

1800s

“The times were such as tried men’s souls; but these men’s souls and the souls of their companions triumphed through the trials of those days. The seed of American Protestantism was sown in a New England blizzard. Its Presbyterian type sprouted in a Philadelphia spring snow. It shot its stalk upward in a New Jersey midwinter Sabbath ordination. It blossomed amid the tempest of the Revolution. It “set its fruit” in the Great Revival of 1800. The world is now reaping its harvest in the missionary heat of these midsummer years with their millions of money and tens of thousands of native converts.” –Hayes, (1892), p. 122

I. An Era of expansion and organization

A. Westward expansion to the Mississippi

1. Three prongs of movement of colonists beginning ca. 1790 begin four decades of migration
 - a. from NE into western NY
 - b. PA/MD to Ohio (“Old Northwest”)
 - c. Virginia into KT/TN (“Old Southwest”)
2. little immigration to America in first 20 years; actually caused decline in Eastern population
3. Causes
 - a. Congestion on eastern seaboard; only 5% of population across the mountains in 1790
 - b. Post-war recession later aggravated by British embargo (1808-1820)
4. Challenge of new population concentrations
 - a. Eastern depletions drop church attendance there
 - b. Western boom creates church planting opportunities
 - by 1821, NY surpasses VA as #1 in population; OH and KY rank 5th and 6th; 25 states now, 10 of the 12 new ones being west of Alleghenies
- c. “The churches which met this problem most adequately were the ones destined to become the great American churches” –Swete

5. Head start for Presbyterians: Scotch Irish already on the western edge of the population

a. Redstone, PA, near Pittsburgh, 1781

Four ministers have 50 preaching points and two churches each

b. Augusta and Hanover Counties of VA (+ NC frontier) spread into TN and KY (see Posey. *The Presbyterian Church of the Old SW*)

c. “Father” David Rice, Father of Presbyterianism in KY in 1780's

(1) VA Presbyterian pastor who started Danville, KY, church as nucleus in response to petition of 300 signatures

(2) 1785-1802 = growth of 3 presbyteries culminates in Synod of KY

(3) Separate Cumberland Presbytery joins later

B.* 1801 Plan of Union between Congregationalists and Presbyterians

1. Essence

a. ecclesiastical form was subordinated to universal Christian effort in response to the need of planting new churches on the burgeoning frontier

b. Presbyteries and Associations to be formed

c. Western congregations could call Presbyterian or Congregational minister; pastor would be under discipline of Presbytery or of Congregation

“The Plan of Union was an ingenious arrangement making it possible for congregations to be connected with both the Congregational and the Presbyterian denominations at the same time, and to be served by pastors of either. Presbyterian churches might be represented in the Congregational associations by their elders, while Congregational churches could be represented in the presbyteries by committeemen. Disputed cases might be referred either to presbytery or to a special council.” –Loetscher, p. 85

2. Background

a. General doctrinal parity between Presbyterians and Connecticut Congregationalists with Saybrook Platform

- b. Great Awakening had produced earlier joint efforts, e.g.,
 - (1) Congregationalist Edwards to Presbyterian Princeton
 - (2) Annual Anti-American-Bishop conventions, 1766ff.
- c. 1790s: cooperation that had been interrupted by the War is resumed: exchange of delegates at each other's assemblies (1791) with later voting privileges (1794)
- d. Presbyterian Jonathan Edwards the Younger proposed to Conn. General Association a plan of union for western home missions in 1800
 - (1) adopted the following year by Presbyterian General Assembly: hence "1801 Plan..."
 - (2) adopted in 1802 by CT Association
- e. After 1826, the Plan was administered by the para-church American Home Mission Society

3. Ramifications for the two denominations

- a. Worked to the advantage of Presbyterians: more new churches join them than Congregationalists
 - (1) Presbyterians better organized and more assertive
 - (2) Presbyterian gov't afforded more protection to its pastors in volatile frontier situations
 - (3) Organic unity of the presbytery gave scattered frontiersmen a greater sense of homogeneity
- b. Worked to the disadvantage of Presbyterianism; polity challenged by notions of independency; and purity diluted by New Haven theology

"In an evil day, the Presbyterian church paused in the development of her distinctive principles, and formed an alliance with New England Congregationalism; which in the third of one century brought her to the brink of her ruins." --B.M. Palmer. *The Life and Letters of James H. Thornwell*, p.188

"Churches, Presbyteries, and finally Synods were born of it; which, like Jacob's cattle, were ringstreaked, speckled, and grizzled—a motley assemblage with every hue and color of the ecclesiastical prism." --Palmer, p. 193

-See Palmer, p. 195, for the 1837 Assembly Memorial detailing the perceived threat of heretical infection from NE

“History does not afford a better illustration of the evil wrought by good men, whenever from motives of policy, they swerve from principle. *** This [‘Illiad of Woes’] was not established by good men, but it originated in the sweetest and most godly intentions.” –Palmer, p. 191

4. Discontinuation of the Plan

- a. 1837 - rejected by Old School Presbyterians desiring a purer church
- b. 1852 - Congregationalists face reality of diminishing returns and bail out

C. Otherwise, relatively slow growth of Presbyterianism on the Frontier

1. Stiff competition from Methodists (better organized for growth) and Baptists (minimal standards for leadership)

2. Reasons for slower expansion

- a. Professional clergymen dependent on support of their new church(es)
- b. Many ministers forced to divide time as school teachers, e.g., Mr. McGuffey in Ohio
- c. Bureaucratic procedures of “calling” a minister

–Presbyterian ministers called, Methodists sent, and Baptists simply came

d. Limited manpower: slow educational/preparation process

e. More rigid in methodological adaptability

(1) lengthy licensure requirements and procedures

(2) self-imposed lifestyle strictures and expectations, e.g., Posey, *The Presbyterian Church in the Old SW*, p. 46

f. Messages were heavy on theology with less emotional appeal. Later writers found incongruity between Calvinism and frontier religious ideas. Theodore Roosevelt was convinced that Calvinism was too cold for the frontiersman. In seeking an explanation of the failure of Presbyterians to appeal to ‘crackers, red necks,’ and the great unchurched element in the new cotton states, William E. Dodd stated that ‘the Calvinist meat was too

strong' and 'Princeton faith too drastic.' –in Posey, *The Presbyterian Church in the Old SW*, p.48 (cf. p. 21, q.v.)

g. Ethnic myopia

h. Temptations ...common to man: ½ of the first 50 Presbyterian ministers in KY were disciplined

D. Early schools in an effort to meet the challenge of supplying leadership

1. Presbyterian

a. Father Rice's log college grows into Transylvania Seminary

(1) Given 12,000 acre grant from state legislature

(2) Shanghaied by Unitarians

b. 1794 - Presbytery establishes substitute orthodox Kentucky Academy

(1) Condition that ½ of Trustees must be Presbyterian ministers

(2) Another grant of 6,000 acres from the state

c. 1798 - Transylvania Seminary, on hard times, invites Presbyterian control when it merges with another school to become Transylvania University; soon goes liberal again

d. Princeton Seminary, 1812

(1) General Assembly proposes to Presbyteries: should the church have a central seminary, a Northern and a Southern seminary, or a seminary for each synod?

(2) Assembly commissions Archibald Alexander, the first Professor of Princeton Seminary

(a) 1807 Assembly moderator, he had preached on need for a seminary in opening address of 1808

(b) A student of William Graham, Witherspoon's disciple, Alexander became an itinerant evangelist in Virginia. He later (1790) led a revival at Hampdon-Sydney College as president.

(c) Prof. of Didactic and Polemic Theology, his inaugural address at Princeton was from John 5.39: "Search the Scriptures...." He was joined the next year by Samuel Miller in practical theology.

(3) Started with 3 students and grew to 14 the next year

(4) Princeton serves as a counterweight to the NE theology out of Yale

2. Congregational: 1808 - Andover Seminary

a. Established by the orthodox in reaction vs. Harvard Unitarianism

b. Faculty required to sign annual statement of orthodox theology

E. Baptist Expansion

1. Moving west from concentrations in VA and NC into KY/TN; preachers often migrated with their Baptist members who often were the first incoming settlers

2. Attracted by

a. Freedom and open democracy of the frontier

b. Cheap land

3. 1781–first Baptist church west of the Alleghenies: Spotsylvania, VA, Church moves *en masse* to Gilbert's Creek, KY

4. John Taylor

a. Anglican convert and pioneer circuit rider

b. Moved from VA to KY in 1783

(1) formed Clear Creek Baptist church at his farm with his family and with slaves

(2) visited all over the South, starting and preaching in Baptist churches

(3) wrote important “History of Ten Baptist Churches”

c. Proto-type of unpaid Baptist farmer-preacher

5. Early Western Associations

a. Background of Baptist groups

(1) General Baptists vs. Particular Baptists

(2) Regular Baptists (Old Light) vs. Separate Baptists (New Light)

b. 1785–Elkhorn Association: 6 churches between KY and Salem Associations, both Regular Baptists

c. 1787–South Kentucky Association (Separate Baptists)

d. 1801–Regular and Separate Baptists unite in KY

6. Baptist preachers

a. Typically were settlers who

(1) worked the land 5-6 days/week

(2) had little formal education

(3) usually were not paid, unless paid in kind

b. Licensed and then ordained when settled in a church

c. Preached mild form of Calvinism; little doctrinal discord

d. Led in forming churches

7. Baptist churches

a. Radically integrated with slaves

b. Named after rivers, creeks, runs, valleys

c. Usually small congregations of 20+

d. Monthly business meetings, esp. for discipline of members

e. Buildings were, depending on prosperity after 15-20 years: log, hewn log, frame, or brick

F. Methodist Expansion

1. Adapted organization and doctrine to the American scene

- a.* Most successful church in the western movement
- b. Circuit system devised for the frontier by Francis Asbury
- c. Itinerant Methodist circuit riders
 - (1) slender education but rich in zeal
 - (2) preached every day
 - (3) established “classes” with class leaders who were given an “exhorter’s license”
 - (4) 20-30 classes per circuit
 - (5) developed local leaders into circuit preachers
- d. Arminian doctrine of free will was popular on the frontier

2. Growth before 1800

- a. first circuit rider over the mountains in 1782
- b. by 1800, 2000 Methodists in KY/TN, plus four circuits in NW Territory (Ohio) and one in the lower Mississippi
- c. 1792 Methodist schism
 - (1) Virginian James O’Kelly organizes “Republican Methodists” in KY/TN
 - (2) More representative rule desired vs. oversight of a bishop from a distance

3. Francis Asbury (1745-1816)

- a. Responsible for admin of all Methodists in America
- b. Although the only American Bishop, he often crossed the Alleghenies in working with circuit riders, 1788-1800; this hands-on leadership mollified the frontiersman’s desire for a more democratic church

4. Growth explosion after 1800

- a. Western Conference put under supervision of one superintendent
- b. From 1800-1830, Western Conference mushrooms into eight conferences; 30 years of growth from 2800 Methodists to 175,000

G. Privileged churches that had been established churches: Episcopalians and Congregationalists

1. Episcopalians

- a. Under a cloud for one generation after the War
- b. No plan to cover the west till 1835 when a western bishop appointed

2. Congregationalists

- a. Sectional minded on NE only
- b. Poor national organization until 1852
- c. Home missions short-circuited by Presbyterians in Plan of Union

H. Church growth parallels population growth

1. "The numerical importance of the churches was determined by the effectiveness with which each of them met the problems of the people moving west." –Swete

2. 1850 Statistics

Methodists 1,324,000
Baptists 815,000
Presbyterians 487,000
Congregationalists 197,000
Lutherans 163,000
Disciples 118,000
Episcopalians 90,000

II. Second Great Awakening (ca. 1800-1825) and Frontier Schisms

A. Spiritual deadness after the War for Independence

1798 Declaration of Presbyterian General Assembly:

“The profligacy and corruption of the public morals have advanced with progress proportionate to our declension in religion. Profaneness, pride, luxury, injustice, intemperance, lewdness, and every species of debauchery and loose indulgence greatly abound.” –in Swete, p. 224

1. Brutalizing effect of war

“Seven years of war has unhinged the morality and religion of country more than 40 years of peace” –Timothy Dwight

Prevailing attitude expressed by NH farmer in response to ministerial tax:

“I have attended church these fifty years; I have fought the British seven years; I have slept in a tent on the frozen ground with nothing but a blanket to cover me; and I have trod the snow path with bleeding feet nearly naked . . . and if Mr. Merrill [the clergyman] needs a fire, let him go to the place where they keep one year round” –in *EHCA*, p. 164

2. Age of Reason

a. Contributions of Tom Paine, e.g., *Age of Reason*: denied supernatural Christianity

b. Deistic influences at their peak

Yale student Lyman Beecher noted that the college church was extinct, profanity was rampant, and liquor in the dormitories was commonplace.

c. Sympathy for the French Revolution

(1) Jacobin and Illuminati Societies spring up

(2) Fortunately, French skepticism would reveal its own spirit of anarchy

“If French infidelity had been able to maintain a stable and quiet govt in Europe, it would have well-nigh obliterated Christianity in this country.” –Hayes, p. 139

d. General ridicule of Christianity

- (1) Only two professing Christian students at Princeton in 1782
- (2) “Wintery season” even for Baptists and Methodists
- (3) Several presbyteries call for quarterly days of prayer for the nation (see Hayes, p. 140,141)

B. Eastern phase of 2nd Awakening

1. Centered mainly in college towns along the coast

a. Hampden Sydney in VA (1787) under President Archibald Alexander

b. Dartmouth

c. Yale (1802)

(1) President Timothy Dwight

(a) Grandson of Edwards

(b) Started “Moral Society”

(2) Infidel students were challenged with debate topics

(a) “Is the Bible the Word of God?”

(b) “Are there pragmatic dangers inherent in infidelity?”

d. Williams College (MA)

(1) Samuel J. Mills leads “Haystack Prayer Meeting” in 1806 where several young men dedicate their lives to missions

(2) Many of these (e.g., Adonirum Judson) go on to spawn Andover Seminary

(3) By 1879, the original prayer meeting had spawned at least 5 foreign mission boards, including the ABCFM (American Board of Commissioners for Foreign Missions)

2. An orderly revival producing lasting fruits in the face of Unitarian bankruptcy: missionary agencies, seminaries, schools, Christian publishing and journalism, charitable organizations, hospitals

3. “Interferiority Complex” gives rise to voluntary social societies

Organizations for anti-slavery, anti-dueling, anti-liquor, anti-profanity, etc.

4. New England Unitarianism

- a. Unitarians were strong around Boston in Congregational and Anglican Churches, perhaps because of the desertion of the Tories to Nova Scotia
- b. Harvard theology is chaired by a unitarian, Henry Ware in 1805. This prompts the establishment of orthodox Andover Seminary in 1808 with the faculty signing a trinitarian creed.
- c. Dedham Case in MA: 1820 decision whereby Unitarians take control of church properties if they represent the majority in the community, even if they do not hold a majority in the congregational church there.

C. Western awakening

1. Less sophisticated, but more spontaneous

2. Initiated by Presbyterians and harvested by Baptists and Methodists; by 1850, 70% of the population in the west is Baptist or Methodist

3. Presbyterian James McGready

- a. Educated in a Log College in Western PA and licensed by the Redstone Presbytery
- b. After sparking a revival in the Carolinas, he takes three churches in Logan County, KY, otherwise known as Rogues Harbor, notorious haven for murderers, cut-throats, and thieves

(1) he was an uncouth minister for uncouth times

“He has been described as exceedingly uncouth in his personal appearance, with small piercing eyes, course tremulous voice, and so unusual was his general ugliness as to attract attention” – cited in Swete, p. 227

(2) Local opposition

- (a) accused him of “driving people to distraction”
- (b) bloody threatening letters sent to him
- (c) his pulpit ripped out and burned

(3)* Leader of the Cumberland Revival, 1800

- (a) Taught that “religious decline is God’s judgment”
- (b) His congregations prayed for the area each Saturday night and Sunday morning, and every third Saturday of the month
- (c) Camp meetings begin to spring up = beginning of Cumberland Revival

4. Barton Stone: leader of 2nd phase of Cumberland Revival

- a. Arminian revivalist who would later renounce his Presbyterianism
- b. Carried camp meeting style revival to his churches in Cane Ridge, KY

(1) Small town of 2,000 (Lexington) swells to 10,000-25,000 in one week

(2) The “camp” idea continues annually; 400 meetings held in the West in 1811

“What happened at Cane Ridge became a sort of litany of revivalism in antebellum America, more extreme to be sure, but exhibiting unmistakable characteristics: simple, lively, and persuasive preaching; common folk turning to evangelical faith often with untamed emotion; cooperation between a variety of denominations; and controversy between opponents and supporters of the revival.” –Hatch, HCA, p. 173

(3) A distinctly American tradition, the Camp Meeting

(a) Stone resists Old Light preacher who only knows “iceberg” efforts to “Calvinize” his audience

(b) Eerie night meetings, often under a full moon

–Gaustad. *Atlas...* , pp. 41,42
–Sweet, p. 229

(c) More “falling exercises”

- “fall like a log on the floor...”

- “the jerks”

“To see proud young gentlemen and young ladies, dressed in their silks, jewelry, and prunella, from top to toe, take the jerks would often excite my risibilities. The first jerk or so, you would see their fine bonnets, caps and combs fly; and so sudden would be the jerking of the head that their long loose hair would crack almost as loud as wagoner’s whip.” –Methodist Peter Cartwright, as cited in Sweet, p. 230

- barking

- 19th century objective analysis:

“...deep mental emotions of profound religious experience would as seriously affect the physical system as deep emotion would when arising from any other cause. Sudden fear will oftentimes destroy physical strength. Sudden joy may do the same. Religious emotion, when very widespread, as in revival times, may be accompanied by these same physical effects. What is required seems to be that the attention of the subject of them should be diverted from them as evidences of regeneration, and his attention concentrated on the relation of the soul to the Savior. Dr. Aaron Williams, at the McMillan Centennial, summed all up in these words: ‘The calmer judgment of those who have investigated the subject in the light of history and of the reciprocal influence of the mind and the nervous system, has led judicious men to the conclusion that these “bodily exercises” were the result of natural causes, and were only an incidental accompaniment to a true work of grace wrought by the Holy Spirit.’ Questions of bodily exercises, like questions of age, are not the tests of genuine conviction or genuine faith. ‘By their fruits ye shall know them,’ is the divine test; and the Church has settled down to that test as the only one given in Scripture or justified by experience.” – Hays, p. 150

(d) Stone withdraws from the Synod of Kentucky, 1803

i) Reservations over doctrines of Dordt; said “Calvinism is amongst the most discouraging hindrances to sinners seeking the kingdom of God” –cited in *HCiA*, p. 167

ii) Stone and four others form Independent Springfield Presbytery

a) After doctrinal charges pressed in KY Synod vs. 2 of his cohorts

b) Still claimed to be part of the Presbyterian church

“Before matters could go farther, the five preachers under suspicion held a conference and decided to withdraw from the jurisdiction of the Synod, though not from the Presbyterian church. After attempts to reclaim them on the part of the Committee of Synod failed, the Synod suspended the five ministers and declared their pulpits vacant.” –Sweet, p. 234

D. Presbyterianism Fractured out of the 2nd Awakening

1. "The Christian Church"

a. Antinomian/anti-creedal result of the Springfield Presbytery

(1) Would repudiate his own presbytery as being an unbiblical machine

(2) Wants simple brotherhood with no church structure

b. Barton Stone credited with paternity after other 4 bail out; two join Shakers and two return to original presbytery

c. 1832 – General merger of Christian Church (Stonites) with Disciples (Campbellites) after Stone and Alex Campbell meet

Loose congregational merger still yields confusion over the name: "The Disciples of Christ" or "The Christian Church?"

2. The Disciples: Campbellites

(1) After immigrating from Ireland, Thomas Campbell and son Alexander defect from Associate Reformed Presbyterians (1809) after being restricted in communion services (Campbell practices open communion.)

(2) Similar rejection of confessionalism like Stonites

"Where Scripture speaks, we speak. Where Scripture is silent, we are silent." -- Thomas Campbell

(3) Immersionist

(a) 17 years with the Baptists after application to Pittsburgh Presbyterian Synod was rejected

(b) 1826, split from Baptists after Alexander begins preaching against all human inventions like SS, mission boards, and reverend titles

(4) "Thus the movement which had begun as a protest against the numerous sects of Christians, instead of uniting them, had only succeeded in adding one more to the number." –Swete

3. The Cumberland Presbyterian Church (in central Tennessee)

- a. 1802 - Cumberland Presbytery out of revival influx
- b. Presbytery licenses ill-equipped “catechizers”
 - (1) Circuit system
 - (2) 17 “illiterate exhorters with Arminian sentiments”
- c. Kentucky Synod aroused by “defective, discordant, and obscure [minutes]; and abounding in evidences of flagrant violations of the Rules of Discipline”
- d. Synod quasi-commission aggressively prosecutes irregularities
 - (1) Cumberland Presbytery dissolved
 - (2) 1809 appeal to General Assembly defeated
- e. Development
 - (1) 1810 - Independent Presbytery
 - (2) 1829 - General Assembly of 18 Presbyteries
 - (3) Success due to camp meetings, circuit system, and “free will” appeals

E. Shakers

1. Origins in England; 1774, a small group comes with “Mother Ann” Lee to America and settle in NY
2. Sent missionaries into the West, winning some western ministers. Established five western communities
3. Beliefs
 - a. They were the only true church
 - b. Christian communism

- c. Celibacy: “Marriage is the root of all evil”
- d. Apostolic gifts; dancing and hand clapping in worship

F. German revivalistic groups

1. United Brethren Church (something like German Methodists)

- a. Founded by Philip Otterbein
 - (1) missionary to German Reformed after 1752
 - (2) stressed inner spiritual experience
- b. 1789 Conference of German-speaking revivalists: Otterbein responded to Mennonite preacher Martin Boehm when he declared to the conference, “We are brethren!”
- c. UBC formed in 1800
 - (1) Arminian with Methodist organization
 - (2) Spread west into Ohio and beyond

2. Evangelical Church

- a. Founded in 1800 by Lutheran Jacob Albright after he was converted under Methodist influence
- b. Moved into western PA and beyond
- c.* Merged with UBC in 1946 to create Evangelical United Brethren Church. This group would finally come home to the Methodists in 1968 to create the United Methodists.

III. The “Benevolent Empire” and an Age of Growth in Missions

A. Reformed unity in an age of Federalism after the American Revolution

- 1. Non-denominational, voluntary societies
 - a. Pattern of new harmony among states: Chief Justice Marshall leads in federalization

b. Provoked by independent agencies of English dissenters like supporters of Wm. Carey

2. Mainly organized and led by Congregationalists and Presbyterians

B. Organized Religious efforts

1. Plan of Union, 1801

2. American Board of Commissioners for Foreign Missions, 1810

3. American Home Missionary Society, 1826

4. American Bible Society, 1816

5. American Tract Society, 1825

6. American Sunday School Commission, 1824

C. Proto-Moral Majority

“Our vices are digging the grave of our liberties, and preparing to entomb our glory” –
Lyman Beecher in Ahlstrom, p. 426.

1. Reflected era’s mentality of the “inferiority complex”

2. Movements

a. Anti-profanity

b. Anti-dueling

“The [Presbyterian] General Assembly pronounced ‘dueling’ a remnant of Gothic barbarism, and a presumptuous and highly criminal appeal to God....” –Hays, p. 162

c. Anti-slavery

(1) Congregationalists were all abolitionist

(2) Presbyterians

(a) New school Abolitionist, while old School mixed

(b) Early condemnation of slavery (1816,18); cautious in avoiding radical remedies; called for education in preparation for freedom and supported idea of Liberia

d. Anti-war

e. Anti-Sabbath desecration

f. Anti-saloon

(1) 1812 - Lyman Beecher calls for committee of Conn. Congregationalists to investigate possible remedies of intemperance

(2) Presbyterians

(a) 1766 - lay appeal for action vs. intemperance evokes the Synod's condemnation of "the too great use of spiritous liquors at funerals...." –in Hayes, p. 161

(b) 1811 - Dr. Rush distributes at the Assembly 1000 copies of his pamphlet, "An Enquiry into the Effect of Ardent Spirits on the Human Body and Mind"

(c) Assembly calls upon sessions to work toward the reduction of the number of saloons and for ministers to "preach as often as expedient on the sins and mischiefs of intemperate drinking, and to warn their hearers, both in public and private, of those habits which have a tendency to produce it." –Hays, pp. 161,2

(3) By 1855, fourteen states had prohibition laws

g. Anti-gambling

D. Beginning of 1800 American Missions

1. New England Congregationalists

"Religion is a commodity of which the more we export, the more we have remaining"

a. Initially, local agencies to reach nearby works on the frontier

b. Missionary Society of CT (1798) sends missionary to Lake Erie Indians

c. Auxiliary societies like the “Cent Institution:” members pledged 1 cent per week to missions

d. Missionary periodicals to unite and promote evangelism begin to flourish

- (1) *Connecticut Evangelical Magazine*, 1800
- (2) *Massachusetts Missionary Magazine*, 1803
- (3) *Vermont Evangelical Magazine*
- (4) *Panoplist*, 1805, against NE Unitarianism

2. Presbyterians

a. General Assembly incorporated (1799) to hold assets of charitable works

b. Presbyterian standing Commission on Missions, 1802, focused on:

- (1) Frontier communities
- (2) Eastern communities w/o churches
- (3) Indians
- (4) Africans, slaves and freemen

3. AHMS: American Home Missionary Society, 1826

a. First home missionary agency on a national scale

b. Largely organized by Presbyterians to effect the 1801 Plan of Union. Later picked up support of Congregational societies

c. “Illinois Band:” 10 Yale grads pioneer in Illinois

d. By 1835 there were 719 AHMS missionaries in the [mid-]west, 481 of whom were pastors

4. Baptists: missionary in purpose

a. Mass. Baptist Missionary Society, 1802

b. Missionaries sent by Associations and by local churches

- (1) General Baptist Society sends John Peck to Missouri Territory, 1817. Peck was instrumental in drawing new settlers

(2) 1817, educator Issac McCoy serves the Indians in Indiana and Illinois

(a) McCoy's efforts won \$1,000/year federal grant

(b) Leads to other federal grants for Indian missions. Result: accelerated civilization and assimilation of American Indians

5. Methodists

a. Slow to start missionary society

(1) Already organized with a missionary emphasis

(2) Methodist Missionary Society, 1819, after Methodists had been channeling money to non-Methodist societies

b. Indian opportunities opening up

E. American Foreign Missions

1. Growing British interest in foreign missions

a. William Carey to India in 1792

b. London Missionary Society, 1795

c. Scots and Dutch are sending missionaries

d. American societies modeled after British societies like S.P.G. and S.P.C.K.

2. ABCFM: formation of the American Board of Commissioners for Foreign Missions, 1810

a. Out of Mass. Congregational association at prompting of student leaders

b. Following the work of early English missionaries, some of whom stopped by America; Robert Morrison to China in 1807

c. Spurred by Andover Theological Seminary students who are keenly interested in offering themselves for foreign work

(1) Promises out of "Haystack Prayer Meeting" of Williams College students in 1806

(2) Samuel Mills of Williams College gets pledges of service from students at the seminary

d. 1812, five men sent to India

3. GMCBDUSAFM: General Missionary Convention of the Baptist Denomination of the USA for Foreign Missions

a. After Congregationalists Adoniram Judson and Luther Rice become Baptists and champion missions with the Baptists

b. Founded in Philadelphia in 1814

F. New Christian Educational Institutions

1. Educational Societies

a. Denominational

b. American Education Society, 1815, aids “pious young men” of any denomination

2. Seminaries (all in the east, though ostensibly to serve the demands of the west)

a. 1808, Andover (protest vs. Unitarianism of Harvard)

b. 1810, Dutch Reformed at New Brunswick, NJ

c. 1812, Princeton (Presbyterian)

d. 1816, Bangor, Maine

e. 1817, Episcopalian, NYC

f. 1821, Auburn, NY

g. 1822, Yale Divinity School (Taylor counterweight to Andover)

h. 1824, Union Seminary in VA (Presbyterian)

i. 1825, Newton, MA, (Baptist)

j. 1825, Gettysburg (Lutheran)

k. 1836, Union Seminary, NYC (Presbyterian)

l. 1847, Concord, NH (first Methodist seminary)

3. Colleges

a. Manned almost entirely by ministers

b. Early ones are Congregational and Presbyterian

c. Baptist vision: “Every state its own Baptist college”

d. Theron Baldwin, Father of Western Colleges

(1) Founded society for western collegiate/theological education

(2) 1843, Grinnell College, IA, with eleven Andover grads helping

G. Christian Literature Societies

1. ABS: American Bible Society, 1816

a. In response to

(1) frontier needs reported by self-appointed missionary-at-large, Samuel Mills

(2) growing number of European immigrants

b. Systematic drives to place Bible in every home in America

2. American Tract Society, 1825

a. Began as NE Tract Society, 1814, but merges in 1825 with NY Society

b. Large and small publications; regular newspaper

c. by 1855, 659 colporteurs at work (e.g., Loizeaux Bros. out of Chicago)

3. American Sunday School Union, 1824

a. SSs introduced into America by the Methodists (1786)

b. Most denominations have SSs by 1815

c. ASSU objectives

(1) Establish SSs

(2) Prepare and publish SS literature and lending libraries

d. Major SS campaigns to establish SSs in the west and south

H. Opposition to “voluntary organizations” (parachurch groups)

1. Frontier farmer Baptists resent Eastern meddlers

a. Baptist assocs. in IL and IN threaten to “unfellowship” any Baptists cooperating with “beggarly missionary institutions”

b. Anti-Mission Baptists

(1) 68,000 by 1846

(2) Alexander Campbell was influential, but in 1849 he became 1st president of the Missionary Society of the Disciples; his former allies used his old anti-missions articles against him

2. Objections

a. Central authority

b. Paid ministry: “Luther Rice is a modern Tetzal trying to gather our money for missions!”

c. Jealousy of those better educated?

d. Mission societies not in scripture

e. Hyper-Calvinism: It is folly to evangelize “the devil’s bonafide children” –Daniel Parker

IV. Religion in the restless 1830s and 1840s

A. Rise of Sectionalism (Jacksonian Era of the common man) as the nation grows after the early era of federalism and cooperation

1. Ethnic polarization with new European migration: Irish and German society vs. American Puritanism

2. Economic diversity in the Industrial Revolution based on the resources of different regions

3. Growing polarization over the issue of slavery

4. Revival emphasis in the churches on individualism and emotionalism vs. NE solidarity

B. Innovations in American theology and methodology

1.*Theology of Revivalism and Democracy: New Haven Theology

a. Nathaniel Taylor (1786-1858)

(1) Protege of Timothy Dwight at Yale

(a) Utilitarian in ethics

(b) Appointed Professor of Theology at Yale Divinity School, 1822

i) served three decades

ii) Theology chair created for him to offset Andover appeal

(2) Revival preacher in his own right

(3) Held to much of Westminster Confession, but aberrant in anthropology and soteriology, with some common ground with Unitarians in view of man

(a) Rejected original sin and total depravity

○ “Sin is in the sinning”

○ “Sin is not necessary, but is inevitable”

(b) Rejected substitutionary atonement: Christ died for no one in particular, except to show that God believes in justice

Revivals became less a moving of God’s Spirit than the “achievement of preachers who won the consent of sinners” –Ahlstrom, p. 420

2.* Charles Grandison Finney (1792-1875), Father of Modern Revivalism

a. Early history

(1) From “burnt over district” in upstate NY

(2) As a young lawyer, he turned evangelist (1820) at urging of a Presbyterian minister. Finney declared he had been “retained by God...to plead His cause”

(3) Reluctantly ordained by St. Lawrence Presbytery without formal theological education, 1824

b. New Haven Connection: Influenced by Taylor's lofty view of man

(1) emphasis on absolute freedom of man's will

(2) opposed the doctrine of original sin

"It is a monstrous and blasphemous dogma, that a holy God is angry with any creature for possessing a nature with which he was sent into being without his knowledge or consent. The Bible represents God as angry with men for their deeds and not their nature." –Finney's *Systematic Theology*, 1978 ed., p. 180.

Implication: Regeneration therefore, did not involve a supernatural change of nature, but rather the new choice of autonomous man. "Regeneration consists in a sinner changing his ultimate choice, intention, preference; or in changing from selfishness to love or benevolence" –Finney's *Sys.Th.*, p. 224.

Implication: Since man is autonomous, there is no absolute need for Christ's substitutionary atonement: according to him, Christ's death is only "...the necessary condition of safely manifesting the benevolence of God in the justification and salvation of sinners." –*Sys.Th.*, p. 323

Contrast the teaching of Scripture: I Peter 1:18,19; Gal. 3:13

I Peter 1:18

knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, 19 but with the precious blood of Christ, as of a lamb without blemish and without spot.

Gal. 3:13

Christ has redeemed us from the curse of the law, having become a curse for us

(3) went beyond Taylor in holding to Perfectionism

c. Innovator in revival methodology

(1) Based on view of man being an autonomous, self-determining agent

His message "...did not sound like preaching, but like a lawyer arguing a case before a court and jury..." –eye witness account in *Handbook to Christianity in America*, p. 176

(2) "New Measures"

(a) Religious Pragmatism

i) Who needs God?

"Revivals were formerly regarded as miracles.... For a long time it was supposed by the Church that a revival was a miracle, an interposition of Divine power, with which they had nothing to do,

and which they had no more agency in producing than they had in producing thunder, or a storm of hail, or an earthquake. It is only within a few years that ministers generally have supposed revivals were to be promoted, by use of means designed and adapted specially to that object.” – Finney, *Lectures on Revival*, 1835 ed., p. 17f.

“A revival is not a miracle, or dependent on a miracle in any sense. It is a purely philosophical result of the right use of the constituted means.” –from Finney’s *Lectures on Revivals* as cited in Ahlstrom, p. 460

ii) Success is the measure his new methods

“We fear desire of counting numbers is too much indulged, even by good people.... –Taking the success of any measures, as an evidence that those measures are right, and approved by God” –warnings of a Pastoral Letter from the Congregational Church Association of Oneida, NY, as cited in Ian Murray’s *Revival and Revivalism: the Making and Marring of American Evangelicalism*, pp. 231ff.

(b) Examples of “new measures”

- i) Madison Ave. publicity
- ii) Series of protracted nightly meetings
- iii) Public prayers and exhortations by women
- iv) Praying publicly for sinners by name
- v) Hasty acknowledgment of the “converted”
- vi) “Anxious Bench”

d. Career

- (1) Early revivals: Erie Canal towns, especially Rochester
- (2) Congregational pastorate in NYC after 1832; felt the discipline of the Presbyterians was too suffocating
- (3) 1835, Prof. of Theology (and later President) at Oberlin College, OH, Tappan’s abolitionist college out of Lane Seminary
- (4) Urban evangelism, 1850s

3. Horace Bushnell, (1802-1876)

- a. Of Huguenot descent, his parents had rejected the Calvinism of their forefathers

b. Yale law student who continues studies under Taylor

- (1) skeptical about emotional revivalism
- (2) influenced at the same time by the liberal Christianity of Schleiermacher

c. Congregational pastor at Hartford, CT

“Tried to redefine the New England theology and old Congregational understanding of the church to satisfy those who believed in reform and were nostalgic about the faith of their fathers, affronted by Calvinistic accusations, and bored with theology.”

d. Positive influence: reasserted the importance of the family over against the individual

e. Theological aberrations

(1) Atonement: “Moral Influence Theory”

(a) Christ died a martyr as an example of sacrificial suffering, not to satisfy divine justice

(b) Articulated in his 1866 sermon, “Vicarious Sacrifice”

(c) Led to his belief that the battlefield “martyrdoms” in the Civil War atoned for the national sins (like slavery)

(2) Trinity – Sabellianism: God is one Person Who manifests Self in three forms in different times (Schleiermacher’s influence from the continent)

f. Mentor of Henry Ward Beecher and Philips Brooks

C. Opposition to Taylorism and Competing Systems

1. Unitarians: William Ellery Channing (1780-1842)

a. Unitarian representative of the 1820s Unitarian struggle to dominate NE Congregationalism

b. Reform-minded like New Haven, yet thoroughly rationalist and anti-biblical: taught “Fatherhood of God, brotherhood of man, and the neighborhood of Boston”

c. Influenced R.W. Emerson, W.C. Bryant, H.W. Longfellow

2. Evangelicals: Bennet Tyler

- a. Yale trained and former president of Dartmouth College
- b. Founded Theological Institute of Connecticut, 1833; later called Hartford Theological Seminary
 - (1) School was orthodox counterweight to Yale Divinity
 - (2) Co-founder was orthodox evangelist, Asahel Nettleton, in the Jonathan Edwards tradition
- c. Writings against Taylor give rise to Taylor/Tyler controversy; began as Tyler's personal correspondence with Taylor

3. Traditionalists: Lyman Beecher (1775-1863), friend and defender of Taylor, but not excesses of his thought

- a. Converted at Yale under Dwight
- b. Held Presbyterian and mostly Congregational pastorates; gained attention on Long Island as a moral crusader against dueling and intemperance
- c. Fought Unitarians, saloons, and Roman Catholic immigration.

Yet he was more of a third generation Puritan who wanted a pure society without the Puritan's sovereign God. Beecher was a Calvinist in ethic, but not in theology; (*EHCA*, pp. 191; "Plea for the West," p. 236).

d. Tried to keep revolutionary Finney out of NE

"I know your plan and you know I do. You mean to come into CT, and carry a streak of fire to Boston. But if you attempt it, as the Lord liveth, I'll meet you at the State line, and call out all the artillery-men, and fight every inch of the way to Boston, and I'll fight you there." –Beecher, *Autobiography* I:75

- e. First President of Presbyterian Lane Seminary, Cinn., OH, 1832, bastion of Taylorism in the Old West

4. Princeton Theology

a. Shared Yale's epistemology of Scottish Common Sense Philosophy, yet exercised it within the frame of historic Reformed Confessionalism, contrary to the New Divinity of Taylor that adapted to the American scene

b. Charles Hodge (1797-1878)

(1) Taught 1820-1878, (except for three years of study on the Continent)

(2) 50+ years of polemics

(a) "Biblical Repertory and Princeton Review"

"A ball-and-chain with scarcely any other compensation than the high privilege and honour of making it an organ for upholding sound Presbyterianism, the cause of the country, and the honour of our common Redeemer." –*Reformed Theology in America*, p. 25

- took on Taylor, Finney, and Hopkinsianism

(b) Culminated in his *Systematic Theology*, (final edition in 1873)

(c) Drew mainly from Turretin's *Theological Institutes* and Westminster Canons

"There has never been a new idea at Princeton." –Hodge

c. Samuel Miller, Princeton's second professor

"When this exciting system of calling to "anxious seats,"—calling out into the aisles to be "prayed for," etc., is connected, as, to my certain knowledge, it often has been, with erroneous doctrines:—for example, with the declaration that nothing is easier, than conversion:—that the power of the Holy Spirit is not necessary to enable impenitent sinners to repent and believe;—that if they only resolve to be for God—resolve to be Christians—that itself is regeneration—the work is already done:—I say, where the system of "anxious seats," etc., is connected with such doctrinal statements as these, it appears to be adapted to destroy souls wholesale!" –*HCA*, p. 229

d. Yet, Princeton's confessionalism did not nullify its evangelicalism; see Hoffercker: *Piety and the Princeton Theologians*, and Noll: *The Princeton Theology: 1812-1921*.

"... the Princeton Theology was a great positive force, affording theological substance wherever revivalism threatened to vaunt experience only, fostering education and the learned tradition, and striving desperately to provide a Christian message that was not simply an amalgam of folk religion and Americanism." –Ahlstrom, p. 463

5. Mercersburg Theology, 1840 ff.

a. Background: obscure German Reformed Seminary in Pennsylvania

b. Principal figures

(1) J. W. Nevin (1803-86)

(a) Princeton-trained Presbyterian

(b) Leaned more to Lutheran-Reformed Heidelberg Catechism as “the crown and glory of the whole Protestant Reformation” while the Westminster Confession has been characterized as the basis of calculated and calibrated Puritanism

(c) “The Anxious Bench” (1843), a tract written when some German Reformed members were “kidnapped through new measures”

(2) Philip Schaff (1819-93)

(a) Influenced by Schleiermacher, Neander, and Hengstenberg

(b) Dean of American Church Historians

(c) Pushed for “catholic evangelicalism”

–inaugural address: Reformation was product of best of medieval RCism.

–felt history of the church would lead to merger of Protestantism and RCism in a renewed “evangelical Catholicism”

–Exonerated of heresy charges

(d) Blossomed at Union Seminary (1870) after civil war

c. Essence of Mercersburg Theology

(1) Synthesis of head and heart, the objective and subjective

(a) Reaction vs. subjective revivalism that did not always rely on the objective work of Christ

(b) Yet “not the supernatural things simply, but the very power and presence of the things themselves.”

(2) Christocentric. This is more Lutheran than Calvinism which is Theocentric

(3) Sacramentarianism, especially the Eucharist

–True spiritual knowledge of Christ and corporate identity with the organic church of all ages

(4) Ecumenism. Sacramentarianism stressed organic unity in Christ as opposed to

(a) Individualism

(b) Local church autonomy

(c) Biblical separation from unbelief and compromise

D. Presbyterian Growth and Splits in the 1830s and 40s

1. Increased growth, 1815-35

a. 41 Presbyteries to 118

b. 600% membership growth

c. 6 new seminaries, including Auburn (1821), the New School counterpart of Princeton

2. Early Tensions out of the 1801 Plan of Union

a. Fear of losing its Presbyterian polity

(1) 1830 - NE Congregationalists relegated to “Corresponding Members,” losing their franchise held since 1794

(2) 1832 - “Committeemen” from Presbygational Plan of Union churches must come to the Assembly as “elders”

b. Threat of creeping doctrinal apostasy

(1) Taylorism in many Plan of Union Churches

(2) Finney's methodology and anthropology

c. Test cases: Heresy trials

(1) George Duffield: Presbytery condemned erroneous views in his book, *Regeneration*

(2) Lyman Beecher (1835) of Lane Seminary and the Second Presbyterian Church of Cinn. Although an opponent of Unitarianism in NE, he was also known as the "Apostle of Taylorism"

–Acquitted of: heresy, slander, hypocrisy

(3) Albert Barnes (1798-1870) of First Presbyterian Church of Philadelphia

(a) Objections over his published sermon, "The Way of Salvation," an expression of Taylor's view on original sin. Barnes was sustained by New School majority in the Assembly of 1831

(b) Heresy charges over his *Notes on Romans*, (chpt. 5): denies federal headship of Adam

–Acquitted in presbytery, condemned by Synod, acquitted by 1836 New School majority at Assembly

3. Jealousy over church activities, opposing parachurch groups like the AHMS and ABCFM

4. Polarization evidenced by "elective affinity" = liberal & conservative presbyteries within same geographic bounds

5. Summary:

"The prospect of [an internal] division was greatly increased by the fact that the dividing lines on all these different questions seemed to be found at about the same place, [viz., Plan of Union] and the same leaders were found on the same side of most questions." – Hayes, p. 176

E. A parting of company

1. * Schools of thought

a. Old School Presbyterians

(1) Reformed Confessionalism; doctrinal emphasis

(2) Composition: NE Puritans

b. New School Presbyterians = Frontier Revivalists, Finneyites, Taylorites

2. 1835 Assembly = Old School Control

Condemned 1801 Plan of Union

“The errors abroad in the church are fundamental, vital, and systematic.... Another alarming feature is the boldness and pertinacity with which the very existence of these errors is denied.” –*Acts and Testimonies*, VIII, (in Hutchinson, p. 132)

3. 1836 - New School Control of Pittsburgh Assembly

a. Approves independent AHMB over new Presbyterian controlled Western Foreign Missionary Society

b. Approved several new western presbyteries

c. Extended “elective affinity”

d. Restored Albert Barnes

e. Established broad Union Seminary in NYC, 1836

4. 1837-38 - Old School Mobilizes and controls national Assembly

a. Erstwhile attempt at amicable separation into 2 churches

b. Plan of Union abrogated

(1) Independent agencies disowned

(2) 1838, new Assembly Boards recognized, e.g., Western Foreign Mission Society out of Pittsburgh Synod

(3) Abrogation of Plan Union made retroactive

Excision of:

4 Synods formed under the plan: Western Reserve, Geneva, Genessee, Utica

28 presbyteries

509 ministers

60,000 members

“We do no man injustice by declaring that congregationalists are not Presbyterians...
.” –in Hutchinson, p. 136

(4) Reaction: other sympathetic NSers withdraw in support of outcasts

(a) New School proportions = 4/9 of the church after excision of new presbyteries

(b) * Met at Auburn Seminary (Taylorite school) to plan strategy, August 1837

“... our constitutional rights, individual rights, and rights of appeal have been violated...”

5. * Six points of contention between the two sides (per E. D. Morris. *The PCNS: 1837-69*, as cited in Hutchinson, p. 136)

a. *Doctrinal and moral discipline lax among new schoolers, thus demoralizing the pious

b. Extent of subscription to the confession. Professed “Bible only” of New School is a smoke screen for doctrinal latitude

c. *Polity

d. *Ecclesiastical agencies

(1) The work of many is in the hands of few non-accountable independent board members

(2) “People in the pews will more readily support Presbyterian works”

(3) The church is the main missions agency

e. Revival Methods

f. Slavery

6. Significant representative documents

a. Old School: “Testimony and Memorial,” 1837

“We contend especially and above all for the truth...”

16 specifications of error within the church, e.g., areas of original sin, vicarious atonement, free will, semi-Pelagianism

b. * New School: “Auburn Declaration,” August 1837 (cf. 1924)

(1) Protests its historic Presbyterian and Calvinistic character

(2) Rebuttal of the 16 accusations

Although a somewhat ambiguous statement, “This extraordinary party... after doing so much to destroy the church and corrupt its faith, they drew up and recorded a confession not only at direct variance with their own published declarations, but more orthodox than many who dreaded and opposed them ever held.” –R.J. Breckinridge to 1842 General Assembly

7. 1838 Assembly split

a. Old School moderator refused to recognize delegates from the excised presbyteries. New School withdraws in support of their own

b. Immediate good out of the split

(1) OS vitality

(2) NS renaissance

(a) Denominational boards by 1852

(b) Estrangement from Congregationalists

F. Episcopalians get on the map: High and Low churches

1. Early Episcopalians were decidedly low church
2. Low church has more appeal on the western frontier
 - a. Bishop Chase in the West
 - (1) Restless frontier missionary
 - (2) Started many churches and schools: Kenyon College, OH, and Jubilee College in IL
 - b. Jackson Kemper, early missionary to Indiana, Iowa, Minn, Wis.
3. Bishop John H. Hobart of NYC (1811ff.) is high church
 - a. Opposes interdenominational societies and starts his own church organizations
 - b. Exclusivistic
 - (1) Episcopalian church is the one channel of saving grace
 - (2) The sacraments are the only means of grace
 - (3) Sacraments only valid when administered within recognized apostolic succession
4. By 1835, a clear line of cleavage through Episcopalian church
 - a. Influence of British Oxford Movement calls for an “Anglo-Catholic” identity
 - b. More democratic bishops call for simplicity and piety of the low church
 - c. Tract wars and societies develop
5. Split averted by William Muhlenberg’s call for “a broader and more comprehensive ecclesiastical system,” 1847
 - a. more freedom of opinion in the church
 - b. Low church declines in the face of defused tensions
 - c. *Evangelical churchmen found “Reformed Episcopal Church” in 1873

G. Lutherans in the 1830s and 40s

1. Samuel S. Schmucker

- a. Advocated Americanization of the Lutheran church with a mild pietism and loose interpretation of the Lutheran creeds
- b. Founded Gettysburg Seminary, 1826, and Pennsylvania College

2. Increased German immigration in the 1830s tips the scales in favor of a more traditional European church

Lutherans increase at three times the rate of the rest of the American population: 1 million Germans in 10 years, mostly Lutherans

3. New conservative synods

- a. Buffalo Synod, 1845
- b. Missouri Synod, 1846
- c. Iowa Synod, 1854, (forebearer of ALC along with Ohio Synod)

4. C.F.W. Walther, came 1839

- a. Conservative force in Europe and in the New World favoring strict confessional orthodoxy
- b. Rallied immigrants with publications, parochial schools, colleges and seminaries

5. Scandinavian immigration

- a. Large groups of Swedes and Norwegians to Illinois
- b. Form American Synod, 1853; Augustana Synod in 1860 (forebearer of LCA)

6. Schmucker's 1846 effort at "Evangelical Alliance of Lutheran Churches" under one umbrella was thwarted till big Lutheran merger, ca. 1988: LCA merged with ALC and a few smaller Lutheran bodies

H. Roman Catholic growth

1. RC Irish immigration, especially after 1845

- a. Better ocean transport
- b. Potato famine of '45-46
- c. Poor immigrants settled in urban areas

2. Southern German immigration

- a. Following unsettling revolutions of 1830 and 1848
- b. Many move on to Ohio

3. Bishop John Hughes of NYC

Led two great controversies:

- a. Battle against Trustee-ism (effort by lay people to own church property and to appoint and dismiss pastors)
- b. Sought government funds for RC parochial schools
- c. These controversies created a measure of backlash against RC immigrants, e.g., "Native American Party" in 1837 seeking quotas on immigration (= "Know Nothing Party" by 1850)

4. Numbers

1830 = 600,000 RCs

1850 = 3,500,000

1860 = 4,500,000

I. Cults and communes in an age of free experimentation

1. Mormonism of Joseph Smith

2. Adventism of William Miller

3. Communistic Experiments

a. Rappite Community (“Harmony Society”) in Indiana, 1814

=Attempt at primitive Christian communism; belief in perfectionism leads to celibacy and extinction. Founder George Rapp (from Germany) died in 1847.

b. Oneida Community in NY, 1847

(1) Founded by John Humphrey Noyes, who researched other communitarian experiments first. See his book, *Strange Customs and Utopias of 19th Century America*

(2) complex marriage abandoned in 1879

c. Brook Farm of Unitarian minister, R.W. Emerson, 1841

V. Ante-bellum and Civil War Developments

A. Scottish Presbyterianism

1. 1782, Majority of Covenanters and Seceders unite to form the Associate Reformed Presbyterian Church

2. 1858, Balance of the old Associate Presbyterian Church joins Associate Reformed Presbyterians to spawn the United Presbyterian Church in North America

3. Center of strength was western PA and border states: Xenia Seminary and Western Seminary merge in late 1900s to form Pittsburgh Seminary

4. Scottish distinctives till 1925

a. Closed communion

b. Exclusion of lodge members

c. Exclusive Psalm singing

d. Social activism

B. Early Pacific missions

After four Indians travel to Wm. Clark in St. Louis (1831) requesting the white man's religion

1. Methodist Jason Lee

- a. Arrives at Ft. Vancouver in 1833 and serves the Willamette Valley
- b. Recruits settlers to the Oregon Territory

2. Marcus Whitman

- a. Congregationalist doctor and elder sent by Presbyterians in 1836 to Oregon Territory
- b. Famous ride over the Rockies in winter to Boston and Washington
 - (1) To urge U.S. to save Oregon for the U.S. vs. British Hudson Bay Co. encroachments
 - (2) To urge board (AHMS) not to cancel the mission

- c. Family massacred (total of 14/50 inhabitants) near Walla Walla, 1847

3. Father DeSmet gains 6,000 RC converts in Willamette Valley of OR in six years

- a. RC advantages
 - (1) Priests need not settle down: no families
 - (2) RCs not culturally demanding
 - (3) rituals appealed senses of Indians
- b. The "Catholic Ladder" teaching tool

C. Third Great Awakening, late 1850s

1. Cultivated by Finney's urban crusades

2. Later, more lay (businessman) leadership than clerical

- a. E.g., contribution of newly planted YMCAs provided grassroots leaders

b. Broke the ice for later lay ministry. Two key figures start Sunday Schools in 1858

(1) D.L. Moody, Congregationalist

(2) J. Wanamaker, Presbyterian

c. *Climaxed in Fulton Street revival, 1858, NYC

(1) After 1857 financial panic

(2) Spontaneous noon prayer meetings initiated by church janitor

(a) Began out of North Dutch Church

(b) Grew to 20 churches in NYC and others westward to Chicago; fueled by newspaper attention

(c) 100,000 professed conversions within four months; estimated final total of one million

D. Church splits between north and south before the War over the issue of Slavery

1. New School Presbyterians

a. Slow growth: competition from democratic Congregationalism

b. Early low profile on radical abolitionism

c. 1846, slavery is the main church issue

d. 1850, Detroit Resolution calling for discipline of slave holding members; reaffirmed in 1852

e. 1857: 27 abolitionist memorials to the Assembly

(1) Presbytery of Lexington, MO, notifies synod its elders held slaves out of principle

(2) Assembly response: "such doctrines and practices cannot be permanently tolerated in the Presbyterian Church..."

(3) Southern Synods (comprised of 21 presbyteries) seceded to form The United Synod of the Presbyterian Church

2. Old School Presbyterian Church

- a. Had doubled in size and increased its giving 10 fold in 23 years
- b. Positions on slavery
 - (1) Radical abolitionists
 - (2) Moderates wanting to phase out slavery (Princeton)
 - (3) Conservatives in the South, e.g., Dabney and B.M. Palmer
- c. 1845, national resolution (168 vs. 13) eschewing slavery but declaring it should not debar any from the church
- d. 1849: “only civil authorities can end slavery”
- e. 1857: New Albany Seminary moves to Chicago with \$100,000 grant from pro-slavery Cyrus McCormick
- f. 1861 Philadelphia Assembly
 - (1) Met five weeks after Ft. Sumter incident (April 14); many denominations had already split
 - (2) Dr. Gardiner Spring moves that a committee “inquire into the expediency of making some expression of devotion to the Union of these states.”
 - (3) “Gardiner Spring Resolution” calling for support of the Union (in Wells, p. 169)
 - (a) Passes 156 vs. 66 with a signed protest
 - (b) Southern commissioners withdraw to form Presbyterian Church in the Confederate States of America
 - i) Only 13 Southern delegates in attendance, yet
 - ii) 1/3 of the Old School lost for more than a century

3. Baptists

- a. Southern Baptists

(1) organized in 1845 when slave holding candidates were being rejected by Baptist Missionary Society; led by Dr. Furman in SC who said that Jesus and Paul did not interfere in Roman slavery

(2) in 1861 they pledged support to Confederate States in the event of any war

b. Northern Baptist Conventions pledge support of the Union and promise to pray against the “wicked rebellion”

4. Methodists largely support the Union. They had already split in 1845 into North and Southern churches under an amicable “Plan of Separation.” The Methodists were recognized by Lincoln as being one of the most important forces for supplying the cause of the Union.

5. Episcopalians

a. Had not taken an official position on slavery before the war

b. Most successful in dividing between North and South

(1) 1861, Southern delegates form independent Protestant Episcopal Church in the Confederate States

(2) Northern church never took names of ministers and churches off the original roll

(3) Unity easily restored after the war

E. Other War Era Developments

1. Northern service support organizations

a. Christian Commission

(1) Prototype of Red Cross, out of revivals of late 1850s

(2) Supplies church volunteers and \$2,500,000 in humanitarian aid, especially to armed forces

b. American Bible Society and American Tract Society supply religious materials to troops on both sides

c. Freedmen Societies organized by churches to aid freed slaves in getting reestablished

2. Church involvement in international affairs

- a. Federal govt asks church leaders to represent Federal cause to critical Europeans
- b. Methodist John McClintock in France/England and NY Archbishop John Hughes in France
- c. Pulpiteer Henry Ward Beecher, son of Lyman Beecher and brother of Harriet B. Stowe

(1) Begins to turn public opinion while in England

(2) Personal background

(a) Congregationalist in suburban Brooklyn; "...the polite modern temper of suburbia seemed unsuited for the harsher Calvinist doctrines such as total depravity or God's eternal decrees to elect some to salvation and leave others to the endless flames of Hell." –*EHCiA*, p. 290, where there is a picture of Beecher

(b) Accommodates his religion in the age of Darwin; he provided a transition from a redemptive Christianity to a more ethical religion. It was a romantic era for religion of the heart as opposed to clearly defined doctrines.

(c) Troubles

i) Market competition from Brooklyn pulpiteer, T. deWitt Talmadge

ii) Charged with seduction of his church member; hung jury

iii) Charged with heresy; he left his association

3. Northern churches interfering in occupied Southern churches

- a. "Patriotism became the chief theme of the pulpit;" Methodist preacher, Bishop Matthew Simpson preaches his famous barn-burner sermon, "Our Country," all over the north (Swete extract, p. 324).
- b. Several denominations (e.g., Methodists, Presbyterians, Baptist, United Brethren) request War Dept that southern pulpits be supplied with "loyal" northern ministers. Lincoln finally learns of the policy and directs that the practice be abandoned unless the minister is openly treasonous

4. Civil War revivals among southern troops, 1863-64

–Dabney's account: *Christ in the Camp*

5. Southern Presbyterianism

a. Distinctive emphases developing

- (1) Standing executive committees (as arms of the national assembly) vs. [more autonomous] Northern boards
- (2) Greater homogeneity between ruling and teaching elders: two office view of only elders and deacons—no separate office of minister
- (3) Greater autonomy in lower ecclesiastical levels

b. Polarization from the North after the War

- (1) Ecclesiastical carpet-bagging in the 1865 Northern Assembly
 - (a) Southern ministers still in the national rolls
 - (b) Southern members required to confess:
 - i) their sin of secession
 - ii) the evil of slavery
 - (c) The South was declared a mission field
 - (d) In reaction, many churches in the border states join the Presbyterian Church in the U.S., the new name of the old PCCSA
- (2) Southern church opposed the northern Old School/New School reunion of 1869

c. Southern Schools

- (1) Union Seminary of VA (Robert Dabney; Stonewall Jackson's chief of staff)
- (2) Columbia, SC, Seminary (James Thornwell)
- (3) Louisville and Austin in early 1900s

d. 1939 was the last conservative assembly

6. Moral impact of the War

- a. Internal benefit: increased giving
 - (1) Greatly benefitted churches and societies
 - (2) Increased budgets; plenty of money but need more volunteers

- b. External: decline in religion and morals for years
 - (1) Church attendance down
 - (a) more people concerned about war activities
 - (b) brutalizing effect of war
 - (2) Some evangelizing through YMCAs

F. Unions, reunions, and new churches

1. Southern Presbyterian New School

- a. Never had a big contingent in the South nor Southern schools to support its position
- b. New School United Synod merged into the Old School P.C.C.S.A. around 1863; the post-war church union is called the P.C.U.S.

2. Presbyterians in the North reunite after the war

- a. Precedent of Old Side/New Side Reunion of 1758
- b. Early peace overtures (during time of common enemy in the south)
 - (1) 1862, Old School in Columbus calls for exchange of observers
 - (2) 1864, Old School in Newark attends unofficial joint convention
- c. Early cooperation
 - (1) Joint philanthropic work among union soldiers
 - (2) Joint reconstruction efforts

d. Culmination

(1) 1867, Presbyterian National Union Convention for ALL Presbyterian bodies

- (a) Promoted by laymen
- (b) Scant resistance on either side
 - i) Charles Hodge is cautious
 - ii) Henry P. Smith pushes for union

(2) 1869, Joint meeting in Pittsburgh

- (a) Both Old School Assembly and New School Assembly vote to reunite
- (b) Joint Communion Service
- (c) O.S. Moderator: "Whom God hath joined together let no man put asunder"

3. Dutch Reformed Church

a. 1846, joined by influx of numerous conservative seceders coming from Holland

b. 1857

(1) many of the new immigrants bail out to form the more ethno-centric Christian Reformed Church

(2) CRC beefed up in 1886 by a second large secession from the Church in Holland

c. 1867, Dutch Reformed Church changes its name to the Reformed Church in America (RCA)

4. Growth of Afro-American churches

a. Northern efforts

(1) Northern churches were active in establishing Freedmen's Aid Societies and schools

(2) Presbyterians and Congregationalists emphasized schools and self-help

(3) Methodists emphasized black churches

- (a) among Methodists, independent African Methodists soon out-numbered white Methodists, 2:1

(b) most of these joined the African Methodist Episcopal Church already established in 1816 in the North; 400,000 members by 1880

(c) a few joined the African Methodist Episcopal Zion Church organized in New York in 1820

b. Growth of black Baptist Churches in the South

(1) Independence and self-determination

(2) Drama of immersion services

(3) Lay involvement

c. Summary of African American Christianity

(1) Church organization generally followed that of white churches

(2) Slave experience and deliverance was the central theme of many churches

(a) spirituals

(b) “other-worldly” religion showed little relation to morality and daily living

(3) By 1948 Methodist and Baptist churches among blacks outnumbered other black churches by 10:1

5. Church comebacks and expansions

a. Congregationalists

(1) 1801 Plan of Union abandoned in 1852 in favor of “Plan of Congregational Advance”

(2) Advanced into prairies and mountain states with new churches and colleges

b. Disciples

(1) 1883, established Church extension fund, contrary to Campbell’s opposition to church boards (not found in the Bible)

(2) by 1904, had built 800 churches and purchased 56 more strategic sites for future buildings

c. Methodists

- (1) start Church Extension Society, 1864, to make loans for new buildings
- (2) Western efforts of Chaplain C.C. McCabe (see Swete citation of poem to atheist Ingersoll, p. 337)

d. Baptists wisely arrange for land grants from railroads extending into the west

VI. Latter 1800s

A. Impact of immigration

1. Within 20 years after the Civil War, 7,000,000 flood into the U.S.
 - a. ½ of these were Irish and German: thus, the religion of many immigrants was RC, Lutheran, or rationalist
 - b. Puritan Sabbath replaced by “Continental Sabbath” of Lutheran/RC traditions: Chicago on Sunday was described as “a Berlin in the morning and Paris in the afternoon.”
2. Large Scandinavian immigration, 1870-1910, mostly to MN and other northern and western states
 - a. Low church involvement in new world
 - (1) Percentage of new church goers: only
 - (a) 7% of Danes
 - (b) 20% of Swedes
 - (c) 30% of Norwegians
 - (2) Reasons
 - (a) Three major Lutheran disruptions in 1860s
 - (b) Scandinavians were used to passive church involvement due to State church connections of old world

3. Increased liquor trafficking with new demand of immigrants

- a. \$29,000,000 trade in 1860 to \$190,000,000 in 1880
- b. Liquor trade, though stigmatized in the early 1800s, was made more respectable by federal war tax on liquor
- c. Influence on local elections
 - (1) Brewers' perspective: "The future is ours—death to Puritanical tyranny" (in brewers' journal)
 - (2) 1869, Prohibition Party was formed
 - (3) 1874, Women's Christian Temperance Union formed. See picture of Carry Nation, *EHtCiA*, p. 377

B. Laymen's works in the late 1800s

1. YMCA

- a. Founded in London 1844 (after Swedish proto-type) to provide fellowship for Christian laymen in the drapery guild
- b. Came to Boston in 1851 with 200 more by 1861; urban ministry in every U.S. city by 1869
- c. Provided humanitarian aid to Federal soldiers during Civil War

2. Dwight L. Moody (1837-1899)

- a. Chicago shoe salesman
- b. "Most effective evangelist of the postwar period"
- c. Early history
 - (1) 1856, rented four Chicago pews for young guests; organized a Sunday School in a needy section of town
 - (2) 1860, went into full-time city missionary work
 - (3) Labored with soldiers during the war

(4) 1865-69, president of Chicago YMCA; raised money for first YMCA building in U.S.

d. Evangelistic crusades and later ministry, 1871-99

(1) Great campaigns in every major U.S. city

(a) 1871, joined by songster, Ira Sankey

i) Preaching style

a) simple and sentimental; not sensational like Finney

b) “Three Rs”

-Ruin by sin

-Redemption by Christ

-Regeneration by the Holy Ghost

ii) Moody had a life boat and mission to save as many as possible from the sinking ship

(2) Three major trips to England and Scotland with amazing initial results

(3) Later Northfield, CT, Conferences

(4) Inspired “Student Volunteer Movement” of the era

i) * “evangelize the world in our generation”

ii) 8,000+ college grads sail to foreign fields, e.g., Wm. Borden of Yale

(b) grew into the Moody Bible Institute in Chicago

e. Moody took ostrich approach to the theological/biblical controversies of the day (see Ian Murray’s, *The Forgotten Spurgeon* for Moody’s work in the British Isles and his indifference to growing secularism in the churches)

(1) “I am weary of strife in the churches. It is ruining revival work and emptying the churches. Couldn’t we agree to drop the critical controversy and go on with the Lord’s work together?”

(2) “It’s not the authorship of the [Bible] books that count, but the content.” After all, “What’s the use of talking about two Isaiahs when most people don’t even know there is one.”

(3) Torrey quoted Moody as saying, “We will let the other men do the talking and the criticizing and we will stick to the work God has given us to do.”

f. Continuing city revivals for a generation after Moody (d. 1899)

C. Liberalizing tendencies

1. Age of reason bearing fruit with Darwinism and the rationalism of higher criticism

2. Theistic evolution taught by Henry Drummond and Lyman Abbot

a. "Creation is a process, not a product;" hence God becomes "the one Great Cause" rather than the first Cause

b. Drummond's *Ascent of Man*

c. Even Charles Hodge and Warfield (in Noll, p. 671) felt evolution not inconsistent with creationism, although Hodge perceptively detailed the implications of secular evolution

3. Attacks of audacious orator atheist, Robert Ingersoll (d. 1899)

Son of an Illinois minister, Ingersoll settled on the personal creed that "Happiness is the only goal. The way to be happy is to make others happy. The place to be happy is here. The time to be happy is now."

He taught an early form of secular humanism. "Secularism is the religion of humanity.... It is a declaration of intellectual independence.... It does not believe in praying and receiving, but in earning and deserving." –*Moody Monthly*, Nov-Dec 1996, p. 100.

4. Horace Bushnell (1802-1876)

a. Student of Nathaniel Taylor at Yale and Congregational minister in Hartford, CT

b. Heresies

(1) Sabellian view of Trinity fit in with evolutionary thought

(2) "Moral Influence Theory" of the Atonement: Jesus' death was a philanthropic martyr's death illustrative of eternal love; it shows us we are valuable to God and that He wants us to respond to his example with similar **self-sacrifice**

c. Mentor of

(1) Henry Ward Beecher, NYC

(2) Phillips Brooks

Episcopalian who flourished in Baltimore and taught an early "believe in yourself" doctrine

5. Lower Criticism of Westcott and Hort

- a. English Revised Version of 1881
- b. American Standard Version of 1901

6. Higher Criticism and heresy trials for

- (1) Denying the ultimate authority of Holy Scripture
 - (2) Departing from the central creed of historic Christianity
- b. Every major denomination would experience at least one heresy trial between 1878-1906
- c. Congregationalist Horace Bushnell: withdrew with his church from the convention when indicted
- d. Presbyterians
- (1) Charles A. Briggs, convicted by the General Assembly in 1893 for denying the verbal inspiration of the Bible in his inaugural address at Union Seminary in NYC
- Briggs' Inaugural address: "It is not a pleasant task to point out errors in the sacred Scriptures. Nevertheless Historical Criticism finds them...."
- (a) Independent Union Seminary (NYC) withdrew its request for Presbyterian endorsement in order to keep Briggs
 - (b) Briggs became Episcopalian
- (2) Henry P. Smith of Lane Theological Seminary was tried and convicted for denying inerrancy of the Bible. (Lyman Beecher of this school had been tried for a false Taylorite anthropology.)
 - (3) A.C. McGiffert of Union Seminary fled jurisdiction to become Congregationalist after writing a higher critical interp of *Christianity in the Apostolic Age*
- e. Baptists: Augustus H. Strong (1836-1921), president of Rochester Theological Seminary, repudiated the inerrancy of Scripture in his *Systematic Theology*

VII. The Church in an age of transition: economic dynamics

A. Growing prosperity in America

1. 1880-1900, great increase in per capita wealth in U.S.
2. Improved religious education
 - a. Educated ministers and new (old) doctrinal questions
 - b. Many denominational colleges vie with state schools
3. Poorer churches were becoming upper middle class churches

B. Decline of camp meetings and revivalism

1. High water mark of national revivalism was at the time of Moody's death, 1899
 - a. Freudianism was analyzing religious experiences: e.g., William James' *Varieties of Religious Experience* focused on nature of mob psychology and religious sentiments
 - b. Continuing urban revivals into the 1900s
 - (1) Wilber Chapman, organizing genius
 - (2) Moody's sidekick, Reuben Torrey
 - (3) William A. Sunday
 - (4) Aimee Semple McPherson flourished in L.A. in the 20s and 30s
2. Camp meeting sites transformed into middle class summer resorts
 - a. Examples where cottages and chapels replace tents
 - (1) Lake Chautauqua, NY, 1874
 - (2) Winona Lake, IN
 - b. Revivals replaced with recreation and lectures on moral and religious subjects
3. Revivalism continues

- a. in the Bible belt (South) and in rural areas
- b. in the form of scheduled two week church revivals

C. The business end of the church

1. Age of business consolidation and big monopolies

2. Notable “Christian” businessmen undertake Christian causes. Many schools and institutions will fall under the influence of these lay patrons whose values and theology were not always orthodox. Money in many cases became more important than theology or church affiliation in searching for new board members or fat-cat donors

a. Baptist J.D. Rockefeller

philanthropy for Baptist causes brought this self-assessment: “I don’t know if I am a good Christian, but I know I am a good Baptist.”

b. Presbyterian Cyrus H. McCormick

c. Methodists Daniel Drew; Swift

d. Roman Catholic Duke

e. Others: Philip D. Armour, J. Pierpont Morgan, Vanderbilt; Andrew Carnegie gave many church organs as well as public libraries

3. New emphasis on business methodology in the church

a. Successful businessman becomes the symbol of American ideals and methods

b. Church response

(1) new emphasis on efficiency, system, organization

(2) *Committees and boards begin to run churches, often with businessmen calling the shots

c. “Social Unions” – laymen’s organization in churches to undertake social projects requiring large amounts of capital

4. More lay leadership

a. 1872, Methodists admit laymen to the General Conference

b. Baptist unions develop into Baptist Congress

(1) Treasurer was generally a successful businessman

(2) Baptist Congress develops into Northern Baptist Convention, today known as the American Baptist Church

5. New church architecture returns to the stately classic forms

a. Gothic cathedrals in key locations

b. Value of properties: doubled and quadrupled

D. The Social Gospel (see John Battle's excellent historical review and critique in the *WRS Journal*, Feb. 99)

1. = An effort to further social justice based on a Christian ethic. A major problem is that this became the sole message and mission of many churches, displacing the true gospel. The new message addressed social sins and promoted social deliverance through church action.

This was part of the era's trend to infuse the new social sciences of academia with the principles of Christianity.

2. Era of growing blue collar unions to protect the common working man from the abuses of big corporations

a. Knights of Labor, 1869, championed by NY Cardinal Gibbons

b. 1886, Hay Market Riot in Chicago on May Day

3. Middle class churches side with business against labor, especially in reaction against labor violence

4. Growing interest in Jesus' social ethic

5. Changing concept of salvation

a. “Inadequacy” of revivalism which addressed individual but not “social sins” of poverty, intemperance, extortion, greed, laziness, etc.

b. Religious background

(1) Bushnell’s teaching about the life and death of Jesus: social sins must be atoned for by social suffering and sacrifice

(2) New England Unitarianism was still seeking the Puritan ideal of a city on a hill: a harmonious social order

6. Champions of the Social Gospel

a. Popular

(1) Washington Gladden (d. 1918), **Father of the Social Gospel**

(a) Congregational minister in Columbus, OH

i) Said Jesus’ social teachings supported:

- unions
- arbitration
- profit sharing

ii) His literary works

- 1876, *Workingmen and Their Employers*
- 1893, *Tools and Men*
- “O Jesus, Let Me Walk with Thee”

iii) Tried to get Congregational Association to turn down a gift from Standard Oil as “tainted money”

(2) Congregationalist, Josiah Strong, of Cincinnati promoted “The Kingdom of God as a Social Ideal”

(3) Charles Sheldon’s “sentimental tale,” *In His Steps*, gave the message of Christian ethics an individual appeal in the slogan, “What would Jesus do?”

b. Theological developers

(1) Walter Rauschenbusch, the brains behind the Social Gospel

(a) North American Baptist minister at Rochester Theological Seminary

(b) Representative works

- i) 1912, *Christianizing the Social Order*
 - ii) 1917, *The Theology of the Social Gospel*, dedicated to A.H. Strong, President of the seminary
- (c) “Capitalism will later rank with feudalism as an out-moded social structure”

(2) Divinity School of the University of Chicago, bankrolled by Rockefeller

7. * 1908, the Federal Council of Churches adopts the “Social Creed of the Churches,” setting the stage for later radical social activism by church leaders (text in Eerdmans *HtCiA*, p. 314)

E. Conservative reactions and/or developments that were anti-liberal in their call for divine intervention in the human heart

- (1) Holiness movement
- (2) Pentecostalism
- (3) Dispensationalism

2. Holiness movement

- a. Largely in reaction against the institutionalizing of the American churches; they wanted that old-time religion with less formality and more emotional experience
- b. Mainly affected Methodist Church that had moved away from the revivalist tradition with its more stately properties and better educated ministers, and new high-powered businessmen in the drivers seat

(1) Desire to return to pursuit of John Wesley’s doctrine of Perfectionism.

- (a) Emphasis was rightly put on the need for the work of the Holy Spirit in sinful hearts, in opposition to liberal church’s teaching of social gospel or the basic goodness of man
- (b) Development of the doctrine of the “second blessing” undercuts the biblical doctrine of progressive sanctification. Falsely said that “baptism by the H.S.” occurs subsequent to conversion; ctr. I Cor. 12:13,11,7; Rom. 8:9

Rom. 8:9 Now if anyone does not have the Spirit of Christ, he is not His.

(2) 1880-1926, 25 holiness and pentecostal groups formed, primarily from Methodist bodies; e.g.,

- (a) Pentecostal Churches
- (b) Wesleyan Church
- (c) Nazarene Church, 1894 (only urban success)
- (d) Church of God, (1881, Anderson, IN; and 1886, Cleveland, TN)
- (e) Salvation Army was imported from England

(3) These rural churches prospered during the Great Depression

3. Pentecostalism

a. Beliefs

(1) Entire sanctification is possible (perfectionism)

(2) Necessity of a transforming religious experience subsequent to conversion (you got to be revived!)

(a) Second blessing, or

(b) The "higher life"

(3) Dispensational

(4) Faith healing provided in the atonement

(a) taught by A.B. Simpson, founder of the Christian and Missionary Alliance Church

(b) Note Matthew 8:17 citation of Is. 53

Matt. 8:17 And He cast out the spirits with a word, and healed all who were sick, 17 that it might be fulfilled which was spoken by Isaiah the prophet, saying: "He Himself took our infirmities And bore *our* sicknesses."

(5) Longing for apostolic miracles

b. Watershed events

(1) 1901, Topeka, KS, Pentecostal revival with tongues-speaking

- (a) led by Charles Fox Parham at Bethel Bible College.
- (b) College debate proposition: “Tongues speaking was the primary evidence of the baptism by the Holy Spirit”

(2) 1906, Los Angeles Azusa Street Mission Revival

- (a) led by Parham’s disciple, W.J. Seymore, a Holiness Preacher out of Houston
- (b) visions of bloodied hand of Christ writing their names in a book

4. Dispensationalism

a. Imported from England with Plymouth Brethren who flourished there in the mid-1800s

b. Emphases

- (1) Authority of the Bible as God’s Word
- (2) Prophecy and eschatology; especially distinctive is the dispensational belief that God has a plan for Israel different from the NT church
- (3) Individualism, in contrast to corporate, covenant relation to God to His people

c. Popularized

- (1) at Bible conferences
- (2) by C.I. Scofield with his popular 1909 reference Bible that made the Bible more understandable