

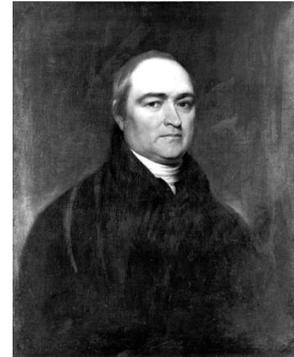
Modern Church History (Part 8: The American Church in the National Era¹)

I. Introduction.

- A. “By 1789 the influence of the Great Awakening had been largely dissipated by the deism that had been brought over to the colonies by British army officers during the French and Indian War, by the import of deistic literature, and by the influence of the French Revolution. Yale University illustrates the decadent religious spirit in this period. Few students professed regeneration. Gambling, profanity, vice, and drunkenness were common among students, who were proud of being infidels. The Second Awakening, which improved this depressing picture, was the first of many revivals during the nineteenth century.”
- B. “From the American Revolution to World War I, the United States was shaped religiously by a rural Protestant mold in which Protestantism was the majority religion. With the rise of Roman Catholicism by immigration after the Civil War, this country has become more pluralistic and even secular in its religious life. Protestantism has lost the monopoly it formerly enjoyed.”

II. Revival and Voluntary Societies.

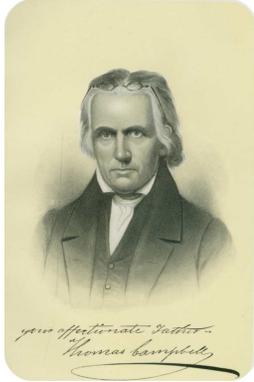
- A. “In 1787 a revival movement began at Hampden-Sidney, a little college in Virginia. The revival, which grew out of concern by three students for their spiritual condition, spread to Washington College and from there throughout the Presbyterian church in the South.”
- B. “The New England Congregational phase of the revival began at Yale in 1802 under the leadership of President **Timothy Dwight** (1752-1817), whose earnest scholarly chapel messages on infidelity and the Bible destroyed the shallow infidelity of the students. About a third of the student body professed conversion during the revival, which later spread to Dartmouth, Williams, and other colleges. Another awakening at Yale came later. Thus the eastern revivals began in colleges.”
- C. “Revival also spread to the frontier, where great numbers of people had migrated. One quarter of the population resided outside the thirteen original states by 1820. Whiskey became a curse in these new settlements and was the cause of most frontier social and moral problems. The Presbyterians were the most influential in propagating revival on the frontier, the camp meeting having originated among them with the work of James McGready (ca. 1758-1817). The most famous camp meeting was the one held at Cane Ridge in August, 1801, with ten thousand people present, according to some estimates. It was marked by strange physical phenomena such as falling, jerking, rolling, dancing, and barking. But there could be no question concerning the desirable results of the revival. The frontier areas of Kentucky and Tennessee were all helped by it. The frontier revivalism was much more spectacular than the quiet spiritual awakening brought about by the preaching of the Word in New England.”
- D. “As was the case with the Great Awakening, one of the results of revival was division within the churches. Division came among the Presbyterians when the Cumberland Presbytery ordained men without the proper educational qualifications



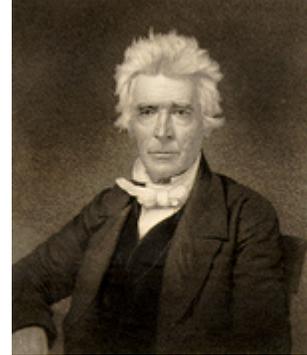
¹ Taken from Earle Carnes *Christianity through the Centuries*, pp. 417-428.

to minister to the increasing numbers of churches on the frontier. This division resulted in the formation of the Cumberland Presbyterian Church in 1810. Its use of the camp meeting and the circuit system and its advocacy of revival made it one of the strong churches of the frontier.”

E.

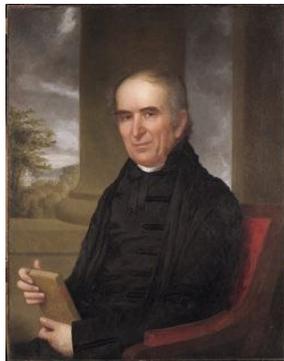


“Another division was made by **Thomas Campbell** (1763-1854), a Scotch-Irish, anti-Burgher Presbyterian who came to America in 1807. When his church refused to permit him to administer Communion to those outside his own group, he decided to preach a noncreedal faith based on the Bible. He soon gained numerous followers among the Baptists; and, after his son **Alexander** came to America, he organized congregational churches that practiced baptism by immersion and emphasized the second coming of Christ. By 1830 these churches separated from the



Baptists and were known as Disciples. In 1832 the Disciples united with the Christians who followed Barton W. Stone (1772-1844), and so the Disciples or Christian Church was formed.”

F.



“The Second Awakening indirectly helped to precipitate the rise of the Unitarian church in New England. The first Unitarian church in America had been formed in 1785 when members of King's Chapel, Boston, voted to omit all mention of the Trinity from the service. Then in 1805 **Henry Ware** was appointed to the Hollis chair of divinity at Harvard in spite of his Unitarian views. Andover Theological Seminary was founded in 1808 by orthodox Congregationalists in protest against this appointment. In 1819 **William E.**



Channing preached a sermon in Baltimore in which he developed Unitarian doctrine. This sermon became the basis of faith for over one hundred Unitarian churches that soon appeared in Boston and throughout New England. These churches opposed both orthodox Christianity and the revivalist movement. The Massachusetts Supreme Court in the Dedham Decision of 1820 gave all voters in a parish, whether they attended church or not, the right to vote on calling a pastor. The American Unitarian Association, which came into being in 1825 with 125 congregations, held the doctrines of the goodness of man, salvation by character culture, the unity of God, the humanity of Christ, and the immanence of God in the human heart.”

G.

“A second major result of the revival was the improvement of morals on the frontier. Drunkenness and profanity gave way to godly conduct as the Methodists and Baptists increased in number. Although the revival had begun among the Presbyterians, the Methodists and Baptists won more followers because they did not insist so strongly on an educated ministry and made extensive use of the camp meeting technique, which the Presbyterians ceased to use. In three years over ten thousand joined the Baptist churches in Kentucky.”

H.

“From this time the midweek prayer meeting became an important institution in American Christianity. The American Sunday school was also started at this time.

As early as 1786 Sunday school was held in a home in Virginia, and in 1790 it was introduced into a church in Philadelphia. Since then it has been an integral part of religion in America and enables a church to educate the young in biblical truth. Higher education was strengthened by the founding of over a dozen new colleges between 1780 and 1830 by the Presbyterians and Congregationalists in order to meet the need for more trained ministers. Andover Seminary was founded in 1808 to meet the threat of Unitarianism in Harvard. Others, such as Princeton Seminary (1812), Auburn, and Bangor, were founded soon after."

- I. "Missionary endeavor at home and abroad was another outcome of the revival. The founding of the American Board of Commissioners for Foreign Missions in 1810 was in part the result of the "**haystack prayer meeting**" of Samuel Mills (1783-1818) and other students at Williams College. Later, other denominational boards were created until missionary work by Americans swelled into a mighty tide by 1900. Nondenominational voluntary societies for mission, Bible distribution, and social purposes were founded in great numbers. To aid this effort at home the American Tract Society was founded in 1825, and the American Bible Society was organized in 1816. Beginning early in the nineteenth century, numerous denominations began to publish weekly religious papers for their people."



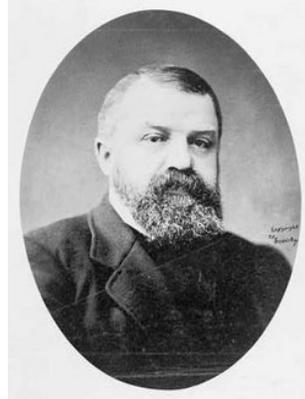
- J. "Revivalism did not end with the Second Awakening. **Charles G. Finney** (1792-1875), a lawyer who was converted in 1821, came to public notice as a revivalist in his campaign in 1830 and 1831 at Rochester, New York. His 'new measures' of revivalism included protracted meetings, colloquial language in preaching, unseasonable hours for services, naming individuals in public prayer and sermons, and the 'anxious bench' to which inquirers could come. He became a pastor for a time in New York City and later in Oberlin, Ohio. In 1851 Finney became the president of Oberlin College. His lectures on revival and systematic theology have had great influence."



- K. "A lay interdenominational prayer-based revival in 1857 and 1858 grew out of a noonday prayer meeting set up in **Fulton Street in New York City** by Jeremiah Lanphier on September 23, 1857, with six present. In six months, 10,000 were meeting in noonday prayer meetings in New York. It is estimated that between 500,000 and 1,000,000 people were added to the church, with the Methodists gaining most of the new members. This revival had its counterpart in Ulster and other parts of the world. In 1863 and 1864 a revival broke out in the Confederate Army before Richmond. Claims of 150,000 converts were made, and army churches were set up."



- L. "After the Civil War, the nature of revival changed. With **Dwight L. Moody's** successful meetings in the British Isles from 1873 to 1875, revival became urban, professional, organized mass evangelism carried on



outside the churches in great public halls. Moody helped organize the Chicago Evangelization Society in 1886, out of which Moody Bible Institute developed in the fall of 1889. His successors in this newer type of evangelism were Reuben A. Torrey, Gypsy Smith, and Billy Sunday. Since 1949 Billy Graham has been the most widely known evangelist.”

III. Social Reform.

- A. “The church in America was also interested in social reform during the nineteenth century. Revivalism created an atmosphere antagonistic to the prevalent practice of dueling with pistols or swords. The tragic death of **Alexander Hamilton in a duel with Aaron Burr**, coupled with propaganda from the pulpit, soon brought the practice to an end. The interest of the church in social reform also slowly brought about the abolition of imprisonment for debt and promoted prison reform.”

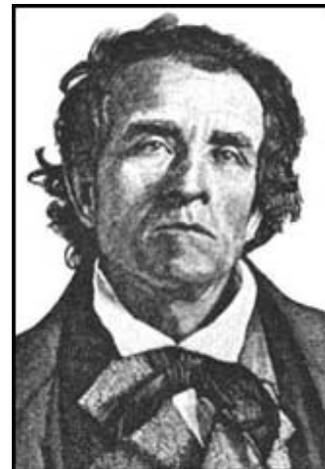


- B. “During the nineteenth century and earlier, the church became interested in the problem of liquor. In 1784 **Benjamin Rush** exploded the theory that intoxicants were beneficial to the body and called on the churches to support a temperance movement based on total abstinence. The Methodists, who have always had a keen interest in social problems, demanded that their members neither sell nor use intoxicants. Presbyterians and Congregationalists soon followed suit. Before long, numerous temperance societies were formed to promote abstinence and to battle the liquor interests. The Anti-Saloon League (1895), a federation of temperance agencies, was the most important of these. After World War I the realization that liquor incited crime, that liquor and modern machinery would not mix safely, and that thirty-three states had state prohibition aided the work of the league. The adoption of the



Eighteenth Amendment in 1919 was the outcome of all these forces. From 1919 America was officially prohibitionist until the repeal of the Eighteenth Amendment in 1933.”

- C. “During the first half of the nineteenth century, slavery became a serious problem that the churches had to face. As early as 1769 Congregationalists in Rhode Island spoke out against slavery in an attempt at *amelioration* of the condition of slaves between 1729 and 1830. John Woolman's *Journal* (1756-72) describes the devoted efforts of that godly Quaker to persuade others to emancipate their slaves. About 1833 Lane Seminary in Cincinnati became the center of an antislavery movement led by a student, **Theodore Weld**. This movement aimed at *abolition* of slavery from 1831 to 1860. When the seminary authorities attempted to ban the movement, the students migrated to Oberlin College. The American Anti-Slavery Society was founded in 1833. Inspired by such people as the editor of the *Liberator*, William L. Garrison; poet John Greenleaf Whittier; educator Jonathan Blanchard; and author Harriet Beecher Stowe (*Uncle Tom's Cabin*), the



abolitionist movement grew rapidly. At the same time slavery was becoming an apparent economic necessity in the South for the production of cotton for the increasing number of textile factories in New England and England.”

- D. “Attempts to end slavery by religious persuasion split several denominations. The Wesleyan Methodist Church was organized in 1843 on the basis of no-slave-owning membership after many people withdrew from the Methodist Episcopal Church. A Southern Baptist Convention was organized in 1845 because of the opposition of Northern Baptists to slavery. In the same year the Methodist Episcopal Church, South was founded. Southern Presbyterians from both the new and old school groups split in 1857 and 1861 over slavery and theology. They united to form the Presbyterian Church in the United States in 1864. The churches created by these schisms over slavery have not yet all reunited with their Northern brethren, though there have been recent overtures for reunion. But despite the schisms, one should remember that the church conscientiously faced the slavery issue as a social problem to be solved. When the Civil War came, churches on both sides of the line did their best to bring aid to the needy and suffering. The resort to *arms* in the Civil War and the Thirteenth *Amendment* ended slavery, but segregation was continued until the 1960s.”

IV. Frontier and Urban Sects.

- A. “In addition to the new denominations, such as the Cumberland Presbyterians and the Disciples or Christians, heterodox² sects appeared on the American frontier and in American cities during the nineteenth century. The Mormons and Adventists appeared on the rural frontier, and Christian Science emerged in urban New England.”
- B. “**Joseph Smith** (1805-44) maintained that in 1827 he dug up a book of thin gold plates on a hill near Palmyra, New York. After three years spent in translating, he published the book as the *Book of Mormon* in 1830. Attracting many followers, he made Kirtland, Ohio, the headquarters for the organization between 1831 and 1837. Independence, Missouri, became the chief center until the Missourians drove the Mormons out in 1839. Nauvoo, Illinois, became the next center; but opposition to polygamy, which Joseph Smith sanctioned by revelation in 1843, resulted in the death of Smith at the hands of his enemies in 1844 and in the migration of the Mormons under the leadership of



Brigham Young (1801-77) to Utah between 1846 and 1848. Salt Lake City is still the center of the largest group of Mormons. Aggressive missionary work has won thousands of converts all over the world. This body of nearly three million members is known as the Church of Jesus Christ of Latter-Day Saints. A second group of about 160,000 repudiated polygamy and, led



² “Heterodoxy includes ‘any opinions or doctrines at variance with an official or orthodox position’. As an adjective, heterodox is used to describe a subject as ‘characterized by departure from accepted beliefs or standards’ (status quo). The noun heterodoxy is synonymous with unorthodoxy and heresy while the adjective heterodox is synonymous with dissident and heretical. Orthodoxy and its adjective form orthodox are antonymous” (Wikipedia).

by Joseph Smith, the son of the original founder, built up a strong organization with headquarters in Independence, Missouri. This group is known as the Reorganized Church of Jesus Christ of Latter-Day Saints. Mormons, as well as Shakers, look to a future utopia.”

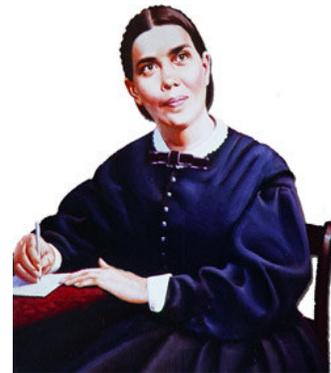
- C. “The Mormons accept both the Book of Mormon and the Bible as Scripture. They look for an earthly Zion and do not give Christ His rightful place as Lord and Savior in their theology. Mormons baptize living persons for dead persons. Until it came under federal ban, polygamy seemed to have been widely practiced among the Mormons as a means of having a large posterity in the future world.”

- D. “The Seventh-Day Adventists, another frontier group, was founded by **William Miller** (1782-1849), a farmer who studied the Bible assiduously. Study of Daniel



and Revelation convinced Miller that Christ was going to return to earth 2,300 years (Dan. 8:14) after Ezra's return to Jerusalem in 457 B.C. This gave him the date of 1843 as the year of Christ's return. Many thousands accepted his idea and began to prepare for the coming of Christ. When Christ did not make His expected appearance either in 1843 or 1844, Miller's followers faced persecution in the churches and formed themselves into an Adventist denomination by 1860. Hiram Edson later

explained the nonappearance of Christ in 1843 and 1844 by the theory that the sanctuary to which He came in that year was a heavenly rather than an earthly sanctuary. **Ellen G. White** (1827-1915) superseded Miller as the major leader. Although there are several Adventist denominations, most of them believe that the Sabbath (Saturday) is the correct day of rest, that the soul sleeps between death and the resurrection, and that the wicked will be annihilated. However, in most of their teachings they are orthodox.”



- E. “Spiritualism also had its beginning in America in this period. In 1848 strange



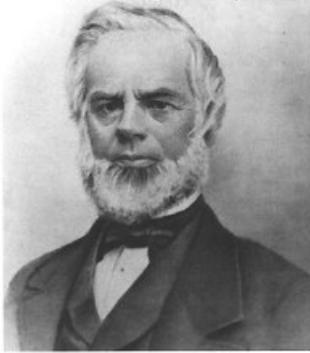
knocks and other noises occurred in the bedroom of Kate and Margaret Fox of Hydesville, New York. Both reportedly confessed years later that the noises were the result of childish pranks. But overnight they became a sensation and attracted numerous followers who later organized themselves into a Spiritualist church. Spiritualist mediums purport to communicate with the dead. Spiritualism makes a strong appeal to those who have lost loved ones by death and receives vigorous support following the losses of war. Such influential people as **Sir Arthur Conan Doyle** and Ella Wheeler Wilcox accepted Spiritualism as an

authentic religion.”



- F. “Christian Science, which appeared first in Boston in the post-Civil War era, was an urban sect with a philosophical twist. It was the brainchild of imaginative, moody **Mary Baker** (1821-1910). After the death of her first husband, Glover, she became increasingly subject to spells of hysteria. In 1853 she married Patterson, a

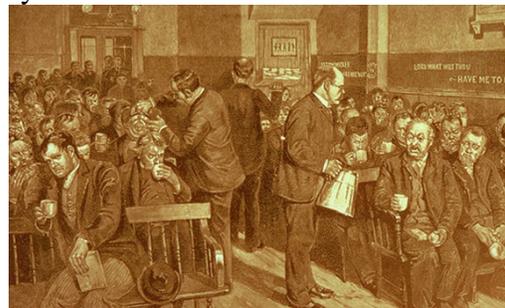
dentist, whom she divorced in 1873. She later married Eddy in 1877. All through this marital career she was seeking help for her neurotic tendencies. In 1862 she met **P. P. Quimby** who emphasized healing by mental assent to truth that denied the reality of both illness and matter. She set herself up as a practitioner of the 'new science,' which she apparently gained from Quimby's manuscripts, and won many followers, to whom she imparted the secret of her method in a series of lessons. In 1875 she published *Science and Health*. This work now has an equal position with the Bible in all Christian Science churches. The Christian Scientists Association was formed in 1876, and in 1879 the Church of Christ, Scientist, was given a state charter. The First Church of Christ, Scientist, of Boston became the finest and most important of all their churches and has been known as the Mother Church since 1892."



- G. "Mrs. Eddy denied the reality of matter, evil, and sickness and held that these were merely delusions of the senses. God is all and all is God. One has but to realize one's identity with God or good to be freed from both evil and sickness. This emphasis on healing has made the movement appealing to many sick people. New Thought and Unity are similar in their approach to the problems of health and prosperity, and no doubt they owe much to Mary Baker Eddy who, in turn, owed much to P. P. Quimby."

V. The Problems of Urbanization.

- A. "The increased industrialization of the nation during and after the Civil War and the expanded immigration from southern and eastern Europe after 1890 to provide unskilled labor for the mills, mines, and factories of a developing America brought about an astonishing growth of great cities, such as Chicago and Detroit. This growth of urban communities created many new problems for the church in America during the nineteenth century, and these problems continue to confront the church in the twentieth century. Over two million Irish Roman Catholics and about two million German Roman Catholics migrated to the United States between 1840 and 1870."
- B. "Many rural churches lost so many of their young people to the city that their existence was endangered. These youths in the cities often neglected their religious life because the city provided them anonymity. Immigrant laborers settled in congested areas, and the native groups moved to the suburbs along with their churches. Because most of the immigrants after 1890 were Roman Catholic, the problem of the relations between that church and the dominant Protestant churches was raised. Immigrants brought with them loose ideas concerning the observance of Sunday. Material success also in many cases created an indifference to spiritual life that could only be characterized as secularism. The tendency of city life toward secularity was reinforced by the widespread acceptance of evolution and all the naturalistic ideology that went with that theory."
- C. "To meet the challenge of these problems was the task of the church after the Civil War. As early as 1850 city rescue missions were founded to meet the physical and spiritual needs of the down-and-out of the city. **The Water Street Mission of New York**, opened in 1872. It became the most famous of these missions, under the leadership of its



founder, **Jerry MacAuley** (1839-84), who had been saved from a wasted life through the preaching of Orville Gardner in 1857 at Sing Sing. Chicago's Pacific Garden Mission began in 1877. Aid to tenement families; aggressive opposition to gambling, drinking, and vice centers; physical care for the outcast; and aggressive evangelism to reclaim souls were the major elements in rescue mission work."

D. "In 1864 the New York Protestant Episcopal City Mission became the arm of that church for social service. Orphanages, missions, hospitals, homes for the aged, and other agencies were developed to meet the needs of the poor, the homeless, and the diseased."

E. "The Young Men's Christian Association first appeared in Boston in 1851 to meet the social needs of young men in the cities. The movement grew rapidly as it provided lodging, exercise, Bible study, and social activities for such men. The Young Women's Christian Association was organized in 1855 to meet similar needs of young women in the cities. Both these movements became agencies through which Christians of various denominations were able to cooperate in social service."

F. "Social settlements, of which **Hull House** in Chicago under the leadership of **Jane**

Addams was the earliest, carried out social work similar to that of the institutional church; but they did not emphasize religious education. The dynamic behind the settlements was humanitarian and social, that behind the social



work of the institutional church was primarily religious."

G. "The institutional church itself was still another agency to meet the challenge of urban problems. By 1872 Thomas K. Beecher's (1824-1900) Park Church in Elmira, New York, was one of the early pioneers of the institutional church. The institutional church attempted to provide for the entire life of the individual. Numerous churches of this type were organized by the various

denominations after the Civil War. Gymnasiums, libraries, dispensaries, lecture rooms, social rooms, sewing rooms, auditoriums, and other necessities for meeting the physical, social, mental, and spiritual needs of people were usually a part of these churches. Saint George's Episcopal Church in New York, with William S. Rainsford as pastor and with the financial aid of **J. P. Morgan**, became an institutional church in 1882 in order to serve the people in its own area. The various types of work were carried on in the adjoining parish

house. Temple University in Philadelphia developed from Russell H. Conwell's Baptist Temple, which

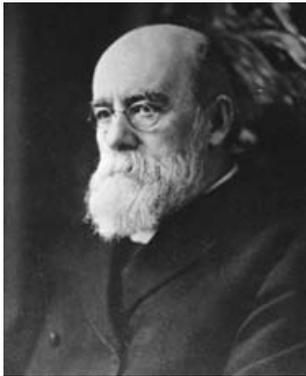
adopted institutional practices in 1891."

H. "The Goodwill Industries, originated in the church of **Edgar J. Helms** (1836-1942) in Boston soon after 1900, was an attempt to provide employment for the poor and aged by having them repair discarded articles that could be sold cheaply to the needy. Thus the needs of both the

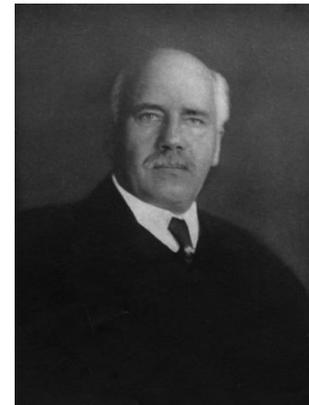


unemployed and those who could not afford to pay for new articles were met. Religious and social activities were also provided. The movement was incorporated in 1905 and has grown to include many factories and retail stores.”

- I. “The Salvation Army also met social as well as religious needs of people in cities. It began work in America shortly after its founding in England. Street meetings, social settlements, homes, nurseries, and many other techniques were devised to meet the needs of the neglected poor and the outcast.”
- J. “The social gospel was an attempt to get at the causes of the evils that some were attempting to meet by the means mentioned above. It was felt that measures dealing with the symptoms of economic maladies were not sufficient because they left the causes untouched. Organized labor rose as one answer to the challenge of the capitalist who seldom considered the welfare of the consumer and worker in his heavy emphasis on profits. Thinkers began to study the social teachings of Christ to see whether there was not some way in which economic injustice might be righted. Basing their work on the theological dogmas of the fatherhood of God and the brotherhood of man, many turned their attention from the salvation of the individual to the application of the teachings of Christianity to the economic life of the state in order to bring the kingdom of God to earth.”
- K. “**Washington Gladden** (1836-1918), a Congregationalist minister in Ohio,



emphasized the need for applying the principles of Christ to the social order by using, if necessary, the force of the state to intervene for the well-being of society. The popular work *In His Steps* (1896), written by **Charles Sheldon** (1847-1946 [sic]), showed in fictional form what the social outcome might be if everyone tried to act as Christ did in daily life. Walter Rauschenbusch (1861-1918), a German Baptist minister who taught from 1897 to 1917 at Rochester Theological Seminary, became the



foremost American apostle of the social gospel as a result of his studying social, ethics in the Bible and reading utopian books. His books *Christianizing the Social Order* (1912) and *A Theology for the Social Gospel* (1917) spread the social gospel widely. He emphasized the necessity of economic as well as political democracy as the way by which the kingdom of God could be realized on earth. He supported unions, government intervention, and a mild socialism as means that might accomplish that end. He argued that because labor was not a commodity, men should have the right to organize and bargain with the employer for better hours of labor, better wages, and better working conditions. He urged profit sharing as a good way to give labor a fair return for its work. He was opposed to a *laissez-faire*³ type of capitalism that

³ “The doctrine or system of government non-interference in the economy except as necessary to maintain economic freedom. Ronald Reagan and Margaret Thatcher were great believers in laissez-faire economics” (Guardian.co.uk).

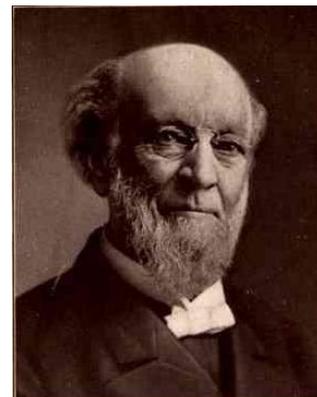
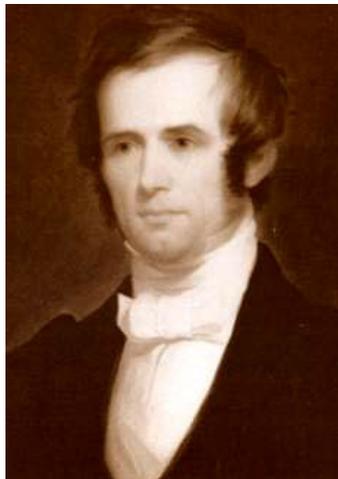
“Laissez-faire is short for ‘laissez-faire, laissez-passer,’ a French phrase meaning idiomatically ‘leave to do, leave to pass’ or more accurately ‘let things alone, let them pass’. First used by the eighteenth century Physiocrats as an injunction against government interference with trade, it is now used as a synonym for strict free market economics. Laissez-faire economic policy is in direct contrast to statist economic policy” (Wikipedia).

emphasized competition above cooperative action in society. These views were predicated on the idea that the church must realize the kingdom of God on earth rather than to talk about a future millennial kingdom. At the beginning of the present century the social gospel was widely accepted by the liberal churches. The Federal Council of Churches was its main sponsor.”

VI. Theological Liberalism in America.

A. “The development of Darwinian evolution, the appearance of biblical criticism upon the American scene through theological students who studied in Germany and Scotland under men such as Samuel R. Driver, and the importation of German idealism brought liberalism to American churches in the nineteenth century. Mention has already been made of Rauschenbusch's social gospel, which was merely the application of liberal theology to the social and economic spheres of life. Liberal theology emphasized the ethical message of a humanized Christ and the immanence of God in the human heart. Thus experience, rather than the Scriptures, was normative. Liberals were also greatly devoted to the scientific method and to natural law to explain miracles but were opposed to the doctrines of supernaturalism, original sin, and Christ's vicarious atonement. Many of the ministers trained by liberal teachers in the seminaries popularized these ideas from their pulpits.”

B. “Liberalism has had an impact on the great movement for Christian education in the churches through the work of **Horace Bushnell** (1802-76), the Congregationalist minister of North Church in Hartford. After completing the study of law, Bushnell turned to theology. In 1847 he published his book *Christian Nurture*, in which he emphasized the idea that the child merely has to grow *into* grace in a religious environment. Holding to a defective view of original sin and to the moral influence theory of the Atonement, Bushnell did not believe that the experience of conversion and growth *in* grace, as taught by the evangelical church, was necessary for the child. He wanted the child to grow up as a Christian so that he would never know himself as being other than a Christian. He emphasized divine love at the expense of divine justice and bitterly opposed the revivalism of his day.”



C. “These ideas influenced Christian education in the church. Uniform Sunday school lessons were developed in 1872 as a result of the work of **John H. Vincent** (1832-1920). He and Lewis Miller in 1874 started Chautauqua to train Sunday school teachers. The grading of the lessons became a part of this work as the idea of progressive development of the child in Christian truth was adopted from the ideas of Bushnell. A Religious Education Association was formed in 1903,

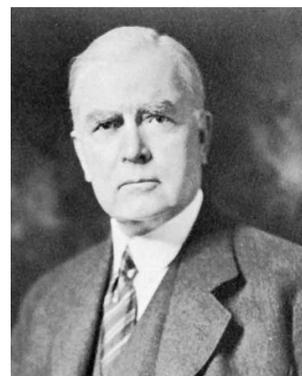
“The Physiocrats were a group of thinkers who believed in an economic theory which considered that the wealth of nations was derived solely from agriculture. Their theories originated in France and were most popular during the second half of the 18th century. Physiocracy was perhaps the first well developed theory of economics” (Wikipedia).



out of which developed the International Council of Religious Education in 1922. Unfortunately, this movement, dedicated to ideas of Christian education similar to those of Bushnell, fell under liberal control. These various liberal organizations and leaders met strong opposition from the Princeton theologians, led by **A. A. Hodge** (1823-86), and other evangelical leaders.

VII. Interdenominational and Nondenominational Cooperation.

- A. "Cooperation with one another in various inter- and nondenominational endeavors was another activity of American churches during the nineteenth and early twentieth centuries."
- B. "The Young Men's and Women's Christian Associations were the result of the cooperation of people of various denominations to meet pressing social needs in the new urban society of the day. The 1801 Plan of Union and the American Bible Society in 1816 are other examples."
- C. "In 1881 Francis E. Clark, a minister of Portland, Maine, organized the first Christian Endeavor Society. This society speedily became an interdenominational organization, enlisting the interest of young people of various denominations. By 1886 over eight hundred societies were organized. These provided ethical, social, and religious training for young people. Later, denominational organizations along similar lines were set up to keep the movement within each denomination. The Epworth League of the Methodist churches is an illustration of this type of organization."
- D. "Organic reunion of denominations was another form of cooperation. The reunion of the Cumberland Presbyterian Church with the Presbyterian Church, USA, in 1906, is an illustration of ecumenical cooperation. Another was the Prussian Union of Reformed and Lutheran churches by royal pressure in 1817."
- E. "The Student Volunteer Movement, which began under Moody's auspices at Northfield, Massachusetts, in 1886, provided an interdenominational agency under the leadership of **John R. Mott** (1865-1955) to recruit missionaries by the stimulation of interest in missions. By 1945 it had recruited 20,500 missionaries. Denominations also cooperated in missionary activity along interdenominational lines after the founding of the Foreign Missions Conference of North America in 1893. A Laymen's Missionary Movement was organized in 1906 to interest laymen in missionary activity."
- F. "**Samuel S. Schmucker** (1799-1873), professor at the



Lutheran Gettysburg Seminary, was an early exponent of church confederation in his 1835 'Fraternal Appeal to the American Churches.' Interest in new social problems and theological liberalism and a desire for interdenominational cooperation and unity coalesced in the founding of the Federal Council of the Churches of Christ in America. The council provided for cooperation among the denominations through a council made up of the representatives of autonomous churches. In 1905 the constitution of the Federal Council was drawn up at a meeting in Carnegie Hall in New York. It was

accepted by thirty-three denominations at a meeting in Philadelphia in 1908. This is an example of confederation.”

- G. “The Federal Council has always had a strong interest in social problems and the application of the ethical principles of Christianity to the solution of those problems. Unfortunately, it fell under the influence of liberal leadership and at times seemed to subscribe to collectivism⁴ as the ideal economic order.”
- H. “This survey of the history of the church in America between 1789 and 1914 has revealed the diversity of the problems and the variety of solutions that the church adopted to meet them. It is to be regretted that some of the churches in meeting many of these problems took positions that were hostile to the teachings of the Bible.”

⁴ “Collectivism, in general, is a term used to describe a theoretical or practical emphasis on the group, as opposed to (and seen by many of its opponents to be at the expense of) the individual” (Wikipedia).