

# 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).*

<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

*1800-1900*

*1827 | John Nelson Darby Founds Brethren Movement*

*1833 | John Keble Launches Oxford Movement*

*1835 | George Muller Sets Up an Orphanage*

*1836 | Tuesday Afternoon Meetings (Phoebe Palmer)*

*1858 | Business Man's Revival*

*1861-92 | Spurgeon Preaches in Metropolitan Tabernacle*

*1867 | National Camp Meeting Association for the Promotion of Holiness*

*1872 | Moody's Evangelistic Tour of United Kingdom*

*1875 | 1st Keswick Conference*

*1880 | 1st Northfield Conference*

*1876-97 (1883) | Niagara Bible Conference*

*1899 | D L Moody Passes*

# CHARLES SPURGEON

*1834-1892*



- *Became a Baptist at 15*
- *Personal Library  
Exceeded 12,000 Volumes*
- *1855 | Opened the Pastors  
College*
- *1861-92 | Spurgeon  
Preaches in Metropolitan  
Tabernacle (5,600 Seats)*
- *1887 | Downgrade  
Controversy*

# CHARLES SPURGEON

## *Lectures to My Students*

*“How may a young man know whether he is called or not? That is a weighty inquiry, and I desire to treat it most solemnly. Oh, for divine guidance in so doing! That hundreds have missed their way and stumbled against a pulpit is sorrowfully evidence from the fruitless ministries and decaying churches which surround us. It is a fearful calamity to a man to miss his calling, and to the church upon whom he imposes himself, his mistake involves an affliction of the most grievous kind. It would be a curious and painful subject for reflection—the frequency with which men in the possession of reason mistake the end of their existence, and aim at objects which they were never intended to pursue.”*

C. H. Spurgeon, *Lectures to My Students* (Peabody: Hendrickson, 2014), 26.

# ROMANTICISM

*“Instead of exalting reason, those touched by the new spirit of the times placed their emphasis on the will, spirit, and emotion.”*

David W. Bebbington, *The Dominance of Evangelicalism: The Age of Spurgeon and Moody. A History of Evangelicalism: People, Movements and Ideas in the English Speaking World, Volume 3* (Downers Grove: IVP Academic, 2005), 148.

# SAMUEL COLERIDGE

*1772-1834*



- *A Founder of the Romantic Movement*
- *1795 | Meets William Wordsworth*
- *1798 | Lyrical Ballads*
- *Rheumatic Pains caused him to be addicted to Opium*

# SAMUEL COLERIDGE

## *“Essay on Faith*

*“Well, this we have affirmed is a fact of which every honest man is as fully assured as of his seeing, hearing, or smelling. But though the former assurance does not differ from the latter in the degree, it is altogether diverse in the kind; the senses being morally passive, while the conscience is essentially connected with the will, though not always, nor, indeed, in any case, except after frequent attempts and aversions of will, dependent on the choice. Thence we call the presentations of the senses impressions, those of the conscience commands or dictates. In the senses we find our receptivity, and as far as our personal being is concerned we are passive; but in the fact of the conscience we are not only agents, but it is by this alone that we know ourselves to be such; nay, that our very passiveness is this latter is an act of passiveness, and that we we are patient (patientes) —not, as in the other case, simply passive.”*

Samuel Taylor Coleridge, “Essay on Faith” in *Religious Thought in the 19th Century*, B. M. G. Bearden (New York: Cambridge University Press, 1966), 244-245.

# JOHN HENRY NEWMAN

*1801-1890*



- *Leader of the Oxford Movement*
- *1833-41 | Tracts for the Times*
- *1845 | Converted to Catholicism & Essay on the Development of Christian Doctrine*
- *1852 | Catholic University of Ireland Rector & The Idea of a University*
- *1879 | Becomes a Cardinal*

# JOHN HENRY NEWMAN

## *An Essay on the Development of Christian Doctrine*

*“When an idea, whether real or not, is of a nature to arrest and possess the mind, it is said to have life, that is, to live in the mind which is its recipient. Thus mathematical ideas, real as they are, can hardly properly be called living, at least ordinarily. But when some great enunciation, whether true or false, about human nature, or present good, or government, or duty, or religion, is carried forward into the public throng of men and draws attention, then it is not merely received passively into this or that form into many minds, but it becomes an active principle within them, leading them to an ever-new contemplation of itself, to an application of it in various directions, and a propagation of it on every side.”*

John Henry Newman, *An Essay on the Development of Christian Doctrine* (Notre Dame: University of Notre Dame Press, 1989), 36.

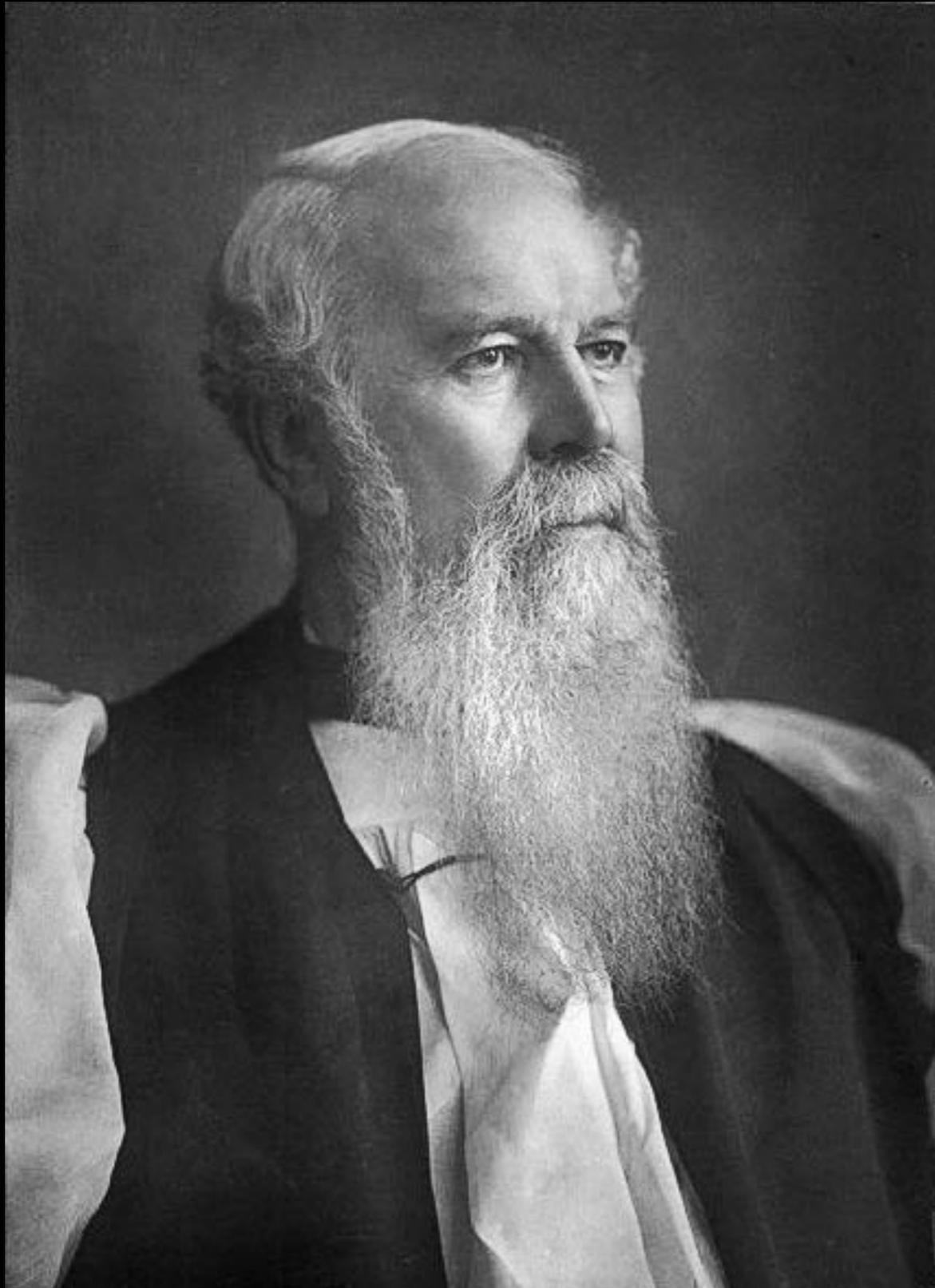
# CONSERVATIVES

*“The cultural setting, which was so influential in fostering the broadening process, also nurtured many of the developments that pointed in the reverse direction.”*

David W. Bebbington, *The Dominance of Evangelicalism: The Age of Spurgeon and Moody. A History of Evangelicalism: People, Movements and Ideas in the English Speaking World, Volume 3* (Downers Grove: IVP Academic, 2005), 184.

# J C RYLE

*1816-1900*



- *Cricket Captain*
- *1834-1836 | Attended Oxford*
- *1838 | Conversion*
- *1841 | Father's Bankruptcy*
- *1877 | Holiness & Critic of the Holiness Movement*
- *1878 | Practical Religion & Critic of Ritualism*
- *1880 | 1st Bishop of Liverpool*

# J C RYLE

## *Holiness*

*“Are we holy? ... That question concerns all ranks and conditions of men. Some are rich and some are poor—some learned and some unlearned—some masters, and some servants; but there is no rank or condition in life in which a man ought not to be holy...”*

*First, then, let me try to show what true practical holiness is—what sort of persons are those whom God calls holy. A man may go great lengths, and yet never reach true holiness...*

*Holiness is the habit of being of one mind with God, according as we find his mind described in Scripture. It is the habit of agreeing in God’s judgment—hating what he hates—loving what he loves—and measuring everything in this world by the standard of his Word. He who most entirely agrees with God, he is the most holy man.”*

# HOLINESS

*“This act was, in Romantic fashion, a matter of will rather than of experience.”*

David W. Bebbington, *The Dominance of Evangelicalism: The Age of Spurgeon and Moody. A History of Evangelicalism: People, Movements and Ideas in the English Speaking World, Volume 3* (Downers Grove: IVP Academic, 2005), 202.

# PHOEBE PALMER

*1807-1874*



- *1836 | Tuesday Afternoon Meetings*
- *1837 | Phoebe Experiences Entire Sanctification “Lay All on the Altar”*
- *1843 | The Way of Holiness*
- *1859 | The Promise of the Father*
- *1867 | National Camp Meeting Association for the Promotion of Holiness*

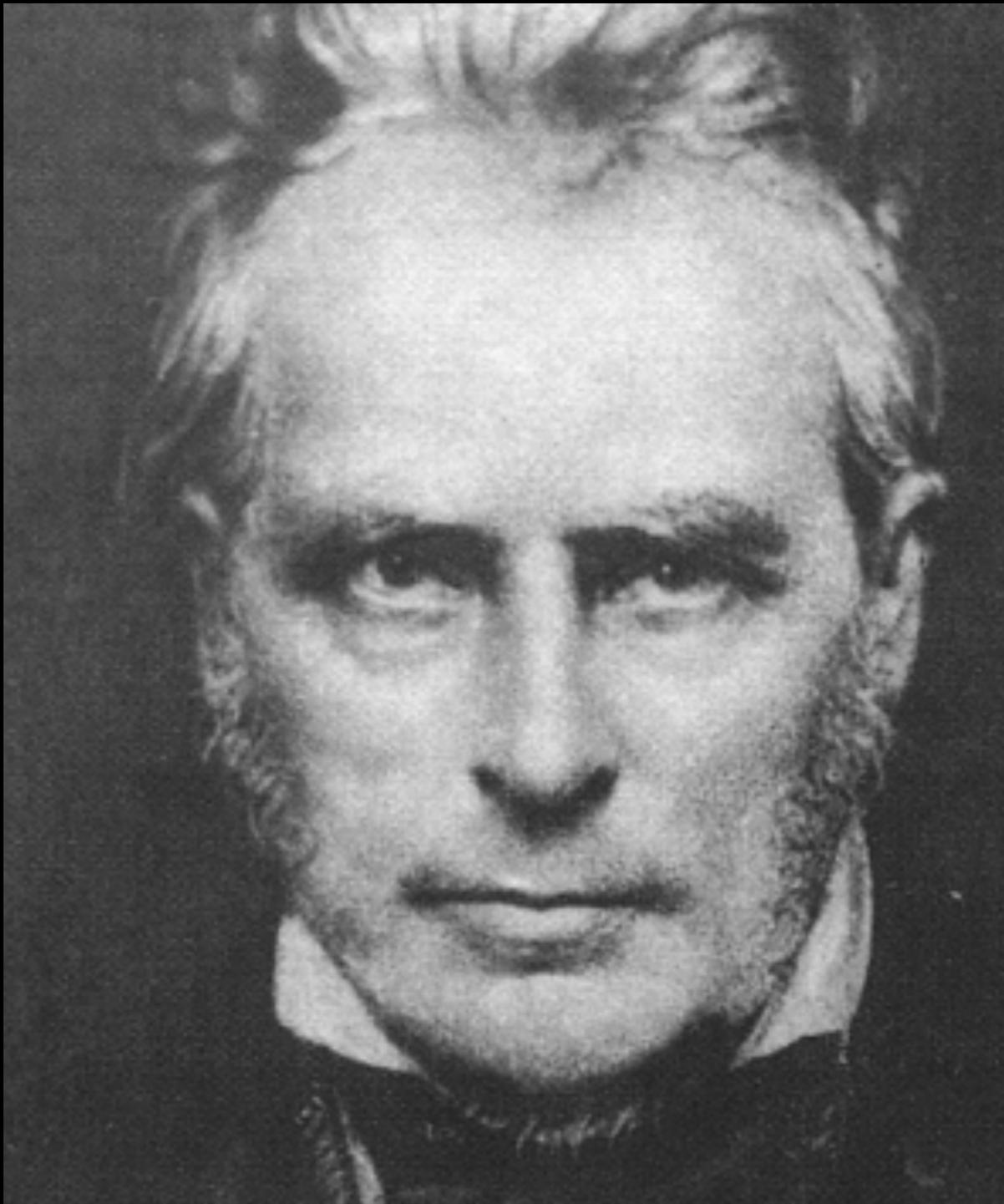
# PREMILLENNIAL

*“The shortness of time before the end of the age gave a heightened significance to everyday life and an added urgency to evangelism.”*

David W. Bebbington, *The Dominance of Evangelicalism: The Age of Spurgeon and Moody. A History of Evangelicalism: People, Movements and Ideas in the English Speaking World, Volume 3* (Downers Grove: IVP Academic, 2005), 192.

# JOHN NELSON DARBY

*1800-1882*



- *1827 | John Nelson Darby Founds Brethren Movement*
- *1840 | Genevan Lectures on “The Hope of the Church”*
- *Proponent of Premillennial View and Pre-tribulation Rapture*

# D L MOODY

*1837-1899*



- *Shoe Seller at 17*
- *Converted at 18 through YMCA*
- *1871 | Chicago Fire*
- *1872 | UK Preaching Tour*
- *1879 | Northfield Seminary for Girls*
- *1880 | 1st Northfield Conference*
- *1881 | Mount Hermon School for Boys*
- *1886 | Moody Bible Institute*