

**The expansion of the Reformation in Europe**

By the middle of the 16th century, [Lutheranism](https://www.britannica.com/topic/Lutheranism) had spread into the various principalities and kingdoms of [northern Europe](https://www.britannica.com/topic/history-of-Baltic-States). The duchy of Württemberg, after the restoration of Duke Ulrich, adopted reform in 1534; its outstanding reformer was [Johannes Brenz](https://www.britannica.com/biography/Johannes-Brenz) and its great centre Tübingen. [Brandenburg](https://www.britannica.com/place/Brandenburg-Germany), and its capital [Berlin](https://www.britannica.com/place/Berlin), embraced reform in 1539, and in that same year ducal [Saxony](https://www.britannica.com/place/Saxony-state-Germany), until then vehemently Catholic, changed sides. Elisabeth of Braunschweig also converted in 1539, but only after much turbulence did her [faith](https://www.britannica.com/topic/faith) prevail in the land. Albert of [Prussia](https://www.britannica.com/place/Prussia), whose wife was Danish and who was a member of the Polish Diet and grand master of the [Teutonic Order](https://www.britannica.com/topic/Teutonic-Order), took a stand that was very significant for the north. He secularized the order and in 1525 acknowledged himself a Lutheran. In [Scandinavia](https://www.britannica.com/place/Scandinavia) [Denmark](https://www.britannica.com/place/Denmark) toyed with breaking with Rome as early as the 1520s, but it was not until 1539 that the Danish [church](https://www.britannica.com/topic/church-Christianity) became a national church with the king as the head and the [clergy](https://www.britannica.com/topic/clergy-Christianity) as leaders in matters of faith. [Norway](https://www.britannica.com/place/Norway) followed Denmark. The Diet of Västerås (1527) officially declared what had for some time been true, namely, that [Sweden](https://www.britannica.com/place/Sweden) was an evangelical state. The outstanding Swedish reformers were the brothers [Olaus](https://www.britannica.com/biography/Olaus-Petri) and [Laurentius Petri](https://www.britannica.com/biography/Laurentius-Petri). [Finland](https://www.britannica.com/topic/history-of-Finland), under Swedish rule, followed suit. The reformer there was [Mikael Agricola](https://www.britannica.com/biography/Mikael-Agricola), called “the father of written Finnish.” The [Baltic states](https://www.britannica.com/place/Baltic-states) of [Livonia](https://www.britannica.com/place/Livonia-historical-region-Europe) and [Estonia](https://www.britannica.com/place/Estonia) were officially Lutheran in 1554. [Austria](https://www.britannica.com/place/Austria) under the Habsburgs provided no state support for the evangelical movement, which nevertheless gained adherents. In [Moravia](https://www.britannica.com/place/Moravia), as noted earlier, the [Hutterites](https://www.britannica.com/topic/Hutterites) established their colonies under tolerant magnates.

The reform movement also spread into eastern Europe. Poland, though remaining predominantly Roman Catholic, acquired a large Protestant minority in the late 16th century, when the Danzig area and its German Lutheran population came under Polish control, and when a large [contingent](https://www.merriam-webster.com/dictionary/contingent) of the [Bohemian Brethren](https://www.britannica.com/topic/Unitas-Fratrum) migrated to [Poland](https://www.britannica.com/place/Poland) after the Habsburg ruler attempted their extermination. Several Polish nobles adopted their pacifism and wore only swords made of wood. In 1570 the anti-Trinitarian [Socinians](https://www.britannica.com/topic/Socinians), named after their leader [Faustus Socinus](https://www.britannica.com/biography/Faustus-Socinus), flocked from Italy to Poland where they received asylum, perhaps merely because they were Italian, from the Italian queen of Poland, Bona Sforza. They flourished in Poland until dispersed by the [Counter-Reformation](https://www.britannica.com/event/Counter-Reformation) and survived in small groups until the 19th century. Much more extensive was the Calvinist influx not only into Poland but into the whole of eastern Europe. This variety of Protestantism appealed to those of non-German stock because it was not German and no longer markedly French, as well as because of its revolutionary temper and republican [sentiments](https://www.merriam-webster.com/dictionary/sentiments). The [Compact of Warsaw](https://www.britannica.com/event/Compact-of-Warsaw) (1573) called the *Pax Dissidentium* (“The Peace of Those Who Differ”), granted [toleration](https://www.britannica.com/topic/toleration) to Roman Catholics, Lutherans, Calvinists, and Bohemian Brethren, but not to the Socinians.

In [Hungary](https://www.britannica.com/place/Hungary), the Turkish victory at the [Battle of Mohács](https://www.britannica.com/event/Battle-of-Mohacs) in 1526 brought about a division of the land into three sections, with the northwest ruled by the Habsburg Ferdinand, the eastern province of Transylvania under Zápolya, and the area of Buda under the Turks. Even before this date Lutheran ideas had made slight inroads in the German and Magyar sections of Hungary. Although [Roman Catholicism](https://www.britannica.com/topic/Roman-Catholicism) would predominate among the Hungarian population, Calvinism made gains, and the anti-Trinitarians found a permanent home in Transylvania. The weakness of the government and the [diversity](https://www.merriam-webster.com/dictionary/diversity) of [religion](https://www.britannica.com/topic/religion) in this whole area made for a large [degree](https://www.britannica.com/topic/degree-education) of toleration.

On the other hand, the [Reformation](https://www.britannica.com/event/Reformation) gained no lasting hold in [Spain](https://www.britannica.com/topic/history-of-Spain) or Italy. In Spain this was primarily the result of the conflicts of the previous century, when Christians strove to achieve political, cultural, and religious unification by converting or expelling the unbelievers—the [Jews](https://www.britannica.com/topic/Jew-people) and the [Moors](https://www.britannica.com/topic/Moor-people). The [Inquisition](https://www.britannica.com/topic/inquisition) was introduced in 1482 to root out all remnants of Jewish practice among the [Marranos](https://www.britannica.com/topic/Marrano), the Jewish converts to [Christianity](https://www.britannica.com/topic/Christianity). The non-Christian Jews were expelled in 1492. Then Granada fell and the same process was applied to the [Moriscos](https://www.britannica.com/topic/Morisco), the Moorish converts, and the unconverted Moors, after a century, also were expelled. Because the process had thus far been successful, the pressures were relaxed, and Spain enjoyed a decade of Erasmian [liberalism](https://www.britannica.com/topic/liberalism) in the 1520s. But with the infiltration of Lutheranism, the machinery of repression again was brought into force.



[**Spanish Inquisition**](https://cdn.britannica.com/10/18910-050-28F62F41/Protestants-heretics-Spanish-Inquisition.jpg)

Suspected Protestants being tortured during the Spanish Inquisition.

In [Italy](https://www.britannica.com/place/Italy) sectarian and heretical movements had proliferated throughout the Middle Ages. But one by one they had been crushed or absorbed by the church. Furthermore, the Reformation failed to take hold in Italy because of the tradition of [moral](https://www.merriam-webster.com/dictionary/moral) preaching by the friars. Another consideration was that the new religious orders—the Capuchins, Theatines, and Jesuits—tapped into currents of popular [spirituality](https://www.britannica.com/topic/spirituality) while gaining papal favour. The new orders became a mighty force in counteracting Protestant infiltration, which nevertheless did take place. Venice was a centre, with its branch house of the Lutheran banking family of Fugger, and so was Lucca. At Naples the Spanish mystic [Valdés](https://www.britannica.com/biography/Valdes), though not a Protestant, expounded a Catholic reformist piety, and some of his followers were attracted to the movements coming from beyond the Alps. [Calvinism](https://www.britannica.com/topic/Calvinism) gained a hold, but the Roman Inquisition, as above noted, was established in 1542, and those with Protestant leanings either made cloisters of their own hearts, went to the stake, or crossed the mountains into permanent exile. Ironically, the most radical theological views of the Reformation were those propounded by the Spanish and Italian anti-Trinitarians.

**Protestant renewal and the rise of the denominations / The setting for renewal**

**Survival of a mystical tradition**

The [Thirty Years’ War](https://www.britannica.com/event/Thirty-Years-War) (1618–48) was the background for the intensification of a desire for spiritual renewal. Although historical research has modified the exaggerated contemporary accounts of the war’s effects, it is unquestionable that distress in central [Europe](https://www.britannica.com/place/Europe) was widespread and profound. In some places the [economy](https://www.britannica.com/topic/dispensation) was reduced to barter, schools were closed, churches were burned, the sick and needy were forgotten. Spiritual and [moral](https://www.merriam-webster.com/dictionary/moral) deterioration accompanied the physical destruction.

During the war notable signs of renewal appeared. For example, interest in earlier devotional literature developed, which reflected the pious [mysticism](https://www.britannica.com/topic/mysticism) of [Johannes Tauler](https://www.britannica.com/biography/Johann-Tauler) (c. 1300–61), [Thomas à Kempis](https://www.britannica.com/biography/Thomas-a-Kempis) (c. 1380–1471), and other German, Dutch, and even Spanish authors. The mystical tradition had lived on into the Reformation century and found representatives in Caspar Schwenckfeld (1489–1561), Valentin Weigel (1533–88), and [Jakob Böhme](https://www.britannica.com/biography/Jakob-Bohme) (1575–1624). Although both Lutherans and [Calvinists](https://www.britannica.com/topic/Calvinism) opposed the ideas of these mystics, they adopted many of their religious and theological ideas.

**Catholic recovery of Protestant territories**

After the [Peace of Westphalia](https://www.britannica.com/event/Peace-of-Westphalia) in 1648 ended the last of the so-called wars of [religion](https://www.britannica.com/topic/religion), sectarian competition continued and Catholic powers hoped to regain territory from Lutheran Protestantism. For example, [Louis XIV](https://www.britannica.com/biography/Louis-XIV-king-of-France) identified French power with universal French acceptance of the Roman Catholic [faith](https://www.britannica.com/topic/faith). In 1685 he revoked the [Edict of Nantes](https://www.britannica.com/event/Edict-of-Nantes) and expelled thousands of [Huguenots](https://www.britannica.com/topic/Huguenot), who fled to [England](https://www.britannica.com/place/England), Holland, or [Germany](https://www.britannica.com/place/Germany), much to the advantage of those countries. French refugees became prominent in English religious life, and in [Prussia](https://www.britannica.com/place/Prussia) they founded flourishing congregations known as the French Reformed. In 1702 a determined group of Huguenots in the mountains of the [Cévennes](https://www.britannica.com/place/Cevennes) in France, known as the [Camisards](https://www.britannica.com/topic/Camisard), rose in rebellion but were suppressed by military power two years later. There was a further small outbreak of war in 1709. For a time the few surviving [Huguenot](https://www.britannica.com/topic/Huguenot) congregations met only in secret. They were led by [Antoine Court](https://www.britannica.com/biography/Antoine-Court) (1695–1760), who secured [ordination](https://www.britannica.com/topic/ordination) from Zürich and founded (1730) a college at Lausanne to train pastors. French Protestants barely held out until the [French Revolution](https://www.britannica.com/event/French-Revolution), after which they had a revival.

France gained [Alsace](https://www.britannica.com/place/Alsace) in 1648, which decreased Protestant numbers in that Reformation stronghold. Strasbourg, once one of the leading cities of the Protestant Reformation, returned its cathedral to the Catholics (1681) and became a town with a large Catholic population. Louis XIV ruled the [Palatinate](https://www.britannica.com/place/Palatinate) for nine years and allowed the French Catholics to share the churches with the Protestants; though he was compelled to surrender the country at the [Treaty of Rijswijk](https://www.britannica.com/topic/Treaty-of-Rijswijk) (1697) to the [Holy Roman Empire](https://www.britannica.com/place/Holy-Roman-Empire) following the [War of the Grand Alliance](https://www.britannica.com/event/War-of-the-Grand-Alliance), a clause (the *Simultaneum*) of the treaty (added at the last moment and not recognized by the Protestants) preserved certain legal rights for Catholics in Protestant churches. As a result of [France’s](https://www.britannica.com/place/France) greater power Protestant authority in the Rhineland between [Switzerland](https://www.britannica.com/place/Switzerland) and the Netherlands diminished.

Another shock to Protestantism was the conversion of [Augustus II](https://www.britannica.com/biography/Augustus-II), elector of [Saxony](https://www.britannica.com/place/Saxony-state-Germany), to [Roman Catholicism](https://www.britannica.com/topic/Roman-Catholicism) in 1697. It appeared as though Protestantism was not even safe in its original home. The conversion involved political motives; Augustus was a candidate for the throne of Poland and was loyal to his new [allegiance](https://www.merriam-webster.com/dictionary/allegiance), assisting the Roman Catholic [church](https://www.britannica.com/topic/church-Christianity) in Poland and also, somewhat, in Saxony; but such assistance had no effect on the [Lutheranism](https://www.britannica.com/topic/Lutheranism) of Saxony.

[**Protestant scholasticism**](https://www.britannica.com/topic/Protestant-Orthodoxy)

The 17th century was at once the high era of Protestant systematic orthodoxy and the age when the first signs of its dissolution appeared. The axioms of the [Reformation](https://www.britannica.com/event/Reformation) were worked out in a great and systematic body of [doctrine](https://www.britannica.com/topic/doctrine), based on the notion that the Christian faith was best defined by its doctrines.

The theologians defended and the pastors taught Luther’s or Calvin’s [dogmatic](https://www.merriam-webster.com/dictionary/dogmatic) systems—relying also upon [authoritative](https://www.merriam-webster.com/dictionary/authoritative) sources such as the [Formula of Concord](https://www.britannica.com/topic/Formula-of-Concord) (1577) in Lutheranism or the conclusions of the [Synod of Dort](https://www.britannica.com/event/Synod-of-Dort) (1618) in Calvinism—which were extended and made into a tradition. Protestant theological systems of all variety were worked out in many volumes, appealing always to reason and to biblical authority and seldom to feeling or [conscience](https://www.merriam-webster.com/dictionary/conscience). This period is known as the age of Protestant orthodoxy or [scholasticism](https://www.britannica.com/topic/Scholasticism). But that [pejorative](https://www.merriam-webster.com/dictionary/pejorative) term came later when the axioms on which the systems were founded were no longer accepted. These were the last scriptural theologians before the period of the [Enlightenment](https://www.britannica.com/event/Enlightenment-European-history), when the understanding of Scripture was altered. The old axioms were changed by Pietism, science, and philosophy.

**The rise of**[**Pietism**](https://www.britannica.com/topic/Pietism)

The influences of [English](https://www.britannica.com/place/England) [Puritanism](https://www.britannica.com/topic/Puritanism) reached the Continent through the translation of works by [Richard Baxter](https://www.britannica.com/biography/Richard-Baxter) (1615–91), Lewis Bayly (1565–1631), and [John Bunyan](https://www.britannica.com/biography/John-Bunyan) (1628–88). Most frequently read were Baxter’s *A Call to the Unconverted*, Bayly’s *The Practice of Piety*, and Bunyan’s *Pilgrim’s Progress*.



[**John Bunyan**](https://cdn.britannica.com/51/143351-050-69E8988B/The-Pilgrims-Progress-John-Bunyan.jpg)

John Bunyan dreaming of *The Pilgrim's Progress*, 17th-century illustration.

Dutch Pietism—influenced by Englishman [William Ames](https://www.britannica.com/biography/William-Ames) (1576–1633), whose *Medulla Sacrae Theologiae* (1623; *The Marrow of Sacred Theology*) and *De Conscientia* (1630; *On Conscience*) were basic textbooks for federal or [covenant theology](https://www.britannica.com/topic/covenant-theology) and Puritan casuistry in England and New England—was represented by Willem Teellinck, Johannes Coccejus, [Gisbertus Voetius](https://www.britannica.com/biography/Gisbertus-Voetius), and Jodocus van Lodensteyn. Impulses from these men became a part of the reform movement that had already appeared in German Lutheran circles and was to be known as “Reform Orthodoxy.” Important representatives of Reform Orthodoxy were [Johann Arndt](https://www.britannica.com/biography/Johann-Arndt) (1555–1621) and Johann Dannhauer (1603–66). The “pectoral [heart] theology” of these orthodox Lutherans found its highest expression and widest audience in the writings of Arndt, who may well be called the “father of Pietism.” His chief work, [*Four Books on True Christianity*](https://www.britannica.com/topic/Four-Books-on-True-Christianity) (1606–10), was soon being read in countless homes. Although Arndt stressed the notion of the *unio mystica* (mystical union) between the believer and [Jesus](https://www.britannica.com/biography/Jesus), a 17th-century Lutheran doctrinal addition, the central Arndtian theme was not that of mystical union but stressed repentance, regeneration, and new life, which would become the essence of Pietism.

Alongside the orthodox piety of the 17th century, among the most significant contributions to spiritual renewal were the rich treasures of Lutheran [hymnody](https://www.britannica.com/topic/hymn). Examples from this classical period of church song are the works of Philipp Nicolai (1556–1608; “Wake, Awake” and “How Brightly Beams the Morning Star!”), Paul Gerhardt (1607–76; “O Sacred Head Now Wounded,” “O How Shall I Receive Thee,” “Put Thou Thy Trust in God”); and Martin Rinkart (1586–1649; “Now Thank We All Our God”).

[**Pietism**](https://www.britannica.com/topic/Christianity)**in the 17th century**

The various streams of concern for renewal converged in the life and work of [Philipp Jakob Spener](https://www.britannica.com/biography/Philipp-Jakob-Spener) (1635–1705). In 1666, after earning his theological doctorate at Strasbourg, he was called to be superintendent of the [clergy](https://www.britannica.com/topic/clergy-Christianity) in [Frankfurt am Main](https://www.britannica.com/place/Frankfurt-am-Main) in the principality of Hesse, where he was soon distressed by the [conspicuous](https://www.merriam-webster.com/dictionary/conspicuous) worldliness of the city. His sermons urged repentance and renewal, and each Sunday afternoon he held [catechism](https://www.britannica.com/topic/catechism) classes for both children and adults. This led to efforts to revitalize the [rite](https://www.britannica.com/topic/ritual) of confirmation, which, since the days of [Martin Bucer](https://www.britannica.com/biography/Martin-Bucer), had been practiced in Hesse.

The origin of the so-called *[collegia pietatis](https://www.britannica.com/topic/collegia-pietatis)* (assemblies of piety) has been traced to a sermon of 1669, in which Spener exhorted the laity to come together on Sunday afternoon to review the morning’s sermon and to engage in devotional reading and conversation “about the divine mysteries” instead of meeting to drink, play cards, or gamble. In 1670, at the request of his parishioners, such meetings were held each Sunday and Wednesday at Spener’s home. Although some of the Frankfurt ministers, over whom Spener was superintendent, [denigrated](https://www.merriam-webster.com/dictionary/denigrated) the *collegia pietatis*, the practice flourished and became a distinguishing feature of the movement. Those who attended the meetings were soon called Pietists.

In a relatively short time, Spener became a household name and Spener was called “the spiritual [counselor](https://www.merriam-webster.com/dictionary/counselor) of all Germany” because of his writings and extensive correspondence. Most significant was the publication in 1675 of his *Pia Desideria* ([*Pious Desires*](https://www.britannica.com/topic/Pious-Desires)), the first part of which reviewed the low estate of the [church](https://www.britannica.com/topic/church-Christianity). Spener charged civil authorities, who had been de jure heads of the church since before the Peace or Augsburg (1555), with irresponsible [caesaropapism](https://www.britannica.com/topic/caesaropapism) (the doctrine of state control over church). He likewise flayed the clergy, many of whom he regarded to be scandalous and self-seeking, often confusing assent to “true doctrine” with [faith](https://www.britannica.com/topic/faith). The laity, too, he claimed, were not blameless. Drunkenness must not be excused as a German peccadillo; prostitution, adultery, fornication, homosexuality, thievery, and assault must be rooted out lest people lose God’s promised [salvation](https://www.britannica.com/topic/salvation-religion), he declared. The second part of the work reminded readers of the possibility of better conditions in the church: “. . . we can have no doubt that God promised His church here on earth a better state than this.” When the full number of heathen (Gentiles) had been brought in, God would even convert the Jews. But the fulfillment of these hopes was not to be achieved by sitting with folded hands. Part three, therefore, set forth a six-point reform program:

1. The Word of God—the whole [Bible](https://www.britannica.com/topic/Bible), not merely the pericopes (biblical texts used in a set sequence in [worship](https://www.britannica.com/topic/worship) services)—must be made known widely through public and private reading, group study ([conventicles](https://www.britannica.com/topic/conventicle) under the guidance of pastors), and family devotions.

2. There should be a reactivation of Luther’s idea of the [priesthood of believers](https://www.britannica.com/topic/priesthood-of-all-believers), which included not only the “rights of the laity” but also responsibility toward one’s fellows.

3. People should be taught that [Christianity](https://www.britannica.com/topic/Christianity) consists not only in knowing God’s will but also in doing it, especially by [implementing](https://www.merriam-webster.com/dictionary/implementing) the command to love one’s neighbour.

4. Religious controversies with unbelievers and heretics unfortunately may be necessary. If they cannot be avoided, they should be entered prayerfully and with love for those in error.

5. Theological education must be reformed. Professors must see that future pastors are not only theologically learned but spiritually committed.

6. Finally, [preaching](https://www.britannica.com/topic/preaching) should have edification and the cultivation of inner piety as its goal.

The book received popular acclaim. The clergy, however, felt threatened by the [implications](https://www.merriam-webster.com/dictionary/implications) of the program’s emphasis on the laity even though Spener meant to focus on the clergy. Theology professors resented Spener’s [criticism](https://www.merriam-webster.com/dictionary/criticism) of their teaching and [advocacy](https://www.merriam-webster.com/dictionary/advocacy) of curricular reform. Spener responded by emphasizing the *collegia pietatis*.

He faced further difficulties, however, because the conventicles became [divisive](https://www.merriam-webster.com/dictionary/divisive) and abrasively Donatistic (Donatism was a [heresy](https://www.britannica.com/topic/heresy) from the early church that held that priests must be morally pure or the sacraments would not be valid), developing into “little churches within the church” (*ecclesiolae in ecclesia*). To stem separatism and unorthodox attitudes, Spener wrote tracts on the doctrines of the spiritual priesthood (1677) and ecclesiology (1684). In the latter he argued that despite the faults of the church its teachings were not false and separation from its worship services and sacraments was wrong.

Spener’s influence had spread widely by 1686. In many circles, not least among the nobility, he was praised and imitated. In other quarters his emphases produced vigorous and, in many instances, unjust criticism. Weary of opposition and controversy, Spener accepted a call to be the court chaplain in Dresden, where he was soon disillusioned by the unresponsiveness and vulgarity of the court and the hostility of the pastors. While in Dresden he wrote *Impediments to Theological Study* (1690), which was hardly calculated to win friends at the famous [University of Leipzig](https://www.britannica.com/topic/University-of-Leipzig), and made the acquaintance of a young instructor, [August Hermann Francke](https://www.britannica.com/biography/August-Hermann-Francke) (1663–1727), who became his successor and the second great leader of Pietism.

By 1691 Spener welcomed a call to [Berlin](https://www.britannica.com/place/Berlin) from the elector of Brandenburg, who soon brought in other Pietists, opened his domain to persecuted French Huguenots, and made Berlin a strong spiritual centre, thus taking religious leadership away from rival [Saxony](https://www.britannica.com/place/Saxony-state-Germany). All of this was [enhanced](https://www.merriam-webster.com/dictionary/enhanced) by the founding of a new [university at Halle](https://www.britannica.com/topic/Martin-Luther-University-of-Halle-Wittenberg) (1694), the theological faculty of which became, with Spener’s and Francke’s influence, the academic centre of Pietism.

Spener’s years in Berlin were not without bitterness. The conflict between Protestant Orthodox theologians and Pietists had mounted to a high pitch. The theological faculty at [Wittenberg](https://www.britannica.com/place/Wittenberg), for example, charged Spener with 284 deviations and prayed that God would save “our Lutheran Zion” from the ravages of pietistic heresies.

During his last years Spener collected and edited several volumes of his papers (*Theologische Bedencken*), continued his friendship with and support of Francke at Halle, and, significantly, served as a [sponsor](https://www.britannica.com/topic/godparent) at the [baptism](https://www.britannica.com/topic/baptism) of [Nikolaus von Zinzendorf](https://www.britannica.com/biography/Nikolaus-Ludwig-Graf-von-Zinzendorf), who was to lead evangelical Pietism in a new direction. Spener died on February 5, 1705.

Meanwhile, Francke became the central figure of Pietism. While a student at Leipzig, he engaged in group Bible study and was one of the organizers of a *collegium philobiblicum* (assembly of Bible lovers), which was dedicated largely to the scholarly rather than devotional approach to the Scriptures. A religious experience in 1687 led Francke to make [conversion](https://www.britannica.com/topic/conversion-religion), which was traditionally characterized by a severe penitential struggle and commitment to holy living, the norm for distinguishing true Christians from unbelievers. Francke’s Pietism stressed a legalistic and [ascetic](https://www.merriam-webster.com/dictionary/ascetic) way of life. Under Francke’s leadership (he became professor in 1698) Halle became famous not only for its university but for the many “Halle institutions” that sprang up: an orphan asylum with [affiliated](https://www.merriam-webster.com/dictionary/affiliated) schools, a publishing house and Bible institute, the Collegium Orientale Theologicum (Oriental College of Theology) for linguistic training of missionaries, and an infirmary that the medical faculty welcomed as compensation for the university’s lack of a hospital. All of this gave Halle and Franckean Pietism an energetic and activist character, particularly since Francke believed that religious reform and societal reform went hand in hand.

**18th-century Pietism in central Europe and**[**England**](https://www.britannica.com/place/United-Kingdom)

One of Francke’s institutions in Halle was the *paedagogium* (1698), a boarding school for the sons of well-to-do parents who lived at a distance. [Nikolaus Ludwig, Graf von Zinzendorf](https://www.britannica.com/biography/Nikolaus-Ludwig-Graf-von-Zinzendorf) (1700–60), the godson of Spener, who attended the Halle boarding school from 1710 to 1716, was greatly influenced by his [godfather](https://www.britannica.com/topic/godparent) and then by Francke. At the age of 14 he organized the “Order of the Grain of Mustard Seed,” whose youthful members pledged themselves to reach out in ever-expanding love to “the whole human race.”

By 1721 Zinzendorf had settled down on his estate (Berthelsdorf) near the Bohemian border, where he organized believers into a nonseparatist*[ecclesiola in ecclesia](https://www.britannica.com/topic/ecclesiolae-in-ecclesia)*, which denied the Halle Pietists’ demand for penitential remorse as a mark of “heart religion.” Zinzendorf formulated the slogan that came to be of great importance in the history of revivals: “Come as you are. It is only necessary to believe in the [atonement](https://www.merriam-webster.com/dictionary/atonement) of Christ.”

A small band of [Moravian](https://www.britannica.com/topic/Moravian-church) exiles took refuge on his estate in 1722. Looking upon this event as an opportunity to realize his cherished project of “the Mustard Seed,” Zinzendorf gave up his position in the Saxon [civil service](https://www.britannica.com/topic/civil-service) and welcomed other Moravian refugees, who, like him, had been influenced by [Pietism](https://www.britannica.com/topic/Pietism). Zinzendorf soon organized the colony of Herrnhut into the [community](https://www.merriam-webster.com/dictionary/community) of the Bohemian Brethren. They were not to separate from the Lutheran Church of Saxony and would attend services in the village church at Berthelsdorf and call upon the local pastor for ministerial acts. They regarded themselves as “the salt” of the earth, an *ecclesiola* from which “heart religion” would be [disseminated](https://www.merriam-webster.com/dictionary/disseminated) throughout Christendom. Under Zinzendorf’s “superintendency” the Herrnhut [Brethren](https://www.britannica.com/topic/Brethren) became more and more a distinct [church](https://www.britannica.com/topic/church-Christianity), the reborn Moravian Church, or [Unitas Fratrum](https://www.britannica.com/topic/Unitas-Fratrum) (“Unity of the Brethren”). Although Zinzendorf received a license as a minister in 1734 and three years later was [consecrated](https://www.merriam-webster.com/dictionary/consecrated) [bishop](https://www.britannica.com/topic/bishop-Christianity), he left Herrnhut under pressure from the Saxon government in 1736. He did evangelical work in western [Germany](https://www.britannica.com/place/Germany), England, and North America, where he established important missionary centres in Germantown and Bethlehem, [Pennsylvania](https://www.britannica.com/place/Pennsylvania-state). He returned to Herrnhut in 1749 and presided over the Church of the Brethren until his death in 1760.

The influence of the Moravians on the [Evangelical Awakening](https://www.britannica.com/topic/Evangelical-revival) in England was significant. By 1775 there were 15 Moravian congregations in England, and at one of these [John Wesley](https://www.britannica.com/biography/John-Wesley), founder of [Methodism](https://www.britannica.com/topic/Methodism), had his famous “[Aldersgate Street Experience](https://www.britannica.com/topic/Aldersgate-Street-Experience)” (1738). His conversion experience occurred while he was listening to a Moravian preacher reading Luther’s *Preface to the Romans*. As Wesley noted later,



[**John Wesley**](https://cdn.britannica.com/07/19107-004-74728922/John-Wesley-detail-oil-painting-Nathaniel-Hone-1766.jpg) Oil painting by Nathaniel Hone, 1766

*while he was describing the change which God works in the heart through*[*faith*](https://www.britannica.com/topic/faith)*in*[*Christ*](https://www.britannica.com/biography/Jesus)*, I felt my heart strangely warmed. I felt that I did trust in Christ . . .; and an*[*assurance*](https://www.merriam-webster.com/dictionary/assurance)*was given me that he had taken away my sins.*

Joining the Moravian society in Fetter Lane, [London](https://www.britannica.com/place/London), Wesley also journeyed to Hernnhut to learn about the people to whom he owed so much. Although Wesley later parted from the Moravians, his initial experience of saving grace in the company of the Brethren shaped the wide-reaching evangelical movement associated with [Wesley](https://www.britannica.com/biography/Charles-Wesley), his brother [Charles](https://www.britannica.com/biography/Charles-Wesley), and [George Whitefield](https://www.britannica.com/biography/George-Whitefield).

**18th-century Pietism in Scandinavia and America**

[**Denmark-Norway**](https://www.britannica.com/place/Denmark)

The age of orthodoxy in the Dano-Norwegian kingdom, as in Germany, had a deeply spiritual side, which was [manifest](https://www.merriam-webster.com/dictionary/manifest) in the hymns of [Thomas Kingo](https://www.britannica.com/biography/Thomas-Kingo) (1634–1708) and the teaching of Holger Rosenkrantz (died 1642) and Bishop Jens Dinesen Jersin (died 1632). Arriving in Copenhagen at the turn of the century, Pietism was welcomed, strangely enough, by the unpietistic king [Frederick IV](https://www.britannica.com/biography/Frederick-IV-king-of-Denmark-and-Norway) (1699–1730), whose royal chaplain, the German R.J. Lütkens, approved of the pietistic pastors and won Frederick’s support for [missions](https://www.britannica.com/topic/missions-Christianity) in India. The king sought out missionaries in his kingdom but found none. He then turned to Germany, where, through Lütken’s contacts, he discovered two young Halle-trained Pietists, [Bartholomäus Ziegenbalg](https://www.britannica.com/biography/Bartholomaus-Ziegenbalg) (1683–1719) and [Heinrich Plütschau](https://www.britannica.com/biography/Heinrich-Plutschau) (1678–1747). Ordained at Copenhagen in 1705, they became the founders of the famous Tamil mission at Tranquebar, India, in 1706. The Tamil mission stimulated interest among the Halle Pietists in evangelical work including the Norwegian Pietist Thomas von Westen’s mission to the Sami (then known as the Lapps) in northern [Norway](https://www.britannica.com/place/Norway), and the Norwegian Hans Egede’s pioneering evangelical work in Greenland. King [Christian VI](https://www.britannica.com/biography/Christian-VI), moreover, was known as the “Pietist on the throne” because he supported an orphan home and schools modeled after Halle, a missionary institute, and even conventicles (a 1741 decree permitted them only under pastoral leadership). [Erik Pontoppidan](https://www.britannica.com/biography/Erik-Pontoppidan), court preacher at Copenhagen and later bishop of Bergen in Norway, made a lasting contribution with his [*Truth unto Godliness*](https://www.britannica.com/topic/Truth-unto-Godliness), a commentary on Luther’s [catechism](https://www.britannica.com/topic/catechism) that combined [law](https://www.britannica.com/topic/law) and the gospel, orthodoxy and pietism. Virtually a national [reader](https://www.britannica.com/topic/lector) for many generations, especially in Norway, this “layman’s dogmatics” continued to influence American [Lutheranism](https://www.britannica.com/topic/Lutheranism) into the 21st century.

[**North America**](https://www.britannica.com/place/United-States)

In 1703 three pastors from [New Sweden](https://www.britannica.com/place/New-Sweden) on the [Delaware River](https://www.britannica.com/place/Delaware-River) ordained Justus Falckner, a Halle-educated Pietist, for service among the mostly Pietistic Dutch Lutherans in New York. Many German Pietists emigrated to North America—often traveling through London, where they were helped by the Pietist court chaplain M. Ziegenhagen—including those from the Rhineland and southern Germany who settled in New York and Pennsylvania and from Salzburg who settled in Georgia. Accompanying the Salzburgers were two pastors selected by Francke, J.M. Boltzius and I.C. Gronau, who shaped the spiritual life of the Georgia settlement. Zinzendorf’s visit to America (1741–42) led to a clash between his type of Pietism and that of Halle, represented by [Henry Melchior Mühlenberg](https://www.britannica.com/biography/Henry-Melchior-Muhlenberg) (1711–87). The victory belonged to Mühlenberg, who became the organizing genius and spiritual leader of the American community and was later called “The Patriarch of American Lutheranism.”

[**Rationalism**](https://www.britannica.com/topic/rationalism)

From the early days of [Christianity](https://www.britannica.com/topic/Christianity), some theologians had argued that Christian truth could be [vindicated](https://www.merriam-webster.com/dictionary/vindicated) by reason. In the early 17th century a number of theologians, including the [Latitudinarians](https://www.britannica.com/topic/latitudinarian) in England, began to emphasize the use of [reason](https://www.britannica.com/topic/reason). Their best representatives were the [Cambridge Platonists](https://www.britannica.com/topic/Cambridge-Platonists)—philosophical theologians at Cambridge (c. 1640–80)—who claimed that reason was the reflection of the divine mind in the soul.

During the 17th century the successes of [science](https://www.britannica.com/topic/philosophy-of-science), especially the work of [Sir Isaac Newton](https://www.britannica.com/biography/Isaac-Newton) (1642–1727), persuaded many people of the power of reason and of the necessity to test all things by reason. The German thinker [Christian Wolff](https://www.britannica.com/biography/Christian-baron-von-Wolff) (1679–1754) of Halle approached [theology](https://www.britannica.com/topic/theology) as if it were a form of mathematics, seeking a truth that would be incontrovertible for all reasonable people. Under prompting from Pietists of Halle, he was expelled from [Prussia](https://www.britannica.com/place/Prussia) in 1723. But before Wolff’s death Rationalist theologians had displaced the Pietists in control of Halle University and had made it the centre of Rationalist theology in German Protestantism.

In England the same trend among the [disciples](https://www.merriam-webster.com/dictionary/disciples) of [John Locke](https://www.britannica.com/biography/John-Locke) (1632–1704) led to the rise of [Christian Deism](https://www.britannica.com/topic/Deism), which held that Christianity was a new version of the natural [religion](https://www.britannica.com/topic/religion) of the [human race](https://www.britannica.com/topic/human-being). The English Deists permanently influenced Protestant thought by forcing theologians to answer them and thereby to treat the [philosophy of religion](https://www.britannica.com/topic/philosophy-of-religion) with seriousness. The most important of all the answers to the Deists lay in the work of Bishop [Joseph Butler](https://www.britannica.com/biography/Joseph-Butler) (1692–1752), whose sermons and *Analogy of Religion* formed the most [cogent](https://www.merriam-webster.com/dictionary/cogent) defense of traditional Christianity on the basis of science and philosophy.



[**John Locke**](https://cdn.britannica.com/03/188503-050-E5FC6E5C/John-Locke.jpg)

John Locke.

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Rationalist theology, [contemporaneous](https://www.merriam-webster.com/dictionary/contemporaneous) though certainly not in harmony with [Pietism](https://www.britannica.com/topic/Pietism) and [evangelicalism](https://www.britannica.com/topic/Evangelical-church-Protestantism), began to modify or even destroy the traditional orthodoxies—i.e., Lutheran or [Calvinist](https://www.britannica.com/topic/Calvinism)—of the later [Reformation](https://www.britannica.com/event/Reformation). Rationalist theologians insisted that goodness in God could not be different in kind from goodness in humans and therefore that God cannot do what in an individual would be immoral. Although they accepted the [miracles](https://www.britannica.com/topic/miracle) of the [New Testament](https://www.britannica.com/topic/New-Testament)—until toward the end of the 18th century—the Rationalists were critical of miracles outside the New Testament, since they suspected everything that did not fit their mechanistic view of the universe.

**Evangelicalism in England and the Colonies**

**Methodism**

The evangelical, or Methodist (named from the use of methodical study and devotion), movement in England led by [John Wesley](https://www.britannica.com/biography/John-Wesley) was similar to the Pietist movement in [Germany](https://www.britannica.com/place/Germany). While a fellow of Lincoln College, Oxford, Wesley organized a group of earnest [Bible](https://www.britannica.com/topic/Bible) students, made a missionary expedition to Georgia, and became a friend of the Moravians. Like the Pietists he emphasized the necessity of [conversion](https://www.britannica.com/topic/conversion-religion) and devoted much of his life to evangelistic preaching in England. He did not intend any separation, but the [parish](https://www.britannica.com/topic/parish-religion) system of the [Church of England](https://www.britannica.com/topic/Church-of-England) was incapable of adjustment to his plan of free evangelism and lay preachers. In 1744 Wesley held the first conference of his preachers; soon this became an annual conference, the governing body of the Methodist societies, and was given a legal constitution in 1784. The Methodist movement had remarkable success, especially where the Church of England was failing—in the industrial parishes, in the deep countryside, in little hamlets, and in hilly country, such as Wales, Cumberland, Yorkshire, and Cornwall. In 1768 Methodist emigrants in the [American colonies](https://www.britannica.com/topic/American-colonies) opened a chapel in New York, and thereafter the movement spread rapidly in the [United States](https://www.britannica.com/place/United-States). It also succeeded in French-speaking cantons of [Switzerland](https://www.britannica.com/place/Switzerland).

The Methodist movement seized upon the emotional and spiritual [conscience](https://www.britannica.com/topic/conscience) that Protestant orthodoxy neglected. It revived the doctrines of [grace](https://www.britannica.com/topic/grace-religion) and [justification](https://www.britannica.com/topic/justification-Christianity) and renewed the tradition of [moral](https://www.merriam-webster.com/dictionary/moral) earnestness, which had once appeared in [Puritanism](https://www.britannica.com/topic/Puritanism) but which had temporarily faded during the reaction against Puritanism in the middle and late 17th century. In England it slowly began to strengthen the tradition of free churchmanship, though for a century or more many English Methodists believed themselves to be much nearer the Anglican Church from which they had issued than any other body of English Protestants. [Hymns](https://www.britannica.com/topic/hymn)—hitherto confined (except for metrical Psalms) to the Lutheran churches—were accepted in other Protestants bodies, such as the Church of England, the Congregationalists, and the Baptists as a result of the Methodist movement, which produced some of the most eminent hymn writers, such as Philip Doddridge (1702–51) and [Charles Wesley](https://www.britannica.com/biography/Charles-Wesley) (1707–88).

**The**[**Great Awakening**](https://www.britannica.com/event/Great-Awakening)

Churches in the 13 American colonies practiced the Congregational or [Baptist](https://www.britannica.com/topic/Baptist) church polity on a scale not known in [Europe](https://www.britannica.com/place/Europe). [Anabaptist](https://www.britannica.com/topic/Anabaptists) groups required evidence of [faith](https://www.britannica.com/topic/faith), which sometimes meant public testimony of the conversion experience. Larger American congregations required a similar testimony that was more solemn and at times more emotional. Calvinistic pastors in [New England](https://www.britannica.com/place/New-England), seeking the religion of the heart, gave unusual stress to the necessity of an immediate experience of [salvation](https://www.britannica.com/topic/salvation-religion). Pastors found that a wave of emotion could sweep through an entire [congregation](https://www.britannica.com/topic/congregation) and believed that they could here observe conversion that resulted in a better life for the converted. These traditions and growing dissatisfaction with rationalism and formalism in religious belief and practice led to the [Great Awakening](https://www.britannica.com/event/Great-Awakening), a revivalist movement of the first half of the 18th century. The movement owed something to the German Pietist T.J. Frelinghuysen (1691–c. 1748) and something to John Wesley’s colleague [George Whitefield](https://www.britannica.com/biography/George-Whitefield) (1714–70). The chief mind at the beginning of the Great Awakening, however, was that of an [intellectual](https://www.merriam-webster.com/dictionary/intellectual) mystic rather than of a conventional Calvinist preacher. [Jonathan Edwards](https://www.britannica.com/biography/Jonathan-Edwards) (1703–58) was the Congregational pastor at Northampton in Massachusetts, where the conversions began in 1734–35. In the mid-18th century, waves of [revivals](https://www.britannica.com/topic/revivalism-Christianity) and conversions spread throughout the colonies. These revivals, although led by Congregationalists and Presbyterians, resulted in the formation of many small, independent, Bible-centred, Baptist groups. American revival leaders, like Wesley in England and Zinzendorf in Germany, were forced to practice their ministry outside the established churches.



[**Jonathan Edwards**](https://cdn.britannica.com/15/19315-050-B85D31C8/Jonathan-Edwards-engraving.jpg)

Jonathan Edwards, engraving, 18th century.

The movement was not native to [North America](https://www.britannica.com/place/North-America). But the conditions of the [American frontier](https://www.britannica.com/topic/American-frontier) gave this kind of evangelicalism a new vigour, and from America it permanently influenced the future development of Protestantism. In the towns and new cities with moving populations, Protestantism found methods that became a feature of evangelical endeavours to reach the unregenerate or the unchurched crowds of the coming industrial cities.

**Legacies of the American Revolution and**[**French Revolution**](https://www.britannica.com/event/French-Revolution)

The [American Revolution](https://www.britannica.com/event/American-Revolution) and the [French Revolution](https://www.britannica.com/event/French-Revolution) changed the history of Western society as well as the history of the Protestant movement. The American Constitution, with its implied separation of [church and state,](https://www.britannica.com/topic/church-and-state) was influenced by the spirit of free churchmanship from colonial days, the religious mixture of immigrants continually arriving from Europe, the reaction against the “Church and King” alliance that prevailed in [Britain](https://www.britannica.com/place/United-Kingdom), and the [secular](https://www.merriam-webster.com/dictionary/secular) spirit of the [Enlightenment](https://www.britannica.com/event/Enlightenment-European-history). The French Revolution and Napoleon made the idea of the secular state an ideal for many European liberals, especially among the anticlericals in Roman Catholic countries. The American pattern was probably more influential than the Napoleonic in Protestant Europe. The Protestant states of Germany, Scandinavia, the Netherlands, Switzerland, England, and [Scotland](https://www.britannica.com/place/Scotland), which were all accustomed to [established](https://www.britannica.com/topic/established-church) Protestant churches, for a time met no strong demand anywhere for disestablishment. In all those places the members of the free, or dissenting, churches were able to secure complete [toleration](https://www.britannica.com/topic/toleration) and [civil rights](https://www.britannica.com/topic/civil-rights) during the 19th century, but in no Protestant country was the formal link between state and an [established church](https://www.britannica.com/topic/established-church) totally broken during the 19th century. At least as an outward and historical form, established churches remained in England, Scotland, and all the Scandinavian countries.

**The revival of Pietism**

**Germany**

In the late 18th and early 19th centuries, a reaction against the [Enlightenment](https://www.britannica.com/event/Enlightenment-European-history) occurred in [Germany](https://www.britannica.com/place/Germany). In philosophy, literature, and music it found expression in German Idealism and [Romanticism](https://www.britannica.com/art/Romanticism). Indeed, a number of religious thinkers sought to point out the banality of the Enlightenment and to preserve and awaken genuine [Christianity](https://www.britannica.com/topic/Christianity). Among these was [Johann Georg Hamann](https://www.britannica.com/biography/Johann-Georg-Hamann) (1730–88), a theologian given to brilliant paradoxical thought, who understood Luther’s *theologia crucis* (theology of the cross) better than any other 18th-century person. [Matthias Claudius](https://www.britannica.com/biography/Matthias-Claudius) (1740–1815) was another representative of the antirationalist mood of the dawn of the 19th century. [Johann Friedrich Oberlin](https://www.britannica.com/biography/Johann-Friedrich-Oberlin) (1740–1826) mixed his biblicistic piety with a concern for social missions. J.A. Urlsperger (1728–1806) sought to promote piety by organizing the *Christentumsgesellschaft* (“A Society for Christianity”), the German counterpart of the British Society for Promoting Christian Knowledge. Out of it grew the Basel Mission Society. G.C. Storr (1746–1804) and J.F. Flatt (1759–1821) represented the “Old Tübingen school” of biblical Supernaturalism.

It was in such a climate that the revival of [Pietism](https://www.britannica.com/topic/Pietism) occurred in many German congregations. The people involved in it were not interested, at least in the beginning, in reviving former confessional differences. They were satisfied with being known as “Christians” or “evangelicals.” But gradually these new Pietists, influenced by Romanticism’s admiration for the past, began to assert the need to link their interests with the traditional confessional heritage of the church. True [religion](https://www.britannica.com/topic/religion) (Pietism), they argued, is really [Lutheranism](https://www.britannica.com/topic/Lutheranism) properly understood. Thus beginning with a renewal of heart religion (Pietism), they came to a neoconfessionalism.

There were three discernible “schools” in this revival of Lutheranism. “The Repristination Theology” (i.e., restoration of earlier norms), led by [Ernst Wilhelm Hengstenberg](https://www.britannica.com/biography/Ernst-Wilhelm-Hengstenberg) (1802–69), made 17th-century orthodoxy normative for the interpretation of Luther’s teachings and fought the rising historical-critical approach to the [Bible](https://www.britannica.com/topic/Bible) by affirming the verbal inspiration and inerrancy of Scripture. A second group, the Neo-Lutherans, felt that the Repristinationists or “Old Lutherans,” though not wrong, needed correction and improvement especially in their view of the church, the ministry, and the sacraments. These Neo-Lutherans, influenced by Romanticism, were the [German](https://www.britannica.com/place/Germany) counterpart of the [Oxford Movement](https://www.britannica.com/event/Oxford-movement) in England. The chief exponents of this group were Wilhelm Löhe (1808–72), who had great influence on American Lutheranism, and [August](https://www.merriam-webster.com/dictionary/August) Vilmar (1800–68). The third group, the so-called Erlangen school, rejected Rationalism, Repristination, and Romanticism and asserted a [theology](https://www.britannica.com/topic/theology) that recognized the relationship of [faith](https://www.britannica.com/topic/faith) to history, thus providing a new setting for understanding both the Bible and the Lutheran confessions. Chief representatives were Gottfried Thomasius (1802–75) and J.C.K. von Hofmann (1810–77).

**North America**

The great 19th-century German and Scandinavian immigration that began in 1839–40 included many “Old Lutherans” from [Prussia](https://www.britannica.com/place/Prussia) whose original pietistic impulses had given way to a high-church confessionalism. Colonies of about 1,000 “Old Lutherans” under J.A.A. Grabau settled in the vicinity of Buffalo, New York, and others in and around Milwaukee, Wisconsin. They were the forerunners of the Buffalo Synod (1845). Saxon immigrants under Martin Stephan and [Carl Ferdinand Wilhelm Walther](https://www.britannica.com/biography/Carl-Ferdinand-Wilhelm-Walther) also arrived in 1839 and settled near St. Louis, Missouri, to become by 1847 the [Missouri Synod](https://www.britannica.com/topic/Lutheran-Church-Missouri-Synod). Stephan had practiced [conventicle](https://www.britannica.com/topic/conventicle) Pietism in Germany and had influenced Walther and others in this direction. Walther and other Missouri Synod leaders later moved to a staunch confessionalism that left little room for conventional Pietism. The Norwegians, who also arrived in 1839, were almost entirely of the Haugean persuasion, and one of their first leaders, Elling Eielsen (1804–83), was an extremely legalistic lay follower of [Hans Nielsen Hauge](https://www.britannica.com/biography/Hans-Nielsen-Hauge) (1771–1824), a Norwegian Pietist who criticized the [established church](https://www.britannica.com/topic/established-church) and stressed daily work as a divine calling. The Danish immigrants, fewer in number, eventually split over the question of Pietism. The anti-Pietists were known as “the Happy Danes,” while the Pietists were called “the Sad Danes.” Swedish Americans adhered to various forms of Pietism.

**The era of Protestant expansion**

[**Toleration**](https://www.britannica.com/topic/religious-toleration)

The great Protestant advance depended in part on the existence of the [secular](https://www.merriam-webster.com/dictionary/secular) state and on toleration. As late as 1715 the [Austrian](https://www.britannica.com/place/Austria) government had denied all protection of the [law](https://www.britannica.com/topic/law) to Hungarian Protestants. After the [French Revolution](https://www.britannica.com/event/French-Revolution), however, the few survivals of this old church–state unity were rapidly whittled away. Even in countries in which one church was established, all churches were given some protection; Protestant groups could spread, though slowly and with difficulty, in [Spain](https://www.britannica.com/place/Spain) or [Italy](https://www.britannica.com/place/Italy). Even in tsarist [Russia](https://www.britannica.com/place/Russia), which did not recognize toleration, Baptists obtained a foothold from which they were to build the second largest Christian denomination of Soviet Russia. Wherever western European and American ideas were influential, Protestant evangelists could work fairly freely, especially in the colonial territories of Africa and India.

Although the secular state contributed to Protestant (and Roman Catholic) expansion and variety, it also confronted all churches with the challenge of redefining their role in secular society and their relationship with the state. The American pattern, in which the state must have no [constitutional](https://www.merriam-webster.com/dictionary/constitutional) connection with religion, was influential among the older churches of [Europe](https://www.britannica.com/place/Europe). In Protestant countries where state and church had been in alliance since the [Reformation](https://www.britannica.com/event/Reformation), the effect was twofold: the state adopted a neutral attitude toward the leading denominations of its territory; and the state church pressed harder toward independence from all forms of state control. Lutheran Germany produced a strong movement toward independence in the mid-19th century. In Scotland the evangelical movement demanded the right to appoint parish ministers without state interference. The refusal of this demand by the courts and government led to a [schism](https://www.britannica.com/topic/schism) when [Thomas Chalmers](https://www.britannica.com/biography/Thomas-Chalmers) (1780–1847) formed the [Free Church of Scotland](https://www.britannica.com/topic/Free-Church-of-Scotland) in 1843 with nearly half the members of the Church of Scotland. The two churches continued side by side until their reunion in 1929. In [Switzerland](https://www.britannica.com/place/Switzerland) a Reformed theologian, [Alexandre-Rodolphe Vinet](https://www.britannica.com/biography/Alexandre-Rodolphe-Vinet) (1797–1847), pressed for the separation of [church and state](https://www.britannica.com/topic/church-and-state) and in 1845 founded the Free Church.

In England the drive for the independence of the state church was a feature of the [Oxford Movement](https://www.britannica.com/event/Oxford-movement), led by [John Henry Newman](https://www.britannica.com/biography/Saint-John-Henry-Newman) (1801–90) in 1833. That movement, unique in Protestant history, asserted its independence by emphasizing all the Catholic elements in the Protestant heritage and came close to [repudiating](https://www.merriam-webster.com/dictionary/repudiating) the Protestant tradition. Newman himself became a Roman Catholic in 1845 and was made a cardinal in 1879. Under the leadership of the survivors, the Oxford Movement transformed the [worship](https://www.britannica.com/topic/worship), organization, and teaching of the [Church of England](https://www.britannica.com/topic/Church-of-England) within the traditional polity of an established and Protestant church. The remarkable sign of this change was the revival from 1840 on of nunneries and from 1860 on of [monasteries](https://www.britannica.com/topic/monasticism).



[**St. John Henry Newman**](https://cdn.britannica.com/79/106479-050-96DF23D1/John-Henry-Newman-1885.jpg) 1885.

On the whole the trend was toward a free church in a free state. A few [conservative](https://www.merriam-webster.com/dictionary/conservative) theorists, especially the German Lutheran Friedrich Julius Stahl (1802–61), strenuously defended the old link between throne and altar and the necessity for a single privileged church to prevent revolution and [rationalism](https://www.britannica.com/topic/rationalism). Other theorists saw the church as the religious side of the nation. In England [Frederick Denison Maurice](https://www.britannica.com/biography/Frederick-Denison-Maurice) defended the established church along these lines; and in [Denmark](https://www.britannica.com/place/Denmark), more easily because the population was so largely Lutheran, [N.F.S. Grundtvig](https://www.britannica.com/biography/N-F-S-Grundtvig) shrank from every form of denomination or confessionalism and wanted to make Christianity the spiritual expression of Danish national life. Grundtvig’s movement had extraordinary success; but Denmark, and to a lesser extent [Sweden](https://www.britannica.com/place/Sweden) and [Norway](https://www.britannica.com/place/Norway), were exceptions to the trend. The older Protestant churches steadily moved farther away from the state and unsteadily but gradually secured more [autonomy](https://www.merriam-webster.com/dictionary/autonomy) in their organization.

**The rise of American Protestant influence**

Since the 16th century the two great Protestant powers had been Germany and England, but by 1860 a third force emerged in the [United States](https://www.britannica.com/place/United-States). After 1820 [American frontier](https://www.britannica.com/topic/American-frontier) conditions contributed to the growth of Protestant denominations such as the [Disciples of Christ](https://www.britannica.com/topic/Disciples-of-Christ), which formed in 1832 from revivalist groups. Many immigrants to America were Catholic, and in time Catholicism would be the largest single denomination in the United States, but the tone of American leadership and [culture](https://www.merriam-webster.com/dictionary/culture) remained Anglo-Saxon, liberal, and Protestant. Moreover many German and Scandinavian Lutherans emigrated to America, and American Lutheranism expanded until it rivalled Germany and Scandinavia as centres of Lutheran life and thought. Because Lutheran leadership came largely from European pietistic groups, American Lutheran churches tended to be more conservative in theology and [discipline](https://www.merriam-webster.com/dictionary/discipline) than the churches in Germany.

**The spread of missions**

As European and to a lesser extent American power grew in the 19th century, the Protestant churches entered their greatest period of expansion. Confronted at home by new industrial cities, they developed social services on a scale hitherto unknown, including hospitals, orphanages, temperance work, care of the old, extension of education to the young and to working adults, Sunday schools, boys’ and men’s clubs in city slums, and the countless organizations demanded by the new city life of the 19th century. Abroad they carried Protestantism effectively into all parts of [Africa](https://www.britannica.com/place/Africa) that were not under French or Portuguese influence, so that in southern Africa the Bantu became largely a federation of Protestant peoples. In [India](https://www.britannica.com/place/India) British and American missionaries steadily increased the strength of the newer Indian Christian churches. In [China](https://www.britannica.com/place/China) [Christianity](https://www.britannica.com/topic/Christianity), hitherto confined to the seaports and to the remnants of Roman Catholic missions in the 17th century, expanded deep into the interior because of the work of the China Inland Mission (founded 1865) and other evangelical groups that were financed from [England](https://www.britannica.com/place/England) or the [United States](https://www.britannica.com/place/United-States). [Japan](https://www.britannica.com/place/Japan) had been closed to Christianity since 1630, and after its reopening in 1859 American and British missionaries created Japanese Christian churches. American missionaries developed Protestant congregations in the countries of South and Central America. All of the main Protestant denominations—Lutherans, Presbyterians, Anglicans, Congregationalists, Baptists, Methodists—developed into worldwide bodies, and all suffered strain in adjusting their organizations to meet these extraordinary new needs.

**Revivalism in the 19th century**

One of the most prominent features of Protestantism in the 19th century was the development of the camp revival to meet the needs of an industrial and [urban society](https://www.britannica.com/topic/urban-culture). Although the urban poor seldom went to church, they listened to evangelical preachers in halls and theatres, or on street corners. Methodists and Baptists, familiar with revivalistic methods, made great strides, especially in the United States. Their efforts were not confined to reaching the working class. The English [Baptist](https://www.britannica.com/topic/Baptist) [Charles H. Spurgeon](https://www.britannica.com/biography/C-H-Spurgeon) (1834–92) accepted a [ministry](https://www.britannica.com/topic/ministry-Christianity) to the educated and secured a large audience in [London](https://www.britannica.com/place/London). [William Booth](https://www.britannica.com/biography/William-Booth) (1829–1912), a former Methodist preacher, and his wife, [Catherine](https://www.britannica.com/biography/Catherine-Booth), established an evangelical mission for the poor in east London that was known from 1878 as the [Salvation Army](https://www.britannica.com/topic/Salvation-Army). They directed their mission to the people on the street corners, using brass bands and even dancing to attract attention. They differed from the Methodist revivalist tradition in their belief in the necessity of a strong central government under a “general” appointed for life. They also abandoned the use of sacraments. At first the Salvation Army faced much hostility and even persecution, but by the end of the 19th century it had securely established its place in [Britain](https://www.britannica.com/place/United-Kingdom) and had become a worldwide organization.



[**Methodist camp meeting**](https://cdn.britannica.com/29/185229-050-2A58C895/woodcut-camp-meeting-Methodist-Eastham-Massachusetts-1850.jpg)

Hand-coloured woodcut of a Methodist camp meeting in Eastham, Massachusetts,1850.

Karl Olof Rosenius (1816–68), influenced by Methodist preaching, introduced [revivalism](https://www.britannica.com/topic/revivalism-Christianity) into Swedish [Lutheranism](https://www.britannica.com/topic/Lutheranism). Although Rosenius was also influenced by [Zinzendorf](https://www.britannica.com/biography/Nikolaus-Ludwig-Graf-von-Zinzendorf) and [Pietism](https://www.britannica.com/topic/Pietism), his new movement was quite unlike the little groups of Pietism. The Pietists wanted to bring men to salvation from the world, whereas the Bornholmers (as they later came to be called in [Denmark](https://www.britannica.com/place/Denmark) because of a famous episode in evangelism on the island of Bornholm) wanted to declare salvation for the world. The movement had influence in [Norway](https://www.britannica.com/place/Norway) and Denmark and even in the United States.

In the United States the development of revivalism was particularly marked in the expansion of the moving frontier. The memory of the Great Awakening (c. 1725–50) remained powerful in the 19th century, and revival meetings took place in cities as well as in the western camps. Famous evangelists emerged, including [Charles Grandison Finney](https://www.britannica.com/biography/Charles-Grandison-Finney) (1792–1875) and [Dwight Lyman Moody](https://www.britannica.com/biography/Dwight-L-Moody) (1837–99), to lead revivals in American cities in what is known as the [Second Great Awakening](https://www.britannica.com/topic/Second-Great-Awakening).

The evangelical movement in Protestantism of the 19th century moved away from the traditional churches of the Reformation—Lutheran, Calvinist, and Anglican—to create new forms of church life and new organizations. These new institutions used lay preachers and were more concerned with individual [conversions](https://www.britannica.com/topic/conversion-religion) than with church order or church affiliation. Consequently, they developed a tendency, not common before the Pietist movement, to identify Protestantism with [individualism](https://www.merriam-webster.com/dictionary/individualism) in [religion](https://www.britannica.com/topic/religion). These evangelical activities produced separate Christian organizations that still called themselves Protestant.

The [secular state](https://www.britannica.com/topic/secularism) allowed and in some cases stimulated further growth among the Protestant churches. [Apocalyptic](https://www.britannica.com/topic/apocalypticism) expectation of the Second Coming of Christ contributed to the emergence of a number of important radical Protestant groups and churches. In Britain in 1827 John Nelson Darby (1800–82) founded the [Plymouth Brethren](https://www.britannica.com/topic/Plymouth-Brethren), who separated themselves from the world in preparation for the [imminent](https://www.merriam-webster.com/dictionary/imminent) coming of the Lord. The [Catholic Apostolic Church](https://www.britannica.com/topic/Catholic-Apostolic-Church), formed in 1832 largely by the Scotsman [Edward Irving](https://www.britannica.com/biography/Edward-Irving), likewise prepared for the second coming. Apocalyptic groups also formed in the United States. The apocalyptic prophecies of [William Miller](https://www.britannica.com/biography/William-Miller) (1782–1849) in the 1840s led to the formation of the church of the [Seventh-day Adventists](https://www.britannica.com/topic/Seventh-day-Adventist-Church). The [Mormons](https://www.britannica.com/topic/Church-of-Jesus-Christ-of-Latter-day-Saints) (Church of Jesus Christ of Latter-day Saints), founded by [Joseph Smith](https://www.britannica.com/biography/Joseph-Smith-American-religious-leader-1805-1844) (1805–44), emerged from similar expectations of the imminent end. Another set of groups arose from the [revival](https://www.britannica.com/topic/revivalism-Christianity) of [faith healing](https://www.britannica.com/topic/faith-healing), the most important being the [Christian Scientists](https://www.britannica.com/topic/Christian-Science), founded in 1879 by [Mary Baker Eddy](https://www.britannica.com/biography/Mary-Baker-Eddy) (1821–1910), who set up her first church in Boston.

**New issues facing Protestantism in the 19th century**

**Churches and social change**

Attacks on the churches during the 19th century (and after) were both social and [intellectual](https://www.merriam-webster.com/dictionary/intellectual). Rapidly growing cities and industry created a proletariat estranged from religious life. Many political leaders, especially in [Europe](https://www.britannica.com/place/Europe), claimed that the churches were [bulwarks](https://www.merriam-webster.com/dictionary/bulwarks) of a society that must be overthrown if [justice](https://www.merriam-webster.com/dictionary/justice) was to be secured for the working class. Social and economic thinkers such as [Karl Marx](https://www.britannica.com/biography/Karl-Marx) (1818–83) argued that religion was the opium of the people, that it bade human beings to be content with their lot when they ought to be discontented.

In response to such views, in nearly every European country, Catholic or Protestant, there came into existence groups of “[Christian Socialists,](https://www.britannica.com/topic/Christian-Socialism)” who believed that workers had a right to social and economic justice and that a Christian ought to work toward achieving [social justice](https://www.britannica.com/topic/socialism) for them. Except for these basic tenets, however, the political and theological views of Christian Socialists varied greatly. [Adolf Stöcker](https://www.britannica.com/biography/Adolf-Stoecker) (1835–1909), a court preacher in [Berlin](https://www.britannica.com/place/Berlin), was an anti-Semitic radical politician; [Charles Kingsley](https://www.britannica.com/biography/Charles-Kingsley) (1819–75), a clergyman novelist in England, was a warmhearted [conservative](https://www.merriam-webster.com/dictionary/conservative) who deeply sympathized with and understood the working class. The most profound of all the Christian Socialists was [Frederick Denison Maurice](https://www.britannica.com/biography/Frederick-Denison-Maurice) (1805–72), a theologian of [King’s College](https://www.britannica.com/topic/Columbia-University) in London until he was dismissed in 1853. He then became a London pastor, and finally a professor of [moral philosophy](https://www.britannica.com/topic/ethics-philosophy) at Cambridge.

But in England and the United States the radical Protestant denominations—especially Baptists and primitive Methodists—did as much for the workers’ religion as the intellectual leadership of a few Anglican theologians. In some cases the endeavours made Socialist parties possible for the Christian voter; in others they persuaded Christian voters or politicians—without actually voting for a Socialist party—to adopt policies that led toward a [welfare state](https://www.britannica.com/topic/welfare-state). Nevertheless, they made Christians more conscious of their social responsibility. In the United States the[Social Gospel](https://www.britannica.com/event/Social-Gospel) had great appeal for the churches at the end of the 19th century, and its most influential leader was a Baptist, [Walter Rauschenbusch](https://www.britannica.com/biography/Walter-Rauschenbusch) (1861–1918).

[**Biblical criticism**](https://www.britannica.com/topic/biblical-criticism)

Protestantism, and [Christianity](https://www.britannica.com/topic/Christianity) in general, also encountered an [intellectual](https://www.merriam-webster.com/dictionary/intellectual) onslaught from thinkers who declared that the advance of science and of history proved the [Bible](https://www.britannica.com/topic/Bible), and therefore Christianity, untrue. The great issue for Protestants and all Christians in the 19th century was the question of biblical criticism; i.e., whether a person could be a Christian and even a good Christian though he held some parts of the Bible to be untrue. On the one hand, Protestantism stood by the Bible and declared that the truth of God came from it. On the other, Protestantism rested in part on a fundamental belief in the liberty of the human spirit as it *encountered* the Bible. Protestantism was thus seldom friendly to the tactic of meeting argument merely by [excommunication](https://www.britannica.com/topic/excommunication) or by the blunt exercise of [church](https://www.britannica.com/topic/church-Christianity) authority. The theological faculties of German universities, where the question of biblical [criticism](https://www.merriam-webster.com/dictionary/criticism) was first raised, suffered much internal stress, but they arrived at last at the [conviction](https://www.merriam-webster.com/dictionary/conviction) that reasoned criticism—even when it produced conclusions opposed to traditional Christian thinking—should be met by refutation rather than by authority. Thus German Protestantism showed an open-mindedness in the face of new knowledge that was influential in the 19th century. Owing in part to this German example, the Protestant churches of the main tradition—Lutheran, Reformed, [Anglican](https://www.britannica.com/topic/Anglicanism), Congregational, Methodist, and many [Baptist](https://www.britannica.com/topic/Baptist) communities—adjusted themselves relatively easily (from the intellectual point of view) to the advances of science, to the idea of evolution, and to progress in anthropology and comparative [religion](https://www.britannica.com/topic/religion).

In such a flux of ideas, with the Protestant tradition seemingly under internal attack from liberal Protestants, there was naturally a wide variety of approaches, both in philosophy and history. The German philosopher [G.W.F. Hegel](https://www.britannica.com/biography/Georg-Wilhelm-Friedrich-Hegel) (1770–1831) proposed that Christianity should be restated as a form of [Idealistic](https://www.britannica.com/topic/idealism) philosophy. This view was influential both among German thinkers and Oxford philosophers of later Victorian [England](https://www.britannica.com/place/England). This approach, however, was subjected to [critique](https://www.merriam-webster.com/dictionary/critique), the most powerful of which was published by the Danish philosopher [Søren Kierkegaard](https://www.britannica.com/biography/Soren-Kierkegaard), who argued that philosophy failed to account for the depths and tragedies of human [existence](https://www.britannica.com/topic/existentialism). An earlier opinion sought to justify Christianity on the basis of the religious feelings commonly found in humanity. The influential German theologian [F.D.E. Schleiermacher](https://www.britannica.com/biography/Friedrich-Schleiermacher) (1768–1834) attempted to infer the Christian and biblical system of thought from an examination of human religious experience. Throughout the 19th century the appeal to religious experience was fundamental to liberal Protestant thinking, especially in the attempt to meet the views of modern science. Probably the most important of the successors to Schleiermacher was [Albrecht Ritschl](https://www.britannica.com/biography/Albrecht-Ritschl) (1822–89), who wholly rejected the ideas of Hegel and the philosophers. He distinguished himself sharply from Schleiermacher by [repudiating](https://www.merriam-webster.com/dictionary/repudiating) general religious experience and by resting all his thought upon the special [moral](https://www.merriam-webster.com/dictionary/moral) impact made by the New Testament on the Christian [community](https://www.merriam-webster.com/dictionary/community). Between 1870 and 1918 the Ritschlian school was one of the leading theological schools of Protestant thought.

Meanwhile, scholars made great strides in the study and exposition of the Bible. Freed from the necessity of defending every one of its details as [historical](https://www.britannica.com/topic/historical-criticism-biblical-criticism) truth, university professors put the books of the Bible into a historical setting. German biblical scholars, many of whom were influenced by Hegel, were the first to use the new approach freely. [Ferdinand Christian Baur](https://www.britannica.com/biography/Ferdinand-Christian-Baur) (1792–1860) of the [University of Tübingen](https://www.britannica.com/topic/University-of-Tubingen) applied the methods of Hegelian philosophy to the books of the New Testament, which he conceived to be products of the clash between the Jewish Christians led by Peter and the Gentile Christians led by Paul. This theory, known as the Tübingen theory, soon receded in influence; but Baur’s commentary on New Testament texts remained a landmark in the study of the Bible. A number of excellent biblical scholars appeared after Baur, including [Joseph Barber Lightfoot](https://www.britannica.com/biography/Joseph-Barber-Lightfoot) (1828–89) of Cambridge who demolished the Tübingen theory by showing the later 1st-century origin of most of the New Testament texts. [Adolf von Harnack](https://www.britannica.com/biography/Adolf-von-Harnack) (1851–1930) of [Berlin](https://www.britannica.com/place/Berlin) vastly enlarged the understanding of early Christianity. Insisting that the simple message of [Jesus](https://www.britannica.com/biography/Jesus) had been obscured by church [dogma](https://www.merriam-webster.com/dictionary/dogma), he defined the essence of Christianity as love of God and neighbour. Harnack’s work also summarized the results of a century that was revolutionary in the area of biblical study.

**Protestantism since the early 20th century**

**Mainstream Protestantism**

[World War I](https://www.britannica.com/event/World-War-I) broke [Europe’s](https://www.britannica.com/place/Europe) waning self-confidence in the merits of its own civilization and, because it was fought between Christian nations, weakened worldwide [Christianity](https://www.britannica.com/topic/Christianity). The seizure of power by a formally atheist government in [Russia](https://www.britannica.com/place/Soviet-Union) in 1917 brought negative pressure on Christendom and sharpened the social and working class conflicts of western Europe and the [United States](https://www.britannica.com/place/United-States). During the following 40 years the Protestant churches in Europe suffered inestimable losses in adherents and formal influence.

In [Germany](https://www.britannica.com/place/Germany) Protestantism faced the challenges of [Nazi](https://www.britannica.com/topic/Nazi-Party) totalitarianism after [Adolf Hitler’s](https://www.britannica.com/biography/Adolf-Hitler) rise to power in 1933 and the tragedy of [World War II](https://www.britannica.com/event/World-War-II). For the churches, which had historically been able to count on a neutral, if not [benevolent](https://www.merriam-webster.com/dictionary/benevolent) state, this was a new situation. At first [Nazi rule](https://www.britannica.com/event/Nazism) was welcomed by many Protestant church leaders and laity, since the Nazis seemed to share the [conservative](https://www.merriam-webster.com/dictionary/conservative) values which the churches also cherished. Quickly points of tension emerged, especially when the government prevented converted (and baptized) Jews from serving as [clergy](https://www.britannica.com/topic/clergy-Christianity) and when a liberal fringe group within German Protestantism, the so-called [German Christians](https://www.britannica.com/topic/German-Christian) (Deutsche Christen) which advocated an Aryan, non-Semitic Christianity, began to enjoy subtle government support. The [Confessing Church](https://www.britannica.com/topic/Confessing-Church), a loose association of churchmen led by [Martin Niemöller](https://www.britannica.com/biography/Martin-Niemoller) and others, emerged to stand for (or “confess”) the traditional teaching of the church. This opposition prompted the Nazis to withdraw their support from the German Christians by the mid-1930s. During the war Theophil Wurm of Württemberg protested against the government’s inhumane activities, and Pastor Heinrich Grüber, until his arrest, ran the Büro Grüber, which sought to evacuate and protect Jews. Some church leaders, notably the theologian [Dietrich Bonhoeffer](https://www.britannica.com/biography/Dietrich-Bonhoeffer), paid with their lives for their associations with resistance to the Nazi government. Despite the increasingly obvious character of the Nazi regime, the public protest of the churches against Nazism remained largely confined to issues affecting them directly.



[**Dietrich Bonhoeffer**](https://cdn.britannica.com/59/166659-050-FB61ED62/Dietrich-Bonhoeffer-1939.jpg), 1939.

At the end of the war Germany was divided, and Russian armies controlled eastern Europe. Although the situation for Protestant groups in some parts of eastern Europe, including Transylvania, [Hungary](https://www.britannica.com/place/Hungary), and [Czechoslovakia](https://www.britannica.com/place/Czechoslovakia) was less severe, all the churches in the area came under pressure. Most Germans were evacuated or deported from the three [Baltic states](https://www.britannica.com/place/Baltic-states) of Lithuania, Estonia, and Latvia. Although Lutheran [communities](https://www.merriam-webster.com/dictionary/communities) remained there, they were subjected to persecution, especially under the rule of [Joseph Stalin](https://www.britannica.com/biography/Joseph-Stalin). The greatest losses suffered by the Protestant churches were the result of the division of Germany. The settlement between the victorious powers gave large areas of former German-speaking (and largely Lutheran) portions to Poland, and many (approximately 8 million) Germans were expelled; most went to western Germany. East Germany (the [German Democratic Republic](https://www.britannica.com/place/German-Democratic-Republic)), occupied by the Soviet Union in 1945, included [Wittenberg](https://www.britannica.com/place/Wittenberg) and most of the original Lutheran homeland and was the sole Marxist country with a largely (70 percent) Protestant population. The Protestant churches were the chief link between East and [West Germany](https://www.britannica.com/place/West-Germany) (the Federal Republic of Germany), and the annual meeting, or *Kirchentag*, was the single expression of a lost German unity. But construction of the [Berlin Wall](https://www.britannica.com/topic/Berlin-Wall) in 1961 stopped this communication and isolated the East German churches. East German Protestants persevered despite governmental financial pressures, restrictions on church-building, and the establishment of the [Free German Youth](https://www.britannica.com/topic/Free-German-Youth) (Freie Deutsche Jugend), a [secular](https://www.merriam-webster.com/dictionary/secular) organization that competed for the attention of young people by offering members access to recreational facilities, organized holidays, and [higher education](https://www.britannica.com/topic/higher-education). The vigorous way the [Protestant churches](https://www.britannica.com/topic/Reformed-church) in East Germany celebrated the 450th anniversary of the [Reformation](https://www.britannica.com/event/Reformation) on October 31, 1967, demonstrated their strength in the communist state. The emergence of the peace movement in the German Democratic Republic in the late 1970s and 1980s, which could be seen as an opposition group to the communist regime, took place under the protection of the Protestant churches, and the churches were the rallying points for the demonstrations of 1989 that eventually led to the collapse of the communist regime and the unification of the two Germanies.

In Russia, a deeply [Orthodox](https://www.britannica.com/topic/Russian-Orthodox-Church) state before 1917, the [Baptist](https://www.britannica.com/topic/Baptist) [community](https://www.merriam-webster.com/dictionary/community) grew significantly in the generation after the revolution. The flexibility and simplicity of Baptist organization made it more suitable to activity under difficult legal conditions. After Stalin’s death in 1953, there was evidence of rapid advance; but after 1960 the Baptist communities, like Orthodox communities, again came under often severe pressure. The [dissolution of the Soviet Union](https://www.britannica.com/event/the-collapse-of-the-Soviet-Union) meant greater freedom and a greater public role for the Orthodox church. All the same, the Orthodox church stood behind legislation making missionary work by non-Orthodox churches in Russia virtually impossible.

The material losses that Great Britain suffered in World War II and the end of the [British Empire](https://www.britannica.com/place/British-Empire) in the years after 1947 had serious effects on the Protestant churches in former British territories. [Britain](https://www.britannica.com/place/United-Kingdom) could no longer fund overseas churches as it once had done, and, although Australia, Canada, and the United States provided financial support, change in the government of the local churches occurred with mixed results. In some areas the new leadership was ill-prepared for its role, but in others leaders had been gradually prepared to take control of church government (a process hastened by Britain’s changed circumstances). Thus the so-called younger churches came to be a new fact of world Christianity, led by people who no longer saw the history of Christianity solely through European eyes. This was to be of primary importance in the [ecumenical movement](https://www.britannica.com/topic/ecumenism). Meanwhile, the secularizing trend of a technological age assailed the old European churches and had an even greater effect upon the areas where the younger churches ministered.

The growth of Protestantism outside its traditional home—Lutheranism in Namibia, [Anglicanism](https://www.britannica.com/topic/Anglicanism) in [South Africa](https://www.britannica.com/place/South-Africa), Pentecostal and Evangelical churches and sects in [South America](https://www.britannica.com/place/South-America) and Asia—helped compensate for losses in Europe and [North America](https://www.britannica.com/place/North-America). Because of conversions and population growth, the Protestant church actually increased in size as it changed its scope and [ethos](https://www.merriam-webster.com/dictionary/ethos) in the postwar period.

There were also surprising survivals and reappearances of Protestantism in areas of the world where its [demise](https://www.merriam-webster.com/dictionary/demise) had been predicted. In 1948–49 the communist seizure of power in [China](https://www.britannica.com/place/China) effectively ended Protestant missions there. By 1951 there were few European missionaries left in the country, and the Chinese churches were forced to exist without [foreign aid](https://www.britannica.com/topic/foreign-aid). They came under severe pressure, especially during the so-called [Cultural Revolution](https://www.britannica.com/event/Cultural-Revolution) in the 1960s and ’70s, and could no longer evangelize. The partial reopening of China to the West and the cautious measures granting more freedom of [religion](https://www.britannica.com/topic/religion) and speech beginning in the late 1970s and the 1980s led to new contacts between Chinese Protestants and Westerners. Several million Protestants and other Christians are believed to have endured the persecution of the two previous decades, and, however uncertain their futures remained, they represented a vital group of believers.

**Conservative and Evangelical forms of Protestantism**

The most important movements in Protestantism since the early 20th century are usually called [Pentecostalism](https://www.britannica.com/topic/Pentecostalism), Fundamentalism, and Evangelicalism. Often characterized as conservative or reactionary, these traditions offer exuberant expressions of [faith](https://www.britannica.com/topic/faith) that are in some ways progressive. Moreover, these are important for their contribution to the expansion of Protestantism beyond its traditional geographic boundaries.

[**Pentecostalism**](https://www.britannica.com/topic/Pentecostalism)

[Pentecostalism](https://www.britannica.com/topic/Pentecostalism) grew out of Wesleyan [Holiness movements](https://www.britannica.com/event/Holiness-movement) at the turn of the 20th century in the United States. The movement first appeared in 1901 in Topeka, Kansas, and in 1906 in Los Angeles when the first Pentecostals began to “speak in tongues.” A form of unrepressed speech, this [glossolalia](https://www.britannica.com/topic/glossolalia) involves speaking or singing in unintelligible syllables. Adherents claim that they “yield” themselves to the Lord. Normally the syllables they speak or sing are unintelligible, though some claim that they speak in recognizable foreign tongues as the [disciples](https://www.merriam-webster.com/dictionary/disciples) of [Jesus](https://www.britannica.com/biography/Jesus) did at the first [Pentecost](https://www.britannica.com/topic/Pentecost-Christianity) (Acts 2:14), from which the movement derives its name. Pentecostals believe that they must experience a “second [baptism](https://www.britannica.com/topic/baptism),” beyond water baptism, in which the [Holy Spirit](https://www.britannica.com/topic/Holy-Spirit) comes to them. They not only speak in tongues but interpret them; they prophesy; and many engage in healing, claiming that miraculous healing did not cease after the apostolic period, as many other Christians believe.



[**Pentecostalism**](https://cdn.britannica.com/39/71339-050-CA22F0D1/Pentacostal-Church-Chicago-1941.jpg)

Church service at the Pentecostal Church in Chicago, 1940s.

The Pentecostal movement in the United States developed among rural poor whites and urban blacks in the South. After the mid-20th century, fast-growing denominations like the [Assemblies of God](https://www.britannica.com/topic/Assemblies-of-God) made Pentecostalism one of the most visible forms of Protestantism and became increasingly acceptable to the middle classes. After 1960 the movement spread into mainstream faiths like the Episcopal, Lutheran, and [Presbyterian](https://www.britannica.com/topic/Presbyterian-churches) churches, where participants often called it a “charismatic” movement.

Pentecostalism had its greatest success in the Caribbean, [Latin America](https://www.britannica.com/place/Latin-America), and sub-Saharan Africa. Many prophetic movements erupted there in which Christians adopted emotional forms of [worship](https://www.britannica.com/topic/worship) and healing. Pentecostalism in these parts of the world was often the [religion](https://www.britannica.com/topic/religion) of the poor, bringing hope to people in nations that were emerging from colonialism. Pentecostals built on the work of the missionaries of a century earlier and were often neither anti-American nor anti-European, as some liberation movements were. They often accented “otherworldliness” and avoided politics or identified with [conservative](https://www.merriam-webster.com/dictionary/conservative) and even repressive regimes.

[**Fundamentalism**](https://www.britannica.com/topic/Christian-fundamentalism)

The second major movement, [Fundamentalism](https://www.britannica.com/topic/Christian-fundamentalism), combined late 19th-century premillennialism (the belief that Jesus will return before the millennium to usher in the messianic kingdom) with defenses of biblical inerrancy. It took its name from *The Fundamentals*, a series of tracts that were issued between 1910 and 1915 in the United States. In 1919 and 1920, Fundamentalism became a formal and militant party in denominational conflict in the United States.

The growth of Fundamentalism was due to the spread of both Darwinian [evolutionary theory](https://www.britannica.com/science/evolution-scientific-theory) and higher [criticism](https://www.merriam-webster.com/dictionary/criticism) of the [Bible](https://www.britannica.com/topic/Bible), both of which found acceptance in liberal Protestant churches. Fundamentalists in the United States felt that these two movements subverted seminaries, bureaus, mission boards, and pulpits in the northern branches of various Protestant denominations. The [Scopes trial](https://www.britannica.com/event/Scopes-Trial) in 1925, in which the Fundamentalist champion [William Jennings Bryan](https://www.britannica.com/biography/William-Jennings-Bryan) fought against the teaching of evolution in schools and defended the Genesis record as being scientific, coincided with the climactic battles between liberals and fundamentalists in the mainstream Protestant churches.



[**anti-evolution book sale**](https://cdn.britannica.com/94/68394-004-C6B36CCB/books-sale-Tennessee-Dayton-Scopes-Trial-1925.jpg)

Anti-evolution books on sale in Dayton, Tennessee, during the Scopes Trial, 1925.

Despite the setback at the Scopes trial, Fundamentalism exercised great influence on American life in the 20th century. It prospered most when it moved from political passivity to open participation, particularly in support of [Ronald Reagan](https://www.britannica.com/biography/Ronald-Reagan)’s successful presidential bids in 1980 and 1984. Although the televangelist [Pat Robertson](https://www.britannica.com/biography/Pat-Robertson) was unsuccessful in his presidential run in 1988, Fundamentalists remained politically active in the 1990s, focusing on opposition to abortion, support for a [constitutional](https://www.merriam-webster.com/dictionary/constitutional) [amendment](https://www.merriam-webster.com/dictionary/amendment) to permit [prayer](https://www.britannica.com/topic/prayer) in public schools, a large military defense budget, and support for Israel. Fundamentalists also created a network of Bible colleges, radio and television programs, and publishing ventures. In the early 1940s they formed several rival organizations that steadily grew in numbers and assertiveness. In the later 20th century groups like [Jerry Falwell’s](https://www.britannica.com/biography/Jerry-Falwell) [Moral Majority](https://www.britannica.com/topic/Moral-Majority) and Robertson’s 700 Club demonstrated the continued strength of the movement and the effectiveness of the television ministry.

[**Evangelicalism**](https://www.britannica.com/topic/Evangelicalism)

The third movement, Evangelicalism, has been best represented by the ministry of [Billy Graham](https://www.britannica.com/biography/Billy-Graham) and journals like *Christianity Today*. This group agrees with Fundamentalism on core doctrines such as the virgin birth, substitutionary [atonement](https://www.merriam-webster.com/dictionary/atonement) (that Christ’s suffering and death atoned for man’s sins), the physical resurrection of Jesus, and biblical inerrancy.



[**Billy Graham**](https://cdn.britannica.com/54/197054-050-D668A6CD/Billy-Graham-1966.jpg), 1966.

Although Evangelicals and Fundamentalists share a number of beliefs, they differ on an equal number of core teachings. Evangelical scholars, for example, doubt that accepting the doctrine of biblical inerrancy is the best way to assert their belief in biblical authority. Many Evangelicals also reject the premillennialism that is popular with Fundamentalists. Evangelicals differ in style, too, and often find Fundamentalists too negative in their attitudes about [culture](https://www.merriam-webster.com/dictionary/culture), too withdrawn into sects, too blustery and judgmental. When the [National Association of Evangelicals](https://www.britannica.com/topic/National-Association-of-Evangelicals) formed in 1942, the Fundamentalist right mounted the same sort of attack on it that had been used against the mainstream moderates and liberals. Most Evangelicals preferred to see themselves not as Fundamentalists but as perpetuators of the 19th-century Protestant mainstream.

To that end the Evangelicals gradually entered the world around them. They became involved in [liberal arts](https://www.britannica.com/topic/liberal-arts) colleges rather than building Bible schools, engaged in social programs, and criticized conservative Protestantism’s overidentification with militarism and unfettered [capitalism](https://www.britannica.com/topic/capitalism). They also acquired considerable if unpredictable political power in the United States and elsewhere.

Evangelicals were also ecumenical; [Graham](https://www.britannica.com/biography/Billy-Graham) welcomed Catholic and mainstream Protestant leaders on his platforms, and he prayed with many kinds of Christians whom Fundamentalists would shun. Whereas Fundamentalists and Pentecostalists had counterparts in the [Third World](https://www.britannica.com/topic/Third-World), Evangelicals tended to form international movements and hold conferences designed to bring Christians of many nations together. While Fundamentalists usually split off into churches of their own, Evangelicals remained connected to mainstream denominations and increasingly moved fully into the mainstream. Nevertheless they always endeavoured to keep alive their doctrinal distinctiveness and their passion for witnessing for Christ.

**Theological movements within Protestantism**

In the 20th century dramatic changes in Protestant theology took shape. This was due partly to general doubts about European [liberalism](https://www.britannica.com/topic/liberalism) after [World War I](https://www.britannica.com/event/World-War-I) and particularly to a reaction against the Nazis’ evoking of [liberal theology](https://www.britannica.com/topic/theological-liberalism) to support some of their views of society.

In both the 19th and 20th centuries, liberal theology was criticized for narrowing [Christianity](https://www.britannica.com/topic/Christianity) to the limits of what individuals believed themselves to be experiencing or for turning objective truth into subjective feeling. Though no conservative, [Kierkegaard](https://www.britannica.com/biography/Soren-Kierkegaard) was the most extreme of these critics. All conservative theologians opposed the liberals on these grounds, but in the 20th century there was a reaction even within the liberal camp. Beginning in 1918 [Karl Barth](https://www.britannica.com/biography/Karl-Barth) and [Emil Brunner](https://www.britannica.com/biography/Emil-Brunner) led a reaction against all theologies emphasizing religious experience. This theological movement, called [Neoorthodoxy](https://www.britannica.com/topic/neoorthodoxy), widely influenced Protestant thinking in [Europe](https://www.britannica.com/place/Europe) and the United States. Barth and his disciples regarded their work as a reassertion of the true [sovereignty](https://www.merriam-webster.com/dictionary/sovereignty) of Scripture and as a return to the authentic principles of the [Reformation](https://www.britannica.com/event/Reformation). In the United States [Reinhold Niebuhr](https://www.britannica.com/biography/Reinhold-Niebuhr) criticized liberal Christian philosophies as they applied to society and to the nature of humanity.

The limitations of the Neoorthodox approach were revealed by the German theologian [Rudolf Bultmann](https://www.britannica.com/biography/Rudolf-Bultmann) of Marburg, who sought to “demythologize” the New Testament by discovering its core truths and thus allowing its significance for [faith](https://www.britannica.com/topic/faith) to be more fully disclosed. Although refugees from Nazi [Germany](https://www.britannica.com/place/Germany), such as [Paul Tillich](https://www.britannica.com/biography/Paul-Tillich), interpreted European developments for Americans, the Neoorthodox synthesis did not outlast those who gave voice to it. Consequently, Protestant theology after the mid-1960s was in disarray. Europe lost its [hegemony](https://www.merriam-webster.com/dictionary/hegemony), though certain theologians, among them Wolfhart Pannenberg and Jürgen Moltmann, began to take elements of Neoorthodoxy and combine them into variously described movements, such as “theology of hope,” “political theology,” “theology of revolution,” or Protestant versions of “liberation theology.” Espoused in the Third World by theologians who stressed that God sides with the oppressed and the poor and in the [United States](https://www.britannica.com/place/United-States) by feminist or black theologians who developed new interpretations of biblical and traditional texts, these theologies called into question the [alleged](https://www.merriam-webster.com/dictionary/alleged) patriarchalism, elitism, and racism of earlier academic theology.

**The**[**ecumenical movement**](https://www.britannica.com/topic/ecumenism)

The [ecumenical](https://www.merriam-webster.com/dictionary/ecumenical) movement was at first exclusively Protestant (though [Eastern Orthodox](https://www.britannica.com/topic/Eastern-Orthodoxy) leaders soon took part). Its origins lay principally in the new speed of transport across the world and the movement of populations that mixed denominations as never before; the world reach of traditional denominations; the variety of [religion](https://www.britannica.com/topic/religion) within the [United States](https://www.britannica.com/place/United-States) and the problems that such a variety created; and the younger churches of Africa and Asia and their [contempt](https://www.merriam-webster.com/dictionary/contempt) for barriers raised by events of European history for which they felt no special concern. There was always a strong link with the missions, and an American [Methodist](https://www.britannica.com/topic/Methodism) missionary leader, [John R. Mott](https://www.britannica.com/biography/John-Mott), whose travels did much to transform the various ecumenical endeavours into a single organization, personified the harmony of missionary zeal with desire for Christian unity. The World Missionary Conference at Edinburgh in 1910 marks the beginning of the movement proper, and from it sprang conferences on life and work (led by the Swedish Lutheran archbishop [Nathan Söderblom](https://www.britannica.com/biography/Nathan-Soderblom)), as well as conferences on [faith](https://www.britannica.com/topic/faith) and order. In the beginning Roman Catholics refused to participate; the Eastern Orthodox participated only through exiles in the Western dispersion; and the Nazi government refused to allow Germans to go far in participating. By the end of [World War II](https://www.britannica.com/event/World-War-II) in 1945 it was evident that there was a new atmosphere, and the [World Council of Churches](https://www.britannica.com/topic/World-Council-of-Churches) was formally [constituted](https://www.merriam-webster.com/dictionary/constituted) at the [Amsterdam](https://www.britannica.com/place/Amsterdam) conference in 1948. The entire movement depended for most of its money and for part of its drive on the Americans; but its headquarters was in [Geneva](https://www.britannica.com/place/Geneva-Switzerland), and, under the guidance of its first general secretary, Netherlands Reformed administrator W.A. Visser ’t Hooft, it never lost sight of the fact that the traditional problems of divided Christian [Europe](https://www.britannica.com/place/Europe) had to be met if it was to succeed.

In the years after 1948 the ecumenical movement brought Protestants into an ever-growing [dialogue](https://www.merriam-webster.com/dictionary/dialogue) with the Eastern Orthodox and the Roman Catholics. After [John XXIII](https://www.britannica.com/biography/Saint-John-XXIII) became [pope](https://www.britannica.com/topic/pope) in 1958, Roman Catholics began to participate in the ecumenical movement. Although the definitions of the [Second Vatican Council](https://www.britannica.com/event/Second-Vatican-Council) (1962–65) were unacceptable to most Protestants, they had a breadth quite unlike the definitions of the [First Vatican Council](https://www.britannica.com/event/First-Vatican-Council) in 1870 and encouraged those (usually liberal) Protestants who hoped in time to lower this greatest of barriers raised by the 16th century. Since then several Protestant denominations have engaged in ecumenical discussions with [Roman Catholicism](https://www.britannica.com/topic/Roman-Catholicism). In 1999 [Lutherans](https://www.britannica.com/topic/Lutheranism) and Catholics signed a “common declaration” on [justification](https://www.britannica.com/topic/justification-Christianity), the topic that had been the major theological issue in the [Reformation](https://www.britannica.com/event/Reformation) of the 16th century.

**[Christianity: Protestantism](https://www.britannica.com/topic/Christianity/Protestantism%22%20%5Cl%20%22ref1261245)**

[Formulating a definition of](https://www.britannica.com/topic/Christianity/Protestantism%22%20%5Cl%20%22ref1261245)**[Protestantism](https://www.britannica.com/topic/Christianity/Protestantism%22%20%5Cl%20%22ref1261245)**[that would include all its varieties has long been the despair of Protestant historians and theologians, for there is greater diversity within](https://www.britannica.com/topic/Christianity/Protestantism%22%20%5Cl%20%22ref1261245)**[Protestantism](https://www.britannica.com/topic/Christianity/Protestantism%22%20%5Cl%20%22ref1261245)**[than there is between some forms of](https://www.britannica.com/topic/Christianity/Protestantism%22%20%5Cl%20%22ref1261245)**[Protestantism](https://www.britannica.com/topic/Christianity/Protestantism%22%20%5Cl%20%22ref1261245)**[and some non-Protestant Christianity. For example, a High…](https://www.britannica.com/topic/Christianity/Protestantism%22%20%5Cl%20%22ref1261245)

**[Biblical literature: Protestantism](https://www.britannica.com/topic/biblical-literature/Roman-Catholicism%22%20%5Cl%20%22ref598226)**[: The term Protestant covers so wide a variety of theological views and religious and cultural groups and so many different ways of worshipping and using the Bible in worship that it is virtually impossible to say anything about the liturgy or the Bible’s place…](https://www.britannica.com/topic/biblical-literature/Roman-Catholicism%22%20%5Cl%20%22ref598226)

**[Christianity: Protestant Christianity](https://www.britannica.com/topic/Christianity/Protestant-Christianity%22%20%5Cl%20%22ref301490)**

[The chief representatives of Protestant mysticism are the continental “Spirituals,” among whom Sebastian Franck (c. 1499–c. 1542), Valentin Weigel (1533–88), and Jakob Böhme (1575–1624) are especially noteworthy. Among traditional Lutherans Johann Arndt (1555–1621)…](https://www.britannica.com/topic/Christianity/Protestant-Christianity%22%20%5Cl%20%22ref301490)

**Pentecostal Assemblies of the World, Inc.,**, Protestant denomination organized in the United States in 1916 after many members withdrew from the [Assemblies of God](https://www.britannica.com/topic/Assemblies-of-God) during the [Jesus Only](https://www.britannica.com/event/Jesus-Only) controversy, a movement that denied the standard Pentecostal belief in the Trinity—Father, Son, and [Holy Spirit](https://www.britannica.com/topic/Holy-Spirit). Originally an interracial [church](https://www.britannica.com/topic/church-Christianity), it was divided by the splitting off of the whites into the Pentecostal Church, Inc., in 1924. This church merged with the Pentecostal Assemblies of [Jesus Christ](https://www.britannica.com/biography/Jesus) in 1945 to form the United Pentecostal Church, Inc. The Pentecostal Assemblies of the World, Inc., baptizes in the name of Jesus rather than in the name of the Trinity. In organization it resembles Methodism. Headquarters are in [Indianapolis](https://www.britannica.com/place/Indianapolis-Indiana), Ind.

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**[Baptism](https://www.britannica.com/topic/baptism)**[: Baptism, a sacrament of admission to Christianity. The forms and rituals of the various Christian churches vary, but baptism almost invariably involves the use of water and the Trinitarian invocation, “I baptize you: In the name of the Father, and of the Son, and of the Holy Spirit.” The candidate…](https://www.britannica.com/topic/baptism)

**[Indianapolis](https://www.britannica.com/place/Indianapolis-Indiana)**[: Indianapolis, city, seat (1822) of Marion county and capital of Indiana, U.S. It lies on the White River at its confluence with Fall Creek, near the centre of the state. The city is built on a level plain surrounded by low, gently sloping hills. It is a planned municipality, its layout resembling…](https://www.britannica.com/place/Indianapolis-Indiana)

**Christianity**: Christianity, major religion stemming from the life, teachings, and death of Jesus of Nazareth (the Christ, or the Anointed One of God) in the 1st century ce. It has become the largest of the world’s religions and, geographically, the most widely diffused of all faiths. It has a constituency of…

Bottom of Form**Anglican Evangelical**, one who emphasizes biblical faith, personal conversion, piety, and, in general, the Protestant rather than the Catholic heritage of the [Anglican Communion](https://www.britannica.com/topic/Anglican-Communion). Such persons have also been referred to as [low](https://www.britannica.com/topic/Low-Church) churchmen because they give a “low” place to the importance of the episcopal form of church government, the sacraments, and liturgical worship. The term Low Church was used by about the end of the 17th century, although this emphasis within [Anglicanism](https://www.britannica.com/topic/Anglicanism) was evident since the time of King [Edward VI](https://www.britannica.com/biography/Edward-VI) (1537–53).

The movement that became known as the [Evangelical](https://www.britannica.com/topic/Evangelical-revival) movement began within the [Church of England](https://www.britannica.com/topic/Church-of-England) in the 18th century, although it had many points in common with earlier Low Church attitudes and with 16th- and 17th-century [Puritanism](https://www.britannica.com/topic/Puritanism). The followers of [John Wesley](https://www.britannica.com/biography/John-Wesley), the founder of [Methodism](https://www.britannica.com/topic/Methodism), eventually left the Church of England, but many with very similar beliefs remained within the [established church](https://www.britannica.com/topic/established-church). They emphasized evangelism, social welfare, and missions, and they established the [Church Missionary Society](https://www.britannica.com/topic/Church-Missionary-Society) (1799) and the Colonial and Continental Church Society (1838). Included among the Evangelicals’ many leaders were the influential [Clapham Sect](https://www.britannica.com/topic/Clapham-Sect), a group of wealthy lay persons prominent in England from about 1790 to 1830. Many of them were members of Parliament, and they were responsible for ending the [slave trade](https://www.britannica.com/topic/slave-trade).

In the 19th century the Evangelicals opposed the [Oxford Movement](https://www.britannica.com/event/Oxford-movement), which emphasized the Catholic heritage of Anglicanism. In the 20th century they were influenced by liberalism and the new, scientific methods of studying the Bible. (*See* [Broad Church](https://www.britannica.com/topic/Broad-Church).) Some continued to stress the verbal inspiration and accuracy of the Bible and became known as [conservative](https://www.merriam-webster.com/dictionary/conservative) Evangelicals. Others, a much larger group, accepted the new learning and became known as liberal Evangelicals. In general, they continued as the Low Church party within the Anglican Communion.

**[India: The determination of policy](https://www.britannica.com/place/India/The-determination-of-policy%22%20%5Cl%20%22ref486184)** [by Evangelicals in England, both Anglican and Baptist, who added the rider that, as the ruler, Britain was responsible for India’s spiritual and moral welfare as well. The Evangelicals were a rising force, influential in the British “establishment.” Their remedy for India, as a preparation for conversion, was English education.…](https://www.britannica.com/place/India/The-determination-of-policy%22%20%5Cl%20%22ref486184)

**[United Kingdom: Religion](https://www.britannica.com/place/United-Kingdom/Cultural-change%22%20%5Cl%20%22ref483501)**

[The Evangelicals, in many ways the most influential as well as the most distinctively English religious group, were suspicious both of ritual and of appeals to any authority other than the Bible. Their concern with individual conduct was a force for social conformity during the middle…](https://www.britannica.com/place/United-Kingdom/Cultural-change%22%20%5Cl%20%22ref483501)

**[Anglicanism: Comprehensiveness in doctrine and practice](https://www.britannica.com/topic/Anglicanism/Teachings%22%20%5Cl%20%22ref466509)**

[Anglo-Catholic, Low Church or Evangelical, and others. The various churches of the Anglican Communion, though autonomous, are bound together by a common heritage and common doctrinal and liturgical concerns, and there has always been a considerable amount of interchange of ecclesiastical personnel.…](https://www.britannica.com/topic/Anglicanism/Teachings%22%20%5Cl%20%22ref466509)

**Peter Taylor Forsyth**, (born May 12, 1848, [Aberdeen](https://www.britannica.com/place/Aberdeen-Scotland), Aberdeenshire, Scotland—died November 11, 1921, [London](https://www.britannica.com/place/London), England), Scottish Congregational minister whose numerous and influential writings anticipated the ideas of the Swiss Protestant theologian [Karl Barth](https://www.britannica.com/biography/Karl-Barth).

The son of a postman, Forsyth studied at the University of Aberdeen and at Göttingen, where he was deeply influenced by the German Protestant theologian [Albrecht Ritschl](https://www.britannica.com/biography/Albrecht-Ritschl). After serving several Congregational churches in [England](https://www.britannica.com/place/England), including Emmanuel Church, Cambridge, he became principal of Hackney Theological College in London. He began as a theological liberal but gradually modified his position to one that resembled most the “positive theology” found in Germany.

His *Positive Preaching and the Modern Mind* (1907) and *Lectures on the Church and the Sacraments* (1917) recalled Protestants to the richness of their own teaching about the church at a time when liberalism and evangelicalism together were threatening to obscure it. Forsyth’s most famous book, *The Person and Place of Jesus Christ* (1909), attempted “to moralize dogma,” to express in terms of modern personal experience the meaning of the doctrine of Christ’s divinity. In *Christ on Parnassus* (1911), dealing with [theology](https://www.britannica.com/topic/theology) and the arts, and in *The Justification of God* (1916), he considered the relation of Christian faith to the questions of his day.

He reasserted the classic faith of the [Reformation](https://www.britannica.com/event/Reformation) in terms appropriate to his own time, bringing the word *grace* back into Protestant theology and showing anew what was meant by the [sovereignty](https://www.merriam-webster.com/dictionary/sovereignty) of God as revealed in [holy](https://www.britannica.com/topic/sacred) love in Christ. Forsyth anticipated many insights characteristic of Barth. Through Barth’s work, Forsyth, often misunderstood in his own time, gained new attention.

**[Karl Barth](https://www.britannica.com/biography/Karl-Barth)**[: Karl Barth, Swiss Protestant theologian, probably the most influential of the 20th century. Closely supported by his lifelong friend and colleague, the theologian Eduard Thurneysen, he initiated a radical change in Protestant thought, stressing the “wholly otherness of God” over…](https://www.britannica.com/biography/Karl-Barth)

**[Albrecht Ritschl](https://www.britannica.com/biography/Albrecht-Ritschl)**[: Albrecht Ritschl, German Lutheran theologian who showed both the religious and ethical relevance of the Christian faith by synthesizing the teaching of the Scriptures and the Protestant Reformation with some aspects of modern knowledge. Most of the results of Ritschl’s…](https://www.britannica.com/biography/Albrecht-Ritschl)

**[Reformation](https://www.britannica.com/event/Reformation)**[: Reformation, the religious revolution that took place in the Western church in the 16th century. Its greatest leaders undoubtedly were Martin Luther and John Calvin. Having far-reaching political, economic, and social effects, the Reformation became the basis for the founding of Protestantism, one of the three…](https://www.britannica.com/event/Reformation)

**Ernst Wilhelm Hengstenberg**, (born Oct. 20, 1802, Fröndenberg, Prussia [Germany]—died May 28, 1869, Berlin), German theologian who defended Lutheran orthodoxy against the [rationalism](https://www.britannica.com/topic/rationalism) pervading the Protestant churches and particularly the theological faculties of his day. Hengstenberg studied at Bonn and at [Berlin](https://www.britannica.com/place/Berlin), where he was professor of [theology](https://www.britannica.com/topic/theology) most of his life. In 1827 he founded the *Evangelische Kirchen-Zeitung* (“Protestant Church Newspaper”), which he edited for more than 40 years. This journal campaigned against the “unbelief” and indifference of the state churches, extolled the Lutheran doctrine as defined during the Reformation, and served as a rallying point for [conservatism](https://www.merriam-webster.com/dictionary/conservatism), both theological and political.

He defended orthodoxy also by his many biblical commentaries, chiefly on the [Old Testament](https://www.britannica.com/topic/Old-Testament), and by his *Christologie des Alten Testaments,* 3 vol. (1829–35; “Christology of the Old Testament”). These works opposed the growing reliance upon [historical-critical](https://www.britannica.com/topic/historical-criticism-biblical-criticism) interpretation and followed the traditional method of reading the Old Testament as a Christian book filled with prophecies of the Messiah fulfilled by the coming of Christ. Hengstenberg’s influence was extended to Great Britain and the United States through his books, most of which were translated into English during his lifetime.

**[Protestantism: Germany](https://www.britannica.com/topic/Protestantism/The-revival-of-Pietism%22%20%5Cl%20%22ref469798)**[: of earlier norms), led by](https://www.britannica.com/topic/Protestantism/The-revival-of-Pietism%22%20%5Cl%20%22ref469798)**[Ernst Wilhelm Hengstenberg](https://www.britannica.com/topic/Protestantism/The-revival-of-Pietism%22%20%5Cl%20%22ref469798)**[(1802–69), made 17th-century orthodoxy normative for the interpretation of Luther’s teachings and fought the rising historical-critical approach to the Bible by affirming the verbal inspiration and inerrancy of Scripture. A second group, the Neo-Lutherans, felt that the Repristinationists or “Old Lutherans,” though…](https://www.britannica.com/topic/Protestantism/The-revival-of-Pietism%22%20%5Cl%20%22ref469798)

**[Lutheranism: Modernity](https://www.britannica.com/topic/Lutheranism/Pietism%22%20%5Cl%20%22ref927320)**[: a traditional-confessional school, represented by](https://www.britannica.com/topic/Lutheranism/Pietism%22%20%5Cl%20%22ref927320)**[Ernst Wilhelm Hengstenberg](https://www.britannica.com/topic/Lutheranism/Pietism%22%20%5Cl%20%22ref927320)**[(1802–69) and Claus Harms (1778–1855); and a mediating school, which included August Neander (1789–1850) but was chiefly influenced by Friedrich Daniel Ernst Schleiermacher (1768–1834). Later in the century Albrecht Ritschl (1822–89) sought to forge a synthesis between the Christian faith and modernity,…](https://www.britannica.com/topic/Lutheranism/Pietism%22%20%5Cl%20%22ref927320)

**[Hegelianism: Period of controversies chiefly in religion: 1831–39](https://www.britannica.com/topic/Hegelianism/Crises-in-the-earlier-Hegelian-school%22%20%5Cl%20%22ref468949)**[: a polemic against the orthodox Ernst Hengstenberg, a vehement accuser of the Hegelians, and in his Kritik der Geschichte der Offenbarung (1838; “Critique of the History of Revelation”). In 1838 was founded the earliest journal of the left, the Hallische Jahrbücher für deutsche Wissenschaft und Kunst (“Halle Yearbooks for German…](https://www.britannica.com/topic/Hegelianism/Crises-in-the-earlier-Hegelian-school%22%20%5Cl%20%22ref468949)

**Second Great Awakening**, [Protestant](https://www.britannica.com/topic/Protestantism) religious revival in the [United States](https://www.britannica.com/place/United-States) from about 1795 to 1835. During this revival, meetings were held in small towns and large cities throughout the country, and the unique frontier institution known as the [camp meeting](https://www.britannica.com/topic/camp-meeting) began. Many churches experienced a great increase in membership, particularly among [Methodist](https://www.britannica.com/topic/Methodism) and [Baptist](https://www.britannica.com/topic/Baptist) churches. The Second Great Awakening made soul-winning the primary function of ministry and stimulated several [moral](https://www.merriam-webster.com/dictionary/moral) and philanthropic reforms, including [temperance](https://www.britannica.com/topic/temperance-movement) and the emancipation of women. Generally considered less emotional than the [Great Awakening](https://www.britannica.com/event/Great-Awakening) of the early 18th century, the second wave of evangelical [revivalism](https://www.britannica.com/topic/revivalism-Christianity) led to the founding of numerous colleges and seminaries and to the organization of mission societies across the country.



[**Methodist camp meeting**](https://cdn.britannica.com/29/185229-050-2A58C895/woodcut-camp-meeting-Methodist-Eastham-Massachusetts-1850.jpg)

Hand-coloured woodcut of a Methodist camp meeting in Eastham, Massachusetts, 1850.

The Second Great Awakening can be divided into three phases. The first phase (1795–1810) was associated with frontier camp meetings conducted by American preachers [James McGready](https://www.britannica.com/biography/James-McGready), John McGee, and [Barton W. Stone](https://www.britannica.com/biography/Barton-W-Stone) in [Kentucky](https://www.britannica.com/place/Kentucky) and [Tennessee](https://www.britannica.com/place/Tennessee). The second and more [conservative](https://www.merriam-webster.com/dictionary/conservative) phase of the awakening (1810–25) centred in the [Congregational churches](https://www.britannica.com/topic/Congregationalism) of [New England](https://www.britannica.com/place/New-England) under the leadership of theologians [Timothy Dwight](https://www.britannica.com/biography/Timothy-Dwight), [Lyman Beecher](https://www.britannica.com/biography/Lyman-Beecher), Nathaniel W. Taylor, and Asahel Nettleton. The third and final phase (1825–35) stemmed from the activities of evangelist [Charles Grandison Finney](https://www.britannica.com/biography/Charles-Grandison-Finney), who began his revivalism in small towns in western [New York](https://www.britannica.com/place/New-York-state) in the 1820s but eventually conducted revival meetings in the largest cities in the United States and Britain.

During the Second Great Awakening revivalistic theology in many denominations shifted from [Calvinism](https://www.britannica.com/topic/Calvinism) to a practical [Arminianism](https://www.britannica.com/topic/Arminianism) as preachers emphasized the ability of sinners to make an immediate decision for their [salvation](https://www.britannica.com/topic/salvation-religion); theological differences almost disappeared among evangelical churches. Moreover, under Finney’s aegis a rationale for carefully contrived revival techniques evolved. After 1835 an irregular corps of professional revival experts traveled through the towns and cities of America and Britain organizing annual revival meetings at the invitation of local pastors who wanted to reinvigorate their churches. Although many American Protestants lost interest in revivalism in the first half of the 20th century, tent revivals as well as annual revivals in churches in [the South](https://www.britannica.com/place/the-South-region) and [Midwest](https://www.britannica.com/place/Midwest) continued to be an important feature of Protestant church life.

**[Revivalism](https://www.britannica.com/topic/revivalism-Christianity%22%20%5Cl%20%22ref269452)**[: another revival, known as the](https://www.britannica.com/topic/revivalism-Christianity%22%20%5Cl%20%22ref269452)**[Second Great Awakening](https://www.britannica.com/topic/revivalism-Christianity%22%20%5Cl%20%22ref269452)**[(c. 1795–1835), began in the United States. During this revival, meetings were held in small towns and the large cities throughout the country, and the unique frontier institution known as the camp meeting began. The](https://www.britannica.com/topic/revivalism-Christianity%22%20%5Cl%20%22ref269452)**[Second Great Awakening](https://www.britannica.com/topic/revivalism-Christianity%22%20%5Cl%20%22ref269452)**[produced a great increase…](https://www.britannica.com/topic/revivalism-Christianity%22%20%5Cl%20%22ref269452)

**[Great Awakening](https://www.britannica.com/event/Great-Awakening%22%20%5Cl%20%22ref700505)**[: A revival known as the](https://www.britannica.com/event/Great-Awakening%22%20%5Cl%20%22ref700505)**[Second Great Awakening](https://www.britannica.com/event/Great-Awakening%22%20%5Cl%20%22ref700505)**[began in New England in the 1790s. Generally less emotional than the Great Awakening, the](https://www.britannica.com/event/Great-Awakening%22%20%5Cl%20%22ref700505)**[Second Great Awakening](https://www.britannica.com/event/Great-Awakening%22%20%5Cl%20%22ref700505)**[led to the founding of colleges and seminaries and to the organization of mission societies.…](https://www.britannica.com/event/Great-Awakening%22%20%5Cl%20%22ref700505)

**[Protestantism](https://www.britannica.com/topic/Protestantism)**[: Protestantism, Christian religious movement that began in northern Europe in the early 16th century as a reaction to medieval Roman Catholic doctrines and practices. Along with Roman Catholicism and Eastern Orthodoxy, Protestantism became one of three major forces in Christianity. After a series of European religious wars in the 16th…](https://www.britannica.com/topic/Protestantism)

**Confessing Church**, German **Bekennende Kirche**, movement for revival within the German Protestant churches that developed during the 1930s from their resistance to [Adolf Hitler’s](https://www.britannica.com/biography/Adolf-Hitler) attempt to make the churches an instrument of National Socialist (Nazi) [propaganda](https://www.merriam-webster.com/dictionary/propaganda) and politics. The German Protestant tradition of close cooperation between [church and state](https://www.britannica.com/topic/church-and-state), as well as dislike for the [Weimar Republic](https://www.britannica.com/place/Weimar-Republic) that governed Germany after [World War I](https://www.britannica.com/event/World-War-I), at first caused the churches to take a favourable attitude toward Hitler. But Hitler’s church party, the German Christians, gained control of the [German Evangelical Church](https://www.britannica.com/topic/German-Evangelical-Church), a federation formed in 1933 of Lutheran, Reformed, and United territorial churches. Ludwig Müller, supported by the Nazis, was elected *Reichsbischof* (“imperial bishop”) and threatened the [authoritative](https://www.merriam-webster.com/dictionary/authoritative) position of the Scriptures and the confessional writings of the Reformation by tolerating the Nazi doctrine of the racial superiority of so-called Aryans.

In opposition to the German Christians, the Young Reforming Movement was formed within the churches under the leadership of Hanns Lilje, Martin Niemöller, and others. In November 1933 Niemöller founded the Pastors’ Emergency League, which resisted the programs of the German Christians. The [Synod of Barmen](https://www.britannica.com/event/Synod-of-Barmen) was held in May 1934, and its theological declaration transformed the defensive movement against Nazi control of the churches into an organized revival, especially where German territorial churches were subject to Nazi administration.

At the end of 1934, at the second synod of the Confessing Church at Dahlem, the church proclaimed its emergency law: the true church in Germany was that which accepted the Barmen Declaration, and, where church leadership was no longer faithful to the true confession, ministers and parishes were to follow the orders of the Confessing Church. Thus, in practice, two Protestant churches developed in Germany: the one under state control and the Confessing Church, which the state did not recognize. The Confessing Church, together with the churches of Bavaria, Württemberg, and Hanover (which had remained independent of Nazi rule), formed the provisional government of the German Evangelical Church.

In 1936 internal confessional and political differences led the Lutheran territorial churches to form the Council of the Evangelical [Lutheran Church](https://www.britannica.com/topic/Lutheranism) in Germany, thus eroding the unity of the Confessing Church. The Reformed and United sections of the Confessing Church remained particularly active in protesting against euthanasia and the persecution of the Jews. Nazi pressure was gradually intensified, and increasingly the Confessing Church was forced underground. In 1937 Niemöller and other clergy were arrested. After the outbreak of [World War II](https://www.britannica.com/event/World-War-II) in 1939, the Confessing Church continued, although it was seriously handicapped by the conscription of clergy and laity. In 1948 it ceased to exist when the territorial churches formed the reorganized Evangelical Church in Germany.

**[Protestantism: Mainstream Protestantism](https://www.britannica.com/topic/Protestantism/Protestantism-since-the-early-20th-century%22%20%5Cl%20%22ref469880)**[: The](https://www.britannica.com/topic/Protestantism/Protestantism-since-the-early-20th-century%22%20%5Cl%20%22ref469880)**[Confessing Church](https://www.britannica.com/topic/Protestantism/Protestantism-since-the-early-20th-century%22%20%5Cl%20%22ref469880)**[, a loose association of churchmen led by Martin Niemöller and others, emerged to stand for (or “confess”) the traditional teaching of the church. This opposition prompted the Nazis to withdraw their support from the German Christians by the mid-1930s. During the war Theophil…](https://www.britannica.com/topic/Protestantism/Protestantism-since-the-early-20th-century%22%20%5Cl%20%22ref469880)

**[Lutheranism: European Lutheranism](https://www.britannica.com/topic/Lutheranism/Eastern-Europe-and-Scandinavia%22%20%5Cl%20%22ref466338)**[: to the formation of the](https://www.britannica.com/topic/Lutheranism/Eastern-Europe-and-Scandinavia%22%20%5Cl%20%22ref466338)**[Confessing Church](https://www.britannica.com/topic/Lutheranism/Eastern-Europe-and-Scandinavia%22%20%5Cl%20%22ref466338)**[(Bekennende Kirche), which comprised pastors and congregations loyal to traditional confessional standards. The remainder of the decade was marked by continued theological and political confrontation between the confessionally minded camp and the German Christians. This controversy, known as the German Church Struggle, led…](https://www.britannica.com/topic/Lutheranism/Eastern-Europe-and-Scandinavia%22%20%5Cl%20%22ref466338)

**[Karl Barth: Years in Germany](https://www.britannica.com/biography/Karl-Barth%22%20%5Cl%20%22ref21250)**[: the founders of the so-called](https://www.britannica.com/biography/Karl-Barth%22%20%5Cl%20%22ref21250)**[Confessing Church](https://www.britannica.com/biography/Karl-Barth%22%20%5Cl%20%22ref21250)**[, which reacted vigorously and indignantly against the attempt to set up a “German Christian” church supported by the Nazi government. The famous Barmen Declaration of 1934 (see Barmen, Synod of), largely based on a draft that Barth had prepared, expressed his conviction that…](https://www.britannica.com/biography/Karl-Barth%22%20%5Cl%20%22ref21250)

**John Frederick**, byname **John Frederick the Magnanimous,**German **Johann Friedrich der Grossmütige**, (born June 30, 1503, [Torgau](https://www.britannica.com/place/Torgau), Saxony—died March 3, 1554, [Weimar](https://www.britannica.com/place/Weimar-Germany), Saxe-Weimar), last [elector](https://www.britannica.com/topic/elector) of the Ernestine branch of the Saxon House of Wettin and leader of the Protestant Schmalkaldic League. His wars against the Holy Roman emperor Charles V and his fellow princes caused him to lose both the electoral rank and much of his territory.

The elder son of the elector [John the Steadfast](https://www.britannica.com/biography/John-elector-of-Saxony), John Frederick succeeded to the Ernestine lands in 1532. As head of the [Schmalkaldic League](https://www.britannica.com/event/Schmalkaldic-League) (*q.v.*) for the defense of the reformers, he hesitated to oppose the Holy Roman emperor [Charles V](https://www.britannica.com/biography/Charles-V-Holy-Roman-emperor), in whose pacific intentions he believed. His Naumburg coup, when he forced the replacement of an elected Catholic bishop by a Protestant one, however, helped convince Charles V to take up arms against the Reformation. Furthermore, by seizing the town of Wurzen, John Frederick ignored the rights of his second cousin [Maurice](https://www.britannica.com/biography/Maurice-elector-of-Saxony), Saxon duke of the rival Albertine branch of the House of Wettin.

The ensuing [enmity](https://www.merriam-webster.com/dictionary/enmity) helped split [Germany’s](https://www.britannica.com/place/Germany) Protestant princes. When the Emperor defeated the Schmalkaldic League at the Battle of Mühlberg (1547) with the aid of Maurice, the electoral dignity was granted to the Albertines. John Frederick, wounded and taken prisoner, was condemned to death but saved himself by [acquiescing](https://www.merriam-webster.com/dictionary/acquiescing) to electoral and territorial losses. He refused to compromise on religious issues, however, and enjoined his sons to refuse peace with Maurice. In 1552, during a war between the Emperor and Maurice, John Frederick was freed. After the death of Maurice (1553), he hoped to regain the electorship but was disappointed when Maurice’s successor Augustus was granted the title. Considered a [martyr](https://www.merriam-webster.com/dictionary/martyr) of [Protestantism](https://www.britannica.com/topic/Protestantism), John Frederick continued to enjoy the respect of his people and fellow princes until his death.

**[John Frederick](https://www.britannica.com/topic/Schmalkaldic-Articles%22%20%5Cl%20%22ref51762)**[I, Lutheran elector of Saxony, wished to determine what issues could be negotiated with the Roman Catholics and what could not be compromised. He asked Luther to review earlier statements of faith by the Reformers to determine what was absolutely essential to the…](https://www.britannica.com/topic/Schmalkaldic-Articles%22%20%5Cl%20%22ref51762)

**[Schmalkaldic League](https://www.britannica.com/event/Schmalkaldic-League%22%20%5Cl%20%22ref75916)**[: the Magnanimous of Hesse and](https://www.britannica.com/event/Schmalkaldic-League%22%20%5Cl%20%22ref75916)**[John Frederick](https://www.britannica.com/event/Schmalkaldic-League%22%20%5Cl%20%22ref75916)**[I of Saxony. Among its other original members were Brunswick, Anhalt, and the cities of Mansfeld, Magdeburg, Bremen, Strassburg, and Ulm. The league had a timeline of six years but was regularly extended.…](https://www.britannica.com/event/Schmalkaldic-League%22%20%5Cl%20%22ref75916)

**[Charles V](https://www.britannica.com/biography/Charles-V-Holy-Roman-emperor)**[: Charles V, Holy Roman emperor (1519–56), king of Spain (as Charles I; 1516–56), and archduke of Austria (as Charles I; 1519–21), who inherited a Spanish and Habsburg empire extending across Europe from Spain…](https://www.britannica.com/biography/Charles-V-Holy-Roman-emperor)

**Henry Longueville Mansel**, (born Oct. 6, 1820, Cosgrove, [Northamptonshire](https://www.britannica.com/place/Northamptonshire), Eng.—died July 30, 1871, Cosgrove), British philosopher and Anglican theologian and priest remembered for his exposition of the [philosophy](https://www.britannica.com/topic/philosophy) of the Scottish thinker [Sir William Hamilton](https://www.britannica.com/biography/Sir-William-Hamilton-9th-Baronet) (1788–1856).

Educated at the [University of Oxford](https://www.britannica.com/topic/University-of-Oxford), Mansel was elected Waynflete professor of [moral](https://www.merriam-webster.com/dictionary/moral) and [metaphysical](https://www.merriam-webster.com/dictionary/metaphysical) philosophy there in 1859. In 1866 he was appointed regius professor of [ecclesiastical](https://www.merriam-webster.com/dictionary/ecclesiastical) history and canon of Christ Church. Two years later he became dean of St. Paul’s.

Most of Mansel’s philosophical works centre on the relation between human thought and human experience. For the eighth edition of the *Encyclopædia Britannica* (1857) he wrote an article on [metaphysics](https://www.britannica.com/topic/metaphysics) in which he discussed this relationship and developed Hamilton’s views. In his Bampton Lectures, *The Limits of Religious Thought* (1858), Mansel expounded Hamilton’s doctrine that human knowledge is strictly limited to the finite and is “conditioned.” In reply to attacks on this notion by [John Stuart Mill](https://www.britannica.com/biography/John-Stuart-Mill) and other critics, Mansel defended Hamilton’s views in *The Philosophy of the Conditioned* (1866). His [contention](https://www.merriam-webster.com/dictionary/contention), however, that the human mind could not attain to any positive [conception](https://www.merriam-webster.com/dictionary/conception) of the nature of God or his goodness provoked considerable controversy, and Mansel, who meant to attack deism, rather than theism, was accused of agnosticism. Concerned with problems of [language](https://www.britannica.com/topic/language) and logic, Mansel discussed the verification of the meaning of different propositions and stressed the fundamental difficulty of arriving at particular truths. General knowledge, as his “Metaphysics” article indicated, is humanly possible, but specific truths are inscrutable. Consequently, faith is required in order to overcome the dilemma between the existence of evil and the goodness of God. Among Mansel’s other writings are *Prolegomena logica: An Inquiry into the Psychological Character of Logical Processes* (1851) and *The Gnostic Heresies of the First and Second Centuries* (1875); with J. Veitch he edited Hamilton’s *Lectures on Metaphysics and Logic,* 4 vol. (1859–60).

**[Sir William Hamilton, 9th Baronet](https://www.britannica.com/biography/Sir-William-Hamilton-9th-Baronet)**[: Sir William Hamilton, 9th Baronet, Scottish metaphysical philosopher and influential educator, also remembered for his contributions in the field of logic.…](https://www.britannica.com/biography/Sir-William-Hamilton-9th-Baronet)

**[Newspaper](https://www.britannica.com/topic/newspaper)**[: Newspaper, publication usually issued daily, weekly, or at other regular times that provides news, views, features, and other information of public interest and that often carries advertising. Forerunners of the modern newspaper include the Acta diurna (“daily acts”) of ancient Rome—posted…](https://www.britannica.com/topic/newspaper)

**[Magazine](https://www.britannica.com/topic/magazine-publishing)**[: Magazine, a printed or digitally published collection of texts (essays, articles, stories, poems), often illustrated, that is produced at regular intervals (excluding newspapers). A brief treatment of magazines follows. For full treatment, see publishing: Magazine publishing. The modern magazine…](https://www.britannica.com/topic/magazine-publishing)



**Aimee Semple McPherson**, née **Aimee Elizabeth Kennedy**, (born October 9, 1890, near Ingersoll, Ontario, Canada—died September 27, 1944, [Oakland](https://www.britannica.com/place/Oakland-California), [California](https://www.britannica.com/place/California-state), U.S.), controversial American [Pentecostal](https://www.britannica.com/topic/Pentecostalism) evangelist and early [radio](https://www.britannica.com/topic/radio) preacher whose [International Church of the Foursquare Gospel](https://www.britannica.com/topic/International-Church-of-the-Foursquare-Gospel) brought her wealth, notoriety, and a following numbering in the tens of thousands.

Aimee Kennedy was reared by her mother in the work of the [Salvation Army](https://www.britannica.com/topic/Salvation-Army). She preached her own brand of the Christian gospel at age 17 and in 1908 was married to a Pentecostal evangelist, Robert J. Semple. Under her husband’s influence she converted to that belief, and she did missionary work with him in China. After his death in [Hong Kong](https://www.britannica.com/place/Hong-Kong) in 1910 she returned to the [United States](https://www.britannica.com/place/United-States). In 1912, while working with her mother and the Salvation Army in [New York City](https://www.britannica.com/place/New-York-City), she married Harold S. McPherson; the marriage later ended when she turned to full-time itinerant evangelism and healing.

Aimee McPherson’s first official sermon occurred at Mount Forest, Ontario, in 1915. From the beginning she worked in spiritual healing and encouraged [speaking in tongues](https://www.britannica.com/topic/glossolalia) and other common attributes of [fundamentalist](https://www.britannica.com/topic/Christian-fundamentalism) and Pentecostal [Christianity](https://www.britannica.com/topic/Christianity). Under her mother’s management she traveled through the United States and other countries, but from 1918 she made her headquarters in [Los Angeles](https://www.britannica.com/place/Los-Angeles-California), where for almost 20 years she preached to large audiences in the Angelus Temple, built for her by her followers at a cost of $1.5 million.

In 1923 the temple was dedicated as the Church of the Foursquare Gospel, a name deriving from McPherson’s vision of a four-faced creature she interpreted as typifying Christ’s fourfold role as Savior, Baptizer, Healer, and Coming King. Based on tenets of hope and salvation for the needy, her Foursquare Gospel appealed especially to migrant Southerners and Midwesterners who found themselves frustrated by the complexities of life in urban southern California. In 1927 she incorporated the International Church of the Foursquare Gospel.

A born showman, McPherson preached every night at the temple, and Sunday services were attended by thousands of worshippers, who sat spellbound throughout extravaganzas that included patriotic and quasi-religious music played by a 50-piece band, prayers, and singing, all climaxed by a dramatic sermon. McPherson based much of the appeal of her movement on [faith healing](https://www.britannica.com/topic/faith-healing), adult baptism by [immersion](https://www.merriam-webster.com/dictionary/immersion), and a pervading aura of optimism and spectacle. The temple radio station broadcast her services, and she published weekly and monthly magazines and operated numerous other enterprises. She compiled a book of sermons, *This Is That* (1923), and wrote *In the Service of the King* (1927) and *Give Me My Own God* (1936). She frequently made newspaper headlines, most notably in 1926, when she disappeared for several weeks (she claimed to have been kidnapped). She was also accused of a number of financial improprieties, but none was proved and none detracted from her appeal to her loyal following. During the 1930s she was dogged by numerous lawsuits—at one time 45 assorted legal actions were pending—and by disagreements with her family.

By 1944 McPherson’s Foursquare Gospel movement had grown to include some 400 branches in the United States and [Canada](https://www.britannica.com/place/Canada) and nearly 200 missions abroad, with membership numbering about 22,000. Her Bible College, founded in 1923 and from 1926 housed in the Lighthouse of International Foursquare Evangelism next to the Angelus Temple, had graduated more than 3,000 evangelists and missionaries. McPherson died from an overdose of sleeping pills that was declared accidental. Her son Rolf McPherson continued the movement.