

## THE EQUIP INSTITUTE

Theme: Christian Heritage

Topic: The Protestant Century (1800-1910)

3<sup>rd</sup> Semester / Fall 2024

### Introduction

The Equip Institute exists to equip members of Taylors First Baptist Church to think rightly about God and His Word for the sake of living rightly before God in His world. The topic this week is the Protestant Century, which covers the years from roughly 1800-1910.

### The Second Great Awakening

The Second Great Awakening was a series of revivals that occurred off and on during the first third of the 19<sup>th</sup> century. The earliest revivals were at Yale College in the late 1790s. **Timothy Dwight**, a grandson of Jonathan Edwards, preached on the need for revival during Yale's chapel services, leading to spiritual awakening. Dwight was a great opponent of Unitarianism. **Lyman Beecher** became the leading revival-minded pastor in the North, often wedding revival preaching with a commitment to social ministries. Beecher opposed alcohol consumption, child labor, and slavery.

A second outbreak of revival occurred at **Cane Ridge**, KY in 1801. As many as 20,000 people camped at Cane Ridge, where they listened to preaching from Presbyterian, Methodist, and Baptist speakers. The camp meetings were modeled after mass communion services in the Scottish Presbyterian tradition, but in America they became most popular among the Methodists. In the years after Cane Ridge, revival-friendly Protestants spread all over the "Old West" of KY, TN, and OH. Several new sects were also birthed out of the frontier revivals, including the Disciples of Christ, the Seventh-Day Adventists, the Shakers, and the Mormons. These groups competed and claimed they were either the true church or the tradition closest to the apostolic faith.

A third revival occurred in 1825 in Upstate NY under the preaching of **Charles Finney**, a converted lawyer. Finney adopted the practices of camp meeting Methodists and introduced them to East Coast Congregationalists and Presbyterians. His "**new measures**" included nightly revival meetings, public testimonies (both men and women), advertising, and the "anxious bench." During the

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