

CHRISTIANITY IN THE NATIONAL ERA (1760–1880, Cont'd.)

Week 7: Lecture 1 [was Week 6, Lecture 2]

Topic: The Rise of the Protestant Missions Movement
The Old School/New School Controversy

Due: Noll, 200–228; Gonzalez, 2:417–440

- g) The development of the missions enterprise.
Missions in the nineteenth century are born as a fruit of what we might call the Second Great Awakening
 - (1) Home and continental missions.
 - (a) State and regional societies. The emphasis on the printing of Bibles, tracts, magazines, journals, and other Christian literature transformed the printing industry.
1816 The American Bible Society, which had two goals:
 - 1. of putting a Bible into every home in America;
 - 2. to convert unreached Americans
(Noll, 2:210)

1821, they had printed over 29,000 Bibles, over 30,000 New Testaments, and by 1838, missionaries under the American Bible Society had printed and distributed over 2.3 million Bibles and scattered them across America.

1829–1831: printed and distributed more than one million copies of Scripture.

The initial president was Elias Boudinot (1740–1821), president of the Continental Congress, member of the House of Representatives, director of the U.S. Mint, and author of *Age of Revelation*. His successor was John Jay (1745–1829), who had contributed to the *Federalist Papers*, and later the first Chief Justice of the Supreme Court.

Other officers included:

John Quincy Adams, President of the United States, and John Marshall, Supreme Court Chief Justice; John Langdon and Charles Cotesworth Pinckney, signers of the Constitution; Smith Thompson, Secretary of the Navy and U.S. Supreme Court Justice; William Wirt, U.S. Attorney General;

Matthew Clarkson, Major General in the War for Independence.

- 1803 The American Tract Society
Their purpose was to publish and distribute Christian literature and gospel tracts. These works include abridged versions of Richard Baxter, John Bunyan, Isaac Watts, and Jonathan Edwards. They were the first group to mass produce and distribute Christian literature throughout the nation. From 1829–1831 printed an average of five pages for every person in the U.S. By the 1850s, just prior to the War Between the States, they had over six hundred colporteurs (distributors) distributing their literature.
- 1824 American Sunday School Union
Their purpose was to provide religious instruction and publications throughout the more rural areas of the nation. Eventually they became involved in church planting, evangelism, and missions. In 1974 they changed their name to the American Missionary Fellowship.
- 1826 American Home Missionary Society (1826)
This interdenominational missions organization combined efforts from Presbyterians, Congregationalists, Dutch Reformed, and Associate Reformed to plant churches throughout the west. The AHMS was supported through private donations. In 1826 they had 169 missionaries, by 1832 506, by the 1850s they had over a thousand missionaries in the west.

- (b) Denominational missions.
- 1798, Congregationalists in Connecticut formed the Connecticut Missionary Society
 - 1799, the Massachusetts Missionary Society
 - 1801, the Rhode Island Missionary Society
 - 1825, the American Home Missionary Society
 - 1816, the Presbyterian Board of Missions
 - 1832, the Baptist Home Missionary Society
 - 1819, the Methodist Missionary and Bible Society.

The focus of the home missions organizations was mostly in the areas west of the Appalachians into the “west.” With the acquisition of the Louisiana Purchase territory, enormous areas were opened to the expansion of the young nation. Following the independence of Texas in 1836 and statehood in 1845, the purchase of the Oregon Territory (1846), the Mexican Cession (1848–California, Nevada, Utah, and Arizona territories), and the Gadsden Purchase (1853) the expansion of the pioneers opened vast new missions opportunities.

(2) Foreign missions.

Parenthesis: The Rise of the Modern Missionary Movement.

1. Introduction.
Though William Carey is often thought to be the father of modern missions, he is more truly the father of modern *denominational* missions.
2. The early forerunners of modern missions.
 - a) Adrian Sarvira (1513–1613). Dutch Reformed pastor wrote a book in 1590 which set for the necessity of international missions.
 - b) Justinian von Wultz (1621–68). Lutheran who spoke of a missions strategy. He spent his life in S. America. His ideas can be traced to Philip Spener (Father of Piety) to A. Franke then to the Danish-Halle mission to the Moravians, then to Wesley then to Carey.
3. The context of the rise of modern missions.
 - a) The world exploration.
 - World exploration, Carey read of James Cook’s explorations.
 - World Trade and Trade Companies
 - Spread of learning among common people
 - Spread of humanitarianism
 - b) The example of Catholic missions. The Jesuits had been sending missionaries to the Far East and South America for almost two centuries.
4. The early forms of missions activity.
 - a) The trading companies.
These established distant ports of call, sent out settlers and ministers to these centers. The Dutch East India Co., 1602, sent Calvinist missionaries to India. The Dutch West India Co. sent ministers along with the settlers in the West Indies.

- b) The rise of mission societies.
- Walloon Synod of the Dutch Reformed Church (1644).
Founded in 1644 by Dutch Reformed Church. Emphasis on missions.
 - Society for the Propagation of the Gospel in Foreign Parts (1701).
Anglican evangelistic society began in 1648 for dissemination of the gospel in N. America
 - Danish-Halle Mission (1704).
Founded at the University of Halle by A. Franke. Missions system was financed by the King. In 1604 they sent 2 missionaries to S. India, Zibebau and Pluchow.
 - Scottish Society for Propagating Christian Knowledge (1707).
Founded in 1709, sent David Brainerd.
 - Moravian Missions (1732).
Excelled all other groups. Feb 10, 1728, gave themselves to world missions and in the next 20 years they sent out more missionaries than all Protestants since the Reformation. They tended toward an inner light type of theology.

—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.

5. The birth of “Modern” Missions.

- a) In England.
- The Particular Baptist Society for Propagating the Gospel among the Heathen and William Carey (1761–1834).

W. Carey 1761–1834 A Particular Baptist (Calvinistic). He read a tract by Jonathan Edwards “On the Necessity of World Missions” a humble attempt to promote world missions.

When Carey first presented the idea to his pastor John Ryland’s, Ryland’s replied, “Young man, if God intends to save the heathen, he will do so without the help of you or me.”

- London Missionary Society (1795).
- Glasgow and Edinburgh Missionary Society (1796).
- The Church Missionary Society (1799).

b) In Germany.

- Basel Missionary Society (1816).
- Berlin Missionary Society (1824).

c) In America.

- The Second great Awakening, Samuel J. Mills (1783–1818) and Missions.
- The American Board of Commissioners for Foreign Missions (1810).

The Haystack Prayer Meeting (1806). Adoniram Judson and Burma

- 1) The Haystack prayer meeting: several students led by Samuel J. Mills (1783–1818) at Williams College, Williamstown, Massachusetts met for prayer for Asian missions. One night they were caught in a thunderstorm and took shelter in a haystack and prayed there. Afterward they had a strong conviction to go on the mission field. In 1808, they formed a society called “The Brethren,” to focus on missions “to the heathen.” They later included several from Andover Seminary and other colleges, this group was joined by Adoniram Judson of Brown, Samuel Nott of Union, Samuel Newell of Harvard.
- 2) Judson was born in a Congregationalist manse at Malden, Massachusetts, and graduated from Brown University. He studied for the ministry at Andover Seminary, where he became a member of a foreign mission interest group. As one of its leaders he played a key role in the establishment of the American Board of Commissioners for Foreign Missions in 1810. Appointed to India, he and his wife Ann sailed there in 1812, along with 7 other missionaries and their wives.

Luther Rice (1783–1836) was appointed at the same time as the first appointees.

The War of 1812 broke out.

Expecting to meet the English Baptists at Calcutta and Serampore, the two studied the subject of baptism on shipboard. They, along with Luther Rice, embraced the Baptist view, which severed their Congregationalist ties. Rice returned to the United States to call Baptists into a missionary organization (begun in 1814) while the Judsons went on to Rangoon (Burma).¹

They were harassed by the East India Company and had to evade deportation.

Seven years before a single convert.

Judson had the wisdom to discern that he had little chance of communicating the gospel unless he mastered the language and understood Theravada Buddhism, thereby obtaining a means of interacting with the people. Although he was head of the mission that soon made great headway among the Karens, Kachins, and other tribal peoples, he himself was not drawn to those tribes. Instead, he spent his whole life in a difficult witness to the politically and culturally dominant Burmans. He learned their language thoroughly, produced a dictionary, translated the Bible, and composed much literature. Judson engaged in public preaching and learned to sit in an open-air pavilion conversing leisurely with inquirers, especially Buddhist monks.

Judson was not inclined to establish schools. Rather, he trained evangelists and pastors informally. Unlike most Protestant missionaries of the time, he was not interested in propagating European-American civilization and using it as a weapon against Buddhism. He had no illusions about the difficulty of presenting a theistic religion to atheistic Theravada Buddhists, but he dared to hope that the countless pagodas would one day be matched by church spires.

Because the early years of Judson's ministry occurred at a time when the British were trying to establish control over the native Burmese kingdom, he was caught up in warfare. The Burmans did not distinguish between a Briton and an American, and by moving from Rangoon to the capital, Ava, Judson became the object of

¹Douglas, J. D., Philip Wesley Comfort, and Donald Mitchell. *Who's Who in Christian History*. Illustrated Lining Papers. Wheaton, Ill.: Tyndale House, 1997, ©1992.

suspicion. In 1824 He was imprisoned under dreadful conditions and barely escaped death.

3) The ABCFM also sent missionaries to a number of American Indian tribes in the southeast as well as to Asia and Hawaii.

- The American Baptist Missionary Union (1814).
Luther Rice returned to the US. Due to his ministry, he was able to establish the General Missionary Convention of the Baptist denomination in the United State of America for Foreign Missions in 1814.
- The Presbyterian Board (1837).
Before 1837 Presbyterian missions were under the authority of the American Board of Commissioners working under the Plan of Union. Tensions over doctrinal differences led to a split between the Old School faction and the New School. The Old School following the schism in 1837 formed the Board of Foreign Missions. In the next sixty years they sent out over four hundred missionaries. Some were sent to Singapore in 1838 and others to China in 1844.

The Methodists established the Missionary and Bible Society (1819) George Caines (1771–1825) was the first administrator. The society sent missionaries to Liberia in 1832 and to Rio de Janeiro, Brazil in 1836.

6. The rise of Faith Missions.

a) J. Hudson Taylor (1834–1905) and China Inland Mission (1865).

(1) The prototype – Hudson Taylor and China Inland Mission (1865). Taylor guided it for over 40 years.

Raised in a Christian home, but not saved until he was 17.

Initially wanted to be a medical missionary but this didn't turn out.

First went out under the Chinese Evangelization Society.

Failed to produce funding, other missionaries were lazy and lived in isolated compounds.

Taylor began to learn the language, dressed as the natives, developed indigenous leaders.

Finally, he established his own mission and operated on a faith basis.

By 1914 it was the largest mission organization in the world and established the precedent for modern independent missionary organizations.

- (2) A.B. Simpson established the Evangelical Missionary Alliance alongside of the Christian Alliance (1887)

The EMA emphasized Christian activism.

The CA focusing on teaching the spiritual life as a second work of grace.

These two merged in 1897 to form the Christian and Missionary Alliance (CMA).

- (3) In 1890, C. I. Scofield, as pastor of the First Congregational Church, Dallas, Texas (now Scofield Memorial Church) founded the Central American Mission (now CAM, International).

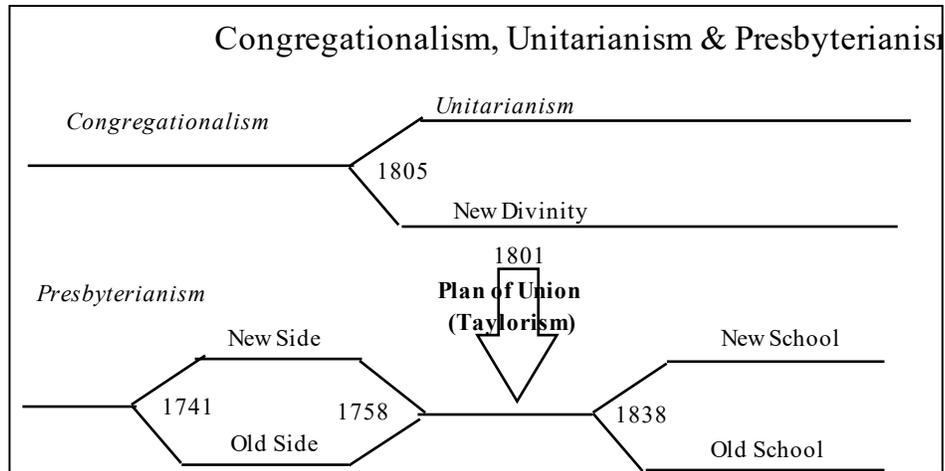
- (4) H. Grattan Guinness and Livingston Inland Mission (1870).

An outgrowth of the Welsh Revival. The motivation came from the Baptist Pastor Alfred Tilly in 1877. Through the Cory brothers of Cardiff, Wales he was able to secure the support of Henry Grattan Guinness, the central evangelist of the Ulster Revival in 1859 and later was in Canada and instrumental in the salvation of A. B. Simpson. Later he and his wife moved to London to establish the East London Missionary Training Institute. This school trained 1330 missionaries for 30 societies and 30 denominations.

In 1873 Guinness established the East London Institute for Home and Foreign Missions, followed with the Livingstone Inland Mission which worked in the Congo.

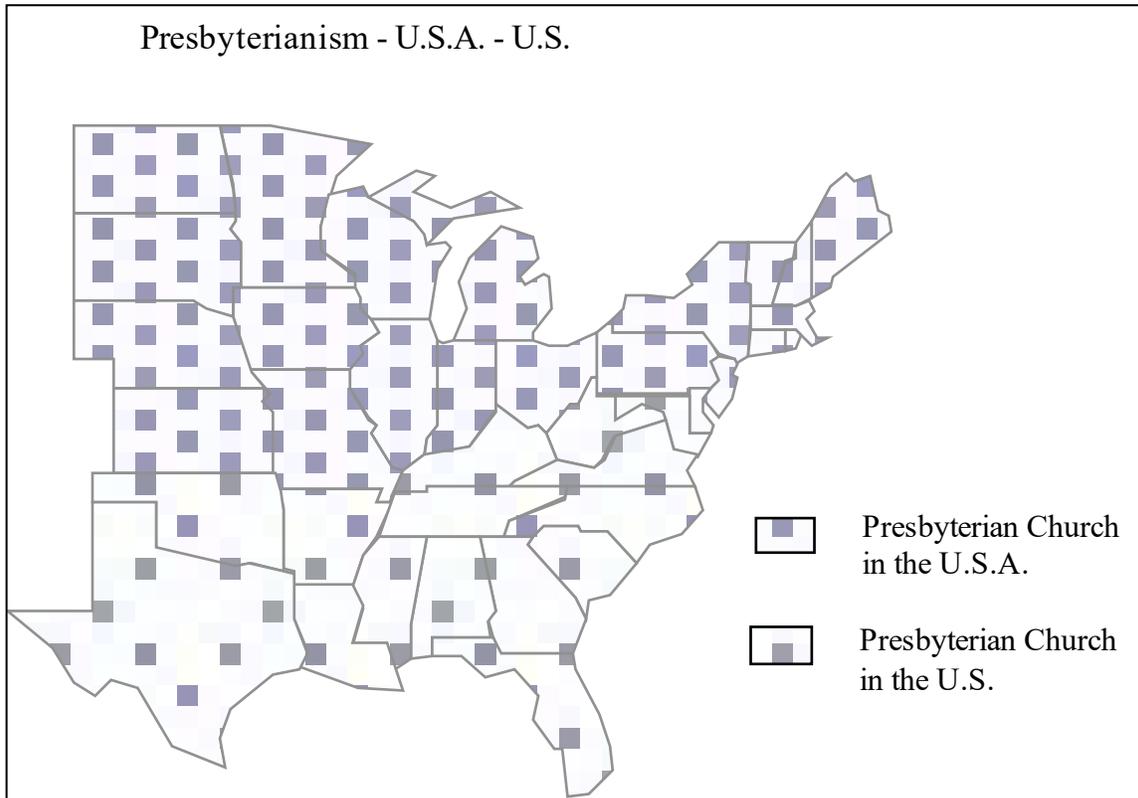
- D. The Old School/New School Schism in Presbyterianism.
New School favored the New England/New Divinity theology/Taylorism/New Haven
Old School favored orthodoxy

1. The turmoil over the impact of New England Theology.



- a) The roots of the conflict go back to the Plan of Union (1801). New theological currents from New England penetrated the frontier. Scot-Irish reacted to the influence of Taylorism on Presbyterianism; Taylorism reacted to “strict” Calvinism. Ashbel Green, editor of the *Christian Advocate*, clashed with Eleazer Fitch, a champion of Taylorism.
- b) 1828 – Nathaniel Taylor of Yale Divinity School at commencement mutilated their doctrine of original sin. He called it the “native lostness of man.”
- c) 1829 – Albert Barnes (Presbyterian), pastor at Morristown, New Jersey, preached a sermon entitled “Way of Salvation” (denied imputed guilt). He announced his agreement with Taylor.
1830 – He was called to First Presbyterian Church, Philadelphia, the mother church of the denomination. Opposed by Ashbel Green.
1831 – charged with denying original sin, found guilty by presbytery, but acquitted by General Assembly.
1835 – charged again but again acquitted by General Assembly.
- d) 1835 – Lyman Beecher. President of Lane Theological Seminary. A Plan of Union school. Although Congregationalist, members of the Presbytery of Cincinnati accused him of heresy concerning original sin, human ability, and passive regeneration. Found guilty by the Presbytery and not guilty by the General Assembly
- e) 1836 – Union Seminary, New York formed; independent of General Assembly, following the new theological drifts.
- f) Taylorites in the church attempted to use the slavery issue in the General Assembly to divide the “strict” Calvinists since they were in the North and South; Taylorites were majoratively in the North.

2. The schism (1837–38) resulting from the clash over New England Theology.



- a) Conservatives (Old School) removed the church from participation in the Plan of Union. (Four synods organized under the Plan were read out of the church).
- b) New Schoolers sought re-admission in 1838 upon the “Auburn Declaration” a theologically ambiguous statement. Failed. Schism complete. (120,000) – formed the New School (almost entirely in the North). Debate over who was the true owner of the property. Supreme Court recognized the Old School. Now there were 2 schools of Pres. church. Warfare between Princeton and Union.
- c) Old School declared to be the legal successor of the older denomination. 126,000 communicants. Center – Princeton Seminary and molded by the thought of Charles Hodge. Trained over 3,000 men and said “a new idea never originated” in his fifty years.

New School center – Union, New York. Tension between the schools continued into the 1920s.

Week 7: CHRISTIANITY IN THE NATIONAL ERA (1760–1880, Cont'd.)

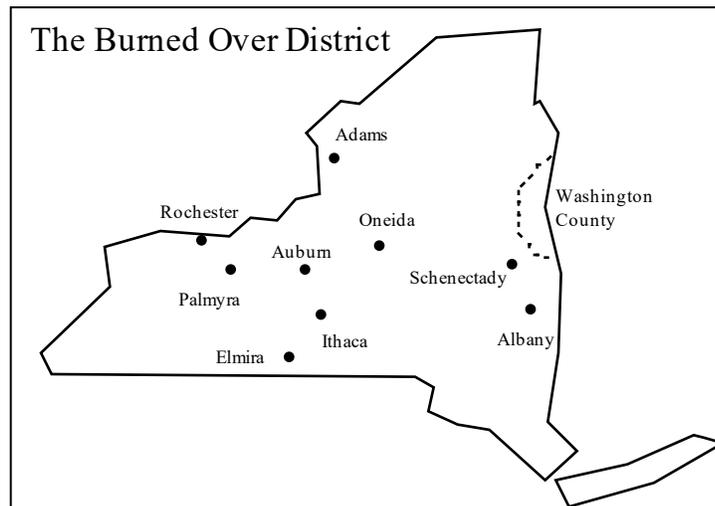
Lecture 2 Corrected from Syllabus, originally 7.1

Topic: Charles G. Finney, the Evangelist of a Changing Theology
The Layman's Prayer Revival

- E. Charles G. Finney and Finneyism: the evangelist of changing theology.
Shows one reaction to Rationalism and Deism on the preaching of the gospel.

Many scholars and evangelicals believe Finney to be the greatest evangelist of the nineteenth century. Based on his theology and methodology, this might not be for the good he did.

1. Charles G. Finney, the evangelist (1792–1875).



Reflected the changing view of his time. His mistake was taking too much from his socio-political economic environment. Culture was increasing rationalism; saw absurdity in traditional theology.

His emphasis was distinctively an outgrowth of American culture of the time. He emphasized”

Individual determination and self-oriented volitionalism based on a low view of sin, original sin, and total depravity. His emphasis on a can-do, pull-yourself-up-by-the-bootstraps spirituality resonated with the era of Jacksonian democracy.

Born in Warren, Connecticut (1792). Moved to “burned over district” of NY when he was 2. Grew up with frontier farmers. Classical school at Oneida. From there he briefly taught school in NJ. Then he returned home to take care of his aging parents in Adams NY.

Attracted to the study of law. He was admitted to the bar in 1818, he briefly served in the law firm of Judge Wright of Jefferson County.

Gets interested in the Scriptures, read OT, and heard Presbyterian George Gale (1789–1861), a Princeton Seminary graduate, preaching. Some say he was converted in 1821 at this time, however, he did not have a conversion until 1824. Though he disagreed with Gale, who mentored him, he was ordained by Presbytery and began work as an evangelist.

He gained a reputation as he preached in the smaller towns and cities of New York for using new techniques in his revivals.

Labors in female missionary society.

2. Charles G. Finney – The ministry

Three periods

a. 1824–31 Evangelist – Spectacular revival activity
1827 Lebanon Convention.

b. 1832–37 he had 2 pastorates in NY City (Pres. & Cong.)

c. 1835–65 Professor & President of Oberlin College
Oberlin theology is Finney theology

In 1827 a group of Old School Presbyterian ministers held a meeting with him to hear his explanations of alleged irregularities. This group was led by Asahel Nettleton (1783–1844), a strong Calvinist and popular revivalist, and Lyman Beecher, a prominent pastor in Boston.

He was charged with using coarse language, personal attacks on local ministers, and calling out people by name to repent. He received only a mild censure, but it created a split. Beecher became an ally and Nettleton opposed him. The result was the expansion of Finney's ministry through a focus on urban meetings, enormous crowds, and apparent success. These crusades set the pattern for future crusades: the planning and publicizing of meeting.

His ministry is the greatest of the Antebellum period. The first in a line of professional evangelists. Takes it out of the church and makes it independent of the church. Tens of thousands of converts. Wherever he went he had incessant prayer and passion for conversion.

2. Charles G. Finney and Finneyism, a theology of morality.

a) The source of Finney's theological ideas.
Hodge called it a philosophy. Center is "moral oughtness." Bible Society said that Finney thought it up in his own independent study. Rational revolt.

Warfield – said he got it from N.W. Taylor. New England theology had its best expositor in Finney.

Foster said it was from Taylor with his own twist.

In his view, Finney was attempting to preserve Orthodox Christianity against the two dangers: 1) Unitarianism and Deism on the one hand, and 2) Strict Calvinism on the other.

b) The content of Finney's theology.

“Charles Finney, the revivalist of the last century, is a patron saint for most evangelicals. And yet, he denied original sin, the substitutionary atonement, justification, and the need for regeneration by the Holy Spirit. In short, Finney was Pelagian. This belief in human nature, so prominent in the Enlightenment, eliminated the evangelical doctrine of grace among the older Protestant denominations ...” [Michael Horton, “The Crisis of Evangelical Christianity” *Modern Reformation* (January/February 1994): 17].

(1) The Doctrine of Moral Law.

“What I have said on moral law and on the foundation of moral obligation is the key to the whole subject. Whoever masters and understands these can readily understand all the rest, but he who will not possess himself of my understanding of these subjects, will not understand the rest.”

“That there is a moral law outside the character of God that is absolute in the universe and that obedience to that moral law is required of all creatures.” Introduction, *Systematic Theology*

“To talk of inability to obey moral law is to talk nonsense. The government of God accepts nothing as virtue but obedience to the law of God. Entire obedience is the entire consecration of the powers as they are to God. It does not imply any change in them, but simply the right use of them.”

He believes that the sinner has the native ability to obey the law of God, thus denying total depravity.

(2) The Doctrine of Moral Depravity.

He is in line with the New Divinity theology, denies inherited and imputed original sin, he held to the Divine Constitution View of Sin, men are born not under the guilt of sin, but with a certain constitution which suggests that when they sin, they will then by their own actions and no one else's, come under the judgment of God.

“Moral depravity as I use the term does not consist in nor imply a sinful nature. In a sense that the substance of the human soul is sinful in itself, it is not a constitutional sinfulness. It is not an involuntary sinfulness. Moral depravity as I use the term consists in selfishness in a state of voluntary committal of the will to self-gratification.”
Rejects the idea that man is born corrupt. Because man is born inherently good, then man is perfectible. This will lead him to believe that society is perfectible, all that we must do is rid the nation of its national sins to bring in a perfect nation.

(3) The Doctrine of the Atonement.

Rejects penal, substitutionary atonement. He did not believe Christ bore the sin penalty for sinners.

Governmental or Moral Theory of the Atonement. Christ's death on the Cross was a demonstration or illustration that if we break the moral law of God, we will be punished, and that Christ was punished by the Father as if He had broken the moral law of God.

“I must say that the atonement was not a commercial transaction. Some have regarded the atonement simply in the light of the payment of a debt and have represented Christ as purchasing the elect of the Father and paying down the same amount in His own person that justice would have exacted of them.”

“The atonement of Christ was intended as a satisfaction of public justice.” Not God's justice,

Views of the Atonement			
	Abelardian	Anselmic	Grotian
<i>God:</i>	Father-Teacher	Righteous	Administrator, Judge, Sovereign Ruler
<i>Sin:</i>		Man's problem	A violation of the moral order
<i>Man's Need:</i>	Moral impetus	A substitute to die for him	A demonstration of how seriously God looks upon sin
<i>Christ's Death:</i>	To provide a good example	To bear the penalty for man's sin	To sustain God's moral universe

“Punishment implies crime—of which Christ had none. Christ then, was not punished. He dies for the government of God and must needs suffer these things to make a just expression of God’s abhorrence of sin. ... The design of executing the penalty of the law was to make a strong impression of the majesty, excellence, and utility of the law” [“On the Atonement”].

- (4) The Doctrine of Regeneration.
Finney rejected the Calvinist view of not only Total Depravity, but Total Inability.

He denied the High Calvinist view that man was unable to believe the gospel, that regeneration preceded faith. But in its place, he goes to the opposite extreme of Pelagianism, man by his own meritorious efforts is able to regenerate himself.

“It is not a change in substance of soul or body. If it were, sinners could not be required to affect it. Such a change would not constitute a change of moral character. No such change is needed as the sinner has all the faculties and natural attributes requisite to render perfect obedience to God. All he needs to do is to be induced to use these powers and attributes as he ought.”

“No change is needed in God—neither is His character, in His government, nor in His position toward sinners. The utmost possible change and all the needed change is

required on the part of the sinner. ... God cannot afford to lose your influence in the universe. He will rejoice to use you for the glory of His mercy, if you will" ["The Salvation of Sinners is Impossible"].

(5) The Doctrine of Natural Ability.

The sinner, like the Jacksonian man, has all the ability in himself to save himself. The only inability a sinner has is that he simply does not want to.

"The human will is free; therefore, men have power and ability to do their duty." Mankind has the ability to obey the moral law. Not to obey the moral law is the just round of his or her condemnation.

"I maintain this upon the ground that men are able to do their duty and that the difficulty does not lie in a proper inability, but in a voluntary selfishness, in an unwillingness to obey the blessed gospel. I say again, I reject the dogma of a gracious ability and I understand the better to hold it, not because I deny it, but simply because it denies the grace of the gospel. The denial of ability is really a denial of the possibility of grace in the affairs of men's salvation. I admit the ability of man and hold that he is able, but utterly unwilling to obey God. Therefore, I consistently hold that all the influences exerted by God to make him willing are a free grace abounding through Christ Jesus."

"The Bible everywhere and in every way assumes the freedom of the will."

What he means by "freedom of the will" is the complete autonomy of the will, unhindered by a sinful nature, free as Adam was prior to sin.

(6) The Doctrine of Justification.

Denied forensic justification by faith alone.

"It is proper to say here that those of this school, those who say that justification is a declarative act of God of the sinner's state do not intend that sinners are justified by their own obedience to the law, but by the perfect imputed obedience of Jesus Christ. They maintain that by reason of the obedience of law which Christ rendered when on earth, set down to the credit of elect sinners and imputed to them the law regards them as having perfectly obeyed by proxy, and therefore pronounces them just upon the condition of faith in Christ."

Finney denies the above view. Instead, he states:

“... ultimately governmentally to be treated as if we were just. It is a governmental decree of amnesty based upon the infinite love of God. For sinners to forensically be pronounced just is impossible and absurd.”

(7) The Doctrine of Sanctification.

“Nothing is acceptable to God short of full obedience to the moral law. It is self-evident that entire obedience to God's law is possible on the ground of natural ability. As the sinner has the ability to come to Christ, the sinner has the ability to maintain his perfection in Christ. To deny this is to deny that a man is able to do as well as he can. Here then it is plain, that all the law demands is the exercise of whatever strength we have in the service of God. Now as entire sanctification consists in obedience to the law of God and as the law of God requires nothing more than the right use of whatever strength we have, it is, of course, that a state of entire sanctification is attainable in this life on the ground of natural ability.” Emphasis added

(8) The Doctrine of Faith.

Faith is a virtue, it is not mental assent to the verbal proposition that Christ died for ME, the sinner.

“Faith is the yielding up of the whole being to the will of God.”

“Faith implies a state of present sinlessness, the yielding and committal of the whole will and of the whole being to Christ.”

“The reception and practice of all known or perceived truth.”

(9) Summary

- (a) Begins with moral law. It is outside the will of God and grounded in human consciousness.
- (b) Denies total depravity
- (c) Holds to governmental atonement
- (d) Denies Biblical regeneration. Regeneration is a changing of your mind.
- (e) Human ability. Man was born as Adam was created with unhindered free will.
- (f) Denies forensic, judicial justification

Prayer, to Charles Finney, was like what the individuals did before they went to war.

“Faith thus breaks the stony heart” [“On the Atonement“].
Conclusion: What we have in Finney is a moral and religious philosophy, not biblical theology.

3. Charles G. Finney and revivalist innovations.

His Christian confidence meeting:

- a. Taught perfectionism
- b. Faith was a work
- c. Repentance was a turning to holiness

Said you must make man want to be saved. Therefore he invents techniques to make men want to be saved.

Made revival a result of techniques, not the spirit.

“... the great difficulty is to persuade sinners to choose right. God is ready to forgive them if they will repent; but the great problem is to persuade them to do so. ... Here is the difficulty. Some have formed habits and have confirmed them until they have become immensely strong, and become exceedingly difficult to break” [“Salvation is Difficult ...”].

- a. Protracted meeting technique – elongated the meeting so the congregation will be “broke down.” Evangelizing is to break down the will.
- b. Inquiry room – one on one; get them alone
- c. Public invitation – if he's not willing to walk the aisle, he's not willing to be saved. Aisle = salvation, willingness = being
- d. Holding meetings at unreasonable time
- e. Emotional praying by the evangelist
- f. The use of harsh illiterate colloquial language
- g. Calling aloud the names of the notorious sinners
- h. Used the public press
- i. Called prayer meeting to cultivate Christian confidence
- j. Organized professional singers
- k. Required all church services to cease while he was in town. Took a low view of the church.

5. Charles G. Finney – Influence

What about his converts? 3,000 in Utica, 5,000 in Philadelphia, 10,000 in Rochester

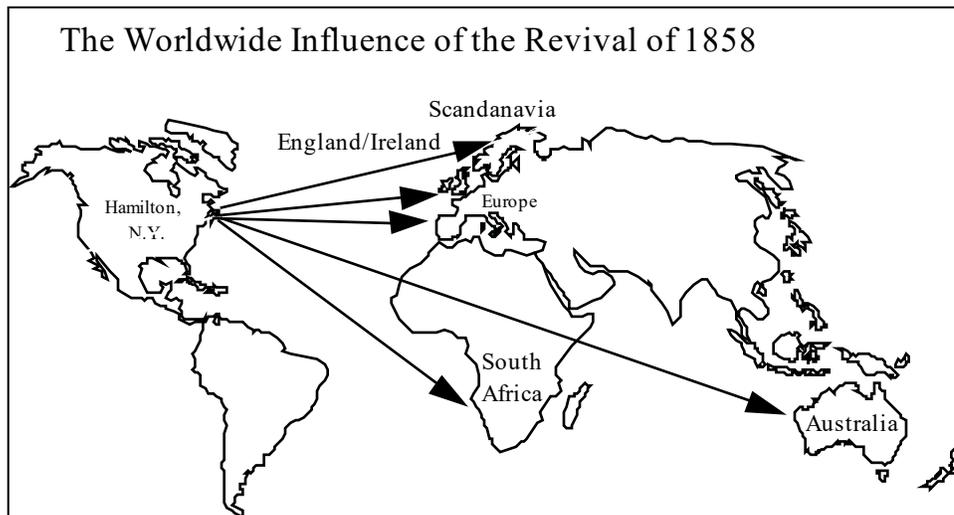
Joseph Foote 1858 – co-worker of Finney, “real converts are few, many are a disgrace,” Finney Systematic Theology “converts, most after a few years lost their conversion—conversion based on experience not content”

Perfectionist societies, communalism:

- Directly connected to modern Pentecostal movement
- Abolitionist movement – slavery was selfish, therefore sin
- Moral Christianity, feminist movement

His theology is one of human ability, human effort, human works and is totally against Grace and a biblical understanding of Who Christ is. And, what Christ did on the Cross. And how sinners are saved.

F. The Layman's Prayer Revival, a unique religious upheaval.

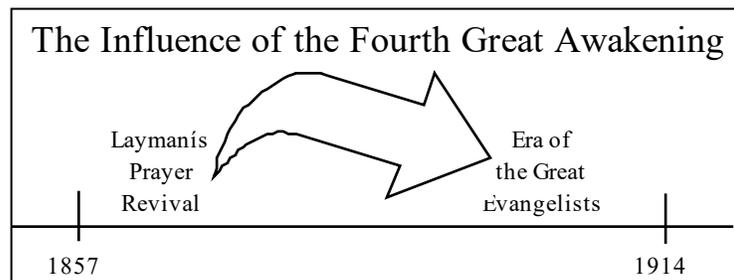


1. The context of the Layman's Prayer Revival of 1858.
 - a) Religious decline of the 1840s–1860s—reaction to extremes of the apocalyptists such as those who followed William Miller in 1843 and 1844. Many became infidels and cynical materialists.

That religious decline has been accredited to the rise of the Apocalyptic Movement in William Miller, who unfortunately founded a movement that was assured of the coming of the day of the Lord; when it did not, it produced great disillusion.

- b) Economic panic – third great panic in American history in 1857, banks failed, railroads bankrupt, factories closed – 30,000 idle in New York City alone.
 - c) Slavery crisis – political distress.
 - d) Christians were praying earnestly.
2. The characteristics of the Layman's Prayer Revival of 1858.

- a) Urban primarily, later rural.
 - b) Led by laymen largely.
 - c) Interdenominational.
 - d) Characterized by prayer, not preaching.
 - e) Lacked emotionalism of the two earlier awakenings.
3. The course of the Layman's Prayer Revival of 1858.
- a) The New York Beginnings. Born in New York City, Sept. 1858
 - (1) North Dutch Reformed Church, lower Manhattan: losing membership, poor area, hired a lay-missionary to reverse the trend.
 - (2) Jeremiah Calvin Lamphier (b. 1809). Born in Coxsackie, New York; converted in 1842 in Broadway Tabernacle (Finney's church). "A quiet zealous businessman". Hired to do lay-missionary visitation. With little success he determined to simply pray. Rented a hall on Fulton Street for a noon prayer meeting, advertised, September 1857 – 6 men assembled. In October 1857 – daily prayer meetings.
 - b) The national and international impact.



- (1) The Revival of 1858 had equal effect in the North and South (Baltimore, Richmond, Charleston, Mobile, Savannah, Nashville). Northerners felt the Spirit would not move there because of the "sin" of slavery. Continued in the southern armies particularly (1863–64). See *Religion in Lee's Army* by Jones.
- (2) It was the first revival in America with a clearly worldwide impact. Spread from the United States, to Ireland (preaching services thronged, unprecedented prayer meetings abundant, Sunday School prospered, liberality in giving, vice abated), to Scotland, to Wales, to England, to Europe. In addition – Australia experienced revival in 1860.

- (3) The revival worldwide set the context for the immense impact of religion in the late nineteenth century, including:
- Moody's success in the British Isles.
 - Booth and Salvation Army.
 - Success of YMCA.
 - J. H. Taylor – China Inland Mission (Faith Missions).
 - Keswick Conferences.
 - Great evangelist era and their worldwide travels. (H. Varley, F. B. Meyer, P. P. Bliss, R. A. Torrey, J. W. Chapman, G. Campbell Morgan.)
 - Student Volunteer Movement (1887).
 - Early Bible Institutes of America.

From America, it spread to Ireland where preaching services were thronged. There were unprecedented prayer meetings—just amazing things including the closure of jails because vice seemed to abate for a least a time. From Ireland, it spread to Scotland where it is estimated again about 500,000 conversions, and from Scotland to Wales, with 400,000 conversions, it is said. From Wales, it spread to England where it is estimated again that there were over a million conversions. And from there it spread into the English-speaking missionary world.