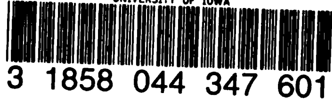

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HISTORY OF AMERICAN CHRISTIANITY

by

ANDREW CONSTANTINIDES ZENOS

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HISTORY OF AMERICAN CHRISTIANITY

Preliminary

1. Religion in 1492 A. D. When Columbus crossed the Atlantic in 1492 Europe was wholly Roman Catholic, Asia and Africa (except along the Mediterranean) were either completely pagan or partly Mohammedan. The Greek Catholic Church shared with Islam the non-Mohammedan sections of the Asiatic and African Mediterranean coast. It also had exclusive possession of Russia.

The Roman Catholicism of Europe was different from that of the early Middle Ages on the one hand and that of the present day on the other. As compared with the earlier Romanism it was more intimately linked with the civil authority, claiming the right of absolute control over all the interests of life; as compared with present day Romanism it laid less stress on purity of spiritual motives.

The religion of the age was in general undifferentiated from science, ethics and political associations. It aimed to regulate directly the whole range of knowledge and legislation, not by infusing a spirit, but by enacting rules and laying down limitations on all the interests involved in these various fields.

2. The religious motive in the adventure of Columbus. It is in the light of the above sketch that Columbus' own statement of his voyage of discovery must be understood. He says that he was led (1) by the love of adventure, (2) the hope of gain and (3) the ambition to extend the influence of the Church. His sincerity in including the third objective in his statement is proved by the fact that he brought into the new continent priests who should not

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only minister to the needs of his Christian companions, but also propagate the Christian faith among the natives. Upon each return to the land whose existence he had made known to Europe he induced missionary priests to accompany him into it. This motive never afterwards during the period of colonization failed him or his successors. It is further corroborated by the erection of a chapel (on the island of Haiti) to serve as the first consecrated place of Christian worship.

The King of Spain also in assuming authority of the territory annexed to his possessions authorized the subjugation of the aborigines with the declaration that, "The conversion of the Indians is the principal foundation of the conquest, that is to say, that which ought principally to be attended to."

3. The Providential ~~Evidence~~ Element in the Discovery of America.

Much must necessarily depend on the meaning of the word providential in such a study. Some would totally deny it in any historical investigation. There is a sense, however, in which it may be used, viz., that in which any event in the end expresses God's mind as conditioned by the circumstances in which it occurs and the cooperation of his free creatures. The discovery of America synchronizes generally with the Revival of Learning. This is immediately followed by the Reformation. This coincidence in time suggests questions of relationship between these events. And yet, the fact that Medaeval enterprise came more than once near consummating the discovery of the Western hemisphere and yet failed, raises the query whether the success of Columbus was not at least a symptom of that awakening known as the Renaissance. At all events, the failure of the Mediaeval World to reach America must be taken as a sign of

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providential guidance preparing large room for growth and large opportunities for the type of religious life and thought which was about to make its appearance. What might have happened had America been discovered sooner can only be conjectured. Probably the whole continent might have fallen under the control of the type of religion and civilization prevailing in the Dark Ages. Since, however, history demonstrates that changes are inevitable, no one can assert with confidence that that form of culture would have been permanently fixed on both the Americas. But the developments in South America show how difficult it would have been to throw off the yoke of autocracy and dispel the superstitions associated with the culture that would have gripped the western world as a whole A believer in Providence is justified in saying that what has occurred was providentially ordered.

4. Religion in America in 1492. Religion as found among the natives by Columbus was in general of the type commonly called primitive. Differences, however, existed between the tribes of different regions generally corresponding to the different types of mental and social culture developed in each. Among the Aztecs of Mexico, for instance, an approach to the Old World civilization had been achieved, including life in settled communities. In other parts of the southern half of the hemisphere as in Peru similar features such as a crude form of writing and more complex method of warfare were practiced. The religious practices of such regions were generally totemistic and sometimes more definitely polytheistic. some regions human sacrifices were prescribed. Among others the consciousness of weakness in religious experience gave expression

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to the hope that a better teaching would come through the advent from across the waters of a "White God." (This vague belief has been made the motif of an enticing story by Lew Wallace in "The Fair God." In Peru sun worship prevailed. The characteristic outlook into the state after death was the one embodied in the familiar idea of the "Happy Hunting Grounds." There was sufficient thought in this background taken as a whole to serve as a platform for the establishment of mutual relationships and also to furnish a medium of communications between the Indians and the discoverers from across the ocean.

5. Periodology. The subdivision of the history from the earliest days of the coming of Christianity until now is simple. It falls into three periods. I. The Era of Exploration and Colonization. II. The Colonial Era. III. The National Era.

I

ERA OF EXPLORATION AND COLONIZATION

I. Colonization from Spain.

1. The earliest of all colonizing enterprises in the newly discovered continent was led by Bartolome de Olmeda. It was an undertaking subsidized by the Spanish government closely identified with the whole plan of making the colony an integral part of the Spanish Empire. The natives were to be reduced to slavery and treated as chattels belonging to the land on which they lived. They were to be bought and sold with it. Their Christianization was in the circumstances a matter of compulsion and their instruction followed their adoption into the church. In the circumstances the result was a superficial conversion in which old religious customs were retained in the new order under Christian names. By this

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system Christianity was as much changed to paganism as paganism to Christianity.

2. A far more effective transplantation of Christianity from Spain was accomplished by Bartolome de Las Casas (1474-1566), a monk of the Dominican order, who won for himself the title "Apostle of the Indies." He had studied philosophy, theology and jurisprudence in the University of Salamanca, but his father's experience as a companion of Columbus led to his choosing to live the life of a planter in the new world.

Soon after his settlement (1502) as a colonist in 1510 he was ordained to the priesthood being the first man to be consecrated to the Christian ministry in the continent. At first he adopted the custom legalized by the government at Madrid of owning and using Indian slaves. But he realized that the condition of slavery was unsuited to the Indians and that they were rapidly dying out as a race under its hardships. Accustomed to active out of doors life, they were unable to endure the strict discipline and minutely regulated life required by the system. Las Casas was impressed with the wrong involved, and first emancipated his own Indian slaves and then launched out a campaign against the institution. He was naturally unsuccessful in America, but he made a visit to Spain for the express purpose of pleading the cause of the unfortunate Indians before the King. The King (Charles V, successor of Ferdinand) was favorable, but the combination of interests whose revenues from the plantations in the New World were threatened, prevailed. But a compromise was agreed upon according to whose terms Indian slavery was absolutely forbidden, but each planter was allowed to import 12 negro slaves to work on his estates. Las Casas later bitterly regretted making this concession. In 1522 he gave up business and

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entered the Dominican monastery in Hispaniola and spent the remainder of his life in writing the annals of his times and collecting all sorts of information about the Indians. His chief work, Historia General de las Indias, is a mine of invaluable information about the first generation after the discovery of Columbus. Las Casas must be ranked among the most illustrious missionaries and benefactors of the human race.

3. The next Spanish Roman Catholic exploration and colonization of America reached the continent north of the Isthmus in 1513. It was led by Ponce de Leon, the discover of Florida. De Leon had fought as a soldier. In this service he had some successes and experienced some reverses. At 53, feeling the advance of age, and having heard of a mysterious "Fountain of Perpetual Youth," he set out to investigate the report. According to the Indians who were his informants, this fountain was situated on the Island Bimini. The search led him after some diversions and sundry experiences, reached Florida, which he annexed to Spain. He obtained permission to conquer and make himself governor of the new territory. But his efforts to subject the Indians were not completely successful and he died of wounds received in fighting them.

4. Spain's efforts to hold Florida brought into the field several other explorers. Among these Ferdinand de Soto stands conspicuous. He succeeddd in carrying the sovereignty of Spain, and with it the Roman Catholic faith, from the eastern coast of Florida to the river Mississippi. He had already served under Pizarro in the conquest of Peru. One of the chief features of that adventure was the enrichment of its leader through the ransom collected for the Inca chief. Since gold seemed abundant and easily obtainable in Peru, he had come to believe that for the conqueror

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of Florida also great riches were waiting in store. Florida had already been annexed to Spain. De Soto made a display of asserting the Spanish authority there and pressed on westward. As he was approaching the Mississippi he was taken with a fever and died. The Indians who had heard of his unhindered progress believed that he was possessed of a supernatural power. His followers fearing that on hearing of his death the Indians might be freed of all fear, attackethem, and bring the expedition to an unfortunate end, concealed the fact of his death, sunk his body into the river with all the pomp of Roman Catholic ritual and proceeded to assure their own safety and abandoned further progress.

5. The line of Spanish Roman Catholic colonization followed by de Soto terminated at the Mississippi. A French Roman Catholic line joined it here which ran southward to the Gulf of New Orleans. From Mexico another Spanish line moving northward kept close to the sea and followed the Pacific coast expanding through California until it reached the Bay of San Francisco and crossed the channel. Then it began to lose some of its vitality and ended in Northern California. The broad path of this procession of conquerors, settlers and missionaries is marked to the present day by a scattering of Spanish named almost invariably associated with the same saint of the calendar. And a large number of buildings, distinguished by a common architectural type and used by the missionaries in their labors survive under the name of "missions."

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II. French Colonization

i. The Calvinists in Carolina (1562-1564).

1. **Ribault's unsuccessful effort to colonize.** The name Carolina was given to an indefinitely designated territory covering all that now continues to bear in the two states so called together with others among which was Florida. It was given in honor of Charles IX of France, and first applied to a Fort. France had undertaken to colonize the region apparently abandoned by Spain. The King was an admirer of Coligny, the leader of the French Calvinists, and offered them the opportunity of emigrating to Amerida. They first tried to settle in Brazil but later chose Florida as the ground of their experiment. The plan had the approval of John Calvin himself. The company of Huguenots who took advantage offered of living in a land where they could have full religious liberty was led by John Ribault, a Huguenot, but a man who loved adventure more than he cared for religion. The undertaking came to naught on account of the difficulties encountered before the settlement had been achieved.

2. Laudonniere's Company. The second attempt to settle a French Huguenot colony in Florida managed to obtain a foothold and after overcoming all initial difficulties was on the way to prosperity when Spanish rights to the land were reasserted. Pedro Melendez de Aviles, a fanatical representative of the Spanish claim, appeared with a large force and massacred the colonists alleging that he was dealing with them not as Frenchmen but as heretics. The cruelty of the procedure was, however, avenged by DeGourges, a Gascon French Protestant, who independently of affiliations organized a part, of sturdy ruffians and fell upon the Spaniards settled by

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Melendez, alleging that he killed them not as Spaniards but as murderers and robbers.

ii. French Roman Catholic Colonization.

The France of the end of the fifteenth and the early years of the sixteenth centuries developed little zeal for the extension of her power through colonization. The first glimmers of such zeal were shown in the attachment of a group of enthusiasts to the enterprise of the Florentine Verrazani in 1525. The enterprise, however, left no permanent results.

1. Jacques Cartier, 1534. Between nine and ten years after Verrazani's voyage France sent Jacques Cartier to secure a foothold for her in the New World. He entered the continent through the St. Lawrence and proceeded as far as Montreal. And thus a beginning was made by the formal annexation of the territory to the French crown of a French America.

2. Samuel Champlain (1567-1634), was the most famous of the French explorers. He was trained as a navigator by his father. In 1579 he was placed in command of a ship which was sent out with others to the West Indies. This was only a preliminary exploration. It was followed by four other trips whose culmination was the founding of Quebec and the opening of New France for colonization. Champlain was appointed (in 1608) governor of the vast territory, and contributed to its development. But though the New France did not grow into the same power as the New England, it brought Roman Catholicism into America to the northern section of the New World.

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3. The Jesuits. The chief instrumentalith in the dissemination of Roman Catholicism following the founding of the New France was the Order of the Jesuits. Their object was the conversion of the In- dians. They established headquarters in Montreal and following the waterways they reached the Great Lakes and completing the connection of the Franch and Spanish Roman Catholic movements at the Mississip- pi carried to its limit in the Gulf of Mexico.

4. Marquette, Joliet, La Salle. In the course of onward march from the St. Lawrence to the Gulf of Mexico the army of Jesuit mis- sionaries found the way opened by the earliest representatives of their order. The first of these was Pere Jacques Marquette,1637- 1675. He was commissioned in 1668, and the same year he founded the Mission of Sault Ste Marie. From thence he moved to Mackinac where he was joined five years later by Louis Joliet (1645-1700), also under commission. Together they set forth to find the "Great River" which they believed emptied into the Gulf of California. They canoed their way to the mouth of the Fox River by portaging when necessary they advanced south westward until they reached the junction of the Mississippi and Missouri and beyond to the Arkansas. Here they were forced to retrace their course. And in so doing they explored the Illinois and reached Lake Michigan in the neighborhood of Chicago Thence they returned to Mackinac. Rene LaSalle (1643-1687) starting almost at the same time as Marquette from Montreal was led along a different course to the discovery of the Ohio. He also made a search for the "Great River" independently, however of the Jesuit mission- aries and found the Chicago river in 1682 and thence through the Illinois he reached the Mississippi. Thus the Jesuit enterprise opened this portion of country to the Roman Catholic Church.

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III. ENGLISH COLONIZATION.

1. Earliest Protestant.

1. ~~If exploration were~~ considered independently of the successful annexation of the territory discovered the English pioneers in this enterprise might rightfully claim priority. Yet the first of these was John Cabot (an Italian by birth, Giovanni Sabato, native of Venice), credited to England because he sailed under the English flag and because of the settlement of himself and his son Sebastian in England. Cabot made a successful voyage to America (in 1497 and 1498) touching the coast of Greenland, going as far south as Cape Breton. Sebastian Cabot began as an Englishman and made his first trip across the ocean with an English military expedition. But he was induced to enter the service of Charles V of Spain and led an unsuccessful expedition to Peru (1526). Later he reentered the English service (1548) but did not achieve any notable success. Though a few years later then the Cabots in his actual achievements Martin Frobisher was the first Englishman to reach America (1576) at Greenland, but he only spent fifteen days there and returned to England. Walter Raleigh's career as an explorer is developed partly out of the French Calvinistic enterprise and its tragic end in Florida. Some of the victims in that case had drifted into the court of Queen Elizabeth and stirred not only sympathy for themselves but also zeal for the organization of part of the territory to be colonized. Towards the end the Cabot's experiences under Henry VIII had prepared the way. Raleigh (1552-1618) was actuated partly by the desire for gain and power, but his personal courage and his loyalty to the church had a great share in his series of adventures as an explorer. The territory which he opened for English colonists during Elizabeth's reign was Virginia, a

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name which he gave to a large but ill defined tract of land stretching from Cape Fear to Halifax. A portion of this territory situated near its northern boundary was occupied by the French and renamed Accadia and thus soon cut off from Virginia.

2. Captain John Smith. As a consequence of the explorations of Raleigh, a company was organized and brought over to Virginia by Captain John Smith to possess the land. It was made up of 105 persons, more than half of whom were gentlemen of leisure, residents of London or vicinity, only twelve of the other half were laboring men and among these only four carpenters. They applied to King James I to "deduce" a colony to Virginia. And a charter was issued by the king granting to the "petitioners and their successors a strip of two degrees in breadth lying between Cape Fear and the southern boundary of Maryland. This later came to get exclusive right to the name Virginia. Here John Rolfe, the minister, made and baptized the first Indian convert.

3. The company brought with it Robert Hunt, a clergyman of the Church of England, a man of saintly character and full of zeal, but frail in health and little fit to the hard conditions the colony was obliged to live. The task of building residences for the company fell heavily on the few carpenters and that of cultivating the soil so as to make its yield a sufficient support for the whole group made existence a constant struggle for them all. But John Smith's rugged personality and leadership kept up

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the tone and spirit of the company and issued in their holding their ground successfully through their early and trying period.

4. The settlement established by Captain Smith began its existence as a community in 1607 at Jameston. Some of the incidents currently reported of him such as that of his being saved by Pocahontas or saving the colony from a massacre planned by the Indians are not very fully credited. He did, however, bring the rites and ordinances of the Church of England into Jamestown.

5. Alexander Whitaker. The success of the Jamestown venture stimulated another of its kind. This was administered by Sir Thomas Dale who came in 1611 to succeed Lord de la Warr. Dale founded a new settlement at Henrico which was planned as a fort and served as the residence of a military post. Here to accomodate the guard, mostly made up of Hollanders, he built New Church and settled Alexander Whitaker as its minister. Whitaker was the son of a Puritan minister and had imbibed the ideas of Thomas Cartwright of Cambridge University on the exclusive validity of the Presbyterian form of Church government. He organized the people of Fort Henico as a Presbyterian Church. This was the first American organized church of Christians.

ii. Puritan Colonization.

1. The word Puritan originated during the reign of Queen Elizabeth in England and was applied to the radical branches of reformers. For some time it was limited to those who worked for the purification of the Church of England of all vestments distinctive of ecclesiastics and used in ecclesiastical functions by ministers. The ground for the desire to purify was the belief that such vestments had idolatrous connotations. From vestments the zeal of the

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purifiers spread to other ceremonies and finally reached the government of the church and fojnd a target in the prelatic developments of the minister's office and function. Ultimately three types of Puritans came to be distinguished: (1) The Episcopalian whose zeal for purification ended with the exclusion of vestments, (2) The Presbyterian whose zeal included the abandonment of Pralacy, and (3) Separatist who considered the church corrupt in all respects and signified his radicalism by cutting himself from the apostate church.

2. The Pilgrim Fathers.

The Separatist Puritans in England were called also Brownists They were a small mimozity and finding themselves hampered and persecuted, a company of them emigrated to Holland and settled at Deflt. From there they moved to Leyden. But, though they felt the atmosphere of Holland more sympathetic than that of England, they missed the complete freedom of speech and action for which they were yearning and returned to England. Here they applied for a charter for a colony in America and set sail from Southampton in the "Mayflower" and "Speedwell." The latter of these two ships was found unseaworthy and they returned to England, and making the necessary changes the Mayflower sailed again from Plymouth and after a two month voyage reached Cape Cod on November 19, 1620. From there the company moved to the other side of Massachusetts Bay and landed at a point which they called Plymouth from the last point in England which they had touched. The company included Brewster, the ruling elder, Allerton, Bradford, Carver, and Winslow. They had organized themselves on board the Mayflower, while yet at sea as a corporate body, civic and ecclesiastical, for the purpose of

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maintaining order and enabling each member to live in peace and safety. The reason for this was the appearance among them of a spirit of extreme individualism. This compact served as the nucleus of all future constitutions in which individual liberty was recognized in extremest form consistently with authority. When the company consisting of approximately one hundred individuals was immediately confronted by the severest kind of hardships. Winter was fast approaching. The country was unpromising and had already been visited by more than one exploring party. Capt. John Smith of Virginia had made two visits to the general region and had described it in glowing terms. But in the end these parties had either passed it by or made very short visits with no permanent outcome except that the name New England had been given to it. The Pilgrim Fathers determined to establish here a permanent colony. They accordingly proceeded to occupy it. But the time of year of their arrival, the difficulties of the region, their lack of prpper equipment and especially their limited resources for supporting themselves during the winter months issued in extraordinary hardships from the effects of which half of their number perished before the opening of the following season. Meanwhile they were in constant danger of being massacred by the Indians. And to keep these ignorant of theis desperate condition and diminishing numbers they were forced to bury their dead by night and keep the graves level with the ground. Eventually, however, they secured their foothold and with the mastery of the soil and the control of the Indian peril they began to prosper.

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3. The Puritan Colony at Salem (1628). This group in much larger force, numbeting about 800. It was made up of Non-Separatists, i.e., the mediating types of Puritans, who held to the essential soundness of the English Church, but contended for the abolition of Prelacy and thorough reforms. In government they preferred Presbyterianism, but viewed the matter as of secondary importance. By the time that this colony was established intercourse between England and New England had increased so materially as to make possible almost annual excursions of vessels for the purpose of fishing. A charter was obtained by those who were affected by Archbishop Laud's enforcement of the act of uniformity to settle a colony in New England. The first section of those who entered in this enterprise assived in Massachusetts in 1828, landing at Salem. Here, already, John Lyford and Roger Conant, independent settlers who had left the Plymouth colony, had prepared the way. Others joined the settlement at Salem very soon, including John Cotton, Thomas Hooker, Roger Williams and John Winthrop who was elected Governor in 1630. Salem was not very far from Plymouth and in the circumstances the two colonies were in mutual contact. With the loss of interest in the mother church of England these two protesting bodies left out of account the question of their relation to it and entered into fellowship with one another. In this new state of feeling the Independents (Congregationalists) prevailed over the Presbyterians and their church polity was adopted as "the standing order" for the united community.

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4. In 1636 the question of the exact form of civil government in the colony became a living issue. A majority were still in favor of the compact and efficient monarchical administration to which they had been accustomed in England. But a small but strong band under the leadership of Thomas Hooker, saw the implications of their covenant and realized that one of these was the principle that all authority is vested in the community and that its government should be "of the people, by the people and for the people." These words exactly were used by Thomas Hooker. Discarding monarchy completely and formally Thomas Hooker and his followers left the Puritan colony and established a new colony further down the Connecticut river, making a beginning of the towns of Windsor, Hartford and Weatherfield.

iii. Lord Baltimore and the Maryland colony (1634). George Calvert, Lord Baltimore, had been a Protestant but was converted to Roman Catholicism and for that reason found his way hard in England. Ostensibly for the purpose of enjoying freedom of conscience, but in reality as a result of a much more complex motive, he secured a charter from King Charles I to settle a colony in America. He induced a large company of 300 persons of whom the larger number were Protestants to join him and sailed for America. He took two Jesuits with him. He promised absolute freedom in religion to all. But his act of taking Jesuit priests to America was denounced in Parliament and he was forced to restrict their activities. Eventually they appointed William Stone, a Protestant, as governor. The constitution of the colony provided that "no one within its bounds should be in any way troubled, molested, or discountenanced for his religion or in the exercise thereof." Yet it imposed the penalty of death and

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confiscation of property upon those who denied the Trinity or "the Godhead of any of the Three Persons. The anomalies involved in the case have occasioned a continuous debate as to whether Lord Baltimore's undertaking can be given credit for a bona fide effort to promote tolerance in religion. On the surface of it there is much to say for its sincerity as an adventure in toleration and much to support the assertion that the tolerant feature in it was a lure for attracting Protestants to settle in Maryland.

iv. William Penn and the Quaker Colony (1661). William Penn was one of the first to join George Fox in promoting his peculiar teachings. His father was much opposed to his course. But together with his religious zeal William developed financial and administrative talents and an aptitude for leadership. Both George Fox and Admiral Penn were in the good favor of Charles II, who settled a bad debt he owed to the admiral with a grant of land in America to his son William. Other followers of George Fox had preceded him in New Jersey. And across the Deleware river Penn established his colony which he spoke of as the "Holy Experiment." He advertised his plan all over Europe inviting men of all nationalities, Roman Catholics, Jews as well as Protestants and guaranteeing religious freedom for all "who acknowledged one Almighty and Eternal God to be the Creator Upholder and Ruler of the World." Likewise he promised a government which would "secure the people from the abuse of power; for liberty without obedience is confusion, and obedience without liberty is slavery." In spite of the fact that his father had paid the King of England for the land he occupied he renounced his alleged right to it on that ground and purchased it from the Indians still lingering on it. The English government, however, interfered prohibiting

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Jews and Roman Catholics from holding office under Penn's charter.

v. George Oglethorpe and the Georgia Colony (1734). This colony grew from a nucleus of fifty families worthy of persons who had been condemned to imprisonment for failure to pay debts. George Oglethorpe was instrumental in securing their release and bringing them to Georgia. They called their settlement "Ebenezer." They were afterwards reinforced by Protestant emigrants from Austria.

vi. Secondary Settlements. To the above must be added some secondary colonies, i. e., colonies established in new places by other colonists already in America.

(1) The northern portion of Carolina was populated by refugees from New York of the Puritan persuasion whem George Berkely persecuted. (2) A group of English settlers in Barbados who were forced to abandon that region on account of its climate. They joined the Nansimond Puritans in Carolina. (3) Another group of adventurers came to the same region attracted by the exaggerated reports of its inexhaustible natural resources. (4) All these were joined by some emigrants direct from England. (5) The South Carolina Colony. The southern portion of Carolina was settled by immigrants from England under a leader named Joseph Blake. Quite a number of Baptists came in this group. Another company of Dutch Calvinists joined these from New York, and still another consisting of French Protestants who fonnd it intolerable in France after the revocation of the Edict of Nantes (1685). These were Huguenots. The Edict of Nantes gave Protestants and Catholics equal rights throughout the whole realm. From 1598 to 1685 the Catholics, who were in the majority, did all they could to distress the Protestants, and one by one the provisions of the Edict were modified, until it was it-

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self as a whole revoked in 1685. Many French Protestants then moved into Holland, England, and Germany. A few passed over and settled in South Carolina.

IV. THE SCOTCH IRISH

The term Scotch-Irish does not designate a mixed race. It is applied to the population of the province of Ulster in Ireland. This territory was practically reduced to a Scottish colony by the bestowal of the lands of the earls of Tyrone and Tyrconnell in 1607 upon English and Scottish settlers. The estates had been forfeited by their owners on the ground of treason. Ulster was four fifths Presbyterian in population. Under Oliver Cromwell these were treated with special favor. For that very reason when Charles II was restored he treated them harshly. A few of them had already as early as 1636 sought relief in America from an earlier persecution. But it was in 1669 that they began to look to the same continent for a refuge from the persecutions following the enforcement of the Uniformity Act. Some of them joined the company of Lord Baltimore. Others drifted into New England. Although eventually the Scotch-Irish contingent in the colonization of America grew to be one of the largest and strongest of all in irs beginnings it did not concentrate on any special region. Strands of it reached New England, New York, Maryland, Virginia and Pennsylvania.

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V. DUTCH COLONIZATION

1. The New Netherland. The motive of those who came from Holland to America in the earlier days, was not like that of the British and other Protestants, the desire to find a refuge from oppression and the enjoyment of religious freedom but rather the economic one of large commercial privileges and opportunities. It was this that sent Hendrick Hudson in search of a new route to India and enabled him to discover the river, which his name bears today, in 1609. In 1614 the country between Virginia and New France was called New Netherland, and the New Netherland Company was chartered to trade in it. This led to the establishment of several trading posts along the Hudson river. Thus a permanent foothold was secured.

2. The Dutch Reformed Church. Among the settlements of the Dutch the one on Manhattan Island grew to be so important that in 1626 Peter Minnit, the governor of it under the Dutch Company, knowing that the English laid prior claims to the place and desirous of strengthening the title of the Dutch, purchased the whole Manhattan island from the Indians for $24.00. The settlement being constituted of members of the Reformed Church, they began their religious services by the appointment of Kranken-bezoekers (comforters of the sick) who in absence of ordained ministers read to the people on Sundays the Scriptures and the creeds. Upon application to the mother country they were given as minister, Jonas Michaelius in 1628. On his arrival he found about 270 souls on Manhattan island and he organized a church for them using the room over the water-mill in the trading post. The governor himself was elected to the eldership and the church has maintained a continuous life from that date to the present. Michaelius gave place to Dominie Everardus Bogardus. The church was

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naturally put into connection with the Synod of the mother church in Holland. Under Rev. John Megapolensis this church undertook missionary labors among the Indians.

VI. SWEDISH COLONIZATION

The Swedish approach to America like the Dutch was in its first inception a commercial project, and the fur trade was its special interest. A company to promote the enterprise was formed in 1623. Gustavus Adolphus, the ruler of Sweden at the time, and a great leader of the Protestant forces, enlisted in the Thirty Years' War encouraged the scheme and gave it his personal support, advocating as an outlet for workers and a refuge for the persecuted and "a place where the honor of the wives and daughters "of those driven out by bigotry and war would be secure, a haven in a word " for the whole Protestant world." His chancellor Oxenstierna carried out his plan after the king's death on the battlefield of Lutzen. The colony was planted in 1736 in Wilmington, Delaware, and spread in West Jersey.

VII. GERMAN COLONIZATION

1. The stream of German colonization did not begin until 1671. It was a secondary result of the appeal of William Penn. Daniel Pastorius led a group of Pietists from Frankfurt among whom some Mennonites had beeome interested in the enterprise. Their object was "to live a quiet Christian life." This Frankfurt company purchased from William Penn a tract of 25,000 and settled Germantown on it. This earliest movement, however, was not immediately recognized as German because the thorough identification of the German people with Lutheranism led them to look upon dissenters as in a sense aliens.
2. The German Lutheran ecclesiastical type was introduced among the colonies in 1707. The colonists settled in large numbers in what was

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on account of this fact called "German Valley"in New Jersey. Soon afterwards another company under the patronage of Queen Anne of England, who on account of dynastic reasons, was deeply interested was deeply interested in German Protestantism, settled near Newburg on the Hudson. The ease with which by this time colonists were settled led to a rapid growth of the German population on the Hudson, and the overflow moved westward into eastern and central Pennsylvania.

3. A third type of German Protestants to make their appearance gradually and from unmarked beginnings were the Reformed. These were immigrants from the Palatinate and had adopted the views of John Calvin, therefore called also "Calvinists." The gravitated towards Pennsylvania, from where in 1730 a report to Holland gives the information that living in harmony with their fellow Calvinists from Holland they made up a population of 15000.

4. In 1734 a German colony of a still different type found a home in Georgia. This was composed of descendants of the Moravians, who under the name of Hussites in pre-Lutheran days had lived in Austria and suffered furious persecution. Some of them had taken refuge in Silesia upon the estates of Count Nicholas Zinzendorf. Their experience in Georgia did not prove happy. In 1740, they removed to Pennsylvania where they established the settlements of Bethlehem and Nazareth. Here Zinzendorf joined them in 1741 and vigorously led them on a campaign of expansion resulting in new settlements in Pennsylvania and eastern Ohio. Under this leadership they further moved into missionary labors among the Indians. But Zinzendorf's efforts to effect a union of Moravians and Lutherans was rebuffed by the latter whose leader would not recognize his orthodoxy.

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5. The latest accession to the American Christian community from Germany arrived in the first half of the 18th century. They were mainly varieties of the Memmonites who joined the group already settled in Pennsylvania as a result of William Penn's invitation. Unlike the Englush Quakers these retained the sacraments in their worship and added to them the Feet Washing. These were followed by the Dunkards, in many respects similar in persuasion and practice to the Monnonites; the River Brethren (1750, a Swiss Mennonite sect, whose distinctive tenet, that only in a river should baptism be administered, led them to settle along the Susquehanna and the Schwenkfelders (1734), whose peculiar beliefs on the Person of Christ and the Lord's Supper kept them apart from all others, Yet, in their rigid Pacifism, they were very close to the Quakers.

Although other colonies came later the Era of Colonization ended with the early years of the 18th century.

Part II

COLONIAL ERA (1700-).

I. Introduction. 1. Distribution of forms of Christianity. As the period of exploration and colonisation neared its end, it became clear that from the religious point of view the Western hemisphere must be divided into two great parts. Also that the division must coincide with the geagraphical separation fixed by the Isthmus which distinguished the two America (North and South). And furthermore that of these two divisions the Northern would be under the control of Protestantism while the Southern would be dominated by Roman Catholicism.

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2. North and South American trends. Partly through a series of wars and partly through purchase, the Roman Catholic territories in North America all passed under the dominion of Protestants. Among the wars were those with England and France for the control of Canada and of the lower northern section of the Continent. The war with Mexico issued in the accession of Texas. The Louisiana Purchase occurred in the days of Napoleon. Finding his exchequer empty on account of his many wars, the intrepid genius resorted to the sale of the province as a means of replenishing it. Thus during the Colonial Era the northern section of America came to be the home of Protestantism.

3. Priority of New England. Within Protestantism, the religious forces at work at the beginning of the 18th century were the Puritanism in New England, varieties of the Reformed Faith from the continent of Europe, the Lutheran and the Anglican Churches. In order ot time the first co consolidate and establish distinctive features of life was Congregationalism in New England.

II. Church and State in New England. 1. The Theocracy. The basis of organization of new England communities was the theocratic principle. The State was a function of the Church. Church membership was a prerequisite qualification for citizenship. Charles II endeavored to forbid this type of government by statutes enacted by the English Parliament, but the Colonies paid no attention to this legislation. New England assumed the responsibility of

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legislating for itself. In this movement for independent legislation each colony of course developed an initiative of its own, putting to the test the principles of a rather radical type of democracy. Such democracy, however, was far from guaranteeing unlimited liberty of thought or action to the individual citizen. The legislation of Massachusetts, for instance, prohibited Quakers from entering the colony. A first infraction of this law, even for the temporary transaction of business, was punishable by whipping, imprisonment or hard labor. A second offense made the offender liable to be branded with an "H" on one arm; a third with an "H" on the other arm. The other settlements in New England adopted similar laws.

2. Secession of Roger Williams. The first to protest against the intolerance of dissent from the "standing order" and demand full religious liberty for all was Roger Williams (1604-1683). He joined the Pilgrims in Boston in 1631. He was an accomplished scholar, master of five languages. He had come as an ordained minister and one of his first conditions of entrance into sympathetic cooperative relations with these already on the grounds he demanded that the people make a public declaration of repentance for having been in communion with the Church of England. As they would not comply, he refused to enter into fellowship with them and withdrew to Salem. Here he became assistant preacher. But here too he found himself dissatisfied with the prevailing views and practices and removed to Plymouth, and studied the language of the Indians with a view to qualifying as a missionary to them. Again on account of inability to cooperate he left Plymouth returning to Salem. Here he entered into controversy with the leaders on (1) the toleration by the chu[illegible]

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of ministers connected with the Church of England, (2) the holding of the charter granted by Charles under which the colony was organized as a usurpation of the rights of the natives, (3) the practice of administering the oath to non-Christians,also on calling on such to pray since these were acts of worship and (4) the practice of remanding the punishment of violations of the first table of the law, i. e., heresy, blasphemy, Sabbath breaking, &c., to the civil authorities. The church alone should deal with them, and that by merely disfellowshipping the offenders. For the preaching of these views, and particularly for the persistence with which he denounced those who would not accept them, he was expelled from the Massachusetts colony in 1634. In spite of extremely severe sufferings he was able in the course of the two years following to establish a new colony in Rhode Island under the name of Providence. His chief employment was preaching to the Indians. Meantime he was converted to the Anabaptist views, and, since no one of that persuasion was available to baptize him he requested an unbaptized follower of his to baptize him, and then himself baptized his baptizer and eleven others. Somewhat later, however, he reasoned himself to the conviction that this was all contrary to the Scriptures because in order to do what he had done he should have had some supernatural mandate for it. Moreover, adult baptism had been disused for many centuries. On these grounds he renounced his conversion and withdrew from the community. But it prospered and grew. Upon the whole the contribution of Roger Williams to American Christianity came through his advocacy of absolute and complete religious liberty under the civil government. This was a necessary implication of his separation between the two tables of the law.

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If the church was to assume edclusive responsibility for discipline in religious offenses, the state must abstain from all interference with religion.

3. Non-theocratic Colonies. While New England was struggling with the difficulties raised by the close relationship of Church and State in Virginia no problem arose on that ground. The colonists were members of the Church of England and in England the Church was a department of the system. This system was called Evartianism. Naturally, however, the American Episcopal clergy were more loosely identified with the state inasmuch as it was only bishops that through their relation to Parliament could take any official part in government. And the laws affecting religion could only function under colonial administrators who were zealous churchmen. Such were some of those who asserted the claims of England to the New Netherlands. And when that colony was wrested from the Dutch Company with the change of its name into New York, the relation of the Reformed Church within its bounds was radically altered. But officially by royal proclamation the Reformed Church was recognized as in good standing and its members granted freedom to believe and practice their own forms so long as they did "not disturb the civil peace of our said province."

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III. CHURCH LIFE AND INSTITUTIONS.

1. The forms and institutions of the New England Church were simple with a tendency to become more simple. This was due primarily to the genius of Puritanism which grew out of a reaction against the elaborateness of religious rites and the paraphernalia associated with them. But the undeveloped state of the country with its rough conditions contributed somewhat to the scanty equipment of the church in artistic ways in its architectural features and furniture.

2. The church building was given a name as remote as could be from those used in the home land of the colonists. The terms church and temple were avoided and the word "meeting house" used instead. Not the sacredness of the place as the meeting place of the worshipper and his God, but its convenience for the necessary outward acts of worship were held in view. Consequently no impropriety was perceived in the use of the building for all sorts of secular purposes. Twon assemblies for the consideration of all problems affecting the general welfare of the community, legislative sessions of the citizens and kindred conventions of public interest were all held in the meeting house. The form of the structure was generally very plain with a square or oblong ground plan, plain straight walls built out of the plainest available materials. All symbolisms and adornments were avoided as easily capable of leading back into the formalism that had been discarded. The furniture of the auditorium consisted of two rows of hard benches arranged in two blocks one for men to occupy and the other for women. At one end of it was a low platform on which stood a table used as lectern and pulpit indifferently. Two pews were provided, one on either side, facing the audience for the elders and deacons. This arrangement gave way in the course of

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time to the uniform high pew system with each pew provided with a door that could be locked from within thus excluding strangers.

3. (1) Worship was controlled by the thought of God's supremacy, and holiness. It required the complete consecration of the Sabbath day. Two services, one in the morning and one in the afternoon, were prescribed. The signal for coming to the meeting house was given by a drum, conk-shell, horn or flag. Only in the wealthier communities were bells used.

(2) The service was opendw tih a prayer of fifteen minutes length. The pastor was required to improvise, i. e., offer this spontaneously, no written prayers being permitted. The second act in the service was the reading of the Scripture. This was interspersed with comments by the reader. But toward the end of the 17th century "dumb" reading became common. The third item was the singinf of a Psalm lined by the leader of sons (precentor). The necessity for repeating the words before the singing of each line was due to the lack of hymn books. The fourth part of the service was the sermon and it was viewed as the main one. Usually this was the discussion of some topic of Divinity (Dogmatic Theology); which the preacher was expected to "improve" (show its practical bearings on life). As a storehouse of texte the Old Testament was a favorite. Sermons were very lengthy and conveniently subdivided into numerous sections.

(3) Between the morning and the afternoon services the people remained in the neighborhood of the meeting house and partook of their their midday meal, exchanging social greetings. In some places the luncheon hour was utilized by local evangelists addressing the people.

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(4) Besides the weekly services on the Sabbath a midweek lecture service was held in Boston and Hartford on Thursday, in other places on other days. The only difference between this and the weekly service was that in the lecture greater freedom was allowed as to the subject to be treated than in the sermon. Thus ministers fell into the habit of dealing with political, social and ethical problems, but always with a view to their solution upon Scripture grounds. Special occasions callef dor fast and thanksgiving days on which attendance was required by civil statute.

4. The pastor was expected to visit the homes of his flock and comfort, admonish and instruct them as he found need for such care among them. This care covered also the catechizing of the children.

5. Marriages and funerals were regarded as outside the legitimate office and functions of the ministry. This point of view on these matters was held by Henry Barrow who suffered martyrdom in England under Elisabeth as a tenacious and implacable Separatist, and had no direct share in the affairs of the Pilgrim Fathers, his teachings were accepted by many later. The grounds alleged for excluding marriage from among the functions of the minister was that the Roman Catholic Church had declared it to be a sacrament; that for excluding funeral services was that it was connected in the practice of the Roman Church with the doctrine of purgatory and had become the ground of many superstitions.

6. The Witchcraft Delusion. One of the most unique experiences of Early New England was the so called Witchcraft Delusion. Belief in magic both beneficent and malicious was inherited by the first American colonists from their ancestors. It broke out in Massachusetts in the latter years of the 17th century, in a virulent form.

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It affected the standing of a number of women (usually advanced i years and unattractive) and brought them under suspicion of having entered into alliance with Satan, and by his aid working harm to their fellow citizens. Under such suspicion they were brought to trial, formally prosecuted and put to death on the flimsiest of grounds. The delusion reached its highest pitch of fury in 1692, when the Massachusetts Colony the Mathers (Increase and Cotton) suggested that the real tools of the devil might be not the witches accused, but the persons who brought the charges against them. Thi idea helped to clear up the thought of the age, and the epidemic was gradually allayed and came to an end.

IV. Church Government.

1. In New England. The Congregational polity secured its first opportunity to answer the question of whether it was practicable in the Church as a whole. So long as the township or village was the unit in social organization it experienced no difficulties. The theocratic theory supplied the communities with a consciousness of unity in their subjection to the one Lord whom they acknowledged together; and their lingering loyalty to the monarchy which was never formally repudiated strengthened this sense of solidarity. Formal expression of this feeling was practically given in the grouping of the separate churches in associations, conferences and councils. Each of these endeavored to maintain fellowship with all the others and an effort was made in 1637 to cement into one the whole body of Congregationalists. To this end a Synod was convened. But the hold of Independency as preached by Browne, Barrow and John Robinson was too strong and the synod did not issue in a complete unification.

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2. The Cambridge Platform, 1648. In 1647 another Synod was convened by act of the legislature of Massachusetts. John Cotton, Samuel Partridge and Richard Mather were appointed a committee to prepare a Platform (a loose synonym of constitution inclusive of creed). When completed this proved to be a document of significance in two parts, (1) A creed which was the Westminster Confession of Faith with slight modifications and (2) Church Polity incorporating the principles of uniformity in the organization of the individual churches (each was directed to have a pastor, a teacher and an elder chosen by the congregation and ordained by the laying on of hands) and of the subjection of the churches to synods with the power of deciding controversies and cases of conscience. The Cambridge Platform however never became effective.

3. The Saybrook Platform (1708). In 1664 the New Haven and Connecticut colonies were merged. It transpired after the union that certain differences between them had remained unsettled. In order to remove these a synod was called together by the government which formulated the Saybrook Platform. This was in all respects a constitution of the Presbyterian type. It devised the establishment of "Consociations," or permanent councils within the districts of the colony. These were to consist of ministers and elders and were to act as final courts of appeal. Like the Cambridge Platform this one never secured recognition as law. A reaction toward freer Independency swept it aside thus establishing a permanent gulf between Congregationalism and Presbyterianism.

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V. Collapse of the Theocracy.

1. Under the theocracy the support of the church was provided by the compulsory contribution of each citizen of his share of the expense. Any violation of this rule was penalized. But when Baptists and Quakers sought residence and rights of freedom to practice their own faiths, friction and difficulties arose. And when later the Episcopalians came to settle in the Congregational colonies religious liberty became the burning issue.

2. In 1685 James II revoked the charter of Massachusetts on the ground of complaints of the non-tolerance of Episcopalians. This together with the threat by the English government that it would use force in compelling the recognition of Episcopalianism, led to the relaxation of the theocratic regime and the beginning of toleration for "dissenters." The first step in this movement was taken when dissenters from the standing order were exempted from taxation. For many years after this, however, through the control of Harvard College the theocratic party moulded public opinion and maintained a rigidly conservative policy with reference to all religious beliefs and practices. With the retirement of Increase Mather from the presidency of Harvard the anti theocratic party, by securing the election as his successor one of their own number, put an end to the regime.

VI. Education.

1. The earliest colonists especially those who came from England were as a rule educated men. This was more universally true of the Pilgrims and Puritans. Accordingly as soon as they were fairly established in their new home they provided schools and teachers for their children. The residence of the Pilgrim Fathers in Holland had accentuated and increased their appreciation of a systematic procedur

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in this matter and they early developed a plan of free common schools. As early as 1635 the council of Boston voted "that Bro. Philemon Pormort shall be entrusted to become school master for the teaching of children with us." His support, however, was secured by voluntary subscriptions. (Gov. Vane subscribed £10- Jno. Winthrop £10-). In 1647 a general order required that a school should be opened in every township of 50 households in the Massachusetts Bay Colony.

2. Higher education too was felt to be necessary as a qualification of the ministers in charge of the churches. The first settlers brought with them pastors who were university graduates. But as separate communities multiplied it became clear that the policy of importing educated ministers was neither practicable nor expedient.

(1) The first College to be founded (1636) with the express purpose of training a native ministry was Harvard, taking its name from John Harvard (1607-1638), who gave to the institution established in New Town (later Cambridge), Mass., by the Court of the Colony his library of 260 vols and £400- ($2000). For nearly three quarters of a century this was the only School of a higher education in the land.

(2) William and Mary College was founded in 1693.

(3) Yale College was opened in 1700 by the conservative church leaders in New England at Saybrook, Conn., as an institution where the adherents of the theocracy might train their ministers and perpetuate their ideas which Harvard no longer would propagate, having fallen under the control of the liberals. It was removed to New Haven in 1718.

(4) The College of New Jersey (1746) (later Princeton) was the offspring of a new movement provoked partly by geographical reasons and to some extent by growing dissatisfaction with the spiritual coldness of Yale College. It was located in Elizabeth town in order that the

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pastor of the Presbyterian church in that community be its president without surrendering his pastorate. When he died the College was removed to Newark in order to be under the presidency of Aaron Burr, the pastor of the Presbyterian church in that city. When in 1757 Burr died, the wisdom of fixing a permanent site for the College which had been realized earlier upon the offer of land by the town of Princeton and a campaign for funds to build a home for it there, the institution was planted in its present location. Jonathan Edwards, the foremost preacher and theologian in New England, was called to the presidency to succeed Aaron Burr.

VII. Ferment of Thought.

1. The basic line of the earliest religious thought in New England was the Calvinism of the Synod of Dort. The Pilgrim Fathers had left England with the Calvinism of the Puritan leaders in Cambridge University. Their sojourn in Holland had confirmed and developed their conceptions. In the controversy between Arminius and the Calvinists John Robinson had championed the cause of the latter. The Puritans who had settled at Salem agreed with the Plymouth leaders. The "Platforms" drawn up embodied the Westminster Confession as their doctrinal basis. The Savoy Confession adopted in 1680 (although drawn up as early as 1654) included the same as its creed.

2. Attempted innovations. Though the first generation of New England thinkers were in general agreement on the fundamental ideas of the Christian faith, the spirit of independence which had led them to claim freedom of thought in the old world soon asserted itself among them and divergences from the main lines laid down in their creeds made their appearance.

(1) Within the life time of the first settlers William Pynchon, a member of the new community of Springfield in Massachusetts, published

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a book entitled: "The Meritorious Price of Christ's Redemption," in which he propounded a view of the atonement quite ar variance from the orthodox doctrine of the day on that subject. Pynchon advocated what has been called the governmental theory. His view was revarded as a serious departure from the truth and his book was condemned by the general "Court" of Massachusetts as heretical and publicly burned in the market-place of Boston. The Rev. John Gorton was then directed to write an answer to it.

(2) Another innovation attempted in these earliest days was that of Anne Hutchinson. She had come with her husband to Boston, attracted by the same of John Cotton. She was a woman of talent and public spirit. With great self sacrifice she offered her services to those who needed them as an expert nurse. However, she offended the church by proposing a peculiar view on the subject of justification. This was to the effect that the Holy Spirit operates on the sould of Christians producing on them a divine impression. Together with this doctrine she taught that the Scriptures do not warrant a belief in the resurrection of the body and that by resurrection they mean the spiritual rising of the soul from the death of sin into Christ in a new life. She began by preaching these doctrines to a small circle of women, and afterwards to larger audiences. By many she was at once denounced as a disturber of the peace and corrupter of the minds of the ignorant and weak. But others were drawn to her new ideas and adopted them as true. Among the latter were her brother-in-law Wheelwright and Henry Vane, a recent arrival from England. The debate grew into a controversy of large proportions. The conservative leaders were alarmed, while Mrs.

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Hutchinson's partizans insisted on the truth of their contentions. The question was made the chief issue at the election of the year 1637 when Henry Vane stood as the candidate of the Hutchinsonians. With his defeat Mrs. Hutchinson's opponents pressed their advantage and enacted legislation designed to curb the growth of the heresy. Anne herself was banished from the colony. Later she was excommunicated on an unproved charge of falsehood. Her followers, however, developed her views beyond the stage to which she had advanced and revived the Reformation time heresy of Antinomianism. The public reaction against this extreme was strong and Hutchinsoniasm gradually lost its ground and disappeared.

(3) Another innovation in religious thought was attempted by Solomon Stoddard on the subject of the Lord's Supper. He believed and taught that the sacraments were mere signs or symbols. As means of grace their function was that of vehicles. They did simply register spiritual life or indicate its stages, but were intended to promote, expand and intensify it. Accordingly they should be administered to the unregenerate for the purpose of improving their spiritual condition and preparing them for the regenerating influence of the Holy Spirit. Since of the two sacraments baptism was administered to the infants of believers, the question hinged on the validity of Stoddard's view as it applied to the Lord's Supper. The New England church was suspicious of this innovation. But as it met with little favor, no action was taken in condemnation of it.

3. The main current of thought and its leaders.

(1) John Cotton (1585-1652). He joined the Pilgrims in 1653. His reputation was at that time well established in England, where after distinguishing himself as a scholar in the University of Cambridge (Emmanuel College) he had served as pastor of a church in Boston,

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Lincolnshire. On account of a sermon which he had preached before the University his arrest was ordered by Archbishop Laud. But he fled and having spent some time in hiding sailed from London, arriving in September at Boston, Mass. The earl of Dorset issued a statement concerning the charges against him to the effect that if it had only been drunkenness, or adultery, or some minor offence he might have been pardoned. Almost immediately after his arrival at Boston he was elected teacher in the church, John Williams being pastor, and remained in that office for 20 years to the time of his death. The value of his personality, his sound judgment and his scholarship were immediately recognized. He has been called the "Patriarch of New England." Cotton Mather, of the next generation to his, says of him, "he was a most universal scholar, and a living system of liberal arts, and a walking library." Tyler, the historian of American literature, entitles him the uninvited pope of a pope-hating commonwealth." He championed the policy of the founders of the New England colony against the individualistic policy of Roger Williams.

(2) Thomas Hooker (1586-1647). Left England on account of the same conditions as John Cotton and sailed on the same ship. He had however some experience in Holland where he had found asylum for three years, previously preaching in the English Separatist churches. In America his services proved of the highest value in the sphere of civil government. In theology he was in perfect accord with the dominant views in Massachusetts. He published numerous sermons and wielded large influence in the development of American Congregationalism. His advocacy of a purely democratic form of government for the colony resulted in his founding Connecticut. But later the need

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of unified action on the part of the New England colonists induced him to devise a plan of federation which was consummated in 1643 in the "United Colonies of New England."

(3) The Mathers. Richard Mather (1596-1669) reached New England in 1635 and became the pastor of the church at Dorchester. He was distinguished for learning and sound leadership. His son Increase (1639) became president of Harvard College (1685) and bore the heaviest brunt in the strain of the controversy concerning the theocracy. He viewed with serious apprehension the growing power of the opposition to the dominance of the Church but exercised decisive influence through his preaching, writings and administrative policies towards vitalizing the spirit of Puritanism. Cotton Mather (1663-1728), son of Increase, began public life associate pastor of the North Church, Boston, and rose to the position of the most influential leader of the community in the last quarter of the 17th century. Though he continued his ministry to the date of his death, his latter years were full of domestic troubles and growing opposition to what has been characterized as "priestly" domination. He was an amazingly prolific writer. More than 400 titles of books bear his name. Chief among his works are those which give information concerning the early experiences of New England and in particular depict its life and customs. Among these are the Magnalia Christi Americana, The wonders of the Invisible World and The Wonderful Things Providence accomplished in New England. He took an active part in the Witchcraft epidemic , turning the scales at the end by the suggestion that the true partners of Satan might be the accusers of the witches.

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(4) Jonathan Edwards. By far the greatest leader of thought, however, both in New England and in the whole Colonial world was Jonathan Edwards. He was the son of Timothy Edwards, pastor of the East Windsor church, born in 1703. Very early in life he showed signs of the brilliant mind and pure mystical spirit that forced many competent masters in the discernment of human capability to pronounce him "the greatest mind that America has produced." At the age of six he began the study of Latin, by thirteen he had a fair knowledge of Greek and Hebrew, in addition to Latin. But philosophy, especially as related to religion, was his preferred field. In 1720 he graduated from Yale Univdrsity with the highest honors of his class. After some further study and some casual preaching he settled down as his grandfather's colleague at Northhampton, Mass. (1727). Two years later, with the death of his grandfather, he became the sole pastor of the church and in this position he served for 21 years. His idea of the pastorate was that of the priestly and patriarchal ruler with a strong emphasis on the work of the pulpit. He achieved extraordinary distinction as a preacher. In the Great Awakening of 1740 he took a leading part. As this movement developed in power, he injected into it certain issues concerning the conduct of the young people in such matters as popular amusements and lukewarm support of the church, the treatment of the indifferent and especially the admission to the communion table of persons who could not testify to a vivid conviction and conversion. The growing practice throughout New England of admitting such persons to the Lord's table he denounced as mischievous and contrary to the mind of the great leaders of the earlier days, and he labored for a return of more rigid conditions of membership. Since the policy of pressing these ideas to their practical application involved the exercise of discipline which had been

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neglected for a long time in the church, and since many persons of prominence in the community were threatened by their promulgation, violent opposition to the pastor developed. The struggle between him and the leaders reached such a pitch of fury that a council was convened and upon demand of his opponents he was dismissed without being given an opportunity to justify himself. From Northampton he moved to Stockbridge, Mass., and for eight years he labored there as a missionary among the Indians. Preeminent as he was as a preacher and a scholar his genuine religious fervor enabled him to find great delight also in the work of the missionary dealing with the simplest and most elementary of all problems. In 1758, however, he was invited to take the presidency of the College of New Jersey, now located in Princeton, Very reluctantly he left his Indian constituency for his new field. But his tenure of the presidential office was very brief. He was taken with smallpox and died within six weeks of his entrance into his new work.

(2) Although not a prolific writer, Edwards is the author of some works which have held the interest of scholars and seem destined to remain permanent classics. His published books number 27, besides some sermons and some unpublished manuscripts. Some of his most significant are, a. A Treatise Concerning the Religious Affections (1756); b. A Treatise Concerning Qualifications for Full Communion (1749); c. A Careful and Strict Inquiry into Modern and Prevailing Notions of the Freedom of the Will (1754); d. The Christian Doctrine of Original Sin Defended (1758); e. Concerning the Nature of Virtue (posthumous, 1765).

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(3) Edwards never reduced his theological thinking into a complete system. This was due mainly to the fact that his genius was versatile including in it tendencies into opposite directions. He combined conservatism and progressivism, mysticism and rationalism, strongly intellectual proclivities and intense almost passionate devotion to practical objectives such as evangelism and missionary labors. His work was done independently of precedents and with very little dependence upon reading. His library was very small. His scattered teachings may be summed in some definite contributions to religious and ethical science.

a. To Christian Ethics he offered the fundamental idea that the essence of virtue is benevolence. And by benevolence he meant love to "intelligent being." Since intelligent being is only found individualized in persons, virtue must be love to each person according to the "amount of being" in him. God as the absolute or infinite being must demand the fullest possible love. Fellow men as equal in their substance should claim equal love. This is the meaning of the law of love as summed up and enunciated by Jesus in the formula,"Thou shalt love the Lord thy God with all -- and thy neighbor as thyself." Conversely virtue includes resentment against all that detracts from or diminishes intelligent being. Everything that is unjust and destructive whether in an individual or in a social unity must be abhorred and condemned. And when punishment is inflicted upon the malicious, the righteous soul must feel satisfaction.

b. To the doctrine of Original Sin Edwards contributed a new explanation of the connection between Adam's share in it and that of his posterity. He was not satisfied with either one of the current theories on this subject. According to the one most commonly accepted in New England, Adam's sin was supposed to be reckoned to his

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descendants because as the head of the whole human race he had represented them in the Covenant of Works, at the creation of man. According to the other theory Adam's sin was supposed to be transmitted to the race in the very nature of which all men inherited from him. As against these Edwards devised a new theory of identity. Since the objection to both of the existing theories was that the doctrine of original sin according to either held those who sin as individuals distinct from Adam responsible from what as a distinct individual (as a different person) had done, Edwards was eager to show that difference and identity are nothing in themselves, but that they exist because God constitutes the separate stages of the existence of things into identities. This has been called the principle of constitutional identity. Edwards substantiated it in the case of each individual being's existence. Apart from God's sustaining the separate successive stages of such existence,there would be no unity or connection of them. But just as he constitutes the individual so he does the race. And by this unity Adam and his posterity are made into one in such a way that he is a part of the record of every descendant of his.

c. The third contribution of Jonathan Edwards to the theology of New England was given in his theory of the human will. This was occasioned by the discussions on the subject of predestination forced by some Arminianizing ministers who had come from Whitby in England. The preaching of these was driving the more Calvinistic New Englanders into perplexity. Edwards supplied a philosophic basis for the doctrine of the Calvinists by bringing to their support John Locke's view of freedom. Freedom, Locke has said, consists in the dependence of an act on the volition of a free being. It may be attributed to

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the free being but not to the choice of his course by that being. For if free choice means that one actually chooses its assertion is simply a tautology, but if it means an initial action of choice it would require a previous action of choice. In other words, in order to choose one would have to choose to choose rather than not to choose, and that would lead to the inconceivable notion of an infinite regress. Choice is thus excluded in its real form. It is shown to be the result of a motive, namely, the desire for the greatest good as seen by the chooser. The will is then determined not free in the absolute sense. Edwards elaborated this doctrine with the must unrelenting logic. He pursued the Arminian view of a power of contrary choice into all its possible subterfuges and hiding places. He not only used his own arguments but anticipated and answered those of his opponents. The older supports of the predestinarian theory were these furnished by Augustine, who was not concerned much with philosophical determinism or its opposite. In face he held, that by creation man is free in the broad sense. In all ordinary activities this freedom was realized by all men. But by the fall the will has lost its freedom in spiritual affairs. It is"dead in trespasses and sins." Man under sin is incapable of decisions for God, though he has the power to decide as he may choose in all else. Edwards endeavored to propound a view of the will which was equally valid in philosophy and theology. Man can love God if he will, but can he will if his will moved according to the motive that controls it, which is beyond his reach?

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d. Edwards made one more major contribution to the thinking of his day. This was his explanation of Christ's work as one of mediation. Sin is alienation from God. Christ is the intercessor between God and sinful men. The first necessary condition with which every intercessor must comply is perfect understanding and accord with both of the sides between which he intercedes. Therefore Christ atones by identifying himself as completely as possible with men and also with God. The death of Christ is the means of effectuating this identification. In the experience of death Christ understood what sin means. By his voluntary submission to the experience he expressed his approval of the righteousness of the law which condemns sin. So far as the law terminating in death made death penal he sanctioned it as just. But by his obedience to its prescriptions in life he honored it as perfect. Yet in all this Edwards is careful to observe that it was not the personal but the social consciousness of sin that was involved. He was not punished as an individual sinner, but as a man inseparably identified with all men. This was a restatement of the Anselmic idea with the medieval scholastic frame of thought transformed into that of the philosophies of Locke and Berkeley.

VIII. Spiritual Life.

1. Spiritual Decline in the Early Colonial Period. The fervor of the founders slowly waned in the two generations following them in New England, and at the opening of the 18th century there was a marked tendency towards formalism The spiritual energy of the community seemed incapable of rising higher than faithful attention to recurrent and regular church functions and conformity to outward standards of conduct. Increasing material prosperity further strengthened the tendency towards self indulgence and spiritual

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lukewarmness. The tendency had some moments of arrest or retardation when religious feeling flamed into keener intensity. These periods were called "times of refreshing" and "harvest seasons." Five such have been singled out.

2. The Great Awakening. (1735-1738) This was a revival which affected the whole country, went deeper into the hearts of the people and resulted in a more permanent vital religious life. Theodore Frelinghuysen, an eloquent evangelical missionary from Holland, and Jonathan Edwards had prepared the way for it, the first in New Jersey, and the second in Massachusetts. Though these two leaders are thus identified with the beginning of the revival neither they nor any others exercised a controlling or directing influence over its course. It made itself felt simultaneously and, in a certain way independently, in several centers. Yet, its promoters were mutually sympathetic and helpful.

3. Gilbert Tennent in New Jersey. Tennent was one of four sons of William Tennent, an English Episcopal clergyman who was laboring in Ireland but left for America in the early years of the 18th century. Arriving in New Jersey he speedily connected himself with the Presbyterian Synod of Philadelphia. Perceiving the need of more ministers to take charge of the fast increasing number of churches he founded a school (the Log College) at Neshaming, 20 miles north of the city of Philadelphia, giving such as presented themselves a brief course of training in theology. His three sons were among the first students in the college. Gilbert, the best known of these, received a strong impulse from his touch with Theodore Frelinghaysen towards evangelistic efforts. This tendency was accentuated further by an illness accompanied by a trance. Recovering from his illness he then threw his whole personality into the revival and led to its culmination.

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4. The second great center of the Awakening was Northampton where Jonathan Edwards already at the height of his power as a pastor and preacher, directed his efforts towards bringing his congregation face to face with their sins and indifference. As a result of this new note evidences of deep interest were shown. The case of one young woman especially whose doubtful reputation caused Edwards to hesitate in recognizing her conversion as genuine brought a strong impetus to the movement. The people in general looked upon this case as a marvel of divine grace. Another aspect of the revival which puzzled Edwards was the appearance of deep emotional excitation. He distinctly discouraged this insisting on intellectual conviction and change of manner of life. Setting aside all devices and appeals to the feelings he depended steadfastly upon the graphic portrayal of hell. The total outcome of the revival was 300 conversions in a community of 1100 during the period of six months.

5. The third center of the Revival was Newark, N. J. Here Jonathan Dickinson had been pastor of the Presbyterian church for many years. The revival in his church had begun as early as 1739. The striking characteristic of the work under Dickinson was that the young people were chiefly affected by it and "the whole town in general was brought under an uncommon concern about their eternal interests." The emotional developments which in some other centers were conspicuous did not occur in this center.

6. Another center of the Revival was that at New Londonderry, Pa. Here Samuel Blair, a native of Ireland and graduate of the Log College, ministered. He had found in his church upon coming to it a condition which he characterizes as "religious torpor, ignorance and indifference." In 1740 during the pastor's absence a neighboring

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minister preached fervently on the need of a vital faith with the result that when Blair returned he found a condition of mind ready to receive and heed the exhortation to faith. Thus the awakening followed.

6. The work of George Whitefield. Whitefield began his work in England as a member of Wesley's Holy Club and an associate evangelist preaching to large audiences in the open fields. His first visit to America was made in 1738. The Wesleys had opened the way for him in Georgia. It was, however, upon a later visit after going back to England to solicit funds for an orphan asylum founded in Georgia and also to receive ordination that his chief work in America began. From the moment of his landing his trip to Savannah, Georgia, became a series of mass meetings growing to such numbers that they had to be held in the fields. The audiences reached attendances at times as large as 20,000. The voice and physique of the evangelist, however, proved quite adequate to the demands of sugh meetings. He toured the country from Savannah to New England, preaching in Philadelphia and New York. Eventually he became the commanding figure of the Great Awakening. Benjamin Franklin befriended him. His success in America issued in his spending the remaining thirty years of his life as an intercontinental evangelist. He made seven visits to the Colonies and died at Newburyport, Mass. (1770). During his later ministry he joined the Presbyterians and founded the Presbyterian Church of Newburyport.

7. Results of the Great Awakening. (1) Extravagances. As a result of the larger stress laid upon spiritual realities, especially working through the emotions, there arose a tendency towards entertaining illusions which were mistaken for the realities. James Davenport, a minister in Long Island, was so carried by the emotional wave raised

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by Whitefield's preaching that he left his church and travelled through Massachusetts and Connecticut and visiting parishes of other ministers called on the people to follow him. He preached to large audiences the need of renouncing everything that men cherish as a source of earthly pleasure. He assused ministers who contradicted him as unconverted misleaders of "their people blindfolded to hell." At New London on March 6, 1743, he prevailed on a great congregation to surrender their wigs, jewels and books by Increase Mather, Flavel and Beveridge, which he burned in a bonfire declaring that just as the smoke of the burning idols was ascending from the pyre so the torment of those that wrote the books "was noe ascending in hell." Such conduct however was declared by a jury in Boston as well as by the legislature of Connecticut both of which found it necessary to take action, the result of insanity. Davenport himself realized that he had erred and professed repentance.

(2) Another unhealthy result of the revival was the appearance of a sharp line of distinction between conversionism and Christian nurture. Some leaders were so impressed by the results of evangelism that they declared it to be the only way to lead souls to Christ. Consequently they discouraged the education of children on the ground that it was unnecessary since a more definite opportunity would come to them to enter into the knowledge of Christ in conversion.

(3) New methods for the training of ministers and new tests for the qualification of men for the ministry came to be used. This was due to the sudden increase of the demand for ministers following the numerical growth of communicants. The Tennents in New Jersey were the leaders in the introduction of the new educational policy.

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(4) Another consequence of the awakening was the vastly increased stress on individualism in religion. Since the profession of conversion must needs be made by each convert all affiliations with home, church or community fell into the background. The Baptists were greatly helped by this development.

(5) The revival further developed a cleavage between the conservative and the progressive sections of the community. Both in the method of preaching with the doctrines preached and the method of training ministers, the younger leaders denounced the older generation of ministers as slow and dead, while the conservatives viewed the younger generation as fanatical and unsound. In New Jersey this difference became so acute as to lead to a disruption in the Presbyterian Church between the "Old Lights" and the "New Lights." The Tennents led the "New" side. (6) Per contra, the revival fomented a certain breadth and mutual understanding which became the leaven of unification. The feeling grew that the differences brought over from Europe by the fathers were not of fundamental importance. Whitefield's travels everywhere ~~caused~~ convinced these who heard him that his preaching was the common truth that they could recognize as the Gospel. The national Christianity was one; and the sense of national unity began to influence subconsciously the whole American public at least in its Protestant section.

9. The Half Way Covenant. A unique experience and experiment in the history of Colonial Congregationalism was an effort to solve the problem of church membership. Traditionally the Independents were pedobaptists. This bound them to recognize every baptized person as a member of the Church. But the theory of the Church most consistent with Puritanism was that of "regenerate membership." While the idea

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of infant membership was cherished because of the antecedent Old Testament Covenant relation it was believed to carry the rite of baptism was limited to the children of those already in the Covenant relation. This raised the question whether it did or did not convey the right to the baptized person to present his children for baptism. The problem was complicated with the rights carried by the church member in the civil community, though this is denied by some. In any case the problem resolved itself as to whether baptized members of the church should be conceded the right of presenting their children for baptism or only full communicants. The controversy which ensued brought many considerations into view for either side in the debate. "The Half-Way Covenant" was the designation of the settlement agreed upon by a representative ministerial convention in Boston (1657), later confirmed by a Synod, also in Boston, (1662). It advised that the subjects of baptism might be children of baptized persons who were themselves willing to subject themselves to the discipline of the Church even though they may not bceome full communicants. But for participation in the Lord's Supper it was declared and for voting on church affairs only those who made full Christian profession were to be admitted. The Halfway Covenant was generally accepted and practiced to the beginning of the 19th century. Although Solomon Stoddard's teaching on the Lord's Supper tended to favor it, the opposition of John Davenport, leading minister of New Haven, and Jonathan Edwards, promoted the strict definition of church membership which later prevailed.

10. Pre-Revolutionary Church Organization. During the last half century of the Colonial Era a number of new bodies of Protestants were transplanted in the country and some of the forms which had been brought over earlier achieved a more compact integration. In

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Virginia the Episcopalians, still recognizing themselves as a branch of the Church of England, maintained their hold and by seizing New Holland and renaming it New York extended their territorial boundaries materially. In New England the Puritan forms were developed as already sketched in previous paragraphs.

2. The Presbyterian Church.

(1) Presbyterianism, though strong among the Puritans who settled in New England, did not crystallize into a definite form in that section of America in the 17th century. Only separate churches widely scattered and served by staunch advocates as pastors held to it. Richard Denton (1630), a graduate of Cambridge University, led such a church in Massachusetts and then at Hampstead, L. I. Francis Doughty (1637) led another at Taunton, but was expelled and moved to Connecticut and from thence to New York, reaching Maryland at the end. Other English Presbyterian churches were established in New Jersey. But they did not come into vital relationships with one another. In Virginia, Maryland , the stream of immigration from the North of Ireland grew sufficiently ample to demand a leader. An appeal was made to the mother country for such a leader, and it found a response in the coming of Francis Makemie in 1683.

(2) Francis Makemie and the first Presbytery (1706). For more than a score of years Makemie travelled and preached among his fellow Presbyterians from Ireland. By the Episcopalians now in authority he was persecuted and put into prison for a time. Meantime Presbyterian churches were organized at Snow Hill and Rehoboth in Maryland. A Dutch Reformed church at New Castle, Del., was established. In Philadelphia the Presbyterians formed a church (1692) and called as pastor Jedidiah Andrews, a graduate of Harvard College. This field Francis Makemie found ready in the early years of the 18th century.

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In 1706 he brought together the ministers whom he could reach and representatives of the congregations including some Welsh churches in Long Ireland; and in a meeting held at Freehold, N. J., he organized the first Presbytery in America.

(3) The first Synod (1717). During the eleven years immediately following the organization of the Presbytery the growth of Presbyterianism was so rapid, and the territory over which the Presbytery held jurisdiction was so vast that it became necessary to constitute a synod and subdivide the Presbytery into four. Thus the General Synod came into existence including the Presbyterian of New Castle, Philadelphia, Snow Hill and Long Island.

(4) The Adopting Act (1729). The still further growth of the number of churches and ministers revealed the fact that new elements were being brought into Presbyterianism in America which might tend to lower its standards. To guard against such an event it was proposed by the conservatives that conditions should be established for the admission of ministers into presbytery. And to this end agreement with and approval of the Westminster Confession of Faith together with the Larger and Shorter Catechisms was declared necessary. Accordingly in the Adopting Act passed by the general synod in 1729 this requirement was made the law of the church. The Adopting Act occasioned a somewhat animated debate in which Jonathan Dickinson contended that subscription to any document would tend to limit the liberty of the ministry, and to raise two factions in the church, one standing for the strict and the other for the more liberal interpretation of the document. The line of division between the proponents and the opponents was that which separated the Scotch-Irish from the Puritan New Englanders. A compromise was reached by conceding some possible breadth of interpretation of the constitution

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A declaration that assent to the Confession should mean the acceptance of what in it was essential to doctrine, worship and government, was adopted. Furthermore, every candidate was granted the right to state such scruples as he might have with reference to the said essence of the creed to his brethren, letting them decide whether he was in accord with them.

(5) The Disruption of 1743. The Constitution as thus defined kept the General Synod together for 14 years. But the divergent trends already alluded to as started by the revival during this period reached their full sway in the Presbyterian Church in 1741, when the Presbytery of New Brunswick withdrew from the Synod and in 1745 the Presbytery of New York followed it. These two bodies together with some members of the Presbytery of New Castle formed the Synod of New York. Thus two Synods independently of each other formed two organizations of Presbyterians. The General Synod stood by the existing laws and was called the Old Side (Old Lights). The Synod of New York introduced a new practice in admitting men to the ministry who were educated under the short course of study offered in the Log College. The Old Side insisted on the unemotional preaching of the Gospel, the New Side persisted in the evangelistic method together with its fervent expression of definite conversion.

(6) The Reunion (1758). The disruption was healed in 1758. The two Synods agreed in that year to take as a basis of union the Standards held in common by them with the addition of the Westminster Directory of Worship. The form of subscription to the Constitution was altered by the omission of the provision securing the right of candidates to submit "scruples" concerning subscription. At the t

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of this reunion the strength of the church had increased to 98 ministers, about 200 churches and 10,000 members.

(7) From 1758 to 1789, the Presbyterian Church continued to grow and assume a more and more influential position in the Colonian life

3. The Baptists. (1) The earliest Baptist church in America was that brought together by Roger Williams in Providence, R. I. But this organization was not placed upon a definite enough foundation to survive. The denomination as such therefore must be reckoned as beginning with the church organized by John Clarkein Newport in 1644. John Clarke came to Boston from England as a Separatist in 1637. In Massachusetts just then the Hutchinsonian (Antinomian) controversy was in progress. The spirit of intolerance was running high. He joined the Hutchinsonians more in response to their plea for tolerance than because of his agreement with them in doctrine. He found his tolerance not tolerated in the colony. He and his company withdrew on this ground into Rhode Island and organized a new commonwealth for which they secured a charter from England. Somewhat later they formed themselves into a church which safeguarded the extreme individualism underlying the theory of John Clarke by limiting membership to regenerate adults baptized upon profession of faith.

(2) Henry Dunster in Boston, who had come from England in 1640 was made the same year the first president of Harvard College. For publicly teaching that infant baptism was not Scriptural he was ousted from the presidency. His learning, ability and sincere Christian faith were universally recognized. Under his influence cooperating with other conditions and forces the Baptist beliefs gained ground so rapidly that in 1672 among the laws of the Massachusetts Colony "to oppose the baptizing of infants was enumerated among the "damnable heresies" in which any "person continuing obstinate shall be

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sentenced to banishment."

(3) However in 1665 a Baptist church had already been organized in Boston and had been left unmolested. The application of the law referred to resulted in the prosecution of the leaders of this church. They were banished; but the church was not dissolved. At the end of the century toleration was granted and the church revived.

(4) In other parts of the country there was less opposition to the spread of Baptist views. In Pennsylvania they were allowed full liberty from the first. In New York they appeared first in 1714 and under license issued by the governor their meetings were sanctioned. In Virginia they did not attract sufficient interest either to arouse opposition or occasion legislation of any kind. The Great Awakening proved a great help to them. At the time of the Revolution they were drawn to the front as advocates of national independence.

4. The Dutch Reformed Church. The church organized in 1628 at New Amsterdam carried on an aggressive missionary work with its recognized allegiance to the Synod in Holland, and served as a pattern for other churches in the general region. Among those was that brought together by Megapolensis in Flatbush 1654, that organized by John T. Polhemus at New Castle (later joining the first Presbytery), and others in New Jersey (Bergen, Hackensack and Passaic). In 1664 the progress of this denomination was checked by the invasion of the English under the Duke of York and Albany. The Church was however assumed of absolute toleration in one of the articles of the surrender as follows: "The Dutch here shall enjoy the liberty of their consciences in divine worship and in church discipline." The affiliation with the Synod in Holland was maintained until 1747 when the Dutch congregations set up an authoritative organization under the name of Coetus. Meantime in

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1720 the arrival of Theodore Frelinghuysen filled the denomination with fresh energy. Frelinghuysen's leadership was especially aggressive in evangelism and education. In the latter it spurred the Reformed Churc to do pioneer work in distinctively theological education.

5. The German Reformed Church.

(1) while some German Calvinists came to America in the last years of the 17th century they settled within territory governed by the Dutch, and their religious needs were at once supplied by the ministry of the Dutch Reformed Church already on the ground. One congregation of Germans was thus organized in 1710 at White Marsh, Pa., by the Dutch minister Van Veng.

(2) J. Ph. Boehm and Geo. Michael Weiss. Boehm was a teacher and a devout member of the Reformed Church who saw the need of spiritual leadership among his fellow Calvinists, but limited his labors to the informal ministrations which resulted in their forming into a church at Shippark, Pa. In 1727, Geo. Michael Weiss, ordained at Heidelberg arrived in Philadelphia and organized a church. This together with the church at Shippark he took under his care as pastor. Boehm continued to assist him actively.

(3) Michael Schlatter and the Coetus, 1747. With the coming of Michael Schlatter the German Reformed churches and ministers united in asking the Dutch Reformed Synod to authorize the organization of the German Reformed churches into a Coetus. This was done and the denomination began its life as a branch of the larger church, whose affiliations were in Holland.

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6. The Methodists. The first appearance of Methodism in America is variously given by the historians of the denomination as "about 1770" or "in 1768" or "1785." This vagueness is due to the fact that Methodism came not as a branch of a church but as a society within a church. As such those who represented it entered the country as individuals. Their first meetings were casual. It was some time after these casual gatherings that they established a permanent society. The informal meetings which were yet distinguished by the mutual recognition of Methodist ideas were the occasion of the call to leadership of Philip Embery under whom a "class" was formed. Their practices and the ability of Embery as a preacher gave the group a momentum that led to its rapid growth. This movement led John Wesley to send Boardman and Pilmoor, two itinerant preachers, to lead the movement. In 1771 Wesley moved once more by the opening up of new opportunities as a result of these first laborers sent Francis Asbury to their aid. Asbury was a statesman-like leader as well as a saintly character and indefatigable worker. During the next few years which preceded the outbreak of the American revolution the growth of the Methodist Society was phenomenally rapid. In 1773 the body was strong enough to justify the formation of a Conference. In spite of the adverse conditions which immediately followed in 1771 the membership of the Conference had grown to 36 preachers; and by the end of the War of Independence their number had increased to 70 with a membership in the Methodist Society of 12000.

7. The Lutherans. (1) The first Lutherans in America came from Holland. They formed two churches in the Colony of New Amsterdam. However, the governor of the Colony prohibited them from maintaining their churches and even forbad private worship of Lutherans in their homes in 1656. The next year, when a Lutheran pastor, John Ernst Goetwater came to take charge of the work among th

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was not allowed to remain.

(2) Some Swedish Lutherans landed in Delaware in 1638 and others from Germany during the course of the latter part of the 17th century. It was not however until 1742 when Henry Melchior Muhlenberg appeared that the Lutheran Church gathered strength enough to begin an independent life in the country. Muhlenberg was the founder of the church, although its national organization was delayed for several years. A synod of ministers came together in Pennsylvania in 1748 and one in New York in 1786.

8. The Society of Friends (Quakers). The followers of George Fox who came with William Penn, true to their aversion to external ordinances, did not develop any coherency as a body in spite of the broad freedom given them in the colony of Pennsylvania. If the Yearly Meeting which represents the cooperative activities of the Society of Friends be taken as the sign of its denominational life the beginning of national Quakerism in America must be dates in 1661 when such a Yearly Meeting was held in Rhode Island.

XI. Missions to the Indians.

1. Among all the colonists the conversion of the Indians was regarded as a very important part of the work of the Christian Church. In Virginia the zeal of Rev. Robert Hunt in his endeavors to win the natives receives special mention in the memoirs of Capt. John Smith whom Hunt accompanied in his earliest visit. Aming the Swedish Lutherans John Campanius and in New York Megapolensis actively led the missionary work of the Lutheran and Dutch Reformed Churches. The Roman Catholics were represented in this work by the pioneer Jesuits who both opened the way for the first explorers and actively evangelized the natives wherever they went.

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2. Roger Williams. The first, however, to befriend the Indians, to live among them and devote his life to their Christianization, was Roger Williams. Being by nature a linguist from the beginning of his experience as a colonist, he studied the language of the natives; and when he was banished by order of the General Court of Massachusetts he took refuge among the Indians of Rhode Island from whom he bought a large tract of land. His influence among the natives enabled him to be of service in the disputes between them and the colonists.

3. John Elliott. But the first typically apostolic missionary to the American Indians was John Elliott (1604-1690). He arrived in 1631 with a group of Puritans and without delay set himself to the mastering of the Pequot language with a view to his evangelizing them. He then undertook the difficult task of persuading his friends in England to organize a society "for promoting and propagating the Gospel of Jesus Christ in New England." His next task was to give the Indians the Bible in their language. This made it necessary to invent alphabets, compose grammars and primers and promote the teaching of reading and writing among them. In addition to the translation of the Bible he also rendered Baxter's "Call to the Impenitent" and Bailey's "Practice of Popery" into Indian. He has been rightly surnamed "The Apostle to the Indians."

4. David Brainerd. (1718-1747) began his work at Kinderhook near the Hudson River in 1742, and labored among the Indians for only five years. But his personality and his way of ingrafting himself into the community he was serving deeply impressed the Christian public. His indirect influence thus became a permanent influence in the life of colonial America. While the actual number of Indians gathered into the Christian fold by him was less than two hundred he has

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become known as one of the most intense characters in the history of missions.

XII. The War of Independence., 1776-89.

1. The agitation which led to the Revolution absorbed all the energy and attention of the colonists. At the end, the country found itself exhausted, disorganized and impoverished; but the consciousness of a new life and the expectancy of a bright future with a new civilization and new institutions had dawned over the ruins left by the war storm.

2. The effects of the war. On the religious life the immediate effects of the war was a general paralysis. This condition showed itself first of all in the depletion of life. The young, the aggressive, the patriotic and noble minded members of the community, those in a word who were to be depended on for all forms of leadership, were drawn into the army. Many of them here lost their lives. Next, camp life carried the peculiar vices that follow in the wake of all armies, although in the case of this war these were not as flagrant and notorious as usual. Such were the vices of deception, plunder and licentiousness and loss of a sense of the sacredness of life. Difficulties in holding regular gatherings for worship and other religious purposes were multiplied. In some cases conditions for such meetings became prohibitory. Congregations were scattered and extinguished. The training of children in homes was reduced in efficiency. Ministers when not in service in the army were forced to take up other occupations in order to earn a living. Church buildings were appropriated by the army and used as barracks, stables and hospitals.

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3. Another source of demoralization during this period was the imported French Deism. Moved chiefly by sympathy with revolutionists and hatred of the English large numbers of young Frenchmen came as volunteers with Lafayette to assist the Americans. They came, however, from an atmosphere surcharged with Deism in its most radical form. In this type Deism meant the renunciation of Christ and the denial in most instances of immortality. All that was left of religion was the recognition of the existence of God and the obligation to live a virtuous life. But this obligation was weakened almost to vanishing point by the removal of the motives that vitalize it in Christianity. The outward social polish of the French volunteers commended itself to the Americans. As a consequence Deism spread. It became the fashion. In some regions the young men were so carried away by the French culture as to give up their own names and adopt those of prominent French Deists.

4. The war and the churches. In many ways the war affected the denominations differently. The Church of England (which later took the name of The Protestant Episcopal Church in America) together with the Society of Methodists (which as yet had no separate standing as a Church) and in a lesser degree the Roman Catholic Church, suffered severely. This was due to the connection between church and state in England which demanded that the membership of the Church be loyal to the King and recognize his authority. The genuine patriotism which drove the promoters of Independence chilled them toward an organization officially under the control of the King. The patriotism of many non-Episcopal ministers and members fell under suspicion because on conscientious grounds they refused to take up arms in behalf of freedom. Such were the Moravians and the Quakers and all Christians opposed to war on principle. On the other side the Pres-

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byterians, the Congregationalists and the Baptists gained because of their unreserved support of the Revolution. The Baptists gave their support because the revolution was a long step toward the absolute individualism which stood in the very core of their whole system. The Congregationalists though traditionally not enemies of monarchy in the State came to realize that self government in the church was more in harmony with the Independence of the Colonies. The Presbyterians, however, acting in a body and in the consciousness that the ideals of the revolution were already in the general system of Presbyterianism the governing principles of their own organization as a church were identified themselves with the movement and were held responsible as its leaders.

5. The Episode of the Salzburgers (1734). The name is given to a large group of Lutherans from Austria. In the archdiocese of Salzburg the Roman Catholic prelate had made as early as 1728 threat that he would drive the Lutheran "heretics out of the country, even though thorns and thistles should grow upon the fields." Accordingly, in 1731 he commanded all Protestants to leave Salzburg. The edict was issued in the midst of winter and King Frederick William I of Prussia offered them refuge in his estates. Fourteen thousand are reported to have passed through Berlin alone. Not all stayed in Prussia. For their simple faith and sufferings aroused the sympathy of their fellow Protestants in Europe. In England the recently formed Society for Promoting Christian Knowledge (SPCK) and the kindred Society for Propagating the Gospel in Foreign Parts came to their rescue and provided means for the transportation of some of them to America. Here provision was made the the full support of the refugees for a year, together with land for themselves and their children free of all quit-

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rent for ten years, with the assurance of freedom of worship. They arrived in 1734-36. Ministers were sent to lead them from Halle by H. A. Francke. They prospered until the outbreak of the Revolution, when the British invaded their territory, scattered the people, and compelled them to merge with other Lutheran communities throughout the South.

PART III

THE NATIONAL ERA (1789 -).

I. Religion at the End of the War.

1. Numerically the Christian churches at the close of the Revolutionary War totalled 3105 organizations distributed as follows among the denominations:

Denomination	Number
Congregationalist	658
Presbyterian	543
Baptist	498
Episcopal	480
Society of Friends	295
Reformed Church and German	251
Lutheran	151
Roman Catholic	50
Minor Sects	179

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2. In Massachusetts, Connecticut and New Hampshire the churches were supported by taxation and established by law. And the Congregational form of organization was recognized as that sanctioned by the law. In New York, New Jersey, Delaware, Maryland, Virginia, Georgia and Alabama the Church of England was the established church. In Pennsylvania Church and State were from the very beginning kept apart as also in Rhode Island and the Carolinas.

3. Meanwhile in 1785 under the leadership of Thomas Jefferson an Act for Establishing Religious Freedom was passed by Congress. It provided that "henceforth no man was to be compelled to attend or support any religious body," and "that all should be free to maintain any religious views they pleased." This law, it was alleged by the Christian leaders of the day, was intended as a blow at religion. But whether it was true or not the event has proved that it was a help.

4. The question of the relation of the church to the National government was by this action advanced in its approach to a complete separation. Each of these vital interests settled to an unwritten law or simple constitution that it would limit itself to the type of contribution it would make to the other in perfect harmony with the nature of its own nature and object. The State as established for the purpose of conserving, defending and promoting the interest of each individual or group of individuals felt and undertook to do this for groups and individuals when needing such protection; and the Church as a spiritual body felt and assumed to pour into the state through its efforts with individuals the spiritual energy and guidance it could furnish in harmony with the law of its being. Thus the new era in the history of the country began with the new life of a free church in a free state.

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II. Revival and Reconstruction.

1. From the state depletion and depression of religious life occasioned by the War of Independence a revival was experienced similar to but less spectacular in its details. Its starting point was Yale College. Here according to Lyman Beecher, a student in 1795: "The college was in a most ungodly state. The College Church was almost extinct. Most of the students were skeptical, and rowdies were plenty. Wine and liquors were kept in many rooms; intemperance profanity, gambling and licentiousness were common." Tom Paine was the vogue among the young men, and boys came to college boasting of their infidelity and addressing one another as Voltaire, Rousseau, D'Alembert, etc." Timothy Dwight Sr. was president (1785-1817). Soon after his inauguration he began the evangelistic work. He began tactfully by inviting and encouraging inquiry and the freest and frankest discussion by the students of the nature of the spiritual life. He met Deism on its own ground which was the appeal to the reason. Thus, he won the confidence and retained the respect of the virile intellects and wielded an irresistible influence. Of the 230 students 75 were converted; more than one half of the number gave themselves to the ministry. The other colleges of New England soon showed a similar change of spirit and tone.

2. The Revival in Kentucky. Spreading westward the revival moved into Home missionary territory. In Logan Co., Ky., a new center for it was established. It was very different from the Academic background of New Haven. The revival was led by James M. McGready, a Presbyterian minister. In its development it involved the withdrawal for a time of those gathered together for religious services into the woods where camps were established especially for them.

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This feature proved so useful to the churches that the "camp meeting" became a distinctive means of periodical revivalism. Another feature of this revival was the recurrence of emotional outbursts in which the bodies of the subjects were violently affected. Many when under the influence lost partial control of their arms, legs and neck muscles. Such affections were called "The jerks." In many cases these experiences were not directly the results of personal religious feeling, but of sympathetic reaction for such as really were under spiritual conviction.

III. The Development of the Denominations. 1. The Roman Catholic Church. Before the opening of the National Era Roman Catholicism was practically, though not formally outlawed. To this statement exceptions might be cited of some colonies where more advanced views prevailed, and even in some of these the rights of the Romanists were nominal. When the Continental Congress passed the Act of Religious Freedom, Roman Catholicism began its steady growth. It had a strong promoter in the person of John Carrol, a cousin of Charles Carrol, signer of the Declaration of Independence. Carrol had been educated as a Jesuit in France. In 1759 he was ordained to the priesthood and for 13 years he taught Moral Philosophy in his Alma Mater. When the order of Jesuits was suppressed by the Pope (1773) he crossed over to England, and from there returned the following year to his native Maryland in America. During the Revolution he took an active part against England, and by this secured a large prestige for the Church he represented. This led to his appointment in 1789 as the first Roman Catholic bishop in America, with Baltimore as his diocese. He was consecrated in London and immediately assumed the duties of his office. In 1808 he was made Archbishop. He

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was devout, learned, partiotic, eloquent, and became a great factor in both Church and State. He directed the energies of the Church toward such activities as providing a learned clergy, building churches, founding sisterhoods of charity, and educating the laity. The Roman Catholic Church in America has had to contend with internal dissensions as well as against the zeal of the Protestants. One of the chief problems it confronted in the early days was the question of the title of the church property. A large party within the communion made an effort to vest property rights in a board of trustees of lay-people. But the paual idea that the organization as a whole should have this right, prevailed. Besides Archbishop Carrol, the church has prospered under the administration of men like Archbishop Hughes (1798-1864), Cardinal McCluskey (1810-1885), Archbishop Ireland and Cardinal Gibbons.

2. The Episcopal Church. (1) At the end of the Revolutionary era the Protestant Episcopal Church found itself in a worse state of demoralization than any other Christian body. This was due to the fact of its connection with the Church of England and the known sympathies of its leaders with the British Crown. In 1775 there were 91 clergymen of the Church of England in Virginia and 164 parishes (including churches and chapels). At the close of the war 69 of the parishes survived, the others having become extinct or been abandoned. Of the ministers only 28 were left. Yet, two thirds of the signers of the Declaration of Independence were members of the Episcopal Church. In New England only two Episcopal Churches kept their active work through the war.

(2) The first efforts toward recovery from this depression were made in 1783 in Connecticut. The immediate objective of these

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efforts was the establishment in the nation of a valid Episcopacy. Those who initiated the movement to this end designated (without a formal election) two clergymen either one of whom might go to England and secure consecration. Samuel Seabury, Jr., made the journey, but his application was met with the insuperable obstacle of the English law which required all candidates for consecration to take the oath of allegiance to the King. To obviate this difficulty Seabury went to Scotland where he received consecration at the hands of the "non juror" bishop of Aberdeen (Dr. Skinner) (1784). Another movement to secure Episcopal consecration was started in a convention at New Brunswick, where resolutions were passed in favor of a Church independent of all control by the Church in England. Still another convention of representatives from Delaware, Maryland and the West meeting in Philadelphia set a plan into operation which led in 1787 to the consecration of bishops White and Provost for New York and Pennsylvania respectively. A fourth bishop for Virginia was consecrated (1790) and the Protestant Episcopal Church in the U. S. A. began its full official life.

(3) The irregularity of Bishop Seabury's consecration having been rectified by that of White and Provost, under White's tactful and statesmanlike leadership, the church regained much of the ground lost. The Prayer Book was revised and adapted to the new conditions, though the spirit and trend of the church moved in parallel lines to those of the church of England. The "High Church," "Low Church" and "Broad Church" alignments soon made their appearance in the American Church and in other respects perfect accord exists between mother and daughter communions.

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3. The Congregationalists. (1) The Congregationalists emerged out of the the Revolution with but little change in their ideas of church administration. They naturally abandoned all thought of official interference of the Church in civil affairs. The influence of Jonathan Edwards on religious thought (theology) was perpetuated and developed by a succession of disciples and followers in an independent spirit and with large freedom. The earliest of these were Joseph Bellamy (1719-1790), and Samuel Hopkins (1721-1803), both younger contemporaries and companions of Edwards in his later years. These were followed by Jonathan Edwards the younger (1740-1801), Nathaniel Emmons (1745-1840), Nathaniel W. Taylor (1785-1858) and Horace Bushnell (1802-1876). In the second generation Timothy Dwight (1752-1817) a pupil of Jonathan Edwards the younger and Edward A. Parks (1806-1900) continued the tradition. After the middle of the 19th century, the influence of German theology entered into the tradition and practically obliterated its distinctive character. (2) The general type has been known as the "New England Theology," characterized by emphasis on the recognition of the divine efficiency in the origin and course of evil in the world, the sinfulness of all unregenerate life (including prayer by the unregenerate as well as the use of the other means of grace), the voluntary origin of selfishness as the essence of all sin, holiness as a means of happiness, disinterested benevolence the essence of moral good, and as a consequence of this willingness to be damned for the promotion of God's glory. (3) Hopkinsianism, taking its name from Samuel Hopkins, stressed the priority of repentance and its necessity as a condition of all good, hence also unconditional surrender to the will of God as the essence of conversion. Emmons carried the views of Hopkins to this extreme. The ultimate cause of all ac-

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tivity ("exercises) is the divine efficiency. The spiritual nature is simple, a series of "exercises" each perfectly good or wholly bad. Opposed to this development there appeared another and rival interpretation of Edwards in the teachings of Timothy Dwight. This tendency reverted to the older Calvinistic ground that good should be recognized and commended as good whether in the regenerate or unregenerate. Between Hopkinsianism and those views an active controversy was carried on in which much confusion was involved since the term Calvinism came to be identified with a provincial and transient interpretation of it. From one point of view Hopkinsianism is an ultra development of Calvinism. (4) Of the other earlier New England theologians the younger Edwards is distinguished for his adherence to governmental theory of the atonement and Bellamy for teaching that evil is in order to the greatest good. Of the later leaders Horace Bushnell has expounded with great literary taste and intellectual power the moral influence theory of the atonement. (5) Within the broad field of Congregationalism in the early years of the National Era arose Universalism. a. John Murray, minister of a Congregational church in Gloucester, Mass., first propounded the doctrine of ultimate universal salvation. Murray had been influenced by James Kelly, a native of North Wales, and an evangelist associated for a short time with George Whitefield. The doctrine was grounded on the theory of the mystical union of men with Adam whereby they all became sinners in him and their mystical union with Christ whereby they are all saved. He preached this view. Murray preached in America from 1770 to his death in 1815.

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b. Meantime another approach to Universalism was made by Horace Ballou, detached from its roots in Calvinism and reasoned out in Germany with the Unitarian system that had been brought into view in New England. Ballou ably promoted this form and organized the denomination in a Convention in Philadelphia in 1790.

(6) Unitarianism. a. The first Unitarian Church in America was an offshoot from the Episcopal body. John Freeman, the rector of King's Chapel, Boston, in 1785 induced his people to strike out "from the order of service whatever teaches or implies the doctrine of the trinity." Thus "the first Episcopal church in New England became the first Unitarian church in America."

b. Meanwhile, within Congregationalism, more or less under the influence of Theodore Lindsey and Joseph Priestley of London, England, many ministers and churches silently and gradually drifted into Unitarianism. Among these was Rev.Henry Ware in Kingham, Mass. In 1805 he was appointed professor of divinity in Harvard College. This was the signal for the launching of a controversy in which William E. Channing, one of the most charming personalities of his generation and a most brilliant literary character, championed the cause of "liberalism" as it was called. By 1815 the distinction between Unitarian and Trinitarian Congregationalists had become so sharply defined that the former openly assumed the status of a denomination. Among its leaders during the 19th century stand the names of Theodore Parker, James Freeman Clarke, Charles W. Elliot, Edward Everett Hale, with the Harvard University Divinity School as its reinforcing intellectual center and guide. c. The denial of the divinity of Christ led easily to the denial of the supernatural origin of historic Christianity. To this philosophic theory the name of Transcendentalism has been given. The earlier Unitarians unanimously

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asserted belief in the miraculous origin of Christianity and the inspiration of the Bible. In this they perpetuated the tradition of their predecessors, the Socinians of the Reformation period. The Transcendentalists aimed to conserve the moral and religious ideals of the Christian faith, deeming the historical elements usually carried in it as of no vital importance. This mode of thought was precipitated by Ralph Waldo Emerson (1805-1882), who began as a Unitarian minister, associated with Henry Ware. But he soon found himself out of sympathy with the workings of Unitarianism. He felt that the system retained too much of the ritual inherited from antiquity and the Middle Ages. The sacraments in particular he found impossible for him to administer as clergyman. He left the ministry and devoted himself to the propagation of his views. Thus he began a great literary career as poet, essayist and philosopher. He did not aim or desire to found a new denomination or school of thought. In the first particular he was not disappointed. Transcendentalism was never organized into a compact body. But his followers using Concord, Mass., as a rallying center, were known for a time as "The Concord School of Philosophy." Among them were H. D. Thoreau, A. Bronson Alcott, Louisa M. Alcott and Nathaniel Hawthorne. As a group of thinkers their influence on Christianity soon became too indirect to be felt.

4. Presbyterianism. (1) The Presbyterian Church entered the National Era with the definite completion of its organization. In the same year in which the Constitution of the United States was framed, the Church adopted the revised form of its own Constitution under which it has lived since. This act of the Synod which had ruled the Church for 72 years (1716-1788) was followed by another calling the General Assembly to meet in Philadelphia in the Second Presbyterian

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Church in May 1789. It also provided that the General Assembly should be divided into four Synods (New York and New Jersey, Philadelphia, Virginia and the Carolinas). Each of these included the Presbyteries within the geographical area named in its title. John Witherspoon, signer of the Declaration of Independence and ardent promoter of the Revolution, was designated as the convener of the Assembly and John Rogers of New York was elected Moderator. Thus the church wes launched upon its full life in the contemporary period.

(2) "The Plan of Union." The expansion of the country immediately following Independence very largely added to the territory cared for by the church. The revival of 1800 largely increased the difficulty in providing for this growth because it contributed to its rapidity. To obviate this difficulty the Presbyterians and Congregationalists agreed in 1801 on a "Plan of Union," designed to throw their united strength into the growing "Western Reserve" without duplication of agencies and forces. According to this agreement ministers of one of these two denominations could labor under official approval within the jurisdiction of the other. Such ministers held themselves amenable to the government of their mother denomination; yet they were conceded legal standing in the denomination in which their work was carried on. It was a lovely plan and both denominations prospered under it. But the Presbyterians benefited at a rate far beyond the proportional share of their contribution to the common work. This was due to the greater coherence of their system. Dissatisfaction on this ground was began to be felt against it among the Congregationalists. The numerical growth of the Presbyterians, however, was offset in the estimation of the older leaders by the relaxation of insistence on doctrinal

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soundness. Hopkinsianism which had spread widely in New England, but was utterly unknown in other sections of the land began to attract Presbyterian ministers. The approach of the two denominations to a unified organization which had begun in 1793 by the seating of delegates from the General Association of Congregational churches of Connecticut in the General Assembly of the Presbyterian Church with power to vote, granted in 1794, followed by the same kind of representation of the associations of Vermont, New Hampshire and Massachusetts, was retarded and reversed and the "plan of Union" was eventually abrogated (1837).

(3) The Cumberland Disruption. One of the sequels of the revival of 1800 in Kentucky was the multiplication of congregations needing ministers. The supply was not equal to the demand. The Presbytery of Cumberland met the need by ordaining and placing in the field men who were not educated according to the standards. For this the Synod of Kentucky dissolved the Presbytery (1801). Meantime a doctrinal complication arose by the insistence of the members of the Cumberland Presbytery that the Westminster Confession taught "fatalism." After some discussion and a tentative organization into a Council the Presbytery of Cumberland was reorganized by three ministers (Finis Ewing , Samuel King and Samuel McAdow) in 1810, and as the Synod and General Assembly refused to recognize it, it continued as an independent organization. In 1813 its growth required the erection of a Synod with three Presbyteries. By 1828 the number of Presbyteries in the General Synod of the Cumberland Church rose to 18. It was then deemed necessary to erect a General Assembly. The work of this church thus fully developed was carried on with the Westminster Confession as its doctrinal basis, so amended as to eliminate what its founders had declared to be fatalism. The divis-

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ich lasted until 1906 when the great body of the church was merged with the Mother Church, though a small minority continue under the old name.

(4) The Old and New School Disruption (1837). The doctrinal differences developed in the Church under the operation of the "Plan of Union" ,were aggravated by the appearance of a parallel difference as between the New England element and the more conservative portion of it the Church on the matter of the agencies to be used in carrying its missionary and other work. The conservatives favored committees of the Church as agencies, whereas the Congregationalists had erected Boards for the same purpose. The gulf between the two parties became so deep and the denunciation on either side so acrimonious as to lead to a series of heresy trials. These were designed to restrict, and if possible to put a stop to the spread of the new ideas and methods. In 1830 Albert Barnes, was tried by the Presbytery of Philadelphia, and Lyman Beecher, president of Lane Theological Seminary, in 1835. The Church as a whole was anxious to preserve its breadth. Several General Assemblies in succession favored the policy of moderation and the new views were tolerated.. In 1837 the "Old School" party secured a majority and forthwith proceeded to excind three Synods in New York and one in Ohio. These organized themselves into a "New School" Presbyterian Church with a General Assembly of its own.

(5) From 1837 to 1870 these two churches labored separately each pressing towards the realization of the same ideals. They were both blessed and prospered. Great leaders in thought and action came to the front. Agencies were developed to carry on the expansion both at home and abroad. By common consent the word "Board" came to be applied to these. Parallel to these in the sphere of Education Colleges, Theological Seminaries and Societies for the dissemination

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of Christian literature were erected. The Sunday School was adopted soon after its introduction into America. Of the Theological Seminaries the earliest was that established at Princeton in 1812, followed by Auburn (1819), Union Virginia (1824), Western Allegheny (1827), Lane Cincinnati (1829), North West (McCormick, Presbyterian Chicago) 1829), and others.

(6) Meantime another disruption was in process of maturing from the early days upon the issue of the toleration of slavery. As the wave of feeling rose in the northern states, New England earnestly fostered the abolition movement. The Westward expansion of the country afforded large opportunities for the strengthening of the anti slavery feeling. The southern Synods staunchly defended slavery as Scriptural. The Old School church was strong in the south, and though efforts were made repeatedly in the General Assembly to condemn the institution it was not till the actual outbreak of the Civil War that the decision to separate was reached. It was however the New School Assembly which first took strong action in 1857 condemnatory of slavery. This provoked several Southern Presbyteries to withdraw and organize a Synod which they called the United Synod of the Presbyterian Church. The separation of the pro-slavery Presbyterians in the Old School Assembly took place in 1861. The occasion of the secession at this time was resolutions adopted by the Assembly motion of Rev. Gardiner Spring professing loyalty to the Federal government and declaring it a duty to support that government and preserve the Union. This action was denounced as a violation of the spiritual nature of the Church through the introduction of a political issue into its life. The new church organized was called the "Presbyterian Church in the Confederate States of America." In 1863 the United Synod was merged with this body and at the end of the Civil War

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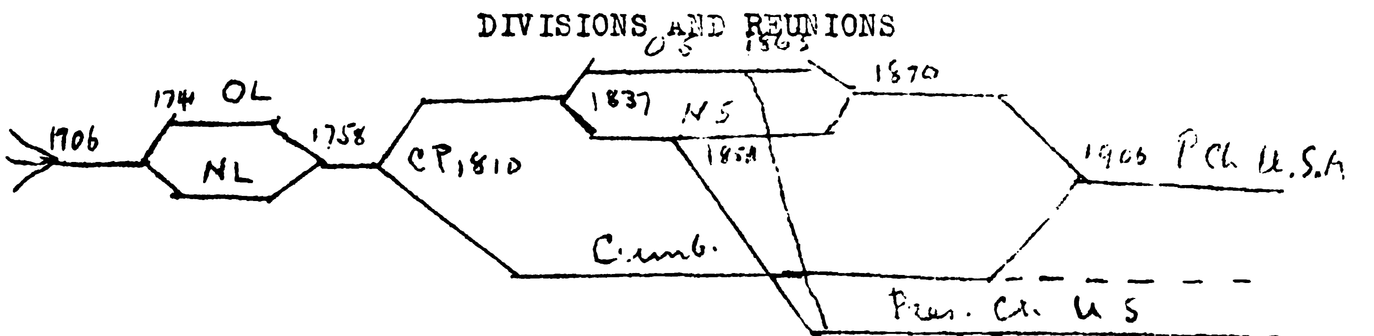
(1865) it changed its name to the "Presbyterian Church in the United States."

(7) The Reunion of 1870. The differences that had led to the disruption into Old and New School General Assemblies had lost their interest and receded into the background with the emergence of the acuter conflict between pro- and anti-slavery feeling. In 1862 correspondence between the two Assemblies was established. Thenceforth expressions of a desire for return to unity were frequent. In 1866 the two Assemblies met in St. Louis and held a communion service together. The following year a Presbyterian convention was held in Philadelphia. The good feeling which it promoted was so strong that all further separate existence of the two Churches represented in it seemed unreasonable. Still somd difficulty was experienced about terms of reunion. This problem was solved when as a basis the formula the "Standards pure and simple" was proposed. The Assemblies having voted in 1869 upon this basis they came together in 1870 in Pittsburgh and the reunion was consummated.



(8) The Presbyterians of purely Scottish antecedents who had come over before the War of Independence, being affiliated with the Reformed Presbyterian (or Covenanter) Church, the Associate Presbyterian Reformed Presbyterian Church maintained their separate organizations until 1858. Preceding that year, however, approaches had been made by their respective controlling bodies, the Synods, towards

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each other and the way having been thus prepared the decision to unite was adopted. The first General Assembly of the United Presbyterian Church met in 1859 at Xenia, O. Since then the Church has maintained a continuous life revising its constitution and eliminating the distinctive tenets of exclusive Psalm singing and close communion in recent years.

5. The Disciples of Christ and "Christians." Presbyterianism gave birth to these twin denominations, both distinctively American and both based upon the same general interpretation of the Gospel. They originated as a result of the great revival of the first decade in the 19th century. In Kentucky one of the leaders of the revival was Barton W. Stone, a Presbyterian minister. He reached the conviction in 1804 that genuine and pure Christianity should discard all creeds and names except that of Christian. He withdrew from the Presbyterian church on this ground and formed an independent society. At about the same time in Western Pennsylvania Alexander Campbell (1786-1855) also a Presbyterian minister who had come from Ireland with his father Thomas, withdrew from the Presbyterian Church because his father's teachings which he shared had brought the censure of the church upon him. Together they began to organize churches, though they disclaimed any intention of founding a new church. Their distinctive principles were the renunciation of all creeds, return to the Bible pure and simple, the restoration of the primitive unity of the Church of Christ as outlined in the New Testament doctrines and ordinances among which that of baptism by immersion of believers only in which "comes a divine assurance of remission of sins and acceptance with God" and "the celebration of the Lord's Supper as a feast of love every Sunday." The disciples united with the Baptists but in 1827 they were compelled to leave this fellowship and combined with the "Christians" (the follow-

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ers of Barton W. Stone). The form of government which they reluctantly adopted being opposed to all names and divisive practices, and rapidly multiplied in the "border" states. As a consequence they suffered losses during the war, but recovered and achieved a place among the larger denominations. They have been known outside their own ranks as Campbellites.

6. The Lutherans(1)At the end of the Revolution three Lutheran groups, the General Synod, the United Synod of the South, and the General Council, were increased in number by the formation of several others. Among these were the Synod of New York (1786), of North Carolina (1803), of Ohio (1818), and Maryland and Tennessee (1820). These new centers of authority met the new and swiftly growing need due to the influx of German Lutherans in large numbers who advanced westward, crossing the Alleghenies and landing in the Missouri Valley.

(2) During the agitation preceding and lasting through the struggle to get rid of slavery the Lutheran denomination had its internal division along the line of pro- and anti-slavery feeling. Its divisions, however, were made easier by its organization into separate and independent Synods each of which bore the strain and stress of division according to the location it occupied in the North or South.

(3) In 1817 upon the celebration of the third centenary of the Reformation the Lutheran and Reformed Churches of Germany united into the National Evangelical Church.comprising both types of faith in the German realm. This event, in spite of the strong tendency of German Lutheranism in America to maintain its European traditions rather than drift into or develop a new American Lutheranism, maintained an independent attitude towards the union in the Mother Country and continued to operate under its Synodical organization. In 1918 a movement towards uniting the several Synods of the denomination under one

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jurisdiction resulted in the formation of the United Lutheran church. The large Missouri Synod and a number of smaller (mostly Scandinavian) ones remained independent.

7. The Baptists (1) The after effects of the restrictive legislation discriminating against the Baptists in Colonial New England persisted for a few years early in the National Era. But in the year 1812 the denomination had 1605 ministers caring for 2164 churches and a membership of 172,072. Their methods of evangelism and administration enabled the leaders to work aggressively throughout all parts of the land and growth came rapidly. The accession of the missionaries Adoniram Judson and Luther Rice stirred up a new enthusiasm for, and brought great strength to the denomination. During the Civil War the North and South divided this strength, but eventually through the adoption of the newer educational methods, including theological seminaries, the Baptists rose to a position among the first three most numerous in the United States.

(2) Divisions and Parties. Among varieties of the general type of the Baptists may be named, a, The Seventh Day Baptists who first appeared in Rhode Island and spread through New Jersey and Pennsylvania. These have stood for the extremest literalism in the interpretation of the Bible, and hence the insistence on the most picturesque form of Premillenialism. b. On the other side of the group appeared the Free Will Baptists with their divergence from the main body on the questions of close communion and the Calvinistic theology of the great majority. c. The Winebrennerians followed John Winebrenner in 1830 upon differences of a minor importance. d. The Dunkards separated upon non conformity to the world in dress and social demeanor. trine immersion. feet washing. love feasts and a three fold ministry of

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d. The Mennonites, though coming as early as 1683 into America, and largely influencing the general current of the American Baptist denomination received large accessions by immigration during the 19th century. This stream came partly from Southern Russia and spread over Minnesota, Dakota and Kansas. As a distinctive body this group now includes twelve subordinate sects, each stressing the importance of some belief or practice. Collectively the group numbers 736 churches, 1413 ministers and approximately 55,000 members.

8. The Methodists. (1) The Organization of the Church. At the close of the Revolutionary War John Wesley was confronted with the problem of continuing the Society of Methodists in America which was under his authority or establishing it as an independent church. He chose the latter alternative. This decision raised another question. If the Society were to have the powers and exercise the functions of a church it must have an ordained ministry to administer the sacraments. None of its leaders, however, were ordained, not even Asbury. Wesley first applied to the bishops of the Established Church for ordination for Methodist ministers in America. But finding it impossible to secure their consent, he came to the conclusion that he had the authority to ordain them himself. Accordingly he proceeded to ordain Richard Whatcoat and Thomas Vasey and at the same time appointed Thomas Coke, who had already been properly ordained, superintendent (bishop). At the same time he composed a book of forms, including a form of service and a collection of hymns and Psalms, and commissioned the superintendent to cross the ocean and constitute the Methodists in America into a self perpetuating church. During the Christmas season of 1784 (Dec. 24 - Jan. 2, 1785), a Conference in Baltimore carried out Wesley's plan ordaining Fransic Asbury on the same occasion and associating

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him with Dr. Coke in the episcopacy. The name given to the new church was "Methodist Episcopal."

(2) The thorough organization of the Society before it assumed the name of Church proved of incalculable value to its self-promotion and its growth was very rapid. At the basis of its organization however, Methodish was characterized by the admission of a larger than ordinary element of emotion into the expression of religious conviction and experience. This led to a fuller realization by its membership of their privileges and a more earnest desire to communicate them to others. Thus an itinerant ministry was raised carrying it into the remotest parts of the country. Among its promotional methods it adopted the publication and circulation of books and newspapers. The Methodist Book Concern established in New York in 1789, the Methodist Review in 1818, the Zion's Herald in 1826 and the Christian Advocate in 1834 were the earlier publications.

(3) On the question of slavery the Methodist Church received its impluse and direction from John Wesley himself, who was strongly opposed to it. But it was unable to exclude proslavery feeling from its Southern following, a protesting wing of the church, objecting to slavery organized this Wesleyan Church in America in 1844. Here ultimately this feeling grew so strong as to lead in 1845 to the organization of the Methodist Episcopal Church South. During the Civil War both of the churches developed enthusiasm in the support of their respective points of view. In the South, however, Methodism spread among the negroes, and nine organizations among them have flourished. Most conspicuous among these are The African Methodist Episcopal Church, The African Methodist Episcopal Zion and The Colored Methodist Episcopal Church.

(4) The Methodist Church is an offshoot of the Church of England

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was constituted upon the basis of a sharp distinction between clergy and laity. Its ministry was therefore given exclusive authority on the work of the church. In 1830 an effort to introduce lay representation into its councils having proved unsuccessful the Methodist Protestant Church was organized. The question of lay representation appeared again in the General Conference in 1868. A plan for the admission of unordained representatives to the Conference was proposed and in 1872 the change was made on a partial representation scheme. In 1900 equal lay and clerical representation was adopted and in 1904 women were recognized as eligible to such representation.

9. The United Brethren. The United Brethren Church originated with the efforts of William Philip Otterbein. Otterbein, a native of southern Germany, came to America in 1752 and settled among the German Reformed people of Pennsylvania. Having experienced a definite experience of conversion he laid stress on the emotional manifestations of the Christian life. He was joined in evangelistic work by Martin Boehm whose antecedents were Mennonite. The peculiar presentation of the Gospel preached by these two evangelists was unfamiliar and offended the German Reformed leaders. Their failure to fraternise with him ultimately issued in the organisation in 1800 of an independent church under the name of the United Brethren. Otterbeim and Boehm cooperated in this undertaking. The doctrines and practices of this new denomination are so nearly identical with those of the Methodist Episcopal Church that it has been correctly surmised that had that church been already in full operation and opened itself by positive labors among the Germans the leaders of the United Brethren would in all probability have cast their lot with the Methodists. At all events, Otterbein's friendship with Asbury sug-

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that he is greatly indebted to the Methodists of the period. The development of the United Brethren Church has drawn it into a bi-lingual work. Beginning among German speaking people, it has found English speaking congregations as a result of its ministrations. Gradually the latter have grown so as to constitute the great bulk of the Church.

10. The Evangelical Association. Like the United Brethren Church, this body is an indirect offshoot of the Methodist Society of the Colonial days. But it has some affiliations with the German Reformed Church. Its founder Jacob Albright, was the son of John Albright, a refugee from the Palatinate, who came to America in 1732. Jacob was born in America and baptized as a Lutheran. He began life as a brick manufacturer and prospered as a business man. He was converted under the preaching of a Methodist lay preacher, and proceeded to preach as a layman. His labors among the German Reformed were challenged as irregular, because of his lack of ordination. But he held that ordination was not necessary. This necessitated his organizing his work independently. A council held in 1803, of those who had been converted under the preaching of his two associates, John Walter and Abraham Lieser, solemnly consecrated him as a preacher. The organization which formed in consequence of this step was completed in 1807 when he was elected bishop of the Evangelical Association at its first Conference. Bishop Albright died in 1808. His associates carried on his work under a succession of bishops and the church has expanded its work, planting branches through various parts of the country as well as in Europe. In 1889 a disruption occurred in it, occasioned by the adoption of an amended constitution. The minority, which was made up of the conservative element was insistent in its opposition and the experience led to

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serious litigation in the civil courts. This caused a considerable loss to the denomination.

11. The Society of Friends. (1) With the complete separation of Church and State in the National Era the Quakers have maintained their distinctive principles and ideals. The question of slavery did not disturb or divide, but rather unified and strengthened them by furnishing a common objective for the use of their spiritual energy. They have further promoted prison reform and the campaign for the outlawing of war as well as other philanthropic causes. (2) The main body adhering to the ideas of George Fox have been called the Orthodox Friends. In 1827 Elias Hicks, a leader among them, caused dissatisfaction in the Society by preaching views similar to those of the Unitarians. His followers were called Hicksites. In 1845 John Wilbur objected to evangelistic methods gaining ground in the effort to carry on missionary work. His followers came to be known as Wilburites. A small section of the Wilburite group who refused to organize a separate Society though in every respect in sympathy with the group have bren known as the Primitive Friends. More than three fourths of the whole body of Quakers adhere to the Orthodox branch of the denomination.

12. Sporadic Forms. All the denominations thus far enumerated are easily recognizable as among the interpretations which hold true to the general type. In America besides these and some minor varieties of these not specifically named in the general sketch there have appeared some other forms of religion some of which have even used the nomenclature of Christianity which, however, by common consent are omitted from general surveys of the course of Christianity. Some forms in this class are importations from the Old World. These are

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of recent date in their arrival, wuch as the persecuted Doukhobors from Russia. Others like the colonies of Orthodox Greek Catholics (Eastern) from Greece, Macedonia and Asia Minor have entered unostentatiously and passed unnoticed with nothing to show by way of change or development in their creed or practice. Still others have sprung independently from existing stock but diverged too far from the common type. These are recognized as new religions or religious movements; and included in this group may be named Mormonism, Christian Science, Mental Science, Millennial Dawn, and the movement whose general point of view finds a more satisfactory successor in Humanism.These religious formsthat do not fall within the limits of a course on American Christianity, no matter how closely their ethical and even religious ideals may resemble those of the Christian tradition in some of the varieties included here. Reformed Judaism and Bahaism may be mentioned among these.

IV. Distinctive Contributions of American Christianity to the Christianity of the World.

Two full centuries at least of life under conditions in some respects unique, could not but have developed features peculiar to itself and yet of permanent value to the church throughout the world.

1. The Conception of a Free Church in a Free State. This conception was not unknown in Europe as a theory. But it was always regarded as the dream of visionary idealists and discounted as impracticable. Marsilius of Padua, a Platonist of the Renaissance, clearly stated and strongly advocated it. But the civil rulers on one side and the Roman hierarchy on the other staunchly defended the vital unity of organized society, and would admit of no possible lines of division

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other than those constituted by nationality or race. This point of view could appeal to the Old Testament and point to the integrity of Israel as a commonwealth in which the same lines bound the Church and the State. The same population as a religious community were the church and as a civil one the Kingdom. In the Middle Ages the problem arose as to which of these was the superior. The Empire and the Roman Church coalesced under Charlemagne and lived peacefully on a vaguely defined unwritten constitution; but with Hildebrand, who claimed the superior authority, a conflict arose which lasted to the days of the Reformation. In the reconstruction following that event one of the pivotal considerations was the claim of the princes to determine the affairs each in his own domains. In the Peace of Augsburg this was conceded in the formula cujus regio ejus religio. But the Roman curia never relinquished the right to supremacy over th secular power. Through the period following the rival theories, under the names of theocracy and Erastianism held the field. The English Church was placed upon virtually Erastian ground by Henry VIII's assumption of the headship over it. The Puritans and Pilgrims by denying the headship of the King placed the state under the Church. Their brethren in America asserted, practiced and consistently fought for the theocracy. Roger Williams and William Penn proclaimed the principle of the independence and separateness of the two communities. But it was only with Jefferson and the Revolutionists that the full experiment of operating the Free Church within a Free State vindicated its feasibility and has been universally conceded the right to exist.

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2. The second characteristic developed by American Christianity is the recognition of Denominationalism as consistent with Catholicity. This has come about by a new appraisal of differences in creed and worship among Christians. All differences were regarded in pre-American times as evidences of departure from the necessary truth. Each group claimed for its own creed or forms exclusive validity or truth and denounced all those who held or practiced variants as heretics or schimmatics. This attitude was inherited from the Ancient Church, and in the Middle Ages the matter was so seriously viewed that heretics and schismatics were treated as criminals who had forfeited their lives. When America began to be colonized not merely the Roman Catholic Church denounced all Christians outside its fold as not Christians, but the Anglican Church, the Presbyterian Churches of Scotland, Holland and other countries and the Congregational churches. The Anglicans persecuted and forbad Presbyterians in the Colonies wherever they had the reins of government in their hands. The Presbyterians both in Europe and America claimed to hold the only creed and polity prescribed in the New Testament and declared all others to be erroneous and heretical. The Congregationalists denounced the mother church as apostate (no church at all) and even Roger Williams believed that those who left it should go farther and repent of the sin of having belonged to it so long. The Quakers never persecuted, but always viewed as necessarily untrue the views which they did not share with others. Two possible relationships were known as tenable between Church and individuals or groups; either that of complete submission or of that of rebellion. In the former case the relation included the subject in the Catholic Church; in the latter its setting apart as a heretic or schismatic, viz., sectarian. Organizations limiting themselves to the recognition of these two alternatives

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lived under the theory of sectarianism. Protestantism has been charged of originating and perpetuating sectarianism.

As distinguished from sectarianism the American Church has developed denominationalism, the theory that the Church exists in groups bearing differing names, each of which may indicate differences of emphases or of expression. The Church, however, is one in spirit and purpose. This theory has grown slowly and by natural processes of mutual understanding in a new world in which many inherited prejudices were gradually outgrown. It has never been formally defined as a theory or announced. But has led to many practical expressions in the various places of cooperation between the separate bodies of Christians.

3. Emphasis on Practical Applications. The third characteristic of Christianity in America is its more full and effective entrance into the life of mankind. Whereas the genuineness of the faith has always been tested by its practical bearings on conduct following the maxim of Jesus: "By their fruits ye shall know them," it is only conditions in America with their challenge to intensive and constant activity that the largest applications of the Christian principles in the individual and the collective life have been evoked.

(1) The Anti-Slavery Movement. Foremost among the practical expressions of Christianity stands the Anti-slavery movement. Slavery was brought into the Western world in the very first generation of European colonists. The inadequacy of free labor to develop the vast resources of the continent seemed to demand the toleration of it. In spite of the labors of Las Casas, which first diverted the enslavement of human beings from the red to the black race and then in the limitation of slaves per capita, slaves began to be held freely. In

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1619 a Dutch frigate stopped at Jamestown and sold 14 negroes. Soon afterwards the Royal African Company obtained a charter from Queen Elizabeth and imported 144000 negroes within 33 years. No barrier of any kind was placed to this frade anywhere with the exception of Georgia. This colony at first altogether forbad the barter in slaves. But the pressure all around was so heavy that the law was repealed. Previous to 1776, according to the best statistics obtainable, 300,000 slaves had been imported into territory now included in the United States alone. Yet, from the beginning protests against the institution were not lacking. And locally efforts were put forth to regulate slavery by giving the government the right to protect its victims against injustice on the part of their owners. In Connecticut a law was enacted in 1703 awarding a slave damages and even his liberty in case of wrong done him. Similar action was taken in Massachusetts in 1766. After the declaration of independence (1780) the same colony (now one of the States) enacted full bill of rights. The church, however, continued to occupy doubtful ground. This, however, is no evidence of the church's disloyalty to the mind of Christ her Master as clearly known at the time. She was still under the spell of the literalistic interpretation of the Word of God(viewed as identical with the mind of Christ) and the literalistic method of interpretation furnished ample grounds for the defence of slavery. The appeal on this ground was made to the primitive curse of Canaan by Noah. The Quakers' pronounced declaration against slavery was based on their principle of the Inner Light, which either overruled or modified the understanding of the Scriptures. For 80 years (1696-1776) their annual meetings passed resolutions against slavery. Amdng Congregationalists the first voice raised against

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it was that of Samuel Hopkins in a sermon preached in 1770 at Newport, Rhode Island. John Wesley's personal stand in his pronouncement that it was contrary to the "Golden Law of God" (1784) led the Methodists to join the attack on it. The Presbyterian Church declared itself against it in 1787 in one of the last actions of its General Synod. The General Assembly reaffirmed the declaration soon after its establishment (1793 and 94). The way was thus prepared among the evangelical denominations for the development of the Christian conscience which gradually as shown in their work in the 19th century ended in the abolition of slavery.

(2) The Temperance Movement. The phrase applies to the war against the use of alcoholic liquors. The evils of the unrestricted production and use of intoxicants were early recognized in America in the earliest days of colonization. Governor John Winthrop of MassMassachusetts refused to allow the drinking of healths at his table. The Plymouth colony enacted a law porhibiting loafing in taverns in 1637. This was strengthened by additional laws in 1645 which made not only the loafer and drunkard but the innkeeper responsible for all disorders. The penalty imposed upon the manager of the tavern was a fine of five shillings for every case of drunkenness on the premises of his establishment. The law was broadened the following year by including all kinds of disorder as well as intoxication among punishable offenses. The colony of Virginia went further than the New England colonies in 1675 by passing the first sweeping law prohibiting the manufacture and sale of intoxicants ever enacted in America. Unfortunately it proved unenforceable and was soon disregarded. As the Revolution loomed into sight the leaders realized the importance of restraining and suppressing intoxication.

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John Adams and Israel Putnam proposed the abolition of all licences to public houses on the ground that they were sources of corruption to the morals of the community. Benjamin Franklin consistently preached and practiced total abstinence. The Continental Congress passed in 1774 the following resolution: That it be recommended to the several legislatures of the United States immediately to pass laws, the most effectual, for putting an immediate end to the pernicious practice of distilling grain, by which the most extensive evils are likely to be derived if not quickly prevented."

But the cause of total abstinence entered into a new phase when the more rational method of stimulating and educating a state of mind and personal attitude towards intemperance was introduced in its promotion. Legislation without sufficiently strong and widely dominant popular sentiment to support and make it effective has always been found inadequate. The Apostle of the new method was Dr. Benjamin Rush (1745-1813). Dr. Rush was a signer of the Declaration of Independence and a man of public spirit, interested in a variety of good causes, such as slavery, public health and morals. His essay on "The Effects of Ardent Spirits upon the Body and Mind" produced a profound impression and the response with which it met led him to visit religious conferences and follow up the suggestion of a concerted movement to enlighten the people and induce them to discard the use of intoxicants. The churches were aroused and the movement bore fruit in a number of societies.

The first of these was organized in 1808 in Saratoga County (Moreau) N. Y. with a membership of 43. Its constitution specified that "no member should drink rum, gin, whiskey, wine or distilled spirits .... except by advice of a physician or in case of actual

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disease (also excepting in public dinners) under penalty of 25 cents.. .. provided that this article should not infringe on any religious rites." This was followed by a broader organization in Boston in 1826 under the name of "The American Society for the Promotion of Temperance." Many others of various types have followed. The labors of Dr. Rush were followed by those of Joseph Talcott who traveled through the land organizing total abstinence clubs as early as 1816. Later the cause was promoted by Dr. Heman Humphrey and Lyman Beecher.

The last phase of the movement was the Prohibition crusade which led to the adoption clauses in the constitutions of many of the states forbidding the manufacture and sale of alcoholic beverages. In 1917 the 18th Amendment of the Federal Constitution was enacted, but repealed in 1932, after 15 years of struggle and inadequate support by the people.

(3) Christian Education. a. The measures for the systematic training of mind and character for the Christian life adopted in the earlier New England days were followed up consistently by schools of various types in the later period. Exemplary was the zeal in this respect by the Schwenkfelders in Pennsylvania. The instituted a system of schools in 1634. In 1640 a school was founded by Ludwig Thacker which for thirty years furnished gratuitous instruction and was a center for children's meetings and revivals. Similar schools were founded by Joseph Bellamy in Bethlehem, Conn., in 1740, Mrs. Greening in Philadelphia in 1744 and Eleazar Wheelock in Columbia, Conn., in 1765. In New England, however, religious education secured through laws making the teaching of the catechism to childrn compulsory. The execution of the law was left in the hands of the ministers. In the last years of the 18th century catechetical

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instruction based upon the Bible was given to the children in schools of a type similar to the present day Sunday Schools.

b. The Sunday School as at present operated was first introduced in 1791 in Philadelphia where "The First Day or Sunday School Society" was established specifically for the religious instruction of children. The plan was imported from England where in 1780 Robert Raikes had undertaken to gather together from the streets of London destitute children in order to teach them to read and write. He used the Bible as the school book and Sunday as the School day. The system was at first viewed with suspicion. But it gradually gained ground, was adopted by the churches for purely religious purposes. It was in 1811 however, that the scheme was perfected and put on a permanent footing. In 1824 the American Sunday School Union was organized and immediately began to employ missionaries through the newly opened country beyond the Alleghenies, establishing and conducting schools. Its work being interdenominational, it has received support from all the Churches.

c. International Lesson Helps. In 1865 John H. Vincent (afterwards bishop) inaugurated a movement towards standardizing the teaching of the schools. This led to the adoption of uniform lessons prepared by a representative body of teachers and others in 1873. These were so arranged as to lead the pupils through a study of the whole Bible within a definite period of years. This system was later completed by issuing graded lessons suited to the age and advancement of the pupils.

(4) Christian Help and Culture. The Young Men's Christian Association was launched in London in 1844 by George Williams. It was introduced into America in 1851. Branch associations were formed in Montreal and in Boston. From these beginnings it spread rapidly until

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all the greater centers of population availed themselves of its advantages and established branches of it. Within three years of its appearance in the country the Association held its First International Convention. The Y. W. C. A. was organized on the same general pattern in 1865.

b. The Christian Endeavor Society. Kindred to the ideals of the YMCA but more distinctly religious and designed to cultivate practical interest and participation in the labors of the organized church was the movement initiated and led for many years by Rev. Francis E. Clark in 1881. The method of cultivating the youth adopted by Dr. Clark was that of inducing each member of the society to sign a pledge that he or she would take part in the informal religious services held by the Society. The organization carried on in scattered branches throughout the country until 1884, when these were fused into the National Society. In 1895 the Society grew into a World Union.

(5) Christian Literature. a. The Tract Societies. The conception of promoting the Christian life through the use of books, pamphlets, and printed literature of all descriptions was introduced into America by the Society for the Promotion of Christian Knowledge very soon after that organization was established in England in 1698. Its original purpose was to assist missionaries in technically foreign fields with aids in their work. John Elliot the Puritan missionary to the American Indians made use of it. The first American Society of this type was the Connecticut Religious Tract Society, at Hartford in 1808. It was followed in 1814 by the New York Religious Tract Society in 1823 (Boston). There were superseded by the American Tract Society in 1825. The denominations, however, have raised independent agencies, each with a view to the advocacy of the Gospel according t

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the emphasis of its peculiar interpretation of it.

b. Bible Society. Like the production and circulation of tracts the translation, printing and circulation of the Bible was originally launched as an accessory to the missionaries' implements. The idea of an organization having as its specific object the publication of Bibles was suggested by Thomas Charles in 1802 at a meeting of the Religious Tract Society in London. It was practically promoted by pastor Steinkopf of the German Lutheran Church in London and issued in the foundation in 1804 of the British and Foreign Bible Society. In America this came as a pattern or technique for providing the supplying of a need already felt and partially supplied. Congress had in 1782 officially recommended an edition of the Bible published in Philadelphia as accurate and practical to such as were desirous to use it. When the British Society was formed the American public quickly adopted the idea and in 1808 the first Bible Society in America was organized in Philadelphia. Others followed in various centers to the number of 128 by 1816. All these were merged into the American Bible Society which has functioned ever since.

(6) Evangelization. Some degree of unification and organization has developed in America in the church's outreach towards the unevangelized

a. In the Colonial Era "awakenings" were spontaneous and local. After the revival of 1800, with the development of easier transportation and intercommunication they have aimed at nation-wide proportions and have in a measure achieved it. Successively revivals led by Chas. G. Finney, Dwight L. Moody, J. Wilbur Chapman, and Wm. Sunday have exercised influence from ocean to ocean, and even crossed to other continents. They have also worked out a technique of a

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very complicated character including singing, advanced publicity and organization of the communities to be reached.

b. The Foreign Mission cause has been carried more distinctly by the denominations through agencies specially raised to administer their missionary work in the Foreign Field. With the increase of mutual confidence among the denominations their cooperation in many parts of the field has resulted in National Churches aided by them but independent of direct affiliations here.

(7) Philanthropy and Social Service. a. Probably the most distinctive development in America in the practical application of Christianity to life is the fresh and broader attention to the improvement of social conditions and relationships. In this field until within the last century the efforts of the Christian Church broadly speaking were limited to eleemosynary enterprises such as Orphanages, Asylums, and other kindred provisions for the unfortunate, weak and helpless. These all made their appeal to what may be called the overflow of benevolent feeling which Christianity stirs and fosters in those who accept it for themselves. The new development is aimed at transforming philanthropy into social service. This implies the recognition of justice as the ground of efforts to ameliorate conditions rather than simple compassion. The movement has been more abundantly fruitful because it has struck at the root of destitution and distress and endeavored to heal the evil by removing its cause rather than by relieving its outward symptoms.

b. The movement began in the '80's under the leadership of Josiah Strong, Geo. D. Herron and President Gates, who were stimulated by the earlier ideas of the English school of Frederick Denison Maurice, Charles Kingsley and Canon Barnett. It found a prophetic leader

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America in Walter Rauschenbush and practical promoters in Jane Addams Graham Taylor and others. The practical agencies created to carry on Social service are the Institutional Church and the Social Settlement (Neighborhood House).

c. The Institutional Church represents Social Service as incorporated in the program (with equipment adequate suitable provided for it) of individual churches. It means that in addition to its services of worship and education in religious thought and life the church undertakes to supply physical and social as well as intellectual advantages not only to its own members but to the community it is serving. Such a church is distinguished very sharply from a "Mission", which frequently is nothing more than a preaching station and Sunday School with no ulterior purpose of achieving self support. The institutions included in such a church may vary according to the needs of the special community. A gymnasium, a kitchen and dining room, a medical dispensary and a relief bureau are among the most common.

d. The Social Settlement originated in England. It consisted originally of a group of Christian people of culture moving into a needy (slum) neighborhood and by living among the destitute, furnishing it with the encouragement and the pattern of a better life. Arnold Toynbee, a tutor at Oxford, was the initiator of the idea. He came to London and spent several summers (1875-1883) with Canon Barnett in East London. Upon his death his friends erected a memorial to him on the scene of his labors calling it Toynbee Hall. The plan became known as the University Extension Settlement. With surprising rapidity it was adopted and through Great Britain University Settlements sprang up. In the United States the idea was put

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into operation first in the "Neighborhood Guild" in New York (1887) which was renamed University Settlement (1891). Chicago soon followed (1888) with Hull House under the care of Jane Addams, the Chicago Commons under Graham Taylor and Olivet Institute (1897). Neighborhood Houses have multiplied since in other places.

(8) Christian Unity. a. Two factors in American history have prepared the way and contributed to the mutual approach of the various bodies of Christians, and stimulated movements towards union The first is the demand for cooperation in order to meet more wisely and economically the development of the vast resources of the country. Population has increased rapidly, and the denominations have realized that none of them could achieve the best results single-handed. The second factor is better understanding of each other's minds among Christians which has transformed sectarianism into denominationalism. This latter has begotten interdenominational societies such as The YMCA and CES, the Bible and tract Societies, the Temperance Societies, etc.

b. Church Federation. The earliest step towards cooperation was the formation of the Evangelical Alliance in 1846. Fifty different Protestant bodies entered this association from nine European countries. In America a branch of the federation was started in 1867. Since the constitution of the Alliance was not constructive enough its influence began to diminish in the last decade of the 19th century. In 1901 its work was taken up by the Federation of Churches, which was supplanted by the Federal Council of the Churches of Christ in America in 1908. The Council's constitution avoids all doctrinal discussions and directs attention to the need of coopera-

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tion in the promotion of the common moral and spiritual objectives of the churches, and thus strengthens Protestantism at its confessedly weakest point, which is its inability to speak as it ought to as one body on moral and religious issues.

c. Denominational Unions. Within Protestantism the general types fostered and developed across the ocean have increasingly realized the lack or loss of significance of the differences separating them in the old world and a definite tendency to disregard such differences and fuse into broader types has made its appearance. Presbyterians of many old world traditions have fused and are more and more inclined to fuse into a more comprehensive Presbyterianism. The same is true of Methodists and Lutherans. American Christianity therefore in spite of the many lines that still divide it is on the way to unification.

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