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Church History II

Radical, Biblical, Apostolic, Christianity



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CHURCH HISTORY II

Chapter One--EUROPE IN THE MODERN ERA

THE SEVENTEENTH CENTURY

The seventeenth century was a century of Orthodoxy. It was a time during which both Protestant and Roman Catholicism were concerned with dogmatic formulation of their positions for the purpose of catechizing their adherents. Although some of this Orthodoxy stressed Christian experience, much of it emphasized right thinking. The drying up of the well springs of vitality in religion had started by the beginning of the seventeenth century, but the process was hastened in certain areas of Europe that lay prostrate as a result of the Thirty Years War. Cold Orthodoxy will not long satisfy. It will produce at least three reactions or results: rationalism, biblical revivalism, or extreme forms of mysticism. In other words, some will turn from ineffective supernatural Christianity to a religion based on human reason; others will return to a healthy combination of doctrine and experience; still others will substitute the authority of experience for the authority of creeds, catechisms, and sometimes Scripture itself.

Prominent among the inner light or mystical groups of the seventeenth century were the Quakers. The originator of the movement was George Fox, of Drayton, England. Following a religious experience in 1646, he began a forty year ministry of itinerant preaching. Quakerism spread very rapidly across England, and after its organization in 1660, to the Continent, Asia, Africa, the West Indies, and North America. There, William Penn founded a haven for them in Pennsylvania in 1682, after it had become evident that New Jersey would not offer them adequate protection. The Quakers were severely persecuted, not only because of their great difference from the confessional Churches on many points, but because of their open criticism of others. Quakers emphasized the work of the Holy Spirit: that the revelations of the Spirit, or the inner light, were equal to the Bible, but not contradictory to it; that since the Holy Spirit

speaks to all, special training and ministers were necessary; that the Spirit could speak through women as well as men; and therefore, they could teach and preach on an equal basis with men; and that formal worship was an abomination to God. They insisted on complete separation of Church and state, and did not practice the sacrament, taking oaths, or do military service.

Their frequent imprisonments acquainted them with conditions in English jails, and led them into prison reform. Later, they launched a campaign against slavery, and entered other forms of social service. In more recent times, many Quakers have abandoned the traditional service in which people sat silently until “moved by the Spirit” to share with those gathered and have turned to a simple service led by a pastor. There are well over 200,000 Quakers (or Friends) in the world today, of which about 125,000 live in the United States and 40,000 in Kenya.

The teachings of the Swedish scientist Emanuel Swedenborg (1688-1772), led to the founding of the New Jerusalem Church. He claimed to have had a revelation that enabled him to communicate with the world of spirits and angels; and during his various communications with that world, he claimed to have learned the secrets of the universe. Instead of rejecting the Bible, he spiritualized or allegorized it. The theological system he developed had some similarities to Gnosticism. He seems to have denied the Trinity, original sin, the vicarious atonement, and the bodily resurrection of Christ. But some individual congregations of the New Jerusalem Church, do not appear to be quite so unorthodox. Robert Hindmarsh, launched the New Jerusalem Church in London

in the 1780's. Swedenborgian Churches were established mainly in England, Sweden, Germany, and North America. Membership in the New Jerusalem Church worldwide, has shrunk to 3,727, of which 2,568 live in the United States, according to a current report from the Church's headquarters.

Within Romanism also, there was a reaction to the rationalization of dogma, which reaction expressed itself in an extreme mystical movement. Known as Quietism, it held

that God can act on man to meet his spiritual need, only as a man surrenders himself utterly. When man's soul is completely passive, the way is open to receive impartation of divine light from God. Some of the Quietist's were pantheistic in approach, teaching that contemplation of the Divine would lead to absorption into the Divine. Michael Molinos in Spain, Madame Guyon and Francis Fenlon in France, were three of Quietism's leading writers. Recognizing that Quietism seemed to need none of the externalities of the Roman Church, and that it was therefore a danger to the system, the Jesuits mounted an effective assault on the movement, first in Spain, and then in France.

A contemporary Roman Catholic reaction that stressed experience, though not of the same type, was Jansenism. So named for its leader, Cornelius Jansen, it sought to return to the teachings of Augustine, and to stress greater personal holiness, and the necessity of divine grace for conversion. As a reform movement, Jansenism attracted numerous outstanding scholars, among them, Blaise Pascal. The Jesuits launched a violent attack on the Jansenists and Pope Innocent X, condemned their teachings in a papal bull in 1653. Louis XIV, also engaged in some controversy with the papacy, defended the Jansenists. But the Jesuits continued the attack, and in 1713, Pope Clement XI, issued another papal bull against them, this time condemning 101 statements from one of their writings, many of them direct quotations from St. Augustine.

A seventeenth century evangelical corrective to the cold Orthodoxy of the Lutheran Church, was Pietism. Although its main center was in Germany, it claimed many adherents in Switzerland, and Holland as well. In Holland, the revolt was against the Dutch Reformed Church. Pietism emphasized the need for a regeneration experience on the part of all, promoted a living Christianity, wherein the love of God would be expressed, and encouraged practical Church work, and Bible study on the part of laymen. The great leaders of German Pietism were: P. J. Spenser, and A. H. Francke; the latter was especially important for his training schools, and situations for the needy at Halle (e.g., an orphanage, a hospital, a widow's home). Spenser and

Francke did not want to found a new Church, but only to form evangelical groups within the established Lutheran Church to leave the larger community. Its lack of organization made it somewhat ineffective in perpetuating its message and ministry, however. The almost pharisaical attitudes and austere legalism of many of its adherents, did not provide the winsome attractiveness to a more elevated Christianity that Spencer and Francke had desired.

Although Pietism reacted primarily against Lutheranism, Arminianism reacted against the Reformed Church of Holland. Calvinism, in Holland, had grown much more harsh and severe than it was in Calvin's day; so, the Arminians in 1610 (a year after the death of Jacobus Arminius, their leader), addressed a "Remonstrance" to the states of Holland. In it, they emphasized the opportunity and responsibility of man, in salvation: that man faces a choice of salvation or condemnation, and is actually free, that predestination is conditioned on God's foreknowledge of man's faith, and perseverance, that although grace is indispensable, it is not irresistible, and that to stay saved, man must desire God's help, and be actively engaged in living the Christian life. Perhaps it should be noted, that both, Arminianism and Calvinism, have over the centuries, grown extreme than the views set forth by their founders. Much understanding of both positions, and much quibbling between groups holding these divergent positions could be stopped, if there were a wider reading and understanding of the works of Calvin and Arminius. At any rate, the Dutch Church did not welcome the Arminian "Remonstrance," but at the Synod of Dort in 1618, set forth the five points of Calvinism in response to it: total depravity of man after the Fall, unconditional election, limited Atonement, irresistible grace (divine grace cannot be rejected by the elect), and perseverance of the saints (they cannot fall from grace).

One of the more important rationalistic movements of the seventeenth century was Socinianism, so named for its founder, Faustus Socinus (1539-1604). Originally from Italy, Socinus spent most of his years of teaching and preaching in Poland. There he espoused an essentially anti-Trinitarian system, a rationalistic interpretation of Scripture, and separation of Church and state. He taught that Christ was a man who

lived a life of exemplary obedience, and who ultimately was deified. One becomes a Christian by following Christ's example of devotion to God, renunciation of the world, and humility. Christ's death was not substitution, but merely an example of ultimate devotion. After a couple of generations of success, in Poland, the Socinian movement was broken up by the Jesuits, and its followers were banished. Many found their way to Holland, where they injected a considerable liberal influence into the theology of the country. Some went to England, where they also joined with Arminians, to infuse Anglicanism with a liberalizing tendency.

THE EIGHTEENTH CENTURY

If the seventeenth century was the age of Orthodoxy, the eighteenth was the age of rationalism. In part, rationalism was a reaction to or an outgrowth of cold Orthodoxy. In part, it grew out of the great emphasis on faith, and emotion during the seventeenth century. Many of the groups that stressed experience, did not strive hard enough to meet the intellectual needs of their constituency. In their emphasis on emotion, they neglected a doctrinal basis of their faith. Note, for instance, that Immanuel Kant, a watershed in the history of philosophy, was the son of Pietistic parents, and that he was educated as a Pietist until 1740. The rise of rationalism also resulted from the place given to philosophy in the universities. During the Middle Ages, philosophy and theology had been wed in the system called, Scholasticism; but, with the decline of Scholasticism and the Church, the two were divorced with the result, that philosophy became an enemy of theology.

Furthermore, the rise of rationalism, was fostered by scientific developments. Copernicus (1473-1543), was responsible for developing the view that the sun instead of the earth, was the center of the universe. Galileo (1564-1642), trained the telescope on the heavens, and used observation to support Copernicus' view of the solar system. Descartes (1596-1650), propounded the concept of a universe governed by natural law, and Isaac Newton (1642-1727), furnished the principle that the law of gravity held the universe together, and caused it to function as it did. In another connection, Descartes taught that one ought never to allow himself to be persuaded of the truth of anything,

unless on the evidence of his reason. Francis Bacon (1561-1626), introduced the inductive method, according to which a scientist accepted nothing on the basis of authority alone, but developed his theories by observing phenomena. So, knowledge was tied to what the senses could discover, and what the reason could deduce. Revelation tended to take a back seat to reason, and to knowledge gained by sense perception.

The new scientific developments led to the view that the universe was a closed system of cause and effect, ruled by universal and dependable laws. God was considered to be a necessary first cause to start the system going; but once He set the universe in motion, He no longer interfered with its natural processes. Miracle, providence, prayer, and revelation were ruled out. The natural religion of Deism took over. God was still viewed as Creator, but He had a little to do with the universe, which He, as a kind of watchmaker, had wound up, and let run according to natural laws. Since He did not interfere in this universe, there was no such thing as revelation, thus the Bible was a human book with some elevated ethical principles, and spiritual lessons that had value for humanity. Jesus was only a human with an amazing God-consciousness, and a superior ethic to be emulated. Deism made great inroads in England, France, Germany, and other countries of Europe, as well as in America.

From the same context as Deism, rose a new social philosophy, whose proponents included John Locke, and the philosophies, or social philosophers. Locke (1632-1704), taught that just as the universe was governed by natural law, so men (as part of nature) were guaranteed certain natural rights. His political philosophy was an important facet of the political theory of the eighteenth century, and was written into the American Declaration of Independence, and the French Declaration of the rights of Man. His religious views were significant too. In "An Essay Concerning Toleration," "The Reasonableness of Christianity," and in his four letters on toleration, he argued that no one could be saved by a religion that was forced upon him, and that he did not believe. Therefore, he called for religious toleration, and the separation of Church and state.

The philosophies, a group of middle-class French intellectuals of the eighteenth century, broadened Locke's views, and popularized them in France. Voltaire ("prince of the philosophies"), Diderot, and others, taught that just as the universe was governed by natural law, so society was governed by natural laws. Just as men could discover the laws of nature and bend it to the service of mankind, so could men discover the laws of society, and make it a more equitable and reasonable structure. In doing so, they held that the institutions of the past, or "debris," which had impeded man's progress, had to go. One of the most important of these restrictive institutions, was the Church. The Church in France, home of the philosophies and of the Enlightenment, was the Roman Catholic Church. Thus, began open warfare between "science" and theology in the West. Voltaire and other leaders of the Enlightenment were vocal in their opposition to the Church, and the orthodox view of the Bible. Voltaire (1694-1778), in his "Questions of Dr. Zapata," helped to lay the foundation for rationalistic higher criticism of the Bible. What began in the eighteenth century, developed into a formal system of biblical criticism late in the nineteenth century.

Attack and counterattack are both characteristic of the eighteenth century, and will be discussed later. The attack during the eighteenth century, was launched by rationalism; a counterattack by such groups as Moravians and Methodists. The Moravian movement was an outgrowth of Pietism. Its leader, Count Nikolaus von Zinzendorf, had spent several years in one of the Pietist schools at Halle. In 1722, Zinzendorf, invited exiled Protestants from Bohemia and Moravia, to settle on his estate in Saxony, where they organized as the "renewed fraternity." Zinzendorf himself, developed a very keen interest in world evangelization, but he was especially concerned with establishing an international fellowship of true believers belonging to various religious bodies. Therefore, he did not want to start a new denomination. His own colony he kept within the Lutheran Church.

As Moravian missionaries became active in preaching the Gospel, and in organizing groups of believers within the established Churches of Europe, they had great success

in founding fellowships in Holland, Denmark, England, Switzerland, North America, and elsewhere in Germany. When Zinzendorf fell into the disfavor of the Lutheran Church, and hence, the Saxon government, he was exiled for over ten years. During those years, much against his will, the Moravians organized as a separate denomination known as the "Unity of the Brethren" (1742) and won recognition from the Saxon government. In England, they became known as Moravians. Their doctrinal position was basically that of the Lutheran Augsburg Confession.

The Moravians had a direct influence on the establishment of the Methodist movement, which was founded by John and Charles Wesley, and George Whitefield.

THE NINETEENTH CENTURY

Napoleon made a concordat with the papacy (1801) and restored the Roman Catholic Church in France. Schleiermacher, in Germany, redefined religion as feeling, man's feeling of dependence on God, as he comes to realize how finite, limited, and temporary he is, in comparison with the eternal principle indwelling the world. Schleiermacher's rationalized Christianity has influenced such recent movements as, Neo-orthodoxy, and Existentialism.

An evangelical revival moved through the Church of England during the first third of the century, under the leadership of such well-known saints as John Newton, and William Wilberforce. Meanwhile, Methodist, Baptist, and other dissenter groups grew rapidly in number. The Sunday School movement spread across England like a prairie fire, and several Bible societies were founded in Europe and America, including the British and Foreign Bible Society, the Berlin Bible Society, and the American Bible Society. At the same time, the foreign mission's movement continued to expand. In fact, the nineteenth century has been called, the "Great Century of Protestant Missions."

The modern missionary movement began with William Carey (1761-1834), whose efforts led to the founding of the Baptist Missionary Society at Kettering, England in 1792. The following year, Carey set out for India. As reports of his work reached home,

members of other denominations banded together to form the London Missionary Society (1795). Other societies followed in rapid succession. Carey taught himself several languages of India, and became a leader in Bible translation. He was followed there by the Anglican, Henry Martyn, and the Church of Scotland's, Alexander Duff. Samuel Marsden, pioneered for over forty years in Australia, New Zealand, and the Pacific Islands. The London Missionary Society sent Robert Morrison to open up the work in China, and Robert and Mary Moffat and their son-in-law, David Livingstone, to Africa. Morrison provided a Chinese dictionary, and a Chinese translation of the Bible for later missionaries there. Moffat translated the Bible into important tribal languages of South Africa. Livingstone opened Central Africa. In 1865, J. Hudson Taylor founded the China Inland Mission, one of the great interdenominational faith missions. His writings and extensive travels led to the establishment of several other faith missions.

England and Scotland were not the only European countries sending out missionaries during the nineteenth century. In 1821, the Basel Evangelical Missionary Society, and the Danish Missionary Society were founded. Three years later, in 1824, the Berlin Missionary Society, and the Paris Missionary Society came into being.

Although the beginnings of the scientific revolution can be traced to the sixteenth century, science did not make its full impact on society until the nineteenth century. It was the harnessing of technology and science, that drastically changed the way men lived. Though the factory system began to reshape the English countryside, and herd masses of humanity into foreboding aggregations, called cities, during the late eighteenth century, the industrial revolution was not so widespread in other countries, until the nineteenth century. About the middle of the century, the rapidity of new technological breakthroughs started to accelerate. The rubber and petroleum industries began to develop about that time. New technological improvements resulted in lowering of the price of steel by one-half, between 1856 and 1870. New alloys and synthetic fabrics joined the long list of developments that suddenly changed human existence, and speeded up the growth of cities.

As people moved into the cities, they found their lives to be hard, indeed. Whole families worked for pittance from dawn to dark in factories without safety devices, and they lived in impossible tenements. They were reduced to concentrating all their energies on making their living - on keeping bodies and souls together. Increasingly, their interests were centered in organizations that would better their way of life. As unions and governmental agencies took over functions and provided social outlets, previously furnished by the Church, society became increasingly secularized. Materialism overspread all things. Sunday was the worker's day off, and they used it as a day for recreation. In many cities, had they wanted to go to Church, there would not have been enough churches for them to attend, because denominations often failed to keep up with the need. It may be said, that the real enemy of religion, was the science of the shop, rather than the science of the laboratory.

Yet, the impact of the science of the laboratory was tremendous. The publication of Darwin's, "Origin of Species" (1859), and "The Descent of Man" (1871), culminated a long history of increasing acceptance of the concept of evolution in the natural sciences. In the hands of its popularizers (Thomas Huxley, Ernst Haeckel, and others), Darwin's teachings were somewhat modified, and became widely accepted. Man was no longer viewed as the creature of God, but as the product of an infinite process of development, necessitated by the demands of environment. Creative intelligence had been banished from the universe; there was no longer any need for God. The reaction of established religion to Darwinism was threefold: some capitulated and turned their backs on Christianity; others repudiated the claims of science, the majority worked out some sort of compromise between their faith and the new science. The struggle was especially vehement, because at the time, Darwin's publication hit English bookstores; the country was largely controlled by adherents of a biblical Orthodoxy, that interpreted the Bible literally.

Not only did the concept of evolution invade the fields of the natural sciences, cultural interpretation, and social theory, but it invaded the field of religion, as well. That man started out with no religion and finally advanced to the elevated viewpoint of

Monotheism, was commonly taught. The Bible was not a product of revelation, but a collection of myths, legends, and a few historical facts; this collection developed over the years, and finally was edited, and put in the form we do not know it. The Tubingen and Wellhausen Schools of Thought were two of those that subscribed to the evolutionary and higher critical viewpoint in religion. The German biblical critic, Julius Wellhausen (1844-1918), was a pivotal figure in the rise of liberal scholarship. His "Prolegomena to the History of Israel" (1878), gave him a place in biblical studies, considered by many, comparable to that of Darwin in biology. Building on a long development in German scholarship, he denied Mosaic authorship of the Pentateuch, and concluded that it was post-exilic. The Old Testament, he believed, was put together by later editors using a variety of source materials. He applied to religion and the Old Testament, the same evolutionary principles that Darwin and others were applying to the natural sciences. The system he constructed, was destined to have impact worldwide during the twentieth century.

But, while Industrialism, Anti-supernaturalistic Science, Theological Liberalism, and Spiritual indifference made great inroads against Christianity during the nineteenth century, opposition forces were at work, also. The Roman Church asserted itself under the leadership of Pius IX (1846-1878), who issued the Syllabus of Errors (1864), and called the first Vatican Council (1870). The former condemned almost all the tendencies of the age, including Pantheism, Naturalism, Rationalism, Socialism, and Communism. The latter declared the dogma of papal infallibility, which extended to official pronouncements of the Pope on faith and morals.

Attacking higher criticism, were such scholars as E. W. Hengstenberg, and Franz Delitzsch in Germany, and Abraham Kuyper in Holland. The latter, founded the Free University of Amsterdam, destined to become a great center of Orthodoxy. To meet new social and religious conditions, brought on by the industrial revolution, William Booth organized the Salvation Army, George Williams started the YMCA, and the Anglican Church launched the Church Army. New mass evangelism efforts of D. L. Moody, Ira Sankey, and others sought to reach the un-churched masses that had come

to inhabit the cities. No longer was it true, as was the case in rural society, that people were in some way, related to a local parish Church. In short, throughout Western Europe, there were individuals and groups who landed telling blows on behalf of biblical Christianity, and it would take pages to list the Spirit sent revivals that fell on England, and the Continent during the century.

Chapter Two--THE CHURCH IN AMERICA

THE SEVENTEENTH CENTURY AND BEFORE

When Columbus sailed westward in 1492, he was not merely looking for a new route to the Indies. He hoped to discover new sources of wealth to finance another Crusade against Muslims, and to link up with leaders of the Far East, to establish a massive pincers movement against the Muslim Middle East. Moreover, when he came upon the heathen tribes of the New World, his religious inclinations predominated again. He and Ferdinand, agreed that measures should be taken to protect, convert, and civilize the Indians. Promptly, Spanish priests were sent out with the explorers and conquerors. A bishopric was established at Santo Domingo in 1512, another in Cuba in 1522, with others following in rapid succession. The University of Mexico, and the University of San Marcos, in Lima, were both founded in 1551; others were built elsewhere in Latin America, as the need arose. When one recalls that the Spanish sent their sons back to Europe for education, it will be clear, that these New World institutions were primarily for the civilization of the natives. Admittedly, the Spanish oppressed and maltreated the Indians over the centuries, but; it nevertheless is true, that the Church and crown made sincere and expensive moves to protect the natives. Shortly after the death of Luther, the Spanish settled Florida, and then advanced into New Mexico and Texas. They were establishing their missions in California, while Jefferson was writing the Declaration of Independence. Portuguese settlements in Brazil began in 1532, and of course, the Roman Church was established there. Thus, all of Latin America, and part of the present area of the United States, responded to the

religious efforts of Spanish and Portuguese priests.

Although the French became interested in North America very early, they were not able to establish a permanent colony until 1608, at Quebec. Thereafter, French explorers and missionaries ranged across the Northern part of the continent, and throughout the Mississippi valley, down to its mouth in Louisiana. They set up mission stations, trading ports, and forts wherever they penetrated, and established friendships with many Indian tribes. But, the paucity of French settlers in the New World, inadequate colonial policies, and the defeat of French forces, ultimately brought an end to the French empire in North America, and the effects of French Jesuit work everywhere, except at Quebec and Louisiana.

At Jamestown in 1607, the English established their first successful colony. Planted by the Virginia Company, the colony was basically an economic venture; but, the Anglican Church was established there to meet the Spiritual needs of the colonists, who were members of the Church of England. About the same time, a group of Pilgrim separatists, persecuted in England because of their religious views, took refuge in Holland. Finally, they made arrangements with the London Company to settle in Virginia. But, the "Mayflower" and the Pilgrims, landed at Plymouth, Massachusetts, instead, introducing Congregationalism to New England in 1620.

A decade later, the Massachusetts Bay Company came with its charter, stockholders, and board of directors, to plant colonies at Salem, Boston, and the immediate vicinity. These Puritans sought to escape the despotism of Charles I, and to found a "wilderness Zion," but economic reasons for colonization were much greater than religious historians often have been willing to admit. Like the Pilgrims, the Puritans were Calvinistic in doctrine, and they ultimately also accepted the congregational form of government. In 1691, the Pilgrim and Puritan settlements amalgamated to form Massachusetts, and Maine was included as part of the union, until it became a state in 1820.

Meanwhile, primarily because of economic advantage, settlers of a Congregational conviction spilled over into Connecticut on the South, and New Hampshire and Vermont on the North. Separatists like Roger Williams, moved to Rhode Island, where Baptist Churches were first organized on North American shores, and where separation of Church and state was practiced in an atmosphere of almost complete religious liberty.

Both, Puritans and Anglicans were interested in an educated ministry, and founded colleges for that purpose. In 1636 and 1701 respectively, the Puritans launched Harvard and Yale. In 1693, the Anglicans chartered William and Mary in Williamsburg. Because denser population in towns permitted it, the New Englanders also built public elementary and secondary schools, to provide religious instruction for the populace, and to train them for intelligent citizenship. The Middle Colonies organized parochial schools for similar reasons.

About that time, Massachusetts settlers were spilling over into Connecticut (1630's), Lord Baltimore was planting a colony in Maryland. Although Baltimore designed his colony as a haven for persecuted Roman Catholics, not too many came, even on the first boatloads of settlers. Therefore, in order to maintain a successful economic venture, and to protect Roman Catholics against an unsympathetic Protestant majority, he permitted religious toleration. Puritans came to Maryland in large numbers, but Anglicanism was established at the end of the century, when Maryland became a royal colony.

Because Quakers were persecuted in both England and New England, William Penn sought to provide a haven for them in Pennsylvania during the last decades of the seventeenth century. Because Quakerism did not lend itself to exclusiveness, and because Penn wanted a profitable colony, the doors were thrown open to all who would come. Penn advertised widely in Europe, with good success, and Germans came in droves to Penn's Woods. There were Lutherans, Moravians, and a host of German sects. West Jersey also became a Quaker settlement.

In 1623, New Amsterdam was founded on Manhattan Island. Although the Dutch did not profess any religious motivation for colonization, they naturally favored the Reformed Church, the first of which appeared in 1628. New York developed a cosmopolitan character, however, and the efforts of Dutch governors to enforce religious conformity were never successful. After the English took over New Netherland, they established the Anglican Church there in 1693, - at least in New York City, and surrounding counties. Lutherans, settled in New Amsterdam almost as soon as the Dutch Reformed, but they did not fare very well under Dutch rule. The Lutherans, were more successful, however, in the Swedish colony on the Delaware, planted in 1638. This too fell into the hands of the English. The first permanent English Presbyterian Church was also established in New Netherland on Long Island in 1640. But, in the early days, the Presbyterians were most numerous in East Jersey, and Pennsylvania. Religious developments in the Carolinas were somewhat uncertain in the early days. The proprietors, who received their grant in 1663, gave considerable freedom to settlers, who had spilled over the border into North Carolina from Virginia, and who came into South Carolina in considerable numbers from the West Indies.

THE EIGHTEENTH CENTURY

The development of the colonies south of Virginia, occurred largely in the eighteenth century. In fact, settlement in Georgia did not even begin until 1733. In all these colonies, the Anglican Church ultimately became the established Church. It was established in South Carolina in 1706, Georgia in 1758, and North Carolina in 1765. The eighteenth century was also a time when the Anglican Church made a determined effort to reorganize, and to improve ministers, morals, and service rendered in the parishes. The famous society for the Propagation of the Gospel in Foreign Parts, took the lead in this effort.

In general, it may be said that at the time of the American Revolution, the Anglican Church dominated the Southern Colonies, and the Congregational Church the Northern Colonies, while in the Middle Colonies, there was diversity. To be more specific, the

Anglican Church was the established church in Georgia, South Carolina, North Carolina, Virginia, Maryland, New York City, and surrounding counties. The Congregational Church was established in Massachusetts (Maine), Connecticut, and New Hampshire. In New Jersey, Pennsylvania, Delaware, and Rhode Island, there was no state Church.

It is remarkable, that although in the rest of the Western world, before, during, and after the American Revolution, a state Church was everywhere established in the United States, complete separation of Church and state was achieved in most states, with the accompanying dis-establishment of the Church. Perhaps it should be noted, that an established Church is one officially maintained by a government and supported by taxes levied on all citizens. The degree of toleration accorded to minority faiths varies from place to place.

Dis-establishment of the Churches

There are several reasons for the dis-establishment of the Church in the United States. First, the kind and extent of immigration that flowed into the colonies after 1690, was significant. It brought about such a mixture of peoples and faiths, that ultimately, a majority faith existed almost nowhere. First came Quakers and some Huguenots. Quakers settled mainly in Pennsylvania and dominated the colony; their opposition to formal church structure, prevented the rise of a state Church there. Quaker presence in New Jersey, contributed to the religious mixture in that colony, and Pennsylvania's control over Delaware during most of the colonial period, insured freedom of religion there. Huguenots found refuge in several colonies. Having suffered from persecution in France, they had no desire to persecute others. The second great wave of immigrants, about 1700, consisted of some two hundred thousand Germans. Though a great percentage of these were Lutheran and Reformed, many smaller sects were represented; and of the total, most were dominated by the Pietistic emphasis on inner personal religion. Such persons had no desire to dominate the religious expression of others. The Germans, went in large numbers to Pennsylvania, and Northern New York.

Last, came a wave of about two hundred fifty thousand Scotch-Irish from Northern Ireland, - Presbyterians who had been persecuted by the Anglican Church there. They spread widely over the Middle and Southern colonies, especially along the back valley of the Appalachians, and contributed greatly to religious diversity. By 1760, there were about 2.5 million people in the colonies, of which, about one-third were foreign born.

A second influence favoring dis-establishment was the effect of the proprietary colonies. All the colonies established after 1660 were proprietary grants. Something already has been said about the fact that a desire for a successful colonial venture, led to religious toleration in Pennsylvania, and especially Maryland. The same was true for New York, Georgia, North and South Carolina, New Jersey, and Delaware, all of which, were proprietary colonies at one time. During periods when these colonies were under proprietary control, religious pluralism increased. Even though a state Church might have been imposed later, it could not forever endure, because the population was too religiously diverse.

Third, the leveling influence of the great revivals that shook the colonies during the eighteenth century made their impact. The revivals transcended denominational lines, and the revivalists stressed the quality of all men in the sight of God.

Fourth, pioneering attitudes made a contribution similar to that of the revivals. The frontier was a leveler. Moreover, the pioneer had to become a self-reliant individualist, if he was to survive. Individualism and religious institutionalism did not mix well. Frontiersmen generally have been suspicious of or opposed to the establishment, or the more settled areas (in the United States, the East).

Fifth, the impact of the un-churched was significant. Because the frontier moved so fast, and people were spread out in such a thin line, the Churches failed to keep up with the needs of the population. Many people were without Church membership, in proportion to the population, probably more than anywhere else in Christendom during the first third of the eighteenth century. The un-churched, do not have much interest in

supporting an established religion.

Sixth, natural rights philosophy influenced many. Something was said in the last chapter about natural rights philosophy, and the rise of Deism during the eighteenth century. One of the rights educated men of that day came to accept, was the privilege of deciding the kind of religious belief they should follow. John Locke, in his "Letters on Toleration" (1689-1706), had argued for the separation of Church and state, and for the voluntary nature of one's religious affiliation. Many leaders of the American Revolutionary generation, such as Jefferson, were greatly imbued with this philosophy, and they were active in bringing down the Church establishment in Virginia, soon after the new nation won its independence.

It should be added, that when the Revolution began, the Anglican Church suffered greatly. Many ministers were loyalist in sympathies, and left their churches, either by choice, or because of intimidation. So did many of their parishioners for that matter, as the Church of England, the Anglican Church, took the brunt of attack from patriot opponents. When the war was over, there were few Anglican ministers left in the country, and many churches had been destroyed. Especially in the states south of Virginia, the Anglican Church had little support, and disestablishment was not difficult there.

Last, agitation for the appointment of an Anglican bishop in America, especially on the part of the Society for the Propagation of the Gospel, stirred fires of disestablishment. Cries of dismay rose from the influential Congregational and Presbyterian camps. Coming as it did, when the colonists increasingly resented the rule of Parliament, this proposal stirred political opposition, as well as religious. If Parliament could establish religion in all the colonies, it could tighten the noose around the necks of a people looking for greater freedom.

Thus, it may be seen, that disestablishment was almost a foregone conclusion in the United States. With the founding of the new nation one after another, the edifices of

state Church establishment toppled. The last to go was Congregationalism: in New Hampshire, 1817; Connecticut, 1818; and Massachusetts, 1833.

The Churches and the Revolution

If there was so much religious diversity and agitation during the eighteenth century, it may be well to ask about the attitudes of the various denominations toward the Revolution, and their participation in it. The Anglicans were divided with a probable loyalist majority. In the North, they were generally loyalist; but in the South, many of the great planters, among them Washington, favored the Revolutionary cause. The Congregationalists gave enthusiastic support, their ministers preaching sermons in favor of the patriot cause. The Presbyterians were generally patriots, their struggle with royal governors, and the Anglican Church in the colonies, being something of a continuation of the Presbyterian-Anglican Church in the colonies, being something of a continuation of the Presbyterian-Anglican conflict in England. One of the greatest Presbyterian patriots, was John Witherspoon, signer of the Declaration of Independence. Lutherans also enthusiastically supported the Revolution, especially under the leadership of the Muhlenbergs. Though divided, the Roman Catholics generally were patriots. The Baptists supported the Revolution because, for one thing, they felt that the cause of separation of Church and state was at stake. They believed that British victory would bring new political controls, and a new religious tightening, accompanied by the installation of an Anglican bishop in America. It should be noted, however, that some Baptists, like some Congregationalists and Presbyterians, were reticent about committing themselves to the patriot cause. Methodists were suspect, because Wesley, at the beginning of the war, urged neutrality, but native born preachers, seem to have been in sympathy with the Revolution. Although Quakers, Mennonites, and Moravians were conscientious objectors, a large percentage of them were in sympathy with the Revolution, and some even joined the army.

The Revolution brought about the dissolution of ties between many religious bodies in America and Europe, necessitating separate organization in America. For

other reasons, some groups likewise organized. William White and Samuel Seabury Jr. were responsible for rehabilitating the Anglican Church after the war; and it was organized as the Protestant Episcopal Church in 1789, along more democratic lines than the Church of England. Cut loose from English Methodism by the force of circumstances, the Methodists organized, in 1784, as the Methodist Episcopal Church, under the leadership of Francis Asbury. In the same year, American Roman Catholic dependence on British jurisdiction terminated, and in 1789, John Carroll became the first Roman Catholic bishop, with Baltimore as his see. The Baptists formed a General Committee in 1784, and the Presbyterians were in Philadelphia, drawing up a constitution for their Church at the same time as the national Constitution was being formed in 1787.

The Great Awakening

One of the major events of American Christianity during the eighteenth century, was the Great Awakening. With the loss of the evangelical enthusiasm that characterized the first generation of Congregationalists, Presbyterians, and others, and with the increase of the un-churched on the expanding frontiers, religion, and morals declined all over the colonies. In fact, even the Churches were filled with unconverted. To meet such a need, came the Great Awakening. The Awakening began with Theodore Frelinghuysen's preaching among the Dutch Reformed of New Jersey in the 1720's. Of Pietistic persuasion, Frelinghuysen apparently began his revivalistic efforts soon after he came over from Holland in 1720. By 1726, revival fires were burning not only among the Dutch Reformed of the Raritan River Valley, but also among the Presbyterians of the area. Frelinghuysen especially influenced the Presbyterian pastors, William and Gilbert Tennent, who worked among the Scotch-Irish in New Jersey.

Next, the revival spread to the Congregationalists through the preaching of Jonathan Edwards, though there is no evidence that he had any communication with Frelinghuysen, or that he was influenced by revival in the Middle Colonies. Under Edward's preaching, a revival broke out in his parish at Northampton, Massachusetts, in

1734. According to his statement, some three-hundred of the town's eleven-hundred people, were converted in about six months. From Edward's parish at the head of the Connecticut River Valley, other revival fires spread down the valley, and helped prepare the way for George Whitefield's ministry.

Whitefield, associate of the Wesley's, began his first great American tour in 1739, and preached with tremendous success during that year and the following, in New England, and the Middle Colonies. Because frequently there were no buildings large enough to hold the crowd, he preached in the open. Subsequently, a great revival swept the region in 1741 and 1742. The Awakening spread to Presbyterians in Virginia, through the work of Samuel Morris, and Samuel Davies, after 1740, and to the Baptists of North Carolina in 1755, through the work of Shubal Stearns, and his brother-in-law, Daniel Marshall. The Baptists had great success in Virginia, too. On the eve of the Revolution, a revival broke out in the South, under the leadership of the Methodists, especially through the work of John King, Robert Williams, and Francis Asbury. Though Whitefield put much stress on emotionalism, and incurred considerable opposition during his 1739-1740 tour, he changed his approach when he returned in 1744. Though results were proportionately smaller in New England on that occasion, in Pennsylvania, Maryland, and the South, his efforts were tremendously successful. As may be seen from the dates given above, the Great Awakening in its various phases, continued from the 1720's to the beginning of the Revolution.

Its results were phenomenal. Careful study of the Church records of New England, will show that the earlier estimates of at least ten percent of the population in the area was converted in the Awakening, are probably correct. Thousands were swept into the Kingdom in the Middle and Southern Colonies. Baptists in Virginia alone, reaped a harvest of some ten thousand souls between 1759 and 1776. Second, there was a quickening along missionary and educational lines. David Brainerd, Jonathan Edwards, and others, preached to the Indians, and some effort was made to reach blacks with the Gospel. Among the colleges to rise from the Awakening, were Princeton (Presbyterian), Rutgers (Dutch Reformed), Brown (Baptist), and Dartmouth

(Congregational). Dartmouth was founded as a training school to prepare Indians to serve as missionaries to their own people. Third, the revival contributed to the rise of religious liberty, because it greatly increased the number of persons outside the established Churches.

Fourth, it proved to be divisive in that among the Congregationalists and Presbyterians, especially arose groups for and against the revival. Later, many of the Congregationalists opposed to it, slipped into the Unitarian camp. Fifth, the Awakening brought to prominence, Jonathan Edwards, who has been called, "America's greatest theologian" and "America's only original theologian." Last, the revival preserved the American religious heritage, and assured its perpetuity amid the desolation of the Revolution. It may be argued that it prepared many individuals for the stress and strains of the Revolutionary period.

Religious Decline

The Revolutionary war was hard on religious life in America. Because the Churches so generally supported the Revolution, the British took out their spite on houses of worship. Moreover, many Churches were destroyed when they were used for barracks, hospitals, and storage of military equipment. Pastors and their people were absorbed in the cause of the Revolution, rather than in building up the Churches, and French deism and atheism were fashionable, because of alliance with France. In fact, rationalism took control in the colleges, and other intellectual centers of the land. In some colleges, there was hardly a student who would admit to being a Christian. Conditions were so bad during years when the Constitution was being written, and the new nation was being launched, that politicians and ministers alike, virtually gave up hope. For example, Bishop Samuel provost of the Anglican Diocese of New York, believed the situation so hopeless, that he simply ceased to function. A committee of congress reported on the desperate state of lawlessness on the frontier. Of a population of five million, the United States had three hundred thousand drunkards, and buried about fifteen thousand of them annually. In 1796, George Washington agreed with a friend, that national affairs were leading to a crisis, and he could not predict what

might happen. Dark indeed, were the closing years of the eighteenth century. It is strange how distorted a view one gets from well-meaning preachers, and patriots of the nation. There is little good that can be said of these times, except that God was not through with the United States.

THE NINETEENTH CENTURY

Revival Movements

Help was on the way. A few local revivals broke out in the early 1790's, but nothing extensive came until after the Concert of Prayer was launched. The eminent Massachusetts Baptist Isaac Backus, and a score of other ministers, called for the Churches to engage in the Concert of Prayer for spiritual awakening, beginning on the first Tuesday in January 1795, and continuing once a quarter thereafter. Denomination after denomination took up the challenge. Revivals began to break out everywhere around the turn of the century. The Second Evangelical Awakening was in progress (not only in America, but in Britain, on the Continent, and elsewhere). Revival fires burned on the frontier. The revival was not characterized by evangelists going to and fro to incite Churches to activity. There were few great names connected with it. For the most part, services were carried on by the pastors in their respective Churches.

In New England, the revival was quiet, not accompanied by emotional manifestations as during the Great Awakening. The situation on the frontier was different, however. There, the Presbyterians inaugurated the camp meeting, to which thousands came from far and near. Emotional outbreaks were common in these meetings, but they have been greatly misrepresented or overplayed; and they did seem to hinder the effect of the revival. Presbyterians, Methodists, and Baptists, all worked side by side in these gatherings, and all three benefited tremendously from the effort. One of the greatest of these camp meetings took place at Cane Ridge, Kentucky, in 1801, where it is said twenty-five thousand gathered in August. As many as five preachers addressed the crowds simultaneously in different places on the grounds. As

elsewhere, Presbyterians, Methodists, and Baptists cooperated in the venture. Reportedly, the character of Kentucky and Tennessee, were completely changed by these meetings.

The efforts of the Second Evangelical Awakening were tremendous: (1) The colleges of the land were largely reclaimed through the overthrow of infidelity. (2) There was a spiritual quickening in nearly all denominations, with tens of thousands being added to the Baptists, the Methodists, and the Presbyterians. (3) Lines were clearly drawn between rationalism, and evangelicalism, and there was a split between the Unitarians and evangelicals in the Congregational Church. (4) The midweek prayer meeting and Sunday schools became common features of Church life. (5) Close to a score of new colleges and seminaries were founded. (6) Missionary endeavor was spurred. The American Board of Commissioners for Foreign Missions came into being in 1810; one of its first missionaries was Adoniram Judson. The American Bible Society was founded in 1816, the American Tract Society in 1825.

As the Second Evangelical Awakening began to lose some of its force, Charles G. Finney came on the scene with his revival efforts. Beginning in New York State in 1824, he conducted very effective meetings in several Eastern cities. The greatest took place in Rochester, New York, in the fall and winter of 1830-1831, when he reported one thousand conversions. At the same time, there were about one hundred thousand conversions in other parts of the country, from New England, to the Southwest. In 1835, Finney became president of Oberlin College in Ohio, where he continued to be an influential revivalist through personal campaigns, and the wide distribution of his "Lectures on Revival." The teachings of Finney and his associates, Asa Mahan and Thomas Upham, included entire consecration, sinless perfection in this life, and freedom of the will. Finney is given credit for introducing the anxious bench (the place to which inquirers went forward for conversion), and the cottage prayer meeting (at which non-Christians were prayed for by name in meetings in private homes). Out of the Oberlin School came the Trinitarian Holiness and some Pentecostal Churches. Not only did Finney's work make a great impact on America, but he also made two trips to

Europe, where he experienced extensive success.

Another great revival spread across the country in 1858-1859. It was quite different from other revivals, in that it not only did not have a series of great names attached to it, but those most responsible for its success were laymen. Moreover, it was enthusiastically supported by almost all Protestant denominations, and was reported favorably by the press - which helped to make it the success it was. The usual view is that this revival began among the business people of New York, and that the bank panic had something to do with scaring people into a new dependence upon God. J. Edwin Orr, in communication with the writer, presents evidence to show that this view is erroneous. The revival began in Canada in September of 1857, and the first outbreaks in the United States occurred in Virginia and the Carolinas, among slaves who did not have any money at all. Ultimately over one hundred thousand blacks were converted in the 1858 revival.

But it is true, that the movement gained momentum through the efforts of Jeremiah Lanphier, a city missionary in New York, who distributed handbills calling for weekly noon prayer meetings at the North Dutch Church beginning September 23, 1857. People were invited to come for five or ten minutes, or to stay the whole hour if they could. Soon, it became necessary to schedule daily meetings at other Churches, halls, and theaters; and the movement spread to Philadelphia, Albany, Boston, Chicago, and other cities North and South. It is estimated that there were at least one million conversions in the United States during 1858 and 1859, with proportionately as great a revival in the South as the North, in spite of the slavery agitation of the period. In 1859, the influence of the revival spread to the British Isles, where it is said that another million people made professions of faith. The awakening also touched many European countries, South Africa, India, the West and East Indies, and Canada. The revival continued after the war between the States, and in its later stages, was even more visible in the South than the North. During the war in 1861, a revival broke out among Confederate forces around Richmond, and became a general moving of the Spirit by 1862. Though estimates vary, probably fifty thousand or more were converted in this

awakening among the troops. Higher figures given in some accounts of this revival seem to be too generous.

One of the greatest modern revivalists was D.L. Moody, whose preaching was of the old evangelical type: a middle-of-the-road Calvinism, rather than the Arminian approach of Finney and the Holiness preaching of the century. Moody urged predominantly the love of God as the great reason for repentance. Starting out in the YMCA, and army camps during the Civil War, he conducted mass evangelism campaigns, with the assistance of Ira D. Sankey, in the large cities during the last three decades of the century. Not only did he have remarkable success in this country, he also made several trips to England. One of the most notable of these was the 1873-1875 campaign, during which he preached to more than 2.5 million people in London alone. Before the London Crusade, he had conducted successful evangelistic efforts in other major cities of England and Scotland. One of his better-known accomplishments, was the founding of the Moody Bible Institute. R.A. Torey, J. Wilbur Chapman, and other evangelists followed. Revivalism has been a continuing characteristic of American Christianity.

Not the least of the later revivals in the United States, was the awakening of 1905, part of a worldwide movement, and apparently especially inspired by British revivals, it touched all parts of the country, and made its impact in Canada as well. Northern Methodists reported an increase of over 200,000 in 1905-1906; Lutherans, 167,000; Baptists, 165,000; and Presbyterians, 67,000. Revivals hit college campuses in several parts of the country. Missionary effort was greatly stimulated. The complete story may be found in J. Edwin Orr's "The Flaming Tongue."

The Slavery Issue

Revivalism was one very important feature of American Christianity in the nineteenth century; a second was agitation over the slavery issue, and dissolution of the union. Widespread anti-slavery sentiment, found expression in the formation of

numerous anti-slavery societies in the latter years of the eighteenth century, and the early years of the nineteenth century. After the formation in 1816 of The American Society for the Colonization of the Free People of Color in the United States, interest settled especially on relocation of blacks in Liberia, and anti-slavery agitation virtually came to an end.

Then, about 1830, a new phase of the anti-slavery movement began. By that time, the full effects of Eli Whitney's cotton gin were being felt, and the demand for cotton fastened the plantation system ever more firmly in the South. Southern leaders found support for the institution of slavery in the Bible, "both by precept and example." Meanwhile, aggressive anti-slavery propagandists such as William Lloyd Garrison (editor of the "Liberator"), Wendell Phillips, and Theodore Parker, arose in the North, especially in New England. Those radical Boston Unitarians were joined by people such as Harriet Beecher Stowe, Finney's convert Theodore Dwight Weld, the Presbyterian brothers Arthur and Lewis Tappan, and the Quaker sisters Sarah and Angeline Grimke, all from evangelical backgrounds. Soon, anti-slavery societies sprang up in the Churches, and some religious bodies began to pass strong anti-slavery resolutions. In 1833, the American Anti-slavery Society was organized, and Arthur Tappan was its first president.

But the cause of abolitionism had its problems. In their zeal to emancipate the slaves, the radicals increasingly attacked the Constitution and the Bible, which were often used as supporters for the "peculiar institution." Evangelicals, as Bible believers and loyal Americans, could not condone the blanket attacks being hurled against the government and Christianity. By 1845, Garrison had ousted all evangelicals from the American Anti-slavery Society. Evangelicals also had problems within their ranks. A great many of them had come to believe that the churches of America had a mission to Christianize the nation and the world. If the issue of slavery was allowed to fracture the Churches and the nation, then all was lost. So, many leaders wanted to silence abolitionist sentiment, and work out compromises that would at all costs preserve the unity of the church, and the unity of the nation. Perhaps this attitude concerning

America's place in world missions, and the union of the nation, helps to explain why almost every major religious body in the North, gave such generous support to the Federal government during the war. In fact, maintenance of the unity of Church, and the unity of the nation, became more precious than abolition of slavery.

Despite efforts at compromise and conciliation, ruptures along sectional lines took place in one after another of the major religious bodies. The rank and file of American Church members in the North, did not feel they had to choose between abolition on the one hand, and Christianity and patriotism on the other. They did not buy the whole of Garrison's argument, and Charles Finney in his role of a winner of souls, possibly won as many to the cause of abolition as did Garrison. Of course, other religious leaders made their contributions to the rise of abolitionists sentiment. The gulf widened between Northern and Southern Church members. In 1843, the Wesleyan Methodist Connection organized in Utica, New York. Two years later, the Methodist Episcopal Church, South, organized in Louisville, Kentucky. In the same month (May 1845), the Southern Baptist Convention was founded in Augusta, Georgia. New School Presbyterians divided in 1858, Old School Presbyterians in 1861, and the Lutherans in 1863. The period following the war marked the efforts of the Churches to unite once more.

Social Concerns

Out of the same context as evangelical concern for the plight of the blacks, came an interest in alleviating many other ills of society. The perfectionist, or sanctification, preaching of Charles Finney, Asa, Walter and Phoebe Palmer, William and Catherine Booth, and many others, especially in the Methodist and Holiness camps, promoted concern for eradication not only of personal sin, but also of the sins of society. They believed that only the power of the Spirit of God ultimately could solve the ills of society, and that personal holiness led one to be a servant of his fellow men. The social concerns of many evangelicals, coincided with those of such liberal leaders as Washington Gladden, and Walter Rauschenbusch, who wanted to deal with a host of problems plaguing society during the nineteenth century. But in this movement, the preponderance of numbers and wealth lay on the side of the evangelicals.

One of the first social problems to receive attention was alcoholism. In 1836, two nationwide organizations merged to form the American Temperance Union, designed to urge moderation. In 1840, the Washington Temperance Society, was founded to encourage total abstinence. The aim of the movement was not to control private behavior, but to reform society; drunkenness was viewed as a prime cause of pauperism. State prohibition was first enacted in Maine in 1851.

Various evangelical agencies developed a new concern for those whom the industrial system had relegated to the city slums. Such organizations as the American Sunday School Union, and the

Home Missionary and Tract Societies, moved from simple evangelism, to the establishment of Sunday Schools and mission Churches, job placement, distribution of food, and clothing to the poor, and resettlement of destitute youth. Phoebe Palmer did important pioneer work in social welfare projects in New York, engaging in prison ministry at the Tombs, participating in the work of the New York Female Assistance Society for the Relief and Religious Instruction of the Sick Poor, supporting an orphanage, and founding in 1850, the Five Points House of Industry, which by 1854, supported five hundred people. Mrs. Palmer also helped to organize in 1858, the Ladies Christian Association of New York, which pioneered in programs that the YWCA was later to carry on. About the same time, others founded a home for the deaf, and a shelter for black orphans in New York, Boston, and other cities. William E. Boardman, served as executive secretary during some of the most effective years of the United States Christian Commission organized in New York in 1861, to meet both spiritual and physical needs of servicemen.

During and after the Civil War, the Churches became more alert to their social obligations. City rescue missions, orphanages, hospitals, homes for the aged, and other agencies, were established to meet the needs of various groups. The YMCA and YWCA movements spread rapidly across the country, to meet city youths' need for

lodging, social activity, and Bible study. At the end of the war in 1866, the several church-sponsored Freedmen's Relief Association, united as the American Freedman's Union Commission to aid freed slaves. One could go on and on with names of organizations and individuals, but these examples will suffice. Some of the most effective and best-known efforts took place in New York, Philadelphia, and Boston, but the Churches rallied to aid the needy in many centers of the land.

Rise of Liberalism

As noted above, by no means all those engaged in social action were evangelicals. Even some of the evangelicals in time, neglected their Biblical underpinnings, continuing to feed the hungry, but forgetting to do it in the name of Christ. The name most commonly associated with the rise of the Social Gospel is Walter Rauschenbusch (1861-1918). Pastor of a Baptist Church in New York (beginning in 1886), where he came to know human need firsthand, later joined the faculty of Colgate-Rochester Theological Seminary, where he wrote influential books: "Christianity and the Social Crisis" (1907), "Christianizing the Social Order" (1912), and "A Theology for the Social Gospel" (1917). Though he started out early in life with a belief in original sin and personal salvation, by the time he got to his last book, he viewed sin as social and impersonal, and taught that social reform would come with the demise of capitalism, the advance of socialism, and the establishment of the kingdom of God. Rauschenbusch's views found ready acceptance by such spokesmen as Shailer Matthews, and Shirley Jackson Case, both of the university of Chicago.

The impact of Rauschenbusch must be added to other threads in the development of liberalism during the nineteenth century. At the beginning of the century, Unitarianism made deep inroads under the leadership of such outstanding spokesmen as, William Ellery Channing (1780-1842), and Theodore Parker (1810-1860). Channing's sermon "Unitarian Christianity" (1819), receives credit for launching the Unitarian controversy.

Another influential figure of the century was Horace Bushnell (1802-1876).

Bushnell published his "Christian Nurture" in 1847 and argued that a child should grow up in a Christian home as a child of the covenant, never knowing he was anything but a Christian. His idea of growth into grace, made a profound impact on generations of Christian educators, and muted the requirement of a conversion experience in the preaching and teaching of numerous Church groups.

In addition to his support of Unitarianism, Theodore Parker, also did much to introduce German Biblical criticism into American Christianity. Thus, the way was prepared for the impact of Darwinian evolution, and the ideas of Julius Wellhausen (see chapter 7). Wellhausen's views, especially as interpreted by such English scholars as S.R. Driver, drew an exceptionally large following. A theological liberalism grew up, based on the twin postulates of the evolution of religion, and the denial of the supernatural, and teaching such concepts as the fatherhood of God, and brotherhood of man, and the institution of the kingdom of God, as an evolutionary outcome of the effort of churchmen in society.

Also, important to American liberal development during the nineteenth century, was the work of three German scholars: Schleiermacher, Ritschl, and Harnack. Friedrich Schleiermacher (1768-1834), made experience or feeling the basis of the faith, rather than the Bible and one's relationship to Christ. Religion involved a feeling of absolute dependence on God. Doctrine was from him contingent on religious experience, not experience on revealed doctrine. Jesus showed the way of absolute dependence on God and love to man.

Albert Ritschl (1822-1889), taught, among other things, that Christ's death had nothing to do with payment of a penalty for sin, but resulted from loyalty to His calling. It was His objective to establish the kingdom of God. He would share with men His consciousness of sonship and help men to realize God's goal of living together in mutual love. The practice of religion in the community, was of vital importance, because Christ could best communicate Himself to men through the community He had founded (the Church). Ritschl's strong social emphasis contributed to the Social Gospel of the

time, and his impact on numerous scholars was great.

Especially was Adolph Harnak (1851-1930), a follower of Ritschl. Like Ritschl, he saw Pauline Hellenism as an intrusion on early Christian thought, and chose to emphasize the ethical aspects of Christianity. While professor at Berlin in 1901, he published his influential, "What Is Christianity?" This focused on the human qualities of Christ, who preached not about Himself, but about the Father; the kingdom, and the fatherhood of God; a higher righteousness, and the command to love. The views of these men soon washed ashore in America, and helped to further the ideas of the fatherhood of God, and brotherhood of man, and the gradual establishment of the kingdom of God in cooperation with the Deity.

The churches did not take lightly the liberal attacks on conservative theology. Charles A. Briggs, professor at Union Theological Seminary in New York, was put on trial before the Presbytery of New York, and suspended from the ministry in 1893. Henry P. Smith of Lane Seminary in Cincinnati was likewise defrocked by the Presbyterian Church in 1893. In the same year, A.C. McGiffert, was dismissed from Lane for his liberal views. Other denominations also had heresy trials and dismissed or disciplined offending persons. Probably the most famous conflict of the twentieth century, concerned Harry Emerson Fosdick, who in 1925 was forced out of pastorate of first Presbyterian Church of New York City, and became an influential spokesman for liberalism from the pulpit of the Riverside Church until his retirement in 1946.

Roman Catholicism likewise suffered the inroads of liberalism and reacted strongly against it. Alfred Loisy, founder of Roman Catholic modernism in France, was dismissed in 1893 from his professorship at the Institute Catholique in Paris, and excommunicated in 1908. The English Jesuit George Tyrrell, was demoted in 1899, and died out of fellowship with the Church. Liberalism also invaded American Roman Catholicism. To silence the threat worldwide, Pope Pius X issued the decree "Lamentabili" in 1907, and in 1910, he imposed an anti-modernist oath on the clergy.

In contesting with rising liberalism, evangelicalism had a number of able scholars during the latter part of the nineteenth century, and the early part of the twentieth century. Charles Hodge, defended a supernaturally inspired Bible during his long tenure as professor of Biblical literature, and later of theology at Princeton Seminary (1820-1878). A.A. Hodge, ably succeeded his father at Princeton (1877-1886). In 1887, B.B. Warfield followed Hodge as professor of theology at Princeton. At home in Hebrew, Greek, modern languages, theology, and biblical criticism, he staunchly defended an inerrant Scripture, and cardinal evangelical doctrines in a score of books and numerous pamphlets. In 1900, the scholarly Robert Dick Wilson, joined the Princeton faculty, and J. Gresham Machen came to the faculty in 1906. In 1929, when a liberal realignment occurred at Princeton, Machen and Wilson joined Oswald T. Allis, Cornelius Van Til, and others in founding Westminster Theological Seminary. Of course, other scholars could be mentioned, but these were some of the most vocal and most prestigious.

While some evangelical scholars were standing for the faith in academic circles, a large number of faith missions came into existence, to propagate the Gospel on foreign fields. A few of them include: Africa Inland Mission, 1895; Central American Mission, 1890; Scandinavian Alliance Mission (now The Evangelical Alliance Mission), 1890; The Region Beyond Missionary Union, 1878; and the Sudan Interior Mission, 1893.

Meanwhile, other groups that differed to a greater or lesser degree from mainline positions, appeared on the American religious scene. The Mormon movement came into being in 1830, the Seventh-Day Adventist the following year, Spiritualism in 1848, Russellism (or Jehovah Witnesses) in 1872, and Christian Science in 1876.

American Christianity, has been characterized by full religious freedom, the separation of Church and state, the voluntary principle of Church membership, a democratic approach both in government and in lay participation, a high degree of informality in worship services, and a tendency toward the multiplication of denominations and sects.

Chapter 3 THE PRESENT SITUATION

How do we stand some two thousand years after Christ delivered the Great Commission? Christianity is still a minority faith. This is true whether one accepts the figure of a billion and a half Christians in the world as of mid-1985 (as posted in the "World Christian Encyclopedia"), or the lesser number of a billion (1982 "Encyclopedia Britannica Book of the Year"). In any case, it appears that the percentage of Christians in the world today, is less than it was at its peak of about 34 percent in 1900. Although Christianity has been making tremendous advances in Africa, Latin America, and elsewhere, these are more than offset by the effects of materialism in Europe, and America, the impediment of atheistic Communism behind the Iron and Bamboo Curtains, and the high birth rate in the Muslim world and in India. Despite the slight decline in the percentage of Christians worldwide, they make up more than half of the population in two-thirds of the world's 223 countries.

Not only is Christianity still a minority faith, it is also still under assault. Such a condition is to be expected, because Jesus never promised that His followers would win the world with the preaching of the Gospel or would establish a utopia. Only the return of Christ in person, will achieve that. Moreover, He never promised that His Church would be immune from attack: "the world.... hated Me;.....therefore the world hates you: (John 15:18-19). Though opposition to Christianity will certainly come in all periods of history, it assumes new forms in each age. External forces contending with the Church, have been at least fourfold in recent decades: Communism, Nationalism and national or pagan religious cults, and social assaults.

EXTERNAL OPPOSITION ON CHRISTIANITY

Karl Marx, formulated his economic, political, and religious philosophy, about the middle of the last century, as an antidote to a rampant Capitalism. He appealed to the downtrodden workers in industrial nations, to throw off the bondage with which they

were yoked, and to introduce a new classless society. But in industrial nations, the lot of the worker slowly improved through the efforts of labor unions, and reformers, and through governmental intervention. So, it was in the great agrarian nation of Russia, unresponsive to change and the needs of the masses, that Communism, as reconstructed or reinterpreted by Lenin, first caught fire. Now it has engulfed some 1.6 billion people out of a total world population of 4.7 billion and knocks at the door of many countries in Asia, the Middle East, Latin America, Africa, and Europe.

Wherever it has gone, this atheistic system has sought utterly to uproot Christianity - either by direct onslaught, or by subversion. Although Communism has not been able to obliterate Christianity in the countries where it has won control, it has surely proved to be a formidable enemy. In Russia, China, and some other countries, official Churches of sorts have been permitted, both to provide some impression to the world of freedom of religion, and to control more effectively religious expression. The true Church is largely underground in all Communist countries. Bible printing and importing, are now allowed in East Germany, Poland, and Yugoslavia, and minimally in Russia and China, but in most other Communist countries, Bibles are difficult to virtually impossible to get. The scarcity of Scripture is most critical in Bulgaria, Albania, Russia, and China.

Opposition to or persecution of Christianity, in most Marxist-dominated states is covert. Christians are prohibited from attendance at universities, and from advancement into prestigious positions. Sometimes they are often fired from menial employment. Efforts are made to choke off the supply of trained leadership of Churches, by severely restricting the numbers permitted to matriculate in theological seminaries. In order to prevent adequate places for meeting, building permits often are denied to churches, or tied up in bureaucratic red tape for long periods of time. Pastors may be intimidated, as was true in the fall of 1982 in Romania, when four leading Baptist pastors were accused of embezzling Church funds, for affirming separation of church and state, and for opposition to state interference in Church affairs.

In recent years, Russian KGB agents have posed as Bible smugglers to ferret out

Christians. It is also common in Russia, for Christians to be accused of having mental illness, and to be assigned to mental hospitals for "treatment." In Czechoslovakia, during the last few of years, secret agents have been specially trained to comb the mountainous Slovakian countryside to detect prayer meetings, Bible studies, and discussion groups. It is hard to discover how many believers may be in prison for their faith at any one time in a given country, but the research center in Keston College in England, reported that there were 307 known Christian prisoners in the Soviet Union, at the beginning of 1981. Strong evidence indicates that Christians and other dissidents, provided some of the slave labor that built the gas pipeline from Siberia to Western Europe.

Of course, not all the opposition is covert or indirect. As a case in point, in Marxist Ethiopia late in 1982, authorities in Wollega Province, closed 284 of the 350 Churches of the Lutheran Ethiopian Revolution in China (1965-1968), openly made war on Christianity, and tried by every means to destroy it.

Nationalism and national religions, also vie with Christianity for mastery. Where nationalistic movements have resulted in the creation of new states, the religious body with the largest number of adherents, has tended to assume leadership, and establish a state religion. For example, Muslims predominate in Pakistan and Indonesia, Hindus in India, and Buddhists in Burma. Therefore, Christian work does not enjoy the freedom that existed under friendly British or Dutch governments. Moreover, in many countries, Christianity has been linked in the minds of the people with Western imperialism. Now that those countries have cut the cord that binds them to a foreign power, they find it more difficult to accept the religion of that power. Strongly nationalistic peoples do not care to be evangelized from abroad; such activity puts them on an inferior level.

The impact of nationalism or new national conditions on Christianity, is evident from such examples as the following. In 1973, the Somali Republic nationalized all mission programs and facilities; Singapore nationalized all private schools; the Pakistani government took over the Protestant and Roman Catholic colleges of the country; and

President Amin of Uganda expelled fifty-eight European missionaries, and ordered Africanization of the country's Churches. In 1975, the government of Mozambique, proclaimed religion to be a divisive force, and confiscated all missionary funds and property; President Tombalbaye of Chad, severely persecuted Christians in a continuing effort to return the country to its traditional animism (but his assassination stopped the persecution); President Ngeuma of Equatorial Guinea, campaigned against all believers in God, and turned many Churches into warehouses; and President Mobutu Sese of Zaire, continued his moves against Christianity, by forbidding religious instruction in the country's school system, 90 percent of which was operated by religious organizations. In 1980, evangelical radio programs were totally banned in Mexico; and recently Bibles placed in Israeli hotels by the Gideons, were removed and destroyed.

By no means, do all these nationalistic movements augur ill for true Christianity. For instance, although nearly all foreign missionaries were expelled from Burma in 1966, Christianity is healthy and growing there. Revival broke out in the Kachin tribal area of Northern Burma in 1980. As a result, Baptists there now number 90,000, and members of the Assemblies of God number 50,000. In 1972, after three Indian states passed laws declaring conversion to Christianity illegal, Prime Minister Indira Gandhi, and the Indian Parliament declared those laws null and void. Hostility to Christianity in Nepal, has not prevented some expansion there either. In 1975, there were only 500 baptized Christians in the country, when Adon Rangong returned home from some Christian training in the Philippines. As he challenged other believers to greater evangelization, they began to witness for Christ. By 1979, the number baptized had grown to 8,000, and by 1982, the number had increased to 20,000 in a population of about 15 million. However, the support of governments for Roman Catholic persecution of Protestants in Spain, and Latin America, has largely ceased.

A third threat to true Christianity, is the cults and Eastern philosophies and religions. However, it may be said, that the cults tend to breed where Christianity has failed; untaught or disenchanting adherents of Christianity rather than the completely un-

churched, constitute the most fertile ground in which cultists may plant their seed. In the United States at least, Russell's (Jehovah's Witnesses), spreads most rapidly among the unsophisticated. Mormonism has gained especially in the Northwest, but has been successful among all classes in various parts of the country and abroad. There are now more than 2.4 million Jehovah's Witnesses worldwide, including 565 thousand in the United States. The Mormons (Church of Jesus Christ of Latter-day Saints), have been extremely successful in winning converts. Beginning the century with 250 thousand followers, they increased to 1 million by 1950, doubled to 2 million by 1964, and more than doubled again to reach 5 million in 1982. They claim 2,965,000 members in the various branches in the United States, and have become the dominant religious group in 74 counties in Utah, Idaho, and adjacent states. This is more than twice the number of counties as had a majority of Mormon Churches in 1971. They have about 100,000 members in Britain, and 30,000 missionaries in 83 countries. They organized dioceses in Italy and Portugal in 1981, and in Spain in 1982. Other groups do not demonstrate the same degree of aggressive evangelism as the Jehovah's Witnesses and Mormons, and thus do not so greatly threaten Orthodox Christianity.

It is not quite so easy to quantify the impact of Eastern religions in the West in general, or in the United States in particular. Transcendental meditation, makes its influence felt broadly in American society. The "Tao Te Ching," the sacred book of Taoism, often may be purchased at the corner bookstore. Writings of the Hare Krishna movement, which comes from the context of Hinduism, often may be picked up at an airport, especially in Los Angeles, New York, or London. There are more than 3 million Muslims, and 250 thousand Buddhists in the United States; this includes 2 million Black Muslims, a movement that is growing rapidly. Members of the Baha'i faith, support their magnificent temple in Wilmette, Illinois, which dwarfs the temple at the international headquarters of the religion.

A fourth threat to the Church is the social assault. Television with its constant discrediting of Christianity, and its moral standards, pornography, and the increase of sexual looseness, the rise in the divorce rate, the plague of the drug traffic, and the

alcoholic craze, are only some of the better known aspects of society that bombard the Church, the Christian family, and the individual. The constancy and the intensity of the attack periodically cause the weaker to fall. The environment of the Christian is increasingly polluted. For instance, a Gallup Poll conducted in 1981, reported that one in four claimed that an alcohol related problem affected his family life; this was up from one in eight in 1974. Alcohol abuse was cited by one in four, as one of the three reasons most responsible for the high divorce rate in the United States. A survey released in 1983, concluded that of high school seniors in the United States, about one-third get drunk once a month, and about one-fourth get high on marijuana once a month. Christians will find it hard to stand against the current. But, there is the same power in the Gospel today, as there was during the first century. It was to Christians living in a completely pagan society that Paul wrote, "Do not be conformed (pressed into the mold) to this world" (Romans 12:2).

DEVELOPMENTS WITHIN CHRISTIANITY

Ecumenical Efforts

So much for the external forces that Christianity has to meet today. Now, it remains to look at what has been going on within the ranks. Throughout the century, there has been great interest in ecumenical or union movements. Part of this effort seemingly has come about, because some people honestly felt that the Church was too fragmented, and that it ought to present a more united front to the world. Part of it seemed to result from the loss of doctrinal distinctive, that tended to keep groups separate. The ecumenical spirit, especially expressed itself in the United States in the work of the Federal Council of the Churches of Christ in America, organized in 1908. This body reorganized in 1950, as the National Council of Churches of Christ in America, and became a much more comprehensive organization. The Council's member Churches now have an aggregate membership of approximately 40 million. Some right-wing conservatives, organized the American Council of Churches in 1941, as their answer to the generally liberal minded National Council, but subsequently this

group fragmented, and became less effective. More in the mainstream of American evangelicalism, is the National Association of Evangelicals, organized in 1942, as a means of bringing together conservative Protestant Churches. This body now has 3.5 million members.

Then in 1948, after many years of preparation, the World Council of Churches, was formed at Amsterdam, with 147 denominations from 44 countries participating. With the passage of time, the Eastern Orthodox church (but not the Roman Catholic Church), has joined the world body, but evangelicals generally have not become involved.

Both the National Council, and the World Council, have been criticized for being too theologically liberal, and too politicized in favor of leftists causes. The National Council especially, has been scored even in the secular press, for its leftist's leanings, and its financial support for revolutionary or at least Marxist oriented movements. Its employment of revolutionary slogans, and rhetoric, and its tendency to portray the United States in a bad light, while it glosses over the faults of revolutionary movements, and glorifies their achievements, have given the Council bad press, and increasingly have put it on the defensive. Many have concluded that the Church has become too political.

Those who have been worried about theological liberalism, and political activity of the World Council of Churches, took some consolation in the direction of the Sixth Assembly of the Council in Vancouver in 1983. After the fifth Assembly at Uppsala in 1968, supported liberation theologies sent money to liberation movements, and criticized failures of the West, many evangelicals believed the Council had drifted irretrievably to the left. At Vancouver, however, there was greatly increased attention to a vigorous Trinitarian theology, and evangelistic proclamations, and there was a backdrop of prayer, with round-the-clock prayer for the sessions throughout the assembly. A majority of evangelicals present, drafted an open letter commending the evangelical concerns at the assembly, and calling for evangelical involvement with the

World Council of Churches. But a minority opinion, saw the evangelical indications at the assembly to be only half the story. They reacted against the continuing theological vagueness, support for liberation theologies, and unbalanced criticism of the West, and urged evangelicals to avoid involvement with the World Council of Churches.

While the National and World Councils have been involved in social and political action in a more liberal theological context, the Moral Majority has sought to engage in social action in a conservative theological context. The Moral Majority was organized by Jerry Falwell, pastor of Thomas Road Baptist Church in Lynchburg, Virginia, in 1979. It has enlisted more than 4 million members, including 72,000 ministers. It hopes to organize the evangelical and fundamentalist Christians of the United States, as well as others holding to traditional moral values. The movement opposes permissiveness and moral relativism, wants to restore the sacredness of the family, and human life, seeks to wage war against illegal drug traffic and pornography, and firmly supports a strong national defense and the state of Israel.

A certain amount of hope arose in some circles, that all churches might eventually get together, as Roman Catholics launched an Ecumenical Council, Vatican II, in 1962. Observers who were not Roman Catholics were welcomed, and "heretics" henceforth became "separated brethren." In fact, long before the first session of the Council met, on May 30, 1960, Pope John XXIII, had established a Secretariat for Church Unity, to facilitate the reunion of separated brethren into the one fold of Christ. Some saw a connection between the calling of an Ecumenical Council, and the ecumenical movement. Pope John did not simply invite all others to return to the fold of Rome; he called for a renewal of the Roman Church, so that it would be more credible to the separated brethren. The council was characterized by a new spirit of openness. This was demonstrated by the invitation to non-Roman Catholics to attend, by the unprecedented publicity given the event, and by the decree of flexibility, and the ironic tone often expressed in dealing with non-Roman Catholics. A new missionary spirit, and the responsibility of the church to serve in the world received emphasis.

The Council met in four sessions, 1962, 1963, 1964, and 1965, under John XXIII, and Paul VI, (About 25 hundred delegates came from 136 countries in addition to Orthodox and Protestant observers). Though Pope Paul was regarded as a liberal, he viewed with alarm the radical character of some of the proposals of the Council, and intervened to moderate them. But even so, considerable changes occurred, not in basic doctrine, but in approaches and attitudes. Pope John saw that the church had to prepare itself to serve a changed and changing world, and that modernization was necessary to make the Church intelligible to modern man. The Church had to recover its character as a living witness to God's love for man.

A total of sixteen constitutions or decrees came out of Vatican II. Of special importance to the layman, was permission to use vernacular languages in the liturgy; adaption of rites to differing, non-Western cultures; and simplification of the liturgy. The "Constitution on Divine Revelation," changed the basis of authority in the Church. Whereas, the Council of Trent had in 1546 declared that Scripture and tradition were equal basis of authority, Vatican II, did not distinguish between the two, but emphasized their interplay or interrelatedness. The place of the Bible in Romanism, had been upgraded by a recent emphasis on Biblical studies, and the encouragement of Pius XII (1843), to follow literal interpretation of Scripture whenever possible. Now, a conciliar decision tends to given greater official support to what has been happening in the Church.

In the spirit of greater sharing of authority in the Church, the Council declared that infallibility of the Church resides in the Pope, and "in the body of bishops, when that body exercises supreme teaching authority with the successor of Peter." Moreover, the "Constitution on the Church" stated: "Together with its head, the Roman pontiff, and never without its head, the Episcopal order is the subject of the supreme and full of power over the universal Church."

Of more importance to the world at large, were the decisions on ecumenism. The "Constitution on the Church," as would be expected, defined the Church as the people

of God, who were properly in the Roman communion. But it also included the baptized, who, "do not profess the faith in its entirety, or do not preserve unity of communion with the successor of Peter." The decree on ecumenism, "Unitatis Redintegratio," declared that both Roman Catholics and Protestants, must share the blame for the division among Christians, called on Roman Catholics to play their part in the ecumenical movement, and set forth the importance of renewal as a prelude to unity. This was quite different from the old "return to the fold" exhortation to Protestants. The "Decree on Eastern Catholic Churches," among other things, underscored the hope of the Council, for a corporate union of the Eastern Churches not in union with the Church at Rome. Near the close of the Council, a prayer service took place at St. Paul's outside the walls, in which Pope Paul, the bishops of the Council, and observers and guests, joined in prayers for promoting Christian unity.

Twenty years after the calling of Vatican II, the Roman Catholic Church looks quite different from what it did before the Council. Now, worship services are conducted in the language of the people. The priest often distributes both elements to participants in the communion, and faces the congregation as he leads them in celebration of the sacrament. Biblical exposition and congregational singing, are common elements of Catholic worship services. A Bible in the language of the people, may at least be found in most American Catholic homes. Interaction between Catholics and Protestants, has been much more pronounced, as they have cooperated in social and political action, and as charismatic's in both camps, have enjoyed a common experience.

In addition to interdenominational cooperation, there has also been considerable organic union of Churches in this century. The United Church of Canada, came into being in 1925, the Church of South India in 1947, The National Church of Scotland in 1929, the Methodist Church in the United States in 1939, the United Church of Christ in 1961, the Lutheran Church and the Protestant Churches of Madagascar in 1982, the Presbyterian Church in 1983, the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches voted to merge to form a new Church by 1988. The combined membership of these three bodies, is just over

5,276,000. In September of 1982, a union of the Church of Christ in Madagascar, and the Malagasy Lutheran Church occurred, with a membership of 1.5 million in a country of about 9 million. The Presbyterian Church is a union of the United Presbyterian Church in the U.S.A., and the Presbyterian Church in the U.S. (known as the Southern Presbyterians). The new Church (which formally came into existence on June 10, 1983), has 3.2 million members, quite evenly distributed over the United States. The union ended 122 years of separation brought on by the Civil War. Roman Catholics and Anglicans, are engaging in a dialogue preliminary to merger negotiations. Whether such questions as headship of the Church, and ordination of women, can be settled to the satisfaction of both groups remains to be seen. Currently, the 1.72 million member United Church of Christ, and the 1.17 million member Christian Church (Disciples of Christ), are engaged in merger discussions, and a vote on the matter is being proposed.

Indications of Decadence

In recent years, it has become evident, that all is not well within the Churches. Worldwide, the Roman Catholic Church, has found it increasingly difficult to control its constituency, especially in Latin America and Europe, where Church attendance has been very low. For instance, in France, which is 85 percent Roman Catholic, attendance at mass is only 12 percent on a given Sunday, according to a recent survey; and a full one-third of French youth, do not profess to believe in God. Closures of training schools for Catholic leadership, have reached the point in some places in Europe, that the Church finds it increasingly difficult to supply needed personnel. Enrollment in Catholic seminaries in the United States, has dropped from 47,000 to 12,000 in the last two decades. There is increasing opposition worldwide to the position of the hierarchy on birth control, divorce, and clerical celibacy.

Religion in Europe as a whole, is in a decadent condition. As a leading European evangelical recently observed, "Europe is the mission field of the world." Only about 4 percent of the English were in Church on a given Sunday as of about 1975. More than 500 Anglican churches were closed during the sixties and seventies. Defections from British Catholic Churches were also extensive. Britain has seemed almost to be in a

process of dechristianization. The Church of Scotland, lost nearly a quarter of its membership during the sixteen years prior to 1983. Less than one-fifth of Scots even nominally belong to the Church. But Britain is much better off than the Lutheran countries. For example, in Finland, though 92 percent of all adults have been baptized as children by the Evangelical Lutheran Church, in 1980 only 3 percent of parishioners attended Sunday worship services. In West Germany, the Evangelical Church (Lutheran), reported in 1980, that 42 percent of the population belonged to its churches, but that only a little over 5 percent attended worship on Sundays.

But there are signs of spiritual life in Europe. In 1982, British church attendance was up to about 11 percent of the adult population. One report estimates that fully one-third of all graduates of Anglican seminaries are now evangelical. Luis Palau, began his "Mission to London," in October of 1983, and planned to extend his Crusade there to the summer of 1984; and at the same time, Billy Graham, conducted crusades in the five other major English cities of Liverpool, Bristol, Birmingham, Newcastle, and Norwich. Expectancy of spiritual revitalization is in the air in England. Evangelicals in Sweden and Denmark, are stirring and advocating formation of their own segment of the state Lutheran Church. Some hints of new life were evident in Finland in 1980, and 1981. In 1982, Luis Palau, conducted a crusade in Helsinki. For the first time in 400 years, state and free Churches, joined in evangelism in a city where only about 1 percent attend Church. Over 1,400 responded to the invitation to accept Christ as Savior. An estimated 3,500 to 5,000 groups of pietistic believers, now assemble in West Germany, some with memberships in the hundreds. Wuppertal is the center of this movement. About 600 such groups may be found in the Wuppertal-Bonn area.

In the United States, though Church membership has continued to grow during recent years, it has not kept pace with the rate of population increase. For example, it stood at about 131,400,000 in 1974; 132,812,000 in 1978; 133,388,000 in 1980; and 134,817,000 in 1981. In 1973 church membership reached a high of 62.4 percent of the population, but it has gradually declined since then. In 1974, it dipped to 61.9 percent, in 1977 to 60.7 percent, in 1980 to 60.5 percent and in 1981 to 58.7 percent. Then in

1982, it jumped to 59.7 percent, with an increase of membership to 138,452,000. It is too early to tell whether the membership decline has been reversed, or whether this one reporting year is merely an exception to the general trend. During 1982, there were about 76,350,000 Protestants; 51,207,000 Roman Catholics; 5,000,000 Eastern Orthodox; and 5,920,000 Jews in the United States.

A high point in church and synagogue attendance was reached in 1958, when 49 percent of adults attended in an average week. This figure has declined to only 40 percent in 1983. Roman Catholics suffered the greatest decline, from 74 percent in 1958, to 52 percent in 1978. They had a slight rebound to 53 percent in 1981. Protestants experienced a decline from 44 percent in 1958, to 40 percent in 1981. Evangelicals attend Church a little more faithfully than do members of the mainline denominations. About 45 percent of the members of evangelical groups, may be found in Church on a given Sunday. The Midwest leads the nation in percentage of adults attending Church on an average Sunday (47%), and is followed by the South (44%), the East (39%), and the West (32%). Canadian attendance has slipped even more than that of the United States, from 60 percent in 1957, to 35 percent in 1982. In Quebec, the Catholic Church has reported dramatic decline. But the French speaking evangelical congregations are increasing rapidly. They more than doubled between 1976 and 1982, going from 150 to more than 300 Churches in a population of more than 5 million.

The composition of the population of the United States has changed considerably in recent years. A Gallup report covering the period from 1947 to 1980, showed Roman Catholics moving from 20 to 29 percent of the population, Protestants slipping from 69 to 59 percent, and the Jews slipping from 5 percent to 2 percent. Part of the reason for this shift, is the higher birth rate among peoples who are traditionally Catholics, and part of it stems from the tremendous influx of Hispanics.

It is estimated that there are more than 20 million Hispanics in the United States now, making it the fifth largest Spanish-speaking country in the world behind Mexico,

Spain, Argentina, and Columbia. Further, it is estimated that 2 million Mexicans slip illegally into the United States annually. Soon, Hispanics will surpass black as the largest minority block in the nation. A majority of Hispanics are unchurched, but are nominally Catholic. Tabulations indicate there are about 4 million of them in the Los Angeles area (only about 1 percent of which are evangelical Christian), 2 million in the New York area, 1 million around Chicago, and a half-million in Miami. Jehovah's Witnesses claim some 50,000 Hispanic adherents, Mormons about the same number in the Southwest, Southern Baptists 115,000, and Assemblies of God about 66,000.

Many of the old-line denominations are in real trouble in this country. In turning away from a biblically centered message to social action projects and turning away from standard services to more contemporary approaches, they have alienated masses of people. Of the ten largest Protestant bodies, seven suffered an average loss of 10 percent of their members during the decade of the seventies. More specifically, between 1960 and 1979, the Episcopal Church lost 430,000; the Lutheran Church in America, 130,000; the United Presbyterian Church in the USA, 770,000; and the United Methodists, 1,150,000. The first five of these denominations lost an additional 200,000 during 1980 alone. The United Methodists lost about 280,000 during the years 1978-1981. All of these have emphasized social action almost to the exclusion of evangelism. Now, there are stirrings within these denominations to launch evangelistic efforts. They eye with some jealousy the growth of the conservative denominations.

While liberally oriented American denominations have experienced decline in membership, the United Church of Canada has had the same experience. Membership in 1966 stood at 1,062,000. In 1977, it had declined to 930,000; and in 1982, to 900,000. Since 1975, Sunday School enrollment has fallen by about 60 percent. This augurs ill for the future, because it means that the Church will not have the recruits needed to maintain the membership in years to come.

During the last decade, there has been especially great debate over theological slippage, and social and political involvement in four major American denominations.

The Presbyterian Church in the US (Southern Presbyterians), the United Methodists, Missouri Synod Lutherans, and the Southern Baptists. Controversy among the Southern Presbyterians, led to a defection of 40,000 of them in fourteen states in 1973, to form the Presbyterian Church in America. The new denomination increased to 75,000 by 1980. In 1983, it merged with the Reformed Presbyterian Church-Evangelical Synod, with a combined membership of 130,000 organized in 807 Churches, and supporting 205 missionaries.

The United Methodists defection has moved in various directions, but some of it resulted in the formation of the Evangelical Church of North America in 1968. That denomination has not grown rapidly; its membership stood at 13,000 last year.

A decade ago, the Lutheran Church-Missouri Synod, was launched on a doctrinal and political dispute that threatened to wreck the denomination. In 1974, Synod president J.A.O. Preus, fired John Tietjen, then president of Concordia Seminary in St. Louis. A total of 45 of the 50 faculty, and 400 of the 600 students walked off campus, and formed Christ Seminary or Seminex (Seminary-in-Exile). Gradually, local churches also broke their ties with the denomination, and organized the Association of Evangelical Lutheran Churches, which currently has a membership of 109,000. Seminex has graduated about 700 over the years, most of them entering the ministry of the Association of Evangelical Lutherans; but some took positions in the American Lutheran Church, and the Lutheran Church of America. Missouri Synod leaders refused to budge from an avowedly orthodox position. Seminex graduated its last class of 25 in 1983 and closed its doors. Most of the faculty have been assigned to other Lutheran Seminaries. The 2.6 million-member Missouri Synod has weathered the storm, has turned back the tide of theological liberalism, and shows few signs of shifting from its staunchly conservative course. Enrollment at Concordia is now about 700, approximately the level it had before the exodus of 1974.

Southern Baptists, like Missouri Synod Lutherans, have been engaging in considerable debate over theological liberalism in their ranks. A very vocal group of

adherents to biblical inerrancy has hurled charges of liberalism against the denominational seminaries and has sought to cut off colleges that in the conservatives' view, are now so secular, as not to be considered church-related any longer. Many Churches have withheld contributions from denominational agencies, and some have broken away to organize evangelical fellowships. But evangelicals generally have determined to turn the denomination around. They have managed to elect effective evangelicals to fill the office of president of the Southern Baptist Convention for the last several years. The appointment by these men of theologically conservative trustees, is causing the denomination to make a historic turn to right. It is difficult to know how far the movement will go. Meanwhile, Southern Baptists keep on with aggressive expansion. During 1982, their Sunday School enrollment reached 7,678,607, breaking a record set in 1964; and Church membership increased by 1.5 percent to a total of 13,998,252.

Indications of decadence or religious decline in America are evident, in the dramatic cut (more than one-third during the last two decades) in the missionary forces supported by the more liberally oriented denominations that are experiencing decline in membership. Moreover, all across the country, many old-line denominations, have been experiencing sharp declines in seminary enrollments, and some seminaries have merged.

Doctrinal and numerical slippage in many denominations, has led to the rise of renewal movements. Two of the most important of them are: People for Biblical Witness in the United Church of Christ, and the Lay Witness Movement in the United Methodist Church. In 1982, leaders of renewal movements in seven mainline denominations, gathered in Pittsburg, to associate themselves into a Fellowship of Renewal Group Leaders. The impact of inter-Varsity Christian Fellowship, and Campus Crusade for Christ nationwide, of Fuller Theological Seminary on the Presbyterian Churches of California, and of Gordon-Conwell Theological Seminary on the ministers of New England, has been given special credit for the rise of renewal movements.

Women in the Church

In many old-line denominations, but unrelated to their decline, there has been a receptiveness to women in places of leadership. They have been ordained as elders and ministers with an increasing frequency. With the exception of some of the Pentecostal and holiness groups, evangelicals generally, have not been open to the acceptance of women in place of authority. Roman Catholics refuse to ordain them to the priesthood. The number of women enrolled in seminaries has increased dramatically, and their involvement in Christian education, Church music, missions, and other ministries has risen sharply. The United Church of Christ is the first United States denomination to have a female majority (just over half) in its seminaries. Denominations having about one-third women in their seminaries are the Christian Church (Disciples of Christ), United Presbyterian Church, and the United Methodist Church. The American Baptist Church, and the Lutheran Church in America have about one-fourth. All branches of Judaism except the Orthodox, now ordain women as Rabbis.

Evangelical Advance

Within the great denominations and existing separatist groups, are significant and growing numbers of evangelical Christians. This element has become increasingly vocal and respected in recent years. It has benefited greatly from the rehabilitation of the Bible in scholarly circles as a result of Near Eastern Studies. An increasing number of evangelicals, have trained in the finest universities of the world, and now serve as professors and department heads in the universities. Dozens of fully accredited Christian colleges dot the American countryside; and an Accrediting Association of Bible Colleges has come into being, with a growing list of fully accredited and associate members. There are now more than 200 Bible Colleges in North America; 68 of them were accredited by the American Association of Bible Colleges as of 1980, with an enrollment of about 30,000. Approximately 75 percent of the evangelical missionaries on the foreign field, are Bible College graduates. Evangelical seminaries, instead of withering on the vine, reposed expanding and, in some cases, exploding enrollments during the 1970's. But with the smaller number of college graduates, economic

recession, and rapidly rising seminary costs during the 1980's, most of those seminaries experienced a leveling off in enrollment, or a slight decline. A few of the more successful, reported only a slowing in the rate of growth. Nearly all of them were forced to hire admissions recruiters, and to increase their advertising budgets. Numerous religious radio stations have been established, and individual programs are aired on national and international hook-ups. The "Electronic Church," evangelical telecasting, reaches millions of viewers every week. Again, mass evangelism is stirring many of the great cities of the world, especially through the efforts of Billy Graham and his team. Fantastic has been the success of Graham crusades across the United States, Europe, and the Far East.

Church memberships of evangelical groups continue to expand rapidly. In 1982, the Highland Park Baptist Church in Chattanooga, with Lee Roberson as pastor, reported a membership of 54,989. The three next largest Churches in the United States in 1982, were the First Baptist of Hammond, Indiana, with Jack Hyles as pastor, 52,355; the First Baptist of Dallas, with W.A. Criswell, as pastor, 21,135; and Thomas Road Baptist of Lynchburg, Virginia, with Jerry Falwell, as pastor, 17,000. A Gallup poll released in September 1976, indicated that 34 percent of all adult Americans claim to have been "born again" (by projection, some 50 million), and four out of ten believe that "the Bible is to be taken literally, word for word." These are far higher figures than evangelicals ever were willing to claim.

Missionary Concern

The missionary concern of the American Church and of Christians worldwide has increased tremendously. At home, there has been the continuing work of such organizations as the Christian Business Men's Committee, the Christian Business Women's Committee, Inter-Varsity Christian Fellowship, and Child Evangelism, and the phenomenal growth of the Newer Ministries of Young Live, Youth for Christ, Navigators, and Campus Crusade for Christ, and a host of other works too numerous to mention. Many of these agencies are involved in foreign, as well as home missions.

Between 1950 and 1970, the number of Protestant career missionaries worldwide, increased from 15,000 to 33,000, serving in 130 countries. The number of full-time North American missionaries stationed abroad is currently about 35,000; of these approximately 55 percent are women. In addition, some 20,000 serve under “short term abroad” programs, a new development that permits students, professional or retired people, or others to serve abroad for periods from about three months to two years in length. Many sending agencies report fewer “casualties” on the foreign field in recent years, as a result of more careful screening of applicants, and better training and counseling programs.

A decline in the number of missionaries sent by agencies affiliated with the National Council of Churches, was first noted in 1960. Between 1962 and 1979, the number of foreign missionaries supported by major United States denominations, declined by the following percentages: Episcopal, 79; United Presbyterian, 72; Lutheran Church in America, 70; United Church of Christ, 68; Christian Church (Disciples), 66; United Methodist, 46; American Lutheran Church, 44. Overall, the number of missionaries from denominations belonging to the National Council of Churches decreased by 51 percent.

During the same period, Southern Baptists increased their missionary force by 88 percent, and the Assemblies of God by 49 percent. Agencies affiliated with the Evangelical Foreign Missions Association, increased their missionaries on the field by 63 percent; and those affiliated with the Inter-denominational Foreign Mission Association, increased theirs by 19 percent.

In recent years, Third World missionaries, have begun to respond to the challenge of the Great Commission in substantial numbers. A 1980 survey revealed that there were 13,000 cross-cultural Third World missionaries; 38 percent were Asian, many representing agencies that were 50 to 75 years old. A 1982 estimate put the total of Third World missionaries at more than 15,000, and concluded that the figure had tripled in eight years. This total represents 368 non-Western mission agencies from at least 57

different countries. More than 5,000 Africans serve as missionaries on their own continent, and there are some 2,700 indigenous Indian missionaries.

An indication of the upsurge in interest in foreign missions, was the Inter-Varsity-sponsored Urbana, Illinois, conference in December 1973, which recorded registrations totaling 14,153, the largest student missionary conference in history. The Urbana conference in December 1976, topped that, with an attendance of about 17,000. At Urbana in 1979, 17500 attended, with more than 8,000 youths indicating they were serious about answering God's call to a missionary vocation. The three-year Urbana cycle was changed to a two-year cycle in 1981, and 14,000 trekked to Urbana. Thereafter, Inter-Varsity decided to return to the three-year cycle, and to lay plans to hold an Urban missions' event in the middle of each cycle. A result of that decision was, "San Francisco 83: Declaring Christ as Lord in the City."

During the 1982 Christmas holiday, over 7,000 young people from about 30 European nations met at Lausanne, Switzerland, under the auspices of the European Missionary Association, to think, learn, and pray about missions. Messages were translated into twelve languages for more than 650 missionaries.

To consider ways of fulfilling the Great Commission by the year 2000, 2,700 delegates from around the world met in Lausanne, Switzerland, in July 1974. Half the delegates were from Third World countries. The Lausanne assembly established a Lausanne Committee for World Evangelization that has had a continuing impact. For example, in July 1980, a ten-day conference sponsored by the committee met in Bangkok, Thailand. A total of 650 participants from 87 countries met in a working consultation, to evaluate "where we are" in the task of reaching the world's 3 billion non-Christians with the Gospel. On April 23, 1982, the Confraternity of Evangelicals in Latin America, organized in Panama City, Panama, under the auspices of the Lausanne Committee.

New Approaches in Missions

The new approach in foreign missions, today, is not to concentrate so much on pioneer evangelism, but on the use of all God-given talents in the spread of the Gospel. This is true not only because this is the wisest plan that could be adopted, but also because it is necessary. Churches abroad have come of age. Nationalistic fervor in the Third World, requires that national Churches be free to chart their own destinies. In recent years, more and more mission property has been deeded over to national Churches, with control in the hands of national workers. Missionaries become fraternal workers, and provide support or technical know-how for Churches abroad. Of special importance, is the providing of training for foreign nationals, so they can more effectively evangelize their own people. The world is being blanketed with a network of Bible schools. As university training abroad has become available to a larger number of Christians, seminary programs have been instituted in country after country. An example of the new educational opportunities now offered in Europe, is the operation of nine Greater Europe Mission Bible Institutes across the continent. The Greater Europe Mission is launching a Graduate School of Theology, Tyndale Theological Seminary, in the Netherlands in 1984, which will join their already established German Theological Seminary.

New techniques in missions are speeding the message on its way, and making existing work more effective. Missionary radio has virtually blanketed the globe, and some television programming is now being offered. The great pioneer in the field is HCJB in Quito, Ecuador; but there is a host of others, including ELWA in Liberia, TGNA in Guatemala, CP-27 in Bolivia, WIVV in Puerto Rico, Far Eastern Broadcasting Company in the Philippines, Korea, and the Seychelles, and Trans-World Radio with transmitters in Monaco, Bonaired, Swaziland, and Sri Lanka. Access to secular stations in Western Europe is increasing. For example, in France, over 300 independent radio stations have been established since Francois Mitterrand's Socialist government came to power. Some of these have been willing to broadcast Christian programs. The government controlled television network is now airing programs for Christian groups. In Spain, evangelicals have had some access to state radio and TV, since 1982.

In 1980, Christian radio and television stations worldwide were said to number 1,450. By far, the largest single bloc is in the United States. In late 1983, there were 922 radio stations, and 65 TV stations, owned and operated by evangelicals in the United States, according to National Religious Broadcasters. Though stations come and go, new Christian radio stations have been formed in the United States at the rate of about one per week, and television stations at the rate of about one per month since 1975.

Religious TV in the United States grew steadily through the fifties and sixties, and exploded in the first-half of the seventies. By 1980, there were 38 syndicated television programs. By 1975, when growth leveled off, the number had reached 65. In 1972, Pat Robertson operated the only religious TV station in the United States. In 1983, the number of such stations had reached 65, as noted. Of the major producers of American religious telecasts, a 1983 Arbitron rating service survey put Robert Schuller at the head of the list with an audience of 2,667,000; Jimmy Swaggart second with 2,653,000; and Oral Roberts, Rex Humbard, and Jerry Falwell in third, fourth, and fifth spots. An Arbitron rating for the previous year had put Oral Roberts, Rex Humbard, Robert Schuller, and Jerry Falwell in the top four spots, the first three with more than 2 million viewers each.

The entire religious TV audience in the United States, is variously rated at 10 million, 14 million, and 20-22 million; and it is believed that as many as half the nation may watch a religious special, such as a Billy Graham Crusade. There is increasing competition within the field of religious broadcasters, and Sunday morning competition with news broadcasts and movie offerings, is making life harder for religious broadcasters.

Religious TV, is making a significant impact in Japan (where over 98 percent have color TV), which has long resisted traditional methods of evangelism. Taking a lead in the religious programming, is the Christian Broadcasting Network (CBN), and Living

Bibles International. These two agencies, also cooperate in promoting programs in Korea, Taiwan, and Hong Kong. CBN has also launched TV programs in numerous countries of Europe, Africa, the Philippines, and Canada.

Missionary aviation is also coming into its own. Missionary Aviation Fellowship was organized in 1944, and now has a plane taking off every five or six minutes on the average, around the clock, everyday of the year, somewhere in the world. Wycliffe Bible Translators, is another agency using airplanes in a major way through its aviation arm, JAARS. The Moody Bible Institute aviation course, especially contributes to training pilots for missionary work.

Another specialty ministry is, Gospel Recordings, Inc., which is producing Bible stories, and basic Christian teaching in a very large percentage of the languages and dialects of the world. It has been successful in recording materials for use among people who, as yet, have not had their languages put into writing.

Colportage work and Bible correspondence course programs abound everywhere. The kind of ministry conducted by the Moody Correspondence School (with more than ninety-two thousand enrollments), is being performed by an increasing number of other schools in many places around the world. Numerous schools are grading scores of thousands of papers every month. Home Bible study classes are one of the greatest phenomenon's of the hour; no one knows how many scores of thousands there are in this country - stimulated by the work of the Navigators, Campus Crusade for Christ, local Churches, and other agencies. They are taking hold everywhere abroad. Often this is the only way Christians can function behind the iron curtain. Religious journalism is a new hope for Christian evangelism. The "Envol" publications make their way in Zaire, "Africa Challenge" elsewhere in Africa, and "Dengta" in Hong Kong - to note a few of the successful magazines published on the field.

Scripture Distribution

A very important phase of mission work worldwide is Scripture distribution. The

Wycliffe Bible Translators, formally organized in 1942, is dedicated to the task of reducing to writing all the languages of the world, and translating at least portions of the Bible into those languages. As of 1983, at least one book of the Bible has been published in 1,763 languages used by 97 percent of the world's people. This compares with portions of the Bible available in only 67 languages at the beginning of the twentieth century. Wycliffe translation programs presently are working on 1,200 new languages, and staff members begin work on a new language every 13 days. It takes about 15 years of work, for two people to accomplish the Wycliffe goal of reducing a language to writing, and translating a portion of Scripture into that language. Wycliffe, can vouch for the existence of 5,171 separate language groups, and the total increases each year. Some indication of the magnitude of the task is seen in a report that, although there was rejoicing over completion of the translation of the New Testament into the language of the Soviet Union's 3.5 million Georgians in 1980, no part of the Bible had yet been translated into 90 of the 127 main languages of the Soviet Union. Wycliffe now has 4,255 staff members, making it the largest independent mission in history. More than 18,000 have attended Wycliffe's Summer Institute of Linguistics training program.

Numerous agencies and individuals are involved in Scripture distribution. The Gideons gave out a million Bibles or Testaments every 17 days. During the reporting year, ending May 31, 1983, the 60,000 member organization gave away 22,200,000 Bibles and Testaments in about 135 countries and 60 languages. The American Bible Society, distributed its 3 billionth copy of Scripture in 1979; that year was the 164th anniversary of the founding of the Society in 1816. During 1979, the Society distributed 258,939,314 Scriptures worldwide. For that year, total distribution of the United Bible Societies (of which ABS, is a member) worldwide, was almost 500 million Bibles and portions. For 1982, the ABS distributed 244 million, and the United Bible Societies almost 485 million Bibles and portions. The Pocket Testament League, is also very busy disseminating the Bible. For the year ending in September 1982, the League distributed 500,000 Scripture portions in the United States, including 95,000 New Testaments on thirty college campuses. Its staff of about 100, is active in Scripture

distribution, and evangelism in numerous other countries; for example, during 1982, staff members gave away 135,000 Scripture portions in Brazil, 100,000 in Spain, and 95,000 in Indonesia. The International Bible Society, formerly the New York International Bible Society, distributed 6,278,656 Bibles worldwide during the year ending June 30, 1983. Almost all of these were in the society's translation, the "New International Version." Of special interest, is a news note from the American Bible Society, that more than 50 million Scripture portions were distributed in India in 1983, "a remarkable record, considering there are less than half that number of Christians in India."

Scripture distribution behind the Iron and Bamboo curtains is tightly controlled, but occasionally communist governments make gestures toward the local populace or world opinion. For example, in 1980 the Chinese government permitted the printing of 50,000 Chinese New Testaments; and the Bible suddenly became the most sought after book in the country. In 1981, 20,000 Bibles and 20,000 hymnals arrived in Haiphong harbor aboard a Russian Freighter. Printed by the Federation of Protestant Churches in East Germany, these were destined for the Churches of Vietnam. In 1982, 195,000 Bibles were printed in Poland; and in addition, the Bible Society in Poland arranged the import of 50,000 pocket-sized Bibles. During the same year, Soviet authorities gave permission for the annual printing of 10,000 Bibles, 10,000 New Testaments, and 10,000 hymnals. Also, during 1982, the American Bible Society, sent Bibles and portions to communist Eastern Europe through cooperation agencies in the following numbers: Soviet Union, 10,000 (New Testaments); Yugoslavia, 44,000; Romania, 50,000 (Bibles); Poland 176,000; East Germany, 402,631; and Hungary, 37,000.

A phenomenon of recent years, has been the reception accorded Kenneth Taylor's "Living Bible," annually being printed by the millions in dozens of languages. As an indication of its outreach, recently 360,000 Thai "Living New Testaments" were distributed in Thailand. In addition, the "New American Standard Bible," the "Good News Bible," the "New International Version," the "New English Bible," the Scofield Reference Bible," the "Ryrie Study Bible," and the "New King James Version," have

sparked new interest in the abiding Word of God.

Response to the Gospel

It is now time to ask what kind of response the Gospel is receiving in the world in this supposedly post Christian era. In comments that follow, there is room for only a few tantalizing examples of what God is doing. As this is being written, it appears there are more Christians in the emerging countries than in Europe and North America. More than one American denomination has been impressed and a little embarrassed, watching work it launched in Africa or Latin America outstripping the founding Church in size. Numerically, at least, the future of the Church lies with the black and brown people of the world. If present trends continue, by the year 2000 only 40 percent or less of the Christians of the world will be white.

Behind the Iron Curtain

Behind the Iron Curtain are real signs of life, not only in Russian, but in most of the satellite countries of Eastern Europe. In Russia, it is estimated that there are some 100 million Christians of all varieties or about 37 percent of the population. Of these, about 70 million are Russian Orthodox; the rest are Armenian Orthodox, Roman Catholics, and Protestants. There are two Protestant groups in the country; the All-Union Council of Evangelical Christians-Baptists (registered with the authorities), and the Council of Churches of Evangelical Christians-Baptists, (which has refused to register with the government and is persecuted). It is difficult to quantify evangelical broadcasts beamed into the country, participation in correspondence courses, the desire for Bibles and other Christian literature, and tabulations of reports of overflowing Churches, and underground house Churches, indicate the Church is experiencing considerable growth, despite all efforts to stifle it.

Since before the middle of the 1970's, there have been mounting reports of spiritual awakening all over Eastern Europe. If a free flow of information were possible,

the Western Church probably would be tremendously impressed by what is going on. In spite of decades of government oppression in East Germany, more than 55 percent of the population is still on the Church rolls. This includes 8 million claimed by the main Lutheran body (the Federation of Evangelical Churches), 1.3 million Roman Catholics, 35,000 evangelical Methodists, and 21,000 Baptists. A charismatic renewal movement is now sweeping the East German Lutheran Church; about 10 percent of the clergy, or about 400 pastors, are said to be involved in it. Some indication of the magnitude of religious stirring in East Germany, is provided by the Bible distribution figures noted above.

In Poland, government oppression and propaganda have also failed to turn the nation to atheism. The vast majority of the people remain staunch Roman Catholics; one report lists 98 percent of the population, as at least, nominally Roman Catholic. There are reports of considerable spiritual awakening within Polish Catholicism; and Bible distribution is reaching significant proportions. Throughout the decade of the seventies, reports of revival in Romania have been recorded. The Baptists have especially benefited. As the revival has heightened, the government has tightened the screws of persecution. In Hungary, as well, the populace refuses to be cowed by atheistic pressures. Over half hold Christian beliefs, and about one-third of adults attend Church regularly. In 1980, the government approved the teaching of the Bible, as literature to 80,000 high school students in an agreement worked out with Roman Catholic, Lutheran, and Calvinist Churches. This is a unique development in communist East Europe. It is hard to get a clear picture of what is going on in Czechoslovakia, but evidently spiritual revitalization is so extensive there, that the government has determined to wipe out the multitude of Bible study and prayer groups, that seem to be meeting in secret all over the country. As noted above, secret agents have been trained to hunt these out, especially groups meeting in the Slovakian mountains.

Behind the Bamboo Curtain

Rips are beginning to appear in the Bamboo Curtain. In spite of Chinese government, attacks on Christianity ever since the communist takeover in 1949, and in

spite of the especially virulent effort of the Cultural Revolution (1965-68) to exterminate Christianity, the Church has survived in China. The government officially recognizes both Roman Catholic and Protestant Churches, the former known as the Catholic Patriotic Society, and the latter as the Three-Self Churches (self-government, self-propagation, self-support). The Northeastern Theological Seminary (Protestant), opened in a suburb of Peking in November of 1982, with a first class of 50. Previously, a Catholic seminary had opened with 36 students.

Five large Churches opened again in Shanghai in 1981, and all have over 2,000 in attendance; in the same year, the Chinese government permitted a band of Christians to travel from Peking to the Great Wall, to hold an Easter sunrise service. More and more Three-Self Churches are being permitted to open, and there are now over 700 of them. As the Three-Self movement is allowed to expand, there is increasing persecution of the unofficial house Churches that resist registration with the government, and governmental interference with their faith. Jonathan Chai, dean of China Graduate School of Theology in Hong Kong, is launching a "Seminary of the Air," and beaming into China, to provide a program of instruction for leaders of house Churches. He believes there may be a million such leaders ministering to perhaps, 25 million believers. The Hong Kong based Chinese Church Research Center, estimates that 15 counties in the Honan province, have an average of 100,000 Christians worshipping in house Churches. If that is true, the population of the province must be at least, 2 percent Christian.

Christianity is making progress in the "other Chinas" too. It is estimated to command the allegiance of more than 800,000 (two-thirds, of which, are Protestant), or about 4 percent of the population of Taiwan. Hong Kong is believed to be about 10 percent Christian, as in Singapore, in the Chinese "dispersion."

In communist Vietnam (as of 1983), there are an estimated 200,000 in the evangelical Church of the south, but only 10,000 or less in the north.

Africa

From Africa comes a seemingly never ending tale of spiritual movement. One report estimates that Christians are increasing twice as fast as the continent's total population. Another claims that 1,000 new Churches are being organized every Sunday, that 52,000 are being converted every day, and that the continent will be 46 percent evangelical Christian by the year 2000. In Marxist controlled Mozambique, a 1983 report indicated that churches formerly affiliated with the Africa Evangelical Fellowship, multiplied tenfold to 44,000 baptized believers in 450 Churches during the twenty years of rigid control. The Gospel continues to enjoy great receptivity in Marxist controlled Ethiopia, as well. In one Church alone, in the capital of Addis Ababa, 670 professions of faith were reported in late 1982. In Marxist led Zimbabwe, a revival has been sweeping the government schools. At the beginning of 1983, 5,500 professions of faith by children twelve years and older had been reported.

Though several Bible institutes have existed in Africa for many years, the maturing of the Church there increasingly has required graduate level seminary training. To meet the need, the Bangui Evangelical School of Theology in the Central African Republic was founded in 1977. This is the first evangelical seminary in Africa, under the auspices of the Association of Evangelicals of Africa and Madagascar (AEAM). The school has an enrollment of about 50, and graduated its first class of 14 in June of 1982. The Evangelical Churches of West Africa, launched a seminary at Jos, Nigeria, in 1980, to complement an already existing seminary founded by the Sudan Kinterior Mission in Igbaja, southern Nigeria. Each accommodates about 40 students.

The Muslim World

Establishing and building the Church in a Muslim land is one of the most difficult tasks faced by Christian missionaries today, and some Muslim countries have no organized group of believers. But, there are some signs of spiritual life in the Muslim world. There is a report of the moving of the Holy Spirit in Egypt in recent years, especially among Christian Copts; and a significant number of Bible study groups reportedly meet in homes in the Cairo area. Grace Church of Edina, Minnesota, has a

center in Cairo where in 1982, over 2,800 Egyptians learned how to introduce others to Christ, and how to lead small group Bible studies. Presumably, this effort will make an impact in years to come. The work of God goes on in Lebanon, especially among the Christian minority, in spite of the vicissitudes of war. Reports coming out of Iran, indicate that the Church there continues to function, in spite of all the pressure exerted against it. The Iranian Bible Society recently distributed 30,000 booklets entitled, "Drugs, the Shadow of Death." These contain Scripture verses intended to help addicts in their struggle to overcome their addiction.

Of special interest is the revival in Indonesia. After the 1965 revolution, which became violently anti-Communist, revival broke out on one after the other of the Indonesian islands, notably North Sumatra, Java, and Timor. After 1970, the mass movements of new converts into the Churches slowed, but Java experienced another sweeping revival in 1972. On Timor, 200,000 baptisms occurred in 1965 and 1966 alone. Between 1964 and 1971, Protestant Church membership doubled from 4 to over 8 million in a nation of 119 million. There have been so many conversions, that some areas are predominantly Christian in this Muslim land. Gospel advertisements in Muslim newspapers of Indonesia in 1975, resulted in 21,000 enrolling in Bible correspondence courses, and 3,400 making decisions for Christ. World Vision reported a combined attendance of 250,000 in a 1976 crusade in Kupang, Indonesia, with throngs of inquirers responding to the invitation.

Korea

South Korea seems to be involved in a continuing revival. The Korean Protestant community approximately doubled its size during each decade from 1940 to 1970, and tripled it during the 1970's. In 1940, there were about 37,000; in 1950, 600,000; in 1960, 1.3 million; in 1970, 2.25 million; and in 1979, 7 million. Thus, Christians now constitute about 20 percent of the population of 38 million. Korea's Christian population grows four times as fast as the total national population. One estimate claims that six new Churches are formed every day. Protestants outnumber Roman Catholics six to one, and about half of the Protestants are Presbyterian. Korea International Mission,

founded in 1968, is a leader in Third World Missions. Korea now has 10 Protestant colleges and universities, 40 Bible schools, and 70 seminaries. In all, the nation's universities and colleges, there are now more students than in the universities of England.

In Korea, Christianity, the extraordinary becomes almost ordinary, or at least, repeatable, and capable of being improved on. Billy Graham preached to 1.1 million, the concluding service of his Seoul Crusade in 1973. Expo '74, in Seoul, had over a million in attendance at one meeting. In that year, a reported 35 percent of the South Korean army was Christian. In August of 1980, the World Evangelization Crusade, met in Seoul, as part of the total Christianization movement of the country. It was sponsored by 19 denominations. On the final night, there was a crowd of 3 million (in a city of 8 million), and 2 million or more attended two of the four evening sessions preceding the final one. Five all-night prayer meetings continued until 5:00 A.M., with a combined attendance of 600,000. The basic stress of the Crusade was on missions, and during the crusade, 10,000 university and 3,000 high school students committed themselves to missions. At the last service, a declaration was read committing the entire gathering to the use of the Korean Churches resources for world evangelization.

The most remarkable feature of Korea's Christian community is Paul Cho's Full Gospel Central Church in Seoul. In 1983, it had 350,000 members with a goal of 500,000 in 1984. Some 13,000 of his members spend all Friday night in prayer. On Sundays, several services are held in the auditorium, which can accommodate 20,000; and huge Sunday schools meet, simultaneously, in other facilities.

Three major reasons are given for the unparalleled success of the Church in South Korea: (1) a wise non-colonialist missionary program that has stressed evangelism, self-support, and the training of the whole body of believers in study of the Bible; (2) steadfastness of believers under persecution; and (3) the impact of the revival of 1907-1908.

Japan

There are only about one million baptized Christians in a population of 118 million in Japan, and there were more baptized Christians in proportion to the population 350 years ago than now, but there are signs of change. The militant Buddhist sect of Soka Gakki, once considered a major threat to Christian expansion, has been discredited by scandal, and its membership has been cut in half in recent years. There is a new spirit in Japan that may hold promise for Christianity. Many are hopeful that Christian television programs will be effective in evangelization. In 1978, for the first time, Japan had a Christian prime minister, Masayoshi Ohira. When he died in 1980, the cross was prominently displayed at his widely televised funeral.

The Philippines

In 1981, a two-day congress of 488 evangelical leaders representing 81 denominations and para-church organizations, committed themselves to a plan to establish an evangelical Church in every ward of the Philippines by the year 2000. This plan to “disciple a nation” would require increasing the existing 10,000 congregations to 50,000.

This concept of having a Church within easy reach of everyone in the country, was launched by the 60 Filipino delegates to Lausanne in 1974. Spot checks of 12 denominations, in 1978, showed that between 1974 and 1978, there had been an almost six-fold increase in those groups. The 12 denominations surveyed, were growing at a rate that would enable them to exceed the goal by the year 2000, and there are 75 denomination in the country. The Christian and Missionary Alliance alone, is projecting an annual growth rate of 15 percent during the target period, with an increase from a membership of 60,000 in 900 Churches, to 2 million in 20,000 Churches. If the goal is reached, the present 1 million evangelicals will grow to 4 or 5 million, and will equal 6 to 8 percent of an expected population of 80 million by 2000. Perhaps the Philippines will establish an example that will provide a beacon light for the entire world.

Latin America

God is at work in Latin America. Over five thousand new evangelical Churches were established in the region in 1974. In that year, on December 15, 20,000 people jammed the Jotabeche Pentecostal Methodist Church in Santiago, Chile, for its dedication. The largest evangelical Church in the world, at that time, it had 80,000 members. Members attend the mother Church once a month, and one of the one hundred branch Churches on other Sundays. An important event of 1973 was the preaching of 21 year old Julio Cesar Ruibal, in Columbia and Bolivia. Over 70,000 came to hear him in the soccer stadium in Medellin, Columbia; it was reported to be the largest crowd ever in that city. In the same year, David Wilkerson, reported that the Jesus revolution was sweeping the high school and college campuses of Brazil. Brazil now has an especially large evangelical community. In 1983, the First Baptist Church of Sao Paulo, regularly had about 20,000 in attendance on a Sunday. Child evangelism and Word of Life staff members, are among those teaching required Bible classes in the public schools of the country. The Graham Crusade in Rio de Janeiro, Brazil (1974), packed 225,000 into the stadium on the closing day, and television carried Graham's message to the entire nation on that occasion. In 1976, Argentine evangelist, Luis Palau, had an especially successful Crusade in Asuncion, Paraguay. About 10,000 gathered nightly during the 12-day Crusade, and 5,000 made professions of faith. There had been only 3,000 evangelicals in the city before that time.

In spite of all the unrest in Central America, evangelical expansion goes on effectively. Evangelical Protestants in Nicaragua, are now said to number about 400,000 in a population of 2.7 million. During 1979-83, under the Sadinista regime, the distribution of Bible increased five-fold, and the distribution of New Testaments, nine-fold.

Estimates put the evangelical community in Guatemala at over 1 million, or 15-20 percent of the population at the 100th anniversary of the first coming of Protestant missionaries in 1882. Some claim that at the present rate of growth, evangelicals could constitute about 50 percent of the population by 1990. Caution is in order when such

claims are made for developing countries, because a very large percentage of the population is aged 14 and below. Over 6,000 are regularly in attendance on a Sunday at Elim Church, an independent Pentecostal Church in Guatemala City. About 80 percent of Guatemala's evangelicals are Pentecostal. The largest crowd ever to turn out for an evangelical preacher in Central America came to hear Luis Palau, in Guatemala City, on November 28, 1982; it was variously estimated at between 350,000 and 700,000 persons. Over 3,000 decisions were registered during the 8 day campaign. Guatemala City has a Bible Institute with about 250 students, and the Central American Theological Seminary with about 100 students.

The number of Protestant believers in Central America has doubled or tripled between 1970, and 1980, according to figures compiled by the Institute of In-Depth Evangelism of San Jose, Costa Rica. This same rate of growth apparently holds true for Mexico. There evangelicals were said to number 900,000 (1.8 percent of the population) in 1970, and 2.4 million (3.5 percent of the population) in 1980. One report projects that for all Latin America, memberships of evangelical Churches are growing over three times faster than the general population. This phenomenon has worried Roman Catholics, and a recent conference of bishops zeroed in on rapid evangelical growth, and sought ways to combat it. It is thought that likely elements of Roman Catholic response, will include more aggressive use of radio and television, more use of the Bible in teaching, and more singing in Church services.

Trends in the Latin American Church include continued growth of the charismatic movement, explosive increase of independent groups, modification of worship models, and a new ecumenicity. There is rapid growth of the charismatic movement inside and outside the Roman Church. Some 75-80 percent of Latin American Protestants are Pentecostal. There is an explosion of new Church bodies completely separate from North American mission ties; for example, there are reportedly about 40 independent bodies in Guatemala and 190 in Nicaragua. There is a development of new worship models that are non-North American, and more fitted to the Latin context.

The new ecumenicity among Latin American Protestants, became very visible on April 23, 1982, when the Confraternity of Evangelicals in Latin America (CONELA), was organized in Panama City, under the impetus and auspices of the Lausanne Committee for World Evangelization. Ninety-eight Protestant denominations, and seventy-eight Protestant denominations, and seventy-four Christian service agencies participated in the event. Designed to facilitate communication among conservative evangelicals, rather than to be a decision making body, the continent wide alliance will hold the line for conservative, Biblical evangelicals. Since its organization, CONELA has had wide reception and support across the region. A rider to the constitution declared that CONELA would not join either the World Council of Churches, or the International Christian Council. The Confraternity was designed to be an alternative to the Latin American Council of Churches (CLAI), which has ties to the World Council of Churches.

Pentecostal Ministry

As noted above, much of the revival movement in Latin America is led by Pentecostals, who especially appeal to the masses, and who have been successful in building large Churches all over South America. Pentecostals have been active almost everywhere else round the world, too. For instance, as of 1976, they had established 200 Churches in Thailand with 6,000 members. They have been heavily involved in the Indonesian revival. Moreover, the charismatic movement has invaded all segments of the American Church, but has made a special impact on the Anglican and Roman Catholic Churches. In fact, charismatic Roman Catholics may be found all over the world. In the spring of 1976, 35,000 of them braved a weekend of rain in Notre Dame's football stadium, to attend a conference on the Holy Spirit. In the fall of 1977, 37,000 Roman Catholic charismatics of various faiths, met in a week-long conference in Kansas City, and in the spring of 1978, 54,000 charismatics rallied in the Meadowlands Stadium of Rutherford, New Jersey. A tabulation completed in 1978, reported that 9 million American Roman Catholics were Pentecostals. At the same time, there were 3.2 million black Pentecostals in the United States. The fastest-growing denomination in America, is the 1.6 million member Assemblies of God. Its membership cuts across all social classes, and claims such leaders as James Watt, former Secretary of the Interior,

and Missouri Attorney General John Ashcroft.

The Catholic charismatic movement is especially strong in Peru. In Lima alone, there are some 30,000 who meet in about 150 prayer groups. Adherents are drawn from the upper class, whereas evangelical Protestants come largely from the lower classes. This movement does not emphasize speaking in tongues. The charismatic Crusade in Lima really took off in 1979, after the Sixth Catholic Charismatic Encounter in Latin America (ECCLAVI), met in the city for ten days, with some 90 delegates who were leaders of the Catholic renewal in 20 countries of the Americas. Their emphasis was evangelization of Latin America's 300 million baptized Catholics.

The thirteenth World Pentecostal Conference convened in Nairobi, Kenya, in September 1982, with 11,000 participants. The conference met in spite of the uncertainties connected with the attempted coup against Kenyan President, Daniel Moi, an evangelical Christian. Moi addressed the group, 90 percent of whom, are black. More would have attended from abroad if the coup attempt had not taken place. It is estimated, that there are now, some 100 million Pentecostals in the world: about 51 million in Pentecostal groups worldwide outside Africa; 11 million in the Traditional Churches, and the rest in the mushrooming African Independent Churches. For example, one must take account of the 5 million member Kimbanguist Church of Azire, and the 1.2 million Pentecostals of Kenya.

The Pentecostal Resource Center, has just been completed near the Church of God headquarters in Cleveland, Tennessee. Designed to house an array of data on the Pentecostal movement, the 2.5 million dollar structure will be a valuable resource to researchers and writers.

The Jews

One of the most exciting developments, of our time, is in the inroads of the Gospel among Jews. The leader in the field of Jewish missions, today, is Jews of Jesus (an outgrowth of the Jesus movement in the sixties), which was founded in 1973. Moishe

Rosen, is executive director of the organization. Jews for Jesus maintains its headquarters in San Francisco; has main offices in New York City, Boston, and Chicago; branches in Miami, Toronto, and Los Angeles; and chapters manned by volunteers in 37 other cities. Jews for Jesus is especially known for its full page ads in the "Wall Street Journal" to preaching on street corners. The group originated Jewish Gospel music, and maintains three traveling music groups: The Liberated Wailing Wall in the East, Allelujah in the Chicago area, and Israelite on the West Coast. The New Jerusalem Players is the Jews for Jesus drama team.

Jews for Jesus is the largest independent mission to the Jews, and currently has over 100 missionaries on the staff. Second in size is the Friends of Israel; and third is the American Board of Missions to the Jews. Among denominational agencies with Jewish missions, the largest is the Assemblies of God, followed by Baptist Mid-Missions, and the Conservative Baptists.

Moishe Rosen, gives a figure of 4,300 documented conversions through the efforts of his mission, and estimates that there may be 60,000 Jews in the United States, who were born into practicing Jewish households, and have been converted to Christianity. He is especially encouraged by the rejuvenation and creative vitality of Jewish missions today. He remarks that Jewish missionaries are of higher quality now.

Jewish organizations and individual rabbis, have sought to discredit Jewish converts to Christianity, accusing them of having emotional or home problems, of being week-minded, of coming from families not affiliated with Jewish communal life, and of being impressionable students who have succumbed to Christian propaganda. Rosen has set out to get the truth about these charges, conducting surveys in 1972, 1978, and 1983. The last survey confirms findings of the two earlier ones. The 1983 survey was sent out on a random basis to 8,000 converted Jews, and the first 1,014 surveys returned, were used for a data base. Some of the most important findings are the following: 72 percent of respondents were in the 25-44 age bracket, not teenagers or college youth; the average number of years of education as 15; 80 percent wanted to be

identified as Jewish, as well as Christian; 32 percent listed their occupations in the professional and technical category; and 62 percent said that the agent that influenced their decision was an individual person (clearly not brainwashing by the organization).

The Ministry of Billy Graham

No account of the Contemporary Church would be complete without, at least, a brief word about Billy Graham. He acquired national fame in 1949, with his first Los Angeles Crusade, and world fame in 1954, with his first Greater London Crusade. After that year, he Crusaded with song leader, Cliff Barrows and singer, George Beverly Shea, and others in most parts of the world. In spite of the massive scale of Graham's Campaigns, emphasis is on individual conversion. Once individuals are converted, they are followed up and urged to affiliate with a local Church.

Through the ministry of the Crusade, Graham has preached the Gospel to some 60 million persons, with about 2 million responding for counseling. Since 1950, "The Hour of Decision" radio program has been beamed around the world every Sunday, crossing all kinds of barriers, even into the communist world. Currently, the program is aired over 500 stations. In 1982, a 15-minute broadcast in Spanish, was added. It is aired in 20 United States cities, in which, 11 million Spanish speaking people live.

Approximately 2.5 million copies of "Decision" magazine, are distributed worldwide monthly from offices in ten countries. The magazine is also produced in Braille. Graham's best sellers, "Peace with God," "World Aflame," and "Angels," have been another important part of his impact. The film ministry of the Billy Graham Evangelists Association, World Wide Pictures, has produced over 100 films among the most effective, of which, have been "Joni," "The Hiding Place," and "Reflections of His Love." These films have been shown to well more than 50 million persons, with more than 1.5 million inquiring for spiritual guidance. The Association's World Emergency Fund, has assisted many victims of catastrophes, such as the Vietnamese boat people, Cambodian refugees, the starving in Africa, and earthquake victims in Guatemala.

The Billy Graham Center at Wheaton College, Wheaton, Illinois, was born out of the desire to make world evangelism the primary concern of Christians today. The Center houses archives, a library of materials on evangelism and missions, and the Wheaton College Graduate School.

To further the cause of evangelism, Graham called an International Conference for Itinerant Evangelists in Amsterdam for ten days, beginning on July 11, 1983. Over 3,500 evangelists came from 133 countries, 70 percent from the Third World, for instruction and inspiration.

Luis Palau

Luis Palau, is sometimes called the Billy Graham of Latin America, or a Third World evangelist; but actually, he has now become an evangelist to the whole world. Born in Argentina, Palau began his evangelistic Crusades in Latin America in 1966. He has been conducting Crusades in English for nearly ten years, and now has preached about 100 Crusades. Of course, most of Palau's campaigns have been in Latin America. Reference has already been made to his 1976 Crusade in Asuncion, Paraguay, and his 1982 success in Guatemala. Other examples include his 1980 Crusade in Guavaquil, Ecuador, and his 1982 effort in Paraguay. The former was a two-week Crusade with a nightly attendance of 6,000, and 2,850 making Christian commitments. The latter was conducted in cooperation with four associate evangelists in seven Paraguayan cities, with a cumulative attendance of 155,000. On the final night, with 25,000 in attendance in the capital, 1,700 made decisions for Christ. Palau's concern for Latins in the United States, led him to conduct his first American Spanish Language Crusade in the Los Angeles Sports Arena, June 28 to July 6, 1980. Working with a base of about 1 percent of evangelicals in the nominally Catholic and largely unchurched Spanish population, he drew an aggregate attendance of 52,000, with about 1,950 making decisions of some sort. Examples of his ministry in Europe, have been noted in references to his Helsinki and London Crusades. His five-week campaign in Glasgow, Scotland in 1981, was also significant.

Christian Literature

Another face of the work and success of the Christian Church, today, is Christian literature. Whether one considers the books of Billy Graham, James Dobson, Charles Swindoll, Francis Schaeffer, Hal Lindsay, Elisabeth Elliot, or scores and scores of others, he sees that both popular and more scholarly Christian literature from secular houses, and the growing number of evangelical publishers, has made a profound impact in most parts of the world. Of course, Christian magazines such as "Christian Today," "Christian Herald," and "Moody Monthly," "Eternity," "Campus Life," and others all play their parts.

Campus Ministries

The old veteran in the field of campus ministries is Inter-Varsity Christian Fellowship. It has its beginnings in Britain in the 1860's and 1870's. From there, it spread to Canada, and from Canada, came to the United States in 1937. Inter-Varsity was organized in the United States in 1941, and in 1948, C. Stacey Woods (who had been responsible for its establishment in the United States), was instrumental in organizing the International Fellowship of Evangelical Students (IFES), of which, the United States' Inter-Varsity, is a member. There are now IFES affiliates in about 75 countries, and the coordinating office is in London. IFES affiliates have chapters on 3,200 college and university campuses worldwide.

In the United States, more than 400 full-time staff members serve 905 college and university chapters. In addition, Inter-Varsity has a rapidly expanding book publishing division and produces "His" magazine. As previously noted, it organizes triennial missions conferences of Urbana, Illinois, and a series of urban and vocational conferences, to prepare students for effective witness on the job. In addition, it has four campgrounds for summer training and week-end retreats.

One of the most dynamic and most effective agencies to the outreach of the Church, today, is the Campus Crusade for Christ. Founded in 1951, by Bill Bright, it sought first to reach American campuses through use of the "four spiritual laws." In

connection with that ministry, it has worked effectively on the beaches of Florida, to evangelize students there, and has branched out to include ministries to athletes, military men, high school students, and others. In 1982, Campus Crusade had about 16,000 full-time and associate staff working in 150 countries, and protectorates around the world. The 1,000 field staff in the United States, conducted evangelism and discipleship ministry on 2,508 campuses.

The film "Jesus" is Crusade's greatest single evangelism tool. Based on the Gospel of Luke, it is now available in 60 languages, and is viewed by about 350,000 per day, with reports of phenomenal success in terms of decisions for Christ. "Here's Life" Campaigns have been launched in various countries in saturation evangelism programs. A good example of the latter, was the 1982 effort in the Netherlands. In March, a 48 page magazine entitled, "There is Hope" (Er is Hoop), was distributed to each of the 5.2 million households in the Netherlands, marking the beginning of the nationwide "Here's Life" Campaign. Trained Church members have committed themselves to contacting every home in the country during the next two years.

A major American effort of Campus Crusade during 1983 was KC '83, a post-Christmas conference in Kansas City, designed to stimulate college students to revolutionize their campuses for Christ. A total of 19,000 attended. Athletes in Action, is a sports ministry conducted by Christian athletes under sponsorship of Crusade. The program has been functioning for fifteen years now. It is the goal of Campus Crusade, to reach at least one billion people for Christ during the 1980's. It is estimated that all but 1,600 to 1,800 American campuses have either Inter-Varsity, or Campus Crusade ministries on them.

Social Involvement

As the evangelical Church has presented its message in recent years, it has been increasing concerned with social action, but tied to the Gospel. For a long time, the church has been concerned with social involvement in foreign missionary work, and thus built hospitals, schools, and other institutions for social betterment. At home too,

evangelicals have engaged in a considerable amount of social work. But, under the prodding of liberals, and many from within the ranks, they have demonstrated a larger and more active social interest through the work of a host of new organizations, such as World Vision, Food for the Hungry, Farm, the Social Action Committee of the National Association of Evangelicals, the Evangelical Child of the National Association of Evangelicals, the Evangelical Child Welfare Agency, and the Institute for International Development.

Doctrinal Developments

An answer to what is going on in the Church must concern more than growth or decline, or the success of its mission in the world. What has happened to beliefs and attitudes within the Church during the 20th century? To begin with, the departure from conservative theology became more pronounced during the early years of the century. One effort to combat this tendency, was the publication of a twelve volume paperback set produced under the successive editorship of A.C. Dixon, Louis Meyer, and R.A. Torrey (1910-12). Called "The Fundamentals," these books especially upheld the virgin birth of Christ, the physical resurrection, the inerrancy of Scripture, the substitution atonement, and the imminent physical second coming of Christ. Millions of copies were distributed free, and those who subscribed to the doctrines set forth in them, came to be known as "fundamentalists." With increasing intensity, a controversy raged between fundamentalists and liberals, or modernists, in almost all religious bodies of the land, but it was especially divisive in Baptist and Presbyterian circles. Several splits resulted in those denominations, launching such denominations or movements as the Orthodox Presbyterians, the Bible Presbyterians, the General Association of Regular Baptists, the Conservative Baptist Association, the North American Baptist Association, and the Independent Fundamental Churches of America. A host of Churches all over the land went independent as community Churches, Bible churches, or independent Baptist Churches.

For a long time, fundamentalists were known as negative, or combative, and anti-intellectual, but a great many of them have developed more positive attitudes in recent

years, and have built hundreds of Bible colleges, liberal arts colleges, and theological seminaries all over the world. Early in the century, they tended to neglect social ministries, somewhat, in reaction to the Social Gospel. But that observation has been considerably overdrawn, because they have always supported rescue missions, children's homes, and many other home missions projects, in addition to an incalculable number of hospitals, clinics, schools, and other philanthropic works all over the world. Educational systems in many areas of developing countries, owe their existence to these conservative Christian groups.

Second, there has come a basic change in outlook in the Christianity of recent decades. During the latter part of the nineteenth century, and the early part of the twentieth, optimism pervaded Christianity. In liberal circles, this was expressed in terms of the perfectibility of human nature, and the idea that man was improving. Ultimately, a utopian state would be reached. The Darwinian concept of evolution, and the striking number of new inventions that promised a better future for mankind, gave credence to that view. In more conservative circles, this optimism was expressed in terms of post-millennialism, according to which it was thought that the Gospel would pervade all of society, and bring in a reign of righteousness on earth. Two world wars, a devastating depression, German inhumanity toward the Jews, widespread purges of dissenters by the communists in lands they took over, and a world divided between two powers engaged in a nuclear arms race, have virtually annihilated the old utopian or millennial dreams, and the concept of perfectibility of human nature. Increasingly, man is viewed as being incurably bad. Pessimism has become the creed of the day in many circles. Oswald Spengler's "Decline of the West," written in 1918, expresses this pessimism.

With the change from optimism to pessimism or realism, has come a change in attitude toward the Bible. As a result of archaeological and historical study, it has become increasingly clear to scholars and laymen, that the Bible is an essentially accurate historical document. The views of such higher critical schools as Wellhausen and Tubingen, moderated greatly. In fact, liberalism in general, has become more moderate in attitude toward the Scripture.

As the old optimism died and the old liberalism moderated, it also became clear that the anti-supernaturalism of previous generations, was inadequate for a day when the very foundations of society seemed to be quivering. Some churchmen said, "We have removed the supernatural from the Bible; we have humanized the person of Christ; we have emptied the Churches - now what?" The answer for many seemed to be neo-orthodoxy provided a via media between the old conservatism and the old liberalism. While holding on to some of the higher critical views of Scripture, on the one hand, it stressed on the other hand a supernaturalism, the virgin birth, and a sinful humanity who needed salvation; and many of them spoke of the substitution death of Christ. God was viewed as the transcendent One, the wholly other, who breaks in one, human beings in a crisis experience. The Bible, while fallible, contained the Word of God, and became the Word of God whenever it spoke to the reader. In other words, neo-orthodoxy confused revelation with illumination, which is the Spirit's ministry in teaching through the Word. Because neo-orthodox theologians tended to use the same vocabulary as conservatives, but poured new meaning into common terms, often it was not clear exactly what they did believe.

Karl Barth (1186-1968), was the leading spokesman of the movement. Born in Basel, he studied in Switzerland and Germany, and became a pastor in Switzerland. He found that his liberal theology offered little hope for people gripped in the horrors of war, and in 1919, he broke with liberalism in the publication of his commentary on Romans. Thereafter, he taught in German universities until expelled by the Nazis in 1930. Then he returned to Basel to teach. Though he wrote over five hundred books and articles, his commentary on Romans, and his four volume "Church Dogmatics," produced late in life, are among his most important works. His views changed over the years, but his teaching of a sovereign God who spoke to people through the written Word did not. Barth viewed man as sinful, and spoke of Christ's dying and suffering rejection for all, so all might be redeemed in Him. At times, this teaching seemed to border on universalism, but Barth denied that he taught universalism. Eventually, Barth found that he satisfied neither conservatives or liberals, but his influence was,

nevertheless, very great indeed. He seems to have been closer to the conservative position of the virgin birth, the resurrection of Christ, and other cardinal doctrines than were Brunner and Niebuhrs.

Emil Brunner (1889-1966), was also a Swiss theologian; he eventually broke with Barth, because he put more stock in natural theology than Barth did. Independently of Barth, he reevaluated his liberal views during World War I. Ultimately, he came to view revelation as a personal encounter with God, who communicates Himself. Many of his views were similar to those of Barth; but he differed with Barth, in holding that God may be known partially through nature, and he held that the image of God in man is not completely lost.

The leading American exponent of neo-orthodoxy, was Reinhold Niebuhr (1893-1971). While a pastor in Detroit, he developed an interest in social and economic problems, and carried his interest with him in his long professorship at Union Theological Seminary in New York. He wrote seventeen major books, among which were, "Moral Man and Immoral Society," and "Faith and History." Like Barth, he saw God as the "wholly other," and believed that society needed drastic changes; but he differed with Barth's lack of social concern. He believed that God's encounter with man, would enable man to overcome his sin of pride and selfishness, and to achieve good in a sinful society. Niebuhr helped to found "Americans for Democratic Action," and the "National Council of Churches."

Another major representative of American neo-orthodoxy, was H. Richard Niebuhr (1894-1962). Reinhold's younger brother, and the more scholarly of the two. Among his several books produced during his professorship at Yale, was, "The Kingdom of God in America," in which he moved away from his earlier liberalism, and looked for a restoration of Reformation roots in American society.

Neo-orthodoxy nearly conquered Protestant Europe in the 1930's and 1940's, and made a determined bid for control of American theological schools. Gradually,

Bultmann and Tillich took over some of the territory Barth had controlled.

Rudolf Bultmann, made a tremendous impact on the theological scene in the late 1940's and 1950's. He spoke of the need to "demythologize" the concepts of the New Testament, and showed himself skeptical of the historical content of the Gospels. Yet, he did not abandon a need for some kind of decision for Jesus Christ, even though he was not at all clear on what one should base the decision.

Paul Tillich's theological influence was especially great in the 1950's and 1960's. His beliefs are difficult to put into simple language, because his views were based on Platonism, mysticism, and existentialism. He understood God as the "Ground of Being;" man derives his own being by participation existentially in the "Ground of Being." Many accused him of holding to a kind of pantheism and an impersonal deity. He also taught that it was only through the myths or symbols of Scripture, that man could grasp or understand God, the "Ground of being." Barth, Bultmann, and Tillich, were all in one way or another, products of existentialism: they tended to split religious experience from objective scientific knowledge.

During the 1960's, as a kind of fallout of Tillich and reaction to Barth, The "God is dead" movement developed. In a sense, its adherents were saying, "We have lost special revelation entirely if we don't have the Barthian experience with God." That is to say, if the Bible only becomes the Word of God when He speaks through it, if there is a Word of God only when God speaks in the existential moment, or in the crises experience, then when God does not speak, there is no Word of God. Therefore, it is impossible to know God. So, they became intellectual agonistics, and a few of them atheists. The most important men in the American movement were, Thomas L.J. Altizer, William Hamilton, Paul Van Buren, and Harvey Cox.

In the later 1960's and 1970's, the influence of neo-orthodoxy waned, and there was a shift to both the right and to the left. On the right, there was a new worldwide acceptance of a literal approach to Scripture. Certainly, this is the position of

evangelicalism in general in the United States, of the worldwide Pentecostal movement, of the great revival and missionary movements of Latin America, Africa, and the Far East, of the great following of Billy Graham, and of many others in the world. Though neo-orthodoxy is no longer the dominant force, it was at seminaries and universities, it influences many who follow a kind of middle way in their view of Christianity and the Scripture. On the left, is process theology. This is a kind of neo-liberalism, with an emphasis on the immanence of God. There is no absolute authority. The Bible has value along with other religious texts. This system is a kind of synthesis of everything theological that has been going on during the 1950's and 1960's. God Himself, as well as the universe, is in the process of "becoming." Absoluteness of being is denied. Becoming is the ultimate category.

So, many in Christendom are traveling the paths of a threadbare liberalism today. They will find no more vitality in their pursuits, than their forbears, who trod the same lanes when they had different names. Disillusioned, some of them will leave the Church, others will continue to go through the motions of playing Church, and yet others will return to the authority of the Bible, and its life giving message.

A current theological movement that has arisen primarily in Latin America, but has numerous North American exponents, is liberation theology. It originated in 1965, the year that Vatican II finished its work. At that time, fifteen Roman Catholic bishops, speaking on behalf of the Third World nations, affirmed that the Church should unite, with all the exploited in those peoples' efforts to recover the rights; that property should have a collective destiny; and that the Church should not be "attached to financial imperialisms." Liberation theology endeavored to erect a system of theology based on such presuppositions. The Peruvian theologian Gustavo Gutierrez, wrote the most systematic account of the movement in his, "A Theology of Liberation" (1973). As the movement has developed, it has attracted Roman Catholics and Protestants, with widely varying viewpoints on how the needs of humanity are to be met, and how Scripture is to be used. Therefore, it is almost impossible to generalize with any degree of accuracy, as to what the "theologies" of liberation teach. What follows, should be

taken as a broad approximation of some facets of the movement; in each case there are nearly as many nuances of opinion as there are spokesmen involved.

Generally speaking, liberation theologians start with historical reality, rather than with propositional truth as revealed in the Bible; and they have a tendency to find in the social sciences, the tools for a construction of theology. For them, the most important reality of life, especially as it is viewed in Latin America, is that humanity is oppressed and in need of liberation. The oppression is analyzed in Marxist terms, as resulting from the vested interests of Capitalists power structures. At least most of the leading spokesmen believe existing structures must be destroyed in order to free humanity.

Liberation theology's view of human nature normally is rather optimistic; human beings are thought of as capable of improving society, and are not considered to be as sinful as the Bible says they are. The attention to salvation from political, social, and economic oppression, causes these thinkers to ignore the need for spiritual salvation, and release from bondage to sin. Frequently, salvation is viewed as a collective matter, concerning the whole of society instead of the individual. Liberation theologians place heavy emphasis on the Bible's teaching concerning the poor, which they commonly conclude refers to the sociologically poor. They tend to ignore the religiously or spiritually poor, which included all mankind. The positive uses of suffering and suffering as judgment, are largely overlooked in the rush to eliminate all suffering.

The supernatural gets short shrift in liberation theology. The ministry of the Holy Spirit, prayer, and pietistic concerns generally are incidental. In the hands of the most liberation theologians, the Bible no longer is a fixed absolute, from which to flow the truths concerning salvation and Christian conduct. The place of the Church in the life of the believer is ignored or marginalized. Jesus as teacher and messiah (small m), often is presented as a violent reactor to all forms of social and political oppression, and appears more in the role of a Judas Maccebeus, rather than the ruler of a new spiritual kingdom.

Liberation theology has an anti-American bias, and almost seems to conclude that the United States cannot do anything right, even though Americans help feed two-thirds of the world, and are still considered by many of the world's oppressed and poor, as the greatest hope for relief. Most of the world's oppressed would favorably entertain the thought of moving to the United States, if that were possible.

Liberation theology tends to be blind to bondage and oppression anywhere, except in Central and South America; it needs to be more ecumenical in its humanistic sympathy. It commonly ignores victims of Soviet and Eastern European oppression, Cuban exiles, and black victims of black dictators in Africa, because by definition, socialist countries cannot oppress. Moreover, the selective thinking of liberation theologians, leads many of them to adopt an idealized vision of Marxism that ignores the weakness or failures of Marxist economic systems.

Liberation theologians generally see poverty as produced by exploitation, which comes from the local and international capitalism. Multinational corporations often bear the brunt of the attack. The solution to the problem commonly is thought to be the overthrow of the economic system. Normally, there is no patience with technocrats who argue that the real problem is lack of education or managerial skill, the lack of productivity, or the lack of capital. Without a knowledge of history, liberation theologians blame capitalism for a situation created by Spanish and Portuguese feudal economic and social systems erected at the time of colonization - long before the impact of capitalism.

Evangelicals worry that liberation theology tends to desupernaturalize the Bible. To politicize Christ, to ignore the need for personal and spiritual salvation, to present a slightly spiritualized Marxism, and merely to recast the old social Gospel in a new form. They observe that, if all the social and economic ills of Latin America were solved without proper attention to spiritual needs, the region would no better off spiritually that it is now; life involves more than social and political freedom, and two cars in every garage. Moreover, patriotic Americans find its anti-American bias distasteful.

But, liberation theology does not take a more hostile view of humanity, considering physical and psychological needs along with the spiritual, than if it expects to be heard in the present and the future, it will have to come to grips with human suffering even more than it has in recent years. Almost half of the world's population, lives in countries where the per capita income is less than 250 American dollars per year. Two-thirds of the people of the world are desperately undernourished; according to Food for the Hungry, 40,000 per day, or almost 15 million per year, die of starvation and malnutrition. Twenty-two of the 36 poorest nations in the world are located in Sub-Saharan Africa, and Africa is the only region where per capita food production has declined during the last two years. Over 800 million people of the world are considered to be destitute. Armed conflict, drought, severe depression, and political oppression, have forced millions from their homes. All this adds up to a world awash with refugees debilitated by malnutrition, weakened, and destroyed by illness, deprived of adequate housing, and prevented from getting adequate education.

The world is in dire physical need; its spiritual need is even greater. By the most generous total of all branches of Christendom, they are well over 3 billion unreached with the Gospel of Jesus Christ. Moreover, as the population increase has accelerated, more rapidly in the traditionally non-Christian parts of the world, than in the more heavily Christian sectors, and as public policy in many lands has restricted Christian outreach, the percentage of Christians in the world apparently has been declining slightly but steadily since 1900.

Many in the American evangelical camp, must realize that they have become too insulated by a comfortable Orthodoxy. The growing respectability of evangelical Christianity, and the effects of materialism, have lulled a host of them into a lethargic state. A large percentage of evangelicals have too little spiritual power, and too little impact for good on the society around them. In the midst of moral and social decay, they provide too little salt with its preservative quality, or too little of the light of the Gospel. In a land surfeited with Biblical literature of all kinds, ignorance of the Word of

God is abysmal. There seems to be far too little evidence of the power of the Gospel to affect life style. Alcoholism, and increasing divorce rate, and other social evils, plague the Church as they do society in general. There is little individual concern for living a holy life. Thus, the Church utters a muffled or uncertain sound, instead of a clear and prophetic voice to a confused and dying world. It is time for an agonizing reappraisal. It is time for the Church of Jesus Christ to be up and doing.

It is also interesting to note that there is a separate Pentecostal group different from the Assemblies of God in doctrinal viewpoints. This group are the Apostolic or "Oneness" people. They are not classified as "Protestant," since they claim not to have evolved from Martin Luther, and his dispute with the Catholic Church. They claim to originate from the true Apostles of the New Testament, and are built or founded upon their doctrine of Acts 2:38. This is what separates them from the major Trinitarian denominations of the world. They deny the Trinity doctrine of the Early Church Fathers and the Catholic Church. They were the ones that Rome tried to destroy in the fires of persecution, before Constantine supposedly embraced their religious faith. There are several Apostolic organizations in the United States and in other countries. In China there is The True Jesus Church. The most noted in the United States are the United Pentecostal Church International, the Assemblies of The Lord Jesus Christ, The Apostolic World Christian Fellowship, The Pentecostal Assemblies of The World, Christ Church Apostolic, The Church of Jesus Christ Inc., etc. For a more detailed study of the Apostolic faith and their history, one should take the course on "Apostolic History Outline" by Rev. Marvin Arnold, D.D., Th.D.

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