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THE CONTRIBUTION OF THE PRINCIPLE OF PURITANISM
TO THE CHRISTIAN CHURCH

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A Thesis
Submitted in Partial Fulfillment
of the Requirements for
The DEGREE OF MASTER OF RELIGIOUS EDUCATION
in
The Biblical Seminary in New York
New York, N. Y.
April 1941

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To a beloved Puritan
who is "inexorable in the
maintenance of a principle yet
infinitely sympathetic and considerate
in her treatment of persons," and
whose life in Christ has
been the inspiration
for this study.

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CHAPTER I

INTRODUCTION

THE CONTRIBUTION OF THE PRINCIPLE OF PURITANISM
TO THE CHRISTIAN CHURCH

CHAPTER I

INTRODUCTION

A. THE SUBJECT STATED AND DEFINED

The mental image of a Puritan in the minds of many individuals is a broad brimmed hat on a stern featured, long, lanky man who wears a white lace collar above a black jacket with knee-breeches, black hose, and black shoes with buckles. This thesis is to be a study of Puritans but that picture is not an adequate one. Puritanism is far older than the English Puritan of the sixteenth and seventeenth centuries. There are some who believe St. James to have been a Puritan. At any rate, Puritanism is in evidence in the second century after Christ.

We would state that Puritanism is "that principle, native to the soul of man, which rises in protest against whatever causes spiritual bondage, and seeks out a way by which relationship with God may be attained and maintained."¹ Two definitions of the principle of

Puritanism have come out of the study of Montanism. Puritanism is

1) "a beating of the wings of pietism against the iron bars of organi-

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1. Paul C. Warren: The Principle of Puritanism and the Significance of Its Recurring Manifestations, a Thesis in the Library of The Biblical Seminary in New York, p.7.

zation,"¹ and 2) "the vision by which each soul may see Christ for himself through direct and immediate communion with the Spirit of God, that Spirit whose testimony in the soul is the supreme authority and ground of certitude."² These definitions open wide the door of the history of the Christian Church.

It is the purpose of this thesis to study the principle of Puritanism to determine what have been the contributions of this principle which seems to be native to the soul of man and which has manifested itself through the ages of the Church.

B. THE SUBJECT DELIMITED

It would not be impossible to find in each century at least one and more often several Puritan groups. It would be impossible, however, for this thesis to deal with them all; nor would it be entirely profitable. Accurate conclusions may be drawn from representative or typical movements and sects which are motivated by this which we call the principle of Puritanism. It will be necessary to observe the development of the principle from the early heresy of Montanism up to the present denominational groups. We have selected four illustrations to demonstrate the recrudescence of Puritanism through the centuries: Montanism, Albigensianism, Mysticism, and the Reformation. We have limited ourselves to the study of four typical denominations and four educational institutions which give evidence of having come into existence through the operation of the principle of Puritanism.

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1. Edwin Hatch: Organization of the Early Christian Churches, p.125.
2. A.V.G. Allen: Christian Institutions, p. 103.

C. PLAN OF PROCEDURE

Our plan of procedure is two-fold: first, to study with considerable care four outstanding manifestations of the principle of Puritanism to the end that we may be able to understand better that principle; and second, to study four representative denominations and four educational institutions in the light of the principle of Puritanism as their common denominator. The four outstanding manifestations are: Montanism as the earliest, Albigensianism, Mysticism, and the Reformation. The four representative denominations are: The Society of Friends, Free Methodist, Mission Covenant, and the Oxford Group Movement. Greenville, North Park, Bob Jones and Wheaton colleges are the educational institutions which have been selected as typical of the Christian college. The concluding chapter will be a summary of the nature of the principle of Puritanism and the contributions of Puritanism to the Christian Church.

CHAPTER II
THE PRINCIPLE OF PURITANISM
ILLUSTRATED IN CHURCH HISTORY

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A. INTRODUCTION

In every age of the Christian Church there have been protestants. The causes of the protests have been varied, necessitating various forms of protests, but the animating principle behind each of the protestations has been the same. We propose in this chapter to study representative protesting movements in the light of this principle which we designate the principle of Puritanism in order that we may understand the principle and thereby be better able to observe it in operation among modern separatist and schismatic church groups.

It is not the purpose of this thesis to give a detailed history of the various movements which we believe to be animated by the principle of Puritanism, but it is necessary to an understanding of them to have some knowledge of the salient facts of their history. We propose to give those facts as briefly and concisely as possible.

B. MONTANISM

Montanism was the first of the Puritanist movements. It came in an age when the Church was being influenced by Gnostic tendencies. The possibility of Christ's speedy return seemed unlikely and there was no longer the necessity of keeping the high moral standards a Christian would like to keep if he expected to meet

Christ tomorrow. The consciousness of the inspiration of the Holy Spirit which had accompanied believers after the Ascension of our Lord had also largely faded.¹ It was in this situation that Montanism took hold and acted as a purifying element in the Church for a short time.

It is not our purpose to give a detailed history of Montanism, but we shall present some of the high lights of the movement that we may better understand the underlying principle of it.

1. The Rise of Montanism:

In the middle of the second century there appeared on the historical scene a man by the name of Montanus and two women, Priscilla and Maximilla, protestors against certain tendencies within the Church. Montanus gave his name to the so-called heresy of Montanism. He believed himself to be the one in whom the Paraclete had come, according to the promise of Christ that He would send a Comforter. Priscilla and Maximilla were his prophetesses. For the most part, it was not a new doctrine they were promulgating but rather a restating, with consecrated life to corroborate their claims, the early beliefs of the Christians and the beliefs which were later incorporated into the doctrine of the Church. Newman regards Montanism as a

"reactionary movement against the innovations that were being introduced into the churches through the influence of Gnosticism and of paganism in general especially against the emphasizing of knowledge at the expense of faith, against laxity of discipline

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1. Cf., Williston Walker: A History of the Christian Church, p.57.

in the churches, and consequently of morals in the members, against the merging of the churches in the world, against the growth of hierarchy, against the growing disbelief in contemporaneous special providences and revelations."¹

There was a fresh outburst of prophetic enthusiasm, a heightened expectancy of an early Second Advent, an exaggerated opposition between Christianity and the world which resulted in a rigid asceticism. This latter characteristic won response as a protest against the growing worldliness of the Church at large and to many was the most attractive feature of Montanism.²

Montanism spread from its place of birth, Phrygia, through Asia Minor, Africa, the West, and to Rome.³ It was not allowed to spread without unfavorable criticism and it has the distinction of being the cause of the meeting of the first synods after the Apostolic Age.⁴ Soon after 160 A.D. one or more synods were held and Montanism was condemned. But it was not easy to check the movement. Montanists or Tertullianists, as they were called after their most famous adherent, continued on down to the sixth century.

2. The Principle of Puritanism Illustrated in Montanism.

"The religious earnestness which animated it, ... its prophecies and visions, its millenarianism, and the fanatical extremes into which it ran, have since resappeared, under various names and forms, and in new combinations, ... by way of protest and wholesome reaction against various evils in the Church."⁵

Montanus and those who followed him saw the grave dangers in

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1. Albert Henry Newman: A Manual of Church History, Vol. I, p.202.
2. Cf., Walker, op.cit., p.58.
3. Cf., Warren, op.cit., p.19.
4. Cf. Philip Schaff; History of the Christian Church, Vol. II, p.418.
5. Ibid., pp. 426-427.

the secularization of the church that was taking place and struck out to maintain a clear avenue of approach to their God unhindered by ecclesiasticism and the "weight which doth so easily beset us." The inherent danger of all Puritanism overtook Montanism and rendered it impracticable in the world of which it was a part--the danger of legalism. The ascetic practices which drew many to the movement at first were made more rigorous and binding, and those who did not partake of them were carnal or psychic in distinction from or in contrast to the "spiritual" Montanists.¹ So the historical movement of Montanism died out, but the principle actuating it, the principle of Puritanism, lived on to reappear again.

C. ALBIGENSIANISM

Montanism was considered by some to be a heresy but it held to the doctrines of the Church. It was schismatic, to be sure, but that was due to its emphases not its beliefs. The Albigenses, however, were an heretical group in that they differed from the doctrinal beliefs of the Christian Church. We study the Albigenses for two reasons: because they represent a medieval group, and at the same time are an heretical sect in which the principle of Puritanism operated. "At the heart of this movement was a longing for purity of life, for freedom from the dread superstition of the common religion, and release from the bondage in which they were held fast by the

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1. Ibid., p.419.

church."¹

1. The Origin of the Albigenses.

The Albigenses were one of many heresies that broke out in the twelfth century simultaneously in different parts of Europe, from Hungary to the Pyrenees and northwards to Bremen.² The name given to the entire movement is Catharist. The Albigenses got their name from the city of Albi in southern France which was one of the great centers of heresy. There is but a single piece of Catharan literature extant according to Schaff.³ What information we have of the Albigenses comes to us from their enemies. We know this of their history that they were a sufficiently large body in 1167 to hold a council near Toulouse and in 1179 they were anathematized by a General Council at Rome. In 1208 there was a Crusade against them which deluged the whole of southern France with their blood.⁴ "The Fourth Lateran, 1215, and the council of Toulouse, 1229, formally established the Inquisition."⁵ "Finally, the infamous Inquisition, ...with its secret espionage, ensnaring examination, inhuman torture, and travesty of trial, completed the work of ruthless extermination."⁶

2. The Doctrines of the Albigenses.

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1. Dean Greer McKee; A Study of the Albigenses in the Light of the Principle of Puritanism, a Thesis in the library of the Biblical Seminary in New York, p.4.
2. Cf., Schaff, Vol. V, Pt. I, p.462.
3. Ibid., p.463.
4. Cf., Henry Cowan: Landmarks of Church History, p.116.
5. Schaff, op. cit., p.519.
6. Cowan, loc. cit.

Even the sect of the Albigenses was not of one mind doctrinally. Schaff states that a clear classification of the heretics is difficult if not impossible.¹ Moncrief suggests that there were three classes:

"The first class consisted of those who were like the later reformers. They objected to sacerdotalism with its rigidity; to the intellectual narrowness of church doctrine; to the immoral and unscriptural lives of the clergy." The second class consisted of those who had inadequate or distorted views of doctrine. Among these were found Manichaeism, Gnosticism, Oriental Mysticism. In the third class would be found those whose views were positively pernicious--such as antinomianism and consequent religious heedlessness and profligacy of life."²

There seemed to be a Manichaean tendency in the theology of the Albigenses and in all probability, some of the Albigenses held to a dualistic conception of God. It is not the purpose of the writer to defend the Albigenses and attempt to prove that they were not an heretical sect. The consensus seems to be that this Manichaean tendency or dualism was the grave error of this Catharist, puritan group.

"They repudiated the authority of ecclesiastical tradition, circulated Scripture (in the vernacular) as the only rule of faith, and rejected transubstantiation, purgatory, masses for the dead, adoration of images, and invocation of saints."³

3. The Life and Practice of the Albigenses.

Their life and practice is the particularly noteworthy thing about the Albigenses. By the rite of "Consolation" the believers were made perfect, free from the taint of sin. Those who

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1. Cf., Schaff, op. cit., p.469.
2. John W. Moncrief: A Short History of the Christian Church, p.245.
3. Gowan, op. cit., pp. 115-116.

were not Perfecti were in the outer circle, the believers or Credentes. The rite of Consolation, "Consolamentum," was to be administered in the last hours of the life of the Credente. The Perfecti "had no personal property, renounced the ties and joys of family life, lived simply, and regulated their lives by fasts and privations."¹ The Albigenses felt that they comprised the true church and they strongly censured the Roman church for the immorality of her clergy. They believed that the Bible, the New Testament in particular, should be read and understood by the laity. They believed the Sacraments to be of no value if administered by an unworthy clergy.

Dr. Lea, an eminent authority on the Inquisition, has said:

"No religion can show a more unbroken roll of victims who unshrinkingly and joyfully sought death in its most abhorrent form in preference to apostasy than the Cathari. Serious as some of the errors were which they held, nevertheless their effort to cultivate piety by other methods than the Church was offering calls for sympathy. Their rupture with the established organization can be to a Protestant no reason for condemnation; and their dependence upon the Scriptures and their moral tendencies must awaken within him a feeling of kinship."²

4. The Principle of Puritanism Illustrated in the Albigenses.

One cannot but wish that the heroic and courageous band of Albigenses could have been as sound doctrinally as they were in faith and life. It is with deep admiration that we view from the vantage point of the twentieth century this movement which dared to make known its longing for God and which flung into the dissipated face of the Church the sharp fact of her corruptness and avarice, her

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1. Warren, op. cit., p.60.

2. Henry Charles Lea; History of the Inquisition of the Middle Ages, Vol. I, p.104.

cold formalism and empty ceremony. They walked fearlessly into death because the choice of life would have meant spiritual bondage, and they were attempting to loose themselves from bondage in order to satisfy their souls and find access to God.

Under such conditions, the reaction of those who are sincerely courageous and persistent in their quest is likely to find its expression in that type of life and doctrine which we have described as Puritanism.

D. MYSTICISM

Mysticism cannot be confined to any one period in the history of the Church, nor can it be confined to the Christian faith. However, we shall not be concerned with the study of non-Christian mysticism, for the field of our research is in the area of the Christian faith. Neither will it be possible to study the entire field of Christian mysticism. We are aware of the fact that Montanism had its mystical elements, that Quietism and Pietism in post-Reformation times are forms of mysticism. But we shall endeavor to study a particular period and group of mystics, the German mystics of the medieval church.

1. Historical Setting.

We believe Puritanism in each manifestation to be a protest against anything that would tend to interfere with the believer's communion with God. It is therefore necessary to study each recrudescence in its historical setting to discover the form of protest it takes. German mysticism came into prominence

"at a time when the scholastic method was falling into disrepute and the scandals of the Avignon court and the papal schism were shaking men's faith in the foundations of the Church."¹

It was a "pure stream of pietism"² in a time of intellectual and spiritual declension. Newman writes thus of the times:

"The dominance of Aristotelian dialectics and the degeneration of Christian thinking into hairsplitting subtleties and barren abstractions, could not fail to produce a reaction in the minds of those who cared more about the reality of religious experience than about mere formal statements of truth. The growth of sacramentalism, which attached saving grace to mere outward forms and ceremonies, and which, by making the priesthood the channel through which alone spiritual benefits could be procured, tended to destroy the immediate communion of the soul with God, and failed to satisfy those who felt that direct communion with God is alone efficacious."³

2. Characteristics of German Mysticism.

Newman suggests that "one of the most fundamental features of German mysticism was an intense striving in the present life to transcend the human and to attain to a state of perfect union and communion with God."⁴ "The mystic...makes it his life's aim to be transformed into the likeness of Him in whose image he was created."⁵ That transformation takes place gradually for the mystic, by a series of three steps or stages: the purgative life, the illuminative life, and the unitive life or state of perfect contemplation.⁶

Dean Inge believes mysticism to be based upon four fundamental propositions,⁷ the first of which is that the soul can see and per-

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1. Schaff, Vol. V, Pt. 2, p.236.
2. Ibid.
3. Newman, p.485.
4. Ibid., p.486.
5. William Ralph Inge: Christian Mysticism, p.9.
6. Cf., Inge, p.10.
7. Cf., Inge, pp. 6-9.

ceive. It is this which James calls the "Noetic" quality of mysticism--"mystical states seem to those who experience them to be also states of knowledge."¹ The second proposition is that "since we can only know what is akin to ourselves, man, in order to know God, must be a partaker of the Divine nature." And though there is within man a spark of the Divine nature, it exists only potentially and has to be searched for. "Without holiness no man may see the Lord" is the third proposition and from it have come the ascetic practices of some of the mystics who have sought self abasement rather than self discipline. Inge believes the fourth proposition to be the principle of love as the guide on the upward path toward the union of man with God, though purification removes obstacles from the path.

From these propositions we may observe at least two characteristics of mysticism which relate it to our subject of the principle of Puritanism. The first of these is the immanence of God in the soul. This was the fundamental truth by which John Eckart, the first of the great German mystics, lived.

"I have a power in my soul which enables me to perceive God; I am as certain as that I live that nothing is so near me as God. He is nearer to me than I am to myself. It is a part of His very essence that He should be nigh and present to me."²

Eckart's contemporaries followed him in this conviction. The second characteristic is the practical devotion of the mystics, which Schaff sums up thus:

"They were moved by warm human sympathies, and looked with almost reverential regard upon the usual pursuits and toils of

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1. William James: Varieties of Religious Experience, p.380.
2. Enclosed with Tauler's sermons, p.208.

men. They approached close to the idea that in the faithful devotion to daily tasks man may realize the highest type of religious experience. By preaching, by writing and circulating devotional books, and especially by their own examples, they made known the secret and the peace of the inner life."¹

3. Relationship of Mysticism to the Principle of Puritanism.

The two characteristics that express the essence of mysticism which we have mentioned above were the results of protestations in the heart of the mystic against the dead rationalism--the "hair-splitting subtleties and barren abstractions,"--and the formalism in Christian life which held under bondage the Christians of the medieval period.

The immanence of God in the soul! What opening of the flood-gates of blessing for the eager soul who longed for communion with his God but was hitherto hindered by dead forms of thought and worship. The proposition was a puritan protest in the "behalf of the truth that spiritual results can only be attained by inward spiritual processes, not by a salvation mediated by a graduated hierarchy."²

The singularly holy and consecrated lives of the mystics are their keenest and most convincing protest against the substitution of formal works for devotion springing from a living faith.

"There is nothing more remarkable in the wide range of the visible Church than the persistence across the centuries of the mystic sense, and of the spacious joy and expansive freedom which it brings. Mysticism, though at times it may sleep, is never dead."³

And we believe that the reason mysticism springs to life again and

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1. Schaff, op. cit., p.239.
2. Warren, op. cit., pp. 83-84.
3. H. B. Workman: Christian Thought to the Reformation, p.193.

again is because mysticism is the symbol with which the principle of Puritanism clothes itself when the outward circumstances call for the emphases inherent in mysticism. Men will seek for an intimate, vital fellowship with God and if the barrier between man and God is a lifeless scholasticism, as it was in the Middle Ages, the principle of Puritanism will make itself known through mysticism.

E. THE REFORMATION

The Reformation is not usually considered to be a Puritanist movement and one does not ordinarily think of Luther as a Puritan. However, in the light of our definition of the principle of Puritanism as that principle, native to the soul of man, which rises in protest against whatever causes spiritual bondage, and seeks out a way by which relationship with God may be attained and maintained,¹ the Reformation is surely a Puritanist movement, perhaps the "finest and highest" as Dr. Warren suggests in his thesis.

Rufus Jones believes Luther to be the "heir of the medieval heretics"² or the Albigenses as we have studied them, and that Luther drew "heavily, too, upon the precious contribution which the mystics of the two preceding centuries had made."³ Luther enjoyed reading about the mystics and reading their literature for he felt that they had experienced religion. It is natural that he should feel a kinship with these medieval heretics and the mystics for the motivating

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1. Ante, p.1.
2. Rufus Jones: The Church's Debt to Heretics, p. 222.
3. Ibid.

principle of these two groups was the motivating and actuating principle back of the Reformation and of Luther.

It will be necessary for us to make a brief study of the history of the Reformation in order to get before us the salient facts from which we may discover its significance as a Puritanist movement.

1. Background.

Luther and the Reformation did not come into a world unprepared for them. "The Reformation was not simply a religious movement of the sixteenth and seventeenth centuries, but rather a world movement, reaching far back into the past and far forward into the future."¹ Socially, intellectually, and religiously the world was awakening from the darkness of the Middle Ages. Profound economic changes took place in the fifteenth and sixteenth centuries. There was a rise of nationalism. Peasants were beginning to realize that they had inherent rights and privileges which they had never exercised. The invention of printing was making it possible for even the common people to have knowledge.

But primarily Luther's world was hungry for reformation. The Church was a powerful organization and its members were literally under ecclesiastical bondage. The Christian paid for his salvation so far as the Church was concerned or he did not get it. Baptism, communion, marriage, burial, forgiveness of sins by indulgences--all were for sale while the people hungered for God. Lindsay says:

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1. Moncrief, op. cit., p. 282.

"The principle of the Reformation, the overmastering impulse in the movement, was simply that which must inspire every revival of religion, viz., the earnest desire which hungers to get near God, the yearning to come face to face with God, who has revealed Himself for salvation in the Lord Jesus Christ."¹

Sohm sums up the situation thus:

"That which the world of the Middle Ages desired in its innermost heart was not the Renaissance, but Reformation; not the regeneration of art and learning, but the regeneration of the Church in its head and all its members; not the glad tidings of the re-discovery of the ancient world, but the glad tidings which are preached to the poor, which can bring blessedness to sinners, and regenerate all mankind. Moral renaissance, through the renewal of the Church's life--this was the greatest and highest aim for which the forces of the fifteenth century were stirred again and again in one united movement...The decay of the Church was a crying evil, felt most strongly wherever the longing after spiritual things was most widespread, as it was in Germany. Therefore, through all the joy of the Renaissance, through all the rejoicing which breaks forth from the renewing of the life of art and learning, ever and ever louder the great cry resounds all through the fifteenth century: 'Reformation of the Church in head and members!' Reformation not merely of the scholarly and aesthetic life, but of that which is far harder--the religious life."²

2. Crucial Events.

Things happened in the time of Luther and we would have little difficulty in composing a long chronological table of events. There are, however, four events which mark turning points or advances in the history of the Reformation, and it is those four which we shall mention briefly.

a. The Posting of the 95 Theses, October 31, 1517.

Little did Luther realize what he was starting when he indicated his desire for a discussion of the sale of indulgences by nailing his theses on the door of the Castle Church of Wittenberg. "The

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1. T.M. Lindsay: The Reformation, p.185.
2. Rudolf Sohm: Outlines of Church History, pp. 147-148.

theses were designed to subserve an immediate local end, but they kindled a commotion over all Germany."¹

b. The Burning of the Papal Bull, December 10, 1520.

"Every chance of compromise vanished at this point; it forms one of the most momentous epochs in the world's history...The Reformation had arrived."²

c. The Diet of Worms, April 17, 1521.

At this Diet Luther was given the opportunity to recant but he had experienced too much to deny the reality of a soul's right to be forgiven of God by direct communion. From this time Luther was nationally as well as religiously an outlaw.

d. The Augsburg Confession, 1530.

This was the first definite doctrinal statement of the Reformation.

3. The Reformation as a Puritanist Movement.

The world was ready in every way for the Reformation which is so epitomized in the man Luther. But we believe with a number of historians that the deep underlying principle or cause of the Reformation was the yearning of men to know God.

"The first principle of the Reformation is the old belief that knowledge of God is direct personal experience. If the knowledge of God is direct and personal, it must in the end be a personal experience, depending on personal character, not on any action of other men."³

The protest of the Reformation against the substitution of ritual and

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1. George P. Fisher: The Reformation, p.95.
2. Hardwick: Church History. Middle Ages, pp. 412-413.
3. H.M.Gwatkin: The Knowledge of God and Its Historical Development, p. 222.

ceremonies for personal religion, against the ecclesiastical system of works, and against the absolute dominion of Church authority was animated by the principle of Puritanism.

F. CONCLUSION

We have presented four manifestations of the recurring principle of Puritanism, each of them representative of different periods of Church history. Each manifestation has been different in its accentment, but each has expressed a protest against existing ecclesiastical conditions and each has expressed the longing for spiritual reality. Montanism, the first Puritanist movement considered, was a protest against the secularism of the Church, the laxity of discipline and morals, and the growing disbelief in contemporaneous special providences and revelations. The form of the protest was the emphasis on prophecy through the Holy Spirit, and ascetic practices. The second group studied was the Albigenses. Albigensianism came at a time when the clergy were powerful enough to ^{be}immoral and at the same time maintain their hold upon the Church. A formal sacerdotalism took the place of a vital Christianity. By purity of life and practice the Catharists made known their protestations against existing conditions in the Church. Dead rationalism and formalism in Christian life were the sources of bondage to the Christian in the later Middle Ages and the German Mystics sought to be released by their convictions of the validity of spiritual knowledge discernible by the soul as against scholasticism, and by their holy, consecrated living. The Reformation released the captive Christian from ecclesiastical bond-

age and sacerdotal legalism, primarily by the emphasis on the priesthood of believers.

Four times we have seen the principle of Puritanism expressing itself and these four are but representative movements. If again and again men give expression to the same longing or desire, it would seem to be valid to draw the conclusion that this principle of Puritanism is native to the religious experience of man. If that be true, then we may also conclude that in every age, when the conditions which cause it are found, there will be some manifestation of Puritanism. It may be clothed in a form so entirely different from previous recurrences that the casual observer does not recognize its presence, just as we have seen that the circumstances which cause the protest may be quite different from each other and thus the protestation takes a different form. But the motivating principle is always the same--"the protest of the soul, endowed with a high capacity for a realization of divine fellowship, against those things which thwart its true goal."¹

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1. Warren, op. cit., p. 107.

CHAPTER III
EVIDENCES OF THE PRINCIPLE OF PURITANISM
IN THE CHRISTIAN CHURCH TODAY

CHAPTER III
EVIDENCES OF THE PRINCIPLE OF PURITANISM
IN THE CHRISTIAN CHURCH TODAY

A. INTRODUCTION

We have sought in the previous chapter to study instances in the life of the Christian Church where the principle of Puritanism has expressed itself and thus to determine the nature of the principle and the form of its manifestations in the various periods of Church history. In this chapter we shall study two institutions, the Christian Church of today and the Christian school. Up to the time of the Reformation the protestant groups were all within the Roman Church. After Luther's time, the authority of the Church was broken and the right of private conscience made for the beginnings of the scores of denominations which are present today. Many of these denominations have established educational institutions for the purpose of training their youth in the doctrine and faith of the Church. Some individuals and interdenominational groups have also organized schools to give a Christian education. We shall study a few of these schools for they, too, reveal the spiritual tenor of the age. The purpose of this chapter is to give a brief historical sketch of each denominational or educational group and point out the Puritanist tendencies in each.

B. DENOMINATIONS

Modern church historians are finding it difficult to number all

the denominations in existence in the United States. In the 1933 edition of the New Handbook of All Denominations, the author has described over 200 different denominations.¹ We are going to take only four of these innumerable denominations for our specific study, namely, the Society of Friends, Free Methodist, Mission Covenant, and the Oxford Group Movement. It would be possible for us to take some other four or ten or twenty for this study rather than these, for we believe that behind such groups we shall find the principle of Puritanism.

Dr. Warren makes this comment regarding our subject:

"It would be of value as well as interest if someone would examine the many small, schismatic groups throughout America today in the light of the principle of Puritanism. It is altogether likely that the origin and nature of each would be found to be this spirit of protest in behalf of the realities of the religious life."²

We have chosen these four because they are typical of these small, schismatic groups. The Society of Friends "was the logical conclusion of the Protestant Reformation and marked the culmination in the development of doctrine which had been advancing by irregular stages for more than a century."³ The Free Methodist and the Mission Covenant denominations came into being as protests against movements which were originally Puritanist groups--the Methodist and the Lutheran churches. The Oxford Group Movement is a modern religious development begun, at least, as a Puritanist movement.

1. The Society of Friends.

We shall not attempt to give the history of the development of

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1. Macum Phelan: New Handbook of All Denominations.
2. Warren, op. cit., p.112.
3. Phelan, op. cit., p.117.

the Society of Friends but rather the story of the religious experience of the founder, George Fox, the doctrinal and practical tenets of the group, and the indications of Puritanism.

a. George Fox.

The Society of Friends or Quakers was begun with the religious experience of a man by name of George Fox. Fox was born of Christian parents in July, 1624, and his home was permeated with an atmosphere of pure and undefiled religion. He writes of himself: "When I came to eleven years of age I knew pureness and righteousness; for while a child I was taught how to walk to be kept pure."¹ He was apprenticed at an early age to a shoemaker who was a sheep and cattle grazer as well. He received very little education which was evident in his writings. He appears to have been "more free from taint of evil and less hampered by the appeal of a lower nature than the common run of boys."² Until the age of 19, Fox was apparently a happy Christian youth, interested in the things of God and at home in the State Church. But something happened to him at that age and a new chapter in the history of the Christian Church was begun. This is his account of it:

"When I came towards nineteen years of age, being upon business at a fair, one of my cousins, whose name was Bradford, having another professor with him, came and asked me to drink part of a jug of beer with them. I, being thirsty, went in with them.

"When we had drunk a glass apiece, they began to drink healths, and called for more drink, agreeing together that he that would not drink should pay all. I was grieved that any who made profession of religion should offer to do so. They grieved me very much, having never had such a thing put to me before by any sort of people. Wherefore I rose up, and, putting my hand in my pocket,

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1. Journal, p. 2.
2. Rufus M. Jones: George Fox, Seeker and Friend, p/14.

took out a groat, and laid it upon the table before them, saying, 'If it be so, I will leave you.'

"So I went away; and when I had done my business returned home; but did not go to bed that night, nor could I sleep, but sometimes walked up and down, and sometimes prayed and cried to the Lord, who said unto me: 'Thou seest how young people go together into vanity, and old people unto the earth; thou must forsake all, young and old, keep out of all, and be as a stranger unto all.'

"Then, at the command of God, the ninth of the Seventh month, 1643, I left my relations, and broke off all familiarity or fellowship with young or old."¹

Fox spent years in fruitless search of someone who could help him and there appeared to be no one who could minister to his needs. When he was finally convinced that none of the priests nor any of the Separatist ministers could help, he heard a voice saying, "There is one, even Christ Jesus, that can speak to thy condition." His response was immediate and from that time forward, he was a changed man.

The early history of the movements of George Fox are not definite, but the earliest recorded date of his activities as a preacher or propagandist of his religious beliefs is the year 1647. From that time on he was an itinerant, gathering about himself groups of like-minded people. His clear and vigorous message as to the freedom and spirituality of the Gospel attracted multitudes of people who had sought the truth in the endless disputations of the time.

b. Doctrinal and Practical Tenets.

From an address by William J. Sayce, "The Society of Friends-- What it Believes, and Why," we have gathered a great part of our information of the doctrines of the Quaker church. The Scriptures are "taken in their entirety by us, and acknowledged to have been given by

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1. Journal, p.3.

inspiration of God; they are accepted as the only Divinely authorized record of doctrine, and from them we know of no appeal to any authority whatever." However, the value of the Bible is in the measure that the Holy Spirit enlightens the conscience which reads it. The reader must have the same experience that the sacred writer had if Scripture is to be meaningful. The Quakers believe in Jesus Christ as the Savior and Lord of their lives. They believe in the Holy Spirit as the third person in the Trinity, the One who reveals the things of God to the believer, who convicts of sin, who opens the Scripture.

Only the man who is called to the ministry by the Holy Spirit is truly a minister. No amount of intellectual preparation is sufficient to prepare him if he has not received his call directly from God. When the church is convinced that one of their number is called of God, he is accepted and called "Recorded Minister of the Society of Friends." No remuneration is given the minister. Worship to the Quaker is the "intercourse of the soul with God...graciously assisted by His Spirit; it does not stand in the use or disuse of outward forms and ceremonies, but is an exercise of the heart; it may be without words, as well as with words, but it must be in spirit and truth." No prearrangement is made for the services, for worship is an attitude rather than an act.

The Society of Friends is one of the groups recognized as "conscientious objectors," to war. They have always been most active in bringing aid to the wounded of wars but they will not fight. They refuse, also, to take oaths for any purpose. A Christian's word

should be accepted without the binding of an oath.

In the understanding of the Sacraments the Quakers differ widely from most Protestants and from the Roman Catholic Church. The Friends do not observe water baptism, nor do they partake of the Lord's Supper. The reason for their lack of observance of these rites is that "the spiritual nature of the Church and Kingdom of Christ makes all outward ceremonies needless."

The Quakers believe they have been saved to serve and Christian service is a practical reality with them. Phelan has indicated some of the ways they have served humanity:

"Because they would not comply with unjust requirements they were imprisoned in great numbers in England until their quiet endurance of oppression aroused the conscience of the nation, and this resulted in obtaining many of the blessings of civil and religious liberty which all now enjoy. They were the consistent and unyielding opponents of human slavery when they stood almost alone in their opposition to it. They have opposed war, as violating the principles of Christianity, as well as the precepts of its Founder, and as bringing untold evils upon mankind, and they have always advocated peaceable methods of settling disputes between nations. They have steadily advocated justice toward the North American Indian and have labored independently and as the representatives of government for his civilization and Christianization. They believe that oaths were forbidden by Christ, and they have obtained in all English-speaking countries the privilege of affirmation. They have advocated and in many cases relieved the sufferings of convicts. They have been among the leaders in the rational and Christian treatment of the insane and, in many other ways, have engaged in the service they felt laid upon them for the good of humanity."¹

c. Indications of Puritanism in the Quakers.

From the Yearly Meeting Epistle of 1905 of the Friends, we read these opening words: "These are no days for anything that is not

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1. Phelan, op. cit., pp. 118-119.

vital. If there is one word that expresses the demand of men in regard to religion, it is REALITY."¹ George Fox sought reality in religion as a young man after he realized that the professions of his fellow Christians meant nothing to them in their personal living. And he found in his mystical experience with Christ that reality. His was a protest against the unreality of religion in the lives of those who professed Christianity, of those "holding a form of godliness but having denied the power thereof."²

Again we find a people willing to face persecution rather than to accept again the barriers which had prevented communion with God. A brief, hard life with God was sweeter than a long, profitable one without Him.

2. Free Methodist.

a. Historical Development.

The Free Methodists are a group of people who found it necessary to break away from their mother church in order to cleave to the doctrines which the mother church theoretically held. About 1850 in the Genesee Conference in western New York there grew up a division in the church concerning moral and religious problems. A number of the Methodist Episcopal ministers were members of secret orders and the same ministers tended to compromise on the matter of slavery, the manner of raising church funds, and the enforcement of church discipline. This group was called the "Regency" and the opposing group the "Nazarithes." The great issue, however, had to do with

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1. Christian Life and Faith and Thought in the Society of Friends, p.11.
2. II Timothy 3:5.

vital religion¹ for the one group was not promoting evangelism and personal religion and the other was. In 1857 an article by B.T. Roberts was published in which he set forth the differences between the two factions. At the following annual conference he was tried on the charge of unchristian and immoral conduct. The Regency being in control, the charges were sustained and he was reprovved from the chair. During that year his article was republished by a prominent member of the Methodist Episcopal church without the permission of Mr. Roberts, with an account of the trial. Roberts was again tried at the next annual conference despite his innocence in the publication of his article. As a result he was expelled from the conference. This unfair treatment of a just man caused some of the Nazarenes to sponsor him and another minister who had been expelled. These two men travelled about preaching the Methodist doctrines. When they were accepted in Methodist Episcopal churches, however, it meant that the minister of that church and some of the laymen were read out of the church for allowing an expelled minister to preach from their pulpit. The inevitable result was the formation of a new denomination. This took place in 1860 at Pekin, New York, and from August 23, 1860, the Free Methodist Church has been a growing church.

b. Distinctive Characteristics of the Free Methodist Church.

The distinctive doctrine of the Free Methodist Church is the doctrine of Holiness. It was the emphasis of John Wesley, the founder of the Methodist Church, the Puritan who brought release from

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1. Cf., Carl Leroy Howland; The Story of Our Church, p;25.

the moral and spiritual insensibility of his age. Doctrinally the Free Methodist church is "Fundamentalist-Arminian."¹

In matters of conduct the Free Methodist church is distinctive from most denominations in several respects. Church members cannot be members of secret societies. "Members are expected to abstain from what are known as sinful amusements, card-playing, dancing, movies, etc., etc."² The wearing of gold and costly apparel is forbidden as unchristian. The use and selling of liquor and tobacco are prohibited.

c. The Reason for Such Distinctiveness.

Presumably no people make themselves different from others except for a valid reason and to achieve some goal. The reason for this distinctiveness is to keep the soul and conscience from becoming deadened by worldliness, and the goal is constant and unbroken communion with God which can only be achieved by purity of heart and mind and body.

3. The Mission Covenant Denomination.

The previous denomination studied was one which had broken from the large Methodist Episcopal Church in an effort to retain the primitive Methodism of a Puritan people. The Mission Covenant church is a group, slightly larger than the Free Methodist, which severed itself from the State Lutheran church in Sweden. Unlike the Reformation, the story of which can be told in the biography of one Luther, or the

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1. Ibid., p. 73.
2. Ibid., p. 78.

history of the Quakers which centers in the religious experience of one great leader, Mission Covenant church history is the story of a movement of a people.

a. Historical Development.

The adoption of the Lutheran faith in Sweden was largely a political move and it was not many years before evils similar to the evils of the Roman Catholic Church were evident in the State Church. The people were again under ecclesiastical bondage and their growth stultified by formalism in religion. And the ever-present principle of Puritanism began to work in the hearts of the Christians in that country. Here and there from the State Church ministry there appeared an occasional consecrated minister who called his people to a spiritual awakening, who urged the reading of Scripture, with the result that small groups of Christians began to meet in private homes for the purpose of studying the Word and praying together. They were known as the "Readers." This tendency to meet together to talk over spiritual matters was strengthened by the entrance of Pietism and Hernhutism. The Readers had no desire to withdraw from the State Church. They were merely heart-hungry and they satisfied that hunger during the week in their private gatherings.¹ In 1856 the Evangelical Patriotic Foundation was founded for the purpose of publishing and distributing religious tracts and books. It was in reality a system of lay preaching, but it worked in closest cooperation with the State Church.

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1. Cf., David Nyvall: The Swedish Covenanters, p.27.

The corruption in the State Church caused some of these Readers to desire to partake of the Sacrament of the Lord's Supper in fellowship with each other as believers; hence Sacramental Unions were formed for this purpose--still without thought of separating from the State Church. However, in June, 1876, one of the Lutheran ministers was tried and the charges sustained against him for having administered the Sacrament outside the State Church. He resigned from his position as a Lutheran State Church pastor and rather unwillingly became a part of the events which resulted in the establishment of the Mission Covenant in 1878, organized for the purpose of uniting in faith and work all true believers without reference to creeds.

Swedish Covenant immigrants to America after this time began to think in terms of an American Covenant and small churches were begun in several of the midwestern states. There was no central organization until 1885 when representatives of 47 churches met in Chicago to form the Evangelical Mission Covenant Church in America.

b. Relation of the Mission Covenant to Puritanism.

The Mission Covenant Church came into being because a group of believing souls longed to have communion with their God unbroken by the barrier of the corruptness and formalism of the existing ecclesiastical body. They are Lutheran in doctrine and simple and consecrated in their way of life. Membership is on the basis of the testimony to conversion, but the great majority of the membership believes in the so-called separated life which means the lack of participation in dancing, movies, card-playing, smoking and drinking. No written discipline governs the church. The Mission Covenant has found, often-

times by experience, that indulgence in these forms of amusement tend to become the great barrier between his soul and his God. And should he come under such bondage to worldliness, he would have fallen into the very error from which his forefathers fled, and another Puritan manifestation would undoubtedly arise.

These historical illustrations show that when anything in the life and practice of Christians separates the soul from God, it is due to find its spiritual corrective in that reaction which we are describing as the principle of Puritanism.

4. The Oxford Group Movement.

In our study of Albigensianism we discovered that the animating idea of the heresy was the principle of Puritanism, even though the movement was heretical in some doctrinal aspects. A study of the Oxford Group Movement reveals somewhat the same situation. It is, in some respects, according to some critics, a modern heresy, not so much for what it teaches doctrinally as for the omissions and evasions of cardinal doctrines of the Protestant church. However, it is not the purpose of this thesis to evaluate the orthodoxy of the movements under consideration, but rather to see how they are an expression of recurring Puritanism.

a. Origins and Development.

The Oxford Group Movement is the result of the religious experience of Dr. Frank Buchman, at one time an American Lutheran pastor. In 1908 at Keswick, England, Frank Buchman passed through a vital spiritual experience in which he felt the power of God as an inward reality. A year later he became head of the Y.M.C.A. work at a large

university here in America. He began an aggressive work of individual soul-winning and within three years there were 1200 men united in voluntary Bible study. During the years 1915-1919 he traveled and studied in the Far East. The conviction was steadily growing in his mind that the greatest need of the hour was definite work among individuals. During the years following the war, Dr. Buchman was convinced that the most neglected field of spiritual endeavor was the college and university world. In 1921 he inaugurated the weekend house-party at Cambridge and Oxford. The Oxford men seemed to respond more enthusiastically and the movement came to be known as the Oxford Group Movement. The Movement has spread throughout the Christian world and men and women from every walk of life are Group members.

b. Characteristics of the Movement.

The Movement professes to have no rigid rules, constitution, executive committee, or defined membership. The goal set before the Groups is right living caused by a changed life. The primary emphasis is experience, and doctrine has little significance. The standard set is "absolute honesty, purity, unselfishness, and love." Two outstanding terms of the Oxford Group Movement vocabulary are "sharing" and "guidance." Each of those terms has a particular meaning to the "Grouper." Sharing is not only the sharing of Christian experience, but also the confession in public meeting of individual sins. By this confession the Grouper is released from the power of sin. The doctrine of the atonement and other doctrines, creeds, forms of worship, and so forth, characteristic of the historic

Church, are not emphasized. The emphasis is rather on a "changed life."

c. The Oxford Group Movement and Puritanism.

In an article called "The Spirit of 61," J. Herbert Smith writes that Calvary House, the American headquarters of the Movement, is often thought of by those who inhabit it as "a spiritual powerhouse and a fountain of power against antichrist in America." Whatever else may be said about the Oxford Groupers, this remains true, that they are essentially Puritanists. They have found spiritual power in an unorthodox fashion, in some respects, but they have found God, and quickened consciences and changed lives have resulted.

C. EDUCATIONAL INSTITUTIONS

A noted educator has said, "I do not believe you are going to make the right kind of citizens by a godless education and then, afterwards, adding on religion. The idea is wrong. Education and religion must go hand in hand."¹ There are a great number of educational institutions in America, and many of them are professedly Christian and are maintained by Christian churches. This, however, is to be a study of some of those schools which are markedly different in their Christian approach. Two of the schools here studied are controlled by two of the denominations considered in the previous section. The other two colleges are interdenominational. These four are being studied for they are typical of both denominational and non-

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1. Hadley. Quoted by B.N. Miner, "Greenville College Quarterly," July, 1930, p.28.

denominational schools which are begun and continued in Puritanism.

1. Greenville College.

Greenville College, Greenville, Illinois, has been under the administration of the Free Methodist Church since 1892. From the beginning of the college as a Free Methodist school the administrators have sought to make it a distinctly Christian school in accordance with the doctrines held by the denomination. The aim of the college as given in the catalog is this:

"Fundamental to a liberal education is the religious conception of life. The college is definitely Christian and stands unequivocally for the teachings of the Scriptures and for evangelical faith. Since an essential part of a true education is to make men righteous--to form right attitudes, right habits, to lead to the acceptance of right principles--college training must be given under conditions which are conducive to the development of moral character and the cultivation of spiritual life. Not only does the College plan its entire academic program to contribute to the development of the religious life, but it seeks to provide spiritual culture through definite religious exercises."

The curriculum is similar to that of any small liberal-arts college. The extra-curricular activities include those which develop "journalistic ability, literary powers, musical appreciation and expression, athletic skill, efficiency in public speaking, and religious experience around which all the other activities of life center."¹

There are no fraternities or sororities.

The rules and regulations of an institution are usually quite revealing, and are a fairly accurate indicator of the quality of the school. Mr. Miller gives the following rules and regulations:

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1. Donald Miller: History of Greenville College With Special Reference to the Curriculum, a Thesis in the Library of The Biblical Seminary in New York, pp. 97-98.

"The organization of secret societies, the use of profane or indecent language, playing billiards or games of chance, using intoxicating liquors, attending theatres, dances or any social gatherings which, in the judgment of the faculty, will interfere with their progress in college work, or prove detrimental to their good, and the use of tobacco are strictly prohibited, on penalty of dismissal."¹

One would expect such rules and regulations from a Free Methodist school for they are in accordance with the discipline of the church. An interesting fact, however, is that 25% of the student body of Greenville is of other denominational affiliation.

The purpose of such a college is not only to give an education, but perhaps primarily to surround the student with the best influences of the Christian faith to the end that he may be established and that he may find spiritual reality. Anything that would hinder or that would not be beneficial to the experiencing of such reality is discarded.

2. North Park College.

In June, 1941, the Mission Covenant Church is celebrating the Fiftieth Anniversary of the founding of North Park College in Chicago. It is the only institution of higher learning owned and operated by the denomination. The original purpose of the school was to train ministers for the work of the church. It was not until 1902 that the collegiate work was begun.

The rules and regulations of the college are practically non-existent. The catalog lists none. A part of the application blank for admittance to the college, which is to be signed by the student, asks

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1. Ibid., p. 95.

his cooperation in refraining from smoking, dancing, and card-playing while on the campus as these things are held by the denomination to be detrimental to the development of consecrated Christian living. North Park College could scarcely be more specific than that in its rules, for more than half of the student body are of other denominations and faiths, most of which do not specify in their discipline the same requirements for life and conduct. Furthermore it is significant to note that the college is located in the great city of Chicago and a large number of the student body live at home. For this reason the school cannot supervise the home situation; the success of such a program is largely dependent on voluntary participation and good faith. ✓

There have been many students who have come to North Park as non-Christians, several of them Jewish, and have gone away radiant Christians. Every student is required to take some Bible course each semester and chapel attendance is compulsory. It is the convincing testimony of fellow students, however, that makes for conversions. The environment of North Park College makes it quite different from Greenville College, but the vital Christian life is the same in each.

3. Bob Jones College.

This college is a young school, just thirteen years old. It was organized by Dr. Robert R. Jones, a Christian minister in Cleveland, Tennessee. We have chosen to study this college because it is the working out of the ideal of one man and will undoubtedly be carried on by his son, Bob Jones, Jr., who is now serving as acting president. The two preceding institutions were organized by denomina-

tions; the following one was conceived by a group of far-sighted Christians who saw the need for a non-denomination school. But Bob Jones College is the school of Bob Jones.

The aim of this educational center in the south is quite the same as that of the other schools studied: the development of Christian character and culture. Interestingly enough, the rules and regulations are made up by a committee of the faculty and the students and can be changed only by a vote of these two groups. We read this in the catalog:

"At the Bob Jones College, religion is the natural thing. It is not stereotyped, strained, or 'overly-pious.' It is simple and unaffected. Every class is opened with prayer, and our social gatherings blend easily and naturally into a 'little prayer before we go.' We believe in a clean social life. We encourage properly chaperoned parties. In all our work and play, in personal life and social relations, we seek to be loyal to the Lord Jesus Christ."

Bob Jones College has a feature which is deliberately omitted in the other schools of this study, dramatics. Bob Jones, Jr. is an actor which undoubtedly accounts for the inclusion in the curriculum of a subject which is considered to be one of the "worldly pleasures" prohibited on these other campuses. The emphasis of the school is the result of the desire of this Puritanist Christian to bring young people into a full and complete fellowship with Christ.

4. Wheaton College.

Dr. Jonathan Blanchard and a group of lay Christians founded Wheaton College in 1860, taking over the institution which was known as the Illinois Institute. There was and is no one church or denomination supporting the college, but its support comes from widely distributed evangelical Christians. More than thirty denominational groups

are represented on the campus each year. There are sixteen denominations represented in the faculty. The idea which unites this large group (about 1100) of students and faculty having such varied Christian backgrounds is their desire to know God and to have a fellowship with Him which is real and active in their lives. Here again let us observe how the principle of Puritanism has been in operation.

The rules and regulations of the college are similar to those of Greenville college. Each student signs an agreement when he enters to abstain from the use of alcoholic liquors and tobacco, card-playing, dancing, attendance at theaters, and meetings of secret societies. This agreement is considered to be a contract between the College and the student and is reaffirmed each year of the student's residence. There are a large number of activities to take the place of these prohibitions, and the students live a happy, natural life while on the campus.

The college is frankly and openly Puritan. Dr. J. Oliver Buswell, Jr., the former president of the college, some years ago wrote an article which was published in tract form entitled, "We Puritans," in which he set before the student body the Puritanist principle motivating the ideals of the campus.

C. CONCLUSION

In the scope of this chapter we have studied four denominations and four educational institutions in an effort to determine what manifestations are evident of Puritanism in our own times and what is the particular method by which Puritanists seek release from what to them

are conditions of spiritual bondage.

The Society of Friends came out of the century following the Reformation and laid great emphasis upon the practical outcome in service of a Christian experience. They were living in an age and land which theoretically was Christian but the lives of the professing Christians denied their lip confessions. Two centuries later the Free Methodist and the Mission Covenant denominations broke loose from the bondage of the worldliness and corruption of the larger bodies whose doctrines they held, the Methodist Episcopal and the Lutheran churches. In the Oxford Group Movement there is a similarity to Quakerism. Each begins with a revolt against formalism or coldness, laxity or abuse in the Christian life; usually through an emphasis on personal religious experience it moves out into practical Christian living.

The four colleges studied indicate the Puritan protest against worldliness. A singularly deep, personal consecration to Christ marks the Puritan who is endeavoring to be in the world but not of the world, and to be a soldier who does not entangle himself with the affairs of this life.

CHAPTER IV

CONCLUSION

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It remains for us to sum up the results of our research of the principle of Puritanism and its contribution to the Christian Church. We have studied three manifestations of Puritanism within the Roman Church, and a fourth one, the Reformation, which made the final break with Catholicism. Since the time of the Reformation, Puritanism has expressed itself in not a few of our Protestant denominations and we have investigated four of these to find that the dynamic of each has been the principle of Puritanism. Not only in the institution which ministers to the soul of man has this principle been evidenced, but also in educational centers carrying on modern programs of Christian education is it found. We have studied four such institutions. We might well, then, summarize this thesis in terms of 1) the principle of Puritanism, and 2) its contribution to the Christian Church.

A. THE PRINCIPLE OF PURITANISM

"If there is one word that expresses the demand of men in regard to religion, it is REALITY."¹ It is that desire for spiritual reality which has characterized each of the manifestations of Puritanism which has been studied in these pages. Man's highest ambition is fellowship with God and when anything thwarts the attaining of that

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1. Christian Life Faith and Thought in the Society of Friends, loc. cit.

goal, the soul protests. In the conclusion to Chapter II¹ we have presented the attending circumstances and the form of protest which marked each of the manifestations discussed in that chapter, namely, Montanism, Albigensianism, Mysticism, and the Reformation. In Chapter III there are eight additional manifestations of Puritan protest. In Quakerism the protest was called forth by the unreality of religion. The founders of the Free Methodist and Mission Covenant churches were troubled by a careless and worldly clergy. The Oxford Group Movement is a protest against impersonalism in religion. Puritanism takes the form of a protest against worldliness in the four educational institutions studied.

Dr. Warren has called our attention to five characteristic features which have attended the appearances of Puritanism:² 1) its emphasis on non-ecclesiastical authority; 2) its emphasis on the priesthood of believers; 3) its eminently moral quality; 4) its essential courage; 5) its radically progressive spirit. Exaggeration, excess, and the tendency toward a new legalism--which is sometimes corrected by the same principle of Puritanism--are the less commendable traits which often accompany Puritanism.

B. THE CONTRIBUTION OF THE PRINCIPLE OF PURITANISM TO THE CHRISTIAN CHURCH

It is perhaps impossible to measure the contributions of a prin-

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1. Ante, p. 21.
2. Warren, op. cit., pp. 107-110.

ciple to the life of the Church, but nevertheless we shall make an effort to garner the blessings which have come because of the soul's longing to have fellowship with its Maker.

A protestor makes for health in the body against which he is protesting. The Reformation is probably the best example of this. Following the widespread revolution and reformation which resulted in the Protestant Church, the Roman Church countered with a reformation, and some of the evils were corrected. In our own day, this function of leavening the whole lump does not have much opportunity, for the protestors immediately withdraw from their denominational affiliation and start a new church group without having reformed the original group.

A contribution which cannot be measured, but which is very vital nonetheless, is the joy and release which comes to the individual soul who is no longer under bondage of the flesh and is released into the freedom of the spirit in communion with God. The beneficial results can be seen in the lives of such men as Paul, Luther, George Fox, Wesley, Moody, and countless others.

Another contribution of Puritanism to the Christian Church is the emphasis of Puritanism upon holy living. It is the temptation, even of the Christian, to departmentalize his life--a part of the day for material needs, another part for social intercourse, and still another for the satisfaction of spiritual needs. But a part of the genius of the Christian faith is its all-pervasiveness into every area of life. The Puritan recalls for us the truth that "ye cannot serve God and mammon." A Christian is a full-time religious man.

The Puritan school, because of the searching struggle and vital experience by which it has come into being--the process and results of the principle of Puritanism-- , has by virtue of this experience a tradition and an atmosphere and definite objectives that are conducive to the spiritual reality that many young people in times of materialism, rationalism, and spiritual indifference long for. Such an educational environment provides for many the helpful conditions in which a Christian philosophy of life may take form. If religion is going to mean anything to a student, it is going to have to be something that meets daily needs, something that is not divorced from his interests and abilities. The contribution of Puritanism to the Christian campus is the visible, workable application of Christianity to life.

A final contribution made to the Church by the principle of Puritanism is its strong leadership, made strong by the fact that it has grasped the Christian life as an inward spirit and dynamic instead of an outward form; a glad loyalty instead of slavish conformity, and a joyous certainty instead of quavering uncertainty. A leadership whose heart is single toward God Himself, whose standard is perfection, whose task is the very purpose of life itself, gives to the Church of God a power unequalled . The Principle of Puritanism as we have seen does not guarantee orthodoxy. It is not free, as has been shown, from the dangerous conditions from which it itself has been a reaction, nor does our study mean to imply that the above type of leadership is produced only in groups or institutions where the principle of Puritanism has been in operation.

The principle of Puritanism will ever be making its contributions to the Christian Church and to the world at large as man continues through the ages to be restless till he finds his rest in God.

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