

CHURCH HISTORY SESSION 6

Age of Progress

1789-1914

INTRODUCTION:

As the Age of Reason matured into the Age of Progress it brought many changes in the world. It was a time of revolution and political upheaval. It was also a time of spiritual upheaval as well. The Great Awakening gave way to the rise of liberalism and the Social Gospel.

I. The Great Awakening

A. The Arrival of a New Order

1. The old order was the idea of Christendom, the union of church and state.
2. The Reformation inadvertently undercut the foundation of Christendom.
 - a. The Reformation called for a return to genuine faith.
 - b. The outcome was not one central church but many diverse churches.
3. The new order of denominationalism flourished in America.
 - a. Many different groups came to America seeking religious freedom.
 - b. They soon realized that the only way they could obtain religious freedom was to grant it to others as well.
4. This movement cut the Church loose from state control but also from state support.
5. The church had to fend for itself.
 - a. This gave rise to what is called “voluntaryism”.
 - b. The ministry of the church was conducted on a volunteer basis.
 - c. There was no state aid to advance the cause of the church.
6. The Great Awakening solidified voluntaryism as viable.
 - a. Revivals became the engine for church growth in America.
7. At first the Puritans resisted the revival movement because they were locked into the old order of a state church.

B. God’s Will in Society

1. The Puritans believed that a community was held together by God’s grace.
 - a. They developed the civil covenant to accomplish this goal.
 - b. God’s Will was embodied in wholesome laws with a strict moral base.
 - c. The Puritans were in the legal position to determine which laws were for the public good.
 - d. In their colony in Massachusetts, the right to vote and public morality were controlled by the church.
2. This “holy experiment” was doomed to fail from the beginning.
 - a. Their goal was to blend a church of the truly converted with the idea of a Christian state.
 - b. The Puritans held to Calvinism.

- c. It is hard to maintain a viable church when only God knows the real members.
- d. Over time fewer people could give a bold public witness of God's grace in their souls.
- e. What developed, out of necessity, was the Half-Way Covenant. This allowed the "unawakened" to have partial membership in the church. They could have their children baptized and join in congregational activities, but they could not participate in communion.

3. Two forms of Puritanism emerged.

- a. The spiritual Puritans called for personal conversion as a basis for church membership. Their spokesman was Jonathan Edwards.

- b. The worldly Puritans continued down the path of civic responsibility and concern for lawful government.

4. The Great Awakening restored both the tears of repentance and the joy of salvation to the colonies.

5. The Great Awakening took place over a period of 20 years.

- a. It was not one event but a series of events.

- b. Theodore Frelinghuysen, Dutch Reformed, saw the first signs of revival in New Jersey.

- c. William Tennent, Scotch-Irish Presbyterian, founded a small school in Pennsylvania, called the Log College, which turned out ministers on fire with evangelistic zeal.

- d. This caused a stir in the Presbyterian church over who was qualified to be a minister.

- The New Side men believed that ministers must be clearly "converted".

- The Old Side men held to the need for educated ministers.

- e. The New Side men sent missionaries to the South and sparked the revival there.

- Rev. Samuel Davies planted revivalistic Presbyterian congregations in Virginia.

- The Baptists, under Shubael Stearns, multiplied churches in Virginia and the Carolinas using "uneducated" preachers.

- f. Jonathan Edwards fueled the flames in New England.

C. The Great Revivalist: George Whitefield

1. George Whitefield was the father of modern mass evangelism.

2. In 1739, he came from England and began preaching all over the colonies.

3. In 1740, Whitefield united the revival in New England with that of the Middle colonies and the South.

4. Several ministers in Boston invited him to come and speak. This set a precedent for future revivals, focusing primarily on large cities.

5. Whitefield turned the gentle breezes of revival into a mighty hurricane.

6. Jonathan Edwards followed Whitefield's lead and began traveling to other towns to preach revival messages.

- a. In Enfield, Ct. he preached his famous sermon "Sinners in the Hands of an Angry God."

- b. Edwards was so graphic in his depiction of hell that people were overwhelmed.

c. Edwards is remembered primarily as a hell fire and brimstone preacher, but he was a keen psychologist, a brilliant theologian and the third president of Princeton.

7. Isaac Backus was converted in an unemotional way in 1741.

a. His mother was first converted and then he came to the realization of his own need.

b. He experienced the new light and inward witness of conversion that marked the Revival.

c. Many revivalists were calling the newly converted to leave their "parish" churches and form new bodies on committed believers.

d. Backus joined the ranks of the revival preachers and formed the First Baptist Church of Middleborough, Massachusetts.

D. Advocate of Religious Freedom.

1. Backus led the way in formulating and publicizing the evangelical position of the separation of church and state that ultimately prevailed in America.

2. In 1769 Baptists in New England formed the Warren Association to advance their cause.

3. As a part of that group a grievance committee was formed, and Backus was a part of it.

4. Backus became a prolific and outspoken advocate of religious freedom.

5. He expounded the basic Baptist doctrine of separation of church and state.

a. The formal ties between the two need to be broken.

b. America can truly be Christian only when it is free to discover the truth.

c. He believed that God had ordained two kinds of government, civil and ecclesiastical, and that they need to remain separate.

6. The revivalists believed that the kingdom of God would come to America when a majority of people submitted voluntarily to the laws of God.

a. Between 1740-1742 25,000-50,000 new people had joined New England churches.

b. Between 1750-1760 150 new Congregational churches were formed. This does not count all the many Baptist churches that were forming.

7. The emphasis shifted from corporate faith defined by the church to individual faith.

8. The outcome in America was a new emphasis on liberty.

II. The Restoration of Fortresses

A. Birth of a New Age

1. The storming of the Bastille in Paris and the beginning of the French Revolution gave birth to the Age of Progress.

2. The old age was characterized by the absolute rule of monarchs and the traditional feudal society of the Catholic Church, wealthy aristocrats and powerless commoners.

3. The new age was centered on the idea that humanity was making progress toward a better and happier life.
4. Christianity had to maneuver these turbulent waters of change.
 - a. The Roman Catholic Church felt the affects of the change most.
 - b. The treasures and privileges of the church were swept away.
5. The democratic movement of the French Revolution was based on the glorification of man.
 - a. The Catholic Church saw this as heresy and fought back.
 - b. Protestant churches were less aware of the subtle shift democracy could bring.
6. Democracy does not necessarily lead to a better world.
 - a. Thousands of people telling a lie do not make the lie true.
 - b. Majority rule can lead to the oppression of the minority.
 - c. Majority rule can be manipulated by public opinion rather than reasoned leadership.
7. The Roman Catholic Church resisted this movement toward democracy by trying to turn back the clock. It didn't work.
8. The motto of the French Revolution was "Liberty, Equality and Fraternity".
 - a. This became the rallying cry of the Age of Progress.
9. Liberty stood for individual freedoms in political and economic arenas.
 - a. Liberty was equated with liberalism.
 - b. This term means different things in different contexts.
 - c. Liberals in the 19th century politics were voices for the middle class.
 - They wanted the right to vote.
 - They wanted representative government.
 - They wanted the right to make money without the interference of government. This was called Laissez faire. This is a hands-off approach to business and life. Laissez faire in French literally means "allow to do". Some have distilled this concept to "live and let live."
10. Equality stood for the rights of people irrespective of their family background or financial standing.
 - a. The peasants and common workers strove for equality with the middle class.
 - b. They were willing to support social changes that would advance their rights.
 - c. The middle class favored laissez faire.
 - d. The working class favored socialism.
 - e. Change would come either through a democratic process or through revolution.
11. Fraternity represented the power of brotherhood.
 - a. This was the birth of nationalism.
 - b. People wanted control of their own territory and their nation.
12. The Roman Catholic Church was hit hard by this new nationalism.
 - a. The Catholic Church had been secure in their privileged position for 1000 years.

- b. They gave little thought to the plight of the peasants and growing middle class.
- c. In 18th century France the total population was 25,000,000 people. Of those only 200,000 were numbered among the privileged classes of the nobility and clergy. The privileged classes controlled half the country's land and held most of the political power. The peasants (80% of the nation) were oppressed through high taxes to church and state.

B. The Revolutionary Fever

1. The Age of Enlightenment expressed the need for change in words rather than actions.
 - a. There was a growing fever of political unrest.
 - b. In some places radical politicians brought about reform.
 - c. Their demands were simple: the right to vote, the right to participate in politics, the right to greater freedom of expression.
2. Europe was inspired by the outcome of the American Revolution.
 - a. They saw what happened in America as a shining example of the Enlightenment.
 - b. The ideas of the Enlightenment had been tested on the anvil of experience in America.
3. In France, political and economic bankruptcy mounted.
 - a. The government was borrowing huge amounts for European bankers.
 - b. Church officials were living extravagant lives.
 - c. There was a series of bad harvests for the strategic French wine industry.
4. King Louis XVI convened the Estates General to address the issues.
 - a. The Estates General was made up of representatives of the three major groups in France: the clergy, the nobility and the common people.
 - b. Controversy rose over how the assembly would conduct itself.
 - c. The clergy and nobility wanted each Estate to vote as a unit, giving them control.
 - d. The common people wanted each person to have a single vote. This had the potential to shift the power their way.
 - e. When the king refused to accept the proposal of the third Estate, they broke from the Estates General and formed their own National Assembly.
5. The storming of the Bastille on July 14, 1789 sealed the fate of the old order.
 - a. The common people in France had become a formidable political force.
 - b. By August of that year the traditional feudal system was wiped out.
 - c. The "Declaration of the Rights of Man and of the Citizen" was passed into law.
 - d. As a side note: the storming of the Bastille, which has been glorified, was actually a tactical failure. Thinking that they were freeing political prisoners, instead the mob killed the commander of the prison and freed five common criminals and two madmen. There were no political prisons there.
6. The Declaration of the Rights of Man and of the Citizen codified the demands of the Enlightenment.
 - a. It established the natural rights of a person to liberty, property, security, and resistance to oppression.
 - b. It established the right of free speech.

- c. It prohibited arbitrary arrest & protected the rights of the accused.
- d. It established that France was not the private property of the monarchs but the property of the nation owned by the people.

7. The revolutionaries in France turned their attention to reforming the church.
- a. At first this was a positive thing. Pastors were given a decent wage and the districts controlled by a bishop were reorganized.
 - b. The reform took a negative turn when the Assembly eliminated any control by the Pope in the French church and made the church office holders swear a loyalty oath to the government.
 - c. This action split the church between constitutional clergy and non-constitutional clergy.
 - d. The revolution forced 30-40,000 priests out of their towns.
 - e. They took over churches and made them Temples of Reason. At the Cathedral of Notre Dame an actress was dressed up as Reason and enthroned on the high altar. This sparked similar actions throughout the country. Girls were dressed up as Reason or liberty and enthroned in the churches.

7. In 1794 the mockery of the church came to an end with the establishment of the free exercise of religion. This allowed Catholics to return to the church.

8. When Napoleon seized control of France, he made an agreement with Rome that reestablished the Catholic Church's special place in France. It was called the religion of the majority of Frenchmen. But Rome never again held the position of power it once had enjoyed.

C. Catholicism vs. Liberalism

1. During the 19th century the concept of every person being as free as possible ruled.
 - a. This had never been accepted by the church, which felt that freedom came only from a right relationship with the church.
 - b. John Stuart Mill defined the limits of personal freedom. "The liberty of each limited by the liberty of all."
 - c. Liberty came to mean the right to have your own opinions, espouse those opinions and act according to your opinions as long as you did not impinge on the same freedom of the others in the community.
 - d. In practice this meant a constitutional government that guaranteed civil liberties to all, including the right to worship according to one's conscience. Baptists call this soul freedom.
 - e. Needless to say the Pope did not like this idea.
2. After Napoleon was defeated there was a movement in Europe to restore the kings. This met stiff resistance from liberals all over Europe.
3. The Popes during this time could not come to grips with this new order.
 - a. They held onto the ways of the past.
 - b. They did not understand the movements of the present.
4. Liberals refused to partner with the Church to overthrow the evils of society.
 - a. They saw the church as having no part in the moral climate of public life.
 - b. They relegated religion to a private affair of private citizens.

5. A last bastion of papal power was found in the Papal States in Italy.
 - a. Up to this point Italy was a loose confederation of seven Italian states.
 - b. In the middle of the 19th century there was a move among liberals to unite Italy as one nation.
 - c. The Papal States became a prime target.
 - d. At first Pope Pius IX seemed to be open to reform. He gave the Papal States some participation in their government.
 - e. When the first papal prime minister was assassinated by revolutionaries the Pope did an about face and demanded a return to the old order.
 - f. The nationalist movement, headed by King Victor Emmanuel II over powered the Papal States. In 1859-60 large parts of the Papal States fell into the hands of the nationalists. Emmanuel was declared the king of Italy.
 - g. In September 1870 Rome fell to the nationalists and, after 1,000 years, the Papal States came to an end.

D. The Infallibility of the Pope

1. The year 1870 ushered in the doctrine of papal infallibility.
2. After the French Revolution and the turmoil of the Napoleonic years, Catholics upheld the Pope as the only true source of civil order and public morality.
3. Infallibility appeared as the necessary prerequisite for an effective papacy.
4. The sovereignty of kings was replaced with the infallibility of the Pope.
5. This new doctrine was strongly supported by the Catholic faithful.
 - a. The Jesuits declared that when the Pope was meditating God was thinking through him.
 - b. The “Holy Father” was referred to as “the vice-God of humanity.”
6. The first major test of this new doctrine came on Dec. 8, 1854 when Pope Pius IX declared as dogma (church doctrine) that Mary was conceived without original sin.
 - a. This was unique because the Pope declared this without the cooperation of a council.
 - b. He spoke “ex cathedra” which means “from the chair”. This is the official teaching role of the church.
 - c. This raised many questions about whether the Pope had such authority.
 - d. When the Pope made this declaration there were 54 cardinals and 140 bishops present, but the Pope acted on his own.
7. In 1864, when the Papal States were under attack by the Nationalists, Pope Pius the IX sent an encyclical (papal letter) to all the bishops of the church.
 - a. In this letter he declared war on the Age of Progress.
 - b. He outlined 80 evils in modern society.
 - c. Among the things he took issue with were socialism, rationalism, freedom of the press, freedom of religion, public schools, Bible societies, and separation of church and state.
 - d. He made it clear that there would be no compromise or reconciliation with progress, liberalism or modern civilization.

8. In order to strengthen his position Pope Pius announced his intention to hold a council. This was the First Vatican Council. It was convened on Dec. 8, 1869.

- a. The question of the infallibility of the Pope was on the agenda.
- b. The issue was not the authority of the Pope but how far that authority would extend.
- c. Could the Pope exercise his authority independent of councils and the college of bishops?

9. There was initial opposition to the broader definition of the Pope's authority.

- a. The first ballot was cast on July 13, 1870 with 451 voting in favor, 88 opposed and 62 willing to accept with reservations.
- b. The second ballot was cast on July 18. In order to avoid a scandal, the Pope allowed some of the bishops to leave Rome before the vote. Officially the vote was passed 533 for and 2 opposed.

10. The Council asserted two fundamental truths about the papacy.

11. The Pope, as the successor of Peter, is the supreme head of the church with full and direct authority over the whole church and over individual bishops. This authority covers matters of faith, morals, discipline and administration.

12. When the Pope makes a final decision "ex cathedra" concerning the whole church in a matter of faith and morals, that decision is infallible and immutable, and does not require prior consent of the church.

III. A New Social Frontier

A. Evangelicals in the World

1. The church has always been faced with the dilemma of how to live in the world but not be of the world.

2. Protestants in 19th century England found it increasingly hard to cope with their changing world.

3. The 19th century belonged to England.

- a. England was the birthplace of the industrial revolution.
- b. London became the largest city and the financial center of the world.
- c. The British navy ruled the seas.
- d. The British Empire was the largest in extent and population that had ever existed. It was said that the sun never set on the British Empire.

4. This dominance brought mixed feelings among the people of England.

- a. There was a sense that all of the old hallowed institutions were beginning to crumble.
- b. Change was running rampant and was embraced by many. It heralded a new day of liberty and prosperity.
- c. There was a mixture of hope and fear that prevailed.

5. At this time English Protestants were either a part of the Anglican Church or in one of the Nonconforming denominations such as Methodists, Baptists and Congregationalists.

- a. The increased liberty of the day fostered the development of Christian societies.

b. These were not churches but groups of Christians gathered around a particular cause.

6. At the beginning of the 19th century the dominant religious voice in England belonged to the evangelicals.

a. They stressed personal piety, a genuine conversion experience and Christian service.

b. There was a high devotion to the Bible.

c. The central themes were the love of Christ, the necessity of salvation through faith, and the new birth by the power of the Holy Spirit.

d. The evangelical message was proclaimed from a minority of Anglican pulpits and a majority of nonconforming pulpits.

e. The Evangelicals in the Church of England were willing to work with the nonconformists. They were committed to the church but placed the preaching of the gospel ahead of performing the sacraments. The position came to be known as Low Church.

B. The Clapham Community

1. The general headquarters of the Evangelical movement in England was in the village of Clapham, three miles from London.

2. This village was the country residence of a number of wealthy and fervent evangelicals.

3. Clapham became the gathering place for the Evangelical brain trust of England.

4. The spiritual leader of the group was the minister of the parish church, John Venn. Under his leadership the group met for Bible study, conversation and prayer.

5. The overall leader of the group was William Wilberforce, a statesman and member of parliament.

6. Other influential men were included in this group.

7. Wilberforce had been converted at 25 and committed himself to serving God in the public arena.

8. Under the leadership of Wilberforce, the Clapham friends were knit together. They held their "Cabinet Councils" in Clapham where they discussed the social issues that needed to be addressed. Together they worked through Parliament to affect change.

C. Evangelicals and Social Issues

1. A host of evangelical causes blossomed from Clapham, including The Church Missionary Society, The British and Foreign Bible Society, The Society for Bettering the Condition of the Poor and many others.

2. The most effort was put into the abolition of slavery.

3. England had entered the slave trade in 1562. By 1770 the slave trade had grown to 100,000 people a year and British ships carried more than half of these. Many Englishmen saw the slave trade as essential to the continued prosperity of Great Britain.

4. Wilberforce made his first speech against slavery in 1789.

5. Two years later, with extensive research in hand, he made a second appeal for the abolition of slavery.

6. Parliament was not moved but the public began to take an interest.

7. The Clapham group learned that in order to persuade Parliament they would have to win the hearts of the British people.

8. They learned how to create public opinion and then how to bring the power of public opinion to bear on the government. They used every means available to them to fan into flame the cause of abolition. This was the first time that women entered into the political arena.

9. Wilberforce and four of his Clapham colleagues, “the Saints in Commons”, pressed their case in Parliament.

D. The End of the Slave Trade

1. Victory came to Wilberforce on Feb 23, 1807 when Parliament put an end to the slave trade.

2. Wilberforce continued to work for the emancipation of the slaves in the British Empire.

3. Because of health and age Wilberforce retired from Parliament and turned the cause over to Thomas Buxton.

4. The Emancipation Acts was passed on July 25, 1833, four days before Wilberforce died.

5. The Clapham group is a shining example of how a nation can be changed for the positive by a group of dedicated people.

E. The Oxford Movement

1. The Oxford Movement was reaction against the perceived erosion of the authority of the church in society.

2. The strength of the Church of England came from the landed aristocrats who were strong in Parliament.

3. As the Industrial Revolution produced a growing middle class, the cry for greater representation in Parliament grew.

4. The Reform Act of 1832 shifted the balance of power in Parliament from the landed aristocrats to the middle class. The Church of England saw this as a direct attack.

5. Three men from Oxford banded together to lead a movement to restore the authority of the church. John Keble, John Henry Newman, Edward Pusey They began writing tracts that made their views public. For this they became known as Tractarians.

6. Their goal was to establish that the authority of the church did not come from the state but from God.

- a. They stressed that bishops were empowered by apostolic commission.
- b. The Church of England could claim the allegiance of the people by Divine authority.
- c. They based their arguments on one article of the creed: “one, holy, Catholic and apostolic Church.”
- d. They tried to connect the Church of England with the first five centuries of the church.
- e. They called themselves Catholics and shunned the term Protestant.
- f. Their cry was church unity.

7. The Oxford Movement put heavy emphasis on public worship.

- a. They elevated the sacraments and ascribed to them saving power.
- b. They stressed the symbolic actions of worship.
- c. They called for ritual that appealed to the whole man, especially the senses. They used rich clerical garments, incense and music by trained voices.
- d. This is what is called High Church.

8. Newman moved closer and closer back to Rome.

- a. In 1841 he published Tract 90 in which he argued that the 39 articles of the Church of England were not necessarily Protestant.
- b. The Bishop of Oxford forbid Newman from writing any other tracts.
- c. In 1845 Newman converted back to Rome and led hundreds of clergy with him.
- d. He became the rector of the Catholic University of Dublin and in 1877 was made a cardinal.

9. The majority of Tractarians stayed in the Church of England but adopted the High Church view of worship. They became known as Anglo-Catholic.

IV. The Earth's Remotest People

The 19th century was the great era of Christian expansion. In the beginning of the century Protestant Christianity was limited to Europe and America. By the end of the century Christianity had truly become a world religion.

A. The Pioneer in Modern Missions

1. During the first century of Protestant history it was the Catholic Church that dominated missions.

2. When the British fleet defeated the Spanish armada the door was opened for Protestant missionaries to begin to penetrate the world.

3. The first Protestant missionaries were the Moravians (Pietists). Their focus was on individual Europeans who were now living in distant colonies separated from Christ.

4. William Carey had a much broader view of missions.
 - a. He thought in terms of evangelizing whole nations not just individuals.
 - b. He stressed the development of local ministry supported by the missionary. We called this indigenous missions.
 - c. He understood that Christianity must be rooted in the culture and traditions of the land to be reached.
 - d. Carey is seen as the father of modern missions.

5. William Carey was an unlikely candidate to start a worldwide movement.
 - a. Carey was a shoemaker in England.
 - b. He was poor but had an insatiable hunger to learn about his world.
 - c. In 1779 he was converted to faith in Christ by a fellow shoemaker and was baptized in 1783.
 - d. In time he became the pastor of Moulton Baptist Chapel.
 - e. Through the influence of Andrew Fuller, he became convinced of the need to boldly preach the gospel to the whole world.
 - Fuller rejected the prevailing mindset of the Calvinists that repentance and conversion should not be preached because it might interfere with God's sovereign plan.
 - Fuller contended that this stance allowed the unconverted to remain comfortably unconverted.

6. In 1792 William Carey published "An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathen."
 - a. Carey addressed the five major objections to missions in foreign lands.
 - b. The five objections were their distance, their barbarism, the danger that would be faced, the difficulties of support and the unintelligible languages.
 - c. He showed how merchants had faced and overcome all of these obstacles.
 - d. He challenged people to care as much about the souls of people as the profits that can be made from foreign trade.

7. In 1792 Carey, Fuller and 11 Baptist colleagues formed the Baptist Missionary Society.

8. Carey and his family became the first missionaries and headed for India.
 - a. The British East India Company, which virtually controlled India at the time, was not happy that Carey had come and so refused to allow him to live in Calcutta.
 - b. Carey settled in Serampore under the Danish flag.
 - c. He got a job as the foreman of an indigo factory in Bengal.
 - d. He was joined by two other Baptists, Joshua Marshman and William Ward, in 1799.
 - e. The three of them organized a series of mission stations throughout the area.

9. Carey and his companions did intensive study into Hindu life and thought.

10. By 1824 Carey had supervised six complete and 24 partial translations of the Bible as well as other books.

B. The Contagion of Missionary Service

1. The example of Carey sparked a wave of new missionaries.

2. Up to this point missions was seen as unnecessary and hopeless.
3. Spurred on by Carey and his companions hundreds of others took up the challenge.
 - a. Adoniram Judson was the first American Baptist missionary to Burma.
 - b. He eventually reached a tribe of people called the Karen people who embraced the faith.
 - c. Today the majority of Karen people are still Baptist. There is a growing population of Karen in Minnesota.
4. The missionary movement of the 19th century was spearheaded by Evangelicals.
 - a. Traditional churchmen contented themselves with nurturing the seed of faith planted at baptism.
 - b. Strict Calvinists, who believed in predestination, saw no need to reach the heathen.
 - c. Evangelicals felt compelled to preach the gospel and call people to faith in Christ.
5. By mid-century the missionary movement had gained acceptance in England and became a part of British life.
 - a. The Evangelical movement had a positive effect on British and Scottish society.
 - b. Britain began to see itself as a Christian nation with a responsibility to the world.
6. There were two major emphases in the Protestant worldview.
 - a. The Bible tells us that people are lost without Christ and the church in every generation has a responsibility to bring the gospel to all people.
 - b. The spread of the gospel to the whole world was the prelude to the return of Christ. This was called millennialism.
7. The vision of this movement was to evangelize the whole world in their generation.

C. Livingstone in Africa

1. David Livingstone grew up in Scotland and at age 19 committed himself to the alleviation of human misery. He studied to be a doctor and to become a missionary to Africa.
2. Livingstone arrived in Africa in 1841 and served for 10 years in the ordinary routine of missionary work.
3. He was not content to stay in one place, but was drawn to seek out the hidden and lost villages of Africa.
4. His first journey led him through the jungles from the West Coast to the East Coast.
 - a. Livingstone was a keen explorer and kept extensive notes on his findings.
 - b. He was also an evangelist spreading the gospel of Jesus.
5. Livingstone was deeply disturbed by the slave trade.
6. Livingstone believed that opening up commerce with Africa would put an end to the slave trade.

D. Creation of the Voluntary Society

1. Church government had long been a divisive issue between traditional denominations.
2. Carey proposed the formation of a company of serious-minded Christians, both laymen and clergy, who would collect information and funds for sending missionaries to foreign lands.
3. This voluntary society transformed 19th century Christianity.
 - a. It was formed for practical not theological reasons.
 - b. It made interdenominational cooperation possible.
 - c. It brought diverse groups together under a defined purpose.
 - d. It shifted the power from the clergy to the laymen.
 - e. People would commit a penny a week for missions.
4. In America students became the catalysts for the missionary advance.
5. Missionary societies sprung up all over the Church landscape. By the end of the century every major Christian church had joined the missionary movement.
6. One of the major problems these new missionaries faced was the link between faith and culture.
 - a. Innocently the new missionaries linked European culture with Christianity.
 - b. A convert was often removed from his/her native culture.
 - c. This alienated many native people before they even heard the gospel.
 - d. There is an unavoidable clash of Christianity and culture that must be faced.
 - e. Countries with ancient cultures such as Hinduism, Islam and the Chinese are still resistant to Christianity because of the changes it makes in people's lives.

E. The Marks of Modern Christianity

1. The worldwide spread of the gospel came through voluntaryism and not compulsion.
 - a. In the old order the advance of the church was supported by the state.
 - b. Protestant missionaries advanced the gospel by the power of persuasion alone.
2. The missionary movement tapped into the wealth and talents of rank and file Protestants.
3. A wide variety of humanitarian endeavors followed along with the missionary movement.
 - a. The missionaries established schools, hospitals and training centers.
 - b. They translated many languages into written form.
 - c. They helped develop agriculture. We are still doing this in Ukraine.
4. The missionary movement restored the Gospel to the central place of Christianity.

V. The Destiny of a Nation

Lyman Beecher led the charge for the establishment of a Christian nation in America.

A. The Challenge of the American West

1. After the Revolutionary War people began to stream west over the Allegheny Mountains.

2. This westward expansion produced a rough, irreverent people.
3. At the birth of the United States only 5-10% of Americans were a church member.
4. Evangelicals led the way in taming this wild country. They used two weapons: voluntary societies and revivals.
5. The Bill of Rights guaranteed religious liberty for all. This solidified the denominations and their freedom to practice their faith. But it limited their influence on public life.
6. The way public life was influenced was through voluntary societies. Americans used these societies to unite Christians across denominational lines and to shape public life.
7. Evangelicals also used revivals to subdue the wilderness.
8. In 1790 Evangelicals were faced with the dual challenge of retaking the spiritual life of the East and winning the West.
9. The Second Great Awakening began on college campuses in the East spreading a new enthusiasm for the life of the Spirit. This revival provided many of the workers who would conquer the West for Christ.
10. The great western frontier revival centered in Kentucky and Tennessee.
 - a. These revivals were rough and unpolished.
 - b. They were led by fiery country preachers.
 - c. They relied heavily on emotion.

B. James McGready

1. McGready was Scotch-Irish from Pennsylvania.
2. He first began preaching in North Carolina and then moved to Kentucky.
3. He preached at three churches in a very rough corner of the state.
4. He was a very vivid fire and brimstone preacher and many people responded.
5. He could paint equally vivid pictures of heaven or hell.
6. In July 1800 McGready changed the course of evangelism in America.
 - a. After he had experienced a revival at Red River, he sent word ahead to Gasper River of the next sacramental service.
 - b. People eager for a touch from God flocked to the place from as far away as 100 miles.
 - c. They camped out and expected an extended time of revival.
 - d. This was the birth of the outdoor “camp meeting”, which became the norm.
 - e. In modern times men like Billy Graham, Charles Finney and D.L. Moody continued the camp meeting tradition in the form of crusades held indoors or in stadiums.

7. Not everyone liked revivals.
 - a. Lutherans and Presbyterians said they ignored sound doctrine.
 - b. Catholics and Episcopalians decried their emotional nature and denied that they were true worship.

8. Despite opposition the movement flourished and spread across the West. By 1830 an observer from Europe stated that “there is no country in the world in which Christian religion retains a greater influence over the souls of men.”

9. The cancer that ate away at the soul of “Christian America” was the issue of slavery.
 - a. Slavery was introduced into America on Aug. 20, 1619 when 20 African slaves were unloaded at Jamestown, Virginia.
 - b. By 1830 there were 2 million slaves in America.
 - c. As the nation moved west the issue grew hotter and hotter.

C. Christianity Among the Slaves

1. When slaves were brought to America they were ripped from their country, their culture, their traditions and their religion.
2. Many slaves found a new sense of meaning in Christianity.
 - a. At first slave owners opposed teaching the faith to slaves.
 - b. In time many slave owners saw Christianity as a positive influence on their slaves.
 - c. Christianity gave the slaves a social center and new hope and meaning.
 - d. The slave preacher became a prominent and powerful figure in the slave church.
 - e. Two main themes dominated slave preaching: The Exodus from Egypt and Jesus as the deliverer.
3. Many people defended the institution of slavery through the Bible.
 - a. Up until 1830 there was actually stronger opposition to slavery in the South than the North.
 - b. Some people began to defend slavery on biblical grounds.
 - c. Richard Furman, South Carolina’s leading Baptist, argued that the Israelites were directed to buy slaves and that the Apostles did not forbid slavery but only called for just treatment.
 - d. The link between evangelical religion and slavery became a dominant feature of the South.
4. The South became increasingly isolated because of slavery.
 - a. Not only the North but also most of the Western world rejected slavery.
 - b. The South became increasingly defensive.
5. The Evangelical attack on slavery in the North came from the revival preaching of Charles Finney. He helped to fuel strong antislavery feelings in the Midwest, especially around Oberlin College.
6. One person who was deeply moved by Finney and others was Harriet Beecher Stowe, who wrote Uncle Tom’s Cabin.
7. Both sides of this conflict used the Bible as their ally.

8. Standing in the middle was Abraham Lincoln.
 - a. He was shaped by evangelical culture but never joined a church.
 - b. He was steeped in the Bible and understood that no one had a corner on understanding the truth.
 - c. He knew that people had to try their best to do God's will but that God had his purposes that no beyond the plans of men.

9. In the end slavery led America to Civil War.

D. Culture Shocks for Evangelical America

1. Directly on the heels of the Civil War, traditional evangelical beliefs found themselves attacked.
2. The first shock came from Charles Darwin's theory of evolution. He published "The Origin of Species" in 1859 and rocked the foundation of Christian faith.
3. The second shock came from industrialization and the growth of major cities. As people emigrated from other countries, they brought with them religious beliefs different from Protestant Americans.
4. The third attack came from the development of higher criticism of the Bible. Higher Criticism brought a skeptical view to the interpretation of the Bible.

Biblical criticism is an umbrella term covering various techniques used mainly by mainline and liberal Christian theologians to study the meaning of Biblical passages. It uses general historical principles, and is based primarily on reason rather than revelation or faith.

Form criticism is an analysis of literary documents, particularly the Bible, to discover earlier oral traditions (stories, legends, myths, etc.) upon which they were based.

Tradition criticism is an analysis of the Bible, concentrating on how religious traditions have grown and changed over the time span during which the text was written.

Higher criticism is "*the study of the sources and literary methods employed by the biblical authors.*"

Lower criticism is "*the discipline and study of the actual wording*" of the Bible; a quest for textual purity and understanding.

Biblical Criticism, in particular higher criticism, deals with *why* and *how* the books of the Bible were written; lower criticism deals with the *actual teachings* of its authors.

5. These threats shifted Western culture from Christian to secular.
6. The church was divided on how it should address these significant issues. Two camps evolved.

a. One side embraced these changes. This was the birth of Liberalism. Martin Marty calls these Public Protestants. Their main concern was social reform.

b. The other said rejected these changes. They would later become known as Fundamentalists. They continued on the course of evangelicalism and focused on the saving of individual souls. They argued that it is only through the saving of souls that social change can truly take place.

7. A major voice for the Evangelical movement was Dwight L. Moody.

VI. A Bridge for Intelligent Moderns

The end of the 19th century brought the rise of Liberalism. The objective of Liberalism was to lead Protestant churches into the new world of modern science, modern philosophy and modern history. Harry Emerson Fosdick, an influential preacher in New York, stated that the central aim of Liberalism was to make it possible for a man to be both an intelligent modern and a serious Christian.

A. The Aims of Protestant Liberalism

1. Liberalism tried to address the question, how can Christians make their faith meaningful in a new world of thought without distorting or destroying the gospel?

2. Henry Sloane Coffin of Union Theological Seminary in New York said liberalism is that spirit that reveres truth supremely and therefore craves freedom to discuss, to publish, and to pursue what it believes to be true.

3. Liberal theology can be pictured as a suspension bridge. One tower is planted upon modern thought and the other upon Christian experience. The ground under each is unstable and shifting.

a. Evangelical liberals put their trust in the Christian experience side and hope to express a theology that will serve intelligent moderns.

b. Modernistic Liberals put their faith in modern thought. They hope to be accepted as “serious Christians.”

4. Liberals believed that Christian theology should come to grips with modern science.

a. Faith must be tested by reason and experience.

b. Christians should be open to new ideas that might call into question traditional beliefs.

c. Liberals embraced the idea that the world is one big machine or organism.

d. Liberals pressed for unity at all levels, blurring the distinctions between revelation and natural religion, Christianity and other religions, Christ and other men, God and man.

5. Two important terms

a. Immanence is the idea that God is present in everything. In its extreme form it becomes pantheism, the idea the God is physically present in every part of the world.

b. Transcendence is the idea that God exists apart from the world. In its extreme form it leads to deism, which believes that God exists, but that He does not interact with the world. Some call this the clockmaker view of God. God created the world, set it in motion and then took His hands off.

6. Liberal theology embraced the immanence of God. They distilled the supernatural and spiritual into human consciousness, the intellect and emotions. The life coursing through man and nature they called "God".

7. Immanence fit well with modern science and embraced the evolutionary process.