

Lecture 34 – “The Bush Still Burns”: The Expansion of Calvinism

“There the angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. “Exodus 3:2

Prayer

From Australian Presbyterian, Ernest Northcroft Merrington

“God of Eternity, Lord of the Ages,
 Father and Spirit and Saviour of men!
 Thine is the glory of time’s numbered pages;
 Thine is the power to revive us again.
 Pardon our sinfulness, God of all pity,
 Call to remembrance Thy mercies of old;
 Strengthen Thy Church to abide as a city
 Set on a hill for a light to Thy fold.
 Head of the Church on earth, risen, ascended!
 Thine is the honour that dwells in this place:
 As Thou hast blessed us through years that have ended,
 Still lift upon us the light of Thy face. Amen.”

“The Bush Still Burns”: The Expansion of Calvinism

I. The Most Calvinistic (Presbyterian & Reformed) Countries in the World Today

- A. Switzerland
- B. Scotland
- C. Netherlands
- D. Hungary
 1. Pre-Reformation influence (John Hus)
 2. Luther
 3. Helvetic Reform had the biggest influence
 4. 17th century
 - a. Puritanism from England
 - b. Counter-reformation
 5. 18th century to present

II. North America

- A. United States
 1. The Scotch-Irish
 - a. Background of Presbyterianism in America
 - b. Settled in various locations
 2. The Dutch
 - a. Background—New Amsterdam
 1. Hendrik P. Scholte (Pella, Iowa)
 2. Albertus C. Van Raalte (Holland, Michigan)
 - b. 1792—RCA
 - c. 19th century
- B. Canada
 1. Lower Canada (Quebec)—Huguenots before 1633; Scottish Presbyterians after 1760
 2. Nova Scotia and Maritime Provinces—mostly Scottish dissenting churches and Baptists (Henry Alline [1748-84])

3. Upper Canada—Presbyterians (formed Presbyterian Church in Canada in 1875), Baptists, Church of England (high church tradition)
4. United Church of Canada (1925)
5. Continuing Presbyterian Church of Canada, Christian Reformed Church, Presbyterian Church in America

III. Australia

A. Background

B. Church of England

1. Early ministers were evangelicals: Richard Johnson (1788), Samuel Marsden (1794), Robert Cartwright, and William Cowper (1809)
 “...the planting of Christianity in Australia was one of the fruits of that Evangelical Revival which God vouchsafed to the Church of England in the eighteenth century. The first four Chaplains sent from England to minister in this Colony were children of that revival; men firmly rooted in its principles, animated by its spirit, and living witnesses in their lives to the power of those truths by which it was distinguished” (William MacQuarie Cowper).
2. Decline and recovery of evangelicalism in Sydney Diocese: Frederic Barber; Moore College; Bishop Marcus Loane

C. The Presbyterians (and Reformed)

1. First Presbyterian preacher in Australia (1822): Archibald Macarthur (Scottish Secession Church), Tasmania
2. First Presbytery—1832
3. Presbyterian Church of Australia; Presbyterian Church of Eastern Australia;
4. Decline of orthodoxy: Union of Methodists, Congregationalists, and Presbyterians (1977)
5. Dutch Reformed churches

D. Church history books (*this point is discussed after the discussion on New Zealand*)

IV. New Zealand

A. Church of England (*Point A and its subpoints are not on the CD lecture*)

1. On December 25, 1814, Samuel Marsden preached in New Zealand on “Behold, I bring you tidings of great joy.”
2. High church tradition in Christchurch

B. Presbyterian and Reformed Churches

1. Scottish Presbyterians in Dunedin (1830s)
2. The Free Church - after the Disruption of 1843
3. Presbyterian Church of New Zealand and Presbyterian Church of Otago and Southland (Free Church tradition) joined in 1901
4. Trend towards liberalism
5. Westminster Fellowship founded in 1950 “to conserve the distinctive Reformed testimony of the Presbyterian Church of New Zealand as a daughter of the Scottish Church, and so of the Calvinistic Reformation.”
6. Reformed Church formed by settlers from the Netherlands in 1953

V. South Africa

A. Dutch Reformed Church (Nederduitse Gereformeerde Kerk) in South Africa from 1650s

1. Dutch ministers and missionaries (Van Der Kemp)
2. London and Glasgow missionary societies (Andrew Murray and John Philip)

(*Points B, C, and D are not on the CD lecture*)

B. The Great Trek (1836)

C. The Reformed Church in South Africa (Die Gereformeerde Kerk in Suid Afrika) (1859)

1. Theological Seminary at Stellenbosch (1859)

- 2. Revival during the 1860s
- 3. Potchefstroom University
- D. Anglo-Boer War (1899-1902)
- E. Decline of Calvinism
 - 1. Methodist growth
 - 2. Absence of evangelical strength in the Anglican church
 - 3. Popular association of Reformed faith with apartheid

VI. South Korea

- A. Fifth most Calvinistic country in the world today
- B. Divisions—45 denominations
 - 1. Presbyterian Church of Korea, Tong Hop Church
 - 2. Presbyterian Church of Korea, Hop Dong Church
- C. Background
- D. Nevius Method
- E. Missions

Questions from Class

What is the nature of the Nevius method in church planting?

Why did the Nevius method develop as it did?

For Further Study

**John Calvin: His Influence in the Western World* edited by W. Stanford Reid

**Festschrift* for Paul Wooley (professor of church history at Westminster Seminary)

**Evangelical Christianity in Australia: Spirit, Word, & World* by Stuart Piggin

**Hewn from the Rock*, Marcus Loane

Summary of the contribution of evangelicals in the Church of England by one of them.

**The Bush Still Burns*, Roland S. Ward

The history of Australian Presbyterianism by a minister in the Presbyterian Church of Eastern Australia.

**Australian Christian Life from 1788*, Iain H. Murray

The story of how “an heroic form of resolute Christianity” made its way among soldiers, convicts, merchants, and, at long last, aborigines, by the editor of the Banner of Truth Trust, who himself served for a time as a pastor in Australia (“My interest [in this book] has not been in the development of the churches as such but rather in the spread of what an older generation called ‘vital Christianity’ as seen in the lives of men and women of various denominations.”)

**The Burning Bush and a Few Acres of Snow: The Presbyterian Contribution to Canadian Life and Culture*, ed. William Klempa

A. Read “On the Obligation of the Scottish Presbyterian Church of New South Wales, to Use Means for the Salvation of the Aborigines of the Territory” by William Hamilton, from *Australian Christian Life from 1788*, Iain H. Murray (Banner of Truth, 1988), 172-74. William Hamilton (1807-1879) was a Presbyterian minister in Scotland, who sailed for Australia in 1837 with “the prospect,” he said, “of being engaged in laying the foundation of the Church of Christ in what is destined to be one of the greatest countries of the earth.” He was a faithful minister in various parts of Australia and, as is evident in this sermon, possessed a missionary vision. Hamilton began his sermon by showing from the book of Acts that it was the will of God for Christians to evangelize the heathen nations and organize churches among the converts. He then stressed the common origin of all mankind (“not excepting the aborigines of New Holland” [Australia]) and the fact that all are sinners, who stand in need of salvation. He then showed that “the salvation which is through Jesus Christ is adapted and intended for men of all nations and that God has required his ministers and people to

communicate the glad tidings of it to all.” He outlined the promises of the Bible that God will indeed save many from “the Gentiles.”

B. Read “Church Progress,” from *Australian Christian Life from 1788*, Iain H. Murray (Banner of Truth, 1988), 269-72: an editorial (1872) in *The Presbyterian*, a publication of the Presbyterian Church of New South Wales. Also “Sunday in 1886,” from *Australian Christian Life from 1788*, Iain H. Murray (Banner of Truth, 1988), 283-84.