

ROBERT C. JONES



*A Brief History of
Protestantism in the
United States*

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A Brief History of Protestantism in the United States



Written by Robert Jones
Acworth, Georgia

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Christian Theology and History Adult Sunday School Courses

Robert Jones

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I've always been a strong believer in adult Sunday School classes and Bible studies in our churches. And many churches have quality, Biblically-based adult-focused programs. Unfortunately, just as many churches tend to downplay adult education, focusing on children's education (not a bad thing in itself), or focusing on the needs of the "unchurched", where topics such as church history and theology are often purposely ignored.

Yet there is a strong need for adult education focused on both the Bible and the basic tenets and history of the Faith. Among the reasons:

- Not all adults come from a strong childhood background in the church – adult Sunday School classes/Bible studies may be their first serious introduction to what Christianity is all about
- Christianity (and especially Evangelical Christianity) is under constant attack from the media and popular culture (movies, music, etc.). We need to give fellow Christians the tools to defend the Faith against attack (or to provide a "ready defense" as Peter says in 1 Peter 3:15)
- Even adult Christians that have a strong Biblical background often know little about the origins and history of their Faith

To better meet the needs of adult Christians (both those mature in their Faith, and those just starting out in the "School of Christ"), I've written a series of courses that focus on the history of the Christian Church (including the Jewish roots), as well as the development of doctrine in the Church. The topics represented in these courses are intended to both further the participant's walk in the Faith, as well as serve as a starting point for Christian apologetics.

While the primary purpose of these courses is for use in churches, they also may be useful for High School and College projects, especially the courses focused primarily on historical aspects.

One note: these courses are primarily written from an Evangelical Protestant viewpoint (I come from a Reformed Church background), but I hope I've given ample time to other points of view throughout the various courses.

Front Cover: William Penn LOC LC-USZC4-12141, Camp meeting LOC LC-USZC4-772, Kennesaw Methodist Church (collection of Jack Little), Stonewall Jackson LOC LC-USZ62

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Robert C. Jones
POB 1775
Kennesaw, GA 30156

robertcjones@mindspring.com
<http://www.sundayschoolcourses.com/>

Contents

INTRODUCTION	5
QUIZ	5
DEFINITIONS AND CONTROVERSIES	5
1500S.....	7
1600S.....	7
1700S.....	9
GREAT AWAKENING	10
WESLEYS' VISIT	12
REVOLUTIONARY WAR	13
1800S.....	15
THE GREAT REVIVAL.....	16
<i>Charles Finney</i>	19
<i>Holiness Movement</i>	19
CIVIL WAR.....	19
<i>Abolition Movement</i>	20
<i>Splits Over Slavery</i>	21
<i>United States Christian Commission</i>	21
<i>The Great Leaders</i>	22
<i>Revival in the Camps</i>	23
<i>Results</i>	23
1900S.....	23
RISE OF PENTECOSTALISM	26
BILLY SUNDAY (1862 - 1935).....	27
SCOPES MONKEY TRIAL	28
PROHIBITION AND THE TEMPERANCE MOVEMENT	30
RISE OF "NEW EVANGELICALISM"	32
RELIGION AND POLITICS	33
EVANGELICALS AND THE MEDIA	35
ROLE OF WOMEN	35
RISE OF THE MEGACHURCH, AND THE NON-DENOMINATIONAL CHURCH.....	36
2000S.....	36
SOURCES	38
ABOUT THE AUTHOR	39

Introduction

This course is meant to be a companion to my *Origins of the Major Protestant Denominations in the United States* course. That course viewed Protestant history in the United States through the prism of the experiences of the Protestant denominations. This course will take the view of examining major trends and movements in Protestantism, many of which affected multiple denominations (or passed them by).

As with the earlier course, I've focused primarily on what one might call "normative Protestantism" – this is not a course about Mormons, Seventh Day Adventists, or Jehovah's Witnesses. Also, while the course is primarily about Protestant movements and trends, I've also included some information on the Roman Catholic experience in America as a comparison.

In a brief course such as this, it is not possible to capture every trend, every movement. But I hope I've captured many of the key ones.

Quiz

1. T/F The Evangelical movement of the late 20th century became a potent force for electing Democrat politicians
2. T/F During the Civil War, both sides thought they were fighting "with God on our side"
3. T/F The great revivals of the early 19th century were fueled primarily by the Methodists
4. T/F Billy Graham rose to prominence by advocating strict adherence to denominational ties
5. T/F People from Europe flocked to William Penn's "Pennsylvania" because of its low taxes and tariffs
6. T/F Circuit riding preachers were so named because they would often visit racetracks to preach
7. T/F No preacher has ever won a state in a Republican or Democratic primary
8. T/F Jonathan Edwards, author of *Sinners in the Hands of an Angry God*, was a key figure in the 18th century "Great Awakening"
9. T/F The Scopes "Monkey Trial" caused Fundamentalism to basically die out in the United States
10. T/F The Temperance Movement (and the ensuing Prohibition) was primarily advocated by religious women opposed to (among other things) domestic violence

Definitions and Controversies

In addition to doctrinal differences (infant versus adult baptism, free will versus predestination, etc.), Protestants have also been divided on other issues such as:

- Style of worship (charismatic versus liturgical)
- "Spirit-filled" versus rationalist
- Should the Bible generally be taken literally? Is the Bible inerrant?
- What is the most important message of the New Testament? Social Gospel versus salvation-focused.
- Is Jesus the Divine Son of God, or just a "good man" or a prophet?

Keeping the above divisions in mind, here are some terms used in the text of this course which are often used to provide a convenient way to categorize where Christians stand on some of these issues. Note that these are my definitions – they're not from a dictionary.

Charismatic – generally refers to a style of worship that is “Spirit-filled” and non-liturgical. It often involves the use of modern music and electric instruments, but not always. Charismatic worship has been around at least since the 19th century revivals, but it really took off with the rise of the Pentecostal movement in the late-19th and early-20th centuries

Fundamentalists – generally believe that the Bible is meant to be taken literally, and that the Bible is inerrant (i.e. There are no mistakes in the Bible). The American Fundamentalist movement came into the public eye during the Scopes Monkey Trial in the 1920s.

Mainline denominations or **mainline churches** – This one is a little harder to pin down, but the use of the term “mainline denominations” is typically referring to Protestant denominations that started in the Northeastern part of the United States, and have grown increasingly “liberal” over the years. These might include Presbyterian Church U.S.A., United Methodist Church (which at one time was a young upstart denomination in both the United States and England), Anglican/Episcopal, Lutheran and United Church of Christ. Northern Baptist churches are sometimes included in this category. Mainline denominations or churches are typically in the “Social Gospel” school of thought, believing that the key message of the New Testament is “love thy neighbor”.

“Social Gospel” – Social Gospel Christians (often associated with mainline denominations/churches) believe that the key message of the New Testament is “love thy neighbor” and the Beatitudes. They often view that the primary role of the New Testament is to provide a roadmap for righteous living. The saving grace of God, Jesus as the Divine Son of God, and eschatological themes are rarely emphasized. Social Gospel advocates are often more focused on what Jesus said than on who he was.

Evangelical – This is the hardest one to define, because it means so many things to so many different people. The mainstream press tends to use this synonymously with “Fundamentalist”, but many Evangelicals are not Fundamentalists (almost all Fundamentalists are Evangelicals, though).

So, what does it mean to be an Evangelical? The term was first used by Martin Luther to describe the key precepts of Protestantism, which include:

- All mankind are unregenerate sinners - there is nothing that man can do on his own to achieve salvation
- Sin is a massive gulf between God and humans - God sent his Son, Jesus, to redeem the sins of mankind
- Through faith in Jesus, humans can become reconciled (justified) with God
- Salvation for humans beings is through the Grace (unmerited favor) of God only - No one is worthy of salvation
- Mankind is not saved through works - works are a result of justification, not a cause

So, if you believe those things, you can refer to yourself as an Evangelical.

However, the term Evangelical in modern times (at least in the United States) carries other connotations than simply believing in the key precepts of Protestantism promulgated by Luther and Calvin. These could include:

- Evangelicals typically put a strong emphasis on the saving grace of God, Jesus as the Divine Son of God, and eschatological themes
- In many Southern denominations and churches, Evangelical is synonymous with “being born again”, or having a conversion experience. However, it is possible to be an Evangelical without putting emphasis on a “born again” experience (many Evangelicals were raised Christian from birth, were baptized as infants, and have never had a “conversion experience”).
- To many people, “Evangelical” is synonymous with the ministry of Billy Graham, although he certainly didn’t invent the concept. American Evangelical predecessors of Billy Graham include Jonathan Edwards, George Whitefield, Dwight Moody, Francis Asbury, John Darby, and Billy Sunday.
- In the last 25 years, “Evangelical” has also taken on a political connotation, as the elections of Ronald Reagan and George W. Bush to the presidency is often attributed to “Evangelicals”. However, not all Evangelicals are Republican.

“**Conservative**” versus “**Liberal**” (or “Modernist”) – when these terms are used in the context of modern Protestantism, conservative is often synonymous with Evangelicalism (and its emphasis on the saving grace of God the Father, Jesus as the Divine Son of God, and eschatology), while “liberal” is often synonymous with “mainline” churches/denominations that preach a Social Gospel. In this context, these terms are not synonymous with political affiliations. For example, many black churches are conservative from a theological viewpoint, but liberal from a political viewpoint.

To sum up, any *Brief History of Protestantism in the United States* will necessarily need to address the tensions described above – Spirit-filled versus rationalist, Evangelical and/or Fundamentalist versus “Social Gospel”, and charismatic versus liturgical.

1500s

Date	Event
1565	First permanent Roman Catholic parish established in America at St. Augustine, Florida
Late-16 th Century	Franciscan priests found a series of Roman Catholic missions in Florida, and along the Gulf coast
1598 - 1680	40 Roman Catholic missions established in New Mexico

In the new world, Christianity was represented in the 1500s primarily by the Roman Catholic Church, with late-16th Century churches established in Florida, the Gulf Coast and New Mexico, as Spain increased its presence in those areas.

1600s

Date	Event
1607	First congregation at Jamestown (Anglican)
1611	First Presbyterian congregation in America, in Virginia
1619	Lutheran service at Hudson Bay
September 6, 1620	Pilgrims embark for America aboard the Mayflower (Congregationalist)
1630	Puritans embark for the New World (Congregationalist)
1636	Massachusetts Bay Colony votes to give £400 to es-

Date	Event
	establish a college in Cambridge, MA, named after early benefactor John Harvard (Congregationalist)
1639	Separatist minister Roger Williams establishes a Baptist church in Providence, Rhode Island (Baptist)
1662	Massachusetts adopts the "Half-Way Covenant", relaxing rules limiting church membership (Congregationalist)
1677 - 1683	William Penn, an English Quaker, establishes Pennsylvania ("Penn's Woods") as a haven of religious tolerance
1683	Mennonites settle in Germantown, Pennsylvania (Mennonite/Amish)
1689	Puritan charter is revoked, guaranteeing other religious groups (Quakers, Baptists, Anglicans) religious freedom (Congregationalist)
1691 - 1692	Witchcraft trials in Salem; 19 executed for witchcraft (Congregationalist)

Protestantism began to flourish in America in the 1600s as denominations including Anglican, Presbyterian, Lutheran, Baptist, Congregationalist, Amish/Mennonite and Quakers established a presence in the new world, mostly in the northeast and Virginia. Religious tolerance was an issue throughout the century, as the Congregationalists in New England established restrictions on other denominations. William Penn would begin his grand experiment in religious tolerance in Pennsylvania, and would attract many Protestant groups including the Amish/Mennonites, Lutherans, Presbyterians, Schwenkfelders, German Reformed Churches, and the Seventh Day Baptists.

William Penn (1644 – 1718) was an English Quaker who longed for freedom to practice his religion without persecution (he was jailed once in England for publishing a tract questioning the doctrine of the Trinity). William Penn would receive his wish when, after the death of his father (Admiral Sir William Penn), King Charles II of England granted the young Penn a vast tract of land west of New Jersey in America. Penn would go on to create a haven for religious dissidents (especially German religious dissidents). Penn personally designed the greatest city of Pennsylvania ("Penn's Woods"), Philadelphia ("City of Brotherly Love"). Penn lived in Pennsylvania for several years, and built an estate in Bucks County called Pennsbury Manor. (Photo: The Landing of William Penn¹)



The Congregationalists have as their ancestors the Puritans. The Puritans were a group within the Anglican Church that wanted to "purify" the church. More radical elements of the movement were called Separatists, who advocated a clean break from the Church of England.

In 1620, the Pilgrims, a radical offshoot of the Puritans, set sail for America on the *Mayflower*. Following close behind them in 1630 were another group of Puritans which established a colony in Massachusetts. These two groups would have great influence on religion and government in New England for the next 100 years.

¹ Library of Congress LC-USZC4-12141

Congregationalists believed in local autonomy for churches, adopted a Presbyterian form of government on a regional and national level, and were strict Calvinists. In fact, in the early years, Presbyterians and Congregationalists were closely associated in the Northeastern part of the United States.

The strong Calvinist roots of the early years of America/United States were sown in the 1600s.

1700s

Date	Events
18 th century	<ul style="list-style-type: none"> Split among Baptists into “Old Lights” (rationalists) and “New Lights” (more focused on the impact of the Holy Spirit and emotionalism) Black Baptist churches begin to be formed in the South
1706	First American Presbytery at Philadelphia (Presbyterian)
1734	Jonathan Edwards is a key figure in the <i>Great Awakening</i> in the United States
1735/37	Wesleys’ mission to Georgia (Methodist)
1740	Presbyterian Church splits over feud between “new side” revivalists and “old side” Calvinists (Presbyterian)
1740	Methodist George Whitefield arrives in America, and spreads the work of the Great Awakening through America
1757	Presbyterian reunification from the 1740 split
1766	First Methodist Societies in the U.S.
1769-1771	John Wesley sends lay ministers to the Colonies, including Francis Asbury (Methodist)
1769	Junípero Serra founds Mission San Diego de Alcalá at San Diego. Eventually, a total of 21 missions would be established in California, the last in 1823. (Roman Catholic Church)
1770	Mother Ann Lee (1736-1784) has a revelation that sex is at the root of all human evil; celibacy becomes foundation of Shakers
1775 - 1783	Disarray in the American version of the Church of England, as the Revolutionary War exposes divided loyalties (Anglican)
1776-1779	Many Methodist preachers and congregants, loyal to England, flee to Canada or England
1776-1783	30 Presbyterian ministers enroll in Continental Army as chaplains
1776	Three Catholics sign the Declaration of Independence (and later, the Constitution) – Thomas Fitzsimmons, Charles Carroll, and Daniel Carroll
1776	Rev. John Witherspoon, a Presbyterian minister, signs the Declaration of Independence
1783	Conference of churches in Maryland adopts the name Protestant Episcopal Church
1784	Christmas Conference in Baltimore organizes Methodist Episcopal Church and appoints first bishops – Francis Asbury and Thomas Coke

Date	Events
1789	First meeting of the House of Bishops – church constitution adopted in Philadelphia. Formal separation from the Church of England (Anglican)
1789	First General Assembly (Presbyterian)
1792	First General Conference held (Methodist)
1793	73,471 Baptists in the U.S., 25% of them Black ²

The 1700s would see rapid growth among Protestant Churches in America, and an important new denomination – the Methodists – would set the stage for a great religious revival in the next century.

An earlier religious revival, now called the Great Awakening, was ignited by the preaching of a Calvinist Congregationalist minister named Jonathan Edwards, author of what is perhaps the most famous sermon in American history (*Sinners in the Hands of an Angry God*). The revival spread to the 13 colonies because of the charisma and speaking ability of a Calvinist Methodist preacher named George Whitefield.

The 1700s also saw the emergence of an issue that continues to split Protestantism today – the difference between Spirit-led worship and a rationalist/liturgical view. Baptists, for example, split into “Old Lights” (rationalists) and “New Lights” (more focused on the impact of the Holy Spirit and emotionalism). In 1740, the Presbyterian Church split over feuds between “new side” revivalists and “old side” Calvinists. While Calvinist/rationalist preacher Jonathan Edwards sparked the Great Awakening, he was suspicious of overt emotionalism in worship.

An even greater split impacted the 1700s, as denominations, churches, pastors, and congregants chose sides during the American Revolution.

Great Awakening

The first great revival in America started at a small church in Northhampton, Massachusetts in 1734. Calvinist preacher Jonathan Edwards preached five sermons that had a profound impact on his congregation (300 were saved in the course of a winter), and inhabitants of nearby towns. In time, the Great Awakening would impact all of New England; with the arrival of George Whitefield to the United States in 1740, it would spread to the rest of the country, and even to England.

Jonathan Edwards would later write about his experiences during the beginning of the Great Awakening in his book *A Faithful Narrative of the Surprising Work of God*:

The work in this town, and others about us, has been extraordinary on account of the universality of it, affecting all sorts, sober and vicious, high and low, rich and poor, wise and unwise...

This dispensation has also appeared very extraordinary in the numbers of those on whom we have reason to hope it has had a saving effect. We have about six hundred and twenty communicants, which include almost all our adult persons. The church was very large before; but persons never thronged into it as they did in the late extraordinary time. Our sacraments are eight weeks asunder, and I received into our communion about a hundred before one sacrament, fourscore of them at one time, whose appearance, when they presented themselves together to make an open explicit profession of Christianity, was very affecting to the congregation...

² *Handbook of Denominations in the United States*, by Frank S. Mead and Samuel S. Hill (Abingdon, 1995)

I am far from pretending to be able to determine how many have lately been the subjects of such mercy; but if I may be allowed to declare any thing that appears to me probable in a thing of thin nature, I hope that **more than 300 souls were savingly brought home to Christ, in this town, in the space of half a year,** and about the same number of males as female...

...These awakenings when they have first seized on persons, have had two effects; one was, that they have brought them immediately to quit their sinful practices; and the looser sort have been brought to forsake and dread their former vices and extravagances. When once the Spirit of God began to be so wonderfully poured out in a general way through the town, people had soon done with their old quarrels, backbitings, and intermeddling with other men's matters. The tavern was soon left empty, and persons kept very much at home; none went abroad unless on necessary business, or on some religious account, and every day seemed in many respects like a Sabbath-day. The other effect was, that it put them on earnest application to the means of salvation, reading, prayer, meditation, the ordinances of God's house, and private conference; their cry was, What shall we do to be saved? **The place of resort was now altered, it was no longer the tavern, but the minister's house that was thronged far more than ever the tavern had been wont to be.**³

It should be noted that this revival in the beginning was not like the great revivals of the 19th Century, or Billy Graham crusades in the 20th century. As Edwards wrote above, it was the church house, not the camp meeting or stadium that was the center of the revival. There was little of the ecstatic fervor of later revivals – after all, Jonathan Edwards was a Calvinist rationalist, and would have considered the excesses of later revivals as suspicious. The beginning of the Great Awakening was characterized by people reflecting on their own sinful life, wanting to “get right” with God, seeking out others to talk to about God, and focusing on matters of church and faith on an everyday basis.

And certainly, Jonathan Edwards didn't coddle his congregations. The most famous example of his sermons (perhaps the most famous sermon ever preached in America) was the fiery *Sinners in the Hands of an Angry God* – a faithful representation of basic Calvinist principles. Some excerpts:

There is no want of power in God to cast wicked men into hell at any moment...

They deserve to be cast into hell; so that divine justice never stands in the way, it makes no objection against God's using his power at any moment to destroy them. Yea, on the contrary, justice calls aloud for an infinite punishment of their sins.

They are already under a sentence of condemnation to hell...

They are now the objects of that very same anger and wrath of God, that is expressed in the torments of hell. And the reason why they do not go down to hell at each moment, is not because God, in whose power they are, is not then very angry with them; as he is with many miserable creatures now tormented in hell, who there feel and bear the fierceness of his wrath. Yea, God is a great deal more angry with great numbers that are now on earth: yea, doubtless, with many that are now in this congregation, who it may be are at ease, than he is with many of those who are now in the flames of hell...

The devil stands ready to fall upon them, and seize them as his own, at what moment God shall permit him. They belong to him; he has their souls in his possession, and under his dominion...

³ *A Faithful Narrative of the Surprising Work of God* by Jonathan Edwards (emphasis added)

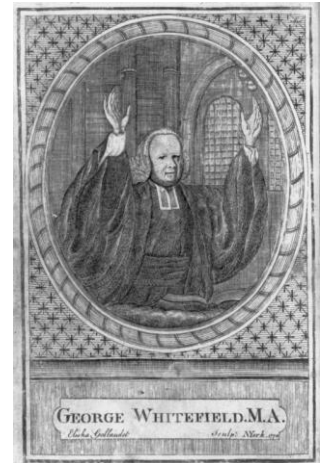
There are in the souls of wicked men those hellish principles reigning, that would presently kindle and flame out into hell fire, if it were not for God's restraints...

God has laid himself under no obligation, by any promise to keep any natural man out of hell one moment...⁴

The Great Awakening became a national sensation under fiery Methodist/Calvinist preacher George Whitefield (pronounced Whit-field). According to *Christian History* magazine, “about 80% of all American colonists heard him speak at least once”.⁵ “In his lifetime, Whitefield preached at least 18,000 times. He addressed perhaps 10,000,000 hearers”.⁶

Whitefield was born in England in 1714, and, along with Charles and John Wesley, founded the *Holy Club* at Oxford. The Holy Club had some characteristics of a lay monastic order – it was dedicated to the study of scriptures, adopted a strict moral code, encouraged periodic fasting, and had a thriving prison ministry. Out of this organization came the Methodists.

Although Whitefield was an ordained deacon in the Anglican Church (and an ordained priest by 1739), he was not welcome to preach in many churches. Like his friend John Wesley, he started preaching outside instead, which allowed a much larger number of people to hear him. He preached during several periods in America, the first being in 1739-1740. In 1740, he preached at Jonathan Edwards’ church in Northampton, MA. He founded an orphanage in Georgia, which served as his home base during visits to America. (Photo: George Whitefield⁷)



While Jonathan Edwards may be considered to be the theological father of the first great religious revival in the United States, George Whitefield would be its greatest celebrity.

Wesleys’ Visit

Most of the great early Reformers never visited America – Luther, Calvin, Zwingli, Tyndale, John Smythe, Menno Simons, etc. However, two of the founders of what would become one of the greatest Protestant denominations in the world spent two years in Georgia – John and Charles Wesley, founders of the Methodist Church.

The visit occurred between 1735-1737. As well as serving as parish priests, the Wesley’s also did mission work with the local Indians. John fell in love with a local girl, Sophy Hopkey, but was too shy to ask her to marry him. When she married another, John Wesley left Georgia in disgust, and headed back to England in a deep depression. He supposedly said on the ship home, “I went to America to convert the Indians, but, oh, who will convert me?”



⁴ *Sinners in the Hands of an Angry God*, by Jonathan Edwards (1703-1758), Enfield, Connecticut, July 8, 1741

⁵ *Christian History* magazine, Spring 1993

⁶ *Ibid*

⁷ Library of Congress LC-USZ62-45506

Although the Wesleys didn't enjoy their visit to the new world, it would sow the seeds for future Methodists who would have an enormous impact on America (and later, the United States), including George Whitefield and Francis Asbury. (Photo: Wesley monument at Fort Pulaski, GA (photo by Robert Jones))

Revolutionary War



“The rebels of '76--Or the first announcement of the great declaration”⁸

The ideology of the American Revolution was a mixture of Calvinism and Enlightenment humanism.

On the Calvinism side, many Colonial pastors believed that one needed only be faithful to the government if the government was faithful to God. This view came directly out of Calvinist thought. Calvin believed that both Church and State were responsible to God, but felt that they should not rule over each other. He felt that Divine/Natural Law should form the foundation for all secular government, and that God establishes States to enforce Divine Laws.

Calvin believed that the populace should obey the law, unless commanded to do what is contrary to God's Law. To Calvin, unjust rulers or dictators could be removed by the populace. Calvin also believed that democratically elected officials were more likely to govern justly. A Calvinist (Presbyterian) minister, John Witherspoon, was the only pastor to sign the Declaration of Independence.

As a sign of church support for the Revolution, more than 100 pastors served as chaplains in the Continental Army.

On the Enlightenment side, many of our nation's fathers, such as Benjamin Franklin and Thomas Jefferson, were probably Deists, as opposed to card-carrying Christians. Hence, the lack of references to Christ or Jesus in our nation's foundational documents, and the (somewhat strange to modern audiences) references to the “Creator of the Universe”, “Providence”, “Nature's God”, etc. Their ideological influences were Enlightenment figures such as John Locke and Voltaire.

The foundational documents of the Revolution, such as the Declaration of Independence and *Common Sense*, are replete with references to God. In the Declaration of Independence, the concept of a creator God is invoked several times to justify what the Colonies were about to do. Citizens are entitled to

⁸ Library of Congress LC-DIG-pga-03091

rights from the “Law of Nature and Nature’s God”; they are “endowed by their Creator with certain unalienable Rights”; the signers are “appealing to the Supreme Judge of the world for the rectitude of our intentions”.

The unanimous Declaration of the thirteen united States of America
When in the Course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another and to assume among the powers of the earth, the separate and equal station to which the **Laws of Nature and of Nature's God** entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, **that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.**

We, therefore, the Representatives of the united States of America, in General Congress, Assembled, **appealing to the Supreme Judge of the world for the rectitude of our intentions**, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these united Colonies are, and of Right ought to be Free and Independent States...**And for the support of this Declaration, with a firm reliance on the protection of Divine Providence**, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor. (Excerpts from the Declaration of Independence, emphasis added)

In *Common Sense* by Thomas Paine, God and the Bible were invoked numerous times to make points in favor of the American Revolutionary cause. Some examples include:

- Invoking the Old Testament as proof that Kings have no moral basis
- Viewing that the distance between England and America, and the fact that America was discovered before the Reformation were divinely guided
- Viewing that the colonies should recognize only one King – “he reigns above, and does not make havoc of mankind like the Royal Brute of England”

Government by kings was first introduced into the world by the Heathens, from whom the children of Israel copied the custom. It was the most prosperous invention the Devil ever set on foot for the promotion of idolatry...

As the exalting one man so greatly above the rest cannot be justified on the equal rights of nature, so neither can it be defended on the authority of scripture; for **the will of the Almighty as declared by Gideon, and the prophet Samuel, expressly disapproves of government by Kings...**

Even the distance at which the Almighty hath placed England and America is a strong and natural proof that the authority of the one over the other, was never the design of Heaven. The time likewise at which the Continent was discovered, adds weight to the argument, and the manner in which it was peopled, increases the force of it. **The Reformation was preceded by the discovery of America: As if the Almighty graciously meant to open a sanctuary to the persecuted in future years, when home should afford neither friendship nor safety.**

But where says some is the King of America? I'll tell you Friend, he reigns above, and doth not make havoc of mankind like the Royal Brute of Britain... (*Common Sense* by Thomas Paine; emphasis added)

In Patrick Henry’s famous “Give me liberty or give me death” speech in March of 1775, he invoked “an appeal to arms and to the God of hosts, and also introduced the concept that there is a “just God who presides over the destinies of nations”.

If we wish to be free...we must fight! I repeat it, sir, we must fight! **An appeal to arms and to the God of Hosts is all that is left us!**

Sir, we are not weak, if we make a proper use of the means which the God of nature hath placed in our power. Three millions of people, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. Besides, sir, we shall not fight our battles alone. **There is a just God who presides over the destinies of nations, and who will raise up friends to fight our battles for us.** (Patrick Henry, March 23, 1775)

The Revolutionary War produced the first great schism within Protestantism within America, as many Anglicans continued to support England and the King, while most Calvinists supported the Revolution. In 1789, the Episcopal Church formerly separated from the Anglican church.

1800s

Date	Events
August 6, 1801	Revival at Cane Ridge, Kentucky draws 20,000 people
1816	The African Methodist Episcopal Church formed (Methodist)
1830	Boston newspaper man William Lloyd Garrison starts the abolitionist movement
1830-31	Charles Finney leads the Great Rochester Revival
1833/34	Mexican government secularizes most Roman Catholic missions in California (<i>An Act for the Secularization of the Missions of California</i>)
1837	More splits in the Presbyterian church - "Old School" vs. "New School" – over missionary expenditures, and over partnership with the Congregationalists
1844	Methodist General Conference asks a Southern Bishop to stop practicing his office as long as he remains a slaveholder
1845	Split of Methodists into Methodist Episcopal Church, Northern Body and Methodist Episcopal Church, South
1845	Southern Baptist Convention formed
1846	"New School" Presbyterians condemn slavery
1847	Missouri Synod formed (Lutheran)
1851	Anti-slavery novel <i>Uncle Tom's Cabin</i> first appears in the abolitionist newspaper <i>National Era</i>
December 2, 1859	Abolitionist John Brown is hung
1857 - 1858	"Third Great Awakening" sweeps the United States
1861 – 1865	<ul style="list-style-type: none"> Protestant Episcopal Church stays intact during the Civil War 250,000 converts to Christianity in the Union and Confederate armies
1861	United States Christian Commission formed
1861	47 "Old School" presbyteries form the Presbyterian Church in the Confederate States of America
1863	United Synod of the South created (Lutheran)
1864	"In God We Trust" first put on U.S. coins
1864	Episcopal Bishop Leonidas Polk, Lt. General, C.S.A. killed at

Date	Events
	Battle of Pine Mountain, June 14, 1864
1867	National Holiness Camp Meeting Association formed
1867	Southern churches form the Presbyterian Church in the United States (PCUS)
1870	“Old School” and “New School” churches reunite in the North (Presbyterian)
1890	6,231,417 Catholics in the United States ⁹ (Roman Catholic Church)
1895	National Baptist Convention of Americas formed, consolidating various Black Baptist groups
1896	Speaking in tongues occurs at a Holiness meeting in North Carolina (Pentecostal)

Defining movements in the 1800s in Protestantism included:

- Splits between northern and southern denominations over the issue of slavery
- The rise of the camp meeting or revival as a key form of worship (and the rise of the Holiness movement and Pentecostalism)
- The abolition and temperance movements which moved Protestantism into politics in a big way

The Great Revival



“Camp meeting of the Methodists in North America”¹⁰

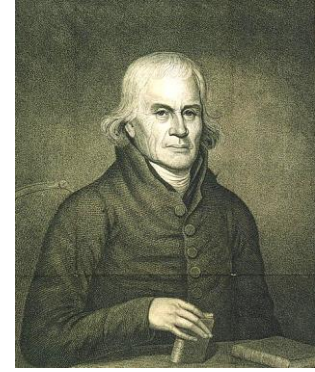
The 1800s experienced an almost continual cycle of revivals, including the “Great Revival” of the early part of the century, the Holiness movement, revivals in the camps of Northern and Southern armies during the Civil War, and the Pentecostal movement of the latter-part of the 19th century. These revivals would prove very different from the more staid “Great Awakening” of the 18th century.

The roots of the great revival movements of the 19th century can be traced to an auspicious moment in the late-18th century – John Wesley appointed Francis Asbury as the first bishop of the Methodist church in America. Asbury would establish the prototype of the “circuit riding preacher” that would be followed for the next 100 years. Like John and Charles Wesley in England, Asbury’s ministry was very mobile - he is said to have traveled 250,000 - 300,000 miles in his ministry, and preached 17,000 sermons

⁹ *Handbook of Denominations in the United States*, by Frank S. Mead and Samuel S. Hill (Abingdon, 1995)

¹⁰ Library of Congress LC-USZC4-772

from Maine to Georgia.¹¹ (Photo: “The Rev. Francis Asbury – Bishop of the Methodist Episcopal Church in the United States”¹²)



The idea of a circuit riding preacher arose out of the first migrations West in the late 18th and early 19th centuries (“West”, in this context, referring to Kentucky, Tennessee, etc.) In the small, isolated towns that grew up during this migration, there was rarely any formal religious establishment.

The circuit riders would travel from 200 – 500 miles on a circuit of towns that typically took 2-6 weeks. Unlike the educated pastors in the rationalist Northeast denominations (Congregationalist, Anglican/Episcopal, Presbyterian, etc.), the circuit riders were often lacking in formal education, and often focused on emotionalism over rationalism in their preaching delivery. Like the Wesleys, they would often preach early in the morning to catch the attention of people on their way to work. Often coming from working class backgrounds themselves, the circuit riders could usually “connect” better with their parishioners than a traditional church-based pastor could.

In the wild frontier areas, old mainline congregations had little influence. This allowed newer denominations such as the Baptists and Methodists (and later, the Holiness movement and Pentecostals) to grow rapidly in both numbers and influence. And all these newer denominations were more focused on Spirit-led rather than rationalist-focused worship. This set the stage for the great revivals of the early 19th Century.

The first big revival in the 1800s started on August 6, 1801 at Cane Ridge, Kentucky. The revival attracted 20,000, and set the stage for revivals throughout the 19th century. Barton Stone (1772 – 1844), a local Presbyterian pastor, was a preacher at the event. He later described some of the events that occurred during this revival. Note the incorporation of overtly physical dimensions at the revival – “The Jerk”, falling down as if dead, the “Running Exercise”, etc. This was not their grandfathers’ revival (i.e. The Great Awakening). This was a very emotion-filled and Spirit-led form of worship that had never been seen before. Stone himself uses the words “eccentricities” and “fanaticism” to describe the event.

The bodily agitations or exercises, attending the excitement in the beginning of this century, were various, and called by various names;--as, the falling exercise--the jerks--the dancing exercise--the barking exercise--the laughing and singing exercise, &c.--The falling exercise was very common among all classes, the saints and sinners of every age and of every grace, from the philosopher to the clown. The subject of this exercise would, generally, with a piercing scream, fall like a log on the floor, earth, or mud, and appear as dead...

¹¹ Christian History Issue 45

¹² Library of Congress LC-USZC4-6153



“The sunny South--a negro revival meeting--a seeker "getting religion"”¹³

The **jerks** cannot be so easily described. Sometimes the subject of the jerks would be affected in some one member of the body, and sometimes in the whole system. When the head alone was affected, it would be jerked backward and forward, or from side to side, so quickly that the features of the face could not be distinguished. When the whole system was affected, I have seen the person stand in one place, and jerk backward and forward in quick succession, their head nearly touching the floor behind and before...Though so awful to behold, I do not remember that any one of the thousands I have seen ever sustained an injury in body. This was as strange as the exercise itself.

The **dancing exercise**. This generally began with the jerks, and was peculiar to professors of religion. The subject, after jerking awhile, began to dance, and then the jerks would cease. Such dancing was indeed heavenly to the spectators; there was nothing in it like levity, nor calculated to excite levity in the beholders...

The **barking exercise**, (as opposers contemptuously called it,) was nothing but the jerks. A person affected with the jerks, especially in his head, would often make a grunt, or bark, if you please, from the suddenness of the jerk...

The **laughing exercise** was frequent, confined solely with the religious. It was a loud, hearty laughter, but one *sui generis*; it excited laughter in none else. The subject appeared rapturously solemn, and his laughter excited solemnity in saints and sinners. It is truly indescribable.

The **running exercise** was nothing more than, that persons feeling something of these bodily agitations, through fear, attempted to run away, and thus escape from them; but it commonly happened that they ran not far, before they fell, or became so greatly agitated that they could proceed no farther...

I shall close this chapter with the **singing exercise**. This is more unaccountable than any thing else I ever saw. The subject in a very happy state of mind would sing most melodiously, not from the mouth or nose, but entirely in the breast, the sounds issuing thence. Such music silenced every thing, and attracted the attention of all. It was most heavenly. None could ever be tired of hearing it.

Thus have I given a brief account of the wonderful things that happened in the great excitement in the beginning of this century. **That there were many eccentricities, and much fanaticism in this excitement, was acknowledged by its warmest advocates;** indeed it would have been a wonder, if such things had not appeared, in the circumstances of that time...¹⁴

¹³ Library of Congress LC-USZ62-117140

¹⁴ *A Short History of the Life of Barton W. Stone Written by Himself* (1847), by Barton W. Stone (emphasis added)

Charles Finney

While we typically think of Methodists as the key instigators of the early-19th century revival, “New School” Presbyterians also took a part. Perhaps the most famous “New School” Presbyterian was Charles Finney who, starting in 1824, began a long campaign to evangelize the Northeast. In 1830-31, he led the Great Rochester Revival.

Finney was not a “normal” Presbyterian. He believed that Christians could “will to save” themselves, seemingly rejecting predestination. He was an early proponent of the Christian perfectionism movement (later adopted by the Holiness movement), which believed that it was possible for Christians to lead sinless lives (this notion would have sent Calvin whirling dervishly in his grave). He also made use of some fairly showy props such as the use of an *anxious bench* in the front of the church, where Christians with especially deep spiritual issues could sit during a service.

In time, Finney became the leader of the “New School Presbyterians”, which broke away from the “Old School Presbyterians” in 1837. Eventually, Finney became a professor at the anti-slavery Oberlin College in Ohio.

Finney is sometimes referred to as the “Father of modern revivalism”, although this title might also be applied to Jonathan Edwards, George Whitefield, or Francis Asbury.

Holiness Movement

The Holiness movement grew out of the Spirit-filled Methodist tradition. One church denomination that came directly out of the Holiness movement is the Church of the Nazarene (1,500,000 members in 2006). The Church of the Nazarene Web site lists these as the attributes of the Wesleyan-Holiness Churches¹⁵:

- Born out of the 19th-century holiness revivals
- Accepted pietism emphasis
- Reemphasis on sanctification as second work
- Possibility of a sinless life
- Sanctification both instantaneous and progressive
- Revival oriented
- Missionary minded
- Simple worship
- Conservative in theology
- Emphasis on personal ethics

Note the “possibility of a sinless life” bullet – a view also espoused by Charles Finney.

Civil War

In our present differences, is either party without faith of being in the right? If the Almighty Ruler of Nations, with His eternal truth and justice, be on your side of the North, or on yours of the South, that truth and that justice will surely prevail by the judgment of this great tribunal of the American people. (Lincoln’s First Inaugural Address, March 4, 1861)

¹⁵ <http://www.nazarene.org/archives/history/tree.pdf>

The Civil War was a war fought over differing interpretations of the Bible – the South believed that the Bible supported slavery, the Northern abolitionists believed that it did not. Over 600,000 Americans would die over this difference in interpretation.

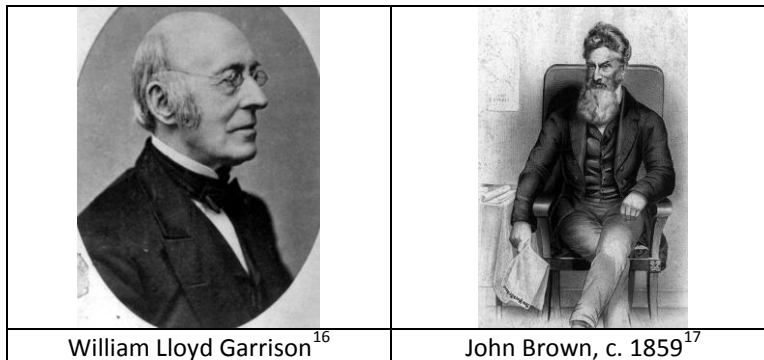
Both sides in the Civil War believed that they had “God on their side”. Lincoln addressed this phenomenon in both of his inaugural addresses. In the Second Inaugural Address, he looked back on the great conflict, and pointed out that “The prayers of both [sides] could not be answered. That of neither has been answered fully.”

Both read the same Bible and pray to the same God, and each invokes His aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces, but let us judge not, that we be not judged. **The prayers of both could not be answered. That of neither has been answered fully. The Almighty has His own purposes...**

With malice toward none, with charity for all, **with firmness in the right as God gives us to see the right,** let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations. (Lincoln Second Inaugural Address, March 4, 1865)

Northern churches typically took a “big picture” or symbolic view of the Bible, and believed that the Beatitudes, Christ's message of “do unto others as you would have them do unto you”, and the egalitarianism of the early church pointed to slavery being morally wrong. Southerners took a more literal view of the Bible, and found no direct injunctions against slavery in the scriptures. In the Old Testament, Abraham held slaves (Genesis 14:12-13), the 10 Commandments mention slavery without speaking out against it, and Joseph's brothers sold him into slavery. In the New Testament, Paul tells slaves to be obedient to their masters (Ephesians 6:5-8).

Abolition Movement



The Abolitionist movement started as early as 1830, with Boston newspaper man William Lloyd Garrison and Northeastern Quakers taking an early role. Garrison published an abolitionist newspaper named *The Liberator*, which acted as a focal point for the abolitionist cause. By 1833, the American Anti-Slavery Society was formed. The movement existed primarily in the North – Northern abolitionist tracts were often prevented from being distributed in the South.

¹⁶ Library of Congress LC-USZ62-10320

¹⁷ Library of Congress LC-USZ62-89569

Another prominent abolitionist was Harriet Beecher Stowe (1811 - 1896), the 7th child of revivalist Lyman Beecher. Her anti-slavery novel *Uncle Tom's Cabin* first appeared in 1851 in the abolitionist newspaper *National Era*. It would sell 1,000,000 copies before the Civil War, and helped turn mass Northern opinion against slavery.

One of the more radical abolitionists was John Brown (1800 - 1859). In 1855, well into middle age, Brown led a raid on pro-slavery settlers in Pottawatomie, Kansas, and killed five. On October 16, 1859, Brown seized the government arsenal at Harper's Ferry, VA, and held it for over a day. His goal was to start a slave revolt by providing slaves with firearms. He was eventually defeated and captured by forces led by Colonel Robert E. Lee. Brown was hung on December 2, 1859, but his efforts would eventually light the flames that would result in the Civil War.

Finally, the great musical anthem of the North, *the Battle Hymn of the Republic*, contained an obvious reference to the abolitionist cause:

In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me:
As He died to make men holy, let us die to make men free,
While God is marching on. (emphasis added)

The Hymn was written by Julia Ward Howe (1819 - 1910), and published in 1862 in the *Atlantic Monthly*. It was set to the tune of *John Brown's Body is a Molderin' in the Grave*, and became increasingly popular throughout the war, and after the war. Much of the imagery in the song is based on the book of *Revelation* in the New Testament.

Splits Over Slavery

Differing opinions on slavery seriously impacted some Protestant denominations. In 1845, the Methodist church split into the Methodist Episcopal Church, Northern Body and Methodist Episcopal Church. In 1846, "New School" Presbyterians condemned slavery, and in 1861, 47 "Old School" presbyteries formed the Presbyterian Church in the Confederate States of America. After the War, in 1867, Southern churches formed the Presbyterian Church in the United States (PCUS). The northern and southern Presbyterian churches would not reunite until 1983.

United States Christian Commission





"Washington, District of Columbia. Group in front of Christian Commission storehouse" (1865)¹⁸

¹⁸ Library of Congress LC-DIG-cwpb-04358

The U.S. Christian Commission was formed in 1861 after the First Battle of Bull Run by the YMCA and Protestant ministers. It had quasi governmental authority, and it attended to the recreational, social, and spiritual needs of men in the Union Army. The USCC distributed 30 million religious tracts during the war.

The Great Leaders

	
<p>Robert E. Lee¹⁹</p>	<p>“Abraham Lincoln, the martyr, victorious”²⁰</p>

Unlike the Revolutionary War, where many of the leaders were Deists, leaders in the Civil War were often overtly Christian (and Protestant). On the Southern side, Robert E. Lee and Stonewall Jackson were both known for their piety and attendance at chaplain-delivered church services during the War.

George McClellan – one-time commander of the Union Army - ordered that the Sabbath be observed in Union army. Generals on both sides were often hesitant to fight battles on Sundays.

The religious views of Abraham Lincoln are a little harder to pin down. He often peppered his speeches with overt Christian phrases and imagery, such as this quote from his First Inaugural Address:

Intelligence, patriotism, **Christianity, and a firm reliance on Him who has never yet forsaken this favored land** are still competent to adjust in the best way all our present difficulty. (Lincoln’s First Inaugural Address, March 4, 1861)

However, Lincoln was never closely associated with any church or denomination. After his death, he was often pictured by his admirers as a martyr to the cause, who had shed his blood to save the nation (see photo above).

¹⁹ Library of Congress Lc-USZC4-13351

²⁰ Library of Congress LC-DIG-pga-03258

Revival in the Camps



Prayer in "Stonewall" Jackson's camp²¹

Just as revivals had swept through the United States before the Civil War, revivals swept through the Confederate and Union armies at various points during the War. *Christian History* magazine estimates that 100,000 – 200,000 converts were made in the Union Army during the course of the War, and that 150,000 converts were made in the Confederate Army. In the Fall of 1863 alone, 7,000 soldiers in Lee's army were converted.²²

Before Sherman's Atlanta Campaign started in May 1864, Union soldiers were baptized in the Chickamauga Creek near Sherman's staging area at Ringgold, GA. During the Atlanta Campaign, Confederate General John Bell Hood was baptized by Bishop (and General) Leonidas Polk on their way to the great battle at Resaca.

Results

The impact on Protestantism of the Civil War is still reverberating today. Partly because of the success of the abolitionist movement in Northern churches, Northern churches and denominations became more and more focused on a Social Gospel, and less focused on the Bible as the revealed revelation of God, and the saving grace of Christ as the Divine Son of God. Southern churches, in general, went exactly the opposite way, focusing more and more on the Bible and salvation as the key messages of the Bible. These differing views would continue to cause friction in the late-20th Century and early 21st. Using the Presbyterian Church as an example, after the Northern and Southern churches reunited in 1983, the next 25 years would be an almost endless struggle between the Southern Evangelical faction of the church and the liberal (modernist) northern faction of the church.

After the Civil War, Protestantism and revivalism continued their march westward. A Protestant movement that would breathe new life into both Evangelicalism and Fundamentalism would arise at the very end of the century, called Pentecostalism.

1900s

Date	Events
1900	Charles Fox Parham opens a Bible school in Topeka, Kansas
1901	Speaking in tongues occurs at a Holiness meeting in To-

²¹ Library of Congress LC-USZ62

²² *Christian History* Issue 33

Date	Events
	peka, Kansas
1903	A revival in Galena, Kansas gains thousands of converts to Charles Parham's message
1906	The Azusa Street Revival in Los Angeles, led by William J. Seymour becomes the foundation of the modern Pentecostal movement
1908	The Methodist Episcopal Church adopts a Social Creed at its General Conference
1910	Presbyterian General Assembly publishes Evangelical "The Five Point Deliverance"
1913	4,000,000 Methodists ²³
1914	First General Counsel of the Assemblies of God; receives ordained women into fellowship
1918	North and South reunite in United Lutheran Church
Post World War I	Methodist church strongly supports temperance movement
January 29, 1919	18th amendment to the Constitution ratified, starting Prohibition
1919	World's Christian Fundamentals Association formed
1919	Aimee Semple McPherson becomes a national sensation as a Pentecostal revivalist
1925	Scopes Monkey Trial
1926	Aimee Semple McPherson somewhat discredited in what may have been a phony kidnapping
1931	Women admitted to role of Ruling Elder (Presbyterian)
1933	Prohibition repealed
1933	Henrietta Mears founds Gospel Light Press, originally focused on Sunday School curriculum
1938	Methodist Episcopal Church, Northern Body and Methodist Episcopal Church, South reunite
1939	7.7 million Methodists after unification ²⁴
1941	Fundamentalist Carl McIntire founds American Council of Christian Churches
1941	Young Life is founded by Jim Rayburn
1942	Harold John Ockenga forms National Association of Evangelicals
1943	Pentecostal churches join the National Association of Evangelicals
1945	Fledgling Youth for Christ movement attracts 70,000 people to Chicago's Soldier Field on Memorial Day
1950	Billy Graham show "The Hour of Decision" begins – it would eventually be broadcast on 1,000 stations nationwide
1950	Founding of Billy Graham Evangelistic Association (BGEA)
1954	Billy Graham crusade in London draws 2,000,000(!)
1956	Billy Graham co-founds <i>Christianity Today</i>

²³ <http://archives.umc.org/interior.asp?mid=1215>

²⁴ *Ibid*

Date	Events
1956	Women accepted into the clergy (Methodist)
1957	Women admitted to the clergy – none were actually ordained until 1965 (Presbyterian)
1957	Many Fundamentalists break from Billy Graham because of his ecumenicalism and support for desegregation
1958	Merger of Northern churches forms United Presbyterian Church in the U.S.A.
1960	John Kennedy becomes first (and only) Catholic President
1960	Christian Broadcast Network started by Pat Robertson
1967	Confession of 1967 passed in the UPCUSA (Presbyterian)
April 23, 1968	The United Methodist Church was created, bringing together The Evangelical United Brethren Church and The Methodist Church. The new UMC had 11,000,000 members ²⁵
1970	Elizabeth Platz becomes the first female Lutheran pastor in North America
1970	Ordination of women as deacons approved (Anglican)
1971	<i>Sojourners</i> magazine started, an Evangelical magazine focused on social causes
1973	Trinity Broadcasting Network founded by Paul Crouch, Jan Crouch, Jim Bakker, and Tammy Bakker
1976	Prison Fellowship Ministries founded by Chuck Colson
1976	Ordination of women as priests approved (Anglican)
1976	Newsweek declares 1976 the <i>Year of the Evangelical</i>
1976	“Born again” Georgian Jimmy Carter elected to the presidency
1977	“Focus on the Family” started by James Dobson
1979	Fundamentalist pastor Jerry Falwell founds the Moral Majority
1980	Marjorie Matthews becomes first female Methodist bishop
June 10, 1983	United Presbyterian Church in the U.S.A. and the Presbyterian Church in the United States reunite (North and South). 3,166,050 members ²⁶
1984	Reverend Jesse Jackson runs for president in the Democratic primary
1987	Pat Robertson founds the Christian Coalition
1988	Reverend Jesse Jackson and Pastor Pat Robertson run for president in the Democrat and Republican primaries (respectively); Jackson wins 11 states/primaries
1992	April Ulring Larson becomes first woman Lutheran bishop in America
1994	13 million Methodists in the U.S.; 18 million around the world ²⁷ (Methodist)
1994	32 million Baptists in 27 denominations in the U.S. ²⁸

²⁵ *Ibid*

²⁶ *Handbook of Denominations in the United States*, by Frank S. Mead and Samuel S. Hill (Abingdon, 1995)

²⁷ *Ibid*

²⁸ *Ibid*

Date	Events
1994	Episcopal Church - 2,471,880 members ²⁹
1998	Largest church in the world is the Yoido Full Gospel Church in Korea – 240,000 attend weekly worship ³⁰ (Pentecostal)

The 20th century would see a continued split in Protestantism between the modernists in the mainline churches, and the Evangelical and Fundamentalist members of denominations such as the Southern Baptists and the Pentecostals. In the 1920s, the Scopes Monkey Trial led many people to believe that Fundamentalism had been discredited. In fact, it simply went underground. It would re-emerge in the second half of the 20th century in a spectacular way, using the new medium of television to spread its word.

Old style 19th century revival preachers would still be popular in the 20th century, with Billy Sunday in the first half of the 20th century, and Billy Graham and others in the second half of the 20th century.

Rise of Pentecostalism

The Pentecostal movement had its roots in the Holiness movement of the early and mid-19th century. But it would soon add distinctive characteristics all its own.

In the late 19th century, a Kansas college student named Charles Fox Parham promulgated a theory of *glossolalia* – speaking in tongues – as evidence of baptism of the Holy Spirit. In time, his theory would spread like wildfire across the Midwest, and make its way all the way to Los Angeles.

In 1903, a southern Holiness preacher named William J. Seymour opened the Azusa Street Revival in Los Angeles. His first sermon was on the Pentecost (Acts 2:4), a name that would quickly be associated with the movement.

Pentecostalism reached a mass audience in the 1910s and 1920s when Aimee Semple McPherson became a national sensation as a Pentecostal revivalist. She drove around in a “gospel car”, with signs on it such as “Where will you spend eternity?” (Photo: Aimee McPherson³¹)



Characteristics of Pentecostalism include Evangelicalism, Spirit-focused, charismatic, Fundamentalist, belief in divine healing, speaking in tongues as a sign of baptism by the Holy Spirit, and baptism by the Holy Spirit.

The Pentecostal movement is the largest Protestant denomination in the world today, by some accounts³², approaching 500 million adherents. (Note: not all Pentecostal churches have formal membership programs).

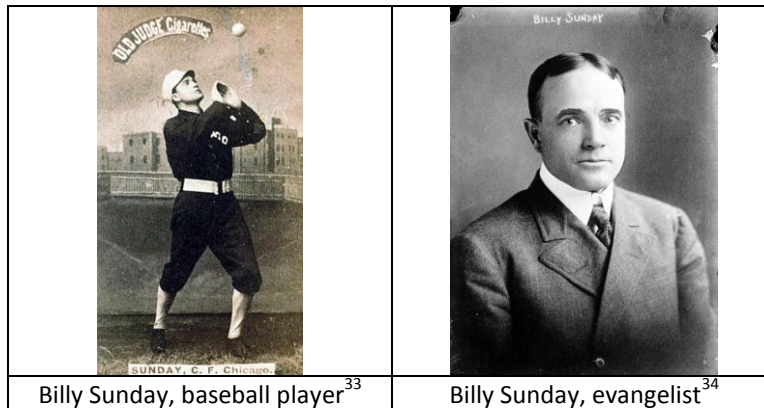
²⁹ *Handbook of Denominations in the United States*, by Frank S. Mead and Samuel S. Hill (Abingdon, 1995)

³⁰ *Christian History*, Issue 58

³¹ Library of Congress LC-F8- 40994[P&P]

³² *Christian History*, Issue 58

Billy Sunday (1862 - 1935)



Billy Sunday was a popular baseball player from 1883-1890 with the Chicago White Sox, Philadelphia Phillies, and Pittsburgh Pirates (lifetime average: .248, with 246+ stolen bases). In 1890, he left baseball and eventually became the most famous and influential evangelist of his time.

Sunday was converted in 1886 or 1887 after hearing a street preacher in Chicago, and attending a small mission church. Starting in 1896, he preached on the so-called “Kerosene Circuit” (i.e. cities without electricity) in Iowa and Illinois for 12 years. He started out preaching in tents, but eventually went on to preach in stadiums, and large, temporary “tabernacles”.

After leaving the “Kerosene Circuit”, he started preaching in small cities, and eventually in the largest cities in America. In the first two decades of the 20th century, he was one of the most famous people in America, and one of the most influential religious leaders. According to Wikipedia, he preached to more than 100 million people, preached 20,000 sermons, and saved over 1 million people in altar calls.³⁵

Sunday was Evangelical, Fundamentalist, generally Calvinist, eschatological, and non-denominational (although ordained as an elder). He was a strong supporter of Prohibition, and was opposed to eugenics and the teaching of evolution.

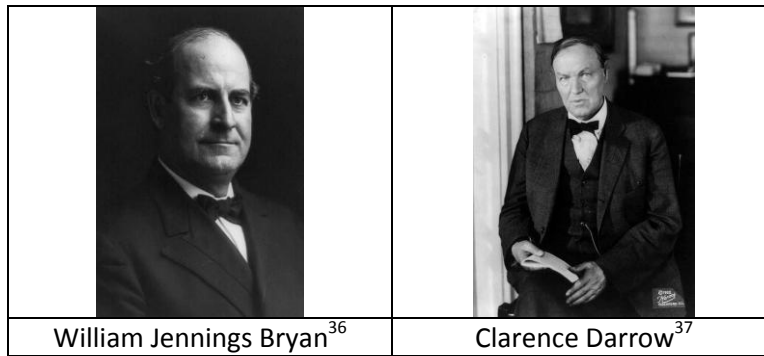
In many ways, Sunday was the forerunner of an even more popular and influential Evangelical movement of the later 20th century – the Billy Graham Crusades. Sunday, like the later Graham, would preach an Evangelical message to large groups of people in large venues, would distribute tracts on salvation, conducted large-scale altar calls (“hit the sawdust trail”), and hobnobbed with Presidents (Wilson, T. Roosevelt, Herbert Hoover).

³³ Library of Congress LOT 13163-05, no. 82

³⁴ Library of Congress LC-B2- 1222-16[P&P]

³⁵ www.wikipedia.org

Scopes Monkey Trial



In 1925, the State of Tennessee passed a law making it illegal to teach evolution in a public school.

"That it shall be unlawful for any teacher in any of the Universities, Normals and all other public schools of the State which are supported in whole or in part by the public school funds of the State, to teach any theory that denies the Story of the Divine Creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animals." (Butler Bill)

On July 10, 1925, in the sleepy little town of Dayton, TN (population 2,000), a high school teacher named John Thomas Scopes was put on trial for teaching evolution. He had clearly violated the Butler Bill, and in the 8-day trial was found guilty of a misdemeanor, and fined \$100. However, the trial had a much greater impact symbolically as it became a battle between a well-known Fundamentalist and a well-known agnostic. The Fundamentalist, who acted for the prosecution, was William Jennings Bryan, a three-time Democratic Presidential Candidate (1896, 1900 and 1908). The agnostic, Clarence Darrow, acted for the defense. Darrow had a reputation for supporting "radicals".

The most famous part of the trial occurred when Clarence Darrow asked to put Bryan on the stand. This highly unusual move had to be approved by both Bryan and Judge John Raulston. The questioning of Bryan by Darrow had nothing to do with the guilt or innocence of John Scopes, but rather was an attempted attack on Fundamentalist beliefs. Darrow examined Bryan on issues such as the age of the earth, whether the earth was created in 6 days, whether the story of Jonah and the whale should be taken literally, where Cain's wife came from, and the nature of the serpent in the book of Genesis. Some excerpts follow.

Examination of W.J. Bryan by Clarence Darrow, of counsel for the defense:

Q--You claim that everything in the Bible should be literally interpreted?

A--I believe everything in the Bible should be accepted as it is given there: some of the Bible is given illustratively. For instance: "Ye are the salt of the earth." I would not insist that man was actually salt, or that he had flesh of salt, but it is used in the sense of salt as saving God's people.

Q--But when you read that Jonah swallowed the whale--or that the whale swallowed Jonah-- excuse me please--how do you literally interpret that?

A--When I read that a big fish swallowed Jonah--it does not say whale....That is my recollection of it. A big fish, and I believe it, and I believe in a God who can make a whale and can make a man and make both what He pleases...

³⁶ Library of Congress LC-USZ62-95709

³⁷ Library of Congress LC-USZ62-11819

Bryan--Your honor, they have not asked a question legally and the only reason they have asked any question is for the purpose, as the question about Jonah was asked, for a chance to give this agnostic an opportunity to criticize a believer in the world of God; and I answered the question in order to shut his mouth so that he cannot go out and tell his atheistic friends that I would not answer his questions. That is the only reason, no more reason in the world. ..

Mr. Darrow:

Q--Mr. Bryan, do you believe that the first woman was Eve?

A--Yes.

Q--Do you believe she was literally made out of Adams's rib?

A--I do.

Q--Did you ever discover where Cain got his wife?

A--No, sir; I leave the agnostics to hunt for her...

Q--The Bible says he got one, doesn't it? Were there other people on the earth at that time?

A--I cannot say.

Q--You cannot say. Did that ever enter your consideration?

A--Never bothered me.

Q--There were no others recorded, but Cain got a wife.

A--That is what the Bible says.

Q--Where she came from you do not know. All right. Does the statement, "The morning and the evening were the first day," and "The morning and the evening were the second day," mean anything to you?

A-- I do not think it necessarily means a twenty-four-hour day.

Q--You do not?

A--No.

Q--What do you consider it to be?

A--I have not attempted to explain it. If you will take the second chapter--let me have the book. (Examining Bible.) The fourth verse of the second chapter says: "These are the generations of the heavens and of the earth, when they were created in the day that the Lord God made the earth and the heavens," the word "day" there in the very next chapter is used to describe a period. I do not see that there is any necessity for construing the words, "the evening and the morning," as meaning necessarily a twenty-four-hour day, "in the day when the Lord made the heaven and the earth."

Q--Then, when the Bible said, for instance, "and God called the firmament heaven. And the evening and the morning were the second day," that does not necessarily mean twenty-four hours?

A--I do not think it necessarily does.³⁸

Both sides represented large swaths of belief systems in the country at the time, and each side couldn't understand how the other side could hold the beliefs that they did. (Several times during the trial, Clarence Darrow referred to Fundamentalists as "ignoramuses"). The liberal side of Protestantism assumed that in time, as science "proved" conservative Christianity to be wrong, that more and more Christians would become liberals. They thought it was amusing that there were Christians in 1925 that thought that the world was only 6,000 years old. Fundamentalist Christians were astonished that liberals could believe in such an unproven philosophy as evolution that viewed that, ultimately, humans had evolved spontaneously from some sort of primordial ooze.

The Scopes "Monkey Trial" has traditionally been positioned as a great defeat for Fundamentalists, as much of the mainstream press ridiculed Fundamentalist beliefs. However, I strongly disagree with this view. The Scopes trial took widely disparate groups of Fundamentalists and turned them into a movement. Although they would later break with him, Fundamentalists would be an initial audience for Billy

³⁸ <http://www.law.umkc.edu/faculty/projects/ftrials/scopes/scopes2.htm>

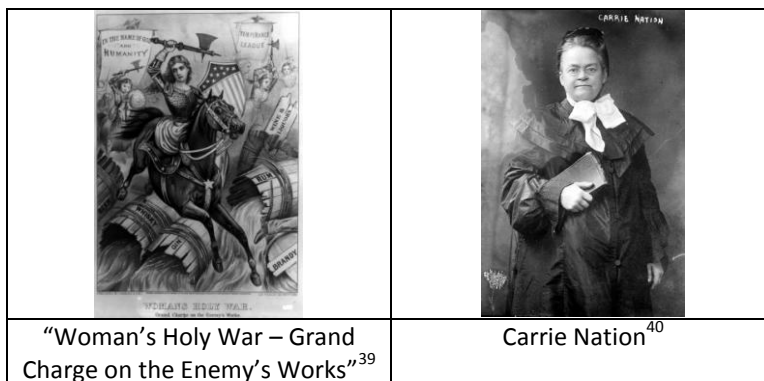
Graham, and, along with the broader Evangelical movement in the late 20th century and early 21st century, would elect 7 Republicans to the presidency in a space of 28 years.

What the Scopes Monkey Trial *did* do, though, was to underscore a widening gulf in American Protestantism that had been simmering since the Civil War. Northeastern, mainline Christianity was becoming increasingly liberal theologically and increasingly focused on a Social Gospel. Evangelical Christianity mostly centered in the South and Midwest turned increasingly towards a conservative theological position. These two broad frameworks for Protestantism would never come together again, and remain as starkly opposed in 2008 as they were in 1925.

Prohibition and the Temperance Movement

There had been temperance movements in the United States since the 1700s, but they really began to pick up steam in the late 19th and early 20th centuries. In 1880s, the Women's Christian Temperance Union started a massive education effort on the evils of alcoholism. In the past, such efforts had only limited impact on a nation that liked its liquor. By the 1880s, though, several factors combined to make the message more compelling – the health risks of alcoholism were becoming clearer, the tendency to create broken homes had been noted, the connection between alcoholism and absenteeism in the nascent industrial revolution were becoming apparent, and the burgeoning women's movement associated alcoholism with domestic violence.

Perhaps the most famous temperance advocate (Susan B. Anthony was another) was Carrie A. Nation (1846 – 1911), who became famous for busting up taverns with a hatchet. She got her start in Kansas when she started a branch of the Women's Christian Temperance Union, and went around the countryside lecturing to tavern owners on the evils of alcohol. Starting in 1900, Carrie Nation started vandalizing bars, first with rocks, and later with a hatchet. Often arrested, her fame spread throughout the country.



The apogee and greatest success of the Temperance Movement happened in the 1920s, with the passage of the 18th amendment to the Constitution, and the passing of the Volstead Act. Prohibition had started.

³⁹ Library of Congress LC-USZ62-683

⁴⁰ Library of Congress LC-DIG-ggbain-05640

Section 1. After one year from the ratification of this article the manufacture, sale, or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

Section 2. The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress. (18th amendment to the Constitution, ratified January 29, 1919)

TITLE II.
PROHIBITION OF INTOXICATING BEVERAGES.

SEC. 3. No person shall on or after the date when the eighteenth amendment to the Constitution of the United States goes into effect, manufacture, sell, barter, transport import, export, deliver, furnish or possess any intoxicating liquor except as authorized in this Act, and all the provisions of this Act shall be liberally construed to the end that the use of intoxicating liquor as a beverage may be prevented. (Volstead Act)

There were medical and sacramental exceptions to the Volstead Act, but in general, use of liquor in the United States had been outlawed. The Act and amendment were repealed in 1933.

Today it is popular to ridicule Prohibition, or to blame the rise of organized crime in America on “those meddling women”. But in 2008, alcoholism continues to take a huge toll on America.

Ninety five percent of alcoholics die of their disease, approximately 26 years earlier than their normal life expectancy. Heavy drinking contributes to illnesses in each of the top three causes of death: heart disease, cancer and stroke. Approximately two-thirds of American adults drink an alcoholic beverage during the course of a year, and at least 13.8 million Americans develop problems associated with drinking. Fifty percent of cases involving major trauma are alcohol related. Fifty percent of homicides are alcohol related. Forty percent of assaults are alcohol related. One hundred thousand Americans die of alcohol problems each year. More than 40% of those who start drinking at age 14 or younger become alcoholic. In 1998, the cost of alcohol abuse was over 185 billion dollars.⁴¹

Today, many people associate anti-alcohol campaigns with the religious right, but at the time, the temperance movement was considered a “progressive” (liberal) cause, since alcoholism so negatively impacted the poor and women.

⁴¹ http://www.robertperkinson.com/alcoholism_statistics.htm

Rise of “New Evangelicalism”



Rev. Billy Graham⁴²

Evangelicalism and Fundamentalism as we know them today were being formed in the mid-20th century in “parachurch” organizations, not linked to a specific denomination. An early example might be in 1933 when Henrietta Mears founded Gospel Light Press, originally focused on Sunday School curriculum. Other Evangelical and Fundamentalist parachurch organizations would be formed in rapid succession:

- 1941 – Young Life founded by Jim Rayburn
- 1941 - Fundamentalist Carl McIntire founds American Council of Christian Churches
- 1942 - Harold John Ockenga forms National Association of Evangelicals
- July 22, 1945 – Founding of Youth for Christ International

The two latter organizations would be especially important, as they formed the home base of a young Evangelical preacher named Billy Graham.

The existence of both the Fundamentalist American Council of Christian Churches and the Evangelical National Association of Evangelicals shows an early division in conservative theological ranks. Ockenga coined the term “New Evangelicalism” to describe his nascent movement. New Evangelicals:

- Believed in the authority (although not necessarily the inerrancy) of the Bible
- Believed in the importance of a conversion experience
- Believed that salvation could only come through Christ
- Believed in the ancient Christian Creeds

However, the New Evangelicals were not anti-intellectual, anti-science, or separationist (from the broader secular society). As such, New Evangelicals are often viewed as being between positioned somewhere between modernism/neo-orthodoxy and Fundamentalism.

When the Youth for Christ International organization was founded in July 1945, it hired a young Southern Baptist preacher named Billy Graham. Over the next year, Graham would preach in 47 of 48 states.

Graham’s career would really take off in 1949 during the Greater Los Angeles Revival. A now-famous memo from William Randolph Hearst was sent to reporters and newspapers around the country that

⁴² Library of Congress LC-U9- 15743-7 [P&P]

said “puff Graham” (“puff” as in “play up someone in a favorable way”). Graham would soon be known throughout the United States and throughout the world as the most prominent Protestant preacher. In 1954, the Billy Graham Crusade in London drew 2,000,000(!) people.



The New York Crusade in 1957 would be an auspicious one for the future of Evangelicalism for two reasons. First, Evangelicals would use a new medium to spread their message when ABC televised the Billy Graham Crusade. Secondly, Billy Graham would speak out against segregation, and on one evening, he invited Dr. Martin Luther King, Jr. to join him on the stage. Graham also extended a hand of Fellowship to Roman Catholics. As a result, many Fundamentalists split from Billy Graham’s ministry, and the terms Evangelical and Fundamentalist came to no longer be used synonymously. However, the New York Crusade, which ran Memorial Day to Labor Day, was a huge success, with attendance of 2,000,000.

Billy Graham is also known as the “preacher to presidents”. Graham has had close relationships with every president since (and including) Dwight Eisenhower.

A good way of judging the impact of Billy Graham is through the number of people that he has reached in his ministry. According to Wikipedia:

Graham has preached in person to more people around the world than any protestant who has ever lived. As of 1993, more than 2.5 million people had stepped forward at his crusades to "accept Jesus Christ as their personal saviour." As of 2002, Graham's lifetime audience, including radio and television broadcasts, topped two billion.⁴³

Religion and Politics

	
<p>Martin Luther King press conference 3/26/1964⁴⁴</p>	<p>Interview with Rev. Jesse Jackson 7/1/1983⁴⁵</p>

Like the earlier abolition and temperance movements, Protestantism and politics would mix throughout the 20th century, especially in the 2nd half of the century. Much of the Civil Rights movement in the 1950s and 1960s was driven from black churches, and prominent black clergymen were key leaders, including Dr. Martin Luther King, Rev. Jesse Jackson, and Rev. Ralph David Abernathy, Jr. Martin Luther King’s famous “I have a Dream Speech” was specifically focused on the passage of the federal Civil Rights legislation, and contained unabashed Christian imagery.

⁴³ <http://www.wikipedia.org/>

⁴⁴ Library of Congress LC-DIG-ppmsc-01269

⁴⁵ Library of Congress LC-U9-41583-29

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together...

And when this happens, when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! free at last! thank God Almighty, we are free at last!"⁴⁶

In 1976, Jimmy Carter (a member of the Southern Baptist Convention until 2000) became the first President who claimed to be "born again". He would not be the last. The phrase confused the press for a period, as they obviously had never heard of the concept before, even though something like 65 million Americans considered themselves to be Evangelicals at the time. (Photo: Jimmy Carter⁴⁷)



In 1984 and 1988, Rev. Jesse Jackson ran for the presidency in the Democratic primary. According to Wikipedia:

Jackson garnered 3,282,431 primary votes, or 18.2 percent of the total, in 1984, and won five primaries and caucuses, including Louisiana, the District of Columbia, South Carolina, Virginia, and one of two separate contests in Mississippi.⁴⁸

In 1988, Jackson ran again in the Democratic primary, and mounted an even stronger campaign than in 1984:

He captured 6.9 million votes and won 11 contests; seven primaries (Alabama, the District of Columbia, Georgia, Louisiana, Mississippi, Puerto Rico and Virginia) and four caucuses (Delaware, Michigan, South Carolina and Vermont). Jackson also scored March victories in Alaska's caucuses and Texas's local conventions, despite losing the Texas primary. Some news accounts credit him with 13 wins. Briefly, after he won 55% of the vote in the Michigan Democratic caucus, he was considered the frontrunner for the nomination, as he surpassed all the other candidates in total number of pledged delegates.⁴⁹

White Evangelicals would also enter the political fray in a big way. Protestant Evangelicals are often credited with the two landslide elections of Ronald Reagan in the 1980s. And in 1988, one of the most prominent white Evangelical pastors, Pat Robertson, ran for president in the Republican primary. Robertson finished second in the Iowa caucus, and won the Washington caucus. He eventually dropped out of the primary, and supported George H.W. Bush at the 1988 Republican convention. Robertson would go on to found the Christian Coalition.

The Christian Coalition was founded by Pat Robertson in 1987, but didn't become active until after Robertson's failed run for the presidency in 1988. The initial focus was on encouraging the nation's 65 million Evangelical voters to get out and vote. In time, the Christian Coalition became involved in other matters, such as providing legal help to Christians who felt they had been discriminated against because of their religious beliefs. Ralph Reed ran the Christian Coalition starting in 1989.

⁴⁶ "I Have a Dream" speech, by Dr. Martin Luther King Jr., August 28, 1963, Lincoln Memorial

⁴⁷ Library of Congress LC-USZC4-599

⁴⁸ <http://www.wikipedia.org/>

⁴⁹ Ibid

Evangelicals and the Media

As already mentioned, major television networks started broadcasting Billy Graham Crusades as early as 1957. In 1960, Pat Robertson started CBN, the Christian Broadcast Network. In time, his show *700 Club* would become an important media outlet for Evangelicals.

In 1973, Paul Crouch, Jan Crouch, Jim Bakker, and Tammy Bakker started the Trinity Broadcast Network, which is one of the most popular networks on television today. The Bakkers would leave soon to start their PTL (Praise the Lord) network, which faltered in the late 1980s when Jim Bakker was convicted on multiple counts of mail fraud and wire fraud.

The Mainstream media has often been tone-deaf about the needs and concerns of Evangelicals. One example already cited, is the press being confused about the term Born Again when Jimmy Carter was running for President in 1976. Another example was in the Presidential debates in October 1984 (Reagan-Mondale). Reagan was grilled about whether he had a literal belief in the end times chapters at the end of Revelation. When he answered that he did, the press thought it was a “gotcha” moment, figuring that no one would want to vote for a President who believed in an eschatology conflagration. In fact, Evangelicals turned out in droves to vote for Reagan, providing him with the biggest landslide in American history (Electoral votes: Reagan (525); Mondale (13)).

Role of Women

Neither mainline denominations nor Evangelicals were quick to endorse women pastors/bishops/deacons/elders. The Presbyterian Church (U.S.A.) for example, didn't recognize women pastors and elders until the 1950s/60s:

“The first ordination of women as elders in this denomination [Presbyterian Church (U.S.A.)] actually occurred in 1962. As ministers, women were ordained beginning 1965.”
(<http://www.pcusa.org/pcusa/info/women.htm>)

The United Methodist Church took a similar path:

“Full clergy rights for women were finally granted in 1956, but it took a decade more before the number of women in seminaries and pulpits began to grow significantly. When Methodists and the Evangelical United Brethren united in 1968, the right of women to full clergy status was included in the plan of union.”
http://www.umc.org/churchlibrary/discipline/history/movement_toward_union.htm

The Lutheran (1970s), Episcopal (1976) and Anglican (1992) denominations took even longer to ordain women pastors/priests.

The Southern Baptist Convention, on the other hand, recently upheld its long-standing prohibition on female pastors:

“A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel...Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.” (Adopted by the Southern Baptist Convention June 14, 2000)
<http://www.utm.edu/martinarea/fbc/bfm/6.html>

Individual Baptist churches have occasionally ordained female pastors, including First Baptist Church in Marietta, GA, which ordained Lynn Swanson Fowler in 2005.

Early Pentecostals accepted women as pastors, but the typical modern practice is to forbid female pastors.

Rise of the Megachurch, and the Non-Denominational Church

As Evangelicalism rose in prominence, so did new styles of churches and new styles of worship. The 1980s and 1990s saw the rise of the megachurch, usually defined as a church with over 2,000 (sometimes 4,000) members. As the chart below shows, the megachurch phenomenon is primarily an Evangelical/Fundamentalist structure. Only 5% of megachurches are described as “Traditional”. Megachurches typically have huge sanctuaries, often with theater seating. They typically have sophisticated sound systems, and feature electric guitar/drum-driven music, rather than traditional hymns.

By theology⁵⁰:

Evangelical	56%
Charismatic	8%
Pentecostal	8%
Moderate	7%
Traditional	5%
Seeker	7%
Fundamentalist	2%
Other	7%

By denomination⁵¹

Nondenominational	34%
Southern Baptist	16%
Baptist unspecified	10%
Assemblies of God	6%
United Methodist	5%
Calvary Chapel	4.4%
Christian	4.2%

The rise of nondenominational churches has coincided with the rise of the megachurch in the last couple of decades. However, most nondenominational churches are Baptist or Pentecostal under the covers.

2000s

Date	Events
2000	“Born again” George W. Bush elected President of the United States
2000	Southern Baptist Convention upholds its long-standing prohibition on female pastors
2002	Catholic Church has 66,407,105 members in the United

⁵⁰ <http://hrr.hartsem.edu/megachurch/definition.html>

⁵¹ Ibid

Date	Events
	States, making it the largest denomination in the U.S.A. ⁵²
2003	"The United Methodist Church has about 8.3 million members in the United States and 1.5 million members in Europe, Africa and the Philippines." ⁵³ (Methodist)
2005	Lynn Swanson Fowler ordained as a Music Minister at First Baptist Church in Marietta, GA
2006	Evangelical Lutheran Church has 4,930,429 members ⁵⁴ (Lutheran)
2006	Missouri Synod has 2,463,747 members ⁵⁵ (Lutheran)
2006	Assemblies of God has 12,100 churches in the U.S.; 236,022 churches and outstations in 191 other nations ⁵⁶ (Pentecostal)
2006	"The church has a membership of 2,405,311 in all fifty states and Puerto Rico. Presently there are 11,064 congregations, 21,194 ordained ministers, 894 candidates for ministry, and 101,324 elders." ⁵⁷ (Presbyterian)
2006	The UCC has "6,500 congregations with approximately 1,800,000 members" ⁵⁸ (United Church of Christ)
2008	Former Baptist preacher Mike Huckabee finishes 2 nd in Republican primary for President, winning Iowa, West Virginia, Kansas, Alabama, Arkansas, Georgia and Tennessee, Louisiana

As Protestantism has moved into the 21st century, the divisions that came into place during and after the Civil War that pitted Northern mainline liberal denominations against Southern and Midwestern Evangelical congregations have, if anything, sharpened. Mainline denominations have almost all been taken over by modernists (liberal; Social Gospel), and continue to lose membership. Large Baptist, Pentecostal and nondenominational Evangelical churches continue to thrive (although the Southern Baptist Convention recently reported a small down-tick in membership).

Many mainline liberal churches are discovering that in an age of secular and governmental charity programs, a Social Gospel becomes a poor (sole) *raison d'être*. The government takes care of welfare, right?

Many Evangelicals, especially younger ones, are more focused today on social issues than in the past (although with the same core religious beliefs). Concern about the environment and helping one's fellow man is more important to many young Evangelicals than focusing on issues such as abortion or gay church leaders.

So, who "won"? A 2004 study showed that 26.3 % of the U.S. population considered themselves to be Evangelical Protestants – versus 16% that considered themselves part of mainline Protestantism.⁵⁹

⁵² http://www.adherents.com/rel_USA.html#2004total

⁵³ *Membership*, 5/3/2003, United Methodist Church Archives

⁵⁴ <http://www.elca.org/communication/quick.html>

⁵⁵ <http://www.lcms.org/pages/internal.asp?NavID=2436>

⁵⁶ <http://ag.org/top/about/history.cfm>

⁵⁷ <http://www.pcusa.org/101/101-whoare.htm>

⁵⁸ <http://www.ucc.org/aboutus/shortcourse/early.html>

Evangelical Protestant	26.3
Mainline Protestant	16.0
Catholic	17.5

Certainly, much of the vitality in Protestantism seems to be on the Evangelical side, from Pentecostalism (rapidly growing in Africa), through megachurches in the United States, and through large-scale outreaches to youth, singles, and young couples with children.

At the end of the day, American Protestantism is indeed split into two camps – one that is focused on the saving grace of Christ, and one that is focused on a Social Gospel.

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⁵⁹ *The American Religious Landscape and Political Attitudes: A Baseline for 2004* by John C. Green

About the Author

Robert C. Jones grew up in the Philadelphia, Pennsylvania area. He made his living as a hotel lounge band leader/musician from 1974-1981. In 1981, he moved to the Atlanta, Georgia area, where he received a B.S. in Computer Science at DeVry Institute of Technology. From 1984-2009, Robert worked for Hewlett-Packard as a computer consultant.



Robert is an ordained elder in the Presbyterian Church. He has written and taught numerous adult Sunday School courses (see front inside cover). He has also been active in choir ministries over the years, and has taught the *Disciples* Bible Study six times.

Robert is also President of the Kennesaw Historical Society, for whom he has written several books, including "The Law Heard 'Round the World - An Examination of the Kennesaw Gun Law and Its Effects on the Community", "Retracing the Route of the General - Following in the Footsteps of the Andrews Raid", and "Kennesaw (Big Shanty) in the 19th Century". A new book, "Images of America: Kennesaw", was published by Arcadia in 2006.

Robert has also written several books on ghost towns in the Southwest, including in Death Valley, Nevada, Arizona, New Mexico, and Mojave National Preserve.

In 2005, Robert co-authored a business-oriented book entitled "Working Virtually: The Challenges of Virtual Teams". His co-authors were Lise Pace and Rob Oyung.

His interests include the Civil War, Medieval Monasteries, American railroads, ghost towns, hiking in Death Valley and the Mojave, and Biblical Archaeology.

robertcjones@mindspring.com
<http://www.sundayschoolcourses.com/>

The “Christian History and Theology” courses:

- A Brief History of the Celebration of the Lord’s Supper
- A Brief History of Christian Baptism
- A Brief History of the Inquisition
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