

The History of Christianity

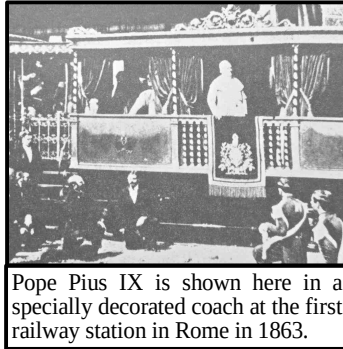
(taken from Eerdmans' Handbook to the History of Christianity)

Vol. 1, Issue 17

(excerpts from Robert D. Linder's introduction)

Revolutionary responses. But while evangelicals in Britain, America, and some parts of Europe were beginning to send large numbers of missionaries to other lands, Europe was being convulsed with new waves of revolutionary violence. In 1830, and again in 1848, revolutions shook most of the nations of Europe. Nearly all of those which succeeded did so without reference to the aid of the established Christian church in the area. A few failed because the state church refused to support them, and some collapsed in the face of churchly opposition.

The most notorious opponent was Pope Pius IX (1846-78). Pius began the revolutionary year 1848 as a moderate liberal. However, the events that followed turned him into a reactionary, whose hallmark became vigorous opposition to anything that smacked of modernism, republicanism, liberalism, socialism, or nationalism. His papacy is exemplified by his two most celebrated acts: the *Syllabus of Errors* (1864) in which he condemned nearly all modern movements in religion, politics, society and the intellectual world; and the calling of the ecumenical council, Vatican I, in 1869-70. Pius also presided over this council, which promulgated the dogma of papal infallibility in matters of faith and doctrine. Meanwhile, a popular Catholic revival was sweeping through the ranks of the faithful in much of Europe.



Pope Pius IX is shown here in a specially decorated coach at the first railway station in Rome in 1863.

Evangelical crusaders. On the other hand, Christians were at work in peaceful change and reform in Britain and America. Evangelical zeal for social reform in Britain was expressed in a multitude of ways: the fervor of the Clapham sect to abolish slavery in the British Empire, Lord Shaftesbury's parliamentary factory legislation and mining reform, and W. E. Gladstone's political reforms passed through Parliament in the period 1868-94.

In America, the struggle against slavery and for human rights was supported by many evangelicals including evangelist Charles G. Finney. The bloody American Civil War (1861-65) divided Christians over the slavery issue and created bitterness which alienated them from one another for many years after. Apart from the war, 19th century America was characterized by the steady growth of evangelical Christianity, democracy and political and social reform.

Most of the revolutionary movements of the 19th century involved the struggles of various peoples to achieve national and liberal ideals. Christianity in America was often identified with national purpose and the advance of democracy. In Britain, pride of the empire and liberal politics appeared to go hand in hand with evangelical Christian values and emphases. For example one of the reasons why many British and American Christians supported the imperialist policies of their respective countries in the period was because it created more 'open doors' for missionaries.

WITTY—You Follow Me

John 21:15-22

FOLLOW ME NO MATTER WHAT IT COSTS YOU!

JESUS' REMINDER TO PETER (15-17)

- Jesus' Questions Were Not Investigatory
- Jesus' Questions Were Indicative

JESUS' REVELATION TO PETER (17-18)

JESUS' RE-CALLING OF PETER (19)

- His Discipleship Commenced with This Call
- His Discipleship Continues with This Call

FOLLOW ME NO MATTER WHAT IT COSTS ANYONE ELSE!

JESUS' REPROOF OF PETER (20-22a)

- Distraction
- Dissatisfaction

JESUS' REFOCUSING OF PETER (22b)