

History of the Reformation

From American Revolution to the 2nd Great Awakening

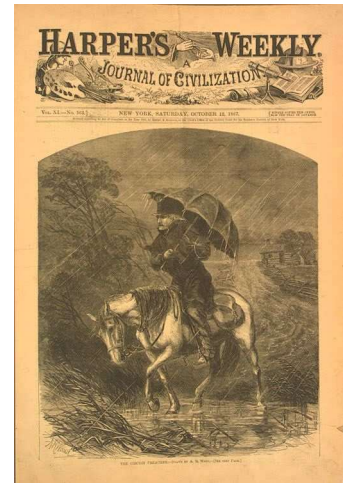
- Background
 - Great Awakening 1730's – 1740's
 - George Whitefield and Jonathan Edwards
 - Great itinerant preaching
 - Theologically Calvinistic
 - Emphasis on Christianity of the New Birth
 - With additional emphasis on personal Piety
- Effects After the Great Awakening
 - New England – fracture of the dissenters
 - New Light – promoted a new view of conversion (Edwards)
 - Congregationalists tried to maintain traditional church/state ties
 - But willing to sacrifice church authority if it meant purifying nominal members
 - Old Light Calvinists – remained traditional (denominationally oriented)
 - Loved renewal of religion
 - Wanted to maintain unified, hierarchical social structure
 - Libertarian Puritans – revival separated church from state
 - Some went to the Baptists
 - Latitudinarian Anglicans
 - Rationalistic, Enlightenment views
 - Liberal in notions of Christianity
 - Disdainful of the “intemperate enthusiasms” coming out of the Great Awakening
 - Eventually Unitarian
 - Middle Colonies
 - Revivals gave common set of experiences
 - Divisions in Presbyterians and Dutch Reformed
 - Strong sense of European roots
 - Yet more egalitarian, pietistic, less formal church
 - Spirit of Evangelical Pragmatism
 - Less European oriented groups
 - Movement toward a common pattern of Evangelical faith and practice
 - Southern colonies
 - Baptists benefited from evangelical Calvinism as alternative to Church of England
 - Emotional personal faith rather than formal ceremonial worship
 - Groundwork for Methodist movement
- Baptists
 - Personal renewal led to post-conversion baptism
 - Isaac Backus (1724 – 1806)
 - Converted during a revival
 - Pastored “open church” – convictions about baptism not a test of fellowship
 - Led fight during American Revolution for separation of church and state



- Calvinistic, spoke of “our Edwards” yet differed on baptism
 - New England Baptist churches
 - 1740 – 25
 - 1804 – 312
 - 1787 – both Particular and Regular Baptists committed themselves to the Philadelphia Confession
 - Americanized 1689 2nd London Baptist Confession
 - South
 - Baptists not well received because they would not acknowledge social distinctions of upper class
- Puritanism to Evangelicalism
 - Revivalist appeal to individual
 - Challenges to settled ministers and established Church/State bonds
 - Whitefield
 - Popularity became a means of authority
 - People listened to Whitefield as Whitefield expounded God’s Word
 - Salvation was unmediated
 - Roman Catholicism and Anglicanism – the church mediates
 - Puritans – God’s Word through family, church and even nation mediates salvation
 - Protested against nominalism but assumed that “church” is as it always has been
 - New Evangelicals – salvation only mediated by spoken and written Word
 - Leadership
 - Puritans wanted trained, orthodox men to be set apart as authorities
 - New Evangelicals – increasingly sought men with charismatic power.
 - Spirituality
 - Puritans – wanted vital individual spirituality, but “fenced in” with formal learning, confessions, and traditional Protestant interpretations
 - New Evangelicals – more in tune with the power of religious emotion (enthusiasm)
 - Boundaries by wisdom imparted by self-selected leaders, individual Bible study, intuitive persuasion of personal experience
- Influence of Great Awakening
 - Message of the Gospel
 - More directly accessible to the downtrodden and despised of society
 - David Brainerd – revival spirit as missionary to Indian tribes
 - John Brainerd (David’s brother) – to the Delaware Indians
 - More accessible to slaves
 - Because of the Great Awakening, the “chasm” between white and black decreased
 - Seeds of Abolition movement were planted
 - Churches established by and for blacks (despite social and legal prejudice) were established
 - Edward’s thought began being applied as “all beings share in the Being of the Creator”
 - Movement toward America as a “melting pot”
 - Social distinctions became less
 - Immigrant communities had more contact with other colonists
 - Increased distance from European churches

- Who did not understand the emotionalism of those Americans
 - More energy from terms “liberty, virtue, tyranny”
 - Americans took themes from Great Awakening 1730 – 1740 and applied them to overall society
 - New model of leadership
 - Clergy
 - Traveling evangelists
 - Encouraged lay people to perform religious piety for themselves
 - Not relying on a professional clergy
 - Whitefield – spoke directly to the people, not reading from a prepared manuscript
 - Influence on political style
 - Though a Calvinist, he believed that God’s grace made even the humblest repentant sinner on par with the greatest saint
- Churches in the American Revolution
 - Patriotic fervor
 - Republicanism finds common ground with Puritanism
 - Puritanism – humans held capacity of both good and evil
 - Republicanism espoused Christian values and therefore could be preached with religious fervor
 - Yet both see natural power as tending toward abuse
 - Puritanism seeks toward absence of sin, republicanism – the absence of tyranny
 - Christian political action
 - Pulpits used to advocate liberty
 - Pacifism
 - Quakers, Mennonites, Moravians
 - Often were treated poorly by both sides
- Post-Revolution
 - Separation of Church and State
 - James Madison – “We are teaching the world the great truth that Governments do better without Kings and Nobles than with them. The merit will be doubled by the other lesson that Religion flourishes in greater purity, without that with the aid of Government”
 - Founding Fathers
 - More similar to the god of 18th century Deism and 19th century Unitarianism than the puritans or later American revivalists
 - “Nature’s God” – pleased with human exertion and goodwill
 - They found in God what they most admired in humanity
- Movement Westward

- West of the Appalachian mountains
 - Attitude of the rugged individual
 - Pioneering spirit
 - Fertile ground for Arminian view of man
- Methodists take the most aggressive role in spreading Christianity westward
 - Combine radical revivalist itinerate style preaching
 - Combined with sturdy organizational structure
 - Francis Asbury (1745 – 1816) and Thomas Coke
 - Asbury about the only Methodist who did not flee during Revolution
 - Bishops, but very “democratic” in structure
 - Lay involvement at all levels
 - Traveling preachers – circuit riders
 - Radically opposed to any type of social hierarchy
 - “Black” Harry Hosier – student of Asbury who preached to white audiences
- Baptists are “right behind” in terms of going where the new westward expansion



● Changing Religious Landscape

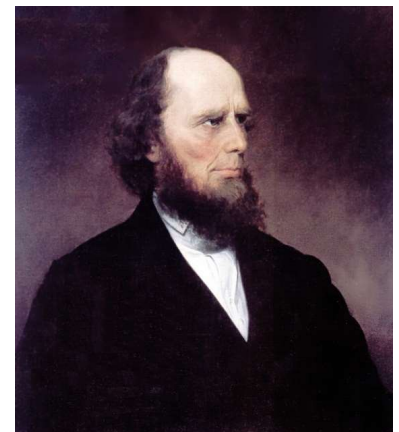
	1776		1850
Congregationalists	20.4%	Methodists	34.2%
Presbyterians	19.0	Baptists	20.5
Baptists	16.9	Roman Catholic	13.9
Episcopalians	15.7	Presbyterians	11.6
Methodists	2.5	Congregationalists	4.0
Roman Catholic	1.8	Episcopalian	3.5
		Lutherans	2.9
		Unitarian/Universalist	1.9
		Reformed	1.9
		Stone/Campbell	1.8
		Quaker	1.6

● Second Great Awakening

- 1790 – 1850 (height – 1820 – 1840)
- Spiritual resurgence after the American Revolution
 - Religious, economic, social, political
- Evangelical Methodism and Baptists become fastest growing groups
- Best known for Camp Meetings which led to large numbers of converts
 - Started in Cane Ridge, Kentucky
 - Great social events in the “Western Frontier”
 - Enthusiastic style of preaching and audience participation
 - Populist orientation
 - Individual piety seen as more important than formal university training
- Itinerant preaching laid groundwork for later frontier conditions
- Greater result of social activism
 - Conversion is of no value unless it changes your world
- Virtues of the middle class were endorsed and legitimized



- Strong work ethic
 - Frugality
 - Temperance
 - Theology of Second Great Awakening
 - 1st Great Awakening – deep depravity necessitates God’s grace for salvation
 - 2nd Great Awakening – “free will” – emphasis on human ability to change their situation for the better
 - Salvation is open to all human beings (not just the elect)
 - Fleeing the wrath to come
 - Embraced a more optimistic view of the human condition
 - Post-Millennial – bring in the return of Christ by reforming your lives
 - Make the Earth below to be like Heaven above
 - His coming is eminent and you must be ready
 - Greater public role for white women and blacks than ever before
 - Greater result of social activism
 - Emphasis on ability of individual engendered reform movements to redress injustices and alleviate suffering.
 - Evangelizing the West
 - American Home Missionary Society (1826)
 - American Bible Society (1816)
 - American Tract Society (1826)
 - The Sunday School
- Charles G Finney
 - 1792 – 1875
 - Father of Modern Revivalism
 - Revivalist 1825 – 1835
 - Revivalism was a matter of simple methodology
 - Not dependent on one particularly great orator like Whitefield
 - Views
 - Opponent of Old School Presbyterian theology
 - Advocate of Christian perfectionism
 - Great advocate of social reform
 - Theology
 - Ardent Arminianism - the will much choose to repent
 - Good works are the evidence of faith
 - Acts of unrepentant sin are signs that a person had not received salvation
 - “Let no one expect to be saved from hell, unless the grace of the Gospel saves him first from sin”
 - Substitutionary atonement means that it satisfies “public justice” and opens the way for God to pardon people of their sins
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 - The Proliferation of Radical Groups
 - In America, the “free air” was fertile soil for radical new groups who began deviating significantly from traditional Protestant heritage.
 - Usually in rural Western New York, along the new Erie Canal
 - Burned Over District – centered in Rochester, Oneida
 - Millerism



- William Miller (1782 – 1849)
 - Apocalyptic preaching – setting the date of Christ’s Return as 1843
 - The Great Disappointment – October 22, 1844
 - Eventually Adventism, Jehovah’s Witnesses, Mormonism
 - The Shakers
 - Community living, religious perfection sexual celibacy
 - Leadership of Mother Ann Lee (1736 – 1784)
 - Universalists
 - Eternal punishment for sins is unfair therefore God will eventually save all
 - Free Will Baptists
 - Protest against God’s divine control of salvation
 - Restoration Movement
 - No creed but the bible
 - Thomas Campbell, Barton Stone, Alexander Campbell
 - Sought to roll back the corruptions of the centuries and restore the purity of primitive Christianity
 - Mormonism
 - Joseph Smith
- Common thread
 - Right to promote beliefs and practices which they held to be true
 - Millenarianism, perfectionism, anti-Calvinism