

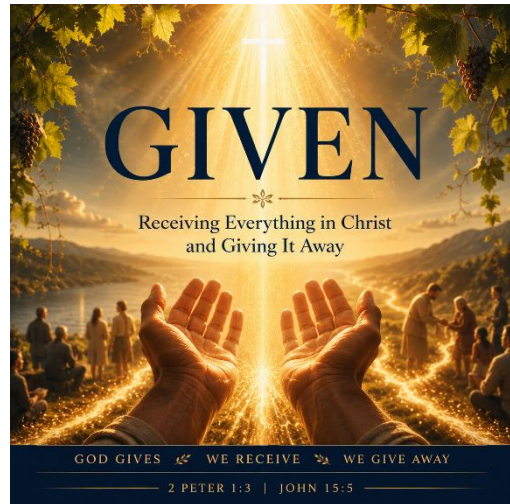
Adult Equipping School 2026–2027

What if the Christian life is not primarily about what you must do for God, but about what God has already given to you in Christ?

Join us in September as we explore one of the Bible's most life-changing truths: everything God calls us to give has first been given to us by His grace. Through Scripture, theology, church history, practical discipleship, and biblical counseling, we will learn how to live out of gratitude, assurance, joy, and Gospel freedom rather than guilt, fear, or performance.

September: Entire Church Together

"What God Has Given Us in Christ" (*Mike Berry*)



For three weeks, our entire church family will meet together in the auditorium to explore:

- The God Who Gives
- What We Have Received in Christ
- Giving Away What We Have Received

Beginning October 4: Four Specialized Tracks

1. Doctrine & Theology / "Given Every Spiritual Blessing" (*Mike Berry*)

Learn grace-fueled Christian living through Scripture and the writings of Luther, Calvin, Bunyan, Owen, Goodwin, Edwards, and others. Discover how union with Christ, justification, adoption, sanctification, and assurance shape everyday life.

2. Bible Study / "The Gifts of the Kingdom: A Study of 1 Kings" (*Dan Whiteker*)

Explore God's wisdom, covenant mercy, and faithfulness through the rise and fall of Israel's kings while seeing our need for the greater Son of David, Jesus Christ.

3. Counseling & Discipleship / "Giving Away What We Have Received" (*Karlos Limtiaco*)

Practical biblical wisdom for marriage, parenting, friendship, hospitality, counseling, forgiveness, reconciliation, and discipleship. Learn how to extend to others the grace God has shown to you.

4. Body Life & Practical Theology (*Wade Sorola, Brad Peters, and others*)

Journey through *All of Grace* (Spurgeon), *The Whole Christ* (Ferguson), and *Deeper* (Ortlund) as we learn to rest in Christ, resist legalism, pursue grace-fueled holiness, and abide more deeply in Him.

Our Prayer for the Year: That every member of Cornerstone would grow in assurance, deepen in love for Christ, strengthen relationships within the church, and learn to give grace, truth, encouragement, forgiveness, and service because these gifts have first been freely given to us by God in Christ.

Adult Equipping School begins Sunday, September 13, at 9:30 a.m. We hope you'll join us!

Year at a Glance	
Nov 9-Dec 14	Early Church Age
Jan 4-Feb 8	Post-Nicene Age
Feb 15-Mar 22	Medieval Age
Mar 29-May 10	Reformation Age
May 17-May 31	Great Awakening to Today

Great Awakening to Today	
May 17	“The Cult of Reason” (chapters 31, 32, 33)
May 24	“The Great Awakening” (chapters 34, 35, 36)
May 31	What Have We Learned?

What happens when the gospel almost disappears from a nation? Last Sunday in Church History we examined the remarkable story of the **Great Awakening**, a period when God revived His church in England, Wales, Scotland, and America through the preaching of men like **John Wesley, George Whitefield, Jonathan Edwards**, and many others. In a time marked by spiritual deadness, moral decline, empty religion, and growing unbelief, God raised up ordinary and extraordinary servants to proclaim the new birth, salvation by grace, and the necessity of true conversion.

We looked at the **social chaos** and **religious indifference** of the early 1700s and saw how the gospel had largely vanished from much of England and New England. Yet God began stirring hearts through overlapping circles of revival. We traced the influence of the **Moravians**, the disciplined “**Holy Club**” at **Oxford**, **John Wesley’s** famous “heart strangely warmed” conversion, and the explosive open-air preaching of **George Whitefield**. We also considered how revival preaching shattered spiritual complacency and brought thousands under deep conviction of sin and faith in Christ. One of the most encouraging themes of the lesson was how God often used weak, mocked, and flawed people to accomplish extraordinary things for His kingdom.

We also spent time looking at **Jonathan Edwards** and his role in the American awakening. Edwards defended the revivals while carefully emphasizing that true religion is not mere emotional excitement, but holy affections rooted in genuine love for Christ. His ministry reminds us that revival is not manufactured by methods or personalities, but is ultimately a sovereign work of God through His Word and Spirit. Along the way we reflected on the hymns of **Isaac Watts** and the **Wesleys**, the rise of evangelical cooperation across denominational lines, and the lasting effects of the Awakening on missions, education, religious liberty, and American Christianity itself.

This morning we will step back and try to apply everything we have learned this year in one concluding lesson. What **patterns** keep repeating throughout church history? What **lessons** should we carry into our own generation? What **dangers** should we avoid, and what **encouragements** should strengthen us?

Great Awakening to Today

“What Have We Learned?”

1 Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, 2 looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.—Hebrews 12:1-2

The Screwtape Letters (C.S. Lewis, Letter 27) – “...since we cannot deceive the whole human race all the time, it is most important thus to cut every generation off from all others; for where learning makes a free commerce between the ages there is always the danger that the characteristic errors of one may be corrected by the characteristic truths of another.”

I. **The _____ Church**

- A. The Spread of Christianity
- B. The _____
- C. The Challenge of the Heresies (Gnosticism; Marcionism; Montanism)
- D. The Process of Canonization
- E. Bishops & Elders
- F. The Lapsed
- G. Saints
- H. Jerusalem vs. Athens
 - 1. Tertullian (c. 160–225) - A brilliant North African theologian and apologist who helped develop early Trinitarian language and famously asked, “What has Athens to do with Jerusalem?”
 - 2. Clement of Alexandria (150–215) - A Christian teacher who sought to show that Greek philosophy could serve as a preparation for the gospel and be used in defense of the faith.
 - 3. Origen (c. 185–254) - One of the most influential early biblical scholars, known for his massive scholarship and allegorical interpretation of Scripture, though some of his teachings were later judged unorthodox.
- I. How Should We View the Fathers in General?
 - 1. Extreme Veneration (Roman Catholicism and especially Eastern Orthodoxy)
 - 2. Undue Dismissal (Protestantism, except the Anglican Church)
 - 3. Proper appreciation (The Fathers were sinful, pioneering men who were sometimes wrong, but (often) faithful guides.

III. The _____ Age

- A. The Rise of the _____ (Gregory the Great—540-604)
- B. Split between East and West (1054)
- C. The Height of the Papacy (Innocent III and the Fourth Lateran Council—1215)
- D. The Inquisition
- E. Bernard of Clairvaux (1090-1153) - *A medieval reformer who combined a strong belief in God's grace with a warm, Christ-centered devotion that influenced generations of Christians.*
- F. The _____
 - 1. Why
 - a. Recovery of the Holy Land
 - b. Check the advance of Islam
 - c. Reunification of the East and West
 - d. Personal salvation
 - e. Ambition and adventure
 - 2. Opponents/Different Strategies (Anselm of Canterbury; St. Francis of Assisi—1181-1226; Raymund Lull—1232-1315)
 - 3. Results
 - a. New orders
 - b. Brief recovery of the Holy Land
 - c. Bitterness of Muslims, Eastern Christians, and Jews
- G. Condition of the Church at the End of the Middle Ages
 - 1. The average person couldn't read and just accepted what came from the church with little or no knowledge of the Scriptures.
 - 2. Superstitions and doctrinal aberrations ran amuck
- H. _____
 - 1. Anselm of Canterbury (1033–1109) (“substitution”)
 - 2. Peter Abelard (1079-1142) (“moral influence theory”)
 - 3. Peter Lombard (1100-1160) - The "Master of the Sentences," whose theology textbook shaped medieval theological education for centuries.
 - 4. Thomas Aquinas (c. 1225-1274)
 - a. *Summa Contra Gentiles; Summa Theologiae* (1272)
 - b. Aquinas's contributions are fourfold.
 - 1) Aquinas merged Christian theology with the teachings of the ancient Greek philosopher Aristotle.
 - 2) Aquinas offered five proofs for God's existence, which upon review can be distilled into two main arguments—the cosmological and teleological.
 - 3) Argued that there was a close connection between faith and reason.
 - 4) Argued that nature reveals many truths about God.
- I. Peter Waldo (1140-1218) and the Waldenses
- J. The Dominicans
- K. The Inquisition turned over to the Dominicans in 1220.
- L. St. Francis and the Franciscans
- M. The Decline of the Papacy: Questioning the Foundations
 - 1. 100 Years War/Black Plague
 - 2. **The Babylonian Captivity (Avignon Papacy):** *The papacy under French control in Avignon (1309–1377).*
 - 3. **The Great Schism:** *A division in the Western Church with rival popes competing for authority (1378–1417).*
- N. John Wycliffe of England (1330-84) & The Lollards
- O. John Hus of Bohemia (1372-1415) (12 years old when Wyclif died)

IV. The Reformation

- A. Erasmus and the Humanists
- B. The Printing Press (1450)
- C. The Political Scene (nationalism)
- D. The Questions of Protestantism
 - 1. How is a person saved? (Luther: not by works but by faith alone)
 - 2. Where does religious authority lie? (Luther: not in the visible institution called the Roman church but in the Word of God found in the Bible)
 - 3. What is the church? (Luther: the whole community of Christian believers, since all are priests before God)
 - 4. What is the essence of Christian living? (Luther: serving God in any useful calling whether ordained or lay)
- E. Martin _____ (1483–1546)
- F. Philip Melanchthon (1497-1560)
- G. John Calvin (1509–1564)
- H. The Anabaptists: The Radicals of the Reformation
 - 1. Inn of the Black Bear in Jena, Germany, in Saxony (August 22, 1524):
 - 2. January 21, 1525 – Baptism of George Blaurock by Conrad Grebel
 - 3. Munster Kingdom
- I. *William Tyndale*: The English Bible translator who gave Scripture to the common people and was martyred for his work.
- J. The Counter-Reformation

1 st Quarter	2 Quarter	3 rd Quarter	4 th Quarter
7-0 (Protestants in the lead)	35-7 (Protestant blow out)	42-35 (Jesuits strike back)	42-45 (Catholicism strengthened)

- a. The Jesuits (Ignatius Loyola - 1491-1556)
- b. Teresa of Avila
- c. The Council of Trent—1545-1564
- K. The Puritans
 - 1. William Perkins: The father of English Puritanism.
 - 2. Richard Sibbes: The "heavenly doctor" who emphasized Christ's tenderness toward sinners.
 - 3. John Owen: The greatest Puritan theologian and defender of the glory of Christ.
 - 4. Thomas Goodwin: A pastor-theologian known for emphasizing the Father's love and Christ's heart for believers.
 - 5. Richard Baxter: A model pastor devoted to shepherding souls and family discipleship.
 - 6. John Bunyan: The author of *Pilgrim's Progress* and preacher of God's grace.
 - 7. Thomas Watson: A master of practical and devotional theology.
 - 8. Matthew Henry: The Bible commentator whose writings continue to bless the church.
 - 9. Thomas Cranmer: The architect of the English Reformation and a Protestant martyr.
 - 10. Oliver Cromwell: The Puritan statesman who led England during the Commonwealth period.

V. The Great _____ up to the _____ Period

- A. The Enlightenment & Romanticism
- B. The Threat of Liberalism (Deism)
- C. The Demise of State Religion and the Rise of Denominationalism
- D. John Wesley and the Methodists
- E. George _____ and His Associates
- F. Jonathan Edwards
- G. Isaac Watts (1674-1748)
- H. The Vision for a Christian America¹
 - 1. The Voluntary Society
 - 2. The Revival
 - 3. Its Major Crisis: *Slavery*
 - 4. Evangelical Abolitionists (Charles Finney; Theodore Weld; Harriet Beecher Stowe)
- I. Liberalism²
 - a. *On Religion: Speeches to its Cultured Despisers* (1799) by Friedrich Schleiermacher (1768-1834)
 - b. *Origin of Species* (1859) by Charles Darwin (1809-82)
 - c. *The Christian Doctrine of Justification and Reconciliation* (1874) by Albrecht Ritschl (1822-89)
 - d. *What is Christianity?* (1900) by Adolf Harnack (1851-1930) (professor at University of Berlin)
 - e. H. Richard Niebuhr: Liberalism taught that “a God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross.”
- J. Orthodoxy
 - 1. “Shall the Fundamentalists Win?” by Harry Emerson Fosdick (“Relevant Morality”)
 - 2. “Shall Unbelief Win?” by Clarence Edward Macartney (Princeton trained pastor)
 - 3. *Christianity and Liberalism* (1923) by J. Gresham Machen (1891-1937) (“A Return to Bondage”)
- K. Vatican I (1869-70)
 - 1. The First Vatican Council formally defined the doctrine of papal infallibility, teaching that the pope is preserved from error when speaking *ex cathedra* on matters of faith and morals.
 - 2. “Manuscript Letter from Charles Hodge to Pope Pius IX” (satirical rebuttal)
- L. Neo-orthodoxy (Karl Barth – 1886-1968)
- M. Charles Haddon _____ (1834-1892)
- N. American Evangelicalism
- O. Neo-Evangelicalism (post-WWII)
- P. John XXIII (1958-63) & Vatican II (1962-65)
- Q. Pentecostalism & the Jesus Movement
- R. The Religious Right (Jerry Falwell/Oral Roberts/Pat Robertson/James Dobson)
- S. Ecumenical Evangelicalism (ECT)
- T. The Mega Church & the Seeker Movement
- U. The Postmodern/Emergent Church/Ancient Future
- V. The New Calvinists

¹ See p. 318 ff. We were not able to get to this material.

² See p. 322 ff.

VI. Why we should study Church History/Historical Theology

- A. When Christ said, "I will build my church," He wasn't referring merely to the American evangelical church in the 21st century, but to a Body that has been alive in some form since the time of Pentecost. Church History helps us see our faith in the context of the church universal.
- B. There is nothing new under the sun. The storms we face today have been weathered before. A knowledge of Church History reminds us how God has guided the Church in the past.
- C. Church History is encouraging and humbling.
- D. There are consequences for historical amnesia (Shelley, p. xv).
 - a. The church is more vulnerable to false teaching.
 - b. The church is more vulnerable to spiritual pride (no small problem).
 - c. The church is more inclined toward "disconnected" ministry without the advantage of a broader context for their labor.

"When we stand, sit, or kneel in church, when we sing a hymn, recite a creed, or refuse to recite one, when we build a church or preach a sermon, a past of which we may not be aware is one of the factors involved in our actions. The notion that we read the New Testament exactly as the early Christians did, without any weight of tradition coloring our interpretation, is an illusion. It is also a dangerous illusion, for it tends to absolutize our interpretation, confusing it with the Word of God" (Gonzalez, p. xvii).

- E. "Every renewal of the church, every great age in its history, has been grounded on a renewed reading of history" (Gonzalez, p. xviii).

VII. Some Concluding Thoughts from Our Study

- A. Church history is divine. Church history is human.
- B. Church history is ours...all of it—the good, the bad and the ugly. We dare not abandon the period between the early church and the Reformation as “Roman Catholic” history.
- C. Orthodoxy solidifies in the face of heresy.
- D. Persecution purifies the church.
- E. The role of reason and faith has been constantly debated. Faith is first, but our faith is reasonable (we must however define “reasonable” biblically) (1 Cor. 1).
- F. History repeatedly demonstrates the dangers of intertwining ecclesiastical and political power (*Church-state alliance has often been kryptonite to the spiritual health of the church*).
- G. Religious freedom should be viewed as a *good thing*.
- H. Religious freedom cannot be enjoyed if it is not shared.
- I. *Denominationalism* is a necessary byproduct of religious freedom in this dispensation.
- J. The church ought to be a prophetic voice to society and the state.
- K. Forms of worship are best understood as of secondary importance to doctrinal content.
- L. Cultural forms should not be equated with biblical mandates.
- M. The church is a community. We need each other’s love, prayers, gifts, resources, etc.
- N. Excessive individualism has often weakened the life and witness of the church.
- O. The greatest changes upon society have resulted from Gospel conversion.
- P. The Gospel in word cannot be divorced from the Gospel in deed without harm to Gospel progress. The church has traditionally always ministered to the needy.
- Q. Satan shall not prevail against the true church of Christ, but he has sure worked hard to assault us.
- R. Christ will beautify His bride.
- S. Where is the church headed and what are our greatest needs today?

GOD'S WORK OF RECONCILIATION IN CHURCH HISTORY

Working List of 100 most Important Dates in Christian History

64	Nero burns Rome	1554	Marian Persecution and flight to Geneva
70	Destruction of Jerusalem by Titus	1555	Latimer and Oxford Martyrs
150	Justin Martyr first Apology dedicated	1559	John Knox returns to Scotland
178	Irenaeus becomes bishop of Lyon	1565	Teresa of Avila writes The Way of Perfection
196	Tertullian begins writing	1572	Huguenot St. Bartholomew's Day massacre
220	Origen begins to write	1595	Ricci's The True Doctrine of God
230 c	Public Churches begun to be built	1596	Japanese persecute Christians
248	Cyprian elected Bishop of Carthage	1608	Baptists, John Smyth baptizes self in Amsterdam
269	Antony and monasticism	1611	King James Bible
311	Donatist Schism begins	1618	Synod of Dort
325	Council of Nicea	1620	Mayflower Covenant
328	Athanasius becomes bishop of Alexandria	1636	Roger Williams founds Rhode Island
370	Basil the Great becomes bishop of Caesarea	1638	Harvard College founded
385	Ambrose prevails in 'sit in' confrontation	1641	Comenius driven from homeland
387	Augustine's conversion	1646	Westminster Confession
398	Chrysostom consecrated bishop of Constantinople	1660	First Quaker Peace Statement
406	Jerome completes Vulgate	1678	Pilgrim's Progress first edition
432	St Patrick's Mission to Ireland	1685	Bach and Handel born
451	Chalcedon and Leo the Great	1727	Moravian Baptism of Holy Spirit
540	Benedict's monastic Rule	1728	William Law's Serious Call
563	Columba establishes mission community on Iona	1735	Jonathan Edwards and the Great Awakening
590	Gregory the Great elected Pope	1738	Wesley's conversion
664	Synod of Whitby	1793	William Carey sails for India
716	Boniface, Apostle to the Germans	1804	British and Foreign Bible Society formed
731	Bede Ecclesiastical History of England	1807	Wilberforce and anti-slavery movement
732	Battle of Tours	1816	Judson sails for India
781	Alcuin becomes royal advisor	1817	Elizabeth Fry committee to Newgate Prison
860	Cyril and Methodius mission to Slavs	1827	Alexander Campbell founds Disciples/Campbellites
1054	East and West split	1827	J N Darby's Nature and Unity of the Christian Church
1088	Christianization of Russia	1830	Finney revivals (Rochester)
1093	Anselm becomes Archbishop of Canterbury	1843	William Miller and Adventism
1095	Crusades launched by pope's speech	1853	Hudson Taylor to China
1115	Bernard founds monastery at Clairvaux	1854	Kierkegaard's attack on Christendom
1150 c	Universities of Paris and Oxford founded	1854	Spurgeon becomes pastor New Park St Church
1175	Waldensian movement begins	1857	Livingston's Missionary Travels published
1208	Francis renounces wealth	1860	Moody's conversion
1215	Fourth Lateran Council and Innocent the 3rd	1864	Syllabus of Errors
1272	Thomas Aquinas completes Summa Theologica	1886	Student Volunteer Movement founded
1370	Catherine of Sienna letters	1904	Azusa St revival
1378	The Great Schism	1910	International Missionary conference Edinburg
1413	Huss burned at the stake	1919	Karl Barth on Romans
1431	Joan of Arc martyred	1929	Fundamentals published
1497	Savonarola excommunicated	1940	Wycliffe Bible Translators founded
1512	Michelangelo completes Sistene ceiling painting	1945	Bonhoeffer's death
1517	Luther's 95 theses	1948	World Council of Churches formed
1522	Zwingli and City Council at Zurich	1949	Los Angeles Crusade catapults Graham
1522	Ignatius Loyola writes Spiritual Exercises	1962	Vatican II
1525	Anabaptist movement begun	1965	China church grows despite Cultural Revolution
1529	Colloquy at Marburg		
1530	St. Peter's basilica rebuilt		
1536	Calvin's Institutes 1st edition		
1536	Henry VIII and Act of Supremacy		
1545	Council of Trent and Counter Reformation		
1549	Book of Common Prayer		
1549	Xavier begins mission in Japan		

APPENDICES³

“The Vision for a Christian America”

Who has heard such a thing? Who has seen such things? Shall the earth be made to give birth in one day? Or shall a nation be born at once?—Isaiah 66:8

In the 19th Century a vast new empire was opening in the west. Lyman Beecher said that Christians should seize the opportunity shape the “religious and political destiny of the nation” through preaching the gospel, Bible distribution, church planting, establishing schools and reforming American morals. The whole culture was at stake. Beecher spoke for evangelicals of all denominations. His views were so broadly held that historians speak of this era as the age of the “righteous empire.” Thus, the vision for a Christian America is a dominant theme in 19th century America.⁴

i. Its Rise

The great fact of the 19th century was the tremendous movement west and the growing reputation of wild, lawless living by these westerners. How was the west, and the rest of America, tamed by the evangelical vision of a Christian America?

a. The Voluntary Society (parachurch organizations)

- i. The Bill of Rights, with its provision of religious liberty, had sanctioned the denominational concept of the church and ruled out any direct influence of the church on the state. How then were Christians to have an effect on public life and morals? Enter the voluntary society.
- ii. Voluntary societies allowed Christians from the various denominations to unite in some matter of common concern to:
 - a. Exert influence upon public opinion.
 - b. Provide support for far-reaching missionary and educational activities (*American Bible Society; American Education Society*);
 - c. Spread reform ideals in the youthful nation (American Sunday School Union).
- iii. Beecher observed in 1830, “that the grand influence” of the church and the triumphs of the last forty years are the result of the “voluntary association of Christians.”

b. The Revival

- i. Beecher argued that the churches could look to revivals “for their members and pastors, and for that power upon public opinion which gives energy to law, and voluntary support to religious institutions” (p. 385).
- ii. **Second Great Awakening** (occurred in the East, especially in a number of colleges, just before the turn of the century—1790’s).

³ These are lessons we didn’t get to.

⁴ Most of the lecture is derived from Shelly, pp. 383-393.

- iii. The Great Western Frontier Revival (centered in Kentucky and Tennessee)
- iv. McGready and the Camp Meetings
 - a. Brought his preaching to Logan County, Kentucky, also known as “Rogue’s Harbor.”
 - b. His preaching as Gasper River was the beginning of what came to be known as “camp meetings.”
 - c. While there were many criticisms of these revivals, by the 1830’s foreign observers could say that there was not country in the world where Christianity had greater sway.

ii. Its Major Crisis: *Slavery*

“A deadly cancer, however, spread through the tissues of ‘Christian America’” (p. 387). How could a democracy infused with Christian principles continue to sanction the enslavement of millions?

- a. The beginning of slavery in English North America is often dated to August 1619, when about twenty Africans arrived at Jamestown, Virginia, aboard an English privateer that had seized them from a Portuguese slave ship. By 1830, nearly two million enslaved people lived in the United States.
- b. The western expansion brought the issue to a head.
- c. The Southern defense of slavery
 - 1. For the first three decades the antislavery movement was stronger in the south than the north. But soon the South began to support slavery, at times on biblical grounds.
 - a. OT slavery regulations (Lev. 25:46)
 - b. NT silence about emancipation
 - 2. Sometimes race based arguments were employed.
 - a. It was asserted that Ham was born black and his descendants are the black race whose curse involved slavery (Josiah Priest, *Bible Defense of Slavery: Origin, Fortunes and History of the Negro Race*, 1852; cf. Gen. 9:22-27).
 - b. Or, Cain was turned black for killing able (cf. Gen. 4:13-15). Ham allegedly married a descendant of Cain, so that Ham’s son Canaan was “doubly cursed.”
 - c. Or, the black race is not part of Adam’s race. Adam is the father of the white race.
 - d. Or, Blacks are soulless animals that were on the ark (Buckner H. Payne, *The Negro: What Is His Ethnological Status?*, 1867).
- d. Evangelical Abolitionists

1. Charles Finney (revivalist preacher; president of Oberlin College)
2. Theodore Weld (disciple of Finney; author of *The Bible against Slavery* (1837) & *Slavery As It Is*)
3. Harriet Beecher Stowe (daughter of Lyman Beecher)
 - a. Greatly influence by Weld's *Slavery As It Is*
 - b. Wrote *Uncle Tom's Cabin* (1852)
 - 1) Writing from a **millennialist** viewpoint, Stowe argues that slavery is not just a Southern sin, but a national sin. Judgment would come on the whole nation for this sin if America did not repent.
 - 2) "Mrs. Stowe was striking at the national conscience in the hope that a cleansing of the nations soul would avert a divine scourging of the body politic" (p. 390).
 - 3) She later said in her journal, "I wrote what I did because . . . as a mother, I was oppressed and brokenhearted with the sorrows and injustice I saw, because as a Christian I felt the dishonor to Christianity, because as a lover of my country I trembled at the coming day of wrath."

e. Abraham Lincoln

1. Never joined a church nor did he adhere to any particular creed. Yet was shaped by the evangelical culture.
2. In 1862, Harriet Beecher Stowe went to see Lincoln to pressure him to free the slaves faster. Her daughter Hattie, who was present at the meeting between Stowe and Lincoln, reports the first thing Lincoln said was, "So you're the little lady who started this Great War." (likely fictional)

F. Denominational Splits (Southern Baptist; Northern Methodist; etc.).

"The war was fought; blood was shed; the nation endured. The vision for a Christian America also survived but like the nation itself it was greatly weakened" (p. 391).

iii. Its Decline

- a. Culture Shocks
 1. Darwin's *Origen of Species*
 2. Industrialization (influx of immigrants from very different religious backgrounds)
 3. Higher Criticism
 - a. JEPD Theory
 - b. Q document theory
- b. The Aftermath
 - a. "Public" Protestants (Social Gospel)—wanted transformation of the world in this life, not just promises of the "Sweet By and By."
 - b. "Private" Protestants (evangelical/fundamentalist)—emphasis on individual need for salvation. If man's heart was right with God then economic and social problems would take care of themselves (e.g., Dwight Moody).

“Protestant Liberalism”⁵

“I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel—which is really no gospel at all”—Galatians 1:6, 7

Prayer

From Gresham Machen (professor of New Testament at Princeton Seminary in the early twentieth century): “Almighty God, our Heavenly Father, we give Thee thanks for the wonder of Thy grace in the gift of Christ our Lord and Saviour. How can we ever find words which shall not seem vain as we think of His love for us? How can we, without shame, try to give Thee thanks for that grace of Christ our Saviour who died for us, the just for the unjust? And how can we think, without shame, of the ill way in which we have requited Thee for Thy love? But we rejoice in the knowledge that when by Thy Holy Spirit we have been united to Christ through faith we are His forever. We pray Thee that thus we may be kept safe by One stronger than we are. And we pray with all our souls for those who have not found Christ as Saviour, that they may be led through the mists of error and doubt into the clear shining of the light of faith: that when they have sought other saviours and their souls are still restless, they may, through Christ, find their rest in Thee. And all that we ask is in the name of Christ Jesus, our Lord and Saviour. Amen.”

I. Liberalism

A. The importance of ideas

Machen - “False ideas are the greatest obstacles to the reception of the Gospel. We may preach with all the fervor of a Reformer and yet only succeed in winning a straggler here and there if we permit the whole collective thought of the nation or of the world to be controlled by ideas, which by the resistless force of logic prevent Christianity from being regarded as anything more than a harmless delusion. Under such circumstances, what God desires us to do is to destroy the obstacle at its root. Many would have the seminaries combat error by attacking it as it is taught by its popular exponents. Instead of that, seminaries confuse their students with a lot of German names unknown outside the walls of the universities. That method or procedure is based simply upon a profound belief in the pervasiveness of ideas. What is today a matter of academic speculation begins tomorrow to move armies and pull down empires.”

B. Five influential books with important ideas

While liberalism did not start with these five books (its roots can be traced back to the Enlightenment or even the Renaissance), these ideas had a profound impact on the world and its view of God and Scripture.

1. *On Religion: Speeches to its Cultured Despisers* (1799) by Friedrich **Schleiermacher** (1768-1834)

Schleiermacher wanted to make Christianity relevant to unbelieving modernists. Christianity is not a creed, propositions, not in a book, not even merely ethics. It is located in religious consciousness . . . the feelings.

⁵ This lecture relies heavily upon Dr. David Calhoun.

With Schleiermacher, religion moved from the area of history, confessions, and even propositional revelation in the Bible to this inner, subjective feeling.

He said, “The consciousness of being absolutely dependent or which is the same thing of being in relation to God. Somewhere, somehow, a person has a feeling of dependence, not being autonomous, and that means being in relation to God, which is the heart, seat, and core of religion.”

You can find something similar to this in nineteenth-century revivalistic piety, which in a song asks the question, “You asked me how I know he lives”—and the answer in that song is—“He lives within my heart.”

Charles Hodge on Schleiermacher’s theology: “Deprived...of the historical Christ, or at least deprived of the ordinary historical basis for faith in Christ, he determined to construct a Christology and a whole system of Christian theology from within; to weave it out of the materials furnished by his own religious consciousness. He said to the Rationalists that they might expunge what they pleased from the evangelical records; that they might demolish the whole edifice of Church theology, **he had a Christ and a Christianity in his own bosom**. In the prosecution of the novel and difficult task of constructing a system of Christian theology out of the facts of Christian experience, he designed to secure for it a position unassailable by philosophy. Philosophy being a matter of knowledge, and religion a matter of feeling, the two belonged to distinct spheres, and therefore there need be no collision between them” (Systematic Theology 2: 441).

Karl Barth on Schleiermacher’s theology: “In the very places where the theology of the Reformation had said ‘the Gospel’ or ‘the Word of God’ or ‘Christ,’ Schleiermacher, three hundred years after the Reformation, now says, ‘Religion’ or ‘Piety’” (Protestant Theology, 458).

2. *Origin of Species* (1859) by Charles **Darwin** (1809-82)

Darwin developed the modern theory of evolution. He was not the first person to think of this, but the modern theory with its operational principal of natural selection comes from Darwin.

How did people respond?

- a. Charles Hodge (*What Is Darwinism?* – Hodges answer? ... **atheism**)
- b. AA Hodge (Charles Hodge’s son)/BB Warfield (**let’s wait and see**)
- c. Many bought it hook, line and sinker as an explanation for virtually **everything**.

3. *Essays and Reviews* (1860)

It was a **liberal manifesto by seven clergymen of the Church of England** who actually had taken **German higher critical views of the Bible** and expressed those views in English. This meant that these essays basically said that the Bible is an ordinary book, just like any other book.

In response 11,000 clergymen signed a protest against this book declaring their belief in the inspiration of the Scriptures and in the doctrine of eternal punishment, which was also denied in this book. The book itself was condemned in 1864, but the ideas it propounded did not go away.

4. *The Christian Doctrine of Justification and Reconciliation* (1874) by **Albrecht Ritschl** (1822-89)

Ritschl said, "Christianity is not doctrine." "Christianity is not feelings either. **Christianity is ethics.** It is how one lives." Americans took up Ritschl's ideas with a vengeance, and out of that came what we call "**the social gospel.**" They thought that the real Gospel is not a Gospel of personal, individual salvation but of redeeming society through ethics, morality, and good works. The slogan for all of this was "**The Fatherhood of God and the Brotherhood of Men.**"

Hymn "Joyful, Joyful" written by Henry Van Dyke

"These verses are simple expressions of common Christian feelings and desires in this present time—hymns of today that may be sung together by people who know the thought of the age, and are not afraid that any truth of science will destroy religion, or any revolution on earth overthrow the kingdom of heaven. Therefore this is a hymn of trust and joy and hope."

Thou art giving and forgiving, ever blessing, ever blessed,
Wellspring of the joy of living, ocean depth of happy rest!
Thou our Father, Christ our Brother, all who live in love are Thine;
Teach us how to love each other, lift us to the joy divine.

"Those who start at the social end never seem to get to the Gospel, whereas those who start with the Gospel sometimes accomplish, without knowing or intending it, the social revolution" (Stephen Neill).

5. *What is Christianity?* (1900) by **Adolf Harnack** (1851-1930) (professor at University of Berlin)

What is truly essential in Christianity? So much has been added that we need to get back to the **kernel**. After tearing away the husks, he comes to Christ in the synoptic gospels. Yet even the synoptics must be stripped of their miracles, angels, demons and apocalyptic elements. He finally arrives with the **personality of Jesus and His teaching**.

Harnack said, "This is the real heart of Christianity. Jesus' words breathe peace, joy, and certainty. He lived in the continual consciousness of God's presence. His eyes

rested kindly upon the whole world. He ennobled it by His presence, and He recognized everywhere the hand of the living God.”

“A wonder-working thing is this preservation of the ‘kernel,’ while the husk is discarded; and in this century, as well as in the last, it has served as a notable device for retaining the prestige of the Christian name and phraseology for a purely natural religion” (B. B. Warfield, Selected Shorter Works 2: 683-84).

Archbishop William Temple once remarked that one of the greatest mysteries in church history is why anybody would have taken the trouble to crucify the Christ of liberal Protestantism.

“The Christ that Harnack sees, looking back through nineteen centuries of Catholic darkness, is only the reflection of a Liberal Protestant face, seen at the bottom of a dark well” (George Tyrrell).

C. Failure of liberalism in life and doctrine: **World War I**

Liberalism (with its emphasis on evolutionary optimistic humanism) appeared weak and superficial in the face of real evil.

1. Liberalism failed to produce **real answers**.

Paul Tillich (after the Battle of Champagne of World War I): “All that horrible long night I walked along the rows of dying men, and much of my German classical philosophy broke down.”

2. Liberalism failed to produce **real Christians**.

Friedrich Nietzsche: “They would have to sing better songs to me that I might believe in their redeemer: his disciples would have to look more redeemed!” (He is looking at liberal Christianity.)

3. Liberalism summed up:

H. Richard Niebuhr: Liberalism taught that “a God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross.”

II. **Orthodoxy (What was orthodoxy doing during this time?)**

A **mighty battle** was ensuing.

A. Two Sermons of 1922

1. **“Shall the Fundamentalists Win?”** by Harry Emerson Fosdick (“Relevant Morality”)

He ridiculed the “five fundamentals”

- a. Inerrancy of Scripture
- b. Virgin Birth
- c. Biblical Miracles
- d. Blood Atonement
- e. Bodily Resurrection of Christ

He felt that doctrine was not really important.

2. "Shall Unbelief Win?" by Clarence Edward MaCartney (Princeton trained pastor)



- B. *Christianity and Liberalism* (1923) by J. Gresham Machen (1891-1937) ("A Return to Bondage")

He was not a conservative writing about something he knew nothing about. He went to Germany. He studied with Wilhelm Herrmann, who had studied with Harnack. As Machen studied with Herrmann at Marburg, liberal teaching captivated him. He had come from a conservative, evangelical home in Baltimore. He had roots in the Southern Presbyterian Church. He was swept off of his feet by the piety of this liberal German theologian, and he almost moved away from his Orthodox beliefs into liberalism. It was his mother's prayers back home that kept him on track. In order to get his bearings again, he had a practice of going to his room and reading through the Gospel of Mark after he had listened to Herrmann lecture. So, he knew liberalism.

Notice the title of his book, which sets forth his thesis.

William Shea, Chairman, St. Louis University Department of Theological Studies, in a note to Jim Pakala, August 15, 1995: "What strikes me once again, as it has for the past decade whenever I have read Machen, is the directness and simplicity of his intellectual and faith stance—no ambiguity, with full realization of its running against the liberal and secular mainstreams. At once an extraordinary man and a man who suffered."

1. Introduction

"The great redemptive religion which has always been known as Christianity is battling against a totally diverse type of religious belief, which is only the more destructive of the Christian faith because it **makes use of traditional Christian terminology**" (2).

2. Doctrine

"According to the Christian conception, a creed is not a mere expression of Christian experience, but on the contrary it is a setting forth of those facts upon which experience is based" (19).

3. God and man

“The Gospel story of the Incarnation, according to modern liberalism, is sometimes thought of as a symbol of the general truth that man at his best is one with God.... Very different is the living and holy God of the Bible and of Christian faith” (63).

4. The Bible

“The Christian doctrine of inspiration...means that the Bible not only is an account of important things, but that the account itself is true, the writers having been so preserved from error, despite a full maintenance of their habits of thought and expression, that the resulting Book is the ‘infallible rule of faith and practice’” (73).

5. Christ

“Jesus was not for Paul merely an example for faith; He was primarily the object of faith. The religion of Paul did not consist in having faith in God like the faith which Jesus had in God; **it consisted rather in having faith in Jesus**” (81).

6. Salvation

“Here is found the most fundamental difference between liberalism and Christianity— **liberalism is altogether in the imperative mood, while Christianity begins with a triumphant indicative**; liberalism appeals to man’s will, while Christianity announces first, a gracious act of God....Liberalism finds salvation...in man; Christianity finds it in an act of God” (47, 117).

7. The church

“The greatest menace to the Christian Church today comes not from the enemies outside, but from the enemies within; it comes from the presence within the Church of a type of faith and practice that is anti-Christian to the core” (159-60).

III. Neo-orthodoxy

As modernism, liberalism, and Orthodoxy clashed and as that battle was going on, something new appeared in Switzerland. We sometimes called it Neo-Orthodoxy. Karl Barth and Emil Brunner were teaching and preaching the Christian faith, but as people listened to what they said, they heard something new. It was not liberalism. They heard something old too, but it was not Orthodoxy.

A. **Karl Barth** (1886-1968)

1. Trained as a liberal (Herrmann)
2. Crisis (What was he going to preach?)
3. Rediscovery of the Bible

Commentary on Romans: “As I look back at my pathway I look like a man who, groping his way in a darksome church tower, unwittingly took hold of a rope that

was, in fact, a rope for a church bell, and then to his own shock heard the bells resounding over him—and far beyond.”

4. Rediscovery of the Reformers and the Protestant orthodox theologians—
“Foreword” to a reprint of Heinrich Heppe’s Reformed Dogmatics

B. Evangelical concerns (Was Barth a “dangerous liberal” or “a dangerous conservative”)

1. The nature of the Bible

“God has indeed spoken supernaturally in His Word. The Bible is the Word of God. God has spoken in this book. God has spoken to us directly and supernaturally, not merely indirectly through historically conditioned cultural movements.”

However: “Scripture is veiled in human language, so that we cannot say that this book, these propositions, are directly the Word of God and so are inerrant and authoritative as they stand.”

The Barthian does not say, “Listen to the Word of God as the Bible is written.” The Barthian says, “Listen for the Word of God. Somewhere in all of this humanness, God, through the Spirit, will bring a word to you, but it cannot be equated with that word which stands written in the book.”

2. The matter of history

The Dutch students asked him, “Was there really a snake in the garden?” Barth’s answer was, “It is not important whether there was a snake or not. What is important is what the snake said.”

Carl H. Henry asked, “If a person could be present with a tape recorder or video camera at the resurrection of Christ, what would he have seen?” Barth’s reply was to say sarcastically, “Did you say that you represented Christianity Today? It sounds more like Christianity Yesterday.”

Was there a snake in the garden?

Schaeffer would say **yes**.

Tillich would say **no**.

Barth would say, “**It is not important.**”

3. The issue of universalism

Barth’s view of election is such that it is hard to separate his view from some kind of universalism. He believed that Christ is the elect person, and we are elect in Christ—that is, all mankind is elect in Christ. God has chosen for us, and all are chosen in Him. This has to mean either absolute universalism, which Barth refused to directly affirm, or a kind of hesitant admission that some may opt out of this election, which indicates how far Barth had wandered from listening to the Word of God.

IV. The English Situation in the 19th Century

A. The **broad** church

Fielding's Parson Thwackum: "When I mention Religion, I mean the Christian Religion; and not only the Christian Religion, but the Protestant Religion; and not only the Protestant Religion, but the Church of England."

Parson Thwackum is a fictional character from **Henry Fielding's novel *The History of Tom Jones, a Foundling* (1749)**. He is a clergyman and tutor who represents a harsh, moralistic approach to religion. He is often contrasted with **Mr. Square**, who represents a rationalistic, virtue-based philosophy. Fielding uses both characters satirically, showing the shortcomings of:

- mere moralism (Thwackum), and
- mere human reason detached from true religion (Square).

The "Broad Church" movement (or latitudinarianism) in the Church of England promoted such broad theological tolerance that almost any belief was accepted, provided people remained culturally aligned and avoided conflict. Critics like J. C. Ryle warned that this lack of doctrinal boundaries turned the church into a place where truth and error coexisted peacefully, contributing to the church's spiritual decline.

B. The evangelical movement—the "**low**" church

1. Evangelical revival (Cambridge)
2. Departure of Methodists
3. Church evangelicals
4. John Newton
5. Thomas Scott (1747-1821)—*The Force of Truth* (his testimony), Commentary on the Bible
6. Charles Simeon (1759-1836)
 - a. Vicar of Holy Trinity Church, Cambridge
 - b. *Horae Homileticae*

Spurgeon: Simeon's outlines "have been called 'a valley of dry bones': Be a prophet and they will live."

In other words Simeon's homiletical outlines were like Ezekiel's valley of dry bones: they may seem bare on the page, but in the hands of a faithful preacher they can come alive with power and usefulness.

7. The Clapham Sect (John Venn) – A circle of influential evangelical Anglicans in London who sought to put their faith into practice through social reform, missions, and public service, most notably through William Wilberforce's fight against slavery.

8. William Wilberforce (1759-1833)

“God Almighty has put before me two great objects—the abolition of the slave trade and the reformation of the manners [conduct] of England.”

a. Abolition of the slave trade (1807) and emancipation of the slaves (1833)
 John Wesley to William Wilberforce, February 24, 1791: “Dear Sir, Unless the divine power has raised you up to be as Athanasius contra mundum, I see not how you can go through your glorious enterprise in opposing this execrable villainy [slavery], which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils. But if God be for you, who can be against you? Are all of them together stronger than God? O be not weary of well doing! Go on, in the name of God and in the power of his might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it. Reading this morning a tract written by a poor African, I was particularly struck by that circumstance, that a man who has a black skin, being wronged or outraged by a white man, can have no redress; it being a law in all our colonies that the oath of a black against a white goes for nothing. What villainy is this! That He who has guided you from youth up may continue to strengthen you in this and all things is the prayer, dear sir, [of] Your affectionate servant, John Wesley.”

b. *A Practical View of the Prevailing Religious System of Professed Christians, in the Higher and Middle Classes in this Country, Contrasted with Real Christianity* (1797). In this influential book, William Wilberforce challenged the shallow, nominal Christianity of England's upper and middle classes and called people back to what he described as “real Christianity” marked by genuine faith, conversion, and holy living. **The book helped awaken many readers to the difference between cultural religion and true biblical faith.**

9. **Olaudah Equiano (c. 1745–1797)**, also known as **Gustavus Vassa**, was a former slave who became one of the most influential voices in the movement to abolish the British slave trade. Kidnapped in Africa as a child and sold into slavery, he eventually purchased his freedom and became a Christian. In his autobiography, *The Interesting Narrative of the Life of Olaudah Equiano* (1789), he testified to God's providence in his life and exposed the horrors of the slave trade. His powerful personal account helped awaken public opinion in England and became an important tool in the campaign that ultimately led to the abolition of the British slave trade in 1807.

10. Evangelical party in the Church of England—J. C. Ryle (1815-1900), Bishop of Liverpool; Handley C. G. Moule (1841-1920), Bishop of Durham

- C. Anglo-Catholicism—the “high” church
1. The Oxford movement (“Tracts for the Times” [1833-41])
 - a. High church aspects
 - b. Continuity
 - c. Apostolic succession
 - d. Unity in doctrine
 - e. Celibacy

The Oxford Movement sought to move the Church of England closer to Roman Catholicism by emphasizing tradition, apostolic succession, liturgical worship, and church authority. Its leaders valued historical continuity, ceremonial worship, and practices such as vestments, candles, and incense, while some openly rejected the Protestant Reformation and promoted doctrines associated with Catholicism.

2. John Henry Newman (1801-90)—*Apologia Pro Vita Sua* (1864)

The most famous leader to leave the Oxford Movement for Rome, Newman entered the Roman Catholic Church in 1845 after concluding that its claims to historical continuity were more convincing than those of Protestantism. In his *Apologia Pro Vita Sua*, he defended his journey from Anglicanism to Catholicism, famously declaring, “To be deep in history is to cease to be a Protestant.”

D. The Nonconformists

1. The general situation
2. Charles Haddon Spurgeon (1834-1892)

- a. Conversion at 15

When he (the layman) had gone to about that length, and managed to spin out ten minutes or so, he was at the end of his tether. Then he looked at me under the gallery, and I daresay, with so few present, he knew me to be a stranger. Just fixing his eyes on me, as if he knew my heart, he said, “Young man, you look very miserable.” Well, I did; but I had not been accustomed to have remarks made from the pulpit on my personal appearance before. However, it was a good blow, struck right home. He continued, “and you always will be miserable: if you don’t obey my text; but if you obey now, this moment, you will be saved.” Then, lifting up his hands, he shouted, as only a Primitive Methodist could do, “Young

man, look to Jesus Christ. Look! 'Look Unto Me!' You have nothin' to do but to look and live." I saw at once the way of salvation.

b. Baptized a Baptist

Spurgeon said, "According to my reading of Holy Scripture, the believer in Christ should be buried with Him in baptism, and so enter upon his open Christian life." "I became a Baptist through reading the New Testament — especially in the Greek — and was strengthened in my resolve by a perusal of the Church of England Catechism, which declared as necessary to baptism, repentance and the forsaking of sin."

Spurgeon's godly mother later said to him, "Ah, Charles! I often prayed the Lord to make you a Christian, but I never asked that you become a Baptist." Spurgeon could not resist the temptation to reply, "Ah, mother! The Lord has answered your prayer with His usual bounty, and given you exceeding abundantly above what you asked or thought."

c. Began preaching at 17 years of age.

d. He was called as pastor of the New Park Street Baptist Church in 1854, after having pastored a church at Waterbeach, his very first pastorate. This London church was the church that in years past had for its pastor such spiritual giants as Benjamin **Keach**, John **Gill**, and John **Rippon**.

When Spurgeon arrived in London on December 18, 1853 for his trial sermon, he was a raw, country preacher who had only been a Christian for about three years. His only previous experience was a two-year stint as pastor of the little Baptist Church at Waterbeach. But London was a far cry from Waterbeach! You would have thought that sophisticated, worldly London would have made short work of this teenaged preacher. On his first night in London, Spurgeon stayed in a boarding house where the regulars kidded him unmercifully about how London would devour this little country preacher.

The New Park Street Church had been one of the great churches of England. Previous pastors included some of the greatest men among early Baptists. In recent years the church had fallen on bad times, and although the building seated about 1,200, less than two hundred were present for Spurgeon's trial sermon. **To make matters worse, the community around the church was undergoing socioeconomic changes, and the only way to reach the church from the heavily populated northern part of London was by a toll bridge across the Thames.** There was little hope that the church could last much longer. The later half of the 19th century was a difficult period for churches. London was heavily industrialized with people working such long hours that little time was left for church activities. Science and reason seemed to leave little place in life for religion.

e. 1861 the “Metropolitan Tabernacle” was completed which could seat 6,000.

f. **Susannah Spurgeon** (1832–1903) – When Susannah Thompson first heard Charles Spurgeon preach, she was not especially impressed and reportedly viewed him as somewhat unsophisticated compared to the polished ministers she was accustomed to hearing. Yet as she came to know him, she recognized his deep love for Christ, extraordinary gifts, and genuine humility. After their marriage in 1856, Susannah became one of Spurgeon’s greatest supporters and closest confidantes. They had two twin sons. Though chronic illness often prevented her from attending his services, she faithfully encouraged him through immense pressures and controversies. She also founded the “Book Fund,” which distributed thousands of theological books to needy pastors throughout Britain. Spurgeon frequently acknowledged that her prayers, counsel, and steadfast devotion were invaluable to his ministry and perseverance.

g. Great preacher (“Old-Fashioned Wisdom from John Ploughman” and “Compel Them to Come In”)

“Memoirs of an Islet” [Earraid] by Robert Louis Stevenson: “And it was strange to see our Sabbath services, held, as they were, in one of the bothies [small huts], with Mr. Brebner reading at a table, and the congregation perched about in the double tier of sleeping bunks; and to hear the singing of the psalms, ‘the chapters,’ the inevitable Spurgeon’s sermon, and the old, eloquent lighthouse prayer.”

Helmut Thielicke (Encounter with Spurgeon): “I am almost tempted to shout out to those who are serving the eternal Word as preachers, and to those who are preparing to do so, in what I hope will be a productive hyperbole: sell all that you have (not least of all some of your stock of current sermonic literature) and buy Spurgeon...” (45).

h. Doctrinal preacher (The Forgotten Spurgeon by Iain Murray)

1) The Reformed faith

Spurgeon: “We brought out before the world the old Reformers’ doctrines, Calvinistic truth, Augustinian teaching, and Pauline dogma.”

2) The Protestant faith

Spurgeon: “I see this coming up everywhere—a belief in ceremony, a resting in ceremony, a veneration for altars, fonts, and Churches—a veneration so profound that we must not venture upon a remark, or straightway of sinners we are chief. Here is the essence and soul of Popery, peeping up under the garb of a decent respect for sacred things. It is impossible but

that the Church of Rome must spread, when we who are watchdogs of the fold are silent, and others are gently and smoothly turfing the road, and making it as soft and smooth as possible, that converts may travel down to the nethermost hell of Popery. We want John Knox back again. Do not talk to me of mild and gentle men, of soft manners and squeamish words, we want the fiery Knox, and even though his vehemence should 'ding our pulpits into blads,' it were well if he did but rouse our hearts to action."

3) The evangelical faith ("The Downgrade Controversy")

Spurgeon: "We used to debate upon particular and general redemption, but now men question whether there is any redemption at all worthy of the name."

The Downgrade Controversy – In the final years of his ministry, Charles Spurgeon became alarmed by what he saw as a gradual "downgrade" from biblical Christianity among many Baptists in England. Influenced by higher criticism, liberal theology, and skepticism toward core doctrines, some ministers were questioning the authority of Scripture, the substitutionary atonement, and other foundational truths. Spurgeon warned that this was not a minor disagreement but a departure from historic Christianity itself. When the Baptist Union refused to address these concerns, Spurgeon withdrew from the Union in 1887, enduring sharp criticism and personal sorrow. Though many opposed him at the time, later generations have largely viewed his warnings as remarkably prophetic.