

Turning Points: God's Faithfulness in Christian History

6. 19th century Revivals & Free Churches



*Eighteenth-Century
Enlightenment*

Le siècle des Lumières

(century of light)

Zeitalter der Aufklärung
(age of the clearing-up)

Positive: liberty, equality, freedom

Negative: rejection of tradition

Light?

Reason can know all?

Skeptical of Christianity

Skeptical of miracles



La Raison

Challenge to Traditional Authority

1. Scientific revolution → know **nature inductively**, challenging Church. Case of Galileo. Seeing is believing → no miracles.....

2. Philosophes: **new literary elite** challenged beliefs about human nature & politics. → original sin disputed (education & freedom) for *tabula rasa*.

3. Industrial Revolution challenged beliefs about finances, economy, taxation, business.

Capitalism → one can make money & control own destiny; all based on self interest & private property.

Montesquieu (1689-1755)

French lawyer, man of letters, political philosopher



1721: *Persian Letters* satirical correspondence Persian visitor to Paris pointing out absurdities.

1. ***cultural relativism*** = belief subject to one's culture. Skeptic of universal.
2. **Christianity failed** to meet Enlightenment tests of logic & reason.

Tolerance = only reasonable response to religious differences (& inconsistencies).

1748: *De l'Esprit des Lois* (*The Spirit of the Laws*): one loved or hated it; Roman Catholic Church banned it, together w/ many works; 1751 placed on Papal Index. NATURE (mother earth) has a SPIRIT that communicates with humanity, rather than God.

Encyclopédia, or a systematic dictionary of the sciences, arts, and crafts

Goals= **overturn authority & superstitions**

“to change the way people think.”

Re-write definitions & history!

1. Human Equality → collective wisdom & accessible knowledge.

2. Skepticism all received traditions.

1757: subscribers 2,000-4,000;

1759: 35 vols. Completed.

Single most important work to foment revolution & breakdown trad. authority.

ENCYCLOPÉDIE, O U DICTIONNAIRE RAISONNÉ DES SCIENCES, DES ARTS ET DES MÉTIERS, PAR UNE SOCIÉTÉ DE GENS DE LETTRES.

Mis en ordre & publié par M. *DIDEROT*, de l'Académie Royale des Sciences & des Belles-Lettres de Prusse; & quant à la PARTIE MATHÉMATIQUE, par M. *D'ALEMBERT*, de l'Académie Royale des Sciences de Paris, de celle de Prusse, & de la Société Royale de Londres.

*Tantum series juncturaque pollet,
Tantum de medio fumpis accedit honoris!* HORAT.

TOME PREMIER.



A PARIS,

Chez { *BRIASSON*, rue Saint Jacques, à la Science.
DAVID l'aîné, rue Saint Jacques, à la Plume d'or.
LE BRETON, Imprimeur ordinaire du Roy, rue de la Harpe.
DURAND, rue Saint Jacques, à Saint Landry, & au Griffon.

M. DCC. LI.

AVEC APPROBATION ET PRIVILEGE DU ROY.

Voltaire



Écrasez l'infâme

(crush the infamous thing) most famous phrase against Church! Voltaire a Deist.

Candide, ou l'Optimisme (1759) novella satire. Young man, Candide, sheltered life in Edenic paradise & indoctrinated w/Leibnizian optimism (since God created world & God is perfect, everything in world is ultimately perfect) by tutor Pangloss.

Suddenly Candide alone, realizes disillusionment & pain of life.

Lesson: “**we must cultivate our garden,**” in lieu of Leibnizian mantra of Pangloss, “all is for the best in the best of all possible worlds.”

Deism: Reductionist Religion

DEISM : new standard affected many (religious & irreligious alike)

1. Belief in God (supreme being) as creator of universe; runs by laws imbedded in it; BUT little interest in origins or purpose *telos* of universe (old asked WHY; new HOW), no interest in Church;
2. God does not communicate w/ humanity; knowledge only through science; NO miracles, mystery, Bible, or institutional religion;
3. Mechanistic view: “clock-maker image”= universe perfect machine; God created nature w/ laws: scientists (not theologians) understand how it works.

Traditional churches also strong, many simply claimed more reasonable Christianity with no reference to miracles.

Jean-Jacques Rousseau



Social Contract, Principles of Political Right (1762):

Society has negative effect on humans; transforms *amour de soi*, (positive self-love & reason) into *amour-propre* (pride & fear of other; thus competition).

References to “love” directly from Augustine *City of God* of self-love for earthly city; love of God for heavenly city → but twisted.....

God’s providence & sovereignty transferred to *Le Peuple* :

“The heart of the idea of the social contract may be stated simply: Each of us places his person and authority under the supreme direction of the general will, and the group receives each individual as an indivisible part of the whole....”

French Revolution = **religious revolution** as well as political!

French Revolution of 1789-1799 Napoleon 1799-1815



Première SCÈNE de la RÉVOLUTION Française A PARIS.

Le 10 août 1793, on expose à Paris sur la Place publique le buste de Louis XVI. Les Français se précipitent pour le voir, et le buste est brisé. On expose ensuite le buste de Louis XVI, et le buste de Louis XVI est brisé. On expose ensuite le buste de Louis XVI, et le buste de Louis XVI est brisé. On expose ensuite le buste de Louis XVI, et le buste de Louis XVI est brisé.

Declaration of the Rights of Man and of the Citizen

Déclaration des droits de l'Homme et du citoyen

26/27 Aug. 1789: universal, individual & collective rights declared by Assembly.

- ❖ natural rights
- ❖ popular sovereignty, not divine right of kings
- ❖ law = expression of “general will”
- ❖ freedom of speech, press, religion

Intended to mirror iconic image

Ten Commandments → now new, improved (secular) version!



Cult of Être Supreme: birth of Civil Religion

massive pageant staged by Jacques-Louis David on 8 June 1794

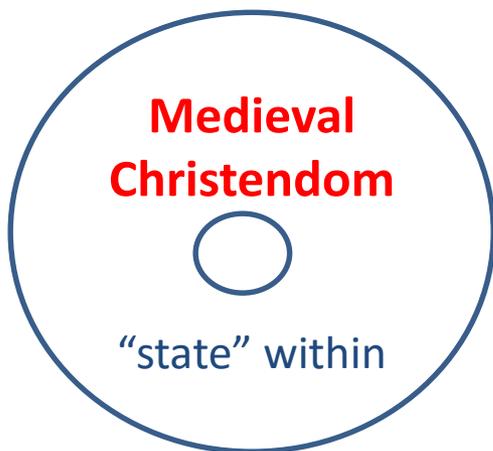


Transitions Church & State: Functions & Roles

Medieval Church

All functions;
including diplomacy
& war

Involuntary



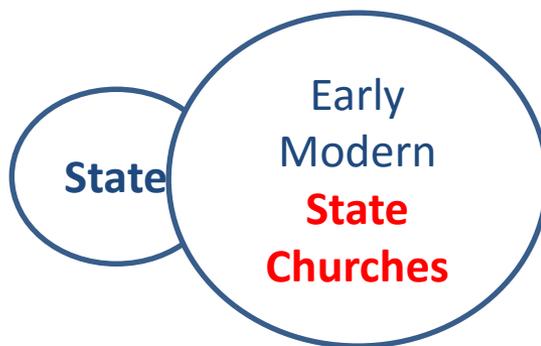
Medieval State:

Almost non-existent

Early Modern Church

social, religious &
regulated welfare, economy,
education, censorship, etc.

Involuntary (& dissident)



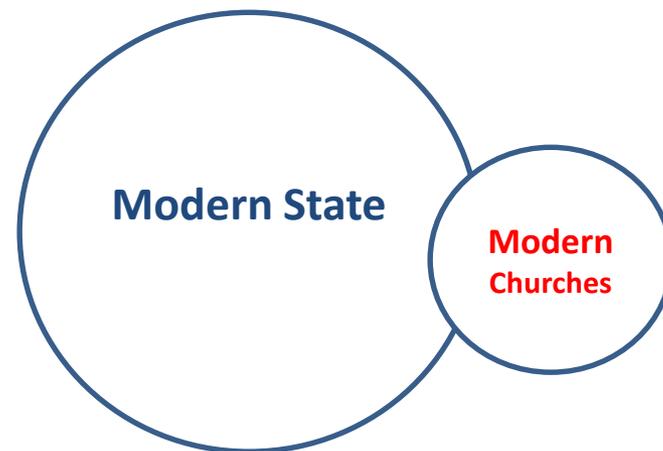
Early Modern State:

small; diplomacy & war

Modern Church

social, religious
greatly diminished

Voluntary



Modern State:

All functions;
including civil religion

From State Churches to Denominations

Early modern European states chose church: Catholic, Lutheran, Church of England.... (1648 Treaty of Westphalia: “*cuius regio, eius religio*”)

By 1800 (Enlightenment, political & Industrial revolutions) state churches weaken in functions, entered **competition** w/new movements w/i state churches/ free churches.

State churches reduced religion to social-economic-political interests of monarchy/govt. w/ religious function more civil.

“New wine” could not fit into “old wine skins”!

19th c.= growth of denominations in great variety → most cut all ties w/ established churches (“mainline”).

Revival of Catholicism

Romanticism revived interest in MYSTERY & continuity to distant past. Revival “Gothic” architecture; beyond classical (1500-1800)

François-René, vicomte Chateaubriand

Great question: “Who am I?”= individual (fully present like no time before), not just

“*Qu’est ce que le tiers état?*” (what is the Third Estate?)

Yet many more women return to Mass, not men!

Start of Catholic men’s fraternal societies (e.g. 1836 Ancient Order of Hibernians; 1882 Knights of Columbus, etc.)

Google eBook: →Chateaubriand, *Génie du christianisme* in English



Revivals, Awakenings, *le Réveil*

1815 Napoleon defeated at Waterloo; all Europe relieved.

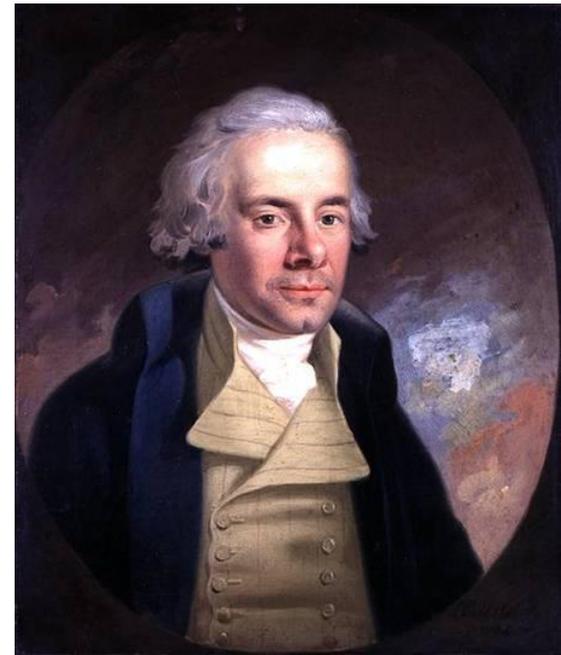
Rebuilding governments, infrastructure, travel throughout Europe now possible.

Renewed interest in reviving Christianity = answer to revolution, war, inequality in workplace, slavery, suffering, etc.

USA → “In God We Trust”

William Wilberforce (1759-1833) English Evangelical politician, philanthropist, abolitionist.

His campaign led to *Slavery Abolition Act 1833* → abolished slavery in most of British Empire.



Thomas Chalmers (1780-1847)

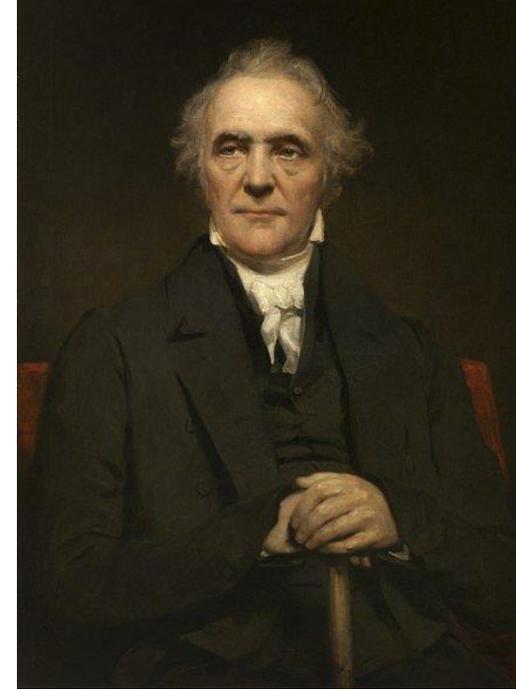
Scottish: Studied math St. Andrews. 1799: licensed “preacher of the Gospel” St. Andrews presbytery.
1803: further study Edinburgh & Prof. mathematics, ordained minister Kilmany.

1815: minister Tron Church, Glasgow → reputation
Evangelical preacher spread UK=

Samuel Wilberforce (3rd son William & one of greatest public speakers of his day = “all the world is wild about Dr Chalmers.”

1819: minister church & parish St. John (2000 families; 800+ no connection w/church). Built 2 school-houses w/4 teachers for 700 children. B/w 40-50 local “Sabbath schools” opened (1000+ children).

1823: chair moral philosophy St Andrews U. (1828 Edinburgh); inspired students to become missionaries.



Thomas Chalmers

1834: leader evangelical section Scottish Church;
Helped create 220 new churches!

Supported *Non-intrusionism party* in Church of Scotland
= no minister intruded into any parish contrary to will of
congregation. Contrast state church, courts ruled in favor of intrusion.

May 1843: **470 clergy** withdrew from general assembly & founded
Free Church of Scotland; Chalmers moderator.

1844: Chalmers announced church extension campaign for new buildings.

1846: 1st principal Divinity Hall, Free Church of Scotland.



Thomas Chalmers, Christian Economist

1808: *Inquiry into the Extent and Stability of National Resources.*

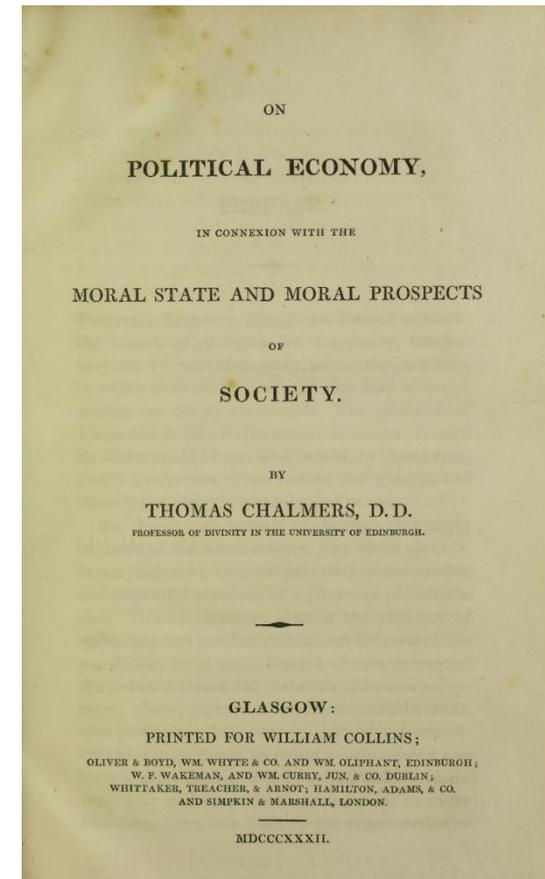
1826: 3rd vol. *Christian and Civic Economy of Large Towns.*

1832: *Political Economy*: right economic condition of masses dependent on right moral condition; character is parent of comfort, not vice versa.

Chalmers argued increase relief for poor resulted in more poor & unsustainable taxes.

Argued for “[deserving poor](#)” relief (mental, physical disability, old age, orphan status) & [more work](#) Programs.

Chalmers started to managed parish of St. John’s, parish poor cost city £ 1400 per yr.; in 4 yrs. expenditure reduced to £ 280.



le Réveil: Geneva

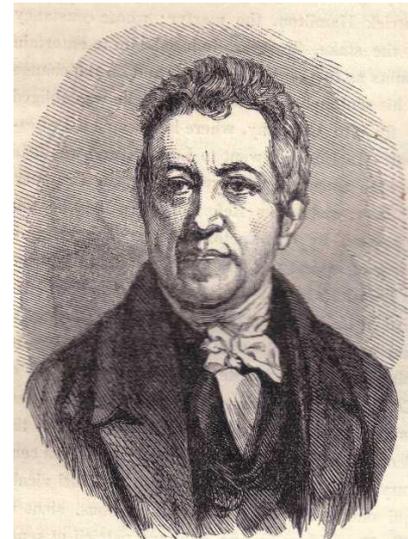
Robert Haldane (1764-1842) & brother James, wealthy Scottish Evangelicals.

1797: Robert sold castle; left Church of Scotland; preached. Founded “*Society for the Propagation of the Gospel at Home*,” built chapels (tabernacles), supported missionaries (esp. Africa), educated young men to evangelize= est. **85 churches in Scotland & Ireland.**

1816: Robert evangelized continent → **Geneva & Montauban**= lectured, met theological students: César Malan, Frédéric Monod, Jean-Henri Merle d'Aubigné: Bible studies, prayer.....

1816: *Evidences and Authority of Divine Revelation*

1819: *Commentaire sur l'Épître aux Romains*



le Réveil: Geneva

Evangelical conventicles est. w/i Reformed Church of Geneva;

1831: ***Evangelical Society in Geneva*** & 1832 school for preaching.

1848: formed evangelical Free Church (***Église libre***); left est. church (*Église national*).

Canton of Vaud new Reformed Free Church, w/ **Alexandre Vinet**.

Doctrinal distinctives:

1. Study Bible as infallible Word of God: for 100 yrs. little study in Church of Geneva & seminary. Like Luther, break-throughs by study of Romans.

2. Return to Reformed Creeds (at least half; others dropped full church) → **problem: recovering Gospel AND Church! Many revivals only Gospel.**

3. Education & youth work

4. Charity

le Réveil: Geneva

Jean-Henri Merle d'Aubigné (1794-1872)

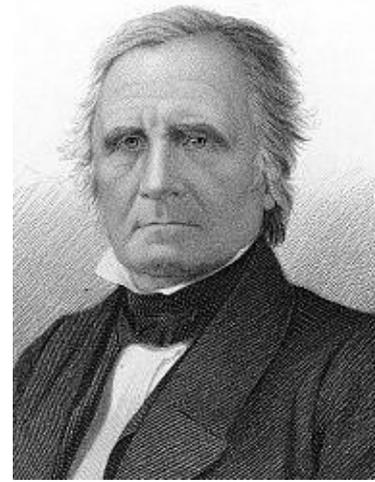
1817: studied in Berlin; 1818: pastor French Protestant Church Hamburg; 1823: pastor Franco-German Brussels Protestant Church & court preacher to King William I, the Netherlands; back to Geneva.

Spiritual father to young Guillaume Groen van Prinsterer (famous historian & Parliamentary leader) who served w/ Abraham Kuyper. → *Het Réveil*

Abraham Kuyper (1837-1920) Reformed theologian.

Gereformeerde Kerken, newspaper, Free University of Amsterdam, Anti-Revolutionary Party. Prime Minister of the Netherlands 1901-1905.

Years later *Francis Schaeffer* & others at Free Univ.



le Réveil: Geneva

Jean-Henri Merle d'Aubigné (1794-1872)

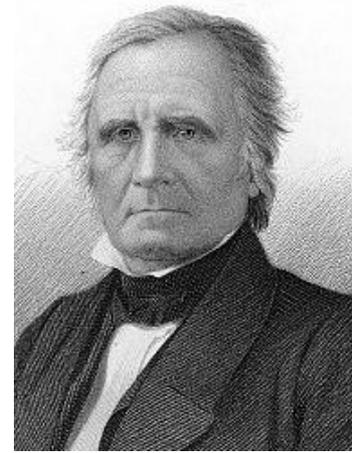
1. Professor & Historian: [trans. into many languages]

Histoire de la Réformation au XVIIe siècle (Paris, 1835-1853;
new ed., 1861-1862, 5 vols.)

Histoire de la Réformation en Europe au temps de Calvin (8 vols. 1862-1877):
prior to this publication very little was known about Calvin!

2. International Preacher & Statesman: preached throughout Europe to large
crowds, monarchs & presidents.

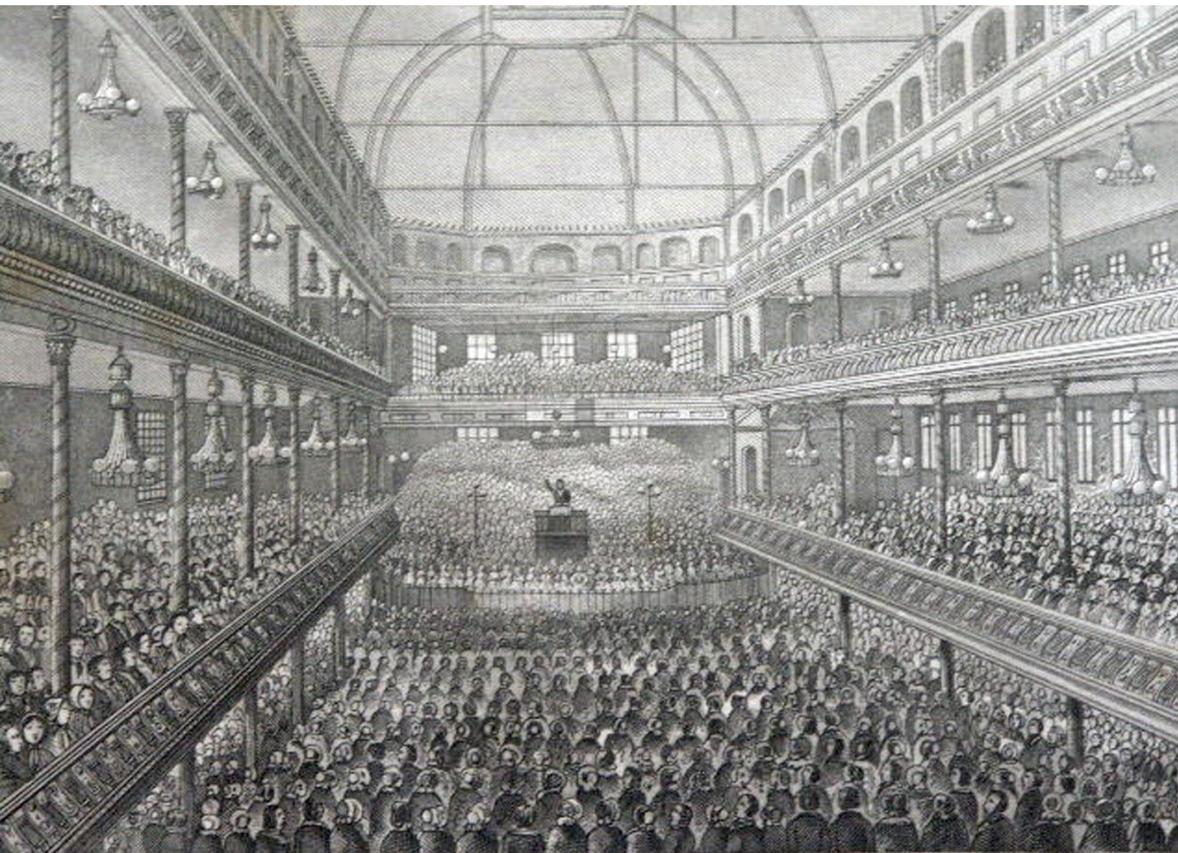
3. Mentor: **Henri Dunant** (1828-1910): 1847 “Thursday
Association”= band young men studied Bible, helped poor.
1852: founded Geneva chapter **YMCA**.
1863: founded International Committee of the **Red Cross**.



Charles Haddon Spurgeon (1834-1892)

British Particular Baptist (Reformed Baptist) pastor of **Metropolitan Tabernacle**, London 38 yrs; “*Prince of Preachers*.” Congregation= 10,000. Oct. 1857: preached largest crowd= 23,654, The Crystal Palace, London.

Below: Surrey Music Hall



Spurgeon at 19 yrs. old



Charles Haddon Spurgeon

Published Sermons:

Spurgeon wrote out sermons but preached w/ only note cards. Stenographers copied his sermon & he would then edit for immediate publication.

Sermons sold for penny each; widely circulated

became all-time best selling series of writings published in history.

Missions:

Friend in **James Hudson Taylor**, founder **China Inland Mission**. Spurgeon supported & sent many candidates to apply.



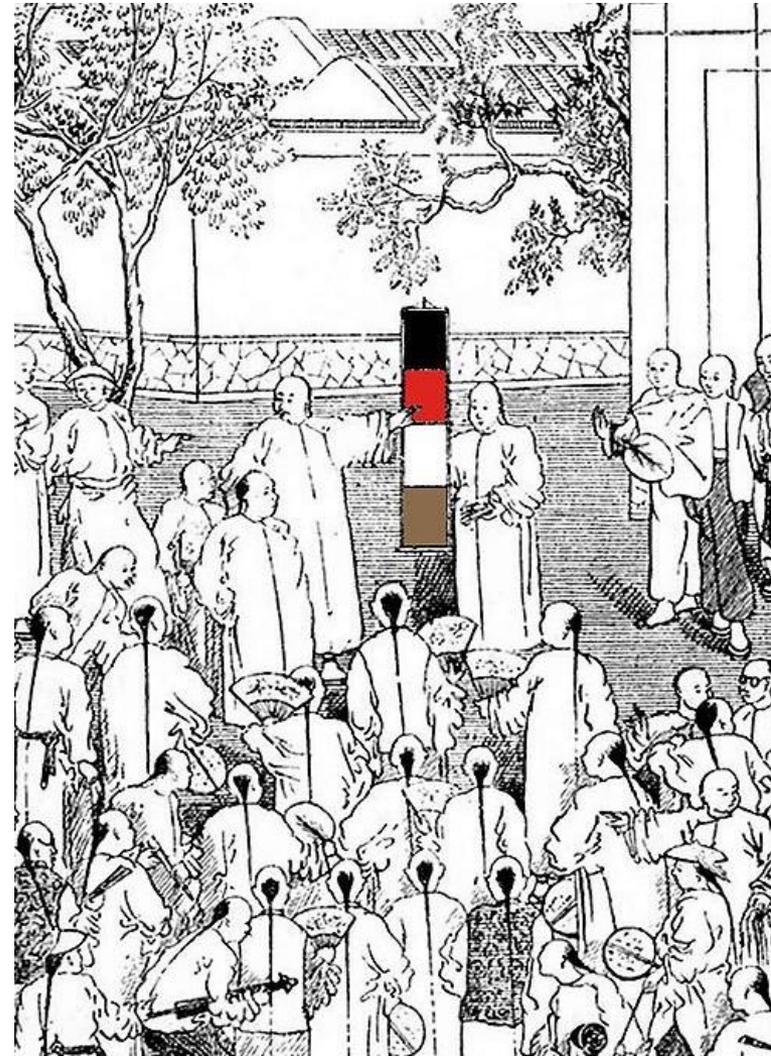
Charles Haddon Spurgeon, *The Wordless Book*

Spurgeon developed new technique in cross-cultural evangelism w/ *The Wordless Book*. Book has several blocks of pure color that, in sequence, represent a nonverbal catechism about basic Christian teachings for instruction of children, illiterate, people of different cultures.

Black= sinful state of humanity by nature; the dark page.

Red= blood of Jesus.

White= perfect righteousness God has given to believers through atoning sacrifice of Jesus Christ his Son; the clean page.



Charles Haddon Spurgeon: defended orthodoxy

1887: Spurgeon's 1st **“Down-grade” article**, *The Sword & the Trowel*.
i.e. they had downgraded” Bible (inerrancy) & principle of *sola scriptura*.

19th c. conflicts:

1. Some (pseudo-historical theories) thought they found inconsistencies in Bible & historical accounts. Bible no longer inerrant but a story for critical study only. → **“Higher Criticism”**

2. Jesus's divinity questioned. **Ernst Renan, *Life of Jesus*** (1863): Jesus= man, not God; he rejected miracles & believed by humanizing Jesus he was restoring to him a greater dignity (???).

Darwin's & Huxley's assertions of human evolution from Apes.....

Thus, Spurgeon's enormous popularity as a public figure and preacher gave him the opportunity to **defend orthodoxy** against “down-grades.”

Advertisement for *Christian History* Magazine

All only \$5.00 each: [116 issues]

#29 Spurgeon

#88 C.S. Lewis

#77 Jonathan Edwards

#67 Augustine

#46 John Knox

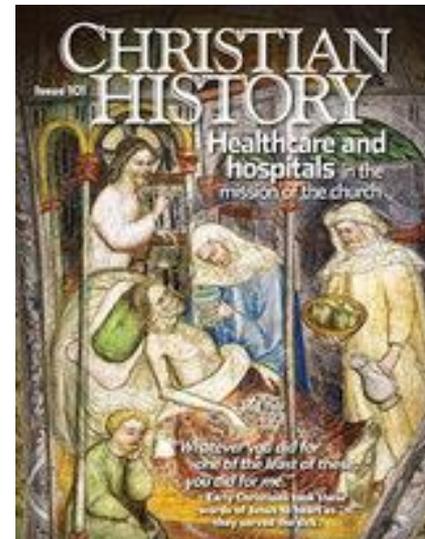
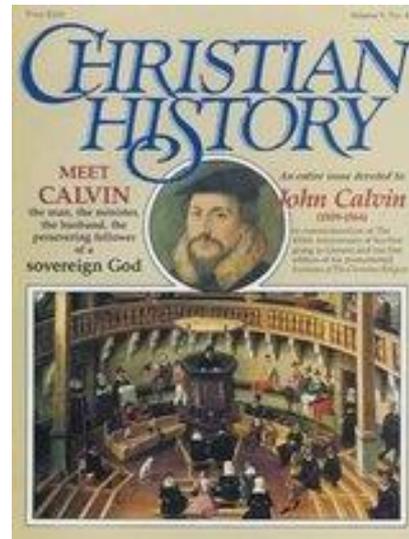
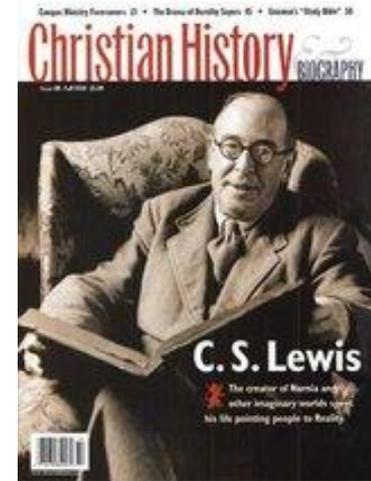
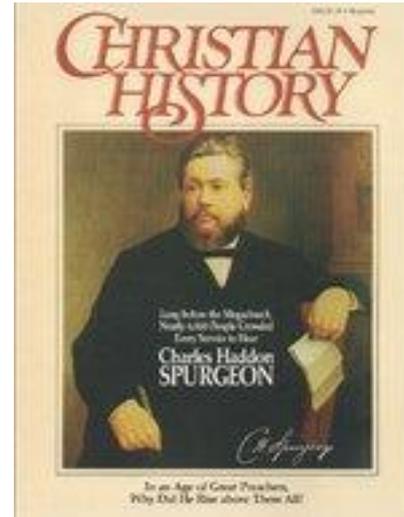
#12 John Calvin

#101 Healthcare & Hospitals in the
Mission of the Church

OR on CD Rom/ DVDs

See:

www.christianhistoryinstitute.org/magazine/issues/



Prophecies and Pseudo-science Increase

Revivals, Free & independent churches, charismatic preachers increased interest in Gospel, but also encouraged many unwise or even false directions.

Prophecy & science in poor combinations:

e.g. **Mary Baker Eddy** (1821-1910) founder *Christian Science*; Seventh-Day Adventists on health & diet & **Ellen Gould White** (1827-1915) continued prophetic tradition; **Joseph Smith, Jr.** (1805-1844) in *Book of Mormon*.

A. extremes in pseudo-science predicting **Jesus's return**.

B. speculations about **millennium**: from Amillennial theology to Premillennialism, w/ Dispensationalism John Nelson Darby (1800-1882), Anglican, then leader Plymouth Brethren.

C. **Physical and emotional evidences** of Holy Spirit or blood of Christ stressed more.

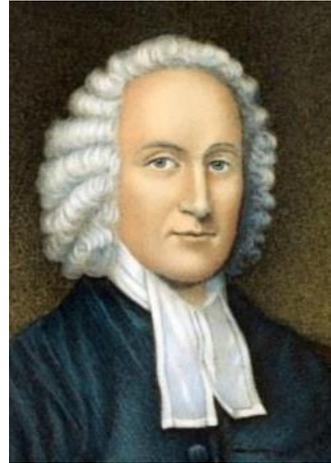
Great Awakenings USA

1. **Great Awakening USA (c. 1730–1755)**: 1740s **George Whitefield** (1714-1770) travelled to American colonies/ revivals/ founder Methodist w/ John & Charles Wesley. **Jonathan Edwards** (1703-1758)= Calvinist & Congregational.

2. **Second GA: 1790-1820s**. Reaction Enlightenment godlessness & French Revolution; it rejected skeptical rationalism & Deism. Strongly influenced by Romanticism= enthusiasm, emotion, appeal to mystery/supernatural. Membership rapid in Baptist & Methodist congregations.

3. **Third GA (c. 1850–1900)**

4. **Fourth GA (c. 1960–1980)**



2nd Great Awakening USA

Early 19th c. USA population increase= **5 → 30 million**.

Westward expansion left institutional churches behind.

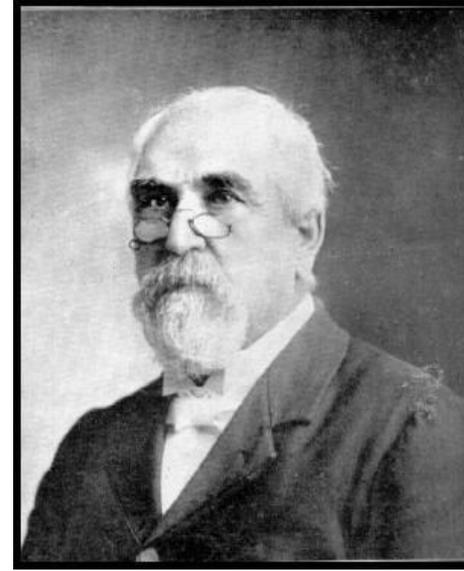
Revivals important way to call people back to Christianity.

Camp meetings: *Methodist & Baptist* preachers well suited for revivals: simple Gospel message, itinerant preachers common, low intellectual interest w/ great emotional appeal.



2nd Great Awakening USA

South-central Kentucky June 1800 (some Scots-Irish influence): **Presbyterian James McGready** & 2 other pastors preached 3 days; 4th day, 2 traveling Methodist ministers officiated; concluded w/emotional exhortation. Many physically collapsed at “conviction of sin.” People convinced they experienced visitation of Holy Spirit like early church at Pentecost.

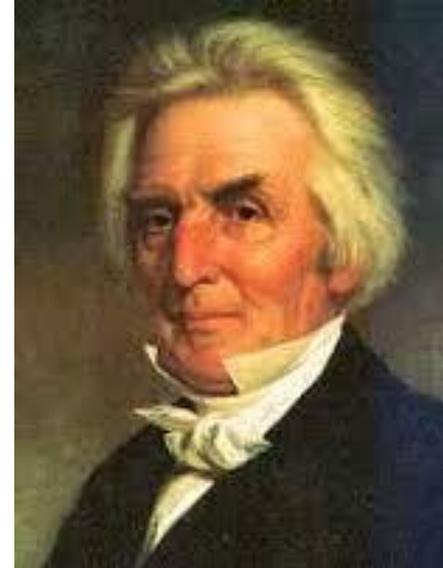


Problems:

1. While Calvinism/Reformed helped initiate Awakening, & many taught predestination, increasingly belief one could change destination by undergoing conversion. Later **predestination ignored**.
2. Many preachers began to **predict Jesus's Second Coming** 1840s, BUT Jesus might not come until more people showed themselves prepared.
3. **Revival meetings** became incorporated into most **Evangelical worship** services; less traditional liturgy practiced over time.

2nd Great Awakening USA

Aug. 1801: **Barton W. Stone** revival Cane Ridge, Kentucky= most famous camp meeting = 23,000 people for one week. Preaching simple, lively, persuasive, w/ preachers from different denominations sharing platform. Common people deeply affected, w/ strong **emotional** responses now considered **proofs of conversion**.



Strange physical manifestations = fainting, falling to ground (“slain in the spirit”), some uncontrollable shaking (“jerks”), dancing, running, singing. Stone believed God’s presence. Revival camp meetings swept through Kentucky, Tennessee and many of the southern states.

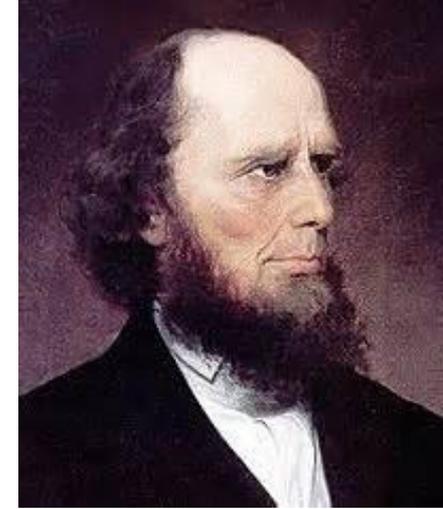
1804: independent presbytery, simply “Christian.” New movement questioned some elements of traditional Christology: equality of Son and Father.

Charles Grandison Finney (1792-1875)

American Congregationalist/Presbyterian minister;

Founder modern revivalism. 1825-1835 upstate

New York & Manhattan → called “*burned-over district*.”



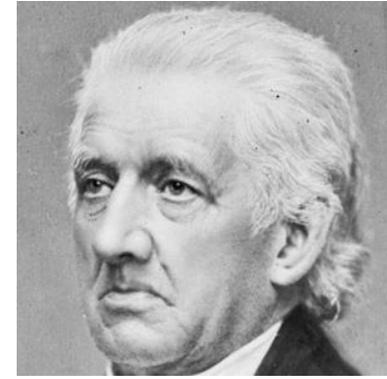
Opponent Old School Presbyterian theology; advocate of **Christian perfectionism**= baptism of Holy Spirit brings second blessing= second work of grace; baptism of fire= doctrine of Methodism & Holiness movement.

Social reforms, such as abolition of slavery & equal education for women & African Americans.

1835: taught Oberlin College, Ohio: accepted all genders/ races. Was 2nd president 1851-1866.

Innovations in preaching: women pray out loud in public meetings; development of “anxious seat”= place where those considering becoming Christians could sit to receive prayer; public censure of individuals by name in sermons & prayers.

Lyman Beecher (1775-1863)



Born New Haven; graduated Yale 1797 & 1798 in Yale Divinity School under Timothy Dwight.

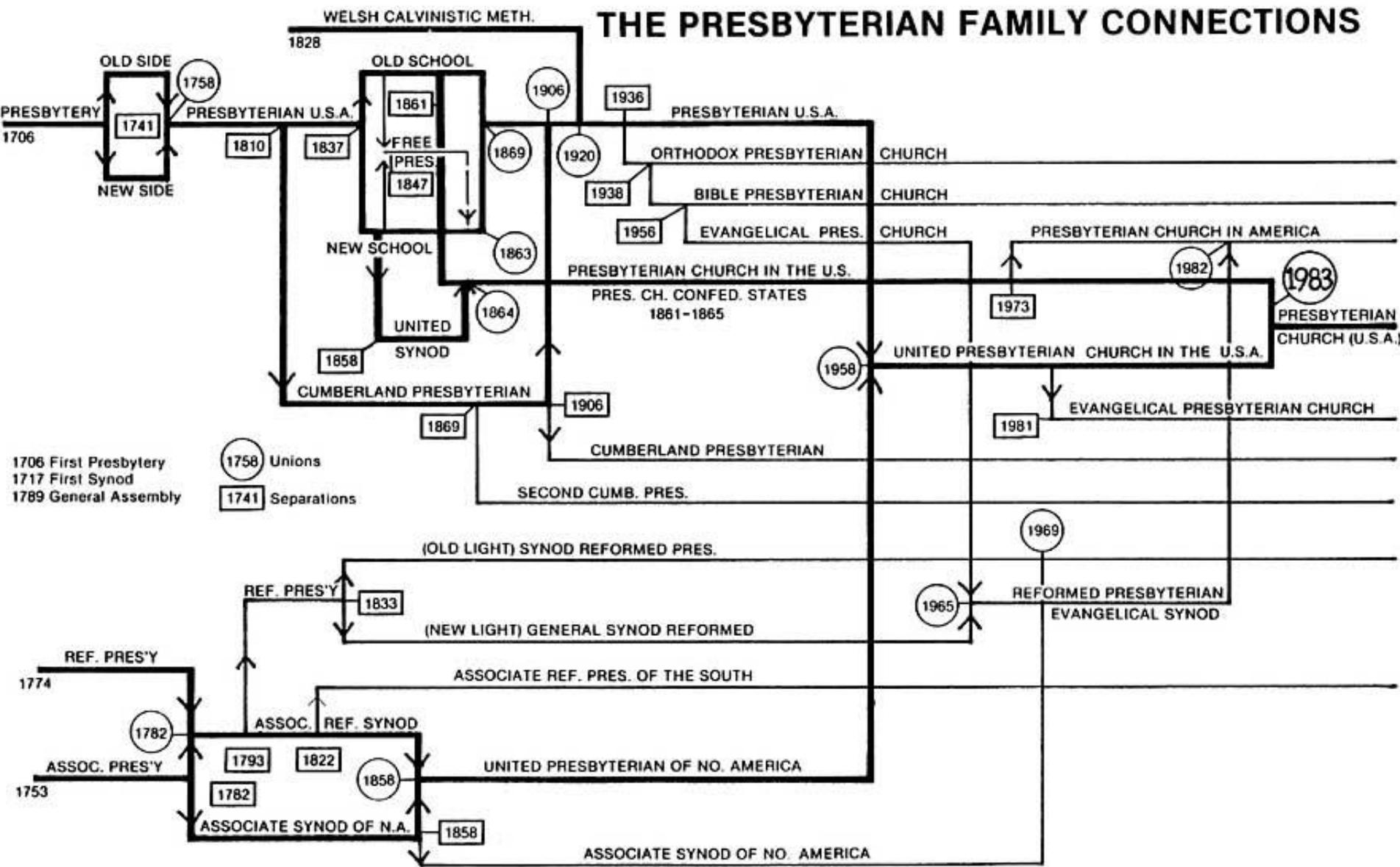
Sept. 1798: licensed to preach New Haven West Association; took pulpit Presbyterian church at East Hampton, Long Island.

Father of 13; many became notables: Harriet Beecher Stowe.

1810: moved Litchfield, CT as minister Congregational Church (remained 16 yrs). c. 1814 he delivered & published 6 sermons on “intemperance” (excessive alcoholism) & became very popular.

1826 moved to Boston (Hanover Church) then moved to Cincinnati & professor & president of Lane Theological Seminary. Soon a discussions of abolitionism became prominent, but southern slaveholders forced the school to cease discussions; most students left (went to Oberlin), the seminary closed.

THE PRESBYTERIAN FAMILY CONNECTIONS



1706 First Presbytery
 1717 First Synod
 1789 General Assembly

1758 Unions
 1741 Separations

Major Protestant Denominations

World Christian Encyclopedia (2001) by Barrett, et al

9000 Protestant Christian denominations in 242 countries

Lutherans (61 million members, 253 denominations)

Baptistic-Pentecostal/Keswick (49 million, 396 denominations)

Baptists (48 million, 322 denominations),

Reformed/Presbyterian (44 million, 300 denominations),

Methodists (23 million, 123 denominations),

United Church (22 million, 54 denominations),

Lutheran/Reformed united (15 million, 24 denominations),

various Adventist groups (11 million, 218 denominations).

<http://forums.catholic.com/showthread.php?p=6030339>

World Alliance of Reformed Churches (WARC): 218 member churches, 107 countries; c. 75 million members. Churches in WARC include Congregational, Presbyterian, Reformed and United churches w/ historical roots in 16th Reformation.