

TWENTY CENTURIES

A Survey of Church History



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THE NINETEENTH CENTURY

The Great Age of Missions



- **The Modern Missions Movement**
 - Great explorers like James Cook brought news (and maps) of distant lands and trading vessels opened passages to the East.
 - As England was mesmerized by these discoveries and fueled by the Great Awakening and its aftermath, churches in Britain and America prayed and organized in the 1880's to send the gospel to "heathen lands."
 - In order to organize for extensive overseas projects, missionary and Bible societies were begun



The Great Missionaries



William Carey (1761-1834): India

- Influenced by both the writings of Jonathan Edwards and the explorations of James Cook, Carey became passionate to take the gospel to the world. Helped found the Baptist Missionary Society.
 - ✦ Originally, “The Particular Baptist Society for the Propagation of the Gospel amongst the Heathen”
- Inspired by David Brainerd’s & John Eliot’s missions to the American Indians, he resolved to do the same elsewhere.
 - ✦ The Brainerd/Eliot model involved living with natives, learning their language, translating the Bible, and enduring great suffering.
- Wrote a pamphlet on “*The Obligations of Christians to Use Means for the Conversion of the Heathen.*”
- Was commissioned among the first missionaries at age 33, leaving for India in 1793. (Leaving behind his pregnant wife and 2 small children).



The Great Missionaries



William Cary, cont.

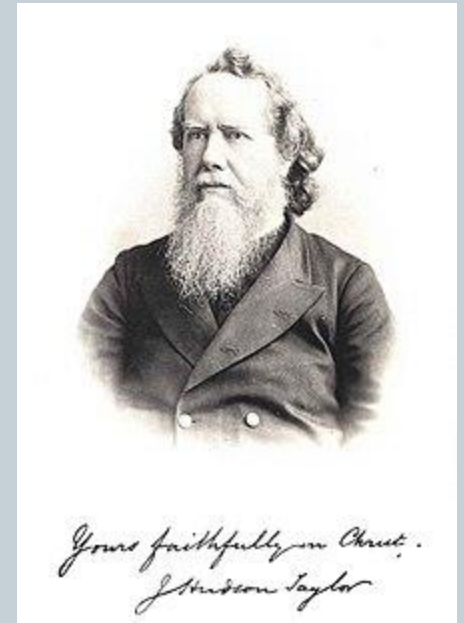
- Committed to the centrality of God's Word, after 18 months he had learned enough Bengali to preach for 30 minutes. A year later he could converse in Hindi and Hindustani. He had his first convert after 6 years. After seven years, he printed the New Testament in Bengali.
- Discouraged by loneliness, illness, government opposition, and especially lack of conversions, he was sustained by the sovereignty of God and the lordship of Jesus.
- Missions violated the policy of the British East Trading Company, bringing Carey into opposition with the government.
- By 1812, his missions station included a publishing plant and a paper mill, sending Bibles and Christian literature out into India. Churches had been established in 11 towns.
- Encouraged by this success, more missionaries joined Cary, leading eventually to the conversion of millions.

The Great Missionaries



Hudson Taylor (1832-1905) & William Chalmers Burns: China

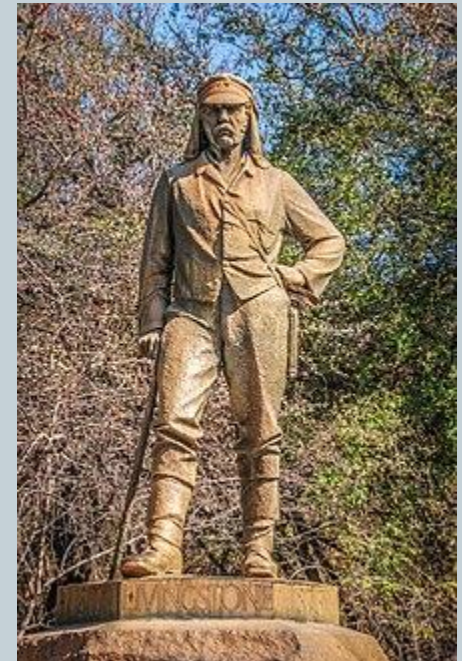
- Though raised in a Christian home, he fled the faith, but was converted as a teenager. Immediately sensed a call to China.
- Prepared for missionary service by training as a physician and practicing a radical reliance on prayer.
- Founded China Inland Mission to be an inter-denominational body and penetrate the inland regions. Emphasized native dress and cultural practices. Prayed for God to take the gospel to every province of China. Served in China for 51 years
- “For 50 years, the son never rose without God finding Taylor on his knees, praying for the conversion of China.”
- Burns was a young Presbyterian preacher who attracted great crowds in Scotland. His preaching was used by God to lead multitudes to Christ in China.



The Great Missionaries



- **David Livingstone (1813-1873) & Mary Slessor (1848-1915): Africa**
 - Scotsman and physician who served the London Missionary Society in South Africa. Decided to pioneer the uncharted lands of Africa. Inspired by his writings, the Scottish church took up the calling to evangelize Africa.
 - Famously sought the sources of the Nile as a way of gaining influence to stop the slave trade.
 - ✦ “I am prepared to go anywhere, providing it is forward.”
 - Mary Slessor was a Scots Presbyterian who went to West Africa at age 28. Living among the people, learning their language, she evangelized and is noted for putting an end to the practice of infanticide in Nigeria.

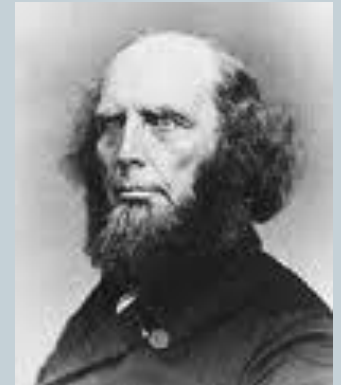


Revival & Revivalism



The Second Great Awakening (1790's-1840)

- Began under Reformed ministers as God greatly blessed the preached Word. Asahel Nettleton saw approx. 30,000 saved under his preaching.
- Revival gave way to Revivalism: the embrace of conversion methods designed to manufacture conversions.
- The Cane Ridge Revival of 1801 saw the introduction of the altar call. At this transition, leadership of the revival passed from Reformed to Methodist hands.
- Charles Finney (1792-1895) pioneered the machinery of revivals, including the “anxious bench”. Under Finney and others, the awakening became decidedly Arminian in theology and even denied major biblical doctrines like the atonement. Was characterized by bizarre manifestations and crass marketing.



Revival & Revivalism



- **The Second Great Awakening (1790's-1840), cont.**
 - Under “circuit rider” preachers, the frontier states were filled with Methodist and Baptist churches.
 - Upstate New York became the “burned over district” due to Finney’s revivals. Spawned the major cults of the 19th century, including Adventism, Mormonism, and Jehovah’s Witnesses.
 - After the Second Great Awakening ended, there were smaller genuine revivals: Layman’s Prayer Revival (1858) and the Great Harvest in the Confederate Armies (1863-1865). These were more authentic and orderly revivals.
 - In the late 19th century, Charles Haddon Spurgeon (1834-1892) preached to thousands in London, with his evangelistic sermons read throughout the English-speaking world.



Christian Social Action



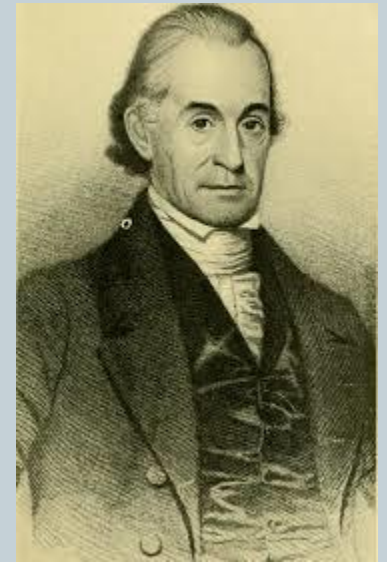
- **British Social Action movements**
 - Thomas Chalmers (1780-1847) organized Scottish Presbyterian churches to care for the poor and for social reform
 - In England, George Muller (1805-1898) raised thousands of children in evangelical orphanages
 - The Christian politician William Wilberforce (1759-1833) took on the moneyed interests in order to outlaw slavery and slave trading
- **The American Abolitionist Movement**
 - In light of political considerations, the slavery question was put aside in the founding of the United States
 - In the early 19th century, slavery became the chief source of friction between Northern and Southern Christians
 - In the North, abolition became a cause chiefly among the New School churches. In the South, slavery was biblically defended by leaders of Old School Presbyterianism like Thornwell, Palmer, and Dabney.
 - As a result of the American Civil War and the triumph of the Abolitionist cause, “liberal” theology gained in moral credibility in the Protestant denominations.

The Old School – New School Split



Old School vs. New School – In the 1830's the introduction of a new theology led to the split of the Presbyterian Church:

- 1801 “Plan of Union” between Presbyterians and New England Congregationalists
 - The idea was to avoid competition in meeting the needs of a spreading country.
 - The Presbyterians were short of educated ministers and wanted access to the New England schools.
 - The 2 Denominations had both supported the American Revolution.
- New England’s “New Divinity”
 - Nathaniel Taylor of Harvard saw traditional Calvinism as in conflict with the Second Great Awakening.
 - His teaching denied original sin and the penal substitutionary atonement model of the cross.
 - Through the revivals of Charles Finney, the New Divinity grew in popularity.
 - Through the Plan of Union, the New Divinity spread to Presbyterian ministers.



The Old School – New School Split



- **Spread of New Divinity in Presbyterian churches**
 - In 1929, Alfred Barnes preached a sermon denying total depravity/original sin and the imputation of Christ's righteousness, insisting that man has the ability to turn to Christ if properly persuaded.
 - When Barnes became pastor of First Presbyterian Church, Philadelphia, his presbytery filed charges against his teaching.
 - Within the Philadelphia presbytery New School and Old School parties emerged.
- **The Denominational Split**
 - 1834 "Western Memorial": Paper expressing Old School concerns.
 - 1837 General Assembly: An Old School majority abrogated the Plan of Union, excised 28 presbyteries, and deposed 509 ministers.
 - 1838: OS upheld at the PA Supreme Court vs. NS lawsuit.

The Old School – New School Split



- **The Civil War & Reunion**

- 1857: 6 Southern New School synods separated over abolitionism and formed the United Synod of the PCUSA
- 1861: Gardiner Spring motion required Old School pastors to swear loyalty to the United States. Southerners left and formed the P.C.C. S.
- 1864: Old School & New School southerners joined to form the PC(US).
- 1869: OS & NS northerners joined to form the UPC.

- **Old School departures**

- Since the Civil War error reunions prioritized politics over theology, these denominations quickly tended liberal.
- 1929: Liberal takeover of Princeton Seminary. J. Gresham Machen forms Orthodox Presbyterian Church and Westminster Seminary.
- 1973: Southern conservatives depart to form the PCA, over the authority of Scripture (virgin birth, miracles, ordination of women).

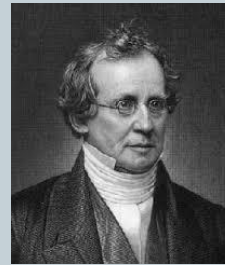
The Old School – New School Split



How the Old School has continued and thrived:



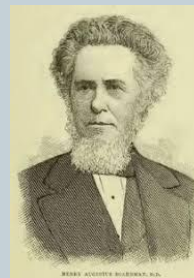
Ashbel Green: Pastor of Second Pres., Philadelphia
Mentored Charles Hodge



Charles Hodge: Professor of Theology at Princeton Seminary. Leader of the Old School



Tenth Presbyterian Church:
Established to lead and defend the Old School faith.



Henry Boardman:
Student of Hodge. Sent by Green in 1929 to Plant a new Old School church in Philadelphia



The Old School – New School Split



- The Green/Hodge Legacy in the 20th & 21st centuries:



Your humble pastor:
Converted under Boice's preaching in 1990. Trained at Westminster Theological Seminary (Old Princeton). Served at Tenth from 1995-2002.



Second Presbyterian Church, Greenville: Heir of the Southern Old School, carrying on the ministry of God's Word and the Reformed faith into the 21st century.



Donald Grey Barnhouse:
Leader in early 20th century Christian radio. Studied at Princeton under Hodge's heirs. Pastor of Tenth: 1927-1960.



James Montgomery Boice: Parents converted under Barnhouse. Carried Barnhouse's "Bible Study Hour" through the 20th century. A leading author and speaker. Pastor of Tenth: 1968-2000



The Rise of Secular Humanism



- **The Enlightenment and Its Aftermath**
 - A new rationalism spread through Europe and to America in the late 18th century, reflected in much of the thought of the American and French Revolutions.
 - In the 19th century, rationalism began to dominate biblical and theological studies in Europe, with the Bible treated skeptically and subjected to critical analysis. The Bible's authority was undermined, various anti-supernatural theories were popularized regarding Christ, and various non-biblical views of history were propounded.
 - ✦ George Hegel (d. 1831) taught historical synthesis.
 - ✦ Julius Wellhausen (d. 1918) taught the JEPD theory of the Old Testament.
 - ✦ F. C. Baur (d. 1860) pioneered the Paul vs. Peter thesis
 - ✦ Friedrich Nietzsche (d. 1900) led the “death of God” school

The Rise of Secular Humanism



Charles Darwin (1809-1882) and Darwinism

- Son of English Unitarians and abolitionists. His grandfather published *Zoonomia* in 1792, proposing evolution.
- Sailed on HMS Beagle searching for evidence of common descent between humans and lower animals.
- His *Origin of the Species* (1859), made him a celebrity, after which evolution seriously undermined confidence in the the Bible and led to widespread secular humanism.
- By the end of the century, secular denials of the Bible were preached in churches all over America and the government was proposing taking over schooling from the church so as to propagate a secularist vision for life.

