

at the early opposition to the move since it is so well accepted today. But things were sometimes seen differently then. In addition to serving existing churches, the Sunday School groups also served to start churches and in this area probably had their largest ministry.

IV.4.d

Immanuel Swedenborg While we cannot note every sectarian move, some are of note due to the influence they had on the church at large. One of these is the developed thought of Swedenborg. A life span of 1688-1772 found Swedenborg as a scientist, philosopher/theologian. He never preached or sought disciples but he did propound a neo-platonic theological ideal best expressed in the ECONOMY OF THE ANIMAL KINGDOM in 1739. A spiritual crisis passed in the following years and he blended some Christian underpinnings into the overall scheme and published many exegetical works including the best statement of his ideas THE TRUE CHRISTIAN RELIGION, 1771. A gnostic, neo-platonic ideal marks most of his works and his ideas are represented today in the Church of the New Jerusalem...a body existing in two denominational holdings in our day.

IV.5

RomanismDevelopments in the Roman Church
(oral, as time allows)

While we cannot keep pace with all that happens in Rome, two things are particularly important: the ultra-montanist thrust with the emphasis on a Papal temporal power and the Napoleonic Concordat in which the temporal powers were severely restricted and the church allowed to continue in France. The latter is of great political consequence. We have earlier noted the anguish of the Roman church during the French Revolution. IV.6

SummarySummary

In thinking through this period (the 18th century) one will see again the influence of philosophers and thinkers upon the church. A revivalistic reaction is almost inevitable to these but the challenging note is that the revivalism does not seem to affect much the leading edge of the church. Out of it comes a more broadly developed base for the church. The same general comments may be made for world reaction movements and academic developments. Too often the church is a reactionary body rather than an initiating body as it loses its grip on the social structures.

)