

Britain in the 19th Century

Sources

- J. I. Packer, *The Heritage of Anglican Theology* (2021)
David Bebbington, *Evangelicalism in Modern Britain* (1989)
Kenneth Scott Latourette, *Christianity in a Revolutionary Age* (1969), 2:252-426
Robert Sheehan, *C. H. Spurgeon and the Modern Church* (1985)
Iain Murray, *A Scottish Christian Heritage* (2006)

I. Church of England

A. Low Church (Evangelical) Party

1. Marked by apparent growth & success (Bishop J. C. Ryle)
2. Argument: whatever some Anglicans teach, the Anglican church is still evangelical
3. Willing to work w/ non-Anglican evangelicals for evangelical causes (e.g., YMCA)
 - a. Evangelical Alliance (1846)
 - 1) Group dominated by British evangelicals both Anglican and Nonconformists
 - 2) Established an essential doctrinal base
 - 3) Sought to promote evangelical works worldwide
 - 4) Eventually weakened stand in 20th cent. due to ecumenical movement
 - b. Keswick movement
 - 1) Doctrine of “Victorious” or “Deeper Life”
 - 2) Associated w/ annual conferences
 - 3) Typical Speakers: Handley Moule, F. B. Meyer
 - c. Revivals
 - 1) '59 Revival
 - a) Inspired by reports from America
 - b) Lay-centered, stress on prayer & prayer meetings
 - 2) D. L. Moody’s campaigns in Britain (1873-75)

B. High Church (Anglo-Catholic) Party

1. Other names: Oxford Movement, Tractarianism
2. Nature
 - a. Stressed connection with Catholic heritage
 - b. Sought some sort of communion w/ RCC
3. Most significant leader: John Henry Newman
 - a. Main contributor to *Tracts for the Times*
 - b. Tract #90 → 39 Articles reconcilable to Catholicism
 - c. Ultimately went over to Rome

C. Broad Church (Latitudinarian) Party

1. Not truly “liberal” party but inclusivist (“broad-minded” conservatives & liberals)
2. Tolerant conservatives (e.g., B. F. Westcott) & outright liberals (e.g., S. R. Driver)
3. Controversies over liberalism
 - a. Liberal essays: *Lux Mundi, Essays and Reviews*
 - b. After each storm nothing changed
4. Lambeth Conferences: meetings of international members of Anglican communion

II. Nonconformists in England

A. Overview

1. Labels: “Nonconformists,” “Dissenters,” “Free Churches”

2. Poole-Connor's Analysis
 - a. Anglican Evangelicalism fell before Anglo-Catholicism
 - b. Dissenting Evangelicalism fell before liberalism
 - B. Methodists, largest Nonconformist group
 1. Wesleyan Methodists: Main body
 2. Primitive Methodists—second largest, more “enthusiastic”
 3. William Booth & Salvation Army—Another example of social concern
 - C. Presbyterians & Congregationalists
 1. Move away from traditional Calvinism (e.g., G. Campbell Morgan)
 2. Most English Presbyterians went into Unitarianism
 3. Congregationalists become leaders in Nonconformist liberalism
 - D. Baptists
 1. Formation of the Baptist Union
 2. C. H. Spurgeon
 - a. Large church w/ diverse ministries—widely known, famous
 - b. Doctrinal Impact: “Downgrade Controversy”—separatism, doctrinal orthodoxy
 - c. Lasting impact through sermons
 - E. Plymouth Brethren
 1. Loose organization
 2. Stress on Bible study
 3. Major figures: J. N. Darby, George Mueller
 4. Never large, tending to splinter
 5. Promoted Dispensationalist theology
- III. Scotland
- A. Situation in Presbyterian Church
 1. Growth of “moderatism” (liberalism)
 2. Strong evangelical minority
 - B. Great Disruption
 1. Contest over govt. interference & liberal theology
 2. Split led by Thomas Chalmers
 3. Resulted in formation of Free Church of Scotland
 4. Most of Free Church rejoined Church of Scotland in 1929
 - a. Free Church had become more liberal
 - b. Parliament removed political issues
 5. Some small dissident groups continue