

Church History



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- *Introduction to Church History*
- *The Ancient Church* AD 1st-3rd centuries
- *The Rise of Christendom* AD 4th-5th centuries
- *The Early Middle Ages* AD 6th-10th centuries
- *The Age of Crusades* AD 11th-13th centuries
- *The Renaissance* AD 14th-15th centuries
- *Conquest and Reformation* AD 16th century
- *The Age of Enlightenment* AD 17th-18th centuries
- ***The Age of Revolution*** AD **19th century**
- *The Modern Age* AD 20th century
- *The Postmodern Age* AD 21st century



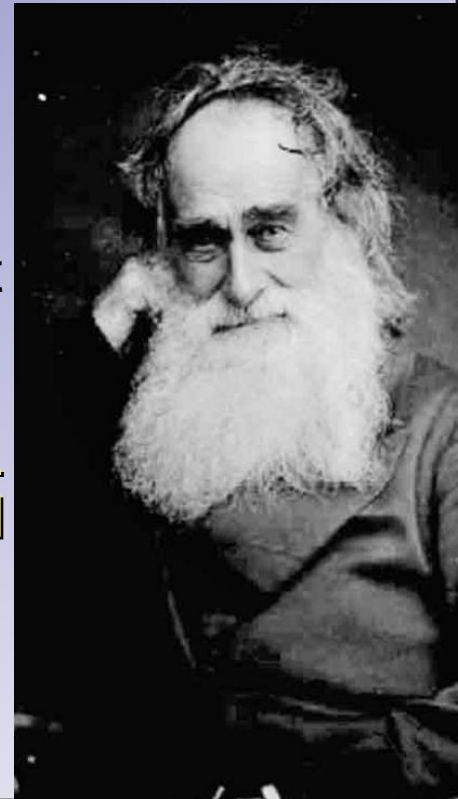
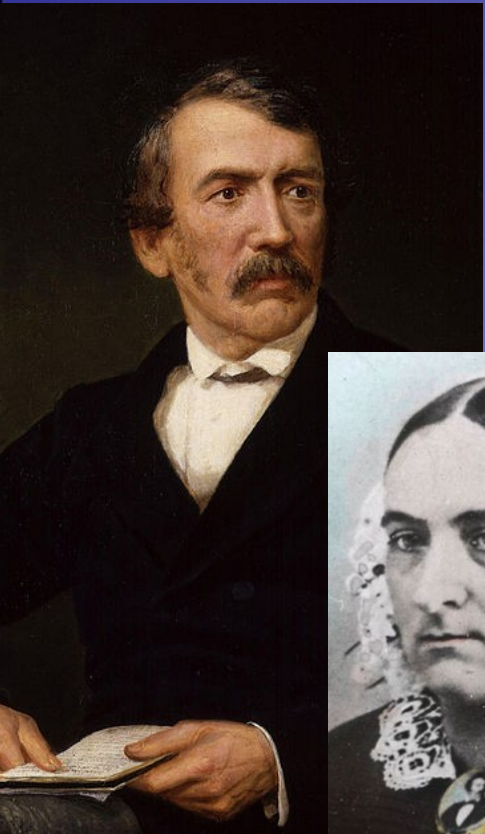
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- ***The Age of Revolution*** AD **19th century**
 - *The American Revolution*
 - *The French Revolution*
 - *The Napoleonic Era*
 - *You're Doing It Wrong*
 - ***Soldiering for Christ***



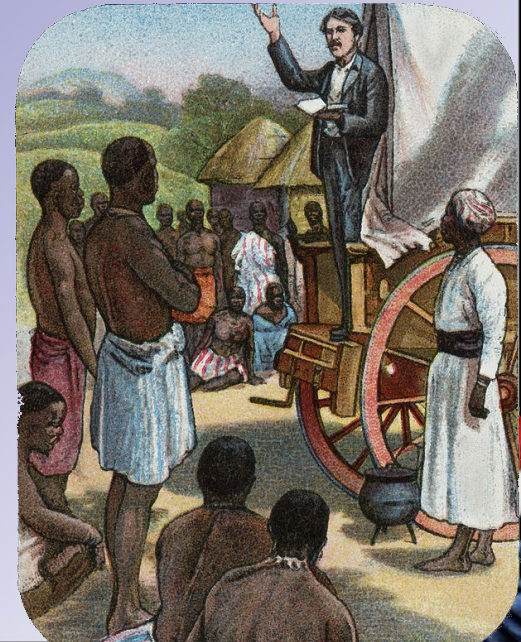
The Age of Revolution

- People really began putting feet to their faith
 - 1849 Livingstone began his missions work in Africa
 - Born in a small mill town in southern Scotland, David Livingstone spent his youth working 12 hour days in the local mill, then going to school so that he could get out of the town when he grew up
 - Though his family were Congregationalists, young David was able to convince a local Roman Catholic to teach him enough Latin that he could enter medical school
 - As he was finishing his medical studies, he applied to the London Missionary Society, hoping to be sent to China or somewhere else in the Far East but then he met Robert Moffat, who was on furlough from his missions work in South Africa and he became hooked on the idea of reaching Africa with the Gospel—especially if doing so could help end the Arab slave trade
 - (NOTE: He also became hooked on Robert's daughter, Mary, whom he married and with whom he sired six children)



The Age of Revolution

- Funky little teaching moment—
 - Livingstone had an interesting take on how to spread the Gospel in Africa when he arrived in 1849
 - He believed that the best way to bring Africans to Christ (and to protect them from the slave trade) was to bring to the continent a combination of “Christianity, Commerce and Civilization”—
 - The Gospel message
 - Increased economic advantage for local native tribes so that they wouldn't have to resort to selling their families into slavery
 - European learning—including medicine, sciences, languages, etc.



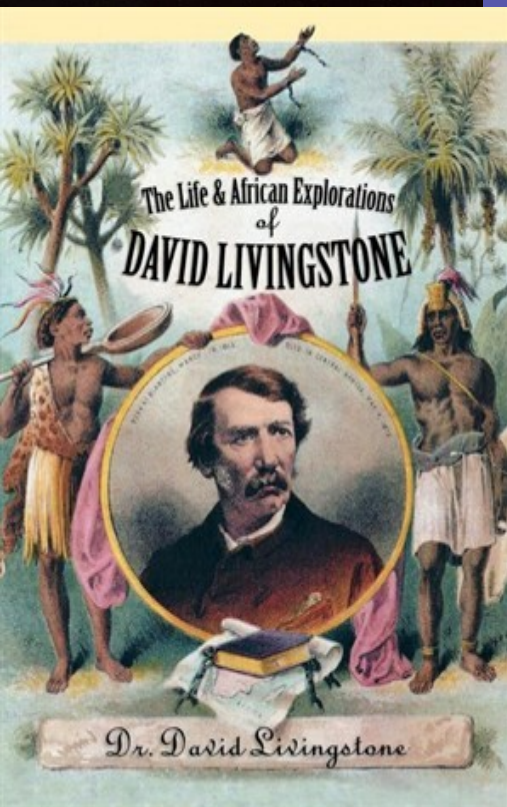
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 - So he traveled extensively throughout southern Africa getting to know the native tribes, keeping a journal of his explorations, and planting indigenous churches
 - Unfortunately, he wasn't very good at that last bit— in part because he wasn't a very good preacher
 - Thus, the natives tended to love him because of his tender heart, and the fact that he didn't act like most Europeans that they'd known (for instance, he didn't mistreat his bearers— in fact, he didn't use many bearers at all— and he was even willing to fight off a lion at one point to save a village's precious sheep, permanently injuring his arm in the process)



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 - Thus, the natives tended to love him because of his tender heart, and the fact that he didn't act like most Europeans that they'd known
 - But he under-impressed everyone back home, since all they saw was a missionary who wasn't very good at founding mission stations
 - So to help people understand what he was trying to do, he went home and published a book on his travels—which became a huge commercial success almost overnight
 - Suddenly, everyone knew who David Livingstone was—and support for his ministry grew



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 - But he under-impressed everyone back home, since all they saw was a missionary who wasn't very good at founding mission stations
 - Without really trying to, Livingstone had become one of Britain's greatest explorers
 - He was the first European to cross through the interior of the continent of Africa and he was also the first one to discover “the smoke that thunders”
(AKA Victoria Falls)



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 - Unfortunately, he wasn't very good at that last bit—in part because he wasn't a very good preacher nor was he a very good administrator
 - He argued that too many missionaries were clustered on the coasts, since that's where it was easiest to reach people—instead, missions and trading posts should be planted along the Zambezi River, and into the continent's interior
 - His fame brought him the capital to do that but his expertise was in personal sincerity, not administrative ability, and he tended to run all of his projects into the ground
 - Soon, his support dried up again, and he was left on his own, starving and alone in the jungle, with no supplies



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 - **So he traveled extensively throughout southern Africa getting to know the native tribes, keeping a journal of his explorations, and planting indigenous churches**
 - Unfortunately, he wasn't very good at that last bit—in part because he wasn't a very good preacher nor was he a very good administrator
 - **Ironically, it was the very Arab slavers whom he'd fought so long and so hard against who ended up saving his life**
 - Where his own Christian assistants and friendly tribes abandoned him
(or even reduced him to performing as a public freak in local villages for them to give him scraps of food)
(NOTE: at this point, he wrote letters home to Britain that were *extremely* bleak in tone)



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- Where his own Christian assistants and friendly tribes abandoned him, it was the Arab slave caravans who took him in, fed him, gave him medicine, and nursed him back to health
 - After six years of silence from Livingstone, the *New York Herald* sent reporter Henry Morton Stanley to find him, if possible (leading to the famous “Dr. Livingstone, I presume” quote that never happened)



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 - Ironically, it was the very Arab slavers whom he'd fought so long and so hard against who ended up saving his life
 - Ironically², Stanley was—depending on who you believe—kind of a racist jerk, who mistreated his own bearers badly
 - But his written accounts of his search for Livingstone—and his interviews with so many people who held Livingstone in such high regard—created an enduring mystique surrounding the missionary and his work in Africa



The Age of Revolution

- **Funky little teaching moment—**
 - Livingstone had an interesting take on how to spread the Gospel in Africa when he arrived in 1849
 - Thus, though Livingstone actually brought relatively few people to Christ, and really stunk at building up missions in Africa, he was really good at establishing a *legacy*
 - Because of what he'd done, because of his explorations and his discoveries, because of his relationships with the local tribes, etc., he changed the perspective of Britain and America on Africa forever
 - Instead of simply seeing it as a “dark continent,” filled with savages, slaves, and slavers, the British and Americans began to see it as a beautiful but lost place, desperately in need of saving
 - Thus, his legacy includes the *later* establishing of long-standing missions, the *later* establishing of a British colonial presence, the *later* social pressure in Britain to fight against the slave trade supported by the Germans, Belgians, Portuguese, etc., and more



The Age of Revolution

- People really began putting feet to their faith
 - 1849 Livingstone began his missions work in Africa
 - 1851 Hodge became the principal at Princeton
 - Born in Philadelphia, Charles Hodge was raised Presbyterian, and attended Princeton University just as they were establishing the new Princeton Theological Seminary to train ministers
(NOTE: Yes, that's the whole reason that Princeton University had been established in the *first* place back in 1746—but universities were beginning to grow beyond their original mandates by this time, focusing more on education in *general* than on education of *ministers* in *particular*)
(Some hard-liner Presbyterians were beginning to worry that if they weren't careful, new Presbyterian ministers would be given too liberal an education at Princeton...)



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 - **He was ordained a Presbyterian minister in 1821 and then married Benjamin Franklin's great-granddaughter in 1822**
 - Within the next decade, he'd published pamphlets, founded theological journals, traveled to Europe to interact with the leading lights in theological thought, and become a professor at the Seminary—and by 1851, had become its principal



The Age of Revolution

- Funky little teaching moment—
 - Hodge was a major player in what later became known as “Princeton Theology”
 - In general, American doctrine had always been fairly conservative, thanks to the conservative dissenters who had founded the country in the first place—and the Seminary had *specifically* been founded to focus on training ministers to be more conservative than even the University was now teaching them to be
 - So after interacting with the “higher criticism” of people like Schleiermacher in Europe, Hodge wanted to take steps to prevent what he saw as the infection of liberality from tainting American theology
 - The Seminary took a nod from Scottish Common Sense Realists (and fellow Presbyterians) like Thomas Reid and George Campbell, and applied a both rigorous and practical philosophy to proving the Bible's historical and theological reliability
 - So American theologians became the world's leaders in Reformed apologetics, integrating classic Calvinist doctrines with a classically American take on individual relationship with God, built on a solid, scholarly foundation (i.e.; the basis for the later “Evangelical” movement in America)



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 - Charles Hodge is who R.C. Sproul wants to be when he grows up...



The Age of Revolution

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 - 1853 Commodore Perry “opened” Japan
 - If you'll remember, Matthew Perry was one of the heroes coming out of the Mexican-American War but he was also famous for updating the American Navy to modern steam-powered vessels



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- If you'll remember, Matthew Perry was one of the heroes coming out of the Mexican-American War but he was also famous for updating the American Navy to modern steam-powered vessels, as well as for physically planting the American flag on the Florida Keys

On the other side of the world, Japan's Tokugawa shogunate had spent the last 300 years defending their vision for an idealized, isolated Japan

(this was the regime who'd slaughtered all of the “*Kirishitans*,” forcing them to stomp, spit, or even urinate on the *fumi-e* in order to prove that they did not love Jesus... and thus save themselves from crucifixion)

- (they also made it illegal—on pain of death—for any Japanese citizens to have anything to do with any foreigners... and even fired upon the American merchant ship Morrison that had sailed into Japanese waters back in 1837)



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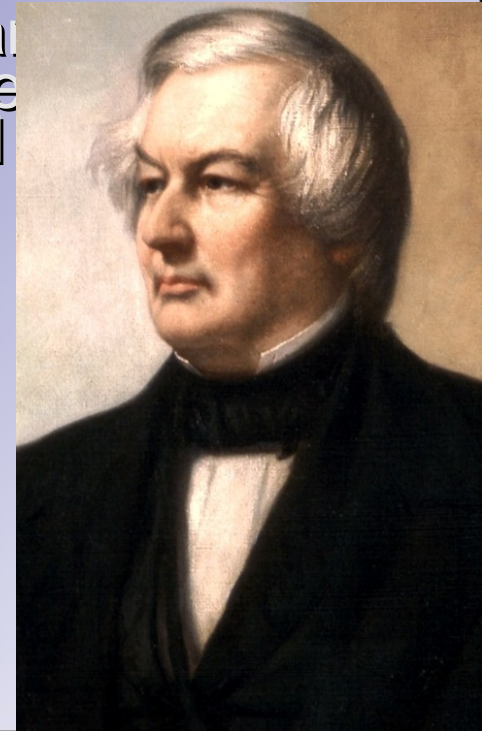
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- **So if you were President Millard Fillmore, who would you send to convince the isolationist Japanese that they really ought to open up trade with America?**

(Hint: That would be Perry...)



The Age of Revolution

- Funky little teaching moment—
 - So—taking his cue from the Japanese handling of the “Morrison incident”—Perry just showed up one day in Edo Bay, sailing in a squadron of four U.S. warships...
...and threatened to level Tokyo if Japan wasn't willing to at least discuss opening up for trade negotiations
 - To make sure that they understood how serious he was, he preemptively opened fire and destroyed several coastal buildings to serve as an example
 - The Japanese then expressed a willingness to discuss trade negotiations with the United States...



The Age of Revolution

- **Funky little teaching moment—**

- So—taking his cue from the Japanese handling of the “Morrison incident”—Perry just showed up one day in Edo Bay, sailing in a squadron of four U.S. warships...

To put that in some historical context, Japan was already angling that direction anyway

- The Tokugawa shogunate was falling out of favor, due to its perceived inability to know how to interact with the growing number of mobile, foreign empires in the world

- Britain had just defeated China in the Opium Wars in 1840, and a lot of Japanese realized that they were completely ignorant of how to fight against a modern, foreign military

- For instance, many within the Tokugawa shogunate considered it dishonorable to use gunpowder in battle—a true warrior should simply use arrows and bladed weapons
- But their more progressive political opponents in the Ishin-shishi watched a relatively small segment of the British military use gunpowder to completely overpower the awesome Chinese military machine, and called for a careful modernization of Japan
- This was officially referred to as “controlling the barbarians with their own methods”



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- In 1858, diplomat Townsend Harris negotiated the Treaty of Amity and Commerce that gave America “most favored nation” status in Japan

- Essentially, he (rightly) argued that Britain had already shown that they'd go to war (and win) to protect their opium importation against China, and would surely do the same against Japan whereas the United States would protect a legitimately free trade with Japan

- Of course, the treaty was signed on the deck of an American warship...



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 - In 1858, diplomat Townsend Harris negotiated the Treaty of Amity and Commerce that gave America “most favored nation” status in Japan
 - But, to be honest, though many aspects of the treaty were unfair, it truly was probably the best treaty that Japan could reasonably hope for
 - Contrary to what Britain and France were doing in the Far East, America promised to protect honestly free trade, not involve itself in Japan's internal politics, and have no input regarding Japan's military or religion

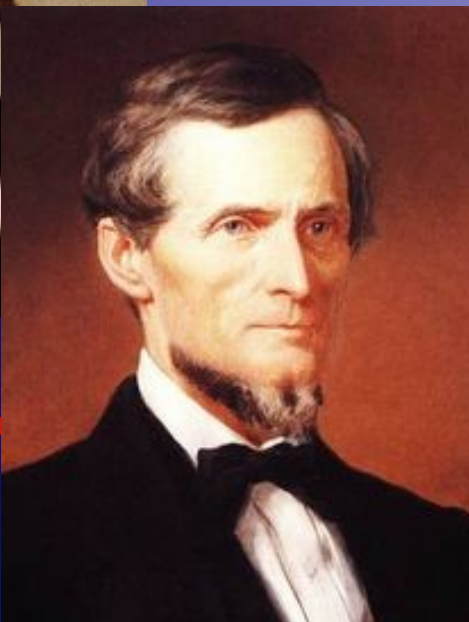


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The Gadsden Purchase

- The United States now stretched from sea to shining sea... but that whole Donner Party thing reminded us that it was still hard to *get* from sea to shining sea
 - What we really needed to have is a railroad stretching across the continent that could safely transport people across the rough, Western lands but none of the land that we currently owned really allowed us to build the thing
 - What we really needed was just a smidgey bit more of that flat, Mexican territory, so that we didn't have to go through the mountains to get to the Pacific
 - So dashing new President Franklin Pierce was encouraged by his Secretary of War Jefferson Davis, to purchase the land so that the South could have its own trans-continental railroad



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 - They authorized ambassador James Gadsden to buy the land from Mexico (and, let's be honest—if you were the Mexican government and you just lost a war over *not* selling land to America, what would *you* do?)



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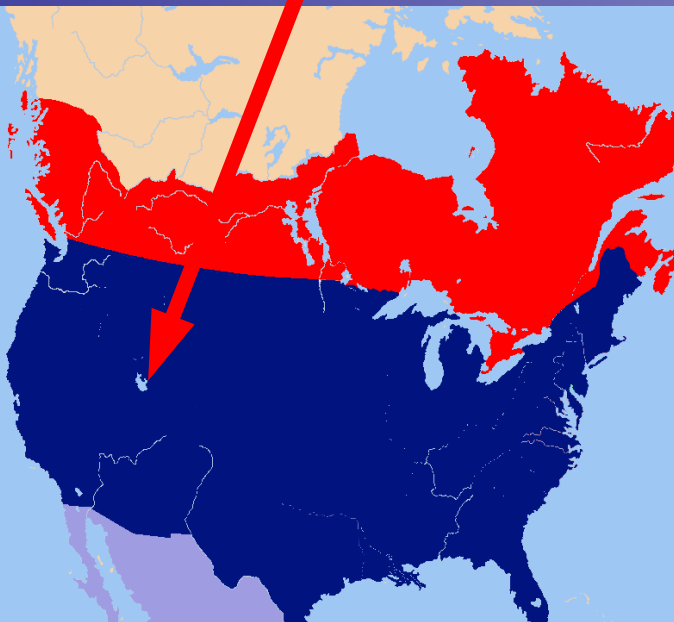
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 - They authorized ambassador James Gadsden to buy the land from Mexico
 - Mexico sold us the land...
 - And that map should officially look totally familiar to you now...



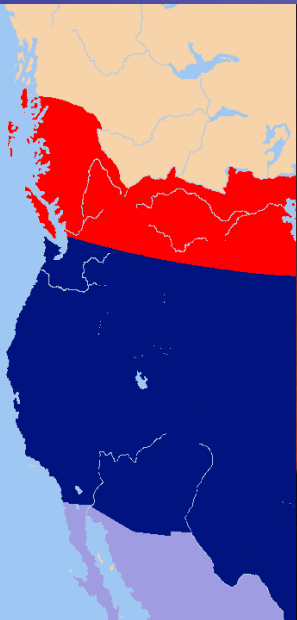
The Age of Revolution

- Funky little teaching moment—
 - You may be saying to yourself, “But wait—the trans-continental railroad *did* end up going through the mountains...!”
 - That “Golden Spike” was pounded in up in *Utah*, right?



The Age of Revolution

- **Funky little teaching moment—**
 - You may be saying to yourself, “But wait—the trans-continental railroad *did* end up going through the mountains...!”
 - **But history is a fickle mistress...**
 - Secretary of War Jefferson Davis had worked so hard to get the South its own trans-continental railroad...
...only to find that most Southerners didn't care about it
 - To them, it just seemed like a lot of money to sink into something that didn't actually help their economy very much
(even though Davis argued that the South should diversify their economy)



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- **But history is a fickle mistress...**

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- To them, it just seemed like a lot of money to sink into something that didn't actually help their economy very much

- But to the Northerners, a railway sounded like a *crucial* way to ship products and raw materials

- Since the debates about the railroad were too mired in whether or not the Southwest should come in as slave states or free states (or make up their own minds), then the federal government wasn't going to fund the building of any massive railway project

- So it came down to which *region* was willing to foot the bill for the thing—so the *North* ended up going for it, negating the whole reason for Gadsden's purchase...



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 - 1854 The Sioux Wars began**
 - The American population continued to expand into new territory
 - We even signed new treaties with the Native American populations on Federal lands to be able to expand there as well
 - For instance, in 1851, the Dakota ceded large sections of Minnesota to the United States in exchange for money and goods
 - Trouble is, we didn't tell them that they were agreeing to live out in the badlands and then we decided not to pay them...
 - (NOTE: The Dakota and Lakota were among tribes called the *Nadoüessioüak* —or “*Sioux*” for short—by other tribes... a term that basically means the same as what the ancient Greeks meant by the term “barbarian”)



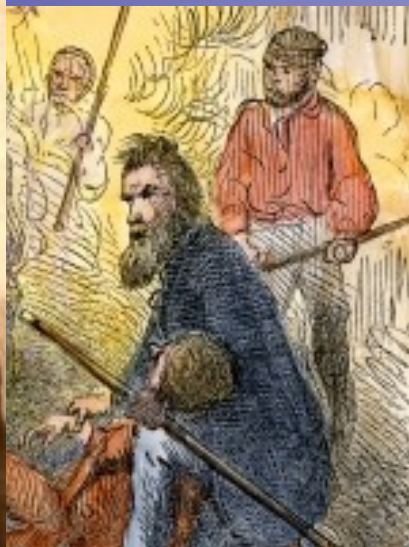
The Age of Revolution

- Funky little teaching moment—
 - Around this same time, Illinois Senator Stephen Douglas proposed cutting into more Indian lands with the 1854 Kansas-Nebraska Act, which brought those two states into the Union
 - But instead of following Henry Clay's plan, Kansas was allowed to decide for themselves, as a population, whether they were going to be a slave or a free state (which sounds like a fair plan, but it's kinda like instituting "stadium seating" at a rock concert—everyone suddenly wants to rush in first so that they can decide what's what, and they trample one another in the process)



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 - The resultant violent clashes between pro-slavery newcomers and anti-slavery newcomers turned the area into what *New York Tribune* editor Horace Greeley called "Bleeding Kansas"
 - Hundreds were killed or injured as Southerners fought Northerners over the issue of slavery
 - Leading many of the Southerners was a young William Quantrill—who would later go on to become a Confederate guerilla fighter and the leader of Quantrill's Raiders



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 - Leading many of the Northerners was Connecticut-born John Brown—who would later go on to become such an ardent, militant abolitionist that his violent, personal fight against slavery arguably set off the Civil War



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 - The American population continued to expand into new territory
 - **So between Minnesota and Kansas, Indians were being squeezed out of their own land**
 - Once the Federal government ceased providing the goods and services that had been promised, many tribes began attacking nearby civilian settlements for food (and, to be fair, out of spite)
 - In 1851, the Dakota attacked a nearby town, massacring over 800 German farmers and their whole families
 - In 1854, a group of Lakota stole a Mormon's cow, and when the army pursued them, the 1,200 braves killed the 30 cavalrymen
 - The press dubbed it the “Grattan Massacre,” and the military was dispatched to hunt the group down

SIoux INDIANS MASSACRED
29 SOLDIERS WITH THEIR
OFFICER,
BREVET 2nd LT. L. GRATTAN,
ON AUG. 19, 1854. SITE IS
1/2 MILE NORTH-WEST.

AN INDIAN KILLED A COW FROM A
MORMON CARAVAN. THE DETACHMENT
OF SOLDIERS WAS SENT TO RECEIVE
THE OFFENDER. IN THE ENSUING FIGHT
ALL SOLDIERS AND THE CHIEF OF THE
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 - Fighting between the U.S. Army's cavalry and the various “Sioux” tribes continued from 1854 to 1890, culminating in the massacre at Wounded Knee Creek, South Dakota—which more or less marked the end of the Sioux Wars...



The Age of Revolution

- Funky little teaching moment—

- It was right around this time that the clerical collar was invented by the Presbyterian Church

- If you'll remember, up until this point, clergymen in most churches wore what was called "preaching bands" to show that they had a special calling
 - But around 1854-1855, Presbyterian minister Donald MacLeod of Glasgow decided that he was sick of all of the "excessive ornamentation" that clergy wore
 - But he was still a huge proponent of the idea that ministers should—both in the pulpit and on the street corner—"wear such a distinctive dress that the people should know... that he was not a dissenting minister"

(i.e.; the idea of wearing clerical gear at that point in time *wasn't* about showing that you're different from *laymen*, so much as that you're different from those *ministers* who'd separated themselves from the re-Catholicizing of the Church of England after the Oxford Movement)



The Age of Revolution

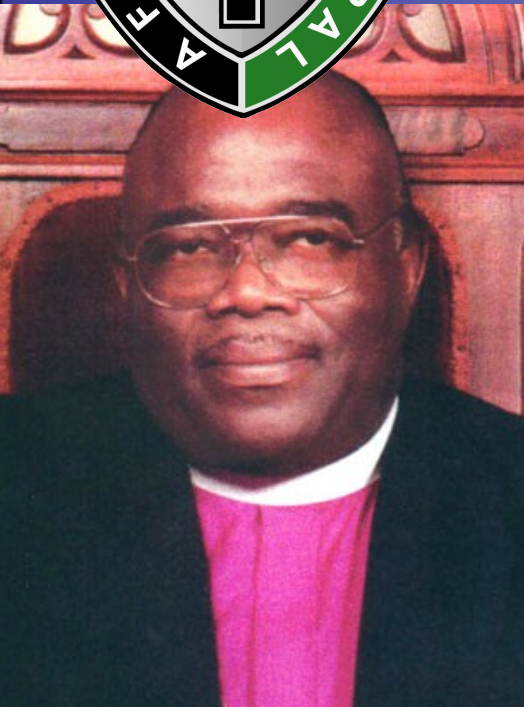
- **Funky little teaching moment—**
 - It was right around this time that the clerical collar was invented by the Presbyterian Church
 - If you'll remember, up until this point, clergymen in most churches wore what was called "preaching bands" to show that they had a special calling
 - But around 1854-1855, Presbyterian minister Donald MacLeod of Glasgow decided that he was sick of all of the "excessive ornamentation" that clergy wore
 - But he was still a huge proponent of the idea that ministers should—both in the pulpit and on the street corner—"wear such a distinctive dress that the people should know... that he was not a dissenting minister"
 - So to trim down the ornamental preaching bands, yet retain a conscious nod to "high church" clerical vestments, he came up with what he called the "dog collar"
(i.e.; a small, white band around the collar line)



The Age of Revolution

- Funky little teaching moment—

- It was right around this time that the clerical collar was invented by the Presbyterian Church
- Ironically, the clerical collar was quickly adopted by the Roman Catholic Church for their priests as well, and as the concerns about the Oxford Movement changes within the Church of England died down over time, so did the emotional chafing between happily Anglican and dissenting ministers
- Thus, over time, Catholics began wearing the collars more, while Protestants began wearing them less
- Soon, usually only Catholic and Anglican clergy—or, in America, *Episcopal* clergy—were wearing them and thus, they became symbolic of being more Catholic than Protestant (even though they began as a Protestant invention)
- Interestingly, since the most powerful and influential African American ministers were Methodist *Episcopal*, it became common for many African American pastors to wear the collars as well
- Today, many African American clergy—especially *bishops*—wear clerical collars, even if they have no “high church” affiliation—emulating the *Episcopals*, not Catholics



The Age of Revolution

- **People really began putting feet to their faith**
 - 1849 Livingstone began his missions work in Africa
 - 1851 Hodge became the principal at Princeton
 - 1853 Commodore Perry “opened” Japan
 - The Gadsen Purchase
 - 1854 The Sioux Wars began
 - 1855 Moody was converted in Sunday School**

