

Church History 4

Christianity’s Trek Through Time

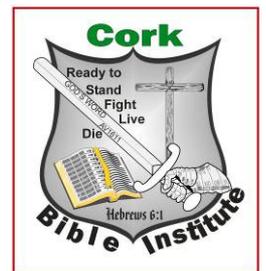
The Modern Era

A Bible-Believing AV1611 Study Guide

Student Name _____



Cork Bible Institute



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(Romans 13:7)*

Course Requirements

I. Course Description

- A. This course is an extensive exploration of the effect of Christ on this world through his people, and the counter-offensive of Satan against it.
- B. We will look into the lives of hundreds of key people, and movements that are direct outgrowths of the teachings of Jesus the Messiah, as well as false doctrines and false movements that fought against the Gospel.

II. Course Objectives - After successful completion of this course students should have:

- A. A good working knowledge of the people and events that constitute Church History, as opposed to just History in general;
- B. Some familiarity with different struggles between the Christian, and the world, the flesh and the devil;
- C. An awareness of the need for strong Biblical; living and believing as opposed to just following along with your birth-religion, and with the general flow of history;
- D. A general structure to Church History that goes beyond just names and dates and events;
- E. Awareness of how Christians HAVE to learn the lessons of history, and once again seek to turn our world upside down;

III. Required Textbooks

- A. **King James Bible.**
- B. **Christianity Through the Centuries**, by Earl Cairns

IV. Additional Recommended Reading Materials

- A. Philip Schaff's , **History of the Christian Church**
- B. **The History of the New Testament Church**, Volume I and II, by Dr. Peter Ruckman

V. Course Requirements

- A. Various chapters in the textbook, **Christianity Through the Centuries**, will be assigned from time to time.
- B. The filling in of all class notes.
- C. Completion of the Study Exam at the end of the Course
- D. Class attendance and participation. It is imperative that students commit to attending the entire semester of class sessions (certainly emergencies will be recognized that might preclude attendance). You are graded also based upon your participation in class discussions.
- E. You will need to write a Research Paper on a religious movement of your interest. Approximately 2,000 words minimum (4 pages).
- F. Due date: All course materials are due on _____.

VI. Grading Summary

- A. Attendance and Participation 15%
- B. Class Notes 15%
- C. Research Paper 25%
- D. Section Quizzes 20%
- E. Final Exam 25%

Introduction - Why study Church History?

I. Introduction to Church History

- A. The only thing that man learns from history is that _____.
- B. The Christian today is ignorant of his or her heritage
1. What happened between Acts 28 and today?
 2. Where did some of the things we do in church come from? Bible principles vs. traditions/opinions ... cultural differences ...
- C. The knowledge of church history is second only to a knowledge of your _____.
- D. Secular history ignores the facts of _____. Therefore general history is tainted, biased and incomplete without God's view on things. Some historians pretend some things never happened, because of their misunderstanding of what the Church is.
- E. Church History shows the Hand of God preserving:
1. His Word
 2. His Church
 3. His People ... the Jews/Israel
- F. Church History is for _____
1. To see your heritage
 2. To see how your Christian ancestors faced their problems – very different than secular
 3. Church history is the focal point of all history ...
“ _____ ”.
 4. To show the signs of degeneration that can happen within any church or movement.
- G. In church history we will find the three greatest threats and enemies to the Word of God (Col 2:8; 1Tim 6:20):
1. _____.
 2. _____.
 3. _____.

H. The Bible speaks to 3 classes of people (1 Cor. 10:32):

1. **The _____** - The first 2000 years of history God dealt with the Gentiles from Adam to the call of Abraham. Speaks directly or indirectly to Individuals
2. **The _____** - (Israel the wife of God -Hos. 2:2; 16-23) The second 2000 years of history God dealt with a nation (Israel) consisting of the Jews from the call of Abraham to their rejection of Jesus Christ as their Messiah (Reject. the Trinity). Speaks through individuals and the Scriptures.
3. **The _____** - (Bride of Christ - Jn. 3:29; Rev. 21:2; Eph. 5) The third 2000 years of history, which we are presently in, God is dealing with the Church. The Church is made up of saved Gentiles and Jews. Christ is the Bridegroom (Head) and the Church is the Bride (Body of Christ). “The church” remained a mystery until revealed to Paul -Eph. 3:1-10
4. Each have a particular place in the plan of God.

II. Church & Baptist Continuity / Perpetuity

A. What It is NOT

1. **IT IS NOT** ... Apostolic succession - as claimed by the popes.
 - a. We do not believe in Apostolic Succession. The Apostolic office ceased with the death of the Apostles. It is to His churches (body of Christ) that He promised a continual existence from the time He organized the first one during His earthly ministry until He comes again.
2. **IT IS NOT** ... An identifiable unbroken chain of churches.
 - a. "Identifiable" is the key word here ... at times they were not called Baptist, but these had all the "Marks" of a New Testament church. We will discuss these marks shortly.
3. **IT IS NOT** ... The Perpetuity - of the name "Baptist".
 - a. Nothing magical or spiritual about the name Baptist .
 - b. It just represents those who believe solely in New Testament church doctrine, and best match the churches of the Bible.
 - c. By "Church continuity/perpetuity" I mean ...
 - 1) "There has never been a day since the founding of the first New Testament church by the Lord Jesus Christ and the apostles in which there was no genuine New Testament church, existing on the earth".
 - 2) This view is in opposition to the Protestant view that "The Church" disappeared during the dark ages.
 - 3) Not all Baptists share the same view of succession. There are Bridgers, Landmarkists, etc. But that is what makes us Baptists!

B. Biblical proof of the continuity

1. **This command becomes meaningless if the church doesn't exist.** *Matthew 18:17 And if he shall neglect to hear them, tell it unto the _____: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.*
2. **Command given to all apostles individually and corporately, as a body ... it has to exist.**
 - a. *Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*
 - b. *Matthew 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*
3. **Ordinance to the church ... Baptism, and the Lord's supper expect us to be here until He comes**
 - a. *1 Corinthians 11:25-26 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*
 - b. *1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*
4. **Why would He promise/prophesy something and let it disappear or not make it happen?** *Ephesians 2:19-22 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.*
5. **Instructions on the church ... pastors, deacons, members.** *1 Timothy 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth*
6. **How can you bring glory when there is no church?** *Ephesians 3:21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.*
7. **Christ expects it to be here when He comes.** *Ephesians 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

8. Who would preserve the word? Individuals & the church. Keep each other in balance.

- a. *Psalms 12:6,7 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.*
- b. *Psalms 119:160 Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever.*

9. Promised to preserve his saints and Israel (OT & NT).

- a. *Psalms 37:28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.*
- b. *Colossians 1:4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,*
- c. *Deuteronomy 30:1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,*

C. "MARKS OF THE NEW TESTAMENT CHURCH" ("Trail of Blood" J.M. Carroll)

1. Its Head and Founder ... _____. He is the law-giver; the Church is only the executive.

- a. *Matthew 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*
- b. *Colossians 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*

2. Its only rule of faith and practice ... _____. (2 Tim. 3:15-17) *That the man of God may be perfect, thoroughly furnished unto all good works.*

3. Its name ... " _____," " _____." (Matt. 16:18; Rev. 1:20; 22:16)

- a. Not "fellowship" or "group" etc
- b. *Revelation 1:20 ... The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.*
- c. *Revelation 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. ...*

4. Its polity ... _____ ... all members equal. (Matt. 20:24-28; Matt. 23:5-12)

- a. *Matthew 20:26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; (not in name or title, but in deed.)*

5. Its members ... Only _____ people. (Eph. 2:21; 1 Peter 2:5)

- a. *Ephesians 2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:*
- b. *1 Peter 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*

6. Its ordinances ... Believers' Baptism, The Lord's Supper, and loving the brethren (Matt. 28:19-20)

7. Its officers ... _____ and _____. (1 Tim. 3:1-16)

8. Its work ... Getting folks saved, baptizing them (with a baptism that meets all the requirements of God's Word), teaching them ("to observe all things whatsoever I have commanded you"). (Matt. 28:16-20)

9. Its financial plan – voluntary giving

- a. *2 Corinthians 9:7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.*
- b. *"Even so hath the Lord ordained that they which preach the gospel should live of the gospel," (1 Cor. 9:14)*

10. Its weapons of warfare ... _____, not carnal. (2 Cor. 10:4; Eph. 6:10-20)

11. Its independence ... Separation of Church and State. *Matthew 22:21 Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.*

12. In any town there are many different churches--all claiming to be the true church. You can take the marks, or teachings, of the different churches and find the ones which have these marks, or doctrines, taught in God's Word. These are the true churches, that are following the doctrines and principles of a New Testament church.

SARDIS - 1500 to 1700 – A REVIEW & CONTINUATION

The Reformation: 1500-1599

Key People: Martin Luther, John Calvin, Ulrich Zwingli, and John Knox

The AGE:

This was the AGE of: da Vinci, Michelangelo, Raphael, Rembrandt, Galileo, Copernicus, Newton, observational sciences; Ignatius Loyola and the counter reformation Jesuit order; Balboa, Magellan, etc. - Genuine Revival=1500-1900

THE REFORMATION IN GERMANY

I. **The Protestant Reformation had its official beginnings in**

_____.

II. **The Leading Reformer -- _____ (1483-1546 A.D.).**

A. **The Just Shall Live By Faith.**

B. **His Challenge To Rome: The 95 Thesis**

C. **His Break With Rome.** Luther had no intention of overthrowing the 'Church' of Rome or breaking from that system. However, the events of the next four years led to that result.

D. **His Works.** Martin Luther spent his remaining years preaching, teaching, and writing. Luther is noted for his many writings, among which are the following:

1. **The German Bible.** The Luther Bible virtually established the German language, and presented the Reformation with an accurate translation which was based upon the pure text of the Word of God. Luther's Bible was used by William Tyndale.
 - a. The New Testament. Luther began translating the New Testament from the 1516 A.D. Greek text of Erasmus during his stay at The Wartburg. Upon returning to Wittenburg, he revised his work with the aid of Philip Melancthon, and the first edition was published on September 21, 1522 A.D. Despite the concerted efforts of the Pope and princes, a total of 58 editions had been printed by the year 1533 A.D.
 - b. Luther's New Testament produced translations in Dutch (1523 A.D.); Danish (1524 A.D.); Swedish (by Olaus); Icelandic (1540 A.D.); Slovenian (1584 A.D.); Croatian (1562 A.D.); and Hungarian (1541 A.D.)
 - c. The Old Testament. Luther began work on the Old Testament immediately following the publication of the New. The entire German Bible was published in 1534 A.D.
2. **The German Catechism.** In 1529 A.D. Luther produced two catechisms -- one for adults and one for children.
3. **Hymns And Liturgy.** Luther produced a German Hymnal in 1524 A.D. He composed a number of hymns, the most notable being "A Mighty Fortress Is Our God" known as the "Battle Hymn of the Reformation." Luther composed a German Mass in 1526 A.D.

E. **His Marriage...** Martin Luther's final years were extremely busy. In addition to leading the reform movement, he was betrothed in June 1525 A.D. to a former nun named Katharine von Bora -- a marriage which produced 6 children.

F. **His Death.** No stranger to severe illness, Luther fell sick for the last time in February 1546. He died in his home town of Eisleben in the early morning of February 18, 1546



III. The Lutheran Reformation.

1. _____ 1497-1560 A.D.
 - a. Melancthon was Martin Luther's close friend and 'right-hand man' in the Reformation. He is noted for his gentle and conciliatory manner, often playing the role of a mediator -- something for which he was often criticized by the more radical reformers.
2. **Reformation Martyrs.** ... The first martyrs of the Reformation were burned at Brussels on July 1, 1523 A.D. They were 3 young monks – Henry Voes, John Esch, And Lambert Thorn.
3. **The Rise of German Nationalism.**
4. **The Peasants' Revolt** -- 1524-25 A.D. Social unrest in Germany was not just confined to the nobility. The peasants (working-class) were also agitating for change, encouraged by the new doctrines of the Reformation. Their rebellion was against the burden imposed on them from above -- the rulers, the 'Church', and the nobility. They sought freedom from this feudal oppression and religious liberty, publishing their demands in a document known as the Twelve Articles. Just as the nobility had attempted revolt against royalty, now the peasantry was revolting against nobility. Sporadic outbreaks of violence had been occurring all over Europe (and particularly in the south of Germany) since 1476 A.D.
5. **The Augsburg Confession.** Writing down what the Lutherans believed; presented it to the emperor, Charles V. The Diet ended by giving the Protestants until the next spring to return to the Catholic fold.



B. The Doctrines Of Lutheranism.

Luther's doctrine is often encapsulated by two statements:

1. “_____”--The Bible as the sole authority;
2. and “_____” --Justification by Faith alone. However, it is a fact that both these sentiments must be qualified.

THE REFORMATION IN SCOTLAND

A. Unlike England, the european-wide continental reformation had a great effect upon events in Scotland.

B. Scotland at the Time Of The Reformation.

1. **Politically.**
 - a. Scotland was a Catholic country politically aligned with France. In 1314 A.D. it had won its independence from England under the leadership of Robert Bruce.
 - b. Unlike England, Scotland had a strong nobility. The Scots in general had a strong independent streak.
2. **Religiously.**
 - a. In the 15th century A.D. both Lollards and Hussites were active, preparing the hearts of many for reform.
 - b. At the time of the Reformation, the writings of Luther and the Tyndale Bible were widely circulated.
3. **The Leader Of The Scottish Reformation** -- _____.
 - a. **Patrick Hamilton** (d.1528 A.D.)
 - 1) Studied Lutheran doctrine in Marburg and wittenburg, Germany
 - 2) Burned at the stake in Scotland
 - b. **George Wishart** (d.1546 A.D.).
 - 1) Burned by Cardinal Beaten - March 2, 1546
 - 2) Wishart’s friends burned Cardinal Beaten - May 29, 1546
 - c. **John Knox** (1515-1572 A.D.)

- 1) His Early Years.
 - a) Knox was a Roman Catholic priest who fully entered the Protestant cause after witnessing the burning of Wishart at St. Andrews.
 - b) He became the leader of the early Protestants until he was captured by the French and made a galley slave for 19 months.
- 2) His English Service.
 - a) Aided by Englishmen, Knox was released from slavery in 1549 A.D. and settled in England. He served as a chaplain to King Edward VI, and was instrumental in helping formulate the English Reformation.
- 3) His European Exile.
 - a) Upon the accession of Queen Mary in 1554 A.D., Knox sought refuge in Frankfurt and Geneva where he attained the full spirit of the Calvinistic Reformation. Knox remained in Europe for 5 years.
- 4) His Return To Scotland.
 - a) The Scottish Protestants were gaining in strength and invited Knox to return in 1557 A.D. In the same year, the Protestant nobility banded themselves together by a solemn covenant - from that time being known as **Covenanters**.
- 5) Knox returned in 1559 A.D. as civil war erupted in which the Protestants triumphed.



4. The Scottish Reformation.

a. The Accession of Mary, Queen of Scots.

- 1) The exiled Mary Stuart returned to Protestant Scotland in 1560 A.D. where she took the throne. Her plans to return Scotland to the Catholic fold were made impossible by her adversary John Knox.

b. The Abdication of Mary, Queen of Scots.

- 1) Although a charming and popular queen, Mary's marriage to Lord Bothwell (the killer of her immoral husband Lord Damley) forced her to abdicate. In 1567 A.D. Mary left Scotland and threw herself upon the mercy of her English cousin, Elizabeth I.
- 2) From this time on, Scotland was a Protestant nation.

c. The Church-State Contest

- 1) Upon the abdication of Mary Stuart, her infant son was crowned James VI of Scotland and the land was ruled by a regency council.
- 2) A conflict soon arose between the 'Church' and the State over control. The 'Church' claimed the right to govern in all matters spiritual and ecclesiastical (the Calvinist model); the regency wanted to exercise control over the appointment of bishops and the control of 'church' property, etc.
- 3) This issue was not settled until 1592 A.D., when, under the leadership of Knox's successor Andrew Melville (1545-1622), _____ was made the official religion.
- 4) A period of persecution broke out as King James I sought to impose his 'divine right of kings' rule.

d. The Defense Of Scottish Presbyterianism.

- 1) In defiance of the attempts by the Stuarts to enforce an episcopacy upon the Scots, multitudes signed a National Covenant at Grey Friars in Edinburgh pledging their allegiance to the 'Church' of Scotland and Presbyterianism in 1638 A.D.
- 2) In the reign of Charles II (1630-85) who was crowned in 1660, many of the outlawed Covenanters perished in times of great hardship.

e. **The Westminster assembly.**

- 1) Called by Parliament in 1642 to reconstruct the Church of England, this assembly revised the Thirty Nine Articles along Calvinistic lines.
- 2) Although adopted by Parliament, the Westminster Confession, along with the Longer and Shorter Catechisms and the Directory For Worship, were never effected in England. Instead, they became the creed of The 'Church' of Scotland.

II. THE COUNTER-REFORMATION

A. By 1572 A.D., the Protestant Reformation had reached its territorial limit. After this date, no other countries became Protestant. The political situation around this time was as follows:

1. Catholicism (GREEN) was outlawed in ...

- a. Scandinavia
- b. Britain
- c. most of Switzerland
- d. about two-thirds of Germany.

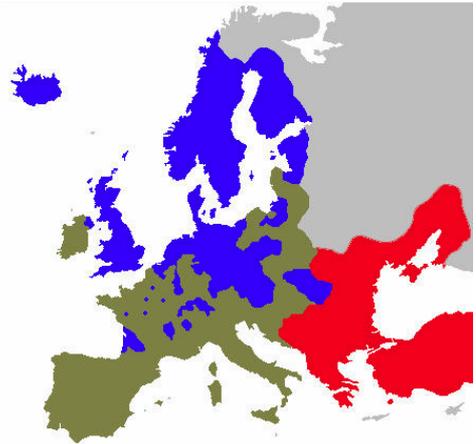
2. Protestantism (BLUE) was strong in ...

- a. Bohemia
- b. Hungary
- c. Poland
- d. The Northern Netherlands

3. Protestantism was struggling in ...

- a. Southern Netherlands
- b. France

4. From 1541 A.D., the 'Church' of Rome began to seriously combat the Reformation, and by 1648 had regained much of its old territory. This movement is known as the Counter-Reformation and was accomplished through the following means:

**B. INTERNAL REFORMS OF THE ROMAN CATHOLIC 'CHURCH'**

1. Luther's initial call was for a reform of the Catholic system. Rome finally realized they were losing a grip on their members. Rome, to some degree, was able to blunt the revolution.

2. The Attitudes Of The Papacy At The Onset Of The Protestant Reformation.

- a. **Pope Leo X** -- (r.1513-21A.D.). This extravagant, pleasure-loving Medici pope was more concerned with the advancement of his family's political power and the wealth and beauty of the Vatican (employing Raphael and Michelangelo) than with Luther's actions. Although he excommunicated Luther in 1520 A.D., he did not grasp the import of what was taking place, dismissing it as a matter of little importance.
- b. **Pope Hadrian VI**-- (r.1521-23A.D.). This Dutch-born pope had a reforming spirit when it came to the excesses and immorality of the papacy. He sought to implement reforms within the Roman Curia (the papal court) which, had they taken place, may well have blunted the Lutheran protest.: He was frustrated in this by opposition from his licentious Italian cardinals.
- c. **Pope Clement VII** -- (r.1523-34A.D.). Another member of the Medici family, this pope returned the interests of the papacy to those of his cousin, Pope Leo X. His failure to implement any reform resulted in the rapid spread of Protestant sentiment.
- d. **Pope Paul III** -- (r.1534-1549 A.D.). This immoral and worldly pope was the first to really grasp the seriousness of the Reformation. He sought to bolster the 'Church' by appointing some outstanding men to the Curia -- notably Gasparo Contarini (1483-1542 A.D.) and Giovanni Caraffa (1476-1559 A.D.).

1) The Efforts Of Cardinal Contarini.

- a) Described as a *zealous reformer*, Contarini proposed a number of reforms within the framework of Catholicism, which led to the pope appointing a commission to study and

effect reform. He also sought conciliation with the Lutherans in an effort to restore the unity of the 'Church'.

- b) The failed Conference of Ratisbon in 1541 A.D. was Contarini's final attempt to arrive at some compromise with the Lutherans.

2) The Efforts Of Cardinal Caraffa.

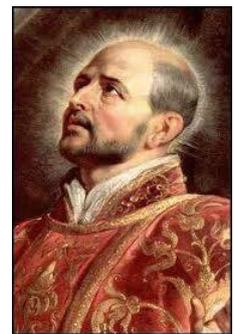
- a) Described as a *zealous hard-liner*, Caraffa seized upon Contarini's failure, persuading the pope to enact strict discipline on those within the fold and to embrace a policy of uncompromising hostility toward those without.
- b) From 1541 A.D., Roman Catholicism adopted a belligerent attitude toward Protestantism. The Counter-Reformation had begun in earnest.

C. THE FORMATION OF THE _____

- 1. The order known as the “_____” (Jesuits), became the 'Pope's Gestapo'. This was the Counter-during the Counter-Reformation.

2. The Founder Of The Jesuit Order.

- a. The Society of Jesus was founded by _____ (1491-1556 A.D.), the son of a Spanish knight who sought glory through deeds of valor.
- b. 1521 A.D Loyola was seriously wounded in battle. During his long recovery he began to read the legendary accounts of Catholic saints, which inspired him to forsake his nobility and worldly ambitions to seek glory in the service of the 'Church'
 - 1) Entering a monastery, he turned to extreme asceticism and a life of devotion to Mary. it was here that he formulated his Spiritual Exercises
 - 2) He believed his new calling was to go to the Holy Land to 'convert' Moslems.
- c. 1528-37A.D. After a fruitless trip to Jerusalem, Loyola realized the necessity of education to his work. He entered studies at the University of Paris, with characteristic zeal throwing himself into rigorous studies.
- d. 1534 A.D. On the anniversary of the 'assumption' of the Virgin Mary (August 15), Loyola vowed -- along with 6 other students (including fellow Spaniard Francis Xavier) -- to dedicate his life completely for special service to the 'Church'.
- e. 1537 A.D. While waiting to travel to Palestine, Loyola met Cardinal Caraffa who directed him to Rome. There he and his friends petitioned the Pope to sanction their new order.



3. The Founding Of The Jesuit Order

- a. 1534 A.D Loyola vowed to form a new order. See above It was a vow of poverty, chastity, a pilgrimage to Jerusalem, and then to be entirely at the disposal of the pope.
- b. 1540 A.D Pope Paul III sanctioned the new order, but limited it to 60 members.
- c. 1543 The Pope renewed his permission, removing all restrictions.
- d. Loyola was elected general of the Society and immediately organized it into one of the most effective agents for the conquest of the world for Roman Catholicism.

4. The Discipline Of The Jesuit Order

- a. One of the features of this order is its inexorable discipline.

5. The Jesuit “Spiritual Exercises”

- a. Loyola devised a method which completely eliminated any insubordination to the central authority -- his so-called Spiritual Exercises. These were formulated by Loyola during his stay in the monastery at Manresa and reflect his own spiritual journey. He refined and incorporated them into the Jesuit manual
- b. Those desiring to enter the Order are isolated for 4 weeks, during which time they are systematically taken through these exercises. The purpose of this programming is to _____

- c. Newman calls them “**a masterpiece of psychological insight.**” Those undertaking these exercises are, among other things, required
 - 1) Visualize Biblical Events -- to the extent that one personally enters into the events
 - 2) Contemplate Sin -- and overcome it through daily meditation.
- d. A. H. Newman makes the following observation concerning Loyola and his methods: *“The facts ... reveal to us a man of remarkable power of will, mastered by a great purpose which he identified in the most absolute way the will of God, idealizing the church by his vivid imagination so as to feel that its aggrandizement was a matter of supreme importance, self-sacrificing to the last degree on behalf of the object of his devotion, able by his zeal, his power of will, and his method of training readily to master the wills of those who came within the sphere of his influence...”* Newman, A. H. *A Manual Of Church History*. Philadelphia, Pennsylvania: American Baptist Publication Society, 1910: V.III, pg. 368.

6. The Jesuit Vow

- a. Jesuits are bound by a vow of poverty, chastity, and absolute, unconditional, unquestioning obedience.

7. The Jesuit Watchcare

- a. Each member of the Society is responsible to another member, and must make regular confession of his innermost thoughts to him.
- b. Members are required to report any deviation from the prescribed rules and standards
- c. An exacting system of written reports to the General from Jesuit officers around the world, plus the requirement that everyone from Novice on up must report every 3 months to the General keeps the whole movement in line.
- d. *“It is no exaggerated metaphor which speaks of the Order of Jesuits as a sword whose hilt is at Rome and whose point is everywhere.”*

8. The Ranks In The Jesuit Order ... There are a number of levels to be attained:

a. The Candidate

- 1) These are young men who have been brought under the influence of a Jesuit and are willing to undergo the 4 weeks of Spiritual Exercises.

b. The Novice

- 1) Those who have successfully passed through the Exercises and are judged to be suitable to the purposes of the order
- 2) For 2 years the novice is isolated from the outside world. Totally in the hands of his Director, he may not read, or even speak to his fellow novices. The purpose of this period is to totally destroy his will and conscience -- by indoctrination and requiring the performance of odious, menial, and difficult tasks.

c. The Scholar

- 1) Those who are hand picked to go on in the order now pass through a long period of study in the classics, mathematics, ethics, philosophy, logic, physics, metaphysics, and theology.

d. The Coadjutor

- 1) Those who by now are completely devoted to the work of the Society
- 2) They enter employment as teachers, missionaries, priests, etc.

e. The Professed

- 1) This is the inner circle of the order, and consists of a select few coadjutors who have proven themselves in service. This group holds the secrets of the Society, and from them the officers are chosen.

9. The Goals Of The Jesuit Order

- a. The supreme goal is to _____

(Ostensibly this one will was that of the _____, but as many popes were to discover, *it was in reality that of the General of the Society*.) During the time of the Counter-Reformation, the particular aim of the Society was to recover territory lost to the Protestants and Mohammedans.

10. **The Methods Of The Jesuit Order.** Jesuits employed the following methods to attain their goals:
 - a. **The _____ System.** The prime Jesuit methodology is to gain control of the schools (particularly higher education). In this way, they can mold and influence the next generation.
 - b. **The _____.** They used the confessional to gain knowledge of the affairs of state (which could be used to serve their ends), and by the granting of indulgences to elicit favors from those in power.
 - c. **Political Intrigue.** Jesuits used any means to gain control of rulers and State secrets. They influenced rulers to carry out their own policies, and assassinated those who would not.
 - d. **_____ And Disguise.** Jesuits were free to adopt any disguise or pose in any form in order to infiltrate a community. In England, where they were outlawed, Jesuits often masqueraded as Protestants in order to secretly do their work.

11. **The Ethics Of The Jesuit Order.**
 - a. The Jesuit ethic can be best summarized as: “_____.”

12. **The Selection Process**
 - a. Personal piety in potential candidates was considered of some value (the candidate was more likely to endure the rigorous preparation), but of more importance were good looks and any special abilities and aptitudes. Practical efficiency was the criterion.

13. **Absolute Obedience**
 - a. This was undoubtedly the highest merit. A Jesuit had to be willing to go anywhere without notice and without thought. He must be willing to commit a crime without thinking of right or wrong.

14. **Jesuit Logic ...** The Jesuits operated under a strange system of reasoning in order to justify their actions, notably:
 - a. **Probabilism.** The teaching that an action is justified in the face of many opposing opinions provided one favorable opinion could be found. By this means, a Jesuit agent could perpetrate an act he personally would think to be improper on the basis that some opinion could be cited justifying it.
 - b. **Directed Intention.** The teaching that it was acceptable behavior to murder, commit adultery, or steal, etc. provided there was a wholesome intention involved. (In other words, it would be wrong to commit adultery out of lust -- but acceptable if the intention was to benefit one's health!!!)
 - c. **_____.** The teaching that it is permissible to lie or deceive, provided the truth is recited in the mind. A Jesuit could take a Protestant oath so long as in his mind he was renouncing it.

15. **Jesuit Excellence**
 - a. In education, the Jesuits provided the very best - rivaling (and at times surpassing) that provided by Protestants
 - b. In worship, the Jesuits were able to dispense with dull liturgy. They employed the best music, and their preaching rivaled Protestantism's in fervor and persuasiveness
 - c. In proselytizing, they were extremely zealous. Their methods proved almost irresistible when they closed in on their prey.

- D. **The Successes of The Jesuit Order in the Counter-Reformation** By the time of Loyola's death (1556 A.D.) the Society of Jesus had become a great force in Europe, with over 1,000 members in operation.
 1. **In The Catholic Countries**
 - a. The Jesuits exercised great control over the affairs of Italy, Spain, and Portugal -- enforcing the inquisition against heresy and ensuring no dissent ever blossomed
 - b. In Italy, the Reformation was exterminated by a bloody inquisition (1542-52 A.D.).

2. In The Struggling Protestant Countries

- a. France
 - 1) The Jesuits were the instigators of the St. Bartholomew's Day massacre of the Huguenots and the subsequent French Inquisition. They also saw to the revocation of the Edict of Nantes.
 - 2) From that time, Jesuits effectively controlled the French court until the French Revolution.
- b. Belgium And The Low Countries
 - 1) Reformation fires turned half of Belgium Protestant. Within a few years of their arrival, the Jesuits had turned the country exclusively Catholic.
 - 2) In 1592 A.D., 22 Jesuit 'missionaries' entered Holland.

3. In The Protestant Countries.

a. Germany

- 1) The Jesuit 'invasion' of Germany began in 1552 A.D. with the establishment of a college in Rome for the training of men to enter that country as 'missionaries'. Between 1556 A.D. and 1559 A.D. the order had successfully infiltrated a number of important colleges and universities. As teachers they concentrated on proselytizing the youth of the nobility, and soon had won many back to Catholicism.
- 2) The ascendancy of the Jesuits in the Bavarian court (coupled with their domination of Austria) resulted in the return of southern Germany to Catholicism

b. Austria

- 1) Ferdinand II (1578 - 1637) was the Jesuit trained emperor of the House of Hapsburg. He was one of the chief supporters of the Counter-Reformation, first through military success (Battle of White Mountain, 1620), then by severe persecution.
- 2) In a few short years, the Jesuits had successfully eradicated Protestantism throughout the Hapsburg lands

c. Sweden

- 1) Jesuit efforts to conquer this country extended from 1568-92 A.D.
- 2) Through their intrigue and the influence of his Catholic queen, King John II of Sweden was convinced to secretly become a Catholic. This ended abruptly with the king's second marriage to a Protestant princess -- the Jesuits were banished from Sweden

d. England

- 1) The Jesuits masterminded the _____ (1588 A.D.) against England.
- 2) The **Rheims-Douay 'Bible'** of 1582 A.D. (New Testament) was an English translation produced by English Jesuits in France.
- 3) The Gunpowder Plot (1605 A.D.) was a Jesuit-inspired attempt to blow up Parliament and sabotage any new (Authorized, King James Version) Bible.
- 4) In all of these attempts, the Catholics were thwarted.
- 5) Jesuit influence upon English affairs finally became effective during the reigns of Charles I (r.1625-49), Charles II (r.1660-85) and James II (r.1685-88).

e. The success of the Jesuits in Protestant lands is seen in the fact that by the end of the 16th Century A.D. the pendulum had swung back to Catholicism in Bavaria, Bohemia, Moravia, Poland, and Hungary.

4. Subsequent Jesuit History ... Jesuit Successes In New Lands

- a. The Orient - Francis Xavier (1506-1552 A.D.) was the first Jesuit 'missionary' to the Orient, traveling to India, Ceylon (Sri Lanka), parts of China, and Japan. He is said to have converted over 1 million Asians to Catholicism
- b. The New World - Jesuits attended the explorers who traveled to the Americas
- c. In South America, the Jesuits quickly controlled the populations and politics of Brazil, Peru, and Paraguay

d. In North America, Jesuit missionaries labored (at cost of life and limb) among Indian tribes

e. Jesuit Setbacks In Europe.

1) Banishment

- a) Rulers often resented their political subterfuges, and at various times the Jesuit order was banished from a country
- b) In France -- by Henry N (1553-1610 A.D.), temporarily -- then permanently after 1764
- c) In England -- before the end of the 16th Century A.D
- d) In Portugal in 1764 iv. In Spain in 1767

2) Dissolution

- a) A number of Popes despised the Jesuits, many feared them
 - b) Pope Sixtus V (1521-90 A.D.) thought the title "Society of Jesus" was obnoxious in the light of their actions
 - c) Pope Innocent XI (1611-89) censured several Jesuit teachings
 - d) So great was the outcry against the Jesuit practice of 'tyrannicide' that in 1614 the then General, Aquaviva, severely limited it
 - e) In 1773, Pope Clement XIV abolished the order completely in all Catholic countries.
- 3) The Jesuit order remained dissolved until 1814, and even after that date it was forbidden to operate in many countries.

THE COUNCIL OF TRENT (1545-1563 A.D.)

A. This was actually a series of three councils, the decisions of which were set forth in a single collection of canons and decrees (known as the Tridentine decrees):

- 1. 1545-47 A.D. under Pope Paul III (r.1534-49 A.D.)
- 2. 1551-52 A.D. under Pope Julius III (r.1550-55 A.D.)
- 3. 1562-63 A.D. under Pope Plus IV (r.1559-65 A.D.)

B. Some of the features of this Council were:

- 1. The meetings were held in the 'neutral' Austrian city of Trent (now in Northern Italy). This was because most nobles and rulers wanted a council free from papal control
- 2. The proceedings (and therefore the outcome) were nevertheless dominated by Jesuit influence.

C. The Calling Of The Council.

- 1. Martin Luther's challenge to Rome was initially just a call for debate; but, as noted above, the popes of the early Reformation period were generally disinterested in reform -- a fact which ensured the rapid spread of Protestantism! Pope Paul III realized the necessity for a council if the Reformation was to be defeated, and issued a summons in 1537 A.D.
- 2. The papal bull which convened the Council required two things:
 - a. **The _____ Of Catholic Doctrine.** The pope wanted to minutely define Church dogma so that heresy could be clearly identified. The extirpation of heresy was the underlying intent of the Jesuit-dominated papal court.
 - b. **The _____ Of Church Life.** Although a strong Catholic, Emperor Charles V (r. 1519-56 A.D.) came to the conclusion that Protestantism had become too deeply rooted for it to be exterminated. He was more concerned with reforming the totally corrupt ecclesiastical administration (which was at the heart of most grievances) in order to shore up Catholicism against further erosion.

D. The Sessions Of The Council.

- 1. The First Council-- (1545-47A.D.) Seven sessions ended in collapse, mainly due to bitter arguments
- 2. The Second Council-- (1551-52A.D.) This became bogged down in its work, and was suspended as a result of the Schmalcaldic War.
- 3. The Final Council - (1561-64A.D.) The rapid spread of Protestant successes gave much impetus to this

final session, where most of the real work was accomplished. Jesuit control of proceedings had by this time been firmly established.

E. The Results Of The Council.

1. Doctrinal Decisions

a. Basically, Trent reaffirmed medieval Catholic doctrine. “The Council of Trent, if it did not create, confirmed and established the essential features of the modern Romish Church. In its elaborate creed numerous items which had claimed no higher character than current speculations received the stamp of dogmatic authority ... The manifest result of the Council, therefore, was to narrow the circle of theological thought and belief. ... The catholic and evangelical element prevalent within the 'Church' at that time was excluded; the specifically Romish, or the element of legalism, sacerdotalism, and sacramentalism, was retained. What is really enthroned is sacerdotalism. Divine grace is reduced well-nigh to the rank of a passive treasure placed under the manipulation of an earthly custodian.”

b. The Word Of God

- 1) At Session IV (1546 A.D.), the Council pronounced _____ to be the authentic Biblical text; It also declared the so-called _____ books to be canonical -- a move designed to give credence to such Romish doctrines as Purgatory
- 2) The word “apocrypha” means “_____” or “_____”, and refers to a number of legendary, historical, and apocalyptic Jewish writings of the inter-Testamental period which were formally incorporated into the Catholic Old Testament. These books are:
 - a) Wisdom of Solomon
 - b) Ecclesiasticus (alms for salvation)
 - c) I Esdras
 - d) II Esdras
 - e) I Maccabees (purgatory)
 - f) II Maccabees
 - g) Judith
 - h) Tobit (alms for salvation)
 - i) Prayer of Manasses
 - j) Baruch (prayers for the dead)
 - k) Rest of Esther
 - l) Song of the Three Hebrew Children
 - m) Bel and the Dragon
 - n) History of Susanna
 - o) ***Since the cry of the Protestants was “sola scriptura,” and they used Scripture to support their doctrines, the Catholic response was to 'doctor' their bible to enable them to quote 'scripture' to support their doctrines.***

c. The Tradition Of The Church

- 1) Session IV of the Council also affirmed _____ to be of equal authority with Scripture. It further asserted the sole prerogative of 'The Church' to interpret the Bible.

d. The Doctrine Of Original Sin

- 1) Baptism was declared to remove _____ sin (the penalty of Adam's sin), but not the sin nature.

e. The Sacraments

- 1) The schoolman Peter Lombard (1100-64 A.D.) was the first to reduce the (up to) 30 sacraments to 7. At Session VII (1547 A.D.) the Council affirmed the seven sacraments, stating they were essential to salvation. These are:
 - a) _____ - Session V declared: “*Even children can be purified from their inherited condition only by the regeneration of baptism*”
 - b) _____ - Those previously 'baptized' are made to

receive the 7-fold grace of the Holy Spirit through the laying on of the bishop's hands

- c) _____ - Forgiveness of post-baptismal mortal sins through a prescribed act.
 - d) _____ - Reception of special grace at the time of death through the anointing with oil
 - e) _____
- 2) The Council of Trent made a number of decrees concerning the sacraments. According to Berkhof the following were significant:
- a) Sacraments are necessary to salvation
 - b) Sacraments contain the grace they signify
 - c) Sacraments confer grace by virtue of their administration
 - d) Sacraments are only to be administered by the priesthood. At Session XIV (1551 A.D.) the Council reconfirmed the doctrine of transubstantiation, declaring Jesus Christ to be truly, really, and substantially present in the elements; and that all who partook received the following:
 - (i) An increase of sanctifying grace
 - (ii) Special actual graces
 - (iii) Remission of venial sins
 - (iv) Preservation from mortal sins
 - (v) The hope of salvation

f. **The Church**

- 1) The Roman Catholic 'Church' did not actually formulate its doctrine of the Church until after the Reformation. The Tridentine Catechism defines the Church as “the body of all the faithful who have lived up to this time on earth, with one invisible head, Christ, and one visible head, the successor of Peter, who occupies the Roman see.” Berkhof notes 5 factors in the Roman dogma of the Church:
 - a) **The Roman Catholic Church Is Visible** ... Since the Lord lived visibly, and since the Church is the Lord's body, then the Church too is visible
 - b) **The Roman Catholic Church Is Two Tiered** ... There is the “Teaching Church” (consisting of the clergy) and, in a wholly dependent sense, the “Hearing Church” (the laity).
 - c) **The Roman Catholic Church Is Bi-partite** The soul of the Church is the 'faithful'. The body of the Church is the 'professors'
 - d) **The Roman Catholic Church Is The Dispenser Of God's Grace** ... God's grace is imparted through the sacraments by agency of the priesthood
 - e) **The Roman Catholic Church Is The Institute Of Salvation** ... The Church is viewed as a “Noah's Ark”, outside the pale of which there is no salvation.
- g. **The Doctrine Of Salvation** Session IV (1546 A.D.) crystallized the Catholic plan of 'salvation' This can be outlined as follows:
 - 1) **FAITH** - Meaning: assent to Catholic dogma (For infants, the faith of 'The Church' stands for them)
 - 2) **GRACE** - Imparted initially through baptism
 - a) Maintained through good works and penance
 - b) Naturally, a Roman Catholic can never have assurance of salvation
 - c) The Council's decrees spoke of the progressive increase in justification.

2. **Reform Decisions**

- a. Numerous reforms of the Catholic 'Church' were made by the Council of Trent: both to remove some very obvious problems, and to counter the methods of the Protestants. With this council began the moves for education and proper oversight of the priests.
- b. **Decisions included:**
 - 1) Higher Standards For Selection Of Clergy
 - 2) Restrictions limiting the appointment of crooked and incompetent men
 - 3) Encouragements to appointing men of morality

- 4) Fixing the lowest age limit at ____ for ecclesiastical office
- 5) Provision for the education of clergy
- 6) Instructions ordering the clergy to preach. The Protestants were known for their preaching.
- 7) Elimination of certain corruptions
- 8) The practice of certain clergy controlling several cathedrals.
- 9) The practices of wasteful opulence
- 10) The widespread practice of concubinage

c. Monastic Reforms.

- 1) Reformation of monastic life.
- 2) Exclusion of monks from parish preaching without license.

3. Some “Anathemas”

- a. Canon 9. If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema.
- b. Canon 11. If anyone says that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost, and remains in them, or also that the grace by which we are justified is only the good will of God, let him be anathema.
- c. Canon 12. If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ’s sake, or that it is this confidence alone that justifies us, let him be anathema.
- d. Canon 13. If anyone says that in order to obtain the remission of sins it is necessary for every man to believe with certainty and without any hesitation arising from his own weakness and indisposition that his sins are forgiven him, let him be anathema.
- e. Canon 14. If anyone says that man is absolved from his sins and justified because he firmly believes that he is absolved and justified, or that no one is truly justified except him who believes himself justified, and that by this faith alone absolution and justification are effected, let him be anathema.
- f. Canon 15. If anyone says that a man who is born again and justified is bound ex fide to believe that he is certainly in the number of the predestined, let him be anathema.
- g. Canon 18. If anyone says that the commandments of God are, even for one that is justified and constituted in grace, impossible to observe, let him be anathema.
- h. Canon 27. If anyone says that there is no mortal sin except that of unbelief, or that grace once received is not lost through any other sin however grievous and enormous except by that of unbelief, let him be anathema.

4. **The Effects Of The Council.**

- a. Although not universally accepted, the Concilium Tridentinum unified and fortified Catholicism by providing a defined standard of faith and practice. It served as an effective counter to Protestantism with the publication of its own Catechism, Bible (Rheims 1582), and Missal.
- b. None of the anathema’s of the council of Trent have ever been retracted!

THE INQUISITION

- A. Began in medieval times; Reorganized in 1542 A.D as a tool of the Counter-Reformation.
- B. **The History Of The Inquisition.** The Inquisition, otherwise known as the “_____,” had a 3 stage history:
 1. **The Medieval Inquisition** - Initiated to eradicate heresy (the Albigenses and Waldenses) toward the close of the 12th Century A.D. The Dominican order was the power behind this first wave of heresy hunting. subsided by the middle of the 15th Century A.D.
 2. **The New Inquisition** - Otherwise known as the Spanish Inquisition, this stage was organized in 1481 A.D. The brutal, sadistic Dominican Tomas de Torquemada (1420-98 A.D.) was its first Inquisitor-General The Spanish Inquisition was noted for its terror -- directed first against the Jews, then Protestants, then Moors. *“It is said Torquemada directed the incineration of 10,220 persons for the “glory of God” during his eighteen years as Grand Inquisitor. “The Spanish monarchs supported the inquisition as a means of consolidating their political fortunes.*
 3. **The Supreme Inquisition** Urged by Cardinal Caraffa and modeled after the Spanish Inquisition, this stage was constituted in 1542 A.D. as part of the Counter-Reformation

- C. Later, as Pope Paul IV, Caraffa became the driving force of the Inquisition. He published his infamous "Index" -- a list of publications (and publishers) forbidden to Roman Catholics
- D. The _____ were also squarely behind the use of inquisitorial powers
- E. **The Inquisition In Italy**
1. Six cardinals were appointed as Inquisitor-Generals. Their work was swift and ruthless, and in short order most Protestants had been forced to flee the country
 2. One notable victim of the Italian Inquisition (in later years) was the scientist Galileo Galilei (1564-1642), who was humiliated for teaching that the earth rotated around the sun

F. The Inquisition In Spain

1. This began in 1559 A.D. as a continuation of the New Inquisition. By 1570 A.D., Protestantism was eliminated.
2. Both stages of the Inquisition in Spain had the effect of shutting the country down -- putting perhaps the most enterprising of nations out of the mainstream of European civilization. It in reality established a new Dark Ages, which remains even to this day.

G. The Methods Of The Inquisition

1. People were arrested on the mere suspicion of heresy, then subjected to the most outrageous 'judicial' processes the world has ever seen.
2. It was not only a case of "guilty until proven innocent," but was often a matter of "guilty regardless!" The justification for such methods is interesting to note. In an address to Pope Paul V (r.1605-21) it was said: "*Blessed father, the ministry of Peter is twofold, - _____ and to _____. For the Lord said to him, 'Feed my sheep'; and he also heard a voice from heaven, saying, 'Kill and eat.' To feed sheep is to take care of obedient, faithful Christians, ... But when he has no longer to do with sheep and lambs, but with lions, ... Peter is commanded to kill them;...*"

3. Obtaining A Conviction

- a. Witnesses - Almost everyone was qualified to testify against the accused - including liars, criminals, perjurers, etc. The names of witnesses were kept secret, and the accused was not permitted to confront them
- b. **Advocacy** - Arch-heretics were not permitted an advocate. Lesser cases may have been given an advocate, but he was effectively working for the prosecution
- c. **Confessions.**
 - 1) **Torture.** This was the most common method of extracting a confession. It was during these reigns of terror when such things as the rack and thumb screws were invented
 - 2) **Deception.** Often the inquisitor would extract confessions by extending false hope, or by leading the prisoner to believe certain things which were not so. Other times, stooges and false friendships were used.

4. Execution

- a. The 'Church' never actually executed anyone -- once condemned by the tribunal, the prisoner was turned over to the civil authorities for the execution of sentence.
- b. Naturally, magistrates and civil rulers were threatened with excommunication if they did not perform their duty

5. Unyielding 'Heretics'

- a. Death by burning at the stake
- b. Often the condemned was left in prison for considerable time to add to his torment.

6. **Repentant 'Heretics'** were offered death by strangulation, then burning at the stake. On some occasions, a recantation might commute the death penalty to life imprisonment. Coupled with the sentences of death or life imprisonment, the accused had all his personal property confiscated

II. Influencing Factors of the 16th Century

- A. The Reformation was followed by _____. It was a period of religious and political turmoil with several dominant forces at work eventually giving shape to modern Europe.
1. **Religious Factors** - Protestant (had protectors) & Catholic (alliances with kings)
 2. **Political factors** - France (House of Valois) & The empire - (House of Hapsburg) - both Catholic
 3. **International Factors** - Ottoman Empire: Balkans, Hungary, Transylvania and Moldavia; doors of Vienna
 4. **Thirty Years War** (1618-1648) - an agreement between Lutherans & Catholics stating that the “religion of the people shall be that of their prince”.
 5. **Ferdinand II** - Hapsburg ruler, influenced and educated by Jesuits. Austria ‘almost’ became protestant until his counter-reformation. Archduke of Styria and then Emperor tried to exterminate protestants through strict enforcement of the Treaty of Augsburg.
 6. **Maximillian of Bavaria** - same as above except in Germany
 7. **Protestant Union and the Catholic League** - Alarmed by the threatenings of Ferdinand and Maximillian several Protestant princes formed an alliance for their protection called the Evangelical Union. Roman Catholic princes countered by forming their own Catholic League
 8. **Bohemian Conflict** - Ferdinand, as Emperor, began persecuting his subjects in Bohemia resulting in rebellion against him in 1618. War broke out - Catholic armies won. Bohemia = Czech Republic
 9. **Peace of Westphalia** - by 1634 a stalemate was reached. It basically established the borders of Catholic and Protestant lands and properties.

19. The word “apocrypha” means what? _____
20. List the seven Sacraments as defined by the Council of Trent
- a. _____.
 - b. _____.
 - c. _____.
 - d. _____.
 - e. _____.
 - f. _____.
 - g. _____.
21. The Inquisition was also known as what? _____

PHILADELPHIA - 1700 to 1900 AD

Key word “an open door”

Modern Day City - ELASHEHIR (farming town) The Revival or Missionary Church Means - “brotherly love”

I. Outstanding men & groups:

- A. Zinzendorf (Moravians - United Brethren), Jonathan Edwards, Wesley, Whitefield, Carey, Taylor, Moffat, Judson, Livingston, Mueller, Gypsie Smith, Billy Sunday, D.L. Moody, Spurgeon, Finney, Cartwright, Talmage, Torrey, Sam Jones, Armenius
- B. Darwin (1850's), Huxley, Marx, Bertrand Russell, Bacon, Tischendorf, Griesbach, Ritschl, Hume, Voltaire, Rousseau, Cults: 7th day Adventists, Mormons, J.W.'s, Christian Scientists,

II. The AGE:

- A. Two “great awakenings” (1726-1776 & 1780's), Industrial, American & French revolution; Civil war
- B. **Protestant Orthodoxy** (Interim 1500 towards 1700) Now that Protestantism was established it needed it's ‘Systematic Theology’. An age of controversy and education. (notes on apostasy).
- C. **Socinianism** (Faustus Socinus - 1539-1604)

1. Arianism - denial of the trinity
2. Rejection of Calvinism
3. A denial of Hell

D. **Arminianism** (Dutchman Jacob Arminius 1560-1609)

1. Revolt against strict Calvinism – predestination based on foreknowledge
2. *“...God, by an eternal and immutable decree in Jesus Christ His Son, before the world was founded, determined out of the fallen, sinful human race, to save in Christ for Christ's sake and through Christ those who through the grace of the Holy Spirit, believe on this His Son Jesus and shall persevere in this faith and obedience of faith...even to the end...”*
3. *“...Jesus Christ, the Saviour of the world, died for all men and for every man, so that He obtained for them all, by His death on the cross, redemption and the forgiveness of sins; yet that no one actually enjoys this forgiveness of sin except the believer “ “...man can of and by himself neither think, will, nor do anything that is truly good... but that it is needful that he be born again of God in Christ...”*
4. *“...this grace of God is the beginning, continuance, and accomplishment of all good... but as respects the mode of the operation of this grace, it is not irresistible. “*
5. *“...those who are incorporated into Christ by a true faith, and have thereby become partakers of His life-giving Spirit, have thereby full power to strive against Satan, sin, the world, and their own flesh, and to win the victory...and that Jesus Christ assists them through His Spir't...and if only they are ready for the conflict, and desire His help, and are not inactive, keeps them from falling...out of Christ's hands. “ (...in other words, you can lose your salvation.) His views were picked up by Methodists and Holiness groups.*

E. **Pietism**

1. A reaction to rigid orthodoxy. It focused on the practical Christian life and experience rather than doctrine.
2. **Mystical Forms Of Pietism**
 - a. **Mostly in Lutheran countries** - German mystics: Johann Arndt; Philip Spener; August Franke; Henry Muhlenberg.

- b. **The Quakers** - Founded by George Fox (c. 1650).
 - 1) Received divine revelations
 - 2) Revelation through inner light, from God separate from scriptures
 - 3) Organized 'meetings' rather than a church
 - 4) Called 'Society of Friends' - 'Quakers' because Fox advised a Judge to 'tremble at God's word'.
 - 5) Pacifism and refusal to recognize any in authority.
 - 6) Excommunication for: marrying out of meeting, indulging in pleasure, music & art
 - 7) William Penn, founder of the state of Pennsylvania (1682), first city: Philadelphia. (Nixon)
- c. **Moravian Brethren** - Count Nicolas von Zinzendorf (1700-1760)
 - 1) Permitted Moravian refuges, remnants of the Bohemian brethren to settle on his personal estate.
 - 2) This community became known as "Herrnhut" (Lord's Hat) over which Zinzendorf became spiritual leader.
 - 3) Organized them into a strong missionary organization - active in the West Indies, Greenland, Lapland, England and American Colonies.
 - 4) Became an Independent, free, Christian society which was basically Lutheran, but which put conduct above doctrine
- d. **Swedenborgianism** - Emmanuel Swedenborg (1745), a brilliant Swedish mathematician, engineer and philosopher received "revelations" which he claimed were the key to the Scriptures. His writings were intended to replace the Scriptures and his followers founded "the church of the New Jerusalem.

3. Practical Forms Of Pietism

- a. More evident within the Reformed denominations
- b. **Puritanism** .. Three fold meaning:
 - 1) Cathari - meaning "pure ones" of the Dark Ages; general term for living a pure life; Anabaptists
 - 2) Presbyterian Party - within the church of England that tried to "purify" the church of it's popish & unscriptural practice.
 - 3) The Independents and congregationalists which left the Church of England - notably those who came to America and the Massachusetts colony.
- c. **Evangelicalism** ... A term applied to a group within the Church of England which originated in the 18th century at a time when the establishment 'church' was at a low ebb and the Wesleyan revivals were occurring. Branch of Anglicanism that concerned itself with missionary activity (Church Missionary Society) and social reform (Abolition of slavery - John Newton (1725-1807), who wrote *Amazing Grace*)

THE ENLIGHTENMENT

- A. Third Great Movement within Protestantism from 1650 to 1780 is known as the “Enlightenment” or the “Age of Reason”.
- B. The Renaissance brought not only a revival in religion or religious thinking but also a period of scientific discovery. These discoveries challenged long-established teachings in ‘Christendom’, in actuality they only contradicted the medieval traditions of the Catholic Church.
- C. These discoveries, together with the philosophical movement prepared the way for Rationalism - the belief that truth can be based only upon reason, observation and experiment. The sense of the supernatural disappeared from the minds of many - human reason became the acid test of truth, and the enlightenment was born.
- D. Rationalism took many forms, but had its roots in the idea of the dignity of the human nature, the freedom of the human will, and the ability of men to do the will of God. As such, it opposed Protestantism (what the Bible said) and Catholicism (what the church said).

E. Notable Men associated with the enlightenment and influences on liberal theology:

1. **Issac Newton** - (1642-1727) English Physicist, law of gravity, analysis of white light, calculus
2. **Lord Francis Bacon** - (1561-1626) English Philosopher - “man’s power to control nature is in his own hands”; Denied any absolute rules of conduct
3. **John Locke** - (1632-1704) English Philosopher who said that “reason authenticates Christianity”.
4. **Rene Descartes** - (1596-1650) French Math. philosopher said “whatever can be proven is true”
5. Dubbed the "Founder of Modern Philosophy" and the "Father of Modern Mathematics"
6. **Voltaire** - (1694-1778) Pseudonym for Francois-Marie Arouet. A French deist and writer and vigorous opponent of superstitious Catholicism.
 - a. Voltaire is well-known for his sharp wit, philosophical writings, promotion of the rights of man, and defense of civil liberties, including freedom of religion and the right to a fair trial. He was an outspoken supporter of social reform despite strict censorship laws in France and harsh penalties for those who broke them. A satirical polemicist , he frequently made use of his works to criticize Church dogma and the French institutions of his day. Voltaire is considered one of the most influential figures of his time. (*Wikipedia*)
7. **Results of the Enlightenment** (*Media and information in our time*) Period of great optimism. The ideals of this time period were a natural law, a natural state, a natural society and a natural religion. Everything from the past was subjected to critical review and was required to conform to nature and reason.
8. **Deism** - the belief in a “absentee God” - God is a supreme being who created the natural universe and then left things to run its own course. (Ben Franklin, Thomas Jefferson)
9. **French Revolution** - Rationalism produced skepticism in France and a call for the complete revolution of all social, political and religious order.
 - a. The French Revolution was a violent reaction against the excesses of a despotic, Jesuit dominated monarchy and the Roman Catholic church (which was consuming about 20% of the country’s income). Louis XIV and Maria Teresa (Hapsburg) “let them eat cake”.

- b. Under Robespierre, Danton, Marat the barbarous Reign of Terror lasted from 1791 to 1794.
 - c. It was an anti-christian (Catholic) revolution
 - d. Exhumed Voltaire's body for a proper state funeral
 - e. New calendar which changed all the names of days and months, replacing the Lord's day with a tenth day of rest and sport
 - f. In November 1793, Christianity (Catholicism) was abolished, the existence of God officially denied and the worship of the "Goddess of Reason" instituted.
10. **German Rationalism** Known as the "Illumination" (Aufklärung), rationalism began to thrive in Germany only in the second half of the 18th century. Unlike its course in England and France, rationalism entered the mainstream life and thought of the 'Church.' It became centered at the old Pietist University of Halle, dominated by J. S. Semler (1725-91) -- the "Father of German Rationalism."
- a. Semler sought to 'purify' Christianity by removing all its superstitions (i.e. things he thought were unreasonable). He taught that the Bible was merely an historical book, much of which was not applicable to modern man. Only those parts which could improve man's moral character were to be accepted as truth. With Semler, the era of Biblical Higher (destructive) Criticism began.
11. **Secret Societies.**
- a. **Freemasonry.** Although Freemasonry originated in the superstitious medieval craft guilds, it became a stronghold of deism in the 18th century. It is an anti-Christian secret society (Ephesians 5:11,12) which hides behind philanthropy and its belief in the "Divine Architect" for respectability.
 - b. **The Rosicrucians.** ... A secret society born in the early 17th century in Germany which venerates the rose and the cross.
 - c. **The Illuminati.** ... A masonic sect founded by the Jesuit-trained Adam Weishaupt (1748-1830) in Bavaria.
 - d. **The Downfall Of The Jesuits.** ... In an era of great progress, the Jesuits were made to look anachronistic -- a relic of the past.
 - e. **The Foundation Of The Authority Of The State.** ... The age of reason produced the philosophy of the Social Contract (i.e. socialism).
 - f. **The Ideal Of Toleration.** ... The French Revolution promoted "Liberty, Equality, and fraternity." This was a positive aspect, which benefited many beleaguered non-conformists and Baptists.

F. The Rise Of Liberal Protestantism

1. A distinctive theological thought which occurred particularly in the 19th century and particularly in Germany.
2. **Two primary influences were:**
 - a. **The Philosophy of Immanuel Kant**
 - 1) Critical philosophy - knowledge from the outward world and from the inward mind.
 - 2) Expressed his philosophy in traditional thought but was not biblical
 - 3) Religion was the recognition of all our duties as divine commands
 - 4) God speaks through the conscience, not the written word. Therefore it doesn't matter if you reject biblical doctrine
 - 5) The supernatural events recorded in the Bible, if they ever happened, have no religious significance (explained them away by flexible methods of interpretation)

- 6) Sin was merely a conflict between good and bad principles in man. Man can resist the inclination to evil.
- 7) The need for grace was nothing more than a need for extra divine strength
- 8) The church was a society interested in moral laws, and was unnecessary.
- 9) As a man advanced in moral perception, prayer would be increasingly unnecessary.

b. **Biblical Criticism**

- 1) Method of analysis in which the Word of God was treated on a par with any other piece of literature
- 2) Johann Eichhorn - 1752-1827 - "Father of Old Testament Criticism"
- 3) Wilhelm DeWette - 1780-1849 - miracles were simply folklore and fiction
- 4) Julius Wellhausen - 1844-1918 - documentary theory of Pentateuch and Gospels

3. **Gurus of Liberalism**

- a. Friedrich Schleiermacher - 1768-1834 - student of Kant; "Father of Liberal Protestantism"; sought to unite Reason with Romanticism by restoring 'feeling' to religion.
- b. George Hegel - 1770-1831 - 'thesis', 'antithesis' and 'synthesis'. His reasoning was later adopted by Karl Marx.
- c. Hermann Olshausen - 1796-1839 - a disciple of Schleiermacher
- d. Adolf von Harnack - 1851-1930 - taught that the elements of Christian doctrine which came into conflict with modern thought were added to the original Gospels.
- e. Wilhelm Herrmann - 1846-1922
- f. Julius Kaftan - 1848-1926

4. **The Effects of Liberalism**

- a. German liberal theology and higher criticism fathered evolution, modernism and textual criticism - all of which challenge, deny, contradict and seek to destroy the Word of God.
- b. The most effective blow was dealt when it was introduced to the new world.
- c. **William Clarke** - 1840-1912
 - 1) 'Baptist' theologian and professor of theology at Hamilton Institute who wrote *Outline of Christian Theology*.
 - 2) Denied the doctrines of verbal inspiration, the Trinity, creation, and the virgin birth.
- d. **William Harper** - 1856-1914 - he taught Hebrew at Baptist Union Theological Seminary in Chicago, founder of the University of Chicago.
- e. **William Brown** - 1865-1943 - Professor at Union seminary who wrote *Christian Theology in Outline*.
- f. They promoted a liberal manifesto which promoted the ideas of:
 - 1) Adjusting the teachings of the Bible to new ideas
 - 2) Tolerance toward any and all forms of devotion to truth
 - 3) Seeking good in all religions
 - 4) A continual never ending search for truth
 - 5) Emphasis on harmony not conflict
 - 6) Optimism in the abilities of man
 - 7) Emphasizing human experience over doctrine
 - 8) Social reform

- 9) Identifying God in all of Nature
- 10) Rediscovering the humanity of Jesus
- 11) Following the teachings of Christ without regard to His deity
- 12) The dignity and divinity of man
- 13) The authority of inward personal experiences, reason over revelation
- 14) Promoting the social 'gospel'

THE EVANGELICAL REVIVALS

- A. This movement changed the course of the English speaking world which, as a result of cold rationalism, was heading toward spiritual stagnation and bankruptcy.
- B. By the early 18th century many pietistic societies had sprung up within the 'Church' of England, whose purpose was to study the Bible, pray and cultivate the inner life. Their desire was to develop Christian character and seek opportunity for works of mercy.

C. Its Leaders (Trio)

1. The Wesley Brothers

- a. Their father was an Anglican clergyman of Puritan leanings
 - b. Two of 19 children - became ordained clergymen of the Church of England
 - 1) _____ - 1703-91 - great organizer; distinguished scholar; a tireless preacher, who by the time he was 85 had preached over 40,000 sermons and traveled over 225,000 miles - mostly on horseback
 - 2) _____ - 1708-88 - Great poet and songwriter; responsible for over 600 hymns
 - c. Both entered adult years unsaved and conscious of a spiritual void in their lives. Embarked on a course of works to achieve a sense of personal salvation.
 - d. **1729 -- the Holy Club.** While Charles Wesley was at Oxford, he and two other students formed a student society for the purpose of prayer, study, good works, and jail visitation. They were nicknamed by their fellow student detractors "The Holy Club," "The Godly Club," and "Bible Moths" -- and were also called "Methodists" because of their methodical and exacting observance of religion. (When John was recalled to Oxford in 1729, he joined the Club and became its leader, gradually enlarging it to 14 members.)
 - e. **1735 -- missionary activity.** Both brothers served as missionaries to the American Indians in Georgia. They had no success. John Wesley wrote in his journal, "I went to America to convert the Indians, but, oh, who shall convert me?" Charles returned to England in 1736 -- John struggled on in much despair for 2 more years. On the trip to America the Wesleys came into contact with Moravian Brethren, whose personal and quiet faith impressed them deeply. John Wesley kept in touch with them, even after his return to England. It was Peter Bohler who told him, "Preach faith 'till you have it; and then, because you have it, you will preach faith!" In 1738, at a society meeting in Aldersgate Street, London, both John and Charles Wesley had marked conversion experiences. They had been seeking Christ intellectually and through high standards of conduct, but found Him to be real only through faith in a moment of complete surrender.
2. **George Whitefield.** The great orator of the trio. He was acquainted with the Wesleys from his days at Oxford university.
 - a. Though an Anglican clergyman, Whitefield gladly preached in all pulpits. Though he

- had strong Calvinist convictions, he managed to remain friends with Wesley who was a staunch Arminian (although they ceased working together closely after 1741).
- b. Whitefield preached on both sides of the Atlantic, and instituted the practice of open-air field preaching. He was the man most responsible for the “Great Awakening” in New England.

D. Its Beginnings

1. Immediately upon their conversion, and after a brief trip to Germany to meet with Zinzendorf, the Wesleys began preaching all over England. John did most of the preaching while Charles began writing hymns which were designed to instruct as well as praise. (Methodist doctrine is found in many of the Wesley hymns.) Both Wesleys were staunch Anglicans, but three factors brought about the ultimate formation of the Methodist 'Church' as a separate denomination:
 2. Their emotional, enthusiastic preaching was “too much” for the staid Anglican clergy -- most of the early preaching was done in the societies.
 3. Their adoption of open-air preaching by-passed the establishment 'Church' and caused their message to overflow to the lower and middle-class population.
 4. Their need to disciple the many converts required some definite organization and planning.
 5. Great crowds attended Wesley's preaching. By 1743, Methodism had spread to northern England, and after 1750 to Scotland. Wesley began the first of 20 preaching tours to Ireland in 1747. In 1771, Wesley dispatched Francis Asbury to the American colonies where Methodism had become very popular.
 - a. **Journal of Wesley:** Sunday, 13.—My ordinary employment in public was now as follows: Every morning I read prayers and preached at Newgate. Every evening I expounded a portion of Scripture at one or more of the societies. On Monday, in the afternoon, I preached abroad, near Bristol; on Tuesday, at Bath and Two Mile Hill alternately; on Wednesday, at Baptist Mills; every other Thursday, near Pensford; every other Friday, in another part of Kingswood; on Saturday in the afternoon, and Sunday morning, in the Bowling Green (which lies near the middle of the city); on Sunday, at eleven, near Hannam Mount; at two, at Clifton; and at five, on Rose Green. and hitherto, as my days so my strength hath been.

E. Its Development.

1. Converts were organized into 'societies' which met in homes and fields, attending parish 'churches' on Sundays. However, events moved far more quickly than even Wesley imagined, as the following time-line shows:
 - a. 1739 -first Methodist society organized.
 - b. 1740 -- first Methodist lay preacher (Thomas Maxfield).
 - c. 1741 -first building erected for Methodists (Bristol).
 - d. 1742 - Methodist “class” system organized. Each society was divided into classes of 11 converts and 1 leader.
 - e. 1743 --Wesley issues a Methodist charter This called, “Rules of the Society of the people called Methodists.”
 - f. 1744 --first conference of ministers and lay preachers held. Four clergymen and four laymen constituted this first meeting, which developed into the annual Methodist General Conference, the denomination's governing body.
 - g. 1760 --first American Methodist society formed.
 - h. 1784 -- Wesley relinquishes control of the Methodist movement. To this point, Wesley had ruled autocratically. He turned over control of the societies to 100

- preachers (the "Legal Hundred").
- i. 1785 -- first men ordained by Wesley for work in America. Hitherto, Wesley had refused ordination on the grounds that the right belonged to Episcopal bishops. This act constituted a definite break with the 'Church' of England. At time of John Wesley's death, there were 2,000 societies with 85,000 members throughout England.

F. The Methodist Denomination.

1. The official beginning of the Methodist 'Church' is usually given as 1795 when the Plan of Pacification enabled a formal break with the 'Church' of England. After Wesley's death, there were several divisions within Methodism:
 - a. Methodist New Connexion -- 1797. Led by Alexander Kilham over the desire for more autonomy.
 - b. Primitive Methodists --1811. Led by Hugh Bourne and William Clowes, who wanted to continue with the methods of John Wesley.
 - c. Bible Christians -- 1815. Led by William Devon, who had a falling-out with the Methodists.
 - d. United Methodist Free Churches -- 1857. Formed by the uniting of several Methodist break-away groups. In 1907, the United Methodist Church was formed through a union of the New Connexion, Bible Christians, and the United Methodist Free Churches. In 1932, the Wesleyan Methodists and the Primitive Methodists joined this union.
2. **Methodist Doctrine.**
 - a. Methodism is episcopal in polity (bishop/priests-deacons) and Arminian in theology.
 - b. It belongs to the Holiness branch of Christendom, teaching the possibility of entire sanctification.
 - c. Today, Methodists are generally very liberal, ecumenical, and social-minded in their outreach.
3. **The Methodist Legacy.** The evangelical revival in general and the Methodist movement in particular had a profound affect upon England and her colonies.
4. **Revolution Averted.** England was saved from a devastating revolution like that seen in France.
5. **Education Made A Priority:** Wesley founded Kingswood School (near Bristol) for colliers' children in 1739, and until 1870 the Methodists were involved in the establishing of schools. In 1748, a school was opened at Kingswood for the sons of preachers. In 1834, the first theological institute was established in London. In 1842, the first theological college was opened near Manchester. Robert Raikes (1735-1811) organized a Sunday School in 1770 to teach children who worked during the week.
6. **Note:** Raikes is generally credited with the founding of the Sunday School movement. That distinction actually belongs to William Fox, a Baptist deacon who organized the Sunday School Society in the Prexott Street Baptist Church, London, in 1785. Raikes' schools were secular and designed to give children a general education.
7. **Missions.** The Methodist missionary Society was founded in 1814.
8. **Social Issues.** Methodism also made a tremendous impact upon the social life of Britain. William Wilberforce (1759-1833) was instrumental in the abolishment of slavery in Britain. A congregational layman John Howard (1726-90) worked in the area of prison reform.
9. **Bible Societies.** The evangelical revival gave impetus to the founding of the Bible societies. The British & Foreign Bible Society was founded in 1804; the American Bible Society in 1815.

10. **The Settlement Of The United States Of America.** Francis Asbury (1745-1816) traveled over 270,000 miles in the newly independent country, ushering in an age of “circuit riding preachers” who traveled with the pioneers as the land was settled.
11. **The impact** of the Wesleys and Whitefield extended beyond the Methodist denomination that came into existence. Their fervor affected many groups -- including Baptists, many of whom were languishing under the deadening weight of philosophical Calvinism.

G. THE PLYMOUTH BRETHREN

1. This group comes under the general heading of English dissenters. They were people who were disenchanted with the imposed ritualism of the Church of England and the State-Church system.
2. People calling themselves “Brethren” began meeting in Dublin around 1827, under the leadership of J. N. Darby, a former Anglican clergyman. In 1830 he led the original English congregation in Plymouth.
3. Brethren assemblies are conservative in doctrine. They are Trinitarian, stand for the Virgin Birth of Christ, verbal inspiration of the Scriptures, salvation by faith through grace, etc.
4. **The peculiar features of the Brethren movement are:**
 - a. **Rejection of Ecclesiasticism.** They have no organized or salaried ministry, and belong to no organized denominations, they referred to themselves as “assemblies”. (This has changed to some degree in some cases in more recent days.) They reject all outwards forms of worship, conducting their meetings “as the Spirit leads.” Their gatherings are centered around the observance for the “breaking of bread,” which is conducted every Sunday morning.
 - b. **Strong Dispensational Theology.** Due to the influence of Darby, Brethren believers are premillennial, pretribulational, universal 'Church.'
 - c. There have been a number of divisions in the Brethren movement over the years, largely through disputes over matters of church discipline. In 1848 a major division occurred over the issue of who could be accepted into the membership of the assembly -- resulting in the “Open” and “Exclusive” Brethren. Today there are 8 distinct Brethren groups.
 - d. The textual critic S. P Tregelles (1813-75) belonged to a Brethren assembly for a time. Darby became a prolific writer and international traveler. His teachings have had a considerable influence upon 20th century Baptists, primarily through the Scofield Reference Bible, edited by the Congregationalist C. I. Scofield.
 - e. Many Plymouth Brethren assemblies meet in a building called a "Gospel Hall", "Gospel Chapel", "Bible Chapel", or "Bible Church".

H. THE SALVATION ARMY

1. This organization was founded in 1865 by William Booth (1829-1912) and his wife Catherine (1829-1890).
 - a. William Booth was a Methodist preacher who withdrew from that denomination in 1861 and dedicated his life to minister among the slums of London's East End. The Salvation Army dates its beginning from Booth's first tent meeting on July 2, 1865.
 - b. In 1877 he organized his “East London Christian Mission” along military lines, and in 1878 changed the name of it to the Salvation Army. In 1882, discussions were held with the 'Church' of England about a possible merger. These talks broke down, but the Anglican equivalent “The Church Army” was founded along similar lines.

2. The movement centered its attention upon the outcasts and derelicts of society. In the 1880's, the Salvation Army suffered much opposition and persecution - much of it coming from the liquor trade.
3. Today, it is an international organization, better known for its social and relief work than its Gospel preaching.
4. Some of the peculiar features of the Salvation Army are:
 - a. **The Use Of Military Forms And Terminology.** Distinctive military-style uniforms are worn by all members. Their international leader is called the "General," meeting places "Citadels," local groups "Corps" and its preachers "officers," etc. It is an autocratic organization -- orders come from the top down, and unquestioning obedience is required.
 - b. **The Use Of Music** Brass bands and street-meetings are another hallmark of the organization.
 - c. **The Role Of Women.** Catherine Booth was an extremely influential woman. In 1860, she believed God guided her to ask her husband's permission to "say a word" from the pulpit. He not only allowed her to do so, but had her 'preach' that night. Catherine Booth became a 'preacher' in her own right, and since that time, women have held positions of leadership in the organization. Booth's daughter led the movement from 1934-39. Mrs. Booth moved among the highest levels of English society. She was a confidant of Queen Victoria and the British Prime Minister.
 - d. **Social Work And Advocacy.** The Salvation Army is known for its relief work in times of war and disaster, and its work among the homeless, prisons, orphanages, etc. It has established shelters, hospitals, treatment centers, hostels, camps, and mobile canteens.
 - e. **Notable False Doctrines Of The Salvation Army.**
 - 1) The Army's motto is "Blood & Fire" -- the blood standing for salvation through the blood of Christ and fire representing the cleansing work of the Holy Spirit. The organization belongs to the so-called holiness movement, and its doctrinal emphasis is on personal faith in Christ and entire sanctification. Their Foundation Deed of 1878 has 11 articles of faith.
 - 2) Eternal Insecurity. Article 9: "We believe that continuance in a state of salvation depends upon continued obedient faith in Christ."
 - 3) Entire Sanctification. Article 10: "We believe that it is the privilege of all believers to be 'wholly sanctified'..."
 - 4) The Salvation Army does not practice baptism or communion in any form.

II. Eighteenth Century Issues

A. Catholic Decline

B. Governmental Absolutism - State as absolute authority - France & Austria specifically

1. French Revolution
2. Uprising against the privileged class
3. Church intertwined
4. Church property confiscated
5. Rule of Napoleon Bonaparte
6. Reorganized the French Catholic Church
7. Restored the papacy & church, but removed the political power
8. His influence was felt in Italy, Germany, and Spain
9. Rome was made a Republic in 1797
10. Naples fell to the French in 1806
11. Joseph Bonaparte became king of Spain in 1808

12. Germany was completely secularized by 1810
13. Napoleon ended rule of Pope over the city of Rome

III. Nineteenth Century Issues

A. Romanticism

1. The reaction to Enlightenment and Illumination and Rationalism
2. "Anything old idealized" - a return to the "old" catholic church
3. Favoring the centralization of catholic powers versus national powers.
4. Restoration of the Jesuits - 1814
5. Doctrine of the Immaculate Conception - 1854
6. The Publication Of The Syllabus Errorum -- 1864.
7. A list of 80 prohibitions for Catholics, including the condemnation of Bible societies, secret societies, and communism.
8. The Declaration Of Papal Infallibility -- 1870.
9. The First Vatican Council (1869-70) declared that the Pope was infallible when he spoke "ex cathedra" (from the chair of St. Peter) and defined doctrine or morals. The text of this blasphemous assertion is as follows: *"We teach and declare that by the appointment of our Lord the Roman Church possesses a superiority of ordinary power over all other churches, and that this power of jurisdiction of the Roman pontiff, which is truly episcopal, is immediate; to which all, of whatever rite and dignity, both pastors and faithful, both individually and collectively, am bound, by their duty of hierarchical subordination and true obedience, to submit not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world, so that the Church of Christ may be one flock under one supreme pastor through the preservation of unity both of communion and of profession of the same faith with the Roman pontiff. This is the teaching of Catholic truth, ffrom which no one can deviate without loss of faith and of salvation. "And since by divine right of apostolic primacy the Roman pontiff is placed over the universal Church, we further teach and declare that he is the supreme judge of the faithful, and that in all causes the decision of which belongs to the Church recourse may be had to his tribunal, and that none may reopen the judgment of the apostolic See, than whose authority there is no greater, nor can any lawfully review its judgment. "If then, any shall say that the Roman pontiff has the office merely of inspection or direction, and not full and supreme power of jurisdiction over the universal Church, not only in things which belong to faith and morals, but also in those which relate to the discipline and government of the Church spread throughout the world: or assert that he possesses merely the principal part, and not all the fullness of this supreme power; or that this power which he enjoys is not ordinary or immediate both over each and all the churches and over each and all the pastors and the faithful; let him be anathema. We teach and define that it is a dogma divinely revealed; that the Roman pontiff, when he speaks ex cathedra, that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith and morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibilijl with which the divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman pontiff are irreformable of themselves, and not from the consent of the church. but if any one -- which may God avert -- presume to contradict this our definition: let him be anathema."*

B. The Oxford Movement

1. A movement within the 'Church' of England centered at Oxford led by John Keble (1792-1866)
2. An attempt to restore the ancient catholic traditions - practices eliminated by the reformers.
3. 'High-Church' Anglicanism seen today - closer to Romish catholicism

C. Liberalism

1. Romanticism was eroded by Liberalism which was in effect a compromise between Romanticism and Rationalism.
2. Sought the abolition of the omnipotent state but not to return to the omnipotent church
3. Produced the ideals of freedom enjoyed by the so-called free world today.
4. Politics primarily parliamentary (Most of Europe)
5. Supposed separation of church and state
6. Italy annexed the Papal states in 1870 completing the reunification of Italy. The career of the Popes as temporal rulers came to an end and from then on only ruled the Vatican. Although it greatly weakened their temporal/political power it increased their spiritual power. For the first time the papacy became a truly international institution.
(Ambassadors, representatives, intermediaries)

THE NEW WORLD**I. Early European Settlements in North America**

- A. Columbus' discoveries were claimed by him for Spain. His subsequent voyages to the 'New World' had a two fold purpose:
 1. To 'evangelize' the native population
 2. To use the profits from the ventures to help regain Catholic control of Jerusalem
- B. His discoveries initiated a European race for empire building and wealth, led at first by Spain and Portugal.
- C. America was initially colonized by:
 1. Spain - gold
 2. France - fur
 3. England - farms
 4. Dutch - Hudson river valley
 5. Portugal

D. Spain

1. Expeditions were accompanied or preceded by priests and friars (Dominicans, Franciscans and Jesuits) remember Zorro?
2. Conquest of Mexico - Cortes
3. Florida coast - Ponce de Leon
4. Southeastern states - Narvaez expedition
5. Southwest region - Cabeza de Vaca
6. Mississippi River - DeSoto
7. Kansas - Coronado

E. French

1. The "real first pilgrims" were 300 Huguenots which settled St. John's River area in 1564 (Jacksonville). They were wiped out by a Spaniard named Pedro Menendez de Avigles under orders of Phillip II. Massacred 350 unarmed survivors on the beach near Jacksonville.
2. French Catholic 'missions' work was led by Jesuit and Franciscan orders, among Indians
3. Settled in Qubec
4. Still in Louisiana (King Louis)
5. France surrender all her possessions east of the Mississippi to the British in 1763 under the treaty of Paris.

F. English

1. John Calbot - Italian navigator employed by king Henry VII (1497 & 1498)
2. Sir Francis Drake - circumnavigated the globe; many voyages to the Americas (1577-80)
3. Sir Humphrey Gilbert - short lived colony in Newfoundland in 1583
4. Sir Walter Raleigh - founded an English settlement on Roanoke Island in 1585 - it "disappeared"
5. Jamestown, Virginia - primarily for commercial purposes - 1607
6. Massachusetts – 1620. Established by Pilgrims - English independants. Settled by Puritans, non-conformists who remained loyal to the church of England.
7. Congregationalism was the established religion of New England.
8. New York & New Jersey - Began with the Dutch (Calvinistic). English conquered, 'Church' of England became established religion - 1624
9. Maryland - 1634 - Haven for English Catholic refuges, granted to Lord Baltimore as a colony
10. Pennsylvania - 1681 - began with the Swedes in 1638. New Sweden surrendered to Dutch control in 1655 and after 1664 to British sovereignty
11. English Quaker William Penn received a royal grant of the territory. In 1682, he founded Philadelphia as a refuge for persecuted Quakers. His practice of religious tolerance brought an influx of Protestant immigrants of all kinds to Pennsylvania from all over Europe. (City of Brotherly Love; Mennonites; Brethren, Amish, etc.)

II. Religious Influences in Colonial America**A. Puritanism**

1. They came for religious not economic reasons - overcame many hardships, self-reliant, industrious and independant spirit.
2. Pious people. Great emphasis on education. Strong leaders (political and religious).
3. Emphasis on writing.
4. Bay Psalm Book - first printed book in America (1640) metrical paraphrase of Psalms
5. Boston News-Letter (1704) America's first newspaper
6. Their moral living
7. Absolute sovereignty of God
8. Absolute authority of the Bible
9. Covenantal nature of God's dealing with man
10. God's intertwining of family, church and society (common-wealth).
11. Central to colonial life was the 'meeting house' and the sermon.

III. Religious Intolerance In The Colonies.

A. Sometimes lost in the celebration of freedom and liberty enjoyed today by the United States of America is the fact that religious persecution once stained the colonial landscape. While the colonists sought religious freedom for themselves, they often denied it to others. For example:

1. In Virginia.

- a. Acts passed by the Virginia Assembly in 1659, 1662, and 1693 made it illegal (and penal) for parents to refuse to have their children 'baptized.'
- b. The assembling of Quakers was prohibited. Shipmasters could be punished for bringing Quakers into the State. A Quaker who entered the colony for the third time was to be executed!

2. In Massachusetts (Puritans).

- a. Severe laws were adopted against Baptists, Quakers, and Catholics, and in some cases Episcopalians. It was a case of compulsion to conform, or else!
- b. The cruel punishment of banishment often meant being stripped to the waist, whipped from town to town, then carried two days' journey into the wilderness to be left without food.
- c. The imposition of ecclesiastical law upon the general populace was also severe.
- d. For example:
 - 1) All healthy people were required to attend 'Church.' Only 'Church' members could hold any political office or enjoy full rights as a citizen.
 - 2) Citizens who did not pay their taxes to support the clergy, or failed to attend 'Church' were subject to harsh penalties.
 - 3) Corporal punishment was inflicted on those who danced or drank (public whippings), and for swearing (fines, then banishment).
 - 4) Capital punishment was inflicted on those who worshipped images, on children who cursed or struck their parents, on blasphemers, perjurers, adulterers, and witches.
 - 5) Banishment was the penalty for all who denied infant 'baptism.'
- e. By 1638, Anabaptists had become a real 'problem' in the colony. In 1644, the first law was enacted against them, prescribing banishment upon pain of death if they returned.
- f. Measures were adopted against Quakers from 1656. Persons harboring a Quaker were fined 40 shillings for every hour they did so. The punishment of Quakers was as follows:
 - 1) 1st offense -- one ear cut off, hard labor.
 - 2) 2nd offense -- the other ear cut off, hard labor.
 - 3) 3rd offense -- tongue bored through with a hot iron, imprisonment.
 - 4) For professing Quakerism -- fine of 10 shillings.
 - 5) For preaching Quakerism -- fine of 5 pounds.
 - 6) For favoring or defending Quakerism -- prison, then banishment.
 - 7) Quakers were hanged in 1659, 1660, and 1661.
- g. Perhaps the most notable instance of persecution against Baptists was the cruel whipping of Obadiah Holmes in 1651.
- h. In 1692, the infamous Salem Witchcraft Trials resulted in the execution of 20 people.
- i. It should be noted, however, that the severe penal ecclesiastical codes imposed in the early colonies were no worse than those in place in the Old World (from which many of the colonists had sought asylum!!).

IV. Education In The Colonies

- A. Puritan emphasis upon education led to the establishment of a number of learning institutions by various groups.
- B. **Harvard College** --1636. The principal school for training Congregational ministers until the end of the 18th century.
- C. **Collegiate School Of Connecticut** -- 1701. Later became **Yale** University.
- D. Common schools were begun in Massachusetts and Connecticut in 1642 and 1643. Town leaders were threatened with fines if they failed to provide education for children.
- E. The first Episcopalian college in Virginia was **William & Mary**, 1693.

- F. **Brown Univ.** ... In 1763, James Manning, a Baptist minister, was sent to Rhode Island by the Philadelphia Association of Baptist Churches in order to found a college. At the same time, local Congregationalists, led by James Stiles, were working toward a similar end. On March 3, 1764, a charter was filed to create Rhode Island College in Warren, Rhode Island, reflecting the work of both Stiles and Manning. **Founded during Great Awakening revival.**
- G. **Princeton** ... (1746) Established by the “New Light“ Presbyterians, Princeton was originally intended to train Presbyterian ministers. **Founded during Great Awakening revival.**
- H. **Duke** ... What is known today as Duke University started as Brown's Schoolhouse, a private subscription school founded in 1838 in Randolph County, North Carolina in the current day town of Trinity. This school was organized by the Union Institute Society, a group of Methodists and Quakers under the leadership of Reverend York, and in 1841, North Carolina issued a charter for Union Institute Academy.
- I. **Rutgers** ... is the eighth-oldest institution of higher learning established in the United States, originally chartered as Queen's College in 1766. Originally a Dutch Reformed Church-affiliated **Founded after Great Awakening revival.**
- J. **Trinity College** ... Hartford, Connecticut. It was founded in 1823 as Washington College in downtown Hartford. Founded by the Rt. Rev. Thomas Brownell, it was the second college in the state of Connecticut following Yale University. The first president, Rev. Brownell, was an Episcopal bishop. Due to this fact, the college had difficulty obtaining its charter from the state because of the dominance of the Congregationalists.
- K. **Dartmouth** ... the ninth and final colonial college (Congregational, NH)... it was given a royal charter by King George III in 1769, mostly as a result of the efforts of Eleazar Wheelock, a Puritan minister, and his patron, Royal Governor John Wentworth. Dartmouth's original purpose was to provide for the Christianization, instruction, and education of “Youth of the Indian Tribes in this Land...and also of English Youth and any others.” **Founded after Great Awakening revival.**
- L. **Columbia U.** ... is the oldest institution of higher education in the state of New York and the sixth-oldest in the United States. Columbia has grown over time to comprise twenty schools and affiliated institutions. In the early 1750's, clergymen of the Episcopalian Trinity Church in New York City became alarmed by the Presbyterian founding of Princeton University (then known as the *College of New Jersey*). They established their own “rival” institution, *King's College* and elected as its first president Samuel Johnson. Classes began on July 17, 1754, with Johnson being the sole faculty member. A few months later, Great Britain's King George II officially granted a royal charter for the college on October 31, 1754.
- M. **NOTE:** The most obvious difference between the Pilgrims and the Puritans is that the Puritans had no intention of breaking with the Anglican church. The Puritans were nonconformists as were the Pilgrims, both of which refusing to accept an authority beyond that of the revealed word. But where with the Pilgrims this had translated into something closer to an egalitarian (equality in people) mode, the "Puritans considered religion a very complex, subtle, and highly intellectual affair," and its leaders thus were highly trained scholars, whose education tended to translate into positions that were often authoritarian.
(Internet)

V. Evangelism Among Indians .

- A. Both Episcopalians and Puritans sought to evangelize the Native American populations.
- B. **John Rolfe** 1585-1622. - English sea captain from Virginia, married Pocohontas in 1613 -

partly in order to reach her people.

- C. **Alexander Whitaker**. - Virginian preacher who sought to reach the Indians with Christianity.
- D. **John Eliot** -- 1604-90. Puritan pastor who spent his life reaching the Indian tribes. Trained 24 Indian preachers. Translated the New Testament into Algonquian.
- E. **Thomas Mayhew** --1621-1657. Puritan pastor who worked with good success among the Native Americans on Martha's Vineyard and other islands.
- F. Much of the early 'missionary' work was disrupted by the King Philip's War (1675) when Christianized Indians in New England fell under suspicion and were confined to Deer Island in Boston Harbor

THE FIRST GREAT AWAKENING - 1725-1760

A. The so-called “Great Awakening” was a revival of evangelicalism throughout the colonies and a movement which markedly helped define the character of North American Christianity. It is called “great” because it was widespread and pervasive. It was not a singular movement, but consisted of numerous local revivals.

B. The Conditions Leading To The Great Awakening

1. A number of factors had seriously affected (and infected) colonial religious beliefs and practices.
2. Population Growth.
3. In the first half of the 18th century, the colonial population increased almost 5-fold to over 1,150,000 people. Many second- and third- wave immigrants came for less religious and more economic reasons.
4. Spiritual Lukewarmness and Indifference.
5. Whereas first generation Pilgrims and Puritans required evidence of personal piety as a condition for 'Church' membership (and thereby full civil privileges), the innovation of a “halfway covenant” allowed for 'baptized' children of members to enjoy the same entitlements - resulting in an influx of unregenerate members.
6. (In order to reach the unsaved, Solomon Stoddard (1643-1729) advocated allowing good-living people to partake of 'communion,' because he believed it was a saving ordinance.)
7. Preaching had also become less fervent and heart-stirring and more academic and intellectual.
8. Inroads of Deism.
9. Many colonists were influenced by this heresy. The belief that God was disconnected from His creation ran counter to the Puritan concept of an interventionist God.
10. The Enlightenment.
11. The emphasis upon reason and rationalism, rather than faith, also found its way into the religious and political thinking of the colonies.

C. The Leaders of The Great Awakening.

1. There was no centralized human leadership. The Great Awakening consisted of a series of local and regional movements which eventually reached into all the colonies. Preaching was done by 'clergy' and lay preachers alike.
2. There were, however, two influential preachers: namely, George Whitefield (the great orator of the Great Awakening) and Jonathan Edwards (the great theologian of the Great Awakening).
3. **George Whitefield** -- 1714-70. ... Converted while a member of the “Holy Club” at Oxford, England.

- a. The man most responsible for the Great Awakening in New England, and the most well-known “American” before George Washington. Admired by Benjamin Franklin.
 - b. Whitefield made seven voyages to America, on whose soil he died right after preaching a sermon. He was an eloquent, dramatic, and fiery preacher who introduced the open-air method of preaching. (During one of his New England tours, he was preaching to crowds of about 8,000 people every day for over a month -- all without the aid of a public address system!)
 - c. Whitefield (a Calvinist) was associated with the Wesleys until their theological differences resulted in a separation. Regrettably, though he preached salvation by faith through grace, like all Augustinians he believed the sacraments (baptism and holy communion) were a channel (means) of grace. In a sermon on repentance, Whitefield said: “Now you enjoy the means of grace, as the preaching, of his word, prayer, and sacraments...”
4. **Jonathan Edwards** -- 1703-58. Congregationalist pastor at Northampton, Massachusetts from 1724.
- a. The great intellect and apologist of the Great Awakening, Edwards entered Yale at age 13, already having mastered Latin, Greek, and Hebrew.
 - b. Unlike Whitefield, Edward's preaching was plain and unemotional - he often read his sermons. His most celebrated sermon was “Sinners in the Hands of an Angry God.” The effects of his preaching, however, were often dramatic -- many would be converted, sometimes clinging to the support columns of the building for fear of being swept into hell.

II. The Beginnings Of The Great Awakening

A. **Theodore Frelinghuysen** -- 1691-1747.

1. Dutch Reformed minister whose fervent preaching to Dutch settlers in New Jersey brought the first stirrings of the Awakening. Although he received much opposition from the religious authorities, his encouragement of the Tennents below in particular helped spread the revival.

B. **William Tennent** -- 1673-1746.

1. Presbyterian minister who trained four of his sons plus fifteen other men for the ministry in a log cabin building (derisively called the “Log College”) at Neshaminy, Pennsylvania. These well-trained, dedicated men were instrumental in promoting the Awakening in the middle colonies, The Awakening split the Presbyterians into New Light and Old Light factions between 1741 and 1750.
2. In 1740 and 1741, Gilbert Tennent (1703-64) accompanied George Whitefield on his New England tour.
3. The successor to the “Log College” was the College of New Jersey, now Princeton University.

59. Leaders of the Second Great Awakening

NAME	DATES	BIRTHPLACE	CHURCH AFFILIATION	SCHOOLS FOUNDED AND/OR TAUGHT AT	NOTABLE FACTS
FRANCIS ASBURY	1745-1816	Birmingham, England	Methodist		In 1784 was appointed bishop for North America by John Wesley. Differed with Wesley over American Revolution. Pioneered circuit riding. Traveled about 300,000 miles on horseback. Methodist Church in U.S. grew by over 200,000 members under his leadership.
TIMOTHY DWIGHT	1752-1817	Northampton, Massachusetts	Congregational	Yale College (president 1795-1817)	Was grandson of Jonathan Edwards. While at Yale started revival that soon spread to other colleges. Became poet and hymn-writer.
JAMES MCGREADY	c.1758-1817	Western Pennsylvania	Presbyterian		Served as pastor in North Carolina, Kentucky. Originated camp meeting, July 1800. Helped found Cumberland Presbyterian Church.
THOMAS CAMPBELL	1763-1854	Scotland	Presbyterian		Came to America in 1807. Resigned from Presbyterian Church. Began independent ministry, which was taken over by his son; group became Disciples of Christ.
BARTON W. STONE	1772-1844	Port Tobacco, Maryland	Presbyterian		Was converted under McGready's preaching. Organized famous camp meeting in Cane Ridge, Kentucky, in 1801. Founded Christian Church, which later merged with Campbellites.
LYMAN BEECHER	1775-1863	New Haven, Connecticut	Presbyterian	Lane Theological Seminary (president 1832-1852)	Was student of Dwight at Yale. Became successful pastor and evangelist. Was noted social reformer—opposed slavery, alcoholic beverages, dueling. Helped found American Bible Society. Was father of Henry Ward Beecher and Harriet Beecher Stowe.

NAME	DATES	BIRTHPLACE	CHURCH AFFILIATION	SCHOOLS FOUNDED AND/OR TAUGHT AT	NOTABLE FACTS
ASAHEL NETTLETON	1783-1844	North Killingworth, Connecticut	Congregational	Theological Institute of Connecticut (helped to found in 1733, lectured there occasionally)	Was called to missionary work abroad, but poor health and success in revivals at home prevented it. Began evangelistic work in rural Connecticut. Poor health forced him into semiretirement in 1820. Opposed New Haven Theology and Finney's New Measures.
BENNET TYLER	1783-1858	Connecticut	Congregational	Dartmouth College (president 1822-1828) Theological Institute of Connecticut (president 1833-1858)	Was student of Dwight at Yale. Served as pastor in Portland, Maine. Opposed innovations of New Haven Theology. Wrote biography of Nettleton.
NATHANIEL WILLIAM TAYLOR	1786-1858	New Milford, Connecticut	Congregational	Yale Divinity School (taught 1822-1858)	Was student of Dwight at Yale. Served as pastor of First Church, New Haven, Connecticut. Was major developer of New Haven Theology.
ALEXANDER CAMPBELL	1788-1866	Northern Ireland	Presbyterian	Bethany College (founder and president 1840-1866)	Was son of Thomas Campbell. Studied in Glasgow. Published periodical <i>Christian Baptist</i> . Founded Disciples of Christ. Merged with followers of Barton Stone in 1832.
CHARLES G. FINNEY	1792-1875	Warren, Connecticut	Presbyterian	Oberlin College (taught 1835-1866; president from 1851)	Was trained in law. Was converted in 1821, licensed shortly after. Originated New Measures in evangelism. Taught entire sanctification. Opposed by Beecher and Nettleton. Was an active abolitionist.

III. The Spread Of The Great Awakening.

- A. 1720 -- The Awakening stirs under the preaching of Frelinghuysen.
- B. 1734 -- An awakening of religious interest begins in Jonathan Edward's parish.
- C. 1736-- William Tennent begins training men in his "Log College" seminary.
- D. 1740-- George Whitefield begins his second tour of the colonies, from Georgia to New England with sensational effect.

- E. 1750 -- Baptists, notably Shubal Stearns (1706-71) and Daniel Marshall (1706-84) carry the Awakening into the South.

IV. The Effects Of The Great Awakening.

- A. The influence of the Great Awakening upon the American colonists was profound and long-lasting. Just about everyone was affected by the movement, whether saved or not.

B. Upon The General Population.

1. Many Professions Of Faith. It has been estimated that about 10% of the New England population was converted. The numbers in the South may have been greater.
2. Rapid Increase In 'Church' Attendance. Records are incomplete, but in 1741 and 1742 (in some locations at least) an average of 33 people joined each congregation each year. The average in Connecticut in the decade of the 1730s was 8 people per year.
3. In many cases, these increases were somewhat short-lived as the revival fires cooled in Congregational circles.

C. Upon The Established Denominations.

1. The structural unity of the denominations was broken down as 'Churches' were soon polarized by those who were for fervent revival and those who were for the old way.
2. The most active opponent of the Great Awakening in New England was the Bostonian minister Charles Chauncy (1705-87) -- "Old Brick" -- who denounced the revival as shallow emotionalism and superficiality. (His denial of any working of the Holy Ghost ultimately paved the way for the 19th century Unitarian movement.)
3. Many who were genuinely saved during this period left the Church-State establishment model (with its infant 'baptism') and became Baptists. Opposition from the English "Mother denominations" resulted in a growing distrust of the old 'colonial master' (England).

D. Between Established Denominations.

1. Because the Awakening crossed denominational barriers, there was a marked softening in the attitudes toward other groups (including Baptists). In the light of a common experience, denominational differences seemed less important.
2. This overflowed into the social and political life of the colonies - people began thinking of themselves more as Americans than Puritans or Episcopalians, etc.

E. Upon The Baptists.

1. As noted above, the ranks of the Baptists were considerably affected by the Awakening. In 1740, there were only 25 Baptist churches in New England -- by the end of the century there were around 300. • The greatest region of Baptist growth was in the South.

F. To The Indians.

1. **David Brainerd** (1718-47) endured incredible hardships while preaching to the Mohicans of Massachusetts, and the Delaware tribes of Pennsylvania and New Jersey. He died of tuberculosis at age 29. His brother, John Brainerd (1720-81) continued the work with even greater success.
2. The most sustained Protestant 'missionary' work among Native Americans was done by the Moravians after 1748.

G. To The Negroes.

1. William Tennent and Samuel Davies (1723-61) took great interest in the conversion of slaves.

H. Upon Education

1. Several well-known American colleges and universities were born out of the Great Awakening:
 2. Princeton - Presbyterian; Queens (Rutgers) - Dutch Reformed (NJ)
 3. Brown University – Baptist, Rhode Island.
 4. Dartmouth – Congregationalist, NH.

I. Upon The Colonies And The American Revolution.

1. The Great Awakening was a national event, and therefore was instrumental in preparing the colonies for nationhood and the War of Independence. Two key factors in this were:
 - a. The Decline Of The Ruling Elite.
 - 1) Hitherto, the affairs of the colonies were generally overseen by an oligarchy of clergy and magistrates. The emphasis upon personal accountability, and action increased the independent spirit of the people. (Baptists have a way of doing that!)
 - b. The Concepts Of Tyranny And Liberty
 - 1) Although applied to the spiritual realm; these terms were a common theme of revival preaching.

J. The continuation Of The Great Awakening. Here we mention a number of significant factors which carried on the spirit of the Great Awakening- if not directly born of it.**1. The Arrival Of Methodism -- 1771.**

- a. Francis Asbury (1745-1816) was sent to the American colonies by John Wesley. In his 45 year ministry, the number of Methodists in America increased from 300 to over 214,000, and Methodism became a dominant force in the United States.

2. Circuit-Riding Preachers.

- a. A Methodist innovation, whereby preachers traveled a set “circuit” on horseback to reach their scattered 'parishioners.' These men endured many hardships, and often preached up to 6 sermons a day, 7 days a week. The most famous circuit-rider was Peter Cartwright (1785-1872) who traveled the frontiers of Kentucky, Tennessee, and Illinois for over 50 years.

3. The Camp Meeting.

- a. Because settlers often lived far apart and in remote areas, Camp Meetings became a popular innovation. People would gather annually in one place for about 2 weeks to hear Bible preaching and enjoy fellowship with their 'neighbors.' Since most traveled great distances to get there, they would set up camps for their stay.

Section Quiz 2

Covering information from the early 1700's

Student Name: _____ **Date:** _____
Score: _____

THE SEPARATION OF CHURCH AND STATE

- A. Baptists set forth an example of disobedience to unjust (unscriptural) laws to the colonies.
- B. *“The Baptists in this country, in 1770, may have been regarded as fanatics, but they were universally esteemed as men of God who would not perpetrate what they knew to be a wrong for all the world. And when they deliberately, everywhere, and very frequently violated the plainest Colonial laws, and showed a readiness to suffer anything in their persons and property rather than submit to enactments in conflict with their consciences, the attention of the whole people was amused, and the wisdom of many of the best men in all the colonies led them to doubt the patriotism of obeying unjust laws. And by this painful method the suffering Baptists trained their countrymen to disregard the tyrannical legislation of the mother country.”*

II. The American Revolution.

A. Revolutionary Factions.

1. During the Revolutionary War, colonists were divided into patriots (those who fought for independence from Great Britain), loyalists those who opposed independence, or at least disagreed with the notion), and pacifists.
2. Republicanism was inherent in the Puritan faith, with its rejection of the “divine right of kings.” Most Loyalists belonged to the 'Church' of England and numbered around 25% of the population. Many loyalists moved north to Canada, which ultimately helped keep Canada under British rule.
3. Quakers made up the bulk of the pacifists.
4. Baptists, with their love of freedom, were (except for a few cases) numbered with the Patriots.

B. Revolutionary Fighters.

1. Those who fought in the revolutionary war were often men of faith who looked to God before battle and in times of great distress. There was a decidedly religious flavor and fervor about the conflict, and in many cases patriotism was equated with Biblical Christianity.
2. Baptists were historically reticent about military involvement, yet many fought alongside their fellow countrymen (Rhode Island raised 3 regiments). Many pastors served the revolutionary war as chaplains.

C. Revolutionary Fathers.

1. The “Founding Fathers” and signers of the Declaration of Independence were all sincere and God-respecting men. They represented a cross-section of religious beliefs -- for example:
 2. Puritan -- e.g. Roger Sherman.
 3. Anglican -- e.g. John Jay, Patrick Henry.
 4. Presbyterian -- e.g. John Witherspoon, Elias Boudinot.
 5. Roman Catholic -- Charles Carroll.
 6. Baptist -- John Hart.
 7. Rationalist -- e.g. Benjamin Franklin, Thomas Jefferson.
 8. Deist -- James Madison.

III. The Disestablishment of Religion

- A. The First Amendment to the Constitution of the United States of America (1791) states that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...;”
- B. The intent of this great amendment was never to forbid prayer, Biblical morality,

righteousness, etc, in areas and matters of government -- it was designed to proscribe any establishment in America of a national (government-sponsored, government-supported) 'Church,' as was the case in most of Europe.

- C. At the time this amendment was effected, 5 states supported ministers through public money (taxes) and 12 states had religious tests for governmental office. (A religious test meant that only members of a prevailing denomination could work for the government.)
- D. **Anglican Disestablishment.** - Effected in 1776 in North Carolina, 1777 in New York, Maryland, and Georgia; 1778 in South Carolina, and 1786 in Virginia.
- E. **Puritan Disestablishment.** - Effected in 1818 in Connecticut, 1819 in New Hampshire, and 1833 in Massachusetts.

The Second Great Awakening

A. Occured between the Revolutionary War and the American Civil War. Much broader and influential than the first.

B. Conditions leading to the Awakening

1. Because of the Revolutionary war many buildings were destroyed and congregations reduced
2. Uncertainty caused by Disestablishment of religion
3. American expansion - interest with needs of pioneering and developement
4. Attacks of Rationalism - Thomas Paine's book, "*The Age of Reason*" very influential

C. The Beginnings Of The Awakening

1. **Cane Ridge Camp Meetings** - 1801
 - a. Kentucky gathering; powerful and emotional (bodily jerking, dancing, uncontrollable laughing, running and barking !?) - intense preaching by Presbyterians, Methodists, Baptists
 - b. The result was 'home missions' - preachers evangelized the South and West of the nation. Greates advances by Methodists and Baptists.
2. **The Yale Revival** - 1802
 - a. Born through the efforts of Timothy Dwight, Jonathan Edwards grandson.
 - b. Conversion of one-third of the student body - graduated and evangelized primarily the eastern seaboard. (1701 Puritan college)

D. **Leaders of the Awakening** ... No centralized leadership as with the first Awakening

1. Francis Asbury

2. Charles Grandison Finney – 1792-1875.

- a. New York Presbyterian attorney who was dramatically converted in 1821. From 1825, Finney preached for half a century to great crowds in America and England. Finney was a charismatic confrontational preacher with a penetrating gaze. He was also a zealous crusader against liquor, slavery, and freemasonry. From 1857, he centered his activities at Oberlin College, Ohio where he innovated coeducation.
- b. **Finney's Methods.** More than any other man, Charles Finney's methods introduced what may be called "American-style revivalism" – traditions which are now commonplace. He popularized measures such as:
 - 1) Protracted meetings – sometimes lasting for several weeks.
 - 2) Public invitations – an adaptation of methods used by some Separate Baptists in

the South.

- 3) The “anxious bench” – an adaptation of the Methodist “mourner’s bench,” which was a specially reserved place for respondents to the invitation to come. (altar) These methods were promoted through his *Lectures on Revivals* (1835) and *Systematic Theology* (1847).

c. Finney’s Theology.

- 1) During the 1830s, Finney became an Arminian, emphasizing the free will of man. He believed in sinless perfection and that one could be lost after being saved. The following statement is taken from his “Revival Truths.” *“By sanctification being a condition of justification, the following things are intended: (a) That present, full, and entire consecration of heart and life to God and His service, in an unalterable condition of present pardon of past sin, and of present acceptance with God. “(b) That the penitent soul remains justified no longer than this full-hearted consecration continues. If he falls from his first love into the spirit of self-pleasing, he falls again into bondage to sin and to the law, is condemned, and must repent and do his “first works,” must return to Christ, and renew his faith and love, as a condition of his salvation. Perseverance in faith and obedience, or in consecration to God, is also an unalterable condition of justification, or of pardon and acceptance with God. By this language in this connection, you will of course understand me to mean, that perseverance in faith and obedience is a condition, not of present, but of final or ultimate acceptance and salvation. “In consideration of Christ having by His death for sinners secured the subjects of the divine government against a misconception of His character and designs, God does, upon the further conditions of repentance and faith, that imply a renunciation of their rebellion and a return to obedience to His laws, freely pardon past sins, and restore the penitent and believing sinner to favor, as if he had not sinned, while he remains penitent and believing, subject however to condemnation and eternal death, unless he holds the beginning of his confidence steadfast unto the end.”*

E. The Results Of The Awakening.

1. The second Great Awakening had a more lasting impact than the first in that a number of established religious and social organizations came into existence – thereby *institutionalizing* the Awakening.
2. **Lyman Beecher** (1775-1863), a student of Timothy Dwight’s, was particularly instrumental in the formation of several societies.
3. Some of these organizations were:
 - a. The American Foreign Mission Society -1808. In 1810, this became the American Board of Commissioners for Foreign Missions. Its first missionaries were Adoniram Judson and Luther Rice.
 - b. The American Bible Society -1816.
 - c. The Colonization Society – 1817. - Dedicated to returning liberated slaves to Africa (Liberia).
 - d. The American Sunday School Union – 1824.
 - e. The American Tract Society – 1825.
 - f. The American Education Society - 1826
 - g. The American Society for the Promotion of Temperance – 1826.
 - h. The American Home Missionary Society – 1826.

AN OVERVIEW OF AMERICAN CHRISTIANITY IN THE NINETEENTH CENTURY

I. Background

- A. In many respects, the 19th century was the “heyday” of Protestantism in the United States of America. It was the era of “Manifest Destiny” and “Christian America.” It was during this period that Christianity acquired its distinctly American flavor – demonstrative, energetic, patriotic, visionary, egalitarian, fractious, generous, etc. The progress of American Christianity in this century may be divided generally into three stages:
1. Early – the events & aftermath of the second Great Awakening
 2. Middle – the events & aftermath of the American Civil War
 3. Late – the rise of liberalism What follows is a brief survey of some of the significant events and personalities during this period:

II. Significant Events.

- A. **American Missions.** - As noted above, an interest in missions was a direct result of the second Great Awakening.
- B. **Andover Theological College.** Founded in 1807 because of Harvard’s drift into Unitarianism. Became an early center for organized ‘missionary’ work, led by Samuel J. Mills Jr. (1783-1818). Many students from this and similar institutions responded to Mills’ pleas, and entered ‘missionary’ service.
- C. **Foreign Missions: Adoniram Judson** (1788-1850) and **Luther Rice** (1783-1836) were the first Congregational ‘missionaries’ sent overseas by the American Board of Commissioners for Foreign Missions. On their voyage to India, both men became Baptists after studying the Scriptures.
- D. **Home Missions.** Samuel Mills made long tours through the American West between 1812 & 1814, reporting the great need for pastors on the frontier. In 1816, the first permanent pastor was sent to the Mississippi Valley. By the 1830s, Protestant ‘missionaries’ had reached the Pacific Northwest – the Methodist Jason Lee (1803-1845) in Oregon; Presbyterians Marcus & Narcissa Whitman and Henry & Eliza Spalding in Washington.
- E. **Social Reform.** The profound influences and perfectionist theologies of Methodism and Charles Finney led to considerable interest in social reforms – notably abolition (slavery) and prohibition (liquor).
- F. **Civil War Revivals.** Over 1 million men on both sides confessed Christ during the conflict.
- G. **The Holiness Movement.** This stemmed from Methodism, but more particularly from the Finny revivals and his stress of a second work of grace and sinless perfection.
- H. **The Restorationist Movement.** The political freedoms gained by America were also enjoyed in matters of faith. The new motto was “*no creed but the Bible!*” which led to an anti-traditional sentiment. As a result, several new denominations and cults emerged. The Restoration Movement sought to ‘recover’ pure apostolic Christianity. Barton W. Stone (1772-1844), Thomas Campbell (1763-1845), and Alexander Campbell (1788-1866) were early leaders – their conclusions led to the founding of the “Church of Christ,” “Christian Church,” and “Disciples” denominations.
- I. **The Rise Of Cults.** (covered later)
- J. **The Resurgence Of Roman Catholicism.** Following the Civil War, America was flooded with immigrants from Europe – German and Scandinavian Lutherans and numerous Roman Catholics. Before long, the numbers of Roman Catholics in the United States of America surpassed those of any other religious group.

III. Significant Personalities.

- A. **Lyman Beecher** – 1775-1863. Prominent and controversial Presbyterian clergyman who opposed the inroads of Unitarianism. The father of Henry Ward Beecher and Harriet Beecher Stowe (“Unde Tom’s Cabin”). (Born in New Haven, educated at Yale)
- B. **William E. Charming** – 1780-1842. Boston Congregationalist-turned-Unitarian. A founder of the American Unitarian Association in 1825.
- C. **Henry Ward Beecher** – 1813-87. The best-known Congregationalist preacher and writer of the Civil War era. (Son of Lyman Beecher)
- D. **John Jasper** – 1812-1901. A black slave preacher who preached with great effect in the South.
- E. **Alexander Campbell** – 1786-1866. Thomas Campbell had broken with the secessionist Presbyterians in 1809 to form the “Christian Association of Washington.” His son, Alexander, rose to prominence with this movement and eventually became the founder of various “Campbellite” denominations. He organized the “Brush Run ‘Church’” in 1811 near Bethany, West Virginia, adopting immersion as the *mode* of baptism. For about 15 years the Campbells were associated with the Baptists – separating in 1830 over the issue of the *meaning* of baptism (Campbell taught baptismal remission) to form the “Disciples of Christ” denomination. He was known for his great debating skills. Campbell also fixed the date of Christ’s return at 1866.
- F. **Phoebe Palmer** – 1807-1874. Bible ‘teacher’ and early promoter of the holiness experience after having receiving a special “sense” of the Holy Spirit in 1837. Defended the right of women to preach in her 1859 book, *The Promise of the Father*.
- G. **D. L. Moody** – 1837-99. Converted Boston shoe salesman who became a powerful preacher during the latter part of the 19th century. Moody resigned his job in 1860 to begin Sunday School and social work. In 1873, with his song leader Ira D. Sankey, Moody made a famous preaching tour of England. In a remarkable ministry, Moody accomplished the following:
1. Served as chaplain to Union troops during Civil War.
 2. Traveled a millions miles preaching to 100 million people.
 3. Shook England for Christ between 1873 and 1875.
 4. Won thousands to Christ in a 39 year long ministry.
 5. Established a ‘Church’ in Chicago – 1863.
 6. Built the first YMCA building – 1866.
 7. Founded Northfield Seminary for girls – 1879.
 8. Founded Mt. Hermon School for boys – 1881.
 9. Founded Moody Bible Institute – 1889. Moody emphasized the love of God (rather than the wrath of God) in his preaching. As a great organizer, he further refined the “revivalist” methods of Finney with innovations of publicity, organization, methods, and area-wide meetings. He gave great impetus to interdenominationalism.
- H. **Frances Willard** – 1839-1898. Effective Methodist leader of the Women’s Christian Temperance Union. Advocated the right of women to preach.
- I. **R. A. Torrey** – 1856-1928. Congregationalist preacher associated with D. L. Moody after 1889 and who became his successor-apparent. Preached campaigns in England, Australia, and New Zealand, as well as America. President of Moody Bible Institute until 1908. Pastored the Church of the Open Door in Los Angeles, 1915-25. Great writer and scholar, contributor to *The Fundamentals*.
- J. **B. Fay Mills** – 1857-1916. Congregationalist preacher who organized large city-wide meetings in the Moody tradition. Adopted some heretical beliefs in the last years of his life.
- K. **Sam Jones** – 1847-1906. Itinerant Methodist preacher, called “The Moody of the South.”

- L. **Fanny Crosby** – 1820-1915. Prolific Gospel hymn writer, composing over 6,000 hymns from 1864. Was blinded when 6 weeks old.
- M. **T. DeWitt Talmage** – 1832-1920. Presbyterian pastor in Brooklyn, New York. Called “prince of the American pulpit,” whose sermons appeared weekly in 3,600 newspapers and magazines.
- N. **J. Wilbur Chapman** – 1859-1918. Presbyterian preacher who conducted well-organized evangelistic campaigns around the world.

IV. Religious Statistics.

- A. The following table gives an indication of the growth of Christianity in the United States of America from the time of its settlement to the end of the 19th century. The figures for the number of Roman Catholics are estimated.
- B. The table highlights the astonishing growth of Methodism and the Baptists, especially when contrasted with the two main colonial denominations – Congregationalism and Episcopalianism.

DENOMINATION	Churches	Ministers	Adherents
Methodists	47,302	29,493	4,532,658
Roman Catholics	6,910	7,658	4,000,000
Baptists	40,854	27,889	3,727,020
Presbyterians	12,868	9,429	1,082,436
Lutherans	7,573	3,990	930,83
Congregationalists	4,277	4,090	436,379
Episcopalians	4,524	3,865	430,531

Statistics from 1880 indicate the following numbers of some of the lesser denominations, and other groups:

DENOMINATION	Ministers	Adherents
Mormon	3,816	72,684
Christian (Disciples of Christ)	3,658	556,941
United Brethren	2,178	155,579
The Brethren (Dunkards)	1,589	88,669
Evangelical Association	1,343	99,710
Reformed groups	1,270	231,272
Friends (Quakers)	878	74,313
Adventist	746	89,333
Universalist	691	36,891
Church of God (Winebrennarian)	492	20,176
United Evangelical	425	144,666
Unitarian	382	19,784
Moravian	103	16,127
Swedenborgian	92	5,538

The Rise of American Cults

- I. The blessing of religious freedom in the USA also accounts for the spawning and proliferation of a number of pseudo-Christian and non-Christian cults.
 - A. **Mormonism** - 1830 - Joseph Smith
 - B. **Spiritualism** - 1848 - Katherine & Margaret Fox (National Spiritualist Association)
 - C. **Chistadelphians** - 1850s - John Thomas (Brothers of Christ or Christadelphians)
 - D. **Seventh Day Adventists** - 1863 - Ellen G. White
 - E. **Jehovah's Witnesses** - 1870 - Charles Taze Russell
 - F. **Theosophy** - 1875 - Madame Helena Petrovna Blavatsky (Theosophical Society)
 - G. **Christian Science** - 1877 - Mary Baker Glover Patterson Eddy (First Church of Christ, Scientist)
 - H. **Unity** - 1889 - Charles & Myrtle Fillmore (Unity School of Christianity)
 - I. **Armstrongism** - 1934 - Herbert W. Armstrong (Worldwide Church of God)
 - J. **The Pentecostal-Charismatic Movement.** The 20th century Pentecostal-Charismatic Movement has its roots in the Holiness Movement of the 19th century – particularly in Methodism and some aspects of the second Great Awakening.
 - K. **Pentecostalism.**
 1. **Charles Parham** – 1873-1929.
 - a. The “father of the modern Pentecostal movement.” A Methodist who believed Christians should seek the ‘baptism’ of the “Holy Ghost and fire” – an experience which would be evidenced by “speaking in tongues.” Parham established the:
 - b. Bethel Healing Home in Topeka, Kansas – 1898.
 - c. Bethel Bible College in Topeka, Kansas – 1900. It was at this College that the student body was asked to research the question: “What is the Bible evidence of the baptism of the Holy Ghost?” The consensus was, “speaking with other tongues,” and from that time on, the students began seeking the gift. On January 1, 1901, Agnes Ozman “spoke in tongues.”
 - d. Houston Bible School in Houston, Texas – 1905. A negro holiness preacher, William J. Seymour attended this school.
 2. **William J. Seymour** – 1870-1922. Seymour, a student of Parham, established the Apostolic Faith Gospel Mission in Los Angeles. The meetings began in his home where, on April 9, 1906, seven people “spoke in tongues.”
 3. **The Azusa Street Mission.** Seymour moved his group into an abandoned Methodist chapel at 312 Azusa Street, Los Angeles. For three years, meetings were conducted night and day – during which time the Azusa Street Mission became world famous.
 4. **The Assemblies Of God Denomination.** This denomination came into existence in April, 1914, at a convention at Hot Springs, Arkansas. Today, it is the largest of the Pentecostal denominations.
 5. **Aimee Semple McPherson** – 1890-1944. A colorful, flamboyant Pentecostal ‘preacher’ and ‘healer’ in Los Angeles during the 1920s and 1930s. Mrs. McPherson drew huge crowds to her Angelus Temple. In 1918 she organized the International Church of the Foursquare Gospel.
 6. **Other Pentecostal Bodies.** There are numerous ‘churches,’ groups, and denominations which fall under the Pentecostal banner – an overview is given below. (The 19th century groups were holiness at the time, incorporating the “tongues-speaking” phenomenon at a later date.)
 - a. The Church of God, Inc. – 1886 – Richard G. Spurling

- b. United Holy Church of America – 1886 – Isaac Cheshier
- c. Church of Christ (Holiness) U.S.A. – 1894 – C. P. Jones
- d. Christian Nation Church – 1895
- e. Church of God (Apostolic) – 1896 – Thomas J. Cox
- f. Church of God in Christ – 1897 – C. H. Mason & C. P. Jones
- g. Pentecostal Holiness Church – 1898
- h. Pentecostal Union – 1901 (Pillar of Fire) – Alma White
- i. Christ's Sanctified Holy Church – 1904
- j. Apostolic Faith – 1907 – Florence L. Crawford
- k. Pentecostal Fire-Baptized Holiness Church – 1911
- l. Church of God by Faith, Inc. – 1914
- m. Churches of God, Holiness – 1914 – K. H. Burruss
- n. Apostolic Overcoming Holy Church of God – 1916 – W. T. Phillips
- o. Pentecostal Church of Christ – 1917 – John Stroup
- p. Pentecostal Church of God of America, Inc. – 1919
- q. Church of our Lord Jesus Christ of the Apostolic Faith, Inc. – 1919 – R. C. Lawson
- r. Congregational Holiness Church – 1921
- s. Baptized Holiness Church – 1922
- t. Calvary Pentecostal Church, Inc. – 1931
- u. United Pentecostal Church, Inc. – 1945
- v. Elim Missionary Assemblies – 1947
- w. Emmanuel Holiness Church – 1953
- x. World-Wide Bible Way Church – 1957

L. **The Latter Rain Movement.** In 1948 a new movement arose within Pentecostalism, based on the 1946 book *Atomic Power with God through Fasting and Prayer*, by Franklin Hall. The first “outbreak” of this movement was at North Battlefield, Saskatchewan, Canada. William Branham was an influential figure. The Latter Rain Movement was the belief that a great revival and the restoration of the true Church was about to happen, accompanied by the restoration of apostles and prophets, signs and wonders, continuing revelation, the possibility of immortality for overcomers, etc.

M. The Charismatic Movement.

1. The Charismatic movement represents the spread of the tongues-speaking, healing movement into the mainline Protestant denominations, Roman Catholicism, and Baptist churches.
2. In its early history, Pentecostalism was generally looked down on by many of the respectable ‘churches’ as low class Christianity, belonging to the “other side of the tracks.” The Charismatic Movement has done much to dignify the experience.

N. **The Full Gospel Business Mens’ Association.** Organized in 1956 by Demos Shakarian. This organization has put speaking in tongues in a tuxedo.

O. **Roman Catholics And The Charismatic Renewal.** Since the 1960s, various Roman Catholic priests began experiencing speaking in tongues. Non-Catholic charismatics have long courted Rome, and today, Catholic Renewal represents a sizable segment of Catholicism world-wide.

P. **Baptists And The Charismatic Movement.** Regrettably, many denominational Baptists have been severely influenced by this movement. Charismatic ‘churches’ are filled with ex-Baptists – and not a few were at one time Baptist churches themselves.

THE MODERNIST-FUNDAMENTALIST CONTROVERSY

I. Background

- A. By the 19th century, European Protestantism had become sterile, largely due to the effects of rationalism and higher criticism. Following the American Civil War, theological complexions within mainstream Christianity (including Baptists) in the United States of America also began to change. A new battle was fought – one that gave birth to the 20th century Fundamentalist movement.
- B. This satanic onslaught may be studied in four stages.
 1. External Liberalism – outsiders assaulting the Truth.
 2. Modernism – insiders attacking the Truth.
 3. Neo-orthodoxy – insiders appropriating the Truth.
 4. New Evangelicalism – insiders minimizing the Truth

II. The Period Of External Liberal Assault – 1850-1920s.

- A. The German philosophy and theology of Kant, Hegel, Baur, Ritschl, Wellhausen and Schleiermacher flooded the country and had a profound effect upon denominations, leadership, and schools. Every major doctrine was questioned and attacked – especially the Inspiration of the Bible, and the Virgin Birth and deity of Christ. The appeal was to intellectualism and scholarship.
- B. **Two Liberal “Bombs.”** Two notable publications helped further the assault, causing the evangelical world to stagger:
 1. **The _____** – by Charles Darwin, 1859. This introduced the theory of evolution in direct contradiction to the Word of God.
 2. **The Westcott & Hort Critical Greek Text** – 1881. This attacked the textual basis of the Word of God, the Authorized, King James Version.

C. Early Fundamentalist Responses.

1. One of the greatest American voices opposing the inroads of liberalism was Adoniram J. Gordon (1836-95), pastor of the Clarendon Street Baptist Church in Boston, Massachusetts.
2. Gordon was named after Burma missionary Adoniram Judson. He attended Brown University and Newton Theological Seminary, and was ordained a Baptist minister in 1863. He served at the Baptist church in Jamaica Plain, Massachusetts, then at the Clarendon Street Baptist Church in Boston. Wrote some hymns, most known “ My Jesus I love thee”; put together a Baptist hymnal (source: Internet)
3. Other leaders of the day included Baptists George C. Needham, A. J. Frost, F. L. Chapell, and A. T. Pierson; Presbyterians James H. Brooks, Nathaniel West, W. G. Moorehead, H. M. Parsons, D. C. Marquis, S. H. Kellog, and J. T. Duffield; Congregationalists W. J. Eerdman, D. W. Whittle, and E. P. Goodwin; Methodists L. W. Munhall, J. S. Kennedy, E. T. Stroeter, and W. E. Blackstone.

D. Meetings.

1. **Niagara Bible Conferences.** This annual meeting had its beginnings in 1876 at Swampscott, Massachusetts, and after 1890 was called the Niagara Bible Conference because of the regular meeting place. They were usually 10 day meetings, and were in a sense the birthplace of organized fundamentalism. The last meeting was held in 1901.
2. **Winona Lake Bible Conferences.** Known as the “grandfather of all Bible conferences,” this annual meeting in Indiana was started by S. C. Dickey in 1895.

3. **The Prophetic conferences.** First held in 1878. The 1886 conference issued a dear statement setting forth the literal interpretation of the Bible and other Bible-believing prophetic truths.
4. Manifesto. The so-called Fundamentals were a series of articles written between 1910 and 1915 and published as *The Fundamentals: A Testimony to the Truth*.
5. These dealt with five main fundamental doctrines:
 - a. _____.
 - b. The _____ of man.
 - c. Redemption through the _____.
 - d. The universal, invisible Church made up of saved people.
 - e. The _____.
6. The term “_____” was first coined in 1920 by a Baptist editor, Curtis Lee. He applied it to those who were willing to fight for the Fundamentals.

III. **The Onslaught Of Modernism** – 1920-1930s. What were “winds” in the 19th century had become “gales” in the 20th century. Because of general apathy and liberal shrewdness, liberalism began to capture denominational machinery, and by the 1920s had made significant inroads into all the major Protestant and Baptist groups.

A. This liberalism came to be called “modernism,” because it was considered to be progressive (modern) thinking.

B. Influential Modernists.

1. **Harry Emerson Fosdick** – 1879-1969. Popular ex-Presbyterian preacher of New York City’s Riverside ‘Church’ who openly crusaded against fundamentalism. He referred to the Gospel as a “_____ religion” and advocated the social ‘gospel.’
2. **Washington Gladden** – 1836-1918. A Congregationalist, founder of the American social ‘gospel’ and an early ecumenist.
3. **Walter Rauschenbusch** – 1861-1918. Baptist (?) pioneer of the social ‘gospel.’
4. **Shailer Matthews** – 1863-1941. Apostate professor at the Northern Baptist Convention’s Colby College.

C. **The Fundamentalist Reaction.** ... The fundamentalist response to aggressive modernism was an all-out theological “war.”

D. Prominent Defenders.

1. **Benjamin B. Warfield** – 1851-1921. Presbyterian who defended the inspiration and infallibility of the Bible.
2. **J. Gresham Machen** – 1881-1937. Presbyterian scholar.
3. **Robert Dick Wilson** – 1856-1930. Presbyterian archaeologist and early defender of the Authorized, King James Version.
4. **James M. Gray** – 1851-1935. British-born professor and president of Moody Bible Institute. Served as an editor of the Scofield Reference Bible.
5. **Harry Rimmer** – 1890-1952. Southern Baptist who defended the Biblical account of creation.

E. Prominent Preachers.

1. **R. A. Torrey** – 1856-1928. Scholarly evangelist and “apostle to the skeptics.”
2. **Billy Sunday** – 1863-1935. Congregational ex-Major League baseball player who became a fiery preacher for 40 years.
3. **Bob Jones** – 1883-1968. Methodist evangelist, founded Bob Jones College in 1927.

IV. The Rise Of Neo-Orthodoxy – 1940-50s.

- A. Neo-(new)-Orthodoxy was an attempt to _____ between the *extremes* of modernism (“the Bible is CONTAINS the Word of God) and conservative Christianity (“the Bible IS the Word of God”).
- B. Modernism rejected any thought of man’s sinfulness, but the devastating effects of the Great War gave the lie to that evolutionary idea.
- C. **Its Founder.** Swiss theologian _____ (1886-1968) is the acknowledged “father of neo-orthodoxy.” His 1918 commentary on *Romans* shattered the prominent man-centered liberalism of the Protestant world. In 1932, Barth began publishing his volumes of *Church Dogmatics*.
- D. **Its Theology.** Barth insisted that it didn’t matter what man thought about God (virgin birth, resurrection, etc. – “*they may have happened, but it doesn’t matter either way*”) but what God thought about man. His emphasis on the Bible was that it contained accounts of religious man’s encounters with God. Therefore, it was man’s task to find what God is saying to him. Neo-orthodoxy says, “the Bible _____ the Word of God” either as it speaks to you (personal encounter inspiration), or as you peel away the myths to get to the truth (demythological inspiration).
- E. **Its Deception.** Neo-orthodoxy uses the language of conservative Christianity (sin, salvation, etc.) but with liberal definitions. Because of the stature of Barth, it is very a respectable position – but very dangerous one because of its subtlety. Barth was a master at double-talk! It is nothing more than unbelief in sheep’s clothing.
- F. **The Compromise Of New Evangelicalism** – 1940s-present. ... Just as Neo-orthodoxy was an attempt to find middle ground between modernism and traditional Protestant orthodoxy, New Evangelicalism was an attempt to mediate between traditional Protestant orthodoxy and Fundamentalism.
- G. **New Evangelicalism** is a “*permissive fundamentalism,*” an attempt to compromise between *rigid* fundamentalism and dead orthodoxy. It began not as a departure from sound doctrine so much as the introduction of a new philosophy and practice (which led to compromise in doctrine).
1. Harold Ockenga – b.1905 Long-time pastor of The Park Street Church (Presbyterian) in Boston, Massachusetts. Introduced the term “*New Evangelicalism*” in an address at Fuller Seminary in 1948 and clearly defined it in 1957.
 2. In his foreword to The Battle for the Bible (7) Ockenga said that New Evangelicalism “...differed from fundamentalism in its repudiation of separatism and its determination to engage itself in the theological dialogue of the day.”

H. New Evangelical Philosophy And Practice.

1. This can be best summed up as “infiltration rather than separation” – a philosophy which leads to inclusivism. To the New Evangelical, truth is _____ and must be re-examined and re-stated. Some doctrines are unimportant – what is most important is getting souls saved. Love is emphasized over God’s Word, God’s holiness, and God’s standards of righteousness.
2. New Evangelicals practice ecumenical evangelism – working together with liberals and even Roman Catholics for the common goal of reaching man with the Gospel.
3. New Evangelicals are at the forefront of many recent Bible perversions, particularly the New International Version (NIV).

I. New Evangelical Organizations And Exponents.

1. The National Association of Evangelicals (NAE) – 1942.

2. World Evangelical Fellowship – 1974 (Lausanne, Switzerland).
3. Fuller Theological Seminary, Wheaton College (Schools).
4. Christianity Today (Periodical).

J. New Evangelical Promoters.

1. New evangelicals dominate 'Bible' and book publishing, seminaries, and are the voice of Protestantism today. Some of the more influential leaders are:
 2. _____ – b.1918. Baptist preacher turned ecumenical evangelist. Noted for his great city-wide crusades around the world, and his *Hour of Decision* radio broadcast.
 3. **Carl F. Henry** – b. 1913. Baptist pastor and first editor of Christianity Today.
 4. _____ – b.1921. Founder of Campus Crusade for Christ (1951).
- K. New Evangelicalism's appeal is that it is non-confrontational and flexible – however, it is a sure pathway to compromise of the truth.

V. OTHER DENOMINATIONS

- A. **The Christian And Missionary Alliance.** A holiness denomination with an emphasis on evangelism, founded in 1881 under the leadership of Presbyterian A. B. Simpson in New York City, New York.
- B. **Church Of The Nazarene.** A holiness denomination in the Methodist tradition. In 1907 and 1908, three holiness bodies – the Association of Pentecostal Churches in America, the Church of the Nazarene, and the Holiness Church of Christ – united to form the Pentecostal Church of the Nazarene. In 1919, the word *Pentecostal* was dropped because the group rejected the Pentecostal practice of tongues-speaking. This denomination has been called the "Right wing of the holiness movement."
- C. **Bible Churches.** Bible 'Churches' were formed out of the 20th century Modernist-Fundamentalist controversy by withdrawing Presbyterians and Congregationalists (and some Methodists). In 1930, the Independent Fundamental Churches of America (IFCA) was organized in Cicero, Illinois under the leadership of William McCarrell (b.1886). Today, Bible 'Churches' range from fundamentalist and 'baptistic' to new Evangelical.

Section Quiz 3

Covering information About Early American Christianity

Student Name: _____ **Date:** _____
Score: _____

BAPTISTS IN COLONIAL AMERICA – 1625-1725**I. Baptist Settlers.**

- A. Baptists were scattered among the early settlers arriving in New England.
- B. The Puritan Cotton Mather (1663-1728) of Boston stated that “*many of the first settlers of Massachusetts were Baptists, and that they were as holy and faithful and heavenly people as any, perhaps in the world.*” Evidently, these Baptist folk were not of sufficient numbers to form their own congregations – instead they fellowshipped to the extent they could with the Dissenters.

C. _____ And Rhode Island.

1. Most history books say that Roger Williams (c.1600-1684) was the founder of the first Baptist Church in America. This is incorrect in two points: Williams was not a Baptist, and his congregation was not the first Baptist Church established on American soil.
2. Nevertheless, Roger Williams is the “father of religious liberty” and ranks among the greatest men in American history. He may not have been a true Baptist, but he held Baptist (Bible) views – notably those of soul liberty and religious freedom.
3. The first Baptist church in America was not planted by Roger Williams but by _____ in Newport in 1639. This church was organized before Roger Williams was baptized.
4. John Clarke was baptized in a church in London (the pastor was *Rev. Stillwell*) that was set up by *Dutch Mennonites* from Holland (see Vol. I, p. 411), not by *English Baptists*. The reason why this is significant is that the Dutch Mennonites came from the *Waldenses*.” This means that not even the English Baptists came from “John Smith,” as the church historians would have you to believe; they came from the *German Baptists*, and the old German hymnbook (*the Ausbund*) was used in England and Germany by both Mennonites and Baptists.

D. His Life.

1. 1600 – born in London, the son of a merchant tailor.
2. 1627 – graduated from Pembroke College, Cambridge.
3. 1629 – ordained a _____ (non-Conformist) minister. – displeased the Puritan establishment with his sermons on religious liberty. Williams was influenced in his views by Samuel Howe, a London preacher, and by a 1615 Baptist tract, “*Persecution Judged & Condemned.*”
4. 1631 – fled to America, arriving February 5 at Nantucket, Massachusetts. Located at Boston. declined a prestigious teaching position in the Boston ‘Church’ because it maintained communion with the Church of England and exercised control over the civilian population. – moved to Salem. Installed as minister there, April 12. – following pressure from Boston, moved to Plymouth where he served for 2 years. His preaching led some to conclude he was on the way to becoming an Anabaptist.
5. 1632 – began missionary work among the Indians around Plymouth.
6. 1633 – returned to Salem. His libertarian preaching was well received by the common people.
7. 1635 – accused in the Boston court of teaching that the Native Americans were the true owners of the land, that unregenerate people could not be true members of a Church, that ministers of the Church of England should not be listened to, and that the power of civil magistrates was limited to the outward state of men, not the inward.
8. 1636 – banished from Massachusetts. Survived the bitter winter with the help of the Indians he had befriended. Looked for a place where “persons distressed of conscience could go.” – established Providence Plantations (Rhode Island) on land donated by the

Narragansett Indians. This settlement was from the outset a haven for democracy, religious freedom, and the separation of Church and State. Numbers of Baptists migrated to Providence from other colonies over the next few years.

9. 1639 – having fully adopted Baptist views, Williams is immersed by Ezekiel Holliman and in turn immersed Holliman and about 10 others. – organized a Baptist ‘church’ at Providence, probably in mid-March. – left his congregation after about 4 months, entertaining strong doubts about the validity of his ‘baptism,’ Williams believed his baptism did not have any apostolic authority (succession). He became a “seeker” for the remainder of his life.
10. 1643 – returned to England to secure a charter for the Rhode Island colony. This was granted on March 14, 1644. – published *The Bloody Tenent of Persecution* – a treatise on religious liberty.
11. 1645 – wrote *A Key to Languages in America* – dealing with Indian languages and customs. He averted a major Indian war by negotiating peace between warring tribes.
12. 1651 – returned to England with Dr. John Clarke to seek Charles II’s reconfirmation of the Rhode Island charter.

E. **His Legacy.** Roger Williams was a remarkable man. For his day he was extremely radical and suffered many slanders and ridicule. In a world dominated by strict Puritanism, he stood out as a gracious, compassionate man – evidenced by his genuine love for the Native Americans as *people* (vs. “heathen dogs”) – yet a man of strong convictions. His greatest contribution was to _____.

The United States of America owes Roger Williams a debt of gratitude for the blessings of:

1. _____. Over 100 tracts were written against Williams’ *The Bloody Tenent*. The English Parliament had it burned, and Williams was accused of advocating a “*pernicious, God-provoking, Truth-defacing, Church-ruinating, State-shaking Toleration.*”
2. _____. Williams wrote concerning Romans 13: “*This scripture held forth a two-fold state, a civil state and a spiritual, civil officers and spiritual, civil weapons and spiritual weapons ... All the power the magistrate hath over the church is temporal, not spiritual; and all the power the church hath over the magistrate is spiritual, not temporal.*”
3. _____ Providence Plantation was the first colony to be governed by the majority vote of its citizens. Williams wrote, “*...the sovereign, original, and foundation of civil power, lies in the people ... and if so, that a people may erect and establish what form of government seems to them most meet for their civil condition.*”

F. **John Clarke And The First Baptist Church In America.** The life and work of Dr. John Clarke (1609-1676) closely parallels that of Roger Williams. The two men were well acquainted and worked together in the founding of Rhode Island. Clarke was an educated man – a physician, lawyer, pastor, and great statesman. Dr. Clarke was a Baptist and is to be credited with establishing the first *bona fide* Baptist church on North American soil in 1638 – a year prior to Roger William’s ‘baptism.’ A synopsis of his life and ministry follows:

1. 1609 - born in Suffolk, England. Little is known of his early life, although he is believed to have been baptized “*in Elder Stillwell’s Baptist church in London.*”
2. 1635 - the name Johannes Clark appeared on the register of the University of Leyden, Holland. (Many English dissenters fled to Holland at this time, where they came into contact with Dutch Anabaptists/Mennonites.
3. 1637 - arrived (September) in Boston, at a time when the colony was embroiled in an antinomian controversy sparked by the teachings of Anne Hutchinson (1591-1643) – America’s first women’s Bible study teacher. (Mrs. Hutchinson was condemned and banished in the dead of winter by the Puritan general council. She found refuge at Rhode Island.) – relieved of all his weapons by the Boston authorities on suspicion of

- anabaptism. – left Massachusetts, wintered in New Hampshire.
4. 1638 - after conferences with Roger Williams (Providence Plantations) and the Pilgrims (Plymouth), settled at Portsmouth on Aquidneck Island (later called Rhode Island) with about 300 people. The deed of purchase from the Indians is dated March 24, 1638. – Dr. Clarke immediately began conducting regular preaching meetings. This was the real beginnings of the first Baptist church in America. Cathcart writes: “A church was gathered in 1638, probably early in the year, of which Mr. Clarke became pastor or teaching elder. He is mentioned (in 1638) as “preacher to those of the island,” as “their minister,” as “elder of the church there.” Mr. Lechford writes in 1640, after having made a tour through New England, that “at the island...there is a church where one Master Clarke is pastor.”
 5. 1639 - moved the settlement to Newport on the south end of Aquidneck Island.
 6. 1651 - suffered great persecution while visiting a brother Baptist at Lynn, Massachusetts. – returned to England to represent the threatened Rhode Island colony before the English Parliament.
 7. 1652 - wrote and published “*Ill Newes From New England*” – a scholarly defense of religious liberty.
 8. 1663 - obtained a charter (which he authored) from Charles II granted full religious and political freedom for Rhode Island. This unprecedented charter provided that, “no person within said colony, at any time hereafter shall be in any wise molested, punished, disquieted, or called in question for any differences in opinion in matters of religion, and do not actually disturb the civil peace of said colony; but that all and any persons may, from time to time, and at all times hereafter freeway and fully have and enjoy his and their own judgments and consciences in matters of religious concernment.”
 9. 1664 - returned from England, resumed as pastor of the Newport church.
 10. 1676 - passed into eternal glory. His last will and testimony is preserved in the library of the Newport Historical Society, and his body lies awaiting the rapture in a small cemetery in downtown Newport, Rhode Island.

II. Persecution of Baptists In The American Colonies.

- A. Baptists were savagely and often brutally persecuted by the establishment denominations in many of the colonies. There is no record of any Baptist being put to death for his faith in America, but many were imprisoned, whipped, fined, harassed, mocked, banished, and/or had their property confiscated.
- B. **Puritan-Style Religious Liberty.** Puritans allowed religious liberty (disagreement) only in matters not fundamental to establishment doctrine, and only when such differences were not advocated. Puritan law compelled Baptists to pay taxes to support the Congregational ‘Church.’ Those who refused often paid through having their confiscated goods sold at auction, or were jailed. McBeth notes that fines were often paid by the Puritan clergy to get the Baptists out of jail – because the Baptists would preach to large crowds from their jail windows. The authorities’ actions often backfired, as in the case of widow Backus whom they hauled off to prison from her sick bed late one night – much to the disgust of the general community.
- C. **The Whipping Of Obadiah Holmes.** The most celebrated account is the case involving Dr. John Clarke, John Randall, and Obadiah Holmes. In May, 1651, these men traveled to Boston to minister to a blind Baptist brother named John Witter. Witter was a member of the Newport church, but lived at Lynn (12 miles from Boston). Dr. Clarke and his friends conducted a Bible study in Witter’s home, during which time they were arrested by two constables who burst in and broke up the meeting. That afternoon, the three men were forced to attend Puritan services. Upon entering the meeting house, the Baptists removed their hats then put them back on their heads – a sign of protest over their treatment. The ushers then forcibly removed the hats. At the conclusion of this service, Dr. Clarke attempted to speak to the congregation. He was silenced, and taken into custody with

Crandall and Holmes. The men were tried on charges of denying infant baptism, disturbing public worship, and keeping their hats on in church. They were each to pay a fine “or else be well whipped.” Dr. Clarke’s fine of twenty pounds was eventually paid by an anonymous well-wisher and he was released in August of 1651. John Crandall posted bail and was released. Obadiah Holmes refused to pay his thirty-pound fine, and in September was publicly whipped. He was lashed unmercifully 30 times with a 3-corded whip and with such ferocity that for several weeks after he could only sleep upon his knees and elbows. During his trial Holmes continued preaching to the spectators, and afterwards told the magistrates, “You have struck me as with roses.”

- D. **The Exemption Laws.** From 1727 several New England states passed laws exempting Baptists (and other dissenters) from paying church taxes. Even though this was a great relief to the Baptists, they objected to any law which allowed a government to legislate concerning matters of faith.
- E. **Baptist Persecutions In The American South.** Virginia passed extreme laws against dissenters, though until the 1750s these were not always rigidly enforced. With talk of revolution in the air, plus the spread of Baptists into the State, a wave of severe persecution arose. Lewis Craig was one of the first Baptists preachers to be arrested and indicted for preaching. He said to the court: *“I thank you, gentlemen of the grandjury, for the honour you have done me. While I was wicked and injurious, you took no notice of me; but since I have altered my course of life, and endeavored to reform my neighbors, you concern yourself much about me.”*

III. Brief History Of The Church At Newport, Rhode Island.

- A. The Baptist church established by Dr. Clarke in 1638 evidently was a haven for several people who believed in religious liberty but were not scripturally Baptists. Included in this number were those sympathetic to Anne Hutchinson. Whether they were actually members of the church or not is unclear.
- B. The ‘Hutchinson faction’ separated from the church by 1641, some of whom went on to form a Quaker ‘Church.’
- C. Clarke and the majority of the membership were of the Particular Baptist persuasion – however, there were some General Baptists in the church. The General Baptists were called “Six-Principle Baptists” because of their insistence of observing the six points of *Hebrews 6:1,2*. (Those who rejected the laying on of hands upon new converts were known as “Five-Principle Baptists.”) In 1656 the Newport church split, with 21 members leaving to form a Six-Principle church. This group was led by William Vaughn, held to a general atonement theology, practiced the laying on of hands, and opposed singing in church meetings. John Clarke’s nephew later became pastor of this church.
- D. The Newport church suffered another split over the Sabbatarian issue. In 1665, Stephen Mumford joined the church and began espousing his seventh-day views. For a time, both factions were able to maintain fellowship, but in 1671 the Sabbatarians withdrew to form the first Seventh-day Baptist Church in America.
- E. Obadiah Holmes became pastor of the church following the death of Dr. John Clarke.
- F. The Newport Church exists to this day, and is now called the “United Baptist John Clarke Memorial Church.”

IV. The Spread Of Baptist Churches In The Colonies.

- A. **Rhode Island.** The early Baptists of Rhode Island were under continual threat of losing their rights as their Puritan neighbors continually conspired against them. For this reason Baptist growth was practically non-existent until the end of the 17th century. John Christian records considerable growth in the 18th century:
 1. 1706 to 1752 – new churches started at Smithfield, Hopkinton, North Kingstown,

Scituate, Warwick, Cumberland, East Greenwich, Exeter, Westerly, and Coventry.

2. 1764 to 1771 – new churches established at Cranston, Warren, North Providence, Foster, and Johnston. In 1790, there were 38 Baptist churches with 37 ordained ministers and 3,500 members in Rhode Island.

B. Massachusetts. People holding “anabaptist sentiments” were known to be present in Massachusetts in the early 1630s. In 1644, Massachusetts passed a law making the denial of infant baptism a crime. It was not until 1663 that the first Baptist church was planted in the commonwealth.

1. Swansea – 1663. This church was actually established near Swansea, Wales in 1649 and pastored by John Miles. The Act of Uniformity of 1662 led the whole church to migrate to America, settling at Swansea (near the Rhode Island border).
2. Boston – 1665. Formed in the home of Thomas Gould. This church began with 9 members (including 2 women) – Gould and his wife, and brethren who were Baptists from England. The copastors were Isaac Hull and John Russell. The church adopted a confession of faith in 1665 – the first Baptist confession in America. In 1679, they erected a building which was for a time sealed up by the Puritan authorities.

C. Maine. The first Baptist church established in Maine was founded by William Scriven (1629-1713) at Kittery in 1682. Scriven was saved and baptized in England (c.1652), came to America in 1668, and joined the First Baptist Church of Boston in 1681. This was the first Baptist Church in America to adopt a Church Covenant, in which they promised to “*give up ourselves to the Lord and to one another in solemn covenant, wherein we do covenant and promise to walk with God and one with another in a due and faithful observance of all His most holy and blessed commandments, ordinances, institutions, or appointments revealed to us in His sacred Word of the Old and New Testament and according to the grace of God and light at present though His grace given us, or hereafter He shall please to discover and make known to us through His Holy Spirit according to the same blessed Word all the days of our lives.*”

D. Pennsylvania.

1. Thomas Duncan. An Irish immigrant and member of the Newport (RI) church. He commenced a Baptist work at Cold Spring (near Philadelphia) in 1684, remaining as its pastor until his death in 1688.
2. Elias Keach. The son of the famous London Baptist pastor Benjamin Keach, who came to the colonies and was converted during his preaching one of his father’s sermons. He was subsequently baptized by Pastor Dungan. Keach established the Pennepek Baptist Church in 1688 (presently located in Lower Dublin, Philadelphia). Most of the members were Welsh emigrants. Through Keach’s evangelism, the Pennepek church established missions in various parts of Pennsylvania and New Jersey. The Philadelphia church was a branch of the Pennepek church until 1746.

E. New Jersey. Built upon the efforts of Keach, churches were planted at:

1. Cohansey – 1687.
2. Middleton – 1688.
3. Piscataway – 1689 (Thomas Killingsworth).

F. South Carolina. In October 1696, Pastor Scriven and the entire Kittery Baptist Church moved from Maine to Charleston. This is the oldest organized church in the American South.

G. New York. Based on a 1644 report by a Jesuit, Baptists were planted in New York before that time. They, with other dissenters, were subject to very harsh repressions by the religious authorities. The first record of any Baptist meeting seems to be associated with the

plantation owned by Lady Moody, a wealthy woman who settled at Gravesend in 1645. People of Baptist persuasion met at Flushing before 1656. A Baptist preacher from Rhode Island came to New York City in 1709, but ended up in jail for preaching. In 1712, Mr. Whitman from Connecticut came and preached for 3 years, baptizing 10-15 people. By 1773 there were 16 Baptist churches in New York.

- H. **Delaware.** William Penn granted 30,000 acres of present-day Delaware known as “The Welsh Tract” to settlers from South Wales. In 1701, Baptists from Pembroke and Carmathen in Wales came to this area and established a Baptist meeting (church). In 1733, another group came to the Duck Creek area. Another Baptist church was the Sounds Baptist Church, organized in 1779.
- I. **Connecticut.** A law passed in 1658 shows that Baptists were then present in this colony. The first known church was formed in 1705 by a group of Baptists who came from Rhode Island. By 1789, there were about 30 Baptist churches in the state.
- J. **Vermont.** The first Baptist church was organized in 1768 at Shaftsbury.
- K. **Maryland.** Though Baptists were in the colony before 1649, they were never very numerous. In 1709, an Englishman named Henry Sator settled near Chestnut Ridge and began to invite Baptist minister to preach in his house. The first Baptist church was organized at Chestnut Grove in 1742.
- L. **New Hampshire.** The first Baptist church in this colony was organized by Walter Powers at Newton in 1755.
- M. **Georgia.** Although two known Baptists were part of the original colony, the first church there wasn't organized until after the Great Awakening in 1759.

V. Characteristics Of The Colonial Baptist Churches.

A. State Of The Churches.

1. Churches were _____, usually having a dozen or so people.
2. Pastors accepted no payment for their ministry.
3. Baptism and the Lord's Supper were taken very seriously.
4. Observance of Christmas and Easter were considered “popish.”

B. Contention In The Churches.

The early Baptists struggled over four issues:

1. _____. For the most part, the Particular Baptists adopted a modified (moderate) Calvinism and maintained an open fellowship with those of a General Baptist persuasion.
2. _____. This was the question as to whether the laying on of hands on new converts should be practiced.
3. _____. Seventh-day Baptists were strongest in Rhode Island.
4. _____. This was the question whether singing should be made part of the Baptist meeting.

C. England Baptists

1. General Baptists - (English General Baptists - Thomas Helwys - Spitalfields Congregation)
2. Particular Baptists - (Samuel Eaton; John Spilsbury 1600s - John Bunyan, Benjamin Keach, John Gill)
3. Baptist Union formed in 1812 to direct public meetings of various Baptist societies.
4. 1891 - New General and Particular Baptists joined forces.
5. Robert Raikes is credited with starting the Sunday School movement in 1780. Secular, to “keep children off the streets”.
6. Spurgeon withdrew from the Baptist Union in 1887

Baptists and The Great Awakening - 1725-1770

I. Baptists were the chief beneficiaries of the Great Awakening, basically because they had an outlet for the religious revival they experienced along with the Protestant denominations – a pure Gospel! Before this momentous event, Baptists were struggling under extreme pressure: by the time it had run its full course, Baptists were invigorated and had become the second-largest religious aggregation in the country. Consider the following statistics concerning Baptists in America:

- A. in 1700 – 24 churches with 839 members
- B. in 1740 – 60 churches with 3,142 members
- C. in 1790 – 979 churches with 67,490 members

II. **The Rise of the _____ Baptists.**

- A. Like their Protestant counterparts, some Baptists reacted unfavorably to the ‘emotionalism’ of the Great Awakening. In 1743, the First Baptist Church of Boston split over the issue into “Regular” Baptists (those who opposed revival) and “Separate” Baptists (those who sought revival). The Separate Baptists became a driving force in the Great Awakening and the great Baptist progression. Many in the *New Light* Congregational ‘Churches’ were baptized and became Separate Baptists. A notable example of this was Isaac Backus (1724-1806), who became one of the most influential Baptists of the 18th century. He pastored a Separate Baptist Church, was a champion of religious liberty, and wrote the first history of the Baptists in America.
- B. Separate Baptists differed more in style than doctrine from their Regular counterparts. They held to a milder Calvinism and were noted for their fervent evangelistic zeal.
- C. **Notable Baptist Evangelists.** Great numbers of Baptists, many of whom had no formal training, carried the light of the Gospel with great energy in the days of the Great Awakening. Below are some of the more well-known preachers of the day:
 1. **Hezekiah Smith** – 1737-1805. Called the “Baptist Whitefield,” served as a pastor and itinerant preacher.
 2. **Shubal Stearns** – 1706-1771. Along with his brother-in-law Daniel Marshall (1706-84), Stearns opened up the South for the Baptist cause. In North Carolina they established the Sandy Creek Baptist Church in 1755 – a church which “mothered” 42 churches from Georgia to Massachusetts and west to the Mississippi, and produced 125 preachers.
 3. **Elijah Baker And Philip Hughes.** These two evangelists came to Delaware from Virginia after 1778 and established several churches. These men eventually stated 22 Baptist churches in Virginia, Maryland, and Delaware.

III. **Baptists And Education.**

- A. The early Baptists did not place great emphasis on formal training – after all, their greatest enemies were the educated and salaried clergy! They believed a thorough Bible knowledge was more important. However, just as the Great Awakening produced a number of now-famous institutions of learning among the Protestants, so too, the Baptists began to organize for the education of their own.
- B. **The Charleston Fund** – 1755. Baptists in Charleston established a fund to help train men for the Baptist ministry.
- C. **The Hopewell Academy** – 1756. Founded by Isaac Eaton at Hopewell, New Jersey to train preachers. Some outstanding Baptist leaders came out of this college – James Manning, Samuel Jones, Hezekiah Smith, and William Williams, to mention a few.

- D. **Rhode Island College** – 1764. Later known as Brown University, this college was established under Baptist control yet allowed for representation from several Protestant denominations on its board. James Manning was its first president.

BAPTISTS AND THE AMERICAN REVOLUTION - 1770-1800

I. Background

- A. As noted previously, Baptists were less prominent in the hostilities and more prominent in the politics of the American Revolution. They had long set forth an example of civil disobedience to man-made laws which contradicted the higher laws of God. Although their contribution to the war effort was notable, their efforts in securing the Constitution and Bill of Rights was outstanding.

II. The War Of Independence. Baptists, almost to a man, sided with the Patriots. No Baptist was ever proved a traitor.

- A. *“Baptists were among the first of the religious bodies to recognize the authority of the Continental Congress.”* This is known from a resolution of the Warren Association dated September 14, 1744.
- B. The first colony to officially break with England and repudiate any allegiance to George III was Rhode Island, May 4, 1776 – two months before the signing of the Declaration of Independence and 32 days before Virginia.
- C. Many Baptist preachers served the Continental Army as chaplains. For example:
1. Jeremiah Walker and John Williams – Virginia.
 2. Samuel Rogers – Pennsylvania.
 3. John Gano – New Jersey, trusted friend of George Washington. **Note:** There is some belief that John Gano may have baptized George Washington.
 4. Oliver Hart – South Carolina.
 5. Charles Thompson and Hezekiah Smith – Massachusetts. George Washington later wrote: *“Baptist chaplains were among the most prominent and useful in the army.”*
- D. Rhode Island supported three regiments in the Continental Army.
- E. Elder M’Clanahan from Virginia raised a company and served as its leader and chaplain.
- F. “Honest” John Hart (a Baptist from New Jersey) was a signer of the Declaration of Independence. He was elected Speaker of the House of Assembly in 1776, 1777, and 1778.

III. The Securing Of Religious Liberty.

- A. **Isaac Backus** – 1724-1806. Chairman of the Grievance Committee of the Warren Association see: below, early Baptist historian, and the greatest Baptists spokesman for religious liberty in the United States. Backus fought eloquently and successfully against a 1778 proposed Constitution for Massachusetts, which sought to impose State control of religion. Another proposal was put forward in 1779, in which Article III provided for a State taxation to support the Protestant clergy. This time, Backus’ efforts did not succeed (the article remained until 1833), but his arguments were well publicized and far-reaching. Backus’ influence was felt in the adoption of the United States’ Constitution (1789) and in particular the Bill of Rights (1791).
- B. **The General Assessment Bill** – 1784. In an effort to find a compromise between a State-funded clergy and complete religious liberty, a *general* religious assessment was proposed (and supported) by many leaders of the new nation. This bill would have provided for all taxpayers to be assessed, with their taxes going to support *their* particular religious denomination. Baptists strongly opposed this proposal – even though it would have financially benefited their churches and institutions. They stood for complete separation of man-made laws and divine laws, and are credited with the bill’s defeat.

C. **The Constitution Of The United States Of America.** Following the War of Independence, the Continental Congress was called upon to draft a Constitution for the new nation. A proposal was sent to the States in 1787, where it met with as much opposition as support. Nine states were required to approve the document, and the two key States in this matter were Massachusetts and Virginia. **In both cases**, Baptists held the balance of power and thereby enabled the Constitution to be adopted. Two men stand out in this regard:

1. **James Manning** – 1738-1791. Many Baptists were suspicious of the proposed Constitution because it said nothing about religious liberty – although many American statesmen (including George Washington) avowed their support of it. Dr. Manning could see the need for the Constitution to be adopted. Not only did he lead in Rhode Island’s ratification, but his visionary persuasion of Baptists in Massachusetts helped carry the day.
2. **John Leland** – 1754-1841. Leland pastored in Virginia between 1776 and 1791, during which time he is said to have preached 3,009 sermons and baptized 1,278 believers. He was the great spokesman for religious liberty in the South. It was John Leland who stepped down from the race to be a delegate to the Virginia Convention in favor of James Madison – but only after convincing Madison of the need for certain amendments to the Constitution. In the face of great opposition from Patrick Henry, Madison led the Virginia assembly to ratify the Constitution, thereby assuring its adoption by the United States of America.

D. **The Bill Of Rights.** Baptists helped ensure Madison’s election to the House of Representatives, and through his efforts were instrumental in securing the First Amendment – *the “Baptist amendment!”* – which granted full religious freedom to all Americans.

IV. AMERICAN BAPTIST DENOMINATIONALISM

A. Up till the American Revolution, most Baptist work was conducted by the various churches independently of one another. There were few churches and most were separated by considerable distances and hostile territory. The rise of denominationalism took the following steps:

1. _____.
2. _____.
3. _____.
4. _____.

B. **The Rise Of Associations.** Baptist associations were initially gatherings of like-minded Baptists, meeting from time to time, sharing a common affiliation such as location, doctrine, and history. For example, in the 1670s, the Six-Principle Baptists of Rhode Island gathered from time to time for fellowship, mutual encouragement, and preaching. No organizational arrangement was ever established. By 1800, however, there were 48 organized associations made up of delegates!! (Church authority can *never* scripturally be delegated to outside bodies – regardless of all the “safeguards” and “resolutions.”) Some of the early Baptist Associations were:

1. The Philadelphia Association - 1707
2. The Charleston Association - 1751 (South Carolina, followed the Philadelphia Assoc.)
3. Sandy Creek Association - 1758 (North Carolina)
4. Kehukee Association - 1765 (North Carolina)
5. Kehocton Association - 1766 (Virginia)
6. Warren Association - 1767 (Rhode Island)

7. Stonington Association - 1772 (Connecticut)
8. Red Stone Association - 1776 (Pennsylvania)
9. New Hampshire Association - 1776
10. Salisbury Association - 1782 (Virginia, Maryland, Delaware)

C. **The Formation of Societies** The next phase in the drift toward denominationalism came with the formation of societies. The difference between Associations and Societies were that Associations were “church-centered” and Societies were “cause-centered”.

1. They supposedly only involved interested individuals
2. They were simpler in organization
3. They did not exercise control over churches

D. **The Triennial Convention** - Missions Cause

1. Met every three years
2. Impetus: Great Awakening and widely read reports of William Carey (India) and conversion of Adoniram Judson from Congregationalist to Baptist
3. Luther Rice traveled all over America promoting the cause of foreign missions.
4. Expanded by 1818 to home missions, education and printing
5. Split in 1845 between north and south and became “American Baptist Missionary Union”.

E. **The Baptist General Tract Society.** Published tracts, Bibles, pamphlets, books, and Sunday-school curriculum

F. **American Baptist Home Mission Society** - 1832 - ‘home missions’ rejected by the southern baptists

G. **Institution:** An established organization or foundation, especially one dedicated to education, public service, or culture.

H. **Founding of the Conventions** The “great split” among Baptist in the USA was in 1845 at Augusta, Georgia. The issue: _____

1. **Southern Baptist Convention** - Organized their own Home & Foreign Mission boards

- a. Foreign Missions Board - Headquarters: Richmond, Virginia
- b. China - 1845 - J. Lewis Shuck, Charlotte “Lottie” Moon
- c. Liberia - 1846
- d. Nigeria - 1850
- e. Brazil - 1859
- f. Italy - 1870
- g. Mexico - 1880
- h. Japan - 1889 By 1900, there were 94 SBC missionaries
- i. Home Mission Board - Headquarters: Marion, Alabama (most of work to Confederate soldiers)
- j. Woman’s Missionary Union
- k. Sunday School Board

2. **Northern Baptist Convention**

- a. American Baptist Missionary Union
- b. Burma
- c. Assam
- d. India
- e. China
- f. Philippines

- g. Japan
- h. Africa

3. **American Baptist Home Mission Society** ... freed slaves and European immigrants. In 1950 The NBC changed it's name to the American Baptist Convention and in 1972 to the American Baptist Churches, USA (ABCUSA)

V. Other diversions

A. The Anti-Missionary Movement

1. Strong Hyper-Calvinistic movement
2. These Baptists were called "Hard Shell", "Anti-effort", "Old-Line" or "Old School Baptists"
3. These are now called Primitive Baptists and vary in beliefs.
4. Really Calvinists that immerse. (Infrequent meetings, foot washing, and alcoholic wine at the Lord's table)

B. Free Will Baptists

1. Baptists who are Armenian in theology (you can lose your salvation).
2. Really Methodists who immerse

C. Landmark Movement

1. Movement to get back to New Testament churches
2. 1832 - J.R. Graves; A.C. Dayton; J. M. Pendelton
3. They reject the universal, invisible Church concept
4. 1899, Samuel Hayden formed the Baptist Missionary Association
5. In 1905, Ben Bogard formed the American Baptist Association

Section Quiz 4

Student Name: _____ Date: _____
Score: _____

LAODECIA - 1900 to 2000 AD

Key word “_____”

Modern Day City - ESKIHISAAR (in ruins)

The Lukewarm or Worldly Church

Means – The Church of “_____”

I. Outstanding men & groups:

A. Good and questionable individuals or groups: Separatists, Dispensationalists, Fundamentalists; Bob Jones, Norris, Henninger, Hodges, Vick, Billington, Zimmerman, J. Oswald Smith, Charlie Fuller, DeHaan, Theodore Epp, Wyrzten, John R. Rice, Larkin, Scofield.

II. **Bad or questionable individuals or groups:** Neo-Orthodoxy (Barth & Brunner), Cardinal Spellman, Fulton Sheen, Fosdick, Van Deusen

III. The Modern AGE:

- A. 2 world wars, Communism, Fascism, Korea, Vietnam, Ecumenism, Yale & Colgate Divinity School, National Council of Churches, many new bible versions.
- B. By 1960 all major fundamental Bible schools only recommend the RV, RSV, ASV, NIV etc.
- C. _____ is prevalent; allegorical interpretation of Revelation is accepted by most of Christendom.

Ecumenism in the 1900s

A. The term “ecumenical” means “all the inhabitable earth” - “world” in Luke 2:1; Acts 11:28, etc. As in “_____” – that is the goal of ecumenicism! It also is the goal of the devil: against Christ (see Psalm 2)!.

B. The Factors

1. All ecumenical thought originally came from _____ groups... because they saw the world as something that could be “christianized” if only all “christians” just got together
2. Later Rome started moving that way as well (Vatican I and II; Rev. 17)
3. Then contacts between theologically different _____ on the field – with the desire to work “together”
 - a. Question: Are there substantial theological difference between christian churches and denominations?
 - b. Where does a person say that someone else is too far away from the fundamentals?
 - c. Are there fundamentals work standing upon?
 - d. Baptists are the ONLY group to believe in Individual Soul Liberty – that allows others to have their own beliefs without the threat of violence!
4. Missionaries started focusing mainly on _____ – feeding the poor, medical efforts – with less and less preaching and church planting
5. Modernism was the theology – drop the literal interpretation for something more acceptable by “modern” people – still going on today
6. Rise of _____ – no need for any differences
7. The events of two devastating world wars in the 20th century were used as reasons why “we have to come together” – to stop war and disease and poverty!!! Yet religious ecumencism has done nothing but made things worse! Jesus wanted NONE of this!

C. The Movement of Ecumenicalsm

1. Began subtly through the missionary movement, because of squabbling.
2. World Missionary Conference - 1910 - joint missionary efforts (protestant missions)
3. World Student Christian Federation Conference - 1911 - hotbed of ecumenical idealism
4. 1920 - Orthodox church wanted to institute a "League of Churches" in line with Woodrow Wilson's "League of Nations".
5. I.M.C. - International Missionary Council – 1921
6. All were pushing for a united religious movement with fewer and fewer theological stands

D. World Council of Churches - 1948 - "against all war and imperialism, and only for human rights." (other lesser councils)

1. Founding Assembly - 1948 - Amsterdam, Netherlands
2. Major assembly in 1954 in Evanston, Illinois (outside Chicago)
3. 502 delegates from 161 member 'churches'.
4. Themes:
 - a. Our Oneness in Christ and our disunity as Churches
 - b. The Mission of the Church to those outside her life
 - c. The responsible society in a world perspective
 - d. Christians in the struggle for world Community
 - e. The Church amid racial and ethnic tensions
 - f. The Laity: the Christian and his vocation
5. **General Conference - 1961 - New Delhi, India**
 - a. Outcome: merger of I.M.C. with the W.C.C. was accomplished
 - b. Four large Orthodox groups (Russian, Rumanian, Bulgarian, and Polish) were received, all being under communist rule at the time.
 - c. Pentecostal denominations were received
 - d. Roman Catholic observers were present
 - e. Third world countries members were many
6. **World Conference - 1968 - Uppsala, Sweden**
 - a. Vatican II preceded this in 1962 - cleared a working group for the next W.C.C. assembly
 - b. 704 delegates from 235 member churches
 - c. Very radical in outcome (largest voting block was the eastern orthodox communist groups)
 - d. From Billy Graham to K.G.B. agent Metropolitan Nikodim.
 - e. Revolution was the call - many young people held sit-ins, walkouts, etc. (sign of the times)
 - f. "Touch and tell" service - as a stimulus to prayer
 - g. By 1971 Roman Catholics were full members of national council of churches.
7. **Hindrances to full membership of the Catholic Church:**
 - a. Authority of the Pope
 - b. Nature of the Eucharist
 - c. Manner of Salvation
 - d. Ordination of Women forbidden
 - e. Treasury of Heaven - 'extra grace' accumulated by the saints which is available to those in arrears (indulgences?)
 - f. Additional Sacraments

- g. Purgatory and prayers for the dead (they have been getting rid of part of that)
- h. The Charismatic movement has enhanced the ecumenical spirit of the age by its transdenominational influence.

8. Areas of Involvement by the W.C.C.

- a. Racism
- b. Apartheid
- c. Land Rights
- d. Capitalism
- e. Human Rights
- f. Women's Rights
- g. Environmentalism

9. 2006 WCC member churches in the USA

- a. African Methodist Episcopal Church [USA]
- b. African Methodist Episcopal Zion Church [USA]
- c. American Baptist Churches in the USA
- d. Anglican Church of Canada
- e. Apostolic Catholic Assyrian Church of the East, N.A. Diocese
- f. Canadian Council of Churches**
- g. Canadian Yearly Meeting of the Religious Society of Friends
- h. Christian Church (Disciples of Christ) in Canada
- i. Christian Church (Disciples of Christ)
- j. Christian Methodist Episcopal Church [USA]
- k. Church of the Brethren [USA]
- l. Episcopal Church
- m. Estonian Evangelical Lutheran Church Abroad [Canada]
- n. Evangelical Lutheran Church in America
- o. Evangelical Lutheran Church in Canada
- p. Hungarian Reformed Church in America
- q. International Council of Community Churches [USA]
- r. International Evangelical Church [USA]
- s. Moravian Church in America
- t. National Baptist Convention of America
- u. National Baptist Convention, USA, Inc.
- v. National Council of the Churches of Christ in the USA**
- w. Orthodox Church in America
- x. Polish National Catholic Church
- y. Presbyterian Church in Canada
- z. Presbyterian Church (USA)
- aa. Progressive National Baptist Convention, Inc. [USA]
- bb. Reformed Church in America [USA]
- cc. Religious Society of Friends [USA] - Friends General Conference - Friends United Meeting
- dd. United Church of Canada
- ee. United Church of Christ [USA]
- ff. United Methodist Church [USA]

Baptists and the Modernist-Fundamentalist Controversy

- I. Background. Many Baptist stalwarts stood against and sought to purge _____ from the schools and pulpits of their Conventions. This was not very successful, and ultimately resulted in separation. This separation ultimately gave great drive to the present-day fundamental, independent Baptist movement.
- II. **The Baptist Bible Union.**
- A. This was the first organized Baptist resistance to the spread of modernism within the Baptist conventions. The BBU was inaugurated in May 1923, led by a triumvirate of great fundamental “Baptist Statesmen.” Apart from their battle against modernism, each of these men had three things in common -- a strong church, a paper, and a school.
- B. **Thomas Todhunter Shields** - 1873-1955
1. Pastor of the Jarvis Street Baptist Church, Toronto, Canada - “Spurgeon of Canada”
 2. Helped found the Baptist Bible Union
 3. Editor of the “Gospel Witness”
 4. Founded the Toronto Baptist Seminary
 5. Established the Union of Regular Baptist Churches in Canada
- C. **William Bell Riley** - 1861-1947
1. Pastor of First Baptist Church, Minneapolis, Minnesota.
 2. Originally involved with the Northern Baptist Convention
 3. Edited “The Christian Fundamentals”
 4. Founded “Northwestern Bible School”
- D. **J. Frank Norris** - 1877-1952
1. Pastor of First Baptist Church, Fort Worth, Texas
 2. Known as the “Texas Tornado”
 3. Words that were used to describe: powerful, eccentric, colorful, dramatic, legendary
 4. Edited the “Fundamentalist”
 5. Established “Fort Worth Bible Schools” later called Bible Baptist Seminary
 6. Baptist Bible Union was strongest in the northern USA, but collapsed in 1932 because of:
 7. Differences within the leadership
 8. Student riots in 1929 at Des Moines University, which was controlled by the BBU
 9. J. Frank Norris’ shooting of D. E Chips in 1926
- E. **The Aftermath of the Baptist Bible Union.** Following the collapse of the BBU, various Independent Baptist groups came into existence, as the following list shows:
- III. **Southern Baptist Convention**
- A. Largest national Baptist body in the world, and the most influential
- B. Membership: approx. 14,000,000 in 36,500 churches
- C. Missionaries: approx. 3,500 foreign missionaries working in about 100 countries; 3,500 full-time home missionaries
- D. **Seminaries operated by the SBC:**
1. Southern Baptist Theological Seminary - Louisville, KY - founded 1859 (A.T. Robertson)
 2. Southwestern Baptist Theological Seminary - Fort Worth, TX - founded 1908 (out of Baylor U.) 1st president - B.H. Carroll - (J.M. Carroll-”Trail of Blood”; J. Frank Norris)

3. New Orleans Baptist Theological Seminary - New Orleans, LA - founded in 1917 as Baptist Bible Institute
4. Golden Gate Baptist Theological Seminary - Mill Valley, CA - founded 1944
5. Southeastern Baptist Theological Seminary - Wake Forest, NC - founded 1951
6. Midwestern Baptist Theological Seminary - Kansas City, MO - founded 1957

E. Apostasy

1. Hierarchical control
2. Deacon run churches instead of pastor-run
3. Women preachers - 1964 officially (Addie Davis)
4. Little or no personal Standards
5. Ecumenism – priests speaking in their pulpits all the time
6. Charismatic Influences in a major way
7. Modernism in their theology – most “non-denominationalists” are former southern baptist pastors!!!

IV. Baptist Church Groups in the USA

- A. Schools associated: Brown University, RI; University of Rochester
- B. **American Baptist Association** - ABA
- C. **General Association of Regular Baptist Churches** - GARBC
- D. **Conservative Baptist Association Of America** - CBAA
- E. **World Baptist Fellowship** - WBF (started by J. Frank Norris)
- F. Baptist Bible Fellowship - BBF (as a split from the WBF). Founders:
 1. G. B. Vick
 2. W. E. Dowell
 3. Fred Donnelson
 4. John W. Rawlings
 5. Noel Smith
 6. R. O. Woodworth
- G. **Southwide Baptist Fellowship** - Founded by such men as Lee Roberson, John R. Rice, Bob Gray and Harold Sightler as a oasis for unhappy Southern Baptists. Drifting towards new evangelical compromise
- H. **Independent Bible Believing Baptist** - that’s US!

V. Noted Modern Biblical Preachers, Pastors & Missionaries

- A. Robert Moffat - 1795-1883 - Africa
- B. Dwight L. Moody - 1837-1899 - Chicago
- C. George Mueller - 1805-1898 - England
- D. Hudson Taylor - 1832-1905 - China Inland Mission
- E. Charles Haddon Spurgeon - 1834-1892 - England
- F. James Chalmers - 1841-1901 - New Guinea
- G. A.B. Simpson - 1843-1919 - Pastored and founded Christian and Missionary Alliance
- H. C.I. Scofield - 1843-1921 - Pastor
- I. Sam Jones - 1847-1906 - circuit rider
- J. C. T. Studd - (?-1931) - African Missionary (Sudan, Belgian Congo)
- K. Jonathan Goforth - 1859-1936 - China, then Canada & America
- L. Mel Trotter - 1870-1940
- M. George W. Truett - 1867-1944
- N. Amy Carmicheal - 1867-1951
- O. Lewis Sperry Chafer - 1871-1952

CHURCH HISTORY 4

LAODECIA - 1900 to 2000 AD

- P. Harry A. Ironside - 1876-1951
- Q. Robert Green Lee - 1886-1978
- R. Charles E. Fuller - 1887-1968
- S. Oswald J. Smith - 1889-1986
- T. M.R. DeHaan - 1891-1965
- U. John R. Rice - 1895-1980
- V. Duncan Campbell - 1898-1971
- W. Noel Smith - 1900-1974 (Saved during Billy Sunday meeting-edited for J. Frank Norris)
- X. G.B. Vick - 1901-1979
- Y. Lester Roloff - 1914-1982
- Z. Jack Woods
- AA. Jack Hyles
- BB. Peter Ruckman
- CC. Mel Sabaka
- DD. and on and on!

A TIMELINE OF 20TH CENTURY APOSTASY

The following is excerpted from the book *The Modern Bible Version Hall of Shame*, By David Cloud

Having looked at the late 18th and the 19th centuries and seen the apostasy that swept into Christian churches in the same era that produced modern textual criticism, we will now show a timeline of 20th century apostasy to document what has happened within Christianity at large as the modern critical texts and modern English versions have become dominant. We will begin at the very end of the 19th century after the publication of the English Revised Version and the Westcott-Hort Greek New Testament and move through the 20th. We will see that the unbelief that had begun as a stream in the late 18th century and had become a river in the 19th century became “a veritable ocean of unbelief” in the 20th. Like ivy, the modernism that had slept in the late 18th century and crept in the 19th, leapt in the 20th.

- 1900** -- As a predecessor of the Pentecostal movement, John Alexander Dowie proclaimed that he was “Elijah the Restorer” who was to precede the Lord’s coming and that he was the first apostle of the renewed end time church. Dowie established Zion City north of Chicago, “where doctors, drugs, and devils were not allowed.” His own daughter died of serious burns when he refused her any medical assistance.
- 1901** -- The _____ was launched when on New Year’s day Agnes Ozman, a student at Charles Parham’s Bethel Bible School in Topeka, Kansas, allegedly began to speak in a language she had never learned.
- 1904** -- Sigmund Freud published his *Psychopathology of Everyday Life*, launching the movement of psychoanalysis that has brought such untold moral, spiritual, and psychological injury to modern society and that has permeated Christianity since the latter half of the century.
- 1906**
1. The strange and unscriptural “_____,” with its gibberish “tongues,” false promise of healing, and women preachers, began in Los Angeles, inaugurating the Pentecostal movement.
 2. Albert Schweitzer published *The Quest for the Historical Jesus*, claiming that Jesus was not the supernatural Messiah, the eternal Son of God, but a mere man who, thinking that the destruction of the world was imminent, attempted to usher it in by his death.
- 1907** -- Walter Rauschenbusch published *Christianity and the Social Crisis*, popularizing the unscriptural **Social Gospel**. Other influential names in the Social Gospel movement were Washington Gladden and Charles Sheldon, author of *In His Footsteps*.
- 1908** -- The Federal Council of Churches in America was founded to promote ecumenical unity and liberal social and political causes.
- 1910** -- Adolf Harnack’s *What Is Christianity* appeared in an English translation, preaching the Fatherhood of God. The lectures were first delivered in German at the University of Berlin during the winter-term 1899-1900.
- 1913** -- Ferdinand de Saussure’s *Course in General Linguistics* was published posthumously, marking the birth of modern linguistics, denying God and the absolute nature of language. According to Saussure, the meaning of language is not something to be recovered in an absolute sense but something each person creates for himself. Fifty years later, in his book *Toward a Science of Translating*, Eugene Nida acknowledged Saussure’s influence on his own theories of dynamic equivalency.
- 1915** -- The newly formed _____, the largest Pentecostal denomination, was rent asunder during its first two years of existence (1914-1916) by a Unitarian controversy. The **“Oneness” Pentecostals** separated and formed various Unitarian groups that have remained a prominent and influential part of Pentecostalism. One of these is the United Pentecostal Church. Oneness theology alleges that there are not three Persons of the Godhead, only three manifestations of one Person, Jesus. Thus, it is also called “Jesus Only.”
- 1917** -- Francis Pieper, a conservative German Lutheran theologian, wrote: “During one period of the Arian controversy it was said that the world had become Arian. Today it can be said that the so-called Protestant world has become Unitarian” (Francis Pieper, *Christian Dogmatics*, I, p. 421, translated from the German of 1917). This is an interesting statement in light of the Unitarian influence within modern textual criticism and the wholesale modification of Trinitarian passages such as 1 Timothy 3:16 and 1 John 5:7 in modern texts and versions.
- 1918** -- **Harry Emerson Fosdick** (1868-1969), pastor of the influential Riverside Church in New York City, published *The Manhood of the Master*, denying that Jesus Christ is God.

1919

1. Walter Rauschenbusch published *A Theology for the Social Gospel*, which exchanged the Great Commission of world evangelism for the goal of transforming society and thus building the kingdom of God on earth.
2. _____ (1886-1968) published the first part of his commentary on Romans. Barth, Emil Brunner (1889-1965), and Reinhold Niebuhr (1893-1971) were the fathers of neo-orthodoxy, which hides its unbelief under orthodox theological terms that are given a heretical meaning through obscure language (e.g., speaking of the “bodily resurrection” of Christ or the “second coming” or “the inspiration of Scripture” but not believing these doctrines in a traditional sense). According to neo-orthodoxy, the Bible is not itself the objective and infallible Word of God but merely becomes the word of God as it is experienced existentially.

1921

1. Rudolf Bultmann (1884-1976) published *The History of the Synoptic Tradition*, a first step toward his attempt to “demythologize” the New Testament. In another book, *Jesus and the Word*, Bultmann claimed, “We can now know almost nothing about the life and personality of Jesus.”
2. **Carl Jung** (1875-1961) published *Psychological Types: or the Psychology of Individuation*. Jung delved deeply into Eastern religions, Gnosticism, mythology, astrology, and occultism and **prepared the way for the New Age movement**. He attended séances and acquired a spirit guide named Philemon. He had a vast influence on Christianity, philosophy, and the arts. “The moral relativism that released upon us the sexual revolution is rooted in an outlook of which [Jung] is the most brilliant contemporary expositor” (Merill Berger). “Jung’s direct and indirect impact on mainstream Christianity--and thus on Western culture--has been incalculable. It is no exaggeration to say that the theological positions of most mainstream denominations in their approach to pastoral care, as well as in their doctrines and liturgy--have become more or less identical with Jung’s psychological/symbolic theology” (Jeffrey Satinover, *Homosexuality and the Politics of Truth*, p. 240).

1924 -- The **Methodist Episcopal Church approved the ordination of female pastors.**

1925

1. The _____ **“MONKEY” TRIAL** was held in Dayton, Tennessee, and Bible-believing Christians were made a laughing stock by the mainstream news media.
2. Alfred Whitehead (1861-1947) published *Science and the Modern World*; Whitehead was the prominent voice of “process theology,” which taught that God is not the omnipotent God of the Bible but is himself subject to the process of change “carried out by the agents of free will; God cannot force anything to happen, but rather only influence the exercise of this universal free will by offering possibilities; because God contains a changing universe, God is changeable (that is to say, God is affected by the actions that take place in the universe) over the course of time.” Other proponents of process theology are Charles Hartshorne (1897-2000), John B. Cobb, and David Ray Griffin.

1926 -- After a debate lasting almost five hours, the Northern Baptist Convention voted by a margin of about three to one not to evict Riverside Church of New York City from its membership for the rank modernism of Pastor Harry Emerson Fosdick.

1927 -- In *The Christlike God*, Methodist Bishop Francis McConnell of New York, denied the deity of Jesus Christ. McConnell said, “Is not this tendency to deify Jesus more heathen than Christian?”1928 -- In *Christ and the Roundtable*, Methodist missionary E. Stanley Jones wrote, “If verbal infallibility is insisted upon, then the certainty is very precarious” (p. 257).

1929 -- Princeton Theological Seminary, which had become permeated with theological modernism, witnessed an exodus of conservative Presbyterians who formed Westminster Theological Seminary.

1930 -- The **Presbyterian Church in America approved the _____ as elders.**1931 -- Henry Sloane Coffin, President-Emeritus of Union Seminary and former moderator of the Presbyterian Church, wrote: “***Certain ... hymns still perpetuate the theory that God pardons sinners because Christ purchased that pardon by His obedience and suffering. ... There is no cleansing blood which can wipe out the record of what has been. ... The Cross of Christ is not a means of procuring forgiveness***” (Coffin, *The Meaning of the Cross*, pp. 118-121).1932 -- The Northern Baptist Convention was so infiltrated with theological modernism that a small group of men departed and formed the **General Association of Regular Baptist Churches (GARBC)**.1934 -- William Temple, who would become Archbishop of Canterbury, said, “... ***an atheist who lives by love is saved by his faith in the God whose existence (under that name) he denies***” (*Nature, Man and God*, p. 416).

1935

1. George A. Buttrick, Presbyterian pastor who would become president of the Federal Council in 1940, wrote: “Literal infallibility of Scripture is a fortress impossible to defend. ... Probably few people who

claim to 'believe every word of the Bible' really mean it. That avowal held to its last logic would risk a trip to the insane asylum" (Christian Fact and Modern Doubt, p. 162).

2. Emil Brunner published *Unser Glaube (Our Faith)*, in which he likened the voice of God in the Bible to the voice of a speaker in a wax recording. As the speaker's voice can be recognized even though the recording is scratchy and otherwise imperfect, God's voice can be recognized though the Bible is (allegedly) filled with error and myth.

1936 -- The Presbyterian Church in America was so permeated with theological modernism that a small group of conservatives departed and founded the Orthodox Presbyterian Church.

1937 -- The New York Times for March 19 featured Pierre Teilhard de Chardin (1881-1955) as the Jesuit priest who believed that man descended from monkeys. Teilhard did that and more. He attempted to integrate religion with science and applied evolution to human history, envisioning humanity heading toward an "Omega point" of peace and unity. He believed that humanity would evolve the "noosphere" or planetary communication network.

1943 -- Pius XII, in his *Divino Afflante Spiritu*, became the first Pope to endorse the use of the "scientific criticism" of Scripture.

1944

1. **Youth for Christ evangelist** _____ met the famous Roman Catholic leader Fulton Sheen on a train, and Graham recalled later: "We talked about our ministries and our common commitment to evangelism, and I told him how grateful I was for his ministry and his focus on Christ. ... We talked further and we prayed; and by the time he left, I felt as if I had known him all my life" (Graham, *Just As I Am*, p. 692). Sheen's hope for Heaven was in Mary, by his own testimony.
2. Pentecostal evangelist Smith Wigglesworth paved the way for the Word-Faith movement when he stated: "***What you say will come to pass. Speak the word and the bound shall be free, the sick shall be healed***" (Wigglesworth, "Power from on High," Pentecostal Evangel, May 27, 1944).
3. G. Bromley Oxnam, Methodist bishop and one of the first presidents of the World Council of Churches, endorsed calling the God of the Old Testament a "Dirty Bully" in his 1944 book *Preaching in a Revolutionary Age*. Oxnam wrote: "Hugh Walpole, in *Wintersmoore*, tells of a father and son at Church. The aged rector read from the Old Testament, and the boy learned of the terrible God who sent plagues upon the people and created fiery serpents to assault them. That night, when the father passed the boy's bedroom, the boy called him, put his arms around his father's neck, and, drawing him close, said, 'Father, you hate Jehovah. So do I. I loathe Him, dirty bully!' We have long since rejected a conception of reconciliation associated historically with an ideal of Deity that is loathsome. God, for us, cannot be thought of an angry, awful, avenging Being who because of Adam's sin must have his Shylockian pound of flesh. No wonder the honest boy in justifiable repugnance could say, 'Dirty Bully'" (p. 79).

1945 -- **HARRY EMERSON FOSDICK**, in a letter written in January 1945 to an inquiring individual from Peru, Indiana, said, "***Of course I do not believe in the virgin birth or in that old-fashioned substitutionary doctrine of the atonement, and I know of no intelligent person who does***" (The Christian Beacon, January 3, 1957). Fosdick would become the featured radio speaker for the Federal Council of Churches in America (the forerunner to the National Council of Churches) after its formation in 1950.

1946 -- The Northern Baptist Convention held its annual meeting at Fountain Street Baptist Church in Grand Rapids, Michigan. The host pastor, Duncan Littlefair, had made the following statements in his published sermons: "God may be identified as a piece of this world's stuff ... God is a part of a great whole and as such is constantly being broken and destroyed and frustrated. ... I must say that God is not eternal. ... There is no reason whatever from the nature of God to assume that God is the strongest or the biggest in the universe or that he can exercise his 'will' at will. ... On the basis of our study and approach we must say that God is not omniscient and cannot 'know' in any normal sense of the term for he is not a person. ... ***Jesus is not and cannot be God.***"

1948

1. The newly established World Council of Churches adopted a confession of faith weak enough to provide practically any heresy a comfortable home and was soon preaching universalism and participating in syncretistic worship activities with pagan religions.
2. Harold Ockenga coined the term "Neo-evangelicalism" and announced that his generation had "repudiated separatism" and intended to put a more positive, intellectual face on Christianity. Looking back on this 38 years later, Ockenga said, "The ringing call for a repudiation of separatism and the summons to social involvement received a hearty response from many evangelicals" (Ockenga's foreword to Harold Lindsell's *The Battle for the Bible*, 1986).
3. In his book *Mahatma Gandhi: An Interpretation*, Methodist missionary E. Stanley Jones testified that he went to India to convert the heathen, but in the end the heathen conquered him; he became an idolizer of Gandhi and a promoter of pacifism.

1949

1. Oral Roberts' magazine *Healing Waters* described the visit of William Branham to a Roberts' healing crusade in Tampa, Florida, noting: "Both felt the healing power in their hands. Brother Branham in his left through vibrations, Brother Roberts in his right with power to detect the presence, names and numbers of demons."
2. The Cursillo movement, which began this year in Spain, would become instrumental in bringing Roman Catholics and other sacramentalists (such as Anglicans) into the charismatic movement. Cursillo consists of religious retreats that seek to "deepen the faith" of those who have been baptized as infants, but there is no renunciation of baptismal regeneration and other heretical doctrines and practices and no scriptural preaching of the new birth. The movement spread to Latin America in the 1950s and from there to the United States.

1950

1. The Billy Graham Evangelistic Association (BGEA) was formed and Harold Ockenga would become one of the directors. That same year Roman Catholic Cardinal Cushing promoted Graham with the words "BRAVO BILLY" splashed on the cover of his magazine, making news all across the country, and leading the evangelist to say: "That was my first real coming to grips with the whole Protestant/Catholic situation. I began to realize that there were Christians everywhere. They might be called modernists, Catholics, or whatever, but they were Christians" (*Bookstore Journal*, Nov. 1991).
2. The theologically liberal, Communist-infiltrated Federal Council of Churches in America (later renamed the National Council of Churches) was formed.
3. On October 7 the Vatican approved Mother Teresa's Order of the Missionaries of Charity, and two years later she opened Nirmal Hriday, her now-famous home for dying destitutes in Calcutta. In spite of her commitment to Rome's false sacramental gospel, her firm belief that the wafer of the Mass is the very Christ Himself, and her universalism, Mother Teresa became an icon of the ecumenical movement and was praised by practically every influential evangelical leader.

1951

1. Paul Tillich (1886-1965) began the publication of his *Systematic Theology*, teaching through obscure and difficult language a philosophical Christianity, that theology is never dogmatic but always in process, that God, the "Ground of Being," can be known only through myths. "At best Tillich was a pantheist, but his thought borders on atheism."
2. Influential theologian Nels Ferre wrote: "As a matter of fact, the reference in John to the claim by the Jews to the effect that they were not born in adultery, could give external credence to a Nazi claim that Jesus was German. Mary, we remember, was found pregnant before her engagement to mild Joseph. Nazareth was hard by a Roman garrison where the soldiers were German mercenaries. Jesus is also reported throughout a continuous part of the history of art, it is claimed, to have been blond. This is supposedly unnatural for the Mediterranean countries where this same tradition started and was continued. Hence Jesus must have been the child of a German soldier!" (Ferre, *The Christian Understanding of God*, p. 191).
3. The Full Gospel Business Men's Fellowship International was founded by Demos Shakarian. It would become a major catalyst to the charismatic-ecumenical movement by de-emphasizing doctrine and stressing shared religious experiences. Eventually a high percentage of its members would be Roman Catholic.

1952 -- Billy Graham told reporter William McElwain of the Pittsburgh Sun-Telegraph (Sept. 6, 1952), "Many of the people who have reached a decision for Christ at our meetings have joined the Catholic church and we have received commendations from Catholic publications for the revived interest in their church following one of our campaigns. After all, one of our prime purposes is to help the churches in a community."

1953 -- Billy Graham "locked himself into a room in New York City for an entire day" with theological modernists Jesse Bader and John Sutherland Bonnell, that he might ask them questions and receive their counsel. In an article in *Look* magazine the next year (March 23, 1954), Bonnell testified that he and most other Presbyterian ministers did not believe in the virgin birth and the bodily resurrection of Christ, the inspiration of Scripture, a literal Heaven and Hell, and other doctrines.

1954 -- The rock & roll era was born when Sun Records in Memphis recorded Elvis Presley's single "That's All Right, Mama." From its inception, rock music has promoted rebellion against the morality of the Bible. Fifties rock literally changed the character of Western society and laid the groundwork for the dramatic spiritual and moral revolution that has followed. It also paved the way for "rock & roll Christianity" at the end of the 20th century.

1955 -- Bishop James Pike of the Episcopal Church in America said, "I have abandoned ship on the doctrine of the Trinity. I have jettisoned the doctrine of the virgin birth of Jesus Christ" (*Christian Beacon*, March 17, 1955).

1956 -- Christianity Today magazine was formed by Billy Graham, with Carl Henry as its first editor-in-chief. This would be the premier voice of positive-emphasis, non-judgmental, non-separatist, intellectually respectable, New Evangelical Christianity.

1957

1. Billy Graham's evangelistic crusade in New York City was sponsored by the liberal Protestant Council and featured prominent theological modernists. Here Graham began his life-long practice of praising rank modernists, when he spent about 10 minutes eulogizing Jesse Baird, a well-known liberal and apostate, calling him a great servant of Christ. This crusade was the catalyst for Graham's break with fundamentalists such as Bob Jones, Sr. and John R. Rice of the Sword of the Lord.
2. Methodist Leslie Weatherhead, who denied the blood atonement of Christ, said, "Graham is helping to fill our churches. We can teach people theology when we have got someone to teach" (Leslie Weatherhead: A Personal Portrait, 1975, p. 199).
3. At his San Francisco Crusade, Billy Graham honored modernist Bishop James Pike by having him sit on the platform and lead in prayer and by speaking at Pike's Grace Cathedral. Graham honored Pike again at his 1960 Detroit Crusade.

1958

1. An official follow-up of Graham's San Francisco Crusade reported that of the roughly 1,300 Catholics who came forward, "practically all remained Catholic, continued to pray to Mary, go to mass, and confess to a priest" (Oakland Tribune, Wed., Dec. 17, 1958). The chairman of this crusade was Methodist Bishop Gerald Kennedy, who denied practically every doctrine of the Christian faith and who had endorsed Nels Ferre's blasphemous 1953 book *The Sun and the Umbrella*.
2. When the United Church of Christ was formed in America by a merger of Congregationalists with the Evangelical and Reformed Church, it adopted a Unitarian statement of faith.

1961

1. Michael Ramsey, Archbishop of Canterbury, said, "Heaven is not a place for Christians only ... I expect to see some present-day atheists there" (The Daily Mail, Oct. 2, 1961).
2. The Unitarians in America merged with the Universalists to become the Unitarian Universalism Association, uniting in one conglomerate of unbelief and atheism, rejecting the Bible and the God of the Bible while accepting practically any religious philosophy or deity apart from the Bible.

1962

1. In October the Vatican II Council, opened by Pope John XXIII, began its three-year process, which would bring sweeping changes into the Roman Catholic Church and launch it into the forefront of the ecumenical movement.
2. David du Plessis was the only Pentecostal invited to attend the Vatican II Council as an official observer; du Plessis, who spoke personally with the Pope, would become the prime mover and shaker to break down walls between Roman Catholicism and Pentecostalism. Dubbed "Mr. Pentecost," he believed that the way to unity was in shared experiences rather than shared doctrine.
3. Kenneth Taylor published *The Living Bible*, which has the prophet Elijah saying to the prophets of Baal in 1 Kings 18:27, "Perhaps he is talking to someone or else is out sitting on the toilet." *The Living Bible* was launched into popularity when it was promoted by Billy Graham.
4. "In or about 1962 it became apparent that there were some at Fuller Theological Seminary who no longer believed in the inerrancy of the Bible, among both the faculty and the board members" (Harold Lindsell, *The Battle for the Bible*, p. 106). David Hubbard, who became president of the seminary in 1963, mockingly referred to the doctrine of the inerrancy of Scripture as "the gas-balloon theory of theology; one leak and the whole Bible comes down."

1963

1. Anglican Bishop John A. T. Robinson wrote in his popular book *Honest to God* that "the whole schema of a supernatural being coming down from Heaven to 'save' mankind from sin ... is frankly incredible to man 'come of age'" (p. 78). Robinson expressed an atheistic point of view, saying, "Perhaps after all the Freudians are right, that such a God--the God of traditional popular theology--is a projection, and perhaps we are being called to live without that projection in any form" (pp. 17, 18). Upon publication of this book, Hugh Montefiore, Bishop of Birmingham, said to Robert Runcie, who would become Archbishop of Canterbury in 1980, "John Robinson's written a book which is going to cause mayhem--he's going to tell the world the sort of things we really believe" (Humphrey Carpenter, *Robert Runcie: The Reluctant Archbishop*, p. 159). Of course the mayhem never resulted, for the simple reason that the average Anglican no longer cared anything about doctrine.
2. Upon the death of Pope John XXIII Billy Graham said: "I admire Pope John tremendously. I felt he brought a new era to the world. It is my hope that the Cardinals elect a new Pope who will follow the same line as John. It would be a great tragedy if they chose a man who reacted against John, who reerected the walls" (Michigan City News-Dispatch, June 2, 1963).

1964

1. A religious survey extrapolated that perhaps 60,000 church members in three mainline denominations in America (United Church of Christ, United Methodist, and Episcopal) were atheists or agnostics (Christianity Today, Nov. 20, 1964). The same survey found that 43% of Protestants did not believe in the Virgin Birth.
2. When asked, "Do Congregational Christians believe in the Virgin Birth?" a spokesman for the United Church of Christ (a merger of Congregationalists with the Evangelical and Reformed Church) answered, "Probably the majority do not" (Douglas Horton, "What Is A Congregationalist?" St. Louis Globe Democrat, Aug. 5, 1964).

1965

1. Pope Paul VI and Patriarch Athenagoras I formally lifted the excommunications of 1054 that had separated the Roman Catholic and the Greek Orthodox churches.
2. Harvey Cox, an American Baptist professor at Harvard Divinity School, published *Secular City*, "celebrating the advent of secular urban civilization and the retreat of traditional Christianity." Cox jumped on the "God is Dead" bandwagon, saying, "It is too early to say for sure, but it may well be that our English word God will have to die, corroborating in the same measure Nietzsche's apocalyptic judgment that 'God is Dead.'"

1966

1. Michael Ramsey, Archbishop of Canterbury, visited the Pope and left wearing his "episcopal ring with its emeralds and diamonds." Ramsey said the Pope "has a primacy among all the bishops of Christendom; so that without communion with him, there is no prospect of a reunited Christendom" (Ramsey, *The Gospel and the Catholic Church*, p. 228) and testified he was willing to "recognize the Pope as chief of a united Church" (Owen Chadwick, *Michael Ramsey: A Life*, p. 325).
2. Langdom Gilkey of the University of Chicago Divinity School reported, "The younger men don't even raise the issue of the Virgin Birth or Original Sin. They're discussing the existence of God. And if there's no God, you don't have to argue about any of the other doctrines" ("Theology," *Time* magazine, Nov. 11, 1966, p. 57).

1967

1. For the first time, Roman Catholics began speaking in "tongues" in the United States and joined the charismatic movement. In March, some Catholics associated with Notre Dame University approached Ray Bullard, president of a local chapter of the Full Gospel Business Men's Fellowship International and a member of an Assemblies of God congregation, desiring that he and his Pentecostal friends lay hands on them. Though they did not renounce their false doctrines and practices, including the heresy of baptismal regeneration, they had "Pentecostal-type" experiences. Two of them, Steve Clark and Ralph Martin, were staff members in the national Cursillo movement, and others had attended Cursillo retreats. The charismatic movement grew rapidly within the Roman Catholic Church, and by 1974 the "renewal's" annual conference at Notre Dame attracted 30,000 participants.
2. The National Evangelical Anglican Congress of England invited rank modernist and ultra-ecumenist Michael Ramsey to deliver the opening address. Referring to past separatist practices by evangelicals John R.W. Stott said, "We need to repent and change."
3. In response to Bishop James Pike's public denial of the Trinity and other cardinal doctrines of the Christian faith, the Episcopal Church U.S.A. adopted a resolution declaring that all heresy is an anachronism. Pike had "abandoned ship on the doctrine of the Trinity" and called the virgin birth "a primitive myth."

1968

1. A religious survey by Jeffrey Hadden showed that about 60% of the Methodist clergy in America did not believe in the virgin birth of Jesus Christ and at least 50% did not believe in Christ's bodily resurrection.
2. In his book *Identification*, E.W. Kenyon helped paved the way for the Pentecostal Word-Faith and "Manifest Sons of God" movements when he stated: "When these truths really gain the ascendancy in us, they will make us spiritual supermen, masters of demons and disease. ... It will be the end of weakness and failure. ... We go out and live as supermen indwelt by God" (Kenyon, *Identification*, Seattle: Kenyon's Gospel Publishing Society, 1968, p. 68).
3. Troy Perry founded the Metropolitan Community Church in Los Angeles, which became the mother church of the first predominantly homosexual Christian denomination. By 1988 it claimed 38,000 members in 200 congregations worldwide.
4. The World Council of Churches' Uppsala Report sanctioned violence as a necessary part of the pursuit of social justice. "Radical change in power structures as the bearer of social justice and not violence, is the essence of the revolution. Yet violence is always potentially present and where established order dictates the decision regarding strategy, violence may appear the only way."

5. In his spiritual autobiography, *Song of Accounts*, Methodist missionary E. Stanley Jones said, "We do not believe that the New Testament is the revelation of God--that would be the Word become printer's ink" (p. 377).

1969

1. James H. Cone published *Black Theology and Black Power*, preaching a liberation theology for Blacks that focuses more on freedom from oppression than salvation from sin.
2. Before putting his weight behind the Anglican-Methodist reunion plan, Michael Ramsey, Archbishop of Canterbury, held secret talks with the Vatican "to ensure that the form of the reunion plan was not contrary to 'apostolic succession' and would not therefore prevent a future reunion with the Papacy" (Iain Murray, *Evangelicalism Divided*, p. 92).

1971

1. Fleming H. Revell published *A Prejudiced Protestant Takes a New Look at the Catholic Church* by James Hefley, a Southern Baptist pastor who described how his "prejudice" against the Roman Catholic Church had dissolved since Vatican II.
2. Seven thousand people jammed into New York City's Episcopal Cathedral of St. John the Divine for a Hair Mass, a service commemorating the third anniversary of the Broadway opening of the hippy musical. The event featured braless women, hot pants, a rock band, and balloons ("Troubadours for God," *Time*, May 24, 1971).
3. At New York City's Fifth Avenue Presbyterian Church a minister baptized a baby "in the name of the Father, the Holy Ghost, and Jesus Christ Superstar," a reference to the blasphemous musical that depicted the Lord Jesus as a common sinner ("The New Rebel Cry: Jesus Is Coming!" *Time*, June 21, 1971).

1972

1. Cecil Williams, pastor of the Glide Memorial Methodist Church in San Francisco, said, "I don't want to go to no heaven ... I don't believe in that stuff. I think it's a lot of - - - -." (We have deleted his expletive.)
2. William Johnson of the Northern California Golden Gate Association of the United Church of Christ became the first openly homosexual person to be ordained by a mainline denomination. When asked if he could be a good minister without a wife, Johnson replied, "I don't really feel I need a wife. I hope some day to share a deep love relationship with another man" (*New York Times*, May 2, 1972).
3. Fuller Theological Seminary formally changed its doctrinal statement to reflect the heresy that had been taught there since the early 1960s. The original statement said that the Bible is "plenarily inspired and free from all error in the whole and in the part." The new statement eliminated "free from all error in the whole and in the part," leaving room for the heretical view held by Fuller President David Hubbard and many Fuller professors that the Bible contains errors.
4. At St. Clement's Episcopal Church in Manhattan in 1972, "an environmental theater baptism service featured photos of the Kennedy brothers and Martin Luther King Jr., a man shaving in an open bathroom singing 'We Shall Overcome,' three nude young people playing kazoos and splashing in a plastic wading pool, an actor performing a bathtub scene from a play, and incense" (Thomas Reeves, *The Empty Church: The Suicide of Liberal Christianity*, 1996, p. 154).
5. At its 1972 Quadrennial Conference, the United Methodist Church formally approved a policy of doctrinal pluralism founded upon the four-fold authority of Scripture, Tradition, Experience, and Reason.
6. Charles Dullea, Superior of the Pontifical Biblical Institute in Rome, explained why Romanists and Modernists accept Billy Graham: "Because he is preaching basic Christianity, he does not enter into matters which today divide Christians. He does not touch on Sacraments or Church in any detail. ... The Catholic will hear no slighting of his Church's teaching authority, nor of Papal or Episcopal Prerogatives, no word against the mass or sacraments or Catholic practices. Graham HAS NO TIME FOR THAT; he is preaching only Christ and a personal commitment to Him. The Catholic, in my opinion will hear little, if anything, he cannot agree with" (Dullea, "A Catholic Looks at Billy Graham," *Homiletic & Pastoral Review*, Jan. 1972).

1973

1. Gustavo Gutierrez published *A Theology of Liberation*, becoming a prominent voice for Liberation Theology, which sees salvation in terms of the liberation of society from social and economic injustice. It is a Marxist approach to Christianity.
2. In Milwaukee on October 21, Billy Graham said, "This past week I preached in a great Catholic Cathedral a funeral sermon for a close friend of mine who was a Catholic [publisher James Strohn Copley], and they had several bishops and archbishops to participate, and as I sat there going through THE FUNERAL MASS THAT WAS A VERY BEAUTIFUL THING AND CERTAINLY STRAIGHT AND CLEAR IN THE GOSPEL, I believe..." (Billy Graham, *Church League of America*, p. 84).

3. Kincaid Smith testified that when he graduated this year from Hamma School of Theology, a Lutheran Church in America seminary, the following conditions prevailed: "To the best of my knowledge, none of my classmates, nor I, believed in any of the miraculous elements in the Bible, in anything supernatural, no six day creation, that Adam and Eve were real historical people, that God really spoke to people, the flood with Noah and the Ark, the Red Sea parting. We believed that no Old Testament Scriptures foretold of Jesus of Nazareth, that Jesus was not anticipated in the Old Testament. No virgin birth. One of my New Testament profs. was moved to write a poem for the occasion of his receiving tenure. It was read at the service at Wittenberg University Chapel. In it he speculated that Jesus' father was an itinerant Roman soldier. He flatly denied the real deity of Christ" (reported in Christian News, April 29, 1985).

1974 -- The March issue of Eternity magazine contained an article by Bernard Ramm entitled "Welcome, Green-Grass Evangelicals." After listing five characteristics (they are not interested in doctrinal questions or the controversy over evolution or the details of Bible prophecy or in debates over biblical infallibility and they put more premium on psychological wholeness than doctrinal correctness), Ramm said he welcomed these "evangelicals."

1975 -- In May, 10,000 Catholic charismatics gathered in St. Peter's in Rome for the feast of Pentecost and received the blessing of Pope Paul VI.

1976

1. Harold Lindsell testified: "It is not unfair to allege that among denominations like Episcopal, United Methodist, United Presbyterian, United Church of Christ, the Lutheran Church in America, and the Presbyterian Church U.S.A. there is not a single theological seminary that takes a stand in favor of biblical infallibility. And there is not a single seminary where there are not faculty members who disavow one or more of the major teachings of the Christian faith" (Lindsell, *The Battle for the Bible*).
2. Carl Henry warned, "A growing vanguard of young graduates of evangelical colleges who hold doctorates from non-evangelical divinity centers now question or disown inerrancy" ("*Conflict Over Biblical Inerrancy*," *Christianity Today*, May 7, 1976).
3. Cardinal Manning of Los Angeles said, "Anyone who has become a genuine Charismatic, to my knowledge, has become a better Catholic" (*Charismatic Renewal for Catholics*, 1976, p. 48).
4. Bishop James Thomas, of the United Methodist Church, told the UMC Quadrennial General Conference, "We do not believe ... in rigid doctrinal concepts to hold us steady in a wavering world" (*F.E.A. News & Views*, May-June 1976).

1977

1. Anne Holmes of the United Church of Christ became the first openly lesbian woman ordained by a mainline Protestant denomination. Later in the year, Ellen Barrett became the first openly homosexual priest to be ordained in the Episcopal Church. She said that her relationship with her lesbian lover "is what feeds the strength and compassion I bring to the ministry" ("*The Lesbian Priest*," *Time* magazine, January 24, 1977).
2. John Wimber began pastoring a church in Anaheim, California, that would grow to 6,000 members and become the mother church of the Vineyard Association, comprised today of more than 700 churches worldwide and prominent in the contemporary worship movement.
3. A massive ecumenical conference was held in Kansas City in July, with the 50,000 participants (45% Roman Catholic) gathering under the banner of "Unity in the Lordship of Jesus." Catholic Kevin Ranaghan declared that the streams of Christianity are coming together, "God has dug some canals between the streams. Tonight they are coming together and will flow forth from this stadium and this conference and will burst upon the nation as we go forth a newly-united people." Jamie Buckingham said, "We cannot have unity based on doctrine. Doctrine will always separate the body of Christ."
4. The second National Evangelical Anglican Congress, meeting in Nottingham, England, stated: "Seeing ourselves and Roman Catholics as fellow-Christians, we repent of attitudes that have seemed to deny it ... We believe that the visible unity of all professing Christians should be our goal."

1978

1. In his book *The Worldly Evangelicals*, Richard Quebedeaux stated: "... it is a well-known fact that a large number, if not most, of the colleges and seminaries in question now have faculty who no longer believe in total inerrancy, even in situations where their employers still require them to sign the traditional declaration that the Bible is 'verbally inspired,' 'inerrant,' or 'infallible in the whole and in the part,' or to affirm in other clearly defined words the doctrine of inerrancy..."
2. In October, Billy Graham held a crusade in Catholic Poland. Upon being met at the airport by Bishop Wladyslaw Miziolek, chairman of the Committee on Ecumenism of the Polish Catholic Church, Graham said that this adventure represented a new spirit of cooperation that was a constructive example for Christians in other nations (John Pollock, *Billy Graham*, p. 308). Four of the rallies were held in Catholic churches, with priests participating on the platform with Graham. Cardinal Karol Wojtyla had offered the 700-year-old St. Anne's Church in Cracow to Graham, but just before the evangelist's arrival in

Poland, Wojtyla was unexpectedly called away to the conclave in Rome to meet with the College of Cardinals and a few days later he was elected Pope John Paul II. While in Poland, Graham visited the Marian shrine of Jasna Gora (featuring an icon of the Black Madonna) in Czestochowa. A picture in *Decision* magazine for February 1979 showed Graham welcoming pilgrims to the shrine. In the minds of his Catholic observers, this ill-advised visit doubtless put Graham's stamp of approval upon the idolatrous Mary veneration that is featured at this influential shrine. In his book *Crossing the Threshold of Hope*, Pope John Paul II testified that his personal devotion to Mary was developed at Marian sites such as "at Jasna Gora" (p. 220).

3. In August, Michael Ramsey, former Archbishop of Canterbury, spoke of his hope for reunion with Rome: "Only a few more divine miracles will bring us to that day of unity in truth and holiness, total unity in the Mass given to us by Jesus" (quoted by Adrian Hastings, *English Christianity*, p. 629).

1979

1. Two books appeared this year to promote ecumenical unity between Protestants, Charismatics, and the Roman Catholic Church. *The Three Sisters* (Tyndale House Publishers) by Michael Harper proclaimed that Roma, Charisma, and Evangeline were merely sisters in the same family. In *That They May Be One* (Logos Press) Thomas Twitchell expressed his hope that Charismatic-Roman Catholic unity would soon be realized.
2. The National Capitol Union Presbytery of the Presbyterian Church (U.S.A.) voted by a margin of 165-59 to ordain Mansfield Kaseman as a pastor even though he openly denied the deity, virgin birth, sinlessness, and bodily resurrection of Jesus Christ. When asked, "Is Jesus God," Kaseman replied, "No, God is God." Upon appeal, the denomination's highest court vindicated Kaseman.
3. When Cardinal Fulton Sheen died on December 9, Billy Graham praised him for breaking down the walls between Catholics and Protestants and said: "I count it a privilege to have known him as a friend for over 35 years. I mourn his death and look forward to our reunion in Heaven" (*Religious News Service*, Dec. 11, 1979). Yet Sheen's hope for Heaven was Mary. He devoted an entire chapter of his autobiography to Mary, "The Woman I Love," saying: "When I was ordained, I took a resolution to offer the Holy Sacrifice of the Eucharist every Saturday to the Blessed Mother ... All this makes me very certain that when I go before the Judgment Seat of Christ, He will say to me in His Mercy: 'I heard My Mother speak of you'" (Fulton J. Sheen, *Treasure in Clay*, p. 317).

1980

1. The ordination of Robert Runcie as Archbishop of Canterbury was another step toward unification with Rome. Prior to Runcie's selection, Cardinal Basil Hume, leader of the Roman Catholic Church in England, was consulted as to the Vatican's will in the matter. This paved the way for the appointment of the pro-Romanist Runcie. At the ordination, several Catholic cardinals were given prominent seats near Runcie, a hymn was sung in praise to Mary, and Cardinal Hume read a Scripture lesson. Billy Graham was a guest and gave a warm greeting to the new archbishop.
2. The Assemblies of God reinstated the ministerial credentials that it had revoked from David du Plessis 18 years earlier for his ecumenical relationships with the Roman Catholic Church and the World Council of Churches. Du Plessis had advised Catholics to remain in the Catholic Church after they had experienced "Spirit baptism."

1981

1. Robert Bratcher, translator of the Today's English Version, said, "Only willful ignorance or intellectual dishonesty can account for the claim that the Bible is inerrant and infallible. ... No truth-loving, God-respecting, Christ-honoring believer should be guilty of such heresy. To invest the Bible with the qualities of inerrancy and infallibility is to idolatize it, to transform it into a false god" (*The Baptist Courier*, Greenville, SC, April 2, 1981). Bratcher was speaking at a national seminar sponsored by the Christian Life Commission of the Southern Baptist Convention in Dallas, Texas.
2. Popular Christian author Malcolm Muggeridge wrote, "The story of Jesus as recounted in the Gospels is true to the degree that it can be, and is believed; its truth must be looked for in the hearts of believers rather than in history" (*Muggeridge, Jesus: The Man Who Lives*).

1982

1. Robert Runcie, Archbishop of Canterbury, when asked at Easter by a newspaper reporter about the meaning of the cross, replied, "As to that, I am an agnostic" (*Sunday Times Weekly Review*, April 11, 1982). Six years later Runcie said, "The Church must give a firm lead against rigid thinking."
2. For the first time in history a Catholic Pope visited England and held a joint service with the Archbishop of Canterbury.
3. Robert Schuller published *Self-Esteem: The New Reformation*, redefining Christianity in terms of his self-esteem theology, stating, for example, that sin is the lack of self-esteem and "to be born again means that we must be changed from a negative to a positive self-image" (Schuller, *Self-Esteem*, p. 68).

4. By this year, only about 15 percent of the student body at Fuller Theological Seminary held to the conviction of the seminary's founders that the Scripture is inerrant (George Marsden, *Reforming Fundamentalism*, p. 268).
5. A Gallup survey in 1982 revealed that 34% of Methodists believed that community service is more important than proclaiming the gospel.

1983

1. The World Council of Churches' General Assembly featured a pagan dance by a Hindu woman from South India. It was a "classical Bharathanatyam dance" that is performed for the Hindu "earth mother goddess."
2. The new National Council of Churches' lectionary featured prayers to God as "Father and Mother." The strongly pro-feminist lectionary committee, headed by a Lutheran, complained that the old Bible language about God the Father "has been used to support the excessive authority of earthly fathers" (Richard Ostling, "O God Our Mother and Father," *Time* magazine, October 24, 1983).

1984

1. The editors of *Christianity Today* examined Robert Schuller's theology and concluded that he is not a heretic.
2. The United Methodist Church approved a report which called upon all its churches to refer to God and Jesus Christ only in terms of inclusive language--in other words, not to address God as "He" or as "Father."
3. Charles Keysor testified that a pastor who supports the United Methodist Church system "can be anything from quietly conservative to universalist, agnostic, or even farther Left" and that "the United Methodist climate is alien and inhospitable to forthright evangelical faith" (*Christianity Today*, Nov. 9, 1984).
4. Just before his death, well-known evangelical leader Francis Schaeffer published *The Great Evangelical Disaster*, warning, "Within evangelicalism there are a growing number who are modifying their views on the inerrancy of the Bible so that the full authority of Scripture is completely undercut."
5. The World Council of Churches published *No Longer Strangers*, which instructed women to pray to God by the following names: Lady of peace, Lady of wisdom, Lady of love, Lady of birth, Lord of stars, Lord of planets, Mother, Bakerwoman, Presence, Power, Essence, Simplicity.
6. Former fundamentalist Jack Van Impe made a 180-degree turn from fundamentalism to ecumenism with the publication of *Heart Disease in the Body of Christ*, in which he called for the unity of all professing Christians. Soon thereafter he mis-defined biblical love in a typically ecumenical fashion by saying: "Let's forget our labels and come together in love, and the pope has called for that. ... Till I die I will proclaim nothing but love for all my brothers and sisters in Christ, my Catholic brothers and sisters, Protestant brothers and sisters, Christian Reformed, Lutherans, I don't care what label you are."
7. Sister Ann, with Mother Teresa's Missionaries of Charity in Kathmandu, Nepal, was asked what the nuns do to prepare Hindus to die. In the tape-recorded interview with David and Linda Cloud she replied that they taught them to pray to their gods. When asked, "Do you believe if they die believing in the [Hindu gods] Shiva or in Ram they will go to Heaven?" she replied, "... if they have believed in their god very strongly, if they have faith, surely they will be saved."
8. David Cline, vice-chairman of the Billy Graham Crusade in Vancouver, British Columbia, said, "If Catholics step forward there will be no attempt to convert them and their names will be given to the Catholic church nearest their homes" (*Vancouver Sun*, Oct. 5, 1984).
9. The Episcopal Cathedral of St. John the Divine in New York City displayed a four-foot bronze statue of the crucifixion featuring a naked female Christ ("Vexing Christa," *Time* magazine, May 7, 1984).
10. David Jenkins, consecrated Bishop of Durham in July, described the doctrine of the bodily resurrection of Jesus Christ as a "conjuring trick with bones" (on BBC's religious affairs radio program "Poles Apart"). Jenkins said Christ's body might have been stolen by the disciples or it might still be in the tomb. In typical liberal doublespeak, he claimed that though biblical miracles such as the resurrection are not literal events, they are "real." Speaking before the Church of England's General Synod on July 6, 1986, Jenkins received a standing ovation when he warned "against associating miracles with God and asserted that no church can settle decisively exactly what God is and what he wants" (*Associated Press*, *St. Louis Post Dispatch*, July 7, 1986).
11. Lutheran theologian Dorothee Soelle wrote: "In my own theological reflection, my affirmation of God as female seems appropriate, especially when I want to emphatically differentiate my language from that of patriarchal God-talk. ... It makes no sense to postulate God's absoluteness ... who needs such a God?" (*To Work and to Love: A Theology of Creation*, Fortress Press, pp. 6, 14).
12. M. Scott Peck established the Foundation for Community Encouragement to "forge a new planetary culture." Peck claims to be a Christian and his books are popular both in Christian and New Age bookstores. In his 1978 book *The Road Less Traveled*, he said, "God wants us to become Himself (or

Herself or Itself). We are growing toward godhood. God is the goal of evolution.” A New York Times book reviewer said, “The book’s main audience is in the vast Bible Belt.”

1985

1. St. Luke’s Episcopal Church in Minneapolis ran an advertising campaign with the slogan, “The Episcopal Church welcomes you, regardless of race, creed, color or the number of times you’ve been born.”
2. Thomas Howard, a professor at Gordon College and a member of an influential evangelical family (his father Philip was editor of the Sunday School Times; his brother David was head of the World Evangelical Fellowship; and his sister Elizabeth was married to missionary Jim Elliott, who was martyred by Auca Indians), converted to the Roman Catholic Church. Thomas’ friend and co-author J.I. Packer observed: “I don’t think becoming a Catholic is anything like the tragedy of a person becoming a liberal ... Catholics are among the most loyal and virile brothers evangelicals can find these days” (Christianity Today, May 17, 1985). Elizabeth Elliott agreed, saying, “We can have unity in diversity; my brother is a Catholic and a Christian” (spoken Sept. 6, 1997, at the Wisconsin Expo Center during a conference sponsored by WVCY of Milwaukee, Wisconsin).
3. Some 200,000 people attended the first 21 Healing Explosion meetings conducted by Charles and Francis Hunter. The Hunters claim that “every Spirit-filled Christian can and should heal the sick on a daily basis.” At least twice Mrs. Hunter has returned home sick from healing crusades.
4. Nick Cavnar, editor of New Covenant magazine, said, “Catholic Charismatics are rediscovering the meaning of traditional catholic beliefs and practices, including the sacraments, the Rosary, the Virgin Mary and the saints” (“Why Are Catholic Charismatics Getting So Catholic?” Charisma, April 1985).
5. Herman Hanko, professor at Protestant Reformed Seminary in Grandville, Michigan, observed: “It is almost impossible to find an evangelical professor in the theological schools of our land and abroad who still holds uncompromisingly to the doctrine of the infallible inspiration of the Scriptures. The insidious danger is that higher criticism is promoted by those who claim to believe in infallible inspiration” (Hanko, *The Battle for the Bible*, pp. 2, 3).
6. On May 13, a televised interfaith service in the Church of England’s Newcastle Cathedral featured Hindus chanting, dancing, and offering flowers to an idol, Muslims reading the Koran, and a Sikh guru honoring his deity. The Hindu god Rama was proclaimed as lord and king. The service featured only one specific reference to Jesus Christ, being a Trinitarian line in the final hymn (“Conservative Evangelicals claim there are serious errors in the Church of England,” *The Christian News*, April 15, 1985).
7. Twenty Episcopalian churches in Memphis, Tennessee, ran an advertisement stating: “In an atmosphere of absolute right and wrong, here’s a little room to breathe. ... the Episcopal Church is totally committed to the preservation of open dialogue and undogmatic faith. We exist to tell the world about a God who loves us regardless of what we’ve done or what we believe. Even if we do not believe in Him, He believes in us. We do not suffocate with absolutes” (*Christian News*, Oct. 14, 1985).
8. William Schultz, national president of the Unitarian Universalism Association, said: “Unitarian Universalists are open to religious truths from all the great religious traditions, as well as from science and from human experience. God is too great to be limited by one dogma. We believe that the focus of religion ought to be on this life, rather than on preparation for or a perspective of life after death” (*St. Petersburg Times*, Nov. 16, 1985, Religious Section, pp. 6, 7).
9. The Jesus Seminar began its meetings. Throughout the 1980s, its participants cast ballots on the authenticity of Christ’s sayings in the four Gospels using pegs or balls. After discussing a passage, the modernistic “scholars” would cast their votes. Red indicated a strong probability of authenticity; pink, a good probability; gray, a weak possibility; and black, little or no possibility. They concluded that Jesus spoke only 18% of the words attributed to him in the Bible.

1986

1. The opening service of the Sixth Assembly of the World Council of Churches in Vancouver, British Columbia, featured North American pagan Indians who built an altar and a “sacred flame,” into which they tossed offerings of fish and tobacco to appease their nature gods, and around which they danced. Three Hindus, four Buddhists, two Jews, four Muslims, and a Sikh were official guests of the Assembly, and there were readings from Hindu, Buddhist, and Muslim scriptures. In the General Secretary’s report to the Assembly, Philip Potter said that it is God’s will “to unite all nations in their diversity into one house.”
2. By 1986, there were 20,730 women ordained to full-time ministry in U.S. denominations, representing 7.9% of all U.S. “clergy” (*National & International Religion Report*, March 13, 1989).
3. The Day of Prayer for World Peace was held in Assisi, Italy, in October, led by Pope John Paul II. Joining the Pope were representatives of 32 Christian denominations and organizations (including YWCA, Quaker, Mennonite, Reformed, Baptist World Alliance, Disciples of Christ, Lutheran World Federation, Anglican, Orthodox, and Roman Catholic) and several non-Christian religions (Hindu, Sikh,

Buddhist, Judaism, Islam, African and North American animists, Shinto, Zoroastrian, Baha'i). Of the combined prayers of this mixed multitude, the Pope said: "It is urgent that an invocation rise in chorus, and with insistence, from the earth toward Heaven, to ask the Omnipotent One, in whose hands lies the destiny of the world, for the great gift of peace" (The Tidings, April 11, 1986). The event was repeated in 1993 and 2002.

4. The House of Bishops in the Church of England published *The Nature of Christian Belief*, which said pertaining to Christ's resurrection that a word such as "bodily" is "an inadequate or even misleading term, which does not do justice to Scripture."
5. Carl Henry lamented: "Many evangelicals now measure growth mainly in terms of numbers; distinctions of doctrine and practice are subordinated in a broad welcome for charismatic, Catholic, traditional and other varieties of evangelicals. ... Numerical bigness has become an infectious epidemic" (*Confessions of a Theologian*, p. 387).
6. David Jenkins, Anglican Bishop of Durham, said God could be a woman. "Clearly God is not exclusively male. He (she?) must reflect all that is female. And he-she must go beyond all that" (*Australian Beacon*, October 1986).
7. The Bible Society of Australia published a book featuring Jesus Christ as a cartoon "ACTION MAN."
8. Jesus Seminar scholar Ron Cameron stated, "The death of Jesus was like a car wreck; it's an accident of history" (*Christian News*, April 7, 1986).

1987

1. The North American Congress on the Holy Spirit & World Evangelization brought together 40,000 attendees representing 40 denominations. Roughly one-half of the participants were Roman Catholic, and Catholic priest Tom Forrest brought the concluding message, urging unity for the sake of evangelism. He brought the mixed multitude to its feet in pandemonious clapping and shouting when he cried out, "We must reach the world, and we must do it the only way we can do it; we must do it TOGETHER!" One night roughly half of the crowd stood during an invitation indicating uncertainty about their personal salvation. In a press conference the next day, Pentecostal Vinson Synan, conference chairman, was asked by Dennis Costella of *Foundation* magazine why the conference leaders did not "speak definitively as to what the gospel message is so that there isn't this confusion?" Synan replied that it takes decades to come to a proper understanding of the gospel and furthermore, "WE DON'T HAVE TIME TO DO THAT." I was present at the press conference and heard this amazing statement myself.
2. Michael Saward in England described the shallowness of evangelical Christianity in his day as "a generation brought up on guitars, choruses, and home group discussions; educated, as one of them put it to me, not to use words with precision because the image is dominant, not the word; equipped not to handle doctrine but rather to 'share' ... suspicious of definition and labels" (*Evangelicals on the Move*, p. 92).

1988

1. Congress '88, held August 4-7 at O'Hare Expo Center in Chicago, Illinois, united Roman Catholics, liberal and evangelical Protestants, and Baptists in the cause of "evangelism" without agreeing even on the definition of the gospel.
2. After worshipping in a Buddhist temple, Episcopal Bishop John Spong said: "As the smell of incense filled the air, I knelt before three images of the Buddha, feeling that the smoke could carry my prayers heavenward. ... My conviction is that the true God ... is within and beyond all of these ancient worship traditions. ... when I visit a Buddhist temple it is not for me a pagan place ... I will not make any further attempt to convert the Buddhist, the Jew, the Hindu or the Moslem. I am content to learn from them and to walk with them side by side toward the God who lives, I believe, beyond the images that bind and blind us all" (Spong, "A dialogue in a Buddhist temple," *The Voice*, Jan. 1989; this is the official publication of the Diocese of Newark, New Jersey, of the Episcopal Church USA).

1989 -- An extensive survey of pastors and laity by the Presbyterian Church (U.S.A.) found that only 5% of pastors believed the Bible should be taken literally, while 75% believed that those who have not heard of Christ will not be damned (*National & International Religion Report*, Mar. 13, 1989).

1990

1. Thomas Nelson published *Evangelical Catholics: A Call for Christian Cooperation to Penetrate the Darkness with the Light of the Gospel* by Keith Fournier, a Roman Catholic apologist; the foreword was written by Protestant Charles Colson.
2. When questioned about his healing ministry in Australia in March 1990, John Wimber of the Association of Vineyard Churches testified that not all diseases are equally responsive to his healing ministry, that while he had a high success rate for headaches and backaches, of the 200 Down Syndrome children he had prayed over none had been healed (Phillip D. Jensen, "John Wimber Changes His Mind!" *The Protestant Review*, July 1990).

3. The World Council of Churches Seventh Assembly in Canberra, Australia, opened with pagan worship by Aboriginal men, who “girded in loincloths and feathers, their bodies painted in tribal decoration, danced around an altar and beat drums in a traditional purification ceremony”(Christian News, Feb. 18, 1991, p. 1). In her speech before the Assembly, South Korean Presbyterian feminist theologian Chung Hyun-Kyung summoned the spirits of the dead and “the spirit of Earth, Air, and Water” and said, “I no longer believe in an omnipotent, macho, warrior God who rescues all good guys and punishes all bad guys.”

1991 -- In his book *Rescuing the Bible from Fundamentalism*, Bishop John Spong of the Episcopal Church in America said, “Of course these [Bible] narratives are not literally true. Stars do not wander, angels do not sing, virgins do not give birth, magi do not travel to a distant land to present gifts to a baby, and shepherds do not go in search of a newborn savior.”

1992

1. The February issue of the *Bookstore Journal*, the official publication of the Christian Booksellers Association in America, featured three articles on the theme “The Catholic Market: Dispelling Myths, Building Bridges.”
2. In his book *The Body*, Chuck Colson called for closer ties between evangelicals and Catholics. Colson said, “... the body of Christ, in all its diversity, is created with Baptist feet, charismatic hands, and Catholic ears--all with their eyes on Jesus” (*World*, Nov. 14, 1992). *The Body* was endorsed by many well-known evangelicals such as Carl Henry, J.I. Packer, Pat Robertson, Bill Hybels, and Jerry Falwell.
3. In his book *The Battle for the Resurrection*, Norman Geisler documented the denial of the bodily resurrection among prominent evangelicals, including George Ladd of Fuller Seminary, E. Glenn Hinson of Southern Baptist Theological Seminary, and Murray Harris of Trinity Evangelical Divinity School. According to these, Jesus’ body vanished at the resurrection and He immediately ascended to Heaven; His subsequent appearances were in a visible but non-material form by which He accommodated Himself to human understanding.
4. Marcus Borg of the Jesus Seminar said, “I am one of those Christians who does not believe in the virgin birth, nor in the star of Bethlehem, nor in the journeys of the wisemen, nor in the shepherds coming to the manger, as facts of history” (*Bible Review*, December 1992).

1993

1. A Pentecostal “revival” broke out at Carpenter’s Home Church in Lakeland, Florida, during meetings conducted by Rodney Howard-Browne; people began to laugh hysterically, stagger like drunks, and fall on the floor, causing Howard-Browne to label himself “the Holy Ghost bartender.” People flocked to the meetings from across Florida and from other states. Assemblies of God Pastor Dale Brooks, who canceled his services in Tampa, 30 miles away, to attend the Howard-Browne meetings, advised his people, “Don’t fight it; enjoy it; don’t try to figure it out” (*Charisma*, August 1993).
2. The Clergy Association of Salem, Massachusetts, welcomed a high priest from a witch’s coven into its membership.
3. David Wells, professor at Gordon-Conwell Theological Seminary, published *No Place for Truth: or Whatever Happened to Evangelical Theology*, which *Time* magazine described as “a stinging indictment of evangelicalism’s theological corruption.”
4. At an ecumenical Re-imagining Conference in Minneapolis participants from mainline Protestant denominations worshipped God as a female Sophia and Chung Hyung Kyung of Korea told the crowd, “My bowel is Buddhist bowel, my heart is Buddhist heart, my right brain is Confucian brain, and my left brain is Christian brain.”
5. Fundamentalist turned ecumenist Jack Van Impe published *Startling Revelations: Pope John Paul II*, a video presenting the Pope as a true prophet and defender of the faith. This video became the biggest selling item distributed by the Van Impe ministry.
6. During an Easter season service, a female priest at the Episcopal cathedral in Chicago said that if Jesus were to return he would want everyone to be free to enjoy sex, in whatever form that might be (“Show and Tell,” *The Living Church*, June 20, 1993).

1994

1. The “Toronto Blessing” broke out in the Toronto Airport Vineyard Church on January 20 during a meeting led by Randy Clark of the Association of Vineyard Churches. People shook, jerked, fell down, rolled across the floor, laughed, danced, brayed like donkeys, and roared like lions. Some lay on the floor for hours. By the end of the year an estimated 200,000 people had visited the church from around the world.
2. “Evangelicals and Catholics Together: The Christian Mission in the Third Millennium” (ECT) was signed by prominent evangelical leaders such as Chuck Colson, Bill Bright, J.I. Packer, Mark Noll (Wheaton College), John White (former president of the NAE), Os Guinness, Pat Robertson, and Richard Land and Larry Lewis of the Southern Baptist Convention (who later withdraw their names because of

pressure from Hispanic Baptists). The misguided document stated: "We together, evangelicals and Catholics, confess our sins against the unity that Christ intends for all his disciples."

3. Describing the theological shallowness of evangelicalism in the last half of the 20th century, David Wells said, "The sea that looked a mile wide turned out to be only an inch deep" (Wells, *God in the Wasteland*).
4. The London Sunday Times for July 31, reporting on a conference for Christian atheists, said that at least 100 Church of England priests do not believe in an external, supernatural God.
5. Thomas Oden warned that theological seminaries are "awash in ant-supernatural assumptions" and that there are no absolutes. In fact, "The very thought of asking about heresy has itself become the new arch-heresy" (Oden, "Measured Critique or Ham-handed Trivia?" In *Trust*, Spring 1994, pp. 24-25).
6. In October, Episcopal priest Matthew Fox performed his Planetary Mass at Grace Cathedral in San Francisco. It incorporates loud rave music, gyrating dancers, an altar in the shape of a sun and crescent moon, tai chi exercises, and references to "Mother God" and the sacredness of the earth. Bishop William Swing said, "I was very carried away by it" ("It's All the Rave," *The Living Church*, November 27, 1994).
7. At the General Convention of the Episcopal Church in America, the bishop of western North Carolina apologized for having offended women by calling God "Father" ("Revival or Decline?" *The Evangelical Catholic*, March-April 1995, p. 10).

1995

1. On June 18, the "Pensacola Outpouring" swept into the Brownsville Assembly of God near Pensacola, Florida, during a meeting led by Pentecostal evangelist Steve Hill. The church's pastor, John Kilpatrick, fell to the floor and lay there for almost four hours. He testified, "When I hit that floor, it felt like I weighed 10,000 pounds. I knew something supernatural was happening" (*Charisma*, June 1996). By the end of 1997, more than 2 million people had experienced the "Pensacola Outpouring."
2. Referring to a theology conference sponsored jointly by InterVarsity Christian Fellowship and Wheaton College, Carl Henry warned that "not a single representative of historic evangelical orthodoxy committed to the unbroken authority of the Bible was featured" (*Calvary Contender*, July 1, 1995).
3. *The Mystery of Salvation*, published by the Doctrine Commission of the Church of England, stated, "... for many Christians today the idea of God offering himself as a substitute for our sins is deeply repellent" (p. 122).
4. Dave Tomlinson, a professing evangelical in the Church of England, wrote: "Doctrinal correctness matters little to God and labels matter less ... St. Peter will not be asking us at the pearly gates which church we belonged to, or whether we believed the virgin birth; the word 'evangelical' will not even enter the conversation" (Tomlinson, *The Post-Evangelical*, pp. 61-62).
5. Referring to his students, Yale University Divinity School professor Christopher R. Seitz complained: "Most don't know the names of half of the books of the Bible, whether Calvin lived before or after Augustine, what the wrath of God means or how to understand a final judgment of the quick and the dead" ("Pluralism and the Lost Art of Christian Apology," In *Trust*, Summer 1995).

1996

1. On April 20, some 80 well-known evangelical theologians and church leaders signed the Cambridge Declaration, warning: "... the word 'evangelical' has become so inclusive as to have lost its meaning. ... As Biblical authority has been abandoned in practice, as its truths have faded from Christian consciousness, and its doctrines have lost their saliency, the church has been increasingly emptied of its integrity, moral authority and direction."
2. In an interview with *Christianity Today*, Kenneth Kantzer, leading evangelical figure, said: "I do not for a moment deny the Christianity of any true Roman Catholic. Many Roman Catholics are certainly evangelical. We share the faith of the Apostles' Creed and the seven ecumenical councils of the ancient church. We need each other in our battles against secularism and materialism" (Sept. 16, 1996).
3. George Carey, Archbishop of Canterbury, lashed out at fundamentalists who place the Bible "above and beyond human inquiry" (*Christian News*, Dec. 9, 1996).

1997

1. In a May 30 interview, Billy Graham told David Frost: "I feel I belong to all the churches. I'm equally at home in an Anglican or Baptist or a Brethren assembly or a Roman Catholic church. ... Today we have almost 100 percent Catholic support in this country. That was not true twenty years ago. And the bishops and archbishops and the Pope are our friends" (David Frost, *Billy Graham in Conversation*, pp. 68, 143).
2. In an interview with Robert Schuller, Graham said, "God's calling people out of the world for His name, whether they come from the Muslim world, or the Buddhist world, or the Christian world or the non-believing world, they are members of the body of Christ because they've been called by God. They may not even know the name of Jesus but they know in their hearts that they need something that they don't

have, and they turn to the only light that they have, and I think that they are saved, and that they're going to be with us in heaven" (broadcast on Robert Schuller's Hour of Power, May 31, 1997).

3. In his autobiography Graham said: "My goal, I always made clear, was not to preach against Catholic beliefs or to proselytize people who were already committed to Christ within the Catholic Church. Rather, it was to proclaim the gospel to all those who had never truly committed their lives to Christ" (Just As I Am, p. 357).
4. Oliver Barclay wrote, "No university in Britain would now boast that for them 'the fear of the Lord is the beginning of wisdom'" (Barclay, *Evangelicalism in Britain: 1935-1995: A Personal Sketch*, p. 129).
5. A religious survey found that the vast majority of young professing Christians in Britain see nothing wrong with sex outside of marriage; 85 percent of Roman Catholics and 80 percent of Anglicans held this view (Religious News Service, June 18, 1997).
6. In June Charisma magazine noted that most popular praise anthems sung in charismatic and evangelical churches today are composed by Oneness believers who deny the Trinity. These include Dottie Rambo; Joel Hemphill; Lanny Wolfe; Geron Davis; Phillips, Craig and Dean; and Mark Carothers, who wrote the song "Mercy Seat" which became the standard for the strange "revival" at the Brownsville Assembly of God in Pensacola, Florida.
7. The homosexual-oriented Universal Fellowship of Metropolitan Community Churches was admitted to the Southern California Ecumenical Council. The Fellowship routinely performs homosexual weddings.

1998

1. In the book *New Apostolic Christianity*, church growth guru C. Peter Wagner said, "I believe we are witnessing a reinventing of world Christianity." He listed nine marks of a new apostolic type church, including "New Power Orientation," which refers to the exercise of "healing, demonic deliverance, spiritual warfare, prophecy, falling in the Spirit, spiritual mapping, prophetic acts." He also referred to "more emphasis on the heart than on the mind" (referring to doctrine).
2. Archbishop of Canterbury George Carey said: "For many of us in the Church, liberalism is a creative and constructive element for exploring theology today. ... It would constitute the end of Anglicanism as a significant force in world-wide Christianity if we lost this vital ingredient" (Church of England Newspaper, April 9, 1998, p. 8).
3. Carl Trueman of the University of Aberdeen wrote: "One need only look at many of the works emerging from contemporary evangelical scholars to find that the notion of scriptural authority as understood in any of its classical, orthodox ways has in general been replaced either by the concepts of neo-orthodoxy or simply by silence on the most prickly issues" ("The Impending Evangelical Crisis," *Evangelicals Now*, Feb. 1998).

1999

1. Many popular contemporary Christian musicians joined in the festivities that preceded Pope John Paul II's arrival in St. Louis on January 26 for the "Light of the World" Roman Catholic youth gathering. These included Audio Adrenaline, The Supertones, Rebecca St. James, and dc Talk.
2. Catholic Cardinal Francis Arinze, at the Thanksgiving World Assembly (Dallas, Texas) in March, said a person could get to Heaven without accepting Jesus. Referring to a Vatican II document he said, "God's grant of salvation includes not only Christians, but Jews, Muslims, Hindus and people of good will" (Dallas Morning News, March 20).
3. Representatives of the Lutheran World Federation and the Roman Catholic Church met in Augsburg, Germany, on October 31 and signed the "Joint Declaration on the Doctrine of Justification." The Declaration supports the Catholic position that good works and sacraments are necessary for salvation.

2000

1. In an article in *The Bulletin*, Peter Carnley, who was elected head of the Anglican Church in Australia in April, stated that the author of the book of Acts wrote in ignorance when he stated that Jesus Christ is the only way of salvation (Acts 4:12).
2. A report on the doctrine of Hell sponsored by the Evangelical Alliance of the United Kingdom states that many evangelicals reject the doctrine that Hell is a place of fiery torment and hold to the doctrine of annihilation.

2001

1. An article in the *Independent Digital* (United Kingdom) for May 1, 2001, was titled "Catholic church alarmed that priesthood is becoming a 'gay profession.'"
2. Three Unitarian congregations in the United States are performing Wiccan rituals and referring to a goddess in their services. The latest to do this is Pleasant Valley Unitarian Universalist Church in Garland, Texas. They use candles representing "the elements of earth, air, fire, and water" and sermons focusing on earthly themes.
3. An organization called Standing Together Ministries was established to promote dialogue between evangelical Christians and Mormons. Founder Greg Johnson co-authored a book with Mormon Steve

Robinson titled "How Wide the Divide," concluding that the divide between Mormons and Bible-believing Christians is not as wide as formerly thought.

4. While addressing a Muslim mosque in Bahrain, Archbishop of Canterbury George Carey, said, "Muhammad was clearly a great religious leader whose influence on millions has been for the good" and mocked Christians who preach an exclusive salvation and hold up signs saying, "Jesus is the only way."
5. The Presbyterian Church (U.S.A.) General Assembly in July rejected a declaration that people can be saved only through faith in Jesus Christ. It passed, instead, a vaguely-worded statement that while Christ is "uniquely Savior" this does not necessarily mean that non-Christians cannot be saved through their own religions.

2002

1. The more than 1,185 attendees at the International United Methodist Clergywomen's Consultation in San Diego joined together in support of homosexuality. Lesbians were signified by women wearing black-hooded robes and holding signs which read, "We were baptized too," while the clergywomen surrounded them to depict "a ring of solidarity" with the homosexuals.
2. A charismatic conference featured God singing the Beatles song "I Want to Hold Your Hand." This occurred at the Heart of David Conference on Worship & Warfare, sponsored by Rick Joyner's Morning Star ministries. The worship leaders were Leonard Jones, Kevin Prosch, and Suzy Wills. When Jones performed his version of "I Want to Hold Your Hand," which he sings as if it were a message from God, the band members said they felt a great heat on the stage and then a cloud appeared, followed by a sweet fragrance.
3. In August, Rowan Williams (who was consecrated Archbishop of Canterbury six months later), faced the dawn sun and, as prayers were chanted "to the ancient god and goddess of the land," was inducted into the order of the White Druids. This was founded in 1792 by Edward Williams, and though some claim that it has no pagan associations, in fact it openly borrows from Hindu and ancient druid sources. Edward Williams "helped foster Unitarianism in Wales."

2003

1. Feminist Patricia Ireland, former president of the National Organization for Women (NOW), was appointed as the new chief executive of the 145-year-old Y.W.C.A. (Young Women's Christian Association). In the 1990s the pro-abortion, pro-lesbian Ireland lived with another woman in Washington, D.C.
2. At the 55th annual meeting of the Evangelical Theological Society, members voted not to expel two members, Clark Pinnock and John Sanders, who espouse the heresy of open theism. This theology denies the foreknowledge and omniscience of God, claiming that He does not know the future perfectly. Open theist Gregory Boyd says, "God can't foreknow the good or bad decisions of the people He creates until He creates these people and they in turn create their decisions."
3. An apex of the rock & roll Christianity philosophy was reached with the publication of Thomas Nelson's Revolve: The Complete New Testament. It is set in a worldly teenage girl's magazine format, complete with photos of pretty models and cool guys, beauty tips, suggestions on how to have fun on dates, an encouragement to feel comfortable wearing a bathing suit, a test to determine if you are introverted or extroverted, and lots of other vain things that distract from and even contradict the message of the Scriptures.
4. On June 7 the Episcopal Diocese of New Hampshire elected the first openly homosexual bishop in the history of the Anglican Communion. The newly elected bishop, V. Gene Robinson, had broken his solemn marriage vows 13 years earlier when he left his wife and two young daughters and moved in with his male partner.

2004

1. The theme for a retreat at the Billy Graham Training Center in North Carolina was "Re-enchanting the Cosmos: The Imaginative Legacy of C.S. Lewis." The retreat brought together Christians "of many traditions." C.S. Lewis believed in prayers for the dead, purgatory, and theistic evolution; he denied the infallible inspiration of Scripture and substitutionary atonement of Christ and taught that hell is a state of mind.
2. Speaking on January 31 to 700 delegates at his diocese's annual meeting, Peter James Lee, Episcopal bishop of Virginia, said, "If you must make a choice between heresy and schism, always choose heresy."
3. The Feb. 27 edition of the Lariat, the school paper at Baylor University, a large Baptist institution, featured an editorial defending homosexual marriage.
4. Protestants and Baptists joined Roman Catholics in support of the R-rated movie The Passion of the Christ. Southern Baptist and some independent Baptist preachers gave their unqualified recommendation and even rented movie theaters for showings. Ignored was the fact that the movie's producer and star are Roman Catholics who pray to Mary and that the movie was based partly on the deluded "visions" of a Catholic mystic.

5. In November, Standing Together Ministries co-sponsored an “Evening of Friendship” at the Salt Lake Tabernacle, featuring Ravi Zacharias (well-known evangelical speaker), Richard Mouw (president of Fuller Theological Seminary), Craig Hazen (a professor at Biola University), and Contemporary Christian musician Michael Card. Mouw apologized to the Mormons, saying, “Let me state it clearly. We evangelicals have sinned against you. ... We have demonized you.”
6. In accepting the Prince of Peace Award in November, Billy Graham said: “I remember we were in Calcutta ... we went to see Mother Teresa ... she was so gracious and so spiritual that I felt like kneeling down in her presence. I was so overwhelmed” (“Billy Graham is honored with the Prince of Peace Prize,” Assist News Service, Nov. 18).

The previous information is only the “tip of the iceberg.” We have merely touched on a few of the high points of the apostasy of the past 200 years, and it is in the midst of and in the context of this end-time apostasy that the unscriptural theories of modern textual criticism were developed and have gained favor and the modern English versions have appeared to challenge the King James Bible.

Section Quiz 5

Student Name: _____ Date: _____
Score: _____