

Dr. Roger Green, American Christianity, Session 11, The Second Great Awakening

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This is Dr. Roger Green in his teaching on American Christianity. This is session 11 on The Second Great Awakening.

Started, bless your hearts. Now you can see, you know what you did on the exam. So, you kind of got a measure, a little bit of a measure there, so that's a good thing. I should have mentioned the other day, too, before we start, that don't forget, you've got a second-hour exam, you've got a final exam, and you've got field trips that can help a bit.

You've also got papers. The paper can really help. The paper can get you, if it's well done, from one grade to the next grade.

So there are lots of things that can help you. If anybody wants to talk with me about the exam, just let me know, and we'll set up a time to talk about the exam, and then we'll get them recorded on the blackboard. Okay, well, just a little word of devotion today, but it is an important day, February 19th, because on this date, someone that you probably have never heard of died.

His name was Alexander Mack. Now, Alexander Mack was a very, very interesting German Lutheran, but he found himself a bit at odds with the German Lutheran Church and with some of the practices of the German Lutheran Church. And so one of the things he found himself at odds with was baptism because he did not believe in infant baptism.

He believed that baptism should only be for adults who have confessed the faith. And so, he began as a minister to refuse baptism except for adults and really stayed within Lutheranism for a while. But then he and his followers, a pretty small following group, a group of followers, were pretty criticized and pretty hunted down.

Eventually, they came to America, and they came to Pennsylvania. They remember the part of Pennsylvania called Germantown because all these Germans found refuge in Pennsylvania, and they named it Germantown. And then he died on this day in Germantown, Pennsylvania, in what year? 1735. So, this is the death date of Alexander Mack.

But one of the groups he founded was called the Dunkers, and they were called the Dunkers because they dunked. That's why they were called the Dunkers. They believed in adult baptism, and they believed in total immersion, none of this sprinkling stuff, down you go.

So that's this day in church history, Alexander Mack. Okay, we're kind of where we should be, so we're rejoicing. I'm on the page. What page am I on? 14 of the syllabus.

Just to kind of, just the results of the awakening, and you'll need this in front of you if you're going to kind of follow along that outline. Let's just kind of remind ourselves from the other day of the results of the awakening. First, there was an increase in revivalism, and we did mention that revivalism has really been part and parcel of American life and culture.

With the Puritans, then the First Great Awakening, then the Second Great Awakening, then the Finite Revival, then you come into the middle of the 20th century, you get Billy Graham Revival. So, revivalism is part of the life here. We also mentioned the expanded work of voluntary societies, and a good example of this was the missionary societies, but this was the first 1810, the American Board of Commissioners of Foreign Missions.

The story of American missions is a pretty remarkable story in the 19th century, and we are part of that story, as we mentioned the other day, because the founding of Gordon College 1895 in 1895, the founding of Gordon College was for sending missionaries to the Belgian Congo. It started as a Boston missionary training school. Do I have that date right? I think I must have the date right: 1889, thank you, 1889.

That's right, because we just had our 125th, so that's right. So, we are part of that. Then, stress on education: We talked about Bibles, tracts, the promotion of education, Sunday schools, and so forth.

Then we had great, more humanitarian crusades, the abolitionist movement being the greatest, which is going to take up most of our time, obviously, in the next couple of lectures, and the growth in many denominations. And so that's about the founding of colleges and seminaries, and we mentioned four: Andover, Princeton, Divinity School at Harvard, and Divinity School at Yale. Okay, I think that's about where we stopped.

We're up to number six now, which is maybe the most important part of this lecture. Now, there are developments and departures from the evangelical pattern. Basically, in American Christianity, up until this point, we have seen a pretty strong evangelical pattern.

There have been some departures from that, for instance, with deism. But nevertheless, there has been an evangelical pattern of life, Christian life in America, basically, and primarily, it's been Protestant. So, it's been a Protestant nation with Protestant teachings and Protestant values and so forth.

So now that is going to begin to shatter as a result of the Second Great Awakening and after the Second Great Awakening. Okay, four groups we're going to mention here. The first is Roman Catholicism, as you can see on your outline, and we just mentioned them here because the next lecture is going to be on Roman Catholicism in the 19th century.

But here, suffice it to say that Roman Catholicism was quite small during the time of the Revolutionary War, but by the time we get to the middle of the 19th century, Roman Catholicism became a large group in America, especially on the eastern coast, places like Boston, New York, Philadelphia. Roman Catholics literally came over in tremendous numbers, literally by the hundreds of thousands. So Roman Catholicism came, and by the middle of the 19th century, presented a real challenge to the Protestant nation and a real challenge to the kind of general evangelical pattern that we've seen in a Protestant nation.

Now, we'll talk more about that. And did it cause some strife and some conflict? It did indeed, but we'll talk more about that in the next lecture and what happened there. Now, the next three, the Millerites, the Mormons, and the Shakers, were real departures from the evangelical pattern.

So, we're going to talk first of all about the Millerites. Okay. All right.

So now, for talking about the Millerites, there are a couple of names we need to mention here. And the first name we need to mention is William Miller himself, 1782 to 1849. Now, a long story short, William Miller lived in upper state New York and lived in a really pretty small town in upper state New York.

But he was basically a farmer by trade, but he was a man who was very involved in reading his Bible and trying to understand the Bible. And so, he became a lay preacher in the church. And in his preaching and in his ministry, he started to read the books of Daniel and Revelation.

And William Miller started to believe and teach that we are living in the last days. He started to get some followers around him, and they became known as Millerites. Finally, in 1843 and 1845, William Miller twice predicted the actual last day of the coming of Jesus, the second coming of Jesus.

On that day, his followers, the Millerites, pretty much got themselves ready, went up to the top of a hill, and waited for the second coming of Jesus to happen. It didn't happen. They came down from the mountain, and he did depict this one more time, the second date that Jesus was coming back and his followers, the Millerites, waited for Jesus to come, and it didn't happen.

Now, you may think this is a little strange, a little odd, but he actually, you know, a few years ago, I want to say about six or eight years ago, there was that same prediction by a radio preacher. He predicted the date was something like, I don't know, May 20th or something like that. And people were expecting Jesus to come back on that day.

He predicted that day. And there were people in Boston, outside the public library, with their children, and they were expecting Jesus to come back again on that day. And he predicted that day.

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And he predicted that day. And he said, well, who has proof? And we get a signal with signs saying, Jesus is coming back today. Right today, this is the second coming of Christ.

And, of course, the more the newspaper reporters, the more jaundiced newspaper reporters went and put a microphone in there. Are you sure Jesus is coming today? Yes, we are absolutely sure this is the day. There were posters, even in the subway. I remember taking the subway and looking at the sign. Well, this is the day Jesus is coming.

And it didn't happen. And even late at night, like quarter to 12, the newspaper reporters were out there. Are you sure Jesus is coming today? Yes, Jesus.

But it didn't happen. So that was true of the initial Millerites. It didn't happen.

Now, you would think that because of this failure, you would think that William Miller would kind of go off the scene here. He lives until 1849. But actually, that did not happen.

A movement followed William Miller, generally called the Adventist movement. So, there were people who stuck with him, even though the two predictions were wrong. They stayed with him.

They also emphasized the second advent of Jesus, the second coming of Jesus. So, they were Adventists. So, they kind of begin to label themselves as Adventists.

Now, the most influential, I would say, certainly the largest of the Adventist denominations began under a woman by the name of Ellen G. White. There are also the dates of Ellen G. White and other leaders. But she became kind of the best known leader.

There's Ellen G. White. She became the best-known leader of this Adventist movement. And they called themselves the Seventh-Day Adventists.

They were the Seventh-Day Adventists because they believed that Christians were following nine of the Ten Commandments, but they weren't following the commandment that said to remember the Sabbath day to keep it holy. And so the Seventh-Day Adventists, very kind of almost Jewish, but for them, the seventh day, Friday sunset to Saturday sunset, that is a day of worship and of rest and so forth for them. And that really distinguished the Seventh-Day Adventists from the other Adventist groups.

Not all the Adventist groups were Seventh-Day Adventists, obviously. That's the largest of the Adventist denominations even today. The last figure I saw for the Seventh-Day Adventists was about 25 million people worldwide.

So, it's a rather large group. Now, there are two other things you might know about the Seventh-Day Adventists, the one thing being that, obviously, we worship on the Sabbath instead of on Sunday. We have Seventh-Day Adventist churches near us here.

But there are a couple of other things. Do you know anything about Seventh Day? Does anything come to mind about Seventh-Day Adventists? No. They are Orthodox in terms of their theology.

Some do. It's not a distinguishing characteristic of theirs. Something else? Yeah, Matt? Ellen White is certainly held in great esteem by the Seventh-Day Adventists.

And she is, in a sense, a modern-day prophet. In terms of theology, anything in terms of theology? First of all, they certainly are an eschatological community. They are a community that is looking for; they're kind of, in a sense, as a community; they think of themselves as standing on tiptoes, waiting, praying for the second advent of Jesus.

So they are a community that kind of keeps in mind the doctrine of the second coming of Jesus, whereas a lot of other Christians may have kind of forgotten that Jesus is coming again, but not the Seventh-Day Adventists or other Adventist groups. So, they're an eschatological community. Very important.

And that's going to be important for these other things that we say as well. The second thing you might know about the Seventh-Day Adventists is that they are a healthy community. They're very concerned with health matters.

They're concerned with what you eat and what you drink and what you shouldn't eat and what you shouldn't drink. They are basically a vegetarian community, although that is not absolutely prescribed, and I'll tell you in a minute why I know that. That is not absolutely prescribed to be a Seventh-Day Adventist, but it is kind of suggested.

So, they have hospitals. You might be familiar with their hospitals, their concern for health, and so forth. And they are probably part of American cultural life.

They are probably, as a community of people, the healthiest community that we have, the Seventh-Day Adventists. With all three of these groups, it's interesting, but with the Seventh-Day Adventists, a few years ago, the Seventh-Day Adventists came to my denomination and asked if we could open up a conversation between the Seventh-Day Adventists and my denomination. And we had quite a few meetings with the Seventh-Day Adventists.

It was very interesting, and we found them to be very orthodox. They believe in their Trinitarian. They're Christologically centered.

They believe in the death of Christ on the cross. They believe in his resurrection, of course, in his second coming. They believe that Christ has atoned for our sins, and so forth.

So, they're very orthodox in terms of basic Christian doctrine. But it was interesting, and they were very concerned for us, of course. We would go to their headquarters for a meeting.

They would come to a place where we would meet, and so forth. So back and forth, back and forth, back and forth. But when we were at their headquarters, a couple of things struck us as interesting.

First of all, all the meals that they served to us, of course, were vegetarian meals. So, if you weren't used to that for the time we were meeting, you had to be used to that for the week we were meeting. The second thing we found interesting was that at about Friday noon, their headquarters emptied out.

These people are going home to prepare for the Sabbath. It was very almost Jewish. So, in fact, the building emptied out.

We asked if we could stay, and our group could stay, to have some discussion among ourselves. And they had a non-Seventh-day Adventist janitor who said, yes, this

janitor will close up for you, so feel free to stay. But we're all going home because we're preparing for our Sabbath Friday evening service, and then a Saturday morning Sunday school, and then another service on Saturday, and so forth.

So that was fascinating to see the pace of their life on Friday, and really, really, really taking the Sabbath pretty seriously. And they don't. They're very careful about how they are. When they're not in worship on the Sabbath, it's a time of rest.

They don't do recreation, or sports events, or things like that on the Sabbath. It's a time of rest and worship only. So, they're pretty strict about that.

OK, so the Millerites, there's your two names of the Millerites, William Miller and Ellen G. White. OK, let me go back to the next group that you might be familiar with, and that is the Mormons. So, we'll say a few things about the Mormons.

OK, the two names, first of all, are two names that we will want to get in our minds. You probably know this from other courses, but Joseph Smith, 1805 to 1844, and the rise of Mormonism. And then, of course, a person who became a convert to Mormonism, a fellow by the name of Brigham Young. And Brigham Young kind of carried Mormonism into the next generation.

So, Joseph Smith and Brigham Young would be the two people that you would associate with at the beginning of Mormonism. This is Joseph Smith on the left and Brigham Young on the right here. OK, so Joseph Smith, again, where are we here? We're in upper-state New York.

And you might know the story of Joseph Smith. I'll come back to his name, the dates will help you. You might know the story of Joseph Smith, who discovered a hidden book called the Book of Mormon.

Because it was in a kind of hieroglyphics, Joseph Smith needed a pair of glasses to interpret the Book of Mormon and put it into English. By interpreting the Book of Mormon and putting it into English, Joseph Smith discovered that his name was in the Book of Mormon as a great prophet. And so now you have the Book of Mormon interpreted by Joseph Smith with his special glasses.

But when asked how you showed us how you did all of this, the glasses were no longer present. And so people just had to trust that his interpretation of the Book of Mormon was an exact interpretation, even though his name happened to be there in the Book of Mormon. So that was 1827.

Now, it is important to note here that you've got the prophet, Joseph Smith, and you've got the Book of Mormon as an authoritative book. It's important to note that

this is also in Upper State, New York. Now, we're going to really press down on that a bit, that this is in Upper State, New York, where this begins to happen in 1727.

So, the place is important, and the event is important. Yeah, Rachel? Well, yeah, kind of gold plates that he interpreted into, or put into book form. But the gold plates were called the Book of Mormon, though, from which we get the name.

And then he needed the glasses. I'm trying to be as objective about this as I can, but it's a little difficult. But he got the glasses, he interprets it, and so forth.

Yes, that's right. Well, that's right. Okay, so they organized a church, and then one of the first persons, in a sense, to join them was Brigham Young.

So now, Joseph Smith, in 1844, was murdered, actually. So, he had a very unhappy ending. But it was Brigham Young who continued the life and the ministry of this kind of growing group of Mormons.

Now, Joseph Smith and Brigham Young, but especially Joseph Smith, continued to receive revelations from God. So, in a sense, the Book of Mormon was just the beginning of the story. So, you've got the Bible, then you've got the Book of Mormon, but then Joseph Smith continued to receive revelations from God in what was called a book that eventually became known as Doctrines and Covenants.

One of the revelations that he got that you might know from Mormonism, but one of the revelations that he received was a revelation of polygamous marriages. And Joseph Smith himself had 49 wives. So, polygamy was ordained within the Mormon movement.

Joseph Smith has 49 wives. And this was a revelation that kind of came to him. So, okay, you also would know, of course, that under Brigham Young, there was a lot of persecution along the way.

There was a lot of harassment along the way, both political and religious, because these people did have some kind of strange ideas. But it was Brigham Young who took them to this place called Utah and found, at Salt Lake City, Utah, a place, kind of a place of refuge. A couple of things that the beliefs, and then I want to talk about a couple of my own stories, but a couple of beliefs that they had which were kind of interesting is, first of all, their belief in the authority of Scripture, where the authority of Scripture, the Scriptures are important, but there are other continuing Scriptures that are equally authoritative, like the Book of Mormon, or like Doctrines and Covenants.

So, there is the Bible, then there's the Book of Mormon, then there's Doctrines and Covenants. So the Bible has an authority, but so does the Book of Mormon, and so

does Doctrines and Covenants. Now, that caused some real difficulty with other Christians, who are setting up other books as authoritative.

Another thing that caused Christians a bit of a problem was their view of God the Father, God the Son, and God the Holy Spirit because they viewed God the Father and God the Son as having a body. Each has a body, a physical body. And this is the first vision that is now in a stained glass window in the Mormon Tabernacle in Salt Lake City, Utah.

This was the first vision that Joseph Smith actually had, and you notice he has a vision of God the Son and God the Father as two distinct individual figures and actually physical figures. Now, this becomes problematic, of course, because if God the Father, God the Son, and God the Holy Spirit share the same essence, you seem to have a distinction between God the Father, God the Son, and God the Holy Spirit. So, if you've got that kind of a distinction, you don't have the Trinity, not in the Orthodox sense of the word, of Father, Son, and Holy Spirit sharing the same essence.

They also have a belief that before creation, we are created as spirit beings before creation. Now, we are born into this world, and there's kind of a union there, but before creation, all people are created as spirit beings. Then you're born into this world, and the hope of the community is that you would then grow into a knowledge of God, and that's the kind of evangelistic purpose of the Mormons.

I want to give them another name in just a minute. Yeah, Rachel. That's okay.

Good. Yes. Why do they only read?

Yes, King James. I think I'm not sure about that myself, but that is the authorized version. If it's good enough for Paul, it's good enough for them.

I mean, you know, that kind of thing, but I'm not sure. I do kind of relate it to what they believe about the church, though, the early church, which we'll get to in just a minute, and I wonder if it's a little bit related to that, that King James Version is the only truly preserved version that the others are, in some ways, must be apostate in some ways, but that's right. It's only King James, yeah.

You studied Mormonism, or? I'm not a Mormon, but I'm a Mormon. Okay, you do. Bless your hearts.

Okay, all right, so, okay. Well, let me mention another thing about the Mormons, and then come on in here if there are other things you think we should talk about, but the preferred name of the Mormons is kind of a giveaway in terms of what we're talking about eschatologically. It is the Church of Jesus Christ of Latter-Day Saints.

So, they prefer that term to the term Mormon, and they would never use the term Mormon church, but they prefer the term Church of Jesus Christ of Latter Day Saints. Now, that title tells you two things. First of all, well, there might be kind of a hidden message.

First of all, they believe that the church pretty quickly became apostate after the New Testament, that the New Testament church was a true church, a body of Christ, but after that, the church pretty much became an apostate church, and not the true church of Jesus Christ. Therefore, the great thing about the revelations to Joseph Smith is that God revealed to Joseph Smith the true church and that he was going to be the true prophet of the true church, the living church, the New Testament church, the Church of Christ. So, everything from the second century up until Joseph Smith basically became apostate, and the true church is now this church founded by Joseph Smith, and so forth.

Then, the second thing it tells you is the Church of Jesus Christ of Latter Day Saints. This is an eschatological community. This is the latter days in which we are living, and they are living and waiting for the second coming of Jesus and so forth.

So Latter Day Saints is important for the title. It's a kind of giveaway as well. Now, I've got a couple of stories about them, but before we do, Rachel, you want to add anything to this in terms of, you know, it's a little, yes.

Yes. Right. Right, right.

Yes, yes. Yeah, well, and certainly the early church failed, no doubt about that, but yeah. I'll talk about the afterlife.

Yeah, can I hold that for just a minute, Porter? Yeah. That I don't know. Rachel, is the Apostle John still alive? I don't know that, but.

I don't know that. Have you? Okay. Okay.

Jesus did say that, you know, in John chapter 21, when they're having breakfast, Jesus did say, if it is my will, that he remain until I come. What is that to you, Peter? You're talking to Peter, so maybe it's from there, but I don't know that. There's a lot about the Mormons I don't know, but there are some things I do know, but there's a lot that I don't know.

Okay.

Right, the Pearl of Great Price. Sometimes they use the Pearl of Great Price as a synonym for the Doctrine and Covenants book, so sometimes they are synonymous,

but if you've got one with, you mean you've got one with the Bible plus the Book of Mormon plus, and it's called the Pearl of Great Price. Pearl of Great Price is a synonym for Doctrines and Covenants. I know that, but I didn't know that you could buy them all in one book.

Right, yeah, right. Okay, all right. I'm going to tell two stories in a minute, but go ahead.

Do you know that the Mormons have a period of baptism between baptism and baptism? Yes, right. And they do believe in baptism for the dead? Yes, they do believe in baptism for the dead, and that comes from a passage in 1 Corinthians where Paul is not actually condoning. He's actually questioning it, but they do believe in baptizing the dead, and therefore, the baptisms are massive in the temples because a lot of people they're always baptizing the dead. If you want to trace your genealogy, you can, probably the Mormons know your genealogy because they're baptizing for all these dead people who've gone before.

So, I'll tell two quick stories. There's a Mormon temple that might look like the one in Washington, D.C. too. Two quick stories about the Mormons, two personal stories.

First of all, a lot of us were in. I thought it was Chicago, but now I'm wondering if it was Washington, D.C., but I thought it was in Chicago where we were. Does this look like the temple in Washington, D.C. to you? They do, and I thought we were in Chicago. Anyway, a lot of us were at a conference in Chicago. This was years and years and years ago, and we were there for the American Academy of Religion, Society of Biblical Literature, and we were reading in the paper that a Mormon tabernacle had just been built, and evidently, we didn't know this, but evidently, there's a law, a Mormon rule, that when the tabernacle is built, or a new temple is built, it has to be open to the public for a certain number of days.

So, we decided, probably four or five of us, that we wanted to see this place. If it's open to the public, everything's open to the public. The public can walk through, and you get guided tours and everything, and then they'll shut it down because there are certain parts of the temple that only a certain group of people can go into and so forth.

So we went, and sure enough, the whole place was open to the public. I have never seen anything like this in all of my existence. I mean, it was unbelievable.

It was huge and massive, and it was the very best building material. I remember the baptismal, probably half the size of this room, was all gold with golden calves and so forth, and people were baptized. And I remember one of the changing rooms for marriages because they were often conducted, they, of course, we aren't allowed to do polygamy, but they were often conducting marriages of many couples at one time

and so forth. But all this explanation, I remember going in and looking up the stairway, and you really thought you were in heaven, I have to say, because there were most gorgeous pictures of heaven and angels and archangels, and I thought I was just surrounded and everything.

So, the other thing, and then after we came out, there was a place where they showed a film on Mormonism and the other thing that I didn't realize, I don't know if you've picked up on this, Rachel, or not, but they believe that the state in which you die is the state in which you will live in eternity. So, if you die at six months, that's how you're going to be for all eternity. Now, it would be a blessed state.

You won't have illness and so forth. So, if you die at the age of 100, you're not going to take with you to paradise those illnesses, but so it will be a blessed state. But also because they have such a large understanding and, what should I say, a large kind of theology almost as a family, as a community, so important.

You will be together as a family for all eternity. But I didn't realize that, but the state in which you die. So, they saw all these little children going up to heaven, fathers and mothers going up to heaven, older people going to heaven, and so forth. It was such a fascinating view.

I often wonder I have to say that I have to wonder, knowing how Mormonism began and the story, and so you wonder what attracts people to Mormonism. Now, Mitt Romney, former governor, ran for president. He's a Mormon, and you wonder what, here's a very intelligent man. What attracts him to Mormonism, to be a Mormon? You wonder. And I think part of it is the emphasis on family life and the community of believers, the community of the family, and everything.

It's really part of Mormonism. I don't know if you're someone like Mitt Romney if you have to explain away how Mormonism began or explain away some of the doctrines and covenants and some of the, I don't know, how do you manage that? I'm not exactly sure, but it seems like it would be difficult to manage at times. Yes, that's another thing for the mission being sent out as missionaries for two years.

I have seen Mormon missions in Boston quite a bit, so that's right, and you've got to give them credit for that. They are missionary-minded people. Also, you have to give them credit for the financial support of their church. They support their church, no doubt.

So that's my one story. I've gotten inside the temple and seen every little nook and cranny of the place before they shut it down to the public, and it was the most fascinating thing I've ever seen. I'll tell you one more quick story, though: I was in Independence, Missouri, for a conference, and there is a group in Independence, Missouri called the Reformed Latter-day Saints.

Now, they are a break-off. There are three or four break-offs. There's a fundamentalist break-off from Mormonism, there's a liberal, but anyways, there's a group called the Reformed Latter-day Saints in Independence, Missouri, and I was in, they put me up, I was speaking at a church, and so they put me up at a bed-and-breakfast.

Wouldn't you know, the bed-and-breakfast, that's the view. I didn't take these pictures, but that's the view from the bed-and-breakfast. You're looking across the street to their temple, and you're looking to their meeting place across the street. This was the most remarkable thing.

This place, it's hard to tell by the this was massive. I mean, this was huge, but the fascinating thing about their meeting place, which was right next door, that place to the right there, that auditorium, that auditorium, now, you know, and the people who ran the bed-and-breakfast were Reformed Latter-day Saints, so they're telling me this story, and all, I mean, they're very serious about this, and I have to be serious, too, because I would never, I would never say anything about anyone's kind of religious understanding of religion, but that has a retractable roof, and the reason it does is that when Jesus comes, they're going to retract the roof, and Jesus is coming down, and going to minister first to them in their place of meeting, and so you've got the retractable roof. Just hope it's working on that day.

That's what I kind of felt like saying, but I didn't, I didn't say that. I did not say that. I did not make any remarks.

I just listened to what they're telling me, the retractable roof, and it's all engineered and everything, and then they are purchasing. These people are very serious about this because they're purchasing land for the airport so they can actually build a road from the airport to here so that when they know Jesus is coming back again, the Reformed Latter-day Saints from all over the country are going to be able to land at the airport, but they won't have to fuss around. They'll just get in their cars, drive right to here so that they can be there when the roof retracts, and Jesus comes down, and so, so this is a bit of a stranger, even a stranger kind of take on Mormonism than I had ever heard in my life, but there it is, Independence, Missouri, so there's Jesus coming to Independence, so.

So that's the Mormons. We probably talked. Go ahead, Jenna. What happened to the Mormons? Well, they broke away from Joseph Smith, but I'm not, I think the doctrinal issues were probably some of the doctrinal issues, but I'm not sure about that.

I'd really have to research this much more carefully. I was so interested in their temple and in this when they started talking about the retractable roof. I couldn't.

They had my attention. They had my attention, and the place was run by laypeople, so I didn't. We didn't really, so I'm not sure. I'd have to really do some research on that, yeah, but I know they did break away from Joseph Smith.

I'm not sure exactly what all the issues were, yeah. Okay, so the Mormons, yeah. Yes.

Yes. It is growing. It is, well, it was starting to grow, but seen as a sectarian kind of heretical movement both by the church and by authorities.

Joseph Smith happened to be, I think it was in Kirkland, if I remember, happened to be in Kirkland when he was murdered by a mob because they were so incensed by what he did, but Mormonism then, was a second generation that really took hold under Brigham Young as he moved out, but there were Mormon churches in places like Ohio, Missouri, upper state New York, but Brigham Young, as he moved out, that's where it really began to grow. Today, it's the largest, so they say, I mean, not they, not the Mormons, but it's the largest growing religion in America today. I have heard that on a number of occasions.

So, the Mormons are growing, growing, yeah. So, there you go, the Mormons, okay, the Mormons. Okay, well, that's a third departure.

I think we'd be safe to call that a departure from the evangelical pattern. I think we'd be on safe ground in saying that. So, you had Roman Catholicism, then you had the Millerites, then you had the Mormons, and now the final group we'll talk about are the Shakers, the Shakers, and notice I have here other communitarian movements.

So, the Shakers. Okay, now the Shakers, this group began in England. It didn't start here, but it's going to come over here.

This group began in England, and it began as a break off from the Quakers, and they were known as the Shaking Quakers in England because in their religious services, they used to do a lot of dancing and a lot of shaking, and so as a term of derision, they were known as the Shaking Quakers. Now, when they were founded in England, Quakerism was starting to settle down a bit, just a bit anyway, and so the Shaking Quakers were quite a phenomenon when they were founded, and obviously, that's a term of derision, the Shaking Quakers, but they took it as a badge of honor, so they began to call themselves the Shakers. Now, there were a lot of leaders of the Shakers, but the most important leader of the Shakers is one who brought a Shaking, Shaking, Shaking, Shaker group to America, and her name was Mother Anne Lee, and here's kind of a portrait of Mother Anne Lee, and Mother Anne Lee, very interesting.

She considered herself to be the female principle of Christ, so she considered herself to be the female counterpart of the male Christ, so that is a bit iffy, and so the

second coming, as far as she was concerned, is beginning to be fulfilled in her because she is present as the female counterpart in Christ, so she is the preliminary story, in a sense, of the full second coming of Jesus. Now, they have a name, and I don't think I gave you their name, so let me, there's the Shakers right there. No, I don't think I gave you their name, so let me give you their name is the United Society of Believers in Christ's Second Appearance The United Society of Believers in Christ's Second Appearance The United Society of Believers in Christ's Second Appearance or they are also called the Millennial Church, the Millennial Church, the United Society of Believers in Christ's Second Appearance or the Millennial Church.

Now, both of those are kind of giveaway that this is an eschatological community. This is a community that talked a lot about the second coming of Jesus. Now, what happens is that Mother Anne Lee brings a group of Shakers over to the colonies, and she brings them over to the Albany, New York, area.

So, the first Shaker community in America was virtually in the upper state of New York. All right, now, we should just take a pause here for just a minute because the Millerites began in upper-state New York. The Mormons began in the upper state of New York.

The Shakers began in the upper state of New York. Charles Grandison Finney is going to begin his preaching in upper-state New York. Now, he's not quite on the scene yet, but he's going to begin his preaching in upper-state New York.

So, by the middle, kind of the middle to the late 19th century, upper state New York, and I know we've got one student, I know Alexander's from Rochester, but anybody else from upper state New York, you can confess, it's okay. Where are you from? Albany. Ted is from the upper state of New York.

You're from Albany. That's where she came, that's where the Shakers came. Ted's from the upper state. Upper state New York, therefore, got a title attached to it, and it was called the Burned Over District, the Burned Over District, or sometimes called Burned, B-U-R-N-E-D, Burned, but sometimes called the Burnt, B-U-R-N-T, the Burnt Over District.

And why did it get that kind of title attached to it by the time you get to the middle to the end of the 19th century? It's because all of these groups kept coming through upper state New York and beginning their groups, building churches, moving on, and so forth, and so upper state New York got that title attached to it, the Burnt Over District. So when we're talking about Finney later on in the course when we talk about the Burnt Over District, remember, he's from upper state New York, from Adams, New York, so remember that title, yeah, okay. I know there's a town called the Burnt Hills in the district. Do you remember that? Burnt Hills, I didn't know that.

I'm not sure about that. I don't think they're related, but they may be. Do you know if it's in New York? It could be, I guess.

I'm going to Google that and check it out. I'm not sure about that. So, are we talking about the Burnt Over District? Yes, okay, okay.

Confession's good for the soul, Ricardo. We're glad you're confessing. So I think I'm not supposed to do that, but I did.

Yes, good, okay, we're glad you confessed. It shows more western aspects like it's upstate, but also the western part of New York. Yeah, it's pretty, but I'm not sure. That sounds a little too careful for me because places like Albany got that title attached to it because of the Shakers.

So that might be a little too careful for me because we had all these groups. Some of them were from the eastern part, like Albany, for example. But what else does it say, Ricardo? Oh, you're going to, okay?

Little red part, yeah, okay, Burnt Over District, religion in the district, okay, all kinds of good stuff. Okay, don't, you can't always trust Wikipedia, but that's okay, that's okay, that's another story. Okay, so the, okay, so there's an eschatological community.

Okay, let's say one more thing about the Shakers, and then I have to give you a break. One more thing about the Shakers, what do you know about the Shakers in terms of their life? Do you know anything that comes to mind when you think of the Shakers in terms of their building their communities? And they had many communities, you know, but yeah. The Shakers are a sub-community.

These are the Shakers that I, yes, the Shakers were a celibate community, and so when you see these Shaker homes being built, and by the way, there's, I went to Asbury Theological Seminary, taught at Asbury College for three years, and very near Asbury, there's a beautiful Shaker village that's been preserved, but they were a celibate community. And so in the homes that they built, when you walk into the homes, there are two stairways. The men go up one stairway, and they live in their dormitory.

The women go up another stairway, and they live in their dormitory. As far as I know, there are no more Shakers alive today. Now, occasionally, you'll hear up in Maine that there are three or four Shakers maybe still in the community, but as far as I know, there are no more Shakers alive today.

Is there anything else you know about the Shakers that kind of comes to mind when you kind of mention them? Anything else about them that was important to them?

The word simplicity would characterize the Shaker's life. These people lived a very simple life. They built furniture which was beautiful but beautiful for its simplicity.

And so, and they worked, and their simple life, their careful life, their simple life, was a life of work all day for the sake of the glory of God. And so, when you go into these Shaker homes that are preserved in these Shaker villages, there are pegs coming out of the wall of each room. And so you wonder, why are the pegs there? Well, the pegs are there because, during the day, whatever simple chair, and the chairs are simple, plain, simple, but beautiful in their simplicity, but you take the chairs, and you hang them on the wall during the day.

You don't sit down idly by during the day. You work during the day for the glory of God. So, the chairs are all hung up on the wall during the day, and then in the evening, you can take them down and have a community meeting or something.

But if there's anything that you know about the Shakers, it might be that. They're the life of simplicity for the glory of God for the Shakers. Okay, so these people are challenging the evangelical pattern in America, no doubt.

And you should take note, we haven't kind of mentioned this, but you should take note with Ellen White and Mother Ann Lee, that women now are fiends feeling free to work and to minister, but they're not allowed to work and to minister in the traditional churches yet. They would be, but not yet. So where do they work? Where do they minister? They minister to this kind of outlying groups like the Millerites or the Shakers.

They feel very comfortable there, and their authority is recognized among those communities. You'll see that, any of you doing any papers on women in American church history, you'll see that's going to happen quite frequently, even into the 20th century, that the women who are in ministry are often on the fringes of the more orthodox communities. So, okay, finish up here.

Yes, Mother Ann Lee is from England, and there was some persecution of the shaken Quakers in England, so she decided to. They had a kind of missionary spirit about them, too. They had wanted to come to the New World, and so she became the lead. She looks, yeah, she looks a little ethereal, doesn't she, in a way, so that's Mother Ann Lee.

Yeah, yeah. Her first name is Ann, and that's the title. Mother is her title. That's the title that they gave to her, Mother Ann Lee, yeah.

Okay, it's Friday, it's Friday. Take a 10-second break today just to take a deep breath. 10 seconds, 10 seconds.

We're where we should be. This is lecture number eight, Roman Catholicism in the 19th century. We're going to look at two things.

We're going to look at the growth of the Roman Catholic Church, and then we're going to look at the Americanization of the Roman Catholic Church, so, okay. Okay, so first of all, in terms of the Roman Catholic Church's growth, where should we start with the growth? Well, I'm going to start by giving three reasons for their growth and three reasons for their tremendous increase in American Christian history. Now, they did grow steadily, I will say.

By the time of the Revolutionary War, there were just a small group of Roman Catholics. It's estimated that at the time of the Revolutionary War, there were only about 35,000 Roman Catholics, concentrated, of course, in places like Maryland and Pennsylvania Middle Colonies. It's estimated that by about 1860, there were over three million Roman Catholics.

Now, that is tremendous growth within a period of those few years, so there was growth. Okay, now, what are the reasons for the Catholic growth that took place? All of them are reasons for immigration. Okay, the number one reason for the growth of Roman Catholicism in America was that in the 1830s, 1840s, and 1850s in Ireland, there was a potato famine, and thousands and thousands of people were dying as a result of the potato famine.

When we take our second walk in Boston, we're going to go by the statues that represent the potato famine in Ireland. It was an absolute disaster for the people of Ireland. What happened as a result of the potato famine? A lot of Irish found refuge here in America, and it's very interesting, in terms of local history, that a lot of them found refuge in Boston.

Boston, there were already some Irish Catholics in Boston. Irish Catholics came over in great numbers, so the potato famine really wreaked havoc there and caused people to come over here. Secondly, we've talked about the influx of Germans, places where I've mentioned just one example today of a fellow founder of the Dunkers, but the influx of Germans.

Well, among that influx of Germans in Pennsylvania, there were many Roman Catholics from German backgrounds, and so that's a second reason for the tremendous growth. The third reason for the growth was this land became a place where religious orders wanted to establish their places, their convents, their homes, their houses, and so forth. One of the orders that came over in great numbers was the Jesuits, and the Jesuits in America became part of the educational fabric in America of Roman Catholic educational life, but the orders found, some of the orders, both women's orders, men's orders, found a place where they could really flourish here in the colonies, so they started coming over.

Yeah, Carter. The Jesuits in America? No, no, right, yep, nope, just in general, right? So those are three reasons why they grew in America.

Okay, now that they have come to America and are growing so rapidly, they encounter two problems. So, we do want to mention those two problems that the Roman Catholic Church encountered when they came over in such great numbers. Okay, this is still under growth of the Roman Catholic Church.

Okay, the first problem was a problem called the problem of trusteeship, the problem of trusteeship, the problem of trustees running local Roman Catholic churches. Now, that was a problem. Why did that problem come up? That problem came up because there were so many, thousands, tens of thousands, hundreds of thousands of Roman Catholics coming over here that they didn't have priests to be able to keep up to minister to all of these people.

So, it really kind of got out of hand. They were trying to. You have all these immigrants coming over, and they're trying to build churches to take care of these immigrants, but they don't have priests to run the churches and minister in the churches. So, lay trustees started to take over these Roman Catholic churches.

So, laymen start to take over the Roman Catholic churches as trustees. They're kind of in charge of the churches. Well, as a matter of fact, when they came over and started to take over the churches, they kind of liked that.

They kind of liked that power. So, they eventually wanted to be able to hire and fire priests. So, let's, you know, we're lay trustees.

We've been running the show here. Now you're sending over more priests. Well, we want to have a word in who's going to come to our church.

And if we don't like the priest, we want to have a word about getting rid of this person from our church. Well, that is in contradiction to the hierarchical nature of the Roman Catholic church. That is not how the Roman Catholic church works.

For quite a few years, there was real tension and battle between the trusteeship of Roman Catholic churches in America and the hierarchy of the Roman Catholic churches in America. Now, finally, long story short, the Roman Catholic church finally got a handle on this and put the churches back into the hands of the priesthood. It may have laid representatives to help to say what's going to go on in the church, but you're not going to be hiring and firing Roman Catholic priests.

That's not going to be how this works. So, that kind of internal problem of trusteeship was problematic. And the Roman Catholic church had to get a handle on this before it could move forward in American life.

And you can see, by the way, how trusteeship would be so culturally appealing in American life, right? Because these Roman Catholics are voting. They've got the freedom to vote and the freedom to make choices in their cultural lives. Why shouldn't we be free in church life to make decisions and so forth and to run the church, right? You know, this seems to be an American thing to do.

So, okay. The chief external problem I just mentioned here, and then we'll pick this up on Monday. The chief external problem was a very strong anti-Catholic feeling in America by these Protestants who were here.

Okay, now the question we want to ask on Monday is, what form did that anti-Catholicism take that became a real external problem? And then we want to ask the question, how did the Roman Catholic church handle this? Okay, have a good weekend, and we'll see you on Monday.

This is Dr. Roger Green in his teaching on American Christianity. This is session 11 on The Second Great Awakening.