

EVANGELICALS

at the crossroads



QUESTIONS

- 1. What are the characteristics of an Evangelical? How did the characteristics develop over time and what influenced those characteristics?*
- 2. What are the values of an Evangelical? Are the values static or dynamic? If dynamic, what caused them to change?*
- 3. What is the rubric to label someone as an Evangelical or to identify the movement?*
- 4. Is the term “Evangelical” one that should be fought to keep or jettisoned?*

GOALS

- 1. Learn key events and figures that have shaped Evangelicals.*
- 2. Understand Evangelicals core values and guiding principles for those values.*
- 3. Understand and appreciate the breadth of the movement.*
- 4. Understand the tensions within the movement and why people have broke from it throughout history.*
- 5. Understand the external forces that shaped Evangelical's interests.*

models of EVANGELICALISM

*agents
of
movement*

*an economic
movement*

*movement
of the
Spirit*

*a political
movement*

*a social
movement*

*psychological
movement*

our approach is going to follow

a history of

EVANGELICALISM

*that integrates aspects of these
six models*

THE QUADRILATERAL

David W. Bebbington

- 1. Conversionism—“the belief that lives need to be changed”*
- 2. Biblicism—“belief that all spiritual truth is to be found in its pages”*
- 3. Activism—dedication of all believers, including laypeople, to lives of service for God, especially as manifested in evangelism (spreading the good news) and mission (taking the gospel to other societies)*
- 4. Crucicentrism—the conviction that Christ’s death was the crucial matter in providing atonement for sin (i.e., providing reconciliation between as holy God and sinful humans).*

SPREAD of EVANGELICALISM

16th Century



SPREAD of EVANGELICALISM

17th Century



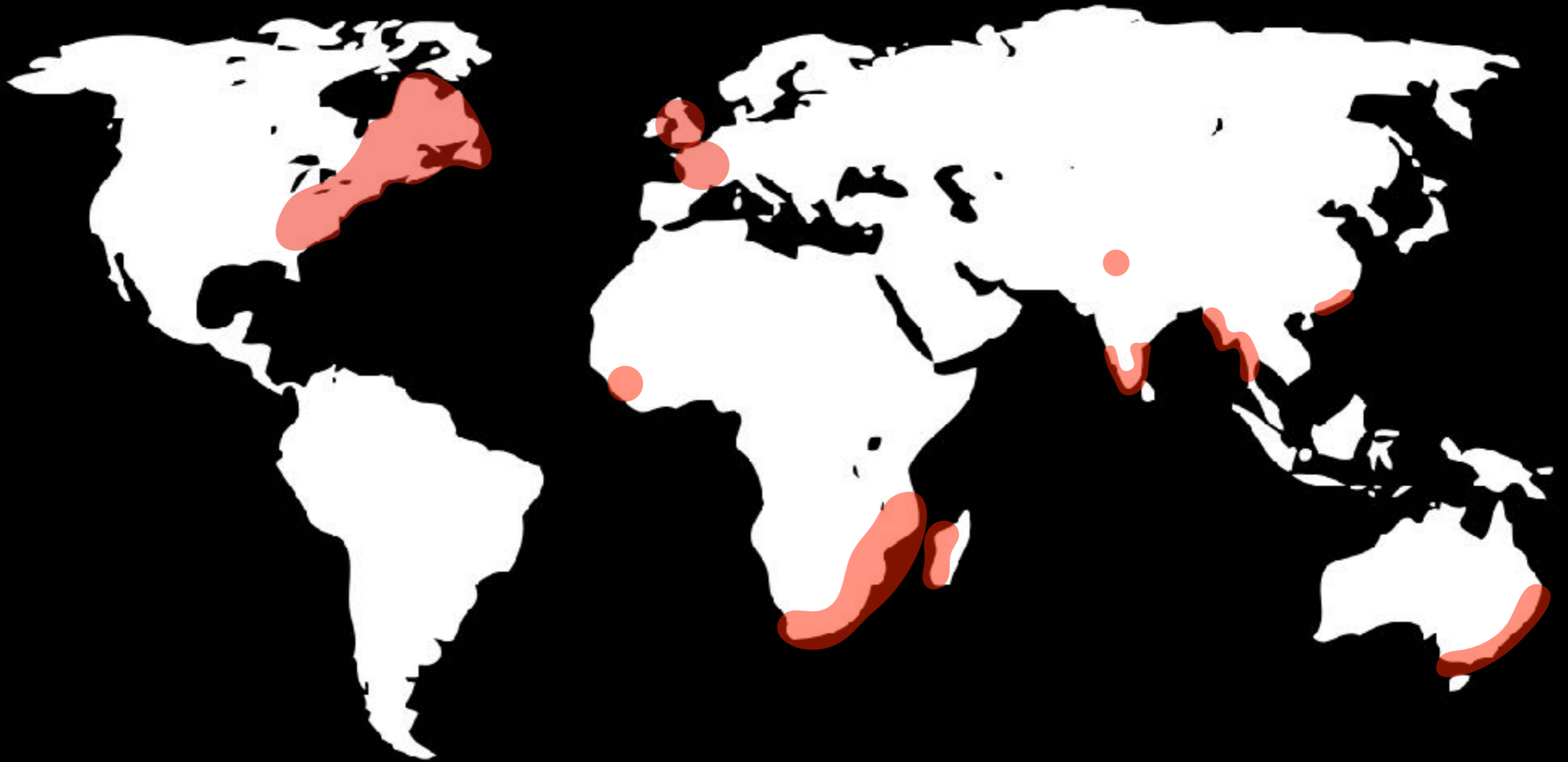
SPREAD of EVANGELICALISM

18th Century

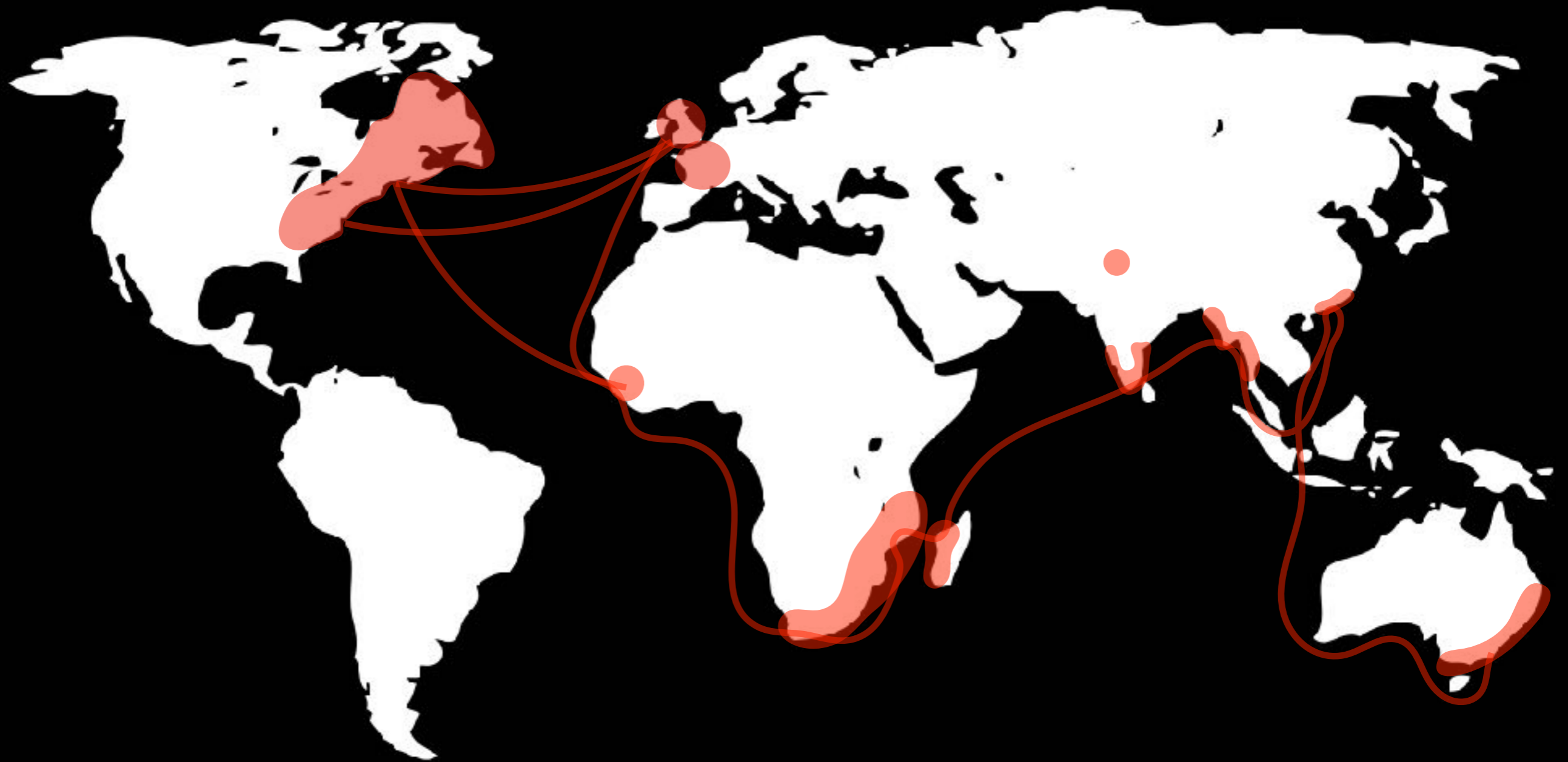


SPREAD of EVANGELICALISM

1st Half of 19th Century



MIGRATION & EXPORTING/IMPORTING OF EVANGELICALISM



MAJOR EVENTS

1745-1800

1746 | College of New Jersey Founded

1756-1763 | French and Indian War (7 Years War)

1773 | “An Appeal to the Public for Religious Liberty, Against the Oppression of the Present Day,” Isaac Backus

1783 | American Revolution Ends & Charles Simeon appointed Vicar of Holy Trinity Church

1784 | Francis Asbury & Thomas Coke become Superintendents of Methodist Church in America

1789 | French Revolution

1795 | Timothy Dwight, President of Yale University

MAJOR EVENTS

1800-1850

1801 | Cane Ridge Camp Meeting

Aug 1806 | Haystack Prayer Meeting Williamstown, MA

1820 | Asahel Nettleton Leads Revivals in Burned-Over District

1826 | Lyman Beecher's Sermons on Intemperance

1827 | New Lebanon Conference (ag. "New Measures")

*1832 | Stone & Campbell handshake in fellowship,
Restoration Movement Commences*

NUMBER OF CHURCHES	1770	1790
CONGREGATIONALIST	<i>625</i>	<i>750</i>
PRESBYTERIAN	<i>500</i>	<i>725</i>
BAPTIST	<i>150</i>	<i>858</i>
METHODIST	<i>20</i>	<i>712</i>

ANGLICANS

CHARLES SIMEON

1759-1836

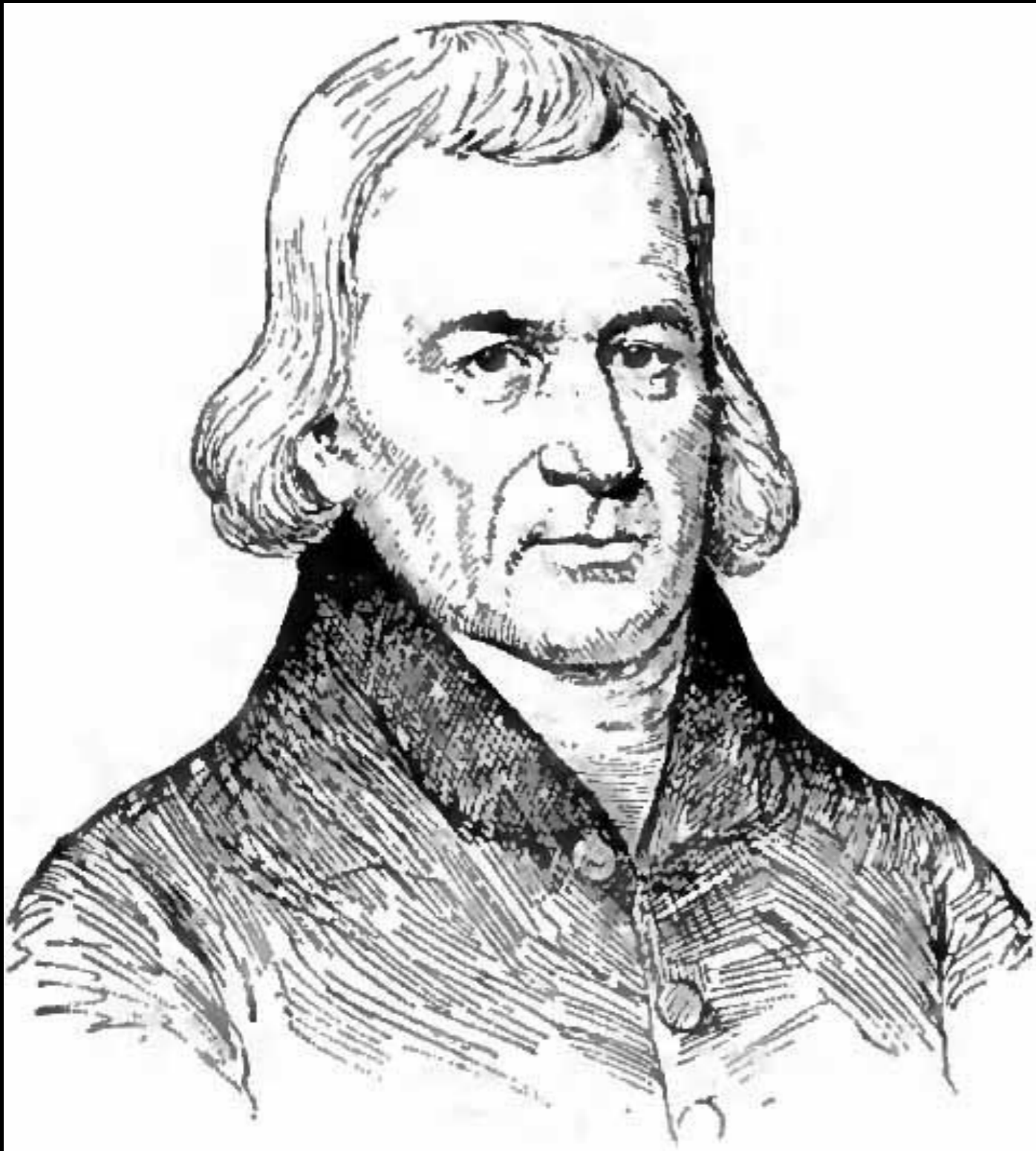


- *Vicar of Holy Trinity Church (1783)*
- *Disliked, Congregants Lock Their Rented Pews*
- *Church Filled with Cambridge Students*
- *Sunday & Friday Conversation Parties*
- *Founded Charles Simeon Trust*

METHODISTS

FRANCIS ASBURY

1759-1833



- *1784 | Commissioned Superintendent/Bishop of the Methodist Church to America*
- *Itinerant Circuit Preacher credited for kindling 2nd Awakening in South*
- *3 Volume Journal Recounting his itinerant ministry*
- *Traveled 300,000 miles on horseback and preached 16,500 sermons.*

FRANCIS ASBURY

Journal of Reverend Francis Asbury, Bishop of the Methodist Episcopal Church

“Saturday, December 18, 1784. Spent the day at Perry-Hall, partly in preparing for conference. My intervals of time I passed in reading the third volume of the British Arminian Magazine. Continued at Perry-Hall until Friday, the twenty-fourth. We then rode to Baltimore, where we met a few preachers : it was agreed to form ourselves into an Episcopal Church, and to have superintendents, elders, and deacons. When the conference was seated, Dr. Coke and myself were unanimously elected to the superintendency of the Church, and my ordination followed, after being previously ordained deacon and elder, as by the following certificate may be seen.”

“Sunday, January 9, 1785. We read prayers, preached, ordained brother Willis deacon, and baptized some children. I feel nothing but love. I am sometimes afraid of being led to think some thing more of myself in my new station than formerly.”

“Tuesday, February 8, 1785. I observed this as a day of abstinence. I preached and administered the sacrament ; held a love-feast — our friends were greatly comforted. Here I plunged four adults, at their own request, they being persuaded that this was the most proper mode of baptizing. Thursday, 10. Rode to Salisbury, where, as it was court-time, I had but few hearers ; and some of these made their escape when I began to insist on the necessity of holiness — a subject this which the Antinomians do not like to hear pressed too closely.”

Isaac Backus, *An Appeal to the Public for Religious Liberty Against the Oppressions of the Present Day* (Boston: John Boyle in Marlborough-Street, 1773), 17.

BAPTISTS

ISAAC BACKUS

1724-1806



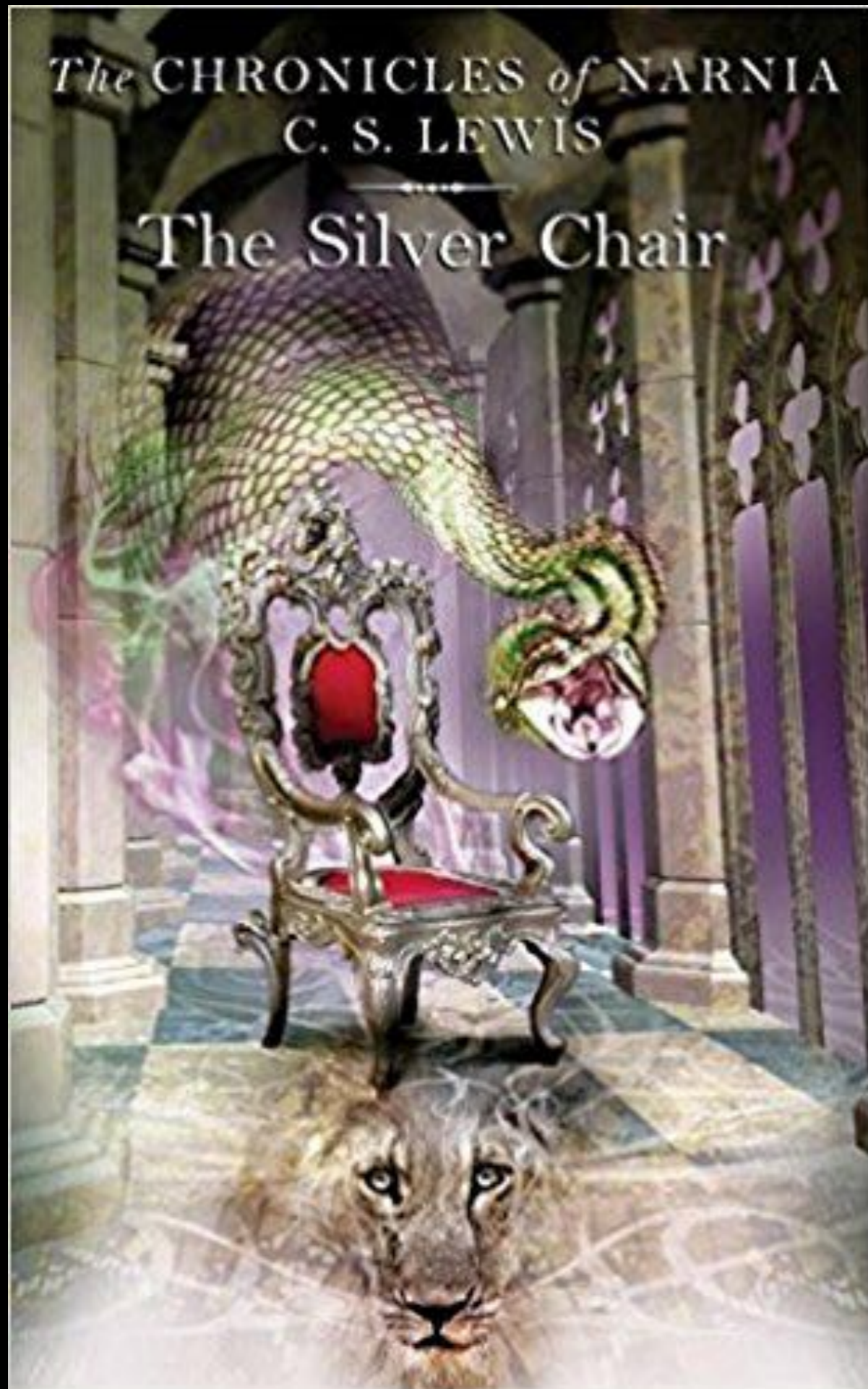
- *Pulpit of the American Revolution*
- *1773 | “An Appeal to the Public for Religious Liberty, Against the Oppression of the Present Day”*
- *Adamantly opposed to a state church*
- *Republican in both state politic and ecclesial politic*

ISAAC BACKUS

“An Appeal to the Public for Religious Liberty, Against the Oppression of the Present Day”

“Our legislature claim a power to compel every town and parish within their jurisdiction, to set up and maintain a pedobaptist worship among them; although it is well known, that infant baptism is never express’d in the Bible, only is upheld by men’s reasonings, that are chiefly drawn from Abraham’s covenant which the Holy Ghost calls, The covenant of circumcision, Acts 7. 8. And as circumcision was one of the hand writing of ordinances which Christ has blotted out, where did any state ever get any right to compel their subjects to set up a worship upon that covenant?”

Isaac Backus, *An Appeal to the Public for Religious Liberty Against the Oppressions of the Present Day* (Boston: John Boyle in Marlborough-Street, 1773), 17.



“Suppose we have only dreamed, or made up, all those things—trees and grass and sun and moon and stars and Aslan himself. Suppose we have. Then all I can say is that, in that case, the made-up things seem a good deal more important than the real ones. Suppose this black pit of a kingdom of yours is the only world. Well, it strike me a pretty poor one. And that’s a funny thing, when you come to think of it. We’re just babies making up a game, if you’re right. But four babies playing a game can make a play-world which licks your real world hollow. That’s why I’m going to stand by the play-world. I’m on Aslan’s side even if there isn’t any Aslan to lead it. I’m going to live as like a Narnia as I can even if there isn’t any Narnia.”

C. S. Lewis, *The Silver Chair* (New York: HarperCollins, 1953, 1981), 182.

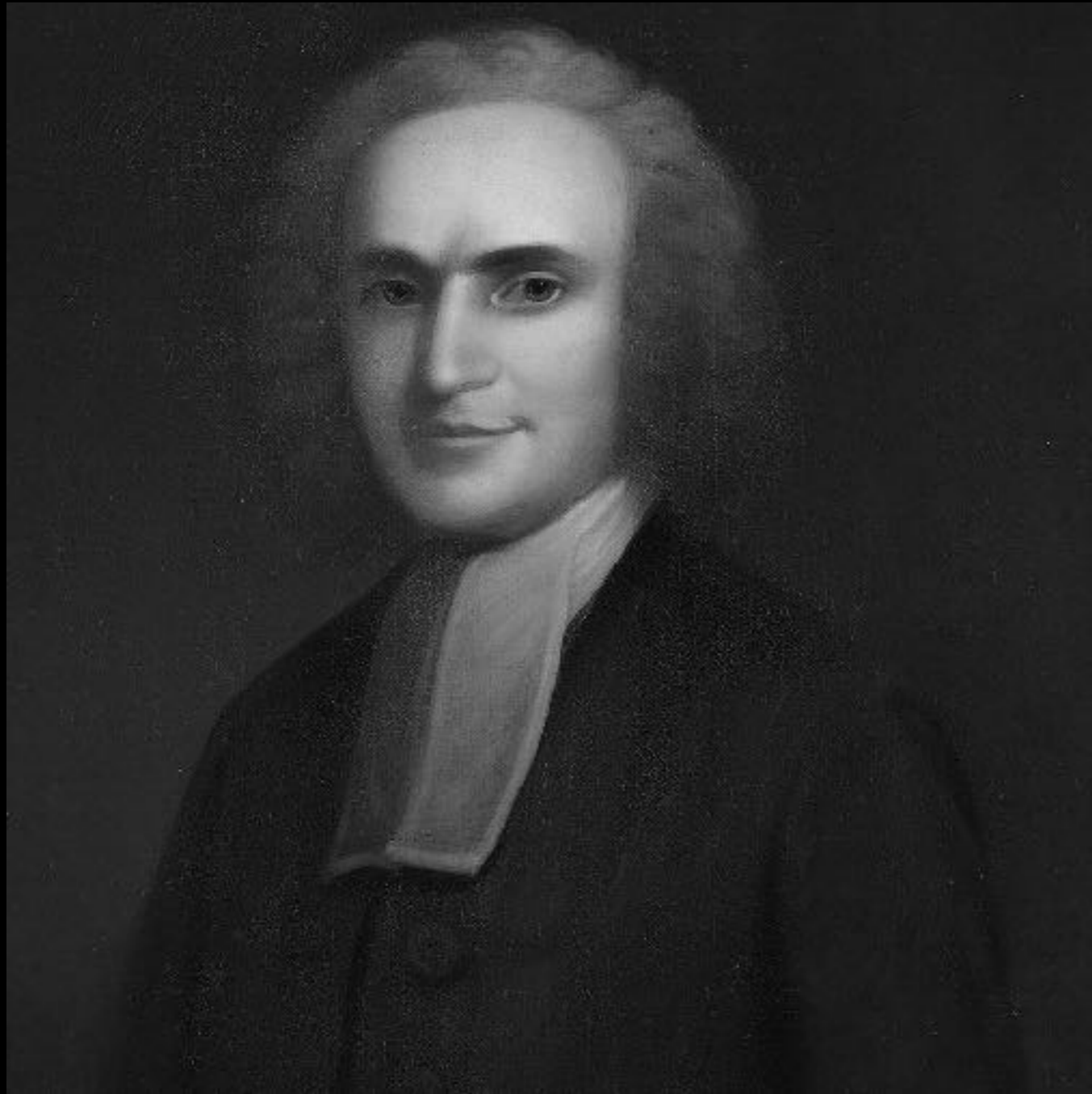
COLLEGE OF
NEW JERSEY
(1746)

PRINCETON UNIVERSITY



AARON BURR SR.

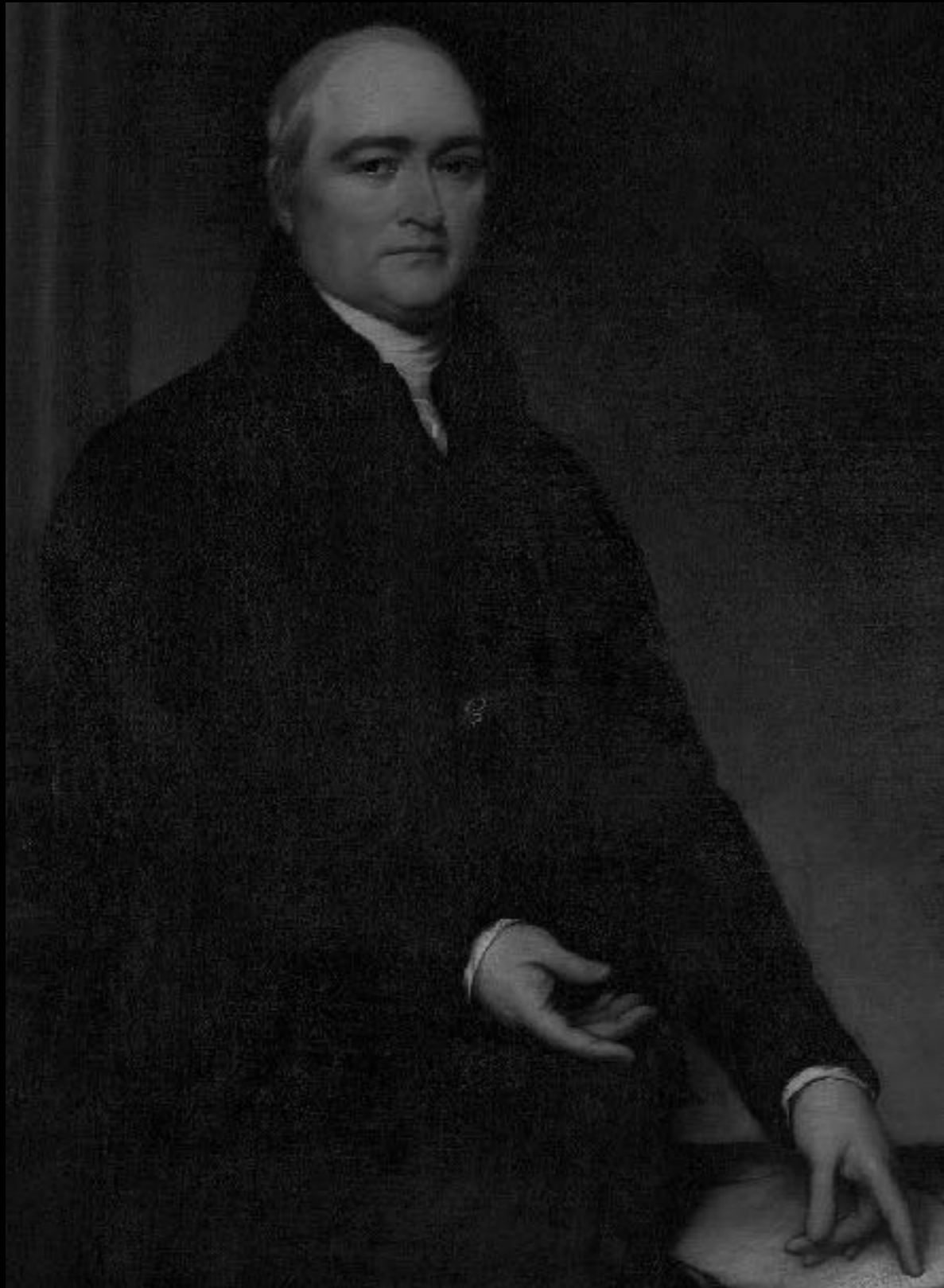
1716-1757



- *Marries Esther Edwards*
- *New Side—Presbyterian Minister*
- *Founder of College of New Jersey with John Dickson and Jonathan Edwards*
- *2nd President of the College of New Jersey*
- *Died of Fever, wife's death followed by 7 months, orphaning 3 yr old daughter & 2 yr old son*

SAMUEL DAVIES

1723-1761

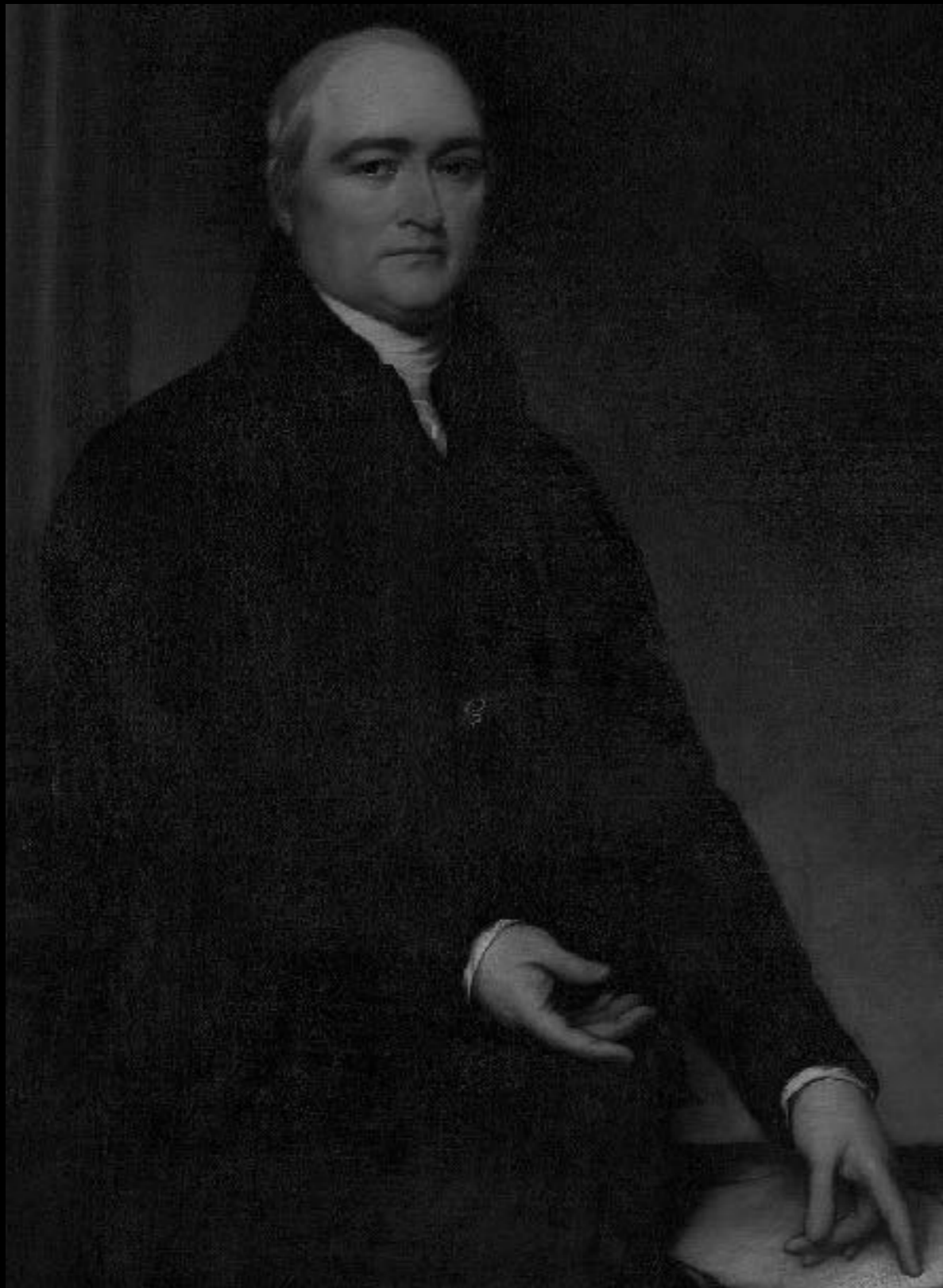


- *Evangelist and Presbyterian minister in Virginia*
- *Preacher to Slaves*
- *Fundraiser for College of New Jersey with Gilbert Tennent*
- *Recruiter for French and Indian War (emphasis of Liberty)*
- *4th President of the College of New Jersey (1759)*

CONGREGATIONALISTS

TIMOTHY DWIGHT

1752-1817



- *Jonathan Edwards Grandson*
- *8th President of Yale University (1795-1817)*
- *Encouraged Haystack Prayer Meetings*
- *Enflamed 2nd Great Awakening in Yale Chapel Services*
- *“Genuineness and Authenticity of the New Testament”*

TIMOTHY DWIGHT

“Genuineness and Authenticity of the New Testament”

“The faculties necessary to form a competent judge of all these facts, are the usual senses of men, and that degree of understanding, which we customarily term common sense. It will doubtless be understood, that I assert these to be the only faculties necessary for this end. Superior genius, or great attainments of science, are not only not necessary to enable a man perfectly to judge of these subjects, but would, in no wise render him a better judge, than any other man, possessed of the faculties above mentioned.”

Timothy Dwight, *Genuineness and Authenticity of the New Testament* (Hartford: Peter B. Gleason & Co., 1838), 30.

“In a word, to say nothing of the total insufficiency of enthusiasm to bear men above a whole life of uniform suffering, opposition, want, and wretchedness, it could never persuade any man, that, through a long period, he himself was able, with a word, to heal the sick, to restore the lame, and to raise the dead, in the name of Jesus of Nazareth. For these, and the like effects, the cause assigned is wholly inadequate; and, but for a peculiar spirit of opposition to Christianity, would never, even in the present case, have been suggested by any man who had the least acquaintance with the human character.”

Timothy Dwight, *Genuineness and Authenticity of the New Testament* (Hartford: Peter B. Gleason & Co., 1838), 38.

ASAHEL NETTLETON

1783-1844



- *Mentored by Timothy Dwight*
- *Conducted revivals in 1820 at the Burned-over district*
- *1827 New Lebanon Conference (opposed the “new measures” of Finney)*
- *Part of the New Divinity movement & opposed Altar Calls (b/c of doctrines of original sin and total depravity)*

ASAHEL NETTLETON

“Our object is something more than this. It is to give facts indeed, and such as are reliable; but we aim to awaken popular interest also.”

Reverend R. Smith, *Recollections of Nettleton and the Great Revival of 1820* (Albany: E. H. Pease & Co., 1848), 14.

“We have deemed it important to dwell thus distinctly upon this first stage of the Revival, for reasons already mentioned. The work was found, not produced by man’s efforts. The cloud was first seen hanging over these places, and thence extended itself in the use of appropriate means, as we shall see, to many others.”

Reverend R. Smith, *Recollections of Nettleton and the Great Revival of 1820* (Albany: E. H. Pease & Co., 1848), 18.

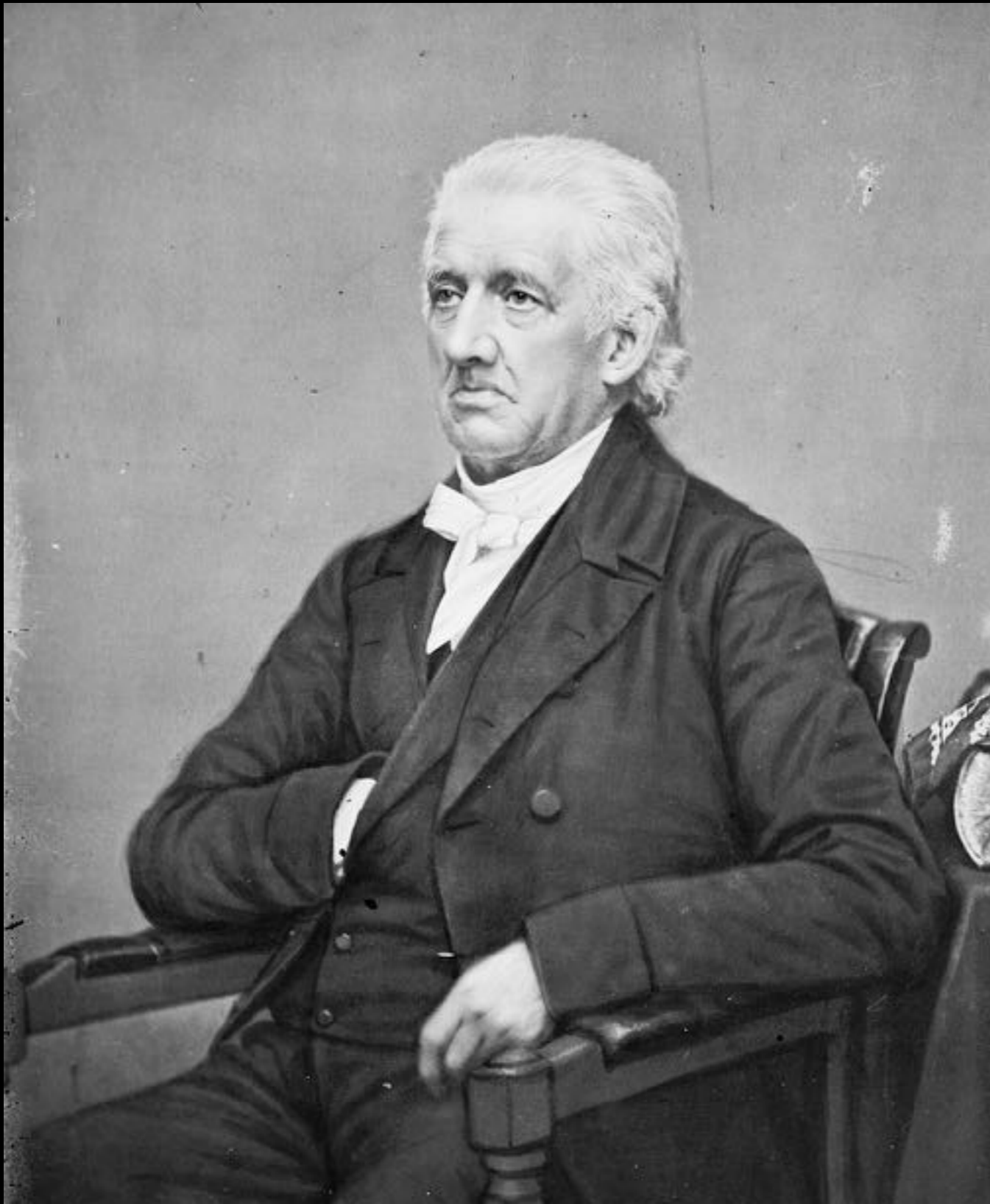
“Mr. Nettleton seemed to rely entirely on the work of the Spirit. So jealous, so fearful was he when he discovered that a people or individual were trusting to human instruments, that he would seem at times to be actually rude in disappointing them. He tore himself away from a place on one occasion, when there were more than a hundred supposed to be under convictions. A distressed woman who heard of his departure, exclaimed that “he was as bad as Satan, for he had come there only to torment them and then left them to do as they could.” Poor woman; she soon learned to her joy, to resort to a better helper. For similar reasons he would never urge an attendance on the anxious meetings, (as they were called,) but if any were found to be truly serious, and manifested a desire for such a privilege, it was managed in an unostentatious manner to have them invited.”

Reverend R. Smith, *Recollections of Nettleton and the Great Revival of 1820* (Albany: E. H. Pease & Co., 1848), 32-33.

PRESBYTERIANS

LYMAN BEECHER

1775-1863



- *Mentored by Timothy Dwight*
- *Outspoken against the Enthusiasts connected to Charles Finney*
- *Outspoken against Unitarianism*
- *Intensely concerned about true conversion*
- *Intensely concerned about temperance*

BARTON STONE

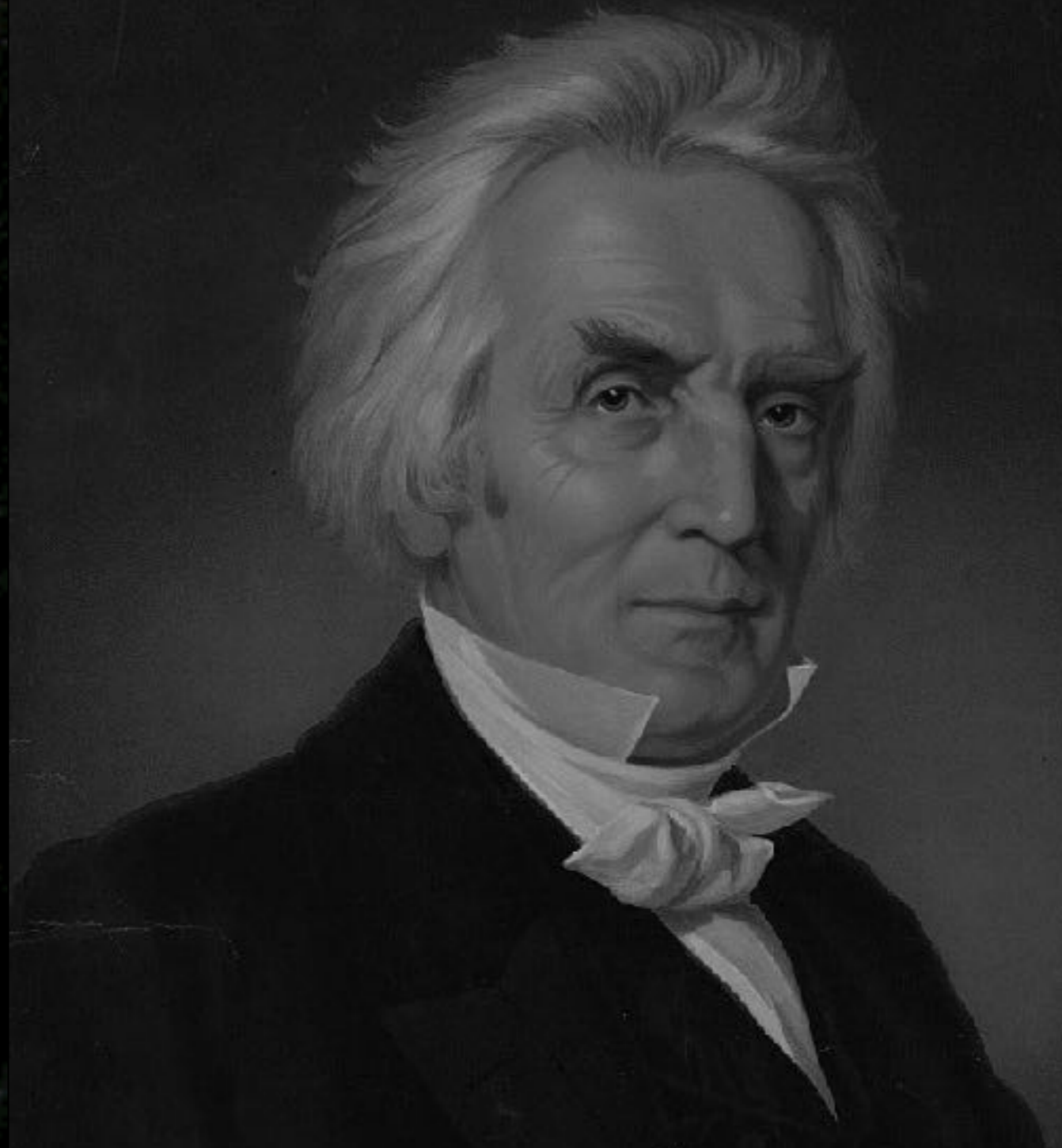
1772-1844



THOMAS & ALEXANDER
CAMPBELL

1763-1854

1788-1866



CHARLES GRANDISON FINNEY
1792-1875

