

EXPONENTIAL

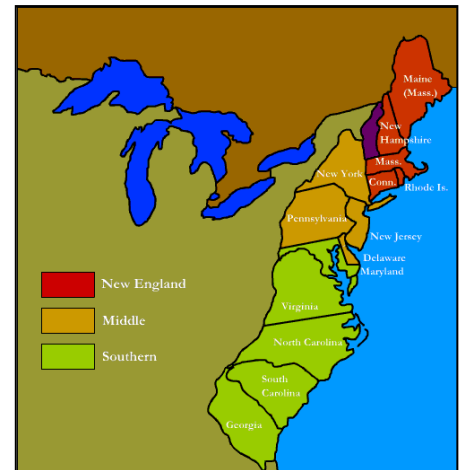
Spiritual Awakenings

Stewart Holloway
First Baptist Church Pineville, LA

Session 5: The First Great Awakening #2 and Effects

Awakening in the Southern Colonies (1739-1776)

- The Hanover Presbyterians
 - Samuel Morris initiated a practice of gathering to read Christian devotional and instructional writings, developing a taste for strong, Calvinist, evangelical preaching.
 - The awakening spread to surrounding areas, where the people built equivalent's of "Morris' Reading House." Morris became a leader of the Hanover awakening.
 - In 1743 William Robinson, itinerant preacher and graduate of the Log College, attended the Morris Reading House. During his stay he transformed the doctrine, liturgy, and identity of Morris' movement into the expression of New Side Presbyterianism. Other Log College graduates flowed into the region, making the movement distinctively Presbyterian.
 - John Roan was the most boisterous of the group.
 - Samuel Davies was the first settled minister to these New Side Presbyterians in Hanover.
 - In the 1750s the Presbyterian revival experienced expansion into the region.
 - George Whitefield took note of the revival and visited several of the Presbyterians Congregations. By 1756 the revival had reached its peak.
- **Regular Baptists**
 - The Baptists had their own itinerant evangelists as early as the 1720s.
 - Paul Palmer & Henry Loveall
 - The 1750s marked a revival among Virginia Baptists.
- **Separate Baptists**
 - Shubal Stearns experienced New Light Conversion in 1740 during Whitefield's New England tour. Stearns led a small group to secede from the Congregationalist Church to form a Separate Congregationalist group.
 - Sometime later a Baptist minister, Waitsill Palmer, converted several Separate Congregationalists to Baptist views. Among them was Shubal Stearns. Palmer baptized Stearns in 1751, made him a Separate Baptist minister, and established a new Separate Baptist church under Stearn's leadership.
 - Characteristics of Separate Baptists:
 - "Nine rites"
 - Expansive role to women
 - Expansion
 - August 1754 –Stearns, his family, and a sizeable number of his parishioners traveled to Northern Virginia. There they met John and Priscilla Breed. Soon after, Daniel and Martha Marshall (Martha was Stearns' sister) joined. The Marshalls, the Breeds, and Stearns left and settled on the Capacon River. But Stearns soon sent scouts from the congregation to look for another location. Somehow the group encountered Herman Husbands, who invited Stearns' Baptist group to occupy his land along Sandy Creek in NC. Stearns founded the Sandy Creek Baptist Church on 22 November 1755. They had three preachers for a congregation of 16.



- By January 1758, the Sandy Creek Baptist Church had more than 600 members. At the same time, the Marshalls had departed Sandy Creek and established the nearby Abbot's Creek Baptist Church, and another congregation had formed at Deep River. This group of churches numbered over 900 adherents!
- From these 3 churches Stearns formed the Sandy Creek Baptists Association. By 1774, VA Assoc. included 30 churches and 2,083 members
- **Anglican-Methodist Revival**
 - Devereux Jarratt witnessed the Baptist explosion with disdain and alarm. Jarratt contemplated John Wesley's Methodist movement as a possible counter-revival strategy for the Anglican Church.
 - Beginning in the 1760s John Wesley was able to send Methodist itinerants into the South.
 - The first itinerant to enter Virginia was Robert Williams. Williams rapidly brought to Virginia the circuits, societies, classes, and discipline that Wesley's system prescribed.
 - The Methodist segment of the Southern Awakening began in the summer of 1775 and continued through 1776. Prior to this revival the Methodists never effectively propagated themselves in the Colonies. The key leader was George Shadford.
 - Shadford disembarked in Philadelphia in 1770. After a brief sojourn in PA and NY, Shadford traveled south through NJ and Maryland. He was pleased when Virginians received his preaching enthusiastically. At nearly every sermon, he witnessed multiple conversions.
 - The imminent outbreak of the American Revolution squelched the Methodist Revival.
 - When the Methodist revival ended, the shape of American religion had changed permanently.

The Effects of the First Great Awakening

- Increased converts.
- Increased personal devotion.
- More churches
- Preaching changed
- Increased missionary zeal
- Shift in theology
- Changes in society
 - Desire and need for education.
 - Desire for religious liberty.
 - Idea of Liberty and democratization.

	1600	1700	1740	1780
Anglican	41	111	246	406
Baptist	4	33	96	457
Congregational	75	146	423	749
Dutch Reformed	13	26	78	127
German Reformed	0	0	51	201
Lutheran	4	7	95	240
Presbyterian	5	28	160	495
Roman Catholic	12	22	27	56

Scripture: Romans 12:1-2

Statement: In every awakening, there are those who willingly receive it and those who woefully reject it. Which will you determine to be if and when awakening comes?