



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

**EARLY RUSSIAN EVANGELICALS (1874-1929):
HISTORICAL BACKGROUND &
HERMENEUTICAL TENDENCIES
BASED ON I. V. KARGEL'S WRITTEN HERITAGE**

by

MIRIAM R. KUZNETSOVA

Submitted in fulfilment of
the requirements for the degree of

PHILOSOPHIAE DOCTOR

In the Faculty of Theology
Department of Church History

University of Pretoria

Pretoria

December 2009

PROMOTER:

PROF. DR. J. W. HOFMEYR

ABSTRACT

The author is going to argue that Russian evangelical bodies – Stundists, Baptists, Pashkovites, Mennonite Brethren, and Evangelical Christians – had their origins in Western piety; likewise Molokans – in Russian Orthodox piety. Biblical piety became the key factor which united these otherwise different movements. I. V. Kargel’s life was a crossroad of these influences. Having become a key figure among Russian evangelicals Kargel actually embodied many features of these movements long before they united historically. Thus, his writing would qualify as a good source for studying Russian evangelical hermeneutics.

The hypothesis for this study is that since Russian evangelicals were primarily pietistic at their roots, their theological hermeneutic is expected to be of pietistic and devotional nature. This means that Scripture would have prime authority. Personal and group studies of the Bible would be carried with the purpose of believers’ edification. The Holy Spirit would be expected to use the pages of Scripture to speak directly to the believers. There would not be much theologizing but rather a desire to “live Christ” in practical life.

ACKNOWLEDGMENTS

First of all I am grateful to God Almighty, the giver of life and the Word. To Him be the glory and praise!

I'd like to express my gratitude to Prof. Dr. J. W. Hofmeyr who kept encouraging and supporting my work when it seemed that it would never be finished.

I am thankful to Prof. Dr. J. G. van der Watt, who inspired my work on this dissertation in the first place and provided a unique opportunity to study theology in Pretoria.

I am thankful to the "Bridge to Russia" for helping in many different ways while my studies at the UP.

There is a special note of thanks to Ms. Thea Heckroodt of the Academic Information Service at the library of the University of Pretoria for her helpful suggestions with the research.

I feel deep gratitude towards my former GRBS professors—Dr. Grier, Dr. Hoch, Prof. Crawford, and others—who first piqued my interest in studying theology. I also admire the work of M. S. Karetnikova, who continues to search for, gather, and publish Kargel's writings.

I am greatly indebted to my family: my godly parents who taught me to love God, His Church, and His Word, in spite of the atheistic environment of Soviet Russia in the years of my childhood and youth; my husband Victor, who supported, understood, and was extremely patient all the time I had to spend in libraries and in front of the computer; and finally my three sons, Andrew, Alexey, and Timothy, who were born and nurtured during my work on the dissertation and who had no choice but to share their mother with her studies.

Last, but not least, I am indebted to Mary Wooten, a dear friend who agreed to proofread my broken English text.

TABLE OF CONTENTS

ABSTRACT	2
ACKNOWLEDGMENTS	3
TABLE OF CONTENTS	4
ABBREVIATIONS	10
TABLE OF TRANSLITERATIONS USED IN THIS PAPER.....	11
GLOSSARY	12
CHAPTER ONE: INTRODUCTION.....	13
1.1 The Need for this Study	13
1.2 The Purpose of this Study	14
1.3 The Scope of this Study.....	15
1.3.1 The period of the time under consideration	15
1.3.2 Varieties of Russian evangelicalism.....	15
1.4 The Design of the Study: Brief Description of the Chapters.....	17
1.5 Bibliographic Foreword on the History of Russian Evangelicalism.....	18
1.5.1 Sources on the Russian Evangelical Movement	19
1.5.2 Pre-Revolutionary Orthodox literature.....	21
1.5.3 Post revolutionary period	25
1.5.4 Foreign literature	26
1.5.5 Periodicals.....	28
1.5.6 Memoirs	29
1.5.7 Fiction	31
1.5.8 Recent Studies of the Subject.....	33
1.6 The Research Problems	34
CHAPTER TWO: METHODOLOGICAL STRATEGY.....	36
2.1 History	36
2.1.1 Philosophy of History: Definition and Epistemological Basis for Historical Studies	36
2.1.2 History and Objectivity: Canons of Evidence and Truth	38
2.1.3 The Author's Presuppositions	42
2.2 Hermeneutics	43
CHAPTER THREE: BACKGROUND AND INFLUENCES	46
3.1 Historical Context.....	46
3.1.1 Socio-Political conditions	46
3.1.2 The monopoly of the Russian Orthodox Church	49
3.1.3 Publishing the Bible in Russian Vernacular.....	57
3.1.4 Evangelical movements in nineteenth century Russia	61



3.1.4.1 Molokans	63
3.1.4.2 Stundists.....	66
3.1.4.3 Baptists.....	72
3.1.4.4 Pashkovites	76
3.1.4.5 Mennonite Brethren	79
3.1.5 Conclusion	82
3.2 Foreign Evangelical Influences.....	85
3.2.1 Movements.....	85
3.2.1.1 General tendencies in British evangelicalism by 1870s...87	
3.2.1.2 The Brethren movement.....	91
3.2.1.3 Keswick influence	101
3.2.2 Preachers and Missionaries, their Theological Roots and Influences	104
3.2.2.1 Lord Radstock (1833-1913).....	104
3.2.2.2 Dr. Baedeker (1823-1906).....	119
3.2.2.3 Otto Stockmayer (1838-1917)	125
3.2.2.4 George Müller (1805-1898)	127
3.2.2.5 Reginald Radcliffe	132
3.2.2.6 Jessie Penn-Lewis (1861-1927)	134
3.2.3 Conclusion	136
CHAPTER FOUR: RUSSIAN EVANGELICALS (1874-1929). A HISTORICAL PERSPECTIVE	138
4.1 The Rise and the Initial Stage of the Evangelical Movement in St. Petersburg (1874-1884)	138
4.1.1 The First Converts among the Upper Class	138
4.1.1.1 Prominent Women.....	139
4.1.1.2 Colonel Pashkov (1831-1902)	151
4.1.1.3 Count Korff (1842-1933).....	168
4.1.1.4 Count Bobrinskiy (1826-1890).....	172
4.1.2 <i>Domus Ecclesiae</i> —Social Setting for Establishing a Church	175
4.1.2.1 St. Petersburg’s Mansions as Church Meeting Halls.....	176
4.1.2.2 Social Makeup of the Church – Crossroads of Upper and Lower Classes.....	179
4.1.2.3 Theological and Practical Peculiarities of the Church in St. Petersburg.....	183

4.1.2.4 Philanthropy and Evangelism	192
4.1.2.5 Publishing activity	197
4.1.2.6 Attempts to Unite Different Evangelical Groups.....	202
4.1.3 Conclusion	210
4.2 The Development of the Evangelical Movement under Social Pressure (1884-1905)	216
4.2.1 Persecution and Survival of the Movement.....	218
4.2.2 House churches without Pashkov and Korff.....	221
4.2.3 Change of Social and Theological Makeup.....	224
4.2.4 I. V. Kargel's Role and Activity	231
4.2.5 Conclusion	232
4.3 The Growth of the Evangelical Movement during the Revolutionary and World War I Period (1905-1917).....	233
4.3.1 The Edicts of 1905-1906 and their Effect on Religious Freedom	234
4.3.2 Further Relationships between Evangelical Christians and Baptists	240
4.3.3 Increase of Social Pressure before and during World War I	243
4.3.4 New Evangelical Leaders in St. Petersburg and Their Input	246
4.3.4.1 Ivan Stepanovich Prokhanov (1869-1935)	246
4.3.4.2 Willam Fetler (1883-1957)	252
4.3.4.3 Pavel Nikolaevich Nikolaii (1860-1919)	253
4.3.5 Conclusion	254
4.4 "Golden Age" of the Russian Evangelicals (1917-1927).....	256
4.4.1 Some Statistics	258
4.4.2 Relations with the Orthodox	260
4.4.3 Relations to the State: Political Involvement and the Issue of Military Service	262
4.4.4 Theological Education and Publications.....	268
4.4.5 Persecution and Closing the Evangelical and Baptist Unions	270
4.4.6 Conclusion	272
CHAPTER FIVE: STUDY OF VITAL ASPECTS IN THE THEOLOGICAL HERMENEUTICS OF IVAN VENIAMINOVICH KARGEL (1849-1937)	274
5.1 Kargel's Biographical Data in the Context of the Russian Evangelical Movement	274



5.1.1 Kargel's background and the early years: Influence of Russian Baptists	275
5.1.2 Kargel's studies: influence of German Baptists	278
5.1.3 Kargel in St. Petersburg: from "a German Baptist Pastor" to a Pashkovite leader	282
5.1.4 Kargel and Dr. Baedeker: Brethren Influence	295
5.1.5 Back to St. Petersburg: Kargel and Prokhanov – two evangelical leaders	299
5.1.6 Late Years.....	305
5.1.7 Conclusion	312
5.2 Brief Review of Kargel's Written Theological Heritage.....	313
5.2.1 Confession of faith	314
5.2.2 Theological works	316
5.2.2.1 Svet iz teni budushchikh blag [The Reflection of Glories to Come].....	316
5.2.2.2 Vetkhozavetnye proobrazy [Old Testament types]	317
5.2.2.3 V kakom ty otnoshenii k Dukhu Svyatomu? [Where do you stand in your relationship to the Holy Spirit?]	318
5.2.2.4 Gde, po Pisaniyu, nakhodyatsya mertvye [Where are the dead according to the Scripture]	319
5.2.2.5 Khristos osvyashchenie nashe [Christ is our sanctification]	320
5.2.2.6 "Se, gryadu skoro..." ["Lo, I am coming soon..."]	321
5.2.2.7 Grekh kak zlo vsekh zol v etom mire [Sin as the greatest evil in the world]	322
5.2.2.8 Izliyanie Dukha Svyatogo i pyatidesyatnicheskoe dvizhenie [The outpouring of the Holy Spirit and the Pentecostal movement].....	323
5.2.3 Commentaries.....	325
5.2.3.1 Tolkovatel' Otkroveniya svyatogo Ioanna Bogoslova [Interpretation of the Revelation of St. John]	325
5.2.3.2 Zakon Dukha zhizni: Tolkovanie glav 5,6,7,8 Poslaniya svyatogo apostola Pavla k Rimlyanam [The law of the Spirit of life: Commentary of the chapters 5,6,7,8 of the Epistle of Saint Apostle Paul to the Romans].....	326
5.2.4 Lectures	327



5.2.5 Sermons and discourses.....	330
5.2.6 Letters	332
5.2.7 Conclusion	335
5.3 Inductive study of Kargel’s hermeneutics	337
5.3.1 Case study 1. Based on a section from the book, "Where do you stand in your relationship to the Holy Spirit"	340
5.3.1.1 Biblical pattern of promise and fulfilment	341
5.3.1.2 Apocalyptic approach	342
5.3.1.3 “Latter rain” expectations	344
5.3.1.4 Importance of application.....	345
5.3.1.5 View of the Scripture and its study	346
5.3.1.6 Immediacy of the scriptural message	348
5.3.2 Case study 2. Based on the book “Christ is our sanctification”	350
5.3.2.1 Scripture as the Word of God	351
5.3.2.2 The role of the Holy Spirit and studying the text.....	352
5.3.2.3 Scripture and doctrinal matters.....	354
5.3.2.4 Personal searching of the Scriptures.....	357
5.3.2.5 Obedience as a prerequisite for understanding	360
5.3.2.6 Continuity between the Testaments	363
5.3.2.7 Extra scriptural revelations	365
5.3.2.8 Conclusion.....	366
5.3.3 Case study 3. Based on “Sin as the greatest evil in this world”	367
5.3.4 Case study 4. Based on “The Reflection of Glories to Come”	368
5.3.4.1 Christological approach	371
5.3.4.2 Continuing Brethren tradition of the interpretation of Pentateuch	372
5.3.4.3 The usage of typology	374
5.3.4.4 Conclusion.....	377
5.4 Theological Presuppositions in Kargel’s Hermeneutics	378
5.4.1 Scripture and the Holy Spirit	378
5.4.1.1 Inspiration and Inerrancy	378
5.4.1.2 Illumination by the Holy Spirit	381



5.4.1.3 Scriptural Authority	384
5.5 Pietism as the main “root” of Kargel’s hermeneutical strategy	386
5.5.1 Is it legitimate to call Russian evangelicals Pietists?	386
5.5.2 Four features of Pietism	387
5.5.3 Kargel’s hermeneutics of Pietism	392
5.5.4 Critique of pietistic hermeneutics	395
5.5.5 Common ground for understanding: A word in defence of Kargel’s hermeneutical approach	396
5.5.6 Conclusion	398
CHAPTER SIX: SUMMARY AND CONCLUSIONS	403
6.1 Summary of the Discussion	403
6.2 Kargel’s hermeneutical guidelines	410
6.3 The Contribution of this Study	411
6.4 The Prospect for Further Study	412
BIBLIOGRAPHY	414
Sources and Literature	414
Articles	428
Dictionaries and encyclopaedias	431
Electronic Sources	432
Archival Sources	434
Primary Sources on CDs	434
APPENDIX	435
Table 1	435
Table 2	457
Table 3	500
Table 4	523

ABBREVIATIONS

AUCECB – All-Union Congress of Evangelical Christians-Baptists;

BFBS – the British and Foreign Bible Society;

ECB – Evangelical Christians-Baptists;

GPU – State Political Administration (the Soviet secret police from 1922 to 1923);

FSB – Russian Federal Security Service, founded in 1995.

KGB – the Committee for State Security (the former Soviet secret police, founded in 1954);

M. – Moscow;

MVD – Ministry of State Security; the Soviet secret police from 1946 to 1954;

NKVD – People's Commissariat of Internal Affairs (the Soviet secret police from 1934 to 1943: the police from 1943-46);

OGPU – the Soviet police and secret police from 1923 to 1934;

RBS – the Russian Bible Society;

SPb. – St. Petersburg, Russia's capital from 1712 to 1914;

SESER – the Society for the Encouragement of Spiritual and Ethical Reading, sometimes referred to as “the Society”;

USSR – Union of Soviet Socialist Republics



TABLE OF TRANSLITERATIONS USED IN THIS PAPER

A – A

Б – B

B – V

Г – G

Д – D

Е – E

Ё – YO

Ж – ZH

З – Z

И – I

Й – Y

К – K

Л – L

М – M

Н – N

О – O

П – P

Р – R

С – S

Т – T

У – U

Ф – F

Х – KH

Ц – TS

Ч – CH

Ш – SH

Щ – SHCH

Ь – ‘

Ы – Y

Ъ – “

Э – E

Ю – YU

Я – YA

GLOSSARY

chief procurator (<i>ober-prokuror</i>)	Chief lay official of the Orthodox Church in Russia, appointed by the emperor
colportage (<i>knigonoshy</i>)	The book-carriers who walked thousands of miles distributing Bibles across Russia
diocese (<i>eparkhiya</i>)	Main administrative unit of the Orthodox Church and usually identical to the province
district (<i>uezd</i>)	Subdivision of diocese and province
disfranchised person (<i>lishenets</i>)	A Soviet citizen deprived of elective rights and food cards (up to 1936)
Edict (<i>ukaz</i>)	A law or regulation issued by a tsar or his government
Living Church (<i>Zhivaia tserkov'</i>)	Extremely liberal clerical organization formed in the early 1920s that collaborated with the Bolsheviks
Old Belief (<i>staroobryadchestvo</i>)	Religious movement of Orthodox dissenters in the seventeenth century
province (<i>gubernia</i>)	Main administrative unit in civil administration
renovationists (<i>obnovlentsy</i>)	Liberal clergy who since early 1900s demanded radical reform in the Orthodox Church