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A SURVEY OF THE PIETISTIC MOVEMENT  
WITH A CRITICAL ANALYSIS OF ITS CONTRIBUTION  
TO  
MODERN CHRISTIANITY

By

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CHAPTER I

INTRODUCTION

A SURVEY OF THE PIETISTIC MOVEMENT  
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Chapter I  
INTRODUCTION

A. A STATEMENT OF THE PROBLEM AND ITS DELIMITATION

The word Pietism suggests many things to different people. Probably no two persons would have the same mental picture of the meaning of this one word. Therefore, there is need for a study of this term and the movement which it represents. Pietism seems to have been one of the great factors influencing the Methodist revival and the general spiritual life of the Universal Church as it is known today.

Therefore, to understand better just what Pietism is, this thesis will make a survey of the Pietistic movement, along with a critical analysis of its contributions to modern Christianity. However, since the Pietistic movement covers many hundreds of years in its broadest sense, and contains many different minor movements the subject will be further limited to the major movements in Pietism. But if all the influences that Pietism has exerted upon the Church Universal were to be considered, the task would be beyond the scope of this thesis. Since there seem to be certain churches

that have been or still are definitely pietistic in their teachings, our present study will be limited to two of them. The two chosen for this special reference are the Methodist Church and the Free Methodist Church of North America. In this way the centrality of the contribution of the Pietistic Movement to these two churches will be more easily discovered and thus the contribution to modern Christianity.

#### B. DEFINITION OF IMPORTANT TERMS TO BE USED

The terms piety and pious are familiar to nearly every English speaking person. However, the term Pietism is not too well known. All too often people think of piety, pious, and pietism as nearly synonymous. While it is true that they are derived from the same source, it is not true that they carry the same meaning today. In fact, too often they carry a note of derision. Pious means, "manifesting devotion to God or the gods; zealous in prayer or acts of worship."<sup>1</sup> Then piety is "habitual reverence for God or the gods; ... as dutifulness in religion; ... devoutness."<sup>2</sup> Pietism, as a common noun means "the principles or practices of one who seeks to substitute the devotional for the intellectual ideal in Christian experience; also, affectation of devotion."<sup>3</sup> However, this last definition is not what is

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1. Webster's New International Dictionary, Second Edition, Unabridged, Pious.
2. Webster, op. cit., Piety.
3. Webster, op. cit., Pietism.

meant when pietism is used as a proper noun. The meaning which Pietism carries with religious scholars is found in some of their definitions.

"Pietism denotes a movement in the Lutheran Church which arose as a reaction of the living, practical faith which demands to express itself in every act of the will, against an orthodoxy which too often contented itself with the dead, theoretical correctness of its creed. At present it is not uncommon to find all the various phenomena of asceticism, mysticism, quietism, separatism, et cetera, lumped together under the common designation of pietism; but so vague a definition is detrimental to the precise understanding of history."<sup>1</sup>

"The term Pietism connotes a movement in behalf of practical religion within the Lutheran Church of the seventeenth and eighteenth centuries. Established at Halle by Philipp Jakob Spener, and following distinct and individual courses of development in Halle, Wittenberg, and Herrnhut, it received a band of union in its conviction that the types of Christianity then prevailing in Lutheranism stood in urgent need of reform, and that this could be brought about by 'piety', or living faith made active and manifest in upright conduct."<sup>2</sup>

"Pietism is the specific appellation of a phase of religious thought which developed itself especially within the pale of the German Lutheran Church in the eighteenth century. Like English Methodism, it originated in a period of indifference to religion, and, like it also, aimed to supersede dead faith, knowledge without life, form without spirit, worldliness under the cloak of religion, by life - a spiritual and living faith. Like Methodism, it laid great stress in the necessity of the new birth; it prohibited certain amusements and modes of life until then considered as at least harmless; and it encouraged private assemblies of Christian persons for purposes of edification, such as the study of the Scriptures or the interchange of spiritual experiences."<sup>3</sup>

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1. Bernard Riegenbach: "Pietism," A Religious Encyclopedia, Philip Schaff, Vol. III, p. 184.
2. C. Mirbt: "Pietism," The New Schaff-Herzog Encyclopædia of Religious Knowledge, Vol. IX, p. 53.
3. John M'Clintock: "Pietism," Cyclopedia of Biblical, Theological, and Ecclesiastical Literature, Vol. VIII, p. 191.

From these definitions a fairly well rounded conception of the true meaning of the term Pietism can be secured. It is much more than is ordinarily included with any word like piety. It is a vital movement within a church to make that church conform more nearly to the pattern that was set by the early apostolic church. It was a spirit within men that urged them on to a deeper spiritual life of their own, and urged them to try to bring their deeper spiritual life to all their Christian brethren. It was a reawakening of the church quite similar to the Reformation. It was movement that arose from the inner core of the hearts of men, and arose automatically.

This Pietistic Movement will be traced through the lifetime of Spener, and on into the lifetime of the next generation. In this tracing of the movement we shall refer to Pietism as has just been defined.

Besides this movement, it must be explained what is meant by Modern Christianity. By this is meant the Church Universal as it is found today, with its doctrines, principles and numerous activities.

#### C. SIGNIFICANCE OF THE PROBLEM TO MODERN CHRISTIANITY

Some people may question the importance of this question to Modern Christianity. However, if they will stop to consider, they will realize that this movement has been connected with nearly all the great church reforms of the past four



centuries. It has also been the cause of the formation of many of our smaller denominations, and several of the larger ones that have split off from the mother church because of lack of piety in the original church.

A study of this movement is important since from such an investigation, the strong and the weak points of the Church in the past can be observed, and the future Church can be guided by them. If it is possible to discover what changes were made, it will then be possible also to discover what was wrong with the Church that caused ~~these~~ changes, and to avoid making these mistakes again. It seems that every so often the Christian Church must be reformed. This should not be. There should be some way in which the Church could be kept pure and alive. There is no need for it to fall into dead legalism, or spend all its energy fighting over dogma. From a study of the past reforms, and the causes that brought them on, it will be discovered what is demanded from the Church, and thus it will better be able to avoid further division in the Church.

Another reason for this study is to find what personal inspiration there might be for our own lives. The founders and early leaders of this movement have been the most spiritual men of their times. By studying their lives and their beliefs, it should be possible to find something that would point the way to a richer religious experience for all. To find some way in which a person can draw closer to God, and

enable God to draw closer to him, would be reason enough for this thesis.

#### D. METHOD OF PROCEDURE

The method of procedure will be that of historical analysis. In this analysis we shall deal first with the past history of the movement. Then we shall consider its chief doctrinal issues and principles, to see what they are, and to see how they were unique to Pietism. Following this we shall trace briefly the progression of this movement through the lives of different men and different organizations till we come to the modern church. Here we will analyze the two churches, the Methodist and the Free Methodist Churches of North America, to see what Pietism has contributed to their welfare. We shall also try to see whether Pietism has in any way been a hindering influence. Finally, we shall try to draw some conclusions as to the total influences of Pietism upon the Christian church of today, with special attention to the Methodist and the Free Methodist Church.

#### E. SOURCE MATERIAL TO BE USED

The sources for this investigation embrace both primary and secondary materials. Of the first type is that found in the writings of the leaders of the movements, statistical records, statements of doctrines, and formal creeds. The secondary materials are such as are found in the standard

histories of the different pietistic churches, standard church history books of general nature, and books of church doctrine. These are all written from within the Church. For an outside point of view, good sources are to be found in the philosophy books that deal with the nature of the relationship between God and man. For the present status of the churches, and their present beliefs, the best sources are their periodicals, their present statements of doctrine, and articles concerning these churches by current authors.

CHAPTER II

THE ORIGIN AND GROWTH OF PIETISM

## CHAPTER II

### THE ORIGIN AND GROWTH OF PIETISM

#### A. INTRODUCTION

Before trying to estimate the effects of the Pietistic movement, we should seek to understand the background of Pietism. In this chapter, we shall endeavor to gain an understanding of the origin and growth of the movement. In doing this we shall go into the historical and religious background of the movement. In other words, we shall try to find out what it was that prepared the way for the Pietistic movement. We shall also study the origin and the first trends of the movement, along with the opposition and the acceptance which it encountered. After we have thus gathered together the origin and growth of Pietism, we shall be better able to analyze the movement as a whole. Of necessity this historical survey will have to be brief, and the material considered will be limited to that which immediately concerns this study.

#### B. THE BACKGROUND OF PIETISM

The background of Pietism is important in understanding the rapid growth of the movement, and also for the understanding of the issues at stake in the attempts at reformation in the Pietistic movement. This background will be twofold: will be historical and religious. The historical will

show us why the nations were ready for a new awakening of all culture and society, and the religious background will show us the need for the reform in the church and the trends that opened the way for those reforms.

1. The historical background.

The historical background of the Pietistic movement was that of the aftermath of the Thirty Years War. Today we think that the aftermath of war is terrible, but it was just as bad in those days when they had even less to start with than we do. There was widespread destruction of the means of livelihood for the common man. His means of communication was cut off by the destruction of his horses and the extreme disrepair of the roads. Because of this, the rural population was greatly diminished. Their schools which had nearly all disappeared in the war were only slowly being replaced. New houses built because of the ravages of the war were bare and barn-like as compared with the ones they had before. Their churches were no better. All in all, their physical state was very poor, but their social state, that concerned with their social or united action, was even worse.

"Socially the life of the people had greatly deteriorated. It was a vegetating sort of existence, and the writers of the following age bear testimony to the illiteracy and coarseness of manners which prevailed towards the end of the seventeenth century even among the gentry of the country districts."<sup>1</sup>

\* \* \* \* \*

1. John M'Clintock: "Pietism", Cyclopedia of Biblical, Theological, and Ecclesiastical Literature, p. 192.

The people had been beaten down so low by the war that they did not have the strength to rebuild their civilization up to what it was before the war. At least they did not have this strength within themselves as a social state.

Those of Germany who lived in the cities were not much better off than those in the country.

"The commerce of Germany had received a serious check; her merchant-princes had sunk to the level of petty traders, and adopted the manners and culture of the latter class. Her old free cities were decaying; only a few of the newer ones were growing, and what intellectual life then existed centered in them, as at Hamburg or Berlin, or at the court of any sovereign who specially protected letters, or still more at the universities."<sup>1</sup>

It did not matter where you lived, one was surrounded with poverty and social disorder. All was decadent. The only places where there was healthy life were in the free cities and in definite centers of learning. All other places were starved for social uplift.

## 2. The religious background.

After the Thirty Years War the greatest portion of Germany's wealth of culture had faded out. The religious element had stepped into the background, though it had been the guiding spirit and leading power since the Reformation. At the same time the secular power was coming to the fore and from many directions secularism brought immorality. This

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1. Ibid.; Cf. Arthur W. Nagler: Pietism and Methodism, p. 24

was even more true of the sections that came under the influence of France under Louis XIV. Truly it was one of the darkest days of Germany up to that time.

To make matters worse, religion was caught between two opposing forces besides that of the war. "On the one hand was a rigid Lutheranism which had petrified what had once been living convictions into dead dogmas, and which gave its whole attention to controversies about definitions of doctrines in which the people had ceased to feel a genuine interest."<sup>1</sup> The other force was<sup>an</sup> intellectual, genteel attitude that seemed to put all the weight of authority upon intellectual enlightenment. This force seemed to conform to certain outward observances, but laughed at the whole affair in private.

The Lutheran Church had started out with vitality under Martin Luther, but after the years had passed, this vital movement seemed to spend its vitality upon the great doctrinal questions. With the passing of the heroic days of the Lutheran revolt German Protestantism became frozen into a standardized orthodoxy.<sup>2</sup> It also spent much of its force in fighting heresies. It seemed to be more important to believe the correct doctrine than to live the correct life. Rather

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1. M'Clintock, op. cit., p. 143. Cf. Nagler, op. cit., pp. 18, 20, 23, 28; Arthur M'Giffert; Protestant Thought Before Kant, p. 155.
2. Hoppel S. Pinson; Pietism as a Factor in the Rise of German Nationalism, p. 36. Cf. Isaac Dorner: History of Protestant Theology, Vol. II, p. 205.



than being a religion of the soul, it had turned into a religion of hard and fast dogma.

"The Lutheran Church had continued Melancthon's attempt to construct the evangelical faith as a doctrinal system; and it appeared to many faithful adherents to have become a creed-bound theological sacramentarian institution, where the dogmatic formularies of the church had usurped the position which Luther himself had assigned to the Bible alone."<sup>1</sup>

That was the main religious error of the day. They mistook the faith which a person believes for the faith by which a person believes. The church was left with only the faith which it was to believe, and had no faith by which it was to believe. They had forgotten that the doctrine of the Reformation was justification by faith, and not justification by the faith,<sup>2</sup> though it is not intended here to deny that matters of faith in the sense of doctrine were not involved. They were; very much.

However, there were some faithful people who still held to the doctrine of the Reformation, and were teaching the doctrine of justification by faith. The spiritually hungry people were looking for this doctrine for they were tired of cold dead formalism in the church of their day. They were searching for much more than a statement of faith. They wanted to know how this faith was to operate in their lives, and how it would help them to strengthen the faith BY which

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1. Encyclopædia Britannica: "Pietism," Vol. XVII, p. 919.  
Cf. Nagler, op. cit., p. 21; Pinson, op. cit., p. 36.
2. Cf. Dorner, op. cit., p. 204.

they believed. "Pietism had deep roots in the Lutheran Church; it grew from the very principles of the Lutheran Reformation; and it would, no doubt, have developed, even though there had been no orthodoxy to react upon. The personal development of Spener before his public work began in 1670 ... is one evidence. Another is the effect of his work."<sup>1</sup>

There was something about the German people that would not be satisfied with the new dogmatism of the state church. It also seems that God's providence took a hand in the development of the new spirit of pietism that sprang up within the midst of the people.

"When the danger seemed imminent that the great work of the Reformation would prove in vain, and that it would soon come to ruin, providential supply and guidance came in the pietistic spirit which arose. Indeed, the learned Dorner holds, with a large number of others, that this new tendency was a necessary stage in the development of of Protestantism - a supplement of the Reformation - and that Spener, the father of pietism, was the veritable successor of Melancthon."<sup>2</sup>

Dorner himself says in regard to the reception of Spener's work, "It showed how fully prepared the soil was in all parts of Germany, by means of both what it possessed and what it lacked, for the reception of that which he had but initiated."<sup>3</sup> Thus, we see that God was still preserving a remnant for Himself, even in the tragic seventeenth century. He was still looking after His Church.

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1. Riggensbach, op. cit., vol. III, p. 1840; Cf. Dorner, loc. cit.
2. John M'Clintock, op. cit., p. 192.
3. Dorner, op. cit., p. 204.

### C. REAL ORIGIN UNDER SPENER

"The person who began this religious movement was John Arndt (1555 - 1621), who wrote The True Christian, a work as useful as Bunyan's Pilgrim's Progress or Doddridge's Religion in the Soul." However, the real movement started later when the time was more ripe. Arndt did much good in preparing the way for the movement, but there were not enough followers at that time to start the Pietistic Movement. It was finally started by Spener. The private meetings that he instituted in his own home in or about 1675, which were called Collegia Pietatis, were the actual beginning of the Pietistic Movement proper.

#### 1. Spener's early life.

Philipp Jakob Spener was born at Rappoltsweiler, Upper Alsace, on January 23, 1635. His parents undertook to give him a devout education, and he received a still more lasting impression of devotion from his godmother, the widowed Agatha von Rappoltstein and her chaplain Joachim Stoll. This godmother determined that her godson should receive a sound religious foundation. Early she began the use of such devotional books as she thought would give him this basis. Among these were such books as Arndt's The True Christian, and German translations of devotional books by the English

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1. M'Clintock, op. cit., p. 193.

writers Emanuel Sonthomb, Lewis Bayly, Daniel Dyke, and Richard Baxter. These books influenced his entire life's work.

Spener became accustomed to hearing the sermons of a pastor who had decided to preach more of the Bible than of the Lutheran creeds. Because of these influences, Spener early saw the need for reform of the Lutheran Church. He saw the religious need of the church and the failure to hold to the teachings and experience of Luther. He never lost this early insight and spent his life trying to fulfill that need.

## 2. Spener's education.

Spener's early education was very devout, as befitted the son of devout Lutheran parents. After this basic education, he began his university studies at the University of Strasburg in May, 1651. He followed the general academic courses but specialized primarily in history, philosophy, and theology. Later, he gained a reputation as a genealogist and in heraldry. In due time he received his master's degree (1653). While here at Strasburg he was greatly influenced by his teachers of theology. The main ones among them were Johann Schmidt (1594 - 1658), Sebastian Schmidt (1617 - 1696), and Johann Konrad Dannbauer. Spener owed much of his later success to these men. However, as Carl Mirbt says in his article on Pietism in the New Schaff-Herzog

Encyclopedia of Religious Knowledge, it was to Dannbauer "that Spener was chiefly indebted for his living interest in the writings of Luther, and the assertion of the religious rights of the laity, as well as for his subsequent avoidance of separatistic tendencies."<sup>1</sup>

As a student his life was very quiet and reserved. He did not have many friends and the ones he did have were limited to those sympathetic with his religious point of view. He spent his Sundays and spare time in devotions, reading serious books and singing hymns with his friends. In this we can see that he was early putting into practice his later teachings concerning the Christian life.

He finally terminated his formal schooling in 1659 and left Strasburg. Spener then spent the next three years at Basel, Geneva, and Tübingen. While thus traveling around his religious life greatly developed and matured. Jean de Labadie, whom he met at Geneva, was one of the people whose acquaintance influenced Spener the most at this period of his life.

He had thought his formal education had been terminated but in March of 1663 he was offered a position as assistant preacher at the Cathedral of Strasburg. He gladly accepted the position as it would allow him plenty of free time in which to pursue his studies and to attend the lectures at the

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1. Mirbt, loc. cit., Vol. IX, p. 54.

university. As a result of this chance for advanced study Spener received his theological doctorate in 1664.<sup>1</sup>

### 3. Spener's ministry.

In 1666 Spener was called as senior pastor at Frankfort-on-the-Main. He carried with him there the deep spiritual experience that had become his in the past years of training. He realized the dangers into which many of his fellow ministers had fallen. Profoundly impressed with a sense of the great danger of the Christian life being sacrificed for a zeal for rigid orthodoxy, he determined that he should not make that mistake in his ministry. Therefore, he began to lay his emphasis upon the personal relationship of the believer to his God rather than upon the doctrinal beliefs of his church. He saw the need for reform in the church and started to bring it about in his parish by insisting upon a living faith made active and manifest in upright conduct. He preached a sermon on the "Vain Righteousness of the Pharisees" that stirred up the interest of his members.

### 4. Origin of Pietism.

In order better to carry out this purpose of parish reform, he instituted a special, small, semi-weekly meeting for

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1. Materials on Spener's life are to be found in: Mirbt, op. cit., p. 53; Riggerbach, op. cit., p. 54; Encyclopedia Britannica, loc. cit.; Dr. Tholuck: Lives of the Leaders of Our Church Universal, edited by Piper, pp. 449-460.

those who were interested. This meeting was very informal and was held in the evening in his own home. These meetings were the direct result of the sermon previously mentioned. They were devotional in character and were not compulsory in any way. They soon attracted much interest with attendance steadily increasing.

A person would wonder why the movement seemed to catch hold and develop so quickly in Frankfort rather than in Strasburg where Spener had been laboring. At Strasburg he could possibly have secured the support of the theological faculty of the university. It was mainly because of the great contrast between the type of church about which Spener preached and the church as it was when he first went to Frankfort.

"He met there with some of the worst features of the Lutheran Church, - sacerdotal arrogance, superficial confession practice, neglect of the cure of souls, neglect of the instruction of the youth, etc.; and in 1670 he invited to a kind of friendly re-union in his study, for the purpose of reciprocal edification, the serious-minded in his congregation, and thus constituted the so-called 'collegia pietatis'. Chapters of Lutheran and Reformed books of devotion, or the sermon of the preceding Sunday, first formed the topic of conversation; afterwards, portions of Scripture. The experiment proved a great success. Others followed the example; and as some eccentricity could not fail to creep in, the members of such 'collegia pietatis' were nicknamed 'Pietists'. In 1682, however, Spener was able to transform his private re-unions into public gatherings, and transfer them from his study to the church."<sup>1</sup>

Here we have in brief the causes of the origin of Pietism and the first part of its growth.

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1. Riggenbach, op. cit., p. 1840. Cf. Tholuck, op. cit., p.451.

The people were ready for reform when Spener gave them the chance to seek something deeper than just rigid orthodox doctrine, they soon picked up the opportunity and rallied round their leader as he lead them into deeper walks of the Christian life.

#### D. FIRST TRENDS

Now that we have studied the beginnings of Pietism, with some of its backgrounds, including the life of the founder, let us turn to the first trends of the Pietistic Movement. If the contributions of Pietism to the Modern Church are to be evaluated, the first tenets of the Pietists must be studied and their development traced. Also to be studied should be the reasons which the founders had to back their teachings as they tried to present them to the people in their churches and the world at large through their schools and missions.

##### 1. Private meetings.

We have seen how the new movement of Pietism grew out of the historical and religious backgrounds of the times. Because it came about naturally, it was largely a movement of the people rather than something forced upon them from the pulpit. Though the originator was a minister, the movement was not official and the church never backed it. However, the movement never broke away from the mother church.

Since this was largely a movement of the people, at



first it was private and on a small scale. The first meetings were held in the study of the local minister. In this way better control could be secured along with a closer contact with the other Christians. These private meetings were usually well attended by the more serious-minded and devout members of the church. Though the reforms of the church were aimed mostly at the clergy and ministerial students, they still were not confined to them.

"Religious persons of every class and rank were encouraged to meet in what were called Biblical colleges, or colleges of piety ( we might call them prayer-meetings ), where some exercised in reading the Scriptures, singing, and praying, and others engaged in the exposition of the Scriptures, not in a dry and critical way, but in a strain of practical and experimental piety, whereby they were mutually edified."<sup>1</sup>

This practice led to opposition just as it did in the rise of Methodism, and wherever religion flourishes. Those who did not join with this movement, fought it as it brought reproach upon them as lukewarm Christians. "In so saying, Master, thou reproachest us also."

## 2. Bible study.

As we have hinted in the above quotation, another one of the tenets of early Pietism was the study of the Bible. Spener believed that more good could be accomplished by a thorough study of the Bible than by any other method. He believed that Bible study was the true way of instilling faith into a person. <sup>1</sup> Yet, we must not misrepresent Spener in our

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1. M'Clintock, op. cit., p. 192. Cf. Tholuck, op. cit., pp. 451 - 452.

2. Nagler, op. cit., p. 27, 32. Cf. Spener: Theologische Bedenken, Ia, p. 369.

interpretation of this faith. "Pietism went back from the cold faith of the seventeenth century to the living faith of the Reformation."<sup>1</sup> This return was not literal, but vital. The thing they did not return to was the mistake of confusing the faith by which we believe with the faith which is believed. The true Reformation did not make this mistake, though this mistake had its roots in the Reformation.

Spener wished to avoid falling into the doctrinal aspects of faith and wished to keep closer to the personal, practical and experiential aspects of salvation and faith. Therefore, "He proposed the following helpful measures: the word of God must be more widely diffused among the people, this end being furthered by discussions on the Bible under the pastor's guidance..."<sup>2</sup>

### 3. Personal experience.

Spener and his colleagues insisted upon a faith that would be expressed through a life filled with vital Christian deeds. They insisted on personal, experimental knowledge of God. They could not approve of anyone whose life did not conform to all the patterns and standards to be found in the Bible. These standards were something that were vital to them. They were to be a personal matter and a matter of

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1. M'Clintock, op. cit., p. 195. Cf. Nagler, op. cit., p. 29;  
Spener: Theologische Bedenken, II, p. 952.
2. Mirbt, op. cit., p. 54.

personal experience.

To help the most people attain to this personal type of piety, they set up certain standards of living, rules of life and manners, which were much more rigorous than those they had formerly practiced. They placed in "the class of sin

and unlawful gratifications several kinds of pleasure and amusements which had hitherto been looked upon as innocent in themselves, and which could only become good or evil in consequence of the respective character of those who used them with prudence or abused them with intemperance."<sup>1</sup>

In setting up these rules of life, they included as unlawful and unseemly such things as dancing, pantomimes, public sports, theatrical diversions, and the reading of comical books.

Since these were declared unlawful and unseemly, they ceased to be of an indifferent nature.

They could not see how a person could be in constant personal communion with God and still do these things. Therefore, to avoid as many inconsistencies and dangers as possible and to set up as many religious aids as possible, they instituted these rules to aid in bringing people to an even more vital Christian experience.

#### 4. Ecclesiastical reforms.

"Pietism commenced with the principle that the church was corrupt; that the ministry were generally guilty of gross neglect; and that the people were cursed with spiritual

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1. M'Clintock, op. cit., p. 194. Cf. Dorner, op. cit., p. 210.

death."<sup>1</sup> Since the root of the trouble was to be found in the ministry, they proposed to improve the situation through theological means. They aimed at reforming the church by reforming the ministry. Their proposed method was:

- "1. That the scholastic theology, which reigned in the academies, and was composed of intricate and disputable doctrines, and obscure and unusual forms of expression, should be totally abolished.
2. That polemic divinity, which comprehended the controversies subsisting between Christians of different communions, should be less eagerly studied and less frequently treated, though not entirely neglected.
3. That all mixture of philosophy and human science with divine wisdom was to be most carefully avoided; that is, that pagan philosophy and classical learning should be kept distinct from, and by no means supersede Biblical theology; but,
4. That on the contrary, all those students who were designed for the ministry should be accustomed from their early youth to the perusal and study of the Holy Scriptures, and to be taught a plain system of theology, drawn from these unerring sources of truth.
5. That the whole course of their education was to be so directed as to render them useful in life, by the practical power of their doctrine and the commanding influence of their example."<sup>2</sup>

We can see at once that these reforms would strike deeply at the existing type of theological training. They would necessitate the changing of the entire program and most of the faculty of the theological schools throughout the country.

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1. M'Clintock, op. cit., p. 192. Nagler, op. cit., p. 23, says, "The clergy must be held partly responsible for the low conditions of morals." p. 44, "...so many ministers were corrupt, worldly-minded, and selfish..." Cf. Spener: *Pia Desideria*, chapters 3 and 4.
2. M'Clintock, op. cit., p. 192; Cf. M'Giffert, op. cit., pp. 156-157; Tholuck, op. cit., p. 452; Nagler, op. cit., p. 31. For a more thorough discussion of this subject see chapter III under section B.

Not only would they do that, the reforms would also change the type of preaching common to that period. Many of the ministers would probably be eliminated from their profession if they had to be living examples of piety.

Another phase of the ecclesiastical reform was in their teaching concerning the priesthood of the believer. According to them, one of the needed changes was the establishment and maintenance of the spiritual priesthood. They did not believe that the priesthood was the peculiar property of the clergy but that it was constituted of all believers. Any and all believers had the right and duty "to instruct others, to punish, to exhort, to edify, and to care for their salvation."<sup>1</sup> Ordinarily, these functions are considered part of the peculiar function of the priesthood performed by the clergy but they believed there was no difference between the layman and the clergy in this matter. As long as the person was a true Christian, he had all the rights and duties that have been mentioned. However, in judging who the Christians were who had these rights, it must be kept in mind that to them the Christian was one who believed in his heart. Mere intellectual knowledge or assent was insufficient. This knowledge must be expressed in actions.

Another of their proposed reforms of the church was in the field of polemics. They did not agree with all the

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1. Mirbt, op. cit., p. 54. Cf. Tholuck, op. cit., p. 452.

different churches as to doctrine but they did believe that they should show more Christian charity and gentleness to those with whom they did not agree. Thus, it was not enough with them that they refute the other denominations but they must have Christian love and gentleness in the polemic disputes.

The Pietists also wished to reform the type of preaching that they found in the majority of churches. The custom was to make the sermons into masterpieces of rhetorical art and homiletical erudition. However, the Pietists wished to put more of the emphasis upon the material that went into the sermon to make it the edifying work that it should be. They did not feel that the minister should leave out all rhetoric or all points of homiletics but they did feel that the main emphasis should be upon the spiritual food that he could incorporate into the sermon. To them, this was more important than having a beautiful sermon.

We see, therefore, that their reforms were very far reaching. When they went into the churches, the homes, and the seminaries, they were touching every phase of the religious life of the people and the clergy. But the place where they saw the greatest need for change was in the clergy. However, this can be understood when we realize that they believed that no class of people did more to hinder the progress of Christianity than the clergy who were supposed to inculcate it and promote it, but who by their lives nullified any

positive influence to be found in their teaching and preaching. Since they looked upon this as the root of all the evil it was only natural that they should lay their plans of reformation so that they would begin at this point.

Taking a broad look at the movement's first trends, we can agree with Emil Brunner when he says, "Once again, as in the best periods of Catholic Mysticism, the chief concern is for the sanctification of the individual, for achieving the Christian personality wholly surrendered to God..."<sup>1</sup>

#### E. UNIVERSITY OF HALLE

There were certain forces that were a great aid to the spread of Pietism. There were certain forces that were the result of Pietism. Then too, there were some forces that were both the result of Pietism, and an aid to it. The University of Halle belongs to this latter class. In one way it was the result of Pietism but at the same time it was one of the forces that gave impetus to this great movement.

##### 1. Founding of the University of Halle.

From the viewpoint of purely secular history, there may not seem to be much connection of importance between the University of Halle and Pietism. However, even in this we shall

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1. Emil Brunner: The Divine Human Encounter, p. 33.

find some connection and, in the light of other history, it will be important. One writer gives the secular history as:

"A German university which came into existence through the rivalry between conservative Saxony and progressive Brandenburg, and because the Hohenzollerns desired to have a more centrally located Lutheran university than that at Königsberg. The new foundation was united with a Ritterakademie, already existing, and was formally opened in 1694 with over 700 students. Thomasius and A.H.Francke were the most influential in determining the progressive character of the institution, which has been called the first modern university. In the early half of the eighteenth century it was pre-eminently the chief resort for Protestant Germany, having 1500 students on the average; later on, Göttingen became a strong rival. From the beginning Halle was one of the leading theological schools of Germany - a distinction it has never lost, though it changed from its original pietism to a bold rationalism in the latter half of the eighteenth century....In 1817 the old and honorable University of Wittenberg (founded 1502) was united with it."<sup>1</sup>

However, some historians place a greater emphasis upon the connection between the school and the movement. "The University of Halle, which had been founded for the avowed purpose of promoting the pietistic movement, finally became its home and centre..."<sup>2</sup> Henry Sheldon gives this connection great importance in his History of the Christian Church.

He says,

"Near the time that Spener was called to Dresden, two young men had begun to attract attention in Leipzig, where they were serving as private instructors. These were August Hermann Francke and Paul Anton, who were afterward joined by J.C.Schade. Much of the spirit of Spener, with whom they had communication, was in these men...Opposition became virulent; a partisan investigation was instituted;

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1. "University of Halle," The New International Encyclopedia, II Ed. Vol. X, p. 601.
2. McClintock, op. cit., p. 194. Cf. Dorner, op. cit., p. 207.



the lectures of the young men were prohibited, and with the jurist Thomasius, who volunteered to serve as their advocate, they were obliged to leave Leipzig.

The exclusion from the University of Leipzig was no disaster to the Pietists, for it resulted in the origination of a university in their interest."<sup>1</sup>

From this we should conclude that the connection was vital. In fact, it was because of pietistic feelings on the part of Francke and Anton, which were partially gathered from Spener, that they were forced to leave their teaching position. This caused the founding of another university so that they might have a place in which they could present their doctrines. Of course, the other secular reasons stated above probably were important contributing factors. We would be biased greatly if they were to be ignored.

When these men were finally forced to leave Leipzig, Thomasius suggested to the elector of Brandenburg that he found a university. This was done and the selection of the theological faculty was left up to Spener. He soon chose Francke, Anton, and Breithaupt. It can now be seen that Halle was the result of the pietistic tendencies of Francke, who was greatly influenced in this feeling by Spener.

## 2. The outreach of the University of Halle.

From Halle there flowed for many years the streams of renewed life that had been started there by Spener's school

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1. Sheldon: History of the Christian Church, pp. 591-592.  
Cf. Tholuck, op. cit., p. 455.

of thought. They went out till the awakening began to be felt throughout the whole known world. First, the men went out to the larger cities; then into the small towns; some into the other schools of Germany; others went to other countries.<sup>1</sup> Some of the great men of the next generations were the products of this school. "The spirit of the School of Spener," says Gieseler, "abode for a long time, especially at Halle, and extended itself thence over a large part of Germany."<sup>2</sup>

The effects of this school were of unquestionable merit. It revived Bible study, directed theology away from polemics back to its Scriptural basis, and made religion again the matter of the heart and will instead of entirely a matter of understanding. In the first thirty years of its history it touched the lives of six thousand and thirty-four theologians trained within its walls.<sup>3</sup>

#### F. OPPOSITION TO PIETISM

To such a movement some opposition is bound to arise. No movement of reform has yet been founded that did not stir up some enemies because it exposed their faults and short-

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1. Cf. Post, p. 36, for men and places.
2. Sheldon, op. cit., p. 592.
3. Cf. Emil Brunner: *The Divine Human Encounter*, pp. 32-33, 39-40; M'Clintock, op. cit., p. 194; Carl Mirbt, op. cit., p. 67; E.S. Waterhouse: "Pietism," in *Encyclopedia of Religion and Ethics*, edited by James Hastings.

comings. So it was with Pietism. It was accepted by many but was bitterly opposed by others who were well satisfied with the existing state of affairs. Yet, we must not think that all the opposition was uncalled for. The Pietists were at fault in some things, and for these things they deserved to be opposed, as shall now be seen.

1. The causes of opposition.

As has been previously stated<sup>1</sup>, the Pietists had set about to reform the faith and practice of the Lutheran Church. These reforms in some cases were rather drastic and would naturally arouse opposition unless administered correctly. Spener was a man that could combine a sincere heart, determination, and tact. Therefore, he himself did not arouse much conflict over his teachings. So it was also with Francke.

However, some of their followers did not have this happy ability. As they propagated their maxims with the greatest zeal and industry and were explaining them inadvertently without those restrictions which prudence seemed to require, these professed patrons and revivers of piety were suspected of designs that could not but render them obnoxious and make them open to censure.<sup>2</sup>

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1. Ante, pp. 24 to 30.

2. Cf. Tholuck, op. cit., pp. 453-456; Dorner, op. cit., pp. 205-208; K.R.Hagenbach; History of the Church in the Eighteenth and Nineteenth Centuries, chapter 8.

Though they did not openly oppose this movement on the basis of intentions and purposes, some of the leading Lutheran ministers and professors of Wittenberg "being of opinion that, in the execution of this laudable purpose, several unorthodox maxims were adopted and certain unwarrantable measures employed, proceeded publicly against Spener in the year 1695, and afterwards against his disciples and adherents, as the inventors and promoters of erroneous and dangerous opinions."<sup>1</sup>

One of these "dangerous" opinions was that "no person who was not himself a model of piety and divine love was qualified to be a public teacher of piety, or a guide to others in the way of salvation."<sup>2</sup> This opinion was objected to on the grounds that it was derogatory to the power and efficacy of the Word of God, as the Word of God can not be deprived of its power by being poorly administered. It was not the teaching that they objected to when it was presented in the right light. The trouble was that it was so often presented without the restrictions that were necessary to render it acceptable.

Another cause for the opposition was the unwise attempt of some of the followers to imitate their leader in his absence. In 1685 Spener moved to Dresden and some of his students were bold enough to try to lecture as he did. In these lectures they put the prominent emphasis upon the correction

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1. M'Clintock, op. cit., p. 193.
2. Ibid., p. 194. Cf. Nagler, op. cit., p.45; Spener: Allgemeine Gottesgelehrtheit aller glaebigen Christen und.. I, p. 132, 366 ff.

of the errors in Luther's translation of the Bible. This was just the wrong thing for them to do as most of the Lutherans considered this translation as nearly inspired. Therefore, the orthodox Lutherans took offense at these Pietists who lectured against Luther in the German language.

2. The growth and spread of the opposition.

This opposition spread many rumors of scandal and heresy concerning the Pietists. However, when these issues were brought to public trial, the Pietists were declared innocent of them all. Some of the charges were unfounded and some of them were completely false.

Not all the opposition was obvious. Some of it was very subtle. For instance, the name Pietist was first used during this struggle to designate derisively those who frequented the Bible Colleges and lived in a manner suitable to the instructions and exhortations that were addressed to them in these seminaries of piety. Later it was applied to all those of austere manners intent upon practice, who, regardless of truth or belief, bent their efforts to religious feelings and habits. However, it all too often was used to mean those who were a mixture of enthusiasm and license, as well as those people who did live lives of wisdom, sanctity, and love.

When this dispute had started in Leipzig it rapidly spread throughout the whole country and even to the rest of Europe. "For from this time, in all the cities, towns, and

villages where Lutheranism was professed, there started up, all of a sudden, persons of various ranks and professions, of both sexes, who declared that they were called by a divine impulse to pull up iniquity by the root; to restore to its primitive lustre and propagate through the world the declining cause of piety and virtue; to govern the Church of Christ by wiser rules than those by which it was at the present time directed; and who, partly in their writings and partly in their private and public discourses, pointed out the means and measures that were necessary to bring about this important revolution. Several religious societies were formed in various places, which, though they differed in some circumstances, and were not all conducted and composed with equal wisdom, piety, and prudence, were, however, designed to promote the same general purpose."<sup>1</sup>

Such people were to be found in nearly all the Lutheran churches of the land. Debates sprang up in all corners over trivial matters of doctrine, often because some of the advocates of Pietism were unwise in their methods of spreading their truths. After a little while these debates and disputes reached other countries, and many of these countries passed severe laws against the Pietists.

#### G. ACCEPTANCE OF PIETISM

##### 1. The reasons for the acceptance.

Pietism was widely accepted because it was so deeply spiritual in its teachings. One could not oppose true Pietism without branding himself as a lukewarm Christian. There was only one thing to do and that was to accept it and lend

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1. M'Clintock, op. cit., p. 193. Cf. Dorner, op. cit., p. 226; Tholuck, op. cit., p. 456; Hagenbach, loc. cit.

it your support. Then too, the people were looking for something like this that would give to them again the vital faith which they craved. They needed some working faith in God. They saw the illness of the church. They knew of the dead faith that existed there. Therefore, they were ready to follow Pietism when it came. It seemed to them to be as near the doctrines of the Reformation as they could get, and it seemed also, to have a firm foundation in the Bible. These circumstances will nearly always bring a following.

## 2. Extent of acceptance.

As a whole, Pietism was welcomed with open arms in all Germany. Most of the schools followed after the pattern of Halle. The universities which had been the most bitter against him at first were deeply influenced by Spener and his immediate successors.

Pietism propagated itself through such great men as John Albert Bengel at Württemberg and Tübingen, through Nicholas Lewis, Count von Zinzendorf in Moravia, Fredric C. Oettinger at Tübingen, Christian August Crusius at Leipzig, and to some extent Francis Buddeus at Leipzig. Zurich, Basle, Berne and all the larger towns gladly received it as it spread over Switzerland. It finally reached every hamlet and village.

## H. GENERAL GROWTH

By this time Pietism was being talked about and preached all over the European continent. It penetrated as far east as the provinces bordering on the Baltic Sea and as far north as Denmark, Norway, and Sweden.

"Many of the continental courts welcomed it, and orphan-homes, after the model of Francke's, became the fashion of the day. The Reformed Church was influenced and impelled by it, and even England and the Netherlands indicated a strong sympathy for its practical and evangelical features."<sup>1</sup>

Pietism had touched the world and left its mark which will never be taken away.

## I. SUMMARY AND CONCLUSION

We have seen that Pietism came out of the ravaging effects of war, as far as the social side of life is concerned. On the religious side of the question, we have seen that the movement was born out of a dead, legalistic church that put more emphasis upon the faith that was believed than upon the faith by which one believed. The church was more interested in dogma than souls. The ministers were not living the lives they should have been living in order to set forth the Godly examples needed by the people. Their sermons did not meet the needs of the people since they were constructed more for their rhetorical and polemic qualities

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1. M'Clintock, op. cit., p. 194.



than for their content of spiritual matter.

Pietism seemed to spring simultaneously from several sources, though the real originator was Spener. He took the leading position and was the guiding spirit of the movement as long as he lived. He was followed by his pupil, Francke. As long as these leaders were in charge the movement progressed well. However, after they had passed on others came into power who did not have the wisdom in handling the teachings that were possessed by Spener and Francke. They went to extremes, and thus brought into the open the opposition that always emerges against any movement emphasizing deeper religious living. This opposition was very strong and on many points was well-founded. This was especially true after Pietism became somewhat corrupted by extremists in the group. However, in spite of these points of opposition, Pietism spread like leaven throughout the German church, and finally the whole world.

CHAPTER III

ISSUES OF DOCTRINE AND PRINCIPLE IN PIETISM

## CHAPTER III

### ISSUES OF DOCTRINE AND PRINCIPLE IN PIETISM

#### A. INTRODUCTION

Now that the origin and growth of Pietism have been surveyed, the next area of study should be the doctrines and basic principles taught by those in the Pietistic Movement. Since it would be impossible to study all the issues at stake, this study will be limited to those vital to Pietism. As to the others, it will be sufficient to say again that the Pietistic Movement never left the Lutheran Church, with the one exception of the Moravians. Pietism also claimed to uphold all the orthodox doctrines of the Church. Spener himself was very careful not to do anything or teach anything contrary to orthodox Lutheranism. In fact, he claimed to be going back to the true teachings and spirit of the Reformation.

When Spener wrote his Pia desideria, he summarized in it the main things that he believed should be done to help improve the Church. The chief maxims embraced in this were the following:

"That the Word of God should be brought home to the popular heart; that laymen, when capable and pious, should act as preachers, thus becoming a valuable ally of the ministry; that deep love and practical piety are a necessity to every preacher; that kindness, moderation, and an effort to convince, should be observed toward theological opponents; that great efforts should be made to have worthy and divinely called young men properly instructed for the ministry; and that all preachers

should urge upon the people the importance of faith and its fruits."1

These are the principles which he set forth at the beginning of the movement. They are the ones he clung to and defended. They are also the ones which were the guiding principles throughout the entire movement.

#### B. MEDITATION AND BIBLE STUDY

The Pietistic movement started by having small groups of sincere Christians meet in the pastor's study on Sunday afternoons. This was not just an isolated exercise but something that later was characteristic of the entire movement. Their main objective was to be more Christlike in living and more pious in manner. To bring about this more developed Christian life, they instituted these small group meetings.

##### 1. Collegia Pietatis.

When these small groups first started to meet, they were instituted by the people themselves. Spener saw the danger in allowing them to continue unguided so offered to let them meet in his study. He assumed the leadership himself so that he might be able to safeguard the new movement against separatistic tendencies. These meetings were conducted "in the

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1. Henry C. Sheldon: History of the Christian Church, Vol. III, pt. I, p. 590. Cf. Mirbt, op. cit., p. 54; Riggenbach, op. cit., p. 2840; The Encyclopaedia Britannica, Vol. XVII, p. 919; Arthur C. McGiffert: Protestant Thought Before Kant, p. 155-156.

unrestrained form of address and reply, without the interposition of clerical umpireship, and were productive of much benefit." <sup>1</sup> Under the leadership of Spener

"the time was mainly occupied with the exposition and practical application of the Scriptures. All discussions of merely controversial nature were studiously avoided, and upbuilding in piety was made the great aim. Thus originated the so called Collegia Pietatis (1670). The institution was copied elsewhere, and became characteristic of Pietism." <sup>2</sup>

As these meetings grew in popularity, the number of attendants also increased. The leaders were unable to eliminate all those who might be extremists and eventually some eccentricity began to come into the groups. Because of the attention brought to the group by these eccentricities, the members of the Collegia Pietatis were soon nicknamed "Pietists" <sup>3</sup> in ridicule. However, these small meetings continued to grow in number and size. In 1682 Spener was able to transform his private meeting into a public meeting. He then held it in the church instead of his study. <sup>4</sup> The growth of the groups was the same in the other churches and towns. They would start out as private meetings but would grow so rapidly that they soon were opened to the whole church. This pleased Spener as his aim was to expand the "ecclesioloe in ecclesia" till it included the entire church. He saw the dangerous possibility of its becoming more exclusive, so rejoiced when

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1. Dorner, op. cit., p. 203.
2. Sheldon, op. cit., p. 590.
3. Ante, p. 33.
4. Cf. B. Riggenbach, op. cit., p. 1840

it broadened.

2. Personal knowledge of the Bible.

As has been stated in the introduction and the previous section, one of the fundamental principles of the Pietistic Movement was the study of the Bible. In fact, this was the chief activity of the Collegia Pietatis.

"Over against orthodoxy Spener maintained that the Bible alone was supremely authoritative, the symbolical books being authoritative only so far as they were in harmony with the Scriptures and as the individual conscience approved. . . . Although inspired, the Bible was not to be regarded as the product of mechanical dictation. But since the translations were somewhat imperfect, the original alone was God's Word."<sup>1</sup>

Because of this great emphasis upon its authority, the Pietists earnestly studied the Bible. Their purpose was twofold. First, they wanted an authoritative source for their doctrines. Second, they believed that through the study of the Bible would come a deeper spiritual life and a closer communion with God. The latter was their chief goal in life and they were eager to do whatever would help them attain it. Therefore, the Bible study groups originated in the Collegia Pietatis, which combined the study of the Bible with much prayer and spiritual edification. In these meetings

"The study of the Bible, not for doctrinal, but for devotional purposes, was made a fundamental matter, and the tendency was to foster a practical and undogmatical Chris-

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1. Nagler: Pietism and Methodism, p. 32. Cf. Spener: Theologische Bedenken, Ia, p. 369 and III, p. 753.

tianity wholly unlike the official Christianity of the scholastic period."<sup>1</sup>

While this attitude seems to exclude the study of most other theological writings, this was not the purpose. They did allow other study but attempted to keep the Bible central.

"The study of the holy Scriptures, as the surest means of awakening and conversion, and thereby of true illumination, was to form the central point of the whole, while everything else was to be pursued with reference to the practical aim of self-edification, and to the cultivation of the power of edifying others."<sup>2</sup>

Another reason for their insistence upon Bible study was that they believed it would aid them in understanding the minister, for as Nagler says, "The preaching of the Word is also essential, because it is God's means of bringing knowledge of saving faith to the people. . . ."<sup>3</sup> However, Spener did not attach any great mystical power to the Bible. Though it was the sole source of our knowledge of the way of salvation, it did not bring salvation by itself. Nagler says of Spener's beliefs on this point,

"The Bible did not act mechanically when applied, as a medicine would act, but only when the Spirit worked through it and, in fact, could be truly understood only by the Spirit. The ultimate authority of the Scripture was thus grounded in the inner testimony of the Spirit. This fact is very important, because it shows that Spener, although a literalist, was unwilling to place himself under the bondage of the 'dead letter' of the Scripture."<sup>4</sup>

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1. A.C. McGiffert: The Rise of Modern Religious Ideas, p. 7.
2. Dorner, op. cit., p. 209.
3. Nagler, op. cit., p. 30. Cf. Spener: Theologische Bedenken, Ib, p. 125 ff.
4. Nagler, op. cit., p. 33.

Nagler also brings out the belief that true theology had its sole foundation in the Bible and experimental knowledge took precedence over all forms of speculation and creeds of men.<sup>1</sup>

As was mentioned above, one of the purposes for instituting Bible study was to aid them in living more pious lives. The Bible had always been held in high esteem but Spener now gave it significance in additional fields. To him it was not only the standard of correct doctrine but was also the standard of correct Christian living.<sup>2</sup> The standards set by the churches may be good but they were insufficient if they did not meet the standards established in the Bible. However, if the people were fully to accept these Biblical standards personally, they must understand them. Mere preaching of the Word, though necessary, was insufficient. Therefore, daily Bible readings were to be included in the family prayers. Bible readings were also to be given in public for devotional reasons and these without explanations.<sup>3</sup>

### 3. Personal devotion.

As was mentioned above, one of the main purposes in studying the Bible was to produce a deeper religious exper-

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1. Ibid., p. 47. Cf. Spener: Theologische Bedenken, I, p. 232 ff., Ia, pp. 403, 406.
2. Nagler, op. cit., p. 47. Cf. Spener: Die Evangelische Glaubenslehre, pp. 487 ff., 496 ff.
3. Cf. Nagler, op. cit., p. 48; Spener: Pia desideria, pp. 63, 66 ff.



ience in the individual. The Collegia Pietatis was instituted by people desiring this deeper experience and out of it came certain definite beliefs.

The average church member of the eighteenth century had a very orthodox faith but he did not put that faith into action. It was far more important to believe the correct doctrine than to live the correct life. They had somehow failed to see the connection between the two. They were mistaking the faith which you believe for the faith by which you believe.<sup>1</sup> Then too, they failed to see that the faith which you believed should affect the life which you lived. Their religious experience was general and objective.

The Pietists could not accept this type of Christian experience. They insisted that Christian experience should be vital enough and extensive enough to change the life when it came into the heart and mind. Most people tried to keep their Christian experience in their minds. Spener, and his followers, insisted it must pervade the mind, heart, and life. "His whole educational program rested upon the demand that knowledge should become a part of the learner and influence his character."<sup>2</sup> This insistence upon a changed life was the central characteristic of the original Pietistic Movement.

"This insistence upon the personal, individualistic, subjective elements in religion constitutes the only just cri-

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1. Ante, pp. 13-14.

2. Nagler, op. cit., p. 52. Cf. Dorner, op. cit., p. 209.

terion by which to judge Spener's work. At times he lingered on bypaths; but invariably he returned to take up the main issue, the reinvigorator of personal piety."<sup>1</sup>

This changed life was to be based on personal conviction and personal conviction, based upon the study of the Bible, took precedence over doctrine of any form.

The Pietists not only insisted upon this changed life but they went so far as to say that one was not a Christian who did not have it.

"Only where life was actually changed and the spirit and motive of Christ control one's conduct, has a person any right to think that he has been born again and is to be counted of the number of the saved. . . . Piety was to show itself in devotion to spiritual and supernal things, and in the transfer of affection and interest from this world to another."<sup>2</sup>

"In this respect, then, Spener reopens the living fountains of primitive Christianity and of the Reformation. He represents direct communion with God, a participation in the Divine life, and the reception in the divine Spirit as not only a possible favor, but as that which it is the first and universal duty of every Christian to seek. Spener knows a living God, not a God who has betaken Himself to rest behind those means of grace which are to work as His substitutes, but which instead of being able to supply the place of personal communion with Himself, are but designed to lead to it."<sup>3</sup>

"He does not, like so many in the Lutheran Church, regard the object of life as attained when the soul is saved by forgiveness of sin. With Spener there arose a consciousness that there is a vital duty claiming fulfillment in this life besides that of seeking pardon and regeneration. The exhibition of an increasing moral excellence by Christians, i.e. by Christianity, is in his view an event of the earthly history of the kingdom of God, and is not to become a fact for the first time in the heavenly kingdom."<sup>4</sup>

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1. Nagler, op. cit., p. 47.
2. A.C. McGiffert: Protestant Thought Before Kant, p. 159.
3. Dorner, op. cit., p. 214.
4. Ibid., p. 217.

To the Pietist, the Christian was one who lived a Christ-like life and only a person with a Christ-like life no matter what his doctrinal beliefs, was to be considered a member of the Church of Christ. This Christ-like life was to be shown in pious living, devotion, and deeds. Because of this personal emphasis, introspection and self-examination were inevitable and found encouragement in the meetings of the Collegia Pietatis.

### C. THE FIGHT AGAINST FORMALISM

It would naturally be imagined that a movement such as Pietism, which emphasized the personal elements of religious experience, would be opposed to formalism in the church. This was the case. As was stated in the introduction to this chapter, the Pietists believed that faith must be accompanied by a corresponding Christian life of fruits if the faith was to be effectual. To them all ritual and dogma were too impersonal to be of much value.

The orthodox church had become solidified in its doctrine and dogma. "We find that faith gradually came to be considered in relation to its doctrinal aspects more than in connection with the personal practical and experimental knowledge of men." <sup>1</sup> Of this period, Pinson says:

"With the passing of the heroic days of the Lutheran re-

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1. M'Clintock, op. cit., p. 195.

volt German Protestantism became frozen into a standardized orthodoxy. German religious life and thought presented a picture of endless disputations on matters of dogma, a new sort of scholasticism and sickly heresy-hunting. The rule of mind was dominant. Logic, pedantry, and ostentatiousness of learning predominated. There was no place left for any outlet for the emotions. Religious life was dry and pedantic. ... Aberrations from the true doctrine were considered to be chiefly errors in logical reasoning and were to be censured and cured only by means of instruments of logic."<sup>1</sup>

The church was in such a state of lethargy that it had to be reformed or die in its self-satisfaction. This reformation of the German church came in the Pietistic Movement. Unlike so many reform groups, the Pietists preferred to reform their mother church rather than form a new one. Therefore, they proceeded to enliven the church by trying to eliminate the evils mentioned above.

#### 1. Against Ritualism

One of the first places this enlivening was felt was in its opposition to ritualism. The opposition was not as strong against ritualism as against some other things but it was just as real. It was more like a subtle resistance in general than open opposition, though in some cases it was very plain.

"The vitalizing of Christian piety, the breaking of scholasticism's control, the recognition of religious experience as the chief basis of theology, the emphasis of the will instead of the intellect in religion, the prom-

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1. H.S. Pinson: Pietism as a Factor in the Rise of German Nationalism, p. 36.

inence given to the emotions, and above all the individualism of the whole movement and its hostility to ecclesiasticism, sacramentarianism, and sacerdotalism, meant much for days to come."<sup>1</sup>

Though Spener and his followers opposed ritualism they continued to keep it in their churches. "The confessional was retained, in spite of abuse, to be used as a means of teaching, disciplining, and comforting."<sup>2</sup> Some of Spener's followers, notably Schade, were bitterly opposed to the retention of the confessional because they saw that the people were beginning to think of it as a disciplinary act of the church rather than a means of securing real inner repentance, Schade became very bold in his denunciation of the practice and began to arouse bitter opposition. Therefore, Spener relieved him of the necessity of performing confessional duty in the church. Spener was not in favor of the way confession was customarily conducted or used but believed it could be a useful tool if reformed.

The Pietists also retained baptism and the Lord's Supper though they were opposed to the way they were ordinarily used. Nagler says, "Although the Lord's Supper was attended and baptism was highly esteemed, the common people looked for a secret magical influence from the outward performance of the rites."<sup>3</sup> Here the opposition was not against the ritual itself but against the superstitious use of the ritual. Spener in

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1. McGiffert: Protestant Thought Before Kant, p. 161.
2. Nagler, op. cit., p. 48. Cf. Spener: Die Evangelische Glaubenslehre, p. 437, Theologische Bedenken, I, p. 601.
3. Nagler, op. cit., p. 22.

his Die Evangelische Glaubenslehre<sup>1</sup> says that baptism was essential. However, it can be seen that baptism lost much of its significance in the emphasis which he placed upon the new birth. He calls baptism "the actual bath of the new birth and regeneration of the Holy Spirit."<sup>2</sup> The Lord's Supper was also considered necessary. The Pietists retained the orthodox beliefs concerning the Eucharist but Spener opposed the celebration of the Lord's Supper in the Collegia Pietatis. However, this was done as a safeguard against losing the true spirit of it, and not because of complete disapproval.<sup>3</sup>

Thus we can see that the opposition of Pietism to ritual was more against the spirit than the fact. It generally retained the fact but attempted to reform the spirit of the ritual. In doing this it attempted to retain all useful tools without their faults.

## 2. Against Dogmatism

The second phase of Pietism's fight against formalism was its great opposition to the dogmatism of the day. This is rather paradoxical as the Pietists claimed to be orthodox Lutherans at the same time they were decrying the Lutheran dogmas. "So far from being being heterodox, Spener even ex-

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1. Spener, loc. cit., p. 437. Cf. Theologische Bedenken, I, p. 601.
2. Nagler, op. cit., p. 29. Cf. Spener: Pia desideria, p. 37.
3. Nagler, op. cit., p. 51. Cf. Spener, Theologische Bedenken, II, p. 67 ff.

pressed himself in the most decided manner in favor of the doctrines of the Church."<sup>1</sup> But at the same time he says he "would make faith consist less in the dogmatism of the head than in the emotions of the heart; he could bring the doctrine away from the angry disputes of the schools and incorporate it into practical life."<sup>2</sup>

"Spener repeatedly affirmed that his theological position was identical with Luther's and with that of the primitive Church. ... The traditional doctrines of the church - trinity, divinity of Christ and his vicarious sacrifice, the fall, and original sin - were accepted by him without reserve... The doctrine of God's immanence stood forth more clearly in his system, while the incarnation seemed to him a recognition of the worth of human nature. ...As regards the importance of the means of grace, Spener did not wish to deviate from the strict orthodox teachings, although he allows that God could save without them as in the case of unbaptized children dying in infancy."<sup>3</sup>

From these statements it can be seen that Spener and his followers did not oppose the dogmas of the church but the dogmatism. The Lutheran Church had inherited good doctrine from Luther but had become static and stagnant in the effort to preserve rather than live this doctrine.

"In the times succeeding the Reformation the greater portion of the common people trusted that they would certainly be saved if they believed correct doctrines; if one is neither a Roman Catholic nor a Calvinist, and confesses his opposition, he cannot possibly miss heaven; holiness is not so necessary after all."<sup>4</sup>

Nagler says of this period, "assurance of truth of doctrine

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1. M'Clintock, op. cit., p. 195.
2. Ibid.
3. Nagler, op. cit., p. 29.
4. M'Clintock, op. cit., p. 195.

took the place of the assurance of personal salvation."<sup>1</sup> The people had come to the belief of salvation through correct doctrine.

"The orthodoxy of the state church had been accustomed to consider all baptized persons as true believers if only they had been educated in wholesome doctrines. ...The land, because it was furnished with the Gospel and the sacraments, was considered an evangelical country."<sup>2</sup>

Men thought they had fulfilled their duty when they had declared their faith and taken their stand against heretics.

To hold these teachings the church had to raise the authority of their canons, and symbolical books but this contradicted their doctrine of the sole authority of the Scriptures. "The symbolical books threatened to usurp the throne upon which the Bible had been placed, for it was asserted that they contained all that was necessary to salvation."<sup>3</sup>

Dorner says of their attitude,

"The Church, i.e. the external Church, is perfect, is in her most flourishing condition, for she possesses 'correct doctrine'. The Wittenberg divines in their Christlutherischen Vorstellung, 1695, say: The symbolical books are, not only in facts and doctrines, but also in other matters, that divine truth which was delivered to the Church, and which is in all points binding. Mayer requires from the clergy the acknowledgement that nothing but the true word of God is to be found in the symbolical books, ..."4

Spener was much more tolerant along these lines than his contemporaries. Rather than consider others as heretics, if they were born of God he considered them as his brothers.

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1. Nagler, op. cit., p. 20.
2. M'Clintock, op. cit., p. 195.
3. Nagler, op. cit., p. 21.
4. Dorner, op. cit., p. 211.



Though he was glad to be a Lutheran, he counted it a much greater privilege to be a Christian. His contemporaries considered everyone outside the Lutheran Church as heretics and therefore non-Christian. In taking his position Spener attacked the very citadel of orthodoxy. This was done in the assertion that "correctness of belief was not so essential as was generally maintained. For it was absurd, he declared, that every error in which a man might become involved would result in his damnation."<sup>1</sup>

Spener thought that some main doctrines were very important and one must believe correctly with respect to them. However, he made a distinction between doctrines. He contended that not all parts of the Lutheran doctrinal system were of equal value. They were to be judged by their close, direct, or remote and indirect relationship to the central fact of salvation. Those doctrines which could be grounded in personal experience were the most important.<sup>2</sup>

"Spener rejected no part of the orthodox faith, but he recognized as essential only those beliefs which promoted personal piety or had a direct bearing upon the Christian life. ... Saving faith had been generally identified with, or at least made to include as an essential element, the acceptance of the whole orthodox system. Whatever the relation of any particular doctrine to practical life and conduct, as a part of the revealed truth of God it must be believed if one is to be saved. ... From the point of view of Protestant orthodoxy, as well as Catholic, to

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1. Nagler, op. cit., p. 31. Cf. Spener: Letzte Theologische Bedenken, III, p. 407.
2. Cf. Nagler, op. cit., p. 31; Spener: Theologische Bedenken, II, pp. 87 ff.

distinguish between essential and unessential doctrines is a fatal error. ... The truth of the doctrine of regeneration and sanctification by the Holy Spirit every Christian must experience for himself. All doctrine which he could not thus experience and which by their very nature stood apart from his daily life he could afford to forget."<sup>1</sup>

Spener recommended that the system of doctrine be simplified. He did not understand why the doctrines had to be so involved to produce results. In this, he wished to separate the essential doctrines from the non-essential doctrines,<sup>2</sup> and then to limit the emphasis to those which were essential. He wanted to replace the infallible Church of orthodoxy with the infallible Scripture and wanted to replace the "sacrament priest"<sup>3</sup> with the "Scripture priest". He wanted to replace the "heartless and spiritless attention to mere dead formulas"<sup>4</sup> with a vital and quickening interest in Christian life.

From what has been said, it can easily be seen that the Pietists were not against dogmas as much as dogmatism. They affirmed the doctrines of the Lutheran Church. Yet, even in doing this, they did not approve of the spirit with which these doctrines were commonly held. Their emphasis was upon a changed life and those doctrines that would bring about this changed life were to be held and emphasized. All others must be either false or unimportant. Those that were unimportant should be omitted as far as possible so as not to confuse the

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1. McGiffert: The Rise of Modern Religious Ideas, pp. 8-9.
2. Cf. Nagler, op. cit., p. 31; Spener: Theologische Bedenken, III, pp. 181 ff.
3. Cf. Nagler, op. cit., p. 21.
4. J.A. Moehler; Symbolism, p. 245.

people and to make way for more emphasis upon those other doctrines that appealed to the heart and will, and which would produce changed lives. The final test of a dogma was not the approval of the church but the personal experience of the Christian.

### 3. Against Lack of Vital Faith

Another phase of Pietism's opposition to formalism was its opposition to the lack of vital faith. As you have probably already gathered from the previous sections, the faith of the orthodox Christian consisted of more of the mental affirmation to the truth of Christianity than of the volitional and spiritual acceptance of these truths. The faith of that period was generally not the type that produced changed lives as much as creeds and doctrines. The main way men showed the Christian faith was through public confession and taking their stand against all heresies. There was no zeal in winning others to the Christian faith. They believed they had performed their whole duty when they confessed their faith, were baptized, and took their stand against heretics.<sup>1</sup>

This attitude came from their doctrine of baptism. It was through baptism that the visible and invisible Churches were united. Anyone belonging to the visible Church belonged to the invisible Church through his baptism and hence was

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1. Cf. M'Clintock, op. cit., p. 195.

reasonably sure of salvation. Spener heartily opposed this doctrine and then "Conrad Dilfeld found Spener's earnest demand that young theologians should seek the illumination of the Holy Spirit and regeneration superfluous. All had been regenerated in baptism and had received the gift of the Holy Ghost once for all." <sup>1</sup> Therefore, they saw no need for any other change in their lives. Their profession of doctrine took the place of their assurance of personal salvation. Since their eternal fate was not to be finally decided in this life but only in the judgment, they arbitrarily separated the affairs of this life from their religion or their doctrinal beliefs, which were to be eternal. <sup>2</sup>

Pietism greatly opposed this lethargic state of the church. While they approved of the doctrines of the church, they wanted to get them out of the dead realms of the mind into the vital emotions of the heart. Spener and his followers wanted to put the emphasis upon purity of life rather than upon purity of doctrine. They wanted pure doctrine but they wanted the pure doctrine to result in pure lives. Regeneration consisted in the true transformation of the entire man. Faith without holiness of life was a deceptive faith and of no avail. Absolution from sin was impossible without true and hearty repentance. <sup>3</sup> All of these must be personal and

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1. Dorner, op. cit., p. 213.

2. Nagler, op. cit., p. 20.

3. Cf. Moehler, op. cit., p. 247.

vital experiences to each believer and be the sure, consequent effects of true faith. Faith, to Spener, was something that embodied action and reaction rather than mere intellectual assent.

4. Return to "salvation by faith" where faith is spiritual

Contrary to the accepted view, that salvation was through faith in correct doctrine, Spener said it was only through the faith of the repentant soul placed in Jesus Christ. "After faith is produced in the repentant heart through the Spirit, and the grace of God in Christ is received, justification and adoption result. Man is born a new creature."<sup>1</sup> Emil Brunner says of their return to vital faith and personal experience, "Once again, as in the best periods of Catholic Mysticism, the chief concern is for the sanctification of the individual, for achieving Christian personality wholly surrendered to God."<sup>2</sup> Spener was returning again in this to his emphasis upon assurance of personal salvation.

This experience of personal salvation by faith was quite largely considered a necessity by the Pietists, though they would allow a possible exception.

"The true believer must be conscious of the moment wherein his justification (the illapse of grace) has taken place. That it is very easy to perceive this moment, they

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1. Nagler, op. cit., p. 34. Cf. Spener: Die Evangelische Glaubenslehre, p. 705.
2. Emil Brunner: The Divine Human Encounter, p. 33.

entertained not the slightest doubt, for, they are of the opinion, that every individual must, for once, be afflicted with the anguish and despair at the Divine judgments; whereupon the solace through faith arises, and produces a sense of joy and felicity, that gladdens with supermundane fulness the heart of man ..."<sup>1</sup>

Since this experience is to be fully attained through the free gift of God, wrought by the Holy Spirit through the Word, Spener requires

"that they who would faithfully and successfully exercise the office of preachers must first of all be themselves born again, and hence experience in their own hearts the power of that Gospel which they are to proclaim."<sup>2</sup>

The possible exception mentioned above would be that of a person who remained steadfast in baptismal grace. If a person did that, they would allow that he need not have a later conversion experience. However, Spener inferred that practically every baptized person fell from his baptismal grace at some time during his life. Therefore, Spener felt justified in clearly dividing people into the twice-born and once-born classifications. Most of the believers were in the former group.<sup>3</sup> The former "experience a change in body and soul, in mind and will, and in the affections, and in this respect the new birth might be called perfect."<sup>4</sup>

Though the Pietists apparently allowed for an exception to the general rule that a new birth was necessary to be a

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1. Moehler, op. cit., p. 250.
2. Dorner, op. cit., p. 215.
3. Cf. Spener: Die Evangelische Glaubenslehre, p. 705 f.
4. Nägler, op. cit., p. 34. Cf. Spener: Die Evangelische Glaubenslehre, p. 712.

true believer, they did not expect many such cases to be found. Therefore, salvation through a vital, spiritual faith was the primary factor in the Christian religion.

#### D. JUSTIFICATION AND SANCTIFICATION

Another important doctrinal development of Pietism is to be found in its doctrines of justification and sanctification. This was greatly emphasized in their teachings because of the great underemphasis on the part of the orthodox ministers.

"One of the principal causes of the low spiritual and moral tone of the Church, he (Spener) felt, was a misunderstanding of the nature of saving faith, leading to an unfortunate divorce between justification and sanctification, between belief and life. In his desire to meet this fundamental error he emphasized the doctrine of regeneration, and insisted that the all important thing was the transformation of character through vital union with Christ. Only where the life is actually changed and the spirit and motive of Christ control one's conduct, has a person any right to think he has been born again."<sup>1</sup>

This was in great contrast to the common conception of regeneration and justification. Conformity to an external standard, submission to an external authority, attendance upon public religious services, and participation in established rites - all this was not enough. There must be something personal about the experience before it could be valid. There must be a personal experience of conversion and personal loyalty to Christ. It was not to be something gained corporately but individually. "Every true Christian must have an

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1. McGiffert: Protestant Thought Before Kant, p. 159.

independent religious life of his own, a life of direct communion with Christ, not dependent upon the ministrations of a priest or the mediation of the Church."<sup>1</sup>

The first step to this personal experience of salvation was to be found in true repentance<sup>2</sup> and change of will. Accompanying this repentance is often to be found pain and anguish of soul. However, this was not really essential to this experience.<sup>3</sup> After the soul is truly repentant the Holy Spirit produces faith in the repentant heart. Then the grace of God is received and justification and adoption result. The person is born a new creature.<sup>4</sup> This new creature was to be completely new. "Regeneration consisted in the transformation of the whole man."<sup>5</sup> This newborn creature experienced a change<sup>6</sup> in body and soul, in mind, will, and affections.

Spener, however, was not content to stop at justification but insisted that the believer also experience sanctification by the Holy Spirit.

"Orthodoxy had so accustomed itself to deal purely with second causes that every mention of the continuous and vital agency of the Holy Spirit seemed exaggerated, incredible, nay, fraught with danger to the Church. ... In this respect, then, Spener reopens the living fountains of primitive Christianity and of the Reformation. He represents direct communion with God, a participation in

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1. McGiffert: The Rise of Modern Religious Ideas, p. 6.
2. Cf. Spener: Die Evangelische Glaubenslehre, p. 981.
3. Cf. Spener: Theologische Bedenken, III, p. 588; Ia, p. 195.
4. Cf. Nagler, op. cit., p. 34.
5. Moehler, op. cit., p. 247.
6. Cf. Spener: Die Evangelische Glaubenslehre, p. 712.



the Divine life, and the reception of the Divine Spirit as not only a possible favour, but as that which it is the first and universal duty of every Christian to seek."1

Spener even goes so far as to say that justification means nothing without regeneration and sanctification and that assurance is a dangerous thing if it is based on anything else besides the evidence of a transformed and holy life.<sup>2</sup> He declared that "justification received its guarantee only when followed by sanctification,<sup>3</sup> inasmuch as faith was more than mere intellectual assent."<sup>4</sup>

"Spener and all genuine Pietists were deeply impressed with the conviction that God's purpose in the Gospel is not merely pardon or justification, but that the end to which these were indeed the indispensable means is a truly pure and moral life well-pleasing to God. ... He does not view even regeneration and faith, as was customary, as simply a work of God, in which man remains mere passive, ... but makes earnest contrition and real desires after righteousness the preliminary conditions of the enjoyment of pardon."<sup>5</sup>

"Sanctification of life must be the chief and earnest labour of the Christian."<sup>6</sup> "With Spener there arose a consciousness that there was a vital duty claiming fulfillment in this life

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1. Dorner, op. cit., pp. 214-215.
2. Cf. McGiffert: Protestant Thought Before Kant, p. 160. McGiffert, however, goes on to say that the controlling interest was moral rather than religious. He says Spener put character and conduct ahead of relationship to God. I believe he is slightly mistaken in his interpretation of Spener on this point. Spener did place emphasis on character and conduct, but only as a sign of the relationship to God.
3. Cf. Spener: Theologische Bedenken, I, p. 693; III, pp. 355 ff.
4. Nagler, op. cit., p. 35.
5. Dorner, op. cit., p. 216.
6. Ibid, p. 210.

besides that of seeking pardon and regeneration."<sup>1</sup> This experience is also one that each Christian must experience personally. Moehler says of this doctrine, "... faith without holiness of life is deceptive faith."<sup>2</sup>

In connection with the doctrine of sanctification, he taught Christian perfection. However, this is to be distinguished from "perfectionism." A few quotations will serve to make this distinction.

"The doctrine of perfection, enunciated in connection with holiness of life, separated Spener still more widely from orthodoxy. He had a logical place for it in his system and refused to allow that it was significant only for the future world. This perfection is not 'absolute', for we are still in the flesh; and even when we have accomplished as much as possible, we have not attained to real perfection. But in a relative sense some people have attained to perfection because they do not sin intentionally and do keep God's commandments. ... Perfection cannot be ascribed to deeds, to knowledge, but to good will and honest striving and to a whole-hearted seeking after God. It is, therefore, a gradual process, the completion of which occurs in the next world."<sup>3</sup>

"In this connection Spener insisted upon the possibility and importance of Christian perfection, by which he meant not a strict sinlessness, but the constant direction of the heart toward holiness, and continual and undeviating progress in it. To be content with anything less was a mark of an unregenerate heart."<sup>4</sup>

Thus, it can be seen that, though Spener taught Christian perfection, it was not absolute. It was a perfection of heart attitude, of motive, of intent, and of desire. If one had

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1. Ibid, p. 217.

2. Moehler, op. cit., p. 247.

3. Nagler, op. cit., pp. 35-36. Cf. Spener: *Pia desideria*, p. 53.

4. McGiffert: *Protestant Thought Before Kant*, p. 160.

this perfect heart it would show itself in his purified life. Included in this outward manifestation was the attitude of self-denial. To avoid all appearance of evil they abstained from such things as "dancing, the theatre, gaming, sumptuous apparel, banquets, light and useless conversation and reading. Spener himself did not go so far in this respect as later Pietism."<sup>1</sup> Though this perfection had tendencies toward legalism, its intent was the opposite. The intent was to have a heart so filled with the love of God, that naught else but perfect attitudes could exist and then the outward life would automatically and increasingly show this perfect love of God.

#### E. THE PRIESTHOOD OF THE LAITY

One of the major points set forth by Spener to be a guiding principle of the Pietistic Movement was the universal priesthood of the believer. Bernard Riegenbach states this principle as "the development of a general priesthood by the co-operation of laymen in the spiritual guidance of the congregation, and by domestic worship..."<sup>2</sup> Sheldon, in his History of the Christian Church says that the laity "when capable and pious, should act as preachers thus becoming a valuable ally of the ministry."<sup>3</sup>

The gulf between the clergy and the laity had constantly

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1. Dorner, op. cit., p. 210.
2. Riegenbach: "Pietism," A Religious Encyclopedia, p. 1840.
3. Sheldon, loc. cit., p. 590.

become wider during this strict orthodox period because of the complications of the doctrinal systems. As under the Jewish law, it took an expert to understand the official beliefs of the church. The average layman could only blindly follow in faith. Therefore, the congregation lost interest to some extent and took practically no part in church government or public worship.<sup>1</sup> Spener and his colleagues tried to remedy this situation.

"Luther's idea of the priesthood of all believers signified that the individual had free access to God without priestly or church mediation; but with Spener it included the privilege of each Christian to help, serve, and edify his neighbor."<sup>2</sup>

McGiffert says, "A fundamental principle of Spener's was the universal priesthood of believers, involving the duty of mutual instruction, inspiration, and reproof."<sup>3</sup>

In setting forth this principle Spener did not intend to do away with a special call to the ministry. What he did intend to do was to give the layman an opportunity to assert his spiritual independence and his right to all spiritual offices.<sup>4</sup> In some cases Spener even said it was perfectly proper for a layman to baptize and to declare absolution.

Spener was bringing again to the clerical order the

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1. Cf. Nagler, op. cit., p. 22.
2. Ibid., p. 49. Cf. Spener: Theologische Bedenken, Ia, p. 595.
3. McGiffert: The Rise of Modern Religious Ideas, p. 6.
4. Cf. Nagler, op. cit., p. 49; Spener: Pia desideria, pp. 77 ff; and Die Evangelische Glaubenslehre, pp. 511, 527.

"idea of the universal spiritual priesthood of Christians, which, in a genuine Reformation spirit, he founds upon regeneration through justifying faith, and regards as first of all bound to the duty of co-operating in the spread of God's kingdom, and then as possessing the right to do so, inasmuch as there can be nothing by which the right of doing one's duty can be forfeited. The inertness and lethargy of the laity must yield to that activity of the moral instinct which, even as the orthodox teach, is the necessary effect of faith. The abyss between the clergy and laity must become simply a distinction between those who teach and have the care of souls entrusted to them and their brethren who are to be, or who have already been instructed in practical Christianity, that they may be fellow workers. The Christian laity possess not only the right of offering to God the sacrifice of prayer, both for themselves and others, they may also exercise their priestly office, whether at home or among friends, may help to edify the Church in their house, have the right mutually to edify each other - especially under the direction of their minister - from the Word of God, and to open their mouths, both in question and answer, in devotional meetings."1

This teaching, as can be seen, struck deeply at the sacerdotal priesthood of the clergy. Spener felt he was right in this and attempted to go back through the Reformation concept to that held by the Apostolic Church. He was not minimizing the work or office of the ministry but he did want to free the laity from complete spiritual dependence upon the clergy.

#### F. ECCLESIOLOGE IN ECCLESIA

Even though the Pietists taught the doctrine of the priesthood of the believers, they were not doing so blindly. It was the priesthood of the believers, when you accepted their definition of a believer. They were not willing to say any believer but only those whose faith was to be seen in

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their pious living. In other words, they would not agree to the priesthood of all the members of the visible Church though they insisted upon the priesthood of all the believers of the invisible Church. They retained the sharp distinction between the two. The purity of the visible Church was to be considered only relative. It depended upon the number of members of the invisible Church which it contained.

The relative impurity of the visible Church was the reason for the formation of the "ecclesioloe in ecclesia" or the small church within the Church.

"Because the much-needed reform of the Lutheran Church could not issue from those in authority because the great majority of the Church were unconverted while the converted easily went astray, and because conditions in general were so bad that something radical had to be done, Spener recommended that the clergy form 'ecclesiolos' (little churches) of those who were in earnest about their souls' salvation."<sup>1</sup>

The purpose of these "ecclesioloe in ecclesia" was to aid in increasing the number of members of the invisible in the visible Church. These groups were discussed previously as the Collegia Pietatis. They were to be the core through which the ministers were to work to increase the purity of their portions of the visible Church. The membership was to be made up of those who were in earnest in their desire to increase the welfare of their own souls, as well as to enlarge the Invisible Church.

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1. Nagler, op; cit., p. 50. Cf. Spener: Theologische Bedenken, III, p. 218; IV, p. 489; Ib, p. 122.

### G. REFORM OF SEMINARY TRAINING

As would be expected, the Pietists believed that the main source of the trouble with the church was to be found in the ministry. Since the ministers are largely the products of the seminaries which they attend, they decided that one of the best ways to cure the ills of the church was to cure the ills of the seminaries.

#### 1. Seminary training of the day

The type of seminary training of the day will mostly be obvious in the things that Spener thought should be reformed in the training the future ministers were receiving. Why Spener wanted to change the type of training is to be seen in the ministry produced by the training of that time.

It is true that the clergy must be held partly responsible for the low condition of the morals. They had neglected their pastoral duties, had omitted much of their catechetical duties, and allowed the church discipline to sink to a low level.<sup>1</sup>

Those who backed Pietism most heartily had the notion that

"no order of men contributed more to retard its progress than the clergy, whose peculiar vocation it was to inculcate and promote it. Looking upon this as the root of the evil, it was but natural that their plans of reformation should begin here, and accordingly they laid it down as

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<sup>1</sup>.  
1. Cf. Nagler, op. cit., p. 23.

an essential principle that none should be admitted into the ministry but such as had received a proper education, were distinguished by their wisdom and sanctity of manners, and had hearts filled with divine love."<sup>1</sup>

This idea was partially well founded in the practice of the clergy and their teachings. As has been stated, they did not always live exemplary lives. They did not consider it necessary for the minister to do so. They believed that the Word did not receive its Divine power, or any of its power from the men that delivered it, therefore, there was no need for regenerated lives. "And if any one did not manifest this regeneration in his life, this might indeed be an obstacle to his salvation, but not to his theological studies. The regenerate had, generally speaking, no advantage over the unregenerate in learning theology:..."<sup>2</sup> Therefore, the first place to reform was at the source of the supply of the ministry.

## 2. Seminary training as proposed by the Pietists

When the Pietists proposed to reform the seminary training, this was no empty idea. They set forth several definite maxims that were to be followed. These were discussed previously in this thesis.<sup>3</sup> There were also some general principles that were to be followed in the new training system

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1. M'Clintock, op. cit., p. 103.
2. Dorner, op. cit., p. 213.
3. Ante, p. 25.



that was to be established.

"The study of holy Scripture, as the surest means of awakening and conversion, and thereby of true illumination, was to form the central point of the whole, while everything else was to be pursued with reference to the practical aim of self-edification, and to the cultivation of the power of edifying others."<sup>1</sup>

Beside these changes of the subject matter, they also desired to change the type of preaching the young men were being trained to do.

"It is urged that theological professors should be examples of piety, and should train their students in practical religion as well as in theology. The study of such books as the Theologica Germanica, Tauler's Sermons, and the Imitation of Christ is recommended, as also practice in pastoral work during the period of preparation. ... Finally, Spener insists upon the necessity of making preaching more simple and practical. The following quotation from his discussion of the last point shows his general interest with sufficient clearness: - 'Since our entire Christianity consists in the inner or new man, and its soul is faith, and the effects of faith are the fruits of life, I regard it as of the greatest importance that sermons should be wholly directed to this end. On the one hand they should exhibit God's rich benefits, as they effect the inner man, in such a way that faith is advanced and the inner man forwarded in it. On the other hand they should not merely incite to external acts of virtue and restrain from external acts of vice, as the moral philosophy of the heathen does, but should lay the foundation in the heart. They should show that all is pure hypocrisy which does not come from the heart, and so accustom the people to cultivate love to God and their neighbours and to act from it as a motive.'<sup>2</sup>

"Controversy, artificiality, and the display of oratorical powers and book learning were to be avoided. Efficient pastoral work he deemed a great desideratum, and consequently he recommended house visitation, despite the opposition of the authorities."<sup>3</sup>

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1. Dorner, op. cit., p. 209.
2. McGiffert: Protestant Thought Before Kant, p. 157. Cf. Spener: Pia desideria, p. 101.
3. Nagler, op. cit., p. 47. Cf. Spener: Theologische Bedenken, Ib, p. 70; IV, pp. 225 ff.

From these quotations, it can be seen that they were desiring a ministry that was able and willing to give them a message from the Bible that would fit their need. They also wanted a minister that would be able to set the standard of pious living. This desire

"gave occasion to several new regulations, designed to restrain the passions of the studious youth, to inspire them to pious sentiments, and to excite in them holy resolutions..."<sup>1</sup>

#### H. MISSIONARY ZEAL

Contrary to the general type of subjective religious experience, Pietism did not lose itself in subjectivism. It was mystical to some extent but in the midst of this mysticism it was able to be very practical. It centered on the religious experience of the individual person but at the same time it thought about the spread of the Gospel through the medium of missions. This was something unheard of in the orthodox Church. Of this Dorner says, "For the conversion even of the Jews was an article of Spener's creed; while with the orthodox party the missionary spirit was, with regard to both Jews and Gentiles, in a wholly dormant state."<sup>2</sup>

Brunner says of this movement,

"Quite apart from its rejuvenation of the dried-up Protestant Church, what Pietism accomplished in the sphere of social amelioration and foreign missions is at least

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1. M'Clintock, op. cit., p. 194.
2. Dorner, op. cit., p. 218.

the token of that Spirit which is promised in the Bible to those who truly believe, and is among the most splendid records of achievement to be found in church history."<sup>1</sup>

Spener himself did not personally participate in the mission work because of his other duties but he did show an active interest in the welfare of the orphans, the poor, sick, and needy. He offered practical suggestions too, and gave his full support to them in influence and money.<sup>2</sup>

He was also active in the foreign mission field interests. He here showed an equal interest to that in home mission work. At the University of Halle and the orphanage they carried out practical mission work and later founded a missionary society to work in the Near East. As one writer has said, speaking of the orphanage at Halle and Pietism in general,

"Besides, it became a living proof that Pietism was not only able to combat the religious errors of the times, but also to grapple with the grave wants of common life. Is it not a safe and good theology, which in addition to teaching truth, can also clothe the naked and feed the hungry?"<sup>3</sup>

Pietism did not carry on extensive mission work itself, being limited in resources and numbers, but it did start again the spirit of the New Testament mission zeal. It did prepare the way for the work and trained the men to fill the need.

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1. Brunner, op. cit., p. 33.
2. Cf. Nagler, op. cit., p. 55; Spener: Theologische Bedenken, IV, pp. 407 ff.; Pia desideria, p. 35.
3. M'Clintock, op. cit., p. 194.

## I. SUMMARY AND CONCLUSION

In this chapter the doctrines and principles at issue in Pietism have been discussed. It has been shown that they have been centered around the central theme of personal, vital religious experience in the individual believer. All of them have had that goal as their motivating power, and guiding light. The Pietists were willing to accept and follow teachings that would further this cause but considered any teachings that did not contribute to this end as unimportant and unnecessary to salvation through faith. However, any doctrine that could be experienced in the life of the believer should be held as important, especially if it helped him to live a more pious and holy life.

To accomplish the reform that they saw was needed, they established small group meetings called Collegia Pietatis, which were the hub about which the movement revolved. In these the main objective was to build up the soul to be able to live a more pious life. This was done through Bible study, discussion of religious topics, and discussion of the sermon of the previous Sunday morning. Through these meetings the Pietists came to a deeper religious experience, and a greater knowledge of the Bible, which they accepted as the sole source of guidance for the Christian.

Besides this movement, they also set out to oppose the dead formalism of the orthodox church of the day. They did not do away with all ritual, but did try to do away with ri-

ritualism. They accepted the dogmas of the Lutheran Church but objected to their dogmatism. They approved of the faith of orthodoxy but insisted that it was not enough, saying that this faith, as a system of doctrine, must be combined with the faith by which you believe. When all this has been accomplished, and you have the spirit of Christ within you, then you may count yourself in the number of the saved.

The Pietists also differed with orthodoxy in their teachings on justification and sanctification. They did not feel that the goal set for the Christian had been reached when the believer was justified. That was not the end. The believer must press on till he has the experience of sanctification. To the Pietist, this meant having Christian perfection. However, this also must be correctly understood. By Christian perfection, they did not mean perfectionism. They meant that state of being in which all motives, goals, and attitudes are perfect before God. These attitudes will never be completely and perfectly expressed as we are still in the flesh. However, we must not wait till the next world to start an experience of this perfection in a relative sense. It must be started now.

In order to bring about all these personal reforms, they deemed it wise to reform the church policies to some extent. This included the return to the doctrine of the universal priesthood of the believer, the reform of the seminary training and the reform of the type of preaching that was being

done in the church of that day.

All these reforms may lead one to think that the Pietists were too subjective to have any practical applications in their teachings. On the contrary, they were the ones who instituted the revival of work among orphans, home missions, and foreign missions. They believed that if a believer was sincere in his beliefs, he would try to get as many others to follow in his beliefs as possible, and one of the best ways to do this was through missions.

Therefore, we see that Pietism was a vital reformation of the German Church, and struck at the heart of orthodoxy, attempting to renew the personal, deeper phases of religion. They attempted to bring back to life the faith of the Reformation.

CHAPTER IV

THE RELATIONSHIP AND INFLUENCE  
OF PIETISM ON METHODISM

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A. INTRODUCTION

A study of a movement may be very interesting and enlightening but unless the study is allowed to shed some light upon the present it is not of much value. Therefore, the next part of this thesis will endeavor to show the connection of Pietism to certain branches of modern Christianity. Of necessity this study will not be able to cover all the influences of the movement, but it will cover the most important ones. These relationships will be both historical and doctrinal. They will be studied in connection with the beginnings known as Methodism as well as the later history of that branch of Protestantism.

B. THE INFLUENCE OF PIETISM ON JOHN WESLEY

1. Through historical connections

The historical connections between Pietism and John Wesley are both direct and indirect at the same time. The direct line would be traced through Philip Spener, A.H. Francke, and Count von Zinzendorf, to Wesley. The indirect line would be that which came to Wesley without any outside connection. This is to be found in his deep pietistic tendencies which



came to him through his devotional reading as a young man.

The direct influence would be as follows: Spener, whose work has been previously discussed in this thesis, was the originator of the movement. Under his influence came a young man by the name of Francke. Francke did not get all of his pietistic beliefs from Spener. He had received a very pious training at the hands of his mother. His father was a very pious man, and his son was raised to follow in his father's footsteps. He was early trained to meditate by himself. He was very studious and was able to take much advanced training. As his training advanced, his ardor slowly cooled, though he never lost his pious tendencies. Finally he came to the point where he was in doubt as to the reality of God. After a desperate struggle, he again came into the experience of the heart assurance that he once had.

Happy in his renewed faith he went to Leipzig to teach. Bible study was greatly neglected there so Francke began to deliver exegetical and practical lectures on the New Testament. "Soon there was such a hungering and thirsting for religion excited, that the citizens also came, and the lecture-room was too small." <sup>1</sup> Soon his lectures were forbidden and Francke was enabled to receive a call to the city of Erfurt. He continued his fine instruction work among the members of his church till he was forced to leave Erfurt

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1. Tholuck, op. cit., p. 462.

because of his pietistic teachings. By this time Spener had heard of him, and now offered him a position on the faculty of the university which he was forming, the University of Halle. He remained there till his death. He was the main personality behind the development of the great schools and the orphanage there.<sup>1</sup>

Count von Zinzendorf came under the influence of Francke at the University of Halle. He had also come under the influence of Spener indirectly as Spener was his godfather. Spener died when the child was only four years old but his influence continued to overshadow the boy. His father died when he was only six weeks old and his mother remarried. The young count was left in the care of his maternal grandmother. She raised the child in the manner which Spener had recommended.

In this training he was brought to believe in the personal communion of the believer with the crucified Savior. His training was that which taught him to meditate upon the Christ and his own relationship and union with Him. This trait was carried with him all his life. His guardians wished him to follow the practice of his forefathers, and enter the service of the state. He was sent from one school to another so that he would not continue his pious practices. At the age of ten he was sent to Halle and there he grew in

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1. Ante, pp. 64-68.

spiritual strength. "With a few comrades he formed a pious league whose members called themselves first 'Servants of Virtue,' then the 'Association of Confessors of Jesus Christ;' but at last adopted the name of the 'Order of the Grain of Mustard-Seed'.<sup>1</sup> It was here also that he made a pact with one of his comrades to work to convert the heathen, which act was a promise of his future.

At the age of sixteen Zinzendorf was sent to the University of Wittenberg, which was the strong point of the opposition to Pietism. He was a rather unique person on the campus for he soon embodied the pietistic principles with the theories of Wittenberg. At the age of twenty-one, he bought part of his grandmother's estate on which he allowed some Moravians to settle. He soon became interested in their beliefs as he found in them a kindred spirit to his own. He began to uphold their cause and led the group. The colony grew to large size as did many other which he was instrumental in establishing.

After he had been ordained and consecrated bishop, he began to expand the movement through missionary enterprises. These included "from Switzerland to Lithuania, in Wetterau and Berlin, in Holland and in England, in the far-away regions of North America and in the huts of the slaves on the isle

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1. Tholuck, op. cit., p. 475.

of St. Thomas."<sup>1</sup> It was through these missions that Wesley came to an acquaintance with the Moravians. It was this acquaintance that led Wesley into his deeper religious experience.

Wesley had been sent to America as the chaplain of the Georgia Colony. He did not feel that he had had any success in this work and was returning to England. On the way over to America he had been impressed with the self-possession of the Moravian missionaries on board the ship in the midst of a storm. He had gotten acquainted with them and now upon his return to England he again came in contact with a group of Moravians. He had been reading of devotion and mysticism but had not been able to find the peace which he sought. Then he met Peter Bohler, a Moravian brother, who led him to the righteousness that he so desired. He came to believe that salvation came through faith in Jesus Christ, and only through this. This truth laid hold upon Wesley and never again left him.

"Upon May 24, 1738, he entered a religious meeting in which he heard read Luther's introduction to the Epistle to the Romans. 'Then,' says Wesley, 'as the change was described which is wrought upon the heart by God through faith in Christ, I felt my own heart peculiarly warmed. I felt that I relied upon Christ alone for salvation. There was given me the assurance that He had taken away my sins, even mine, and had saved me from the law of sin and death.' "2

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1. Ibid., p. 478.
2. K.H. Sack: "John Wesley", Lives of the Leaders of Our Church Universal, edited by Ferdinand Piper, p. 517.

Soon after this heart-warming experience he went to Herrnhut to visit the settlement of Moravian Brethren there. Here he received refreshment for his soul and further instruction for his mind. He did not agree with all he found in the Moravian Church but he did believe they had a spirit well worth seeking to have in one's heart and life.

## 2. Religious influence

The religious influences came to him through the historical connections that have just been mentioned. Some of the doctrinal points which are in common to Pietism and Methodism were not exclusively the results of the influences of the one upon the other. Some of these were greatly strengthened by later contact, though arrived at independently of the other.

One of the religious influences was the habit of gathering a group of kindred spirits together for devotional meetings. This was started in the Collegia Pietatis under the guidance of Spener and was re-established by Wesley in his Holy Club. The habit of personal devotion, closely connected with this, was also the result of the contact with Pietism. Another religious influence was the demand of Wesley that each person have a personal experience of his own. This experience must be vital, and must be shown in the life of the believer. This experience of salvation must come by faith. Faith, as with the Pietists, "was to them that personal reliance on, and confidence in Christ, with which the assurance

of salvation is combined.<sup>1</sup> The material principle which was so vigorously revived by Wesley was the subjective side of Christian piety. The animating principle was the subjectivity of direct feeling and of inward experience. This is closely parallel to the personal experience of justification insisted upon by Pietism. Zinzendorf's theology became a heart theology and this feeling was passed on to Wesley in their contacts.

Another important influence upon Wesley was that which led him to the conception of the unimportance of doctrine. His insistence was that the only requirement for membership in one of his societies be a personal experience that is vital.

"In his Journal, under date of August 26, 1789, Wesley speaks of the broad foundation on which Methodism is building, and describes it as a Church 'which requires of its members no conformity either in opinion or modes of worship, but barely this one thing - to fear God and work righteousness.' In another place he writes: 'Is man a believer in Jesus Christ, and is his life suitable to his profession? are not only the main but the sole inquiries I make in order to his admission into our society?' "1

Wesley probably received this idea from his contact with the Moravians, as can be seen from the following.

v "Moravian doctrine laid stress on the supreme importance of a good life, carefully ordered, and always illuminated by the knowledge of God's immediate presence. Dogma was of no particular value. Faith in redemption and a consciousness of being regenerated by the operation of divine grace were essential matters, without which any pretence of religion would be altogether in vain."2

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1. G.S. Frazer: Methodism, pp. 29-30.
2. C.E. Vulliamy: John Wesley, p. 82.

Wesley's beliefs on the perfection of the believer was also a result of his contact with the Pietists. Their beliefs on this matter have been previously discussed,<sup>1</sup> and will be seen to be quite similar to that of Mr. Wesley. He did not believe in perfectionism, but he did insist upon perfect love, perfect attitudes, and perfect emotions.

"Perfection is the ideal from which every Christian must strive. ... It is that health of soul that issues forth in spiritual beauty and grace, frees it from the bonds of sense and selfishness, and brings it into right and wholesome and happy relationship with God and its fellow souls.

Mr. Wesley's own account of his teaching on this subject guards against misunderstanding and abuse. He did not teach some impossible attainment, one that excludes progress in the Christian life and makes falling away impossible, one that is independent of watchfulness and prayer. He did not hold that Christian perfection is exempt from error or infirmity of temptation, but that it is the complete sovereignty in the life of the principle of love - love to God and love to man."<sup>2</sup>

This perfect love of the Christian is to come subsequent to justification. It is started in the act of regeneration, but is completed at a later time by the Holy Spirit. It may be a gradual growth from justification toward holiness but it is continual. However, there comes a time when it is complete. Then the soul is so filled with love of God and man that all sin would not find room in the heart. As can be seen, this is nearly the same as taught by the Pietists under Spener. Wesley also believed with them that this perfect love was the next necessary step after justification and

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1. Ante, pp. 59-64.

2. Frazer, op. cit., pp. 43-44.

it must be sought after and striven for earnestly if the believer is to remain in the justified state. Again, he believed that the best way to aid in accomplishing this end was to practice abstinence from certain types of entertainment that were deemed harmful to full Christian growth. They may not be sins in themselves but they did not help one to attain to Christian perfection. They were therefore to be avoided. Among these were dancing, card playing, the theatre, idle talking, and various other forms of doubtful amusement.

Pietism also influenced Wesley in his opinions concerning the priesthood of the laity. The wide growth of the Methodist movement soon produced a demand for leadership. Since there were insufficient seminary trained men to fill the need, Wesley appointed lay ministers to do the preaching. The new works were first divided into classes for the sake of maintaining Christian discipline. These classes met for worship, conferring together, making religious confessions, and giving brotherly admonitions.<sup>1</sup> Wesley thought the people should not depend so much upon the clergy as upon mutual care, exhortation, correction, and consolation. Then Wesley gave each one of the classes a lay leader who would assume the responsibility for that individual class. Later on he felt led to ordain these lay preachers into the regular ministry. This widespread use of lay talent was the secret of Methodist

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1. Sack, op. cit., p. 521.



success for the first century. The lay ministers had a zeal for their work and were adaptable enough because of their background to fit any situation.

C. THE INFLUENCES OF PIETISM ON THE EARLY DOCTRINE  
AND PRACTICES OF METHODISM

The influences of Pietism on Wesley have now been studied. Through him many of the influences were handed on to the early Methodist Church. Since this early church was the forerunner of a large part of Modern Protestant Christianity, it seems wise to determine just what the connections and influences of Pietism were upon it.

1. Personal experience

One of the things that characterized the early Methodist movement and revival was the insistence upon a personal experience of the believer. This experience must be something vital clearly shown by a changed life. It must be something based upon faith in the saving work of Jesus Christ. One reason that this was one of the important teachings of the Methodists was that most of the leaders had experienced very definite conversions themselves. It was very personal to them and they believed that the indwelling of the Spirit of God would produce a personal experience wherever it was to be found. When this personal experience was to be found in a believer, he had the witness of the Spirit in his heart.

"Another doctrine of the Holy Scriptures which Methodism emphasizes is 'the witness of the Spirit.' It has been defined as that 'testimony or inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit that I am a child of God; that Jesus Christ hath loved me and given himself for me; and that all my sins are blotted out, and that I am reconciled to God.' The Holy Spirit is spoken of as a seal, and the purpose of a seal is to give evidence. The Spirit is the witness of the saving work of God in the soul of man."<sup>1</sup>

## 2. Justification and sanctification

In chapter III, section D of this thesis the doctrine of justification and sanctification as held by the Pietists was discussed. Now it will be seen that the doctrine as held by the early Methodists was the same, and was the result of the connections previously mentioned.

The doctrine of Christian perfection held by Wesley<sup>2</sup> was automatically taken as part of the doctrine of the newly formed church. It became one of their most important and characteristic doctrines. However, by emphasizing this doctrine, they did not intend to minimize the doctrine of justification. The Methodist Church insisted that justification came only by faith and that faith must be an active faith. It was on this simple basis alone that a person was to be judged as to his Christian experience. "Wesley was among the first of modern leaders to insist that men ought to live together in Christian fellowship and to cooperate in Christian

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1. Frazer, op. cit., p. 42.
2. Ante, p. 85.

service on the simple basis of faith in Jesus Christ." <sup>1</sup> As has been stated before, this faith was the personal reliance on, and confidence in Christ, with which the assurance of salvation is combined.

The doctrine of justification is made plain in John Wesley and Modern Religion by Umphrey Lee. He says,

"In the first place, what did Wesley mean by salvation? He tells us in very understandable English. 'We mean,' he wrote, 'that the moment a man received faith ... he is saved from doubt and fear, and sorrow of heart, by a peace that passes all understanding; from the heaviness of a wounded spirit, by joy unspeakable; and from his sins, of whatsoever kind they were, from his vicious desires, as well as words and actions. ... By salvation I mean, not barely, according to the vulgar notion, deliverance from hell, or going to heaven; but a present deliverance from sin, a restoration of the soul to its primitive health, its original purity; a recovery of the divine nature; the renewal of our souls after the image of God, in righteousness and true holiness, in justice, mercy and truth.'"<sup>2</sup>

"Justifying faith, then, is not simply an intuitive knowledge of a general truth but a persuasion of individual application. It is the general truth appropriated in individual experience."<sup>3</sup>

These doctrines as stated above are the ones that were held by the early Methodist Church, and are closely parallel to those taught by the Pietists. Thus, there is good ground to believe that they came into Methodism through the influences of Pietism upon Methodism.

### 3. Classmeetings

Another characteristic of Early Methodism was to be

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1. Frazer, op. cit., p. 29.
2. Umphrey Lee, loc. cit., pp. 145-146.
3. Ibid., p. 152. Cf. Sheldon: History of the Christian Church, part II, p. 77.

found in the class meeting. These were the small group meetings that were organized by Wesley to handle the organization of his many followers. However, they soon developed the function of spiritual meetings. In this phase they closely resembled the group meetings of Pietism. This idea was further developed by Wesley in Oxford in the group gathered around him in the Holy Club. From this it developed into the class meeting. These class meetings met regularly once or twice a week for devotions, prayer, meditation, and spiritual instruction. C.E. Vulliamy says, "The Methodist societies had now assumed the character of the old German Collegia Pietatis, for they aimed at the general promotion of holiness without separation from the Church."<sup>1</sup>

It has been noted that Dr. K.H. Sack says these classes were organized for the sake of "maintaining Christian discipline among themselves, of conferring together, of making religious confessions, and giving brotherly admonitions."<sup>2</sup> This purpose corresponds very closely to that of the earlier group meetings held by the Pietists.

#### 4. Lay ministry

The classes began to increase so much in number that Wesley could not oversee them all himself. Therefore, he

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1. Vulliamy, op. cit., p. 305.
2. Sack, op. cit., p. 521.

had to appoint others to help him in this task. There were insufficient trained clergymen to do this work, so Wesley soon turned to the help of devout and pious laymen. He believed that each true believer was to have the privilege of coming to God in prayer, as well as instructing his fellow believers. Soon the classes grew in size, and the leaders appointed began to exhort them and to preach. Wesley was disturbed by this at first but after finding that the Spirit of God was working through them, he could do nothing else than to accept it as the working of God, as did the Jerusalem Conference with Paul and Barnabas.<sup>1</sup>

Soon after this many of these itinerants offered their full time to Wesley to use as he saw fit. Wesley said, "I durst not refuse their assistance."<sup>1</sup> Truly lay preaching became an important part of Methodism. Without it there would have been no Methodism larger and more lasting than the many small religious societies of the former century.

## 5. Simplicity

Methodism always has been characterized by simplicity. This simplicity has been in worship, church structure, and in personal living. The latter of these probably has been the most prominent.

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1. H.N. McTyeire: A History of Methodism, pp. 178-179. Cf. H.C. Sheldon, op. cit., part II, p. 66.

a. Simplicity of life.

From his contact with the Moravians, and they from their contact with the Pietists, Wesley had adopted a simple form of life. Those who joined him in his movement also saw fit to accept this teaching, and incorporated it into the rules of personal discipline of the new church.

One writer, sometimes said to be William Law, summed up the habits of the early Methodists as follows:

"That this society think themselves obliged in all particulars to live up to the law of the gospel. That the Rule they have set themselves is not that of their own inventions but the Holy Scriptures, and the orders and injunctions of the Church, and that not as they perversely construe and misinterpret them, but as they find them in the holy canon. That, pursuant to these, they have resolved to observe with strictness not only all the duties of the Christian religion according to their baptismal engagements, but the fasts, the prayers, and sacraments of the Church; to receive the blessed Communion as often as there is opportunity; and to do all the good they can, in visiting the sick, the poor, the prisoners, etc., knowing these to be the great articles on which they are to be tried at the last day; and in all things to keep themselves unspotted from the world. It would be found that, if they rise earlier than ordinary, if they are sparing in eating and drinking or any expensive diversions, 'tis to save time and money for improving those glorious ends; and not, as is unfairly insinuated, that they make such things to be essentials in religion, much less out of a gloomy and Pharisaical spirit, to shun the company or upbraid the practices of others. These are the Rules, this is the Method, they have chosen to live by."<sup>1</sup>

To attain to this simple life of good fruit, they set up certain rules of living that were to be followed by the members of the different societies. These included fasting,

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1. Lee, op. cit., pp. 214-215.

regular devotions, regular attendance upon the means of grace,<sup>1</sup> and personal abstinence from doubtful forms of amusement. It will readily be seen that these standards are the same as those held by the Pietists under the leadership of Spener.

b. Simplicity of worship.

The simplicity taught by Wesley carried over into the field of worship as well as the personal life. The Early Methodist church service was very simple. The first services were held in the open where large crowds would gather to hear the powerful preaching of Wesley and Whitefield. It was not for some time that they finally decided to worship in a regular building. Even after this was purchased, the practice was not too common. Another reason that early worship was simple was because of the type of leadership. The class leaders and lay preachers were not trained to carry out the ritualistic service. They were not ordained so could not do part of the necessary things in a more elaborate service.

Though their services generally were very simple, they did not reject all the forms of the mother church. Wesley did accept them as instituted of God.

"In 1773, Wesley wrote that 'the Methodists, so called, observe more of the Articles, Rubrics, and Canons of the Church than any other people in the three kingdoms. They vary from none of them willingly, although the English canons were never established by law.' "2

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1. Cf. Sheldon, op. cit., pp. 64-92.
2. Lee, op. cit., p. 220.

They accepted all the sacraments of the Church, all the fast days, and all the days of feasting. Nevertheless, the main worship service of the Methodist Church was kept very simple and sincere. Their prayers were extempore, as was their exhorting and preaching. Their emphasis was evangelistic and the entire service was kept in harmony with this. Yet, they did emphasize the Lord's Supper when they had ordained ministers who could administer it to the members.

#### 6. Missions.

The whole Methodist Movement was originally one large missionary movement. Wesley and Whitefield went out to the common people with the Gospel, because they saw that they would not receive it otherwise. Their first fields of labor were among the colliers of Cornwall and Kingswood. They had great success there and began to spread to other areas. Eventually they were preaching to all who would come to hear their open air sermons, which multitude included men and women of all classes.

Wesley continued this work throughout England and then spread to other lands. Before his "heart warming experience" he had been a missionary to the Indians and colonists of the Georgia Colony. After establishing his work in England Wesley came to America with the Methodist Revival. The lay ministers were sent out under the guidance of Wesley, and served very well. Much lasting missionary work was accomplished,



and American Methodism resulted. This missionary zeal was probably the result of Wesley's contact with the missionary minded Zinzendorf and the other Pietistic influences on his life.

#### D. THE INFLUENCE OF PIETISM

##### ON THE LATER DOCTRINES AND PRACTICES OF METHODISM; WITH SPECIAL REFERENCE TO THE FREE METHODIST CHURCH

The influence of Pietism on Early Methodism has been studied in the last section and the connections have been seen to be quite close. However, that was the church in the eighteenth century and the church has changed to some extent by this modern time. Therefore, it is important that the influences of Pietism on the modern church be studied. These influences will necessarily be limited to those handed on to the modern church through the early church and will be handled in the same manner.

#### 1. Personal experience

Personal experience has continued to be one of the main characterizing issues of Methodism down to the present day. Individual churches may vary to some extent as to the emphasis placed upon this doctrine, but it is to be found in every church. The witness of the Holy Spirit to the individual heart is the test of the religious experience of the believer.

This witness is to be based upon a saving faith. The Methodist Catechism says,

"WHAT ARE THE CHARACTERISTICS OF SAVING FAITH?

A personal belief that Christ died for me, and a personal reliance on him alone, both now and forever, for salvation.

WHAT OUGHT EVERY BELIEVER TO HAVE AS AN EVIDENCE OF HIS FAITH?

The double witness of his own spirit and the Spirit of God."<sup>1</sup>

The Free Methodist Catechism says the following:

"How can we know when we savingly believe in Jesus?

'He that believeth hath the witness in himself.'

What is this witness?

God's Spirit testifying with our own spirit that we are children of God."<sup>2</sup>

It is true that observation of many modern ministers would not show the early emphasis of this doctrine in their preaching, even though the official statements of their church still contain it. It is possibly at this point that the Free Methodist Church has been able to aid modern Christianity the most. Their emphasis upon a personal experience of each believer with God has helped them to retain many of the other original teachings of Wesley and the Pietists. The gospel of salvation by faith is to be heard from every pulpit and this nearly every Sunday. They leave no doubt as to their stand upon the matter, presenting to the hearers the question as to whether they have the faith within them that results in this witness of the Spirit within their hearts.

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1. Catechism of the Methodist Episcopal Church, no. 3, p. 37.
2. Catechism of the Free Methodist Church, p. 24.

2. Present doctrines of justification and sanctification

Most of the present day churches hold to the doctrine of salvation by faith, particularly those of the reformed faith. However, some of them seem to be falling into the same mistake of the rigid orthodox of the time of the Pietistic Movement.

Here again is where the Free Methodist Church is making its testimony count for the most. It still holds to the early teachings of Wesley and the Pietists on the doctrines of justification and sanctification. The Free Methodist statement of doctrine is as follows:

"Of the justification of man

We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works or deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

Entire sanctification

Justified persons, while they do not outwardly commit sin, are nevertheless conscious of sin still remaining in the heart. They feel a natural tendency to evil, a proneness to depart from God and cleave to the things of earth. Those who are sanctified wholly are saved from all inward sin - from evil thoughts and evil tempers. No wrong temper, none contrary to love, remains in the soul. All their thoughts, words, and actions are governed by pure love.

Entire sanctification takes place subsequently to justification, and is the work of God wrought instantaneously upon the consecrated, believing soul. After a soul is cleansed from all sin, it is then fully prepared to 'grow in grace.'<sup>1</sup>

These doctrines are the differentiating issues between the Free Methodist Church and most of the other contemporary

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1. Free Methodist Discipline, pp. 12-13.

churches of modern Christianity. In fact, the modern Methodist Church does not even have any mention of this teaching in its articles of religion. These doctrines are clearly those found in early Methodism under Wesley and in the still earlier Pietists.<sup>1</sup>

### 3. Class meetings.

One of the things that was characteristic of early Methodism was the class meeting. This institution has been preserved to some extent in the Modern Churches. The Methodist Church still practices having class meetings, though they are not emphasized as they originally were and generally are not well attended. Nevertheless, the class meeting is still part of the regular program of the church. The general rules of the Methodist Church state,

"That it may the more easily be discerned whether they are indeed working out their own salvation, each Society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a Class, one of whom is styled The Leader. It is his duty, to see each person in his Class once a week at least; in order, (1) To inquire how his soul prospers. (2) To advise, reprove, comfort, or exhort, as occasion may require. (3) To receive what he is willing to give toward the relief of the Preachers, Church, and poor."<sup>2</sup>

In the Free Methodist Church the Class is still a vitally functioning organization. The Free Methodist Discipline

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1. Cf. Ante, pp. 23, 58-63, 81-85; Wesley: Plain Accounts of Christian Perfection
2. Discipline of the Methodist Episcopal Church, p. 30.

gives the same statement as that given by the Methodist General Rules as quoted above. In addition, they also have an additional section on the attendance of these meetings.

"When any member of our church wilfully and repeatedly neglects to meet his class, the preacher in charge, his assistant, or the leader should visit him, whenever it is practicable, and explain to him the consequences if he continues to neglect, namely censure, suspension, and finally expulsion. If he does not amend he should be brought to trial for neglect of duty."1

Though this rule is in the discipline, I do not know of any case where it has been imposed, at least by itself. In case of other cause, it may be used as reason for procedure.

These Classes are generally well attended in the Free Methodist Churches. There are some, of course, that are prevented from attending by outside circumstances but the average member attends regularly. They are used for Bible study, witnessing as to the individual experience of the members, exhortation, and prayer. The general opinion is that they are a great source of spiritual strength to those who take advantage of this means of grace.

These meetings closely resemble the Collegia Pietatis of the Pietistic Movement. Their motive is the same, the spiritual upbuilding of the believer, and the general program also is nearly the same. Here again can be seen the influence of Pietism and Wesley on the Modern Church.

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1. Free Methodist Discipline, p. 42.

#### 4. Lay ministry

In the principle concerning the priesthood of the laity, the Pietists also wielded a great influence upon Modern Christianity, especially those churches in the Methodist tradition. As early Methodism depended upon lay preaching to fill the need for spiritual guidance, so later Methodism also turned to this valuable source of help. One instance has already been noted in the use of lay persons as leaders of the Classes. The layman was to lead in prayer, spiritual discussion, and exhortation of one another in spiritual matters. Extempore prayer on the part of the laity has always been a part of Methodism, and continues to be so. Exhortation by what are called licensed "exhorters" was a common thing in the early part of the movement and is still practiced in many places today, particularly in the Free Methodist Church.

The lay ministry proper came from the lack of seminary trained men to fill all the pulpits of the new church. After making arrangements whereby lay preachers could fill this need, the church continued the practice even though the facilities were later attained for the training of the ministry. They did not feel that a man called of the Spirit and blessed in his preaching should be barred from the pulpit if he had the natural talents for the work. Therefore, they adopted the scheme of having licensed local preachers. After a certain period in successful ministry, the licensed preacher,

whether local or traveling, could be ordained. They had to pass certain examinations on a prescribed course of study, serve two more years, and they were then eligible for the second order of ordination, that of Elder. The courses were prescribed in what is called the Home Course of Study, and contains most of the essential materials covered in a seminary course.

The following is a formal statement of the qualifications required of those joining a conference of the Free Methodist Church as ministers.

"Examination of Those Who Think They Are Moved by the Holy Ghost to Preach. -1. The following questions shall be asked the candidate, namely: Do you know God as a pardoning God? Have you the love of God abiding in you? Do you desire nothing but what is the will of God? Do you believe that entire sanctification is the work of God wrought instantaneously upon the heart of the consecrated, believing soul subsequent to justification? Do you believe you are called of God to preach the Gospel?

2. The following questions shall be considered by the quarterly conference: Have they gifts as well as grace for the work? Have they in some tolerable degree a clear, sound understanding, a right judgment in the things of God, and a just conception of salvation by faith? Has God given them any degree of utterance? Do they speak justly, readily, clearly? Have they fruit? Are any truly convinced of sin, and converted to God by their preaching? and are they holy in all manner of conversation?

As long as these marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost."

When these qualifications can be met positively, then the conference will admit the person into their midst as a minister on probation. He continues on probation for the two

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1. Free Methodist Discipline, p. 153.

required years, continues his course of home study, and after passing the examination prescribed at that time, may be ordained.

Besides these lay ministers, a great body of able lay people help in the running of the church by acting as lay deacons, lay elders, and lay officers of the church. This organization closely resembles that suggested by Spener in his theories as to the functioning of the church and came to the Free Methodist Church along with the rest of the great contributions made to it by the Pietistic Movement.

At present there is a tendency away from the lay ministry on the part of many conferences. The main source of new preachers is still from the laity but there is an ever increasing number of conferences that are requiring college graduation of the candidates before allowing them to preach. At the moment there are plans being made for the organization of a Free Methodist seminary for the training of their own ministry. This has resulted from two things. An increasing number of Free Methodist students have been attending seminaries of other denominations, or interdenominational seminaries. Those in charge of the educational work of the Free Methodist Church felt that as long as there was going to be a sufficient number of Free Methodist ministerial students at any one time to go in number to other schools, they would be wise to superintend this training themselves. The other cause has been the increasing call for training by the



several conferences. This has resulted from some seminary trained men working in these conferences.

Therefore, because of the increased demand, and the increased interest, the plans are now developing. This seminary will not, however, do away with the home course of study, nor will it do away completely with the lay ministry.

## 5. Simplicity

Simplicity is still being stressed in the Methodist Churches today, though not to the extent that it has been in the past. Some of the reformation groups within the Methodist tradition have tried to retain the simplicity of the early church but without complete success. The extent has been considerable in some cases and not very much in others. In some cases they have become more simple in dress and manners than Mr. Wesley, though not very often. In most cases they have become more liberal. To give an idea of this phase of the Free Methodist Church of today the general rules are as follows:

"It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation.

First, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced; such as,

The taking of the name of God in vain.

The profaning of the day of the Lord, either by doing ordinary work therein, or by buying or selling.

Drunkenness, buying or selling spirituous liquors; or drinking them, unless in cases of extreme necessity.

The buying, selling, or holding of a human being as a slave.

Fighting, quarreling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using of many words in buying or selling.

The buying or selling of goods that have not paid the duty.

The giving or taking things on usury - that is, unlawful interest.

Uncharitable or unprofitable conversation, particularly speaking evil of magistrates or ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God; as, Belonging to secret societies.

The putting on of gold or costly apparel.

The taking of such diversions as cannot be used in the name of the Lord Jesus.

Singing those songs or reading those books which do not tend to the knowledge or love of God.

Softness or needless self-indulgence, especially snuffing, chewing, smoking, growing, manufacturing or selling tobacco, or the habitual use of opiates.

Laying up treasure upon earth.

Borrowing without probability of paying; or taking up goods without probability of paying for them."<sup>1</sup>

From these General Rules the reader can get a general insight into the type of life that is expected of the members of this branch of Methodism.

Simplicity also extends to the type of building used as an edifice of worship. As the early churches were plain so remain the churches of the reformation groups in the Methodist movement. Generally speaking, the Free Methodist Churches are small, plain, white, and neat. There is nothing of ornamentation about them. They are symbolic of the simple, pure lives they attempt to live. This type of building used to be universal among the whole of Methodism but now the trend is to more elaborate buildings. The official statement on church buildings according to the Free

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1. Ibid, pp. 18-19

Methodist Discipline is as follows:

"All our houses of worship must be built plain and neat, without steeples, and no more expensive than is absolutely required for comfort, convenience and stability, and all seat free."<sup>1</sup>

6. Present attitude toward missions.

Missions has always been one of the main emphases of Methodism. It was through the missionary zeal of the early church that American Methodism was begun. This principle has never left the church. Though they do not do as much along this line as some other churches, they do carry on a fairly large missionary program.

In the Free Methodist Church there is a missionary organization for every age from six to death. The organization for the younger children is called the Junior Missionary Society. The age range is from six to fourteen. Overlapping to some extent with this is an organization called the Christian Youth Crusade. The age range in this is from twelve to sixteen. This group is not strictly missionary in emphasis, being more of an activity organization, though most of these activities are missionary centered. The next older group is the Young People's Missionary Society. The age range overlaps that of the Christian Youth Crusade to some extent, being from fourteen to thirty. The final group is the Women's Missionary Society. This organization

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L. Free Methodist Discipline, p. 220.

includes all those not covered by the above mentioned organizations. The first two organizations above are sponsored by the adults of the church and the last two are independent of all other groups except the church as a whole. Their membership totals 42,907 active members.

The missionary spirit is effective in both the foreign and home mission fields. Because of the present war, the available statistics are not accurate. However, there are approximately one hundred missionaries in the foreign mission work and about an equal number engaged in home mission projects. This does not show all the activity, however, as most of the work has been turned over to the natives to carry on by themselves so that the missionaries may turn to new fields. There are now many more native ministers than missionaries.

#### E. SUMMARY AND CONCLUSION

In comparing Modern Christianity to a movement like Pietism a person might be apt to think that there would not be many points in common. However, this chapter has shown that there are several points in which Pietism has influenced the churches studied. This influence came to the Free Methodist Church through the early Methodist Church, Wesley, Zinzendorf, Francke and Spener. It touches the modern church in its principles of personal experience, class meetings, use of lay ministry, simplicity of life and worship, and its

doctrines of justification and sanctification. It also gave to the modern churches the idea and much of their zeal for missions.

**CHAPTER V**

**SUMMARY AND CONCLUSION**

## CHAPTER V

### SUMMARY AND CONCLUSION

#### A. RESTATEMENT OF THE PROBLEM

To the average person the term Pietism has a very vague meaning. Yet, most people have a deep respect for what the term symbolizes. They realize that those who were vitally connected with the movement were godly people. Therefore, to clarify the real meaning of this term and its kindred forms, to see how the Pietistic Movement influenced Modern Christianity, and to see what there might be about Pietism that could help believers today to live in closer communion with God, certain phases of the movement have been studied, along with their connections with the Modern Church.

#### B. SUMMARY

It has been shown that Pietism came out of a period of political, social, moral and religious decay. The Thirty Year's War had left the nation in a bankrupt condition in all the above fields. Out of the midst of this situation arose a man named Philipp Jakob Spener who felt that the orthodoxy of the Church was keeping the people from finding out what true religion was. He came to this opinion through the study of the Scriptures and many books of devotion. Therefore he set about to reform the situation as well as he could.

After preaching along this line for a while, there arose within his church a group of people who were interested in special study of spiritual things. Spener welcomed these people into his home for this period of devotion and discussion. Through these meetings a larger reform movement began to take shape. The main principles were 1) more diligent study of the Bible, 2) personal religious experiences for the believer, 3) and general reform of the clergy. Of these the most important was the desire for an emphasis upon the necessity of a personal experience of salvation by faith for the individual believer.

Opposition soon began to stir. It was aroused by the disturbance of the strict orthodox system of preaching cold doctrinal sermons. Spener and his followers felt each sermon should be constructed so as to persuade some soul to come into the experience of salvation by faith. The orthodox clergy had come to practice the principle of salvation in the correct faith rather than salvation by faith. The renewed vigor of the Pietistic Movement also stirred opposition, for the very spirit of the movement reproved the orthodox church for its lethargy.

Out of this opposition came the movement to unite those leaders who were following the Pietistic tendency. They united their efforts in the University of Halle. To this school came such teachers as H. A. Francke and his contemporaries of like mind. From Halle spread forth a moving



tide of renewed spirituality. This spirit of reform gradually spread throughout all Germany and the surrounding countries. This rapid spread was due to the widespread sense of need on the part of the people.

The main issues of principle and doctrine were as follows:

1. Meditation and Bible Study.

The Pietists believed that the only source of doctrine and standards should be the Bible. Therefore, they believed that each believer should read the Bible regularly. The Bible should also be studied in the group meetings and should be read without comment in public services. This practice would instruct the people in the Biblical doctrines. However, coupled with the Bible reading should go personal meditation. The Holy Spirit would guide the believer in understanding the Word of God correctly. By thus combining Bible study with personal devotions they were brought into closer communion with God.

2. Fight against formalism.

Having this renewed spirit, Pietism could not easily condone much of the formalistic spirit that pervaded the orthodox churches of the day. Therefore, those in the Pietistic Movement began to reform this situation. They did not reject all the ritual of the mother church but they did not emphasize it as was expected of them. They tried to cure it of the abuses and then put it to its true use.

One thing in formalism that Spener objected to was the spirit of dogmatism he found in the orthodox churches. The orthodox clergy considered all who were not members of their church as heretics. Spener insisted that anyone who loved Jesus Christ as his Savior was to be considered as a brother in Christ. This went against the generally accepted theory that if a person believed correctly there was nothing to worry about in connection with his salvation. To Spener salvation came only by faith in Jesus as your individual Savior. To him the faith by which you believed was more important than the faith which you believed as long as it conformed to the major Christian doctrines, those doctrines which could be experienced.

3. Closely connected with this last part was the teaching of the Pietists concerning the doctrine of justification and sanctification. As stated above, justification came only through faith in Jesus Christ. After justification the believer was to strive for a greater love of God. This would lead to the experience of sanctification, or perfect love. This experience was distinct and separate from justification. It was the privilege and duty of every Christian to strive to attain to this experience of perfect love. However, by perfect love they did not mean perfectionism. Perfect love was only relative and true perfection would only be attained in the next life.

#### 4. Priesthood of the laity.

The Pietists believed that each believer had the duty

and privilege of extempore prayer, exhortation of his fellow believers, and discussion in devotional meetings. There was not to be a differentiation between the laity and clergy that was prevalent. The only difference was to be that between the leader and those who were to be led.

5. The Pietists also believed the ministers should sponsor the "Ecclesioloe in Ecclesia", or the small church within the Church. This small inner church was to aid in increasing the spirituality of the larger church.

6. Another of the principles of Pietism was the great emphasis upon missions. They renewed the interest in all types of missions, starting a mission school and maintaining an orphanage.

It has been shown how these doctrines and principles have been handed down to Modern Christianity through the channels of different personalities. The main ones were Spener, Francke, Zinzendorf and Wesley. The connection is not only personal in all cases but is often through spiritual influence of earlier writers.

Pietism influenced Early Methodism and later Methodism in their principles and doctrines of personal experience, justification and sanctification, the class meeting, lay ministry, simplicity of life and worship, and missionary zeal.

### C. CONCLUSION

From what has been shown in this study, it must be concluded that the term Pietism means a movement in Germany in the seventeenth century. This movement was a religious movement, a reformation of the orthodox church of the day. It tried to revive vital religion, emphasizing salvation by faith to be followed by an earnest search for sanctification or perfect love. This salvation by faith will show itself in a changed life of good fruits.

This movement greatly influence Modern Christianity by reviving the subjective side of the religious experience. It took religion out of the realm of the intellect and restored it to the realm of the heart. It was a new "Reformation." Its doctrines have been handed down to the Modern Church through the churches in the Methodist tradition.

This study has also shown the place where the church of today is apt again to lose its vital power. The church in the day of Spener lost its power by turning to cold doctrine without regard for the infilling of the Holy Spirit. The Pietists restored this emphasis by turning to Bible study, personal devotion, personal experience of salvation by faith, and an earnest search after perfect love. In doing this they were enabled to live lives that won the respect of the entire world. Would not this be the best way to safeguard the Church of today?

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