

# 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*

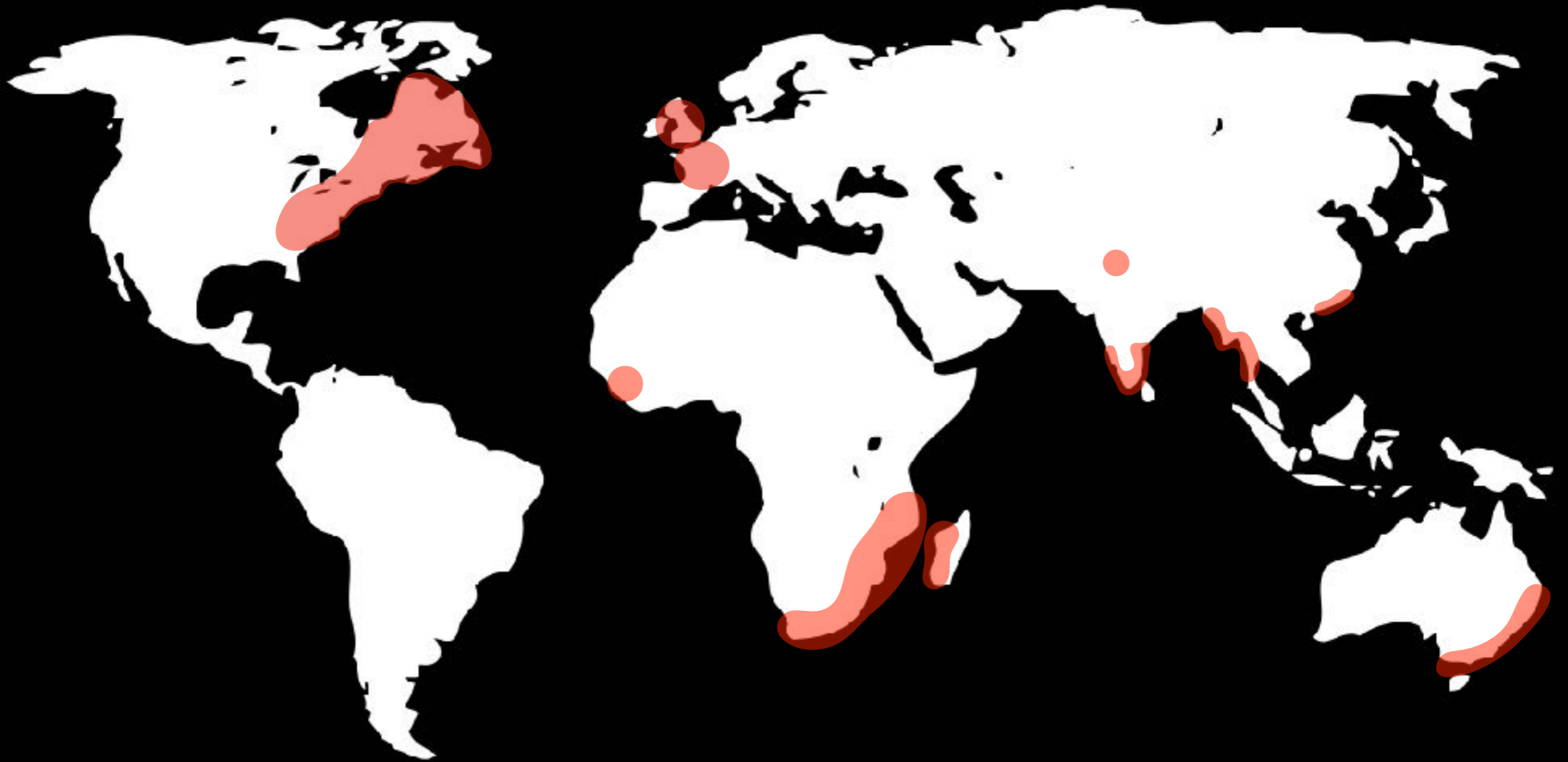
# THE QUADRILATERAL

*David W. Bebbington*

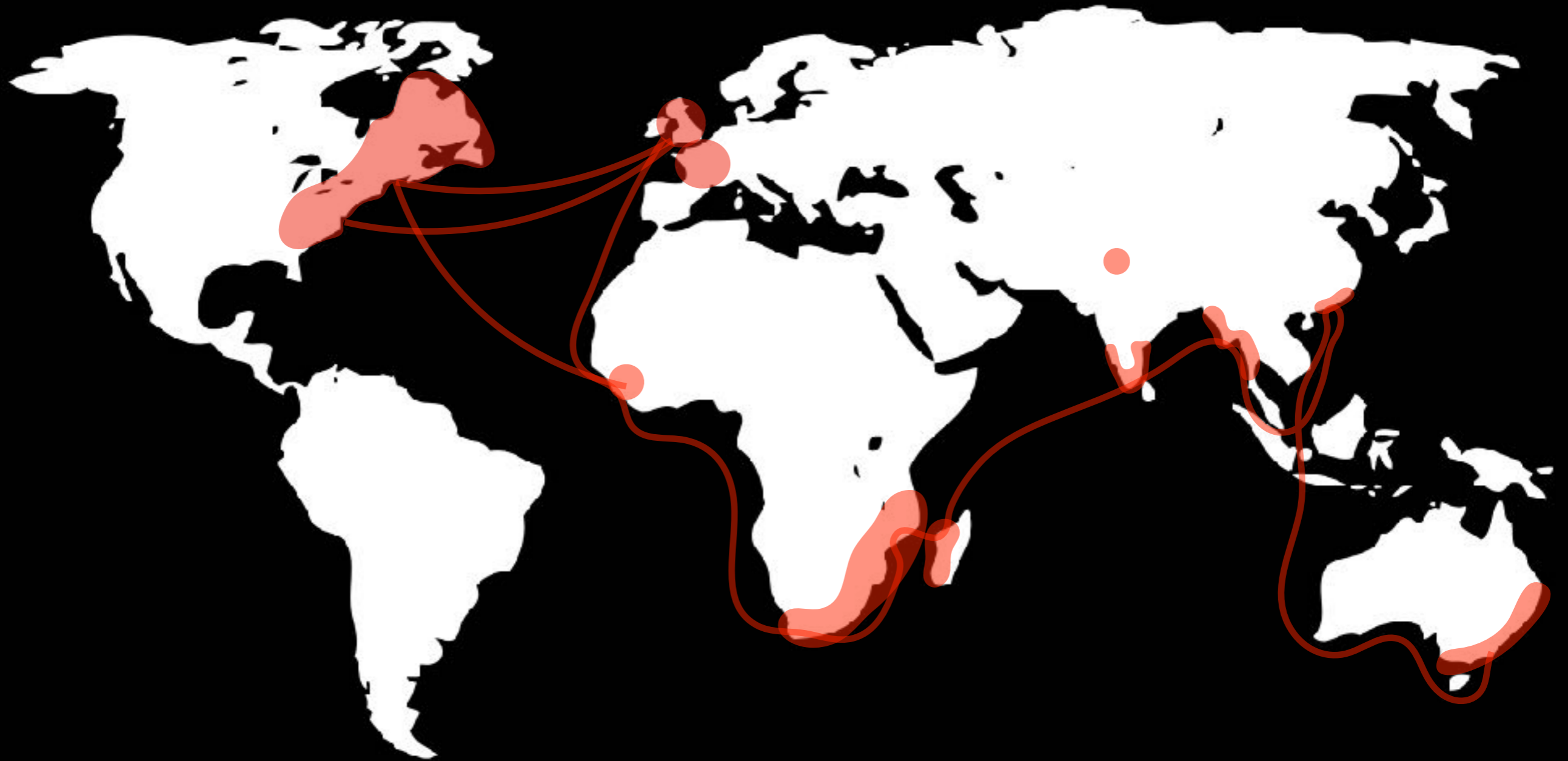
- 1. Conversionism—“the belief that lives need to be changed”*
- 2. Biblicism—“belief that all spiritual truth is to be found in its pages”*
- 3. Activism—dedication of all believers, including laypeople, to lives of service for God, especially as manifested in evangelism (spreading the good news) and 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

## *1st Half of 19th Century*



# MIGRATION & EXPORTING/IMPORTING OF EVANGELICALISM





<b>NUMBER OF CHURCHES</b>	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>

# 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*

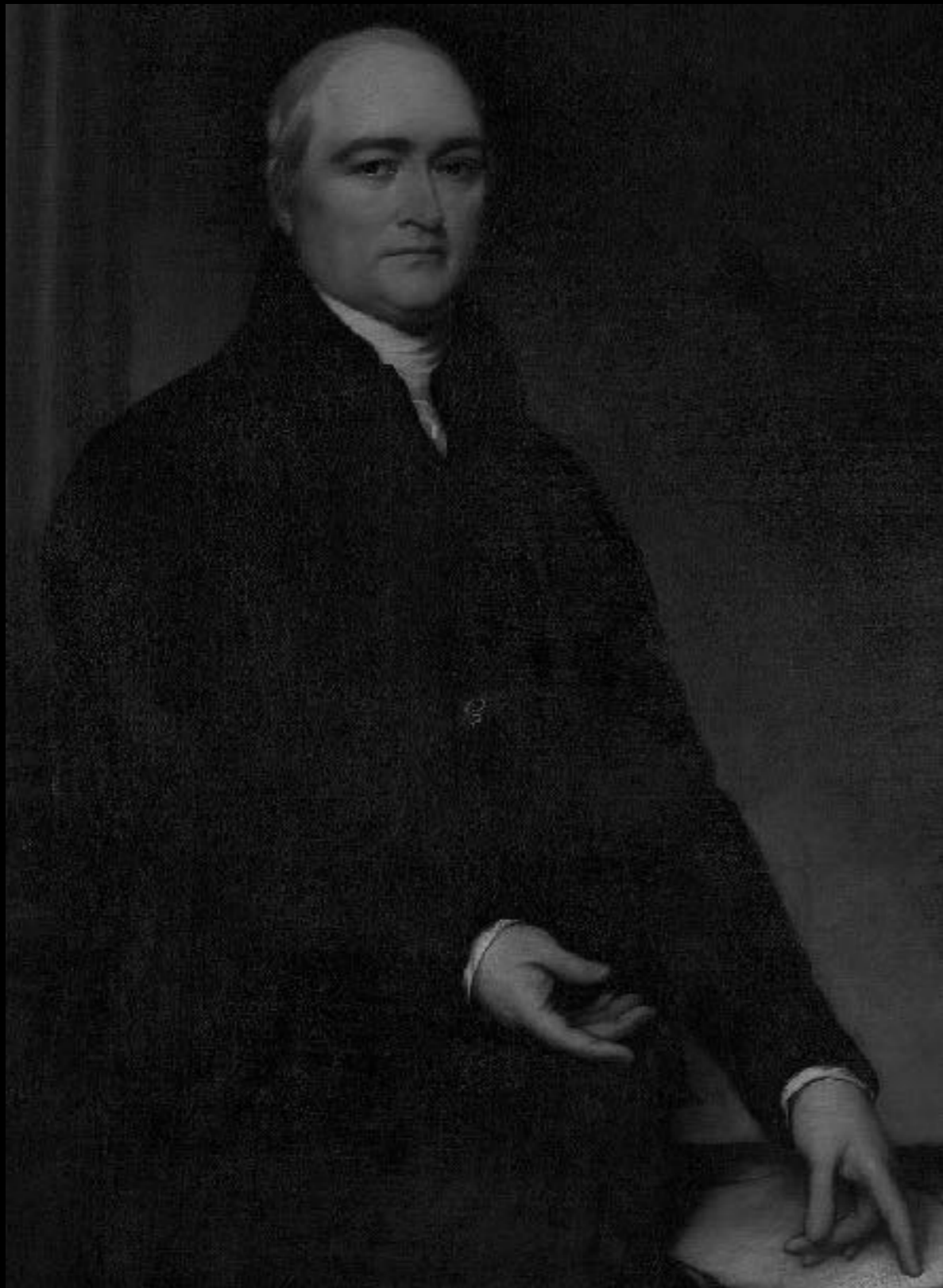
*1827 | New Lebanon Conference (ag. "New Measures")*

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

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.”***

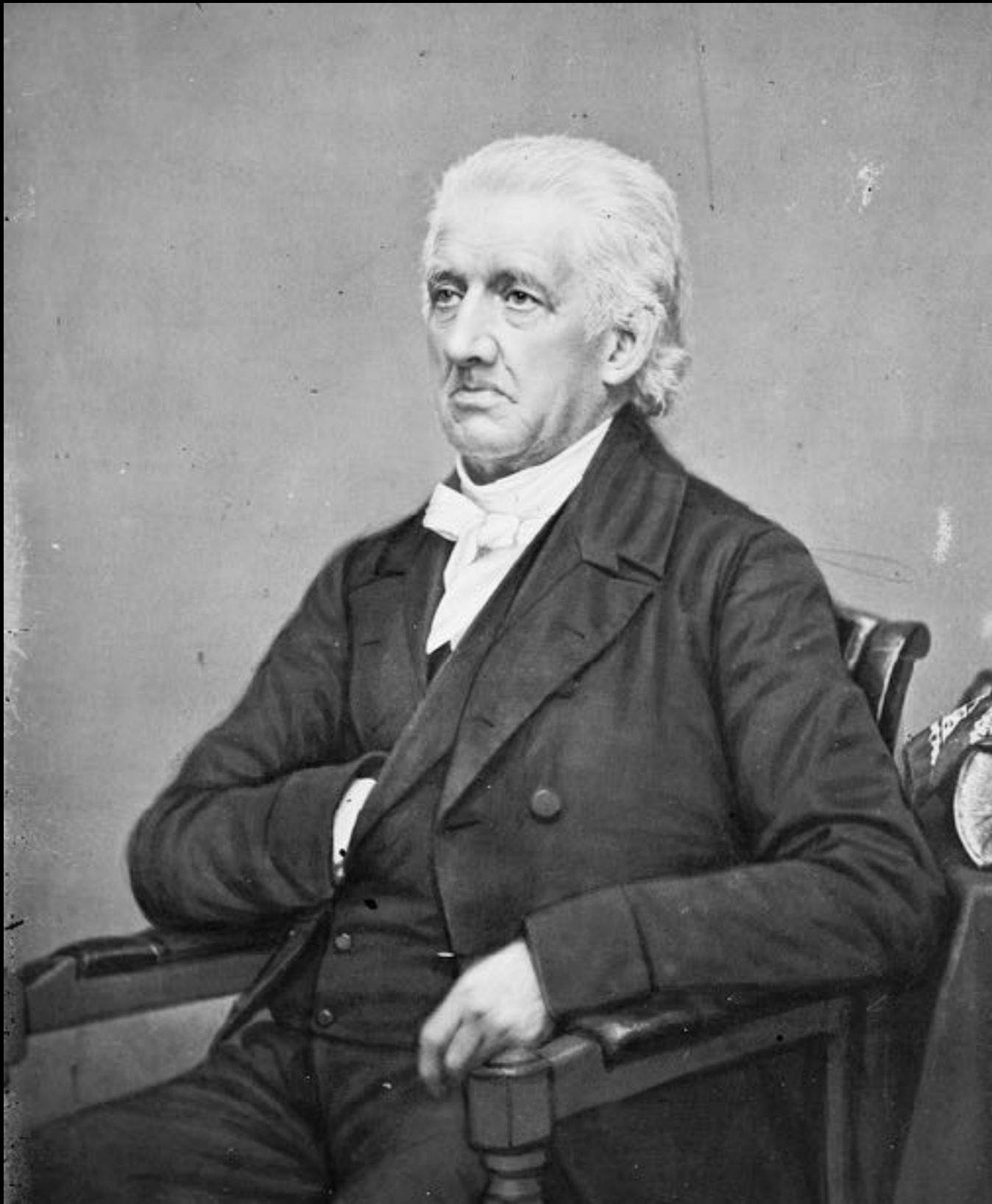
Reverend R. Smith, *Recollections of Nettleton and the Great Revival of 1820* (Albany: E. H. Pease & Co., 1848), 32-33.

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

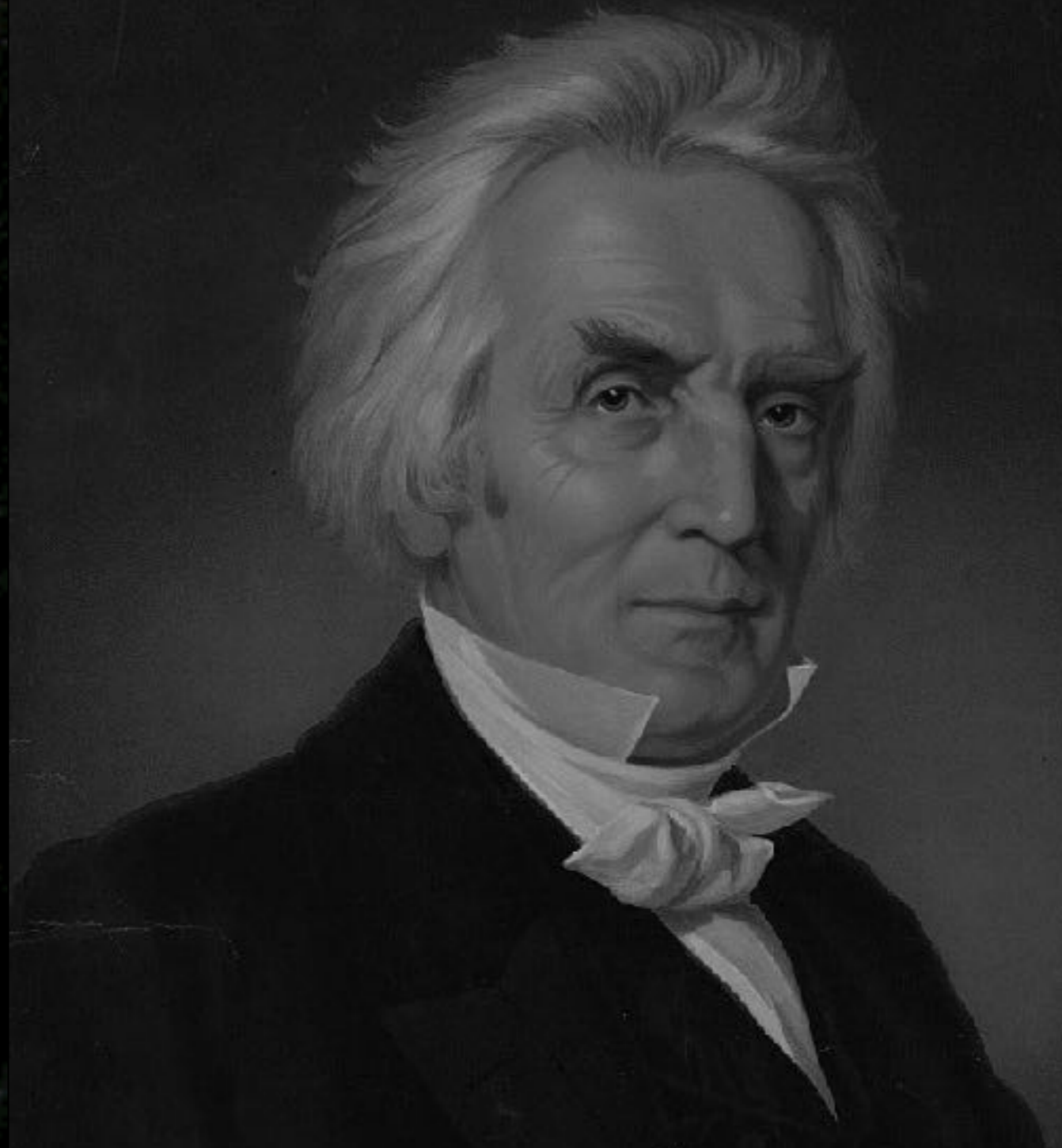
*1772-1844*



THOMAS & ALEXANDER  
CAMPBELL

**1763-1854**

**1788-1866**



# CHARLES GRANDISON FINNEY

*1792-1875*



- *Legal Aid*
- *1831-1832 | Revivals in Burned Over District*
- *1832 | Founded Broadway Tabernacle*
- *1835 | Lectures on Revival*
- *1851-1866 | Oberlin College President*

# ACTIVISM

*“In the early nineteenth century, while the Americans led the evangelical world in revivals, the British usually led it in organization.”*

John Wolffe, *The Expansion of Evangelicalism: The Age of Wilberforce, More, Chalmers, and Finney. A History of Evangelicalism: People, Movements and Ideas in the English Speaking World, Volume 2* (Downers Grove: IVP Academic, 2007), 167-168.

# MAJOR EVENTS

*1785-1850*

*1785 | Sunday School Society Founded, Robert Raikes & William Fox*

*1792 | William Carey, Enquiry into the Obligations of Christians, to use Means for the Conversion of the Heathen*

*1799 | Religious Tract Society*

*1803 | Sunday School Union*

*Jan 2, 1786 | John Newton and William Wilberforce Meet*

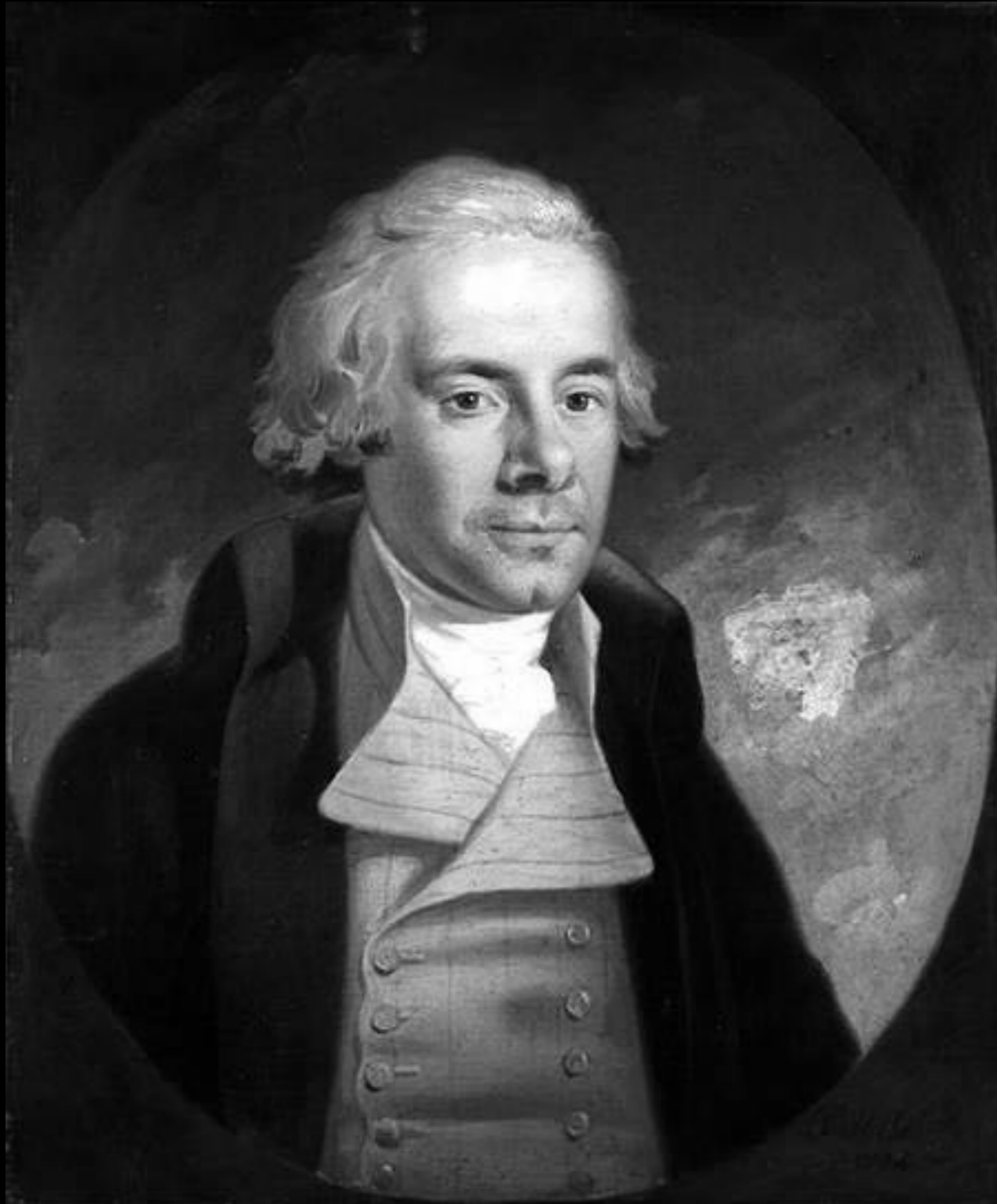
*1792 | Founding of Freetown in Sierra Leone*

*1807 | Slave Trade Act Passed*

*1833 | Slavery Abolition Act*

# WILLIAM WILBERFORCE

***1759-1833***



- *Jan 2, 1786 | John Newton & Wilberforce Reacquaint*
- *May 12, 1787 | Pitt & Wilberforce Talk by the Oak*
- *Jun 1787 | Two Great Objects*
- *May 12, 1789 | Abolition Speech*
- *Apr 1791 | Introduced 1st Parliamentary Bill*
- *1807 | Slave Trade Act Passed*
- *1833 | Slavery Abolition Act*

# HANNAH MORE

**1745-1833**



- *Part of the Clapham Sect*
- *Gradual Evangelical Conversion over the 1780s*
- *1788 | Slavery: A Poem*
- *1795-98 | Cheap Repository Tracts*
- *1799 | Stricture on the Modern System of Female Education*
- *1811 | Practical Piety*
- *1813 | Christian Morals*
- *1815 | An Essay on Character and Practical Writing of St. Paul*



# HARRIET BEECHER-STOWE

*1811-1896*



- *Daughter of Lyman Beecher*
- *Participated in the Underground Railroad with husband, Calvin Ellis Stowe.*
- *Jun 1851, Uncle Tom's Cabin published in serial form in the National Era (weekly Jun 5, 1851-Apr 1, 1852).*