

religion and politics. The Napoleon Concordat came in 1801 and the Organic Articles of religion in 1802. This allowed the church a new life in France...Napoleon could see it as one of his tools in the government...and it also gave religious freedom to protestants...their pastors would also be paid by the state and the needs looked after from a political point of view. But the government was almost continually at war with the Popes as these latter sought to reintroduce papal temporal authority (the government was often the cause of the strife, however) and eventually in 1905 the churches would be disestablished, would have to provide their own finances, and the government would claim their property and allow them to use it if there seemed to be good cause (although this provision was not applied strenuously). The actions of the government discouraged the Gallican movement and the life of the Roman church in France fell into a period of lethargy

French protestant groups were very small following the expulsion of the Huguenots and were under continual harassment until the revolution. Following the Napoleonic concordat they grew somewhat but the vitality of the French reform group had been greatly disturbed and the rationalistic philosophies had taken a heavy toll as well. Small groups such as the brethren survived in France but hardly prospered. These bodies found a source of strength in the French part of Switzerland.

Perhaps, if nothing else, in this extension of notes, you can see why Europe has become a mission field of major proportions in this century.

Other national entities...

The reformed bodies prospered in the Netherlands where protestant and catholic churches had learned to live in some harmony..actually somewhat better than the reformed Christians had learned to live with themselves for the Dutch church as divided in polity. But non-conformity existed in the Low Countries and the Jansenist church continued in Lichtenstein.