CHRISTIAN HISTORY

1801-1900 C.E.

August 26, 2026

SUMMARY OF THIS CENTURY

General Development: Both new streams of thought and the advent of the industrial age challenge Christianity and its influence in society. Christians respond with renewed focus on theology and with many efforts to serve the poor and the oppressed. Colonization oppresses native peoples and tests the church's resolve against greed. For the first time, the gospel becomes truly global, reaching nearly every part of human society. Mission work achieves an intensity unmatched since the church's earliest years.

Key Questions: Is the Bible historically trustworthy or even needed? How can the church help natives facing exploitation, slaves, and the urban poor? Can the various Christian groups work together to bring salvation to the masses?

Key Places: the expanding United States • England • France • Rome • every place where Europeans and Americans bring the gospel • Cane Ridge

Key People: G. W. F. Hegel, Charles Darwin, Søren Kierkegaard, Charles Spurgeon, Pope Pius IX, Charles Finney, Dwight Moody, Joseph Smith, Mary Baker, William Carey

Key Dates:

1801 — the Cane Ridge Revival
1804 — Napoleon takes the title of emperor
1815 — in France, Napoleon is deposed for the last time
1827 — Joseph Smith produces the Book of Mormon
1830 — the Disciples/Christian Churches become a distinct group in the U.S. by this time
1841-1873 — David Livingstone explores and evangelizes in central Africa
1846-1878 — Pope Pius IX, longest-tenured pope, holds the papacy
1848 — Karl Marx's *Communist Manifesto* is published
1861-1865 — U.S. Civil War
1881-1885 — the Revised Version, the first major English translation since the KJV in 1611, is published
1889 — Moody Bible Institute begins

MOVEMENTS OF THOUGHT THAT IMPACTED CHRISTIANITY

SCIENCE — The growth in the physical sciences in the 1800s naturally prompted efforts to study human thinking and behavior scientifically. Sociology, economics, anthropology, and psychology first appeared during this century.

LIBERAL BIBLICAL CRITICISM — Frederick D. E. Schleiermacher (1768-1834), a preacher and philosopher from Prussia (in what is now Poland), accepted Kant's concept that God and the soul are ultimately unknowable, and so theology is not really about knowing God through reason or morality. He taught that true connection with God comes through a subjective sense of one's utter dependence on God. He is considered the Father of Modern Theology. He decreased the perceived need for the historical reliability of Scripture.

Other philosophers, primarily German, came to view the Bible as a merely human book subject to the same critiques as any other historical work. To them, religion is subjective, not based on historical revelation. They believed the highest authority is not Scripture but personal experience, and they emphasized the scientific method and natural law to explain supposedly supernatural events like miracles. They rejected the supernatural and Christ's atoning sacrifice and focused on the human Christ's ethical teachings and the presence of God in the human heart.

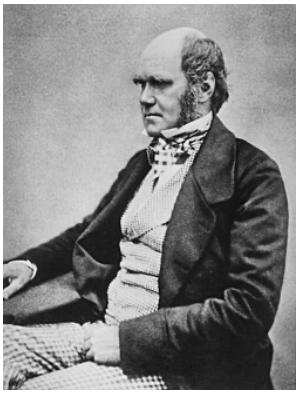
Liberal biblical criticism essentially, and oddly, combined the rational, empirical, *we can only believe what we observe* perspective of the Enlightenment with the subjectivism of the Romantic period. The result was that the Bible was no longer seen by liberal critics as supernatural, that is, as revelation from God; they saw it as merely a record of the evolution of religion.

Conservative biblical criticism includes study of the historical background of each book (through archaeology and other historical studies) and of the historical text and transmission of each book. Such study tends to confirm our confidence in the Bible as the word of God. Liberal biblical criticism, however, begins with the assumption that the Bible is not truly the word of God.

THEOLOGY flourished more in the 1800s than in perhaps any previous century. The 1800s produced a great number of Protestant theologians, and the study of biblical history gained an unprecedented level of importance. G. W. F. Hegel (1770-1831) argued for the importance of history for our understanding of the present and the coming future. He helped historical studies become a vital part of the study of spiritual things.

MATERIALISM — The rise in the average standard of living that came with the Industrial Revolution (which began in England between 1760 and 1830 and spread from there) tended to move people's attention away from spiritual matters.

DARWIN & EVOLUTION — English naturalist Charles Darwin (1809-1882), noticing the similarities and differences between animals on the continents and on isolated islands, came to believe that animals and humans evolved into their current states over great spans of time through natural selection. To many people, his ideas threatened the concept of God as Creator. They also sparked the concept of human evolution toward perfection, which then led to the concept of racial superiority (as in Nazi Germany) as a modern form of survival of the fittest. Some saw evolutionary theory as undermining the need for universal ethics and morals, since all such things, by this view, are relative and are determined by the current needs of society.



COMMUNISM was developed especially by Karl Marx (1818-1883), from Prussia (a part of Prussia that is now in Germany). He believed that all religious, social, and political institutions of society are merely the constructs by which people make money and that capitalism produces class conflicts. He argued that all profits should go not to the upper class, but to the laborers, since it is they who produce those profits. He also argued that ideas are tools used for the promotion of the dominant classes, which will eventually be overthrown by the common people. He considered religion the "opiate of the people", used to keep them in check under the powerful.

PSYCHOLOGY developed in a new way with the influence of Sigmund Freud (1856-1939). His theory that the human mind functions largely based on subconscious motivations was new for the church, and it took a while for theologians to learn how to respond to it.

EXISTENTIALISM began with Søren Aabye Kierkegaard (1813-1855), who called Christians to a Christianity beyond the easy Christianity promoted in much of Christendom, in which being a Christian means something like not being a Jew or a Muslim. He called Christians to a faith willing to pay the high cost of following Jesus. He was an existentialist and the founder of existentialism, studying what it means to exist as a true Christian with all the hardships of life, struggling to become what God calls us to be.

THE BIBLE IN ENGLISH

As the KJV reached about 250 years old, British and American scholars agreed it was time for a new translation into English that took the most up-to-date knowledge of the original texts into account. Biblical textual scholarship had advanced far beyond what was available in the early 1600s. The British published their translation first, in 1881 (New Testament) and 1885 (Old Testament); it was called the Revised Version. The American edition, with many intentional differences preferred by American scholars, was called the American Standard Version; it came out in 1901. The New American Standard Bible is its successor, though it is rather different from the ASV.

EUROPE

Europe went through major changes in the 1800s. Kings fell, some of them were reappointed, Italy was unified, Germany was unified, Switzerland approved a constitution. State churches generally lost some of their traditional support provided by the state. "Free churches" (those not state-supported) grew. Methodists and Baptists spread throughout Germany and Northern Europe.

FRANCE

Napoleon had taken control of France through a coup in 1799, ending the French Revolution. He rebuilt relations with the Catholic Church in 1801, since most French people were Catholic. But the government established in 1802 that the pope's decrees were not in force and synods could not be held in France without government permission. The Catholic Church in France thus came to be controlled by the French government until 1905. Napoleon declared freedom of religion for Protestants. In 1804, Napoleon took the title of Emperor in a ceremony presided over by Pope Pius VII. Later, Napoleon's ambitions led him to invade the pope's lands, and Pius VII was taken prisoner. The pope was freed when Napoleon was forced to give up his throne in 1814. (Napoleon managed to regain control of France again in 1815, but only briefly.)

ENGLAND

During the 1800s, the Anglican Church went through many reforms, diminishing corruption and increasing its service to those in need. But other Protestant groups grew the most, and they too were very active in mission work and in helping the poor. They made major strides in creating labor unions, bringing about prison reform, and regulating child labor.

MAJOR EVENTS IN THE ANGLICAN CHURCH IN ENGLAND

- Concern rose for the care of freed slaves, and William Wilberforce (1759-1833) and others fought relentlessly for the abolition of slavery in England and all its territories. Abolition came in stages and was finally completed in 1833.
- Social activist & evangelical Lord Shaftesbury (1801-1885) brought about major changes in English society:
  - 1840, secured passage of a law keeping boys under 16 from the dangerous work of chimney sweep
  - 1842, secured legislation prohibiting boys under 10 and women from working in the mines
  - 1845, laws were passed that protected the insane in asylums, including at Bedlam, a psychiatric hospital in London, where the public could pay a fee to see the bizarre behavior of the mentally ill

MAJOR EVENTS IN THE FREE CHURCHES IN ENGLAND

• 1831 — John N. Darby (1800-1882) began the Brethren, a movement that expected a rapture of the church just before the Great Tribulation and the thousand-year, Jewish kingdom. His movement was especially influential in North America.

• 1844 — George Williams (1821-1905) began the Young Men's Christian Association to provide urban young men with exercise, social life, and lodging in a Christian environment. The YMCA started in the U.S. in 1851. The YWCA began in 1866.

• Revivals took place around 1859, producing about a million new believers in Britain, and another million in the U.S., where the revival took place earlier, in 1857-1858.

• Charles Spurgeon (1834-1892) was England's best-known preacher in the 1800s. In 1861 he began preaching in the 4,700-seat Metropolitan Tabernacle. Almost 15,000 people were part of his congregation by 1891. He opened a college that trained some 900 preachers by the time of his death.

• 1865 — The Salvation Army was started by William Booth (1829-1912), a Methodist minister, to reach the poor through social work and evangelism. He added a military-style, hierarchical organization and uniforms in 1878.

IRELAND

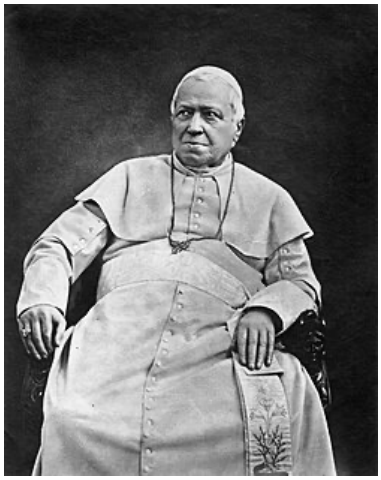
In the 1840s, famine caused by the potato blight caused over a million people from Ireland to move to the United States. Most of them were Roman Catholics. They greatly increased the Catholic population of the U.S.

THE ROMAN CATHOLIC CHURCH IN EUROPE

1814 — The Jesuits, disbanded in 1773, were reconstituted by the pope.

1829 — Limitations on Catholics voting or in government in Britain were removed in 1829. From 1845 to 1862, some 875 individuals of influence and Anglican clergy in Britain joined the Catholic Church.

The French Revolution, with its massive revolt against the power of the Roman Catholic Church in France, caused the popes and the Catholic Church to denounce all moves toward representative government in the Americas and Europe and particularly in Italy, where more and more people were hoping for a new, centralized, representative government.



1846 — Pope Pius IX, the longest-tenured pope in history, came to the papal seat. He held the papacy until 1878.

1848 — Rome itself went through a revolution and established the Republic of Rome. Pius IX was expelled from the city. The French intervened and brought him back. Pius did not try to work with the new system; he tried to rule as an absolute monarch.

1854 — Pius IX, on his own authority, declared the Immaculate Conception of Mary (that Mary was conceived without any taint of original sin) official doctrine of the Roman Catholic Church.

1863 — Pius IX declared that salvation is only available in the Roman Catholic Church.

1870 — The Vatican Council declared papal infallibility: that when the pope speaks *ex cathedra* (as the head of the church on earth) concerning faith or morals, what he says is infallible and must be accepted for salvation. (Only one pope has ever spoken *ex cathedra*: Pius XII in 1950, when he declared the doctrine of the Assumption of Mary, that she was

taken bodily into heaven and did not die.) In 1874, the Old Catholic Church began. It was made up of people who rejected the doctrine of papal infallibility.

1870 — A French garrison in Rome had been protecting the pope against Italians pushing for unification of all Italy. Louis Napoleon had to withdraw it because of a war France was fighting. Italian armies under King Victor Emmanuel took Rome, and in 1871 the Italian government took all the papal states. It guaranteed an annual payment to the pope in perpetuity to compensate him, allowed the pope to keep the Vatican and two other palaces, and permitted the Vatican to be self-governing. The pope rejected this arrangement, but Italy kept the pope's lands anyway, except the Vatican. (In 1929, the papacy finally accepted an arrangement similar to that offered in 1871.) Ironically, papal infallibility had been declared on July 18, 1870, and on September 20 that year Rome surrendered to the armies of Italy, greatly diminishing the pope's power. This surrender marked the end of the political authority of the popes, which had been strongest in the 1200s.

1890s — The Catholic Church began to speak out about important issues in the industrial age: in favor of human rights for workers, adequate living wages, reasonable working hours, charity toward the poor, labor unions, and private property; and against Communism. At the same time, Pope Leo XIII (pope 1878-1903) insisted on his authority to rule Rome and prohibited Catholics from voting in Italian elections, which ended up removing Catholic influence in the early years of the nation of Italy. Generally, between the French Revolution and World War I, Protestants adapted readily to the major changes going on in society (the industrial revolution, the rise of democracies, etc.), and the Roman Catholic Church resisted such changes, attempting to hold to older ways of living and being.

IN THE AMERICAS

As the old colonies began to push for independence, the old divisions grew between higher church authorities who represented the European political powers over them and the local clergy who lived and worked among the local people. The bishops were usually loyalists, but the local clergy (priests & friars) usually supported the rebels.

LATIN AMERICA

Napoleon's conquests in Europe shifted the balance of power in Latin America, and every part of South and Central America and Mexico gained its independence by 1825. Haiti, previously controlled by France, declared its independence in 1804. The pursuit of representative government in the U.S. and France inspired the revolutions of Latin America, but as the nations gained their independence, the aristocracy held onto its land and wealth and kept the poorer classes suppressed, and dictatorships resulted in most nations.

As the various nations gained independence, most of the higher European leadership returned to Europe, leaving a leadership vacuum in the Latin American Catholic church. The popes were stuck between, on one hand, displeasing the rulers of Spain and Portugal by recognizing Latin American independence and, on the other hand, leaving the churches of Latin America unstaffed by supporting the rights of Spain and Portugal to appoint bishops, which the Latin American nations rejected. This lack of leadership, plus the influx of secular ideas from Europe and waves of immigrants from China and Europe (which included many European Catholics), caused the Catholic Church to be unable to keep up with the needs of its people. This situation resulted in an increasingly superficial form of Catholicism in which many still called themselves Catholics but were essentially uninvolved in the life of the church.

IN THE UNITED STATES

THE SECOND GREAT AWAKENING AND REVIVALS IN THE U.S. — The Second Great Awakening began in 1787 at a small college in Virginia and spread through New England and all over the United States. It was strongly intellectual and was spurred on by some of America's leading theologians. It was especially influential along the southern and western frontiers, where thousands were converted. Camp meetings became very popular. They featured several speakers and potentially thousands of people, and they went on for days. The most famous camp meeting was the meeting at Cane Ridge, Kentucky, in August 1801, with some 10,000 people present. Baptists and Methodists used camp meetings most effectively, and that helped them to grow rapidly along the frontier. They became the largest Protestant groups by the mid-1800s.

The Cane Ridge Revival of 1801, in Cane Ridge, Kentucky…was originally organized by the local Presbyterian pastor, who announced a great assembly or 'camp meeting' for the promotion of a deeper faith. On the appointed date, thousands gathered. In an area where there were few opportunities to gather and celebrate, the pastor's announcement had a resounding success. Many went to Cane Ridge for religious reasons. Others made it an opportunity to gamble and carouse. Besides the pastor who had issued the original invitation, there were several Baptist and Methodist preachers. While some played and others drank, the pastors preached. A critic of the awakening later declared that, at Cane [246] Ridge, as many souls were conceived as were saved. In any case, the response to the call to repentance was surprising and overwhelming. While some wept and others laughed uncontrollably, others trembled, some ran about, and some even barked. The meeting lasted a week, and since then many have been convinced that such gatherings were the best way to proclaim the gospel. After that time, when the words 'evangelism' and 'revival' were used, they evoked images of Cane Ridge. Justo L. González, The Story of Christianity: The Early Church to the Present Day, pages 245-246

The Awakening sparked the formation of many new mission societies, including the American Bible Society in 1816. Women's missionary societies also appeared, as did organizations in pursuit of the abolition of slavery and against use of alcohol, including the Women's Christian Temperance Union. American feminism has some roots in the Second Great Awakening, as women who had become leaders in Christian social movements became advocates for women's rights.

Through the Second Great Awakening, the correspondence between ethnic origin and religious affiliation began to break down. Many German Lutherans, Scottish Presbyterians, and Irish Catholics became Baptist or Methodist. The correspondence still existed, but was greatly diminished.

RESTORATION MOVEMENT ROOTS

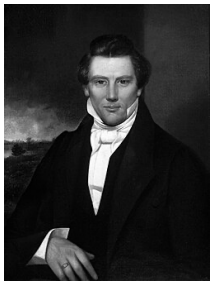
Thomas Campbell (1763-1854) was "*a Scotch-Irish, anti-Burgher Presbyterian who came to America in 1807. When his church refused to permit him to administer Communion to those outside his own group, he decided to preach a noncreedal faith based on the Bible. He soon gained numerous followers among the Baptists; and, after his son Alexander came to America, he organized congregational churches that practiced baptism by immersion and emphasized the second coming of Christ. By 1830 these churches separated from the Baptists and were known as Disciples. In 1832 the Disciples united with the Christians who followed Baron W. Stone (1772-1844), and so the Disciples or Christian Church was formed.*" Earle E. Cairns, Christianity through the Centuries, page 429

KEY EVENTS AND PEOPLE IN THE U.S. IN THE 1800s

- midweek prayer meetings became common
- Sunday School became common (the earliest known dates to 1786 in Virginia)
- missionary work expanded greatly to all parts of the world — Titus Coan (1801-1882) led a revival in Hawaii 1837-1839, bringing thousands to Christ — Marcus Whitman (1802-1847) and his wife, Narcissa, ministered to Native Americans in Oregon until they were murdered
- Bible societies were formed for translation, printing, and distribution of God's Word
- Charles G. Finney (1792-1875) was a lawyer but became a revival preacher. He invited those responding to the invitation to come to the "anxious bench". He supported the rights of blacks and of women.
- Dwight L. Moody held successful camp meetings in Great Britain. He also ministered in the U.S. and helped create the Chicago Evangelization Society in 1886, which launched the Moody Bible Institute in 1889.

SOCIAL CAUSES ADVANCED BY CHRISTIANS IN THE U.S.

- reduction/prohibition of use of alcohol/liquor — Pressure from churches/Christians produced temperance organizations the eventually led to Prohibition (1920-1933).
- end of the practice of settling arguments through dueling with swords or pistols, as happened with the death of Alexander Hamilton in a duel with Aaron Burr (1804); such a practice was incompatible with the spiritual, revival spirit of the Second Great Awakening
- prison reform and the end of imprisoning debtors
- Anti-slavery movements began in the 1700s and grew tremendously in the 1800s, even at the same time that slavery was coming to be considered essential in the South for the growing and harvesting of cotton for the increasing number of textile factories in New England and England. The issue of slavery split several denominations: the Wesleyan Methodist Church split from the Methodist Episcopal Church in 1843 over the issue of slavery, and the Southern Baptist Convention began in 1845 because Northern Baptists opposed slavery. Slavery was officially ended through the Civil War, Lincoln's Emancipation Proclamation, and especially the 13th Amendment, though segregation continued until the 1960s.



NEW GROUPS IN THE U.S.

- MORMONS followed Joseph Smith (1804-1844) who, in 1827, claimed he had discovered gold plates that, when translated, became the Book of Mormon. After his death, the Mormons migrated under Brigham Young (1801-1877) to Utah between 1846 and 1848.
- SEVENTH-DAY ADVENTISTS were called Adventists because of the expectation of William Miller (1782-1849) that Jesus would return in 1843. His followers were pushed out of their churches when Jesus did not return that year, and they formed an Adventist denomination by 1860.
- SPIRITUALISM, with mediums who claim the ability to communicate with the dead, became popular after 1848. Sir Arthur Conan Doyle, who wrote the Sherlock Holmes stories, was a Spiritualist.
- CHRISTIAN SCIENCE began in Boston when Mary Baker (1821-1910), who suffered from spells of hysteria, met P. P. Quimby, who taught her to find healing through the denial of the reality of matter and illness. Baker began to teach this "new science" and gained a following that became the Christian Scientists Association in 1876. She denied the reality of matter, evil, and sickness, believed that God is all and all is God, and taught that one must only realize one's identity with God or good to be freed from evil and sickness.

HELPING THE POOR — Over 2 million Irish Roman Catholics migrated to the U.S. because of the potato famine 1840-1870. They provided labor for the new factories, mills, mines, etc., but they also added to the number of poor and displaced people in urban areas. At the same time, many young adults from rural areas moved to the cities for jobs. Missions to meet the needs of the homeless and the poor began to open in the mid-1800s. The Social Gospel arose in the late 1800s and early 1900s, applying the teachings of Scripture not to the pursuit of eternal life but to the problems of modern society in an effort to improve the situation of the poor, the downcast, and the common laborer.

IMMIGRATION IN NORTH AMERICA — Vast numbers of people moved from Europe to North America for a variety of reasons including the search for a place where they could live freely according to their own beliefs. Many were also brought in unwillingly, as slaves. The number of Catholics greatly increased, especially during the massive Irish immigration because of the potato famine, and also in the purchase of French lands in the Louisiana Purchase and in the conquest of Mexican lands and Puerto Rico. This increase in Catholics sparked fear and resentment among many Protestants. "Later, the Ku Klux Klan would unleash its xenophobic fanaticism, not only against blacks, but also against Catholics and Jews, on the premise that the United States was called to be a white, Protestant, and democratic nation, and that these three characteristics were inseparable." *González, page 243*

MANIFEST DESTINY AND THE MEXICAN-AMERICAN WAR — The United States was always a contradiction: a land of progress and liberty, yet also a land in which whites took for granted that they were superior and that their superiority justified them in taking land from the Native Americans and freedom from blacks. In 1823, President James Monroe declared that the U.S. would not permit new European colonization in the western hemisphere. In 1845, the term "manifest destiny" was coined as a expression of the American expectation that the U.S. would expand all the way to the Pacific Ocean, specifically at Oregon. The churches in the U.S. were mixed in their opinion of "manifest destiny" until after the Mexican-American War; then the rush for land in the Southwest led to churches being established there, too, and to churches evangelizing there—and so the churches' opinion of "manifest destiny" shifted from concerns about American oppression and greed to thanksgiving to God for opening new doors of evangelistic opportunity.

- TEXAS: Mexico permitted Americans to move into Texas provided that they be Catholic and swear allegiance to Mexico. Many did, but in word only, so that they could acquire land there. .Mexico abolished slavery in 1829, but many Texans desired slavery for economic purposes and threatened to join Texas with the U.S. Texas finally rebelled and nearly lost the war, but a surprise attack led to the capture of the president of Mexico, and Mexico gave up Texas. Later Texas joined the U.S.
- THE MEXICAN-AMERICAN WAR — President Polk essentially ordered General Zachary Taylor to pick a fight with Mexico so the U.S. could go to war with them. The brief war (1846-1848) ended with the U.S. paying $15 million for New Mexico, Arizona, California, Utah, Nevada, and part of Colorado. Mexicans in the U.S. came to be treated as inferior by whites. In the Catholic Church, white priests were sent from the East to lead the churches in the previously Mexican regions, but they typically ministered only to other whites, and Mexican-American Catholic priests were minimized and pushed out. Only in the twentieth century did there come to be Hispanic priests in the Southwest U.S. again.

SLAVERY AND THE CIVIL WAR — Slavery had always bothered many Americans, and fairly equally in the North and the South. But as the abolitionist movement grew in the North, where slavery was not vital to the economy, the South responded by galvanizing in favor of slavery. In the North, preachers preached that slavery was a sin in the sight of God. In the South, preachers preached that slavery was ordained by God, and that, besides, blacks were better off as slaves in America, where at least they had a chance to hear the gospel. The Methodist Church split over slavery in 1844. Baptists split too, and started the Southern Baptist Convention. In 1861, the Presbyterian Church divided. Some divisions were healed in the twentieth century, others were not. Among the major denominations, only the Catholics and Episcopalians did not divide over slavery and/or the war.

During the war (1861-1865), preachers on both sides defended their side's cause. After the war, the South came under the economic and political control of the North during Reconstruction (1865-1877). Southern whites couldn't vent their anger on the occupying Northerners, so they turned it on blacks. Even preachers fomented fear of blacks, which led to the founding of the Ku Klux Klan. Southern churches also became more anti-intellectual and conservative, because most of the religious schools were in the North. For decades and into the twentieth century, Southern whites kept blacks out of leadership positions in politics and society, and pushed blacks out of white churches. Black churches were formed, and blacks well-suited to leadership often became ministers in them, since that was the one avenue of leadership permitted to them. For a century, most black leaders were ministers. Some black preachers and churches advocated submission in spite of injustice, waiting for God to make things right; others fought for justice and black dignity. These forces contributed to the push for civil rights in the mid-twentieth century.

After the Civil War, "The South became even more racist and anti-intellectual. In the North, immigration brought about rapid urban growth… In the West, relentless pressure continued to be applied on Indian lands, and Hispanics were the object of discrimination.

"In the midst of such diversity, one of the elements contributing to the unity of the nation was the notion that it had a providential role to play for the progress of humankind. Usually that role was understood in terms of racial, religious, and institutional superiority—that is, the superiority of the white race, the Protestant faith, and democratic government based on free enterprise." González, page 253

MISSION WORK / SPREAD OF CHRISTIANITY

MISSIONS AND COLONIALISM

While the sixteenth century was the great age of Catholic expansion, the nineteenth played a similar role for Protestantism. Although the consequences of that vast enterprise are still not clear, there is little doubt that, from the point of view of the history of Christianity, the most important event of the nineteenth century was the founding of a truly universal church, in which peoples of all races and nations had a part. On the other hand, however, it is necessary to point out that this took place within the context of colonialism and economic imperialism—a framework that also left its stamp on the life of the church…

[Some Christians] of profound convictions…protested against the treatment given to natives of some colonized areas. But, in general, the colonizers were convinced that their enterprise was justified by the benefits the colonized would receive. As they saw matters, God had placed the benefits of western civilization and Christian faith in the hands of white people—both Europeans and North Americans—in order for them to share with the rest of the world. That responsibility was "the white man's burden": to take to the rest of the world the benefits of industrialization, capitalism, democracy, and Christianity. [Other benefits included new medical advances and also trade and industry that increased wealth in many areas. But colonization also produced mass dislocation of local peoples, destruction of centuries-old cultures, and an increasing wealth gap between the rich and the poor in colonized lands.] *In any case, the racial and cultural arrogance that stood at the base of the entire enterprise could not but produce the anticolonial reaction that marked the middle of the twentieth century.* González, page 303, 305

The greatest shift in mission work in the 1800s was that it was no longer supported by nations/governments, which now sometimes discouraged mission work as a hindrance to colonization, trade, and exploitation. Missionaries had to turn to individual congregations and believers for funding,

and this need along with tremendous evangelistic zeal produced a large number of missionary societies that collected funds and trained missionaries whom they sent overseas.

The ecumenical movement among Protestant churches brought different Christian groups together and began on the mission field, where divisions between Christians hindered evangelistic work and missionaries of various backgrounds needed each other's encouragement and support.

Colonial powers and missionaries sometimes worked together, but often missionaries were the first white people in a new land, and they often spoke out against the mistreatment and exploitation of native peoples.

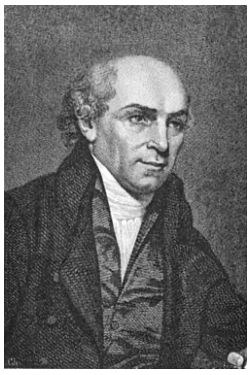
In looking at the entire history of Christianity in the nineteenth century, it may well be that the most significant development that took place during that period was the beginning of a truly universal church. Until then, Christianity had been almost entirely a western religion. By 1914, there were churches in almost every nation of the globe… This was the birth of the ecumenical movement in two senses. First of all, the very word 'ecumenical' means 'pertaining to the entire inhabited earth.' Therefore, never before had Christianity been as 'ecumenical' as it became in the nineteenth century. Second, if by 'ecumenical' one understands that which has to do with the unity of Christians, it is clear that one of the driving forces leading to the modern movement for Christian unity was the missionary movement…

"In the United States, where people of different Christian confessions lived next to each other, ecumenical sentiments gained ground as the result of various causes that appealed to people across denominational lines: abolitionism, temperance, fundamentalism, liberalism, and so forth…

"In overseas missions, however, cooperation became mandatory. Bible translations prepared by missionaries of one denomination were used by others, and it soon became apparent that coordination in such efforts would be good stewardship of limited resources… Most important of all, however, was the difficulty in presenting the gospel to people who had never heard of it when what they saw was a number of competing interpretations of the gospel, each claiming to be true. Divisions that seemed perfectly natural in Europe or the United States made little sense in South India or Japan. González, page 321

IN AFRICA — David Livingstone explored central Africa 1841-1873 to share the gospel there. He fought the Arab slave trade, which ravaged villages in that region. In the 1800s, Europeans powers took control of almost all of Africa. As colonizers came in, so did missionaries. Catholic nations brought in Catholicism, and Britain and Germany brought in Protestant churches. By the end of the 1800s, there were churches of some sort in pretty much all of Africa.

IN ASIA AND OCEANIA



• William Carey is today considered "the founder of modern missions". He was raised Anglican but became a Baptist in his adulthood. In the late 1700s he formed the Particular Baptist Society for Propagating the Gospel amongst the Heathen. In the late 1700s and early 1800s he went to India, and he inspired many missionaries to follow him there or to go to other lands. He had a gift for learning languages and translated the Bible for the people of India, then also translated all or part of it into 35 languages before he died. Many people of the lower castes in India came to faith because Christianity lifted them up to higher status by making everyone equal.

• The British and French colonized and sent missionaries into southeast Asia. The French brought Catholicism and the British brought Protestantism. Adinoram Judson, an American Congregationalist, became the most famous missionary in Burma. He and his wife translated the Bible into Burmese, Thai, and other languages.

• CHINA — Christianity had been planted in China several times over the centuries, but had always declined and disappeared because of persecution and isolation. The Chinese government did not like having foreigners within its borders at first, but missionaries kept trying and won a few converts. The Opium War (1839-1842), in which the British fought for the right to import opium into China against the emperor's wishes, resulted in ports being opened to Westerners, and many missionaries came and had success. One Chinese schoolteacher read Christian writings, became convinced that it was now time to establish the "Heavenly Kingdom of the Great Peace", a kingdom of equality for all, with laws against immoral conduct, with himself as its king. He led a huge rebellion—the Taiping Rebellion—in 1850 and for 15 years fought the Chinese government. At one point the rebellion even threatened the emperor's home city of Beijing. 20 million people were killed in that rebellion.

J. Hudson Taylor arrived in China during the Taiping Rebellion. He founded the China Inland Mission, which worked to plant denomination-free Christianity in China. The Boxer Rebellion (1899-1901) began because of Chinese resentment of foreign intervention in Chinese affairs. Thousands of Western missionaries and their converts were killed. Western powers defeated the Chinese, and the Chinese Empire fell in the early 1900s.

• JAPAN — In the 1860s, Western powers forced Japan to open itself to Western influence and commerce. The Japanese began to learn as much as possible about industry and technology from the West. Rapid westernization led to the arrival of many missionaries.

• KOREA — Protestant missionaries first came to Korea from Methodist and Presbyterian churches in the U.S., beginning in 1884. Their work was very successful, so that Korea came to have the highest percentage of Christian population in the Far East except in the Philippines (which were primarily Catholic).

• PHILIPPINES — Spanish colonizers brought Catholicism to the Philippines, and Protestantism arrived later.

• INDONESIA — The Dutch brought Christianity to Indonesia, and the church became rather strong there.

• AUSTRALIA & NEW ZEALAND — British colonists brought Christianity to Australia and New Zealand. Churches there protested abuses against the natives of Australia and the Maoris of New Zealand.

IN LATIN AMERICA

• Protestant churches began appearing in Latin America in the 1800s primarily because of immigration from Europe. Newly independent nations welcomed immigrants for population and the expertise they brought, and granted them religious freedom, which then led to religious freedom for all their citizens. Missionaries began to come to Latin America a little later, and missionaries from the U.S. began to arrive after 1870. At first, Protestants had been unwilling to evangelize among Catholics, because that would have amounted to a declaration that Catholics are not Christians, which they were not willing to make. So they first did mission work among native groups that had not been brought to Catholicism, and later their influence spread throughout Latin America.