The most formidable opposition to the democratization of Christianity by the Unitarians and Transcendentalists came from the Old School Presbyterians, particularly in the South. 1

In the South, Old School Presbyterianism constituted a far greater majority of Presbyterianism than it did in the North, and it had much great influence on southern thought than the Old School had in the North. As a result, there was in the South a far greater consciousness of the theological radicalism lurking behind the anti-slavery crusade, and also a much keener insight into the growing radicalism in northern thought in its many and varied implications for constitutional government in the country, and its effect on the American way of life. — Singer, p. 82.

James H. Thornwell of South Carolina, Benjamin M. Palmer of Louisiana, Robert L. Dabney of Virginia, and the other founders of the Southern Presbyterian Church, Old School, in 1861, saw clearly that abolitionism was something far more than a protest against slavery. They saw it as the continuation of the French Revolution of 1789. They saw it as a revolt against Biblical and Reformed Christianity which left no place for a sovereign God and accountable man. They saw in it the deification of man and the raising of sovereign humanity 3 to all prestige and power. “They properly read abolitionism as a revolt against the Biblical conception of society and a revolt against the doctrine of divine sovereignty in human affairs. They saw in abolitionism all the inherent characteristics of a humanistic democracy in conflict with the Constitution.” — Singer, p. 87.

The Impact of Religious Revivals on the South

God saved the South from the infidelity that had seriously infected it by means of dramatic religious revivals which swept like mighty waves through the South for over a century, until the back of Unitarianism was broken and Christianity won the day. 4 During the early nineteenth century the North also experienced revivals; but the revivals in the South, by and large, were different from those in the North, both in the message that was preached and the effects on society. In the North, Charles G. Finney and others “transformed the doctrine of sin as a personal rebellion against God into a socio-political problem. They rarely noticed that they thereby risked commission of the sin of pride — the ultimate act of rebellion against God — by granting to man a godlike status.” — Genevose, ROOTS, p. 10. In the South, the preachers in the revivals were generally although not exclusively, Old School Presbyterians, like Daniel Baker, who emphasized God’s decision and God’s actions in the salvation of sinners, rather than man’s decisions and man’s actions, as did Finney and the Armenians.

These religious revivals in the South affected southern culture and society. They not only swept various forms of infidelity out of the South, they also re-Christianized the populace. “The record shows that the religion of the preponderant majority, including both the leadership and the ‘working’ classes was renewed, purified, invigorated and extended through three great periods of outpouring of the Holy Spirit; the First Great Awakening [during the 1740’s], the Second Great Awakening [from the 1780’s to the 1830’s], and the 1839/9 Revival, which continued in the Confederate Army from about 1861 to 1863.” 5 Regarding the effects of the revivals in Kentucky around 1800, Old School Presbyterian, George Baxter, wrote the following in a letter to Archibald Alexander of Princeton Seminary.

The power with which this revival has spread, and its influence in moralizing the people, are difficult for you to conceive of, and more difficult for me to describe...On my way to Kentucky, I was told by settlers on the road, that the character of Kentucky travelers was entirely changed, and that they were now as distinguished for sobriety as they had formerly been for dissoluteness; and indeed, I found Kentucky the most moral place I have ever been in; a profane expression was hardly heard; a religious awe seemed to pervade the country; and some deistical characters had confessed that from whatever cause the revival might originate, it certainly made the people better...”

The Formidable Opposition to Unitarianism and Transcendentalism by the Old School Presbyterian Church in the South

The Meaning of Revival

Before going any farther, it may prove helpful to explain what is meant by “revival” in this paper.

[Revival is the extension to many, at the same time, of that same Divine power which is present in the conversion of every individual. It is the same life, present wherever there is true Christianity, which in days of revival abounds and overflows. The same Holy Spirit as may be known by a single Christian is then “outpoured” upon a multitude. So a time of revival does not witness results different in nature from those attending God’s more normal work but the multiplied instances of Divine grace present at such a period reveal the glory of Christ to a degree, and upon a scale, which is extraordinary, exceptional and unparalleled. True zeal for revival is therefore nothing other than zeal for the glory of God in the conversion of many. 6

The History of Revival in the South

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The Revival and Reformation in Europe in the Sixteenth and Seventeenth Centuries

The greatest religious revival in Christendom since the days of Jesus and the Apostles took place in Europe in the Sixteenth and Seventeenth Centuries. God used the faithful and courageous preaching of the gospel by such men as Martin Luther, John Calvin, Marin Bucer, Henry Zwingli, John Knox and many others to bring revival and the reformation of church and society in Northern Europe and Great Britain, which led to the immigrations of the followers of these men to North America and the founding of the United States.

The Revival in Ulster and Northern Ireland in 1625 and 1641

The purifying fires of revival that spread to the South were lit in Ulster, Northern Ireland in 1625 and 1641. Before 1625 most of the Scottish settlers in Ulster and the northern counties of Ireland were largely void of all godliness, although many godly persons lived there among them as well. In immigrating to Ireland, many of these Scots seemed to be trying to run from God. Yet God followed them when they fled from Him. Albeit, at first, it must be remembered, that, as they cared little for any church, so God seemed to care as little for them... Thus on all hands, atheism increased, and disregard of God, iniquity abounded with contention, fighting, murder, adultery... And verily, at this time the whole body of this people seemed ripe for the manifestation either of God's judgment or of God's mercy. Here then we have the setting: a people in religious destitution, ripe for judgment or mercy. Among such the Revival of 1625 broke out. One of the leaders in this revival was Josiah Welch, the grandson of John Knox. This revival spread throughout the northern counties, mostly at communion services, and affected multitudes of people from peasants to aristocrats.

As revival spread among these Presbyterians, Anglicans and Irish Catholics, the Church of England, worried about control over its turf and its members, moved against the Presbyterians who were most highly visible in the revivals. Consequently in 1631, the leaders of the revival, including Welsh, were suspended from the ministry by the Scottish bishops. After an appeal by the great godly Archbishop Usher of Armagh, Ireland, the suspensions were lifted, but the enemies of revival were not about to stop their attack. They approached King Charles I, under the influence of Archbishop Laud, and the suspension was renewed in May, 1632. Eventually they were removed permanently from their charges. Wentworth, Earl of Strafford, Charles' man in Ireland, was determined to stamp out Presbyterianism in Ireland and to enforce the Anglo-Catholic hierarchy and ritual. As a result the thoughts of many in northern Ireland were turning to America.

The second wave of revival in northern Ireland occurred in 1642. The English Parliament would not give Charles I an army by which to restore order to Ireland, after the 1641 Irish Catholic uprising resulting in the death of many Englishmen and Scots in Ireland. Parliament, however, did send General Robert Monro with seven Scottish regiments.

Each regiment had a Presbyterian chaplain and contained many loyal Presbyterian soldiers. A revival led by these chaplains broke out in the Army. It was accompanied by the organization of sessions [official bodies of elders] within the regiments as godly soldiers were elected and ordained to the eldership. On June 10, 1642, the first presbytery in Ireland was set up... with representatives from four of the regiments. - Lacy, Revivals, p. 28.

This revival also spread to the country side. More ministers were sent from Scotland and the preaching of the Word was so eagerly attended that no building could be found large enough to hold the congregations. Ministers had to resort to the open fields, where they were sometime protected by the Army.

In 1644 four ministers were sent from Scotland to preach and urge the signing of the Solemn League and Covenant, which bound England, Scotland and Ireland to the reformation of the church according to the Biblical principles of Reformed Christianity.

A remarkable outpouring of the Spirit followed this preaching. This revival, born in an army, accomplished the real founding of the Presbyterian Church in Ireland. This is the Church which furnished the greatest stream of life-blood for our Presbyterian Church and in the South. - Lacy, Revivals, p. 29

During this time period Francis Makemie, the father of Presbyterianism in America, was sent to the colonies at the request of a "Col. Stevens from Maryland beside Virginia."

This was but the beginning. Forces were at work in Ireland which would send whole Presbyterian congregations with their ministers streaming across the Atlantic and thence into the back country of the Colonies. Presbyterianism in Ireland had survived the High Church intolerance of Strafford and Laud, the menace of the Catholic Confederation, and the efforts of Cromwell to proselyte them by 150 Independent and Baptist ministers subsidized by government grants. Worse difficulties were encountered, however, after 1660, when the Irish Protestant Episcopacy returned with the Restoration. Of the 68 or 69 Presbyterian preachers in Ireland only six or seven conformed, and sixty-one were driven out. Many preached on private dwellings and barns in spite of imprisonment. They withstood the efforts of James II to Romanize them, and their valiant conduct at Londonderry, Inniskillen and Boyne contributed largely to the success of William and Mary. In spite of this, persecutions continued throughout their reign, were increased in the reign of Queen Anne, and reached such a state under George I that thousands migrated to America.

- Froude tells us that "20,000 left Ulster on the destruction of the
woolen trade. Many more were driven away by the first passing of the Test Act." — Thus a steady stream of God-fearing men and women of our faith [with the smell of the fires of revival still on them] poured into the Colonies from Pennsylvania to South Carolina. These awakenings in Ireland form the link between the revivals of the past and those which later were to affect the Presbyterian Church in America. - Lacy, Revivals, p. 30.

**The Great Awakening in the 1740's**

The effects of the Great Awakening of the 1740's upon the ecclesiastical, educational, social, political and constitutional life of America has rarely been given proper emphasis.

The course of events which led to the Declaration of Independence, the enthusiasm and constancy which finally eventuate in the victory of the colonies, and the setting up of a national government...would not have been possible during the years of 1775 and 1788 had there been no Great Awakening.

The South and the Presbyterian Church of the South received untold strength from this movement—yea, in reality our Church in the South was reborn through this movement. The effects were felt indirectly by the impact of those from the New England, but especially from the Middle Colonies who had participated in the revival and who subsequently made their way with the Scotch-Irish migration into the South. The effects were felt directly through those ministers who visited the South, e.g., Gilbert Tennent and George Whitefield, and Samuel Davies, gathered congregations, erected churches, and prepared for and shared in the organization of Hanover, the mother presbytery of the South. - Lacy, Revivals, pp. 32,33.

The preaching of men, such as Whitefield, Tennent and Davies, from the 1740's through the 1760's, made a great impact upon the tens of thousands of Scotch-Irish in New Jersey and Pennsylvania, who later migrated South and West.

As in 1625, so now the fire fell and religion flames again in Scotch-Irish hearts, and men and families were rededicated to God before they began their long trek down the valleys of Pennsylvania, through the Valley of Virginia, [to the valleys of the Holston and Clinch], to the valleys of the Catawba and Yadkin, to the Wachaw settlement in South Carolina, and into the hill country of North Georgia. They went to establish churches and schools and presbyteries, as well as homes [and distilleries]. - Lacy, Revivals, p. 44.

As Gilbert Tennent brought the Awakening to Virginia, Whitefield brought it to Savannah in 1738 and to Maryland, Eastern Virginia, (especially Williamsburg), the coasts of North Carolina, and into South Carolina and Georgia in 1739. Later when some of the people from Charleston areas moved to the upland counties of South Carolina or to Georgia they carried the influence of the revival with them.

As a result of the Great Awakening in the South, colleges were established, especially in Virginia. Its social effects on the masses were obvious in the change of morals and the purity of life of community after community. Untiring efforts were made by Whitefield and others to convert the slaves and to build schools for them. Samuel Davies baptized 40 slaves during his first three years in Virginia. Throughout the South great numbers of Africans were added to the churches. Several orphanages were established.

The political effects of the Great Awakening were equally impressive. Historians of this movement in Pennsylvania and Virginia point out the great influence of the newly awakened dissenting churches, especially the Presbyterian, on the struggle for independence and on the state and federal governments which were afterwards set up. The Presbyterian Church was recruited from people who had suffered from and resisted civil religion tyranny abroad: the French, the Puritan, the Welsh, the Scots, the Scotch-Irish, formed the mass of her membership. The Established Church furnished some notable patriots, but many Tories, and the Methodists played a negative rather than a positive part in the Revolutionary War, but the Presbyterians were patriots to a man, except for the reluctant Scots whose oath bound them to the crown. In the French and Indian War the Scotch-Irish bore the brunt of the Indian attacks; and in the War of Independence their elders and members battled heroically on many fields, [such as the battle of King's Mountain]. Presbyterian settlements were the focal points of resistance to tyranny. Their ministers led the way. The Mecklenburg Declaration and Witherspoon's part in the National Declaration are known to all. - Lacy, Revivals, p. 60.

**The Revivals Around 1800**

Although the Great Awakening began to wane before Whitefield's death in 1770, many of those who had been affected by it migrated to the south and west carrying the memory and effects of the revival with them and building churches and organizing presbyteries in their new homes. These people, mostly Scotch-Irish, streamed westward toward the headwaters of the Ohio River and southward through the valley of Virginia to southwest Virginia, the piedmont sections of North Carolina, South Carolina and Georgia. Others moved down the Ohio River and the Holston River into Kentucky and Tennessee. In 1800, of the 5,300,000 people living in the United States, 2,500,000 were in the South!

Around 1800 the threat of spiritual bankruptcy and moral declension hung over the land because of five
Table 1: Events and Figures in Presbyterian History

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| Lacy, p. 67  | The most important of the revivals in Kentucky and South and the entire country was the one which began at Hampden-Sydney College in Virginia in 1787. It began with prayer meetings in the home of the president of the college, John Blair Smith. The Holy Spirit was poured out on the college and community in a series of these prayer meetings. Soon the revival spread through Prince Edward County into Cumberland and Charlotte counties, and down through the Valley of Virginia. Persons of every age and rank were affected. From these counties it spread to Caswell County in North Carolina. Young ministers converted in this wave of revival or influenced by it, were sent out on missionary journeys through Virginia, North Carolina, South Carolina, Georgia, Tennessee and Kentucky. It was this revival that resulted in the conversion of Archibald Alexander and the founding of Princeton Seminary in New Jersey and Union Seminary in Virginia. The famous revival in Kentucky in 1800 was led by James McGready who went to Kentucky from the revival in North Carolina in 1796. This revival broke out in Presbyterian communion services in Red River, Logan County, Kentucky. It reached a climax at Cane Ridge in August, 1801, where the attendance was as high as 10,000. While other denominations shared in this blessed work of God, the leadership was definitely in the hands of the Presbyterians. Schools and colleges in the South felt the impact of these revivals. Many people were converted. Old School Presbyterian, George Baxter said of the Kentucky revival which he inspected himself (in a letter to Archibald Alexander): "Upon the whole, sir, I think the revival in Kentucky among the most extraordinary that have ever visited the Church of Christ, and, all things considered, peculiarly adapted to the circumstances of that country. Infidelity was triumphant, and religion at the point of expiring. Something of an extraordinary nature seemed necessary to arrest the attention of a giddy people, who were ready to conclude that Christianity was a fable, and futurity a dream." (Lain Murray, Revival, p. 157.) The detrimental aspect of these revivals was the expectation that normal conversions should be accompanied with great excitement, the consequent lessening of the sense of family responsibility and the covenant promises as they relate to baptized children. But the gains exceeded the losses. The Waves of Revival in the South Between 1800 and 1861 The waves of revival that swept the South were, generally, much different than those that swept the North, just as the message and methods of the Old School Presbyterian evangelist of the South, Daniel Baker, differed greatly from those of the New School Presbyterian of the North, Charles G. Finney. Finney was seduced by the demands of Northern "Christianity" to bring historic evangelical theology into harmony with the rationalism of a "democratized Christianity," which places its emphasis on the sovereign will of man rather than the sovereign
The Great Awakening of the 1740's paved the way for independence and the New Republic. The Great Revival of the 1800's, saved the new nation from the French Infidelity, cress materialism, insatiable greed, godlessness and the outbreaking of violence on the frontier.

French infidelity was not refuted in the skeptical clubs of Charlotte and in the seats of learning, but was simply swept out of existence [by the revivals]. - Lacy, Revivals, p. 81.

The effects of the revivals around 1800 carried over throughout the first decade of the Nineteenth Century.

The great evangelist in the South in this period who spread revival wherever he preached was Daniel Baker. He was connected with the early revivals at Hampden-Sydney College. He participated in a striking revival at Princeton Seminary when Ashbell Green was president there. Archibald Alexander had become a professor there. Later the First Presbyterian Church in Richmond recorded a revival in 1823. Throughout Georgia in 1823 revivals came upon several of the churches, including those at Midway, Augusta, Savannah, Darien and St. Mary's. From 1823 till 1827 such revivals happened "occasionally." A powerful revival took place in Natchez Mississippi during those years, as well as revivals in South Carolina and Georgia. "A revival throughout this section was on its way, one which was to have a profound influence upon Columbia Theological Seminary." (Lacy, p. 95), which owes its existence and early strength to these revivals. A great revival took place at the University of Georgia in Athens in 1826, while Moses Waddell was president there, who attended Hampden Sydney in 1790-91, when the revival took place there. From Athens it spread in 1826-27 in many sections of Georgia and South Carolina. In 1828 it spread to the following Georgia communities: Elk Ridge, Greensboro, Danville, Augusta, Washington, Milledgeville, Macon, and the churches in the counties of Gwinnett, DeKalb, Henry, Butts, Jasper, Morgan and Crawford.

Ashbel Netleton visited Virginia in 1827 in search of better health, and through him God brought revival to Union Seminary in 1829 and throughout Virginia. He traveled over the mountains of western Virginia where his preaching had great effect. During these years, (1810-1830), Jeffersonian infidelity received a death blow in Virginia, and the Presbyterian Church became the dominant influence for righteousness there. The revival in this region reached its climax in 1831-32.

Daniel Baker was used of God to bring revival to the Independent Presbyterian Church in Savannah in 1830. Another great revival also took place under his preaching in Beaufort, South Carolina. And he continued to spread revival fires in Georgia, North Carolina, South Carolina, Florida, and Texas until his death in 1857. It has been estimated that 20,000 people were converted under his ministry.

It was not until the 1850's, however, that the South experienced one of the sanest and most blessed revivals America has ever experienced. One revival took place in Lexington, Virginia in 1849, 1853, and 1856 under W. S. White. At the celebration of communion in that city on one occasion, fifty-five people were received into the Presbyterian Church, Dr. White, the pastor, in recording this incident said, "Last Sabbath was a day never to be forgotten by our people. Fifty-five young disciples rising in the midst of an immense congregation and singing as they arose and stood - 'Jesus, I my cross have taken, all to leave, and follow Thee; naked, poor, despised, forsaken, Thou from hence my all shalt be.'" - Lacy, p. 110. The second revival was a more widespread revival in New York in 1857 following a panic on Wall Street. The revival spread to Philadelphia, Boston, St. Louis, Chicago, and Omaha. It was largely a laymen's movement, with no outstanding revival preachers, and in which the YMCA played an important role. The North benefited from this second revival more than did the South. The third revival movement of the 1850's took place in the congregation of Rev. John L. Girardeau in Charleston in the Anson Street Presbyterian Church which, had, in 1860, a membership of 524, of whom 462 were black. Here Girardeau would preach regularly to 1500 to 2000 people.

This revival under Girardeau was the greatest event in his ministry. It began with a prayer meeting that constantly increased until the church was filled. The meeting continued night and day for eight weeks. Large numbers of people, both black and white, were converted and joined various churches in the city. Dr. Girardeau frequently said of the revivals in the South in the 1850's as the Lord's mercy in gathering His elect for the great war that was soon to sweep so many of them into eternity." - Lacy, p. 114.

The Revival in the Confederate Armies 1861-1865

The Revivals that took place in the armies of the Confederate States of America were among the most unusual recorded in history. These revivals were maintained over several years, throughout the war, and were experienced throughout the southern armies, not being confined to one
area. The Federal army experienced nothing approaching these revivals. They first began occurring in the camps and hospitals around Richmond in 1861 and in isolated units in the western parts of Virginia around Lexington.

This revival movement gained momentum after the battle of Sharpsburg, referred to as the Revival on the Potomac, largely in the Valley where Jackson's Corps was encamped. From there it spread throughout northern Virginia to Charleston, South Carolina, to the Army of the West, and on and on, affecting brigades in Alabama, Mississippi, North Carolina, and various other places.

Before the battle of Fredericksburg and between that battle and Chancellorsville, the revival fires burned brightly. Open air services took place which generals, their staffs, and 1000 to 1500 of their men attended. On the day Jackson died, Chaplain Beverly Lacy preached to about 3000 soldiers.

The disasurous effects of Gettysburg and Vicksburg, 1863, both dampening the ardor of the South, did not at all dampen the revival. “During the fall of 1863 and the spring and winter preceding Grant's attack on May 5, 1864, the revival reached its greatest heights, spreading from company to regiment, from regiment to brigade, from brigade to division, from division to Army Corps, until the entire Army of Northern Virginia was seriously affected.” - Lacy, p. 118.

The revival was not confined to the Army of Northern Virginia. It also affected the Army of Tennessee. Benjamin M. Palmer reported that he had never before seen so great a revival movement as that in the western armies of the South. Crowds of soldiers were recorded as attending preaching services everywhere. “The reports of the revival read like a roster of the Southern Army...26th Alabama, General Hardy's Corps, the Texas Rangers, General Bragg's army, Ransom's Brigade, the North Carolinians, the Second South Carolina Rifles, General Johnston's Army, Mahone's brigade with 146 conversions, and such far scattered points as Northern Virginia, Florida, Galveston, Texas, and Trans-Mississippi.” - Lacy, p. 119. Revivals also took place in the lives of the soldiers fighting under General Leonidas Polk, General Patrick Cleburne, General Braxton Bragg, and others.

Revival in the southern armies continued to happen to the very last in the early months of 1865 as the desperate struggle around Petersburg, Virginia drew to a close, and the Confederates were slowly driven out of their last line of defense. Revivals continued even among southern POWs in such places as Johnson's Island and Fort Delaware.

“One makes a grievous mistake if he imagines that the revivals were the effects of emotional preaching and the psychological enthusiasm of high-strung soldiers around the camp fires. They were results of patient Bible study, prayer meeting, the diligent personal reading of the Bible and tracts, and the continued personal work of fellow soldiers and officers, of missionaries, pastors and chaplains.” - Lacy, p. 138.

What were the results of this revival in the southern armies? Some have indicated that possibly as many as 150,000 Confederate soldiers gave their hearts to Christ during this revival. Many Christian leaders in church and state in the late 1860's were converted as soldiers during the War.

The Salvation of the South from chaos and destruction after the war is the point stressed by most writers in recounting these revivals. General John E. Gordon, after the war, who was an elder in the Presbyterian Church and Governor of Georgia, wrote: “No one who calmly and fairly considers the condition which surrounded the soldiers of the Confederate Armies when they were disbanded and the manner in which these men met those conditions, can doubt that their profound religious convictions which were deepened in the camps had a potent influence upon their conduct in the trying years which followed the Civil War.”

He then goes on to describe in forceful language the chaos of a South whose political freedom had been destroyed and taken over by military authorities to be placed in the hands of the unfit and the venal, whose economic system based upon slavery had been completely destroyed, whose financial institutions had been wrecked and the fabric of whose entire life had been irrevocably shattered. Then he continues:

“Who will deny that these facts which are in no particular and in no degree overstated, but fall far short of the reality, demonstrate the power of religious convictions over the conduct of these disbanded soldiers transformed into citizens under conditions so changed, so trying, so desperate.” We should remember that these “soldiers transformed into citizens” did not have the rights of citizens in most states, but were, with all who had held office under or borne arms for the Confederacy, disenfranchised. — Not only was the South sustained and rehabilitated though the dark days of Reconstruction by those veterans who entered the ministry of the various Churches, but by that larger company of devout farmers and business and professional men who returned to build a broken and disrupted civilization. — ...the Christian patience, fortitude, and heroism of these men, many of whom bore the scars of war upon their bodies, won through at last for the South. - Lacy, pp. 141-143. [There were sadly, exceptions, such as those who moved in despair to Brazil, and those who resorted to the Ku Klux Klan and other illegal means of resisting tyranny.]

The End of the Revivals, Reconstruction and the Dechristianization of the South

During Reconstruction, the revivals gradually faded out of the picture. In 1862 the General Assembly of the Presbyterian Church noted that
almost every presbytery reported one
ore more churches blessed by special
outpourings of the Holy Spirit. In
1887, Mecklenberg Presbytery, North
Carolina, experienced a revival
reporting 800 additions to the
churches that year. "In 1894 and again
in 1895 the Narrative [of the State of
Religion in the Presbyterian Church]
warns against the danger of thinking
that a special outpouring of the Holy
Spirit is only in proportion as there
are accessions to the churches. Soon
after this the references to evangelism
and revivals take on a stereotyped
form; then the Narratives instead of
being placed at the first of the
Appendix are found in it; and finally
the Narratives pass out
completely. Before their demise we
find a sarcastic reference in 1903 to
"the great throbbing heart of the
Church...beating with all the energy
of the commercial spirit of the age." -
Lacy, Revivals, p. 148. Neither the
South nor the United States has
experienced widespread revivals for
over one hundred years; and during
this time we have seen: (1) The
increasing apostasy of the churches
and denominations that one time
believed in historic Christianity; and
(2) The increasing dechristianization
of the South and of the entire nation.

The Need for and Way to
Revival for the Modern South

Reconstruction was successful. The
south is at an all time spiritual and
moral low. She has broken, neglected
or repudiated all her covenants with
God and man. The average southerner
today, regardless of denominational
affiliation is a philosophical
Yankee and Unitarian and materialist. Our
glorious southern heritage is
considered an embarrassment by
many southerners, who have allowed
themselves to be brainwashed by the
antichristians, and have given in to the
"larceny" and covetousness and love of
self and hostility to God that fills the
heart of all unbelievers.

We must rededicate ourselves to
the Christian worldview of our
Confederate fathers. Thornwell's
words are still true:

"God is the ruler among
the nations; and the people who refuse
His will will be broken;
with a rod of iron, or dashed in pieces
like a potter's vessel. Our republic
(the CSA) will perish like the pagan
republics of Greece and Rome, unless
we baptize it into the name of
Christ...We long to see, what the
world has never yet beheld, a truly
Christian Republic, and we humbly
hope that God has reserved it for the
people of these Confederate States to
realize the grand and glorious idea.
God has wooed us by extraordinary
goodness; He is now tempering us by
gentle chastisements. Let the issue by
the penitent submission of this great
people at the footstool of His Son." -
quoted by Genovese, p. 10. Let us
repent of our sins, place our faith in
Christ alone for personal and cultural
salvation, submit our minds to be
governed by the Word and Spirit of
God; and never rest in seeking to
Christianize Christians and evangelize
the lost and confused, until Americans
demand that the preamble of the U.S.
Constitution be what Thornewell
longed for it to be in the CSA
constitution: We the people of these
United States do hereby recognize the
supremacy of Jesus Christ as the Son
of God and King of kings and Lord of
lords; and do hereby declare that
no laws will be passed in this
Christian Republic contrary to the
revealed will of God found in Holy
Scripture. If Thornewell's preface had
been adopted, we would have won
that War.

The apostasy of the South in the
Twentieth century should not lead us
to despair but to hope for "throughout
the history of revivals these great
movements have come when God's
people were ripe for a visitation either
of His judgment or of His mercy." -
Lacy, p. 157. Let us earnestly and
persistently pray, O Lord, revive Thy
work in the midst of the years; and in
Thy wrath remember mercy.

Let us believe and apply God's
promise to His people, "If My people
who are called by My name will humble
themselves, and pray, and seek My
counsel, and turn from their wicked ways; then I
will hear from heaven, and will forgive
their sin, and will heal their land," II
Chronicles 7:14.

1 Old School Presbyterianism
required strict subscription to the
Westminster Confession of Faith, the
Larger and Shorter Catechisms of all
ordained officers in that
denomination. In 1837-38, all New
School Presbyterians were expelled
from the Presbyterian Church in
America, who would not repent of
their theological views and practices
which compromised those
Westminster Standards with the
liberal theologies of New England.

2 William Herndon, Lincoln's
abolitionist friend and law partner, a
religious skeptic, declared that the day
would come when enlightened man
would be his own Providence and
Redeemer." - Genovese, Roots, p. 3.

3 Much about some of these
revivals in some areas could be
criticized, and were criticized in their
day, nevertheless, their overall effect
on the South was beneficial. For
criticism and analysis of these revivals
see Anne C. Loveland, Southern
Evangelicals and the Social Order
1800-1860, (Baton Rouge, LA:
Louisiana State University Press,
1980), pp. 65f.

4 Douglas Kelly, Preachers With
Power: Four Stalwarts of the South,
(Edinburgh: The Banner of Truth,

5 Iain H. Murray, Revival and
Revivalism, (Edinburgh, The Banner

6 Iain H. Murray, David Martyn-
Lloyd-Jones: The First Forty Years,
(Edinburgh: The Banner of Truth
Trust), p.203.

7 Benjamin Rice Lacy, Jr., Revivals
in the Midst of the Years, (Hopewell,

8 John Lockington, "Josias Welch
and a Work of Grace in Ulster," The
Banner of Truth, Issue 251-252,
August-September 1984.