

**CHRISTIANITY IN THE NINETEENTH
CENTURY: A RELIGIOUS AND
PHILOSOPHICAL SURVEY OF THE
IMMEDIATE PAST, ACCORDING
TO THE SPIRIT OF JESUS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649304059

Christianity in the nineteenth century: a religious and philosophical survey of the immediate past, according to the Spirit of Jesus by Etienne Chastel

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

ETIENNE CHASTEL

**CHRISTIANITY IN THE NINETEENTH
CENTURY: A RELIGIOUS AND
PHILOSOPHICAL SURVEY OF THE
IMMEDIATE PAST, ACCORDING
TO THE SPIRIT OF JESUS**

CHRISTIANITY
IN THE
NINETEENTH CENTURY.

CHRISTIANITY
IN THE
NINETEENTH CENTURY:

A RELIGIOUS AND PHILOSOPHICAL SURVEY
OF THE IMMEDIATE PAST,
ACCORDING TO THE SPIRIT OF JESUS.

BY
ETIENNE CHASTEL,
PROFESSOR OF ECCLESIASTICAL HISTORY IN THE UNIVERSITY OF GENEVA.

TRANSLATED FROM THE FRENCH
BY
JOHN R. BEARD, D.D.

“The work of Christianizing the world is immense, and requires the efforts of each and all. By these the Church will be spread, by these it will be purified. The brute metal which some will extract from the mine, others will cleanse of its dross, others refine in the crucible: and by these combined operations, accomplished under the direction of the Master, the human family, always increasing in number, will be led to the knowledge of its Heavenly Father, in the communion of Jesus.”—CONCLUDING WORDS.

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1874.

BIOGRAPHICAL NOTICE OF THE AUTHOR.

THE learned, accomplished and venerable author of the following pages was born in Geneva, the 11th of July, 1801, of an old and cultured family of Montbeliard, in the department of the Vosges, which was compelled to expatriate itself in the time of the persecutions of the Lutheran prince, Jean Frederic, Duke of Wurtemberg. On the maternal side, the Rev. Stephen Cliastel descends equally from a family of refugees, which was forced, for the cause of religion, to quit the South of France. In a parentage so truly estimable, the youth had sufficient reason for consecrating himself to the work of the ministry, his natural call to which he may be allowed to feel he has not dishonoured in the course of a long and chequered professional life. Some slight circumstances in his early studies, and the desire of his father to keep him by his side after the premature decease of his mother, finally determined his destination to the ecclesiastical career. He commenced his theological studies at the outbreak of the religious dissensions of his native city, the same year (1819) in which the partizans of the orthodox revival re-edited the Helvetic Confession of 1566, insisting that Geneva, recently re-united to Switzerland, should

impose that old and voluminous formulary on all its pastors and professors of theology. The despotic pretensions sustained in the face of a Church which had for a century been proud of having abolished all confessions of faith, and of thenceforth depending solely on the gospel, determined his choice in the subject of his academical thesis. Delivered in 1823, under the title, "The Use of Confessions of Faith in Reformed Communities," if it displeased the retrograde party, it had the privilege of being honoured by the commendations of Sismondi, who cited it in an article of *La Revue Encyclopédique* of Paris, 1826.

The suffrage of the illustrious historian encouraged the young essayist. Among the diverse branches of theology, the History of the Church was that which, from the first, won his affection. A sojourn in Paris, where he attended the lectures of Villemain, and was present at the discussion of the famous law on Sacrilege; an abode in Italy under the Pontificate of the fanatical Leo XII.; a journey into England, where he received from the lips of different theologians, in particular from those of John James Tayler, afterwards Professor of Ecclesiastical History in Manchester New College, information which he highly valued on the religious condition of the country;—all this only cultivated and strengthened his taste for historical studies. Those studies he pursued in Geneva during the course of a laborious pastorate. But he soon became aware that Germany alone offered in this matter sufficient resources. He therefore gave his mind to the writings of Gieseler, Neander, their predecessors and disciples, and in 1835 turned to account their labours in a series of lectures intended to prepare the Genevese public for the Jubilee of the

Reformation, which it was on the point of celebrating. Surprised on that occasion to find the Protestant population so little instructed in the principal evolutions of the Church, he undertook to trace them for their advantage in four new series of lectures, which in 1839 led to his nomination to the chair of Ecclesiastical History. There he was not long in coming upon rocks which he had not foreseen. Certain appreciations of some historical facts in the evangelical history which had long been current in Germany, even in orthodox circles, astonished some of his young French auditors. Immediately the Evangelical dissidents sounded the alarm in France and in Switzerland against the pastoral body which had appointed him: the latter was moved by their attacks; his position was threatened, and he owed its preservation only to the devotedness of certain friends. Escaped from this danger, he soon saw himself in presence of another. The Council of State had just confided to him the direction of the public Library, when the Revolution of 1846 broke out in the city. The ecclesiastical body had judged him too liberal; the radical government found him too conservative. A new law obliged him to choose between the functions of the Librarian and those of the Professor. He could not hesitate, although under that government the Professorship itself was not sheltered from all attack. But in confining himself to the office of teaching, he wished, if he could, to justify the efforts of the noble friends who had given themselves much trouble to maintain him in it. In 1847, the Parisian *Academy of Inscriptions* offered a prize for the best essay on *The History of the Fall of Paganism in the Eastern Empire*. With the aid of numerous resources which his duties as a Librarian enabled

him to consult, he treated the question in such a manner as to obtain the honour. At the moment when it crowned his labour, the *French Academy (the Institute)*, acting under the social crisis of 1848 and 1849, offered a prize for the best essay on *Christian Charity in the First Centuries*. He entered with ardour on this new subject and the historical studies required by the programme: he added to the results considerations drawn from his pastoral experience on *The Part of Charity (or Christian love) in our Modern Societies*. His essay, crowned *ex equo* with that of Professor Schmidt, of the University of Strasburg, had the high honour of sharing with his the extraordinary prize proposed by the Academy. Entirely occupied for a long time with his favourite science, whose gigantic steps he could scarcely follow, and not expecting, on account of his age, to be able to publish the whole of his course, he resolved at least to deposit its substance in four volumes, which have successively appeared, and of which this is the last.*

* *Christianity in the First Nineteen Centuries*: 1st Part, *Christianity in the Six First Centuries*, 12mo; 2nd Part, *Christianity in the Middle Ages*, 12mo; 3rd Part, *Christianity in Modern Ages*, 12mo; which (the translator adds) are not less instructive, interesting and liberal, than the fourth volume now laid before the English public.

A FEW WORDS OF EXPLANATION BY THE TRANSLATOR.

ACQUAINTANCE with the first of the four parts which in union transmute our author's "Christianity in the Nineteenth Century" into his "Christianity in the Nineteen Centuries," or a History of Christianity from the earliest ages, and a high appreciation of the merits of that first part, induced me to obtain and peruse the present volume. So great was the gratification which I received from the study, that I resolved, with the consent of the author, to lay it before the English public. And I was the rather inclined to perform the task because it would enable me to renew literary ties with the city of Geneva formed as early in the century as 1831, when M. Duby, Professor of Theology and Eloquence in the Protestant University of Geneva, gave his valuable aid to the second of my two volumes of "Sermons designed to be used in Families," which among their contributors bear the honoured names of John James Tayler, J. G. Robberds, R. Wallace, W. J. Fox, J. Hutton, John Kenrick, C. Wellbeloved, H. Montgomery, James Martineau, at home ; and J. Tuckerman, H. Ware, F. Parkman, M. Duby, abroad. The reference carries me back over a period of