

New movements/England-Scotland

V.2.d New Movements
in England/
Scotland

One of the results of the reformation was a proliferation of ecclesiastical bodies in the post-reformation world. In other parts of the syllabus we have offered accountings for this..not very satisfactory but about all we can say at this time. A number came to the English speaking peoples and are important for their later results in ecclesiastical life. We note the following:

The Catholic Apostolic Church...

This was the work of Edward Irving (1792-1834) a Scots presbyterian minister of singular oratorical powers. He had been assistant to Chalmers (1820-22) and accepted a call to a charge in one of the poorer areas of London. His preaching drew a large following and he launched attacks against the societal evils of his time. Increasingly he worked against the coldness of the church of his day through an appeal to the power of the Scripture and a return to miracles, signs, etc. His ministry came to be characterized with prophesyings and other sign gifts...he did not express himself in tongues but it was permitted in his circle. In 1833, having begun a new church, his ministerial credentials were removed and the Catholic Apostolic Church was founded. Irving died soon thereafter. He was a friend of Carlyle who though him the greatest orator among the clergy and conducted several successful preaching tours. The body was somewhat typical of a number of similar moves in that time. A very fine biography of Irving has been penned by Dallimore: EDWARD IRVING; FORERUNNER OF THE CHARISMATIC MOVEMENT. Irving's personal investment in the sign gifts was negligible. His courting of them in others and the credit with which he subscribed to them was large.

The Brethren Movement...

A bit hard to characterize, the brethren movement began as a revival move in the Anglican church. It is not affiliated with the continental Hutterian brethren or any similar groups. The term "brethren" was to be