

WELCOME TO WEEK 9

- As you enter class this week please
 - Get yourself some snacks and coffee
 - Fill out a name tag and introduce yourself to others at the table
 - Read through the primary sources for this week.



CHRISTIAN HISTORY IN AMERICA

The Church in a Transformed America



SOME CHANGES TO THE SYLLABUS

- November 13th - Civil War and Gilded Age Religion
- November 20th - Prohibition and the US in WWI
- November 27th - The Rise of Fundamentalism and the Scopes Trial
- December 4th – The United States in World Missions



CLASS 9 GOALS

- Explore the role of Christianity and Slavery in the coming and fighting of the Civil War
- Examine the ways in which American culture, economy, and population was transformed by the Industrial and related revolutions.
- Look at the variety of ways in which Christians responded to the new conditions of the Gilded Age.
- Ask what lessons the “Social Gospel” might have for the Church today?



OPENING QUESTION

- Read through Lincoln's 2nd Inaugural Address.
- What is he claiming about the role of religion and God in the Civil War?
- How do you respond to those claims?



SUGGESTED READINGS

The Kingdom Is Always But Coming *A Life of Walter Rauschenbusch*



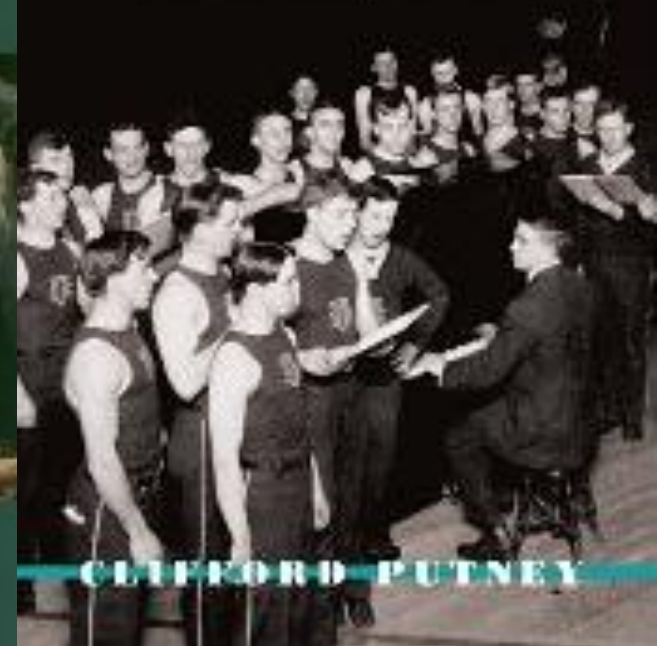
Christopher H. Evans

A HISTORY OF CHRISTIANITY IN THE UNITED STATES AND CANADA



MARK A. NOLL
Virginia Commonwealth University

MUSCULAR Christianity MANHOOD AND SPORTS IN PROTESTANT AMERICA, 1880-1920



LINCOLN'S SECOND INAUGURAL

If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him?



2ND INAUGURAL II

Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said "the judgments of the Lord are true and righteous altogether."



2ND INAUGURAL III

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.



BROKEN CHURCHES BROKEN NATION

- Major denominations which had provided powerful cultural glue for the young nation fractured over the morality of slavery.
 - 1845 – Baptists split over whether slave-holders could become missionaries.
 - 1837-1861 Presbyterians split first over theological issues, then slavery, then with the Civil War
 - 1845 Methodist churches split over Slavery (divide the largest denominational infrastructure in the nation.)
 - Some denominations ultimately reconciled – others such as the Baptists remain split today.



THE CAUSES OF THE CIVIL WAR (MY THOUGHTS AND CONCLUSIONS)

- Deep South (S. Carolina)
 - Seceded from the Union because they feared the election of the Republican Lincoln meant the end of slavery.
- Upper South (Virginia)
 - Seceded because they did not believe the nation could stop seceding states from leaving (States' Rights)
- The North
 - Went to war to preserve the Union (almost a religious idea ("last best hope"))
 - Made the war about ending Slavery only when they realized that they could only win the war by abolishing slavery.



AND REMEMBERING . . .

- The development of “Lost Cause Ideology”
 - Painted a portrait of contented slaves and a Christian Civilization in the South destroyed by Northern Aggressors.
 - Downplayed slavery as a cause for the war
 - *Gone with the Wind, God’s and Generals.*



SOUTHERN “REDEMPTION?”

- With the end of Reconstruction in the 1870's white supremacists “redeemed” the south from “carpetbag” rule.
- The rise of Jim Crow instituted a system of segregated churches and pro-segregationist theology.
- Often black ministers and churches were forced to acquiesce in this system in exchange for white financial patronage.



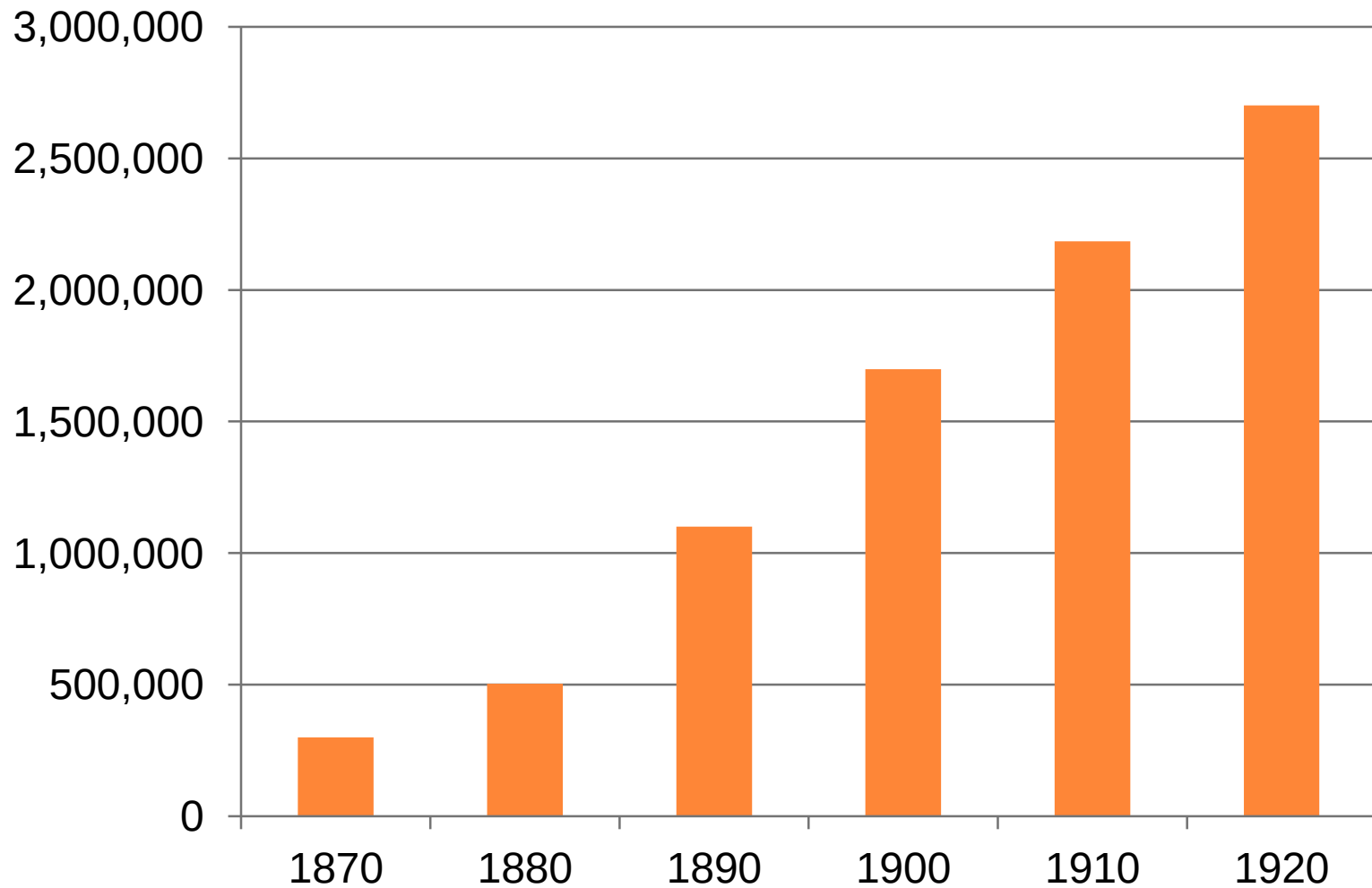
AN AGE OF ENGINEERING MARVELS



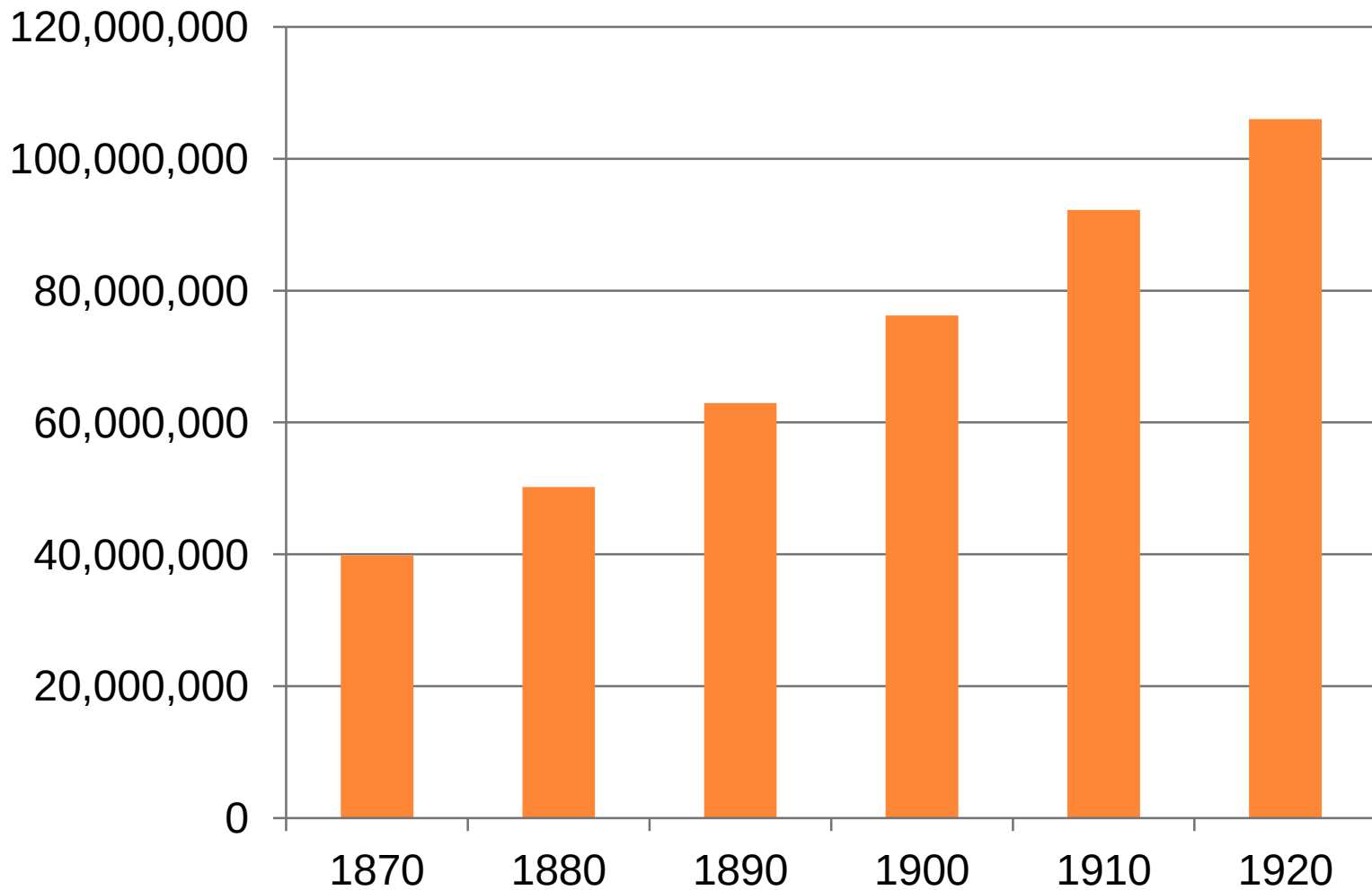
AN AGE OF SKYSCRAPERS



POPULATION OF CHICAGO



POPULATION OF THE UNITED STATES





RAILROADS, 1850 AND 1860

THE ANNIHILATION OF DISTANCE



REVOLUTIONS IN COMMUNICATION



REVOLUTIONS IN ENERGY



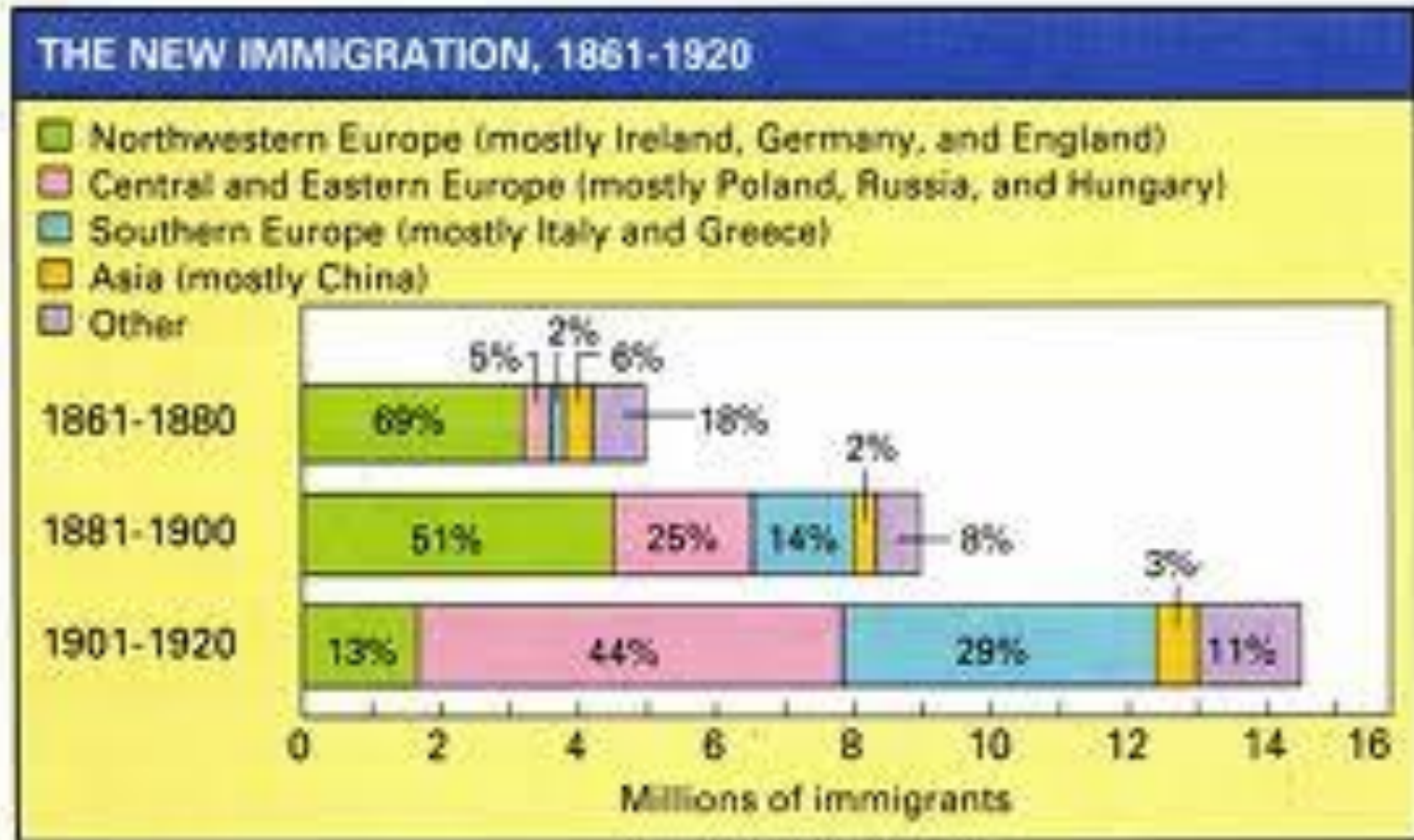
REVOLUTIONS IN INDUSTRY



REVOLUTIONS IN INDUSTRIAL RELATIONS



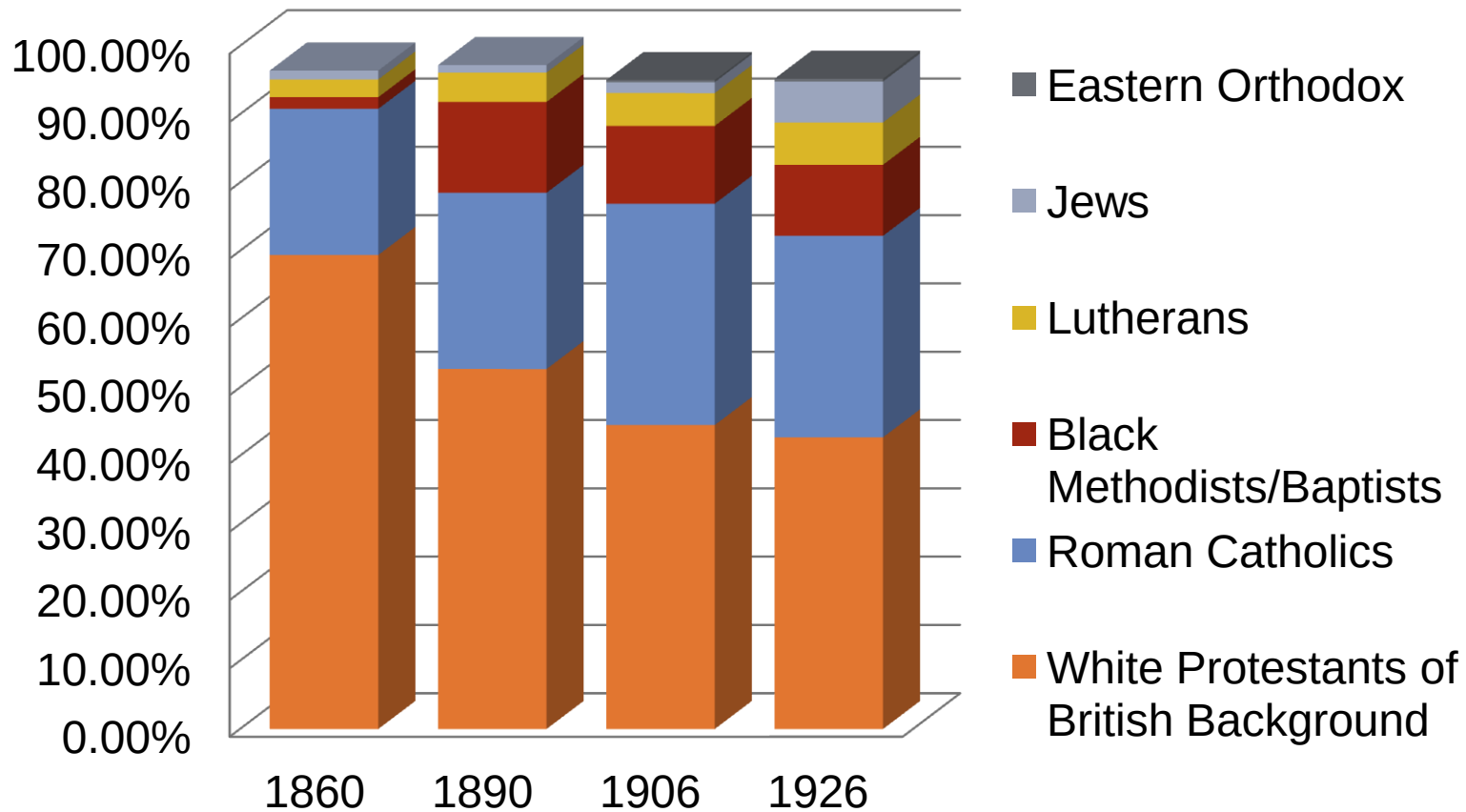
CHANGING IMMIGRATION TRENDS



Source: *Historical Statistics of the United States*

GROWING RELIGIOUS DIVERSITY

Proportion of Church Adherents



FOR TABLE DISCUSSION

- If the economic and cultural context in which Christianity is practiced changes dramatically should the church attempt to change as well?
- How would you propose that the church respond to these dramatic changes in 19th century American life?



THE RISE OF D.L. MOODY

- Moody – the leading Evangelist of the “3rd Great Awakening”
- “I look upon this world as a wrecked vessel. God has given me a lifeboat and said to me, ‘Moody, save all you can.’”
- Brought a traditional “small town” gospel to save people from the evils of the big city.



MOODY AND SANKEY

- Song leader – Ira Sankey
 - Performed sentimental hymns
 - At Moody's revival meetings.
- Moody sought unconventional places for his revivals such as downtown theaters and concert halls.
- Moody embraced “dispensational pre-millennialism” and sought world-wide evangelism, but eschewed efforts for social reform – saw that as a distraction from evangelism.



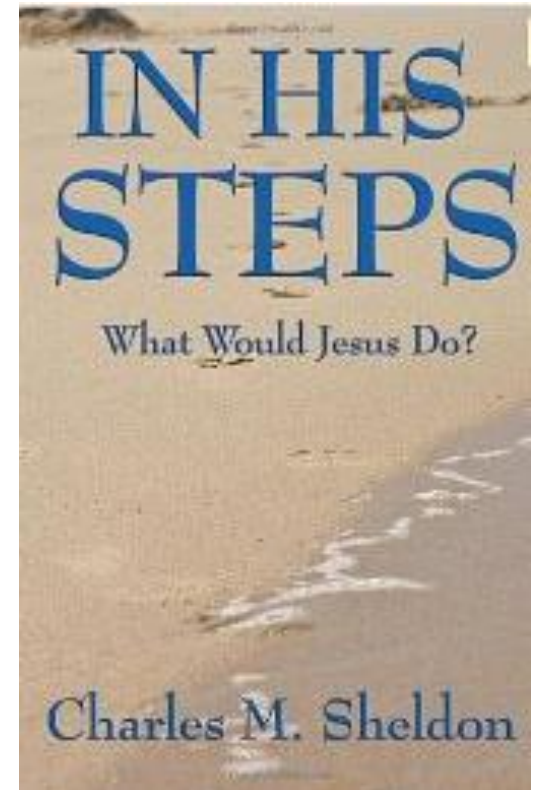
MOODY AS INSTITUTION BUILDER

- Formed a Bible training college for lay workers – becomes the Moody Bible Institute.
- Hosted summer missions conferences at Northfield, Massachusetts, provided the impetus for the Student Volunteer Movement – pushed for “the evangelization of the world in this generation.”
- Founded Northfield/Mt. Hermon Schools – site of future C. S. Lewis College.



THE RISE OF THE SOCIAL GOSPEL

- While Moody pushed for Evangelization and to preserve and expand “small town” Christianity – others sought for social teachings in the Bible that would transform increasingly “Godless” institutions into cities, neighborhoods, and workplaces that would allow the work and life of the Gospel to flourish.
- Washington Gladden – sought better wages for workers.
- Charles Sheldon asked “What would Jesus Do?”



SALVATION ARMY

- Founded in England in 1865 by William and Catherine Booth
- Came to the United States in 1880 through the work of their daughter Evangeline.
- Sought to provide Social Services to the poor and as a way of gradually introducing them to the Gospel.
- Original programs included food, shelter, medical aid, job training, elementary school, internships in factories, legal aid, heating assistance.



YMCA

- Young Men's Christian Association
- Example of "Muscular Christianity"
- Provided alternative "Christian" housing in big cities and moral instruction.
- Gradually developed gymnasiums to provide healthy and morally sound alternatives to saloons and other city temptations.
- Provided the space where both basketball and volleyball were invented.
- Now known simply as "The Y" – no longer maintains a "Christian Identity."



WALTER RAUSCHENBUSH

- Leading Social Gospel proponent
 - (still emphasized the importance of individual conversion.)
- Renewed emphasis on the Hebrew Prophets and their message of Social Justice.
- The “day of Jehovah,” means in part “punishment for the wicked. . . .the rescue of the weak. . . . (and) moral justice rather than economic prosperity.”
- Enormously influential for Martin Luther King Jr.



RAUSCHENBUSCH'S IDEAS (PRE-RUSSIAN REVOLUTION)

- Criticized “Competitive Capitalism” for exalting “selfishness to the dignity of a moral principle.”
- Claimed that only a revival of social religion could prevent revolution and anarchy.
- Many of his specific proposals - kindergartens, playgrounds, children’s centers, and educational facilities – would likely only have limited impact
- Called for a fairer redistribution of wealth – but had no specific mechanism to carry it out.



RAUSCHENBUSCH AND PEACE

- “Grant to the rulers of nations faith in the possibility of peace through justice, and grant to the common people a new and stern enthusiasm for the cause of peace. Bless our soldiers and sailors for their swift obedience and their willingness to answer to the call of duty, but inspire them none the less with a hatred of war, and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valor of their fathers, but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.”



CONCLUDING QUESTIONS

- Do traditional methods of Evangelism and Missions still work in a changed world?
- How effective are different forms of outreach at correcting societal injustices and laying the groundwork for Evangelism?
- Is Social Gospel work a “half-way house” to unbelief?
- How do we balance the demands for Evangelism and Social Justice
- Next Week: Prohibition and the Church in WWI

