

CHRISTIANITY IN THE NATIONAL ERA (1776–1880)

Week 5: Monday, September 20, 2021

CHRISTIANITY IN THE NATIONAL ERA (1776–1880)

Lecture 1

Topic: The Rise of Religious Change in New England
Theological Dissension within Congregationalism

Due: Noll, 151–175; Gonzalez, 2:301–372

Lecture 2

Topic: The Rise of the American Theological Seminary
The Changes in Congregational Theology, the Adjustment of New England Theology

Due: Gonzalez, 2:319–347

II. Christianity in the New American Nation (1776–1880).

History of American Christianity	
	I. The Colonial Era (1607—1776)
	II. The National Era (1776—1880)
	A. The Rise of Religious Change.
	B. The Emergence of the Theological Seminary.
	C. The Second Great Awakening in America.
	D. The Old School/New School Schism in Presbyterianism.
	E. Charles G. Finney and Finneyism.
	F. The Layman’s Prayer Revival.
	G. The Rise of Perfectionistic Religious Communities.
	H. The Civil War, Slavery, and the Churches.
	III. The Modern Era (1880–1960)
	IV. The Post-Modern Era (1960–present)

A. The Effect of the War on Religion [Background]

1. The Disruption of the Churches

Churches were burned, destroyed, congregations were scattered. In addition, there were accumulating debts, discouragement, and war weariness.

2. The Threat of Theological Deism

Deism developed out of the eighteenth-century Enlightenment and became intellectually fashionable by the end of the century. Though not that many

were hard deists, many were influenced by deistical ideas and rationalistic theology which led to the development of Unitarianism (more later).

- a) Deism was seen as a threat to Federalism. Federalism was seen by some as a path to monarchy. This goes to the historic problem of the One and the Many, Unity and Diversity. Such that with the demise of either a present, involved deity or even a triune deity, the balance between a central authority (the One) and the people or states (the Many) was threatened. The results of this emphasis on the many was seen in the anarchical results of the French Revolution (which was anti-God, antinomian, and anti-authority).
- b) Thomas Paine's *Age of Reason*, went through 19 editions from 1791–1793. Eight in 1794, seven in 1795, and two in 1796. Paine ridiculed Christianity noting its relationship to despotic political systems. Christian clergy responded with over 35 different replies to Paine. The colleges became enamored with the new rationalism, “the day of the infidelity of the Tom Paine school.”
- c) The threats of deism were felt in three areas.
 - 1) Deism became increasingly popular at the grass roots level, and led to an over emphasis on individual rights (anti-Federalism, Jeffersonianism, Jacksonianism). This ultimately was detrimental to biblical orthodoxy with its stress on the inherent goodness and perfectibility of man, it was in essence a revolt against the doctrine of total depravity in Calvinism. Man was basically good, not basically corrupt.
 - 2) The popularity of deism led to a reaction against the clergy who supported Federalism. Federalists developed a compromise which gave birth to evangelicalism. Federalism and Calvinism (high) were so linked that a reaction against one was a reaction against the other.

N.B.: Calvinism politically expressed was identified with the Constitution (guarded against the depravity of man, lust of power, ambition to control).

- 3) Some of the American leadership at this time began to shift to Unitarianism and light deism, which created a negative backlash.



This laid the foundation for the Second Great awakening. As the move was toward increasing democratization, and this was seen in the colleges, and away from an orthodox theology, Timothy Dwight at Yale saw the solution in evangelism. This set the stage for the Second Great Awakening.

- B. Religion and the Constitution of the United States (1789).
1. The failure of the Articles of Confederation (1781–89).

The Continental Congress appointed John Dickenson to draft a written document in 1776 which was approved as the Articles of Confederation in 1777, then enacted in 1781. Each state retained its complete sovereignty. In essence, the federal government was an administrative agency sitting over 13 independent nations, cooperation was voluntary. The national government was invested in one single-house legislature combining executive, legislative, and judicial).

The Articles of Confederation (A/C) were a conscious application of the views of Locke and Jefferson, which led to failure.

The extreme decentralization led to numerous problems: conflicts over western expansion, a collapse of domestic commerce (no uniform tariffs), financial woes for states and government [paper money led to depressions, debt, creditors controlled states, and open rebellion (Shay's rebellion)].

1785–86 were a time of economic collapse, depression, discouragement, pessimism.

The A/C failed to provide for the financial needs of the nation, provide for a unified foreign policy.

The result was a need to completely restructure the government away from a pure democracy.

Independence was not the same as liberty and freedom. The Deistic informed philosophy of pluralism without a central authority led to functional anarchy.

In 1785 Maryland and Virginia admitted the failure of democracy by calling for a conference at Annapolis (1786). Under the leadership of Alexander Hamilton, that conference led to a meeting in Philadelphia to amend the Articles (1787).

N.B.: In the move toward deistical thinking, there is a view of God who is an absentee landlord. The deity has no authority (The ONE has no influence on the MANY). Singer argues that the return was not to the Bible *per se*, but to ethical structures derived from the Bible.

In the Constitutional convention there is an attempt to return to a balance between the ONE (the national government) and the MANY (the people, or the states).

Singer writes: The necessity for a return to political conservatism brought with it a theological orthodoxy which many of the members of the Philadelphia Convention were willing to accept. The number of Calvinists, or evangelicals, cannot be accurately stated, but it is conceded that a more Christian philosophy permeated the thinking and actions of the members.

2. The restructuring: the shift to a republican form of government and the Constitution. Originally the states sent a total of 70 representatives to the Convention. A number did not or could not attend (Richard Henry Lee, Patrick Henry, Thomas Jefferson, John Adams, Samuel Adams, and John Hancock. Only eight of the signers of the Declaration were chosen to sit in the convention. Fifty-five did participate, but only 39 signed. Those whose ideas leaned toward the left were not present (Paine, Jefferson, Richard Lee). Of those who attended, a more conservative philosophy permeated the thinking and actions of the convention (less stress was on man's perfectibility and progress). Of those who attended:
 - a. Religious affiliation of the delegates (55 total):
 - 28 Episcopalians
 - 8 Presbyterians
 - 7 Congregationalists
 - 2 Dutch Reformed
 - 2 Lutherans
 - 2 Methodists
 - 2 Roman Catholics
 - 1 unknown
 - 3 Deists or rationalistic Unitarians

- b. Madison, Hamilton, and others (most whose thinking was more influenced by a biblical view) were dissatisfied with the excess of the borderline anarchy the democratic ideals brought. This led to a very different focus at the convention than at the Continental Congress.
- c. The success of the convention was due to the genius of their compromises. Two main restructuring plans were presented. The Virginia Plan—large-state view which had voting by population ratio; the New Jersey plan was the small-state view, voting by state equally, to protect the smaller population states from being dominated by the larger population states. This led to a Great Compromise where the Senate was based on the New Jersey Plan, 2 senators from each state; and the House based on the Virginia Plan based on ratio of population.

N.B.: Framers' Statements about Christianity

1. Benjamin Franklin

28 June 1787

In beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the divine protection. Our prayers, Sir, were heard—and they were graciously answered. I have lived, Sir a long time; and the longer I live, the more convincing proofs I see of this truth, that *God governs in the affairs of men*. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the sacred writings that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that, without his concurring aid, we shall succeed in this political building no better than the builders of Babel ...

Thomas Jefferson, 2nd Inaugural Address, 1805.

I shall need ... the favor of that Being in whose hands we are, who led our forefathers, as Israel of old, from their native land, and planted them in a country flowing with all the necessaries and comforts of life; who has covered our infancy with His providence, and our riper years with His wisdom and power; and to whose goodness I ask you to join with me in supplications, that He will so enlighten the minds of your servants, guide their councils, and prosper their measures, that whatsoever they do, shall result in your good, and shall secure to you the peace, friendship, and approbation of all nations.

- d. The envisioned government
 - 1) The Constitution established a government of limited, delegated power. The national government may only exercise the power specifically given to it (10th amendment).

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.¹

- 2) Power must be separated, separated horizontally into three branches judicial, legislative, executive.

This could be seen in the Trinity, Father is the planner/legislator, Son is the One who executes, Holy Spirit is the judiciary, who interprets and applies it.

This can be seen in the first three articles: Article 1: Legislative, Article 2: Executive, and Article 3: Judiciary

- 3) The three branches of government are designed to check the power of the others, to prevent the others from exercising independent authority.
- 4) A constitutional representative republic is a government of laws and not of men. The King or Executive branch is under the Law, not over the Law. One source of this concept was the Persian Empire, e.g., Daniel 6.
- 5) The need for moral control. This either comes from self or from government. But religion creates the kind of character that makes self-government possible.

John Adams: Our Constitution is made only for a moral or religious people and is totally inadequate for any other.

George Washington: Religion and morality are indispensable.

Religion and morality are the very pillars of government.

Benjamin Franklin: What sort of government have you given us? He replied, a republic, if you can keep it.

C. Religion as a result of the War for Independence.

1. Positive ecclesiastical results.
 - a. The disestablishment of national religion. This was pressed by those colonies like Virginia where Anglicanism was established. Virginia led the way, and other states followed. This led to the disestablishment 1st Amendment, spearheaded by Madison.

¹ [*The Constitution of the United States of America*](#), electronic ed. (Oak Harbor WA: Logos Research Systems, Inc., 1998).

- b. Congregationalism was disestablished in New England.
- c. Churches were organized nationally.
 - 1) Protestant Episcopal Church, replaced Anglicanism under William White. Met in Annapolis, Aug 13, 1783) and formally adopted the name already in use, the Protestant Episcopal Church.
 - 2) Methodist Episcopal Church formed in 1784 under Asbury by Fr. Asbury and Thomas Coke, who had been sent by Wesley.
 - 3) Roman Catholic Church. Fairly strong position but faced with probable lack of priests. Major leader was John Carroll (1735–1815), a cousin to Charles Carroll, the only Roman Catholic to sign the Declaration.
 - 4) The Presbyterian Church. Originates with the formation of the General Assembly in 1788. This was due to the large growth which outgrew the Philadelphia–New York Synod. Strengthened by Scots Irish congregations.
 - 5) The establishment of state religion in New England:

Congregationalism. Disestablished in Conn. in 1818; in Mass. in 1831.

Noll summarizes the impact of the democratic impulse *The Scandal of the Evangelical Mind*, 66:

“This combination of revivalism and disestablishment had effects whose importance cannot be exaggerated. Analyzed positively, the combination gave the American churches a new dynamicism, a new effectiveness in fulfilling the Great Commission, and a new vitality in bringing the gospel to the people. Analyzed negatively, the combination of revivalism and disestablishment meant that pragmatic concerns would prevail over principle. What the churches required were results—new adherents—or they would simply go out of business. Thus, the production of results had to override all other considerations”.

2. Negative ecclesiastical results.
 - a. The rise of individual, democratical religious themes. The orientation is toward the individual. There is loss of evangelistic zeal and an increase on the focus on bettering one’s

own life. There is also a decline of evangelistic zeal and an increase in the focus on bettering one's own life. There is also a decline of Calvinism, and a strong shift to Arminianism. Growth of Deism.

"The Revolutionary could no more admit a sovereign God than he could a sovereign king... Rulers henceforth rule only by the consent of the governed. The God of Puritanism, stripped of His antique powers, had no recourse but to enter as a weakened prince into the temple of individualism and there to seek refuge."

Richard Mosier
The American Temper

The biblical God celebrated by the Reformation was a monarch who elected his citizens and ruled his kingdom. The democratic god celebrated by the American people was a civil servant who was elected by the people to serve their interests. The biblical God was told he could remain in our company only so long as he stayed on the sidelines and served as a public mascot - not as an umpire, nor even as a player, but as a mascot.

Michael Horton
Made in America (1991), 64.

- b. The rise of the secular state.
Affairs of the state have nothing to do with religious issues.
- c. The effect of both the American War and French Revolution: the fear of anarchy.

N.B.: Understanding the First Amendment

[Amendment 1]

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

1. The First Amendment restricts only the Federal government from establishing religion.
2. In 1947, in the case *Everson v. Board of Education*, the Supreme Court declared, "The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach." The phrase, "separation of church and state" is not found in any federal document, amendment, or legislation. It derived from

a series of letters exchanged between the Baptist Association of Danbury, CT and President Thomas Jefferson, shortly after he became President.

In that election Baptists favored Jefferson because they heavily favored the anti-Federalist position of Jefferson, which was the position favored by most Baptists. Baptists had suffered from the establishment of religion (Congregationalism) in CT since its founding. They therefore were very pleased with the election of Jefferson to be president.

On Oct. 7, 1801, the Danbury Baptists wrote a letter of congratulations to Jefferson:

[W]e have reason to believe that America's God has raised you up to fill the Chair of State out of that goodwill which He bears to the millions which you preside over. May God strengthen you for the arduous task which providence and the voice of the people have called you. ... And may the Lord preserve you safe from every evil and bring you at last to his Heavenly Kingdom through Jesus Christ our Glorious Mediator.

They then stated,

Our sentiments are uniformly on the side of religious liberty: that religion is at all times and places a matter between God and individuals, that no man ought to suffer in name, person, or effects on account of his religious opinions, [and] that the legitimate power of civil government extends no further than to punish the man who works ill to his neighbor. But sir, our constitution of government is not specific. ... [T]herefore what religious privileges we enjoy (as a minor part of the State) we enjoy as favors granted, and not as inalienable rights.

For them, the phrase "free exercise of religion" in the First Amendment indicated the right of freedom to exercise religion was government given (alienable), and not God-given (inalienable). To this they strongly objected.

This is the question Jefferson is answering (context is important!). Jefferson is stating that the federal government had no right whatsoever to restrict, regulate, or interfere with religious expression. Thus, his focus was to free religion from government interference not to free government from the influence of religion.

Gentlemen, The affectionate sentiments of esteem and approbation which you are so good as to express towards me on behalf of the Danbury Baptist Association give me the highest satisfaction. ... Believing with you that religion is a matter which lies solely between man and his God; that he owes account to none other for

his faith or his worship; that the legislative powers of government reach actions only and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should “make no law respecting an establishment of religion or prohibiting the free exercise thereof,” thus building a wall of separation between Church and State. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties. I reciprocate your kind prayers for the protection and blessing of the common Father and Creator of man, and tender you for yourselves and your religious association assurances of my high respect and esteem.

“Natural rights” was a legal phrase which recognized that religious liberty was an inalienable right. Thus, Jefferson was affirming free exercise of religion as a natural, inalienable right.

Earlier courts long understood Jefferson’s intent. In fact, when Jefferson’s letter was invoked by the Supreme Court (only twice prior to the 1947 *Everson* case—the *Reynolds v. United States* case in 1878), unlike today’s Courts which publish only his eight-word separation phrase, that earlier Court published Jefferson’s entire letter (David Barton, “The Separation of Church and State,” downloaded from wallbuilders.com)

Barton concludes with this important statement:

One further note should be made about the now infamous “separation” dogma. The *Congressional Records* from June 7 to September 25, 1789, record the months of discussions and debates of the ninety Founding Fathers who framed the First Amendment. Significantly, not only was Thomas Jefferson not one of those ninety who framed the First Amendment, but also, during those debates, not one of those ninety Framers ever mentioned the phrase “separation of church and state.” It seems logical that if this had been the intent for the First Amendment—as is so frequently asserted—then at least one of those ninety who framed the Amendment would have mentioned that phrase; none did.

In summary, the “separation” phrase so frequently invoked today was rarely mentioned by any of the Founders; and even Jefferson’s explanation of his phrase is diametrically opposed to the manner in which courts apply it today. “Separation of church and state” currently means almost exactly the opposite of what it originally meant. (David Barton, “The Separation of Church and State” downloaded from wallbuilders.com)

CHRISTIANITY IN THE NATIONAL ERA (1776–1880)

Lecture 2

Topic: The Rise of the American Theological Seminary

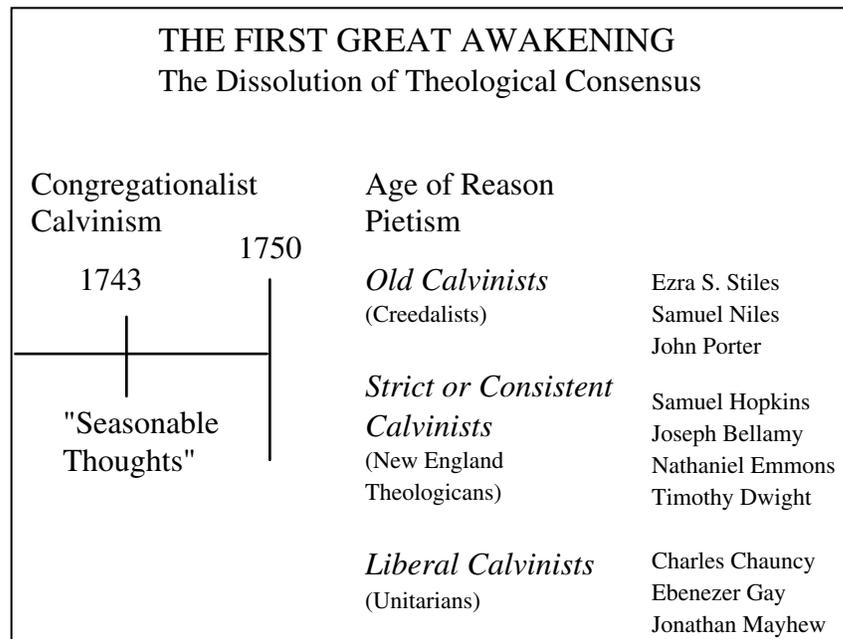
The Changes in Congregational Theology, the Adjustment of New England Theology

Due: Gonzalez, 2:319–347

D. The Rise of Religious Change in New England Theological Dissension within Congregationalism.

1. The roots of religious change in New England.

a) The Division of Congregationalism in the First Great Awakening.



The New Light–Old Light Controversy. New Lights were in favor of the revival and stressed a need for personal conversion. Calvinistic, Old Lights were more Arminian, rejected a need for a personal conversion, disliked the excesses. Led by Charles Chauncy.

b) The emergent tide of rational thought.

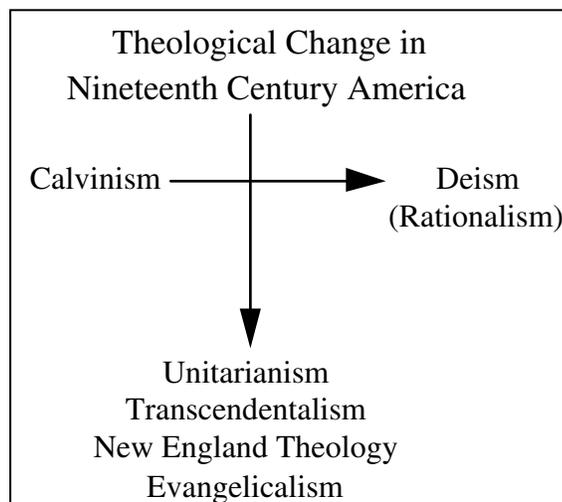
The Enlightenment has had its effect. Reason is the ultimate authority. The intellectual and monied classes tended toward rationalism.

c) The confrontation with established religion (Calvinism).

“The Arminianism that Cotton Mather dismissed and Jonathan Edwards feared was the first phase of the liberal movement in theology, which in the nineteenth century was named Unitarianism. It rejected the awful and inscrutable Deity of the

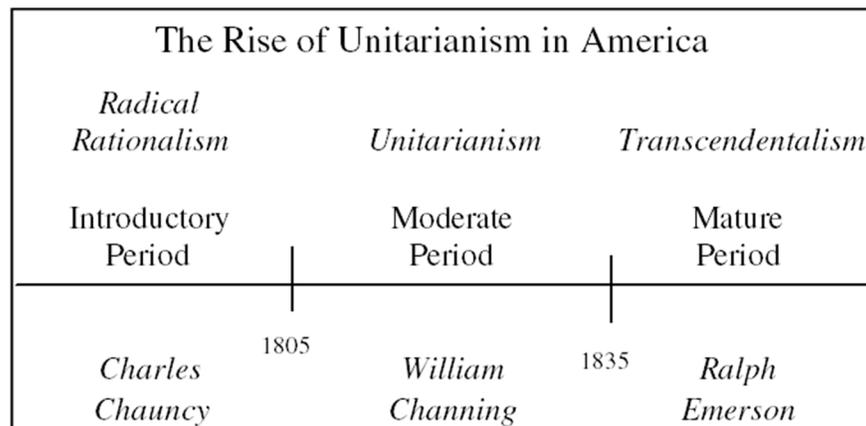
Calvinists, and replaced him with a God of benevolence and law. *It rejected the concept of human nature as totally corrupt and depraved, and supplanted it with one in which the ability of every man to strive for righteousness was admitted.* It was, in a sense, the New England version of the theology of the Age of Reason, occupying a middle ground between orthodoxy on the one hand, and infidelity on the other.”

Conrad Wright (*The Beginnings of Unitarianism in America*, 10).



American Theology in the Early Nineteenth Century

	Orthodoxy	New England Theology	Unitarianism	Deism	Transcendentalism
<i>Philosophical Orientation:</i>	Realism	Realism	Realism	Realism	Idealism
<i>Epistemology:</i>	Reformation Empiricism Rationalism	Reformation Empiricism Rationalism	Empiricism Rationalism Reformation	Empiricism Rationalism	Intuition
<i>God:</i>	Theistic; plural, personal	Theistic; plural, personal	Theistic; single, personal	Theistic; single, utterly transcendent	Pantheistic; impersonal
<i>Medium of Revelation:</i>	Supernatural Natural	Supernatural Natural	Natural Supernatural	Natural	Natural
<i>Person of Christ:</i>	God/Man	God/Man	Archetypical Man	Exemplary Man	Man
<i>Nature of Sin:</i>	Derived & Personal Depravity; Moral Inability	Personal Depravity; Moral Inability & Ability	Personal Depravity; Moral Ability	Personal Depravity; Moral Ability	Personal Depravity; Moral Ability
<i>Atonement:</i>	Penal	Governmental/ Moral	Exemplary	(none)	(none)
<i>Sources:</i>	Reformation	Reformation	Reformation	Enlighten- ment	Romanticism



Three Periods: Introductory Period of Incipient Unitarianism, the Moderate Period, and the Radical Period, which is the Transcendentalism. Pay attention to the dates in relation to the First Great Awakening and the rising tide toward independence.

- a) The Introductory Period (1755–1805). Incipient Unitarianism. A growing Arminianism, an anthropocentric breath flowing across the U.S. It began in Congregational churches in New England as a reaction to what they perceived as the harsh doctrines of Calvin, Edwards, and High Calvinism. Many withdrew and formed Anglican churches. Once a change occurs in our view of God, a related change occurs to anthropology, hamartiology, and soteriology (and eventually reverberates through all branches of theology).

1785 – King’s Chapel was the first church to become Unitarian.

1801 – Old Pilgrim Church at Plymouth, the 1st Congregational Church in America, went Unitarian.

Charles Chauncy – pastor of 1st Church Boston.

Jonathan Mayhew (1720–66) West Church, Boston.

- (1) Ebenezer Gay (1696–1787). “Father of American Unitarianism”

The first Unitarian clergyman in New England. (Succeeded John Norton as the third pastor in Hingham (the child case) in 1718. Reacted against Whitefield’s “enthusiastic spirit,” “root of bitterness,” and public “singing.” He strongly reacted to Calvinism.

Accuses Calvinism of human origins:

“And tis pity any man, at his entrance into the ministry, should, in his Ordination vows, get a snare to his soul, by subscribing, or any ways engaging to preach according to another rule of faith, creed or confession, which is merely of human prescription and imposition.”

At this point the foundation is laid for a development of Unitarianism.

Why the shift from Calvinism?

1. The intellectual and wealthy classes tended to rationalism.
2. The practical experience of the people (prosperity).
3. The emergence of a vocal anti-revivalistic clergy.

4. The English education of some of the clergy (Scotland at Aberdeen and Edinburgh).

5. The reading of Locke and the works of English Arminians. (Biddle, John Taylor's work)

(2) Charles Chauncy (1705–87).

He was the spokesman for Arminianism in this initial stage. The great grandson of Charles Chauncy, the second president of Harvard, who was one of the leaders who opposed the Half Way Covenant. Entered Harvard at twelve and graduated in 1721 at 17. In 1727 he went to the First Church of Boston.

1742 – D.D. from Edinburgh. Sermon on Enthusiasm.

1743 – Seasonable Thoughts on the Stated Religion in New England.

Chauncy was between Calvinism and Unitarianism. Wright comments, “By the middle 1750s, Arminians no longer pretended they were orthodox, but instead began to condemn Calvinism by name and attack its dangerous tendencies.” (89)

Characteristics:

1. Stressed the role of education in conversion, but spoke of sin.
2. Opposed imputed sin over the infant issue. What happens when babies die?
3. Weakened original sin, “... the mere inheritance of a weakened nature does not make them blameworthy until they abuse their powers, and by their own actions condemn themselves.” (88).
4. Maintained justification by faith, not by works.
5. Denied election and stated that every man has an opportunity to accept or reject God's covenant.
6. Universalism. Conrad Wright relates Chauncy's view of a series of future states:

“... during the whole of this state the righteous shall be happy, under the government of Christ, and the

wicked miserable.” The torments of the sinful may well be quite as dreadful as anything the orthodox clergy could imagine. But they are designed by God for reformation, not for vengeance. (Purgatory idea?) Hence the souls of men will suffer “in proportion to the number and greatness of their vices.” Or, if you will, men will suffer in proportion to the tenacity of the grip which their own moral depravity has on them. Ultimately the last rebellious heart will be subdued, the last unwilling soul will have become the obedient subject of God, and the last miserable sinner “fixed in the possession of complete and everlasting happiness.” *The Beginnings of Unitarianism in America*

Chauncy writes,

“But however uncertain the final state of men may be, upon the principles of mere reason, the matter is sufficiently cleared up in revelations of Scripture. For we are here informed, not only that men were originally made for happiness, but that they shall certainly attain to the enjoyment of it, in the final issue of things.”

- (3) Jonathan Mayhew (1720–66).
 Son of Experience Mayhew of Martha’s Vineyard. His father, grandfather, and great-grandfather were all missionaries. Educated by his father and at Harvard. Lived for some time with Dr. Gay of Hingham. 1747 – went to West Church, Boston. Gay preached his ordination. Mayhew openly denied biblical orthodoxy.

“There are none, perhaps, who have more reason to be suspicious of themselves than you hot, religious zealots; the great sticklers for what they call Orthodoxy, whether justly or unjustly, it now matters not. You will sometimes see men, wrangling in such an unchristian manner about the form of godliness, as to make it but too evident that they deny the power thereof. You will find some who pride themselves in being of what they call the true Church, showing by their whole conversation that they are of the synagogue of Satan. Some content, and foam, and curse their brethren, for the sake of the Athanasian Trinity, til ’tis evident they do not love and fear the one living and true God as they ought to do. Others you will see raging about their peculiar notions of original sin, so as to prove

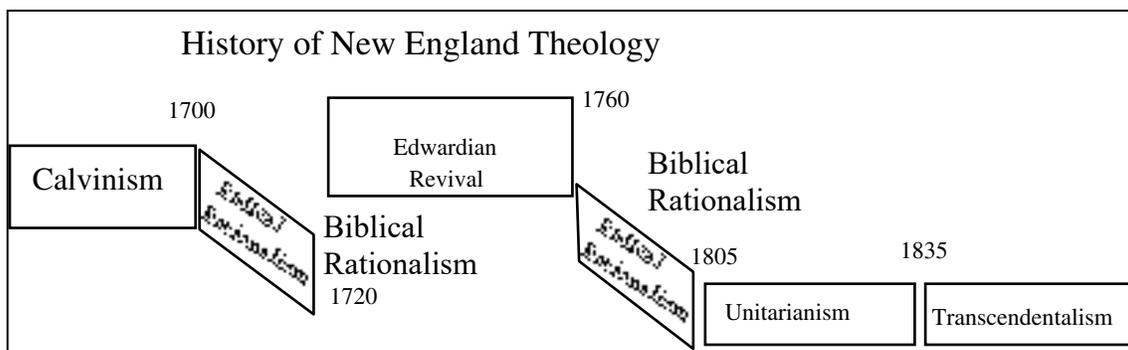
themselves guilty of actual transgression; about election, til they prove themselves reprobates; about particular redemption, til they show that they themselves are not redeemed from a vain conversation. You will hear others quarrelling about imputed righteousness with such fury and bitterness as to show that they are destitute of personal; about special grace, so as to show that they have not even common; about faith, while they make shipwreck of good conscience; and about the final perseverance of the saints, til they prove themselves to be no saints; and that, if they had ever any goodness or grace, they are now fallen from it.”

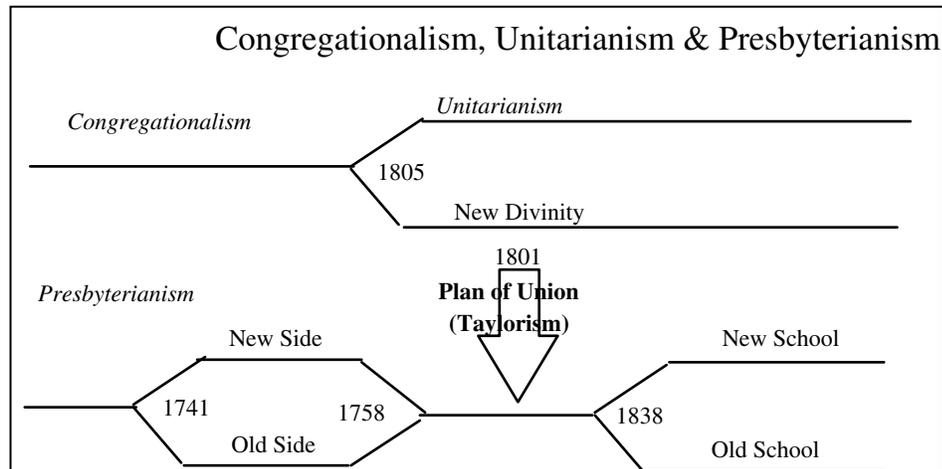
Mayhew writes,

“Thus it appears that men are naturally endowed with faculties proper for distinguishing betwixt truth and error, right and wrong. And hence it follows that the doctrine of a total ignorance and incapacity to judge of moral and religious truths, brought upon mankind by the apostacy of our First Parents, is without foundation. How much brighter and more vigorous our intellectual faculties were in Adam, six thousand years before we had any existence. I leave others to determine (p. 3)”

(4) James Freeman (1759–1835)
 Graduated from Harvard College and was ordained as an Episcopal. He then pastored King’s Chapel, Boston. He revised the *Book of Common Prayer* which created the first truly Unitarian church in the U.S. (1785).

b) The Moderate Period (1805–35). The increasing tension between the Unitarian and Trinitarian segments of Congregationalism became openly hostile in 1805.





- (1) The Hollis Chair – the clash at Harvard College (1805).

Focus was the appointment of a successor to David Tappan. Hollis Professor of Divinity (Chair was provided by the gift of Thomas Hollis, a high Calvinist, in 1721), with the provision that whoever held it would teach High Calvinism).

Henry Ware (1764–1845), a strong Unitarian, had previously succeeded Ebenezer Gay. This led to the division of Congregationalism into Trinitarians and Unitarians.

N.B.: Wright states, “Boston was the chief stronghold of liberal Christianity. Most of the other important Arminians were to be found within twenty miles of Boston.” (253)

- (2) The founding of Andover Theological Seminary (1808).

This was a reaction to Unitarianism at Harvard. 1st theological seminary in America. (1808) The leader was Jedidiah Morse, father of the inventor of Morse Code (Samuel Morse). Wanted an Andover Creed to insure orthodoxy by a required doctrinal statement. By 1870 they had departed from orthodoxy.

- (3) The literary fray: *The Panoplist* and the *Monthly Anthology Magazine*.

Jeremiah Everts published *The Panoplist* – sharply attacked Unitarianism. Jedidiah Morse reprinted Thos. Billsham’s *American Unitarian* (1815).

Morse and Evert forced a recognition of the growing Unitarian spirit in Congregationalism.

- (4) William Ellery Channing (1780–1842).
The schism within Congregationalism was led by Wm. Ellery Channing (1780–1842) – pastor of Federal Street Church in Boston, stern Calvinistic parents, a graduate of Harvard.

1819 – came to prominence when he preached the ordination sermon of Jared Sparks, minister of a Unitarian society of Baltimore. Unitarian Christianity – subject (exalted reason, rejected the Trinity, Christ’s two-fold nature, etc.). Sermon published nationally to become the platform of the Unitarian Movement. This is the first systematic statement of Unitarianism.

Channing – voice of Unitarianism in the Moderate Period.

- (a) “We believe in the doctrine of God’s UNITY, or that there is one God, and one only”
1. To believe otherwise subverts God’s unity (pp. 57–58)
 2. To believe otherwise is irrational and unscriptural (pp. 57–60). (3)
 3. To believe otherwise would be to deny Jewish belief (p. 60)
 4. To believe otherwise divides and distracts loyalty to the deity (pp. 60–62)
- (b) “We believe that Jesus is one mind, one soul, one being as truly as we are, and equally distinct from the one God.”
- (c) “We believe in the moral perfection of God. POINT: stress on ‘his amiable and venerable attributes.’ (Justice, goodness, holiness, benevolence), ‘his parental character.’ ”
- (d) “We believe that he was sent by the Father to effect a moral, or spiritual deliverance of mankind; that is, to rescue man from sin and its consequences, and to bring them to a state of everlasting purity and happiness.

- (e) We further agree in rejecting, as unscriptural and absurd, the explanation given by the popular system, of the manner in which Christ's death procures forgiveness for men". POINT: "Christ's mission ... is the recovery of men to virtue or holiness" 79.
- (5) The Dedham Case (1820): the court case that backfired. (Orthodox wing of Congregationalism brought a suit to prevent the Unitarians from gaining title to church property originally held by Congregationalists.)

Result: Court ruled that church property belonged to the voters of the parish, not only to the communicants (regular church attenders).

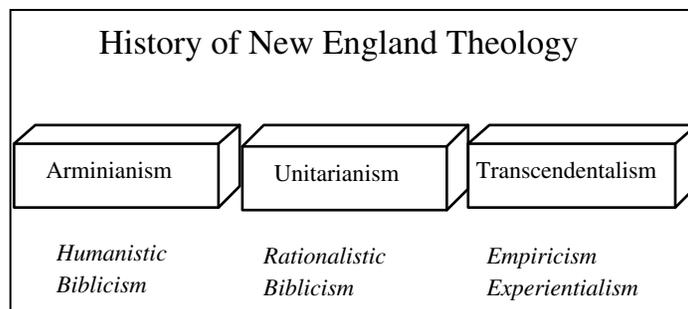
80 churches switched to Unitarianism.

*"Puritan New England became unitarian New England"

- (6) The American Unitarian Association (1825).
125 churches – Channing was the president
1820–1835 14/16 Boston Congregations were Unitarian
100/125 churches forming the A.U.A. from Mass. only 5 west of Hudson River.

- c) The Radical Period: The rise of the Transcendentalists (1835–82).
 Left wing movement in Unitarianism – frankly humanistic.
 Impressed with German culture and Kantian philosophy.
 Transcendentalism was rooted in Unitarianism, which was
 rooted in radical Arminianism.

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

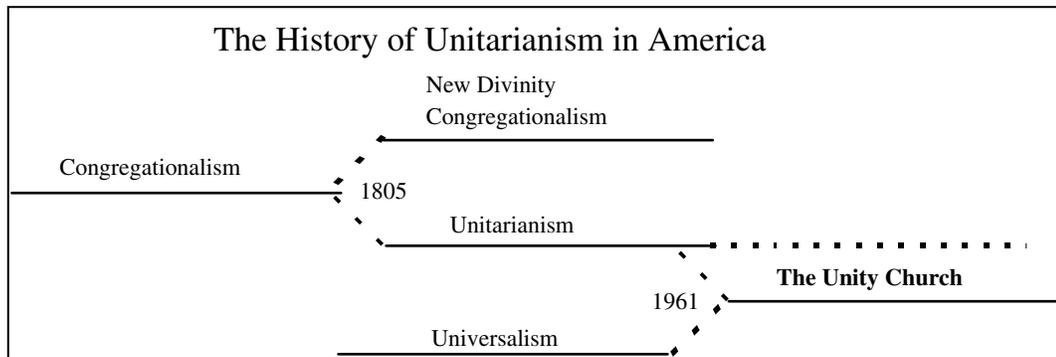


- (1) Ralph Waldo Emerson (1803–82).
Cotton Mather’s church. (Pantheistic, God incarnates Himself within man, authority of reason.)
- (2) Theodore Parker (1810–60).
Harvard grad, spread ideas of German Biblical criticism and idealistic philosophy under Unitarianism “religion was morality” “love of man responding to love of God.”
- (3) What do Unitarians believe? [Ebionitism, Gnosticism, Monarchianism, partial Deism, English Unitarians (John Biddle – Father of English Unitarianism)].
 - a. The unity of God. (Trinity subverts God’s unity, distracts and divides devotion). Unscriptural, irrational, Jews, Adventists?
 - b. The unity of Christ.
 - c. Stress God’s moral perfections.
 - d. Example view of the atonement (love, benevolence, not justice, wrath).

“love to fellow man” – true holiness.

[Begins with anthropology (dignity of man) against depravity and predestination.]
- d) The current designation of the Unitarian Movement: the Unity Church.

Universalism (denies condemnation of man, hell)



- 3. The moderate division in New England Calvinism: the rise of “consistent Calvinists” or New England Theology.

Following the two events of the rise of Unitarianism and the death of Jonathan Edwards, Congregationalism in New England began to fragment. This fragmentation leading to New England Theology and then to the Second Great Awakening lays the foundations for the events of the nineteenth century: the rise of theological liberalism, the rise of Finneyism, and the rise of Holiness, and then Holiness-Pentecostalism. Further the post-millennialism of some of these movements becomes secularized and will merge with Darwinist biology, Freudian psychology, Marxist/Utopian economic theories, and sociological and pagan nature worship to shape the thinking of the world's thought systems (the intellectual idolatries) of the twentieth century.

- a) The rise of “consistent” Calvinists.
Other names for this are: New England Theology, New Haven Theology, and Taylorism (for Nathaniel Taylor who systemizes its theology).

This movement began with the men who had been the students of Edwards, Sr., it is often said they were restating Edwards for the next generation. Hannah soundly argues that this is difficult to uphold. Edwards may have been the mentor to these men, they departed from his theology in significant ways. The rising influence of intellectual and cultural factors were more determinative than his rational and theological defense of Calvinistic orthodoxy.

These successors were more enamored of his philosophical rationalism, than his biblically grounded theology. This led them to build their theology methodologically from his philosophical rationalism than a strict biblicism. The departure laid the foundation for developments which moved further and further from biblical truth.

(1) traditional orthodox understandings of faith were revised;

(2) the justification of revivalism based on Edwards's reconciliation in *Freedom of the Will* of the “moral inability” of sinners to repent with their “natural ability” to do so; and

(3) moral rigorism, especially seen in Hopkins's demand for ethics based on “disinterested benevolence.” This led to a²

² Daniel G. Reid et al., [*Dictionary of Christianity in America*](#) (Downers Grove, IL: InterVarsity Press, 1990).

- b) The relationship of Jonathan Edwards, the Senior (1703–58) to the “Consistent” Calvinists. Edwards taught Samuel Hopkins and Joseph Bellamy (1719–1790).

Edwards held to:

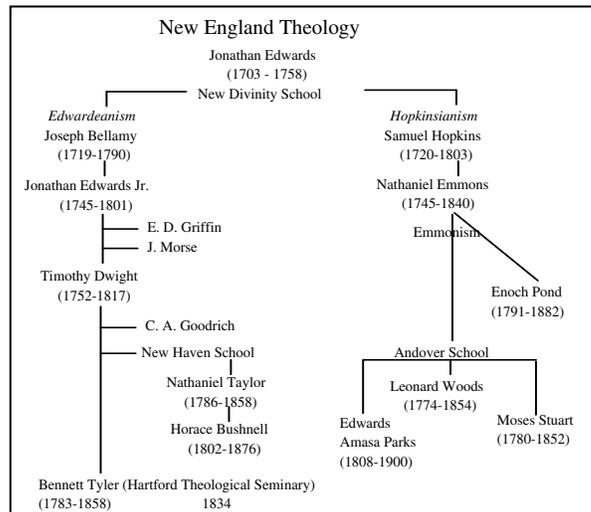
- 1) Immediate imputation of sin (Federalism)
- 2) Immediate sin
- 3) Total depravity
- 4) Passive regeneration (regeneration precedes faith)
- 5) Substitutionary atonement

- c) The mediating theology of the “consistent” Calvinists or New Divinity theologian-pastors.

The significant issues related to human ability, the basis for divine justice,

Strong emphasis on total depravity, was not linked to a governmental view of the atonement.

Sinners sinned not because they were by nature fallen sinners, but because of their personal sin.



- (1) **Joseph Bellamy (1719–1790)**
A student of Edwards, pastor in Bethlehem, CT. He was arguably the closest to Edwards’ theology. Edwards strongly supported him. But he denied passive regeneration, and deviated in significant ways. But he was too close to Edwards, for critics to gain a hearing.

- (2) Samuel Hopkins (1720–1803).
One of Edwards' closest friends and students. He read theology in Edwards's study. He was a major architect of New Divinity Theology, and authored *System of Doctrines* (1793).

His view of sin, guilt, and the unbeliever. Hopkins rejected the imputation of Adam's original sin. In its place he held that Adam's sin affected only himself and no others. Spiritual death was only the result of individual choices to sin and not due to Adam. The human race is not lost due to Adam's original sin, but due to their wrong exercise of their free choice. Condemnation is for actual sins only.

He did not believe men were irretrievably lost. He also denied passive regeneration. He defined sin as selfishness. Man can do something, become less selfish. This is called "disinterested benevolence," caring less for yourself than others.

Sin does not take place in the posterity of Adam in consequence of his sin, or that they are not constituted sinners by his disobedience, as a punishment, or the penalty of the law coming upon them for his sin. It is not to be supposed that the offence of Adam is imputed to them to their condemnation, while they are considered as in themselves, in their own persons, innocent; or that they are guilty of the sin of their first father, antecedent to their on sinfulness (Samuel Hopkins, *Systematic Theology*, 1.218)

- (3) Nathaniel Emmons (1745–1840).
Congregational minister and theologian. Born in East Haddam, CT, graduated from Yale (1767), studied under Nathan Strong and John Smalley, advocates of New England Theology. Pastored in Franklin, Mass.

He also held to a freedom of the will, rejected original imputed sin, and advocated for a view of human guilt, based on God's design that the first voluntary sin of the individual (the exercise of the individual's will) would lead to human guilt. This was called the Divine Constitution view.

He also denied verbal inspiration and substitutionary atonement.

- (4) Leonard Woods (1774–1854).
Born in Princeton, MA, graduated Harvard in 1796.
Prominent ND theologian.
Professor of theology at Andover Seminary. Followed in the thinking of Hopkins and Emmons.

- (5) Jonathan Edwards, the younger (1745–1801).
Congregational theologian, President of Union College.
Born in Northampton, Mass. in 1745.

He was trained in theology by Bellamy. He denied original sin, passive regeneration, total depravity, and introduced the government theory of the atonement (Grotian view, for Hugo Grotius, 16th century Arminian). Christ did not bear sin, but you must be moral in line with God's government to be saved.

- (6) Timothy Dwight (1752–1818).
Grandson of Edwards, Sr. Graduated at Yale, military chaplain in the Continental Army.

President of Yale, founded the Moral Society of Yale, his preaching helped launch the Second Great Awakening.

He defined sin as selfishness. Denied original sin, total depravity, passive regeneration, substitutionary atonement.

One of his proteges was Lyman Beecher.

However, more recent studies of these revivals at Yale, and of New England as a whole, suggest that the Yale awakenings were a product and not the cause of the larger religious movement known as the Second Great Awakening.³

- (7) Nathaniel Taylor (1786–1858).
Congregational minister, Educated at Yale under Timothy Dwight, pastor of New Haven's First Church. He directly influences Charles Finney.

³ Daniel G. Reid et al., *Dictionary of Christianity in America* (Downers Grove, IL: InterVarsity Press, 1990).

He emphasized free will to an extreme, denied original sin, total depravity, penal substitutionary atonement, passive regeneration.

The reaction to “Taylorism” led to the founding of Hartford Seminary.

- (8) Horace Bushnell (1802–76).
Congregational Theologian, pastor; Yale graduate, B.A., and Law. Converted in the revival of 1831.

He took Taylorism to the extreme. He is the father of American Religious Liberalism. In 1847 he published *Christian Nurture* and denied original sin and total depravity.

Rejected revivalism, sought a synthesis between the Old School and New School, and his theological innovations led to the seminal foundation for the Social Gospel Movement.

- B. The Emergence of the theological seminary.
1. The sources of theological training before seminaries.
 - a) In the Colonial period only Presbyterian and Congregationalists had clerical training schools: the colleges.
 - b) Private instruction.
 - (1) Joseph Bellamy from 1742–90 at Bethlehem, Connecticut, trained ca. 100.
 - (2) Nathaniel Emmons from 1769–1840, trained 87.
 - c) European Training (German Reformed, Dutch Reformed, Episcopalians, and Roman Catholics).
 - d) Practical Work-Training (Baptists, Methodists, Mennonites, Dunkers).
 2. The need for theological seminaries.
 - a) The severing of Old World connections as a result of independence.

New Brunswick Theological Seminary – Dutch Reformed, 1784.
Moravian Seminary at Nazareth, Pennsylvania, 1807.
 - b) The secularization of established schools (Dartmouth, Yale, Harvard, Brown, Queen’s, King’s, etc.).

- c) The trend from church schools to state colleges.
 - d) The increased demand for ministers in westward flow of the nation.
 - e) The rise of theological differences in denominations (Congregationalism particularly).
 - (1) Andover Seminary founded over liberalization at Harvard.
 - (2) Hartford Theological Seminary (1834) to protest New Haven Theology.
 - f) The need for schools to continue theological emphases.
 - (1) Oberlin Seminary (1835) – Finneyism and revivalism.
 - (2) Lane Seminary (1823) – Abolition.
3. The chronology of the seminaries.
- 1784 – New Brunswick Theological Seminary (Dutch Reformed)
 - 1807 – Moravian Theological Seminary at Nazareth
 - 1808 – Andover Theological Seminary (Congregational)
 - 1812 – Princeton (Presbyterian)
 - 1815 – Harvard (Congregational-Unitarian)
 - 1816 – Bangor (Congregational), Hartwick (Lutheran)
 - 1818 – Auburn* (Presbyterian)
 - 1819 – General (Episcopal)
 - 1822 – Yale (Congregational)
 - 1823 – Alexandria (Episcopal)
 - 1824 – Union (Richmond) (Presbyterian), Newton (Baptist)
 - 1825 – Lancaster (German Reformed)
 - 1826 – Gettysburg (Lutheran)
 - 1827 – Western* (Presbyterian)
 - 1830 – McCormick* (Presbyterian)
 - 1832 – Lane* (Presbyterian)
 - 1834 – Hartford (Congregational)
 - 1835 – Oberlin* (Presbyterian)
 - 1836 – Union, New York* (Presbyterian)
 - 1846 – Boston University School of Theology (Methodist)
- (*: New School Presbyterian institutions)

All of these new schools had a weak view of sin and weak view of soteriology.

This shows the chronology of the seminaries. What I have simply done is put some of the major influential seminaries in a list chronologically with the denominations that supported and buttressed them. For instance, the first

seminary in America was New Brunswick Theological Seminary (Dutch Reformed), Moravian, Andover in 1808 (Trinitarian Congregationalism), Princeton Seminary (Presbyterian), Harvard Divinity School in 1815 (Congregational/Unitarian), and then a variety of others.

Notice that some of these seminaries have an asterisk by them: Auburn Theological Seminary; Western Theological Seminary; McCormick; Lane; Oberlin; Union Theological Seminary, New York. We will explain the reason for that asterisk in detail later, but these Presbyterian schools are what are called "New School Presbyterian Institutions." The Presbyterian community would divide in 1837 or 1838, polarized over theological issues into what is called an old school which will try to maintain traditional orthodoxy; and a new school, which will try to insert profitable innovations so as to enhance the acceptability of traditional Calvinism. Those schools that have the asterisk are what are called "New School Presbyterian Schools." And, as I said, we will come upon them.

Parenthesis: Princeton Theological Seminary (1812)

1. Founder Ashbel Green. Pastor Second Presbyterian Church, Philadelphia. In 1809 suggested that the Presbyterians needed a place to train men.
2. Archibald Alexander was the man who made Princeton go. He wrote the curriculum, structured their classes, founded the *Princeton Review*.
3. Charles Hodge. Most brilliant teacher. Grew up in Green's church. Went to Princeton and taught from 1840 to 1875. Professor of Theology.
4. He named his son after Alexander, A. A. Hodge succeeded his father as head of the theology department. His son was Caspar Hodge, then B. B. Warfield, then Princeton went liberal.