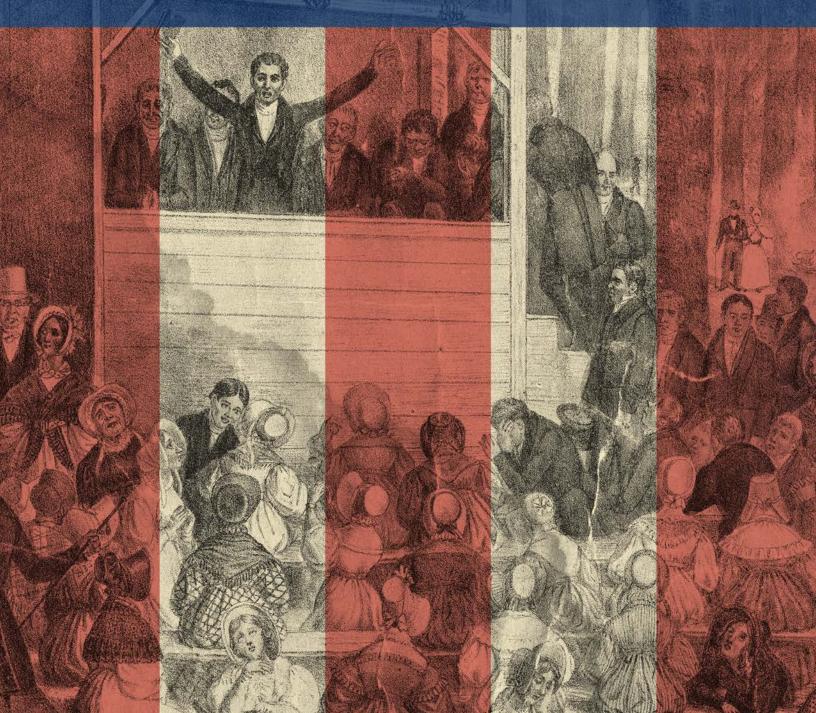
Thy Kingdom Come

American Evangelicalism from George Whitefield to Contemporary Politics

An Exhibition at Pitts Theology Library Curated by Brandon C. Wason, PhD, and Eric C. Moore, PhD



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DECEMBER 16, 2019 – MARCH 20, 2020

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PREFACE 4

INTRODUCTION 6

SECTION 1. GEORGE WHITEFIELD AND THE GREAT AWAKENING 8 George Whitefield — The Grand Itinerant 8 The Great Awakening 17 George Whitefield and Field Preaching 24 George Whitefield and Colonial Georgia 28 Jonathan Edwards 32 George Whitefield and Benjamin Franklin 40 George Whitefield Memorialized 44

SECTION 2. FROM THE SECOND GREAT AWAKENING TO THE GILDED AGE 48 Second Great Awakening 48 Camp Meetings 57 Evangelism in the Gilded Age 63

SECTION 3. TOPICS IN EVANGELICALISM 70 Christian Fundamentalism in America 70 Evangelical Responses to Science 78 Scripture and Inerrancy 86 The Temperance Movement 90 Conversion and Experience 94 Eschatology 102 Assessments of Contemporary Evangelicalism 110

- SECTION 4. BILLY GRAHAM AMERICA'S PASTOR 118 Billy Graham in America 118 Billy Graham in Eastern Europe 124
- SECTION 5. EVANGELICALISM AND POLITICS 128 A Christian Nation? 128 The Rise of the Religious Right 137 Contemporary Politics 143

ADDITIONAL RESOURCES 154

PREFACE

Every four years we are reminded by the media that evangelicals make up an important voting bloc in the United States. Yet it is often merely the political leaning of evangelicals that captures the media's attentions. Our intention for the *Thy Kingdom Come* exhibition is to portray evangelicalism through a wider lens that includes historical, social, theological, and political concerns, thus countering the prevailing narrative in the media. Though politics does play a large role in what describes evangelicalism today, it's only part of a larger story which this exhibition sets out to tell.

This exhibition would not have been possible without the support of Pitts Theology Library's exceptional staff. In numerous ways, Bo Adams, Director of Pitts Theology Library, has been supportive of this exhibition from its inception. Anne Marie McLean provided design work, created the catalog, oversaw various logistics and helped in countless other ways. Debra Madera photographed the gallery and all of the items featured in this catalog. Julie Newton, conservator at Robert W. Woodruff Library, created book supports and helped with the installation.



While the exhibition draws primarily on the collections of Pitts Theology Library, we are indebted to a number of institutions who loaned physical items or provided surrogates to make this exhibition better. Special thanks go to Courtney Chartier, Head of Research Services at the Stuart A. Rose Manuscript, Archives, and Rare Book Library, Emory University, for loaning a number of key items to the exhibition. We are equally grateful for individuals from various institutions that provided surrogates, including: Lolana Thompson, Archivist, Turpin Library, Dallas Theological Seminary; Robert A. McInnes, Research and Archives Services Librarian, Montgomery Library, Westminster Seminary; Erin Beasley, Digital Image Rights and Reproduction Specialist, National Portrait Gallery, Smithsonian; and Brian Shetler, Head of Special Collections, University Archives, and Methodist Librarian, Drew University Library. We would also like to thank other institutions and individuals whose open licenses have allowed us to use their content; these materials are credited when shown.

Lastly, the curators would like to thank the General Society of Colonial Wars, which has provided financial assistance to the exhibition.

Brandon C. Wason, PhD Eric C. Moore, PhD

INTRODUCTION

"Hasten, O LORD, that blessed Time, and let thy Kingdom come!"

These are the words that George Whitefield penned upon seeing the Savannah River in America for the first time. Originally from Gloucester, England, George Whitefield became a household name in the American colonies. Whitefield earned the title the Grand Itinerant for his eloquent sermons, which drew large crowds throughout the colonies. His role in the Great Awakening and the impact he had on the shaping of America's religious landscape makes him one of the founders of American evangelicalism.

The exhibition begins with Whitefield and the Great Awakening in the eighteenth-century and traces evangelicalism through the 250 years following Whitefield's death, while contextualizing the history,



beliefs, and diversity of the evangelical movement. Evangelicalism is characterized by a highly participatory expression of religion conveyed through personal conversion, revival, fundamental beliefs, and strong convictions about God and nation. However, defining evangelicalism is fraught with obstacles due to historical shifts in the movement and the different methodologies used to produce those definitions. The curators of this exhibition have problematized monolithic portrayals of evangelicalism in the media in order to demonstrate the significant role this movement has played within the broader American culture.

SECTION 1. GEORGE WHITEFIELD AND THE GREAT AWAKENING

GEORGE WHITEFIELD — THE GRAND ITINERANT

George Whitefield is best remembered for his powerful preaching and successful evangelistic ministry which engendered revivals throughout the British colonies in the eighteenth century. While a student at Pembroke College, Oxford University, Whitefield was a member of the Holy Club with John and Charles Wesley. In 1738, he traveled to America for the first time in order to replace John Wesley as the minister in colonial Savannah, Georgia. In all, Whitefield made seven transatlantic voyages between England and the colonies during his evangelistic career. Whitefield did not have his own church, and he was often unwelcomed at other established churches, and so he often preached in public places or open fields. His colonial ministry brought him as far as Georgia in the south and Maine in the north. While Whitefield never established his own church, he is often considered the father of a rich evangelical tradition in America.

GEORGE WHITEFIELD (1714–1770) — BUST, UNDATED

This Staffordshire ceramic bust depicts George Whitefield in a clerical gown with Geneva tabs. The bust was designed by Enoch Wood (1759–1840), an English potter and sculptor. This copy, made from Wood's original mold, dates to around 1800.

Pitts Theology Library RG 020-3

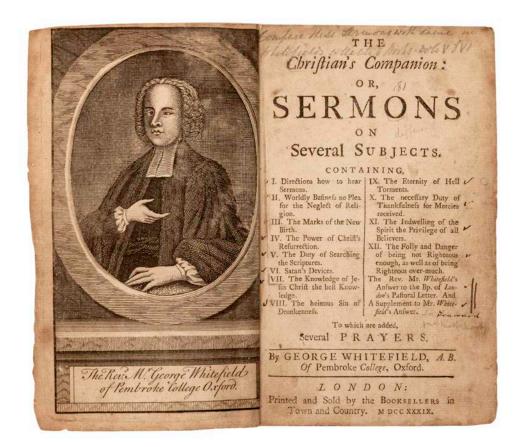


GEORGE WHITEFIELD (1714–1770) – THE CHRISTIAN'S COMPANION, 1739 The Christian's companion, or, Sermons on several subjects ... To which Are Added, Several Prayers. / by George Whitefield. London: Printed and sold by the booksellers in town and country, 1739.

120, 221-244 [i.e. 121-144], 145-335, 1 unnumbered page; 18 cm.

The Christian's Companion was an early compendium of Whitefield's works, including sermons, prayers, and a public letter to the Bishop of London. The first sermon presented cautions and directions for hearing sermons with profit and advantage. Other topics include "The Heinous Sin of Drunkenness" and "The Indwelling of the Spirit, The Common Privilege of all Believers." The volume also includes an early example of a sinner's prayer: "A Prayer for One Desiring to Be Awakened to an Experience of the New Birth." The frontispiece shows a young George Whitefield, newly ordained as a priest earlier in the same year.

Pitts Theology Library 1739 WHIT V

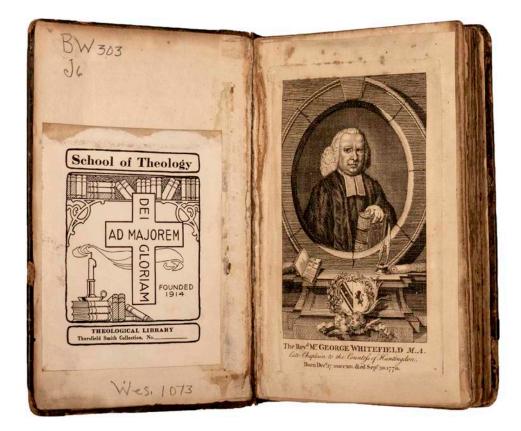


GEORGE WHITEFIELD (1714–1770) — JOURNALS, 1737-1741 A journal of a voyage from London to Savannah in Georgia: In Two Parts. Part I. From London to Gibraltar. Part II. From Gibraltar to Savannah / by George Whitefield. London: Strahan, 1743.

2 unnumbered pages, 58 pages; 21 cm.

George Whitefield's *Journals* remain the best source of information about the early period of the evangelist's wide-ranging itinerant career. Yet the *Journals*, which were published in a series of seven distinct publications, were not simply informational. Whitefield took advantage of their popularity as a means to further promote his ministry and experiences. And because Whitefield's *Journals* were read by his intended audience of sympathizers, he did not care that they also produced fodder for his critics: "If any of GOD's Children receive the least Consolation from my Experiences, Let almost, formal Christians be offended, and the Scoffers of these last Days mock on."

Pitts Theology Library 1743 WHIT



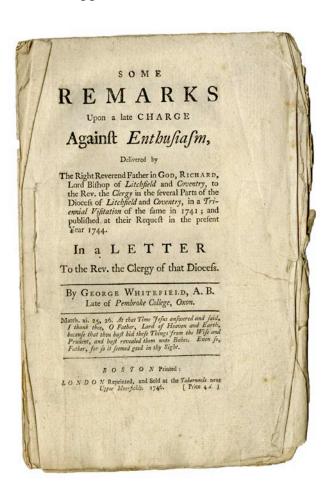
GEORGE WHITEFIELD (1714–1770) — SOME REMARKS UPON A LATE CHARGE AGAINST ENTHUSIASM, 1746

Some Remarks upon a Late Charge against Enthusiasm: Delivered by the Right Reverend Father in God, Richard, Lord Bishop of Litchfield and Coventry, To the Rev. the Clergy in the Several Parts of the Diocess of Litchfield and Coventry, In a Triennial Visitation of the Same in 174l, And Published at their Request in the Present Year 1744: In a Letter to the Rev. the Clergy of that Diocess. / by George Whitefield. London: Sold at the Tabernacle near Upper Moorfields, 1746.

35 pages, 1 unnumbered pages; 20 cm.

Whitefield and his associates were often criticized for religious enthusiasm (i.e., falsely pretending to have an emotional response to the Spirit). In this pamphlet, Whitefield responds to the criticism put forward by Bishop Richard Smalbroke (1672-1749), who argued that the indwelling of the Spirit and its extraordinary gifts ended in the apostolic and primitive period of the church. Whitefield addresses not only Bishop Smalbroke, but all the clergy in his diocese in his response, arguing that Scripture indeed shows that the Spirit is for the present age and that Scripture also proves that these clergy are betrayers of the church they pretend to defend!

Pitts Theology Library 1746 WHIT C



GEORGE WHITEFIELD (1714-1770) — LETTER TO ELEAZAR WHEELOCK, 1764

In this April 1764 letter, Whitefield writes to his friend, Eleazar Wheelock (1711– 1779), the Congregationalist pastor and later founder of Dartmouth College. Whitefield informs Wheelock of his declining health, which prevented him from preaching at York and from visiting Wheelock. He also highlights his recent successes in New England, specifically Newbury, Ipswich, and Portsmouth, where, he states, "there is really a great awakening in those parts." In the postscript, Whitefield mentions an enclosed catalogue of puritanical books, which he intended to donate to Harvard College Library after that institution suffered a devastating fire in the January prior.

Pitts Theology Library MSS 453

My very V. Friend the of limiter return's upon me at Lety Repperties on I prove ted my preaching at york - Iwas peping by boston lowerts your parts, but my triends followedge put me ander a Gospel acrest - How long Ishell he detain I is best known to them who orders all things well - We had sweet reasons at him bury, Ipswich and fortomenth - There is really a great awakening in these parts - Got be present for what is being at hornrich - Thall on here vour to make the best up of all your hists

ANONYMOUS — CONDUCT AND DOCTRINE OF THE REVEREND MR. WHITEFIELD VINDICATED, 1739

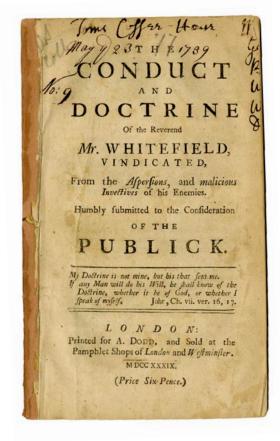
The conduct and doctrine of the Reverend Mr. Whitefield, vindicated, from the aspersions, and malicious invectives of his enemies. Humbly submitted to the Consideration of the Publick, London: Printed for A. Dodd, and sold at the pamphlet shops of London and Westminster, 1739.

36 pages; 20 cm.

The author of this pamphlet addresses the criticisms that Anglican clergy waged against Whitefield's field preaching. These "debauched" clergy were displeased by Whitefield's encroaching on their ministerial territories and so "inveigh against

him, revile and ridicule him; and, as far as they can, persecute him." The pamphlet's author paints an entirely laudatory portrait of Whitefield, the excellent itinerant, who is humble, Spirit-filled, and only out to promote the salvation of souls. The end of the pamphlet includes two hymns, including one of the earliest published hymns by Charles Wesley: "Meet and Right It Is to Sing."

Pitts Theology Library 1739 COND



ANNE DUTTON (1692–1765) — LETTERS ON SPIRITUAL SUBJECTS TO GEORGE WHITEFIELD, 1745

Letters on Spiritual Subjects, and Divers Occasions: Sent to the Reverend Mr. George Whitefield, and Others of His Friends and Acquaintance: To which is Added, A Letter on the Being and Working of Sin ... As also, A Letter on the Duty and Privilege of a Believer. / By One who has tasted that the Lord is gracious. London: Printed by J. Hart ... and sold by J. Lewis ... and E. Gardner, 1745.

48+ pages [Imperfect: all after p. 48 wanting]; 18 cm.

The author of this anonymous collection of letters written to George Whitefield is Anne Dutton, a Calvinistic Baptist who wrote extensively on theological topics and corresponded with other prominent religious figures such as John Wesley (1703-1791), Selina Hastings (1707-1791), and Philip Doddridge (1702-1751). Dutton's voice is of particular significance as a woman writing in a theological sphere dominated by men. The six letters to Whitefield in this work are almost completely devoid of personal detail. Rather they take the form of spiritual encouragement couched in biblical language with a little theology peppered in. Ultimately, they demonstrate the great esteem she had for Whitefield's ministry.

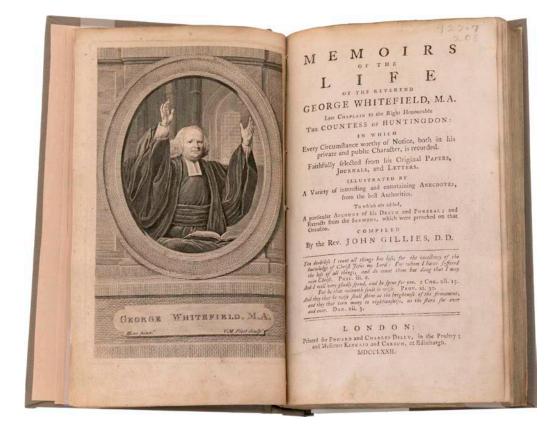
Pitts Theology Library 1745 ONE



Mrs. Anne Dutton. Engraving by Thomas B. Welch, undated. Pitts Theology Library 1834 MEMO



SECTION 1. GEORGE WHITEFIELD AND THE GREAT AWAKENING



JOHN GILLIES (1712–1796) — MEMOIRS OF THE LIFE OF WHITEFIELD, 1772 Memoirs of the Life of the Reverend George Whitefield: M. A. Late Chaplain to the Right Honourable the Countess of Huntingdon ... Faithfully Selected from His Original Papers, Journals, and Letters ... To which are Added, A Particular Account of His Death. / Compiled by the Rev. John Gillies. London: Printed for Edward and Charles Dilly ... and Messieurs Kincaid and Creech, 1772.

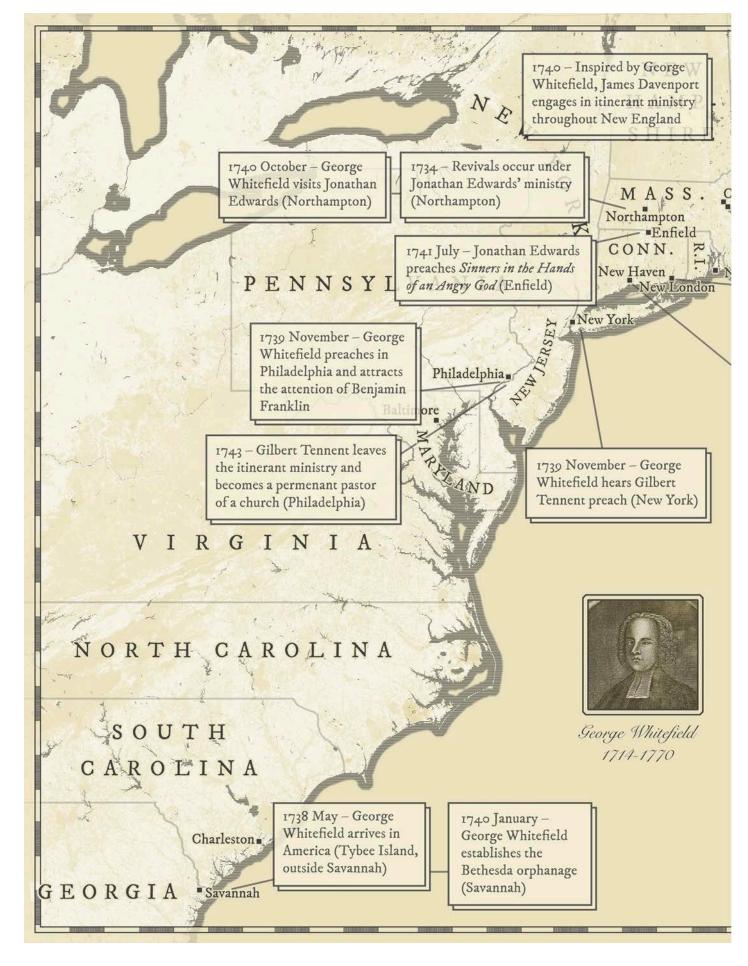
xvi, 357, 3 unnumbered pages: illustrations (portrait); 22 cm.

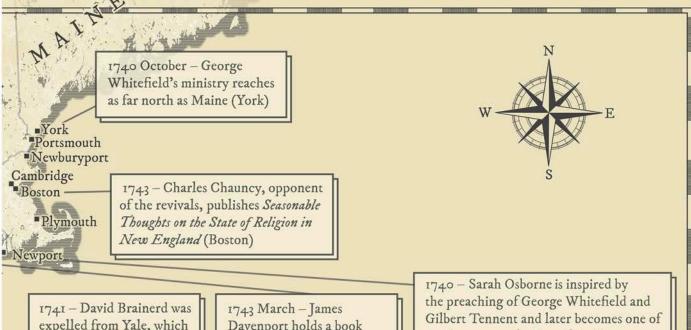
In this work, John Gillies, a minister in the Church of Scotland, set out to present an account of George Whitefield's life from his birth to his death by compiling together material from Whitefield's journals, letters, and papers. The narrative is relatively thin and reads more like a gathering of sources than a modern biography, which was rectified in 1811 with the publication of Aaron C. Seymour's (1789– 1870) enlarged edition. On the frontispiece of this volume is a line engraving of George Whitefield by Victor Marie Picot (1744-1805), which was based on the portrait by Nathaniel Hone (1718–1784).

Pitts Theology Library 1772 GILL

THE GREAT AWAKENING

The Great Awakening was a prolonged series of revivals during the 1730s and 1740s which profoundly (re)shaped the religious landscape in America. Prominent forces in the revival movement such as Jonathan Edwards (1703–1758) and George Whitefield (1714–1770) still embraced Calvinist theology, yet their preaching—and that of associates like Gilbert Tennent (1703–1764)—stirred up intense new feelings among audiences. Many, like Sarah Osborne (1714–1796), saw their lives transformed by revivalist preaching. At the same time, not all approved of the new itinerant preachers and the religious "enthusiasm" they promoted. These divisions of opinion about the Great Awakening were manifest both in clerical publications (see *The Testimony and Advice of an Assembly*) and in newspaper reports throughout the colonies.





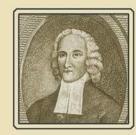
expelled from Yale, which eventually led him to missionary work among Native Americans (New Haven)

Davenport holds a book burning and burns his pants. He later claims to have been demon possessed (New London)

the first women leaders of the Great Awakening (Newport)



Gilbert Tennent 1703-1764



Jonathan Edwards 1703-1758

THE GREAT AWAKENING IN AMERICA

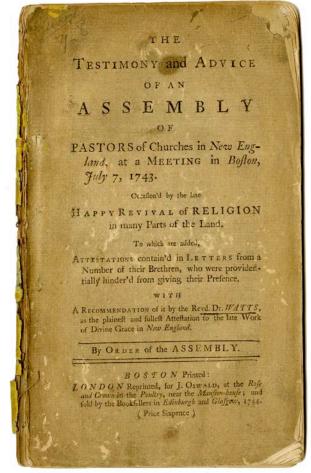
17305-17405

THE TESTIMONY AND ADVICE OF AN ASSEMBLY OF PASTORS OF CHURCHES IN NEW ENGLAND, 1744

The Testimony and Advice of an Assembly of Pastors of Churches in New England, at a Meeting in Boston, July 7, 1743, ocassion'd by the late Happy Revival of Religion in many Parts of the Land. To which are added Attestations contain'd in Letters from a Number of their Brethren, who were providentially hinder'd from giving their Presence. With A Recommendation of it by the Revd. Dr. Watts, as the plainest and fullest Attestation to the late Work of Divine Grace in New England / Boston; Reprinted London: J. Oswald, 1744.

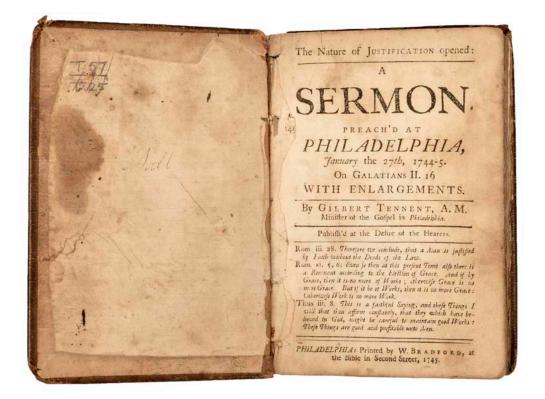
4 unnumbered pages, 44 pages; 21 cm.

The whirlwind of revivals sweeping the British colonies in the 1730s and 1740s, collectively known as the Great Awakening, divided



opinion—especially among the established clergy. Some saw in them a powerful manifestation of God's presence. Others registered misgivings at their upending of ecclesiastical norms. Such is this pamphlet's background. The assembled pastors who contributed to its substance were responding to declarations produced by another meeting of New England clergymen, two months earlier, which opposed itinerant ministers and lay preachers. In offering support for the revivals, the present pamphlet provides formidable justification: the number of converts won.

Pitts Theology Library 1744 ASSE



GILBERT TENNENT (1703–1764) — THE NATURE OF JUSTIFICATION OPENED, 1745

The Nature of Justification Opened: A Sermon Preach'd at Philadelphia, January the 27th, 1744–5. On Galatians II. 16 with enlargements. / by Gilbert Tennent. Philadelphia: W. Bradford, 1745.

358, 2 unnumbered pages; 15 cm.

Gilbert Tennent was a prominent revivalist minister during the Great Awakening. He began his ministry as a pastor in New Brunswick, New Jersey. However, itinerant preaching—often in partnership with George Whitefield (1714–1770) extended Tennent's influence across the middle colonies. A stress on personal conversion marked his theology. Indeed, in a sermon published by Benjamin Franklin, Tennent attacked ministers who opposed revivalist enthusiasm. This public challenge exacerbated divisions within the Presbyterian Synod. But later, as the pastor of Second Presbyterian Church in Philadelphia, Tennent would help heal such divisions and put his itinerant preaching days behind him.

Pitts Theology Library 1745 TENN

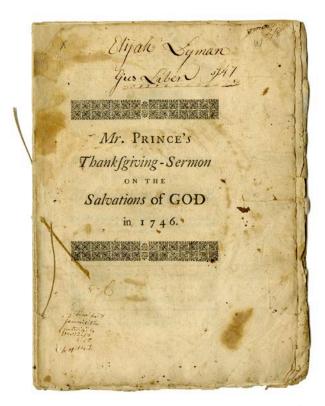
SECTION 1. GEORGE WHITEFIELD AND THE GREAT AWAKENING

THOMAS PRINCE (1687–1758) — THE SALVATIONS OF GOD IN 1746, 1746 The Salvations of God in 1746. In Part set forth At the South Church in Boston, Nov. 27, 1746. Being the Day of the Anniversary Thanksgiving in the Province of the Massachusetts Bay in N.E. Wherein The most remarkable Salvations of the Year past, both in Europe and North-America, as far as they are come to our Knowledge, are briefly considered. / by Thomas Prince. Boston: printed for D. Henchman in Cornhil, 1746.

35 pages; 20 cm.

Thomas Prince, the author of this Thanksgiving sermon, was pastor of South Church in Boston. Educated at Harvard, he wrote, among other works, a *Chronological History of New England*. The present work illustrates his typological interpretation of history, whereby Old Testament texts like Exodus 14:13 ("Stand still, and see the Salvation of the Lord") find their antitype in contemporary events. Prince supported the Great Awakening, mixing with revivalist leaders like Jonathan Edwards and George Whitefield and earning common opponents such as Charles Chauncy. In his pro-revivalist newspaper, *Christian History*, Prince employed his acumen to articulate a historical framework for the Great Awakening.

Pitts Theology Library 1746 PRIN



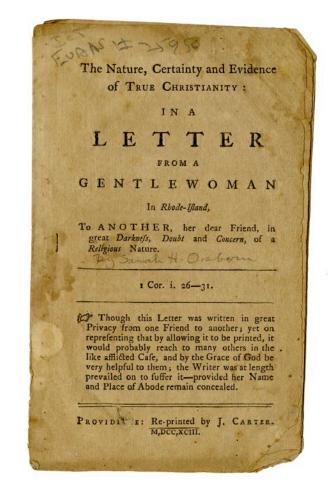


SARAH OSBORNE (1714–1796) – THE NATURE, CERTAINTY AND OF TRUE CHRISTIANITY, 1793

The Nature, Certainty and Evidence of True Christianity: In a Letter from a Gentlewoman in Rhode-Island, to another, her dear friend, in great Darkness, Doubt and Concern, of a Religious Nature. / by Sarah Osborne. Providence, RI: J. Carter, 1793.

15 pages; 19 cm.

This is a copy of a letter written by Sarah Osborne to a friend in 1753, which was then printed for the first time in 1755. Osborne was a leading evangelist in Newport, Rhode Island, in the aftermath of the Great Awakening. She was inspired by the preaching of George Whitfield and Gilbert

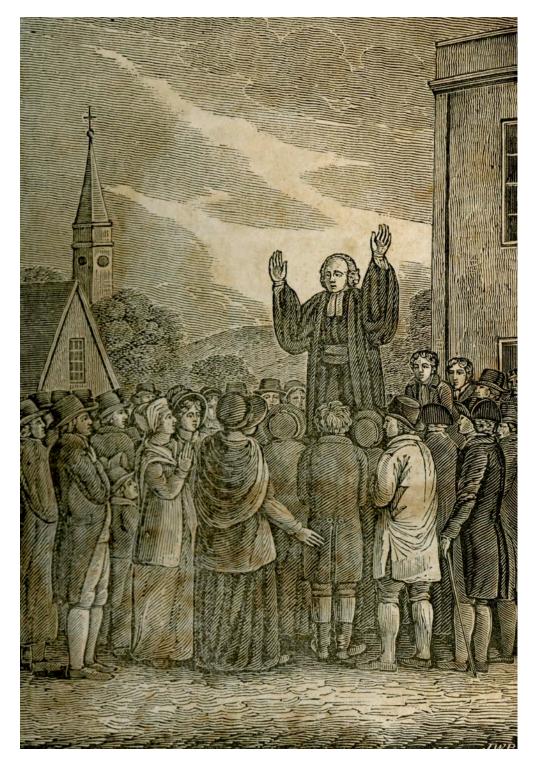


Tennent to employ her life—one of constant suffering—in the service of others. Her memoir, diaries, and letters (such as this one) reveal a sensibility to the hand of God upon her life. Osborne is especially notable for her outreach to black freedmen and slaves in Newport.

Pitts Theology Library 1793 OSBO

GEORGE WHITEFIELD & FIELD PREACHING

George Whitefield's preaching attracted crowds of people from various denominations, and his popularity was unmatched among itinerant preachers both in England and in the colonies. When he preached in churches, the buildings were bursting at the seams with people and many were turned away. Whitefield describes preaching in Bristol where "the People hung upon the Rails of the Organ-Loft, climbed upon the Leads [roof] of the Church, and made the Church itself so hot with their Breath, that the Steam would fall from the Pillars like Drops of Rain." Ministers began denying Whitefield access to their churches because the crowds pushed out the regular parishioners. Whitefield was critical of the clergy who did not promote spiritual New-Birth and who disliked Whitefield's association with Dissenters. This led Whitefield to take his preaching to the open fields, which only made his sermons more accessible to larger crowds thus growing his celebrity status.



Engraving of George Whitefield field preaching by John Warner Barber. Published in John Gillies, *Memoirs of Rev. George Whitefield* (Middletown, Conn.; Hunt and Noyes, 1836). Pitts Theology Library 1836 GILL B.

SECTION 1. GEORGE WHITEFIELD AND THE GREAT AWAKENING

GEORGE WHITEFIELD (1714-1770) — LETTER TO BISHOP MARTIN BENSON, JULY 2, 1739

On January 14, 1739, Bishop Martin Benson (1689-1752) ordained Whitefield as a priest for work in Georgia. While he was in England raising funds for the Georgia orphanage, Whitefield's preaching offended Anglican clergy who subsequently closed their doors to him. Thus, he preached to large crowds in the fields. Whitefield received word that his preaching in the fields secretly displeased Bishop Benson, and so he penned this letter defending his actions. Open-air preaching and itinerancy would later define Whitefield's ministry.

Pitts Theology Library MSS 453

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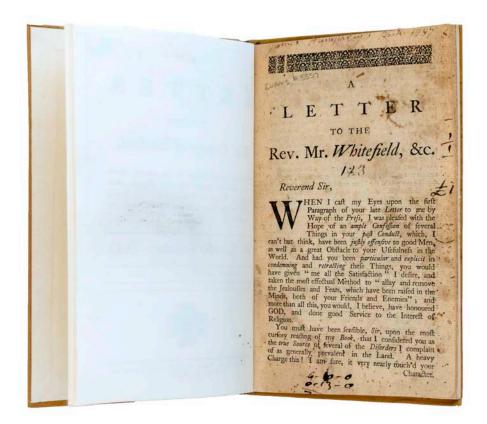
CHARLES CHAUNCY (1705-1787) — A LETTER TO THE REVEREND MR. GEORGE WHITEFIELD, 1745

A letter to the Reverend Mr. George Whitefield, vindicating certain passages he has excepted against, in a late Book entitled, Seasonable thoughts on the state of religion in New-England, Boston: Printed by Rogers and Fowle, for S. Eliot in Cornhill, 1745.

39 pages; 20 cm.

Charles Chauncy was a Congregationalist minister and vociferous opponent of the eighteenth-century revivals associated with George Whitefield and Jonathan Edwards. In this work, Chauncy took issue with Whitefield's itinerant ministry, which he argued had no warrant in either Scripture or reason. Chauncy saw no defensible rationale for the need of an itinerant preacher in an area where the Gospel was already preached by qualified ministers. Rather, he argued, itinerancy breaks down church order and produces "Envy, and Strife, and Schism, and an undue Preference of one Minister to another to the great Hindrance of the Gospel."

Pitts Theology Library 1745 CHAU



GEORGE WHITEFIELD & COLONIAL GEORGIA

George Whitefield arrived in colonial Savannah in 1738, taking over for the ministerial position that John Wesley vacated the year prior. Wesley's Georgia ministry was fraught with failure, but Whitefield seemed to get along with the inhabitants of Savannah. After a short six months, Whitefield returned to England for his ordination in 1739. While in England, Whitefield raised funds for the Bethesda Orphanage, which he built when he returned to Savannah in 1740. Though Whitefield would return to Georgia, he did not settle in Savannah and remained an itinerant minister.

GEORGE WHITEFIELD (1714–1770) — THE ETERNITY OF HELL TORMENTS, 1738

The Eternity of Hell Torments: A Sermon Preached at Savannah in Georgia. London: Printed for James Hutton, 1738.

viii, 23, 1 unnumbered page; 20 cm (8vo).

George Whitefield preached this sermon while ministering to the people of Savannah. The sermon features a fire-and-brimstone style common during the Great Awakening and focuses on the everlasting duration of Hell to motivate "self-deluded sinners" and "Christians of a lukewarm, Laodicean spirit" towards

repentance. The subject of hell's eternality was vital to Whitefield's theology. He described in his journal a discussion he had with one of the congregants in Savannah who questioned the eternal torments of hell. This man, instead, advocated for the view that sinners were annihilated after judgment. Whitefield's response was to deny him the sacrament of communion, which the man found to be "uncharitable."

Pitts Theology Library 1738 WHIT

Jom toffe THE ETER HELL TORMENTS. A SERMON preached at Savannals in Georgia.

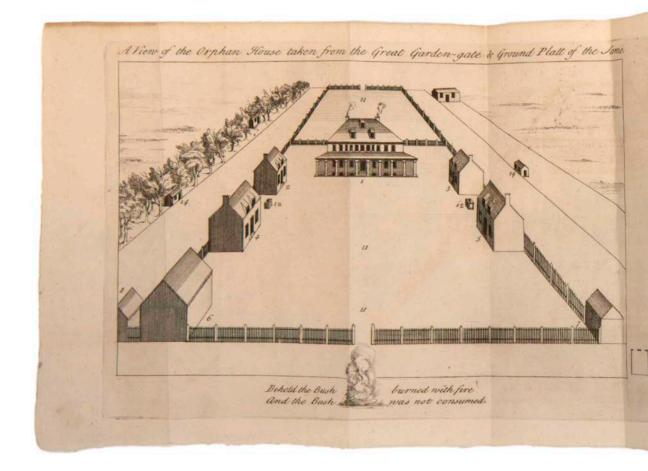
SECTION 1. GEORGE WHITEFIELD AND THE GREAT AWAKENING

GEORGE WHITEFIELD (1714–1770) — AN ACCOUNT OF THE MONEY RECEIVED AND DISBURSED, 1741

An account of money received and disbursed for the orphan-house in Georgia. / by George Whitefield. London: Printed by W. Strahan for T. Cooper at the Globe in Pater-noster-row, and sold by R. Hett at the Bible and Crown in the Poultry, 1741.

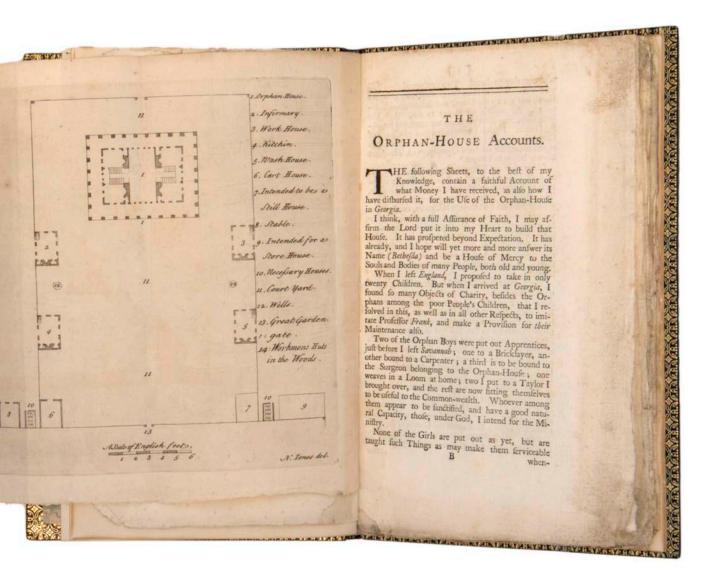
2 unnumbered pages, 45, 1 unnumbered page, 1 unnumbered folded leaf of plates : 1 plan ; 20 cm (8vo).

During his first visit to Savannah in the summer of 1738, Whitefield was moved by the plight of Georgia's orphans who needed a home for provisions, education, and religious instruction. He raised money in England and, in 1740, founded



the Bethesda orphanage on 500 acres south of Savannah. Bethesda, which is still in operation today as a boarding school for boys, would be a large part of Whitefield's Georgia legacy. This legacy, however, is marred by his advocacy of slavery. Colonial Georgia initially outlawed the practice of slavery, but Whitefield wanted to employ slave labor at Bethesda to generate funds for the orphanage. The trustees of Georgia capitulated and slave labor was introduced to the Georgia colony.

Stuart A. Rose Manuscripts, Archives, and Rare Book Library F294 .S2 W4 CANDLER



JONATHAN EDWARDS

Jonathan Edwards (1703–1758) was a critical early participant in the revivals of the 1730s and 1740s collectively known as the Great Awakening. A Congregationalist pastor in Northampton, Massachusetts, Edwards presided over revivals in his own church and supported the itinerant preaching of figures like George Whitefield (1714–1770). While Edwards' Calvinist preaching was sometimes harsh in content (see *Sinners in the Hands of an Angry God*), it was measured in delivery. Yet during the revival period, it had a remarkable effect upon hearers, producing numerous conversions. What skeptics derided as "religious enthusiasm," Edwards defended as the work of God. Still, Edwards was much more than a revivalist. He promoted missionary work (see *The Life of David Brainerd*). And, he was an intellectual heavyweight, publishing books like *The Freedom of the Will and Religious Affections*. Edwards died shortly after becoming president of the College of New Jersey—later, Princeton University.

JONATHAN EDWARDS (1703-1758) — A FAITHFUL NARRATIVE OF THE SURPRISING WORK OF GOD, 1738

A Faithful Narrative of the Surprising Work of God in the Conversion of Many Hundred Souls in Northampton, and the Neighboring Towns and Villages of the County of Hampshire, in the Province of the Massachusetts-Bay in New England. In a Letter to the Reverend Dr. Benjamin Colman, of Boston. Published with a Large Preface by the Rev. Dr. Watts and Dr. Guyse of London: To Which a Shorter Is Added by Some of the Reverend Ministers of Boston. Together with an Attestation from Some of the Reverend Ministers of Hampshire. Third Edition. / by Jonathan Edwards. Boston: S. Kneeland & T. Green, 1738.

viii, v, 79 pages; 22 cm.

Pastor-theologian Jonathan Edwards was an early and key participant in the New England revivals that helped launch the Great Awakening. In this volume, Edwards reports on the "awakening" which began in his town of Northampton, Massachusetts. A preface by English ministers Isaac Watts and John Guyse endorses the genuineness of the work of God related in the book. The book originated as a letter from Edwards to Boston minister, Benjamin Colman. In his report, Edwards traces how the "shower of divine blessings" began, spread widely to other towns, and manifested itself among the potentially saved.

Pitts Theology Library 1738 EDWA:2

A Faithful NARRATIVE urprifing Work of GOD IN THE ONVERSION OF HUNDRED Souls in Northampton, and w Neighbouring Towns and Villages of " County of Hampfbire, in the Province ine Maffachufetts-Bay in New-England. In a LETTER to the Reverend BENJAMIN COLMAN, of Boston. m by the Reva Mr. EDWARDS, Minifter of Northampton, Nov. 6. 1736. and with a Large PREFACE by the Rev. WATTS and Dr. GUYSE of London : shich a Shorter is added by Some of the Reverend Minifters of BOSTON. Reverend Minifters of Hampfbire. The THIRD EDITION. 15' O N : N. E Primed&Sold by S. KNEELAND Gasswover against the Prifon in Queen-street. 1738.

SECTION 1. GEORGE WHITEFIELD AND THE GREAT AWAKENING

JONATHAN EDWARDS (1703-1758) — THOUGHTS CONCERNING THE PRESENT REVIVAL, 1745

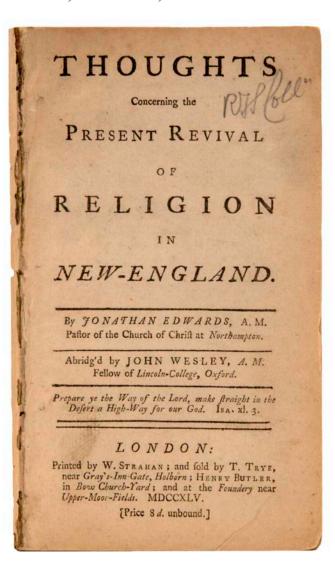
Thoughts Concerning the Present Revival of Religion in New England / by Jonathan Edwards. Abridg'd by John Wesley. London: Printed by W. Strahan, 1745.

124 pages; 18 cm.

Responses to the revivals of the Great Awakening were not uniformly positive. In the midst of the second wave of revivals in New England, which began in the early 1740s, Jonathan Edwards felt compelled to respond to common criticisms. This volume is a later version of the response he wrote in 1742. An English admirer, John Wesley, has abridged the original for effect. Edwards's work is both a defense and promotion of revivalism. Critics, he contends, focus too much on

how conversions occur rather than on the spiritual fruit they produce. All Christians are responsible for encouraging the work of God.

Pitts Theology Library 1745 EDWA



JONATHAN EDWARDS (1703–1758) — SINNERS IN THE HANDS OF AN ANGRY GOD, 1741

Sermons on Various Important Subjects. / by Jonathan Edwards. Pastor of the Church of Christ in Northampton. Boston: printed, Edinburgh: reprinted for M. Gray, 1785.

[6], vi [7]-408 pages; 18 cm (12mo).

Jonathan Edwards preached the sermon *Sinners in the Hands of an Angry God* during the revival outbreak of 1741. This sermon, which he preached in both Northampton, Massachusetts, and Enfield, Connecticut, is strident and possesses vivid imagery common among fire-and-brimstone sermons of the period. Edwards believed that fear of God precedes salvation. Famously, he likens sinners to a spider: "The God that holds you over the pit of hell, much as one holds a spider ... over the fire, abhors you...his wrath towards you burns like fire." *Sinners in the Hands of an Angry God* is included in this volume along with other revival sermons by Jonathan Edwards.

Pitts Theology Library 1785 EDWAR

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ways expoted to take soming upon them, being to	pleafure, his arbitrary will, reftrained by no obliga- tion, hindered by no manner of difficulty, any more than if nothing elfe but God's mere will had in the

SECTION 1. GEORGE WHITEFIELD AND THE GREAT AWAKENING

BOOKS FROM JONATHAN EDWARDS' LIBRARY

François Turrettini. Institutio theologiae elencticae, in qua status controversiae perspicue exponitur, praecipua orthodoxorum argumenta proponuntur & fontes solutionum aperiuntur Geneva: Samuel de Tournes, 1686.

3 volumes; 24 cm.

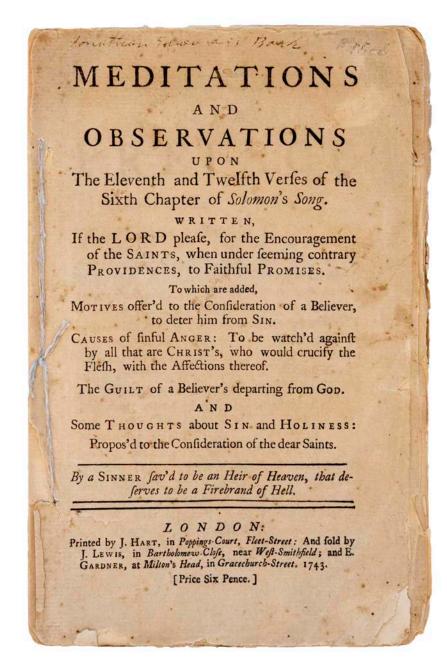
These two books were formerly owned by Jonathan Edwards, bearing his handwritten name. Together they demonstrate the theological circles in which Edwards participated. Francis Turretin (1623–1687) was a reformed theologian from Geneva. His three-volume *Institutio Theologiae Elencticae* (Institutes of Elenctic Theology) was widely influential. This set was later owned by the theologian and associate of Edwards, Samuel Hopkins (1721–1803), whose signature appears below Edwards'. The second work shown here contains Anne Dutton's (1692-1765) observations on parts of the Biblical book Song of Solomon. Dutton was a Calvinist Baptist who wrote theological treatises and conversed with major theologians of her day including John Wesley and George Whitefield.

Pitts Theology Library 1686 TURR V.1

INSTITVTIO THEOLOGIÆ ELENCTICÆ, IN QUA STATVS CONTROVERSIÆ PERSPICVE Edwards' Book 1751 exponitur, Przcipua ORTHODOXORUM ARGUMENTA proponuntur & vindicantur, & Fontes Solutionum aperiuntur. Mapkint's Book. 1783. Vicam Pheron's taller Windeyer 1864 Authore FRANCISCO TURRETTINO In Ecclefia & Academia GENEVENSI Poffore & S. S. Theologiz Professore. A Recognita & multi locu ancla: Cai accessi ORATIO DE VITA & OBITY AVTHORIS. Apud SAMVELEM DE TOVRNES. M. DC. LXXXVIII.

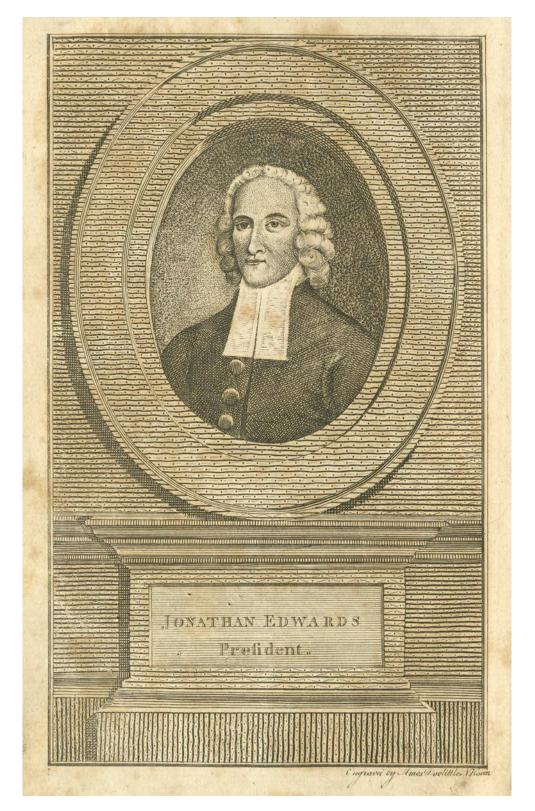
Anne Dutton, Meditations and observations upon the eleventh and twelfth verses of the sixth chapter of Solomon's song. London: Printed by J. Hart and sold by J. Lewis and E. Gardner, 1743. [See page 36]

iv, 5-64 pages; 19 cm.

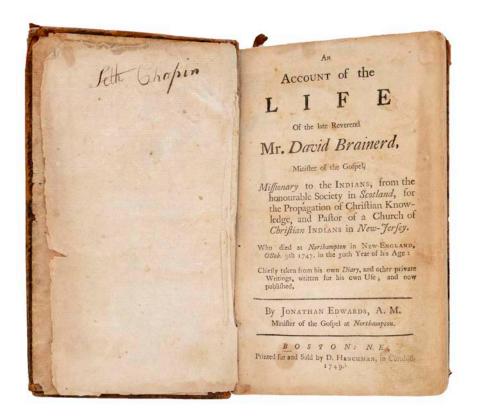


Pitts Theology Library 1743 DUTT, acquired in honor of Mary Lou Greenwood Boice.

SECTION 1. GEORGE WHITEFIELD AND THE GREAT AWAKENING



Portrait of Jonathan Edwards engraved by Amos Doolittle (1754–1832). Frontispiece to Joseph Bellamy, *The Millennium: Or the Thousand Years of Prosperity* (Elizabeth Town: Printed by Shepard Kollock, 1794).



JONATHAN EDWARDS (1703-1758) — THE LIFE OF DAVID BRAINERD, 1749 An Account of the Life of the late Reverend Mr. David Brainerd, Minister of the Gospel, Missionary to the Indians, from the honourable Society in Scotland, for the Propagation of Christian Knowledge, and Pastor of the Church of Christian Indians in New-Jersey. Boston: Printed and Sold by D. Henchman, 1749.

6 unnumbered pages, xii, 18 unnumbered pages, 316, 2 unnumbered pages; 20 cm.

David Brainerd (1718-1747) was a missionary and an associate of Jonathan Edwards. Brainerd's ministerial career was cut short because of an expulsion from Yale College. Instead of entering parish ministry, Brainerd dedicated his life to missionary work among Native Americans. He had a short missionary career that was met with some success, but a terrible illness forced him to leave the mission field in 1746. The following year he died of tuberculosis in the Edwards' home at the age of 29. Jonathan Edwards adapted Brainerd's diary into this printed book, which became an inspiration to many Christians, including John Wesley (1703-1791), who distributed it among Methodist communities in England.

Pitts Theology Library 1749 BRAI

GEORGE WHITEFIELD & BENJAMIN FRANKLIN

On Whitefield's second trip to America, he stayed most of the month of November, 1739, in Philadelphia. There he preached in churches, and, after they became less amenable to him, he preached outdoors, attracting large throngs of people from all different denominations. Whitefield also attracted the attention of Benjamin Franklin (1706-1790), who talks about Whitefield in his journal. At one of Whitefield's sermons, Franklin resolved not to give any money to Whitefield's cause, but he was so moved by the sermon he slowly decided to give more and more of his pocket's contents until he finally resolved to give all of it. Franklin also confirmed reports that Whitefield could preach to crowds as large as 25,000 people, when he measured the area in Philadelphia where Whitefield's sermon could be heard first hand. Franklin concluded that Whitefield's "loud and clear voice" could be heard by more than 30,000 people. Despite Whitefield's efforts, Franklin never became a convert and later described himself as deist.

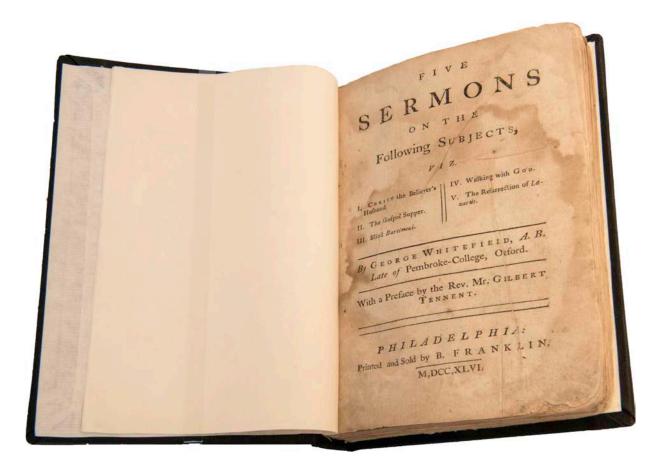
GEORGE WHITEFIELD (1714-1770) - FIVE SERMONS, 1746

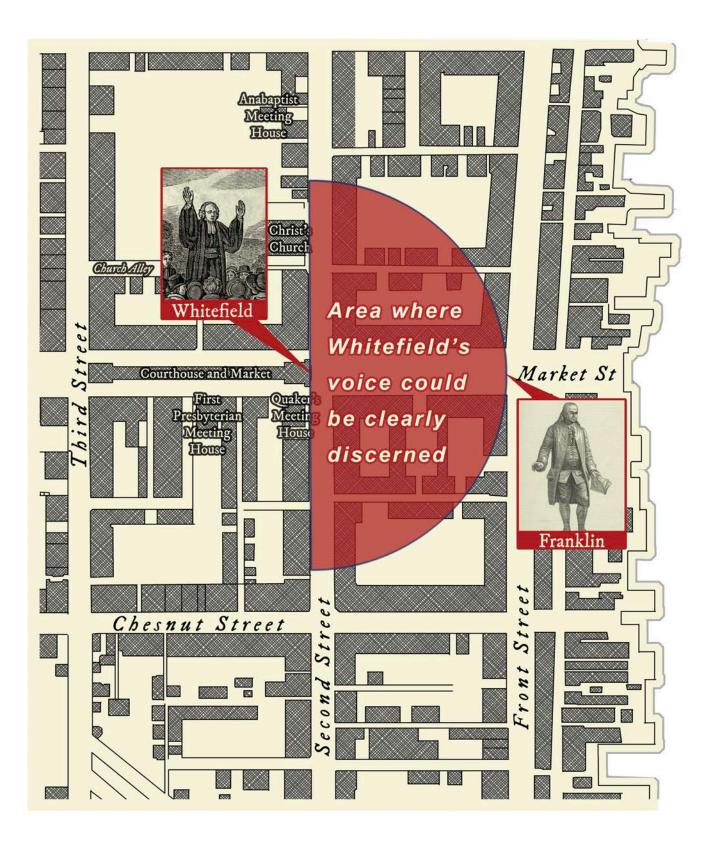
Five sermons on the following subjects: viz. I. Christ the believer's husband. II. The Gospel supper. III. Blind Bartimeus. IV. Walking with God. V. The resurrection of *Lazarus*. Philadelphia: Printed and sold by B. Franklin, 1746.

xii, 2 unnumbered pages, 169, 1 unnumbered page; 20 cm (8vo).

Benjamin Franklin (1705–1790) is often remembered for his political career and scientific endeavors, but he gained his initial success as a printer in Philadelphia. In addition to publishing the *Pennsylvania Gazette*, *Poor Richard's Almanac*, Franklin also printed other books and pamphlets including various works of George Whitefield. Presented here are a collection of five sermons by Whitefield printed by Franklin in 1746.

Stuart A. Rose Manuscripts, Archives, and Rare Book Library BX9178 .W5 F6





Calculating the Size of Whitefield's Audience

'e preach'd one Evening from the Top of the Court House Steps [in Philadelphia], which are in the middle of Market Street, and on the West Side of Second Street which crosses it at right angles. Both Streets were fill'd with his Hearers to a considerable Distance. Being among the hindmost in Market Street, I had the Curiosity to learn how far he could be heard, by retiring backwards down the Street towards the River; and I found his Voice distinct till I came near Front Street, when some Noise in that Street, obscur'd it. Imaging then a Semicricle, of which my Distance should be the Radius, and that it were fill'd with Auditors, to each of whom I allow'd two square feet, I computed that he might well be heard by more than Thirty Thousand. This reconcil'd me to the Newspaper Accounts of his having preach'd to 25,000 People in the Fields.

-Extracted from Benjamin Franklin's Journal

GEORGE WHITEFIELD MEMORIALIZED

George Whitefield's health had been in decline since the 1750s. On September 30, 1770, he died at the home of the Reverend Jonathan Parsons in Newburyport, Massachusetts. He was 55 years old. The body was interred at the Newburyport Presbyterian Church, a church he helped found. Whitefield's tomb became a pilgrimage site; at times, his coffin lid was opened by people seeking pieces of the famed preacher's clothing or remains as mementos. For instance, Drew University has a desiccated thumb said to have belonged to Whitefield. Others celebrated Whitefield's life in more conventional forms. Numerous sermons memorialized Whitefield, even one by John Wesley who had been Whitefield's close associate at Oxford. Phillis Wheatley lamented his death with an elegy that propelled her popularity in the colonies.

SECTION 1. GEORGE WHITEFIELD AND THE GREAT AWAKENING



Death of Reverend George Whitefield woodcut published by Ezekiel Russell & John Boyles, 1770. Image courtesy of John Carter Brown Library, Brown University. This woodcut accompanied the original broadside publication of Phillis Wheatley's *An Elegiac Poem on the Death of that Celebrated Divine and Eminent Servant of Jesus Christ, the Reverent and Learned George Whitefield.*



Photograph of George Whitefield's desiccated thumb. Courtesy of Drew University Special Collections.

PHILLIS WHEATLEY (1753–1784) — AN ELEGIAC POEM ON THE DEATH OF GEORGE WHITEFIELD, 1771

Heaven the Residence of the Saints: A sermon Occasioned by the Sudden and Much Lamented Death of the Rev. George Whitefield, A.M. Chaplain to the Right-Honourable the Countess of Huntington, Delivered at the Thursday Lecture at Boston, in America, Oct. by Ebenezer Pemberton ... To Which is Added, An Elegiac Poem on His Death by Phillis, a Negro Girl of Seventeen Years of Age, Belonging to Mr. J. Wheatley of Boston. Boston, printed; London, reprinted: For E. and C. Dilly, 1771



31, 1 unnumbered page ; 21 cm.

Phillis Wheatley was a poet and the first African American woman to publish a book. She was born in West Africa and sold into slavery at a young age. This elegiac poem was originally printed as a broadside. In the poem, Wheatley not only laments Whitefield's death, but praises his message and draws attention to his

particular ministry in America. Wheatley was only seventeen years old when she published this poem. It was her second published poem and was largely responsible for her popularity. This edition was printed with a sermon on Whitefield's death written by the Boston minister, Ebenezer Pemberton (1705–1777).

Pitts Theology Library 1771 PEMB

An ELEGIAC POEM he DEATH of that celebrated Divine, and e GEORGE WHITEFIELD. aplain to the RIGHT HONOURABLE Counters of HUNTINGTON, & PHILLIS f Seventeen Years of Age, belonging J. WHEATLEY of Bolton : Nine Years in this Country from d/r HALL happy Saint on thy immortal Throne To thee Complaints of Grievance are unkno We hear no more the Mufic of thy Tongue ; ated Auditories ceafe to the Thy Leffons in unequali'd Accents flow'd; While emulation in each Bofom glow'd. Thou didft, in Strains of Eloquence refin'd, Inflame the Soul and captivate the Mind, Unhappy we, the fetting Sun deplore, Which once was folendid, but it fhines n He leaves this Earth for Heaven's unmeafar'd Heig And Worlds anknown receive Him from our Sight There WHITEFIELD wings with rapid Courfe his W And fails to Zion thro' valt Seas of Day.

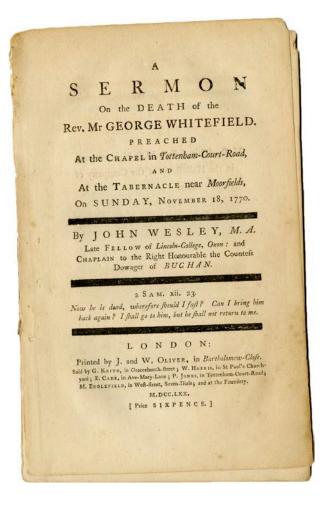
SECTION 1. GEORGE WHITEFIELD AND THE GREAT AWAKENING

JOHN WESLEY (1703–1791) — A SERMON ON THE DEATH OF GEORGE WHITEFIELD, 1770

A sermon on the death of the Rev. Mr. George Whitefield: Preached at the chapel in Tottenham-court-road, and at the tabernacle near Moorfields, on Sunday, November 18, 1770. London: Printed by J. and W. Oliver ... sold by G. Keith ... W. Harris; 1770

32 pages; 21cm.

John Wesley and George Whitefield had a challenging relationship. They ministered together in the Oxford Holy Club where Methodism began. In 1739, Whitefield entrusted his followers to John Wesley. Yet Whitefield and the Wesleys held very different views on the doctrine of predestination

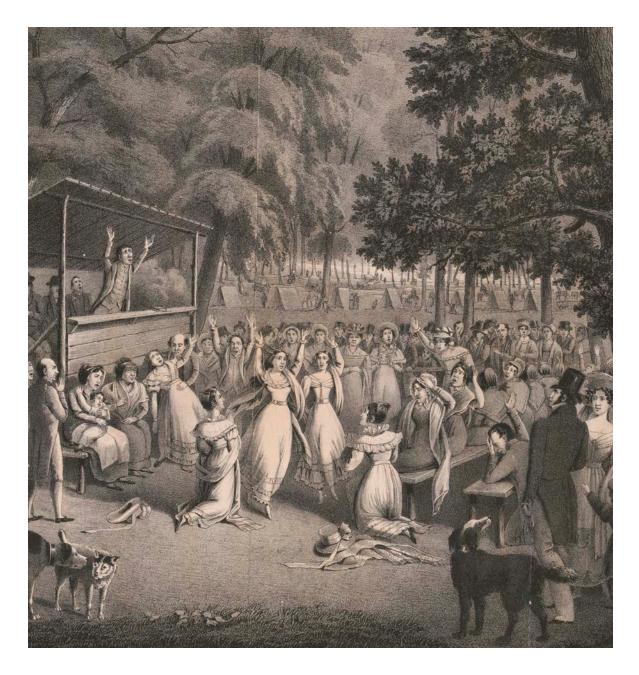


(Whitefield supported it and the Wesley brothers, John and Charles, rejected it), which caused a major division in early Methodism. Despite their public disagreement over doctrine, Whitefield and Wesley remained distant friends, and Wesley preached at Whitefield's funeral services in London. In the sermon, Wesley recounted Whitefield's life, praised his character, and encouraged the mourners of Whitefield's death to keep close to Whitefield's preaching and to "drink into his spirit."

Pitts Theology Library 1770 WESL C

SECOND GREAT AWAKENING

Nearly a hundred years after the Great Awakening, revival fever again struck America. The so-called Second Great Awakening (ca. 1790–1840) inherited its predecessor's interest in conversions. Yet it was both more diffuse and democratizing. Someone like Timothy Dwight (1752–1817), a "new light" supporter, represented a point of continuity with the past. He was a Congregationalist minister, Yale president, and grandson of Jonathan Edwards (1703–1758). However, innovation became the norm as revivalism moved into rural and frontier areas. Itinerant preachers such as Lorenzo "Crazy" Dow (1777– 1834) regularly employed theatrics in their preaching. Charles Finney (1792–1875) wrote a book about special "measures" designed to win conversions. Baptist and Methodist denominations also surged during the Second Great Awakening. Some ministers, having sampled several denominations, contributed to the rise of separate movements (e.g., Restorationism, Shakerism). Particularly illustrative of the Second Great Awakening's diversifying effect was the emergence of women preachers like Harriet Livermore (1788–1868) and Jarena Lee (1783–1864).



Detail of Camp-Meeting by Alexander Rider, drawn on stone by Hugh Bridport (Philadelphia: Kennedy and Lucas' Lithography, circa 1829). Image courtesy of the Library of Congress.

TIMOTHY DWIGHT (1752–1817) — THE NATURE AND DANGER OF INFIDEL PHILOSOPHY, 1798

The nature, and danger, of infidel philosophy, exhibited in two discourses, addressed to the candidates for the baccalaureate, in Yale College, September 9th, 1797 / by Timothy Dwight. New-Haven, CT: George Bunce, 1798.

95, 1 unnumbered page; 21 cm (8vo).

This volume contains enlarged versions of two sermons delivered by Timothy Dwight, president of Yale College, to baccalaureate candidates in 1797. Dwight's maternal grandfather was the theologian Jonathan Edwards, who was instrumental in the Great Awakening. Dwight's advocacy for the centrality of Christianity in American civic life provided an impetus for what came to be known as the Second Great Awakening. Taking Colossians 2:8 as his text, Dwight here warns Yale's finest against the philosophies of the day, heralded by men such as David Hume and Thomas Hobbes. This "infidel philosophy" is to be shunned since it undermines the special revelation of Scripture.

Pitts Theology Library 1798 DWIG: 1

U R E, GER. OF INFIDEL PHILOSOPHY, EXHIBITED IN TWO DISCOURSES, ADDRESSED TO THE CANDIDATES FOR THE BACCALAUREATE, IN ALE-COLUEDS ADA YALE COLLEGE, BY THE REV. TIMOTHY DWIGHT, D. D. PRESIDENT OF YALE COLLEGE ; SEPTEMBER 9th, 1797. NEW-HAVEN: PRINTED BY GEORGE BUNCE. M.DCC.XCVIII.

LORENZO DOW (1777–1834) — EXTRACTS FROM ORIGINAL LETTERS, 1806

Extracts from Original Letters to the Methodist Bishops, mostly from their preachers and members in North America: giving an account of the Work of God, since the year 1800. Prefaced with a short History of the Spread and increase of the Methodists; with a sketch of the Camp Meetings. The profits, arising from this Publication, are intended to aid in building a Meeting House, in the Mississippi Territory. / by Lorenzo Dow. Liverpool: H. Forshaw, 1806.

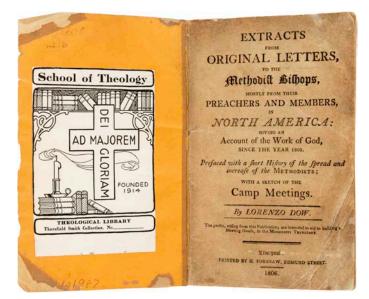


Portraits of Lorenzo and Peggy Dow. Pitts Theology Library 1850 Dow.

vii, 76 pages; 17 cm.

Lorenzo Dow is one of the most memorable figures from the Second Great Awakening. A revivalist preacher, affiliated with Methodism, Dow won renown both for his extensive itinerancy and his theatrical style, which catered to popular tastes. This popular appeal elicited attacks from the established clergy; yet Dow remained devoted to revivalism. In this volume, he highlights various reports on the effects of camp meetings. One such report exclaims, "Hell is trembling, and Satan's kingdom falling. Through Georgia, South and North Carolina, the sacred flame and holy fire of God, amidst all the opposition, is extending far and wide." Lorenzo's wife, Peggy Dow (1780-1820), often accompanied him on evangelistic trips and at camp meetings. In 1833, her journal was published posthumously under the title, *Vicissitudes in the Wilderness*.

Pitts Theology Library 1806 EXTR



SF THE KENTUCKY REVIVAL, on, A SHORT HISTORY OF THE LATE EXTRAORDINARY OUT-POURING OF THE SPIRIT OF GOD, IN THE WESTERN STATES OF AMERICA, AGREEABLY TO SCRIPTURE-PROMISES, AND PROPHECIES CON-CERNING THE LATTER DAY : WITH A BRIEF ACCOUNT OF THE ENTRANCE AND PROGRESS OF WHAT THE WORLD CALL SHAKERISM, AMONG THE SUBJECTS OF THE LATE REVIVAL IN OHIO AND KENTUCKY. RESENTED TO THE TRUE ZION-TRAVELLER, AS A MEMORIAL OF THE WILDERNESS JOURNEY. BY RICHARD M'NEMAR. "When ye see a cloud rise out of the west, straightway ye say, "there cometh a shower; and so it is: And when yr regs, "the south wind blow, ye say, there will be hear; and it "cometh to pass-Can ye not discern the signs of the times." CINCINNATI-PRINTED: ALBANY: RE-PRINTED BY E. AND E. HOSFORD. 1808.

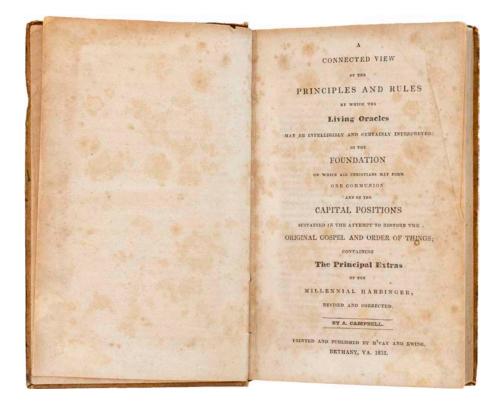
RICHARD M'NEMAR (1770–1839) — THE KENTUCKY REVIVAL, 1808

The Kentucky Revival, or, A Short History of the late extraordinary out-pouring of the Spirit of God, in the Western States of America, agreeably to Scripturepromises, and prophecies concerning the latter day: with a brief account of the entrance and progress of what the world call Shakerism, among the subjects of the late revival in Ohio and Kentucky. Presented to the True Zion-Traveller, as a memorial of the wilderness journey. / by Richard M'Nemar. Albany, NY: re-printed by E. and E. Hosford, 1808.

119, 23 pages; 18 cm.

Richard McNemar (alternatively spelled M'Nemar) was one of the protagonists of revivalism in the Ohio Valley during the Second Great Awakening. Raised in Pennsylvania, McNemar later moved to Kentucky, where he underwent several transformations: from "new light" Presbyterian to anti-institutionalist to Shaker. Prompting these transformations was McNemar's participation in the Kentucky Revivals and his increasing emphasis on signs of the spirit—particularly physical manifestations—and eschatological expectation. In this volume, he interprets the revivals as signposts for the end times. McNemar would go on to found Shaker communities in Kentucky and Ohio.

Pitts Theology Library 1808 MCNE



ALEXANDER CAMPBELL (1788–1866) — A CONNECTED VIEW OF THE PRINCIPLES AND RULES, 1835

A connected view of the principles and rules by which the living oracles may be intelligibly and certainly interpreted: of the foundation on which all Christians may form one communion: and of the capital positions sustained in the attempt to restore the original gospel and order of things; containing the principle extras of the millennial harbinger, revised and corrected. / by Alexander Campbell. Bethany, VA: M'Vay and Ewing, 1835.

404, iv pages; 19 cm.

One of the effects of the Second Great Awakening was to inspire religious innovation, especially as revivalism spread to the American frontier. The foundation of the Restoration Movement, championed by Alexander Campbell, and his father Thomas, is emblematic of this development. Campbell disdained denominationalism—both its doctrines and its hierarchy. He dissented from the Scotts-Irish Presbyterianism of his origins and, increasingly, the Baptist traditions of his adopted homeland. Instead, he preached a return to a more egalitarian primitive Christianity, closely informed by the New Testament. In this book, Campbell articulates his vision for such primitive Christianity restored.

Pitts Theology Library 1835 CAMP B

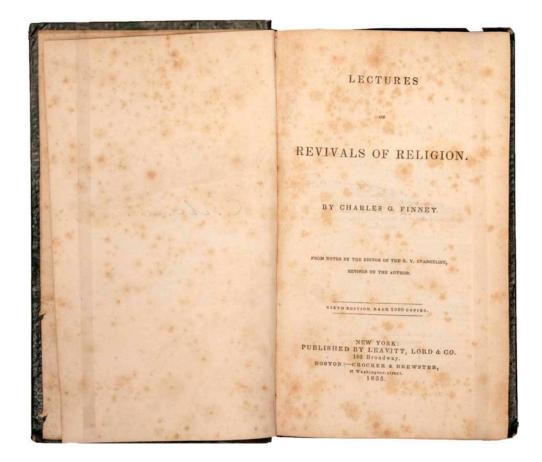
CHARLES G. FINNEY (1792–1875) — LECTURES ON REVIVALS OF RELIGION, 1835

Lectures on Revivals of Religion. From notes by the editor of the N. Y. Evangelist, revised by the author. / by Charles G. Finney. Sixth edition. New York: Leavitt, Lord & Co., 1835.

438 pages; 20 cm.

Charles G. Finney played a prominent role in the development of American evangelicalism during the Second Great Awakening. Converted in 1821, Finney set about making his mark as a revivalist preacher; he preached in rural cities along the Erie Canal all the way to New York City. Finney was renowned for his "new measures" designed to facilitate conversions. He identified sinners by name and introduced the "anxious bench" for those on the verge of salvation. In *Lectures on Revivals of Religion*, he outlines numerous human measures needed to ensure successful revivals. Finney's legacy also includes abolitionism and other forms of social advocacy.

Pitts Theology Library BV3797 .F5 1835

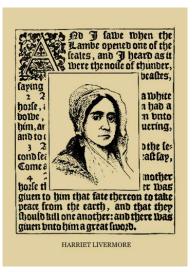


HARRIET LIVERMORE (1788–1868) — A

NARRATION OF RELIGIOUS EXPERIENCE, 1826 A narration of religious experience: In twelve letters. With an appendix, containing her religious belief, and an original poem. In two volumes. / by Harriet Livermore. Concord [N.H.]: Jacob B. Moore, for the author, 1826.

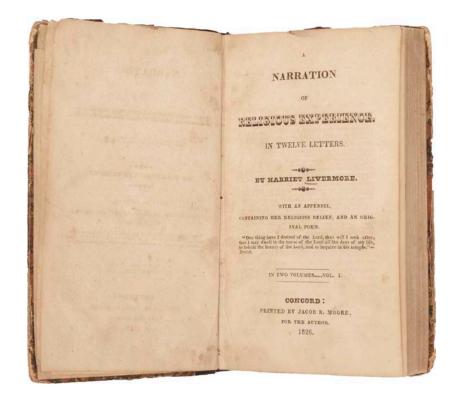
iv, [5]-282 pages; 15 cm.

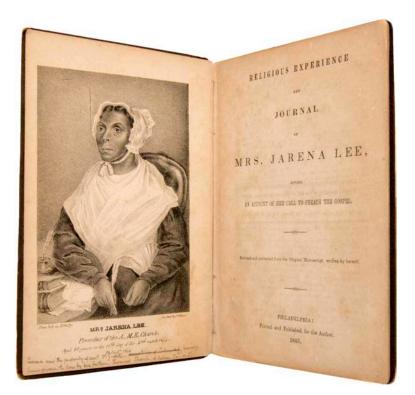
Harriet Livermore embodies a development in American religious life during the Second Great Awakening—female preaching. This book of religious recollections demonstrates Livermore's



fervent sense of vocation. She committed to a religious life in 1811, becoming an itinerant preacher in 1824. She spoke before many crowds, including the United States Congress on several occasions. Livermore drew inspiration from women of Scripture such as Mary Magdalene and expressed a hope that she, herself, would inspire women of her day to be "useful" to the Church. Livermore later came to embrace millennialism (the belief in a 1,000-year reign of Christ on earth). She made multiple trips to Jerusalem in anticipation of Christ's imminent return.

Pitts Theology Library 1826 LIVE





JARENA LEE (1783–1864) — RELIGIOUS EXPERIENCE AND JOURNAL OF MRS. JARENA LEE, 1849

Religious experience and journal of Mrs. Jarena Lee: giving an account of her call to preach the gospel; revised and corrected from the original manuscript, written by herself. / by Mrs. Jarena Lee. Philadelphia: [?] Printed and published for the author, 1849.

97, that is, 98 pages, 1 unnumbered leaf of plates; portrait; 20 cm.

Jarena Lee was a black itinerant preacher within the African Methodist Episcopal (AME) church. This religious autobiography is adapted from her journal. Converted at twenty-one, Lee later experienced a vision convincing her of a call to preach. Richard Allen (1760-1831), founder of the AME, recognized this calling in 1819. As a female preacher, she drew inspiration from precursors like Mary Magdalene. Lee preached at countless religious gatherings and traveled thousands of miles during her ministry. In this book, she writes of the "sweet foretaste of heaven" that resulted from her preaching—that of a "poor errand-bearer of a free gospel." On the frontispiece of Lee's autobiography is a lithograph of her, by P. S. Duval after A. Hoffy.

Stuart A. Rose Manuscripts, Archives, and Rare Book Library 2012 653

CAMP MEETINGS

The proliferation of the camp meeting as a venue for religious experience is a lasting legacy of the Second Great Awakening in the nineteenth century. Camp meetings were not entirely new phenomena, but they satisfied a palpable interest in conversions during this period of revivalism. Indeed, camp meetings, such as defined the Great Revival in Kentucky (ca. 1800), were major vehicles in spreading the Second Great Awakening to frontier areas like the Ohio River Valley. Despite garnering criticism in some quarters (see Jennings), camp meetings proved effective at engaging popular audiences—aided by charismatic revivalists such as Lorenzo "Crazy" Dow (1777–1834) and innovations in hymnody. The camp meeting has come to encompass a wide variety of outdoor (and semi-outdoor) evangelistic meetings that continue to this day.

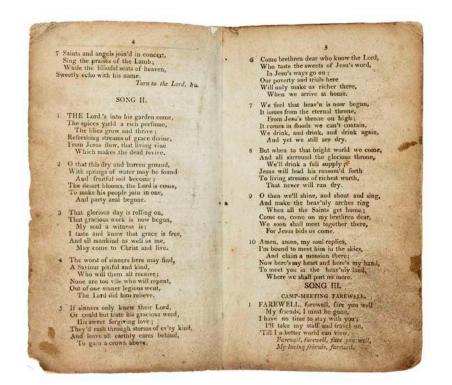
LORENZO DOW (1777–1834) — COLLECTION OF SPIRITUAL SONGS USED AT THE CAMP MEETINGS, 1806

Collection of Spiritual Songs Used at the Camp Meetings in the Great Revival in the United States of America. Selected by Lorenzo Dow. / [London?]: John Jones, 1806.

36 pages; 17 cm.

Lorenzo Dow—nicknamed "Crazy Dow" for his revival preaching style assembled these hymns. As with preaching, the camp meeting encouraged innovation in hymn production and performance. Collections such as this reflect the participatory nature of camp meetings. Attendees are imagined as Christian pilgrims. In several songs, they are urged "Come!" in response to the spiritual call (1, 4, 9, 18); in one, they are bade "Farewell!" (3). John Grande (ca. 1763–1807), a convert of the Kentucky Revival, wrote a number of these hymns. Grande's dramatic conversion and exhortation style earned him the epithet "The Wild Man of Goose Creek."

Pitts Theology Library 1806 DOW



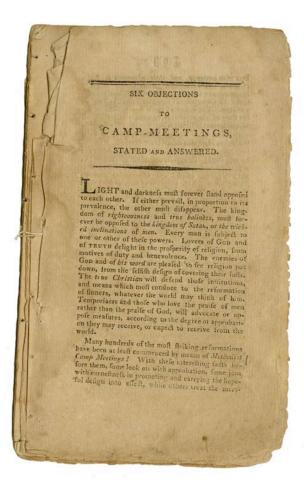
SAMUEL K. JENNINGS (1771–1854) — A DEFENCE OF THE CAMP MEETINGS, 1806

A Defence of the Camp Meetings (North America) in Six Objections: Stated and Answered. / by Samuel K. Jennings. [Liverpool?]: Graniland, 1806.

36 pages; 19 cm.

This booklet highlights the polarized opinions elicited by camp meetings. Samuel Jennings was a well-to-do member of Baltimore society. Converted in his twenties, Jennings became a Methodist preacher and supporter of lay representation within the Baltimore Conference. He writes here to Methodist circuit rider Stith Mead (1767–1834). As elder of Georgia District Methodists, Mead had several years before presided over numerous camp meetings in Georgia before moving on to Virginia, where he participated in still more. Jennings voices and rebuts common objections leveled at camp meetings. Two such objections focus on camp preachers—namely, they are ignorant and ostentatious.

Pitts Theology Library 1806 JENN





EDWARD WILLIAMS CLAY (1799–1857) — METHODIST CAMP MEETING LITHOGRAPH, 1836

This hand-colored lithograph, designed and drawn by E. W. Clay, depicts a Methodist camp meeting in the 1830s. The print shows a minister preaching from a covered wooden pulpit to a large crowd of people, who are sitting on benches,



kneeling, or standing around. The crowd shows various types of responses to the sermon: some people are distraught, some are intensely listening, and others are disengaged. Tents in a wooded area are shown in the background. The camp meeting depicted here is possibly the Sing Sing (later Ossining) camp meeting in New York state.

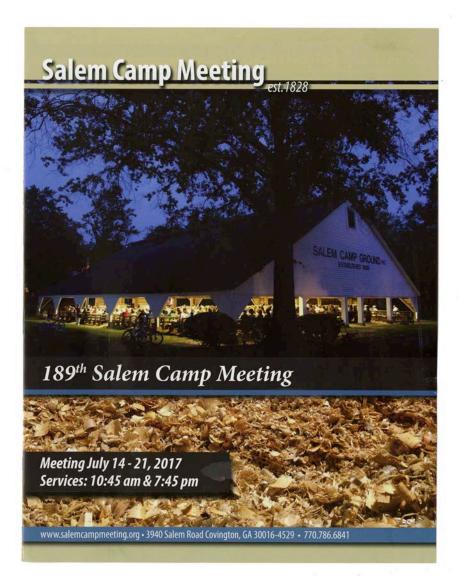
Pitts Theology Library MSS 450

189TH SALEM CAMP MEETING PROGRAM, 2017

Salem Camp Ground records, 1853–2017

Though camp meetings rose to prominence in the early nineteenth century, many of them continued into the twentieth century and some, such as the Salem Camp Meeting, are still active today. The Salem Camp Meeting in Conyers, Georgia, was originally founded as a Methodist camp meeting in the 1820s, but it became an interdenominational organization in 1939. Salem continues to meet every July for a weeklong program that includes musical performances, worship, preaching, devotionals, meals, and youth activities. At Salem, camp goers meet in the historic tabernacle and stay in cabins ("tents") or in the campground hotel.

Pitts Theology Library RG 076



EVANGELISM IN THE GILDED AGE

Many Protestants greeted the post-Civil War years as an opportune time to reinject Christian influence into society, just as America was beginning to undergo economic, cultural, and demographic changes. The successful ministries of evangelists Dwight L. Moody (1837–1899)—with gospel singer and composer Ira Sankey (1840–1908)—and Sam Jones (1847–1906) speak to this wider concern. There was a strong moral element in both evangelists' messages. Moody argued for the continued utility of the Ten Commandments as a moral standard (see *Weighed and Wanting*), while preaching about the "ruination" brought by sin. Sam Jones, "the Dwight Moody of the South," frequently inveighed against alcoholism, gambling, and other moral vices. But like their revivalist predecessors, Moody and Jones' ultimate goal was conversions. The former looked "upon this world as a wrecked vessel. God has given me a lifeboat and said to me, 'Moody, save all you can.'"

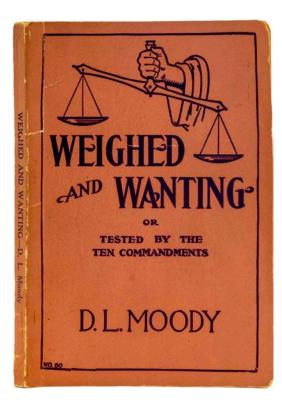
D. L. MOODY (1837-1899) — WEIGHED AND WANTING, 1898

Weighed and Wanting: Addresses on the Ten Commandments. / by Dwight Lyman Moody. Chicago: Fleming H. Revell, 1898.

125 pages; 18 cm.

Dwight Lyman Moody was a popular evangelist whose ministry blossomed during the Great Chicago Fire in 1871. After rebuilding his church that had burned down in the fire, Moody used the church to provide food and clothing to people affected by the fire. He then launched a successful career as an itinerate preacher, teaming up with Ira Sankey, who performed the music for his evangelistic meetings. In this book, *Weighed and Wanting*, Moody expounds upon the Ten Commandments, which he argues are binding for Christians in his day. According to Moody, the Ten Commandments are a standard for Christian living as well as an evangelistic tool to show the necessity of salvation through Jesus Christ.

Pitts Theology Library BV4655 .M5





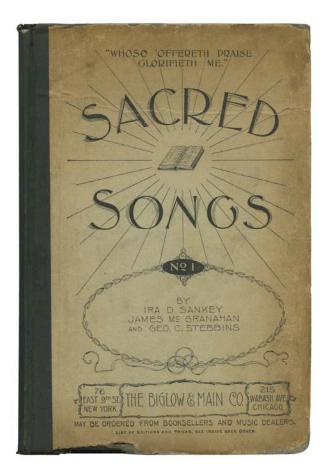
IRA SANKEY (1840-1908) — SACRED SONGS, 1896

Sacred Songs: No. 1, Compiled and Arranged for Use in Gospel Meetings, Sunday Schools, Prayer Meetings and Other Religious Services / by Ira D. Sankey, James McGranahan and Geo. C. Stebbins. New York; Chicago: Biglow & Main, 1896.

208 pages; 21 cm.

Ira Sankey (1840-1908) was a gospel singer and song writer who worked closely with the evangelist D. L. Moody from 1870-1899. Sankey edited numerous song books, including Sacred Songs shown here. According to the preface of this hymnal, D. L. Moody tested and approved each of the songs included in this work. Sankey included some classic songs by Charles Wesley and Isaac Watts but also featured contemporary work by songwriters such as Fanny J. Crosby (1820-1915), Horatius Bonar (1808-1898), and Daniel Webster Whittle (1840-1901). Sankey himself composed much of the music accompanying the lyrics in the work.

Pitts Theology Library 1896 SANK



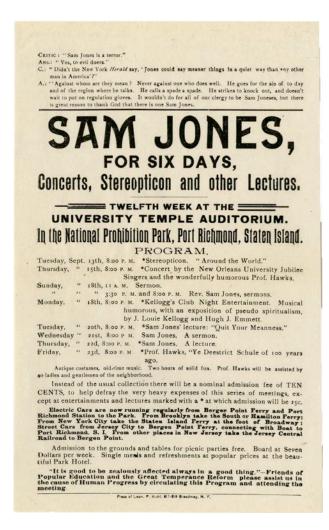
SAM P. JONES (1847-1906) EVANGELISTIC MISSION FLYER, 1890s

Sam Jones, For Six Days, Concerts, Stereopticon and Other Lectures: Twelfth Week at the University Temple Auditorium. In the National Prohibition Park, Port Richmond, Staten Island. New York: Publisher not identified, 1896-.

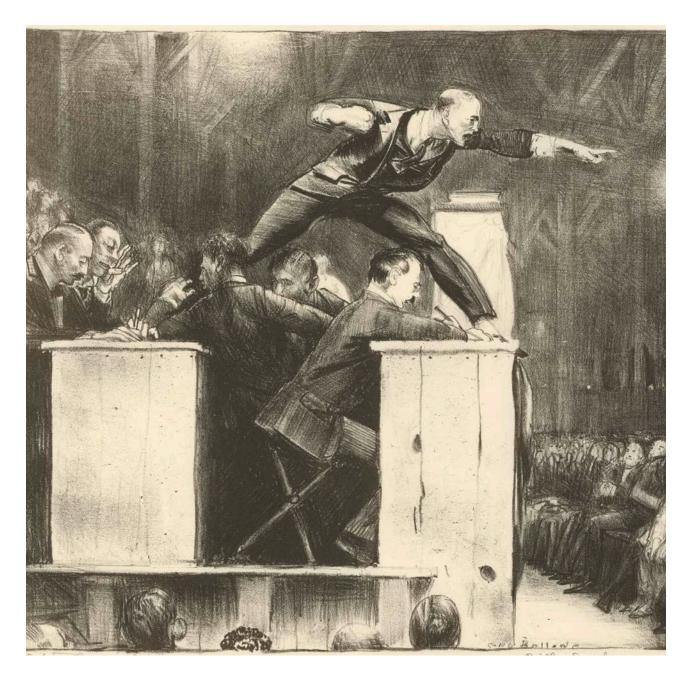
1 sheet; 15 x 25cm.

Sam P. Jones was a popular Methodist evangelist from Cartersville, Georgia, whose ministry thrived during the late 1800s and early 1900s. This flyer promoted a six-day series of sermons and lectures by Jones, including his famous lecture, "Quit Your Meanness." The event took place in the National Prohibition Park, Staten Island, which was created as a safe haven for proponents of temperance. Along with the presentations by Jones, the event included other performances and entertainment, including a stereopticon and a historical presentation of people wearing antique costumes.

Pitts Theology Library 189- SAM







Detail of *Billy Sunday* by George Wesley Bellows, 1923. Lithograph on paper. Image courtesy of the National Portrait Gallery, Smithsonian Institution (Washington D.C.).

Pages 68-69 Loudsville Camp Meeting photograph, 1898. Pitts Theology Library RG 025-5.

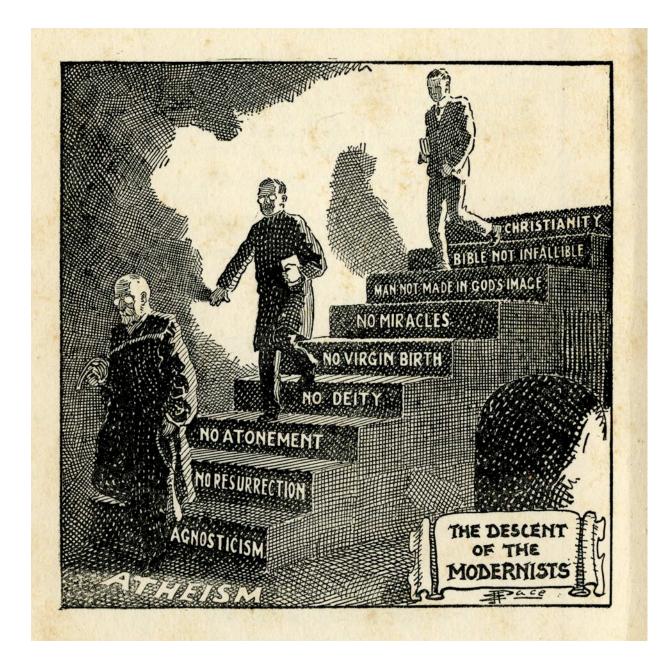




SECTION 3. TOPICS IN EVANGELICALISM

CHRISTIAN FUNDAMENTALISM IN AMERICA

The roots of American fundamentalism lie in the late nineteenth and early twentieth centuries. It represents a reaction to forces such as Darwinism and liberal theology. Fundamentalism gained prominence with the publication of *The Fundamentals*, a twelve-volume collection of essays edited by R. A. Torrey (1910–1915). These essays advance traditional Protestant views, such as the virgin birth, the resurrection and deity of Christ, atonement, and biblical inerrancy. Baptist editor Curtis Lee Laws promoted the "fundamentals" in the 1920s in *The Watchman-Examiner*, while liberal Baptist Harry Fosdick was preaching sermons like "Shall the Fundamentalists Win?" (1922). The Presbyterian Church also figures in the story of fundamentalism. J. Gresham Machen—author of *Christianity and Liberalism* (1923)—split with Princeton Theological Seminary over the incursion of liberal theology. He and faculty allies founded Westminster Theological Seminary (1929) as a conservative alternative. Fundamentalism's legacy is complex. Many evangelicals disavow the term. Others, such as Moral Majority founder Jerry Falwell (1933–2007), have embraced it.



E. J. Pace, The Descent of the Modernist (cartoon). Frontispiece in William Jennings Bryan, *Seven Questions in Dispute* (New York: Fleming Revell, 1924).

SECTION 3. TOPICS IN EVANGELICALISM

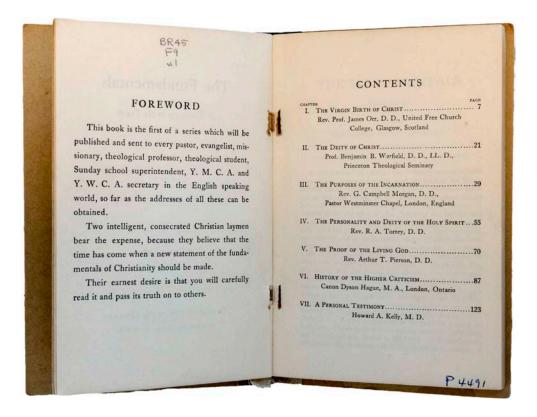
R. A. TORREY (1856–1928), ED. — THE FUNDAMENTALS (12 VOLUMES), 1910– 1915

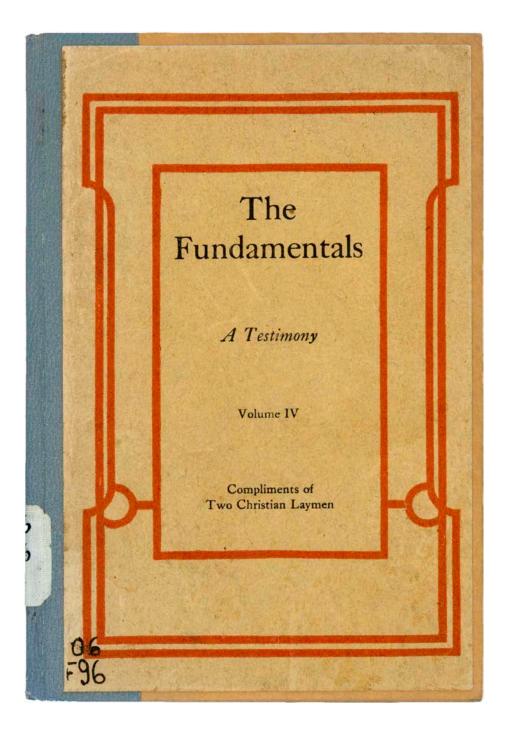
The Fundamentals: A Testimony; Compliments of Two Christian Laymen / R. A. Torrey, ed. Chicago: Testimony Publishing Company, 1910-1915.

12 volumes; 19 cm.

Published in twelve volumes spanning 1910–1915, and republished as a fourvolume collection in 1917, *The Fundamentals* helped set the trajectory of fundamentalism in America. Sixty-four authors—hailing from the United States, Canada, and Great Britain—produced a total of ninety essays for these volumes. The essays stake out uncompromising positions favoring traditional Protestant views and opposing threats such as higher criticism of the Bible and evolution. *The Fundamentals* were the brainchild of oilman Lyman Stewart (1840–1923) and his brother, Milton Stewart (1838–1923), who together secured its funding. Two years earlier (1908), Lyman had co-founded the Biblical Institute of Los Angeles, or Biola University.

Pitts Theology Library 1910 FUND





J. GRESHAM MACHEN (1881–1937) – CHRISTIANITY AND LIBERALISM, 1968 *Christianity and Liberalism / by J. Gresham Machen*. Grand Rapids, Mich.: Eerdmans, 1968.

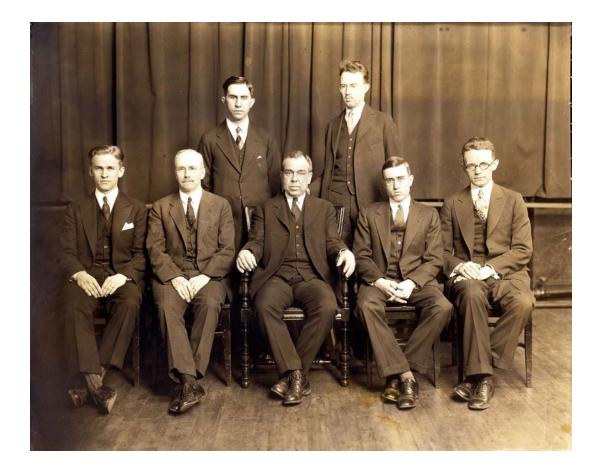
189 pages; 20 cm.

Originally published in 1923, Machen's volume pits traditional Christian beliefs against liberal theology. Machen, its author, felt this opposition keenly. As instructor and then professor of New Testament at Princeton Theological Seminary (1906–1929), he represented the theologically conservative wing of the institution's faculty. Machen resigned from Princeton Theological Seminary in 1929, when

	CHRISTIANITY AND LIBERALISM
BY J. GRESHAM MACHEN, D.D. GREWTANITY AND LIBERALESS The Obsoirs of Paul's Religion	BY J. GRESHAM MACHEN, D.D. Professor of New Heitament in Westminister Theological Seminary, fulladelphila
	WM. B. EERDMANS PUBLISHING COMPANY Grand Rapids Michigan 1946

the school was reorganized with a nod to moderate theological voices within the denomination. In response, Machen helped found Westminster Theological Seminary (1929) and later the Orthodox Presbyterian Church (1936). Machen's intellectual battle for the "fundamentals of the Christian faith" has made him a hero within segments of fundamentalism and the wider evangelical community.

Pitts Theology Library BR1617 .M183 1968



Photograph of Westminster Theology Seminary faculty, circa 1929. Image courtesy of Montgomery Library, Westminster Theological Seminary.

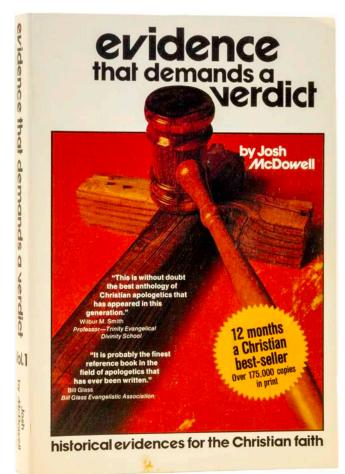
JOSH MCDOWELL (B. 1939) – EVIDENCE THAT DEMANDS A VERDICT AND MORE EVIDENCE THAT DEMANDS A VERDICT, 1972, 1975 *Evidence that Demands a Verdict: Historical Evidences for the Christian Faith / by* J. McDowell. San Bernardo, CA: Campus Crusade for Christ, 1972.

ix, 387 pages: illustrations; 24 cm.

More Evidence that Demands a Verdict: Historical Evidences for the Christian Scriptures / by J. McDowell. San Bernardo, CA: Campus Crusade for Christ, 1975.

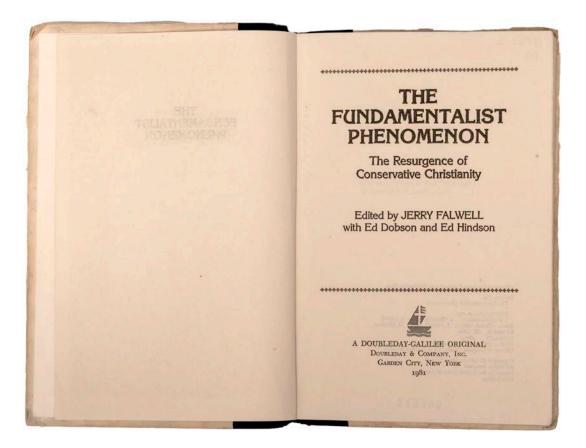
xi, 365 pages; 24 cm.

Christian apologetics is one of the hallmarks of modern American evangelicalism. In these successive volumes, McDowell—who earned degrees from Wheaton College and Talbot Theological Seminary before becoming a traveling representative for Campus Crusade for Christ—amasses evidence intended to substantiate the historical reliability of the Bible and uphold both the resurrection and divinity of Christ. McDowell's apologetic approach shares broad affinities with fundamentalism. These include an effort to establish the constitutive elements of



Christianity; a keen sense of oppositional forces (antisupernaturalism and higher criticism of the Bible); and a literalist hermeneutic.

Pitts Theology Library BT1095 .M24 1975



JERRY FALWELL (1933–2007), ED. — THE FUNDAMENTALIST PHENOMENON, 1981

The Fundamentalist Phenomenon: The Resurgence of Conservative Christianity / ed. by Jerry Falwell with Ed Dobson and Ed Hindson. New York: Doubleday, 1981

xvi, 269 pages; 22 cm.

Edited by Jerry Falwell, this book represents an insider's appraisal of the origins and prospects of fundamentalism—a term embraced by its authors. Optimism concerning the movement's future is reflected in the book's declaration that "Fundamentalism is *the* Force of the 1980s." The book characterizes fundamentalism as a reactionary movement. However, Falwell also lays out a proactive "Agenda for the Eighties," linking wide-sweeping social and political priorities to his founding of the Moral Majority, a political lobbying group. Falwell's political advocacy is often credited with helping Ronald Reagan win a large majority of the white evangelical vote in 1980—and hence the presidency.

Pitts Theology Library BT82.2 .D6

EVANGELICAL RESPONSES TO SCIENCE

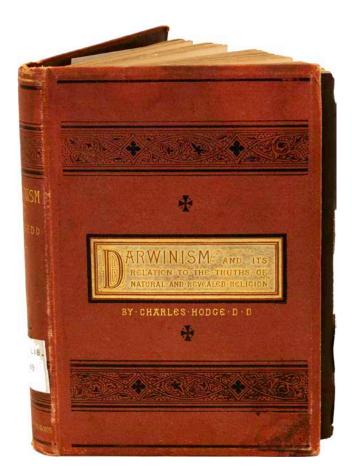
There has been an uneasy relationship between evangelicalism and science since Charles Darwin published On the Origin of the Species (1859). Princeton Theological Seminary stalwart Charles Hodge ruled out any accommodation between orthodox Christianity and Darwinism, anticipating a common response to evolutionary science by American evangelicals and fundamentalists. The 1925 Scopes (or "Monkey") Trial highlighted such antagonism. Fundamentalism's mantle-bearer, William Jennings Bryan, prosecuted John T. Scopes for teaching evolution in a public high school, a violation of Tennessee state law. During the trial, Bryan famously submitted himself to defense attorney Clarence Darrow's cross-examination. Though Scopes was found guilty, the verdict was overturned on a technicality. William Jennings Bryan died within a week of the trial. The evangelical legacy of the Scopes Trial is mixed. By the 1950s, many evangelical thinkers were softening their views toward evolution. John C. Whitcomb, Jr., and Henry M. Morris sought to counter this trend with their universal flood defense, which was based on a literal reading of Genesis. There is still an uneasy relationship between science and evangelicalism, as evident in the debate over climate change. Some evangelicals deny climate change. But others, such as biblical scholars Douglas and Jonathan Moo, take it very seriously and are committed to what has become known as "creation care."

CHARLES HODGE (1797–1878) — WHAT IS DARWINISM?, 1874 What is Darwinism? Darwinism and Its Relation to the Truths of Natural and Revealed Religion. / by Charles Hodge. London and Edinburgh: T. Nelson and Sons. New York: Scribner, Armstrong, and Co., 1874.

vi, 178 pages; 20 cm.

Charles Hodge was a preeminent conservative scholar at Princeton Theological Seminary in the mid- to late 1800s. His book represents one of the earliest theological assessments of Darwinian evolution by an American Protestant. While some Christian public figures—both in America and abroad—were willing to reconcile this ascendant scientific theory with orthodox Christianity, notwithstanding Darwin's own views, this was not Hodge's approach. The Princeton luminary equated Darwinian evolution with atheism. The theory's definition of "natural" evolution excludes "supernatural" agency and hence a guiding "design" or "final cause." For thus banishing God, Darwinism is to be rejected.

Pitts Theology Library QH369 .H6



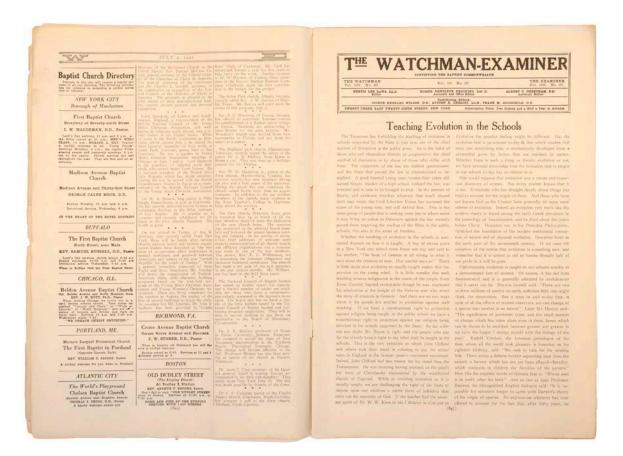
CURTIS LEE LAWS (1868–1946) — "TEACHING EVOLUTION IN THE SCHOOLS," 1925

"Teaching Evolution in the Schools." / By Curtis Lee Laws. New York: The Watchman Examiner, July 2, 1925.

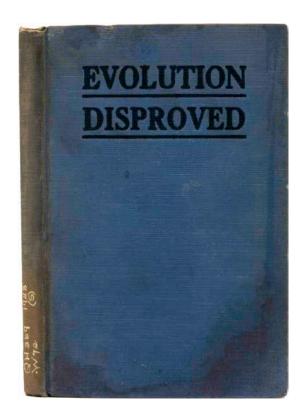
58 volumes: illustrations, portraits; 29-33 cm.

Curtis Lee Laws wrote this editorial before the commencement of the Scopes Trial (July 10–21, 1925), when John T. Scopes was prosecuted for teaching Darwinian evolution in Dayton, Tennessee. Laws was the editor of *The Watchman Examiner*, a national Baptist publication. He used the weekly paper to advocate for theological conservativism. In the 1920s, he aggressively promoted *The Fundamentals*—both the 12-volume publication and the terminology. Here, Laws faults teachers for presenting evolution as a fact. Siding with William Jennings Bryan (1860–1925), he argues for a "constitutional right against our religion being attacked in the schools supported by the state."

Pitts Theology Library Periodicals, The Watchman Examiner, Volume 13



SECTION 3. TOPICS IN EVANGELICALISM



WILLIAM A. WILLIAMS (1854–1938) – EVOLUTION DISPROVED, 1928 Evolution Disproved. The Evolution of Man Scientifically Disproved in 50 Arguments. / by William A. Williams. Camden, NJ: W. A. Williams, 1928.

125 pages; 20 cm.

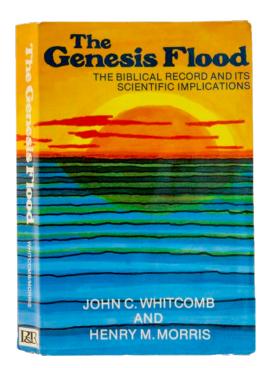
This book's title leaves no doubt as to its intent. William Asbury Williams was a Presbyterian minister and one-time president of Franklin College in Ohio (1887–1900). Williams' approach here anticipates later anti-evolution polemics by evangelicals and fundamentalists. After claiming he is not opposed to science, merely "science falsely so called," he marshals a host of arguments—fifty in all to demonstrate why "Evolution can not (sic) stand the acid test of mathematics." One such argument rests on numbers. For Williams, "the population of the world conclusively shows that MAN CERTAINLY DID NOT DESCEND FROM THE BRUTE."

Pitts Theology Library QH369 .W72

Pages 82–83 Photograph of Attendants at the Scopes Trial, Dayton, Tennessee, 1925. David Alexander Lockmiller papers. Image courtesy of the Stuart A. Rose Manuscript, Archives, and Rare Book Library, Emory University.







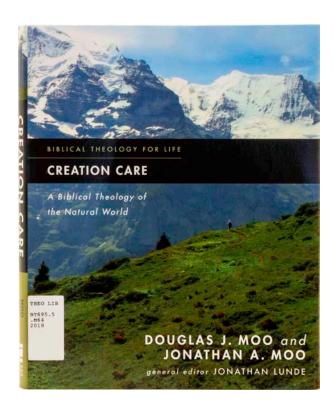
JOHN C. WHITCOMB, JR. (B. 1924) AND HENRY M. MORRIS (1918–2006) — THE GENESIS FLOOD, 1961

The Genesis Flood: The Biblical Record and Its Scientific Implications. / by John C. Whitcomb, Jr., and Henry M. Morris. Philadelphia: The Presbyterian and Reformed Publishing Company, 1961.

xxv, 518 pages: illustrations; 24 cm.

This book helped launch the modern creation science movement. At the time, universal deluge theories held slim appeal for evangelical scientists, many of whom were beginning to adopt a more open stance toward secular science. *The Genesis Flood* sought to counter this trend. Originating as Whitcomb's dissertation, the book adopts a literal reading of Scripture as its presuppositional framework—and hence insists on the universal flood. Whitcomb, the theologian, induced Morris to compose the science-based chapters. *The Genesis Flood* proved successful among evangelicals and fundamentalists, encouraging the formation of the Christian Research Society (Whitcomb) and Institute for Creation Research (Morris).

Pitts Theology Library BS658 .W5



DOUGLAS J. MOO (B. 1950) AND JONATHAN A. MOO – CREATION CARE, 2018 *Creation Care: A Biblical Theology of the Natural World. Biblical Theology for Life. / by Douglas J. Moo and Jonathan A. Moo.* Grand Rapids, MI: Zondervan, 2018.

250 pages; 24 cm.

While headlines may imply that all evangelicals are climate-change deniers, books such as *Creation Care* problematize this conclusion. Its father and son authors, Douglas and Jonathan Moo, are professors of New Testament—at Wheaton College and Whitworth University, respectfully. Its publisher, Zondervan, possesses solid evangelical credentials. Like secular observers, the Moos register a concern about "the warming of the earth's climate." Yet by adopting the terminology "creation care," they articulate this concern within a theological framework. The goal of creation care is explained both as loving God the creator and being "faithful witnesses to Christ."

Pitts Theology Library BT695.5 .M64

SCRIPTURE AND INERRANCY

A distinguishing mark of American evangelicalism is its high esteem for the Bible. Typically, evangelicals stress the Bible's divine origins (See Gaussen, *Theopneusty*). Therefore, Charles Hodge (1797–1878) could infer that the "Bible is to the theologian what nature is to the man [sic] of science. It is his [sic] store-house of facts."

For some, threats like evolutionary science and higher criticism demand more precise language. Biblical inerrancy maintains that the Bible's content is *without error*. The International Conference on Biblical Inerrancy (ICBI) articulated this viewpoint in a 1978 statement and helped produce several volumes exploring its implications. Inerrancy remains a bedrock confession for many evangelicals, even while others push for greater clarity about "what Scripture as a whole is" (see Peter Enns, *Inspiration and Incarnation*).

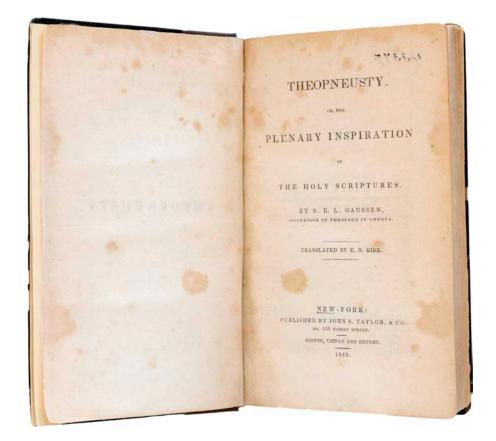
S. R. L. GAUSSEN (1790–1863) — THEOPNEUSTY, OR, THE PLENARY INSPIRATION OF THE HOLY SCRIPTURES, 1842

Theopneusty, or, the Plenary Inspiration of the Holy Scriptures / by S. R. L. Gaussen, translated by E. N. Kirk. New York: John S. Taylor, & Co., 1842.

343 pages; 20 cm.

Traditionally, underpinning evangelicalism's high view of Scripture has been a conviction of its divine origin, as conveyed by this volume's title. A Swiss pastor, Gaussen represented a minority in the established church around Geneva; he supported the new revival moment and advocated a return to Reformation doctrines. His views on divine inspiration resonated beyond Switzerland. One person who was influenced by Gaussen's work was E. N. Kirk (1802–1874), who translated this book. Kirk's translation was published in 1840, which was near the beginning of his thirty-year tenure as pastor of Mount Vernon Congregational Church in Boston. During his pastorate, Mount Vernon witnessed the conversion of a certain young congregant named Dwight Lyman Moody (1837-1899).

Pitts Theology Library BS480 .G23K



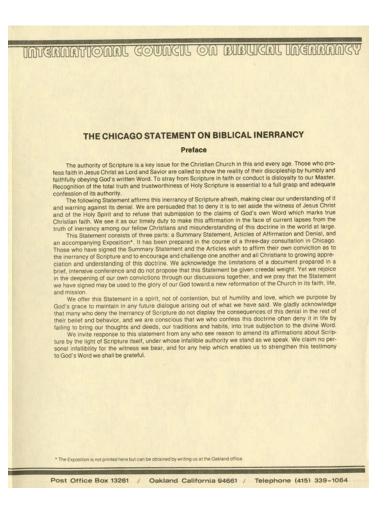
INTERNATIONAL COUNCIL ON BIBLICAL INERRANCY — CHICAGO STATEMENT ON BIBLICAL INERRANCY, 1978

This statement expounding the "absence of error" in Scripture emerged from a meeting of over 300 evangelical leaders in Chicago on October 26-28, 1978. Conference organizers had founded the International Council of Biblical Inerrancy (ICBI) a year earlier to counter the influence of liberal and neo-orthodox views of Scripture. Several parts make up the statement: a preface, assertion of guiding principles, nineteen articles of affirmation and denial, and concluding exposition on inerrancy. The accompanying photo shows participants discussing proposed articles. Subsequent meetings of the ICBI were held in 1982 and 1986-on biblical hermeneutics and application, respectively.

Materials courtesy of the Turpin Library, Dallas Theological Seminary



Participants in the International Council of Biblical Inerrancy, 1978. Image courtesy of the Turpin Library, Dallas Theological Seminary.

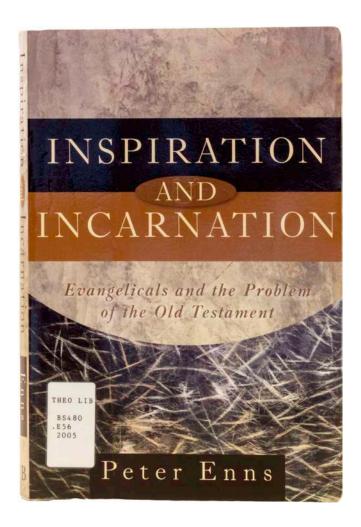


PETER ENNS (B. 1961) — INSPIRATION AND INCARNATION, 2005 Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament. / by Peter Enns. Grand Rapids, MI: Baker Academic, 2005.

197 pages; 23 cm.

Peter Enns wrote this book while a professor at Westminster Theological Seminary, an institution formed under the influence of conservative Presbyterian theologian, J. Gresham Machen (1881–1937). Its constructive critique of evangelical hermeneutics *from within* evangelicalism marks its significance. A key part of Enns' argument is that evangelicals, in order to shore up the reliability of the Bible, have failed to appreciate "what Scripture as a whole is." He offers incarnation as a hermeneutical metaphor to capture the human embeddedness of Scripture. However constructive, Enns' critique sparked opposition from Westminster's board, eventually prompting him to resign from the seminary.

Pitts Theology Library BS480 .E56



THE TEMPERANCE MOVEMENT

American Prohibition (1920–1933) was the culmination of temperance advocacy extending back to the early republic. Prominent physician Benjamin Rush (1746–1813) had warned against alcohol consumption (*An Inquiry into the Effects of Ardent Spirits upon the Human Body and Mind*). Over time, temperance advocates would blame alcohol for crime, family disintegration, and other societal ills. The establishment of temperance associations like American Temperance Society (1826) and Woman's Christian Temperance Union (1873) increased the movement's organizing prowess and visibility. Band of Hope temperance clubs for children also became popular (see Pledge certificate). Evangelicals played a prominent role in the temperance movement. This was especially true of Methodists. Presbyterian minister Lyman Beecher (1775–1863) also championed the cause, producing *Six Sermons on the nature, occasions, signs, evils* & *remedy of intemperance* (1826). Both the hymn book and lecture poster illustrate evangelicalism's ties to the temperance movement.

J. N. STEARNS (1829–1895) AND H. P. MAIN (1839–1925) — TRUMPET NOTES FOR THE TEMPERANCE BATTLEFIELD, 1891

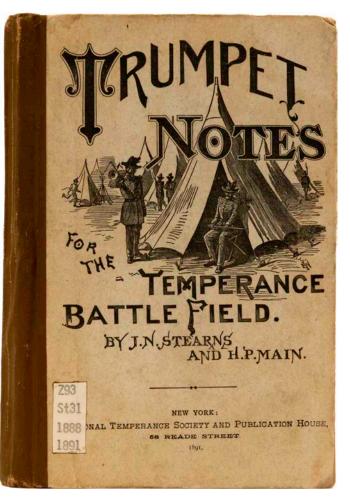
Trumpet Notes for the Temperance Battlefield. A Careful Compilation from the Best Sources Including New Songs Written Expressly for the Work by Noted Composers, for Temperance Assemblies, Gospel Temperance and Prohibition Meetings, Reform Clubs, W. C. T. Unions, Lodges, Divisions, Quartettes, etc. / by J. N. Stearns and H. P. Main. New York: National Temperance Society and Publication House, 1891.

1 close score (192 pages); 21 cm.

Songs played a vital role in the temperance movement. Most striking about this late 19th century collection of hymns is the martial metaphor it adopts. The cover depicts an encamped army while many hymns within conjure battle scenes ("Prohibition Army," "We'll Make the Foe Retreat"). The foe is sometimes vividly imagined ("The Drunkard's March," "When Rum Shall Cease to Reign"). Trumpet Notes touches on other

themes, as well—for instance, the threat of drunkenness to family stability ("The Children or the Drink," "The Drunkard's Wife") and water as the virtuous drink ("The Sweetest Draught," "Hurrah for Sparkling Water").

Pitts Theology Library 1891 TRUM



SECTION 3. TOPICS IN EVANGELICALISM

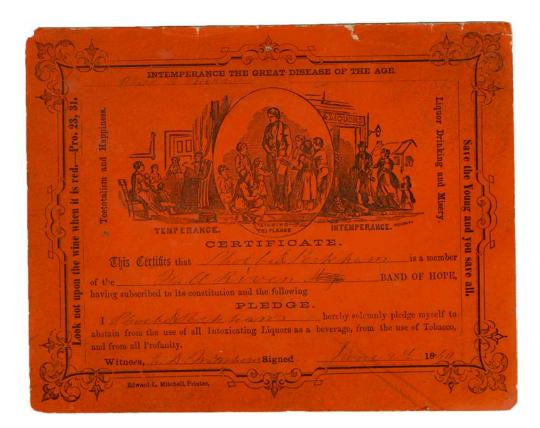
TEMPERANCE MEMORABILIA (TEMPERANCE PLEDGE, 1870, AND TEMPERANCE LECTURE, 1872)

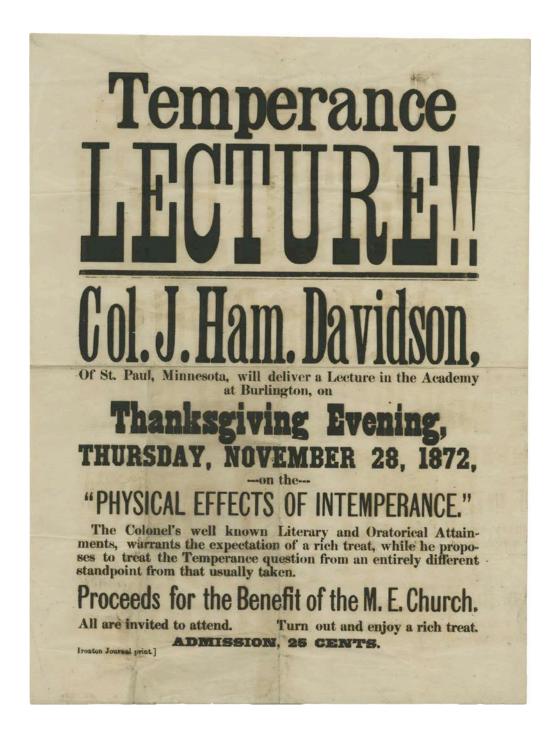
The temperance movement of the nineteenth century produced eye-catching materials to further its cause. Displayed here is a pledge certificate and a lecture announcement. The certificate is for membership in Band of Hope, a temperance organization for children. Its signee has pledged to abstain from alcohol, tobacco, and profanity. Imagery and slogans combine to reinforce the message of temperance surrounding a centered depiction of a pledge signing. The lecture announcement conveys a sense of militancy with its block type (similar to wanted posters), screaming headline, and announced speaker— Colonel James "Hamilton" Davidson, a Civil War veteran.

Philadelphia: Edward L. Mitchell, printer; 1870?

1 leaf: illustrations; 13.5 x 17 cm.

Pitts Theology Library 1870 CERT





1 Broadside; 36 x 26 cm.

Pitts Theology Library 1872 TEMP B

CONVERSION AND EXPERIENCE

Evangelicals often receive attention for their firm convictions. More overlooked is the evangelical quest for authentic experience. The items displayed here illustrate this participatory dimension of evangelicalism. Nothing is more "experiential" or "participatory" than conversion. Conversions like Charles Colson's (1931–2012), which lead to dramatically transformed priorities, practically demand the descriptor "born again." Spiritual leaders such as A. W. Tozer (1897–1963) have cast the singleminded pursuit of God as the prerogative of every Christian. For some evangelicals, like "the Jesus people," following God means recapturing the charismatic Christianity associated with the book of Acts. Participating as an evangelical often has an outward focus. Gospel tracts and other ephemera testify to a felt need to "share" one's evangelical convictions with others. For still other evangelicals (see Tony Evans), this outward focus is not solely about individual salvation but also seeks a communal aim—the transformation of America.



Photograph of a baptism service (Robert Langmuir African American photograph collection, MSS1218, Box 33, Item 041). Image courtesy of the Stuart A. Rose Manuscripts, Archives, and Rare Book Library.



Trey Ratcliff, *This Way to the Holy Ghost Revival*, 2008 (CC BY-NC-SA 2.0)

COLLECTION OF GOSPEL TRACTS AND EPHEMERA

Evangelicalism is a highly participatory movement. These gospel tracts and ephemera offer merely one example of what it looks like to participate as an evangelical. There are two dimensions to such participation. One involves a visible embrace of Christian identity. The other entails a compulsion to share essential aspects of that identity—especially how one is "saved"—with others. The bracelets, buttons, and bumper stickers are particularly expressive of the former impulse, the gospel tracts of the latter.

Pitts Theology Library MSS 460



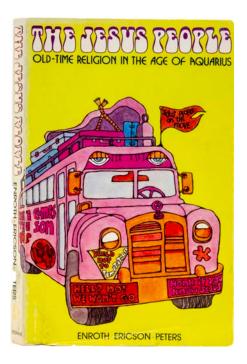
SECTION 3. TOPICS IN EVANGELICALISM

RONALD ENROTH (B. 1938) ET AL. — THE THE JESUS PEOPLE, 1972

Ronald M. Enroth, Edward E. Ericson, Jr., and C. Breckinridge Peters, The Jesus People: Old Time Religion in the Age of Aquarius. Grand Rapids: Eerdmans, 1972.

249 pages: illustrations; 21 cm.

The Jesus Movement was an evangelical revival among youth culture in the late 1960s and early 1970s. Beginning in Southern California, this countercultural movement was not connected to a single denomination or church. "Jesus People" sought to combine their hippie culture with a restoration of a charismatic Christianity that they associated with the New Testament book of Acts. Some of the movement's leaders included Chuck



Smith (1927–2013) and Lonnie Frisbee (1949-1993) of Calvary Chapel as well as Duane Pederson (b. 1938) of *Hollywood Free Paper*, an underground newspaper representing the movement. Jesus People found support in Billy Graham despite their otherwise mixed reception among traditional church leaders.

Robert W. Woodruff Library BV3793. E56



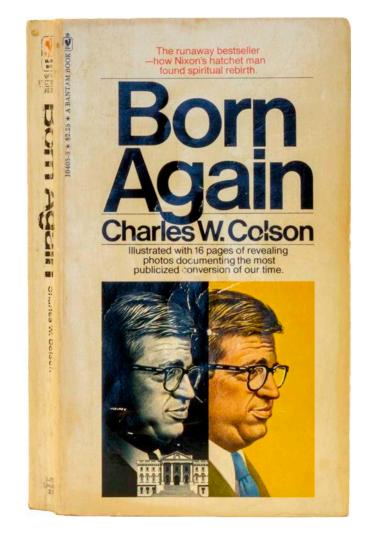
Photograph of a street demonstration of Jesus People. Image obtained from the Hollywood Free Paper website (hollywoodfreepaper. org) (CC BY-NC-SA 3.0)

SECTION 3. TOPICS IN EVANGELICALISM

CHARLES W. COLSON (1931– 2012) – BORN AGAIN, 1976 Born Again. Illustrated with 16 pages of Revealing Photos Documenting the Most Publicized Conversion of Our Time. / by Charles W. Colson. New York: Bantam Books, 1976.

351 pages, 8 unnumbered leaves of plates: illustrations ; 24 cm.

In this book, Charles "Chuck" Colson recounts his life-altering conversion to evangelical Christianity. At the time of his conversion, Colson was a Nixon administration insider, famously nicknamed the "hatchet man" for his unscrupulous pursuit of results. He was indicted and sentenced to prison during the Watergate investigations. Colson describes his crisis-point conversion in characteristic evangelical terms. He writes,



for example, of "accepting Christ" and forming "a personal relationship with God." Colson went on to become an influential figure within evangelicalism. He founded the ministry Prison Fellowship, promoted Catholic and Evangelical dialogue, and worked to advance a "Christian worldview."

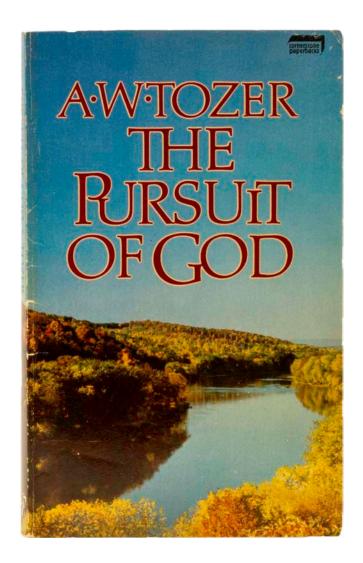
Pitts Theology Library BV4935 .C63 A33

A. W. TOZER (1897–1963) — THE PURSUIT OF GOD, 1982 *The Pursuit of God. / by A. W. Tozer.* Camp Hill, PA: Christian Publications, 1982.

xvii, 113, xiii, 121 pages; 22 cm.

This classic work by self-educated pastor and author A. W. Tozer reflects the appeal of experiential faith among many segments of American evangelism. Tozer opposes the pursuit of God to the complacency that besets the church at large. He employs evocative language ("hunger," "thirst," "yearning") to convey the all-consuming nature of this pursuit. Ultimately, Tozer envisions himself more as a guide than teacher—"to aid God's hungry children so to find him." He warns of obstacles (soulless doctrine, divided loyalties, compartmentalization) and recommends forms of assistance (prayer, simple living) with the goal of an ongoing experience of God.

Pitts Theology Library BV4817 .T6 1982

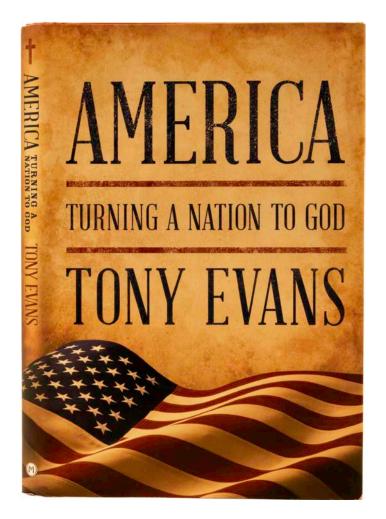


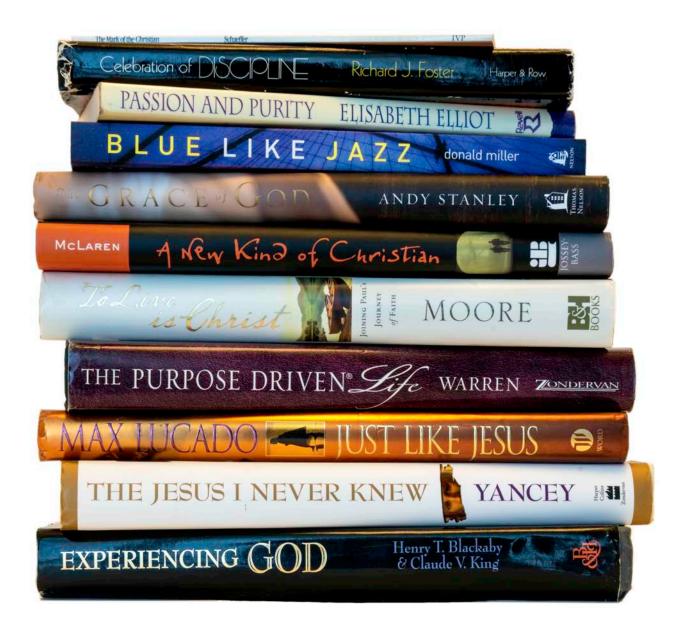
TONY EVANS (B. 1949) – AMERICA: TURNING A NATION TO GOD, 2015 America: Turning a Nation to God. / by Tony Evans. Chicago: Moody Publishers, 2015.

199 pages; 22 cm.

Tony Evans is a well-respected African American voice within American evangelicalism. A pastor, speaker, and author, Evans earned his graduate degrees from Dallas Theological Seminary, a conservative evangelical institution. The present book is notable for how it blends religion and national concerns. Evans calls upon Christians to reclaim America as a country under God. He diagnoses national problems as essentially spiritual in nature. Christians—"God's people" will see these reversed once they take heed of 2 Chronicles 7:14's urging and repent of their sins. Observing this submission, God will restore the fortunes of his people and "heal their land"—America.

Pitts Theology Library BR517 .E87 2015





Popular books in American evangelicalism from the 20th and 21st centuries.

ESCHATOLOGY

Among evangelicals there is a wide range of views regarding what the Bible teaches about eschatology, the study of end times. Timing the order of events such as the millennial reign of Christ, the rapture, and the second coming has resulted in much scholarship and speculation. Many evangelicals believe in a pretribulational premillennialism, which essentially means that there will be a rapture where Christians are caught up to be with Christ, followed by a seven-year tribulation period on earth, followed by Christ's return with the saints, and then the millennial reign of Christ. This view of the end times can be quite complicated, which has engendered the production of various charts and diagrams (e.g., Larkin). Critics of this view argue that dispensationalism fails to account for the specialized language of the apocalyptic literature of Daniel and Revelation, and that the Bible does not present a single metanarrative but multiple eschatological views.

JOHN NELSON DARBY (1800-1882) — WHAT IS THE WORLD, AND WHAT IS ITS END?, 1880s

What Is the World, and What Is Its End? A Serious Question for Those Who Are of It. London: Gibling and Morrish, undated.

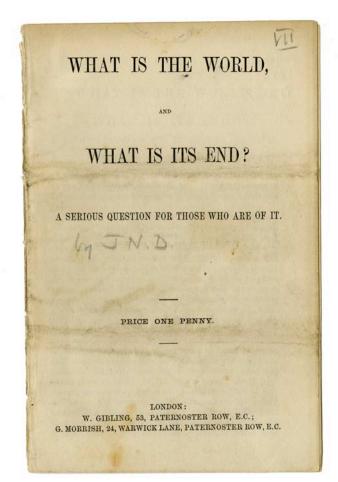
15 pages; 17 cm.

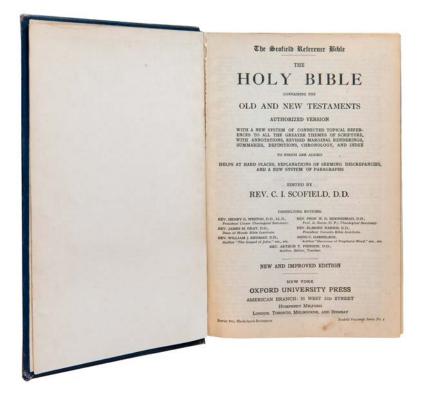
John Nelson Darby was an influential member of the Plymouth Brethren movement and is often considered to be the father of dispensational premillennialism. Dispensationalism is a system of biblical interpretation that divides human history into distinct epochs (or dispensations) and holds that humans are currently in the penultimate dispensation—the age of the church. Darby also popularized the theology of the rapture, which is the belief that Christians will be taken up to the heavens to meet Christ. In this work, Darby emphasizes that the world belongs to Satan and its fate is future judgment; however, Christians according to Darby escape from God's wrath.

Pitts Theology Library 188- DARB



John Nelson Darby watercolor over photograph (after Edward Penstone), undated. National Portrait Gallery, London





C. I. SCOFIELD (1843-1921) — SCOFIELD REFERENCE BIBLE, 1917 The Scofield Reference Bible: The Holy Bible, containing the Old and New Testaments. Authorized version, with a new system of connected topical references to all the greater themes of Scripture, with annotations, revised marginal renderings, summaries, definitions, chronology, and index; to which are added helps at hard places, explanations of seeming discrepancies, and a new system of paragraphs. New York: Oxford University Press, 1917.

1370 pages: color maps, color plan; 21 cm.

C. I. (Cyrus Ingerson) Scofield is best remembered for being the editor of the *Scofield Reference Bible*, which presented the King James Version along with explanatory notes directly beneath the text of the Bible. The notes in the Scofield Bible were written from the perspective of dispensational premillennialism and so the popularity of this Bible dovetailed with increasing popularity of that particular branch of evangelical theology. While the notes cover various subjects that arise in the biblical text, they are particularly copious around sections dealing with Bible prophecy such as Daniel 9. The original 1909 version was expanded in 1917 (seen here) and revised again in 1967.

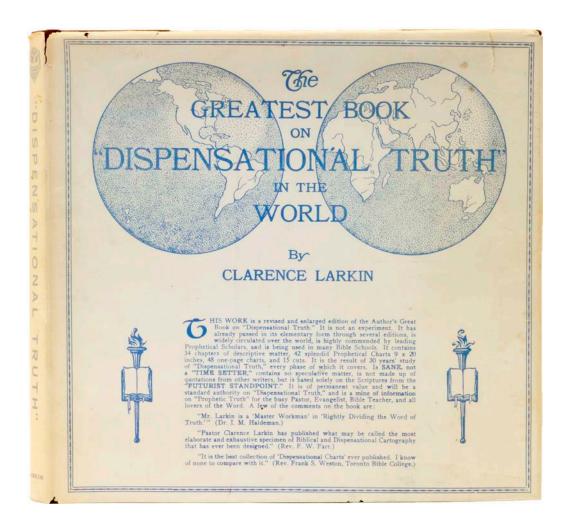
Pitts Theology Library BS185 1917 .N5

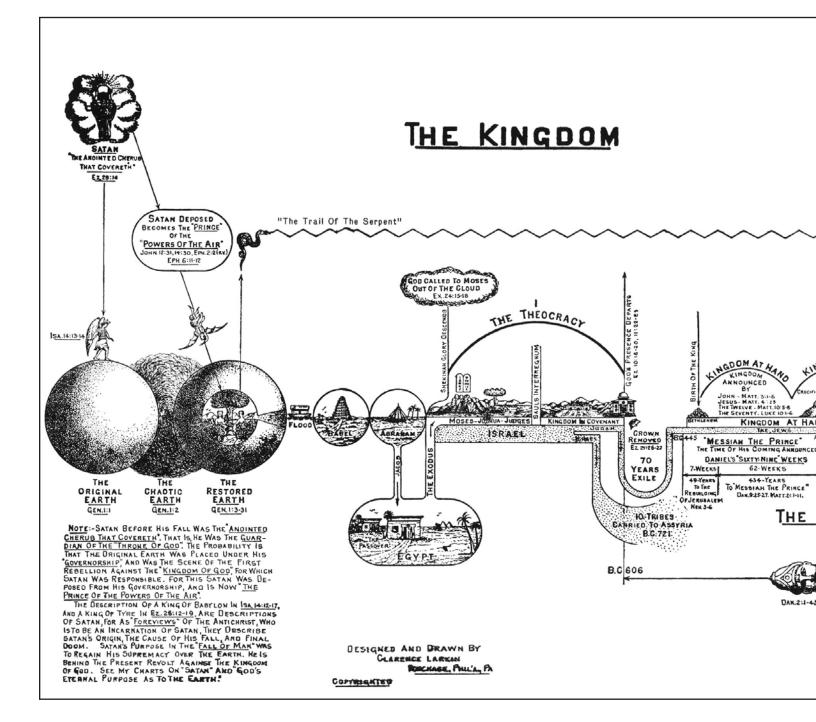
CLARENCE LARKIN (1850–1924) – DISPENSATIONAL TRUTH, 1920 Dispensational Truth or God's Plan and Purpose in the Ages. Philadelphia: Rev. Clarence Larkin Est, 1920.

176 pages: illustrations; 26 cm.

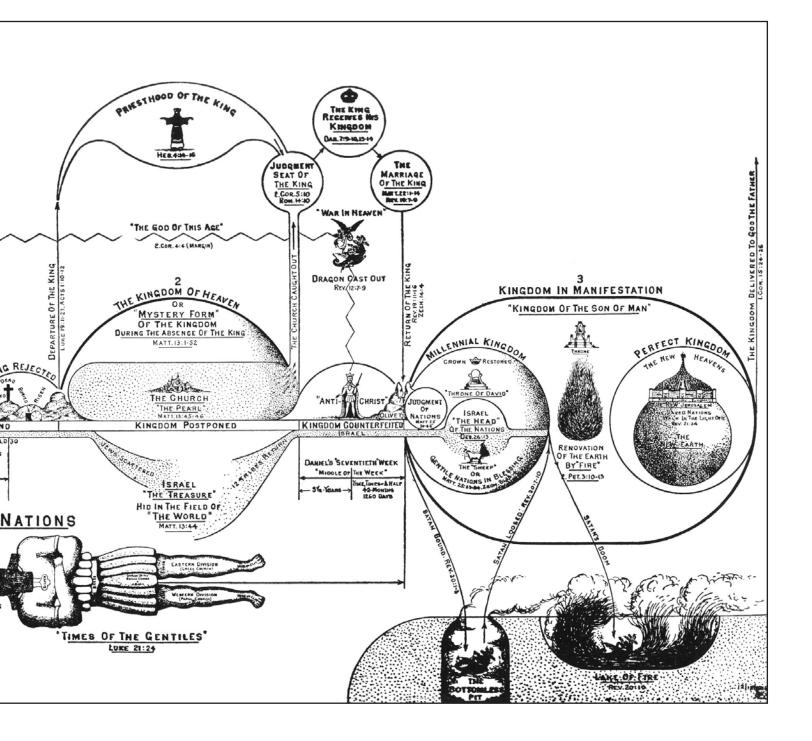
Clarence Larkin was a Baptist minister and author of several books on dispensationalist theology. Originally trained as a draughtsman, Larkin used his skill to create large wall charts which aided his preaching. He composed his first book, *Dispensational Truth* (1918), during the First World War. This work contained both text as well as detailed charts that sought to explain the complex system of historical epochs, dispensations, and events. According to Larkin, his work does not contain any speculative matter or third-party quotations, but it is based entirely on the Bible from a "futurist standpoint." Larkin remains a renowned chart-maker among dispensationalists today.

Pitts Theology Library BT157 .L37 1920





106-THY KINGDOM COME



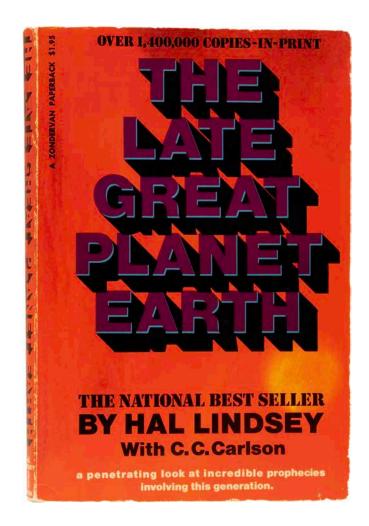
Clarence Larkin, Dispensational Truth (Philadelphia, 1920) [Pitts Theology Library BT157.L37 1920]

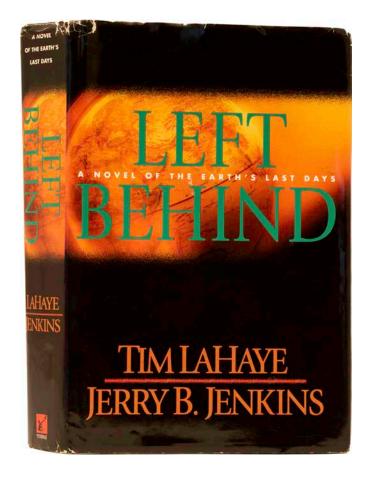
HAL LINDSEY (B. 1929) – THE LATE GREAT PLANET EARTH, 1970 *The Late Great Planet Earth*, Grand Rapids: Zondervan, 1970.

192 pages: maps; 22 cm.

Hal Lindsey, a graduate of Dallas Theological Seminary, is a self-described Bible prophecy teacher. In *The Late Great Planet Earth*, Lindsey explains dispensationalist eschatology to a general audience. Lindsey, through this book, became widely popular by drawing on contemporary world events and showing how they connected to the prophecies of Daniel, Ezekiel, and Revelation. He viewed the 1970s as the "now generation" because of the way that current events conformed to the precise pattern of biblical prophecy. In the half-century since he published *The Late Great Planet Earth*, Lindsey has been actively pursuing the topic of Bible prophecy through publishing books and television programming.

Pitts Theology Library BS647.2 .L5 1970





TIM LAHAYE (1926–2016) AND JERRY B. JENKINS (B. 1949) — LEFT BEHIND, 1995

Left Behind: A Novel of the Earth's Last Days, Wheaton, IL: Tyndale House, 1995

468 pages; 24 cm.

The novel *Left Behind* is set within a dispensationalist framework, the story narrates the rapture and its aftermath by focusing on the people who were left behind after Christians were transported to heaven. Many elements of dispensationalist theology are addressed in *Left Behind*, such as the rapture, the role of Israel, the Antichrist, and a one-world government. Enjoying considerable success, *Left Behind* spawned another fifteen novels in the series, which sold over 80 million copies. *Left Behind* was also adapted into two feature length films—the first starring Kirk Cameron (2000) and the second starring Nicholas Cage (2014).

Pitts Theology Library PS3562 .A315 L44 1995

ASSESSMENTS OF CONTEMPORARY EVANGELICALISM

American evangelicalism is not as uniform as it sometimes might appear from news headlines and/or popular caricatures. Researchers using a theological lens will come up with a different definition of the term than that arrived at by those adopting a sociological approach. Recently, the evangelical scholar Thomas Kidd has argued that many people identify with the term *evangelical* because of their political commitments, not their theological beliefs or religious practices. Some have abandoned the term altogether because of the way that others use it or because of the way that evangelicalism has changed over time. There is also a growing movement of ex-evangelicals (or "exvangelicals") whose identity is now defined by their past identification with evangelicalism. Most of the voices represented here critique aspects of contemporary evangelicalism either from withinor at least near removed from-evangelicalism. Together, the honest appraisals reveal a complex picture of what it means to be evangelical today.



Photo by Meredith Rendall (CC BY-NC-ND 2.0)

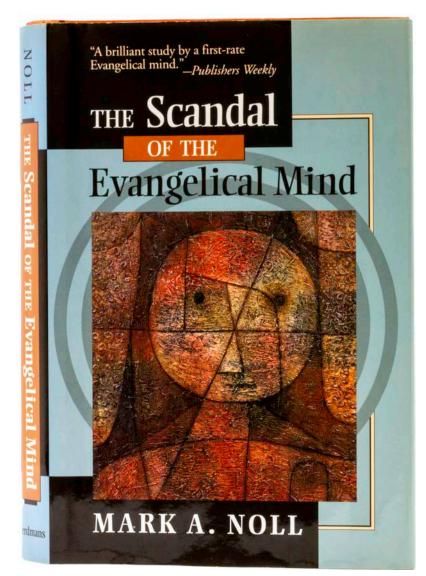
MARK NOLL (B. 1946) – THE SCANDAL OF THE EVANGELICAL MIND, 1994 *The Scandal of the Evangelical Mind. / by Mark A. Noll.* Grand Rapids, MI: Eerdmans, 1994.

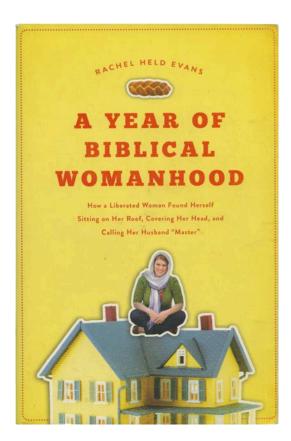
ix, 274 pages; 23 cm.

"The scandal of the evangelical mind is that there is not much of an evangelical mind." Thus Mark Noll, Research Professor of History at Regent College, begins his influential book. A self-identified evangelical, Noll articulates what he sees as tepid devotion to life of the intellect within American evangelicalism. He traces how this state of affairs has arisen—charting the effects of revivalism, democratization of religion, and emergence of fundamentalism—and demonstrates its consequences for contemporary evangelical engagement in arenas like politics

and science. He concludes by musing whether "the scandal" can be "scandalized" so as to reverse course.

Pitts Theology Library BR1642 .U5 N65





RACHEL HELD EVANS (1981–2019) — A YEAR OF BIBLICAL WOMANHOOD, 2012

A Year of Biblical Womanhood: How a Liberated Woman Found Herself Sitting on Her Roof, Covering Her Head, and Calling Her Husband "Master." / by Rachel Held Evans. Nashville, TN: Thomas Nelson, 2012.

xxvi, 321 pages: illustrations; 22 cm.

Rachel Held Evans no longer identified as an evangelical at her untimely death in 2019. But when she published this book in 2012, Evans represented a progressive and oftentimes contrarian voice within American evangelicalism. Here, she raises a simple yet provocative question: How relevant are the Bible's prescriptions concerning womanhood? Evans adopts an experiential approach to address this question. In these pages, she relates her year-long attempt to fulfill biblical mandates for women, in spirit if not always letter. Along the way, she relates reactions to this process from her husband, family, friends, online community—and herself.

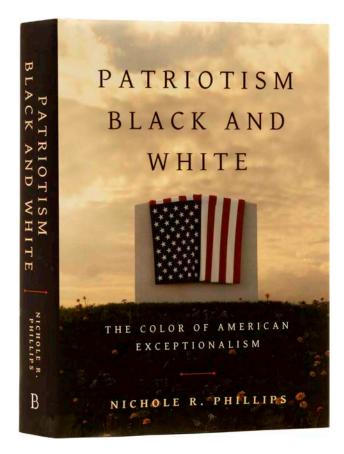
Pitts Theology Library BT704 .E925

NICHOLE R. PHILLIPS (B. 1971) – PATRIOTISM BLACK AND WHITE, 2018 *Patriotism Black and White: The Color of American Exceptionalism*. Waco: TX, Baylor University Press, 2018

xxii, 366 pages; 24 cm.

In *Patriotism Black and White*, Nichole Phillips, Associate Professor in the Practice of Sociology of Religion and Culture and Director of Black Church Studies at Candler School of Theology, Emory University, examines the intersection of patriotism and civil religion in two churches in northwest Tennessee. Using a sociological approach, Phillips pushes back against a monolithic definition of evangelicalism that equates the term with white evangelicals. Though she confirms in essence the prevailing assessment that white evangelicals are theologically and socially conservative while black evangelicals are theologically conservative and socially liberal, she contends that such reductionism fails to capture the diverse array of moral, theological, and political positions of the white and black evangelicals she interviewed in northwest Tennessee.

Pitts Theology Library 2018 PHIL

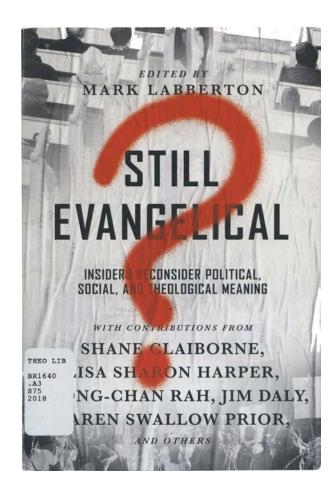


MARK LABBERTON, ED (B. 1953). – STILL EVANGELICAL?, 2018 Still Evangelical? Insiders Reconsider Political, Social, and Theological Meaning. / edited by Mark Labberton. Downers Grove, IL: InterVarsity Press, 2018.

214 pages; 21 cm.

The 2016 United States presidential elections exposed many fissures within American society and evangelicalism. Contributors to this volume, edited by Fuller Seminary president Mark Labberton, explore these divisions while grappling with the question, "Still evangelical?" Among the book's critiques of American evangelicalism are its politicization of faith, inhospitality toward immigrants, racial intolerance, and inattention to orthopraxy. Ultimately, each of the contributors resolves to remain within evangelicalism, though for different reasons—and with varying degrees of enthusiasm.

Pitts Theology Library BR1640.A3 S75 2018

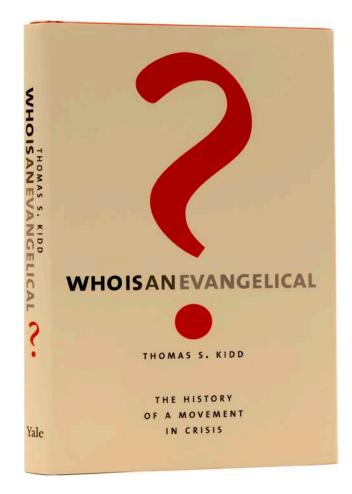


THOMAS S. KIDD (B. 1971) – WHO IS AN EVANGELICAL?, 2019 Who Is an Evangelical? The History of a Movement in Crisis / by Thomas S. Kidd. New Haven: Yale University Press, 2019.

191 pages; 22 cm.

In his book, *Who Is an Evangelical?*, Thomas Kidd responds to what he calls the crisis of the evangelicalism, which includes confusion over the term "evangelical" and the association of evangelicalism with the Republican party. Kidd introduces his readers to the experiences, practices, and beliefs of evangelicals and argues that the narrative of "white evangelicals' corrupt quest for Republican power" is only part of the story. He highlights the movement's strengths and failings from the revivals of the 1730s to its current setting. Kidd defines evangelicals as born-again Protestants, who have a high-view of Scripture, and possess a relationship with Christ through the Holy Spirit.

Pitts Theology Library BR1640 .K45 2019

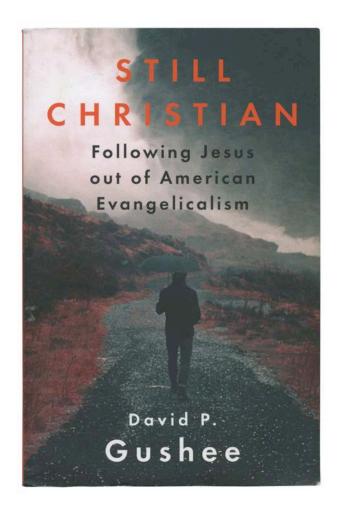


DAVID P. GUSHEE (B. 1962) – STILL CHRISTIAN, 2017 Still Christian: Following Jesus out of American Evangelicalism. / by David P. Gushee. Louisville: Westminster John Knox, 2017.

xvi, 151 pages; 22 cm.

In *Still Christian*, Christian ethicist David Gushee relates his complicated journey as an evangelical, an identity he eventually disavowed. His story illustrates the uneasy home some find within the movement. Born again as a teenager, Gushee attended—and then taught at—Southern Baptist Seminary during the institution's marked shift to theological conservatism. He would later teach at Union University, another Southern Baptist-affiliated school. However, many of Gushee's commitments stand in tension with conservative evangelicalism, including his climate change advocacy, egalitarian church polity, and support for LGBTQ rights. Alienated from evangelicalism, Gushee now simply identifies himself as Christian—a Jesus-follower.

Pitts Theology Library BR526 .G875 2017

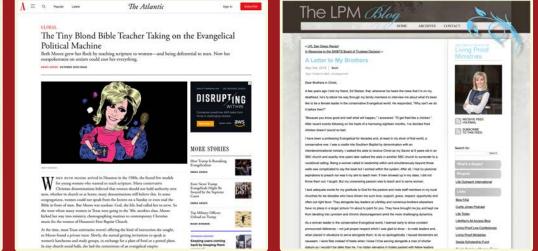






Beth Moore and Female Leadership in Evangelicalism

Beth Moore (b. 1957) is a rare figure within the conservative evangelical world: a publicly recognized female Bible teacher. The tenuousness of Moore's position was recently revealed (October, 2019) in comments made by John MacArthur, pastor of Grace Community Church in Sun Valley, California. At a conference marking his 50-year pastoral ministry, MacArthur was asked what he thought of Beth Moore and responded, "Go home." He then ridiculed Moore and "feminists" of her ilk. MacArthur's comments incited a considerable response from a broad range of evangelicals. Max Lucado and Kay Warren offered words of support. Beth Moore herself eventually chimed in, defending her calling from God.



SECTION 4. BILLY GRAHAM-AMERICA'S PASTOR

BILLY GRAHAM IN AMERICA

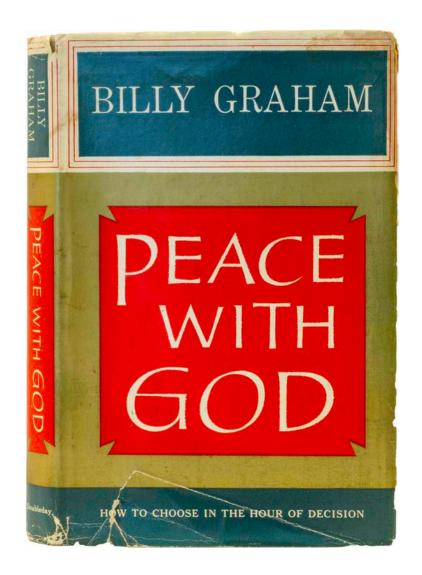
Evangelist Billy Graham (1918–2018) enjoyed a long and wide-ranging public ministry in America, during which he advised multiple U.S. presidents on spiritual matters. However, he is best known for his evangelistic "crusades." At these indoor and outdoor events, often lasting weeks at a time, Graham preached to thousands of attendees. His plea was simple—embrace a personal relationship with Jesus Christ. Crusade songs and Graham's altar calls reinforced this compelling message. Due to the longevity and impact of his ministry, Graham is widely considered one of the most influential Christian voices of the twentieth century.

BILLY GRAHAM (1918–2018) – PEACE WITH GOD, 1953 Peace with God. / by Billy Graham. Garden City, N.Y.: Doubleday, 1953.

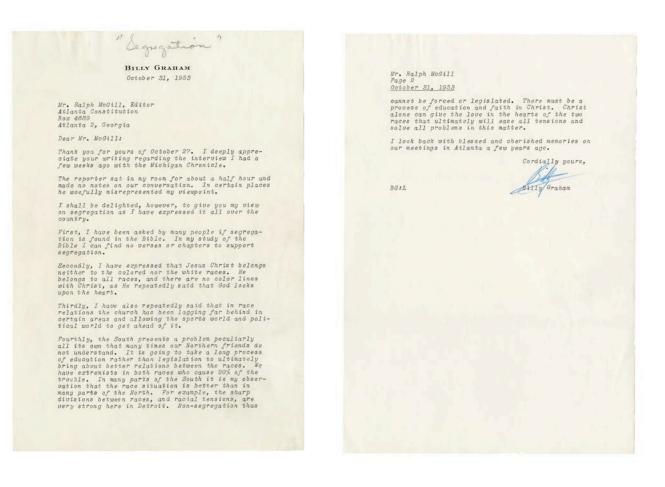
222 pages; 22 cm.

Billy Graham wrote *Peace with God* at a time when he was beginning to garner national attention in the media. Intended for "the man in the street" rather than the theologian, *Peace with God* was written to bring its readers "to a saving knowledge of the Lord Jesus Christ, and to encourage, strengthen, and build up the Christian in the most holy faith." The work has three major sections: (1) the problem, (2) the solution, and (3) the results. Graham presents his view of the Gospel and the subsequent life of a Christian. For Graham, peace with God includes reconciliation with God, as well as an inward harmony with God and with others.

Pitts Theology Library BT77 .G78



SECTION 4. BILLY GRAHAM—AMERICA'S PASTOR



BILLY GRAHAM (1918–2018) – LETTER TO RALPH MCGILL, OCTOBER 31, 1953

Billy Graham's support of civil rights in America was complicated. In 2005, Graham admitted that he would like to have done more: "I think I made a mistake when I didn't go to Selma." Yet Graham took positions on segregation that were more progressive than some of his peers within white evangelical Protestantism. In this letter to Ralph McGill (1898–1969), the Atlanta journalist, Graham states that segregation is not supported by the Bible, Jesus belongs to no single race, the church has been lagging behind other areas of culture when it comes to the issue of race relations, and that a "long process of education rather than legislation" is key to engendering better race relations.

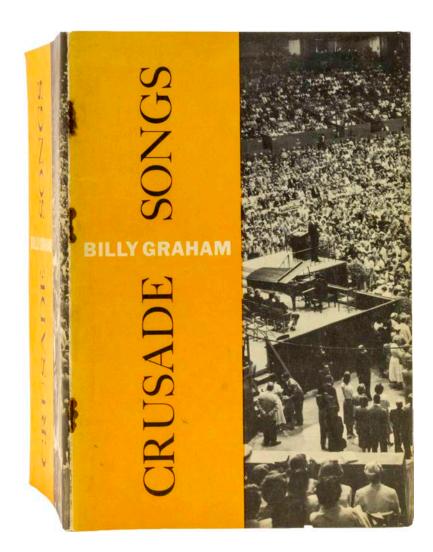
Stuart A. Rose Manuscripts, Archives, and Rare Book Library MSS252.

CLIFF BARROWS (1923-2016) — BILLY GRAHAM CRUSADE SONGS, 1960 *Billy Graham crusade songs. / compiled by Cliff Barrows.* Minneapolis, Minn.: The Billy Graham Evangelistic Association, 1960.

1 close score (59 unnumbered pages): portraits; 21 cm.

Hymns and gospel songs were integral to Billy Graham's evangelistic enterprise. They featured prominently in Graham's Hour of Decision radio program as well as in his evangelistic meetings. This book, compiled by Cliff Barrows (1923– 2016), the music director for the Billy Graham Evangelistic Association, harkens back to the tradition popularized by Ira Sankey, who compiled song books for D. L. Moody's evangelistic meetings. There are seventy-three songs written by songwriters such as Isaac Watts, Charles Wesley, Fanny J. Crosby, and Philip P. Bliss. The songs are printed along with their musical notation.

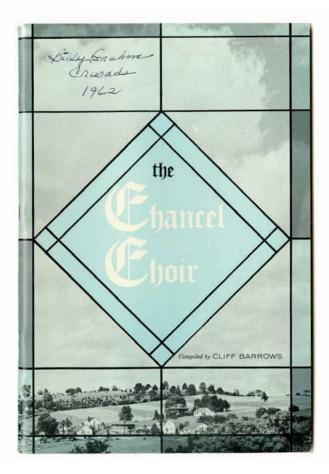
Pitts Theology Library 1960 BARR

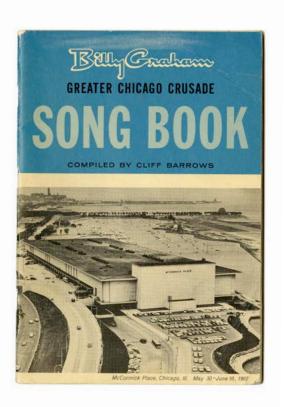


BILLY GRAHAM (1918-2018) — CHICAGO CRUSADES, 1962

Billy Graham conducted over four hundred evangelistic campaigns (or "crusades") from 1947 to 2005. At these events, Graham drew large crowds to tents, auditoriums, and stadiums. Many of Graham's campaigns lasted weeks at a time, and each event would include praise songs, an evangelistic message, and an invitation for people to make a profession of faith. This photograph, admission ticket, and the two song books provide context to one of these crusades: the 1962 crusade in Chicago, which met at the McCormick Place from May 30 to June 16.

Pitts Theology Library MSS 460



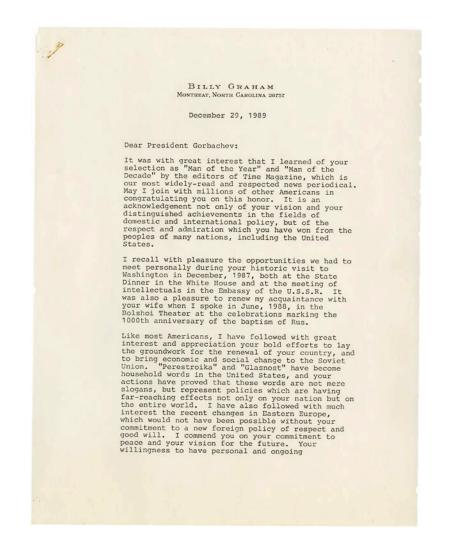




Billy Graham Crusade SEA **Group Reserved Section McCormick Place** -----East 23rd Street & Lake Front -JUNE THURSDAY, JUNE 14-8:00 P. M. 0 70 USE GROUP RESERVATION ENTRANCE 0 Follow Instructions of Crusade Ushers Z GROUP RESERVATION SECTION -1962 Reserved Seats Held Only Until 7:45 P.M.

BILLY GRAHAM IN EASTERN EUROPE

Billy Graham had been an outspoken critic of communism and was keenly interested in conducting evangelistic missions in communist-controlled Eastern Europe. To achieve this goal, Graham called on Alexander Haraszti (1920–1998), a Hungarian doctor who fled to the United States during the Hungarian Revolution in 1956. Haraszti's connections in Hungary helped him to open the door for Graham to hold an evangelistic meeting there in 1977. In Hungary, Haraszti served as Graham's interpreter. Graham continued to work with Haraszti to enter more countries behind the Iron Curtain, including Poland, East Germany, Czechoslovakia, as well as Soviet Russia. Though at times Graham was criticized for evangelizing in the Soviet Union during its Cold War with the United States, he argued that it was his "God-given responsibility...to be an ambassador of goodwill, and to build bridges" between the United States and the Soviet Union in light of the dangerous threat of nuclear war.



BILLY GRAHAM (1918-2018) - LETTER TO MIKHAIL GORBACHEV, 1989

Mikhail Gorbachev (b. 1931), the Soviet Union head of state from 1988 to 1991, brought reforms to the Soviet Union which led to its dissolution and the end of the Cold War in 1991. In this six-page letter from December of 1989, Graham praises Gorbachev's social and economic improvements and requests permission to hold evangelistic campaigns in major Soviet stadiums. He writes, "I can think of no better way to demonstrate the reality of [your] policies ... than to show the American people that it is now possible for religious believers to gather in a public stadium for a religious event." In October 1992, after the collapse of the Soviet Union, Graham returned to Russia and preached to a full house at the Moscow Olympic Arena.

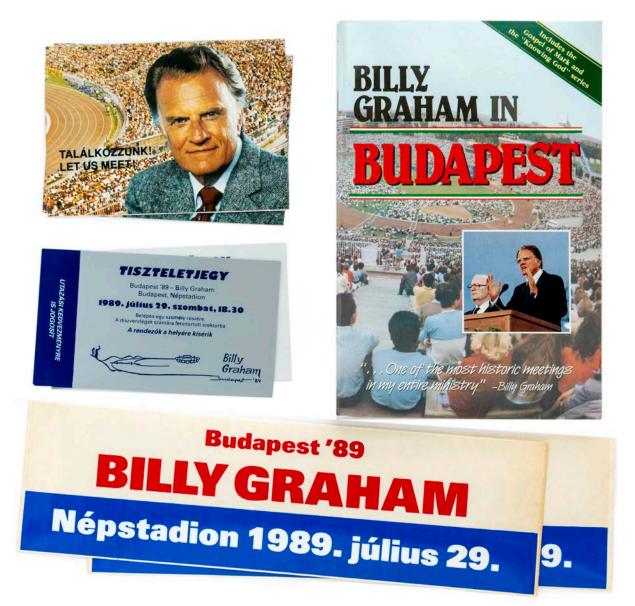
Pitts Theology Library MSS 457

BILLY GRAHAM (1918-2018) - BUDAPEST '89 MEETING, 1989

In addition to opening doors for Billy Graham's ministry in Eastern Europe, Alexander Haraszti (1920–1998) also served as Graham's interpreter in Hungary. Featured along with other promotional materials from the Budapest '89 meeting is Graham's printed sermon outline, which Haraszti used to translate Graham's evangelistic message into the Hungarian language. Budapest '89 was a one-day event held at the People's Stadium in Budapest on July 29, 1989. At this event, Graham preached to 90,000 people making it the largest evangelistic meeting held behind the Iron Curtain.

Pitts Theology Library MSS 457

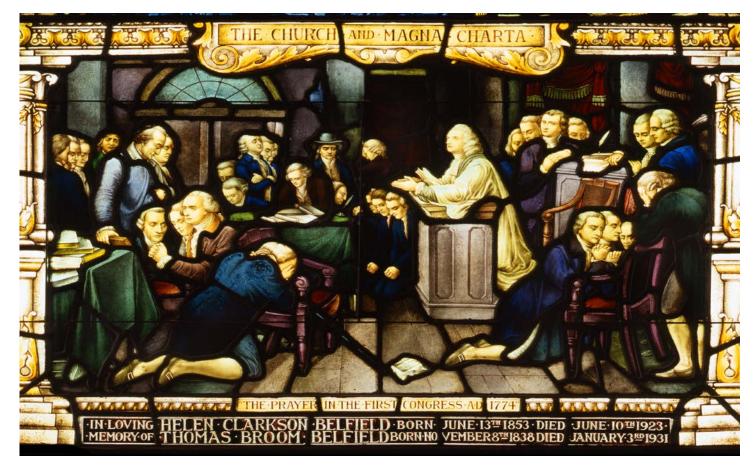
Budapest ter	A DESCRIPTION OF THE OWNER OWNER OF THE OWNER OWNER OF THE OWNER OWNE	B6.15 SERNION IN BUDAPEST
Budapest '89 wi	th Billy Graham	DR. A.S. HARASZTI INTER PRETT
Evening Serv	ice program	
6:00 p.m. Music Prelude - Choir	State of the second sec	People's Stadium
vies p.m. Instrumenter		People's Status Budapest, Hungary Saturday, July 23, 1988
6:30 p.m. Welcome to all m		
6:30 p.m. Welcome to all Present. 6:32 p.m. Invocation	· · · · · Rev. Lehel Laszlo Chairman, Executive Committee	THE CROSS
6:32 p.a. Invocation	Reformed synod;	a start af Assisi
6:34 p.m. Hymn	Council Council	ILL: Francis of Assisi
6:38 p.m. Bible Reading	Primate of Heatergom	son of a wealthy cloth
6:40 p.m. Prayer,		merchant
6:42 p.m. Welcome to Billy Graham	Hungary , Dr. Nagy Gyula Presiding Bishop of the Lutheran Church; Vice President, Eco- nenical Council of	handsome, popular /
6:44 p.m. Choir	Rungary	became a merchant, and then
6:48 p.m. Present Joni Tada (with	interpreter - Gerzsenyi Laszlo)	ARISTOKRATA
7:08 p.m. Special Solo		became a knight.
7:12 p.m. Hymn		No one in all of that part of
7:16 p.m. Choir	and the second second second	EAVENIO"
7:21 p.m. Message - Billy Graham	with interpreter - A. Haraszti)	Italy was his peer when it came
Text ation - "Just As I As" (with choir?)		ELOKELOMAGATARTAG PARBAJOTAS
8:31 p.m. Benediction	Chairman, Church Life	Ellerthe structuress, lighting, or the
 cliff Barrows will be Master of 	President of the Methodist Church Cermonies (with interpreter Leland	enjoyment of great wealth.
Haraszti)		



SECTION 5. EVANGELICALISM AND POLITICS

A CHRISTIAN NATION?

It is almost axiomatic that Christianity decisively influenced those who shaped America's earliest history. Civic institutions such as fast day and election day sermons were emblematic of Christianity and America's close association (see *The Necessity of the Belief of Christianity* and *The American Vine*). Yet Christians in America have rarely spoken in concert about what it means for their nation to be Christian. Discordant opinions were particularly evident during the Civil War. Northerners and Southerners alike—committed to very different causes—claimed God's hand of favor upon them. Also, there is disagreement over the extent of connection between Christianity has shaped "the national character" (Brewer [1837–1910]). Others contend in more specific and prescriptive ways that America is indebted to Judeo-Christian symbols and institutions (see Falwell [1933–2007] and Moore [b. 1947]).



Detail of photograph of the Stained Glass Window from Christ Church, circa 1925. Image courtesy of the The Athenaeum of Philadelphia.

If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land.

-2 Chronicles 7:14 NIV

ACTS AND LAWS OF THE STATE OF CONNECTICUT IN AMERICA, 1784 *Acts and Laws of the State of Connecticut in America*. / New-London, CT: Timothy Green, 1784.

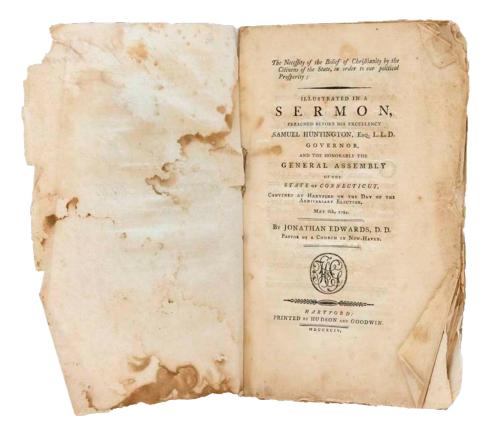
8, 6, 2 unnumbered pages, 376 pages; 30 cm.

This volume contains the statutes of Connecticut from 1784. Also included are Charles II's recognition of the one-time colony (17th century) and the Articles of Confederation (1781). Worthy of mention is the "Act for securing the Rights of Conscience in Matters of Religion, to Christians of every Denomination in this State." Judging that "happiness" and "order" depend upon "Piety, Religion and Morality," this Act provides for the separate and free worship of different denominations within Connecticut. All that matters is that inhabitants *do* gather for worship and that such worship is Christian. Those who do not are subject to a tax designed to support state-established assemblies.

Pitts Theology Library 1784 CONN



SECTION 5. EVANGELICALISM AND POLITICS



JONATHAN EDWARDS (1745–1801) — THE NECESSITY OF THE BELIEF OF CHRISTIANITY BY THE CITIZENS OF THE STATE, 1794

The necessity of the belief of Christianity by the citizens of the state: in order to our political prosperity; illustrated in a sermon preached before His Excellency Samuel Huntington, Esq., L.L.D., governor, and the honorable the General assembly of the state of Connecticut, convened at Hartford on the day of the anniversary election, May 8, 1794. / by Jonathan Edwards. Hartford: Hudson and Goodwin, 1794.

47, 1 unnumbered page; 21 cm (8vo).

Jonathan Edwards—son of the eponymous pastor-theologian—preached this Election Day sermon before Governor Samuel Huntington (1731–1796) and the Connecticut legislators in 1794. This form of ministerial counsel had been established by the Puritan founders of the Massachusetts Bay Colony in the 17th century. Edwards' subject is the prosperity of God's people; his text, Psalm 144:15. The virtue of the state's citizens is what determines their status as the people of God. Only Christianity can inspire true virtue claims Edwards. Thus, the role of the governor and magistrates in ensuring Connecticut's prosperity is to elevate virtuous Christians to positions of civil authority.

Pitts Theology Library 1794 EDWA A

BENJAMIN DORR (1796–1869) — THE AMERICAN VINE, 1861

The American Vine: A Sermon Preached in Christ Church, Philadelphia, Friday, January 4, 1861, on the occasion of the national fast, recommended by the President of the United States, because of the dangers which threaten the Union. / by Benjamin Dorr, D.D. Philadelphia: Collins, 1861.

32 pages; 23 cm.

Rev. Benjamin Dorr, pastor of Christ Church, Philadelphia, preached this fast day sermon on January 4, 1861. The practice, dating back to colonial times, of designating special days for citizens to reflect on their relationship to God underscores a belief in God's providential care of America. Crises often prompted fast days. Dorr preached this

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SERMON	
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ON OCCUSION OF	
THE NATIONAL FA	ς Τ,
RECOMMENDED BY THE PRESIDENT OF THE UNITED STATES, BEC. OF THE DANGERS WHICH THREATEN THE UNION.	USE
BENJAMIN DORR, D.D., BENJAMIN DORR, D.D.,	6.9.
MEW YORK	
PUBLISHED BY REQUEST OF THE VESTEY.	
PHILADELPHIA: COLLINS, PRINTER, 705 JAYNE STRE	E T
1861.	ar.

sermon—likening the United States to Israel-as-vine—during the build-up to the Civil War. He adopted his sermon title and text (Psalm 80) from a former pastor of Christ Church, Jacob Duché (1737–1798). In 1775, Duché offered his remarks shortly before a similarly momentous occasion—the Declaration of Independence.

Pitts Theology Library 1861 DORR

SECTION 5. EVANGELICALISM AND POLITICS

CHICAGO YOUNG MEN'S CHRISTIAN ASSOCIATION – THE SOLDIER'S HYMN BOOK, 1860s The Soldier's Hymn Book. / published by the Chicago Young Men's Christian Association. Chicago: 186[?].

96 pages; 12 cm

Pitts Theology Library 186- SOLD A

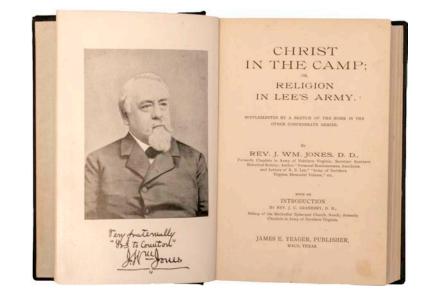
J. WILLIAM JONES (1836–1909) — CHRIST IN THE CAMP, 1888 Christ in the Camp; or Religion in Lee's Army. Supplemented by a Sketch of the Work in the Other Confederate Armies. / by J. William Jones. Waco, TX: James E. Yeager, 1888.

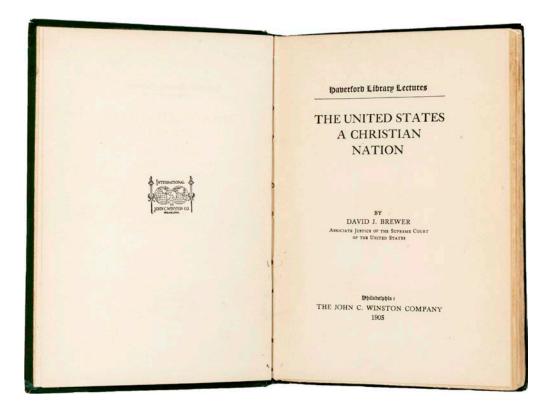
624 pages: illustrations, portrait; 22 cm.

Pitts Theology Library E635 .J75 1888

During the American Civil War, both combatants claimed divine support for their cause. These items reveal how similar religious impulses fueled the two sides, otherwise so divided. The first, a pocket-sized hymn book, was produced for use in the Union Army. Its cover and title page are emblazoned with an American flag. Beneath appears a poem extolling loyalty to God and righteous cause, alike. The second item is a book written by J. William Jones, former chaplain in the Confederate Army and later editor of Robert E. Lee's papers. In this work, Jones marshals evidence of religion's prominence among the forces of the South.







DAVID J. BREWER (1837-1910) — THE UNITED STATES A CHRISTIAN NATION, 1905

The United States a Christian Nation. / by David J. Brewer. Philadelphia: The John C. Winston Company, 1905.

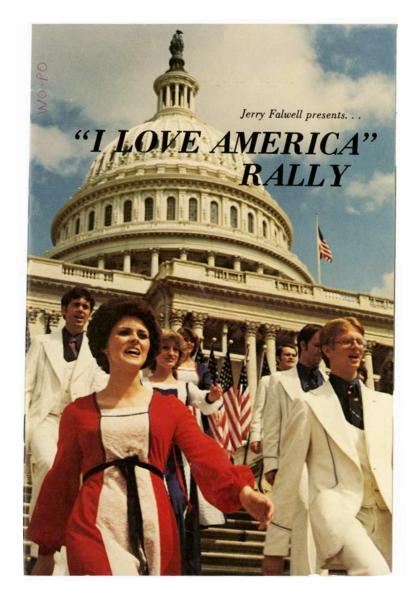
98 pages; 20 cm.

David Brewer wrote this book near the end of his twenty-year career as an associate justice on the United States Supreme Court. In it, Brewer—born to missionary parents—discusses Christianity's influence on American institutions and practices. His discussion is not without nuance. As a Supreme Court justice, Brewer acknowledges that Christianity is not the legally established religion of the land. Nevertheless, he adduces support from outside the Constitution to show how Christianity has influenced the national character. This influence, Brewer suggests, shapes how American citizens should view their duties as well as their country's future potential.

Pitts Theology Library JK361 .B84 1905

JERRY FALWELL (1933-2007) — "I LOVE AMERICA" RALLY PROGRAM, 1970s

Patriotism and Christianity were inextricably linked together at Jerry Falwell's "I Love America" rallies, which he inaugurated in 1976 to counter the "moral deterioration" he observed in the country. Out of these rallies arose Falwell's political action group, the Moral Majority, which mobilized the Christian right to influence American politics. In this pamphlet, Falwell calls 2 Chronicles 7:14 ("If my people, which are called by my name, shall humble themselves ... then I will hear from heaven, and will forgive their sin, and will heal their land" [KJV]) "our verse of promise for revival in America." The songs sung at these rallies included both patriotic (e.g., "The Star-Spangled Banner" and "God Bless America") and



praise songs (e.g., "Amazing Grace" and "Stand Up, Stand Up for Jesus").

Pitts Theology Library MSS 460

ROY MOORE (B. 1947) - SO HELP ME GOD, 2005

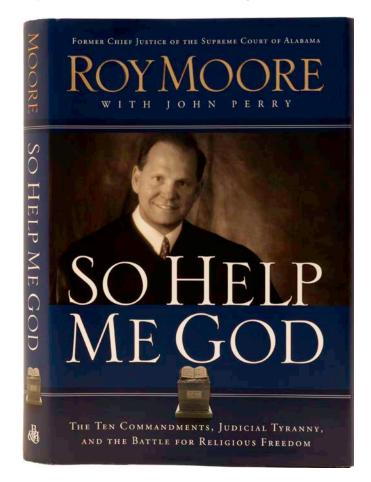
So Help Me God: The Ten Commandments, Judicial Tyranny, and the Battle for Religious Freedom. / by Roy Moore, former Chief Justice of the Supreme Court of Alabama, with John Perry. Nashville, TN: Broadman and Holman, 2005.

xii, 275 pages: illustrations (some color); 24 cm.

For Roy Moore, America's role as a Christian nation is axiomatic. The former Alabama Circuit Court justice (1992–2000) and Alabama Supreme Court chief justice (2001–2003; 2012–2017) maintains that God is the "moral foundation of our law and justice system." To express this view, then-Chief Justice Moore installed a Ten Commandments monument in the rotunda of the Alabama Judicial Building (2001). After defying orders to remove the monument, Moore was removed from office in 2003. Later, in that same role, Moore defied the United States Supreme Court ruling in favor of same-sex marriage (2016). This led to his suspension and ultimate resignation from the Alabama Supreme Court. Moore then ran as the Republican candidate for U.S. Senate in 2017 in a very contentious campaign. Despite making racially insensitive remarks and being accused of

sexual misconduct by numerous women, Moore still received 80% of the white evangelical vote. However, Moore narrowly lost his senate bid to Democratic candidate Doug Jones, who was helped by a large turnout of African American voters.

Pitts Theology Library BT77 .G78 2005



THE RISE OF THE RELIGIOUS RIGHT

Jerry Falwell, founding pastor of Thomas Road Baptist Church in Lynchburg, Virginia, originally opposed political activism. In a famous sermon called "Ministers and Marches" (March, 1965), Falwell argued that "preachers are not called to be politicians but to be soul winners" and thus effort is better spent evangelizing than participating in the Civil Rights marches to effect change. Yet his view on political activism flipped in the following decade after his interactions with the Securities and Exchange Commission, the passage of the Equal Rights Amendment in Congress, and the Supreme Court's legalization of abortion (Roe v. Wade). In 1976, Jimmy Carter, a self-professed "born-again" Christian, was elected president. Yet Falwell disparaged Carter's support for abortion and the Equal Rights Amendment, and was determined to organize evangelicals to support politically conservative causes. Under Falwell's leadership, the religious right was instrumental in securing the 1980 presidential election for Republican candidate Ronald Reagan. During Reagan's administration, the religious right continued to shape America's political landscape.

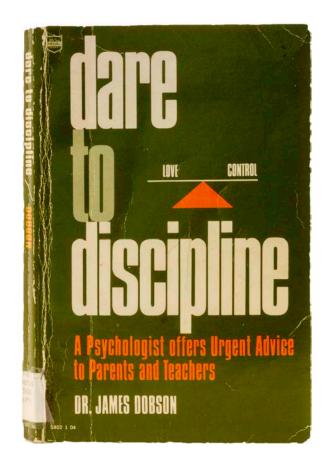
JAMES DOBSON (B. 1936) - DARE TO DISCIPLINE, 1970

Dare to Discipline: A Psychologist Offers Urgent Advice to Parents and Teachers. / by James Dobson. Wheaton, IL: Tyndale House, 1970.

224 pages: illustrations; 20 cm.

Books like this one have helped earn James Dobson wide recognition in evangelical circles. A child psychologist by training, Dobson advocates a tough love which includes corporeal punishment and draws part of its support from the Bible. Dobson founded Focus on the Family in 1977 to help promote his traditional views of the family. These same views have led Dobson to wade into conservative politics. In 1981, he founded the Family Research Council and, in 2004, he established Focus on the Family Action (now, Family Policy Alliance). Both groups lobby government to curtail practices such as same-sex marriage and abortion.

Pitts Theology Library HQ769 .D628 1975



WILLIAM RAGSDALE CANNON (1916–1997) — INAUGURAL PRAYER FOR JIMMY CARTER, 1977

Jimmy Carter (b. 1924) was a self-proclaimed born-again Christian, and his evangelical integrity made him an attractive candidate for the presidency given the scandals in the Nixon administration that were fresh on the minds of the American people. President-elect Carter chose William Ragsdale Cannon, a United Methodist Bishop, to deliver the inaugural prayer (invocation). Cannon's prayer called into question the myth of American exceptionalism and promoted humility on the part of the nation and "forgiveness for those sins that marred our national character and impaired the effectiveness of our government in recent times." On display here is a typescript draft of Bishop Cannon's prayer along with handwritten corrections. Despite Carter's evangelicalism, Falwell and others in the religious right opposed his presidency and placed their support behind Ronald Reagan in the 1980 presidential election.

Pitts Theology Library MSS 371

O God, whom different people of different persuasions in this vast land of ours call by different names, yet on whom we all alike depend for life and health, opportunity and the intelligence and industry to take advantage of it, and the resources with which to pursue and achieve happiness: Grant us, we pray thee, a new and vital realization of thy sovereignty and our servanthood, of what it means to be creatures responsible to our creator, and of our obligations, both as individuals and as a society, to thee; for **Wather** it is thou who hast made us, and not we ourselves; we are thy people, and the sheep of thy pasture. Save us as a nation from the arrorant

save us as a nation from the arrogant futility of trying to play like God; as if we knew everything there is to know, as if our wealth were so great that we could please as well as satisfy the needs of people everywhere over the world and buy their favor and support, as if our own powers were limitless, so that we could manage and direct the affairs of humankind. The truth is

Prayer - p. 2

that we are not always able properly to manage and control ourselves; to give full employment to our own people; to eradicate poverty at home; to protect our savings from inflation; to assure our elderly and retired citizens security and comfort: and to guarantee to every American the full advantage of the fruits of his labor, so that each one of us may sit under his vine and under his own fig tree, and none shall make the afraid. not ours, **Close** Give us the humility and good sense to see this. Help us to deal with other man and nations as equals, seek an advice as well as given it, to receiven help for Book as well as lending them ours. Teach us that the only abiding influence we can ever have in the world is the influence of a good example: "Not by might, nor by power, but by my Spirit," thou hast said, O Lord; and we pray that by thy grace we can exert moral and spiritual leadership in the world by becoming as a nation what all other people would like themselves to be. We ask thy forgiveness for those sins that have

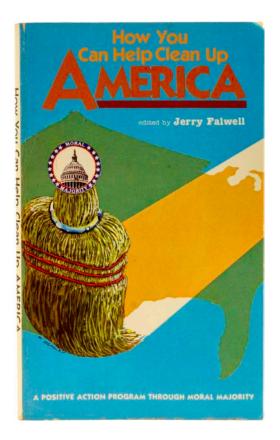
marred our national character and impaired the effectiveness of our government in second times part:

SECTION 5. EVANGELICALISM AND POLITICS

JERRY FALWELL, ED (1933-2007) — HOW YOU CAN HELP CLEAN UP AMERICA, 1981

During Jimmy Carter's presidency, Jerry Falwell began using religion to influence political outcomes. Falwell conducted "I love America" rallies throughout the United States and incorporated the Moral Majority lobbying group and political action committee in 1979. The Moral Majority, Inc. created the infrastructure to mobilize and educate the religious right. In this book, edited by Jerry Falwell, various contributors discuss issues central to the religious right's platform such as eliminating pornography, stopping the Equal Rights Amendment, and defunding the Left. The cover image depicts a broom with the Moral Majority logo at its head sweeping across the continental United States.

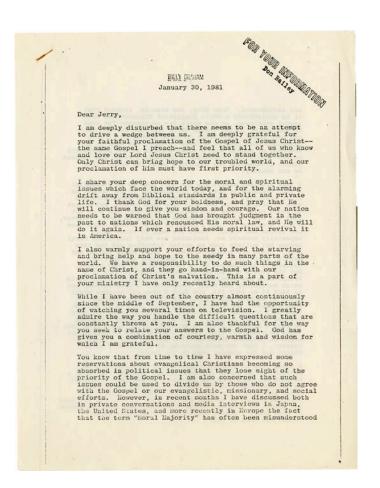
Pitts Theology Library MSS 460





President Reagan meeting with Jerry Falwell in the oval office on March 15, 1983. Image C13442-5A from the Ronald Reagan Presidential Library and Museum.

The idea that religion and politics don't mix was invented by the Devil to keep Christians from running their own country. —Jerry Falwell



BILLY GRAHAM (1918–2018) — LETTER TO JERRY FALWELL, JANUARY 30, 1981 (COPY)

In the February 1, 1981, edition of *Parade Magazine*, Billy Graham stated, "it would disturb me if there was a wedding between the religious fundamentalists and the political right. The hard right has no interest in religion except to manipulate it." Knowing that Falwell might interpret the *Parade* piece negatively, Graham wrote a preemptive letter to mitigate tensions between the two evangelical leaders. In addition to highlighting concerns that they both shared, Graham also clarified his concerns about "evangelical Christians becoming so absorbed in political issues that they lose sight of the priority of the Gospel." As for himself, Graham wrote that he wanted "to avoid being drawn into partisan politics." Falwell read parts of this letter on the Old Time Gospel Hour television program.

Pitts Theology Library MSS 457

CONTEMPORARY POLITICS

Since the rise of the religious right in the late 1970s and early 1980s, white evangelical support for Republican candidates has continued to increase. The evangelical vote was instrumental in George W. Bush's presidential elections and eighty-one percent of white evangelicals voted for Donald Trump in 2016. This support of Trump provoked suspicion from evangelicals and non-evangelicals who found Trump's conduct and demeanor to be inconsistent with traditional evangelical values and vernacular. Journalists and academics have investigated the evangelical support of Trump, which has not waned despite the numerous scandals that have plagued his administration. In the 2020 presidential election cycle, Democratic candidates (e.g., Pete Buttigieg, Cory Booker, and Elizabeth Warren) have sought to highlight their own faith to win the support of more Christian voters. Despite these Democratic appeals to faith, Donald Trump's reelection campaign continues to court evangelical voters. On January 3, 2020, the Trump campaign held an "Evangelicals for Trump" rally in Miami. While the results of the 2020 election remain to be seen, it is clear that the evangelical vote has already been playing a critical role in various campaigns' strategies.

[Trump] is highly biblical, and ... we will in all likelihood never see a more godly, biblical president again in our lifetime.

—Michele Bachmann, 2019



Donald Trump being sworn into the office of the presidency, January 20, 2017. Image from the White House Facebook page.

White evangelicals' uncritical fealty to the GOP is real, and that fealty has done so much damage to the movement that it is uncertain whether the term evangelical can be rescued from its political and racial connotations.

—Thomas Kidd, 2019

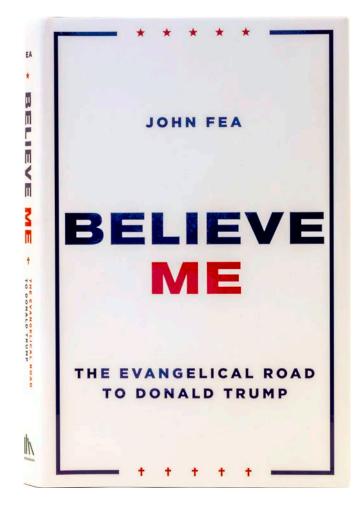
JOHN FEA (B. 1966) — BELIEVE ME: THE EVANGELICAL ROAD TO DONALD TRUMP, 2018

Believe Me: The Evangelical Road to Donald Trump. / by John Fea. Grand Rapids, MI: Eerdmans, 2018.

x, 238 pages; 23 cm.

This volume is one among a number of studies that examines how evangelical support contributed to the election of Donald Trump in 2016. Its author, John Fea, is Professor of History at an institution with strong if diverse evangelical ties—Messiah College. Fea argues that Trump's playbook for winning both the Republican nomination and the general election required that he strongly associate himself with the evangelical movement. Trump accomplished this in several ways: by co-opting the language and positions of other evangelical candidates; by assembling a cadre of evangelical "court" advisors; and—above all—by exploiting evangelical fears.

Pitts Theology Library BR516 .F425

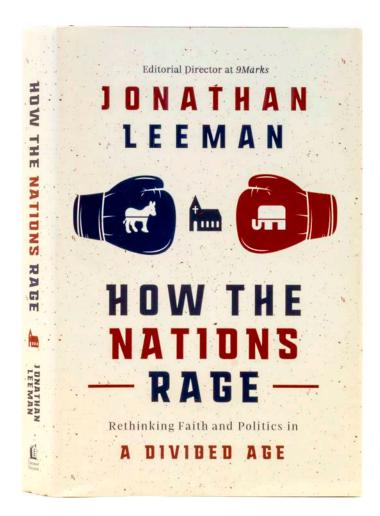


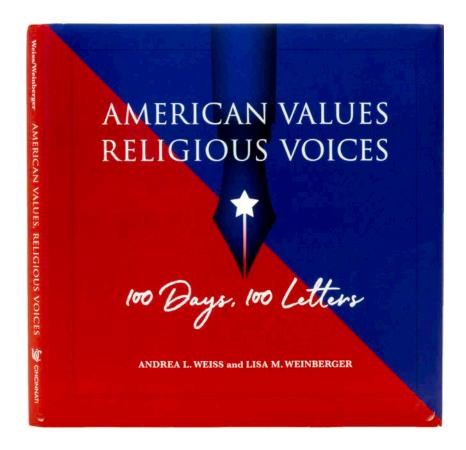
JONATHAN LEEMAN (B. 1973) – HOW THE NATIONS RAGE, 2018 How the Nations Rage: Rethinking Faith and Politics in a Divided Age. / by Jonathan Leeman. Nashville: Thomas Nelson, 2018.

xii, 251 pages: illustrations; 20 cm.

How the Nations Rage addresses the political divide in this country—more specifically, how it impinges upon Christian identity. Jonathan Leeman, the book's author, is the editorial director for 9Marks, an evangelical ministry founded by Mark Dever, pastor of Capitol Hill Baptist Church in Washington, D.C. His premise is that political divisiveness has seeped into the American Church. His prescription is for Christians to subordinate socio-political commitments—liberal or conservative—to their identity and mandate as the people of God. Doing so doesn't entail a retreat from culture, but rather reengagement informed by a new set of (explicitly Christian) priorities.

Pitts Theology Library BR115 .P7 L3264 2018





ANDREA L. WEISS AND LISA M. WEINBERGER — AMERICAN VALUES, RELIGIOUS VOICES, 2019

American Values, Religious Voices: 100 Days. 100 Letters. / by Andrea L. Weiss and Lisa M. Weinberger. Cincinnati, OH: University of Cincinnati Press, 2019.

170 pages: color illustrations; 21 cm.

The American Values, Religious Voices project began shortly after the conclusion of the 2016 presidential election. It was motivated by a sense that the election had "called into question" fundamental American values such as "tolerance, inclusivity, and diversity." Weiss and an advisory team drafted scholars from diverse faith traditions (Buddhism, Christianity, Hinduism, Islam, Judaism, and Sikhism) to write letters to the president, vice president, members of congress, and important governmental officials—one letter for each of the first one hundred days of the new administration. These letters, also posted online (http://www.valuesandvoices.com), contain admonishment from the sacred texts of each religious tradition.

Pitts Theology Library BL2525 .A547 2019

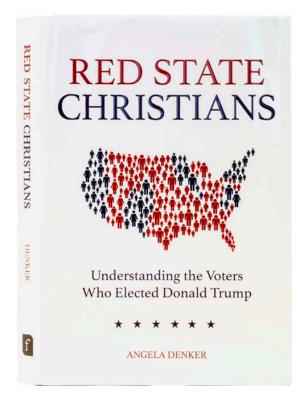
ANGELA DENKER - RED STATE CHRISTIANS, 2019

Red State Christians: Understanding the Voters Who Elected Donald Trump. / by Angela Denker. Minneapolis: Fortress Press, 2019.

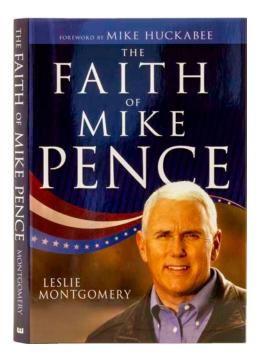
xviii, 309 pages; 24 cm.

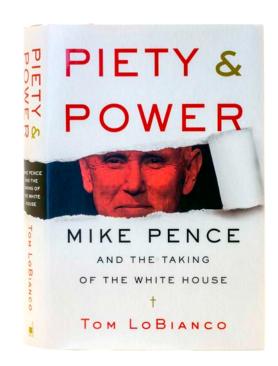
Evangelicals played a pivotal role in the 2016 election of Donald Trump. Why would conservative Christians elect a thrice-married, self-aggrandizing, and vulgar man as president? In *Red State Christians*, pastor and journalist Angela Denker addresses this question by exploring different segments of America's evangelical landscape. She records diverse interactions: with nationalist Christianity in Texas, materialist Christianity in Orange County, and rural Christianity in Missouri. Reasons given for supporting Trump mirror the group differences. Troubled by such support, Denker nevertheless observes that "Trump voters do not fit neatly into the boxes made for them by the extremes of Trump's electorate."

Pitts Theology Library BR115 .P7 D44



SECTION 5. EVANGELICALISM AND POLITICS





MIKE PENCE (B. 1959): FAITH AND POLITICS *The Faith of Mike Pence. / by Leslie Montgomery.* New Kensington, PA: Whitaker House, 2019.

272 pages, 16 unnumbered pages of plates: illustrations (chiefly color); 24 cm.

Piety and Power: Mike Pence and the taking of the White House / by Tom LoBianco. New York: Dey St., 2019.

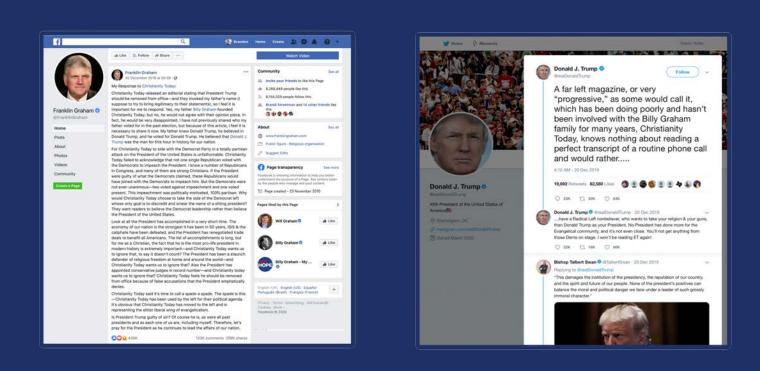
x, 371 pages; 24 cm.

"Faith and politics" captures two emphases that have shaped the public life of Vice President Mike Pence. LoBianco and Montgomery adopt different strategies to discuss how such interests intertwine. The former takes a critical approach, assessing how Pence's evangelical profile has fueled his political rise within conservative politics. The latter offers a largely complimentary look at how deeplyheld religious beliefs have shaped Pence's sense of purpose and policies. Pence's faith positions were publicly challenged during the 2020 presidential primary campaign by an unlikely source—fellow Christian, Pete Buttigieg. The openly gay mayor of South Bend, Indiana, had earlier opposed then-Governor Pence's support of a "religious freedom" law curtailing LGBTQ rights (2015). In April 2019, Buttigieg revisited his criticism of Pence's religious stance: "If you got a problem with [my gay identity], your problem is not with me—your quarrel, sir, is with my creator."

Pitts Theology Library E840.8.P376 M66 2019 & E840.8 .P376 L631 2019

Christianity Today Calls for President Trump's Removal from Office

On December 19, 2019, Mark Galli, editor of Christianity Today (CT), called for the removal of Donald Trump from office. Galli's editorial denounced Trump's actions in the Ukraine scandal and argued that Trump's positives cannot "balance the moral and political danger we face under a leader of such grossly immoral character." The editorial also recalled the magazine's similar stance during the Clinton-Lewinsky scandal of 1998. The editorial drew the attention of major media outlets as well as religious and political leaders, many of whom saw it as a partisan issue. On Facebook, Franklin Graham highlighted Trump's accomplishments and argued that CT represents "the elitist liberal wing of evangelicalism." Similarly, Donald Trump tweeted that the magazine is "far left" and that "[n]o President has done more for the Evangelical community" than he has. Nearly 200 evangelical leaders attached their names to a letter expressing dissatisfaction with CT's editorial. The letter states, "we are Bible-believing Christians and patriotic Americans who are simply grateful that our President has sought our advice as his administration has advanced policies...." By December 22, Timothy Dalrymple, CT's president, had written a response wherein he affirmed the magazine's theologically conservative values, while defending Galli's editorial. Dalrymple suggested that American evangelicalism needs to relearn how to balance having a firm opinion while inviting free discussion.





VIEWS EDITORIAL Trump Should Be Removed from Office

It's time to say what we said 20 years ago when a president's character was revealed for what it was. MARK GALLI | DECEMBER 19, 2019



n our founding documents, Billy Graham explains that Christianity Today will help evangelical Christians interpret the news in a manner that reflects their faith. The impeachment of Donald Trump is a significant event in the story of our republic. It requires comment.

The typical CT approach is to stay above the fray and allow Christians with different political convictions to make their arguments in the public square, to encourage all to pursue justice according to their convictions and treat their political opposition as charitably as possible. We want CT to be a place that





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Repetition we have receive doubles not or of concurrent the readers who were prefoundly moved. They no longer feel alon. They have hope again. Many have told as of creating the eliforital with the sin in their eyes, sharing it with children who have wandered from the faith, rejoicing that at last someone was asticulating with they fol in their inters. They fol this was a watershed moment in the history of the American church- or thry hoped



Has white evangelicalism reached the point where it is now more successful in producing disciples of Donald Trump than in producing disciples of Jesus Christ?





Thomas S. Kidd @ThomasSKidd · Dec 6 "Were it possible for St. Paul to rise from his grave at the present juncture, he would say to the Clergy who are now so active in settling the political

Affairs of the World, "Cease from your political labors, your kingdom is not of this World." thegospelcoalition.org/blogs/evangeli... @TGC



The Danger of Politicized Pastors America's Founders knew that political partisanship turns the church into a servant of temporal power. S thegospelcoalition.org

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Newt Gingrich 🥝 @newtgingrich

Q 4

Pres. Trump restored references to God in presidential #Thanksgiving proclamations after Obama abandoned them

17 10



Trump restored references to God in presidential Thanksgiving proclamations ... From George Washington's first in 1789 to President Trump's in 2018, Thanksgiving proclamations have been declared by U.S. presidents 164 times.... S washingtonexaminer.com

7:05 PM · Dec 1, 2019 · Twitter for iPhone

3.1K Retweets 12.8K Likes

Gritty Faith @FaithGritty · Dec 11 If North American #evangelicals were half as enthusiastic about the #Gospel as they are about politics, we'd have a #revival on our hands. 17 1



Jerry Falwell 🥝 @JerryFalwellJr

Less than 20% of evangelicals supported @HillaryClinton in 2016 but now @CTmagazine has removed any doubt that they are part of the same 17% or so of liberal evangelicals who have preached social gospel for decades! CT unmasked!



HRISTIANITY TODAY

Christianity Today calls for Trump's removal from office following impeachment One of the nation's top Christian magazine publications called for the removal of President Trump on Thursday, one day after the House of Representatives ... @ foxnews.com

10:41 PM · Dec 19, 2019 · Twitter for iPhone

837 Retweets 2.2K Likes





@Alyssa_Milano I assure you there are no few of us who have said no to Trump but indeed NOT said no to God.

11/5/19, 9:51 AM

85 RETWEETS 1,359 LIKES





Jack Graham 🥝 @jackngraham

Let's pray for our President today as the Scripture commands us. President Trump wants and needs us to intercede for him. Prayer is not partisan and God is not limited by politics. Right now...wherever you are, ask God to move powerfully in Donald Trumps heart.

7:41 AM · Jun 2, 2019 · Echofon



Donald J. Trump 🥝 @realDonaldTrump

Thank you to Franklin Graham for stating that his father, the late great Billy Graham, voted for me in the 2016 Election. I know how pleased you are with the work we have all done together!



Franklin Graham: My Father Billy Graham 'Voted for Donald Trump' Franklin Graham said his father, Billy Graham, voted for Donald J. Trump in 2016 because he believed he was the best man for the job. @ breitbart.com

1:19 PM · Dec 20, 2019 · Twitter for iPhone

12.4K Retweets 44.1K Likes



Paula White-Cain 🥝 @Paula_White

Honored to pray for @realDonaldTrump and our nation! Also discussed the many great accomplishments under the leadership of President Trump. He continues to work tirelessly on behalf of the American people (Official White House Photo by Joyce Boghosian) #prayer #potus #nation



4:39 PM · Oct 31, 2019 · Twitter for iPhone

3.5K Retweets 9.9K Likes



Shane Claiborne @ShaneClaiborne · Dec 6 Romans 13 is one of the most misunderstood passages in the Bible... I don't believe that the death penalty is God's will any more than I believe that slavery was God's will. And I don't believe that God wants Trump in power any more than I believe that God wanted Hitler in power.

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Ralph Reed 🥝 @ralphreed

Mike Pence OVP is a fine public servant whose Christian faith is genuine and honestly held. These attacks on his faith are an unfair smear of a good man.

🝘 Franklin Graham 🥺 @Franklin_Graham - Apr 11

Mayor @PeteButtigieg, Democratic candidate for president, is attacking @VP for his stand w/the Word of God. I have such a great respect for the Vice President, for his leadership in our nation, for his personal integrity, & for his Christian faith. 1/3 cnn.com/2019/04/10/pol...

1:08 PM · Apr 11, 2019 · Twitter for iPhone

2 Retweets 6 Likes



Rev. Dr. Chuck Currie 🥝 @RevChuckCurrie

Note to white evangelical Christians who might be confused: Donald Trump is not the chosen one. Trust me on this one.

12:54 PM · Aug 21, 2019 · Twitter Web App

112 Retweets 496 Likes



Donald J. Trump @realDonaldTrump

I guess the magazine, "Christianity Today," is looking for Elizabeth Warren, Bernie Sanders, or those of the socialist/communist bent, to guard their religion. How about Sleepy Joe? The fact is, no President has ever done what I have done for Evangelicals, or religion itself!

1:18 PM · Dec 20, 2019 · Twitter for iPhone

15.2K Retweets 66.8K Likes



Vice President Mike Pence 🤣

There's a lawsuit to remove a Bible from the missing man table at a NH hospital for vets. Let me be clear: Under this admin, VA hospitals will not be religion-free zones. We will respect freedom of religion for every veteran of every faith. New Hampshire VA-the Bible stays!



2:59 PM · Aug 28, 2019 · Twitter for iPhone

874 Retweets 3.5K Likes

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