came as a result of religion. The offering of the elder brother Cain was rejected while that of Abel was accepted. You will recollect that Emperor Worship was made mandatory for all subjects and Christians who refused paid with supreme sacrifice of their lives. When in 380 AD the Emperor Theodosius made Christianity the sole religion of his Empire, pagans also were slaughtered and, throughout the period that was known as Dark Ages, the Roman Catholic Church persecuted non-compliances. Therefore, when Reformers challenged the Roman Catholic Church, it was

like someone putting his head in hornets nest. Germany as a nation entered a period of religious turmoil that

almost devastated the land. Sharp division emanated among citizenry. Protestants practised their religion in their territories while Roman Catholic Church held on to their domains. That unstable and uneasy calm erupted into the 'Thirty Years' War. However, at the peace of Westphalia the settlement was made

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The resolution at the Diet of Spires in 1526
- The motive behind the Counter-Declaration of Diet of Speyer of 1529
- The abdication of the Emperor Charles V
- The principle of the Peace of Augsburg
- The peace of Westphalia of 1648

6.0 TUTORMARKED ASSIGNMENT

1. What effort did the Emperor Charles V make to unite his Empire together?
2. What was the Counter-declaration of the Diet of Spires?
3. Discuss Melancthon's role at the Diet of Spires of 1530
4. Why did Maurice, Duke of Saxony betray other Protestant Princes?

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UNIT 5 REFORMATION IN GENEVA, SWITZERLAND

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1.0 INTRODUCTION

In the last unit, you studied the Protestant Reformation in Germany. In this unit you will study Protestantism in Geneva, Switzerland. It should be said that while the Reformation was in its earliest stages in Germany, the same spirit broke out in many other lands of Europe. In the South, as in Italy and Spain, it was put down with relentless hand; in France and the Netherlands the cause of reform hung in the balance of uncertainty; but among all the Northern nations the new religious laws were victorious over all opposition and ruled the lands.

The Reformation in Switzerland arose independently of that in Germany, though simultaneously with it. It was under the leadership of Ulrich Zwingli, who in 1517, attacked the 'remission of sin; through pilgrimages to shrines of virgin Einsiedeln; and in 1522 definitely broke from Rome.

It will also interest you to note that John Calvin was another prominent leader at Geneva who proclaimed the gospel of the Risen Saviour. Geneva eventually became the citadel of learning for reformers in other European states. I therefore plead with you to devote more time studying this chapter because it is going to serve as a spring board to subsequent chapters.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Discuss the role of Ulrich Zwingli in the Reformation of Switzerland
- Discuss the role of John Calvin in the Reformation of Geneva

- Discuss the place and position of Geneva in the Reformation

3.0 MAIN CONTENT

3.1 Ulrich Zwingli's Life and Ministry

Ulrich Zwingli led the Reformation movement in the Northern part of Switzerland. He was born in the village of Wildhaus in 1484. Like Luther, Zwingli was of lowly birth, but he was brought up in more favourable circumstances than Luther and was educated in a school at Basel and at the University of Vienna.

He was an altogether different type of man from Luther, but the teaching of the spirit of God led both of them in the same direction. Zwingli became more and more convinced of the sad condition of the Church, and as he was a very earnest and diligent student of the Bible, he also became convinced that between many of the teachings and practices of the Roman Catholic Church and those of the Scripture there was a world of difference. At the same time he read the writings of the Early Fathers, and the books of Wycliffe and Huss. Houghton recalled that when a colleague of Tetzl, Bernadin Samson, sold indulgences in Switzerland, Zwingli raised a protest, but he was not as bold as Luther, nor was Samson as boisterous as Tetzl, so there was not such a violent clash in Switzerland as there was in Germany.

When Zwingli became a priest in 1506 and was invited to become preacher in Zurich he accepted on condition that he would be left free to preach the gospel of Christ. In this city, striking things happened. Great crowds came to hear his sermons, and from all sides was heard the comment, 'Such preaching we greatly need; he tells us the way of salvation; Zwingli showed himself a true shepherd to his flock.

Three years after his arrival in Zurich, Zwingli expressed himself very clearly and frankly about fasting, especially during the season of Lent, and this plunged him into contention with the Bishop of Constance. The debate was public and was heard by a crowded audience, including the Mayor and council of the city. The spokesman for the bishop claimed that the antiquity of the custom of fasting during lent was in itself plain proof that it was inspired and required by the Holy Spirit. Zwingli spoke against the custom by urging the people not to act rashly, and to exercise patience. Like Luther at that time, he told the people to await the coming reformation. But the Bishop remained highly dissatisfied with such words, and tried his utmost to suppress the people. Zurich, however, declared itself firmly in favour of Zwingli's preaching and teaching, and the influence of the city became widespread.

Not long afterwards, the Swiss brethren formed a new religious organization which they called the Reformed Church, in contradistinction from what came to be called the Lutheran Church. Reformation now made rapid progress. Perhaps it may interest you to note that Switzerland is a country divided into cantons and many of these accepted the new doctrine; others, however, remained strictly Catholic, and even formed a league with Catholic Austria to suppress the Reformation. Protestants were persecuted and some were murdered.

It was reported that four cantons took up arms, and it appeared probable that the Reformation would gain a military victory, but before the decisive battle was fought a compromise was arranged. The league with Austria was nullified and the Catholics did not give effect to their promise of toleration to the Protestants who lived in the Catholic cantons. When the Catholics did not give effect to their promise but continued the old policy of persecution, another civil war broke out; soon an army of 8000 Catholics invaded the canton of Zurich. The Zwinglians at once raised a small army of 27000, the reformer himself joining the forces, not as a combatant but as a chaplain. In 1531 a battle was fought at Kappel in deadly earnest and with great bitterness. Zwingli cared for the wounded and dying, many of his relations being among them, including his brother-in-law, stepson and son-in-law. With hardly an exception, prominent Zurich families had to mourn their dead, about 500 were slain.

Zwingli was only 47 years of age when he died and his death caused intense grief to his followers. Luther was deeply shocked. He believed that the displeasure of God had been shown against the Swiss for resorting to the sword to defend themselves. But before many years had passed the reformed faith had remarkable progress, not only in the German but also in the French cantons.

3.2 John Calvin's Life and Ministry

Another reformer you need to consider is John Calvin. John Calvin was born in July 1509, at Noyon in Picardy, France. Calvin distinguished himself at school, and when he was twelve years of age, his father, who was in close touch with the local bishop, secured for him an ecclesiastical appointment, so that he became a 'clerk' and received the Roman Catholic tonsure. Obviously he was intended for the priesthood.

The young Calvin went to study classics in the University of Paris, but before long his father quarrelled with the Bishop of Noyon and decided that he did not wish his son any longer to prepare for the priesthood. He therefore instructed him to leave Paris and to study law at Orleans. This he did, but in 1531 his father died and his son was now free to choose

his own career. He returned to Paris. A little later, however, he went back to Orleans to complete his study of law. In Paris he published his first literary work, a commentary on a book by Seneca, a writer who lived in the days of the old Roman Empire. But by this time he had been deeply influenced by the doctrines of the German reformers; they made a very strong impact on his conscience.

Calvin was described as a pale-faced young man, with sparkling eyes, sedate and earnest beyond his years. It was said that in Paris he was so strict and severe in manner that some of his fellow students dubbed him 'accusative case'. In addition, Calvin's happiest hours were spent among his books. His judgment was almost unerring; he was never carried away by extravagances or by wild enthusiasm. It was said that Calvin obeyed his intellect rather than his passions. But his heart became filled with love for God and the people of God. It was proved that of all reformers none has conferred greater benefits upon the Church of God than John Calvin, for none of them dug so deeply into the Scriptures by prayerful study, or brought so much fine gold of truth from the mine of God's Word as he.

Meanwhile, Protestants in Paris were hunted and persecuted. Calvin now openly took the side of the despised and persecuted Protestants of Paris; he visited them and comforted them as much as possible. His friend Nicholas Cop was elected rector of the University of the city and Calvin seem to have assisted him to prepare his inaugural address in which he attacked the Roman Catholic Church and advocated reform after the mode urged by Luther. It was later reported to the King Francis I who required the arrest of the "heretics". Cop, being forewarned, fled from Paris, and ultimately found refuge in the Swiss city of Basel which had years before, been his father's home. As for Calvin, after a period of wandering he too found refuge in Basel in 1535. Basel was described as a city of comparative freedom and a place of refuge for many. It was also said that Erasmus, who died the following year, was living there, as also were Henry Bullinger, William Farel and others. It was a German-speaking city. Although Calvin did not speak German, there was enough French spoken to make him feel at home and then, too, scholars could always resort to the use of Latin.

After spending a little more than a year in Basel, Calvin moved to Strassburg but it was difficult to get there due to wars between Francis I and Charles V. He had to make a long detour to the south and in doing so he planned to spend one night in Geneva. When the news of Calvin's arrival reached William Farel; a French' reformer who was already at work in the city, Farel invited Calvin to stay and lend his hands in the crusade against the Roman Catholic Church. Houghton added that it was in this way that young Calvin, aged 27 years entered upon his tint stay

in Geneva. Farel and Calvin were not satisfied that the people should become hearers only; they wanted them to become doers of the Word. To bring this about they introduced strict discipline, too strict for many. It was said that those who resented it were called Libertines. These are those who practiced their assumed liberties more than they practised Christian virtues. Finally, the Libertines won over the Council of Geneva to their views, and as a consequence Farel and Calvin were soon banished from the City. It almost seemed as if the work of reformation was to end in inglorious failure. As soon as he fled from Geneva, Calvin returned to Strasburg where he became a pastor to a French refugee congregation, and did his utmost to organize the church in accordance with the teachings of the New Testament. He compiled a book on the Psalms, which included French metrical translations made by Clement Marot and some of his own translation. This began to popularize psalm-singing throughout reformed churches. Then, too, he was engaged in writing commentaries on Scriptures, and in contending for the faith at various conferences.

Just like Martin Luther, John Calvin decided to marry and he married a widow, Idelle de Burry. Later a son, Jacques, was born to them but he lived only a few days. The wife died only nine years after the marriage, and that for the rest of his days of Calvin remained unmarried.

Calvin lived for about three years at Strassburg, during which time the Roman Catholic Church tried to recover the control of Geneva. But in the providence of God, some of Calvin's friends succeeded in obtaining control of the Geneva city Council, and it was decided to invite Calvin to return. Calvin was reluctant to do so, not because his pride had been hurt by his former banishment from the city, but because he doubted whether he was the right man for the work which the situation demanded. Eventually, in 1541, he consented to return. Calvin was received with great joy and set about the task of bringing civil and religious life of the city under the discipline of God's Word. The instruction of youth was taken up with great energy. At first he preached twice on Sundays and three times during the rest of the week, but from 1549 he preached twice on Sundays and every day in alternate weeks.

3.3 Geneva: The City of Light

It was said that never had a European city before Calvin's time been organized so thoroughly for religious purposes as Geneva. The aim was the regulation by the church of the lives of its members, and of the whole life of the community. With great regularity 'almost the whole city came together to hear the Word of God'. Geneva was divided into three parishes: five ministers and three assistant ministers were appointed to

conduct services at daybreak, noon and in the afternoon, on Sundays; and there were services on Monday, Wednesday, and Friday in

addition. Communion was held quarterly. Attendance at worship was enforced by fines for avoidable absence, and men were appointed to deal with delinquents.

There is no doubt that, in Calvin's time and for many years afterwards, Geneva produced scores, if not hundreds, of highly educated men. It was said that the mass of the citizens, had a wide variety of law regulating their eating and drinking, their buying and selling, their dress and their morals; but it must be remembered that such laws freely made by the governing body of the city, and the greater part of the citizens not only accepted them but welcomed them. Their lives were regulated at every point. Naturally there were discordant elements also. But he never relaxed his efforts to lead men in the way of the Lord. On the whole, he met with remarkable success. His character and influence were known to all and felt by all.

By the middle of the 16th Century, John Calvin was the dominant figure of the Protestant Reformation. After Luther's death in 1546 all who had become convinced of the errors of the Roman Catholic Church looked to Calvin for guidance and instruction. The geographical position of Geneva and the growth of the reformed movement in most parts of Europe caused the city and its leaders to be regarded as the rallying point. This was especially the case with those who fled from persecution. It was said that Geneva became a haven of refuge to Protestants whose lives were endangered. Its gates were ever open to provide fugitives with security. Interestingly one of such persons was John Knox of Scotland. Young men often went to Geneva to be prepared for the work of the ministry of the gospel in Central and Western Europe. It was in Geneva that several of the English and Scottish refugees set about the task of preparing a new translation of the whole Bible into English. The ' first edition was printed in 1560 and it soon became the favourite version of Protestants in England and Scotland.

Calvin's greatest immediate influence was exerted through his teaching. Students thronged his lectures. When they returned to their homelands to
j meet the demands of Protestant witness which Europe provided, they carried in their minds and hearts, the great truths of Scripture which Calvin had expounded in their hearing, and spread the light of the gospel to all parts.

Calvin possessed a very weak and sickly physical frame. His body was so weakened by fasting and studying, for he passed days without food and nights without sleep. Two or three years before he died, Calvin became even more sickly than usual. His friends advised him to curtail his labours, but to them he replied, 'Do you want the Lord to find me idle?' He had to be carried to meetings which he wished to attend. In

March 1564 he was taken to the city hall to attend a meeting of the council and he thanked them for what they had done for him. Several weeks later the 'Little council' of the city visited him on his sick bed. It was said that when they came on the 27th of May, his mind remaining clear to the last. He was 54 years of age. His candle, he had consumed away so that he might give light to his age. His funeral was simple. He was buried in the common cemetery of the city without a tombstone, so that, as in the case of Moses, 'no man knows of his sepulchre unto this day.

4.0 CONCLUSION

Throughout this unit you have learnt the spread of the Protestant Reformation in neighbouring states outside the German soil. Some of the reformers had similarity in their approaches, while others differ in their methods of operations.

One thing they had in common was the zeal and earnestness they put into their services. Some of them paid the supreme sacrifice. For example, while Ulrich Zwingli died of gun wounds at the battle field, John Calvin burnt his life out through excess of labour. Calvin was a man of frail physique and constant illness but he never shirked from the multitude of his task. If Calvin was not preaching, he was writing commentaries; if not commentaries, he was penning letters, for he carried on vast correspondence; and at every time he was counseling others. He spent most of his days praying, fasting, studying and spent many nights without sleep.

Perhaps one of the lessons for one in this is that the God of the reformers is on the move and He has His servants everywhere who have made themselves readily available for the service. At Geneva, many of them equipped themselves for the service of the master. Geneva became an incubating centre where scholars and reformers were hatched and sent to other states for their life long assignments.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- Ulrich Zwingli and Martin Luther simultaneously began their work of the reformation.
- Zwingli had a radical approach in his mode of operations and subsequently ended his life on the battle field.
- John Calvin was the greatest scholars who dug deep into God's words more than any other reformer.

- That Geneva became a springboard of learning for young men who eventually became champions of the cross in their own lands.

6.0 TUTOR MARKED ASSIGNMENT

1. Compare and contrast the modes of operations of John Calvin and Ulrich Zwingli in Geneva.
2. "John Calvin the greatest scholar among the reformers". Discuss
3. "Geneva, city of refugees". Comment.

7.0 REFERENCES/FURTHER READINGS

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MODULE 2

Unit 1	The Protestant Reformation in England
Unit 2	The Protestant Heritage in Netherlands, Scotland and
Unit 3	Scandinavian Kingdom
Unit 4	The Huguenots of France
Unit 5	Counter Reformation
	The Wesleyan Revival

UNIT 1 THE PROTESTANT REFORMATION IN ENGLAND

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1.0 INTRODUCTION

The Protestant Reformation in England may be traced back to the activities of William Tyndale and that of a group of scholars in Cambridge and Oxford Universities. It was inevitable that the influence of the movement begun by Luther on the continent of Europe should be felt in England, and especially in the University cities of Oxford and Cambridge where the doctrine of the German reformer was earnestly, and doubtless hotly, debated. Indeed the inn where a few Cambridge scholars congregated became known as 'Little Germany'. The group included 'little (Thomas) Bilney', Hugh Latimer, Myles Coverdale, Matthew Parker, and in all probability William Tyndale, all of whom rose to fame in Protestant annals (Houghton: 2001).

The movement for the Reformation in England passed through various stages of progress and retrogression, from its political relations, from the differing attitude of the successive sovereigns, and from the

conservative nature of the English society. The reformation began during the reign of Henry VIII with a band of young students in classical literature and the Bible, some of whom like Sir Thomas More, paused in their progress and remained Catholic, while others pressed on boldly to the Protestant faith. One of the leaders in English Reformation was John Tyndale, who translated the New Testament into English. This was the earliest version in English after the invention of printing. This translation influenced all other English translations. Tyndale was martyred at Antwerp in 1536.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Discuss the role of William Tyndale in the Reformation in England.
- The role of Henry VIII in the England Reformation.
- Discuss the political dimension of the English Reformation.

3.0 MAIN CONTENT

3.1 King Henry and Reformation

The English king during the Reformation era was Henry VIII. In opposition to the teachings of Luther, Henry wrote a treatise for which Pope Leo X rewarded him with the title of Defender of the Faith. To this day British coins remind us of the award, for on them are inscribed *Fid. Def* (Defensor Fidei).

Henry was granted permission by the Pope to marry Catherine of Aragon the wife of his late brother, Arthur. Henry's love for Catherine waned, especially after her failure to give birth to a living son and heir to the king. Henry therefore requested another Pope to annul the marriage. To state the matter more exactly, Henry asked the Pope to declare that the papal permission given him to marry Catherine was contrary to the law of God and that, in consequence, he had not been married to Catherine in any true sense at all. Hence he was free to marry another. Pope Clement VII did not actually refuse Henry's request, but deliberately prolonged negotiations, never intending to reach a decision favourable to the king.

Henry wanted to marry Anne Boleyn, a “lady-in-waiting” at the court, and finally, in desperation, he broke with the Pope and the Roman Catholic Church. Thomas Cranmer, accepted the appointment of the Archbishop of Canterbury without papal approval. Cranmer therefore,

accepted Henry's claim that he had never been married to Catherine according to

the law of God, and joined Henry and Anne in marriage. Immediately the King declared himself head of the Church of England. The next line of action of the King Henry VIII was to behead Thomas More and John Fisher, two principal men who opposed his actions. He later persuaded Parliament to pass Acts making new arrangements in Church and State lawful, and dissolved the numerous monasteries. By these measures the king brought about political Reformation. The reform was helped and hindered by King Henry VIII, who broke from Rome because the Pope would not sanction his divorce of Queen Catherine, the Sister of Emperor Charles V and established an English Catholic Church with himself as its head. Henry VIII put to death members of the Roman Catholic Church and Protestants alike who differed from his views.

Perhaps, it should be stated that though King Henry VIII brought about political reformation, he was never a Protestant. He continued to defend the principal teachings of the Roman Catholic Church, required all people in England and Wales to adhere to the Roman creed, and was quite willing to put to death men and women who opposed his will by embracing Protestant doctrine.

3.2 Edward VI and Protestantism

One of the wives of Henry, Jane Seymour, gave birth to a son, Edward, who succeeded his father upon the throne when he was only nine years of age. He reigned until 1553, dying at the age of sixteen. Between 1547 and 1553 the Reformation in England and Wales made very rapid progress. Cranmer, by this time a genuine Protestant, welcomed reformers from the Continent, cooperated with the king's regents in removing images from the churches, and replaced the Roman Catholic Missal (Service Book) with the English Prayer Book. Actually two such books were issued, the first in 1549, the second in 1552. The former retained certain Roman usages, and as Protestant teaching became more firmly established, it gave place to the 1552 Book which contained 42 Articles of Religion, still printed in the Church of England Prayer Book but reduced to 39.

33 Queen Mary and the Martyrs

After the death of Edward VI, Mary, the daughter of Catherine of Aragon became queen. She determined to re-establish Roman Catholicism throughout her realm. She married Philip of Spain, the son of the Emperor Charles V. and the persecution of Protestants commenced. Many leading churchmen fled the continent to escape her wrath; some found refuge in Germany, and others in Calvin's Geneva.

It was said that during the persecution, nearly 300 men and women were burnt at the stake. Chief among them were Hugh Latimer, Bishop of Worcester and Gloucester, Nicholas Ridley, Bishop of London, and Thomas Cranmer, Archbishop of Canterbury. The three were burned at Oxford, though Cranmer's burning was about six months later than that of others. Latimer encouraged his fellow-sufferers with the famous words; 'Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle by God's grace in England as I trust, shall never be put out'.

Bishop John Hooper of Gloucester who had taken Latimer's place in that city-was burned outside his cathedral. Another prominent reformer, John Bradford of Manchester, was among the many burned at Smithfield, London. Robert Ferrar, Bishop of St. David's, Wales, was burned at the town of Carmarthen. Under Edward VI, a mere youth whose reign was short, the cause of reform made great progress. Led by Cranmer and others, the Church of England was established and the Prayer Book compiled in its rich and rhythmic form of speech.

3.4 Archbishop Cranmer

Soon after Mary's reign began Archbishop Cranmer was imprisoned in London, but later he was sent to Oxford and sentenced to undergo 'degradation' that is, various ceremonies were gone through to indicate that he no longer held office in the church. For instance, Bonner, Catholic bishop of London, scraped Cranmer's fingers and nails to undo the effects of the anointing which he had received twenty-three years earlier when he was made archbishop. This having been done, however, his enemies suddenly changed their methods. They placed him in pleasant apartments, gave him liberty to walk in the open air, and spoke in such a kind way to him that he was overcome and persuaded to sign a paper renouncing his Protestant beliefs. Yet the queen was not satisfied. She had never forgiven Cranmer for his share in the setting aside of Henry VIII's marriage with her mother, and it was her will that Cranmer, despite his renunciation of his Protestant beliefs should still be burned.

On the morning of Saturday, 21st March, 1556, 150 faggots of wood were piled in Oxford's Broad Street. A sermon was to be preached to the assembled crowds, but it was a wet morning and the preaching took place in the packed University Church, where a small platform had been erected on which the archbishop stood. After the sermon, he was called upon to speak to the congregation and to inform them that he had returned to 'holy mother Church'. But to the amazement and confusion of his accusers, he boldly announced that in signing a recantation of his former beliefs his hand had 'offended in writing contrary to his heart'.

'Therefore,' he continued, my hand shall first be punished, for if I may come to the fire it shall be first burned. And as for the Pope, I refuse him as Christ's enemy, and Antichrist, and all his false doctrine'. 'Stop the heretic's mouth', the priests shouted. 'He must be out of his mind,' said a chief bystander. There was no need to hurry Cranmer to the stake. He ran rather than walked there from the Church, and as he had vowed, he held his right hand steadfastly in the flames except that once he was seen to stroke his face with it as if to wipe away the flames. 'This unworthy right hand', and 'This hand hath offended', he repeated 'as long as his voice would suffer him'. The iron band which held him to the stake is still to be seen in Oxford museum. But Mary's temperamental inability to understand Protestantism actually did more to strengthen the Reformation movement than weaken it. About two hundred Bishops, scholars and other men and women were burnt at the stake, including the major leaders of Protestantism—Cranmer, Latimer and Ridley. Many people fled to the Continent. Mary died a hated woman. All hopes now centred on Elizabeth, her half-sister.

3.5 Queen Elizabeth I

Queen Elizabeth restored and permanently established Protestantism in England during her long reign (1558-1603). She faced considerable difficulties: the threat of civil war; the theological and political threat of Catholic powers; the hostility of France and Spain; and finally the doubts about her own claim to the throne.

Elizabeth gradually replaced the Catholic Church leaders with Protestants. She restored the church articles and the Prayer Book of Edward VI, and took the title of 'supreme governor' (not head) of the Church of England. As re-established by Elizabeth, the Anglican Church kept Episcopal government and a liturgy. This offended many strict Calvinist Protestants—particularly the religious refugees who were returning from Switzerland.

Bishop John Jewel's magnificent Apology (1560) and the writings of Richard Hooker (1554-1600), following Cramer's position, attempted to demonstrate that Elizabeth's church was scriptural, catholic and reasonable. On the other hand the early Stuart Kings, James I (1603-25) and Charles I (1625-49), emphasized that the king received his powers directly from God, and could not be called to account by his subjects (because of what they termed as: the divine right of kings).

Following the English Civil War, Charles I was eventually beheaded. When King Charles II was restored to the throne in 1660, the bishops, the Prayer Book and Anglican system were all re-established; but the

Stuarts themselves became Catholics and eventually were overthrown in 1688.

3.6 Translation of the Bible

However, it was not only the death of the martyrs that turned England into a protestant nation. Another factor of even greater importance was the translation of the Bible into English and the rapid growth of its circulation. The pioneer in this important work was William Tyndale, a scholar skilled in Hebrew and Greek languages. It is even said of him that, whichever of seven languages he spoke, the hearer would suppose him to be speaking in his native tongue. After studying at the Universities of Oxford and Cambridge between the years 1510 and 1521, and becoming convinced that most of the clergy knew very little of the Bible, and indeed no more than was quoted in their Mass Book, he resolved to give the nation a Bible that even a ploughboy could understand. But he soon discovered that the Roman Church would never permit an English translation (or in fact any other translation) to be made and printed in England. Consequently he went to Germany, where he hoped to find liberty in one of its many small states-it was by no means a united country-and in 1525 he had completed the translation of the New Testament.

4.0 CONCLUSION

Probably, the unique role of the King Henry VIII and his children should be commended. The tradition of the ancient times was that the religion of the king becomes that of his subjects. Although, as stated earlier, Henry VIII was never a protestant by conviction, he only needed a male heir to the throne. That was why he severed with Rome. That notwithstanding, some of his subjects embraced Protestantism. King Edward VI and his counsellors brought England under the sphere of protestant reformation. Throughout her reign, Mary Tudor persecuted Protestants and made for herself a name, "Bloody Mary". Miraculous enough, the blood of Martyrs became the seed of the gospel. The long and peaceful reign of Queen Elizabeth brought peace and stability to England. Under Elizabeth, the ablest of all the sovereigns of England, the prisons were opened, the exiles were recalled, the Bible again stood in the pulpit and at home, and her long reign, which has earned the name "Elizabethan", is marked as the most religious age in English history. The Church of England was re-established and took the form in which it has continued to the present day. Next we shall study the development of protestant movements in Netherlands, Scotland and other states.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The reasons for the planting of protestant church in England were more political than religious.
- The influence of the Bible translation in the spread of protestant church in England.
- The enactments of the British Parliament in the establishment of the Anglican Church

6.0 TUTORED ASSIGNMENT

1. Who was King Henry VI?
2. The reign of Queen Elizabeth was known for peace and stability. Discuss.

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UNIT 2 THE PROTESTANT HERITAGE IN NETHERLANDS, SCOTLAND AND SCANDINAVIAN KINGDOM

CONTENTS

- 1.0 Introduction
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 - 3.3 The Scandinavian Kingdom
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1.0 INTRODUCTION

Now, that you have studied the planting and growth of the Protestant Church in England, you need to know and understand how Protestantism spread to other states in Europe. Therefore in this unit we shall concentrate on a few other countries in Europe that benefited from the protestant heritage. You will start this study with the Netherlands, then Scotland and Scandinavian Countries. It is sad to state that the history of the Protestant Church in the Netherlands was that of woes and bloodbath.

Faithful believers were purged and severely dealt with. The Netherlands received the reformed teachings early, but was bitterly persecuted by the Spanish regents. Similarly, the Reformation in Scotland had its roots in the Lollard Martyrs. Paul Craw a native of Bohemia who was burnt at stake at St. Andres in 1433 could be considered one of those who died for their faith in Scotland.

Probably, through providence, the reformed church in the Scandinavian Kingdom did not witness much of the blood bath that took place, both in the Netherlands and Scotland. The teachings and doctrines of Martin Luther were embraced in the territories and up to the present time, Lutheran Church is the State Church in Scandinavian countries.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Identify the influence of the Renaissance on the Reformed Church in the Netherlands.
- Discuss the impact of the Brethren of the Common Life on the Protestant Church
- Evaluate the acceptance of the protestant doctrine and faith by the Dutch
- Discuss the role of Emperor Charles V in the Spanish Inquisition
- Narrate the story of Guy de Bray and the thirty seven articles the Netherlands Confession of Faith
- Discuss the role of Jacobus Arminius in the formulation of the doctrine of Salvation
- Discuss the story of the martyrs in Scotland
- Discuss the ministry of John Knox

3.0 MAIN CONTENT

3.1 The Reformation in the Netherlands

The name Netherlands (low lands) reminds us that a part of the land now known as Holland and Belgium are below the level of the sea. It was said that centuries ago, the waters of the North Sea frequently submerged them and the Dutch and Flemings had literally to snatch territory from waves and to retain it by building extensive dykes along their seacoast. In addition it was stated that naturally, a life of so many hardships, continual struggle, and never-ending watchfulness had a great influence in shaping the character of the Dutch people. It made them deliberate, painstaking, accurate, diligent, and persistent.

The struggle for survival made the Dutch a deeply religious people, for their battle against the elements made them conscious of their dependence upon God who sets the sea its bounds. A territory obtained under such great difficulties was prized very highly, and time and time again in their history the people of Holland have shown remarkable resolution and patriotism.

The forerunners of the Reformed Church in the Netherlands

The Roman Catholic Church held sway in matter of religion in the Netherlands, as in all other parts of the Western Europe. However, the Renaissance was influential there too. Erasmus, the greatest of Renaissance scholar was a native of Rotterdam.

S.M. Houghton said that like other countries of the west, the Netherlands had its forerunners of the Reformation. One group was known as The Brethren of the Common Life, their first leader being

Gerard Groote (1340-84), a contemporary of the Englishman, John Wycliffe, and a native of Deventer. The Brethren remained in the Roman Church although they aimed at its reform. Being moderate in their agitation, they were tolerated, but through them God was preparing the soil in which the seeds of the Reformation would later sprout and thrive.

Emperor Charles V and the wealth of the Netherlands

The Netherlands was one of the widely scattered possessions of the Emperor Charles V. The prosperity of its agriculture, its fisheries and its trade was pleasing to him, for thereby his revenue was much increased. Charles possessed more power in the Netherlands than in Germany, even though he was not normally resident there. Houghton said that the Protestant faith and doctrine reached the land - it came down the Rhine from Germany - it was received with great favour by the people. Luther's writings found ready acceptance, and later the impact of Calvin's teachings was felt also. Houghton added that Calvinistic doctrine was received with even greater favour than Lutheranism, for it seemed to suit the genius and character of the Dutch people, and to fit in with their aspirations after liberty from oppression.

Emperor Charles V and the Reform Church in the Netherlands

It was not long before Charles V began to show his hatred for Protestantism. The Emperor's lack of success in dealing with the Protestant Princes of Germany made him the more eager to show his power in Holland, through Inquisition.

The Inquisition, often called the Spanish Inquisition, was introduced. It was one of the main instruments of the Counter Reformation, the movement begun by the Pope and Cardinals and others to overthrow Protestantism. It was said that Protestants were questioned about their beliefs, often after torture and threat, and those who would not conform to the requirements of the Pope and Church were dealt with ruthlessly. Some perished at the stake or upon the scaffold, and some were strangled or even buried alive. These persecutions began about 1523 and continued until Charles abdicated in 1555. Yet at the end of this period the Reformed doctrine, notwithstanding all the Emperor's cruelties, was far more widely spread and deeply rooted in the Netherlands than when he entered and dealt ruthlessly with the reformers.

During Charles' reign, it was estimated that more than 5,000 people suffered death on charge of heresy. Yet the Emperor failed to realize that the blood of martyrs was the seed of the church and that the more he persecuted the Protestants the more they multiplied and grew, as did the

Hebrews at the hands of a persecuting Pharaoh (Exodus 1 : 12). At the age of 55, the Emperor, disappointed and care-worn, stepped down from the throne. Emperor Charles V spent his closing years in monastic seclusion in Spain until his death in 1558.

King Philip II of Spain and the Reformation in the Netherlands

Charles V was succeeded by his son Philip **II** of Spain, the husband of Queen Mary Tudor of England. Philip **II** was the King who sent the Spanish Armada against England in 1588. For the last 40 years of his life he never left Spain.

However, Philip **II** made up his mind not to tolerate Protestantism. He resolved that, if his father, Charles V had chastised the Dutch with whips, he, Philip planned to chastise them with scorpions. He vowed not to reign over heretics therefore, he prepared to carry his father's policy to its fatal conclusions. Philip had left his half-sister, Margaret of Parma, as regent in the Netherlands. Margaret however, was not a willing persecutor and she virtually promised the Dutch not to use the Inquisition as long as Philip's attention was not called to their land by outbreaks of disorder.

Perhaps, at this junction it is appropriate to mention some important Dutchmen during the regency of Margaret of Parma; one of them was Guy de Bray who wrote the thirty-seven articles of the Belgic or Netherlands' Confession of Faith which was highly esteemed in the Reformation Churches. He was a well- educated man, but not a preacher, much less a famous theologian. By trade he was a painter. Houghton said that this Confession set forth what the Reformed Churches believed concerning the Bible, God, man, the way of salvation, the church, and government. It was reported that later in life, De Bray took refuge in France. He was accompanied by his friend Peregrin de la Grange. But they found that France had its dangers as well as the Netherlands, for they were captured, imprisoned and finally executed.

William of Orange and the Protestant Church in the Netherlands •

The opposition to Philip II's policy of persecution in the Netherlands was led by William of Orange, usually known as William the silent. A German by Birth, he had inherited family estates in the small independent principality of Orange, not far from the famous town of Avignon in southern France, on the condition of being brought up as a Roman Catholic. It was said that, Williams of Orange as a youth entered the services of Charles V, and it was upon his arms that the Emperor leant, a broken man, at the ceremony of abdication. William was

described as gentle and amiable in his behaviour and was well-received by all classes of people in the Netherlands. Although, William called 'the silent', this feature only applied on one special occasion when he felt it wise to hold his peace; normally he was skilled and fluent in conversation.

In 1566 Philip II required Margaret of Parma to enforce his policy of persecution. All his subjects were to accept the decree of the Council of Trent(1545 — 63) which codified the beliefs and practices of the Roman Church. All who refused to do as Philip required were to be delivered into the hands of the Inquisitions. Officials who hesitated to act upon these instructions were to be replaced by 'men of more heart and zeal'. 'Now', said William, 'we shall see the beginning of a fine tragedy'.

It was said that by this time William had become a Lutheran — after another six years he became a Calvinist — and it was as a Lutheran by conviction that he took up arms against the Duke of Alva who, as governor of Netherlands, controlled the strong Catholic army. Alva had high military reputation, and boasted: 'I have tamed men of butter?' To begin with, he set up the Council of Blood, an arbitrary and tyrannical court. Thousands were put to death, thousands had their goods confiscated by the state, thousands fled to England, Germany, and elsewhere. Alva promised Philip a 'stream of wealth, fathoms deep, from the Netherlands'.

Many Dutchmen determined to resist Spain on the sea, and a force known as the 'Gueux de Mer' (sea Beggars) was formed. They seized Brill, near Rotterdam, and held it against all odds. Other sea -coast towns similarly defied the Spanish armies, the Dutch in some cases opening the dykes, and admitting the sea, in self-defence. William and his men succeeded in walling off the Spaniards for a long period. Philip II felt humiliated and embarrassed. Therefore, In 1580 Philip promised 25,000 crowns in gold and other rewards to the man who captured William the Silent dead or alive. For four years the reward remained unclaimed, but in 1584 the Dutch leader was assassinated, his foes being assisted by the free access which William gave to his person. William of Orange is famed in history as 'the founder of the Dutch Republic'. William's death did not put an end to the struggle for freedom.

Finally Holland obtained its freedom from the yoke of Spain and the Pope. In 1609 a Twelve Years' Truce between Spain and the Netherlands was agreed upon, and this virtually meant the recognition by Spain of the republic, although the official recognition did not come until the Treaty of Westphalia in 1648.

Very important religious events took place in Holland in the Scriptures. Jacobus (James) Arminius, a Professor of Theology in Leyden University, the great training-ground of the Dutch clergy, denied a number of the teachings of Calvin, and asserted that, while God had made salvation possible through Jesus Christ the Saviour, he had left it to the sinner to decide whether he would not accept salvation. This implied of course, that it was possible for Christ to have died in vain. Professor Gomar (whose followers were known as Gomar-ists or Calvinists, as distinct from the Arminians), a colleague of Arminians in the university, held to the biblical truth of election and predestination, and taught that the salvation of any person was the result of the sheer grace of God's sovereign will and activity. In 1609, Arminius died, but his followers pressed their claims and the controversy became so fierce that in 1619 the Synod of Dort (Dordrecht) was convened by the Calvinists to declare and formulate the true doctrine. Selected representatives attended it from Netherlands, England, Scotland, Germany and Switzerland. The teaching of the Anninians was condemned, the Belgic Confession and the Heidelberge Catechism were upheld, and in 93 Cannons, the chief points of the doctrine of the Reformed Church were made clear. Three-hundred Arminians were shortly expelled from office in the Netherlands and many of them went into exile. But after 1630 they were allowed to return. To this day, the findings of Synod of Dort are held in great esteem by the Calvinistic Churches of all lands.

3.2 The Protestant Church in Scotland

You have studied about the development of the Protestant Church in the Netherlands with its attendant persecutions. The next country to consider is Scotland. The man who, above all others, brought the Reformation into Scotland was the intrepid John Knox. Certainly Knox is Scotland's greatest reformer. But two others at least deserve mention. Indeed, the account must go back earlier than the 16th century, for Scotland was not without its Lollard martyrs, notably Paul Craw, a native of Bohemia, who was burned at the stake at St. Andrews, Fifeshire in 1433, with a ball of brass in his mouth to prevent him from exhorting the onlookers.

Patrick Hamilton and the Archbishop James Beaton

Scotland's first Reformation martyr was Patrick Hamilton whose mother was in the direct line of descent from King James II of the House of Stuart. For a short time he studied at Wittenberg, the city of Martin Luther, and on his return to Scotland he boldly preached Protestant doctrine. As a result, in 1528, James Beaton, the Archbishop of St Andrews, resolved to have him killed. Since much power was in Beaton's

hands, for the King James V. was a mere youth of sixteen, and the Archbishop was as powerful in the State as in the Church. Hamilton was arrested, confined in a dungeon at St. Andrews Castle by the sea, and then brought to trial. He was charged with numerous heresies, a Dominican friar named Alexander Campbell disputing against him. At the stake the fire was slow in burning and his agonies were prolonged.

Patrick Hamilton's influence in Scotland was great. It is said that 'his reek infected all that it blew on'; in other words, many were drawn to the Reformation by his testimony. What are termed 'Patrick's Pleas' (or places) - his points of Reformation doctrine - 'became a cornerstone of Protestant theology in Scotland and England'.

John Knox and the Presbyterian Church

John Knox, who gave the Scottish nation a body of Protestant doctrine and a pattern of worship that endured, was born at Haddington in the early part of the Sixteenth Century, precisely 1514 A.D. . He studied at Glasgow University and later became a firm Protestant. As persecution developed he decided to seek refuge in the Continent of Europe, but before he could do so he was captured by a French force which landed at St. Andrews to assist the Scottish king. He and others were taken to France and condemned to work on French war galleys.

Knox's captivity lasted 19 months. But for a while, on release by the French, Knox thought it wise to take refuge in England which was moving rapidly into Protestantism under Edward VI. He was appointed one of the king's chaplains, but when Mary came to the throne, he escaped to Switzerland. In Geneva, where Calvin was chief preacher, he found that which he judged to be 'the most perfect school of Christ that ever was on earth since the days of the apostles. In other places I confess Christ to be truly preached, but manners and religion so truly reformed, I have not yet seen in any other place'. He spent four happy years in Geneva. Returning to Scotland in 1559, he found the people perplexed and confused. King James V had died 16 years previously, leaving the crown to his daughter Mary who was born only a week before her father's death. Mary's mother, Mary of Guise, took over the control of affairs until her daughter came of age and was still at the head of affairs when Knox returned from Geneva. Mary Queen of Scots in the previous year had married Dauphin, the heir to the French throne, who in a few months later became King of France as Francis II. Mary was now Queen of France as well as Queen of Scotland, and very soon the Courts of France and Spain let it be known that they regarded her as Queen of England also, for they refused to recognize Elizabeth as Mary Tudor's rightful successor. In Scotland certain Protestant barons, who became known as Lords of the Congregation, endeavoured to make their country

adopt the Protestant faith, although the Scottish government was strongly Roman Catholic.

As soon as Knox arrived in Scotland he contended vigorously against idolatry and urged the people to turn to the plain truth of the gospel. His efforts were not in vain; his preaching was very powerful, and many embraced the truth of God's Word. One of the visible signs that Scotland now experienced reformation was the destruction of many of the buildings belonging to the Roman Catholic Church. Knox cared little or nothing for grand buildings, and especially so when they were used to propagate idolatry, yet he did not urge the wanton destruction of property. Some of his supporters however were prone to demonstrate enthusiasm for the Reformation by the destruction of abbeys and monasteries.

Under the influence of John Knox the Presbyterian system of church government was introduced into Scotland. In the English system of church government bishops were very powerful - the word 'bishop' is derived from the Greek word *episcopos*, meaning 'overseer'- but the Presbyterian system is based upon the authority entrusted by the church to elders (Greek *presbyteros*).

Another aspect of Reformation work in Scotland was the encouragement of education. An attempt was made to establish a school in every parish for the instruction of the youths in true religion, grammar, and the Latin tongue. In the chief towns, colleges were set up for the education of the more gifted and capable students. In consequence learning made great progress in the land and Scotland became renowned for its standard of education. One very remarkable example of scholarship is recorded by a 16th century annalist. Mr. Row, minister at Pert, boarded the children of nobility and gentry in his house and instructed them more particularly in languages. At table the conversation was all carried on in French, and the chapter of the Bible at family worship was read by the boys in Hebrew, Greek, Latin and French. But education was only a side-line with Knox whose great concern was to spread the knowledge of Christ and his gospel to all parts of Scotland. He had many adversaries, for he boldly denounced the Mass and other aspects of the Roman Church.

Mary Queen of Scot

After the death of her French husband, Mary Queen of Scots ceased to be Queen of France. She returned to Scotland to resume control of the government. The tenets of the Roman Church had taken deep root in her mind and heart, and it was her constant endeavour to prevent the progress of the Protestant faith in Scotland. It was inevitable therefore that she came into direct conflict with Knox.

It was said that Mary had troubles other than those of religion. Her second and third marriages proved disastrous and in 1568 she fled to England to seek the help of Elizabeth. She was not allowed liberty, but was kept in pleasant confinement as she remained a danger to the English Queen.

The Death of John Knox

Knox died in 1572. Occupied for long years in ceaseless struggle against opposing forces he became as he said, 'weary of the world' and 'thirsting to depart'. He was buried in Edinburgh, the Regent of Scotland speaking over his grave the long remembered words, 'Here lies one who never feared the face of man'.

What was formerly St. Giles' Churchyard, Edinburgh is now part of Parliament Square, and the place of Knox' s grave was formerly marked by a **stone** with the simple inscription, I.K. 1572. The removal of this stone in recent years indicates how little the blessings which the Reformation brought are prized in the Scotland of today. (S.M. Houghton 2001, p.129)

3.3 Lutheranism in Scandinavia

The Scandinavian kingdom comprised of Denmark, Sweden, and Norway at the time of Martin Luther. They received Luther's teachings early and were favoured by King Christian II. However, political strife and civil war for a time interfered with the progress of the Reformation, but in the end all the three countries accepted the Lutheran views.

Denmark

Church reform in Denmark began during the reign of Christian II (1513-23), who had strong humanistic sympathies and was anxious to free the crown from the control that a council of nobles and the clergy were able to exert over it. He wanted to create a state church that would be under royal control. His successor, Frederick I (1523-33), was favourably disposed to the Lutheran faith and permitted Hans Tausen (ca.1494-1561) to do in Denmark what Luther had done in Germany. Tausen was helped greatly by the publication of a Danish translation of the New Testament in 1524. Frederick came out openly in favour of the reformation in 1526 and made Tausen the royal Chaplain. He was supported by the common people, who were disgusted with the corruption of the higher clergy and the indulgence traffic. By 1530 a Lutheran confession of faith was available. Frederick's successor,

Christian III, had the Diet of 1536 abolish the Roman religion and confiscate all Roman church property. This property was then divided

between the king and the nobles. From 1539, Lutheranism became the state religion of Denmark.

Norway

Because Norway was dominated by Denmark until 1814, it had to accept the religious changes that came in Denmark. Lutheranism was introduced into Norway during the reign of Frederick I and became the state religion in 1539 during the reign of Christian III

Iceland

A clergyman by the name of Gissur Einarsen, who had come under the influence of the Lutheranism of the University of Wittenberg during his stay in Germany, preached Lutheran doctrines in Iceland upon his return in 1533. When he became bishop in 1540, he introduced Lutheranism into his bishopric. He published the New Testament in Icelandic to promote the cause of Protestantism. By 1554 Lutheranism became the official religion of Iceland by royal decree.

Sweden

Sweden became independent of Denmark in 1523 by the revolution of 1521, during the reign of Christian II. Olavus Petri (1493-1552), after three years' study in Wittenberg, did the work in Sweden that Luther had done in Germany and laid the popular base for reform. Petri's work enabled the ruler to bring Sweden into the Lutheran fold. A Swedish translation of the New Testament in 1526 made it possible for the reading public to compare the teaching of their clergy with the bible so that they could see that the Lutheran doctrines of Petri were nearer to the Scriptures. Lutheranism was made the religion of the state at the Diet of Westerns held in 1527 and was accepted gradually by the people. During Gustavus Vasa's long reign from 1523 to 1560, the Reformation was thoroughly established in the country.

Finland

The Reformation spread from Sweden to Finland because Finland was controlled by Sweden. Michael Agricola (1508-57) was its apostle in that country. He became archbishop about 1510 and produced a Finnish New Testament, by which he also made a written Finnish language. By 1530 the Lutheran faith became that of the Finnish people and their leaders.

4.0 CONCLUSION

Lutheranism was influential in other countries. Lutheran ideas laid the groundwork for the Reformation in Scotland under John Knox. Lutherans also spread their teachings in England. Even though these countries finally adopted other forms of the Reformation, Lutheranism was a factor in the transition from Catholicism to Protestantism. Lutheranism was temporarily triumphant in Poland, but divisions among those favourable to the Lutheran faith and internal struggle enabled the Roman church to regain Poland for Catholicism. It was in Germany and the Scandinavian lands that Lutheranism made the greatest and most permanent gains. This authority of the Bible, which the Lutheran leaders translated into the vernacular of their countries, and justification by faith, became the watchwords of those lands in the sixteenth century. Luther did an even greater work than he could ever have imagined when he first opposed Tetzel's traffic in indulgences in 1517.

5.0 SUMMARY

The following are the major point you have learnt in this unit:

- Emperor Charles V made the Inquisition a major weapon against the Protestants in the Netherlands where over five thousands Protestants were slaughtered.
- King Philip the II of Spain married the Queen Tudor of England and both jointly executed Protestants.
- Official recognition accorded the Dutch in 1648 as separate republic in 1648
- Paul Crawl and Patrick Hamilton were the forerunners of the protestant reformation in Scotland
- John Knox is the leading Reformer for the Scots
- Lutheranism was introduced into Norway during the reign of Fredrick I
- Gissur Einarsen published the New Testament in Icelandic to promote the cause of Protestantism
- Lutheranism was made a religion of state in Sweden in 1527

6.0 TUTORMARKED ASSIGNMENTS

Write a comprehensive essay on:

1. John Knox and the Presbyterian church in Scotland
2. The leadership of William of Orange in the Netherlands.

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3. King Philip II of Spain and the persecution of Protestants in Netherlands

7.0 REFERENCES/FURTHER READINGS

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UNIT 3 THE HUGUENOTS OF FRANCE

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1.0 INTRODUCTION

The Huguenots were Protestants or reformers, based in France. They later spread all over Europe as they escaped from their persecutors and oppressors. Huguenots were Christians with a difference. They made use of every opportunity to- live what they preached. Their witnesses exposed the rottenness in the established or so-called State Churches. Huguenots were honest, dutiful and hardworking people. They were the artisans, prosperous middle class, businessmen and women of a high repute. They lived as citizens of heaven on earth as they awaited the soon return of the Lord and Saviour Jesus Christ. They obeyed 'Thus said the Lord' rather than the 'Traditions of the Elders.

Therefore, the established churches, the Roman Catholic Church in particular did not tolerate their presence in her immediate societies. Huguenots based their teachings on the Bible alone so, they rejected and condemned the abuses in the church in no uncertain terms. Therefore, the Roman Catholic Church purged the Huguenots as it were, and chased them from their own habitations. The Lord stood as a fortress for the Huguenots. The fire of their affliction could not consume them in their totality Many of them were preserved, and as they moved to foreign lands.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Discuss the relationship between Francis I of France and the Huguenots

- Narrate the events that occurred between Charles IX and the Huguenots
- Evaluate the role of Catherine de Medici in the reign of Charles IX
- identify the relationship between Henry of Navarre and the Huguenots
- Discuss the Edict of Nantes

3.0 MAIN CONTENT

3.1 The Huguenots Reformation

The Huguenots Defined

From about the year 1560, French Protestants were known as Huguenots. Their name and creed alike came from Geneva. Certain Genevan patriots were known as Eidgenossen, or Confederates, and this name seems to have been transferred to French refugees in that city. From them it spread speedily throughout France. Although the Huguenots were not evenly distributed their chief strength lay in the area bounded on the North by the Rivers Rhone and Saone on the East, with Normandy and Dauphine as outposts. Socially they had numerous followers among the lesser nobility, tradesmen, and professional men in the lower middle class. Very few of the great noblemen joined them and similarly the mass of peasantry remained solidly Catholic. Paris itself, influenced by its famous university, which had 65 colleges, and its great religious houses, remained a papal stronghold.

The chief Huguenot leaders were Louis de Bourbon, Prince of Conde, and Aspard de Coligny, Admiral of France (though he never commanded on the sea), 'the military hero of the French Reformation'. Conde was killed in Battle in 1569. On the Catholic side, members of the Guise family who were related to the king were the chief leaders, particularly Francis de Guise and Charles, a cardinal of the Roman Church.

The Huguenots of France under Francis I

S. M Houghton recalled that as in the case of England, religious affairs in 16th Century France were closely linked with the occupant of the throne. When Lutheran teaching began to enter France the king was Francis I, he was three years younger than Henry III of England and in character very similar to him. Like Henry, Francis took pride in patronizing men of letters, though he paid little attention to the learned Jacques Lefevre who has been called 'the father of the French Reformation'. At first, Francis I regarded the Reformation as a struggle of mind against a very conservative Church, but he had no real idea

they could be as resilient as they later became, so he attempted to remove every protection that they were enjoying under him.

Therefore, in 1516 for political reasons he made a Concordat with the Pope, and before long, Frenchmen who leaned towards Luther, and later towards Calvin, knew that their lives were imperilled. It was said that as Lutheran teachings gained adherents Francis became more furious and many were burned at the stake. By 1545, thousands had been killed or sent to the galleys, and twenty-two towns and villages had virtually been destroyed.

The Huguenots of France under Henry II

Francis I died in 1547 and was succeeded by his son Henry II who had married Catherine de Medici, an Italian. The Lord blessed the marriage with seven children of whom three successively were kings of France. It is sad to note that Henry II carried on his father's policy with even more zeal. A special committee of the French Parliament was formed and called *La Chambre Ardente* (the Burning Chamber). In order to escape, not a few fled to Geneva which became thronged with refugees. Young men of courage, trained in Geneva, often returned to France at the risk of their lives to distribute books and tracts. 'Send us wood' Calvin said to his fellow countrymen, 'and we will send you back arrows'. He meant, of course, that in Geneva men would be trained to spread Reformation doctrine effectively.

The French king fought back by forbidding peddlers to sell books. Unlettered persons were forbidden to discuss religious matters at home or at work or among neighbours. Printers were regularly visited by government agents. All packages entering France from beyond the frontiers were inspected. Nevertheless Reformation work and witness continued secretly when necessary, and publicly where the king's authority was weak. In 1559 Henry II met his death at a tournament.

The Regency of Catherine de Medici

The death of Henry II brought his son to the throne. So, Francis, a youth of sixteen, who had married Mary Queen of Scots, became the king. Before long, however, he died of a disease of the ear, and was replaced by his brother Charles IX, a boy of ten. Because of the young age of Charles IX, his mother Catherine de Medici became the Regent of France. At the time of her husband, Henry II's death, Catherine had been left with a family of five children, and was determined to protect their interest against the Guises on the one hand and the Bourbons on the other. But unfortunately the Bourbons had married into the important house of Navarre, a kingdom on the frontier with Spain, and were represented by their prince Henry, a friend of Coligny and a Huguenot, though not a man of deep religious convictions. Also shortly after 1560 a

period of religious wars, which lasted on and off for thirty years, set in for France.

At the centre of action was Catherine de Medici, who pretended to maintain a balance of power between Protestant and Catholic forces. However, it became clear that her ultimate aim was to crush the Huguenot. Catherine craftily hit upon a plan to gain her objective. To cement a treaty between the two parties, she proposed that the Catholic Princess Margaret, the sister of King Charles IX, should be given in marriage to Henry de Bourbon, the new Huguenot king of Navarre. All the notables of the land were invited to Paris where the marriage was to take place. Among them was Admiral Coligny. Unfortunately, the Huguenots were not aware of the trap that was being set for them.

The Butchery of St. Bartholomew's Day

Before the festivities which followed the wedding was over, there occurred one of the most hideous crimes recorded in history. The date was St. Bartholomew's Day, 24 August 1572. On the evening of that day Catherine went to her son, the king, and told him that the Huguenots had formed a plot to assassinate the royal family and the leaders of the Catholic party, and that to prevent the utter ruin of their house and cause, it was absolutely necessary to slay all Protestants within the city walls. Catherine had prepared a document to this effect and she presented it to the king for signature, in order to make it an official document. That was the grand plan that was later executed to the letter by the Paris mob. The Queen mother had to put pressure on her son to sign the paper. The weak minded king at first refused to contemplate such a dreadful crime against a section of his subjects, but finally, yielded.

The Paris mob was given free hand; only Henry of Navarre, the bridegroom on the occasion, was spared. At midnight, August 24th, the castle bell tolled; this was the signal for the horrible butchery to begin. Coligny was one of the first victims. It was said that the Huguenot leader was treated shamefully. His head was cut off and carried to Catherine and Charles. It was afterwards embalmed and sent to Rome as a present for Pope Gregory XIII. The hands were also cut off and for three days the trunk was dragged about the streets of Paris by a band of brutal youths. For three days and nights the massacre continued within the city. Thousands were put to death. Orders were issued to the cities of France to purge themselves of heretics. In many places, this decree was disobeyed, but in others it was carried out, and frightful massacres took place.

Reactions to the Massacre of the St. Bartholomew's Day

- a) Philip II of Spain received the news with undisguised joy for the massacre agreed with his own line of policy.

- b) Queen Elizabeth expressed disapproval but decided not to quarrel with France because of her dread of Spain.
- c) Pope Gregory XIII was so overjoyed that he commanded a salute to be fired, all church bells to ring, and a grand *Te Deum* to be sung. For three nights, Rome was illuminated. The Pope also had a medal struck in honour of the victory of the Church. It included an angel carrying a sword and a cross. However, says the famous French statesman Sully, the outrage was followed by twenty-six years of disaster, carnage and horror.

God's Protection and Care for the Huguenots of France

Not all the Huguenots were killed in the terrible massacre of St. Bartholomew's Day in Paris. Three out of every four escaped. Of the pastors of the Huguenots in Paris, only few were killed. Several pastors had miraculous escape. In the case of Metlin, chaplain to Coligny, God's providence seemed almost as distinct as in the case of Prophet Elijah. After reluctantly leaving Coligny, at His earnest request, and scaling over the roof of a neighbouring house, he fell through an opening into a garret full of hay. Not daring to show himself, since he did not know whether he would encounter friend or foe, he remained in his retreat for three days, his only food being an egg, which a hen laid daily within his reach. Finally, he got clear away.

The death of Charles IX and his mother Catherine de Medici

Charles IX reigned only a short time after the Massacre. He died in 1574 at the age of 24, a victim of remorse and periodic insanity. **When** thus attacked, the horrors of the terrible night tortured his excited imagination. Catherine, his mother, remained callous and unrepentant. She was the Jezebel of her day, the counsellor of others to do wickedly. •She died in 1589 'forsaken and abhorred' by the Catholic and Protestant alike. None lamented her dying. Charles was succeeded by his brother Henry whom his mother, by gold and intrigue, had earlier managed to get elected to the throne of Poland. He too died in 1589, but the real ruler of France during his reign had been Catherine. Henry met his death by assassination.

3.2 Henry of Navarre and the Huguenots

Henry of Navarre, the husband of Catherine's daughter Margaret followed Henry III as Henry **IV**. With him better days seemed to dawn for the Protestants. But the Catholics would not consent to give their allegiance to such king, and war continued. Henry won battles and

besieged Paris itself, forcing some of its citizens, as some believe, to eat the flesh of their own children through lack of food. Houghton said finally a Spanish army from Netherlands relieved the city. Henry then offered to recognize Catholicism as the state religion while he remains a Protestant. It was explained further that this offer was refused; it pleased neither party. Ultimately Henry persuaded himself that 'Paris was worth a mass'; in other words he decided to own the Catholic Church as 'the true Church' and to yield obedience to its claims and to its Pope, his reasons being as follows: (1) He had failed to win France by force of arms; (2) The Huguenots were but a small minority of the nations; (3) The great majority of the Roman Catholic Church would never accept a Huguenot as King or leave him secure on the throne; (4) Spanish soldiers in Spain itself and in the Netherlands were poised to invade the kingdom. It was deduced, however that the main reason for Henry's 'conversion' was his lack of true religious conviction. He was gallant, brave, generous, and patriotic, but his creed could be changed to suit political requirements. He was no 'Mr. Valiant -for-the Truth'. The Huguenots could truly say, 'Put not your trust in Princes'.

The Edict of Nantes

With the king's 'conversion' the Roman Catholic Church seemed to have emerged as victors from the long civil war, and if the king had insisted (as in the settlement of Germany) that all his subjects must conform to Rome, it would have been a dark outlook for the Huguenots, but he gave securities that those rights would be respected. The rights were these:

1. There was to be liberty of conscience throughout France.
2. And a liberty of worship for the Huguenots in certain 'specified places'.
3. Huguenots were to enjoy normal civil rights of Frenchmen, and were to be free to open schools and print books in the 'specified places'.
4. They were to pay tithes, a portion of which would be returned to them by the king for the support of their ministers. Without mincing words, that this was a very important religious settlement, and during the reign of Henry IV it held firm. But the king's life ended in 1610; he was assassinated by a fanatic employed by the Jesuits, his implacable foes.

The Jesuits Defined

The Jesuits were a Catholic order founded in 1534 by Ignatius Loyola, a Spaniard. Their chief aim was the complete extermination of Protestantism. They called their order 'The Society of Jesus'. The Society was responsible only to the Pope and was exempted from all other jurisdiction. They bound themselves by oath to unconditional obedience to the Pope. Country, friends, personal interest, even private opinion and conscience were nothing; the rules of the Order were everything to them. They specialized in providing a high standard of education for the sons of the nobility, and by this means, their influence was enormous. In addition, they penetrated into all the relationships of life and obtained possession of secret information that would further their aims. The most notorious principle of the Society of Jesus was, 'The end justifies the means'. Hence they would engage in murder if they judged that the Catholic Church would benefit by it. Ravillac, *the* murderer of Henry IV, was undoubtedly a tool in their hands.

Cardinal Richelieu and the Peace of Alias of 1629

After 1598 the Catholics were determined to have the Edict of Nantes annulled and throughout the 17th century they laboured to have it so. A great French statesman, Cardinal Richelieu, came to their aid. Richelieu was a political rather than a religious persecutor. He held that the Huguenots were virtually 'a state within a state' and to him this was unacceptable. He therefore waged war against them and in 1629 compelled them to accept the Peace of Alias which confirmed them in their liberty of worship and their civil rights, but took from them all other rights. Henceforth the Huguenots ceased to be a formidable political party; they soon became satisfied with their religious liberty, gave full allegiance to the monarchy, and became famed for their frugality, manual skill, and high standard of morality. The statesman Colbert, later in the century, described them as the thriftiest, most hard-working, and most intelligent of the king's subjects.

3.3 Louis XIV and the Huguenots

In the second half of the 17th century France was ruled by Louis XIV, the grandson of Henry IV. He was a mere child when he came to the throne and for almost twenty years the land was ruled by Cardinal Mazarin. But when Louis came of age, and regarded himself as an absolute monarch — did he not say 'The State: I am the state! — it became his ambition to require all Frenchmen to belong to the Roman Catholic Church, and this necessitated the complete revocation of the Edict of Nantes of 1598. Louis said 'My grandfather loved the Huguenots and did not fear them; my father feared them and did not love them; I neither

love nor fear them'. 'He also said that if the extirpation of Protestantism in France required that with one of his hands he should, as it were, cut off the other, he would submit to it'.

The King began in an indirect way the dreadful task he had set himself. He forbade the Huguenots to bury their dead except at night; not more than twelve were to meet together for a marriage or a baptism; in their schools nothing but reading and writing was to be taught. Next, he tried to bribe the poorer Huguenots with money and to exclude those in a higher social position from government posts, from the legal and other professions, and even from the trades by which many of them earned their living. Pastors were forbidden to preach. Shortly, the Dragonnades commenced. They were a system of billeting dragoons, the worst disciplined of troops, on protestant families. A cartoon of the period shows a Protestant signing his conversion —paper on a drum-head labelled 'An evangelical appeal', while an armed dragoon threatens him with a musket loaded with a crucifix. As might have been expected, Huguenots fled from the land in large numbers. But Louis forbade emigration and sent to the galleys those caught in the act.

3.4 The Revocation of the Edict of Nantes

The final blow came in 1685 when Louis revoked the Edict of Nantes. Protestant worship was suppressed. All Protestant churches were to be demolished. Huguenot children were to be brought up as Roman Catholics. Despite the King's efforts to prevent emigration, many thousands made good their escape. Three thousand a week escaped to Switzerland. Thousand more found refuge in Holland and England. Two hundred preachers became pastors in the churches of Holland and for twelve years, the fugitives were exempted from paying the Dutch taxes. In Prussia, the Great Elector gave 20,000 Huguenots free land near Berlin. Probably, over 300,000 got away from France. They included the most skilful of French craftsmen, and their settlement in countries adjacent to France greatly benefited the industries of those countries. Louis XIV paid a very heavy price for national Catholic orthodoxy. With less excuse and in a more enlightened age he committed the same blunder as Philip II of Spain; he 'ruined his country in the name of religion'.

4.0 CONCLUSION

Throughout this unit, one can notice the guiding hands of God in the affairs of the French Huguenots. They tasted bitter pills of life as some of them paid dearly for the faith they held dearly to their hearts in the face of

fierce opposition. However, they could not be totally eradicated, rather, they flourished and multiplied. It is amazing to note that, even the

destruction of lives and properties organized and prosecuted by the Jesuits could not exterminate Protestantism; rather it spread into many nations of the world as the Huguenots escaped from the hands of her persecutors. Finally, the revocation of the Edict of Nantes turned to joy and blessings for the French Reformers.

5.0 SUMMARY

The following are the major lessons you have learnt in this unit:

- Huguenots were Christians with a difference. They were honest, dutiful and hardworking. They were described as citizens of heaven on earth as they waited for the coming of their Lord Jesus Christ.
- The Huguenots leaders were Louis de Bourbon, Prince of Conde and Gaspard de Coligny.
- As Lutheran teachings gained adherents, Francis I of France became more furious and many were burnt at the stake.
- Henry II persecuted the French Protestants by forming a special Committee of the French Parliament called *La Chambre Ardente* (the Burning Chamber) where the Huguenots were to be tortured.
- Catherine de Medici then co-ruled France with her son as the Regent.
- Catherine de Medici made up her mind to crush the Huguenots as she arranged for the massacre on the St. Bartholomew's Day.
- The Edict of Nantes provided a bit of freedom for the Huguenots
- The Society of Jesus practised "the end justifies the means" as their *modus operandi*.

6.0 TUTOR MARKED ASSIGNMENT

- J. Kindly discuss Henry of Navarre and the Edict of Nantes.
2. Define the Jesuits .
3. Who was Louis XIV?
4. Discuss the massacres of St. Bartholomew's Day of August 1572.

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UNIT 4 COUNTER REFORMATION

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1.0 INTRODUCTION

Not long after the Reformation began, a mighty effort was made by the Roman Catholic Church to regain its lost ground in Europe, to subvert the Protestant faith, and to promote Roman Catholic missions in foreign lands. This movement is called the counter-Reformation

Reform within the Church was attempted through the council of Trent, called in 1545 by Pope Paul III, mainly to investigate and put an end to abuses which had called forth the Reformation. The council met at different times, and in more than one place, though mainly at Trent in Austria, seventy-six miles northwest of Venice. It was composed of all the bishops and abbots of the church, and lasted nearly twenty years, through the reigns of four Popes, from 1545 to 1563. The hope had been that the chasm between Catholics and Protestants, might be bridged and Christianity reunited; but this could not be accomplished. Yet many reforms were made, the doctrines of the church were definitely stated, and even Protestants admit that the Popes since the council to Trent have been better men than many of those before it. The result of council might be considered a conservative reformation within the Roman Catholic Church. The details of the reforms will be discussed in the rest of this unit.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Describe the concerted effort of the Pope Paul III to put an end to the abuses in the Roman Catholic Church at the Council of Trent
- Narrate the establishment of the order of Jesuits established in 1534 by Ignatius Loyola
- Describe how the Jesuit's movement aided the spread of Catholicism's active persecution of the Protestants in Spain, France and the Netherlands
- Narrate the missionary efforts of the Catholic Church under the Jesuits in South America, Mexico and Canada
- Discuss the establishment of great missions in India and environs by Francis Xavier
- Discuss the 'Thirty Years' War (1618-1648) that ended with the peace of Westphalia, which fixed the boundaries of Roman Catholic and Protestant states.

3.0 MAIN CONTENT

3.1 Order of Jesuits

Towards describing, the impact of the Jesuits in the Counter Reformation ordered by the Roman Catholic Church, Hurlbut said that the order of Jesuits exerted a more powerful influence. The order of Jesuits was established in 1534 by a Spaniard called Ignatius Loyola. By age twenty-six, he was already a brave, tough and resolute soldier; but after a severe wound and a long illness he devoted himself to the church and in 1534, he established the Society of Jesus generally known as the Jesuits, the most powerful institution of modern times for the promotion to the Roman Catholic Church. This was a monastic order characterized by union of strictest discipline, the most intense loyalty to the church and the order, the deepest religious devotion and a strong proselyting endeavour. The principle aim of the order of Jesuits was to fight the protestant movement with methods open and secret. The order became as powerful as to have bitter opposition, even in Roman Catholic countries. Loyola's writings were very few, the constitutions of the order, which have been practically unchanged to the present time. In addition, Loyola's letters and "Spiritual Exercises", a small work, but one that has greatly influenced not only the Jesuits but all the Catholic religious orders. Loyola's contribution to the counter-reformation was recognized by the Pope in 1814. Loyola died in Rome, July 31, 1556, and was canonized as a saint in 1622. Loyola was recognized as one of the most remarkable and most influential personalities in the sixteenth century. Loyola's contribution was again acknowledged by the Pope in 1814, as the most potent forces for the spreading and strengthening of Roman Catholic Church throughout the world.

3.2 St Francis Xavier, 1506-1552

St Francis Xavier was born in 1506 in the Spanish section of Navarre, at that time, an independent kingdom on both sides of Pyrenees. He was one of the original members of the Jesuit society, and he chose to be working in the society in the foreign missions section of which he became the modern founder. He established the Roman Catholic faith in India, in the Island of Ceylon, in Japan, and in other lands of the Far East. He was beginning a work in China, when he died suddenly of a fever, in 1552, at the age of forty-six years. During his short life he brought about the conversion of pagans numbering many thousands; and he organized his missions so wisely that the Christianizing movement went on after his death. As a result of his labours the Roman Catholics in the East now include many millions. Throughout his life Xavier showed a gentle, broad-minded, generous spirit which has endeared his memory to Protestants as well as to Catholics.

3.3 Active Persecution

Hurlbut mentioned again that active persecution was another weapon employed to quell the growing spirit of reform. It is true that Protestants also persecuted, even to death; but generally their motive was political, rather than religious. In England, those put to death were mainly Catholics who conspired against Queen Elizabeth. But on the continent every Roman Catholic government sought by fire and sword to extirpate the Protestant faith. In Spain, the inquisition was established and untold multitudes were tortured and burned. In the Low Countries, the Spanish ruler undertook to kill every one suspected of heresy. In France, the persecuting spirit reached its height in the massacre on St. Bartholomew's Day, and for weeks afterwards, in 1572, when by different estimates from twenty thousand to seventy thousand people perished. These persecution in every land where Protestantism was not in control of the government, not only stayed the reforming tide, but in some countries, notably Bohemia and, Spain, crushed it out.

3.4 Catholic Missions

The missionary efforts of the Catholic Church must be recognized as one of the forces in the counter-reformation. It was largely, though not entirely, under the direction of the Jesuits. It resulted in the conversion of all the native races of South America and Mexico, and in large part of Canada; and in the establishment of great missions in India and the lands adjoining by the saintly Francis Xavier, one of the original founders of the Jesuit society. Roman Catholic mission in

heathen lands began centuries earlier than Protestant missions, and greatly increased the numbers and power of the Church -

35 Oratory of Divine Love between 1517 and 1527

This informal organization of about sixty important churchmen and laymen was interested in deepening spiritual life by spiritual exercises. It also supported works of charity and reforms. The most important members were Giovanni Pietro Caraffa (1476-1559), who became Pope Paul IV in 1555, and Gaetano di Tiene (1480-1547), who was a source of inspiration to the reforming popes. Caraffa was strongly attached to the medieval dogma of the Roman Church. This group of spiritually minded church-men sponsored any movement that would contribute to a return of personal conviction in their beloved church.

3.6 Pope Paul III

Pope Paul III made the most able of these earnest men cardinals. He put such men as Caraffa; Gasparo Contarini, Pole and others on a commission in 1536 to report to him on a plan for religious reform. In 1537 they presented a report that pointed out that the abuses in the Roman church were the fault of former pontiffs and corrupt cardinals who had sold offices and dispensations indiscriminately.

The Oratory of Divine Love also inspired the founding of new religious „Orders that helped to stop the spread of Protestantism. Gaetano di Tiene, aided by Caraffa, founded the Theatine Order in 1524. This order bound secular priests to live under the threefold rule of poverty, chastity, and obedience in a religious community; but it left them free to serve the people as parish priests did. The preaching, teaching, and social services of these priests led to a new respect for the Roman church in Italy; and the Theatine movement spread rapidly in that country.

Both the leadership and the membership of the Theatines were aristocratic, but the Capuchin order, founded by Matteo da Bascio (1495-1552) about 1525 as a reformed branch of the Franciscans, made an appeal to the peasants with its self-sacrificing spirit of service and its popular type of preaching. The order was easily recognizable by the pointed hood and the bare feet of the monks. Their form of life and their chapels were much simpler and more austere than those of the Theatines. The Pope approved the Capuchin order in 1528.

The Ursuline order for women was founded by Angela Merici (1474-1540) in 1535 to care for the sick and to educate girls, and it received papal approval in 1544. Many orders were organized in this period and they have served the Roman church well since that time. Many of them are still strong today. The most important order, to be discussed later, was the Society of Jesus. All these orders put at the disposal of the

Theatine Order were loyal and obedient men and women, who were dedicated to the service of the Emperor.

astronomy, his gifts of clocks to the emperor. His willingness to adapt to Chinese culture in dress and customs when he arrived at Peking in 1601, soon made him to have about 6000 followers. By 1700 the Jesuits in China claimed to have 300,000 followers. In the early eighteenth century the monks were expelled when the emperor turned against them.

Francis Xavier, who preached in many parts of the Far East, landed in Kagoshima in Japan in 1549; and by 1614 the monks claimed that 300,000 Japanese were won. Horrible persecution, with war and martyrdom, destroyed that effort early in the sixteenth century when the rulers Hideyoshi and Ieyasu turned against the monks because they thought they were agents of European imperialism.

Robert de Nobili (1557-1656), who dressed like an upper-caste Indian and studied their culture, was instrumental in planting the Roman Catholic Church in India. The Philippine people turned as a nation to the Roman Catholic faith in the second half of the sixteenth century and that church still holds the allegiance of the majority of the people. Indochina was entered by monks, and a strong Roman Catholic Church *was* founded. Central and South America, through the Spanish and the Portuguese, and Quebec, through the French, were added to the fold. Roman Catholicism is still dominant in those areas. Ecclesiastical imperialism of Spain, Portugal, and France went hand in hand with political imperialism. In all of this missionary expansion, the Jesuits had a leading role. The Dominican monk Bartolome de Las Casas (1474-1566), early in the era of missionary expansion, wrote against the mistreatment of the Indians by the Spanish settlers and opposed making them slaves.

The Inquisition and the Index

The Inquisition had originated in the struggle against the Albigeneses in southern France early in the thirteenth century. It had been established in Spain by papal license in 1480 to deal with the problem of heresy in that land. Under Thomas Torquemada's (1420 -98) leadership, ten thousand were executed; and under Ximenes, about two thousand died. Because of Caraffa's urging, the Roman Inquisition was proclaimed by a papal bull of Paul III in 1542 as an instrument to deal with heresy anywhere until it was abolished in 1854. Those accused were always presumed guilty till they proved their innocence; they were never confronted with their accusers; they could be made to testify against themselves; and they could be tortured to extract a confession. If sentenced, they were punished by loss of property, imprisonment, or burning at the stake unless they confessed and recanted. These punishments were carried out by the secular authorities under the watchful eye of the inquisitors.

The development of printing in the middle of the fifteenth century helped the Protestants to disseminate their ideas. To counteract this, Roman church developed the Index, a list of books that the faithful were not permitted to read. As Paul IV, Caraffa issued the first Roman Index of Prohibited Books in 1559. The books of Erasmus and some Protestant editions of the Bible appeared on the list. A special Congregation of the Index, created in 1571, was charged by the pope with the task of keeping the list up to date. The Index kept many Roman Catholics from reading Protestant literature, and the inquisition forced many to recant their Protestant views. The index was abolished in 1966.

Paul III felt the need for reform in the Roman church more than any other because it was he who authorized the Jesuit order in 1540, set up the Roman Inquisition in 1542, and issued the bull of 1544 that called the Council of Trent. The council opened in December 13, 1545, and ran, with long periods when there were no sessions, until December 4, 1563. It was not permitted to state its superiority to the pope. Voting was by head and not by nations as had been the case at the Council of Constance. Italians always numbered about three-quarters of those present. Thus the papacy and the Italian hierarchy were assured of control of its actions. Paul III wanted to consider the doctrine of the Church of Rome, reform of clerical abuses, and the possibility of a crusade against the infidel. Although the final decrees were signed by 255 churchmen, there were never more than about 75 present at most of the 25 sessions.

The first series of sessions between 1545 and 1547 was taken up with various doctrinal questions. The council declared that not the Bible alone but the canonical Scripture and the Apocrypha in the Vulgate edition of Jerome and the tradition of the church constituted the final authority for the faithful. The discussion of justification by faith resulted in the decision that man was justified by faith and subsequent works rather than by faith only. The seven sacraments were reaffirmed by the council, and decrees concerning reform of ecclesiastical abuses were formulated.

During the second series of sessions between 1551 and 1552 the dogma of transubstantiation was reaffirmed and further decisions on reform were formulated. The final series of sessions between 1562 and 1563 were occupied with detailed discussions concerning other sacraments rules regarding marriage, decrees concerning purgatory, and various matters of reform. The control of the pope over the council was demonstrated by its request that he confirm its work by a papal bull. Another papal bull, issued in 1564, contained a summary of the faith formulated at the Council of Trent. It was known as the Tridentine Profession of Faith. All Roman Catholic clergy and teachers must

subscribe to it as well as converts to that faith from Protestantism. The individual so subscribing must swear "true Obedience to the pope.

The real significance of the council was the transformation of medieval Thomistic theology into an authoritative dogma binding on all the faithful. It rendered any chance of reconciliation with Protestants more difficult. It, however, promoted a higher moral standard among the clergy by needed reforms. It opened seminaries to train ministers provided for the Roman Catechism of 1556, and adopted an authoritative version of the Bible, the Vulgate. It marked the final defeat of conciliarism and the triumph of curial or papal absolutism.

Armed with a system of dogma spread by faithful Jesuit educators such as Peter Canisius (1521-97) and missionaries and backed by the power of the Inquisition, the papacy was able to stop Protestant gains— except in Holland—after 1560 and to go on and regain territories, such as Poland, where it seemed that Protestantism would triumph. The peak of conquest and reform was reached about 1600.

The Reformation and Counter Reformation in the West had little effect on the church in the East. Cyril Lucar (1572-1638), who studied at Geneva and was elected patriarch at Constantinople about 1620, was interested in the Calvinistic religious movement in the West but was opposed by his own people and by the Jesuits who did not want the Eastern church to become Protestant. He published his Confession of Faith in 1629 that was strongly tinged with Calvinistic Jews of doctrine. He also sent one of the three oldest manuscripts of the Bible, the Codex Alexandrinus, to England in the reign of Charles I. His enemies persuaded the Sultan to put him to death for supposedly instigating rebellion among the Cossacks, and a synod of Bethlehem in 1672 repudiated all the aspects of Reformation doctrine in his Confession and even claimed that he did not write. In this humiliating fashion the attempt to make the Greek Church Protestant failed.

3.6 Thirty Years' War, 1618-1648

As the inevitable effect of the clashing interests and aims of the reformed and Catholic states in Germany was ongoing, war began in 1618, a century after the opening of the reformation, and finally involved nearly all the European nations. It is known in history as the 'Thirty Years' War. Political and religious rivalries became involved, and states of the same faith were at times on opposing sides. For nearly a generation the strife went on, and all Germany suffered inconceivably. Finally, in 1648, the Great War was ended by the Peace of Westphalia, which fixed the boundaries of Roman Catholic and Protestant states mainly as they have

continued unto the present time. At that point, therefore the period of the Reformation may be considered as ended.

4.0 CONCLUSION

In this unit you have learnt about the Roman Catholic Church's attempt to water down the Protestant Reformation by the launch of her own Counter Reformation. You have learnt about the formation of the Order of Jesuits by Ignatius Loyola which became a tool of torture as well as evangelical expansion for the Roman Catholic Church. You have also learnt about the role of Pope John Paul III in the Counter Reformation and his calling of the Council of Trent from 1545 to 1563. It was this council that made the Roman Catholic a little more tolerant of opposing view and also made an affirmation of Catholic theology.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The Order of Jesuits was formed by Ignatius Loyola.
- St. Francis Xavier, a Jesuit, brought Catholic faith to India, Ceylon and the Far East.
- Pope John Paul III called for the Council of Trent in December 1545.
- The Inquisition was also set up during the time of Pope John Paul
- The 'Thirty Years' War is the war between the Reformed and Catholic states in Germany which started in 1618.

6.0 TUTOR MARKED ASSIGNMENT

1. Define the oratory of Divine Love
2. What was the thirty Years' War, 1618 —1648 all about? Who was St. Francis Xavier?

7.0 REFERENCES/FURTHER READINGS

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UNIT 5 THE WESLEYAN REVIVAL

CONTENTS

- 1.0 Introduction
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- 3.0 Main Content
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1.0 INTRODUCTION

The Protestant Reformation of the 16th Century in Europe brought about changes in all aspects of life. There were remarkable improvements in the quality of life, be it social, moral, educational, and as well as religious.

However, in the sphere of religion it led to loss of lives, divisions, and disunity. For instance, in the English Church there were three distinct parties. One of them was the Romanizing element, seeking friendliness and reunion with Rome. The second one was the Anglican, satisfied with the moderate reforms accomplished under King Henry VIII and Queen Elizabeth, and the third one was the Radical Protestant Party, aiming for a church similar to those established in Geneva and in Scotland. The third party became known as "the Puritans." This group vehemently opposed the Anglican system under Queen Elizabeth, that many of its leaders were driven out of England.

The Puritans also had their division into two elements. The first element favoured the Presbyterian form, while the second was more radical in nature. The group sought for the independence of each local society in a State Church known as "Independents" or Congregationalists." Interestingly, all these parties or elements remained as members of the English Church for a while. However, it was not long when some felt dissatisfied with the Anglican Church and formed themselves into groups, and left the Church of England. After the Revolution of 1688 they were recognized as Dissenters from the Church of England.

As churches got themselves established, some lost their zeal and vision, and became lukewarm, painting the picture of the state of churches in *the* first half of the eighteenth century. The churches both Established and Dissenting, sank into a state of decline, with formal services, cold, intellectual belief, and lack of moral power over the population. After a while, England was awakened by a group of earnest preachers led by John and Charles Wesley and George Whitefield. You will therefore, study in brief the contributions of each leader in leader in the following unit.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Discuss about the three distinct parties that appeared in the English Church after the Reformation
- Narrate the story of the Puritans
- Discuss the role of John and Charles Wesley in purging the Established and Dissenting churches in England
- Discuss the life history of John Wesley
- Discuss the life history of Charles Wesley
- Discuss the life history of George Whitefield
- Discuss the formation of the Methodist Church

3.0 MAIN CONTENT

3.1 Moral darkness in the church

The prevailing condition in the church in the first part of the 18th Century was that of spiritual decay. Despite the existence in sundry places of 'live' ministries, there was truth in the saying that 'Puritanism was dead'. The Bishops and parish clergy of the Church of England were often given up to worldliness. Sports, politics, entertainments, held their chief interest. Ease rather than labour characterized them. Much of preaching of the period was remote from gospel truth, and it almost seemed as if true religion would die out altogether. The Established Church was a little better than 'a useful branch of Civil Service', maintaining loyalty to the government and the crown, but showing a minimum of care for the welfare of men's souls.

As for the people at large, drunkenness, immorality, cruel and pernicious sports, unbelief, and complete indifference to the divine message, were their most obvious features. A vague belief in God, accompanied by an

almost complete ignorance of the way of salvation, replaced the 'belief to the saving of the soul' which was characteristic of Puritanism.

3.2 The Holy Club of Oxford University

Revival began in the University of Oxford in 1729. Several students formed a society nicknamed 'The Holy Club' by their irreligious fellows because their purpose was to promote the growth of personal piety. They studied the Bible with much diligence; hence, some called them 'Bible moths'. They also engaged in various 'good works' such as helping the poor, visiting the sick and those in the local prison, utilizing every hour of the day, and even every fleeting minute, to the benefit either of themselves or of others. Hence, another name applied to them was that of 'Methodist', those who practised living according to a fixed plan.

For several years, however, members of the Holy Club leaned to the view that salvation depended, at least in part, on their own efforts to lead a consistently holy life, and to this extent they desired to contribute something to their soul's salvation. They failed to understand that from

first to last salvation is the work of faith alone.

3.3 The Wesleyan Ministry

The Methodist leaders of 1729 were John Wesley and his younger brother Charles, sons of the Anglican minister at Epworth in Lincolnshire. Their mother, Susannah being even better known than the father, for she, as much as he, laboured to rear them in 'the nurture and admonition of the Lord', and to supervise their early education. John Wesley was ordained in the Church of England and became classical tutor in Oxford and a Fellow of its Lincoln College. He had already passed thirty years of age before there was any indication that he was to be an itinerant minister of the gospel rather than one of cushioned ease in university circles.

In 1734 John Wesley decided that he was called of God to engage in missionary work in the newly-founded American colony of Georgia. But his stay there was comparatively short. In one way or another, but chiefly through the influence of Moravian Christians met on board ship, he was forced to alarming conclusion that he himself was not truly converted to God. Despite the fact that he was a university fellow and tutor, an ordained clergyman of the Church of England, the product of a Christian home, he was still ignorant of the saving truth and destitute of conversion experience. 'I left my native country', he wrote early in 1738, 'to teach the Georgian Indians the nature of Christianity. But what have I learnt myself in the meantime? What I the least of all suspected, that I who went to America to *convert* others was never *converted* to God myself'. This

revelation led Wesley to reflect on the long years spent at Oxford, and he summed them up in the following

words: diligently strove against sin, I omitted no occasion for doing good; but could not find that all this gave me no assurance of acceptance with God'.

It was not until Wesley arrived in London after returning from Georgia that the full light of the gospel dawned upon his soul. The occasion is famous in Christian history. He attended a Moravian meeting-house in London where a man read to the company from Martin Luther's Preface to Paul's epistle to the Romans, in which the German reformer teaches what faith is, and stresses that by faith alone, a sinner is justified in the sight of God.

The following quotation states the change that came to Wesley

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; and then I testified openly to all there what I now felt in my heart.

The date was the 24th May, 1738, when Wesley was almost 35 years of age. Charles Wesley, also in London at that time, had entered into the light and joy of salvation only three days earlier. He became the great hymn writer of Methodism. The first hymn bears upon his conversion experience.

*Where shall my wondering soul begin?
How shall I all to heaven aspire?
A slave redeemed from death and sin,
A brand plucked from eternal fire,
How shall I equal triumphs raise,
Or sing my great Deliverer's praise*

*O how shall I the goodness tell,
Father, which thou to me hast showed?
That I, a child of wrath and hell,
I should be called a child of God,
Should know, should feel my sins forgiven,
Blest with this antepast of heaven!*

Some time later Charles Wesley wrote another hymn which also bears upon his conversion experience; it runs in part as follows:

*And can it be that I should gain
An interest in the Saviour's blood?
Died he for me who caused his pain,*

*For me who caused his pain
Amazing love! How can it be
That thou, my God should die for me!*

*Long my imprisoned spirit lay
Fast bound in sin and nature's sulk:
Thine eye diffused a quickening ray,
I woke, the dungeon flamed with light;
My chains fell off my heart was free, I
rose, went forth, and followed thee.*

Strangely, John Wesley in recording his experience on the 24th May omits mention of a late visit on that day to **the** house in Little Britain, London, where his brother Charles was lodged, but this is mentioned in the Journal which Charles then kept. Of the evening of the 24th he wrote:

At eight I prayed by myself for love...Towards ten my brother was brought in triumph by a troop of our friends, and declared, *believe*'. We sang the hymn (i.e. the first quoted above) with great joy, and parted with prayer.

In all Charles Wesley wrote about 7,000 hymns, including some of the most famous in the English language. They constitute his chief title to fame and have exercised enormous influence throughout the English-speaking world.

John Wesley's ministry of preaching is phenomenal by any standard. For half a century he became a wanderer, but a wanderer with a divine commission. He regarded the entire world as his parish. Almost all the clergy closed their pulpits to him, so that for a number of years he preached out-of-doors. Rising about four in the morning, he often preached his first sermon of the new day at five, and usually two or three more sermons before the day ended. He gave most of his attention not to England's many small villages, but to the chief centres of population, and especially to strategic centres such as Bristol and Newcastle-on-Tyne. Among miners, iron-workers, spinners and weavers, fishermen, and in general the poorer sections of the population, he met with much success. In all he travelled about 250,000 miles, and preached on 40,000 occasions.

Not only preaching but a considerable amount of literary work occupied Wesley's attention. He was a man of fine scholarship who found great pleasure in editing grammars (in five languages) and the works of certain classical authors. He wrote commentaries on Scripture, and prepared a library of 50 volumes of extracts from Christian authors, so

that his followers might have abundance of godly instructions and expositions to read. He even wrote a work entitled ***Primitive Physic*** to let Methodists know **how** to maintain good health, or to recover it when they have lost it. Perhaps Wesley's greatest literary work was his *Journal*, a record of his day to day activities which is of much interest and value.

3.4 The Methodist Schism

Methodism, though carried on 'with no intention of separating from the Church of England, met with a hostile' reception from Bishops and clergy, with notable exceptions. It was organized by Wesley very carefully in 'classes' and even in 'circuits' with their own Methodist preachers and exhorters. It was in Certain ways a church within a church; and ultimately, for the sake of the movement's expansion, Wesley felt compelled to assume powers which belonged to Anglican bishops, chiefly in respect of the ordination of preachers. Yet as long as he lived John Wesley and his followers remained within the established Church. The break with the Church came in 1795, four years after his death.

In 1767, a certain Philip Embury who in his native Ireland had been one of Wesley's 'local preachers', formed a 'class meeting' in his house in New York, and from that time Methodist Societies multiplied and spread to Pennsylvania and Maryland. After two years Wesley sent two of his preachers to organize the movement. Their success was such that, by 1772, Francis Asbury had been commissioned by Wesley to administer and superintend American Methodism. Asbury, who had been reared in a Methodist home not far from Birmingham in the English Midlands, was well qualified for the work. He was a man born to command, and in his hands the work prospered.

Methodism served to revive true religion within the Church of England, and during the latter part of the 18th Century the impact of Methodism was felt strongly by many who had no desire to leave the Established Church. They became known as the Evangelicals, and we shall mention them in a later chapter.

3.5 Dr. Thomas Coke and Francis Asbury

In 1784 John Wesley sent Dr. Thomas Coke to be Asbury's colleague in the expanding work in the colonies of America.-Coke travelled widely. Sometimes he was in England, often elsewhere, by reason of the fact that in 1789 he became the director of the Methodist missionary enterprise. This post was given to him despite the love he gave to his English brethren by sending to George Washington, America's first President, an Address of Congratulation from 'the bishops of the

Methodist Episcopal Church'. He died while on a voyage to India in 1814.

It has often been said that Methodism saved England from revolution and this may well have been so. One of the greatest revolutions of modern times came to France in 1713, and its effects were felt far and wide. There were many fears that the revolution might also engulf England. But Methodism, springing out of the Church of England, taught obedience to 'the powers that be', and Methodists were the most loyal of all citizens to the British crown. They prayed regularly for the king and his government and were altogether opposed to the unchristian programme of French revolutionists except insofar as that programme aimed at amending social wrongs.

If Methodism served to prevent revolution in the State, it also helped to revive true religion within the Church of England, and during the latter part of the 18th Century the impact of Methodism was felt strongly by many who had no desire to leave the Established Church. They became known as the Evangelicals.

3.6 The Ministry of George Whitefield

Whitefield as an undergraduate at Oxford was introduced by Charles Wesley to the Holy Club. His father having died, his mother and, later, his eldest brother, continued to keep the Bell Inn at Gloucester, but it became possible for George to enter Pembroke College in the University City, and while there he became a Methodist.

For a time, however, like the two Wesley's, he remained ignorant of the part that the grace of God and a God-given faith play in a conversion experience. His conversion experience occurred in the Spring of 1735 when he was 20 years of age. It preceded the conversion experience of the Wesley's by about three years. In 1736 came Whitefield's ordination for the ministry at the hands of the Bishop of Gloucester, and the preaching of his first sermon in the same city.

A marvellous career of preaching in all parts of the British Isles and the thirteen American Colonies followed. It lasted 35 years, at first in co-operation with the Wesley's, but later on separate lines. Theology from the commencement of his work was Calvinistic, whereas that of the Wesley's resembled the teachings of Arminius, and it was this that led to a breach between them.

It was Whitefield who led the way in open air preaching against what John Wesley had strong initial prejudices. There were two chief reasons

for the adoption of a practice severely discouraged by the Church authorities, although mentioned frequently in the New Testament.

Firstly, the crowd that flocked to hear the new type of preaching was often so vast that no building was large enough to hold the people; secondly, most of the clergy of the Church of England were opposed to what they termed the new 'enthusiasm', and closed their churches to the Methodists. In their view no spiritual good could come to a man outside the walls of a church building. But once again, as in times we have formerly mentioned, the more the opposition grew the more were souls added to the Lord. Whitefield appears to have carried with him a small movable pulpit to supply needed elevation (although he selected rising ground wherever this would be helpful) and with the aid of an extraordinarily strong and melodious voice he preached the law and the gospel with striking success. Bristol and London were Whitefield's chief centres in England

Whitefield also became deeply involved in the work of a Scottish revival which was centred at Cambuslang, near Glasgow, in 1742. His preaching appealed powerfully to his Scottish hearers, most of whom welcomed his Calvinistic theology. But certain difficulties were encountered when Whitefield moved among congregations which had seceded from the Church of Scotland several years previously. It was their desire that Whitefield's ministry should be confined to their churches, and they objected to his preaching in any parish church which opened its doors to him, and even to his preaching in the open air. But great blessing resulted from what has been termed 'one of the most remarkable revivals of modern times'.

Whitefield paid seven visits to American colonies. His first visit was to the newly established colony of Georgia in 1736, and it was Georgia that retained his affections to the last, for he established the orphan house there. Its maintenance was a continual burden to him, and for this reason, he took up collections during his preaching tours. New England and the 'Middle Colonies' were visited from time to time and a demonstration was thereby given that orthodox doctrine and evangelistic zeal and outreach, were not incompatible. All American pastors were given a vivid illustration of aggressive Christianity.

But as the world and the Church well knew, the preacher's message was not limited to the call to repent; he preached Christ crucified, Christ risen from the dead, Christ exalted to God's right hand, are the sum and substance of the gospel.

Whitefield was greatly assisted in his work as an evangelist by his wonderful natural gifts, especially that of superb eloquence. He stands

in the front rank of all orators of the English-speaking world, and this gift was wholly dedicated to the ministry of the gospel. It was said of him that he could make men weep by the way he pronounced the word 'Mesopotamia' in the pulpit. 'The greatest actor of the age declared that he would give 100 pounds to be able to say 'Oh' as Whitefield said it. Whitefield was ever conscious of the need for the ministry of the Spirit of God to accompany his own preaching of the gospel. His splendid gifts were matched by the grace of humility.

Whitefield died in 1770 at the age of 55, and was buried in Newbury Port, New England. For some time before the end he felt that his life's work was drawing to a close. 'Lord Jesus,' he said, 'I am weary in the work, but not of it. If I have not yet finished my course, let me go and speak for thee once more in the fields, seal the truth, and come home and die.' His request was granted. The last of his field sermons occupied two hours. In it he cried out in a tone of thunder, 'Works! Works! A man to get to heaven by works! I would as soon think of climbing to the moon on a rope of sand! How willingly would I live for ever to preach Christ, but I die to be with him'? During the following night, a severe attack of asthma set free the spirit from the worn-out physical frame. So lived and died the greatest evangelist of the modern age. If ever an Englishman lived to the glory of God, it was George Whitefield.

4.0 CONCLUSION

In this unit you have learnt about the state of the Church of England before the Wesleyan Reformation that eventually led to the formation of the Methodist Church. You have also learnt about the role of John and Charles Wesley in this reformation. You have also studied about the roles of Philip Embury, Thomas Coke and George Whitefield in the reformation of this period.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The early part of the 18th Century in the Church of England was marked by spiritual decadence
- The English revival started in the Oxford University in 1729 through the Holy Club
- John and Charles Wesley led the Reformation that led to the formation of the Methodist Church
- Francis Ausbury supervised the American Methodism
- Dr. Coke expanded the Methodist work in the American colonies

- George Whitefield was also one of the great reformers of the church during this period.

6.0 TUTOR MARKED ASSIGNMENT

1. Discuss the conversion of John Wesley
2. Discuss the evangelistic activities of Dr. Thomas Coke, Philip Embury and Francis Asbury
3. Discuss Whitefield's Preaching Career

7.0 REFERENCES/FURTHER READINGS

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MODULE 3

- Unit 1 The Christian Churches in Canada and American Colonies
- Unit 2 The Spread of Christian Churches in Asia, China and
Africa
- Unit 3 Christian Churches in Nigeria I
- Unit 4 Christian Churches in Nigeria II

UNIT 1 THE CHRISTIAN CHURCHES IN CANADA AND AMERICAN COLONIES

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Spaniards and Portuguese expeditions in South and
Central America
 - 3.2 Great Men of Faith in the American Colonies
 - 3.3 Harvard College
 - 3.4 English Quakers and the Founding of the State of
Pennsylvania
 - 3.5 Christian Faith among the Afro-Americans
 - 3.6 Christianity in the Other Colonies
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In this unit, which is the first unit in the last Module of this course, you will be exposed to the development of the Christian churches in the American colonies. It seems that the rule had been that the first denominational affiliation to settle in a particular area will be the religion of the people. You will also read about the various great men of faith who had brought the various religious affiliations to the various areas of the colonies. You will also read about how Christianity was brought to the Afro-Americans.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Discuss the entrance of Roman Catholicism to South and Central America
- Discuss the various contributions from great men of God in the Americas.
- Discuss the formation of Harvard College
- Discuss Christianity among the Afro-,Americans

MAIN CONTENT

3.1 The Spaniards and Portuguese Colony in South and Central America

The Christian faith was first planted in North America in the late 16th Century. The Spaniards and Portuguese had introduced Roman Catholicism into South and Central America during the first half of the century, and after a time the Spaniards took possession of Florida also, and then voyaged as far north as Chesapeake Bay. In 1565 they made a permanent settlement at St. Augustine in Florida. Shortly afterwards they slaughtered French colonists who had settled at the mouth of the St. John's River. In 1583 Sir Humphrey Gilbert, a native of Devonshire and stepbrother to Sir Walter Raleigh, founded the first British colony in North America. It was located at St. John's, Newfoundland.

3.2 Great Men of Faith in the American Colonies

Thomas Harriot and the American Indians

The Grenville expedition of 1585 included a zealous Christian named Thomas Harriot who achieved distinction in later years as a mathematician scientist. He had been Raleigh's mathematical tutor, and accompanied Grenville as a surveyor of land. He is here mentioned, however, because he made good endeavours to reach out to the Indians of North America with the gospel. One result of the colonization of Virginia was the conversion to Christianity of Pocahontas or Matoka, the daughter of Powhattan, an Indian chief. She is said to have saved the life of John Smyth, one of the most prominent of the settlers, when her father was about to kill him. She yielded herself readily to Christian teaching, professed faith in the Sayiour, took the name of Rebecca, and married a colonist named John **Auife**. As his wife she came to England in 1616, but the English climate seems to have proved too severe for her, and after a year she died at Gravesend. She was the first Red Indian to cross the Atlantic to England, and was a person of considerable public interest.

Two strands led to a new Protestant world vision. One was prophetic: the thought of the earth 'filled with knowledge of the Lord as the waters cover the seas'. Jonathan Edwards, for instance, believed this biblical prophecy was near fulfilment. The other strand is evangelical: The sense of God's command to preach the gospel, which broke through theological rigidity and habits of sanctified self-interest. In America, these impulses led to renewed concern for the Indians. In Britain, with no neighbouring non-Christian's peoples, but now wide-awake to regions overseas, the same thoughts (often coming from America sources) produced a concern for the evangelization of the world.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Discuss the missionary work to Lapland.
- Discuss the missionary work in Brazil.
- Discuss the missionary work in India.
- Discuss the missionary work among the Eskimos.
- Discuss the beginning of missionary interest among Baptist ministers in Northampton Shire, England.
- Narrate the story of William Carey, the first of Baptist missionaries.
- Discuss David Livingstone's ministry in Africa.

3.0 MAIN CONTENT

3.1 The Beginning of Missionary Activities

At the beginning of missionary activities, a remarkable wide spectrum of churches and denominations was involved. The tiny Monrovia community was the acknowledged leader, not only in time, but in numbers of missionaries in proportion to its membership, and the lengths to which they were prepared to go. Monrovia missionaries in the West Indies even sold themselves into slavery.

By the 1790s Calvinistic Baptists, Arminian Methodists, Anglican churchmen and ardent dissenters and those who have seceded in England and Scotland were seeking to 'use means for the conversion of

the Heathens' (William Carey's phase). But, with the rarest exceptions, such interests reached only those touched by the Evangelical Revival. For the first two or three decades for the missionary movement, the interest in missions was restricted to the Evangelicals. This is hardly surprising. The "Evangelical Revival" revolutionized preaching and its objectives. The Evangelical saw preaching as calling sinners to God through faith in Christ. They felt a personal responsibility to do this, and saw no difference in principle between 'baptized heathen' in Britain and in non-Christian peoples overseas.

Only in the 1820s and 1830s did interest in overseas missions become a regular feature of British church life generally. This was due partly to the success of the Evangelicals in influencing English and Scottish life. Many of their values were adopted outside their circle. In particular, the idea of Britain as a Christian nation, with Christian responsibilities overseas took root.

Bishops were established in India and elsewhere (none had ever been established in Pre-colonial America). The Society for the Propagation of the Gospel enlarged its operations to those of a genuine missionary society. In Scotland, moderate churchmen joined with evangelicals to promote missions, strongly educational in character, under the umbrella of the General Assembly of the Church of Scotland. Throughout the Victorian era, and long beyond it, overseas missions were taken for granted in the European churches. They were supported by all sections of the church. The Evangelicals and Anglo-Catholics provided the greater part of the interest, funds and personnel. A small but significant 'liberal' missionary movement developed in the early twentieth century, with a more sympathetic approach to other faiths, and a stress on Christian service. Only rarely did doctrinal differences split missionary societies. Until at least the middle of the twentieth century, Children in Christian homes and Sunday Schools were reared on stories of 'missionary pioneers'.

But missionary interest was not confined to the English-speaking world. As early as 1550, Gustavus Vasa, King of Sweden sent a missionary to Lapland. Calvin hoped to promote gospel work in Brazil. In 1620, the king of Denmark urged the chaplains of Danish settlements in India to preach the gospel to the Hindus. Gustavus Adolphus of thirty Years' War fame had plans for missions which his godly chancellor, Oxenstierna tried to carry out after the King's death in 1732. For example, he also had Luther's small Catechism translated into the Indians' language.

In 1721, Hans Egede, a Norwegian pastor, went to the Eskimos, but the results were not startling. Later, when Count Zinzendorf (of whom we

have spoken earlier) was visiting the Norwegian court, attending a king's coronation, he met two Eskimos whom Egede had baptized. The result was the sending of Moravian missionaries to Greenland to assist Egede who continued to labour until his death in 1756.

Towards the end of the 18th century, there was a stirring of missionary interest among Baptist ministers in Northamptonshire, England. Their interest was, in part, caused by a book written by Jonathan Edwards of Northampton. The outcome was that twelve of these ministers founded the particular (Calvinistic) Baptist Missionary Society, and to finance it they contributed the initial sum of £.13 2s. 4d., which was all they could afford. William Carey, one of their numbers, had already published a small pamphlet urging Christians to use all the means at their disposal in missionary efforts.

3.2 The Church in Asia

William Carey and the Indians

Carey became the first of the new Society's missionaries. His motto was, 'Expect great things from God; attempt great things for God', which is precisely what he himself practised. He arrived in Calcutta, India, in 1793 and died in India in 1834, having been there without a break for the whole of that period. His chief co-workers were John Marshman and William Word. They were unable to live in Calcutta because of opposition to missionary work by the British East India Company, and had opposition to missionary work by the British East India, Company. They had to settle at Serampore, 14 miles inland, under Danish protection. Here they showed immense industry both in the work of translating the Scriptures into various Indian languages and preaching. There was much to discourage them but these could not diminish their zeal. Carey's own particular flair was for languages. In India, he succeeded in circulating about 200,000 Bibles, or portions of the Bible, in about forty languages or dialects, besides many tracts and Christian books. For many years, he was Oriental Professor at Fort - William College, Calcutta. His knowledge of Eastern languages was truly remarkable.

Henry Martyr in India

Another English missionary who worked in India was Henry Martyr, at one time Senior Wrangler (in Mathematics) at Cambridge University. Yet as he grasped the honours of the award, he tells us, 'I was surprised to find that I had grasped a shadow'. After serving for a short time as curate to the famous Charles Simeon of Cambridge, he believed that God was calling him to gospel service in India, and he sailed there in

1806. Like Carey he was highly-skilled in language work and much of his time was spent in translating the Bible into Hindustani, and later into Persian. But his health was never good, and he died at the early age of 31. Yet his career was a stimulus to many and continues to be so.

Adoniram Judson in Burma

Adoniram Judson, a native of Massachusetts, was one of the most devoted of 19th Century missionaries from the American churches. At the age of 24, he and his wife sailed for India with the support of the American Board of Missions (Congregational). During the voyage, however, they adopted Baptist views, were baptized on arrival at Calcutta, and thereby cut themselves off from American financial support until, at a later date; they were adopted by the American Baptist Missionary Union.

It is as a missionary to Burma that Judson is remembered. He mastered the Burmese language without undue difficulty, but six years passed before he baptized the first convert. From 1824-26, England and Burma were at war and the Judsons suffered almost incredible hardships. He was imprisoned under the most degrading conditions and at times was bound with as many as five pairs of fetters. The records of his sufferings from fever, hunger, and imprisonment have passed into missionary history. One might say that his physical survival was a miracle. His work finally met with success and he has become known as 'the apostle of Burma'.

Christianity in China

Mention must be made of China, "the Celestial Empire", as it called itself. For many centuries, it had been closed to Christian influence. The way in which England began to force the Chinese authorities to open their ports to her trade is a sad story indeed. The date was 1839-42. Indian merchants were trying to force opium into China and England assisted them. Victory in war was followed by England's acquisition of Hong Kong. There was a second Chinese War in 1858, the result being that Westerners were the more easily able to enter China. One of the early missionaries was William Chalmers Burns of Scotland whose labours extended from 1846-1868.

Burns was not the first British missionary to enter China, for Robert Morrison of Northumberland had found earlier entrance and had accomplished a remarkable work as the pioneer of Protestant missions. He had become the chief European expert in the difficult Chinese

language, both spoken and written, and with the help of one or two others, he had translated the entire Bible into Chinese by 1819. The East

India Company had given him the financial help because in this case, it had found Morrison's linguistic work of great benefit to trade relations with the Chinese. It had, in fact, met the expense, amounting to \$12,000, of printing Morrison's *Chinese Dictionary*, the first that met the needs of Europeans. Morrison was diligent in the work of the gospel but seven years passed after his entry into China before he was able to baptize first convert.

The best-known English missionary to China in the second half of the 19th Century was Hudson Taylor, a Yorkshireman who founded the China Inland Mission. Earlier missionaries had been substantially confined to China's coastal lands, but the mission did not escape the hand of the persecutor. In the late 1890's, the Boxer risings took place. The Boxers, a secret society whose Chinese name means 'Fist of Righteous Harmony,' were opposed to all 'foreign devils,' and a considerable number of Christian workers were driven from the land. One missionary who belonged to an Anglican mission at work in the interior, recorded his experiences in a book entitled *A Thousand Miles of Miracle in China*. He and his family escaped with their lives, but many missionaries made the supreme sacrifice.

3.3 The Church in Africa

In the middle of the 19th Century, 'the Dark Continent' of Africa was opened up. David Livingstone of Scotland was one of the pioneers. He crossed Africa from East to West, made many discoveries in area of the Zambezi River, wrote his *Missionary Travels* (1857), and even hoped to solve the mystery of the source (or sources) of the River Nile. But it eluded him. He married Moffat, the daughter of Robert Moffat, a pioneer missionary in South Africa.

The Moffats began, in 1820, a work which continued for 50 years. As a missionary, he worked with the London Missionary Society which had been founded in 1795 as the result of Bengal Mission of William Carey. It fell to David Bogue, a Presbyterian minister of Gosport (near Portsmouth), to organize the work of this Mission which was one of the most important of its type.

After the 'Clapham Sect' enterprise founded the Sierra Leone colony, eleven hundred people of African decent were brought there from America in 1792, to form a province of freedom in Africa. They came as Christians, bringing their own churches and preachers with them. To these people were added those rescued from a slave-ship after 1809. The population was full of uprooted, disoriented people from all parts of

West Africa. It was from these that the first mass movement towards Christianity in modern missionary history took place. Sierra Leone

became a self consciously Christian community, and a literate one. Many missionaries died in the 'White man's Grave' of Sierra Leone, and as the demand for missions moved to other areas, and particularly to India, fewer missionaries went to Sierra Leone.

But Sierra Leone Christians found their way back to their original homelands as traders. On their initiative the Anglican and Methodist Yoruba missions were begun in Nigeria in the 1840s. When the missionaries arrived, they found the church already there. When most people were deducing from the failure of the Niger Expedition that it was impossible for Europeans to reside in inland Africa, the missionary representatives J.F. Schon and Samuel Ajayi Crowther, were arguing that Africans must be Africa's evangelists. They pointed to Sierra Leone, where there was firmly planted church of people who already spoke the various languages of West Africa. Over the next half century, the tiny Christian population of Sierra Leone produced dozens of ministers, missionaries, catechists and agents for the rest of West Africa, and particularly the Niger territories. Dozens more Sierra Leone Christians, as traders, clerks or workmen, first introduced the Christian faith to other places. The United Free Methodists even sent two Sierra Leonean missionaries to Kenya in the 1880s, and Bishop Crowther once planned a Sierra Leone mission to the Congo.

The Sierra Leonean was often regarded as a 'black European'—in dress, speech and customs. If this was true—and in fact Sierra Leone produced a distinctive *African* literary culture—it was a missionary advantage in the period of the "Three Cs". African peoples, who did not divide life into 'culture' and 'religion', met the Western and Christian way of life as a single package. The fact that they met it embodied in black people was crucial. (There were twenty-six members in the first CMS mission to Yorubaland; most of them were from Sierra Leone.) It was often the 'angry young men', impatient with the old ways of old men, who responded most readily. They took on a total way of life.

3.4 The Church in the Islands of the Pacific

The 19th Century saw also the beginning of efforts to reach out to the Islands of the Pacific with the gospel. The voyages of exploration of Captain James Cook, the settlement of New South Wales (Australia) as a conviction station, and later the acquisition by England of New Zealand, all contributed to Christian interest in the South Seas. But the inhabitants of the Pacific Isles were noted for their cannibalism and this naturally occasioned intense horror in Christian minds. When John Paton of Scotland informed his Glasgow friends that he purposed to become a missionary in the New Herbrides, one dear old Christian gentleman, sought to deter him by warning that he would be eaten by the

cannibals. The risks were indeed great. The natives clubbed John Williams, one of the early pioneers in Polynesia, as the area was called, to death. But John Paton's life was preserved. His labours, described by his own pen, are of intense interest. After long, patient and dangerous toil, he had the immense joy of seeing some whose hands had been stained by fearful -sins brought to repentance and faith in Christ, so that they were able to sit with him at the Lord's Table. His joy was almost too great to be born.

John Paton was preceded in the New Herbrides by another Scotsman, John Geggie, who had immigrated to Nova Scotia. He was sent out as a missionary by the Presbyterian Church of that area. 'When he landed in Aneitum (New Herbrides), there were no Christians, and when he left in 1872, there were no Heathens.' Such are the wonders of grace of God in Geggie.

3.5 The Church in Middle East

Missionary work in Muslim lands has always proved particularly difficult because of the seeming intense hostility of the Muslims to the Christians and the missionary activities of Christian missionaries. Converts in such lands have invariably been few in number, and won with great labour and difficulty. The 19th Century saw several efforts to reach Israel also with the gospel. The Church of Scotland sent a team of ministerial explorers to Palestine in 1839 and on their return; they made a report which gives us a fascinating account of the Holy Land and its peoples at that time...

But the land was then under Turkish rule and missionary progress was retarded. Dr. W. M. Thomson, an American missionary who spent 25 years in Syria and Palestine in the second half of the century has left the Church a most interesting record entitled *The Land and the Book*

The greatly improved travel facilities of the 20th Century, and the development of inventions and techniques which our forefathers would have supposed impossible, have contributed to change the pattern of modern missionary work.

3.6 Following the Flag

The birth of the missionary societies had virtually nothing to do with the protection of British interests abroad. The earliest missions were in fact associated with traditionally radical groups such as the Baptists and supported by people with known revolutionary sympathies such as the Haldanes. This caused some to fear that they were subversive. To this was added the fear that missionary preaching would offend Hindus and

Muslims, the volatile situation in India, and harm British trade. The semi-official Honourable East India Company, through which British

administration and trade was exercised was not initially well-disposed towards Carey and his colleagues. They had to sail in a Danish ship and work from Denmark

Changes in British life brought about by the Evangelicals. Charles Grant, who had been radically converted in India, rose to the highest position in the Company. When the Company's charter came up for renewal in 1813, the Evangelicals of the Clapham Sect, briefed Grant who denounced some aspects of the company's policy.

The outcome was qualified victory for the Evangelicals. Temple tax was abandoned, and later administrations felt free to intervene against certain Indian religious customs such as *sati* (widow burning). Bishops were appointed, and the system of government chaplains reformed and enlarged. Missions were, with occasional exceptions, unhindered, and often favoured. This attitude towards missions remained characteristic of government policy throughout the nineteenth century.

Grants to missions by colonial government were tied to specific projects, particularly grants-in-aid for education. The largest extension came after World War I, when the colonial powers, especially the British came to recognize a wider responsibility for education than previously.

The cheapest and most efficient way of putting this into practice was to develop a system of funding education by means of grants to the missions.

Nineteenth-century Evangelicals soon stopped asking for 'official backing' for missions. They continued, however, to claim that the British owed a debt to Africa on account of the slave trade, and to India on account of the wealth derived from it. What was required was the best that Britain could give in return. Apart from India, there was little appetite in Britain in the first half of the nineteenth century to acquire new overseas territories, and in 1840s, there were plans to abandon as many as possible of such expensive luxuries.

The missionary societies fought to keep overseas concerns before the public and the government. They persuaded a reluctant government to fund a philanthropic expedition to the Niger in 1841 to develop agriculture and undercut the slave trade. They lobbied for British support for the little African state of Abeokuta, when it was threatened with destruction by its powerful slave-running neighbours, Dahomey. There was little thought of acquiring territory for Britain in all this. It was a call for Britain to use its power and influence on behalf of justice, and freedom from slavery.

3.7 The Church and Social Quest

In the 1790s, the Evangelical was marked out as much by a desire for the abolition of the slave trade as by an interest in missions. Inevitably, the two causes marched together. The Sierra Leone colony was founded by the enterprise of the Evangelical 'Clapham Sect', most of whose members also supported the missionary societies. The colony had three aims: to provide a haven for freed slaves, to prove that economics did not dictate the need for the slave trade, and to serve as a base for missionary operations in Africa.

After the abolition of the British slave trade in 1807, the colony (its capital significantly called Freetown) became the centre to which intercepted slave-ships from all over West Africa were diverted, so that the freed slaves could be settled in West Africa. From this source came a people who were to be vital for the spread of Christianity in West Africa. By the time of the emancipation of the slaves in Britain territories (1834), opposition to slavery had become a normal British reaction, just as interest in missions had become part of church life.

But acts of Parliament did not end the slave trade. In the 1830s, abolitionists were still led by Evangelical, Sir Thomas Fowell Buxton. They reflected sadly that more slaves than ever were now crossing the Atlantic, and that West Africa was being depopulated by the trade and the wars it encouraged was dehumanizing. Buxton, like Wilberforce before him, believed that an economic institution could only be countered by an economic initiative. It burst upon him one day that the solution for Africa lies in developing its own resources. Africa would be reborn by the Bible and the plough.

A Substitute for Slavery

So came to birth the doctrine of the Three Cs, namely: Christianity, commerce and civilization. The basic idea was that the interests of all three lie in the same direction. Christianity and slavery were irreconcilably opposed. The most effective way of combating the slave trade was to provide an attractive commercial substitute. The development of the export of raw materials from Africa, instead of the export of labour, would in turn involve developing in Africa commercial agriculture and the appropriate technologies.

These ideas inspired the Niger Expedition of 1841, which was forced by Buxton on the reluctant British government. Three especially designed ships, with handpicked crews, sailed up to make anti-slavery treaties, set

up model farms, and survey the possibilities for technological and commercial development. Some months later, the expedition limped

back, its ranks decimated by fever, and little of significance achieved. Buxton was discredited. Except in the eyes of the missionary representatives all that had been proved was that Europeans residence, and consequently 'civilization', was impossible in inland Africa. But those with missionary interest continued to argue that 'Christianity, commerce and civilization stood together. In a modest way, the Church Missionary Society was able to prove the effectiveness of the 'three Cs in its Yoruba mission, not many years after the Niger Expedition. Old chiefs were soon saying that the mission-sponsored cotton industry brought more benefits than the slave trade.

4.0 CONCLUSION

The love of God in the minds of the Christian Missionaries propelled them into duties of soul sharing. They left their home and comfort just like Abram of old, to foreign lands, with untold hardship. A.F. Walls in Dowley 1996, said that Carey and his colleagues were in India seven years before baptizing their first convert. He added that disasters abounded and that many of them were cut off in the midst of their days. He further gave the details that of more thirty enthusiastic London missionaries who sailed to the South Seas in 1795, only a handful survived the physical, mental and spiritual strains placed on them. Those were the fates of the soldiers of the cross. Even, though they were silenced, their works speak volumes after them.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The Red Indians were the first heathens to become British subjects.
- William Carey arrived in Calcutta, India in 1793 and died in 1834
- Adoniram Judson laboured among Burmese and became known as the "the apostle of Burma"
- Captain James Cook explored the Islands of the Pacific and claimed Australia and New Zealand for the British Crown
- Hudson Taylor founded the China Inland Mission
- Nineteenth-century Evangelicals claimed that the British owed a debt to Africa on account of the wealth derived from it
- The Sierra Leone colony was founded by the enterprise of the Evangelical 'Clapham Sect', most of whose members also supported the missionary societies
- The most effective way of combating the slave trade was to provide an attractive commercial substitute

6.0 TUTOR MARKED ASSIGNMENT

1. Discuss the pioneering role of William Carey in India
2. Please describe the activities of African missionaries

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UNIT 3 CHRISTIAN CHURCHES IN NIGERIA I

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 History of Christian Churches in Nigeria
 - 3.2 The Wesleyan Methodist Missionary Society
 - 3.3 The Church Missionary Society
 - 3.4 The Presbyterian Church of Nigeria
 - 3.5 The Southern Baptist Convention's Mission
 - 3.6 The Catholic Church of Nigeria
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

The history of Christian Churches in Nigeria owes much to the dedication, commitment and self sacrifice of Christian missionaries who had connection with the conviction that the whole world belongs to God. Though the world alienated itself from God, the gospel of the Lord Jesus is able to bring the world back to God. The missionaries believed that every nook and cranny of the world must feel the presence of God. They made intelligent decisions by leaving the comfort of their homes to face the hardship of foreign lands. Today, the fruits of their labour are in millions of souls who have retraced their ways back to the feet of Jesus Christ. In this unit, you will study in brief the noble roles of the pioneering missionaries as they laid solid foundation for evangelism in Nigeria.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Narrate how Catholicism came to Nigeria
- Evaluate the role of the "Oba of Bini" in the spread of the Christian faith
- Discuss the coming of the Wesleyan Methodist to Nigeria
- Discuss the role of Rev. T. B. Freeman, Rev. J. F. Schon and the Rev. S. A. Crowther as missionaries in Nigeria
- Discuss the coming of the Presbyterian missionaries to Nigeria

- Narrate the coming of the Southern Baptist missionaries to Nigeria

3.0 MAIN CONTENT

3.1 The Beginning of Christian Churches in Nigeria

The history of the Christian church in Nigeria could be traced back to the fifteenth century A.D., when the Portuguese catholic merchants visited the Itselciri, (now rendered “Itsekiri”) people and also their neighbours; the Bini, the Ijaw and the Urhobo. Obaro Ilcime, (now rendered “Ikime”) in *Merchant Prince of the Niger Delta*, said that, "despite early missionary endeavour, the bulk of the Itsekiri did not embrace the Christian faith until the beginning of the nineteenth century." T. FaIola recalls that:

The Portuguese were probably the first Europeans to visit the Nigerian coast at the last quarter of the 15th century. Bini historians noted the arrival in Bini of the Portuguese visitor, Joao Affonso d'Aviro in 1486. The religious motive became less important and, Portuguese explorers and missionaries to Bini and the Itsekiri parts of the Niger Delta stayed in the coastal areas. During the reign of King John II, Portugal, after exchanging ambassadors with Bini, sent some missions to Bini in a special attempt to convert the Oba of Bini. However, the Oba showed little enthusiasm for the new religion though he permitted his son to be converted to the Christian faith. His interest was in trading with the Europeans and he concentrated on this endeavour.

Thomas Hodgkin in *his work* also, adds that the Portuguese planted Christian church in Benin and converted one of the princes at Warri Delta State of Nigeria. According to him, the major Portuguese writers of the period of Portugal's commercial ascendancy on the coast, from the late fifteenth to the middle or end of the sixteenth century — de Barros, Ruyde Pina, Pacheco Pereira were government officials and courtiers. Therefore, they were interested in the promotion of cordial relations between the ruling dynasties and courts of Portugal and Benin. The Portuguese also achieved their aims as the Crown Prince of Warri was converted to the Christian faith.

John Odiase, also asserted in his work that the first set of Christians came to Nigeria in the fifteenth century. According to him, as early as 1472, Portuguese merchants were in Lagos and Benin and

exchanged greetings with the Oba of Benin. By 1515, some Catholic missionaries had set up a school in the Oba's palace for the Oba's sons and the sons of his chiefs who were converted to Christianity".

John Odiase, quoting from Babs Fafunwa, in his work says that "the Catholics, through the influence of the Portuguese traders, were the first missionaries to set foot on Nigerian soil. They established a seminary on the Island of Sao Thome off the coast of Nigeria as early as 1571 to train Africans for church work as priests and teachers. From Sao Thome, they visited Warri where they established schools and preached the gospel". It is then obvious, from the above accounts, that Christianity was introduced to Nigeria in the fifteenth and sixteenth centuries. However, the impact was short lived and the influence was almost obliterated.

One of the main reasons for that abrupt end was the human trafficking that engulfed the whole continent. Every country in West Africa was ravaged by the inflame trade. Therefore, Christianity could not thrive well in that polluted and inhuman environment. In his own submission, Bab Fafunwa said that Catholic influence was almost wiped out by the slave trade which ravaged West Africa for nearly three hundred years.

Obaro Ilcimi also gives the following reasons why Christianity went underground as it were, from the sixteenth to the nineteenth century. He said that Chief Nana Olomu, the Chief of Warri' feared that once the young generation acquired the European habits which tended to go with Christianity, they would ignore their own indigenous customs and traditions, and would acquire, for instance, the habit of shaking hands with their elders instead of going on their knees in true Itsekiri fashion. Ilcime further stressed that Nana Olomu feared that it would produce a class of indolent youths unwilling to do any form of manual work.

Another factor that militated against the success of the Portuguese was the centralized system of the Bini Kingdom. The Oba was in firm grips of his domain and could not allow foreign bodies to interfere with his administration. T. Falola said that, Bini's trade monopoly, made possible by the centralized political system of the kingship system in Bini Kingdom, frustrated the Portuguese that they eventually left their settlement in Ughboton, the main port of Bini. When they withdrew from Bini in the early 16th century, they resettled in the islands on the Gulf of Guinea such as Sao Tome in particular and other parts of the Delta. They established a few settlements and forts for trading and preaching. But the establishment of their base in Sao Tome and their exit from Ughboton marked the end of Portuguese commercial impact in Nigeria.

After the efforts of the Catholic missionaries had failed to produce any permanent results, no other attempts were made to convert the Itsekiri until about 1875 when Bishop Ajayi Crowther once more took up the task on behalf of the Niger Mission.

At the exit of the Portuguese, intertribal wars escalated, prisoners of wars got multiplied and the end result was a large scale slave trade. Millions of able bodies were sent across the Atlantic to the Caribbean, the United States of America, South America and Asia. The anti-slave trade movements were formed throughout Europe by those who vehemently opposed the obnoxious trade. The effort of William Wilberforce and his associates to abolish that ugly and inhuman trade will forever be remembered. Several governments in Europe enacted laws that forbade slave trade on their soils. That prohibition led to the founding and development of coastal towns in West Africa where repatriated men and women were sent. In their new homes, some of them came in contact with Christianity and were deeply involved. They were zealous of bringing the light of the gospel to their own people left at home. Therefore, it should be placed on record that, Nigerians themselves invited most of the Christian missions to Nigeria.

3.2 The Wesleyan Methodist Missionary Society

The first Christian church to be established in Nigeria after the first Catholic Church was the Methodist Church. J. Lowry Maxwell, says in his book that the Wesleyan Methodist missionary society has the honour of being the first Christian mission to bring Christianity by way of sending a missionary into Nigeria. According to him, the beginning of protestant mission work in Nigeria is intimately connected with the slave trade. Many slaves who were exported from the Niger area, and having been liberated and established at Sierra Leone, were brought into contact with the Gospel. When some of these subsequently returned to Nigeria, it was natural that they and the missionaries by whom they had been taught should seek to maintain some sort of mutual dealings with each other.

The repatriated slaves asked for teachers, and in accordance with this wish, the Wesleyans transferred the Rev. T. B. Freeman from the Gold Coast to Badagry in 1842, and almost at the same time the Church Missionary Society sent Mr. Henry Townsend to the same place. Both men visited Abeokuta and found a warm welcome there.

3.3 The Church Missionary Society

Even though, the arrival of Henry Townsend is considered the beginning of the church missionary society in Nigeria, Lowry Maxwell noted that the Church Missionary Society's first contact with Nigeria was in 1841,

when Rev. J. F. Schon and Rev. S. A. Crowther accompanied a government expedition under Captain Trotter. This expedition travelled up the River Niger as far as the confluence of that river and its main tributary, the Benue. According to Maxwell, it is interesting to note that just about the same time, when the Anglican missionaries were being sent to Nigeria, there were a number of Yoruba slaves who had been freed by the British government and established at Sierra Leone. There in their new homes, these Nigerians had contact with Christianity and got baptized. They were witnessing to others about their new faith. During that period, Abeokuta was founded and with the stability that accorded the reign of Sodeke, some of them returned to their native land, and tried to go up country from Badagry or Lagos. Those who eventually reached Abeokuta called for Christian teachers to come and establish churches and schools. Therefore an appeal to the Church Missionary Society in London for help was made. As a result, the Rev. Henry Townsend was dispatched on a visit of enquiry, and landed at Badagry on the 17th of December 1842. His investigations led to the dispatch, in 1845, of a party of missionaries, among whom was the Rev. S. A. Crowther. Thus the foundation of the society's work in Nigeria was laid. Stations were established at Oyo (1858), Badagry (1845), Abeokuta (1846) and Lagos (1852).

Also, the Niger Delta region was opened up to the Gospel about the same time, the first station being Bonny (1866). Perhaps the greatest achievement was made by Bishop Tugwell and Mr. Lewis Nott in 1896, when they visited Keffi and in 1900, the missionaries visited Kano and were driven back. However, in 1902, they were able to return to Kano, and thus at last a permanent foothold was secured in Hausaland. Thence, in 1905, the Mission moved to Zaria city.

3.4 The Presbyterian Church of Nigeria

Hope Masterton Waddell, a Scottish missionary, who was caught up by the Christian zeal and love for the displaced Nigerians, volunteered to come to Nigeria. Hope Masterton Waddell was instrumental in enlisting the interest of the Scottish missionaries in the endeavour.

Without much trouble, the party arrived at Calabar on April 10, 1846 and work began. With the zeal and desire for western education, the mission established a primary school and named it after the Rev. Hope Waddell. Hope Waddell Training Institution, one of the oldest schools in Nigeria was also the first in the former Eastern Region to offer a secondary school education to Nigerians. This institution was originally staffed by the Jamaican and Nigeria Christians. As time went on these

missionaries were followed by many others, among them are the energetic Mary Slessor. Due to the work of these early faithful

Christians, the church grew with many congregations throughout the former Eastern Region. Gradually work extended to Kano, Kaduna, Zaria and then to Lagos.

3.5 The Southern Baptist convention's mission

Captain Thomas Bowen was the first missionary sent out of by the Southern Baptist Convention. Bowen left Providence, Rhode Island, USA, on December 17, 1849 and reached Monrovia, Liberia on February 8, 1850 and arrived at Abeokuta in 1851. He was in that town for eighteen months due to the state of war, on the ground before moving to other towns for evangelization. He moved to Ijaye in 1852 and established his church. Later, when Ijaye station was handed over to M. W. H. Clarke, Mr. & Mrs. Bowen moved to Ogbomoso where they established a Baptist Church. Attempts were also made to plant church at Shaki Igboho and Ilorin. Bowen visited Ilorin twice in 1855 and 1856 respectively, but without any meaningful results.

3.6 The Catholic Church of Nigeria

The planting of the Catholic Church in Nigeria on September 8, 1863, could be considered the result of great desire and yearning of the Nigerians. Some Nigerians who once lived in Brazil and became Catholic returned to Nigeria and willingly kept all the tenets of the Catholic faith. When Father Francis Borghero came to Nigeria, he met the church of God on ground, the members were converted already, and faithfully sharing their faith. On arrival, he lodged in a house at Odunlami Street belonging to a certain Brazilian near where the CSS Bookshop now stands. However, he was surprised at the number of Portuguese-speaking Africans known as the Brazilian Catholics who came to greet him. He celebrated Mass with them in Lagos.

The Reverend Father Borghero was able to baptize forty-six infants and obtained a plot of land for a mission and church, before he left for Porto-Novo via Badagry due to illness. It must be stated here that it took another five years, after the exit of Father Borghero before the first resident Father was sent to Lagos. The Reverend Father Pierre Bouch was sent to Lagos on August 11, 1868 after many appeals. Some of his achievements include the erection of a chapel dedicated to the Holy Cross. In 1869, the first two Catholic churches were built in Lagos. Also, the Holy Rosary Confraternity was established in 1869 by Father Cloud. The Catholic Church got its roots firmly established at Onitsha in December 1885 by the arrival of the first Holy Ghost Fathers.

There was a period of about 25 years before Catholicism took her rightful place in the Eastern zone of Nigeria. As a matter of fact, the

people of Lagos were preparing to celebrate the Silver Jubilee of the opening of the first Catholic Mission in Yorubaland when the first Holy Ghost Fathers arrived in Onitsha in December 1885. The first of these pioneers was Father Joseph Lutz and three confreres. By January 1886, he had buried one of the conferees namely, Brother John. The years that followed were besieged with death of these brave men. The year 1900 alone saw the death of six missionaries of Catholic mission. With joy and satisfaction, one can say as of today that the pioneering works of those founding fathers have been rewarded. They have not laboured in vain, because millions of Nigerians are faithful Catholics originated from the Eastern part of the country.

4.0 CONCLUSION

As you trace the beginning of the Christian Missionary Churches in Nigeria, you would be amazed to see what the Lord has done for his peoples. Both the Wesleyan Methodist and the Church Missionary Societies worked together as they served those whom they came to rescue. One could observe that denominationalism did not stand in their way. They regarded their divinely assignments as a privilege and not a right. They served not to enrich their pockets, in other words, they did not commercialize the gospel. They laboured with all their minds to set free captives of sin and were in bondage of errors, fears, superstition, obnoxious traditions and evil practices.

- The missionaries lived with the indigenes and made roads for them where there were none. Some provided water for their communities, as they dug well for the inhabitants. The Christian Missionaries became the defenders of their congregation before powerful rulers and Government's brutal agents. Perhaps, you will agree with me that there is a need for a revival of the Christian Missionary activities in the land. Perhaps there is a need for "the Old time Religion" which is the faith of our fathers."

5.0 SUMMARY

The following are the major points that you have learnt in this unit:

- Bini (Benin) Ijo, Urobo were the first to host the Portuguese Catholic Merchants
- The Christian faith introduced to Benin was short lived because of the human trafficking that ravaged the whole continent throughout sixteenth to nineteenth centuries

- The Nigerians themselves invited some of the Christian missions to Nigeria to help their fellow country men and women

- The Rev. T. B. Freeman came from Gold Coast, (now Ghana), to Nigeria in 1842, and that at about the same time Mr. Henry Townsend of the Christian Missionary Society arrived also in Nigeria
- The Rev. Samuel Ajayi Crowther accompanied a government expedition to Nigeria in 1841 to find ways of modern day farming for Nigerians as an alternative to slave trade
- Hope Masterton Waddell, a Scottish missionary was the team leader of the group that came to establish the Presbyterian Church of Nigeria in 1846.
- Captain Thomas Bowen was the first Missionary of the Southern Baptist Convention in Nigeria
- The Roman Catholic Church was again re-introduced to Nigeria on September 8, 1863 as the Reverend Father Borghero landed in Lagos

6.0 TUTOR MARKED ASSIGNMENT

1. Who were the first set of the missionaries of the Wesleyan Methodist Missionary Society in Nigeria? What do you know about them?
2. Discuss the establishment of the Presbyterian Church in Nigeria.
3. Kindly write a paragraph each on the Southern Baptist Convention's Mission and the Catholic Church of Nigeria

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UNIT 4 CHRISTIAN CHURCHES IN NIGERIA II

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1.0 INTRODUCTION

It will also interest you to note that this unit treats the period between 1887-1920, starting with the planting of the Qua Iboe Mission in Nigeria and through to the formation of the African Churches. By now, you have appreciated the selfless sacrifice of the missionaries who gave their lives to set others free.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Discuss the Qua Iboe Mission in Nigeria
- Narrate the story of the Primitive Methodist Missionary Society
- Discuss the ministry of the Sudan Interior Mission and The Sudan United Mission
- Discuss the ministry of the United Missionary Society of the Mennonite Brethren in Christ
- Comment on the establishment of the Seventh-day Adventist Mission in Nigeria

- Comment on the establishment of the Salvation Army in Nigeria

3.0 MAIN CONTENT

3.1 Qua Iboe Mission

Another Christian mission that came to Nigeria in the nineteenth century was the Qua Iboe Mission. The Qua Iboe Mission began its work on the river of that name in 1887 at the invitation of some Nigerians. There were some members of the Ibuno clan who visited Calabar for purposes of commerce and trade. While at Calabar, they came in contact with another brand of Christianity which they were all persuaded to go home with. Reaching home they wrote a passionate letter and pleaded that a Christian mission should come to their domain to plant a church. The letter was sent directly to Duke Town, but providentially, the letter found its way to the late Dr. Grattan Guinness, of Harley College, London. Guinness later, in turn read the letter to his students, while in class and in response, one of them, Mr. S. A. Bill, offered himself for the task of planting a church among the Ibuno ethnic group. He left Belfast in Ireland and arrived at the Qua Iboe River at the end of 1887, and the work soon began to show fruit. Mr. A. Bailie joined Mr. Bill in 1888. A small church grew up, and on the 18th February 1890, the first communion service was held with eleven Nigerian Christians participating. The work grew rapidly, the number of communicants reaching 300 by the end, of 1898, the year when David Ekong was appointed, the first Nigerian pastor.

3.2 The Primitive Methodist Missionary Society

This was one of the churches established in the South Eastern part of Nigeria. One thing that missionaries who planted Christianity in Eastern Nigeria had in common was that, most of them had their base at Fernando Po. They first established their training schools and seminaries in the area. The Primitive Methodist Missionary Society was one of those missions, who had her beginning there.

The Missionaries of the Society operated for a while without much success at Fernando Po and thereby decided to expand their services to other coasta' towns and villages. The society planted its church at Archibong town on the Akwa -Yafe River in 1893. Their first, missionaries were the Reverends R. Fairley and J. M. Brown. They made their impact felt within the region. Oron and other towns were soon• placed under the sphere of the influence of the mission. By 1911, the mission had some stations among the Igbos, and in 1924, the church had been established among the Okpotos and Munshi of

Benue State. In addition, there were two training institutes for boys. The one at Oron opened in 1905 and the other at Uzuakoli in 1923.

3.3 The Sudan Interior Mission (SIM) and the Sudan United Mission (SUM)

Rev. R. V. Bingham was the first missionary of SIM in Nigeria. He arrived in the country in 1893. The beginning was not very smooth, because it took some time before the mission was fully embraced. However, in 1902, a station was opened at Pategi in Kwara State. Apart from the Christian Missionaries Society, the SIM has the honour of being the second oldest church in the Northern part of Nigeria. In 1904, Wushishi in the North West of Nigeria received the light of the Gospel. The people of Gombe, Kagoro, Bauchi and Plateau later embraced the mission. In 1906, the mission planted churches in Yagba, Egbe, Odo-Ere all in Kogi State. Perhaps the greatest contribution of the SIM to the Gospel was the establishment of a printing press at Minna and Jos. These establishments were well equipped and staffed to the extent that it was able to undertake all demands of all other Christian societies in Nigeria. The name of the mission was later changed to the Evangelical Church of West Africa (ECWA) in 1954.

The SUM came to Nigeria in 1904 and opened its first station at Muri. SUM later extended its activities to Kororofa, south of the Benue and later Plateau State. It is thrilling to note that the Lord has richly rewarded the activities of the Sudan United Mission in Ilorin, Kwara State, few towns in Nasarawa State, Yola in Adamawa State and Vom in Plateau State.

3.4 The United Missionary Society of the Mennonite Brethren in Christ (UMS)

Rev. A. W. Banfield was the first missionary of the UMS in Nigeria. Banfield opened up his first station at Shonga, Kwara State in 1905. About four years later, in 1909, he opened up his second station at Jebba also in Kwara State. The church has since spread all over Northern states. One of the major contributions of the mission to the spread of the gospel was its printing press. Most of the printing works were done at Shonga, for the various societies operated in Nigeria. After Rev. A. W. Banfield took up the special work of the Bible Society, the press was transferred to SIM at Minna, Niger State.

3.5 The Seventh-Day Adventist Mission (SDA)

The Seventh-Day Adventist Church was planted in Nigeria when Elder David C. Babcock arrived in Lagos on March 7, 1914. The Adventist church in Nigeria then began as a Mission with less than ten members.

The origin of the Nigeria Union Mission could be traced back to the 1913 December conference held in Sierra Leone, where the West Africa

Coasts Mission was divided into the following fields: Nigeria, Gold Coast, Sierra Leone and Liberia Missions. Therefore, what is now known as the Nigeria Union Mission began as the Nigeria Mission under the leadership of Elder David Babcock.

A few weeks after that conference, Babcock arrived in Lagos, the capital of Nigeria in 1914. From here, Babcock made a trip into the interior part of the country to look for a suitable location, for his mission's headquarters, while others were busy in the town gathering building materials together for mission houses. He went northward as far as Jebba, on the River Niger.

Shortly after the trip, he was invited by the chief of Ibadan to come and establish his mission there. With the work well established at Erunmu, Babcock left for Bolin, the capital of Kwara State in 1915. He was encouraged to go to Sao, a town about seven miles from Ilorin. He successfully established his church there. Sao then became the mother church from which the gospel spread to other neighbouring towns and villages.

Also, in 1915, Babcock established another church at Ipoti-Ekiti and later in Odo-Owa. In 1922, William McClents, planted the Adventist Church at Oke-Ila, Osun State and while in the same year, Abua and Otari in Rivers State received the Adventist message. In 1923, Pastro Isaiah Balogun planted Adventist church at Otun Ekiti and Jesse Clifford established the church at Aba, Abia State. In 1932, the people of Jengre hosted J. J. Hyde, the first Adventist minister in Plateau State.

Major contributions of the Seventh-day Adventist Church to the gospel in Nigeria are her hospitals at Jengre and Ile-Ife. They established many primary schools where the presence of most Christian missions was not found.

3.6 The Dutch Reformed Church of South Africa Missionary Society

The Dutch Reformed church of South Africa Missionary Society came to Nigeria with the arrival of two members of the society in 1908. They began establishing their churches and succeeded mainly in the Northern part of Nigeria. However, in 1912, five ministers came to compliment the efforts of the two pioneers. Maxwell explained that in order for them to avoid duplicity of churches in Nigeria, the Sudan United Mission that came to Nigeria earlier in 1904 merged with the Dutch Reformed Church of South Africa Missionary Society in 1916.

3.7 The Salvation Army

The Salvation Army was originally formed by William Boothe of Nottingham. He was an ordained minister under Methodist Mission. Accordingly, in order to reach the unreached people with the message of salvation, William Boothe resigned his appointment with the Methodist Church.

William and Catherine, his lovely wife established the presence of the Salvation Army in 58 countries. The organization is known all over the world for their humanitarian works. They cared much for widows, orphans and destitutes.

The Salvation Army began its activities in Nigeria in 1920, under the leadership of Lieut. Colonel and Mrs. George Souter. The couple began church planting in Lagos and later Abeokuta, Ibadan and some other cities of the Eastern and Northern States of Nigeria.

3.8 Christian Missions in Many Lands

Christian Missions in Many Lands came to Nigeria in 1919. Her first missionaries lived for a while with the Sudan United Mission ministers at bong, Northern Nigeria. It took them some time before they found their footing in Igara land of Ankpa, in Kogi State. In 1920, the light of the gospel was received at Abajikolo and in 1922 Akbatcha and Aiyangba were also lighted with the gospel of the Lord Jesus Christ. It was in the same year, that some of the missionaries of Christian Missions in Many Lands left Kogi State for Kano where they continued their church planting.

3.9 The General Mission Board of the Church of the Brethren

This Board opened its first station at Garkida among the Bura people of Yola State in 1922. The work of the board met with several setbacks and stiff opposition from the faithful missions well settled in the region. However, the medical doctor among the staff succeeded in bringing the word of salvation to the people through medical ministry.

MO Indigenous Churches

From the beginning of Christianity in Nigeria, there had been mistrust and low estimation of the black people by the white missionaries. In many cases, there were outright attitudes "higher than thou" of the

expatriates to the indigenes. Probably, the white missionaries arrogated to themselves perfection and purity of life in all its dimensions. They

also equated Christianity with western culture. That unwholesome attitude of the white missionary to some Nigerian clergymen eventually led to the birth and development of African Churches. One of these Churches is the African Church that was founded and established in 1901 to protest against the injustice and inequality that almost split the church of God. It is sad to state that churches that came to Nigeria from 1842-1920 were quite in number, but today, there are over 1,000 denominational churches and ministries in Nigeria.

4.0 CONCLUSION

Perhaps from the pages of this unit you have discovered that the Christian Churches came to Nigeria as a direct invitation from Nigerians who have tasted the richness of the Gospel of the Lord Jesus Christ and were bent in sharing the goodness of the Lord to their neighbours and immediate family.

You should have discovered that some of the Missionaries paid the supreme price for the sake of the gospel. You have also noticed that the presence of missionaries in their areas of domains put ends to some obnoxious practices. For instance, Mary Slessor eradicated the killings of twins in Calabar and environs.

Western Education could also be traced to the presence of the missionaries in Nigeria. They educated people so that they could read and write and eventually share the gospel with their kinsmen. Perhaps forever, the unique roles of the missionaries in Nigeria had altered the tradition, culture and custom of the Nigerian societies. They helped a great deal in the reduction of human sacrifice and jungle justice. The light of the gospel led many to modern day civilization and earned them freedom from the bondage of errors and ignorance.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The Qua Iboe Mission came to Nigeria in the nineteenth century.
- The Primitive Methodist Missionary Society was also established in the Eastern Nigeria
- The Sudan Interior Mission's (SIM) missionary, Rev. R. V. Bingham arrived Nigeria in 1893
- The Sudan United Mission started its work in Nigeria in 1904
- Rev. A. W. Banfield of the United Missionary Society landed in Nigeria in 1905

- The Seventh-Day Adventist church was planted in Nigeria through the efforts of Elder C. Babcock
- The missionaries of Dutch Reformed Church landed in Nigeria in 1908
- The SUM and the Dutch Reformed Church merged in 1916
- Colonel and Mrs. George Souter planted the Salvation Army church in Nigeria
- The racist attitude of white missionaries led to the establishment of the indigenous churches in Nigeria.

6.0 TUTOR MARKED ASSIGNMENT

1. Discuss the planting of the Qua Iboe Mission in Nigeria
2. Sudan Interior Mission is predominant in the Northern part of Nigeria. Discuss.
3. Discuss the planting of the Seventh-day Adventist Church in Nigeria and David C. Babcock
4. Discuss the Indigenous Churches in Nigeria.

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