

CHRISTIANITY IN THE NATIONAL ERA (1760–1880, Cont'd.)**Revised Week 8: Monday, October 11, 2021****Lecture 1 (Revised to 8.1)**

Topic: The Rise of Utopian Societies and the Classic American Cults

Due: Noll, 176–199

G. The Rise of Perfectionistic Religious Communities.

1. The spread of utopian experimental societies.

a) The meaning of the utopian experiment.

A time of experimentation, a time of optimism, a time when some branches of Christianity were post-millennial, and they joined in some ways with the transcendentalists who were utopians, and these ideas filtered out into the culture.

A time of millennial hope, fueled by Finney, a time of a belief that society could be perfected because man was perfectible and these religious expressions reflected that.

b) Some examples of utopian experiments.

1) The Shakers.

Emphasis on sinlessness, moral purity, celibacy. Sex was the root of all evil.

Communal

Ann Lee came to America in 1774. After she died, communities were established in New Lebanon (1787), by 1794 there were 12 Shaker communes.

2) The Rappites.

Followers of George Rapp, a farmer from Germany. Emigrated with 300 followers to W. Penn., then New Harmony, Indiana.

Goal: amass wealth to give Christ at His return.

Father Rapp was the confessor, goods held in common, celibacy practiced along with hard work and specific religious practices.

3) John Humphrey Noyes and the Oneida Society.

John Humphrey Noyes and the Oneida Society believed that Noyes had arrived at a state of perfection.

Noyes was influenced more by N. Taylor, than C. Finney.

His logic:

Since he had reached a state of perfection, he must be in heaven.

In heaven there will be no marrying or giving in marriage, they renounced all marriage ties and had “Complex Marriages.”

Sex was a sacrament, an outward sign of a spiritual grace.

Founded a commune in Oneida, NY “The Oneida Society”

All the women belonged to God first, Noyes second, and then carefully allotted to the males in the community.

Presbyterian pressure forced him to leave for Canada.

1878 they dropped the Complex Marriages.

1881 they replaced communalism, with free enterprise.

This was the longest communal effort in American history, approximately thirty years.

- 4) Robert Owen and the Harmonites.
A social and political group founded by Owens, an English industrialist, attempted to form a utopic society.
He purchased New Harmony, Indiana from the Rappites.
These “Owenites” soon failed.
- 5) The Fourierites.
Followers of Charles Fourier, son of a wealthy Frenchman.
He believed the world was destined for a period of harmony (utopia) in about 35,000 years. At that time the world would be organized in self-contained, cooperative units called phalanxes, each having 1,700 people. He projected that in order to embrace the world, he needed to have 2.9 million of these phalanxes. What Owen and the Fourierites agreed upon was that harmony in the world was a function of correct social organization. In America, Albert Brisbane, who studied social philosophy in Europe, embraced Fourierism, propounded it in America, and enlisted Horace Greeley, editor of the *New York Tribune* who published a column.

Early in the nineteenth century a fruit of the optimism, of the excitement and experimentation of the era, brought about the emergence of utopian, sometimes communal societies, some religious, some not. But all of them while they lasted, though short-lived, seemed to argue that the free enterprise capitalist system was not the best form of social organization.

2. The rise of the religious cults.
 - a) The nature of the Classic American cult.
 - 1) Time factor: Within the last 150 years in America.
 - 2) Doctrinal factor: Deny some essentials of the faith.
 - 3) Leadership factor: Founder is some kind of revered prophet that requires strict obedience.

- 4) Biblical (authority) factor: Low view of the Bible with their own “sacred writings”.
- 5) Organizational factor: Exclusive, the only ones with “real truth”, no salvation outside of their group.

b) The Classic American Cults.

1) Mormonism.

- (a) Their Founder: Joseph Smith, Jr. (1805–44).
Born 23 December 1805 in Sharon, Vermont.

1817 – moves with family to Palmyra, New York, Burnt-over area – religious excitement, family joins a local Presbyterian church.

1820 – September – 1st Vision (14 years old) – he had been praying for direction as to which church was right.

1823 – 21 September – 2nd Vision. Angel Moroni reveals the location of the plates (plates to Book of Mormon).

1827 – 22 September – allowed access to the plates and work on them.

1829 – Oliver Cowdery joined Smith. “John the Baptist” appeared to him in May, shortly afterwards – Peter, James, and John.

1830 – 26 March – Book of Mormon for sale. (298 direct quotes of KJV). 6 April – “Church of Jesus Christ of Latter-day Saints” – 6 members Fayette, New York.

1831 – Moved to Kirkland, Ohio (Young joins).

1837 – moved to Independence, Missouri (revelation of the city of Zion).

1839 – moved to Nauvoo, Illinois.

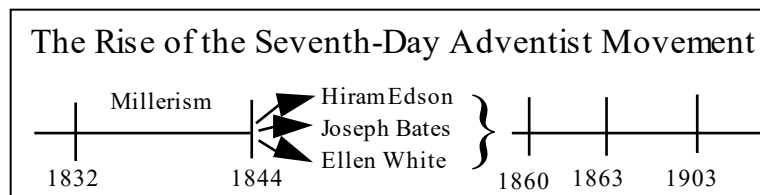
1843 – revelation of polygamy.

1844 – ran for presidency (June 28 – murdered).

- (b) Their leader west: Brigham Young (1801–77).
1846–47 – moved westward (1846–Iowa; 1847 July – Utah).
1877 – 140,000 Mormons.
Today: 2.1 million members, 6,200 congregations, 20,000 missionaries (39 countries).
- (c) Their doctrine.
 - (1) Polytheism. God was as we are, we will be what God is.
 - (2) God was once a man*.
 - (3) Sin was necessary.
 - (4) Polygamy is right*.
 - (5) Man is saved by works.

Theology of Mormonism		Theology of Mormonism	
Authority	Book of Mormon, revelations of apostles	Salvation	By faith, baptism, laying on of hands, keeping commandments
God	God was once a man, has body, polytheism- man becomes a god	Church	No church from the apostle John to Joseph Smith (1795–1830), exclusivist
Christ	Divine but not unique	Eschatology	Israel (American Indians) restored, Millennial reign of Christ in Jerusalem (Independence, Missouri)
Atonement	Erased effect of Adam's sin	Judgment	Second chance after death, all eventually advance to godhood
Man	Preexistent	Practice	No alcohol, tobacco, coffee, tea; fasting; tithing; Sabbath; baptism for dead
Sin	Innate goodness		

2) Seventh-Day Adventism.



- (a) Their founders:
 - (1) **William Miller** (1782–1849).
Born in western Massachusetts, raised in Washington County, New York, sheriff in

Vermont, army captain in War of 1812, farmer at Low Hampton, New York, 1816 – converted from deism and joined a Baptist church, began a 14-year study of the Scriptures, concluded Christ’s advent in 1843.

1831 – lectured in New York and Vermont, 1832 licensed as a Baptist.

1838 – *Evidence from Scripture and History of the Second Coming of Christ* (national publicity and followers).

1839 – Joshua Himes – won to Adventism *Midnight Cry, Signs of the Times*.

1843 – 50,000 followers. Date reset for 1844, failure (most returned to traditional churches).

1844 – group in Washington, New Hampshire, began to observe the seventh-day sabbath.

1845 – some still hoped, general conference of Adventists, Albany, New York (Unity impossible).

- (2) **Ellen White** (1827–1915). Ellen Gould Harmon, born near Portland, Maine, family in Chestnut Street Methodist Church, 9 years – struck in head, unconscious 3 weeks, face disfigured, invalid rest of life, 1840, 42 – Miller lectured in Portland, family joined Millerites.

1844 – 1st vision (Adventists entering heaven).

1845 – Vision (Christ entering Holy of Holies in the heavenly sanctuary – confirmed Hiram Edson vision – Christ did come, but wrong place).

1846 – married James White – young Adventist preacher.

1847 – Vision – taken into Holy of Holies.

1860 – name Seventh-Day Adventist adopted.

- (b) Their doctrine:
- (1) soul-sleep after death.
 - (2) annihilation of the wicked.
 - (3) doctrine of atonement – blotting out of sin not at the cross, but yet future.

Three-fold work:

- cross work.
- 1844 – Investigative Judgment (checking the records of men, especially 4th commandment).
- Day of Atonement – sins laid on scapegoat – Satan.)

Theology of Seventh-Day Adventists		Theology of Seventh-Day Adventists	
Authority	Ellen G. White, continuing prophecies	Salvation	By faith, obeying Mosaic law and Sabbath
God	Orthodox	Church	Exclusivist
Christ	Orthodox	Eschatology	Premillennial, post-tribulational
Atonement	Substitutionary but incomplete	Judgment	Soul sleep, annihilation
Man	Orthodox	Practice	OT dietary laws, Sabbath, believer's baptism, foot-washing
Sin	Personal depravity		

3) Jehovah's Witness.

- (a) Their founder: Charles Taze Russell (1852–1916). Born near Pittsburgh, son of a wealthy cloth merchant, mother died at nine years, Presbyterian, Scots-Irish descent, 15 years – partner with father, joined a Congregational Church (troubled by predestination and hell).

17 years – avowed skeptic.

1870 – entered an Adventist Bible study. Entered and organized a Bible class of 6 (1870–75).

1876 – contacted Adventist group in Rochester, married Maria Ackley (separated 1897, divorced 1913).

1879 – *Zion Watch Tower and Herald of Christ's Presence*.

1881 – Zion's Watch Tower Tract Society (30 groups, 7 states).

1884 – legal beginnings.

1912 – Miracle Wheat Scandal

J. J. Ross – *Some Facts About the Self Styled "Pastor"*, Charles T. Russell. Russell sued for libel, during trial, Russell guilty of perjury (could not read Greek – never ordained) (lost suit).

1916 – died at Pampa, Texas.

- (b) His successor: Judge Joseph Rutherford (1869–1942).

Baptist heritage from Missouri, judge, 1894 contacted Watchtower Society, 1906 joined the movement, 1907 – legal counselor.

Nathan Knorr (b. 1905).

Born in Bethlehem, Pennsylvania; 16 years joined Allentown group of Jehovah's Witnesses. 18 years. – full-time preacher.

1932 – general manager of publishing office.

- (c) Their doctrine:
Denial of the Trinity, immortality of the soul, Christ's deity, atonement, (only provides an opportunity for man to work for salvation), Christ's bodily resurrection, existence of hell, Christ's visible return.

Theology of Jehovah's Witnesses		Theology of Jehovah's Witnesses	
Authority	Bible - New World Translation	Salvation	Faith plus works
God	Monotheism	Church	Exclusivist
Christ	Arian, unique, created	Eschatology	The 144,000 spend eternity in heaven, other Witnesses on earth
Atonement	Ransom, incomplete	Judgment	Soul sleep, annihilation
Sin	Personal depravity (not total)	Practice	No voting, holding office, saluting flag, taking oath, blood transfusions; pacifism

- 4) Christian Science.
 (a) Their founder: Mary Baker Glover Patterson Eddy (1821–1910).

Born in Bow, New Hampshire; youngest of six, devoutly religious Calvinistic parents, ill most of life, nervous child, little formal schooling, largely self-taught, spinal illness caused by spasmodic seizures, semi-invalid.

1837 – joined a Congregational Church.

1843 – married George Glover – died within a year, Mary pregnant.

1854 – married Daniel Patterson – unhappy, not a provider. Separated in 1866.

1862 – healed amidst failing health - Phineas P. Quimby a faith healer (used hypnotism and laying on of hands). (Mary later launched her own healing career and denied Quimby's influence).

1866 – fell on icy pavement, critically ill, reported a miraculous healing. Pt.: Marks the beginning of Christian Science.

1873 – divorced.

1875 – moved to Lynn, Massachusetts, wrote (*Science and Health*) (hired a man to correct spelling and grammar errors, James Wiggins).

1877 – married Gilbert Eddy – sewing machine agent.

1879 – Church of Christ (Scientist) incorporated.

“On 3 December 1910, Mrs. Eddy, who had taught that there is no death, quietly passed on”.

- (b) Their doctrine.
- God is impersonal, a principle in the universe (pantheism).
 - Christ is an outstanding person, not divine.
 - There is no matter; matter is an illusion.
 - Death, pain, illness, and evil does not exist.
 - The resurrection of Christ was a hoax.
 - God is good; good is mind. Only what is good exists.

Theology of Christian Science		Theology of Christian Science	
Authority	Mary Baker Eddy	Salvation	Realization that sin does not exist
God	Pantheism, matter does not exist	Church	Exclusivist, polity and doctrine cannot be changed without written permission from M.B.E.
Christ	Divine idea, Jesus was a man	Eschatology	None
Atonement	Example	Judgment	Probation to grow in truth, or annihilation
Man	Coeternal with God, bodies non-existent	Practice	No sacraments
Sin	Imaginary		

**Week 8: Monday, October 11, 2021 Originally, week 7.1
CHRISTIANITY IN THE NATIONAL ERA (1760–1880, Cont’d.)**

Lecture 1 originally, now Lecture 8.2

Topic: The Civil War and the Impact on the Churches

Due: Noll, 266–286

- H. The Civil War, Slavery, and the Churches.
 Stampp summarized the participationalist view of the Civil War as follows (*The Era of Reconstruction, 1865–77*, 3–4): “What was real and fundamental was idealism and the nobility of the two contending forces: the Yankees struggling to save the Union, dying to make men free; the Confederates fighting for great constitutional principles, defending their homes from invasion.”

- 1. Introduction
 - a) The institution of slavery.

“We have the wolf by the ears; and we can neither hold him, nor safely let him go. Justice is in one scale, and self-preservation in the other.”
 Thomas Jefferson, 1820

On Equality	On Inequality
“We hold these truths to be self evident: that all men are created equal; that they are endowed by their creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.”	“I advance it, therefore, as a suspicion only, that the blacks ... are inferior to the whites in the endowments both of body and mind.”
“[The king of Great Britain] has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery.”	Jefferson maintained slaves throughout his life.

- 1) Context: Slavery in the world
 - (a) Slavery is an incredible evil, especially as practiced in modern times.
 It is vital to distinguish between the kind of chattel slavery which began to be developed in the British colonies in North America and in some other countries, and the practice of indentured servitude, which was entered into voluntarily and for a contracted period of time.

Lifetime chattel slavery was not introduced until the mid-17th century. 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 in Virginia colony. Casor's indenture was held by a black man, Anthony Johnson, who had been one of the original slaves brought from Africa in 1619. When that Dutch slaver was captured and brought to Virginia, these slaves were released as indentured servants as there was no law in Virginia for slaves. After working for his freedom Johnson became a successful landowner and farmer. 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.¹

Slavery has existed among humans for centuries. Biblically, slavery goes back to before Noah, for shortly after the flood he predicted of Canaan his grandson, "Cursed be Canaan; a slave of slaves he shall be to his brethren" (Gen 9:20–27).

All of the cultures surrounding Israel throughout the Old Testament period practiced slavery. Until the nineteenth century, no nation had abolished slavery. Even today over 40 million people in our world are enslaved, more than at any other time in history. And ninety-four member countries in the UN still allow slavery.

Barton writes:

In the three-and-a-half centuries of the African slave trade (1501–1875), some 12.5 million Africans were taken as slaves to other nations (38). Forty-six percent of them (some 5.8 million) were made slaves in Portuguese holdings, 26% in English ones (3.3 million), 11 % in French (1.4 million), 8% in Spanish (1.1 million), and 4% in Dutch (0.6 million). Only 2.4% of the enslaved African (or 0.3 million—300,000) were brought to the United States. (39) [David Barton, *The American Story*, 284]

Carter Woodson, a black historian known as "The Father of Black History," conducted extensive research in US census data. He found that in the 1830 census, 43% of free black households in South Carolina owned black slaves—as did 40% of free black

¹ <https://www.smithsonianmag.com/smart-news/horrible-fate-john-casor-180962352/>

households in Louisiana, 26% in Mississippi, 25% in Alabama, and 20% in Georgia. And blacks owned slaves in the North as well as the South. (45) [Barton, 286]

Also, Indians enslaved Indians from other tribes long before Europeans or Africans came to N. America. Those native Indian tribes which were considered independent nations in 1865 after black slaves were freed in the US, continued to own slaves until the federal government negotiated new treaties.

Whites were also enslaved in Europe. Until the sixteenth century, there were more documented white slaves in the Old World than in the New World. (50). And during the sixteenth through the eighteenth centuries Moslems captured more than 1.25 million white slaves, which included numerous white Christians captured from ships in the Mediterranean.

In Africa numerous tribes held slaves from other tribes. Some of these were sold by the black tribes to Arab slave traders, who in turn sold them to Arab tribes and later to Portuguese slavers who took them to Europe and to numerous locations in the Western hemisphere.

At the beginning of the War Between the States (1860) only 8% of American families owned slaves.

(b) Conclusion

This information is not given to excuse or rationalize slavery, but to point out that slavery was not a white problem, or a European problem, but to show that slavery was universally practiced by the human race, it was a universal sin problem which was not unique to any ethnic group, tribe, or nation.

The way slavery should have been dealt with in the US is seen in contrast with the way it was dealt with in England.

- (1) The American post-Second Great Awakening motivation derived from a false

view of man (anthropology). In the North, a merge of Finneyite pseudo-Christianity based on a view of the perfectibility of man and thus the perfectibility of society or a nation, led to the utopianism of post-millennialism.

In this way the abolitionism of the post-Second Great Awakening differed from that of the Founding Fathers.

- (2) At the same time, the rise of Unitarian and Transcendentalism among N.E. Congregationalists (via the Arminianism of New Divinity and New Haven theology) developed a more secular form of Utopianism and a secular post-millennialism—America could bring in a utopic, millennial state by purging the nation of national sins—slavery, alcohol, women’s rights, child labor—the arrogance of thinking mankind was not totally depraved and could bring in the kingdom apart from the Bible and Jesus Christ led to a false view of reality that generated an opposite and equal arrogant reaction in a southern culture already shaped too much by its own arrogance.
- (3) The result was a fragmentation of the nation, a horrific war between the states, over 600,000 dead and a race problem which continues to plague the nation.
- (4) In contrast, the English movement to abolish slavery derived from a group of British evangelicals with a biblical orthodox view of man—a fallen, corrupt sinner who was not perfectible in this life, and neither was he capable of perfecting a nation or culture—and a creature created in the image and likeness of God, thus all human beings had equal value and none should be enslaved. They held to an orthodox view of a substitutionary, penal atonement.

- (5) By submitting to a biblically orthodox view of man, sin, and salvation, they were not motivated by profound arrogance, but by genuine humility. The result led to the abolition of the British slave trade in the Slave Trade Act of 1807 and eventually in the Slavery Abolition Act 1833 which abolished slavery in most of the British Empire. There was no war over slavery in the British Empire.

A right thing done in a wrong way is wrong. *How* we do, and *why* we do what we do [motivation and methodology are not spiritually neutral], is just as important as what we do. The end does not justify the means. If the means or method is based on sinful methods or motives, the sin corrupts the result.

- 2) Slavery in the western hemisphere: Slave merchandizing began in 1562 when John Hawkins sold slaves to Spanish colonies in the West Indies.

African Company (1672) – monopoly on slaves until 1697. Private enterprise.

In colonies – connected with rum-making. Never numerous in Rhode Island (Massachusetts was less than 6,000).

Opposition did not rise to slavery until Calvinism was modified – John Davenport, Ezra Styles, and Jonathan Edwards.

Crucial issue – States rights, interpretation of the U.S. Constitution (Singer, p. 86–8) Fighting for short interpretation.

Barton presents the case that “slavery was the almost singular cause of secession for many southern states.” The evidence he presents is that the official secession documents put the emphasis strongly on slavery. “Of the 11 states that seceded, five (Virginia, Mississippi, Georgia, South Carolina, and Texas) took the time to issue a ‘Declaration of Causes,’ explaining the motivations behind their secession. In those documents, the word ‘slave’ (in all its forms—slave, slaveholding, slavery, and so forth) is used 83 times whereas the word ‘rights’ appears on 16.

Florida wrote a similar declaration (but did not issue it), and it likewise used the word 'slave' 14 times and 'rights' only three." [*American Story*, 304, fn]

- 3). The conflict over slavery
 - (a) Before 1815. The national attitude before the demise of Napoleon. There was an earlier, 18th century view of abolition, but it differed from the later movement. Until 1807 and passing the Slave Trade Act, Britain would not allow it.
 - (1) The roots of the abolitionist movement
 - a. Post-revolutionary popularity of deism
 - b. Natural rights philosophy (equal rights)
 - c. Humanitarian contribution of the revivals
 - (2) The early anti-slavery activity
 - a. Anti-slavery opinion was early shared in the North and South on the basis of national rights. (B. Franklin, T. Jefferson).
 - b. Although the Constitution was silent on slavery, states took legislative action.
 - 1787 – abolished in Rhode Island, Vermont, Massachusetts, Connecticut, NY, NJ, Pennsylvania.
 - Forbidden in the Northwest Territory.
 - Some of these were gradual emancipation movements. In Preston City Bible Church, where I pastored, its building built in 1815
 - 1808 – Congress moved for the abolition of slave trade. Wasn't abolished because states were more autonomous.
 - c. Abolitionist Societies began to appear.

1775 – Society for the Relief of Free Negroes Unlawfully Held in Bondage

Philadelphia – B. Franklin, pres.,
functioned to aid free slaves.
1815 – 200,000. Spread to other
states.

Cause: Thomas Clarkson's Essay on
the Slavery and Commerce of the
Human Species in 1786 (England),
and Wilberforce's stand in
Parliament.

1794 – The America Convention for
Promoting the Abolition of Slavery
and Improving the Condition of the
African Race. Focus:

- * Education
- * Procure legislative action
- * Publicize the natural rights
philosophy of the
Declaration of
Independence

- d.* Colonial period, The Society of
Friends.
1790, petitioned Congress for
abolition. George Fox favored
moderation; James Keith applied
unlimited atonement as a basis for
abolition; John Woolman wanted
voluntary emancipation.

1784, no church connection if one
owned slaves.

- e.* Within Congregationalism, Samuel
Hopkins (1721–1803) fought slavery
with his “disinterested benevolence.”
First anti-slavery minister in the U.S.
and first to advocate Negro
recolonization.

1776, he suggested their return to Africa; asked the Continental Congress of 1776 to act against slavery.

Hopkins' idea resulted in the American Colonization Society in 1817.

Sanctioned by Baptists, Presbyterians, Methodists, Protestant Episcopalians, etc.

Under Ralph Gurley, a Presbyterian, Liberia was founded. (theory – Olmstead, 367)

Advocated by many:

- * Entrance to the conversion of Africa
- * Elevate the Negro race
- * Relieve the heightening social and political problems, restoring unity

Project declined because of the financial burden, poverty, and disease in Liberia.

13,000 returned and in 1847 a nation established.

In the late 1700s and early 1800s, a favorable attitude toward emancipation prevailed. Valid in the major denominations.

Quakers, Congregationalists, Methodists adopted anti-slavery posture in 1784, and it was later modified.

Baptists, Presbyterians wanted gradual abolition in 1815; "inconsistent with the spirit of the Gospel."

- (b) After 1815
It seemed that slavery might die out, but the picture changed so much that between 1820–1860, the slave population quadrupled. Voluntary emancipation was doomed.
1–4 million slaves; slave price went from \$700 to \$5,000 for a young man.
- (1) The cause for a shift in the attitude
- a. The demand for cotton for the spinning and weaving industries in Manchester England (economic factor).

Main staple of the lower south, Cotton was King: production soared from 15,000 to 4.5 m. bales yearly.
 - b. The invention of the cotton gin, Eli Whitney, 1792.
 - c. Expansion of cotton plantations to the rich soil of the southwest (Kentucky, Alabama, Mississippi).

Called for increased labor force, so emancipation shelved. Price of slaves rose (1790 – \$300 to 1860 - \$2,000)
Population went from 900,000 to 4 m.

Political tension between free and slave states heightened when Missouri proposed admission to the Union.

Concern: Balance in Senate, if not in the House for the south.

Northern states concerned about relationship of the rest of the La. Territory to slavery. Maine was admitted to provide balance (1820) and line of demarcation was set up in the west.

(2) The quest for a solution to the dilemma.

a. Charles Hodge and Gradualism, the untried solution.

Hodge – Immediate abolition is a threat to peace; leads to “the disunion of the states and the division of all ecclesiastical societies in the country (1836).

Not condemned in the Scriptures, nor called for by Christ or the apostles. With gradual improvement, it would cease.

Thomas Dew, professor of William and Mary, *Essay on Slavery* – aristocratic class should devote themselves to government and culture, and slaves to physical work (democracy was classical Greek, not Jeffersonian).

(Read S.H.&L. on Dabney, p. 177–8)

b. Samuel Hopkins and Recolonization, a financial burden.

c. William Lloyd Garrison (1805–1879) and Immediatism, the tried solution. Associated with Benjamin Lundy in Baltimore, a well-known anti-slavery agitator (*The Genius of Universal Emancipation*).

Garrison later returned to Boston and wrote the *Liberator* (immediate release, not colonization) in 1831.

1832, New England Anti-Slavery Society, nationalized in 1833 (over 1,006 societies).

Theodore Dwight Wald, a convert of Finney, was prominent at Oberlin, and turned Oberlin into abolitionist.

- d. Harriet Beecher Stow, in 1852, published *Uncle Tom's Cabin*. She never traveled to the south. Every slave owner became a Simon Legree (symbol of cruelty). A half million copies sold in the 1st 5 years. Anathema in the south.

The clergy in the north and south took opposing views.

Garrison – “slavery was sin” and the Constitution “a covenant with death and an agreement with hell.”

(3) The schisms within the churches

- a. The Baptists: Stressed the autonomy of the local churches, minimum of centralization.

- i. Schism came in their missionary program after 1826. Baptist Foreign Mission (1814) to support A. Judson.

In 1832 – American Baptist Home Mission Society supported by Baptists without geographic distinction. Southerners charged sectional favoritism.

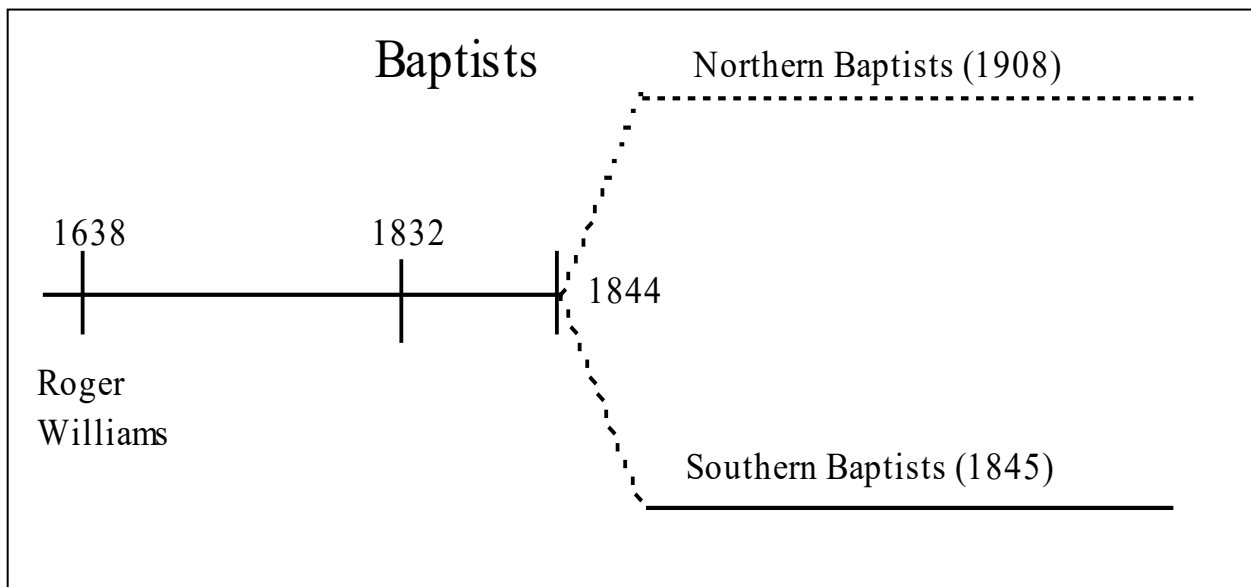
- ii. In 1844, the Georgia Baptist Convention recommended a slave owner, James Reeves, as a home missionary, refused clearly because of slavery. Result: Southern Baptists organized a southern board for home missions. Reeves was a “test case” of the convention’s supposed neutrality on the slavery issue.

- iii. In 1844 – Alabama Baptist Convention tested the neutrality of the foreign missions’ program. A slave owner could not be a foreign missionary. (Olmstead, 380)
- iv. Immediately the southern state conventions seceded their missions program from the national body.

Convention held in Augusta, GA., in May 1845. S.B.C. formed.
292 delegates, met biennially prior to the Civil War.

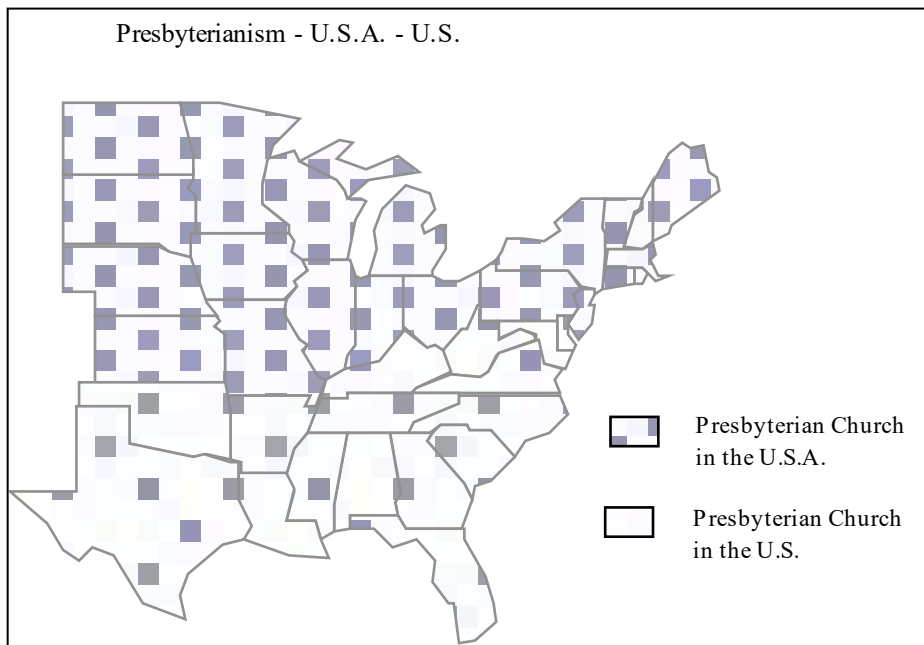
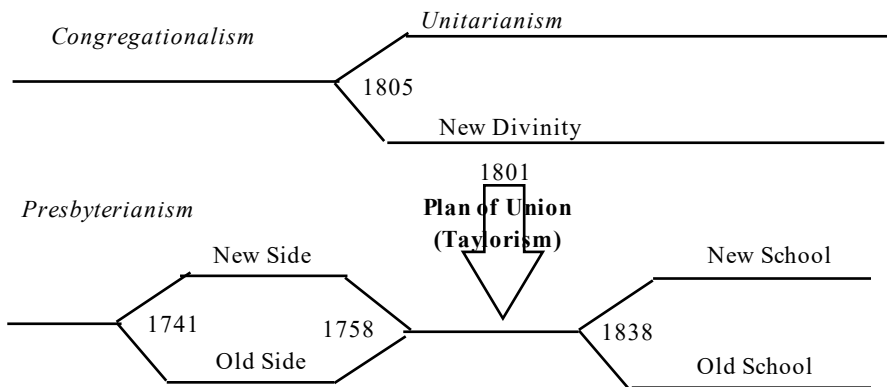
1859 – Southern Baptist Theological Seminary met at Greenville, S. Carolina; later moved to Louisville, Kentucky.

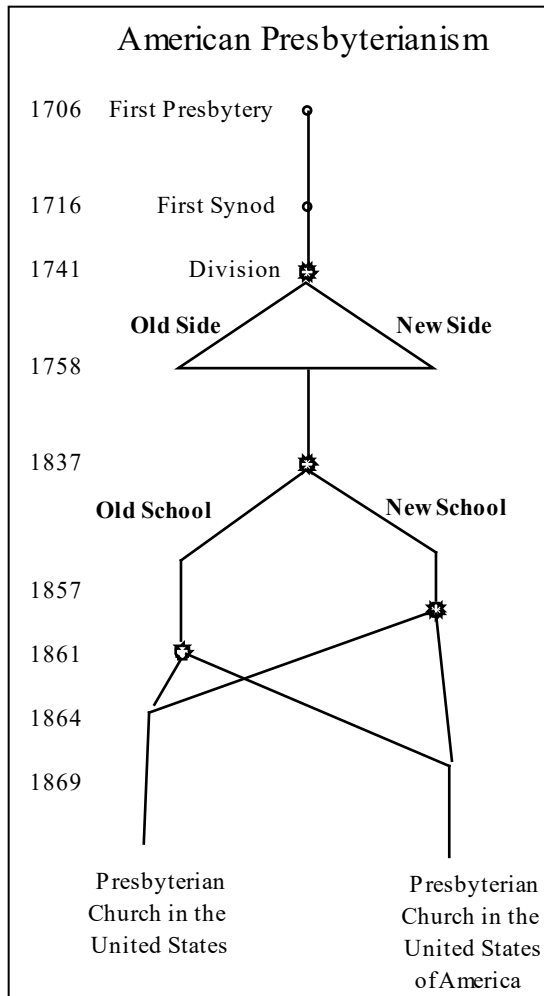
N.B. – Schism unhealed, but the northern Baptists did not form a convention until 1908. By then it was strongly influenced by liberalism.



b. The Presbyterians: complex schism

Congregationalism, Unitarianism & Presbyterianism

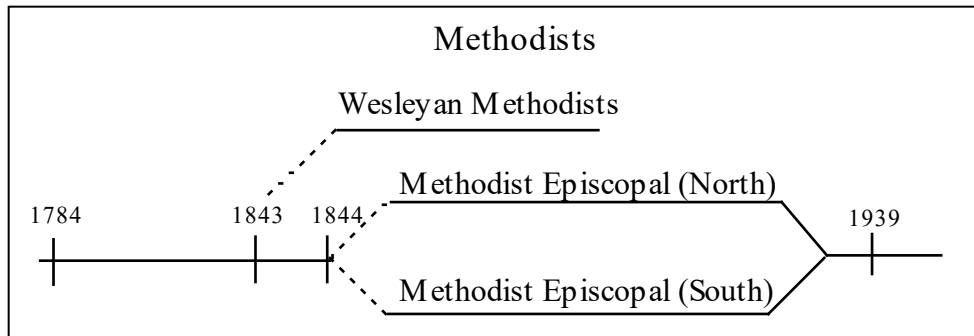




- i. The church was split by the Old School/New School Controversy (not geographic – issue was theology).
- ii. New School more inclined to the abolitionist movement than the Old School. Influenced in the North by abolitionists.

1857 – repudiated the doctrine that slavery is “an ordinance of God,” and is “Scriptural and right.”

- Southern New Schoolers seceded with 6 synods and 21 presbyteries.
United Synod of the Presbyterian Church (1858) had 15,000 members.
- iii. Old School tended to be diplomatic, did not favor slavery, but did not come out against it. (i.e., C. Hodge)
- 1845 – voted 168–13 that it could not “denounce the holding of slaves as necessarily a heinous and scandalous sin” since not condemned by Scripture.
- Schism was skillfully avoided until the war and was the cause (1861).
- iv. Old and New Schools merged in the South in 1864, to form the “Presbyterian Church in the Confederate States.” (Pres. Ch. in the U.S.)
- v. Old and New Schools merged in the North in 1869, into Presbyterian Church in the U.S.A.
- 1958 – United Pres. Ch. in the U.S.A. – merger with the United Presbyterian in North America (Assoc. Presby. Ch. + Assoc. Reformed Presbyterian Church)
- c. The Methodists: first denomination
rent.
- i. Methodist Anti-Slavery Society organized in 1834, under Leroy Sunderland



- ii. Wesleyan Methodist Church established in Mich. in 1843, in opposition to slavery.

1844 – A group of Methodist abolitionists seceded in Albany, N.Y. (Wesleyan Connection).

PT: Moderates saw that efforts to avoid schism were futile. The price of northern – southern union was northern division.

- iii. In 1844, things came to a head.
General conference held in N.Y.
Issue was slavery.

- a) Francis A. Harding case – minister in the Baltimore Conference, suspended for refusal to emancipate slaves acquired through marriage.

After 5 days of debate, the conviction was sustained (trend toward abolition).

b) Bishop James O. Andrew case – crucial case.
Bishop of Georgia had come to slaves through marriage.

Abolitionists insisted upon manumission or resignation.

Southern bishop held that such was unconstitutional.

Northerners felt his “improper conduct” was grounds for dismissal.

iv. “Plan of Separation” written and approved.
William Capers of South Carolina.

Two equal and coordinate General Conferences (1 for free states, 1 for slave states).
Foreign missions and publications conducted jointly.

Approved in the 1844 convention.

May, 1845 – approved by the southern constituency –
“Methodist Episcopal Church, South.”

Quadrennial meeting of northern Methodists rejected the Plan of Separation in 1848. Two totally separate groups.

Resulted in increased bitterness.

- d.* Other denominations: Generally unplagued by schism for assorted reasons.
- i. Congregationalists and Unitarians – While strongly abolitionist, constituency was concentrated in the north.
 - ii. Episcopalians – took no stand on the issue
Physically separated during the Civil War.
Southern delegates reelected after the war as if they had been unable to attend the national meetings.
 - iii. Lutherans – sharply divided the secular and spiritual and took no stand.
 - iv. Catholics – only separation was political, necessitated by the war.
Felt emancipation should be gradual.
 - v. Quakers – opposed to slavery without geographic distinction.

4) The attitude of the churches to the war.
(This was one of the few wars in modern history that had such overwhelming approval from the religious institutions; almost universal support on both sides).

a) The loyalty of the Churches in the War.

- (1) In the North: The General Congregational Association of Connecticut called its citizens to suppress “this wicked rebellion”.

Presbyterians (Old School, North) professed loyalty (Olmstead, 386) over C. Hodge’s protest (he felt it was not the right of General Assembly to decide loyalty).

Northern Lutherans criticized Southern Lutherans for “treason and insurrection”.

Matthew Simpson, bishop of the Methodist Episcopal Church, North and an advisor to Lincoln, wrote and lectured widely on “Our Country”.

The war sentiment was perhaps, best summarized by Julia Ward Howe’s “Battle Hymn” — “Let us die to make men free”.

Julia Ward Howe interpreted the War within a post-millennial theological framework. In my opinion, no pre-millennialist should sing this for theological reasons.

- (2) In the South: Unanimous loyalty. (SBC, Olmstead, 388)

Bishop Polk of the Protestant Episcopal Church, killed fighting.

Stonewall Jackson – Presbyterian

Lee – Episcopalian

- b) The ministry of the churches in the war.
- (1) In the North:
- (a) Governments on both sides recognized the need for spiritual counseling and aid. One chaplain per regiment was to be assigned with the rating of private to counsel the homesick and the fearful, to write to families, minister to the sick, and bury the dead. Churches organized and revivals occurred. (48 saved in one regiment by an Indiana chaplain)
- (b) United States Sanitary Commission (1861) was organized by Henry Billows, a Unitarian, which cared for the sick and wounded.
- (c) United States Christian Commission (1861) grew out of the ministry of

the YMCA to dispense literature and Bibles.

Reading rooms (6 m. books, 11 m. tracts, 1 m. hymnal, and novels)

Operated by volunteers

- (d) American Bible Society set a goal to give every soldier on both sides the Word of God. In the “Truce of God,” 300,000 Bibles were given to southern soldiery.

Also worked in the Northern prison camps.

- (e) U.S. Grant became a believer in one of Moody’s revivals.

- (2) In the South.
“Perhaps no military organization fought with greater assurance that God was on its side than the Confederate armies.”

Lee and Jackson believed victories came by prayer.

Jackson used rests between battles as opportunities for camp meetings.

General Pendleton preached each Sunday. The most successful revivals broke out at Orange Courthouse, Virginia, 1863—64.

Denominational periodicals were numerous. Confederate States Bible Society (1862) was organized. YMCA prominent.

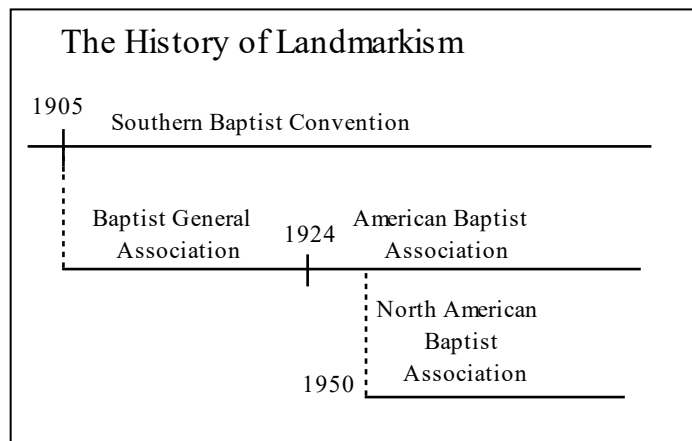
- c) The Consequences for the Churches in the War
- (1) Moral decline unprecedented
“A moral collapse without precedence”
concomitants of war – demoralization and spiritual decline (Gray – Diss., p. 16–7)
- (2) Many churches destroyed and turned into horse stables for union soldiers.

- (3) Interest in politics turned the churches on both sides from their spiritual goals (Dis. of Christ) and resulted in unhealthy unions.
- (4) The northern church felt the southern church should be punished for the “sin of slavery,” and favored force to get reforms in the south.

Felt the southern churches were so depraved, they needed cleansing by missionaries “to convert the apostates.”

Influence of Carpetbaggers and Scalawags resulted in deep hatred.

I. Landmarkism, A case of Baptist elitism.



1. The history of Landmarkism. This movement was a reaction to centralization in the Southern Baptist Convention with an emphasis on local church autonomy. The S.B.C. bears its imprint today which often nurtures denominational pride and exclusivism. Its premises are assumed by many. If believed, its logic and conclusions are unescapable.

a) Its leaders and originators.

- 1) James Robinson Graves (1820–93) was the popularizer of Landmarkism.

A New England native of Congregationalist background who in 1845 moved to Nashville and edited the *Tennessee Baptist* and authored several books, tracts, et. al.

- 2) A. C. Dayton (1813–65). A Mississippi dentist of Presbyterian background who joined the Baptists in 1852.

- 3) J. M. Pendleton (1811—91) was a Baptist pastor and professor of Union University (Murfreesboro, Tennessee). With Northern sympathies, he moved to Chester, Pennsylvania, and later participated in the founding of Crosier Theological Seminary.
- b) Its major historical events.
- 1) “Cotton Grove Resolutions” These were presented in 1851 at the annual meeting of Big Hatchie Association, Bolivar, Tennessee. The points deal with pulpit affiliation.
 - (a) Can Baptists consistently with their principles or Scriptures recognize those societies not organized by the principles of the Jerusalem church but possessing a different government, different class of membership, ordinance, doctrines and practices as the church of Christ?
 - (b) Ought they to be called gospel churches or churches in a religious sense?
 - (c) Can we consistently recognize the ministers of such irregular and unscriptural bodies as gospel ministers in their official capacities?
 - (d) Is it not virtually recognizing them as official ministers to invite them into our pulpits, or by any other act that would or could be construed to such recognition?
 - (e) Can we consistently address as brethren those professing Christianity who not only have not the doctrines of Christ and walk not according to his commandments, but are arrayed in direct and bitter opposition to them?
 - 2) In 1858, Graves felt the missions boards of the Baptists had too much power. He felt the local church should select and send missionaries, not a bureau. His reaction to growing centralization caused the reverse result. Graves separated from the S.B.C. and began the “Gospel Mission” Movement.
 - 3) Whitsitt Controversy (1896–98). Whitsitt was president and church history professor at Southern Baptist Theological Seminary, Louisville. He claimed that English Baptists did not immerse before 1646. (Landmarkers claim continuity of

immersion from the N.T. era). He was attacked for incompetence and forced to resign.

- 4) Many Landmarkers separated from the Southern Baptist Convention after 1900 to form the Baptist General Association, and (later) the American Baptist Association (1924).

2. The theology of Landmarkism.

Virtually all its notions are traceable to Graves (i.e., Conservative, Baptist, premillennial).

- a) The local visible church is the only church in the Bible (disavows conventions and denominations, denies the invisible church).
- b) There is a direct line of succession of missionary Baptist churches from Christ's day. Only such churches are valid (view of G. H. Orchard – *Concise History of Baptists*.)
- c) Ordinances are valid only if administered by a properly authorized Missionary Baptist Church.
- d) Alien immersion does not qualify a person for church membership. (Why? Improper church, person, meaning, mode, administrator disqualifies).
- e) Improper to exchange pulpits with anyone except in full agreement with Landmarkian principles.
- f) Closed communion (a later development in Graves).