

Evangelical Revival and the Turn of the 19th Century



The Evangelical Revival Not just Wesley & Whitefield

Selina, Countess of Huntingdon (1707-1791)

Effects of Evangelicalism among the poor

Translate movement for the wealthy?

Evangelical philanthropy: chapel construction

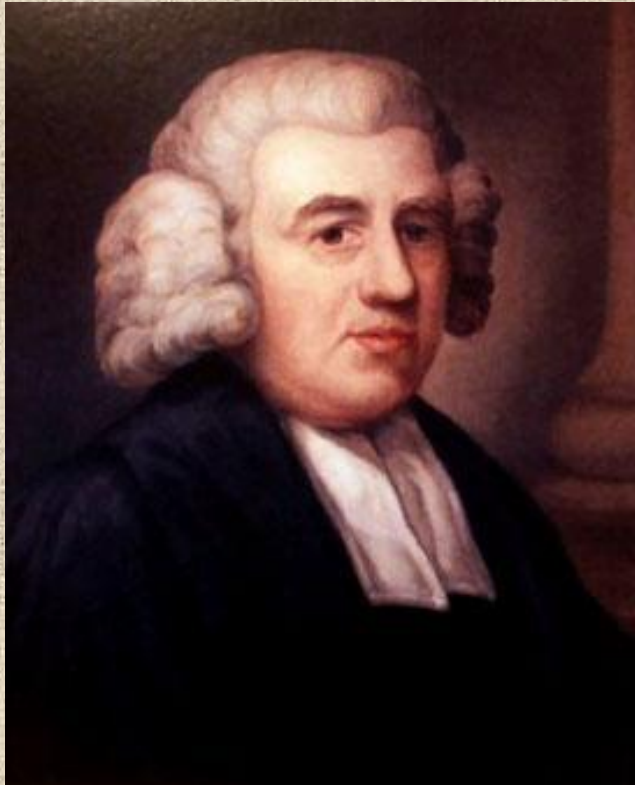
Trevecca College: for Evangelical clergy

Church of England

And others

Autocratic leadership of network she built

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The Evangelical Revival Not just Wesley & Whitefield

John Newton (1725-1807)

Sailor, slave ship captain; 1748: conversion
Evangelical piety

Sought ordination; refused at least twice

1764: Finally ordained; curate at Olney

Vicar of St. Mary Woolnoth, London

Prior exposure to sin made him empathetic

Influence:

William Cowper: poet & hymnodist

Thomas Scott: priest & co-founder of CMS

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The Evangelical Revival

Effects of Evangelical Religion

An alternative to Rational Moralism

Not just 'natural' or 'common sense'

Faithful & transformative response to Gospel

Thus 'Evangelical'

What was emphasized was not the Gospel's conformity to reason, but the Gospel's calling to a renewed life in communion with God and one's neighbors, made possible not by human intellect or moral effort, but by God's gift of himself in Jesus Christ made known to human beings through the power of the Holy Spirit. In this way, Evangelicals refocused the Christian life on spiritual reality rather than intellectual cognition.

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The Evangelical Revival

Effects of Evangelical Religion

Doctrinal loci as framework for lived faith

Sin & Repentance: Conversion/Justification

Sin & Repentance: Conversion/Sanctification

Results:

‘Awakening’

‘Agency’

‘Amendment of Life’

‘Asceticism’

‘Advocacy’

‘Affluence’

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The Evangelical Revival Effects of Evangelical Religion

“People whose lives had been dissolute became pious and respectable citizens. Men began to take an interest in the condition of the poor and in the question of the slave trade. Gambling became less common, savage sports [like bear baiting and cock fighting] were discouraged, even dress became more sober as gentlemen left off their swords [and wigs] and adopted sober black coats in place of brighter colors which had been worn. A wave of seriousness and earnestness spread through the country, putting a stop to some of the grosser forms of pleasure. Above all, Sabbatarianism became both fashionable and popular...”

(Moorman, *AHCE*, 308)

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The Evangelical Revival

Not Everyone is 'Enthused': Opposition
High Church

Problem not renewed vitality & activity

Problem is Ecclesiology

Liability of Evangelical piety & practice

Emphasis on personal/individual salvation

A weak doctrine of the Church?

Articulated at expense of ecclesiology?

Major site of controversy: ordained clergy

Problem Also an Interesting Opportunity

True Religion

Flourishing

How to keep it related to the Church?

Wesley had tried & failed

Few High Churchmen attempt it

High view of church & clergy

Limited success; deferred success

Inspiration for Oxford Movement

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The Evangelical Revival

Not Everyone is 'Enthused': Opposition
Liberals

"Not Enthusiasm, nor Ecclesiasticism..."

"...but Reform"

Credal

Liturgical

Institutional

More clerical liberty in interpreting Scripture

Against subscription to creeds & formularies

Attempt at Prayer Book revision

An ecumenism

That would lessen some sharp divisions

Conformist

Nonconformist

Yet retain others

Protestant

(Roman) Catholic

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Evangelicals at the Turn of the 19th Century
Opposition non-Evangelical churchmen
Eventually overcome by sincerity & virtue
Disciplined faith & practice

Perseverance

Evangelical Unity

Conversion: similar objectives

Persecution: shared hardships

Pragmatic diversification: varieties

Charles Simeon (1759-1836)

High Church upbringing

Conviction approaching Holy Communion

Joined Evangelicals: help in crisis

1782: ordained

Resistance:

churchwarden, parishioners

locked church, locked pews; physical assaults

Perseverance, virtue, wore down resistance

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Evangelicals at the Turn of the 19th Century

Charles Simeon (1759-1836)

A bridge-builder:

Strong ecclesiology

Generous collaborator

Apprenticing Evangelicals

Strengthened ties to Church

Simeon Trust:

Purchased advowsons

21 by 1836

Strategic; forward-thinking

The Clapham Sect

Led by John Venn (1759-1813)

Rector at Clapham, 1792-1813

Abolitionist

Founder of Church Missionary Society

Most members were laymen:

bankers, lawyers, businessmen, politicians
time, money, professional skills & energies

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Evangelicals at the Turn of the 19th Century The Clapham Sect

William Wilberforce, MP (1759-1833)

Admired Evangelical vigor, commitment
Abolition

Earlier anti-slavery efforts/preachers

Granville Sharp (Quaker)

Thomas Clarkson ('journalist')

Obstacles

Vested interests

Much complacency

Strategies

Moral persuasion

Popular opinion

Important dates

1807: slave trade declared illegal

1833: abolished in British dominions

The Church Missionary Society (1799)

First called Society for Missions to Africa and
the East

Anglican leadership, ecumenical
collaborations

Led by members of the Clapham Sect (Venn,

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Evangelicals at the Turn of the 19th Century

The Church Missionary Society (1799)

Society for Missions to Africa and the East
Anglican leadership, ecumenical labor

Led by members of the Clapham Sect

Venn, Thorton, Buxton, Wilberforce, Simeon

First (Lutheran) missionaries

Sent out to West Africa

1804

1812: Renamed

Church Missionary Society for Africa and the
East

Anglican clergy first sent out in 1815

Indian mission

Henry Martyn

T.F. Middleton

Other Evangelical Efforts

Religious Tract Society (1799)

British & Foreign Bible Society (1804)