

Course Notes
Introduction; Syllabus, Christianity in Europe

Week 1: Monday August 23, 2021

Lecture 1

Topic: INTRODUCTION TO THE COURSE

Syllabus

CHRISTIANITY IN THE ERA OF BRITISH COLONIALISM (1600–1760)

Christianity in Europe (1600–1800)

Enlightenment, Deism, and the New Era

Due: Gonzalez, 2:237–248

Lecture 1 Summary

Introduction¹

Outline of the Course.

- I. Christianity and the Age of Enlightenment in Europe (1600–1800)
- II. Christianity in the Era of British Colonialism (1600–1760)
- III. Christianity in the National Era (1760–1880)
- IV. Christianity in the Modern Era (1880–1960)
- V. Christianity in the Post-Modern Era (1960–2021)

I. Christianity In the Age of Enlightenment in Europe, (1600–1800) The first part of the following outline was covered in the previous semester. It is reproduced here to provide easy continuity.

A The Enlightenment Defined

“A movement seen in particularly clear-cut form in eighteenth-century Germany. Karl Barth characterized it as ‘**a system founded upon the presupposition of faith in the omnipotence of human ability.**’ Immanuel Kant defined it in his *Religion Within the Bounds of Reason Only* (1793): ‘The Enlightenment represents man’s emergence from a self-inflicted state of minority. A minor is one who is incapable of making use of his understanding without guidance from someone else . . . *Sapere aude!* Latin phrase meaning “**Dare to know**”;

“ ‘Have the courage to make use of your own understanding, is therefore the watchword of the Enlightenment.’ . . . Predicated upon the reliability of reason,

¹ All of us are products of our professors, pastors, and teachers. The core of these notes are based on the those of Dr. John D. Hannah who mentored me at DTS. I have added to them through the years as a result of my own study. To him and Dr. Ed Deibler of DTS I owe a debt of gratitude.

the *Aufklärung* rejected both supernatural revelation and man's sinfulness. God, the all-wise creator, had implanted in man a natural religion which taught both morality and immortality" (Detzler, *New International Dictionary of the Christian Church*).

"Gradually a new outlook developed, called the Age of Reason. Philosophy combined with studies of nature to open larger vistas and opportunities for man. New inventions made possible better tools of discovery, and man slowly became confident that the world about him was not a mysterious realm directed by the inscrutable will of God, but a realm of complex relationships that were subject to intelligible laws. To control his environment, man had but to discover those laws. A future of progress and happiness lay before him! It was as if he had been liberated. It was the period of the Enlightenment, *Aufklärung*. Man's rational powers in league with science made dependence on God seemingly unnecessary. Men were confident that they had the tools with which to unlock the mysteries of the universe. Former distrust of man's reason and human culture, as seen in the traditional emphases on depravity, original sin, predestination, and self-denial, gave way to confidence in reason, free will, and the ability of man to build a glorious future" (Manschreck, *History of Christianity in the World*).

"The theology of the Enlightenment did not begin, as it is often shown to begin, with a criticism of trinitarian and Christological teaching, or of the miracles of the Bible, or of the biblical picture of the world, or of the supernaturalism of the redeeming event attested in the Bible. Its starting-point in the 'rational orthodoxy' which was conservative in all these matters was a re-adoption of the humanistic, Arminian, Socinian, and finally the acknowledged Roman Catholic rejection of what were supposed to be the too stringent assertions of the Reformers concerning the fall of man—the indissolubility of human guilt, the radical enslavement of man to sin, the *servum arbitrium*. Originally and properly *enlightenment* means the enlightenment that things are not quite so bad with man himself. But if we cannot, and will not, see and understand in this respect, we will necessarily be blind in other respects. And there was an inability and refusal to see and understand in this respect because—without any real sense of what was being done or to what would necessarily lead—a natural self-understanding of man was adopted as the norm of Christian thinking. In the sphere of this understanding the assertions could not, and never can, be made" (Barth, *Church Dogmatics* IV, 1, 479).

"Europe would no longer orient itself, as in the Renaissance, on antiquity as its model, but rather on autonomous reason, on technical progress, on nation" (Kung, *The Catholic Church*, 243).

B. The Enlightenment: Its determination.

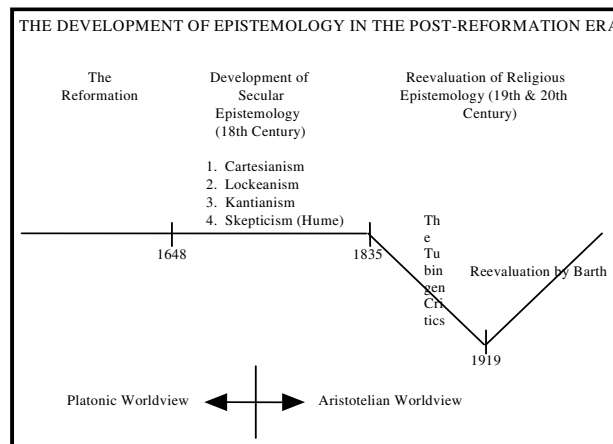
Much debate has occurred over the nature of the Enlightenment. On one end Peter Gay represents those who see one monolithic Enlightenment, with its center in the radical French enlightenment. In contrast, more recent studies recognize that there

were numerous “Enlightenments” mostly related to nations or cultures: the German, British, Scottish, French, American, Italians, and Russians, to name a few, each had their distinctive Enlightenment. Himmelfarb makes a strong case in locating the primary Enlightenments to be the British with the American. The center of the radical French enlightenment is Reason, reason over everything. For the British it was virtue.

Further, I agree with Gertrude Himmelfarb’s thesis that the Enlightenment itself is more to be located in the eighteenth century rather than in the sixteenth, which is more of the precursor to the enlightenment proper. *The Road to Modernity*

The essence of the “enlightenment” is to assert that human thought which had been suppressed by the darkness of the authority of religion (i.e., Christianity) in the “dark ages,” has now been freed from these shackles and restored to a position of autonomy. All knowledge thus is to be under the authority of human reason, or rather faith in either human ability to interpret his reason or faith in his ability to interpret his sense experience. The primary difference is philosophy provides a different focus for faith from the Church or Scripture.

“Philosophy is given precedence over theology; nature (natural science, natural philosophy, natural religion, natural law) over grace; the human over the specifically Christian” (Kung, *The Catholic Church*, 146). Human rights replace the Christian creed; the “Marseillaise” the “Te Deum”.



1. Background – Thomas Aquinas (1224–1274)

Change introduced through Aquinas, the 1st modern man. His ideas about the nature of man are implied in the way he used Aristotle. Aquinas only implied these ideas, he did not believe that man could know the biblical Creator God apart from revelation. However, his approach opened the door to what followed:

Man in the fall – man’s will was corrupted but his mental processes weren’t affected. Gave birth to a Natural Theology:

“How do I know God?” Knowing God apart from divine revelation. Though to be fair to St. Thomas, the “God” arrived at independently from Revelation is not necessarily the Creator God of the Bible.

Before 12th century – man could know God only through revelation.

After 12th century – also through my mind.

Before 12th century – truth is only in revelation.

After 12th century – truth could be found through revelation and reason. Intellect can’t be wrong. This prepares for the “two books” theology. One book is revelation, the other is “nature.” At the beginning, nature was understood through divine revelation. But soon the “books” were equated and then independent of one another.

2. Philosophical Inquiry.^o

a) The French: Descartes, Rosseau, and Voltaire.

(1) Rene Descartes (1596–1650) - attended Jesuit schools; served in Dutch and Bavarian armies; settled in Holland where he wrote his most important works; moved to Sweden at Queen Christina’s invitation.

(a) Cartesian doubt: chief principle - “never to accept anything as truth which I do not clearly know to be such.” Descartes began by doubting everything, but eventually realized he could not doubt his own existence which was self-evident in the fact that his thinking indicated his own existence could not be an illusion.

(b) *Cognito, ergo sum* (“I think, therefore I am.”) No idea is clearer and more free from contradiction.

This became the starting point of his philosophy, and his attempt was to move from this principle to the existence of all things including God through the use of logic.

(c) The existence of God and the world:

(2) Voltaire (1694–1778)—born 50 years after Descartes died. French writer; 50 years in the French stage (60 pieces); opposed the Catholic church; stressed natural revelation (a deist); wrote *Candide*. His was a much later development

of Enlightenment thought, the radical Enlightenment of France.

“I believe in God; not the God of the mystics and the theologians, but the God of nature, the great geometrician, the architect of the Universe, the prime mover, unalterable, transcendent, everlasting.”

“I shall always be convinced that a watch proves a watchmaker and that a universe proves a God.” Fundamental principle of Deism

- (3) Jean-Jacques Rousseau (1712–78)—French-Swiss (Genevan) writer; restless life; wrote seven operas; educationalist; political theorist; novelist; five illegitimate children.
—Culture: *A Discourse on the Sciences and the Arts* “Our souls are corrupted in proportion to the advancement of our arts and sciences towards perfection.”

—Education: *Emile*.

—Religion: held to a deistic view of God as the watchmaker creator. Emphasized natural religion, book of nature over special revelation.

—Naive view of human nature (depravity is the result of society’s corrupting influence.)

—Rejection of special revelation.

“Our most sublime notions of the Deity come to us through reason alone. Gaze upon the spectacle of nature, give heed to the inner voice. Has not God said everything to our eyes, our conscience, our judgment? What is there left for men to tell us?”

—Rejection of the uniqueness of Christ and Christianity.

“entertained no principle ... but vanity. With this vice he was possessed to a degree little short of madness”, Edmond Burke

- b) The English and Scottish: John Locke, Thomas Hobbes, and George Berkeley are the three primary empiricists; Thomas Reid is the key person for Scottish Common Sense Realism.
- (1) Latitudinarianism.
Emphasis on tolerance and diversity.
Deemphasis on doctrine.

- (2) The New Science: The Scientific Revolution.
 - (a) The Religion of the Scientists.
not heterodox.
 - (b) The Importance of the Scientific Revolution for religion.
Tone.
Religion view as mystery.
- (3) Empiricism: John Locke (1632–1704). Locke was reared in a Puritan home, which gave him decidedly Puritan presuppositions about God, Christ, Scripture.
 - (a) Philosophical views.
Empiricist. Strongly asserted there were no innate ideas (contra Descartes) that man was born with a *tabula rasa*, a blank slate in the mind to be written on by his sense data.
 - (b) Religious views (not a deist, accepted some miracles). Later some deists would seek to claim him, but he was not one.
—God’s existence is provable.

—Revelation is a legitimate source of knowledge, yet is subject to scrutiny of reason.

—The center of Christianity is that Jesus is the Messiah, sent into the world to teach truth about God and human responsibilities.

—Christianity is simple.

—Right conduct is more critical than detailed doctrines.

—Toleration should be granted.
- (4) Deism.
 - (a) Background:
Latitudinarianism.
Science.
 - (b) Lord Herbert of Cherbury (1583–1648)
—He wrote *On Truth* and is often considered to be “The Father of Deism.”
—God exists.

—It is man's duty to worship him.

—Morality and virtue are the most important areas of religion.

—Sin is evil and must be repented of.

—Rewards and punishments will be administered after death.

- (c) Matthew Tindal (1655–1733)—*Christianity as Old as Creation*.
- (d) John Toland (1670–1722)—*Christianity Not Mystrious, Showing that there is Nothing in the Gospel contrary to Reason nor above it, and that no Christian Doctrine can properly be called a Mystery* (1696).
- (e) Anthony Collins (1671–1729)—*A Discourse on the Grounds and Reasons of the Christian Religion*.
- (f) Thomas Woolston (1670–1733)—*Discourses on the Miracles of Our Savior*.

*This ends previous semester.

- (5) David Hume (1711–1776) and Skepticism— Scottish historian and philosopher.

“He used reason to the limits to demonstrate the limitations of reason.”—Colin Brown

- (a) Skepticism.
- (b) Denied the certainty of cause–effect relations.
- (c) Attacked arguments for the existence of God.
- (d) Denied miracles.

“It is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false”.

THE ENLIGHTENMENT AND BIBLICAL MIRACLES:
THE EXPLANATION

1. CONSCIOUS DECEPTION
 - a. Founders of religion lied.
 - b. Followers lied about their founders.
2. UNCONSCIOUS DECEPTION
 - a. Unusual or misperceived events viewed as miracles.
(Simple people puzzled by natural events.)
 - b. Events embellished through repetition.

- (6) Thomas Reid and Scottish Common Sense.
- (a) Thomas Reid (1710–96). *Inquiry into the Human Mind on the Principles of Common Sense* (1764).
 - (b) Francis Hutcheson (1694–1746). *Inquiry into the Original of Our Ideas of Beauty and Virtue* (1726).
 - (c) Others: William Hamilton (1788–1856).
Lord Kames (1696–1782) [Henry Homes].
Dugald Stewart (1753–1828).
Adam Smith (1723–90).
 - (d) Defined: Thomas Reid’s refutation of Hume’s skepticism argued that the principles of skepticism were more dubious than that of common sense he claimed were universally knowable based on the reliability of memory, sense perceptions, and the credibility of testimony. See Evans, C. Stephen. *Pocket Dictionary of Apologetics & Philosophy of Religion*. Downers Grove, IL: InterVarsity Press, 2002.

Reid’s ideas immigrated to the colonies via John Witherspoon when he assumed the presidency of the College of New Jersey in 1768.
 - (e) The major tenants of Common Sense Philosophy.
 - “Man’s reason is only a superstructure which has, as its foundation, man’s sensitive nature.”
 - “Nothing is perceived but what is in the mind that perceives it.”
 - Knowledge is instinct based.

- Self awareness is the instrument of observation.
- Truth independent of experience.
- Emphasized the importance of an inductive methodology to maintain a scientific approach in keeping with Bacon and Newton's natural philosophy.
- Reasoning was based on *per se notum* (self-evident) first principles for both necessary and contingent truths.

(f) The impact of Common Sense (CS) Philosophy.

CS Philosophy was foundational to Old Princeton apologetics and theology.

c) The German: Lessing and Kant.

(1) Gotthold Ephraim Lessing (1729–81) leader in the German national theatre; son of a pastor, librarian.

- (a) *Fragments* (1774–78)—Though supposedly from an unknown author, they were really from H. S. Reimarus (1694–1768), a deist and biblical critic. These writings rejected miracles and special revelation. They accused the biblical writers of fraud, contradiction, and fanaticism. Reimarus assumes that the supernatural in history is impossible.

Through the publication of Reimarus' work Lessing ushered in a new period in New Testament studies dominated by "the quest for the historical Jesus."

(b) *On the Proof of Spirit and of Power*.

"Accidental truths of history can never become the proof of necessary truths of reason."

"There is a broad ugly ditch of history that I cannot jump across."

(c) *Nathan the Wise* (1779).

"There was once an ancient ring which had the power to bestow upon its owner the gift of being loved by God and man. This was passed on down many generations until it came into the possession of a father who had three sons equally dear to him. To resolve the dilemma, he had two replicas made

and gave a ring to each son. After his death all three claimed to possess the true ring. But as with death all the original cannot be traced. Historical investigation is of no avail. But a wise judge counsels each son to behave as if he had the true ring and prove it by deeds of love. Thus in the end it will not matter who had the original. The three sons represent Judaism, Christianity and Islam. One day they will transcend themselves and become united in a universal religion of love.”

Point: Christianity is valid because of its moral power, not its historicity. The truth of Christianity is apprehended in experience.

- (d) *The Education of the Human Race* (1780).
“I only prefer the old orthodox theology (at bottom, tolerant) to the new (at bottom, intolerant) because the former is in manifest conflict with human reason, whereas the latter might easily take one in. I make agreement with my obvious enemies in order to be able to be the better on my guard against my secret adversaries.”
- (e) Reid argued for the necessity of reason alongside revelation in matters of religion.

CSR was dominant in the thinking of the old antebellum south through the influence of Presbyterianism.

It is no doubt true that Revelation exhibits all the truths of Natural Religion, but it is no less true that reason must be employed to judge of that revelation; whether it comes from God. Both are great lights and we ought not to put out the one in order to use the other. ... Tis by reason that we must judge whether that Revelation be really so; Tis by reason that we must judge of the meaning of what is revealed; and it is by Reason that we must guard against any impious, inconsistent or absurd

interpretation of that revelation.²⁴²

- b. Immanuel Kant (1724–1804) Essential in Philosophy and Theology. A marked division. The “Copernican Revolution” in thought.

1. His life.

He was born in Königsberg, Germany in 1724. He died there in 1804. His early training was in a pietist school. He studied mathematics and physics at the University of Königsberg, tutored for nine years, then took his doctorate. In 1770 he was appointed professor of logic and mathematics. In 1797 he was forced to retire because of his unorthodox religious views.

He never married.

He had a methodical lifestyle.

He was a hypochondriac.

He was very moral.

He was unemotional.

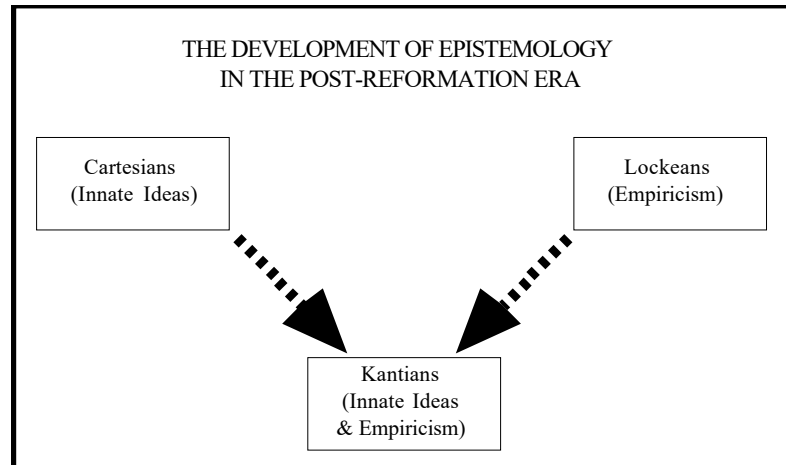
He was not religious.

“Kant did not, like Rousseau, go to Holy Communion, did not, like Lessing, call Luther to witness. Instead, when the university of Königsberg was proceeding in solemn procession from the Great Hall to the church for the university service on the *dies academicus* Kant used ostentatiously to step away from the procession just as it was entering the church, make his way round the church instead, and go home.” –Karl Barth

2. His thought. 2 famous books.

²⁴ Ibid. 1-2. This statement could have been taken from any number of the later Princetonians. See below for statements by Hodge and Greene on the use of reason with respect to revelation. Duncan argues that one reason that Reid did not publish his lecture notes on natural theology was that he was “nervous” about religion—that is, about possible repercussions within the Church of Scotland. Reid was a member of the moderate party, and would have known about other moderate philosophers, such as Francis Hutcheson, who had had problems with the evangelical or Calvinistic (“immoderate,” as Duncan calls them!) wing. He refers to Witherspoon, among others, as one who would have found the first sentence quoted above as a “damnable heresy.” This seems a rather odd evaluation, inasmuch as Witherspoon, a leading clergyman within the evangelical wing, was also the great popularizer and proponent of Reid’s philosophy as the president of Princeton College. See Duncan, Introduction xx-xxii.

² Tim McConnel, [“The Old Princeton Apologetics: Common Sense or Reformed?”](#) *Journal of the Evangelical Theological Society* 46, no. 4 (2003): 654.



1. *Critique of Pure Reason* (1781). (An analysis of the proper use of reason)

How does a man know – 2 realms of knowledge: spiritual and natural. Man receives sense perception, knowledge comes in, and there is an interplay between the incoming knowledge and the mind (categories) and we interpret it in our minds according to those categories, then we can know.

Truth = incoming sense + mind. We cannot know the natural world, then, we can only know our perceptions not reality!! We cannot know the spiritual world because there are no sense perceptions, no categories for supernatural knowledge.

Kant agrees with Paul except that his presuppositions deny supernatural revelation. Supernatural can't be known because these are not categories.

Certain fallacies that arise from applying space and time (or the categories) to things that are not experienced: Mutually contradictory propositions arise, each of which can apparently be proven (antinomies). Equally compelling arguments can be presented for contradictory views.

—Is the will of man free or determined?

—Does God exist or not?

—There are certain realms of thought that cannot be examined by pure reason.

—Freedom of the will.

—Immortality.

—The existence of God.

—Importance: Rational arguments cannot argue for these things because equally compelling rational arguments can be mustered for the other side.

2. *Critique of Practical Reason* (1788). Wants to retain religion – in every man is a category of duty. “The categorical imperative,” if a man does his duty, he can know God. If you do right, (a la Fletcher) doing moral duty can lead to God. Religion is reduced to moralism.
3. Other writings:
Critique of Judgement (1790)
Religion Within the Limits of Reason Alone (1793)
4. His influence. He gave us:
 - a. A century which is introspective “*what I ...*” This makes man seek truth within himself. Man can only know his perceptions of things, cannot know things as they are. Destroys objective truth, objective knowledge.
 - b. Reduced Christianity to moralism
 - c. Gave Germany an extreme mood of optimism
 - d. Gave a practical Pelagianism – works + revelation
 - e. A closed system universe. God can’t reach us; we must reach Him. If God is speaking, I don’t know; everything around me is naturalism. The Bible is man’s experience of religion because man can’t be communicated to from God.
 - f. He takes the supernatural out of religion.

Class 2 Lecture 1 – August 30, 2021**Topic: The Context of Beginnings in British America****The Origin and Course of Congregationalism in British America****Due: Noll, 27–48; Gonzalez, 2:275–291****II. Christianity in the Colonial Era (1600–1789)**

Introduction

OUTLINE OF AMERICAN CHURCH HISTORY			
Historically			
Colonial Era	National Era	Modern Era	Post-Modern Era
Age of Divine Sovereignty	Age of Biblicism, Rationalism, Common Sense	Age of Rationalism, Science	Age of Privatism, Despair, self
Theologically			

A. General Approaches to American Religious History.**H. Richard Niebuhr.**

H. Richard Niebuhr is both a historian and a theologian, he looks at American history through the grid of religion. *I think it is very instructive. He is important because thinks that the theme of American history is the growth of the kingdom of God.*

He divides American history into three parts. He says that prior to 1726 was an era of the Kingdom of Divine Sovereignty. Then from 1726 to 1865 was an era in which the kingdom of Christ was upon the earth, not characterized by a theocracy or an emphasis upon the Bible as basic truth, but the coming of an era of emphasis on revivalism and reason. And then he said since 1865 the kingdom has come to the earth, and the major motif is the social gospel.

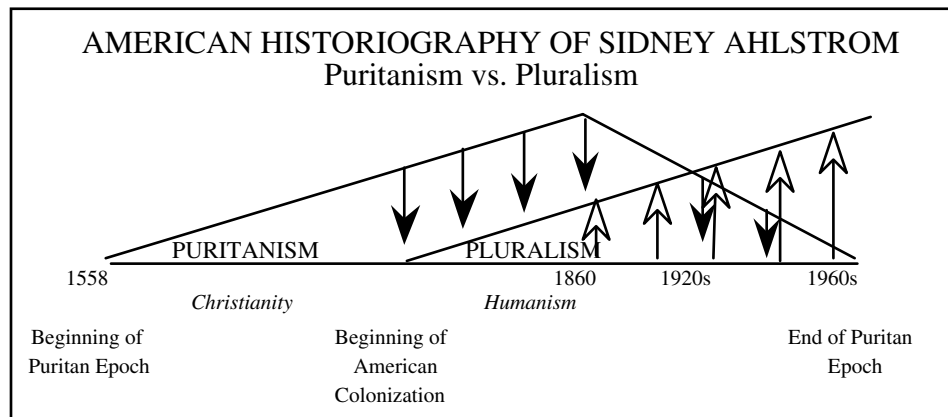
1.

AMERICAN HISTORIOGRAPHY OF H. RICHARD NIEBUHR			
<i>Theme: The Kingdom of God</i>			
	Kingdom of Divine Sovereignty	Kingdom of Christ	Kingdom of Earth
	1726	1865	
MAJOR MOTIF	Theocracy	Revivalism	Social Gospel
TRUTH BASE	Bible	Reason	Existentialism
CHARACTERISTICS	Sovereignty Grace Humanitarianism	Grace Sovereignty Humanitarianism	Grace Humanitarianism Sovereignty

2.

AMERICAN HISTORIOGRAPHY OF WINTHROP S. HUDSON			
Puritan Evangelicalism "Calvinistic Age"	Popular Evangelicalism "Methodist Age"	Classical Liberalism	Neo- Liberalism
1830	1880	1940	
Piety and Doctrine	Piety over Doctrine	Piety without Doctrine (Sociology)	Piety and Doctrine

3.



4.

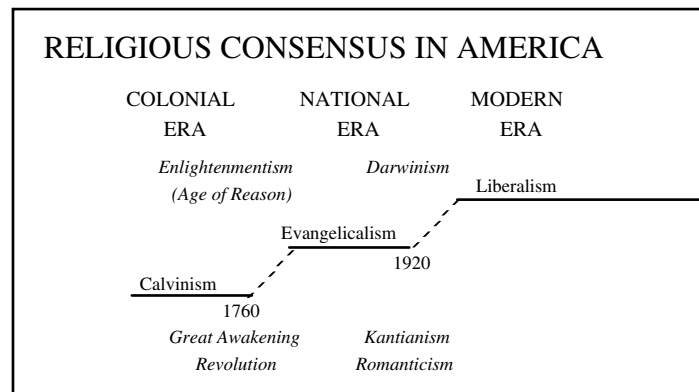
BRUCE SHELLEY & TRADITIONS OF AM. HISTORY							
	Biblical		Republican		Economic		Therapeutic
		1760			1880		1950
Religion :	Puritanism	↔	Evangelical Civil Religion	↔	Secularism		
Religious Focus:	Salvation	↔	Society	↔	Self Realization Self Fulfillment		
Values:	Divine	↔	Corporate	↔	Individual		
Authority vs. Freedom:			Freedom of Restraint	↔	Freedom from Restraint		

Bruce Shelley is the author of *Plain View of Church History*. His divisions are also very instructive.

Changing World Views in American Culture				
Paganism	Christian Theism	Enlightenmentism	Secular Humanism	New Age Movement
	300	1750	1900	1960
TRUTH SOURCE	Revelation	Theistic Reason	Reason	The Conscious Self
GOD	Personal Transcendent	Transcendent	Non-existent	Pantheistic
MAN	Fallen need of a Savior	Unfallen need of instruction	Unfallen need of deliverance from religion	Unfallen need to find cosmic holiness
CHRIST	Deity	A religious man	A man	A man

The American Historiography of John D. Hannah				
Theme: The Kingdom of Enlightened Man				
	Age of Divine Sovereignty	Age of Biblicistic Rationalism	Age of Rationalism & Science	Age of Privatism & Self
	1760	1880	1960	
<i>Historical Structure</i>	Colonial Period	National Period	Modern Period	Post-Modern Period
<i>Truth Base</i>	Theo-centrism	Biblicistic Rationalism	Rationalism	Individualism
<i>Historical Motif</i>	Migration	National Birth	Maturation	Uncertainty, anxiety, Randomness

7.

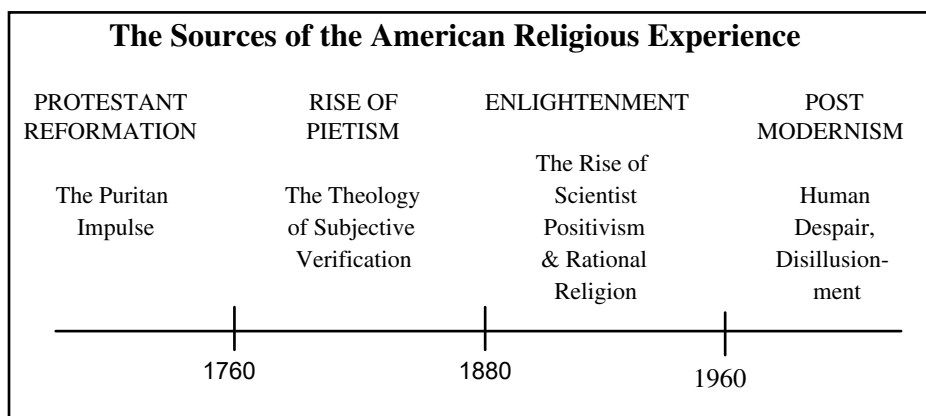


8.

SHIFTS OF WORLD VIEW IN AMERICA

	Christian Theism <i>Copernicus</i>	Enlightenmentism (Deism) <i>Darwin</i>	Human Vitalism (Naturalism)
	1750	1920	
GOD	Transcendent Immanent	Transcendent	Non-Existent Non-Objective
MAN	Image of God Fallen	Image of God Unfallen	Free Hindered by vestiges of static religion
AUTHORITY	Divine Static Purposeful	Human/ Divine Mechanical Purposeful	Human Progressive Non-Purposeful

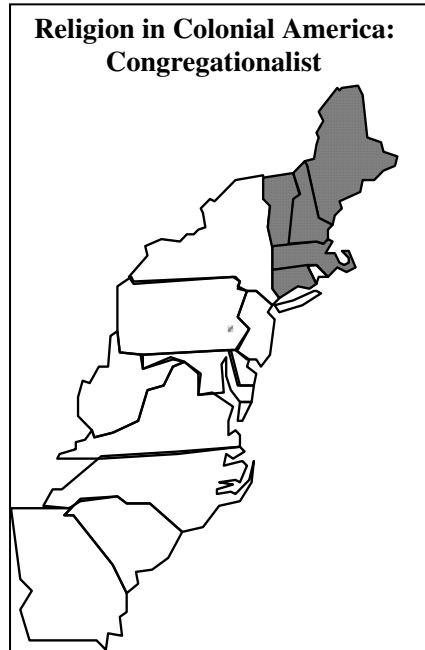
B. General Context of American Religious History.



I. CHRISTIANITY IN THE ERA OF BRITISH COLONIALISM (1600–1776).

History of American Christianity	
	I. The Colonial Era (1607–1760) A. Context B. The Origin of the Denominations C. The Decline of the Puritan Dream D. The Salem Witch Trials E. The Rise of Higher Education F. The Work among the Indians G. The First Great Awakening H. The Spread of Methodism I. The Effect of the American Revolution II. The National Era (1789–1880) III. The Modern Era (1880–1960) IV. The Post-Modern Era (1960–present)

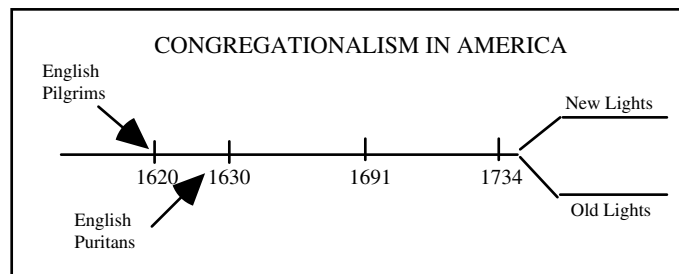
A. The context of beginnings in British America.



1. At the beginning Britain had no defined policy of colonization.
2. England was not the only European nation colonizing N. America. The French were to the north, and west down the Mississippi River to the Gulf of Mexico. The Spanish in Florida and further to the west, the empire of Mexico and the Californias, and Texas. The Dutch had a claim in New Amsterdam, modern northern New Jersey and New York.
3. People viewed themselves as British subjects.
4. The British colonies were not the most prosperous of the colonies in the western hemisphere.

B. The origin of denominations in British America.

1. The planting of Congregationalism: the Pilgrim/Puritan Impulse.



a) The Pilgrims: Holland and Plymouth.

(1) The emergence of separatist Puritans in England.

Due to the failure to carry through with a thorough going reform in the Anglican Church, there were small groups of Puritans who separated from the established church in England that were called Separatists.

Others did not feel they could join that church at all, so they separated from it. They became known as Separatist Puritans, and Separatist Puritans flowered in England.

- (a) Brownists at Norwich, followers of Robert Brown.
- (b) Barrowists at London (Southwark Church) followers of Henry Barrow. Returned to England as the first Anabaptist church in England.
- (c) Scrooby (“Scroobyites”) the pastor was John Robinson. In 1609 they left England for Holland. They became pilgrims, sojourners, who wanted to leave the corrupting influence of the Anglican Church.
- (d) Gainsborough group led by John Smyth, migrated to Amsterdam, then returned as the origin of English General Baptists (1612).

Reformed Catholicism	1509	Henry VIII
Advanced Protestantism	1547	Edward VI
Militant Catholicism	1553	Mary Tudor
	1558	
Episcopalianism		Elizabeth
		James I
Enforced Episcopalianism	1625	Charles I

(2) The flight to Holland.

In 1609 John Robinson led the Scroobyites to Leyden, city of 80,000, an industrial center, the spiritual capital of Protestantism. There was a famous university established there to commemorate the defeat of the Spanish under the Duke of Alba.

These Puritan Pilgrims were generally working class, some conducted small business (Bradford was a maker of corduroy, Brewster a ribbon maker). Most labored in poverty.

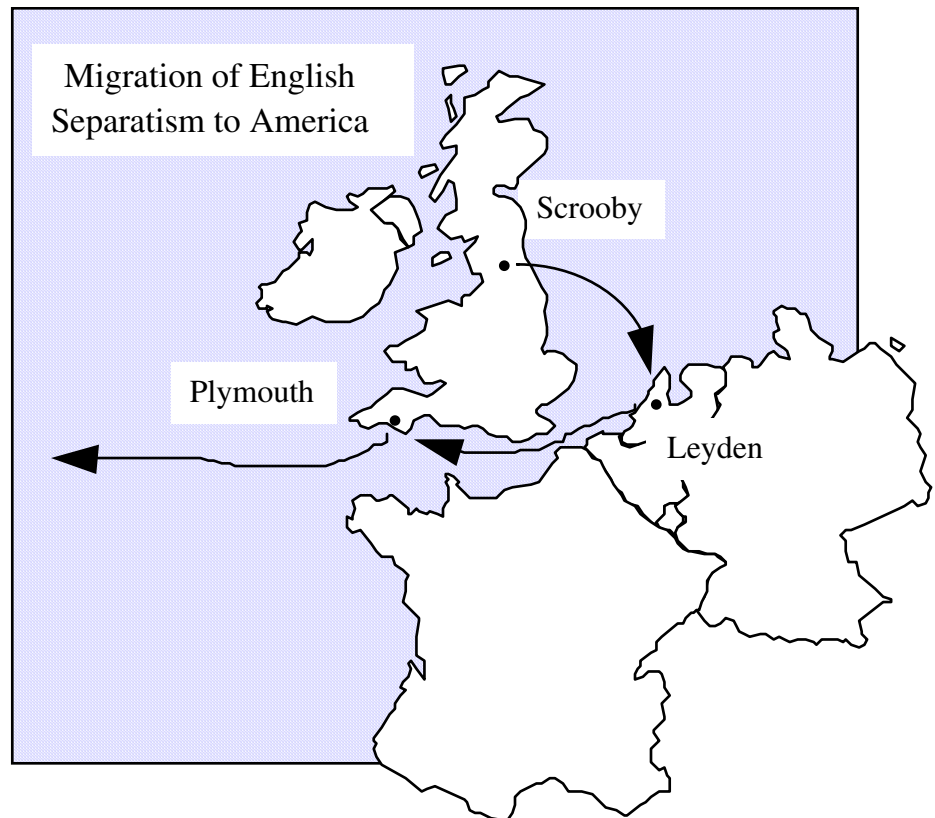
They worshiped at Green Gate.

Remained in Leyden approximately 10 years.

(3) Causes for unrest

- (a) In Holland they had a language and culture barrier. They remained a tight-knit group following their pastor, they did not feel at home.
- (b) Cultural differences. The Dutch culture was more permissive. They feared their children were losing their English language and culture.
- (c) They were burying Englishmen on foreign soil.
- (d) They desired to be under the English crown, but far enough away that the crown would not interfere with them.
- (e) Poverty of the group and their difficult labors, but they persevered.
- (f) Missionary Zeal.

They wrestled with the issues before making their final decision. They looked at Portugal, the Jamestown colony which had been founded in 1607. They also considered the New Amsterdam area. But Portugal was Roman Catholic, New Amsterdam had the Dutch culture problem, Virginia was Anglican.



- (3) The pilgrimage to “New England”.
They sought and received a charter from the king to settle north of Virginia. They were financed by the London Co. who expected a return on their investment. However, they were blown off course and landed on Cape Cod in November 1620.

102 came with 34 children. (Sept 6–Nov. 11). Initially in the Speedwell, but the Speedwell leaked so they returned and rented the Mayflower. A sixty-six day voyage. First landed at Cape Cod. Two died en route, two were born.

After searching for an appropriate location with a harbor they chose the area we now know as Plymouth. John Robinson stayed behind, William Brewster led the group.

The Mayflower Compact.

Early attempt for laying the foundation of government. It was signed by all of the strangers and pilgrims. Written by William Brewster, signed first by John Carver, then Bradford, Winslow, Brewster, 27 men in all. John Carver established as the first governor.

The first winter they began the first town, New Plymouth.

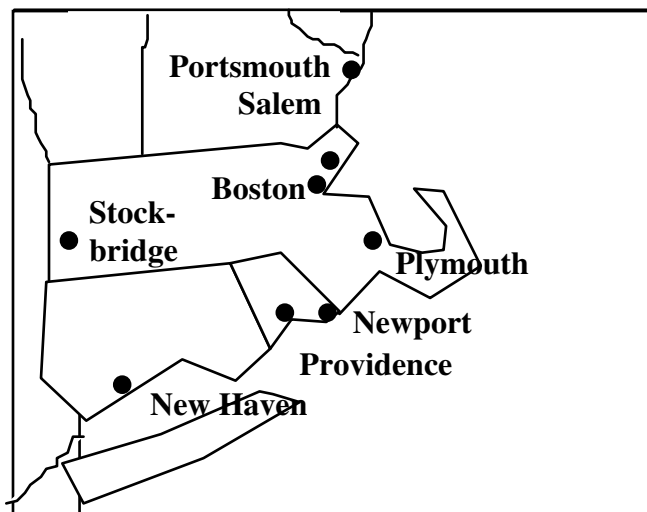
During the first winter, half of the people (composed of Pilgrim Puritans and Strangers, and the crew of the Mayflower) died. They survived by the help of Squanto.

The total size of New Plymouth never exceeded 359. They were comprised of a more working social class.

The other source of Congregationalism came from the non-separatist Puritans.

1. Few	1. Many, tens of thousands
2. Early (1620)	2. Late arrival (1629/1630)
3. Working class, poor	3. Upper middle class
4. Less educated	4. More formally educated
5. Separatists from Church of England	5. Loyal to Church of England
6. Favored the king	6. Rejected divine right monarch
7. Settled in Plymouth	7. Salem, Boston
8. Leaders: Wm. Bradford, Wm. Brewster	Leaders: John Endicott, John Winthrop

New England



b) The Puritans: East Anglian and Boston.

(1) The emergence of non-separatist Puritans in England.

Reformed Catholicism	1509	Henry VIII
Advanced Protestantism	1547	Edward VI
Militant Catholicism	1553	Mary Tudor
	1558	
Episcopalianism		Elizabeth
		James I
Enforced Episcopalianism	1625	Charles I

The Puritans became discouraged with England and the English Church for several reasons.

- (a) Ecclesiastical power was invested in bishops, not the laity or clergy.
 - (b) The bishops ignored discipline and opened the church and its apparatus to all.
 - (c) The bishops expressed and encouraged hostility to the Calvinist emphasis on personal piety, holiness, and rigorous self-discipline.
- (2) The settlement of the Puritans in “New England”.
- (a) Massachusetts
 1. 1626 John White (a Presbyterian Puritan) organized the Dorchester Company of merchants to raise the finances for the venture.
 2. Puritans settled in Salem under John Endicott.
 3. Leaders of Massachusetts Bay Co. all moved from England and founded Boston in 1629.
 - (b) Connecticut

Some Puritans were dissatisfied with the Boston area: the soil in Boston was poor, they objected to

the oligarchy (wanted a democracy), generally a negative reaction to the political system of Boston. Hooker established a Democracy. Nothing was determined by religion, i.e., saint or stranger. 1626 founded Hartford.

1. Thomas Hooker–Connecticut River Valley
2. J. Davenport and T. Eaton–New Haven
(These two colonies merged in 1664 to form Connecticut)

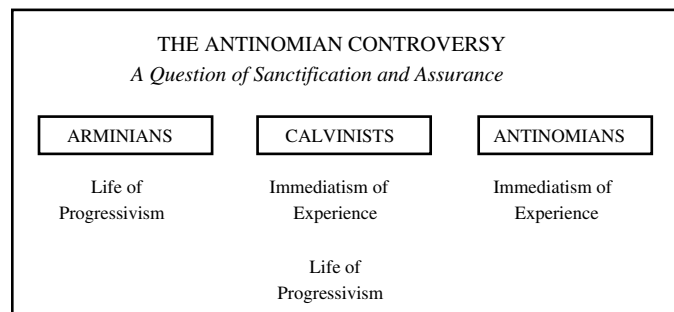
(c) New Hampshire: John Mason and Fernando Gorges took a group from the Mass. Bay colony, to New Hampshire

c) The earliest difficulties of the Puritans in “New England”.

- (1) The Pequot threat: a political crisis.
This is the first of the great Indian uprisings in the British American colonies.

Led to the New England Confederation, a military pact of the various colonies for mutual protection.

- (2) The Anne Hutchison Controversy: a theological crisis.



ANNE HUTCHINSON & THE PURITAN CLERGY			
		THE CLERGY	ANNE
The Self-Disclosure of God:	Medium Content Extent	<i>Mediately Static/Narrow Fixed</i>	<i>Immediately Vital/Blood Continuous</i>
The Relationship of Justification and Sanctification		<i>Intrinsically United</i>	<i>Essentially Separated</i>
The Nature of Regeneration		<i>A Gift in Time</i>	<i>A Revelation of a Past Fact</i>
		<i>A Happening</i>	<i>A Disclosure</i>
The Sinner and the Gospel		<i>Preparations</i>	<i>Receptionist</i>
Assurance:	Ground Extent	<i>Faith/Fruit Temporal</i>	<i>Faith Absolute</i>

(a). Several issues were involved.

The inner witness of the Spirit: does God witness in an immediate fashion or impression apart from the Word, or through His Word to His saints.

Assurance of salvation:

Anne: “to teach the law of God as a ground of assurance was to deny the grace of God.”

But her solution was that assurance is a function of an inner, existential experience.

Not based on one’s life change.

Puritan: based on a life change.

(b) Banished from the colony, founded Newport and Portsmouth.

d) The Puritan Experiment: “a city set upon a hill.”

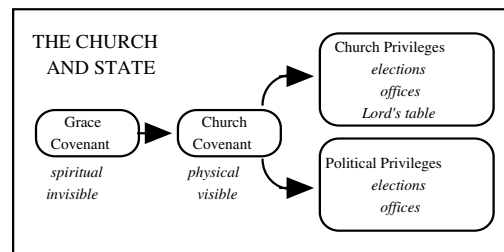
THE HOPE OF THE PURITAN DREAM	The Child's Case and Cambridge Platform 1646-48	Halfway Covenant 1662	Stoddard-eanism 1677	Salem Witch Trials 1692	Massachusetts Proposals 1705	THE END OF THE HOPE OF THE PURITAN DREAM
DECLINE OF PURITAN UTOPIANISM						

(1) INTRODUCTION: the Puritan “Zionist” dream.

(a) The hope defined.

- John Winthrop's Sermon, "A Model of Christian Charity" vision stated as "a city set upon a hill."
- They were God's elect, intent on establishing a Bible commonwealth on the earth.
- Submit their thoughts—religious, political, and economic and in every sense—to the Holy Scriptures for all the world to see.
- To understand the Puritans, they came with the idea of establishing the biblical commonwealth on the earth. They were Joshua's elect against the Canaanites.

(b) The hope and Ecclesio-political theory.



When this began to fail, they became despots. Failed to understand that you cannot legislate righteousness.

The concept of the church had a covenant with God involving

A covenant of Grace: this was invisible, we cannot know who is actually saved. But the visible expression of this is the visible church. Church membership was indicative of salvation.

A covenant of works: Those saved could vote in church elections, vote in political elections, participate in the Lord's Table.

(2) The course of the Puritan "Zionist" experiment.

(a) The Robert Child Case (1646): a statement of Puritan narrowism.

- i. The man. Robert Child was educated at Cambridge. He was a well to do businessman and Presbyterian Puritan in a Congregational colony. He desires recognition for Presbyterians.

- ii. The case
 - Child petitioned the Governor for
 - Lessen the laws to allow for more than Congregational rule.
 - To extend the franchise
 - To transfer church liberties in England to New England.

- iii. The consequence.

He was imprisoned in N.E. heavily fined, and removed from the colony. He presented his case to Parliament.

Cambridge Synod (1648)—This pact was signed to write a creed to defend itself.

- (b) The Half-Way Covenant (1662): an attempt to rectify a weakness

- The Foundation of the “city”, a succession of God’s elect.
- The Problem within the “city”, the baptized unregenerate church member. Baptized children grew up without salvation, but own the covenant. Assumption that education would save them.
- The Salvation in the “city”, a new type of citizen.
- What should be done with the unsaved in the community. A) If a child or his parents don’t own the covenant kick them out 2) The other said that was too harsh.
- The compromise: allowed them to stay in the church, but they couldn’t vote in church elections, observe the Lord’s Table, but they could vote in State elections.

- (c) Stoddardeanism (1677) — a desperate attempt to retain the “city”. He determined that the Lord’s Table should be for everyone, believer or unbeliever, and to use it for evangelism.

Solomon Stoddard (1643–1729), the grandfather of Jonathan Edwards.

- i. The man: Attended grammar school in Cambridge, educated at Harvard (1662) BA, MA, teaching fellow, librarian.

1669–1729 Pastor at Northampton; last two years assisted by Edwards.

- ii. The innovations: He assumed that the half-way covenant brought spiritual decay and church attendance was declining. Solution was to admit unbelievers to the Lord's Table as an evangelistic tool. Arminian methodology.

(d) A HIATIS: The Phenomena of the Salem Witch Trials; or, Mania of 1692.

THE PHENOMENA AT SALEM OR THE MANIA OF 1692:
CAUSATIVE OPTIONS

Human/Natural Cause	Human/Supernatural Cause	Supernatural Cause
<i>Psychological Stress</i> <i>Societal Conflict</i> <i>Ergot Poisoning</i> <i>Ministerial fright</i>	<i>Witchcraft (Humans in</i> <i>League with the Devil</i> <i>Afflicting Humans)</i> <i>Therefore: A Witch Hunt</i>	<i>Demonic Possession</i>

- i. This destroyed the intellectual credibility of the Puritans and by extension that of evangelical Christianity. By late 19th century basis for ridicule of Christians.
- ii. 19 men and women and 2 dogs were hung, one man was crushed to death attempting to force a confession.
- iii. It began in the winter in the home of Rev. Samuel Parris. A group of girls and women from the ages of nine to thirty-six gathered to learn magical arts and divination from Tituba, the family slave from the Caribbean. The girls began to exhibit strange behavior, falling down, foaming at the mouth, convulsions, screaming. The assumption was the girls were innocent and under demonic attack from people in communion with the devil. When the girls were asked for the names of the guilty it set off a chain of accusations. Tituba admitted to guilt and said a cohort of demons were in the area. The girls identified

many others who were guilty. Over four hundred were arrested were charged and nineteen indicted.

Evidence used then would no longer be considered legal: spectral evidence and confession under torture.

- (3) The dissolution of the Puritan “Zionist” Experiment.
 - (a) The revocation of the Puritan charter.
 - i. With the restoration of the Stuart kings after the Protectorate, the Puritan charter of the colony was revoked.
 - II. It is replaced by the Dominion of New England under a royal governor, Andrus. This ends the Puritan dream.
 - iii. When the Stuart dynasty was replaced by William and Mary the charter of Massachusetts was revoked and they received a royal governor. Mass. became a crown colony. The result: all Christians except Catholics were given freedom of religion.
 - (b) No distinction was made between the saved and the lost. Mass. became a purely secular state.

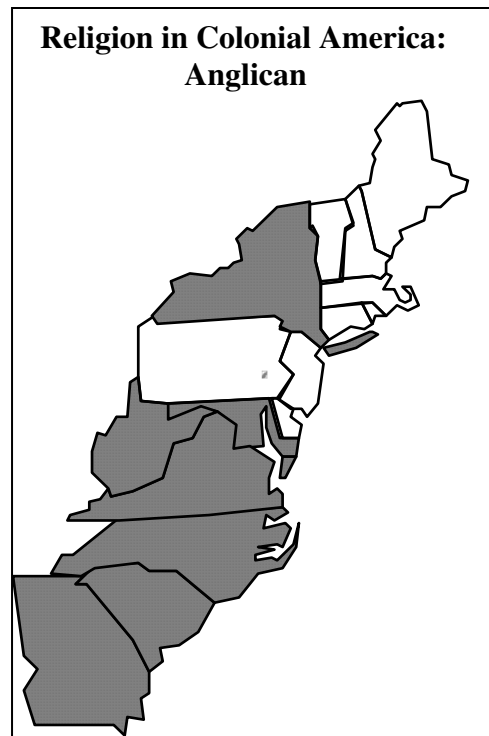
Although they attempted to stop the spiritual decline, they had opened the floodgates of latitudinarianism.

- (c) The fracturing of Puritan hegemony.
 - The emergence of discontinuity: the Brattle Street Church. Congregational Pastor William Brattle introduced innovations to dispense with traditional public testimony for admission to communion and submit to a congregational vote, instead had a private examination by the pastor.
 - The consequence of discontinuity.
 - The Massachusetts Proposals [1705]: a final effort to maintain Puritan hegemony. This was written by evangelical Calvinists who attempted to insure a sound theology in the churches. The created an organization of ministers and empowered a court

to examine pastoral candidates to place men in empty pulpits. When this was voted down, the conservatives left Mass. and regrouped in Connecticut. There they built on a Presbyterian base.

- The establishment of a "New Zion" and Yale College was founded to counteract the effect of Harvard.

2. The planting of Anglicanism (the Church of England).



Wherever the English government established a crown colony (as opposed to a privately sponsored settlement such as a joint stock adventure [i.e., Massachusetts Bay Company] or a proprietorship [i.e., Pennsylvania]) the recognized expression of Protestant religion was that of the Church of England. In the era of British colonialism six of the original colonies began as crown owned; as the era wore on the crown overshadowed more and more of them. Anglicanism dominated in these six colonies. In this course the terms Episcopalianism, Anglicanism, and Church of England are used synonymously, to refer to churches with an ecclesiology wherein the church was ruled by bishops.

- a) Virginia. This colony was originally a joint-stock adventure settled by the London Company in 1607 at Jamestown. It was settled by Anglican Puritans with Church of England clergy (i.e., Robert Hunt and Alexander Whitaker). On July 30, 1619 the General

Assembly was established to govern the colony. In 1624 after disastrous Indian uprisings and economic success with the production of a stable crop (i.e., tobacco by John Rolfe), the colony came under the crown. John Rolfe introduced to Virginia a variety of sweet tobacco from Trinidad which became their first successful export.

Activities of the Church of England were hindered in the Colonial Era; this has been attributed to the absence of a bishop in the colonies to direct the work (only a lesser official, the commissary), shortage of qualified clerics and vestrymen (lay church leaders) who did not offer strong positive direction and support to parish priests though they controlled the purse strings. Also, the plantation system did not afford the community unity of the Puritan towns. The most effective Anglican agencies were founded by Thomas Bray (1656–1730): the Society for the Propagation of the Gospel in Foreign Ports (1701) and the Society for the Promotion of Christian Knowledge (1699).

N.B. In Aug. 2019 the *New York Times* launched a massive, glitzy, slick, multi-media campaign to “reframe American history by considering what it would mean to regard 1619 as our nation’s birth year. Doing so requires us to place the consequences of slavery and the contributions of black Americans at the very center of the story we tell ourselves about who we are as a country.”³ The basic claim is that with the arrival of slaves in Virginia in Aug. 1619 the real history of the country as a racist, slavery loving country began. For a detailed, well researched response citing a vast range of specialists in the history of slavery, and slavery in early America through the War Between the States see Peter W. Wood’s response, *1620: A Critical Response to the 1619 Project*. Wood cites numerous authorities highly critical of the factuality and scholarship of the *1619 Project* who range from those sympathetic to some of the goals of the project, i.e., reparations, to liberal, socialist, and Marxist historians, who present detailed evidence and well-reasoned arguments against the 1619 Project.

Wood points out that when a Dutch ship carrying some twenty plus African slaves traded them for food, there was no system of chattel slavery in the American colonies, and the term “slave” was used for indentured servants as well as criminals who were punished with a limited time of involuntary servitude. The fortune of these 20 are much debated. Most historians argue that they were assimilated to the indentured servant laborers. Under that system, following a specific period of time they would have been given their freedom. Indentured servant had basic rights under British law. Few records survive. Wood provides a detailed account demonstrating that at worst these were indentured servants, and at best most became free.

³ Jake Silverstein, “1619” *The New York Times Magazine*, August 18, 2019, 2-5.). Online version, “Why We Published The 1619 Project,” Dec 20, 2019, <https://www.nytimes.com/interactive/2019/12/20/magazine/1619-intro.html>. As quoted in Peter W. Wood. *1620: A Critique of the 1619 Project*, (Encounter Books. Kindle Edition), 1.

Lifetime chattel slavery was not introduced until midcentury. In the case of a black, indentured servant, John Casor, who was made a slave for life in a court decision in 1654 or 1655. Casor's indenture was held by a black man, Anthony Johnson, who had been one of the original slaves brought from Africa in 1619. After working for his freedom, he ran his own tobacco farm and held his own indentured servants, among them Casor. In 1661 Virginia made lifetime slavery legal for everyone, that any white, black, or Indian could own slaves along with indentured servitude.⁴

- b) Maryland. Founded by Lord Calvert, a Roman Catholic. He desired to have a colony for the refuge of Roman Catholics. Though it began as a quasi-Catholic colony, it became a crown colony in 1702. It was opened to any who wanted to be there. It became Anglican.
- c) The Carolinas. Originally the colony was one, but due to its size and distinct economies it divided in 1729. The center of the colony was Charlestown (Charleston, 1776) where Anglicanism flourished.
- d) Georgia. This colony was founded by James Oglethorpe in 1732 as a philanthropic enterprise (i.e., to relieve debtor prison overcrowding). Though technically Anglican, it was tolerant of various Protestant groups.
- e) New York. Founded as a Dutch colony. England obtained New Amsterdam from the Dutch in 1664, it was renamed for the reigning monarch, the Duke of York (Charles II), and was officially Anglican.
- f) New England. Puritans had a lingering fear and disgust for Anglicanism (that is one reason they fled to the New World) so that it was cautiously opposed. It was not until the Restoration era (most particularly, the imposition of the Dominion of New England in 1686) that the first such church was tolerated (King's Chapel).

The break-through came in 1722 when Timothy Cutler (a Harvard graduate, president of Yale College, and a powerful preacher) converted from Congregationalism to Episcopalianism and was established in Christ Church, Boston.

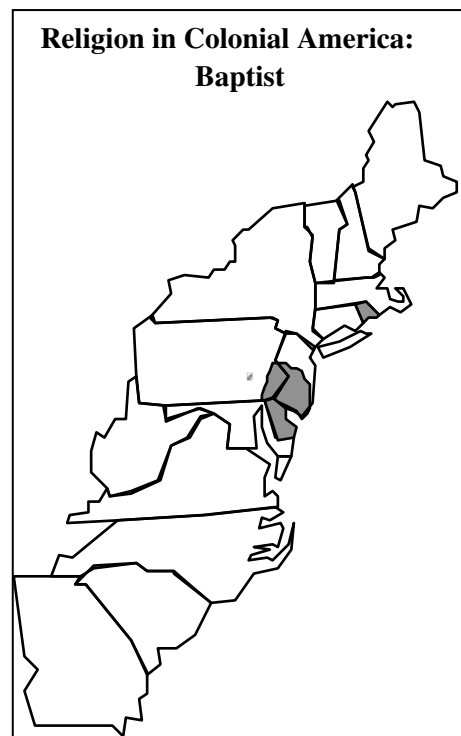
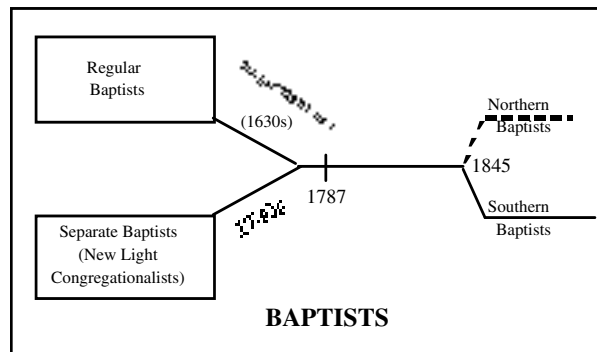
Prior to the War for Independence the word Anglican and Church of England were synonymous, *Episcopalianism*, described the ecclesiology of those churches ruled by bishops. Suspicion of

⁴ <https://www.smithsonianmag.com/smart-news/horrible-fate-john-casor-180962352/>

loyalty to the Crown led to a separation of American Anglican Churches and the name changed to Episcopal churches.

Anglican/Episcopal churches provided a rich heritage in early America.

3. The planting of the Baptists.
 Baptists originated through two sources: Particular or Regular Baptists and Separate Baptists.
 Particular Baptists were Dordtian High Calvinists. General Baptists were Arminian.



- a) The coming of the Regular Baptists.
 What are the two distinctive beliefs which distinguish a Baptist from other Christians?

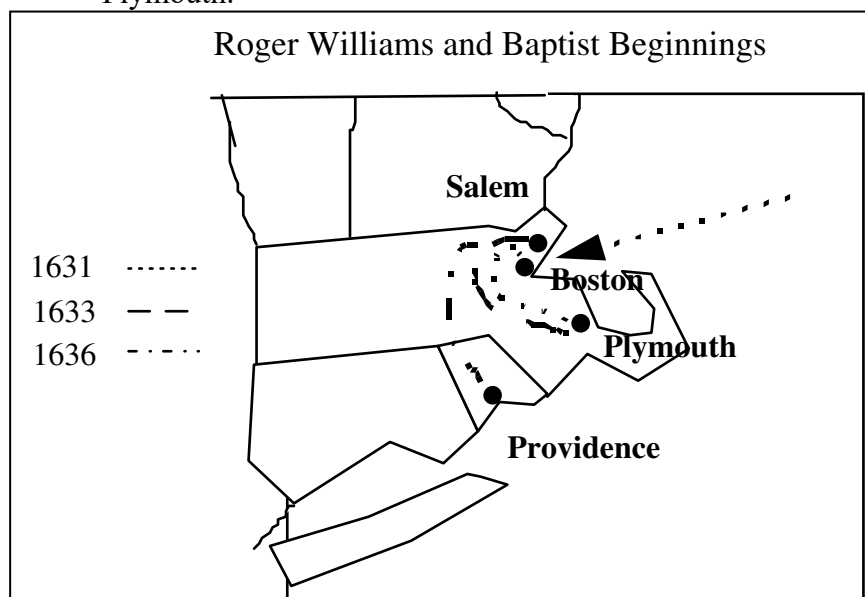
- (1) The founding of Rhode Island and Roger Williams (1603–83).
[Religion in British Colonial America]

Roger Williams is often said by some to be the father of Baptists in America. In fact, he was a Baptist for only a short time—4 months.

Training: attended Cambridge, theologically a Puritan.
Ordained an Anglican (1629), his wife was Anglican.

His ability with shorthand so impressed Sir Edward Coke that he sent him to Cambridge.

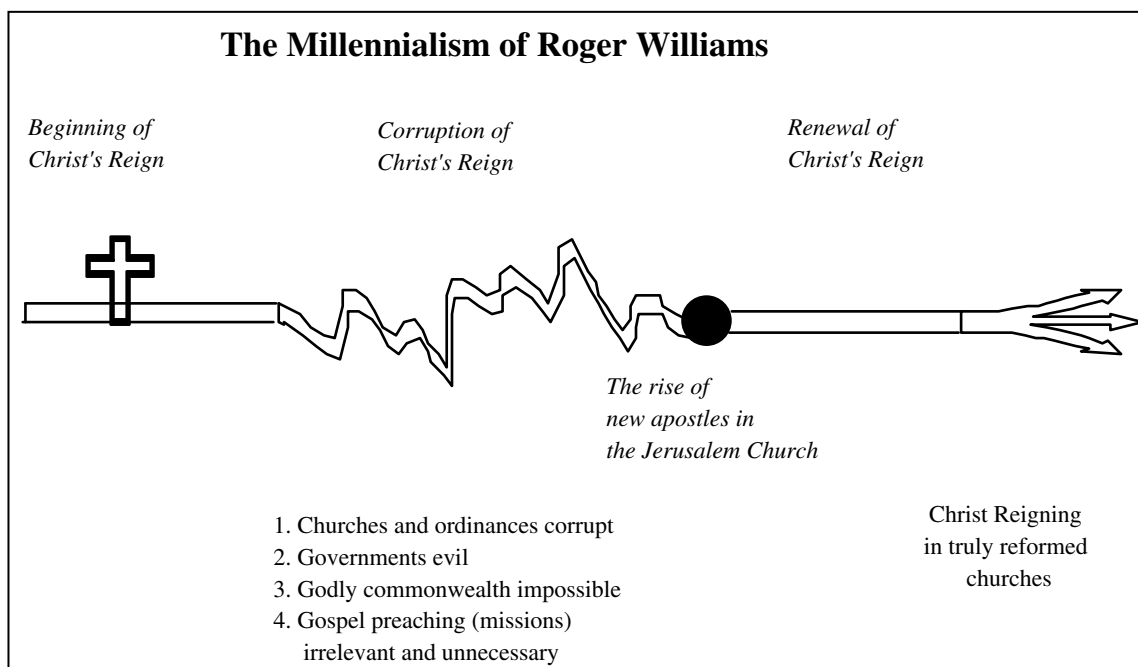
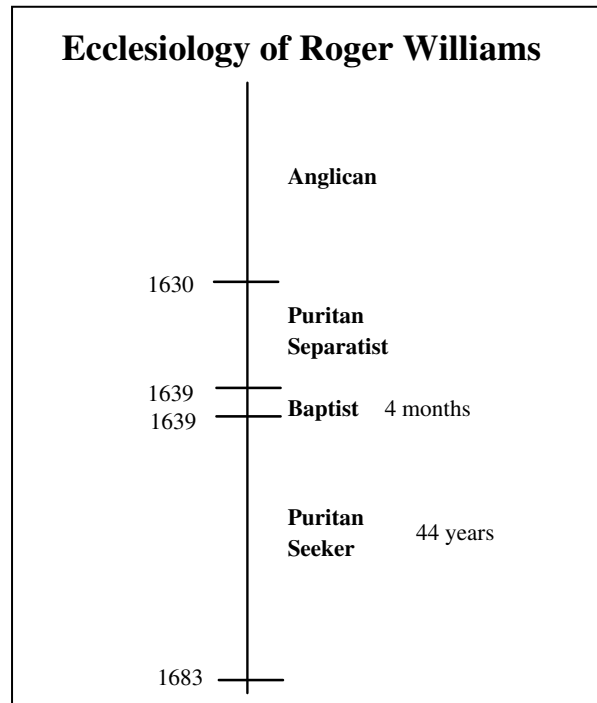
He became dissatisfied with the Anglicans in England and came to Boston in 1631 as Puritan separatist, having come to extreme separatist opinions. He was dissatisfied with his appointments in Boston and Salem and moved to Plymouth.



In 1635 he returned to Salem to share pastoral responsibilities, but soon came into conflict with the establishment under John Winthrop and John Cotton and was banished for his views on baptism and land acquisition from the Indians. He purchased land from the Indians in 1636 and established Providence colony.

The colony became a refuge for religious dissidents from Massachusetts.

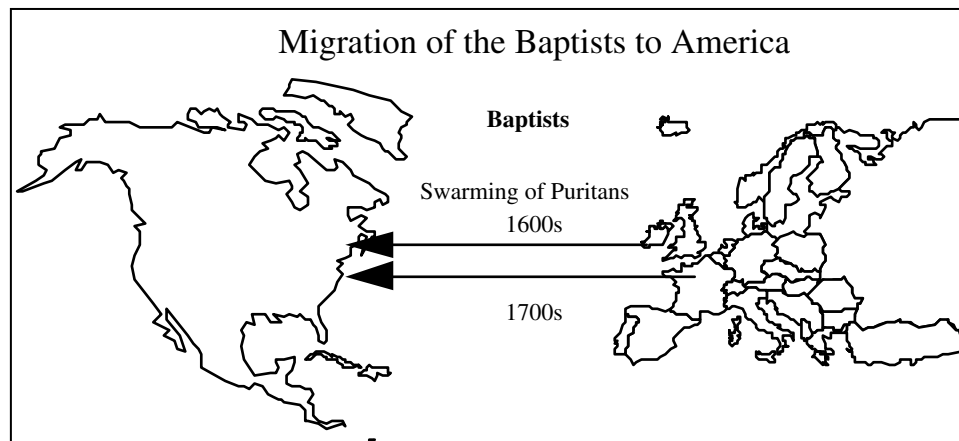
His main contribution was in the area of the separation of Church and State and freedom of conscience.



(2) The Philadelphia Association (1707) and the Middle Colonies.

The first intrachurch organization in the British colonies. Its purpose was to maintain doctrinal unity, promote fellowship, aid in the training and supply of ministers (founded the Hopewell Academy in 1756 and the College

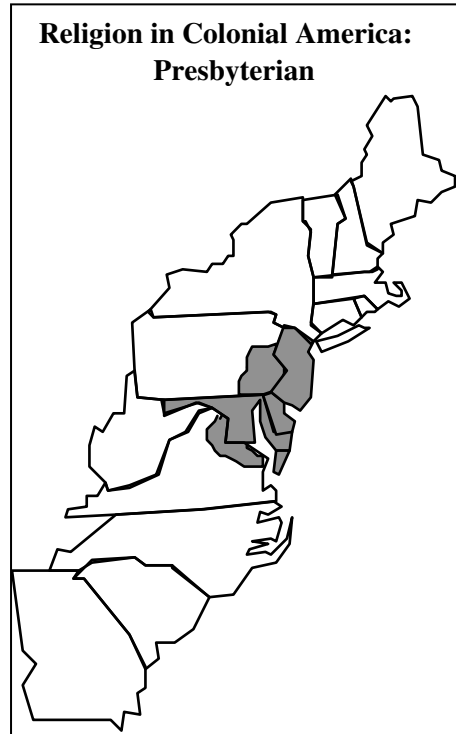
of Rhode Island (1764) now known as Brown University). Their doctrine was summarized in the Philadelphia Confession (1742).



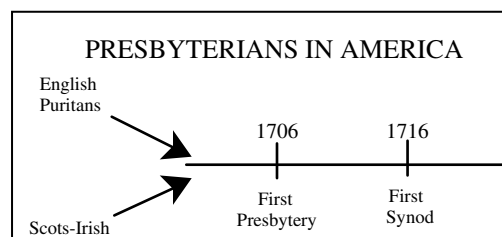
- b) The emergence of Separate Baptists.
Separatist Baptists are those Baptists who separated from the Congregationalists after arriving in the colonies as Congregationalists, then coming to Baptist convictions and separating from the Congregationalists.
- c) Puritans opposition to Baptists
 - (1) They disagreed with the Baptists understanding of baptism.
 - (2) They opposed the Baptist approach to ministry which emphasized a lay ministry, and lower regard for an educated ministry.

 “Even how, the cobbler dares the pulpit climb. Me like he thinks the difference is but small between the sword of the Spirit and the awe, and that he can as dexterously divide the Word of Truth as he can a hide.” Samuel Willard
 - (3) Puritans opposed the strong view of separation of church and state.

4. The Planting of Presbyterianism.



a) The sources of Presbyterian migration.



- (1) English Puritans who had become Presbyterians, especially after the Restoration of 1660, though some had come earlier.
- (2) Reformed groups from Europe: Huguenot, Dutch Reformed, German Reformed.
- (3) Scots-Irish. James I had difficulty subjecting Ireland, so he moved the army into Ireland and exterminated all of the Roman Catholics.

Many Scots were then persuaded to go to Ireland and take over the old farms and wool industries. When the wool industry failed, they migrated to America.

b) The organization of Presbyterianism.

(1) The leader – Francis Makemie (1658–1708).

Born in N. Ireland, educated in Glasgow.

Licensed by the Laggan Presbytery (1682) in response to requests in 1682 from Barbados and Maryland for a missionary. He arrived in Maryland (1683), then moved to the Carolinas to serve as an evangelist through the 1680s.

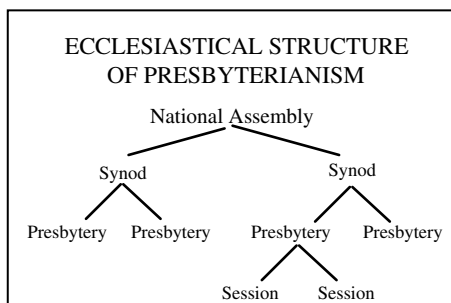
1690: moved to Virginia, went into business, and wrote a popular commentary on the Westminster Confession.

1704 returned to England to recruit more ministers.

Organized the first presbytery: The Presbytery of Philadelphia, followed by The Philadelphia Synod (1706).

1716 The Philadelphia Presbytery divided into

(2) The structure.



	CONGREGATIONALISM	PRESBYTERIANISM
Ecclesiastical Emphasis:	<i>Local Church Autonomy</i>	<i>Universal Church</i>
Locus of Authority:	<i>Membership</i>	<i>Presbytery</i>
Meaning of Church Councils:	<i>Merely Advisory</i>	<i>Authoritative</i>
System of Church Government:	<i>Limited Democracy</i>	<i>Republican</i>

(3) Theology:

Republican government

Locus of authority: Presbytery

Covenantal Approach to Scripture

Spiritual Eucharistic Presence

5. The Planting of Catholicism.

a) The founding of Maryland – George Calvert (1580–1632). A wealthy businessman, Secretary of State under James I, and M.P. He was an Anglican until 1625, converted to Roman Catholicism. He sought and received permission to plant a colony, but died before he could begin.

b) Cecil Calvert (1606–1675).

He knew they could not make a haven only for Catholics, but made a haven for any persecuted group. When James II was ousted and replaced by William and Mary, Anglicans in Virginia ousted Catholics so Maryland became a Catholic Colony.

1634—first ships arrived and they named the colony in honor of the Virgin Mary. Cecil said the colony was also named in honor of the Henrietta Maria, the Queen and wife of Charles I.

- c) 1649 Act of Toleration granted religious toleration to all who confessed Christ. The establishment of Maryland as a crown colony.
- d) In 1691 when the colony became a crown colony many Roman Catholics moved to Penn's colony.

6. The Planting of the Quakers.

- a) The founder of the movement – George Fox (1624–91). Friends developed during the period of the English Civil War and the Protectorate. Fox became disillusioned with the Puritans and rejected the organized church for its rituals and doctrine. They were suppressed following the restoration of the Stuart monarchy (1662). Four Quakers were martyred between 1659 and 1661.
- b) The distinctions of the movement.
 - (1) Divine revelation was separated from the Scriptures
 - (2) Rejected gender role distinctives, advocated leadership authority and teaching to women
 - (3) Rejected the Protestant ordinances
 - (4) Rejected a professional ministry class
 - (5) They were pacifists
- c) The spread of the movement.
 - (1) Rhode Island. The first quakers to enter British America were Mary Fisher and Ann Austin, missionaries who came to Boston in 1656. They were immediately arrested and taken from the ship and put in jail. They were banished and left for Rhode Island where only R.C. were prohibited.
 - (2) Pennsylvania – New Jersey. William Penn (1644–1718) converted to Quakerism at Oxford. His father, Admiral Sir William Penn was owed a great financial debt by Charles II, who repaid it with the land of “Penn's Woods,” i.e., Pennsylvania.

7. The Planting of the Moravians.

- a) The History of the movement – Ludwig von Zinzendorf (1700–60).
Moravians, a German group, were followers of Jan Huss (ca 1372–1415). Later called “United Brethren”.
Zinzendorf developed a Pietist community at Herrnhut (1722), which sent missionaries throughout the world.
 - b) The spread of the movement.
 - (1) Georgia. 1735–Moravians settled near Savannah Georgia under August Gottlieb Spangenberg. They area had problems from the Spanish in Florida.
 - (2) Pennsylvania. Whitefield offered them land in Pennsylvania, north of Philadelphia. Moravian congregations developed throughout eastern PA.
8. The Planting of the Lutherans.
- a) The sources of Lutheran immigration.
Dutch: Many of the original Dutch settlers in New Amsterdam were Lutherans.
1638 – Swedish Lutherans came to the Delaware Valley at Fort Christiana.
1639 Reorus Tortillus was the first Lutheran pastor to join them.
1643 First Lutheran church was built in Chester, PA.
1649 – First Lutheran church was established.
1664 – When Britain acquired the Dutch colony, the Lutherans were finally granted religious freedom.
 - b) The organizer of Lutheran churches – Henry Melchior Muhlenberg (1711–87).
 - 1) Muhlenberg was trained first at the University of Gottingen beginning in 1735. He had been influenced by the Pietist movement and transferred to the University of Halle to train for Jewish missions, later taught at the Halle Orphanage.
1742 – he emigrated to the British colonies to plant churches.
1748 – the first Lutheran ministerium was established to increase cooperation among Lutheran pastors.
He is remembered as the “Patriarch of American Lutheran Churches.”
 - 2) His two sons.
 - (1) John Peter Gabriel Muhlenberg (1746–1807) the eldest. Educated in theology at the University of Halle, he was re-ordained by the bishop of Loning

in 1772 to be pastor of the church in Woodstock, Virginia.

In June 1775 at the close of a Sunday sermon he proclaimed, “there is a time to fight, and that time has now come. He then appeared in the uniform of a Colonel in the Continental Army and enlisted a number of the men in his church to fight for the cause of independence. In 1777 he became a brigadier general. Following the war he served as vice president of Pennsylvania, 6 years in Congress.

- (2) Frederick Augustus Conrad Muhlenberg (1750–1801). He also studied theology at the University of Halle. He pastored a church in New York until he was forced to leave by the arrival of the British. He was a member of the Continental Congress (1779–1780), served in the Pennsylvania House of Representatives, and was the first signer of the Bill of rights. He also was the first Speaker of the House of Representatives.

9. The Planting of the Mennonites.
- a) Founding: This group of Anabaptists was founded by Menno Simons (1496–1560) a former Roman Catholic priest.
 - b) The first group arrived (1685) and erected their first church in 1670.
 - c) William Rittenhouse was one of the most prominent early Mennonites. His son David, astronomer, scientist, mathematician, had a prominent role in the founding of the nation and was the first treasurer of Pennsylvania, and first director of the U.S. Mint.
10. The Amish were a group of Anabaptists that separated from the Mennonites. They emphasized a simple lifestyle, limited technology, a rigid moral code and shunning those who violated it.
11. German Baptist Brethren arrived in 1719, otherwise known as Dunkers or Tunkers, were another Anabaptist sect. They emphasized that correct baptism was a three times forward immersion. They settled in the area around Germantown and south toward Antietam, MD. Later they split into several other groups including Grace Brethren and Church of the Brethren. Some split because they emphasized three times backward dunking.
- f) Schwenkfeldians arrived under George Weiss (1731). These were originally German followers of Kaspar Schwenkfeld von Assig (1489–1561). They were quite mystical and believed in an inner light, an inner spirituality that was more authoritative than Scripture.

Native American Converts to Christianity

Pocahontas, c. 1595–1617

In 1607, 133 men aboard the *Susan Constant*, the *Godspeed*, and the *Discovery* sailed from England to America. They had a three-fold mandate from the sponsoring London Company: find gold and precious metals; discover a water route to the Pacific; and bring the Christian gospel to the natives. The first years were ones of hardship and difficulties for the settlers at the place they named Jamestown. Often when starvation seemed imminent, only the food supplied by the natives sustained the colonists. Pocahontas, young teenage daughter of chief Powhatan, often visited the English settlement and brought help and food to the colonists.

In 1609, war broke out between the English and the natives, and during the conflict, the English captured Pocahontas, holding her hostage for a year while negotiating the release of English captives and stolen weapons and tools. Pocahontas became fluent in English and felt at home among the colonists. She was very receptive to Christian instruction from Alexander Whitaker, the colony's minister. John Rolfe, one of the Jamestown settlers strongly interested in advancing the honor of God and propagating the gospel in the new colony, developed an attachment for Pocahontas, but wasn't certain if marriage was God's will. He wrestled with himself, wondering if marrying a heathen woman would be like the Israelites of old marrying the Canaanites – something the Lord had definitely forbidden. He wrote a letter to Sir Thomas Dale, an officer of the colony back in England, laying bare his thoughts. He noted Pocahontas's 'great appearance of love to me, her desire to be taught and instructed in the knowledge of God, her Capableness of understanding, her aptness and willingness to receive any good impression'. Rolfe trusted God's gracious providence and prayed to be a help in converting the unregenerate to regeneration, 'which I beseech God to grant for his dear son Christ Jesus' sake'.

Pocahontas did convert to Christianity and was baptized, taking the biblical name of Rebecca. On 5 April, 1614, she and John Rolfe were married, restoring a time of peace between the natives and the English. For two years the Rolfes lived on Rolfe's Varina Farm. One son was born to them, named Thomas. In 1616, the Rolfes travelled to England, where Rebecca became the sensation of London society and was received at court by the Queen (but not by King James; the king was displeased with Rolfe for marrying a princess without his permission!).

Before the planned return to America, Rebecca took ill and died. Her funeral was held at St George's church at Gravesend. The church today contains two stained-glass windows commemorating the young American woman. One is of the Old Testament matriarch Rebecca, with a smaller picture depicting Pocahontas's baptism. The other window is of Ruth, the Moabitess, who left her native people to follow the God of Israel. For where

Excerpt From Severance, Diana Lynn. *Her-Story: 366 Devotions from 21 Centuries of the Christian Church*. Christian Focus Publications. Kindle Edition.

Highly recommended.

Week 2: Monday August 30, 2021**CHRISTIANITY IN THE ERA OF BRITISH COLONIALISM (1600–1760)****Lecture 2**

Topic: The Nature of Education in British America

Due: Noll, 49–72

C. The Nature of Education in British America.

1. Introduction: The Puritans and Academics.

“Whether one thinks of Puritanism as bane or blessing, this is sure: no religious experiment in the New World has had a more enduring impact upon our nation’s education, literature, sense of mission, church governance, ethical responsibility, or religious vision” [Edwin S. Gaustad. “Quest For Pure Christianity,” *Christian History*, XIII.1: 9].

 - a) Puritans were pioneers in education advancement. They were the most progressive people in colonial America.

1680–1700 The literacy rate in Massachusetts was 95%
In seaport towns 99%
In the Connecticut River Valley 95%
In Plymouth 90%
 - b) Puritans came from a middle class which valued education. Many had university trained backgrounds.
 - c) Their education model was patterned after the English systems
 - d) In 1642 Mass. Law required parents to educate their children. In 1647 Puritans passed “The Old Deluder of Satan Act.” Every Puritan town with more than fifty families was required to have an elementary school. By the age of six should have learned to read and to write in his native language.
2. The Pre-collegiate intellectual concerns of the Puritans.

“The inner life of the soul-this was the beating heart of Puritanism in seventeenth-century America. While the Puritans produced volumes of theology, formulated doctrines on civil government, founded Harvard College, and established a publishing industry, the whole enterprise was geared toward one end: the conversion of sinners and their growth in piety and holiness” [Charles Hambrick-Stowe, “Ordering Their Private World,” *Christian History*, XIII, 1: 17].

 - a) Early education: The home or elementary school.
 - Reading
 - Writing
 - b) The Grammar School or Latin School (6–8 years of age).

“The three first years were spent in learning by heart an ‘Accidence,’ as beginning Latin books were then called, together with the nomenclature, a Latin-English phrasebook, and vocabulary called *Sententiae Puerles*. For construing and parsing, the *Distichia* attributed to Dionysius Cato, a collection of maxims popular since the early Christ era, was used. Corderius’ *Colloquies* and Aesop’s *Fables* were also read, in Latin. Fourth year began Erasmus *Colloquies*, continued Aesop, studied Latin grammar, and read Ovid *de Tristibus*. Fifth year continued Erasmus and Ovid, including the *Metamorphoses*, and began Cicero’s *Epistolae*, Latin prosody, and Latin composition with Garretson’s *English Exercises for School-Boys to Translate*. Sixth-year scholars began Cicero’s *de Officiis*, Lucius Florus, Virgil’s *Aeneid*, and Thomas Godwyn’s excellent English treatise on Roman history and antiquities, which had been used at the University of Cambridge in John Harvard’s day; they continued the *Metamorphoses*, made Latin verse, dialogues, and letters, and began Greek and Rhetoric. During the seventh and last year, the boys, now fourteen to sixteen years old, began Cicero’s *Orations*, Justin, Virgil, Horace, Juvenal, and Persius, made Latin dialogue, and turned a Psalm to something divine into Latin verse, with a Latin theme every fortnight. For Greek, they read Homer, Isocrates, Hesiod, and the New Testament” [Morrison, *Intellectual Life*, 105–106].

c) College (14–16 years of age).

Arts: Grammar, Logic, Rhetoric, Arithmetic, Geometry, and Astronomy.

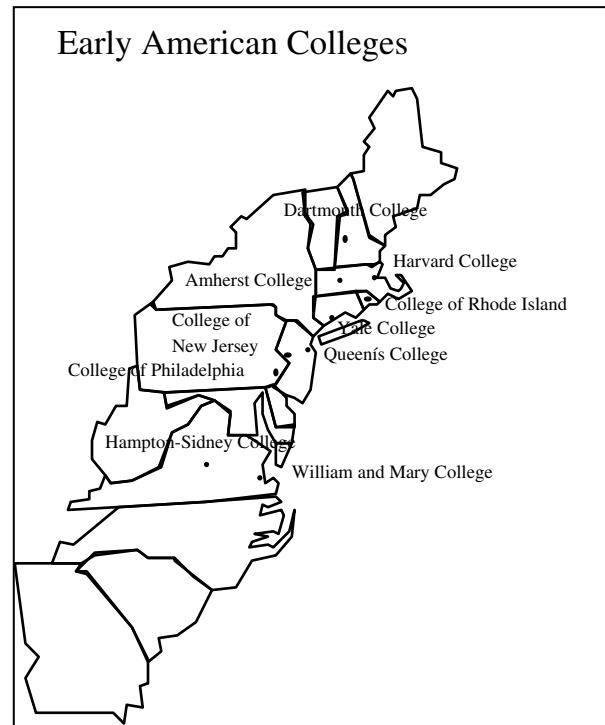
Philosophies: Metaphysics, Ethics, and Natural Science.

Also: Greek, Hebrew, and Ancient History.

Latin: The Language of Instruction.

“No seventeenth-century culture was more literate than New England” [Stout, *The New England Soul*, 32].

3. The rise of the colonial college.



a) Harvard College (1636).

(1) John Harvard, the college's benefactor.

"After God had carried us safe to New England and we had builded our houses, provided necessities for our livelihood, reared convenience places for God's worship, and settled the civil government, one of the next things we longed for and we looked after was to advance learning and to perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers should lie in the dust. And as we were thinking and consulting how to affect this great work, it pleased God to stir up the heart of one Mr. Harvard, a godly gentlemen and a lover of learning here amongst us to give half of his estate, it being about 1700 pounds, toward the erecting of a college and all his library. After him others gave." The First Fruits

(2) The purpose of the college.

Primarily to educate and train men for the gospel ministry, but also to provide an educated, literate, intelligent, professional pool from which the leadership of the colony would come.

(3) The early history of the college. It was established in Newton, but they changed the name of the town to Cambridge to be like Cambridge University where many Puritans were educated.

(a) Rules for entrance:

“When any scholar is able to understand fully or such like classical Latin extempore and make and speak true Latin in verse and prose and decline perfectly the paradigms of nouns and verbs in the Greek tongue, let him then and not before be capable of admission into this college. Two, let every student be plainly instructed and earnestly pressed to understand well that the main end of his life in studies is to know God and Jesus Christ, which is eternal life, and therefore to lay Christ in the bottom as the only foundation of all knowledge and learning.”

To graduate: “First, you must be able to read the originals of the Old and New Testament into the Latin tongue. Two, a godly life and conversation, and three, and at the public act half the approbation of the overseers and masters of the college is fitted to be dignified with his first degree.”

(b) Early leaders

Nathaniel Eaton (1636–38). Sad. Harsh disciplinarian, Misused the funds and was imprisoned, debtor’s prison in England.

The school then closed for two years.

Henry Dunster (1640–54) Started well, but he came to Baptist convictions which led to his dismissal. 1642 First class of 9

Charles Chauncy (1654–85) good theologian, stable.

Increase Mather (1685–1701) Liberalism penetrated under Increase.

Samuel Willard (1701ff) conservative, did not protect against the drift of the school.

b) William and Mary College (1693). Founded 57 years after Harvard. Anglican school.

c) Yale College (1701). Purpose: to train clergy. Named after Elihu Yale, a wealthy Boston merchant, gave a generous gift.

The reaction to the growing liberalism of Harvard. Founded by ten CT clergymen (Primarily the Mathers). College soon lapsed into liberalism (In 1740, the college refused George Whitefield on hearsay.)

- d) Princeton College (1726, 1746). Two stages
 - (1) William Tennent, Sr. and the Log College.
Tennent, Sr. came into the colonies in the early 1700s from Ireland. He joined the Presbyterian community, or the Presbytery, was assigned to a church in New York and later in Bensalem outside of Philadelphia and Neshaminy, where some of his boys came to maturity and sought preparation for the ministry.
 - (2) The College of New Jersey (1746). Log College graduates formed the College of New Jersey (1746). Jonathan Edwards, Samuel Davies, and John Witherspoon were famous presidents. David Brainard a famous graduate. When the college moved from Elizabethtown to Princeton it assume its present name.
 - e) The College of Philadelphia (1749). Founded by two people: George Whitefield and Benjamin Franklin. Founded as an interdenominational school. Now the University of Pennsylvania.
 - f) King's College of New York (1754). Episcopal school. Now Columbia University.
 - g) The College of Rhode Island (1764). Baptist. Today is Brown University.
 - h) The Queen's College of New Brunswick (1766). A result of the First Great Awakening. Dutch Reformed. Now called Rutgers.
 - i) Moor's Indian Charity School (1770). Originally in Lebanon, CT for the training of Indians for the gospel ministry. Didn't work out in Lebanon so they moved to Hanover, New Hampshire and named it after a wealthy benefactor, Lord Dartmouth of England. Now known as Dartmouth.
4. The nature of the colonial college.
- a) The residential arrangements of college life. Ate in a central dining hall; 4 in a room, 2 to a bed. Graduate students kept order. Stress on academics.
 - b) The academic curriculum of the colleges.

Arts: Grammar, Logic, Rhetoric, Arithmetic, Geometry, and Astronomy.

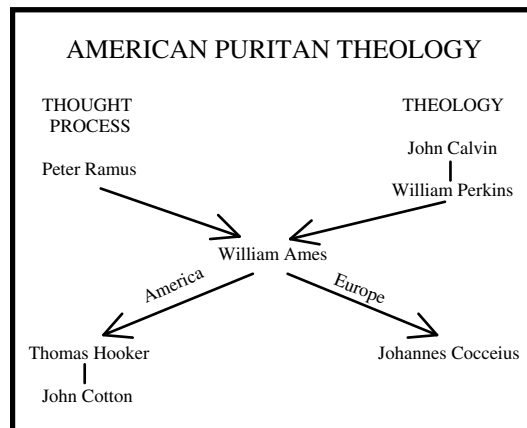
Philosophies: Metaphysics, Ethics, and Natural Science.

Also: Greek, Hebrew, and Ancient History.

Latin: The Language of Instruction.

c) The theological foundation of the colleges.

(1) The sources of colonial theology.



(2) The nature of colonial theology. Amesian Calvinism based on Covenant Theology.

d) The colonial (Puritan) Cleric.

“The one exception to New England’s literate but nearly bookless society was the minister’s study. No matter how rustic the settlement, here were found most of the relevant texts bearing on the great and significant questions raised by the printed Word. On the minister’s selves lay the Greek and Hebrew texts of the Bible, commentaries in Latin and English indexed by the chapter and verse, concordances of key words and metaphors in the original languages and in English, comprehensive systems of divinity from the fathers to the English Puritans, natural histories to explain the imagery of the ancient Near East, encyclopedias of human knowledge, and a range of Protestant sermons dating back to the Reformation” [Stout, *The New England Soul*, 32].

Of the end of Puritan preaching, Thomas Shepard, an early American cleric, wrote: “The course that I took in my preaching was [1] to show the people their misery; [2] the remedy, Christ Jesus; and [3] how they should walk answerable to this mercy, being redeemed by Christ” [*God’s Plot: The Paradoxes of Puritan Piety; Being the Autobiography and Journal of Thomas Shepard*, 246].

Week 3: Monday, September 6, 2021**CHRISTIANITY IN THE ERA OF BRITISH COLONIALISM (1600–1760 Cont'd)****Lecture 1**

Topic: The First Great Awakening in America and Eighteenth-Century Revivalism

Due: Noll, 73–104

- D. The First Great Awakening and Eighteenth-Century Revivalism.
 1. Introduction, a century of religious stirrings.

I think many of us would question the depth or the genuine spirituality of some of the six so-called Awakenings which scholars identify. When we get there, I will point out that I believe that a lot of the Second Great Awakening introduced serious doctrinal and methodological error into American Christianity. And some of the others also clearly have a lack of depth.

The first Great Awakening as it swept the British colonies was part of a general awakening to God that swept across Europe. In Germany there were the great pietistic revivals of men like **PHILIPP JAKOB SPENER, (1635–1705)** and **AUGUST HERMANN FRANCKE (1663–1727)**. In eighteenth-century England, widespread Wesleyan revivals swept the country, and in America you have what is called the first Great Awakening.

THE COLONIAL ERA	First Great Awakening (1726-1760)
THE NATIONAL ERA	Second Great Awakening (1787-1805) Finney's Revival (1824-1837) Layman's Prayer Revival (1856-1858)
THE MODERN ERA	The Era of Great Evangelists (1880-1935) The Era of Billy Graham (1950-)

HISTORY OF EVANGELISM				
1780	1855	1865	1950	
Pastoral Evangelists	Individual Evangelists	Lay Evangelists	Team Evangelists	Association Evangelists

American Mass Evangelism		
	Revivalistic	Evangelistic
	2nd Awakening AND Finney	
Means:	<i>Invisible</i>	<i>Visible</i> <i>Invisible</i>
Results:	<i>Revival</i>	<i>Individual</i> <i>Conversions</i>

2. Why the need for it? “religion is on the wane among us” – Samuel Whitman (1714)
- The problem with much of the analyses of these so-called revivals is that they put the emphasis on sociological and psychological factors, which then are used to create a formula for a methodology to duplicate something which in essence cannot be replicated.
- The increased wealth led to perception of self-sufficiency and material comfort which distracted from spiritual priorities.
 - Political struggles in the late 17th century as the crown and Parliament continuously sought to erode the independence originally granted to the colonies.
 - Political/social struggles within the colonies (e.g., war, civil wars, internal and external boundary disputes). (King William’s War (1689–1697); Queen Anne’s War (1710–1713)).
 - The decline of the Puritan politico-religious ideal as evidenced in the Half-way Covenant and Stoddardeanism.
 - The struggles to subdue the environment.
 - The lack of religious opportunities.
 - The lack of schools.
 - The shortage of qualified ministers.

3. Catalytic factors in religious awakenings. Biblical revivals were initiated by a response to the reading of the Scriptures. 2 Kings 22; Nehemiah 9. In this First Awakening, Scripture and prayer were indeed central.

- a) Prayer: private prayer meetings, student prayer meetings.
- b) Mobilized lay workers.
- c) Proclamation of the gospel.
- d) Visitation.
- e) Maintenance of strong discipline.

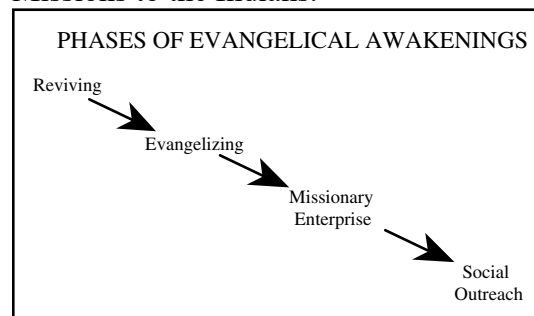
4. Results of religious awakenings.

Probably no more than 10% of the population was impacted. But 10% is a significant number. Tens of thousands were saved, hundreds of churches were impacted. Existing denominations were impacted and redefined. Separate Baptists grew in New England, and the seedbed for Methodism was laid in Virginia. In all, the influence of Christianity was greatly expanded.

New colleges were established. At the end of the seventeenth century, there were only three colleges in British America, Harvard, William and Mary, Yale.

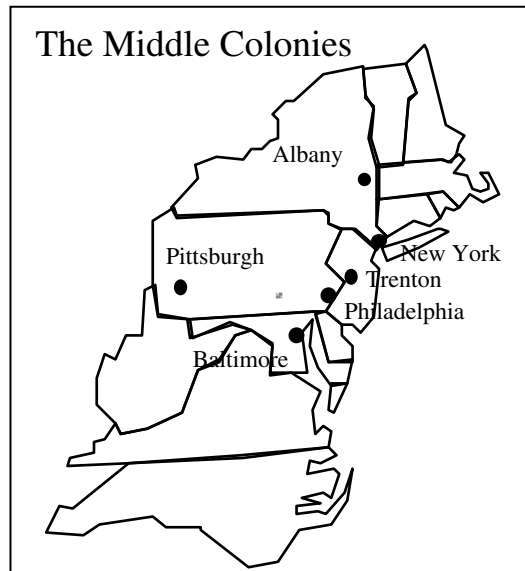
From the Awakening developed, the Log College (Princeton), the College and Charitable School of Philadelphia (University of Pennsylvania), Moor's Indian Charity School (1754) (Dartmouth).

Missions to the Indians.

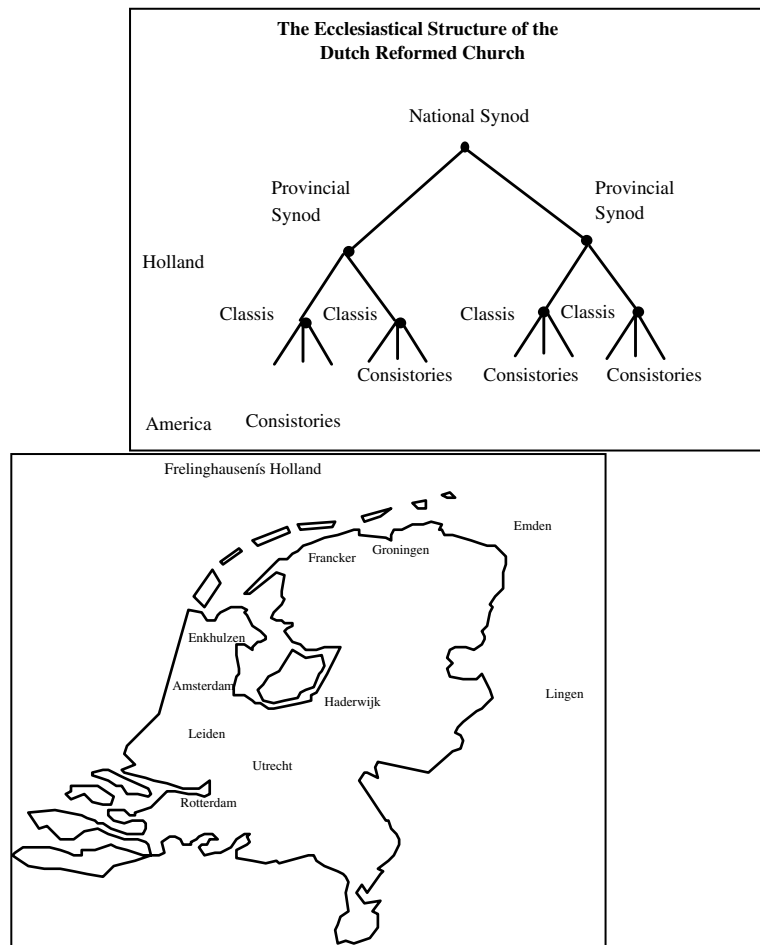


5. The course of the First Great Awakening.

- a) In the Middle Colonies.



- (1) The Dutch Reformed Community, Theodore Frelinghausen (1691–1747) was a Dutch Reformed pietistic pastor of four churches in Central N.J. after 1720. He was trained under Spener at Halle in Germany. Under his ministry revival spread in New Jersey. He held to a more rigid Calvinism than most Pietists. He was shaped by the thought of Gysbertus Voetius, a protégé of Willem Teelinck, another Dutch pietist. Son of a Reformed pastor in Westphalia, trained at the University of Lingon where he “received rigorous instruction not only in the biblical languages and doctrine, but also in fervent preaching of heart religion. He studied Greek, Hebrew, Aramaic, Syriac, and Rabbinic Hebrew.” (Kidd, 27). He was anything but an anti-intellectual.
- He was sent by the Dutch Reformed Church to the Raritan River Valley toward Albany, New York where he preached among the Dutch and the Awakening began.



(2) The Presbyterian Communities.

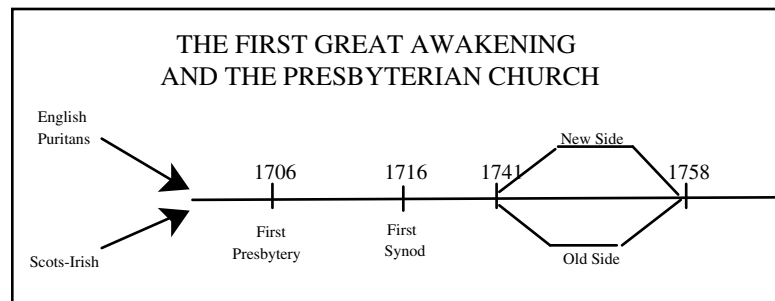
(a) William Tennent, Sr. (1673–1746) and the Log College. Scots-Irish, he was an ordained priest in the Episcopal Church of Ireland. He came to America and became a Presbyterian, he pastored at Bensalem and Neshaminy. In 1725 he started the Log College.

(b) The Log College graduates and their preaching. In 1743 the Presbytery of New Castle commissioned Log College graduate William Robinson to preach in Virginia and the Carolinas. Gilbert Tennant (1703–1764) preached from Virginia to Rhode Island. William Tennent, Jr. aided David Brainerd in his ministry to the Delaware Indians. Samuel Blair of Fagg's Manor, PA had a ministry in PA and NJ. John Roan had a vital ministry in Virginia.

- (c) The New Side/Old Side Controversy, an ecclesiastical schism among the Presbyterians.
- The issues in conflict.
 - i. New Side favored sending men who had not yet completed their training into the field. Old Siders saw dangers in this and opposed it.
 - ii. Conflict between the authority of the Presbyterian synods and the authority of the Presbytery. Basically over who should be sent to do the work. Centered on John Rowland who had not completed his education. He was a New Side preacher whom the Philadelphia Synod refused to ordain. But the New Side New Brunswick Presbytery, his home, did ordain him.
 - iii. Extemporaneous preaching. New side favored preaching without notes, more dramatic and exciting, Old Siders favored reading sermons, more rational, but less exciting.
 - iv. New Side preachers would see hearers who would faint and swoon, cry out, or use various forms of gesticulation. They saw this as evidence of God's working. Old Siders feared these emotions would get out of control. Edwards was disturbed by this as a New Sider, and feared that this was wrong, yet he did not want to reject everything that occurred in the Awakening.

New Siders favored the Awakening; Old Siders did not.

- The shattering of the church.

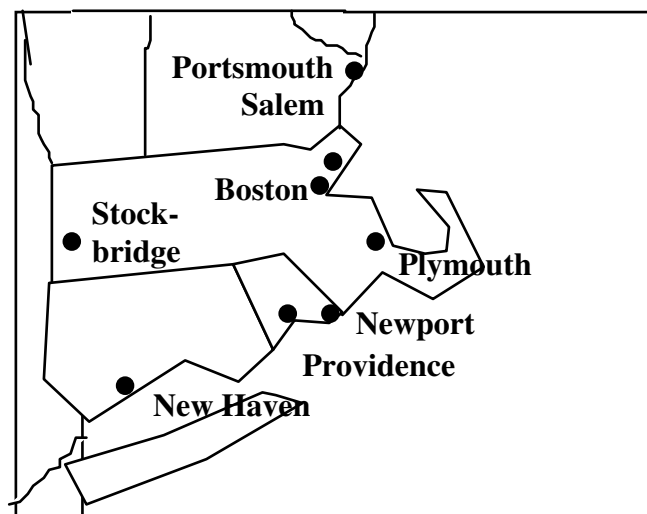


The Presbyterian church basically was shattered and split from 1741, but reunited in 1758.

- (4) George Whitefield (1714–70), the Awakener of the awakening.
 Father was an English innkeeper, but from a long line of preachers. Poor, but entered Oxford. Ordained and became a revivalistic preacher. Made 7 trips to America, his second (1739–40) being key to the revivals. He is known as the coordinator of the Awakenings. Theologically he was a high Calvinist.

- b) In the New England Colonies.

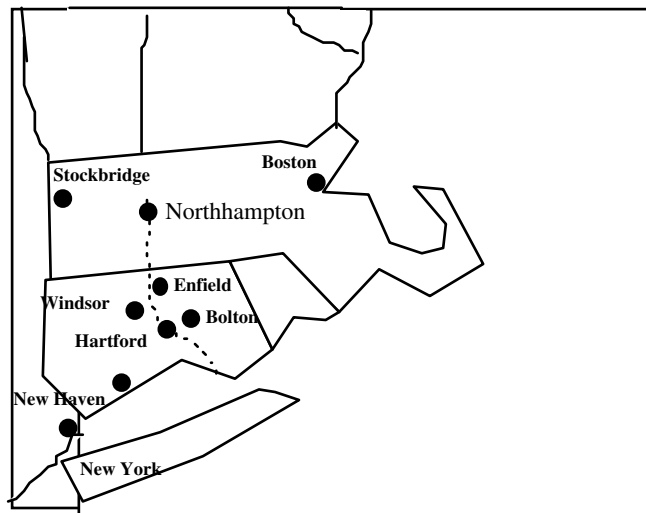
New England



- (1) Jonathan Edwards (1703–58), the pastor-thinker-revivalist. Born of Timothy Edwards and Sarah Stoddard (daughter of Solomon Stoddard). Educated at Yale. Assisted Stoddard

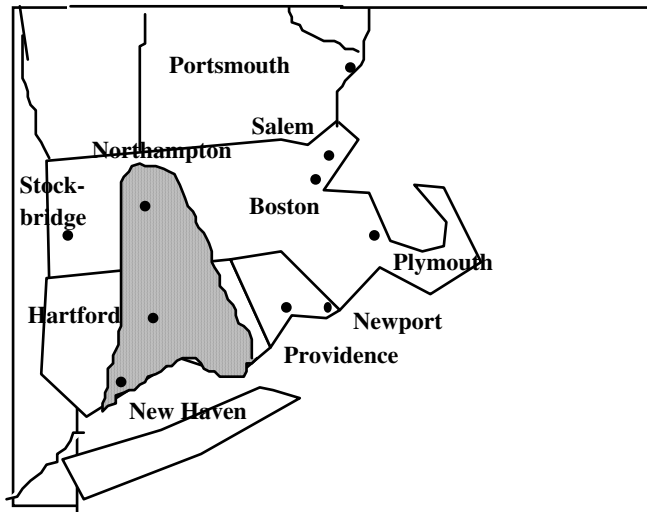
from 1726–27 at Northampton and then pastored alone. He studied 13–14 hours per day.

In 1749 Edwards preached against the worldliness of the young people. In 1750 he rejected Stoddardeanism and restored a Lord's Table for believers only. For this he was fired. He then moved to Stockbridge, 1758 and called to be President of Princeton. But he died on March 22, 1758 from a smallpox vaccination.



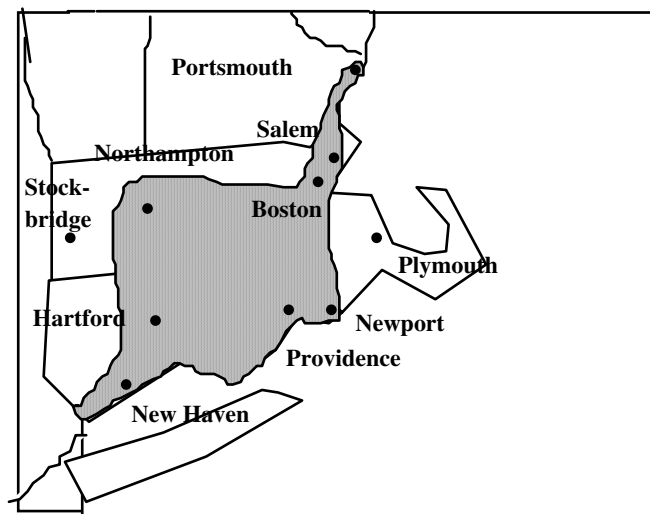
- (a) His early years and education (1703–27).
- (b) His pastorate at Northampton (1727–50).
- The frontier phase of the awakening (1734–36).

The Great Awakening: The Frontier Revival



- The Whitefieldian phase of the awakening (1738–40).

The Great Awakening: The Whitefieldian Revival



- Narrative of Surprising Conversions.
 - On Religious Affections (1746).
- (c) His labor among the Indians (1750–58).
- On the Freedom of the Will.
 - The Great Doctrine of Original Sin Defended.
 - On True Virtue.

- (d) His labor at Princeton College (1758). He was the fourth President, but died from the smallpox vaccine soon after moving to Princeton.

(2) The New Light/Old Light Controversy

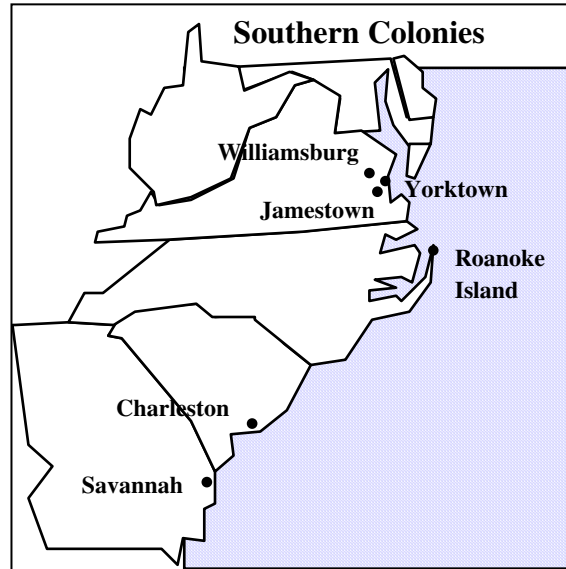
- An ecclesiastical schism.
- (a) The issues, Charles Chauncy's conflict with Jonathan Edwards.

THE DISPUTE BETWEEN NEW LIGHTS AND OLD LIGHTS		
DOCTRINE OF SALVATION	EDWARDS	CHAUNCY
Focus:	<i>The Senses (affective apprehension, the heart)</i>	<i>The Mind</i>
Obtainment:	<i>Immediate</i>	<i>Mediate (means of grace)</i>
Causative Miracle:	<i>Mercy of God</i>	<i>God-given Rational Ability</i>
Doctrine of Assurance:	<i>Based on Experience (conversion sustains its own authenticity)</i>	<i>Based on Attendance to Means</i>
Doctrine of Itineracy:	<i>Approved</i>	<i>Abhorred</i>

- (b) The shattering of the church.

THE FIRST GREAT AWAKENING The Dissolution of Theological Consensus		
Congregationalist Calvinism	Age of Reason Pietism	
1743	1750	
"Seasonable Thoughts"	<i>Old Calvinists</i> (Creedalists)	Ezra S. Stiles Samuel Niles John Porter
	<i>Strict or Consistent Calvinists</i> (New England Theologians)	Samuel Hopkins Joseph Bellamy Nathaniel Emmons Timothy Dwight
	<i>Liberal Calvinists</i> (Unitarians)	Charles Chauncy Ebenezer Gay Jonathan Mayhew

c) In the Southern Colonies.



- (1) Through the Log Cabin Presbyterians in Virginia. William Robinson arrives 1743, New Side Samuel Morris, a bricklayer, and Anglican, trusted Christ as his savior sometime in the 1730s. In 1739 Whitefield visited Williamsburg and a friend brought Morris a copy of Whitefield's sermons. These Morris included in his preaching. Soon a group of his followers began to meet frequently, skipped church services to hear Morris.

"The gatherings became quite emotional, as the sermons caused some to begin 'crying out, weeping bitterly.' Some of the manifestations became so 'strange and ridiculous' that Morris thought they must be authentic. Soon Morris's assemblies grew so large that his followers built a meetinghouse 'merely for Reading.' Thomas Kidd: *The Great Awakening*, 234.

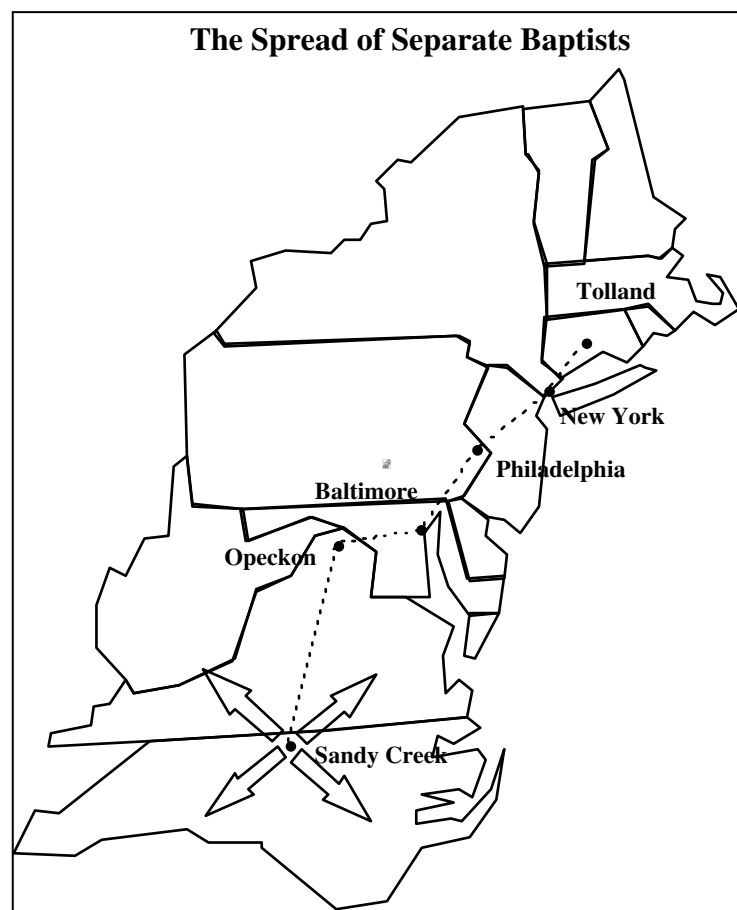
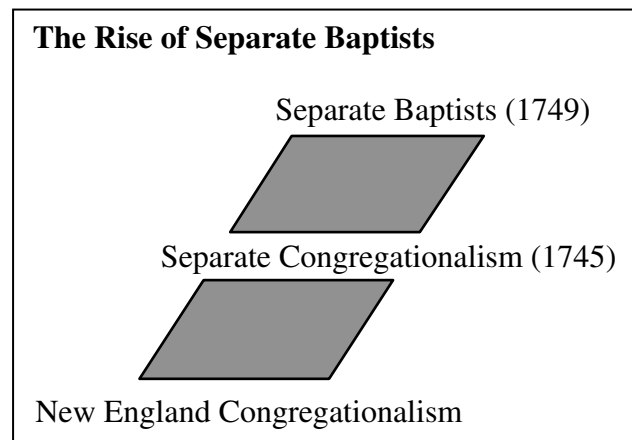
He soon ran into opposition from the Anglican establishment.

Samuel Davies, who had a strong influence on Patrick Henry, who grew up in his church, 1748–1758. Davies had a strong emphasis on evangelism and revivalism. In 1758 he succeeded Edwards at Princeton.

Whitefield moved through VA in 1755.

Hanover Presbytery: the first Presbytery in the South.

- (2) Through the Separate Baptists in the Carolinas.
 (a) The rise of Separate Baptists in New England.



- (b) The ministries of Shubal Stearns and Daniel Marshall.
- i. Shubal Stearns (1706–1771)
Stearns grew up as a Congregationalist. He converted under the ministry of Whitefield. Not long after he came to Baptist convictions.

He moved from Tolland, Mass. to Opeckon, Virginia during the migration of the Baptists away from Puritan New England.

These were Regular (Calvinist) Baptists and the Separatists were Armenian. The separatists were quite emotional and a lot of ecstasies.

1755 they moved south and established the church at Sandy Creek in N. Carolina.

- ii. Daniel Marshall was Stearn's son in law. He also was converted under Whitefield. He first became a Presbyterian, a missionary to the Mohawk Indians until the French and Indian War. Then moved south with Stearns, became a Baptist and moved to Sandy Creek with Stearns.

- iii. Baptist growth

1755 16 in the group

1758 In N. Carolina there were 20,000; the first Baptist association was formed in the South at Sandy Creek.

1771 In Virginia 14 churches, 1500 converts.

- (3) Through the Anglicans/Methodists in Virginia.
 - (a) The labor of Devereux Jarrett (1743–1801).

- i. His early years

Jarrett was an Anglican evangelist, born in Va, and grew up an Anglican.

He converted by Presbyterians, but become an Anglican priest ordained in England in order to preach to his neighbors.

He took the parish of Bath in Dinwiddie County.

Under his ministry churches grew significantly after 1772.

But he was scorned as a dissenter, emotionalist, crackpot, but he won souls to Christ, and built the Church.

ii. Robert Williams

In 1773 this lay preacher was sent out by John Wesley. Williams led the flock into Methodism and Jarratt felt betrayed.

iii. His significance. Jarrett's ministry became the cradle of American Methodism.

(b) The early growth of Methodism.

1774: 300

1775: 1,000

1776: 1,600

1777: 4,300

Week 3: Monday, September 6, 2021**CHRISTIANITY IN THE ERA OF BRITISH COLONIALISM (1600–1760 Cont'd)****Lecture 2**

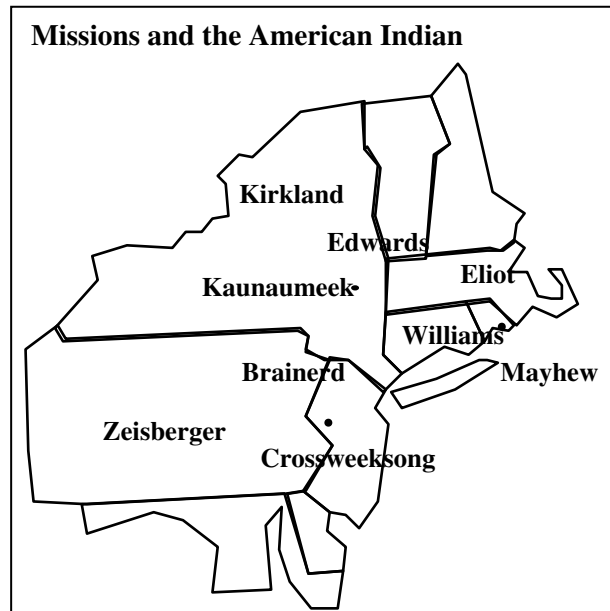
Topic: Results of the First Great Awakening

The Rise of Pietism

Due: Gonzalez, 2.259–273

5. The fruit of the First Great Awakening.
 - a) Division within some religious groups leading to schisms
 - (1) New Side/Old Side Controversy. Presbyterian
 - (2) New Light/Old Light Controversy: the breakup of theological consensus. Congregationalists.

Old lights developed into Unitarians and then into the transcendentalists and then theological liberals.
 - b) Creation of new denominational groups.
 - (1) Separate Baptists. These developed from the Congregationalists
 - (2) Methodists. Developed out of Anglicanism. Wesley was not out to start a new denomination, yet that is what occurred.
 - c) Rise of new educational institutions. To meet the needs of an increase in students seeking training for the ministry.
 - d) Increase of new churches. There was perhaps an increase near 300,000.
 - e) A new stress on missions, especially Indian missions.
 - f) A stress on philanthropic work.
 - g) A stress on social consciousness.
 - (1) The labor toward the Indians.

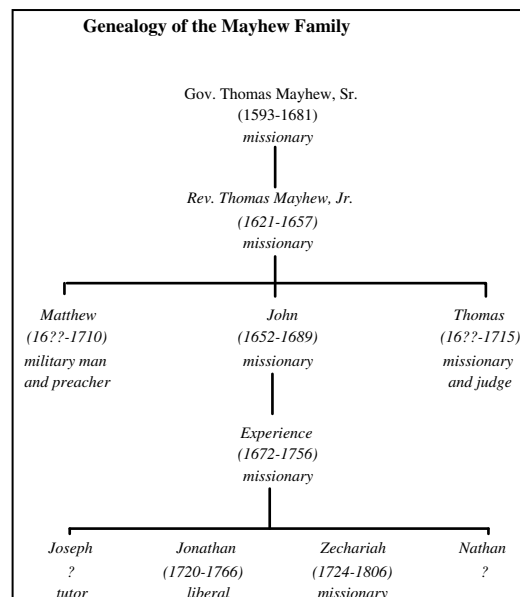


- (a) Introduction.
 Puritans believed that God had chosen them to build in the New World a redeemed society. Theoretically this society extended to the Indians. (The seal of Massachusetts depicts a crying Indian, ‘Come over and help us’.) Generally, however, Indians were believed to be inferior and, hence, enslavable (Pequot War of 1637) – Indians enslaved or sent to the West Indies. Clergy approved (Samuel Parris) and kept slaves.
- (b) Prior to King Philip’s War (1675).
 King Philip was the son of Massassoit, the Wampanoag chief who befriended the Pilgrims. Metacom, who took the English name Philip, became chief in 1662. By then relations between the colonists and Indians had become quite bitter over land ownership, broken treaties, and cultural misunderstanding. King Philip’s War was one of the most brutal and devastating Indian wars in US history.
 Two important early missionaries were the Mayhew family on Martha’s Vineyard, and John Eliot.

Indian Concentrations in the Early New England Period

Tribe	Area	Workers
1 Pequots	N. E. Conn.	Rev. Fitch
2 Mohegans	S. E. Conn.	Rev. Pierson
3 Narragansetts	Rhode Island	Roger Williams
4 Pawkunnawkutts	Vineyard	Mayhews
5 Massachusetts	Mass. Bay	John Eliot
6 Pawtucketts	N. E. Mass.	Rich Bourne
7 Algonquins	Vermont	Rich Bourne
8 Houstatonnocs	W. Mass.	John Sargeant

Genealogy of the Mayhew Family



- The Mayhew Family. In 1643 Thomas Mayhew, Jr., began the work among the Indians of Martha's Vineyard. By 1650 – over 100 converts. He died at sea in 1657 on a journey to solicit aid in the work.

The work was continued by his father Thomas Sr., for over 20 years. He was also governor of Martha's Vineyard.

The work was then taken up by a grandson, John Mayhew, and he was succeeded by his son, the 4th generation, Experience (1673–1758). John produced an accurate translation of the Psalms and John and wrote *Indian Converts* (1727).

- John Eliot (1604–90). “Apostle to the Indians”. Educated at Cambridge, assisted at First Church, Boston, after his arrival in 1631. In 1632 he became a teacher at Roxbury Church until his death.

He learned the Indian dialect and translated the Commandments and Lord's Prayer. In 1646 he began to preach in the native dialect. The colony set aside territory for several Indian villages (“praying Indians”). And in 1653 he published a catechism (first book printed in the dialect) as well as the N.T. in 1661 and the O.T. in 1663 in the Algonquian language.

King Philip’s War (1675–76), a massive Indian uprising, as a result of the popular resentment toward the Indians caused a setback in missions effort, though Christian Indians helped win the war.

(c) After King Philip’s War.

- David Brainerd (1718–47).
A Connecticut born fellow who, after conversion, entered Yale, in 1739 to prepare for the ministry. He was expelled from the college in 1742 for accusing one of his professors of being “as destitute of grace as a chair”. He was licensed the same year and appointed a missionary to the Indians by the Scottish Society for Propagating Christian Truth being assigned to the area around Albany and Stockbridge. He was ordained in 1744 by the Presbytery of New York then worked with the Indians in eastern Pennsylvania (His most significant work being done near Trenton, 130 converts the first year). In 1747 he contracted tuberculosis, was taken to Northampton and died there. Fame came as a result of the posthumous publication of his diary by Jonathan Edwards.
- Others: Eleazar Wheelock found an Indian missionary school for Whites and Indians (Moors Indian Charity School, later Dartmouth College). Edwards labored among the Indians at Stockbridge. Moravians did exemplary work (Zeisberger) among the Susquehanna tribes; Samuel Kirkland (Presbyterian) among the Seneca’s and Oneida’s.

(2) The labor toward the blacks.

(a) Introduction.

- 20 August 1619, Jamestown, Virginia. 20 indentured servants.
- Little success: African ritual, lack of literacy, few missionaries.
- Anglicans: Society for Proclamation of the Gospel in Foreign Parts (1701).
- Baptist and Methodist – simplicity of service, emotional message, non-education stress.
- Rise of independent churches -

First church, Silver Bluff, South Carolina (1773/75) under George Liele.

First African Baptist (1788) Savannah, Georgia, under Abraham Marshall.

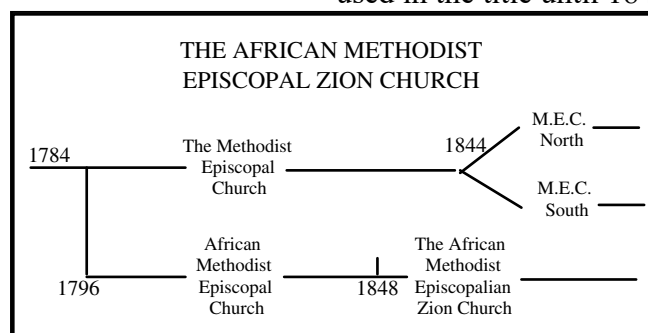
1776 – Harrison, St. Petersburg, Virginia.

1807 – First African Presbyterian in Philadelphia.

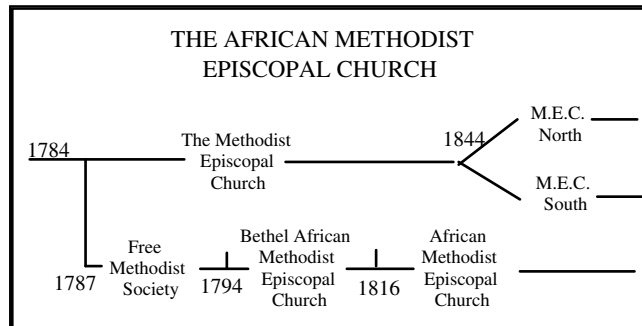
1809 – First African Baptist in New York City (later the Abyssinian Baptist Church of Adam C. Powell).

(b) The emergence of black denominations.

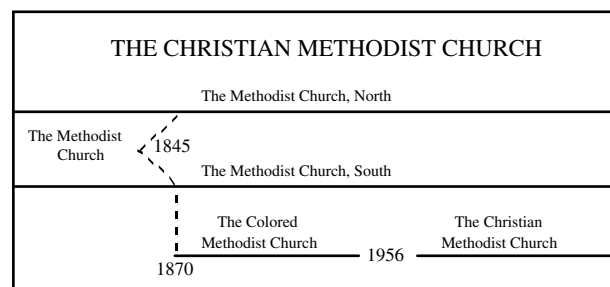
- The African Methodist Episcopal Zion Church (1796) split from John Street Methodist Episcopal Church in New York City. Leader, John Varick (1880 – 456,000; today – 1.3M members). “Zion” was not used in the title until 1848.



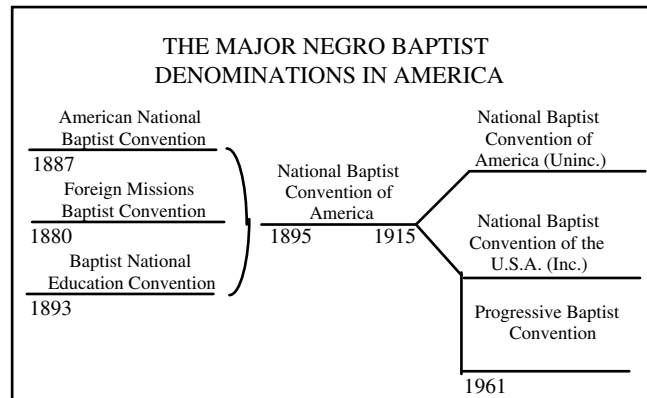
- The African Methodist Episcopal Church (1816).



- Richard Allen - slave, purchased freedom in 1777. Convert of Asbury. Methodist preacher (1780). Labored at St. George Methodist Episcopal Church.
- 1787 – formed the Free Methodist Society with Absalom Jones.
- 1794 – Bethel African Methodist Episcopal Church – Asbury ordained Allen.
- African Methodist Episcopal Church was formed in 1816 (Allen – first bishop). (1880 – 400,000 members; today – 1.6M members).
- The Christian Methodist Episcopal Church (1870). Drift of blacks from Methodist Episcopal Church after the Civil War prompted this. William Miles and Richard Vanderhorst. (Today – 466,000 members).



- The National Baptist Convention of the U.S.A. (1915).



- Steady move to erect societies to function voluntarily for black Baptists in the late 1800s.
- 1867 – Consolidated American Baptist Convention
- 1880 – Foreign Missionary Baptist Convention.
- 1893 – American National Education Federation Convention.
- These merged in 1915. (Today – 6.4M members).
- National Baptist Convention of America resulted over the charter of the denomination. (Today – 2.6M members).
- Progressive Baptist Convention (1961). Split from National Baptist Convention, USA over election procedures. 531,000 members.

- E. The 18th Century Evangelical Reaction: The Rise of Pietism and Revivalism.
1. The rise and influence of Pietism.
 - a. Pietism: Its meaning.

“A 17th century movement in the German Church which had as its purpose the infusion of new life into the lifeless official Protestantism of its time.” (from the *Oxford Dictionary of the Christian Church*.)
 - b. Pietism: Its characteristics.
 - 1) Pietists believed the German church was overly rationalistic (and was thus ignoring the centrality of true faith).
 - 2) Pietists believed experience was central to Christianity.
 - 3) Pietists stressed the practical fruit of faith. (They placed considerable emphasis on the outward signs of one’s holiness.)
 - 4) Pietists stressed the practical sermon distaining witty discourse.
 - 5) Pietists stressed pastoral activity.
 - 6) Pietists emphasized the notion of conversionism.
 - c. Pietism: Its history.
 - 1) In England.

John Hopper (1500–55).
Morning Star of Pietism.

John Bradford (1510–55).
Meditation for the Exercise of Mortification.

William Perkins (1558–1603).
Golden Chain.

Richard Sibbes (1577–1635).
most quoted 17th century writer.
A Breathing After God.
Bowels Opened.
Bruised Reed and Smoking Flax.

Richard Baxter (1615–91).
Kidderminster, Saints Everlasting Rest.
The Reformed Pastor.

A Call to the Unconverted.

John Bunyan (1628–88).
Pilgrim's Progress.

Jeremy Taylor (1615–67).
Art of Holy Living.
Art of Holy Dying.

- 2) In Holland
Dirck Coornhert (1520–90).
William Teelink (1579–1629).
William Ames (1576–1633).
Jacobus von Lodensteyn (1620–77).
- 3) In Germany.
—John Arndt (1555–1621).
“Wrote *True Christianity*.”

“In the first place, I wished to withdraw the minds of students and preachers from an inordinately controversial and polemical theology which has well-nigh assumed the form of an earlier scholastic theology. Secondly, I purposed to conduct Christian believers from lifeless thoughts to such as might bring forth fruit. Thirdly, I wished to guide them onward from mere science and theory to the actual practice of faith and godliness. And fourthly, to show them wherein a truly Christian life that accords with true faith consists, as well as to explain the apostle's meaning when he says, ‘I live; yet not I, but Christ liveth in me.’ etc. (Gal. 2:30).”

—Philipp Jakob Spener (1635–1705) “Father of Pietism”.
A Lutheran pastor in Strasbourg and Frankfurt.

Wrote *Pia Desideria* (*Holy Desires or Heartfelt Desire for a God-pleasing Reform of the true Evangelical Church*) (1675).

Christians should meet in small conventicles or *house meetings* to gain a better understanding of the Bible.

Lay persons should be allowed to exercise their spiritual priesthood.

Emphasis should be placed on the practical side of Christianity, as opposed to the merely intellectual side.

Controversies should be handled with a spirit of charity.

Theological training should be reorganized with higher standards being set for the religious life of both professors and students.

The pulpit should be used for instructing, edifying, and inspiring the people rather than for learned lectures on obscure or irrelevant points of doctrine.

—August Hermann Francke (1663–1727) A friend and follower of Spener. Appointed professor of Hebrew at the University of Leipzig in 1684. Converted in 1687. Left Leipzig to become professor of Oriental languages at the University of Halle. Later he became professor of Theology at Halle.

Nicholas Ludwig Graf von Zinzendorf (1700–60) and the Moravian Brethren (or Herrnhutters). Zinzendorf was a wealthy nobleman who was educated at Halle under Francke. Became the leader of a group of pietists made up largely of persecuted Christians from Moravia.

“No other Protestant body has been so awake to the duty of missions.” —Williston Walker. Moravian missionaries entered the West Indies (1732), Greenland (1733), Georgia (1735), New York (1741), and in the same century, South Africa, Egypt, and Tibet.

d Pietism: Its results.

- 1) Pietism breathed new life into many European churches.
- 2) Pietism was in part responsible for a major shift in emphasis in religious thought.
- 3) The emphasis on the internalization of faith (the experiential nature of true Christianity) seemed to take the place of objective character of truth.
- 4) The emphasis on the ethical renewal of man helped prepare the ground for an ethical understanding of the essence of Christianity.

Week 4: Monday, September 13, 2021**CHRISTIANITY IN THE ERA OF BRITISH COLONIALISM (1600–1760 Cont'd)****Lecture 1**

Topic: The Development of American Methodism
Eighteenth-Century Revivalism: Wesley and Wesleyanism
Due: Gonzalez, 2.275–290; Noll, 105–128

Lecture 2

Topic: The American Revolt and the Separation from Britain
Due: Noll, 129–147

E. John Benjamin Wesley and the Methodist Movement in America.

THE LIFE OF JOHN WESLEY			
			14 June 1738: <i>Converted at a Moravian meeting on Aldersgate St.</i>
			1739: <i>Preached First Open-air Sermon</i>
			1741: <i>Division with Whitefield and other Calvinists over Predestination</i>
	1720: <i>Entered Oxford</i>	1735: <i>Sailed for America</i>	1744: <i>First Methodist Conference</i>
17 June 1703: <i>Born</i>	1725: <i>Ordained Deacon</i>	1736: <i>Arrived in Savannah</i>	1751: <i>Married Widow, Molly Vazeille</i>
1707: <i>Charles Born</i>	1726: <i>Elected Fellow at Oxford</i>	1737: <i>Left for England depressed by Failure with Ministry and with Sophia Hopkey</i>	1758: <i>Wife Left Him</i>
1709: <i>Rescued from Fire</i>	1728: <i>Ordained Priest</i>		2 March 1791: <i>Died</i>
1714: <i>Admitted to Charterhouse</i>	1729: <i>Returned to Oxford and Joined "Holy Club"</i>		
1703-1720	1720-1735	1735-1738	1738-1791
EARLY YEARS	OXFORD YEARS	GEORGIA YEARS	PRODUCTIVE YEARS

1. John Wesley and 18th Century Revivalism.

- a) England in the eighteenth century – “the sick century”.
Scholars look at the 18th century and see three great movements: The Industrial revolution, the French revolution, and the Wesleyan Revival. This changed Europe.

There was a spiritual decline in England following the restoration of the Stuarts (the Enlightenment, Deism, materialism). When this began to bottom out there was a revival.

5 characteristics

- (1) Rationalistic upper class which rejected revelation from God.
- (2) Moralistic preaching – the characteristic sermon: “a colorless essay on moral virtues.”

- (3) Moral standards of the populace were low.
- (4) Law enforcement was savage.
- (5) Illiteracy was widespread.

b) John Wesley: the man (1703–91).

(1) His family.

“In his make-up, Anglican and Puritan were fused . . . the order and dignity of the one, the fearless initiative and asceticism of the other.” A. Skevington Wood

(a) His great Grandfather, Bartholomew Wesley was a Puritan during the Cromwellian era. He became a dissenter.

(b) Grandfather, John Sr, a Puritan educated under John Owen. At the Restoration he lost his church and his living.

(c) Samuel Wesley (Father), a dissenter. He saw the validity of Anglican Ecclesiology. He took a church at Epworth. He was a mediocre pastor, preacher. He married Susanna, a committed Puritan, they had 19 children.

(d) He was 15 of 19 children. Early education was at home. Susanna read them stories of the missionaries which gave them a view of the world as their mission field. At age six he was saved from a fire, “a brand plucked from the burning.” From 1713–1720 he studied Latin in Longdon, a slow student, then he went to Oxford.

(2) His education (Oxford, 1720–35).

He went to Christ’s Church College and earned his degree in 1725.

He was ordained as a deacon, then a priest in the Anglican Church. After that he was a teacher at Lincoln College, 1725–1729. He received his MA.

1729 – he left to help his father. While he was gone his brother Charles and George Whitefield met together to study the Bible, this developed into “The Holy Club” or

“The Bible Club” eventually called Methodists because they had a methodical approach to their devotion to Christ.

- (3) His Ministry in Georgia (1735–38).
He volunteered to become a chaplain missionary in the Georgia colony founded by George Oglethorpe. Debtors were brought to Georgia to establish a new colony. John became a missionary to the Indians and colonists. He came to save his soul and find grace through preaching.
- (a) He tried to impose high churchmanship on the colonists.
 - (b) He was unwise and naïve in his behavior. Two women professed adultery with Oglethorpe the Governor. Wesley accused the governor and alienated him.
 - (c) Courted Sophy Hopkey, it was rumored that she was his private mistress.
For this he was bound in chains and put in prison in Savannah. He escaped and returned to England.

“My chief motive is the hope of saving my own soul, I hope to learn the true sense of the Gospel of Christ by preaching it to the heathen.”

Wesley's later commentary on his Georgia experience.

“I continued preaching, and following after, and trusting in, that righteousness whereby no flesh can be justified. All the time I was at Savannah I was thus beating the air.”

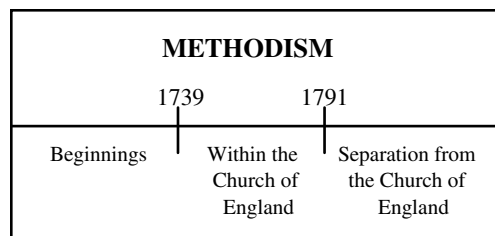
- (4) His conversion (24 May 1738, 8:45 p.m.).
- (a) The fact: Read the preface of Luther's commentary to Romans.

“In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt that I did trust in Christ, Christ alone, for salvation; an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.”

(b) The influences

- i. His training under his mother
- ii. Reading several books, Jeremy Taylor, William Lawes, Luther
- iii. His failure in Georgia
- iv. Moravian evangelists
 - a. On the ship over he travelled with Moravian evangelists.
 - b. The first man he met when he disembarked was a Moravian missionary, Spangenburg
 - c. Returned to England and met another Moravian Peter Boehler, the one who led him to Christ.
- v. His contact with Zinzendorf (1738) Because of the Moravian's influence, he went to spend four months with Zinzendorf.

(5) His ministry in England (1738–91).



Church doors were closed to him.

In 1739 Wesley joins George Whitefield in Bristol to learn open air preaching.

He preached to crowds of 3–4,000

Beginning in 1739–1749 he organized societies, small groups of people who would meet together once or twice in a week to reprove, instruct, and exhort one another. Not churches, he loved the Anglican church.

For the remainder of his life Wesley preached around 15 times per week (over 42,000 sermons). He travelled around 5,000 miles per year on horseback (around a quarter of a million miles). Crisscrossed England hundreds of times.

There was no blood bath in England like in the French Revolution because of the Wesleyan Revival.

1750 Marriage, it was a short-term unhappy marriage because he refused to settle down.

1778 Interpreted Armenianism in view of the extent of the atonement.

- (6) His death (1791) His last years were filled with disillusion over the American War for Independence. 1786 he travelled over 86 miles and preached three times daily. He didn't die of a malady, but just laid down and died.

c) John Wesley: His Major Theological Ideas. Armenian

(1) The doctrine of Original Sin.

The only major denomination not rooted in the Reformation.

He held to a Reformed Doctrine of sin—to a point, but not to salvation. If men repent God will do a second work of Grace and save them.

“Original sin is conceived as inbred sin, as innate corruption of heart and the innermost nature, as an evil root in man from which all other sin springs forth, both inward and outward sins.”

“All who deny this, call it ‘original sin,’ or by any other title, are but heathens still, in the fundamental point which differences Heathenism from Christianity. They may, indeed, allow that man have many vices; . . . But here is the shibboleth: Is man by nature filled with all manner of evil? Is he void of all good? Is he wholly fallen? Is his soul totally corrupted? Or to come back to the text, is “every imagination of the thoughts of his heart only evil continually”? Allow this, and you are so far a Christian. Deny it, and you are but a Heathen still.”

(2) The doctrine of Human Freedom.

“Both Mr. F(letcher) and Mr. W(esley) absolutely deny natural freewill. We both steadily assert that the will of man is by nature free only to evil. Yet we both believe that

every man has a measure of freewill restored to him by grace.”

- (3) The doctrine of Prevenient or Preparatory Grace.
“Can it be denied that something of this is found in every man born into the world? And does it not appear as soon as the understanding opens, as soon as reason begins to dawn? Does not every one then begin to know that there is a difference between good and evil; how imperfect soever the various circumstances of this sense of good and evil may be? . . .”

“This faculty seems to be what is usually meant by those who speak of natural conscience; an expression frequently found in some of our best authors, but yet not strictly just. For though in one sense it may be termed natural, because it is found in all men; yet properly speaking, it is not natural, but a supernatural gift of God, above all his natural endowments. No; it is not nature, but the Son of God, that is “the true light, which enlighteneth every man that cometh into the world.” So that we may say to every human creature, “He,” not nature, “hath showed thee, O man, what is good.” And it is his Spirit who giveth thee an inward check, who causeth thee to feel uneasy, when thou walkest in any instance contrary to the light which he hath given thee.”

- (4) The doctrine of Repentance.

“God does undoubtedly command us both to repent, and to bring forth fruits meet for repentance; which if we willingly neglect, we cannot reasonably expect to be justified at all: therefore both repentance, and fruits meet for repentance, are, in some sense, necessary to justification. But they are not necessary in the same sense with faith, nor in the same degree. Not in the same degree; for those fruits are only necessary conditionally; if there be time and opportunity for them. Otherwise a man may be justified without them, as was the thief upon the cross . . .; but he cannot be justified without faith; this is impossible . . . Repentance and its fruits are only remotely necessary; necessary in order to faith; whereas faith is immediately and directly necessary to justification.”

- (5) The doctrine of Justification.
“. . . we abhor the doctrine of Justification by Works as a most perilous and abominable doctrine; . . . we hereby

solemnly declare, in the sight of God, that we have no trust or confidence but in the alone merits of our Lord and Saviour Jesus Christ, for Justification or Salvation either in life, death or the day of judgment; and though no one is a real Christian believer (and consequently cannot be saved) who doth not good works, where there is time and opportunity, yet our works, have no part in meriting, or purchasing our salvation from first to last, either in whole or in part.”

- (6) The doctrine of Justifying Faith.
 “[Faith] is the gift of God.” No man is able to work it in himself. It is a work of omnipotence. It requires no less power thus to quicken a dead soul, than to raise a body that lies in the grave. It is a new creation. . . .”

“Only beware thou do not deceive thy own soul, with regard to the nature of this faith. It is not, as some have fondly conceived, a bare assent to the truth of the Bible, of the articles of our Creed, or of all that is contained in the Old and New Testament. The devils believe this, as well as I or thou! And yet they are devils still. But it is, over and above this, a sure trust in the mercy of God, through Christ Jesus. It is a confidence in a pardoning God. It is a divine evidence or conviction that “God was in Christ, reconciling the world to Himself, not imputing to them their former trespasses” and in particular, that the Son of God have loved me, and given Himself for me; and that I, even I, am now reconciled to God by the blood of the cross.”

- Relation of Repentance and Justification.

Q.1. What is it to be justified?

A. To be pardoned and received into God's favour; into such a state, that, if we continue therein, we shall finally be saved.

Q.2. Is faith the condition of justification?

A. Yes; for everyone who believeth not is condemned; and everyone who believes is justified.

Q.3. But must not repentance, and works meet for repentance, go before this faith?

A. “Without doubt; if by repentance you mean conviction of sin; and by works meet for repentance, obeying God as far as we can, forgiving

our brother, leaving off from evil, doing good, and using his ordinances, according to the power we have received.”

- (7) The doctrine of the believer's security.
“... we preach assurance as we always did, as a common privilege of the children of God; but we do not enforce it, under the pain of damnation, denounced on all who enjoy it not.”

“The testimony of the Spirit is an inward impression of the soul, whereby the Spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me, and given Himself for me; and that all my sins are blotted out, and I, am reconciled to God.”

“ ‘The answer of a good conscience toward God.’ By the fruits which He hath wrought in your spirit, you shall know the testimony of the Spirit of God. Hereby you shall know that you are in no delusion, that you have not deceived your own soul.”

- (8) The doctrine of Christian Perfection [Entire Sanctification].
“I know no persons living who are so deeply conscious of their needing Christ both as Prophet, Priest, and King as those who believe themselves, and whom I believe, to be cleansed from all sin—I mean all pride, anger, evil desire, idolatry, and unbelief. These very persons feel more than ever their own ignorance, littleness of grace, coming short of the full mind that was in Christ, and walking less accurately than they might have done after their Divine Pattern; are more convinced of the insufficiency of all they are, have, or do to bear the eye of God without a Mediator; are more penetrated with the sense of the want of Him than ever they were before. . . . “Are they not sinners?” Explain the term one way, and I say, Yes; another, and I say, No.”

“I dislike your supposing man may be as perfect as an angel; that he can be absolutely perfect; that he can be infallible, or above being tempted; or that the moment he is pure in heart he cannot fall from it.”

- (9) The doctrine of the failure of faith.
“(1) The divine seed of loving, conquering faith, remains in him that is born of God. “He keepeth himself,” by the grace of God, and “cannot commit sin.” (2) A temptation arises;

whether from the world, or the devil, it matters not. (3) The Spirit of God gives him warning that sin is near, and bids him more abundantly watch unto prayer. (4) He gives way, in some degree, to the temptation, which now begins to grow pleasing to him. (5) The Holy Spirit is grieved; his faith is weakened; and his love of God grows cold. (6) The Spirit reproves him more sharply, and saith, "This is the way; walk thou in it." (7) He turns away from the painful voice of God, and listens to the pleasing voice of the tempter. (8) Evil desire begins and spreads in his soul, till faith and love vanish away: he is then capable of committing outward sin, the power of the Lord being departed from him."

2. Charles Wesley (1707–88): The man who set the Wesleyan Revival Singing.

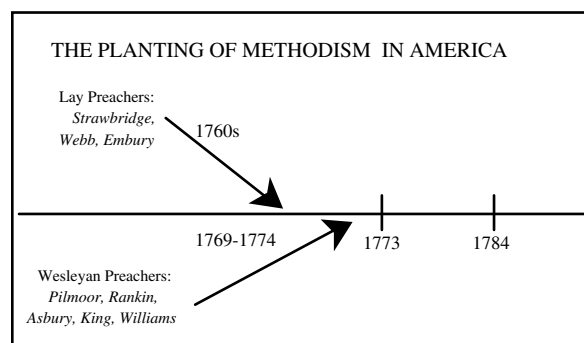
- "It is well known that more people are drawn to the tabernacles of Methodists by their attractive harmony, than by the doctrine of their preachers. . . . Where the Methodists have drawn one person from our communion by their preaching, they have drawn ten by their music." Leaver, Robin A. "The Hymn Explosion" *Christian History* 10 (1991):17.

3. The extension of Wesleyan/Methodism into the British Colonies.

a) The background.

- (1) Whitefield's ministry paved the way for Wesley's assistants.
- (2) Devereux Jarratt's work in Dinwiddie and Chesterfield counties aided Wesley's workers. Encouraged people to join them.

b) The Early Methodists.



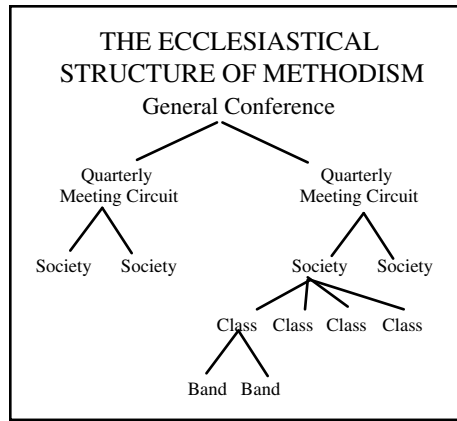
- (1) Robert Strawbridge (1781 d.) – arrived from Ireland ca. 1760, settled in Sandy Creek, Maryland (20 miles from Baltimore). Held meetings in his home, itinerated in Pennsylvania, Delaware, and Virginia.
- (2) Philip Embury (1728–73–75) – The first Methodist preacher in N. America. He was born in Ballingrane, Ireland, baptized a Lutheran. Converted (1752) became a Methodist. 1760 immigrated to America, joined the Lutheran Church. He preached in New York City. 1770 moved to Washington County, NY and established the first Methodist society north of New York City.
- (3) Thomas Webb (1724–96) – arrived from England (1755), but returned in 1765, converted under Moravians, returned to Albany, then Philadelphia (1767–68).

- c) Wesley's appointees.
- 1769 - Joseph Pilmoor, Richard Boardman (Wesley's Assistant), Robert Williams.
 - 1770 - John King.
 - 1771 - Francis Asbury – Organizer of American Methodism, Richard Wright.
 - 1773 - Thomas Rankin, George Shadford, Joseph Yearby.
 - 1774 - James Dempster, Martin Rodda, William Glendenning.

(Methodism was closely related to Anglicanism, American organizers were not officially ordained by Wesley, merely a sending agent. Methodism was hindered during revolt since it was tied to Anglicanism.)

- d) Francis Asbury (1745–1816) – The organizer of American Methodism.
- (1) His early years in England (1745–71).
Born of a gardener, mother was godly. Limited schooling. Converted at age 14. At 16 he became an itinerant preacher.
 - (2) His years in America (1771–1816).
In 1771, he volunteered to be a missionary to America. Came in Oct., was persecuted during the War for Independence. Fled to Delaware for some 20 months.
- e) The structure of American Methodism.
- (1) 1784 – Wesley ordained Thomas Coke and sent him to America as joint superintendent with Asbury.

- (2) Christmas 1784 at Baltimore—Methodist Episcopal Church formed, Coke ordained Asbury as co-equal, but Asbury used the title of “Bishop.”



Week 4: Monday, September 13, 2021**CHRISTIANITY IN THE ERA OF BRITISH COLONIALISM (1600–1760 Cont'd)****Lecture 2**

Topic: The American Revolt and the Separation from Britain

Due: Noll, 129–147

F. The American Revolt, the separation from Britain.

There are two basic questions that must be addressed when we look at the American separation from Britain.

- 1) Is the resulting war, a “just war?” and is this war justifiable in light of biblical teaching about respect for the authority of the government?

This has been much debated ever since the 1760s with no central consensus.

My view is, and you should read the journal article from the *Journal of Military Ethics*, for the rationale, but I agree with their comments that in light of the development of the Christian doctrine of Just War, that it was indeed justified.

*Caveat, not everything done in a just war is just, in the same way not everything done in an unjust war is inherently wrong.

We are corrupt, self-centered creatures living in the Devil’s world, and often sin in the midst of doing the right thing.

To the second part, I do believe that in the thinking of most of the leaders, most of whom had a devout, focused Christian life, that they truly believed that their liberty of conscience was threatened by Britain and the very real possibility of the threat of being forced back into Anglicanism, and that the King and Parliament had significantly violated English Common Law, and the laws related to the colonies and they were justified after many years of negotiations, letters, cajoling, most of which was rudely and intentionally ignored, that there only recourse was to separate from the mother country, which entailed war.

- 2) What is the role of Christianity and the Bible on the thinking of the Founding Fathers?

We will answer this to the affect that though there were other influences, the most dominant which controlled everything else was that of a Judeo-Christian world view that upheld the six Divine Institutions.

The Foreign Policy of the British Government Toward the British American Colonies		
1721	1763	1776
Period of Undefined Policy	Period of Statutory Neglect	Period of Intense Legislation
Navigation Act, 1660 Navigation Act, 1663 Navigation Act, 1673 Navigation Act, 1696 Woolens Act, 1697	Hat Act, 1732 Molasses Act, 1733 Iron Act, 1750	Sugar Act, 1764 Currency Act, 1764 Stamp Act, 1765 Quartering Act, 1765 Townshend Act, 1767 Tea Act, 1773 Coercive Act, 1774

I would add vindictive, the new Chancellor of the Exchequer ignored all precedence and determined to pay off England's debts on the back of the colonists.

The Events Leading to the American Revolution		
	British Policy	Colonial Response
The Grenville Tax Program	Sugar Act (1764) Currency Act (1764) Stamp Act (1765) Quartering Act (1765)	Stamp Act Congress (1765) (Internal vs. External Tax)
Rockingham The Townshend Tax Program	Declaratory Act (1766) Glass, Lead, Paint, Paper, Tea Acts (1767)	
The North Tax Program	Tea Act (1773) Coercive Acts (1774) Quebec Act (1774)	Boston Massacre (1770) Committee of Correspondence (1772) Boston Tea Party (1773) First Continental Congress (1774) Declaration of Rights and Grievances Battles at Lexington and Concord (1775) Second Continental Congress (1775) Declaration of the Causes and Necessity of Taking up Arms Bunker Hill (1775) Declaration of Independence (1776)

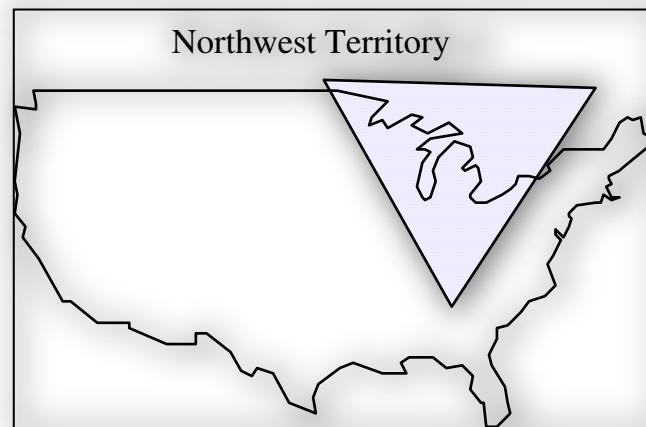
The Revolutions in America and France		
	American	French
	1776	1789
Foundation	Locke (Treatises on Government, 1689)	Voltaire Rousseau Diderot
Nature	mild	radical
Cause	Enchantment with Rationalism	Disillusion with Rationalism
	Post-Millennialism	State Religion Industrial Revolution

1. Religion as a cause of the revolution.

- b) The fear of the state imposition of Episcopalianism: the experience of dissenters in Virginia.

Isaac Backus, the Baptist: “Where Episcopalians had all power of government, they have never allowed others so much liberty.”

- c) The fear of British sponsored Catholic encroachment. Great Britain gained Canada by the Treaty of Paris at the end of the French and Indian War (Seven Years’ War in Europe), Quebec also in the Quebec Act of 1774. In the area of the old Northwest Territory (Ohio, Indiana, Illinois), and all the land between the convergence of the Mississippi and the Ohio Rivers and north. The British officially sanctioned Catholicism in these territories. This was a source of fear for those people grounded in Reformation theology.



- d) The mindset for monarchical limitation: the dominant politico/religious philosophy.

(1) The influence of the Bible

“the Holy Scriptures were the most important source of authority for America’s founders.” Mark David Hall

“in 1776, every colonist, with the exception of about two thousand Jews, identified himself or herself as a Christian. Approximately 98 percent of them were Protestants, and the remaining 2 percent were Roman Catholics.” Mark David Hall, *Did America Have a Christian Founding?*

(a) Donald Lutz

1. 1983—Dr. Donald Lutz, Political Science Prof., Univ. of Houston. Ten-year project analyzed over 15,000 political documents from 1760–1805; 3,154 citations evaluated.
2. The most often quoted source for political ideas was the Bible, mostly the Old Testament, over 1/3rd of all direct quotes.
3. The next most quoted source is quoted 1/4th as frequently, John Locke.
4. Another 60% of all references came from authors whose original source goes back to the Bible.

(b) Examples from early colonial documents and leaders:

“I do believe in one God, the creator and governor of the universe, the rewarder of the good and the punisher of the wicked. And I do acknowledge the Scripture of the Old and New Testament to be given by Divine inspiration.” Oath for every legislator to take, Pennsylvania constitution, 1776

“Christianity and religion are identified. It would be strange, indeed if with such a people, our institutions did not presuppose Christianity.” John Marshall, Chief Justice

“We’ve staked our future on our ability to follow the Ten Commandments with all of our heart. We have staked the whole future of American civilization, not upon the power of government, far from it. We’ve staked the future of all our political institutions upon our capacity ... to sustain ourselves according to the Ten Commandments of God.” James Madison, Fourth President of the USA [1778 to the General Assembly of the State of Virginia]

“We the people of the United States, in a firm belief of the being and perfections of the one living and true God, the creator and supreme Governor of the world, in His universal providence and the authority of His laws.” Connecticut’s William Williams who was both a signer of the Declaration, and a member of CT’s ratification convention for the Constitution.

“Without morals a republic cannot subsist any length of time; they therefore who are decrying the Christian religion, whose morality is so sublime and pure ... are undermining the solid foundation of morals, the best security for the duration of free governments.” Charles Carroll, Signer of the Declaration of Independence; [Letter to James McHenry on November 4, 1800.]

“The safety and prosperity of nations ultimately and essentially depend on the protection and the blessing of Almighty God, and the national acknowledgement of this truth is an indispensable duty which the people owe to Him.” John Adams.

“No nation has ever yet existed or been governed without religion nor can be. The Christian religion that has been given to man is the best religion that has been given to man and I, as Chief Magistrate of this nation, am bound to give it the sanction of my example.” Thomas Jefferson

(2) The influence of Locke’s political theory.

- (a) John Locke (1623–1704), philosopher of political science, reared a Puritan. Held to the authority of Scripture, but also the authority of Reason.

“The holy Scripture is to me, and always will be, the constant guide of my belief, and I shall always hearken to it, as containing infallible truth relating to the things of the highest concernment.” John Locke

“Not that any to whom the gospel hath been preached shall be saved, without believing Jesus to be the Messiah; for all being sinners, and transgressors of the law, and so unjust, are all liable to condemnation unless they believe, and so through grace are justified by God for this faith, which shall be accounted to them for righteousness.”

John Locke, *Reasonableness of the Christian Faith*, 52, sec 227

- (b) John Locke and “A Letter Concerning Toleration”: A theory in synopsis.

Locke's “Letter” is a philosophical defense of laissez-faire liberalism in both religion and politics. He wrote in the context of the suppression of sectarian rights and the waves of religious persecutions in the 1680s that witnessed the death of Algernon Sidney, a friend and writer of

Discourses (1683), and his own political exile. In the treatise Locke expressed both his political and religious theory in seminal form.

An analysis is presented here because of the obvious parallels to the American political theory.

1. Locke's Theory of the Autonomous Spheres: State and Church.
 - a) The State.
 - functions to protect property privilege.
 - has no power over religious societies or individual religious beliefs.
 - (1) It is not given the care of souls [care only by consent].
 - (2) It has no authority over religious belief.
 - has no power to impose without consent.
 - protects life and property.
 - b) The Church
 - is a free, voluntary, spontaneous society.
 - has authority of leadership by consent only.
 - has no recourse to force (instruments and only exhortation, admonition and advice).
 - has no jurisdiction in civil matters.
 - functions to teach and exemplify peace and goodwill to all.
 - has no power to enforce religious faith (i.e., free and voluntary).
 - meets to witness, proclaim views and draw others by love.
2. Locke's Theory of Religion and Religious Society.
 - a) Man and Religion.
 - "everyone is orthodox to himself".
 - care of one's soul is each individual's duty.
 - as to salvation it is impossible to trust anyone.
 - coercion is opposed to faith.
 - man must follow the dictates of his own conscience.
 - man's chief cares: his soul and public peace.
 - everyman is his own judge (the supreme and absolute authority).
 - b) Society and Man.
 - each church is a voluntary society.
 - each church is orthodox to itself.
 - the church has no recourse to force.
 - authority of church and state is by delegation and consent.
3. Locke and Religious Limitation.
 - a) Christian faith - the fundamentals.
 - all are free of domination by anyone in matters of religion.
 - there is to be freedom of opinion except for infidels and apostates.
 - what one must believe.

1. That God exists.
 2. That God must be worshipped.
 3. Immortality.
 4. That one must obtain God's favor.
 5. That the Bible is true ("express words of Scripture").
 6. That the conscience is free.
- b) Christian faith and the duty of state.
- to oppose all who undermine the civil authority.
 - to oppose the intolerant.
 - to oppose treason.
 - to oppose atheists.

Summary: Locke opposed any authority (religious or civic) that is not erected by voluntary consent; he feared the concentration of any authority that is not limited and regulated by the authority granted by the ruled.

- toleration has limits [not turks, atheists, or the intolerant].
- toleration for all who accept the Bible.
- he opposed State-Church union as he does a theocracy and a Bible commonwealth.
- he was not a religious libertarian. He opposed authority that is over the conscience.
- he favored the freedom of conscience.

(c) John Locke and the *Two Treatises on Government*.
In the first he argues more from the Bible, in the second he argues more from philosophical presuppositions.

(3) The influence of Scottish Common Sense Philosophy.

(a) Four foundational beliefs in SCSP:

- There is a God
- God placed into every individual a conscience a moral sense written on his or her heart
- God established first principles in areas such as law, government, education, politics, and economics and these first, or transcendent guiding principles could be discovered by the use of common sense, logic and reason.
- There was no conflict between reason and revelation.

(a) The Scottish Enlightenment Thinkers.

Francis Hutcheson
Thomas Reid
Adam Smith
Dugald Stewart

(b) The Common Sense theory of knowledge.

To achieve intellectual confidence and social cohesion Common Sense theorists “achieved these goals by arguing that all human beings possessed, by nature, a common set of capacities—both epistemological and ethical—through which they could grasp the basic realities of nature and morality. Moreover, these human capacities could be studied as scientifically as Newton studied the physical world. Such rigorous study, especially of consciousness, would yield laws for human behavior and ethics every bit as scientific as Newton’s conclusions about nature” [Noll, *The Scandal of the Evangelical Mind*, 84–85].

(c) The Scottish Common Sense influence on America.

“In the United States this Scottish form of Enlightenment came to dominate intellectual life for more than the first half-century of the nation’s history. ... the most articulate spokesman for the common-sense principles of the American Enlightenment were Protestant educators and ministers” [Noll, 85].

“The intuitive philosophy provided by the Scots offered an intellectually respectable way to establish public virtue in a society that was busily repudiating the props upon which virtue had traditionally rested—tradition itself, divine revelation, history, social hierarchy, an inherited government, and the authority of religious denominations” [Noll, 87].

2. Chronology of events (These notes are a rough draft)

a. **In the beginning:** Initial Charters and Colonies.

British colonies were founded at the expense of private individuals, or groups and not at the expense of the British government. (Edmond Morgan, 9)

N.B. On Property. Nearly every inhabitant of every colony made his living from the soil. ... this widespread ownership of property is perhaps the most important single fact about the Americans of the Revolutionary period. They were not divided as much by rich and poor as those in Europe, most came with the expectation of a better life, and most achieved it. Ownership of property gave economic independence as well as political independence to the average American. (Morgan, 7). Earlier assumptions that ownership of property restricted suffrage were wrong, most men owned property.

Generally, the British government until 1763 left the colonies alone. The colonies were founded under private enterprise licensed by the King, but not paid for by the government. For this reason, they developed a strong sense of independence. Parliament had authority over foreign policy and trade but left domestic policy to the elected assemblies of the colonies.

b. **1649** Parliament acknowledged that only the House of Burgesses could tax Virginians.

By the 1650s Britain attempted to redefine the relationship to her advantage. The colonials resisted, no resolution was found.

During the late 17th century: James 1 created huge tensions between crown and parliament, Charles 1 continued this which led to the Puritan/Parliament war with the king and the execution of Charles 1. The underlying problem was that the Stuart monarchs were setting themselves over English Common Law.

Another form of government ensued, still based on English common law, but also expanded the authority of Parliament.

Following the death of Oliver Cromwell, his son Richard could not continue, and Charles II was recalled to be the King.

c. **Charles II (1660–1685)**, who imposed strong policies, recognized the right of Rhode Island and Connecticut to govern themselves.

d. **1680s James II (6 Feb 1685–23 Dec 1688)** attempted to unite all of the New England colonies under the direct of control of the Crown; charters of NY and Mass. were denied legal status, the colonists in NE were subjected to the “ ‘Absolute and Arbitrary’ rule of the King’s deputy, Edmund Andros. Andros attempted to levy taxes without the assemblies’ consent, imposed Anglican observances on the Puritans of Massachusetts. The Stuart monarchs forced an administration on the colonies that ‘effectively denied any role, voice, or honor for most colonial leaders.’ ” [Brendan McConville, 2006, 35, 38 as quoted by Declaration, 9]

- e. **1688** When **William and Mary** came to the throne the Stuarts' colonial policies were rejected and the English government officially recognized its dependence on the consent of the people's representatives. Morgan: the colonists naturally assumed that their own struggles to "[tame] the royal governors ... as Parliament tamed the King" were now vindicated (Morgan, 1992: 9). But this was not so.
- f. **1697 British Board of Trade** recommended that Parliament bring the colonies directly under the control of the crown. Parliament never attempted this, but this was again threatened when the NY legislature refused to cooperate with its royal governor (Declaration, 9]

N.B. Following the upheavals with the Stuarts and the growing strength of Parliament, Parliament itself replaced the King as the embodiment of the Crown's will—this was known as the "King in Parliament" asserting that Parliament represented the collective will of the entire empire. Basically, asserting the authority of Parliament as "final, unqualified and indivisible." Many in Parliament rejected this including William Pym, Lord Camden, the Duke of Newcastle, William Pitt, and Edmund Burke. Their voices were overcome by the circumstances of the Seven Years War, which brought a recession to England.

- g. **1763** England defeated France in the Seven Years War (the French and Indian War in the colonies). This left England with significant debt.

George Grenville "a wily and humorless statesman with a head for figures" became Chancellor of the Exchequer who began to pursue the American dollar with a vengeance. (Morgan, 15)

- h. **1764, April 5** Parliament asserted this new theory of its sovereignty with the first direct tax on the colonies' internal commerce, **the Sugar Act** (also known as the Plantation Act or Revenue Act). This was an attempt to end the smuggling trade in sugar and molasses (which was needed to make rum).
- i. **1764 Currency Act** – Banned colonial paper money as legal tender in private transaction. Colonial governments immediately opposed it and petitioned to repeal it. Parliament rejected all American petitions and refused to consult with colonial agents. This severely restricted trade the colonies depended on. Resulted in a severe depression in the American colonies. 1770 Parliament revised the Act and allowed NY to issue bills for all types of debt. 1773 allowed colonial legislatures to print bills to cover costs.
- j. **1765 The Stamp Act**

These two Acts produced a strongly united opposition from the colonies based on their view that the colonists could not be taxed without their consent (Morgan, "Foreword" by Joseph Ellis).

"The Stamp Act Congress exemplified the colonists' moderation. The delegates' solutions were defensive in nature: a boycott of British goods, a declaration and petitions protesting Parliament's taxes, all to be sent to Britain. These documents made clear what

the colonies had maintained since their founding: the colonies were subordinate to Britain, and accepted Parliamentary authority over their external affairs as they had for over a century of trade regulations. However, they maintained that no power could justly deprive them of their rights as Englishmen to be tried by a jury of their peers and to be exempt from taxation without representation (Morgan 1992: 26–27).” [Declaration, 12]

- k. **1767 The Townshend Acts** A series of acts and duties related to paying the expenses of quartering troops stationed in the colonies, the Revenue Act which imposed direct duties, or taxes on lead, glass, paper, paint, and tea for the purpose of regulating trade, but mostly to raise money; the third acts established a large bureaucratic network in the colonies for everything from raising money to enforcement to spying on American business. And the fourth was the Tea Act.

These Acts resulted in colonies paying taxes to two authorities: the colonial assemblies, and Parliament. Also provided for admiralty courts to summon suspects to trial far from their homes. [Declaration, 10]

- l. **April 1770 Parliament repealed the Townshend Acts**

N.B. 1770 By 1770 the Colonists had concluded that Parliament lacked the authority to legislate for the colonies at all (Morgan, Foreword by Joseph Ellis)

Then James II who was a failure and ousted by Parliament and replaced by William of Orange.

****This instability led to different interpretations of the relationship with the colonies.**

Three years of relative calm. Parliament continued to assert its claims of sovereignty. Customs officers were kept in place.

- m. **1773 Parliament passed the Tea Act to revive the financially failing East India Company**

The basic legal problem here, which was insulting to the colonists, was that Parliament claimed that the colonists did not need personal representatives whom they voted for. That Parliament represented all Englishmen throughout the colony there were in his words, virtually represented. And Parliament simply asserted their supreme power without legal foundation.

Edmund Morgan characterized this a “specious nonsense.” And was rejected by many in Parliament.

It was clear to many in the colonies, including Thomas Hutchinson, the British governor of Mass., that the English and American interests were at odds, and the decisions Parliament made were no longer in the best interests of the colonies.

The lack of real representation isolated American interests. Since 1733 the Molasses Act and many of these subsequent acts penalized American Merchants and enriched British.

n. 1774 The Coercive Acts

Dismissing petitions from Massachusetts, Parliament passed the Coercive Acts of 1774. These acts “struck at the very roots of local self-government long enjoyed in Massachusetts ...” (Knollenberg 2002: 125). They shut down Boston’s harbor, revoked Massachusetts’ royal charter, prohibited town meetings, gave the governor a wide array of emergency powers, and allowed him to quarter troops on Bostonians’ private property.

This is when things got really interesting. The colonists used a judo technique of logic to turn this back on Parliament.

Patterson and Gill state it like this:

The colonists also employed the latest in natural law theory to support their cause. If Parliament could legally ignore their charters, they could legally ignore Parliament. In 1766, citing John Locke, Wollaston and others, Richard Bland reminded his audience that the first colonists had possessed a natural right to emigrate, and had crossed the Atlantic at their own expense. The Crown, therefore, had no right to require that they obtain charters.

Either the colonists voluntarily and conditionally consented to the charters, or the charters were unjustly imposed (Hyneman & Lutz 1983: 75). If the colonists had consented, they could withdraw their consent if Britain violated the charters. These arguments for the natural right of emigration and property acquisition followed the natural law philosophy of Locke, and a long consensus in international law as interpreted by Hugo Grotius and Emer de Vattel.

o. April 19, 1775 Outbreak of hostilities at Lexington and Concord. Jonas Clarke, pastor of the Church at Lexington (the previous pastor was John Hancock’s father), was giving shelter to Samuel Adams and John Hancock. The British soldiers were marching to Lexington to capture them, and to Concord to confiscate the colonists’ arms and armory. When Paul Revere sounded the alarm, then Pastor Clarke called out the Lexington minute men, who were also the men of his congregation. They stood in Lexington green initially as a show of force, but had no intent to resist. The British advanced in a hostile matter. They were observed by approximately 70 bystanders, black and white.

At some point shots were fired. Eighteen Americans were killed. Among the wounded a white patriot, John Robbins and a black patriot and slave, Prince Estabrook. For his bravery in their cause of liberty, Estabrook was given his freedom.

p. Second Continental Congress

Refused to authorize revolution; Colonists created a defensive army and issued, “the Declaration of the Causes and Necessities of Taking up Arms” and “the Olive Branch Petition”

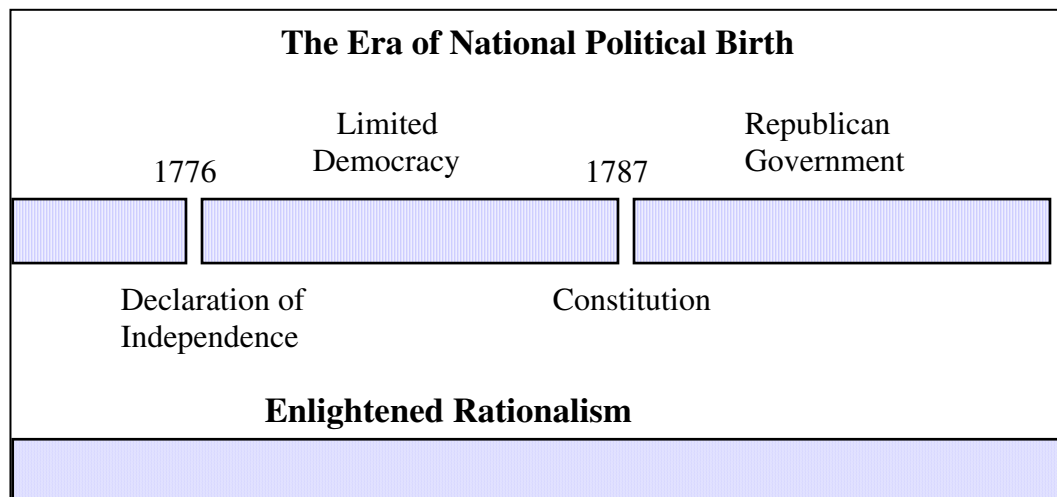
Written primarily by John Dickinson, a declaration of self-defense. It contended that the colonists were fighting because of British provocation, “not for glory or for conquest”, but “in defense of the freedom that is our birthright” and “for the protection of our property”. Crucially, it promised Britain that the colonists would lay down their arms as soon as aggression ceased. Declaration,

Claim: “by virtue of their charters, the British constitution and the principles of natural law, the colonial assemblies have ‘legitimate authority’ to resist Parliament’s aggression ... at this juncture in 1775 they were, after all, not seeking independence or revolution” Declaration, 8

3. Religion and the Declaration of Independence (1776).

Thomas Jefferson, George Washington, Benjamin Franklin, and John Adams are frequently said to have been Deists who only gave lip service to any Christian statements. Hannah, contradicting or ignoring Peter Lilbeth’s mammoth documentation, quotes historian Joseph Ellis (see Barton’s critique of Ellis’s honesty, *Jefferson Lies*, 42) Washington was a lukewarm Episcopalian. Lilbeth’s massive tome on Washington documents his claim that Washington was a devout 19th century Anglican who truly believed the Anglican creeds.

While Jefferson and Adams in later life held to what were unitarian views of God, quotations to this effect come from the later periods of their lives following the 1780s. Based on their backgrounds and rearing in Anglican (Jefferson) and Congregational (Adams) churches they undoubtedly had an orthodox view of Christ and salvation until much later in life (see below).



a) The drafters of the Declaration and religious faith.

(1) Thomas Jefferson (April 3 1743–July 4, 1826) the prominent pensman.

Thomas Jefferson,
Notes on Virginia

The legitimate powers of government extend to such acts only as are injurious to others. But it does no injury for my neighbor to say there are twenty gods, or no God. It neither picks my pocket nor breaks my leg.

2:219:25

(2) Summary

He grew up during this time and later was friends with some of the renowned preachers and evangelists during that time.

In later life Jefferson lived through the Second Great Awakening. In my opinion there was much good that come from the first one, and some from the second, but a lot of evil and legalism and heresy came out of the second, along with a lot of good. The difference was between the rural and more urban or settled areas.

David Barton builds a defensible case that the shifts in Jefferson's beliefs mirrored the changes that took place in Virginia between the first and second Awakenings during his lifetime.

(3) Jefferson's education

- (a) For his first 15 years until 1758 Jefferson attended the St. James' Anglican church of Northam parish with his family; the church was pastored by the Rev. William Douglass.

The family then moved to Albemarle County and attended the Fredericksville Parish Anglican Church, pastored by Rev. James Maury, from 1758 to 1760. Thomas attended Maury's school. He then entered William and Mary College, another Anglican school.

At this time the Anglican Church was scripturally solid, Calvinistic, orthodox Christian.

At college each day there were morning and evening prayers from the Book of Common Prayer, along with lengthy Scripture readings.

Scottish Presbyterian Dr. William Small was Jefferson's favorite instructor. Small was an orthodox believer who taught the Scottish Common Sense philosophy, the Scottish branch of the Enlightenment.

1. There is a God
2. God placed into every individual a conscience a moral sense written on his or her heart
3. God established first principles in areas such as law, government, education, politics, and economics and these first, or transcendent guiding principles could be discovered by the use of common sense, logic and reason.
4. There was no conflict between reason and revelation.

(b) From 1760s until 1776

In 1768 he became a vestryman, in his local Anglican church and to assume the role pledged to his belief and conformity to the Doctrines and Discipline of the Church of England, which was still extremely sound doctrinally.

This was in the early fourth decade of the Great Awakening. He was friends with some of the great Awakening preachers of Virginia like Devereaux Jarrat. The revivals of the GA had profoundly impacted the churches in VA during this time.

He married Martha Wayles Skelton who was a devoted believer in 1772.

Jefferson was brilliant, well read, and very complex in his thinking which transitioned over the years.

(4) Was Jefferson a Deist?

It is often claimed that Jefferson was a deist, but this is not borne out in his writings. Deism has a totally absentee landlord for a god, this was not Jefferson's understanding or that in the DI.

- When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a⁵
- We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.⁶
- We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions⁷
- And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.⁸

This was written in 1776, later that year he gave a major speech in the VA state legislature arguing for the disestablishment of the Anglican Church as the official denomination of VA. His notes for that speech are preserved in his notes. He states

The fundamentals of Christianity as found in the Gospels are 1. Faith 2. Repentance. That faith is everywhere explained to be a belief that Jesus was the Messiah Who had been promised. Repentance was to be proved by good works.

The fundamentals of Christianity were to be found in the preaching of our Savior which is related to the Gospels. ... The Apostles Creed was by them taken to contain all things necessary to salvation and consequently to a communion.

⁵ [*The Declaration of Independence*](#) (Oak Harbor, WA: Logos Bible Software, 1998).

⁶ [*The Declaration of Independence*](#) (Oak Harbor, WA: Logos Bible Software, 1998).

⁷ [*The Declaration of Independence*](#) (Oak Harbor, WA: Logos Bible Software, 1998).

⁸ [*The Declaration of Independence*](#) (Oak Harbor, WA: Logos Bible Software, 1998).

At that time, many states had established denominations supported by the state. Jefferson's problems weren't with Christianity or its expression in various denominations, but in the establishment of one over another in the various colonies or states.

In these notes Jefferson used dozens of Scriptures to prove his points. Something he rarely did but suggests a thorough knowledge of the Scripture.

As the years went by Jefferson changed his views. It is very likely that this was the result of the loss of his wife Martha in 1782.

Barton sets forth in detail a well-supported and plausible view of Jefferson's changes as parallel to the changes seen in the second Great Awakening doctrines that became prominent in Virginia.

(5) Conclusion

Evidence suggests a strong possibility that Jefferson was a believer in his youth and held to orthodox views of Christianity. But as the years went by, he questioned some of these and may have modified some of these, but he was never an atheist or probably not even a deist, and certainly was not anti-Christian, anti-religion and never advocated a purely secular society with the isolation and/or removal of Christian elements.⁹

We often note that the citations related to these founders' views come from much later in life, and not from the youth, or early careers.

⁹ These notes on Jefferson reflect the arguments of David Barton *The Jefferson Lies*, and others.

27 September 1825

Letter, **Thomas Jefferson**
to James Fishback

Reading, reflection, and time have convinced me that the interests of society require the observation of those moral precepts only in which all religions agree [for all forbid us to murder, steal, plunder, or bear false witness], and that we should not intermeddle with the particular dogmas in which all religions differ, and which are totally unconnected with morality... The varieties in the structure and action of the human mind as in those of the body are the work of our Creator, against which it cannot be religious duty to erect the standard of uniformity.

8 January 1825

Letter, **Thomas Jefferson**
to Benjamin Waterhouse

Had the doctrines of Jesus been preached always as pure as they came from his lips, the whole civilized world would now have been Christian. I rejoice that in this blessed country of free inquiry and belief, which has surrendered its creed and conscience to neither kings nor priests, the genuine doctrine of one only God is reviving, and I trust that there is not a young man now living in the United States who will not die a Unitarian. The population of my neighborhood is too slender, and is too much divided into other sects to maintain any one preacher well. I must therefore be content to be a Unitarian by myself.

13 June 1814

Letter, **Thomas Jefferson**
to Thomas Law

Truth is certainly a branch of morality, and a very important one to society... Because nature hath implanted in breasts a love of others, a sense of duty to them, a moral instinct, in short, which prompts us irresistibly to feel and to succor their distresses... Nature has constituted utility to man the standard and test of virtue.

	Orthodoxy	Unitarianism	Deism
Philosophical Orientation:	Realism	Realism	Realism
Epistemology:	Reformation Empiricism Rationalism	Empiricism Rationalism Reformation	Empiricism Rationalism
God:	Theistic; plural, personal	Theistic; single, personal	Theistic; single, Utterly transcendent
Medium of Revelation:	Supernatural, Natural	Natural, Supernatural	Natural
Person of Christ:	God/Man	Archtypical Man	Exemplary Man
Nature of Sin:	Derived & Personal Depravity; Moral Inability	Personal Depravity; Moral Ability	Personal Depravity; Moral Ability
Atonement:	Penal	Exemplary	(none)
Sources:	Reformation	Reformation	Enlightenment

(2) John Adams: the Boston Lawyer.

John Adams grew up under the ministry of Charles Chauncy, the Old Light Congregational Pastor, who was moving to Unitarianism. Though Adams in his later years is quoted saying many positive things about the Bible and Christianity, these sayings are in a time when he, too, had become more unitarian. It is likely though that in his childhood and early life he did believe in Christ for salvation. He did believe that the Jews should be allowed to return to their historic homeland and God would bring this about in the future (British Restorationism).

(3) Benjamin Franklin: the Philadelphia statesmen.

Again, in his youth, Franklin may have heard and understood the gospel, but there is no clear evidence of that. During one short period of his twenties, he entertained deistical ideas. But later he seemed to hold to a rationalistic concept of Christianity, though only God knows if he was ever saved.

(4) Roger Sherman: the Connecticut Yankee.

The language of the Declaration

What is “the Laws of Nature” and “Nature’s God.”

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which **the Laws of Nature and of Nature’s God** entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

Edward Coke who was one of the central lawyers and barristers in the development of English Common Law in the later part of Queen Elizabeth’s reign and King James I reign, helps define this term.

The law of nature is that which God at the time of creation of the nature of man infused into his heart, for his preservation and direction ... this is *lex aeterna*, the moral law, call also the law of nature. And by this law written with the finger of God in the heart of man, were the people of God a long time governed, before the law was written by Moses who was the first reporter or writer of law in the world.

By the mid 18th century, we have Sir William Blackstone *Commentaries in the Law of England*.

This will of his maker is called the law of nature. ...

This law of nature, being coeval with mankind and dictated by God himself, is of course superior in obligation to all other. It is binding over all the globe, in all countries, at all times, no human laws are of any validity, if contrary to this.

Later Associate United States Justice Joseph Story 1812–1845 Justice of the Supreme Court of the United States.

There never has been a period, in which the Common Law did not recognize Christianity as lying at its foundations.

- b) The religious content of the Declaration: used language that had deep roots in Christianity. The phrase “in alienable rights” was first developed through the post-eleventh-century Roman Catholic Church by the Dominicans and refined in their debates with the Franciscans. (See Gary Amos, “The Philosophical and Biblical Perspectives that Shaped the Declaration of Independence,” in H. Wayne House, *The Christian and American Law*. Chapter 2.
- c) The Role of Religion Among the People
 - (1) In the Churches: the Pastors

(a) Introduction

On Friday, June 29, 2012 the WSJ on p A 11 published a piece entitled “They Preached Liberty” by Joseph Loconte, professor of history at the King’s College in New York. He is the author of the recently published, *The Searchers: A Quest for Faith in the Valley of Doubt*, Thomas Nelson, pub.

In there he writes:

The “fighting parson” was a common sight in the American War for Independence. Why? Because American Christianity—*anchored in a Protestant understanding of religious freedom*—gave its blessing to democratic self-government.” Emphasis added

NB: “anchored in a Protestant understanding of religious freedom—note that not only Protestants were concerned with issues of religious liberty.

But we must also ask, in the term religious freedom, from what power are we to be free? Are we to be free just in the sense of free to do whatever we wish? But even then we must ask, free from whom? The answer is free from government, either monarchical, republican, or ecclesiastical that seeks to mandate and control what is acceptable in terms of an individual’s belief in God, worship of God, and practice of his beliefs.

Religious Freedom was freedom from the constraints of government, religious liberty was liberty of conscience, liberty to follow the dictates of one’s own conscience

Loconte goes on to write:

For many evangelical ministers, unconstrained British rule not only represented an oppressive monarchy that trampled on their civil rights. It supported a national church, the Anglican Church, which they feared would impose its doctrines and

practices on the colonies if given half a chance.

He then writes, ever so insightfully—

As dissenting Protestants, American churchmen were as passionate about religious liberty as they were about republican (that is WHIG) political principles.

Again, he writes,

Despite their theological differences, colonial Americans shared a singular doctrine about the nature of religious faith: It could not be imposed by force but must be embraced freely by the mind and conscience of the believer.

NB: the freedom of conscience is at the core of religious liberty and religious liberty is at the heart of civil and political liberty. Without freedom of conscience the foundation for all freedom is gone. To impose or mandate action by any government that violates the freedom of conscience of the individual as it has been defined through the history of English Common Law and the history of the US Constitution is an assault on the very bedrock of liberty and freedom.

Loconte writes further:

It is now widely assumed [I would add though wrongly] that religious toleration ... grew out of the 18th century Enlightenment. This may be true in much of Europe, but not in the United States. The evangelical preachers who supported the War for Independence knew their Bible and believed it. They insisted that the gospel of Jesus upheld the rights of conscience in religious matters, Jesus never coerced anyone into following him, they pointed out, and that republican government would collapse without it.

Liberty of conscience became part of the American creed.

John Witherspoon,

“There is not a single instance in history in which civil liberty was lost and religious liberty preserved entire, if therefore we yield up our temporal property, we at the same time deliver the conscience into bondage.”

So what is Loconte's point:

That the ground or bedrock for Civil liberty, for true freedom is the freedom of conscience, to worship God according to one's own understanding and beliefs without interference from secular government.

Freedom is not freedom in an abstract sense, but freedom from government interference.

Liberty is the freedom to live on the basis of one's personal responsibility, the freedom to succeed and reap the rewards of one's hard work and endeavor and to determine how and when those rewards should be shared with others without government interference and also the freedom to fail, to fail and to learn the vital lessons of failure, to learn humility, to learn dependence upon God. Without the freedom to fail there is no freedom to succeed. When the government, church, or whomever limits one of these, they must always limit both. That is tyranny, and if tyranny is not fought, then liberty will be destroyed and the people will be enslaved to government.

This is always the case, this was the case with the American Colonies as they saw the government of Britain in violation of English Law and called them to redress their grievances.

This freedom is one that must be appreciated and won in every generation.

(b) Samuel Davies (from David Barton, wallbuilders.com)

From the Christian side, Samuel Davies, a Presbyterian minister clearly understood the dangers of an autocratic government and the destructive connection between abusive taxation, religious liberty, and freedom of conscience.

Rev. Samuel Davies (1723–61; Virginia) Clergyman and educator; educated at a Presbyterian “Log College” in Pennsylvania; ordained as a minister (1747); influential in the Great Awakening revival; commissioned by the Presbyterian Synod of New York to go to the British Isles to raise funds for Princeton (1753); while in England and Scotland he delivered some sixty sermons, many of which were distributed and widely read; became President of Princeton (1759), succeeding his friend, the Rev. Jonathan Edwards.¹⁰

His ministry of twelve years was only interrupted by a mission to England in behalf of an endowment for the college, which was entered upon in the fall of 1753, and lasted fifteen months.

An anecdote is related of him which shows his fearlessness as a preacher. It is said that while he was in London King George II, attracted by his reputation, attended one of his services. He was so pleased that he expressed himself to those sitting near him, to the great interruption of the service. Finally, Mr. Davies fixed his eye upon him, and said, with great solemnity: “When the lion roareth, the beasts of the forests tremble; when the Lord speaketh, let the kings of the earth keep silence.” The King shrank back in his seat and remained quiet during the remainder of the discourse, and next day sent for Mr. Davies and gave him fifty guineas for the college, observing at the same time to his courtiers, “He is an honest man! An honest man!”¹

So successful was he in his labors in the ministry, that he is justly regarded as “the father of the Presbyterian Church in Virginia;” and his contemporaries declared that he was “the

¹⁰ David Barton, *Original Intent: The Courts, the Constitution & Religion*, 1st ed. (Aledo, TX: WallBuilder Press, 1996), 385.

¹ Howe’s Virginia Historical Collections, 294.

prince of American preachers,” and second only as a pulpit orator to the great Whitefield.

In person he was tall, well proportioned, erect, and comely; his carriage easy, graceful, and dignified; his dress neat and tasteful, and his manners polished. A distinguished Virginian well expressed the impression his appearance made, who, seeing him walk through a courtyard, remarked that “he looked like the ambassador of some great king.”

He was endowed with a voice strong, clear, and musical, a memory from which nothing seemed to escape, a powerful yet delicate imagination, a perfect command of strong, ornate, and perspicuous diction, and an animation in delivery which lighted up his features, pervaded every look, gesture, and movement, and seemed to blend the simplicity of nature with the highest culture of art. Indeed, his manner of delivery as to pronunciation, gesture, and modulation of voice was a perfect model of the most moving and striking oratory, while the sublimity and elegance, simplicity and perspicuity of his discourses, rendered his sermons not only models for all who heard them, but for posterity as well, for whom, happily, many of them have been preserved.

Whenever this august and venerable person ascended the sacred desk, he seized the attention and commanded all the various passions of his audience, and imparted to the discourse a solemnity which could never be forgotten.

A true patriot, he employed his great gifts in cheering up his countrymen after the depressing defeat of Braddock in 1755, and the first volunteer company raised in Virginia, after that crushing disaster, was from his congregations, the result of a patriotic discourse delivered July 20, 1755. Before this company, commanded by Captain Overton, he preached August 17, 1755, and in appealing to the martial spirit of his hearers he made prophetic mention of the young officer who had saved the command of Braddock from annihilation. He said: “As a remarkable instance of this, I may point out to the public, that heroic youth, Colonel Washington, whom I cannot but hope Providence has hitherto preserved in so signal a manner for some important service to his country.”¹

It was under the influence of such a man that Patrick Henry came at the impressible age of twelve. One of the places at

¹ For some account of Mr. Davies and his work, see Fote’s *Sketches of Virginia*.

which Mr. Davies preached was known as “the Fork Church,” and here Mrs. John Henry, who became a member of his church, attended regularly. She was in the habit of riding in a double gig, taking with her young Patrick, who, from the first, showed a high appreciation of the preacher. Returning from church she would make him give the text and a recapitulation of the discourse. She could have done her son no greater service. His sympathetic genius was not only aroused by the eloquence of the preacher, who, he ever declared, was “the greatest orator he ever heard,” but he learned from him that robust system of theology which is known as Calvinism, and which has furnished to the world so many of her greatest characters—a system of which Froude writes:

“It has been able to inspire and sustain the bravest efforts ever made by man to break the yoke of unjust authority, has borne ever an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder, like flint, than to bend before violence, or melt under enervating temptation.”²¹¹

² Address to the Students of St. Andrews, March 17, 1871.

¹¹ William Wirt Henry, vol. 1, *Patrick Henry; Life, Correspondence and Speeches* (New York: Charles Scribner’s sons, 1891), 13-15.