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AD 1517 TO 20TH CENTURY

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THE BACKGROUND AND CAUSES OF THE PROTESTANT REFORMATION

THE CAUSE OF NEW REFORMED THEOLOGY

"The causes of the Reformation were not simple and single but were complex and multiple" so says Cairns.¹ However, of the six types of changes which led to the Protestant Reformation listed by Cairns, one could select religious change as being primarily responsible for the actual occurrence and acceptance of the New Reformed Theology and the break with the Catholic Church.

Some believe that the Protestant Reformation, also known as the revolt, was Holy Spirit led. This statement seems to be quite apparent when one studies the condition of the Catholic Church and its hierarchy at the time of the change. The Roman Catholic Church had created for itself a pagan papacy full of corruption and immorality and was teaching twisted doctrines to all who would abide by them. In an effort to control mankind and all his actions, both physically and spiritually, the popes of the church made every attempt possible to tie all human endeavors to the leadership of the pope. No one was allowed to do or think anything which did not come from the pope first. Religion was according to the Holy Roman Catholic Church not the Holy Bible. Salvation was a purchased redemption granted by the priest within the Catholic Church. According to the Scriptures redemption is free by faith in Christ Jesus. The Roman Catholic Church may have been the victim of being the keepers of the status quo or simply blinded by high mindedness. The establishment of free churches and the freedom to worship as one pleased surely was of the Holy Spirit. The Roman Catholic Church's authority was replaced with the authority of the Bible. The freedom to be one's own interpreter of the Word and to be one's own priest was quite a breakthrough for those individuals who interpreted the Bible as a message from God and not from the popes. The reality of the Protestant Reformation is that too many men had to be martyred and too many people had to die or be converted to Catholicism before victory was won for true worship. Many see the Reformation as just a reform that caused the Protestant churches to take their places in religious history. It was not a reformation, it was not a reform, it was a God led call to true repentance, with a belief in Christ's work of salvation as reported in God's Word. Historians differ considerably on what occurred concerning the Protestant Reformation, however the revolt of Protestants against the pope's church moved believers closer to the lifestyles called for in the New Testament. How refreshing it must have been to see theology which was in agreement with the New Testament and to be made aware that the Bible was the final authority of the church and not the Roman Catholic Church or her pompous popes. Protestant historians see the reformation as a return to New Testament primitive Christianity, while the Roman Catholic historians view the same period as a time

¹Cairns, Earle E., Christianity through the Centuries (Grand Rapids: Academie Books, 1954), p278.

when heretical schism destroyed the Roman Catholic church. Roman Catholic historians could not see how far afield the Catholic Church had drifted. They had become completely oblivious to the fact that they had totally departed from the biblical concept of the New Testament Church. To reiterate the cause of the Protestant Reformation is to state empathetically that God was ready for man to worship Him and not the Roman Catholic Church. God is a jealous God, one wonders how the Roman Catholic Church survived at all. God truly was responsible for bringing down the high places of the Roman Catholic Church so that He could be glorified.

UNACCEPTED INTERNAL REFORM OF THE ROMAN CATHOLIC CHURCH

Internal reform could not be accepted by the Roman Catholic Church even though the abuses of its system were blatant. The papacy was too busy hanging on to its polity of the universal catholic church to recognize that a new force was about to change the status quo. The church could not take its eyes off of the pagan past long enough to see the future needs of the people.

Much of the corruption within the church and the papacy came from the papal hierarchy. The immorality of the priest and popes was widely known. Internal reform would have occurred if the priest had spent time in prayer and Bible study. They could have determined that their lifestyle was not that of early New Testament Christians.

The church should have taken notice that the papacies' position concerning much of their theology was a mess. Catholic church theology did not fit the New Testament. The New Testament did not give the Roman Catholic Church final authority on every aspect of life. After the reform took place the New Testament became the authority for the church and not the church as the authority for the New Testament. Man no longer needed a priest to save him, because man could now receive his salvation by faith in Jesus Christ.

The actions of the papacy were such that the people lost confidence in their leadership. The Roman church was unable to deal politically with matters which should have been settled. They could not even select successors to the papacy without intervention from secular kings. Their excessive taxation of powerful nations would only be another reason for the destruction of papal power.

The rise of powerful nations resulted in the establishment of Nation-States. These states were largely the product of the middle class who cooperated with the kings of these states. Strong nation-states would take the place of weak, papal, long distance dictums.

The mystic movement was a factor which had to be dealt with by the church. Mysticism was an attempt by great leaders to have an emotional experience with Christ. Great leaders of this movement were troubled by the corrupt church. The social and political upheaval at this time was common. Some of the great leaders of mysticism were Catherine of Siena, Meister Eckhart, Heinrich Suso,

Ruleman Merswin, John of Ruysbroeck, Gerard Groote, Florentius Radewijns, and Thomas a Kempis.

Wycliffe, would reform the church by getting rid of immoral clergy, and taking property for the papacy. He was opposed to the dogma of the Roman church and attacked the pope's possessive authority. Wycliffe's attitude concerning Christ as head of the church did not set well with the pope who believed he was the head of the church. Wycliffe's belief that the Bible, not the church, should be the final authority for believers went against the papacy as well. Wycliffe was a major player in the reform by making the Bible available to the real people in their own language.

Hus', a follower of Wycliffe, ideas pushed for the same reforms and was burned at the stake. Hus' followers had difficulty finding in the Scriptures where the Roman Catholic Church found the basis for its practices.

Savonarola was hanged for his preaching against the pope. His attack on both the state and church for reform was met with vicious force.

The cause taken up by reforming councils was that of the laity. The leaders of the councils were interested in having the laity represented by the church leadership. At the council of Pisa the argument was over who could appoint popes. The resultant actions produced three popes where there had only been two popes prior to the meeting. At the council of Constance the council gave the Church of Rome the right to papal absolutism. The fights continued until a new pope was elected. At the council of Florence the council declared that there would be seven sacraments accepted by the Roman church.

Internal reform attempted by the mystics, councils and reformers would lay the groundwork for the inevitable Protestant Reformation which would soon follow.

LUTHER AND THE REFORMATION IN GERMANY.

THE REFORMATION WITHOUT LUTHER

Martin Luther was truly a man for his time. God used him to bring reform to a pagan system. God was bringing all aspects of reform together to do His will. It can be shown without much difficulty that God brought about the Reformation and not Martin Luther.

One may note that there was a religious movement taking place long before Luther was even born. That internal and external strife and displeasure with the Roman church was at every hand. Excluding the old Roman Empire and the Latin nations of southern Europe and looking only at the German Reformation, it can be noted that the world was ready for God's new revelation concerning His church and His Word.

The Reformation had several elements of an external reformation. The German people of Teutonic descent were ready for the principles

of the Reformation. As a people they had not been heavily involved with the Roman Catholic system. The German humanists were critical of the Roman church and wrote to present to the people a Christianity which they were reading from the Greek Testament. The more the Greek Testament was read, the greater the discontent became for the papal system.

The Teutonic people had a tradition of religion which embraced mysticism. The German and Dutch mystics were interested in a religion which was practical. They did not have the level of culture which one might have found in southern Europe. These Germanic people were not used to a national ruler or a distant pope who demanded their money. The Roman church, with no help from Luther, would alienate the German people and cause an outpouring of nationalism and resentment against the papacy in Rome.

The University of Erfurt was presenting Aristotle's philosophy taught by men who had been influenced by nominalistic ideas of William of Ockham. Men of the day at that university could by revelation and/or reason come up with what Cairns calls "divine intervention if man were to know spiritual truth and to be saved."

Excellent advice given by godly men such as Staupitz who admonished those under him "to trust God and to study the Bible." Any divinely lead clergy of the day could have found fault with Tetzl, the seller of indulgences theology. Tetzl sold indulgences, which need no repentance from the buyer, and was claimed to carry with it complete forgiveness of all sin.

Luther is touted as the voices of the Reformation. However, Martin Bucer and the great theologian Melanchthon was also a voice which would be heard. They launched an attack on the hierarchy, sacraments, and theology of the Roman church. Melanchthon attacked in his book, Loci Communes, all that the Roman church stood for. He attacked its authority, the Fathers, the canon law, and placed the Bible as the final authority for all Christians. This same man set up the German school system in which he could reveal the Scriptures to the people.

Luther is credited with giving the German people the Bible in their own language which he translated from 1521 to 1534. But, what if he had failed to do the translation? Men were being used to translate the Bible into their native tongues even while Luther worked on his translation. Hans Tausen of Denmark published a Danish translation of the New Testament in 1524. Olavus Petri made a translation of the New Testament in Swedish in 1526. Michael Agricola, around 1510 translated the New Testament into Finnish and developed for Finland a written Finnish language.

The church would be where it is right now without having had Luther. The main reason for this statement is that Luther was a man who was ready to be used by God to do what God intended to be done at that time and place in history. God has always used those individuals who would follow Him. When he found no one who would lead out as did Martin Luther, God raised men up who would do God's will. The

Protestant Reformation was in all seriousness not Luther lead. The Protestant Reformation was God lead. God was bringing the people back to the belief that the Bible was the final authority for man and that salvation was by faith in Jesus Christ. Luther or no Luther, God would have got the job done!

THE SWISS REFORMATION

THEOLOGICAL CONTRIBUTIONS OF THE SWISS REFORMERS

Zwingli

The theological contributions of Huldreich Zwingli, emphasized the ethical aspects of Christianity, due to the humanistic influences on his thinking. While pastor at Einsiedeln he found the Roman system of indulgences and the black images of Mary intolerable and ridiculed them. Zwingli declared that the tithes were voluntary and not of divine authority to be paid to the Roman church. He asserted that the sole authority is the Bible. His Sixty-seven Articles, he listed his theological contributions. They are salvation by faith, the Bible as the sole authority, the headship of Christ in the church, and marriage of clergy. Unscriptural practices which he exposed were fees charged for baptisms and burials, monks and nuns should be permitted to marry, images and relics should be banned, and Mass was to be abolished. He believed in unconditional predestination to salvation: and for unbelievers who heard and rejected the Gospel, they were predestinated to condemnation. His stance on the Lord's Supper was that it was symbolic or commemorative not a repetition of the Atonement. His position on original sin was that it was a moral disease. He did not see original sin as guilt. Because of this infants could be saved without baptism by Christ. He was Cristocentric and biblical in his theology.

Anabaptist

The Anabaptist Conrad Grebel, founder of the Swiss Anabaptist movement, held positions on infant baptism that there was no biblical basis for it. Grebel and his follower, George Blaurock, was insistent on believer's baptism. They opposed state controlled religion.

An early German Anabaptist, Balthasar Hubmaier, who studied under John Eck, believed in baptizing by affusion. His belief in separation of church and state, authority of the Bible, and the need to baptize believers may have been the cause of his being burned at the stake and for his wife being drowned by Roman Catholics under orders from the emperor.

Bernhard Rothmann, had a position of socialism and believed property should be sold to give the money to the poor.

John of Leyden decreed that polygamy was to be practiced as it was in the Old Testament by some patriarchs. He had sixteen wives.

They had all things in common and awaited the coming of the heavenly kingdom to earth.

Jacob Hutter believed in communal living as reported in Acts. They eventually took this idea to South Dakota.

Menno Simons, an ex-priest of the Roman church, adopted the name brethren for the Anabaptist which became known as Mennonites.

The Anabaptist had the following theology in common. They believed the Bible to be the final and infallible authority for faith and practice. They believed in a literal interpretation. They believed in a pure church with no association with unbelievers. They believed in believer baptism, but at first used affusion, and then later decided on immersion. Their position for infant baptism was that it was unscriptural and insisted on re-baptism. This re-baptism gave them the name of Anabaptist. Most of them insisted on separation of church and state.

Mystical

Kaspar Schwenkfeld and Sebastian Franck, as mystics believed in inner spiritual guidance by the Holy Spirit.

Rationalistic Socinian

Lelio Sozzini, believed in anti-Trinitarianism. His nephew, Fausto Sozzini, published Racovian Catechism for Socinianism. Socinianism consisted of the belief that Christ was a man who lived a good life and for that became divine. His death was an example of obedience to God. They denied predestination, original sin, deity of Christ and the Trinity. They are the Unitarian church of today.

Calvinism

One of the second generation of Reformers leaders was John Calvin. He is considered as one of the organizers of Protestantism. This may come from his humanistic and legal training. Calvin's interest was in the development of representative government in church and a formal system of theology. He believed in a spiritual presence of Christ by faith in the hearts of those partaking of the Lord's Supper. If it was not in the Scripture, Calvin rejected it. He believed in double predestination. The first was to salvation and the second was to condemnation. Both beliefs are attributed to the will of God. Calvin's theology, according to the mnemonic device "TULIP," is as follows. Total depravity, Unconditional election concerning salvation, Limited atonement, Irresistible grace, and Perseverance of the saints. Other Calvinist were Guillaume Farel and Martin Bucer. After Calvin's death his leadership was taken over by Theodore Beza. Calvin according to many was a man sent from God to do the work he accomplished.

THE NON-ACCEPTANCE OF LUTHER'S DOCTRINE OF TRANSUBSTANTIATION

Luther's doctrine of transubstantiation was probably entangled in his belief that there were not seven sacraments but only two. His attack on the Roman church may have left him little time to re-

evaluate the practice of communion as it was being administered. Luther was instructed in the philosophy of Aristotle and guided primarily by the teachings of nominalist William of Ockham. Luther was taught that revelation was the only guide to truth. It may be that Luther never received a revelation concerning the need to change his view of transubstantiation. Luther differed from the Swiss Reformers and the Anabaptist because he truly believed that "there was a real physical presence of Christ in the Communion although the substance of bread and wine did not change."

The Swiss Reformer Zwingli's position concerning the communion was that it was a memorial of Christ's death. The Swiss Reformers accepted Zwingli's positions on most of his tenets and doctrines. To the Swiss Reformers and Zwingli, faith was the essential element in the sacraments. Their position was that the Lord's Supper was a symbolic commemoration. This was different from the view of repetitive Atonement.

The Anabaptist could not accept Luther's doctrine for much of the same reasons as the Swiss Reformers. The Anabaptist movement worked closely with Zwingli and accepted some of his views. The radical Anabaptist position concerning transubstantiation was passed on by what Cairn calls "ignorant men, often led to mystical or chiliastic excesses." Anabaptist leaders, often peasants, interpreted the Bible literally and could not find substantiated evidence for Transubstantiation in the text dealing with the Lord's Supper.

NON-ACCEPTANCE OF ANABAPTIST THEOLOGY

Acceptance of the Anabaptists theology by the Catholics was a difficult theology for the Roman church to accept. The first inroad into Catholic theology was breached when Conrad Grebel, influenced by Zwingli, determined that there was no biblical basis for infant baptism. The Anabaptist vigorous opposition to state control of their religion would be another difference in theology. Most of the Anabaptist leaders insisted on separation of church and state. The view which Anabaptist held concerning authority was theologically different. Anabaptist believed the authority was the Bible, not the pope. The idea of selling property and giving the money to the poor was not an idea that the church at Rome could accept.

Other Protestant bodies also found it difficult to accept Anabaptist theology. Their early belief in baptizing by affusion would not settle with those who believed in baptism by immersion. The Anabaptist position on the coming of the Millennium to earth in 1533, was not interpreted as Scriptural. The Anabaptist attitude toward marriage was not one which other Protestant bodies could identify. Marring 16 wives did not rest well with other Protestant bodies. The early church communal living plan practiced by the Anabaptist, was not acceptable to Protestant believers.

The cause of the persecutions which the Anabaptist movement suffered was inevitable due to their position on several key doctrinal elements. The Anabaptist denial of many of the key ideas

of Luther and Zwingli, and the Munster incident was the beginning of persecution. One issue was that of freedom under which they espoused their beliefs. Some other causes of the persecution include their being considered extremely radical. This radicalism led to the emperor ordering the bishop of Munster to attack Rothmann and his Anabaptist followers. The bishop had a large fighting force and was able to execute the leaders of the movement. The communal living plan led by Jacob Hutter caused the movement to be driven into Hungary, the Ukraine, and later to South Dakota and Manitoba. Leadership defections from the Roman church to lead Anabaptist or Brethren movements, such as the defection of Menno Simons, would be a cause for persecution. The extreme differences in the theology of the Anabaptist would lead to persecution by both the Catholic and other Protestant bodies. The Anabaptist insisting that the Bible was the final rule for faith and practice and not the church angered the Roman papacy. The literal interpretations which the Anabaptist used, alienated the Roman church and other Protestant believers because of the often radical misinterpretations. The belief in a pure church would separate them from those who would believe there was a place for the unsaved in the worship experience of believers. The Catholic church could not tolerate the position of infant baptism not being enough and that re-baptism was necessary really put them at odds with the established practices of infant baptism. The positions which the Anabaptist took with their theology was away from the Roman church theology and was too radical for other Protestant bodies to follow. This extreme swing to the opposing side of theological views and radical lifestyles surely was the cause of the persecutions of the Anabaptist.

OTHER EUROPEAN BRANCHES OF THE REFORMATION

EUROPEAN BRANCHES

The Huguenots, a group of French Protestants, developed out of the French Reformation which was Calvinism based. These clergy formed a consolidated organization which held its first national synod around 1559. The Huguenots consisted of about 400,000 French Protestants. These Huguenots were later destroyed by the thousands because of the Roman Catholic Church's persecution during their religious wars and massacres. The revoking of their charter forced 400,000 to flee from France.

Jansenism, the counterpart of English Puritanism was in the Roman Catholic church in France. They based their beliefs on Augustinian theology. This movement was due in part to the feelings held toward Thomism expressed at the council of Trent. The founder Cornelius Jansen taught conversion by grace. He was opposed by the Jesuits. The opposition ended attempts to have Augustinianism in the Roman Catholic church.

Calvinism of Germany, began with individuals above the peasant class. It began in 1530 in the Rhine area and Strasbourg. Frederick

III made it the state religion and the Heidelberg Catechism was adopted. It became the creed of the German Reformed churches.

Protestantism was adopted by the millions of people in Hungary. The New Testament was translated into the Magyar tongue and was well received by the people. In 1570 they created the Hungarian Confession which spoke against Socinian or anti-Trinitarians. It used biblical arguments against Unitarianism.

Presbyterianism became the reformed faith of Scotland and was dominated by politics. Men such as John Knox, Patrick Hamilton, George Wishart, and Andrew Melville worked hard to establish presbyterian systems of church government in Scotland. By 1592 their efforts resulted in Presbyterianism becoming the religion of Scotland.

Holland's Calvinistic believers were opposed by the development of Arminianism. Arminianism was established by James Arminius. The basic beliefs were that man was able to begin his salvation after God granted him the grace for his will to cooperate with God. He also believed men could resist this grace.

RELIGIOUS DIFFERENCES

Religious differences brought about persecution, wars, and political changes from 1517-1648 for the reformed faith outside Switzerland. The violence which was due to religious reform and doctrinal changes reported in this essay take place in France, Germany, Hungary, Scotland, Ireland, and Holland during this period.

France

France's differences with the Spanish concerning Italy produced a movement of French biblical humanist who had studied in Italy. These humanist, even ruling class relatives, wanted to see reform within the Roman church. Luther's writings became an influence on the French upper middle-class. These upper middle-class became dissatisfied with the corruption of the Roman church, the clergy, and the nobility. These differences caused the ruler of France, Francis I, to use force to stop the spread of humanism and the teachings of Luther.

John Calvin's conversion provided reform writings to the biblical humanists and the Lutherans. The persecution of these people was great but did not deter them from organizing and growing to about 400,000 French Protestants. The French Protestants, after the adoption of the Callican Confession Faith at Paris in 1559, became known as Huguenots. The strength of their organization put them in direct conflict to the government and bloody persecution continued to place France under the rule of Rome. The killings and massacres were so heinous that nearly twenty thousand were slaughtered. A new wave of persecution under Louis XIV caused 400,000 to flee France for other countries.

Jansenism was a movement against Thomistic orthodoxy which would vitalize personal lives using an Augustinianism Bible-based approach.

These ideas were in the Roman Catholic Church in France and opposed by the Jesuits. The Jansenist at Port Royal were attacked and Port Royal was razed. The leaders who were condemned fled to Holland to start the Jansenist Catholic church founded on Augustinianism.

Germany

The Anabaptist movement of the peasants and the middle class turning to Calvinism provided a backdrop for the German Reformed churches to be established. Lutheranism was replaced with Calvinism.

Hungary

Protestantism was adopted by the people, including nobility. Development of the Hungarian Confession was in response to Socinian or anti-Trinitarian arguments for Unitarianism. After persecution for two centuries and Jesuit efforts to destroy them, toleration and religious freedom were gained.

Scotland

Several reasons for the Scottish Reformation of Faith included Political dominance by the religion, the lasciviousness of the Roman church leaders, and Luther's writings.

Men were burned at the stake for their emphasis on justification by faith and that the pope was an antichrist.

John Knox and a number of Scottish nobles called the church at Rome the "Congregation of Satan". They also attacked the new queen, Mary Stuart, for being a woman. The battle lines drawn between Mary and Knox would be so strong that the Scottish Parliament would force her abdication for love and involvement with murder. She was executed. The Presbyterian system and Calvinistic theology over time was adopted by the Scottish people. The war in 1572, to establish an Episcopalian church government in Scotland was unsuccessful and by 1590 Scotland, was Presbyterian.

Ireland

The Irish revolts and persecution of Presbyterians caused the Northern part of Ireland to become Presbyterian while Southern Ireland stayed with the pope.

The economic persecution on the Scotch-Irish Presbyterians moved about 200,000 to North America.

Holland

The Dutch in an attempt to escape the Roman church corruption turned to Calvinism.

Lutheranism was rejected because of the political insistence of Luther to follow the prince.

After the political-ecclesiastical revolt against the Spanish ruler and the pope, Holland was gaining for Protestantism.

The ideologies of Holland included Lutheranism, Anabaptists, and Calvinistic.

Calvinism aided the spread of Protestantism even during the Inquisition of 1524. Protestants desecrated and plundered four hundred Roman churches in 1566. The wars and massacres which occurred after 1567 unified the seven northern provinces as Calvinistic and won the war for their freedom. By 1603 James Arminius attempted to modify Calvinism. The followers of Arminianism were persecuted until 1625 but had already influenced other believers.

The reform movement from 1517-1648 was filled with murder and massacres in the name of religion. It may be that the murders and massacres were not a war of belief as much as it is a war of control and power in the disguise of religious freedom.

ENGLISH REFORMATION AND PURITAN REACTION

ANGLICAN STATE CHURCH REFORMATION

The Anglican state church reformation was a ruler lead lay political movement in its origin. Its continuance was religious and was modified under Elizabeth. The authority of the Scripture and a personal relationship to Christ was the emphasis.

The national consciousness provided support of the middle class to the ruler to remove the English church from papacy control. This consciousness was in response to the papacies owning too much land in England, taxation, and a dual court system. The biblical humanists were active in pointing out the failures in the Roman church that needed reformed.

The printing of the Scriptures in the language of the English people and the martyred translator Tyndale aided in the reform. His translation provided stimulation for religious reform even after his death.

Luther's writings, such as Babylonian Captivity was studied by English scholars. The writings were widely read because they contained criticism concerning the Roman church abuses. The rulers attack and public burning of Luther's books did not stop the influence on Englishmen like Tyndale and Cranmer.

It should be noted that the Anglican Reformation was started because of Henry VIII wanting a male heir to the throne. His desire to divorce Catherine and marry Anne Boleyn precipitated severing ties with the Roman church which could not condone the divorce and remarriage of Henry VIII. According to Cairns, love started the Anglican Reformation. Henry VIII

The causes of the Anglican State Church Reformation under Henry VIII begins with Henry's belief that England on his death would need a male heir to the throne. He also believed that because of his love affair with Anne Boleyn that God was punishing him.

Henry's appointment of Protestant Thomas Cranmer to be archbishop of Canterbury aided him in obtaining his divorce by appealing to the English clergy of Parliament. Parliament passed the

Act of Succession for Henry's heirs to the head of the church. This also required that all persons swear allegiance to the statute and to denounce papal authority. Henry's desire to own papal land caused him to have Cranmer to gather evidence against their sinful lifestyles.

The results of the Anglican state church Reformation under Henry VIII began with the Reformation Parliament ending papal control and monasticism. Henry determined to assert himself as head of the church of England, fined the clergy, and forced a national meeting where all agreed to submit to the clergy and that they could not promulgate papal bulls in England without Henry's consent. Henry got his divorce from Catherine to marry Anne.

Parliament under Henry began to pass laws prohibiting the residence of English clergy outside of England, and banned papal courts appeals. Parliament's most important decision was to make Henry the supreme head of the church of England. This act was to separate the church of England from the papacy.

The Act of Succession and the oath to observe the statutes and denounce the papacy resulted in the execution of those who would not comply. The desire to own papal land by Henry resulted in the closing of 376 monasteries because of the sins of the monks. Later 150 were closed and all property turned over to the king. The king sold some of these properties to middle-class land owners and because of the sale created a new nobility and supporters of the ecclesiastical changes made by Henry and Parliament. Henry as a result of the property received an annual income.

Edward VI

The causes of the Anglican state church Reformation under Edward VI began with his regents who had Protestant leanings. These regents guided the young king in Reformation changes of religion and theology.

The results of the Anglican state church Reformation under Edward VI consisted of the Parliament allowing the laity to have the cup during Communion services, the repeal of heresy and treason laws, the repeal of the Six Articles of 1539, the permission of priests to marry, and the dissolution of the chantries. Other actions taken include the changing of church services to the common tongue, having a common prayer book, and emphasizing the use of English for the worship services. A forty-two article creed was drawn up and made the creed of the Anglican church. The articles sound like Calvinism concerning predestination and communion.

Mary Tudor

The causes of the Anglican state church Reformation under Mary Tudor begins by knowing that Mary was a practicing Roman Catholic loyal to the Roman church. She immediately forced Parliament to return from all changes made by Edward. Parliament went along with her actions except for the lands. The results of the Anglican

state church Reformation under Mary Tudor consisted of about eight hundred English clergy refusing to change back to the way it was under Henry VIII and as a result were forced to flee the country or perish under the persecution. Mary's persecution resulted in nearly three hundred clergy martyred. The martyred included Cranmer. These deaths strengthened the movement, particularly with the publication of Foxe's Book of Martyrs which details the persecutions.

Mary's three mistakes, her Spanish marriage, giving the pope authority again, and the persecutions, resulted in the people's expectation of a compromise under the rule of Elizabeth.

Elizabeth

The causes of the Anglican State Church Reformation under Elizabeth begins with the Roman clergy view that her parents marriage was not legal. That immediately made her a Protestant since the pope would not recognize her. Elizabeth began by taking a moderate position concerning religion as needed by the people of England. As queen she had Parliament declare her to be the only supreme governor of the realm in spiritual, ecclesiastical, and temporal matters. She brought back the use of the prayer book with some changes. The new creed was to be accepted by all pastors as the creed of the Anglican church.

The results of the Anglican State Church Reformation under Elizabeth enraged the pope so much that he promptly excommunicated her. Elizabeth then retaliated by killing 125 Jesuits. The defeat of the Spanish Armada sent against her by the pope resulted in England becoming Protestant. England became the champion for Protestant causes for the Dutch and French Calvinistic Protestants.

Elizabeth's actions for England in the defeat of Spain and the pope turned the attention of the rulers to the problems of Puritanism.

PURITANS VERSUS HIGH CHURCH ANGLICANISM

The Puritans can be compared and contrasted easily to the High Church Anglicans by noting that the Puritan movement received its name due to the position it maintained concerning the Anglican church having too much of the papery in its doctrine, polity, and practice. The Puritans would change the Anglican church into a Presbyterian or Congregational church.

The objection of the Purist or Puritans was that after the break with the papacy, the Anglican church continued to have liturgy, rituals, and use of the vestments of the Roman church.

The Puritans further opposed the continuance of clerical absolution, surplice by the minister, kneeling for communion, sign of the cross, saints' days, god parents for baptisms, and especially opposed what they believed to be loose observance of Sunday.

It should be noted that these Puritans were members within the Anglican church and merely wanted to revise the manner in which the church conducted itself. The break with the Roman church for them

included a break in the practices of the Roman church. It was only right for them to consider other forms of worship, Presbyterian or Congregational for their state church. This attitude caused them to be considered nonconformist, particularly because of the Church of England allowing extreme fashion in dress, the lack of consciousness of sin, and the laxity of Sunday observance.

Anglican response to the above as expressed by Richard Hooker stated that the law given by God and discovered by reason is basic to the Anglican Church. He further stated that according to law the people are to be obedient to the ruler who is head of both state and church. Hooker's position on separation of church and state was opposite that of the Puritans, who believed they should be separated. According to Puritan theologians the people, under God in the church were the source of sovereignty.

The efforts made by the Puritan Thomas Cartwright concerning the liturgy, theology and church government was to insist that the church adopt the Scriptures as final authority for church government. He opposed bishops and stated that church government should be handled by a presbytery of bishops and elders, and only for spiritual matters. He would put a presbytery in every diocese of the church.

The view of Henry Jacob, the founder of Independent or Congregationalist Puritans, was that each congregation should be free in the state church to select their own pastor, decide their policies, and run their affairs.

The Separatist Puritans view was that of a church covenant which would bind them in loyalty to Christ and to one another away from the state church. They further desired that officers be selected by the members, and that no one congregation should have authority over another.

The beliefs of the first English Baptist church in England were that of baptism by affusion and followed Arminian doctrines. They believed in a general atonement and consequently became known as General Baptist.

Particular Baptist, a splinter group of Henry Jacob's church and the forerunner of the American Baptist movement, believed in baptism by immersion and a limited atonement.

THE CATHOLIC COUNTER-REFORMATION

INTERNAL REFORMS OF THE ROMAN CATHOLIC CHURCH

Internal reform as instituted by the Roman Catholic church took many forms. Below are some of the more noteworthy attempts at change for the church at Rome.

Form a committee might be the statement that best fits the Oratory of Divine Love. This group consisted of sixty lay leaders and clergy who by design was interested in deepening spiritual life.

An appointed commission by Pope Paul III in 1536 to report on the abuses in the Roman church was part of the reform from within. The report included corruption and abuse by pontiffs and cardinals.

Several religious orders were founded to stop Protestantism. The Theatine order was for secular priests. The Capuchin order appealed to the peasants. And the Ursuline order for women was to care for the sick and to provide education for girls.

Paul III wanted reform and it was during his rule that the Jesuit order was set up. He also formed the Inquisition, list of books, and opened the Council of Trent.

Pius IV eliminated nepotism and reform in the college of cardinals.

Sixtus V brought financial reform. There was a spirit of purging of the Church at Rome and then the purge could be extended to the rest of Europe.

Catholicism flourished under the mission minded Jesuits. These men established missions in Latin America, Quebec, China, Southeastern Asia, Japan, Philippines, Central and South America

Choirmaster Giovanni da Palestrina composed polyphonic music for choirs and wrote masses and motets which claimed Counter reformation.

Even the Baroque architecture spoke well of the reform within the church.

The renewed interest by clergy in translating the Greek New Testament for the church was a good reform.

The Jesuit order believed they could win back men from Protestantism by well educating monks in preaching.

For Ignatius Loyola serving God included writing Spiritual Exercises which would assist new Jesuits in being faithful to the order. He believed in meditation on sin and all aspects of life. Absolute allegiance to the pope was a requirement. This order espoused three tenants. The first was education, second was fighting heresy, and third was foreign missions. Ignatius was the founder of the Jesuit order.

Ten thousand plus were murdered for their beliefs which the church deemed heresy. The martyrs lost property, were imprisoned, and burned at the stake.

Printing for the Roman church required that a list be published to tell the good Catholics what they could read to remain good Catholics. The index would list Protestant literature which was prohibited.

The Inquisition was successful in providing recantation of Protestant views by converts.

Internal reform included doctrinal discussions. The position taken by several councils include the following. The council declared that the final authority for the faithful was not just the Bible, but must include the canonical Scriptures, the Apocrypha by Jerome, and the traditions of the church. Justification by faith for the Roman church would include justification by faith and subsequent works. Faith was not enough for the council. Reaffirmation of the dogma of transubstantiation was dealt with at council. These councils also discussed sacraments, marriage rules, purgatory, and

other reform.

Comparison of Protestant and Roman Catholic shows that they both accepted ecumenical creeds, doctrines of the Trinity (not Socinians), deity and resurrection of Christ, the Bible as a revelation from God, the fall, original sin, and that Christians should live a moral life.

The contrast between Protestants and Roman Catholics differ in the common beliefs of Protestants. Protestants believe in salvation by faith only, in the Scripture as sole authority for faith and life, and in the priesthood of the believer. Protestant denominational differences also contrast that of Roman Catholics in baptism by immersion practiced by Baptist and the belief in predestination if you are a Calvinist.

NORTH AMERICAN CHRISTIANITY

AMERICAN REVOLUTION AND THE CHURCHES

Problems for the colonial churches continued even into the American Revolution of 1776. Churches as well as colonies had to choose sides. In the southern colonies, like Maryland and Virginia, the Anglican church was loyal to the revolutionary cause. In the middle colonies the Anglican church gave half its support to the revolutionists and the other half was given to the English. New England was for the most part loyal to England.

The Methodists because of John Wesley, a Tory, was accused of disloyalty to the colonial cause and supposedly supported the rulers position. The Methodists in spite of John Wesley's Tory leanings generally stayed neutral. The patriotic Quakers, Mennonites, and Moravians were unable to participate in the war because of their pacifist principles. The colonial Baptists, Congregationalist, Presbyterians, Lutherans, and Roman Catholics, had no such pacifist principles and was clearly on the side of the revolution. Many ministers and teachers preached and taught church covenant ideas based on the premise that the people had a right to consent when it came to setting up a state. The belief which was preached by the clergy and taught by educators was that when a ruler acted contrary to God's laws and violated his contract with the people that the ruler should expect a revolt by the people.

One might say that the modern protestant and catholic denominations would respond to the same circumstance by states according to each of the religious denominations. Each denomination would probably take a position contrary to each other and different in thrust from one another. Many would end up on the same side but would not necessarily espouse the same beliefs.

THE GREAT AWAKENING

According to Cairns "Recurrent revivals have been a characteristic of Atlantic Anglo-Saxon, Teutonic, and American

Christianity."² The reason for these recurrent revivals is that the believers feel a spiritual awakening and are motivated to reach the unchurched and awaken believers. These revivals occur during different eras and generally last about a decade. They generally occur during times of crisis.

The Great Awakening period of revival which began in 1726 was Calvinistically influenced. It started with Theodore Frelinghuysen as he preached to his Dutch Reformed congregations in New Jersey. Gilbert Tennent and William Tennent Jr. caught the fire and spread the revival in the middle colonies to the Scotch-Irish. When Whitefield arrived in the middle colonies he was confronted with a strong beginning for a great awakening.

From the middle colonies Calvinistic Dutch Reformed and Presbyterians the revival fires spread to New England Congregationalist led by Jonathan Edwards. The revival spread in New England and was assisted in 1740 by George Whitefield beginning in Boston.

Whitefield before his death and while president of Princeton espoused a Calvinistic theology. He believed that people had a rational ability to turn to God, but with their total depravity they were not able to do so due to the lack of moral ability or inclination. He did state that this ability was given by divine grace.

The middle colonies Presbyterians also spread revival to the South. Their Presbyterian leader in Virginia was Samuel Davies.

Baptist became involved in the revival when Shubal Stearns and Daniel Marshall of New England reached to the Baptist church in North Carolina.

Devereux Jarrat an Episcopalian minister involved the Methodist in the South in the awakening.

It was during Whitefield's travels to all the colonies in seven visits that the awakening was unified.

This Great Awakening was considered to be the counterpart of Pietism in Europe and the English Methodist revival.

The results obtained by the awakening were unusual. Cairns uses the term "added to the churches" to describe the results of the revival. In New England 30,000 to 40,000 people and 150 new churches were "added". In the south and middle colonies thousands were "added". People's lives became noticeably moral. Colleges were started by different congregations. Missionary work was started among the Indians. Orphanages and other humanitarian actions were created by the revival.

The results of the awakening were not always positive. Schisms were created as ministers had to decide where they were with this new revivalism. New England clergy split into two camps. One called the old lights the other called the new lights. The old lights opposed the revival and itinerant evangelists and the Calvinism of revival. The new lights supported modified Calvinism and the revival. These

two camps were then considered as the orthodox group and the liberals. Out of the two sides emerged Unitarians from the old lights. The Presbyterians in the middle colonies were split over the old side position concerning licensing and ordaining untrained men, the revivalist pushing their way into parishes, and the revivalist attitude toward the work of ministers. It may sound familiar but the new side position was in support of untrained men with unusual spiritual gifts. In New Jersey with the Dutch Reform and in the South with the Baptist, these denominations didn't know which way to go with the awakening for a time. The Great Awakening may have helped prepare America for the French and Indian Wars of 1756-63.

DEISM, PIETISTIC MYSTICISM, AND THE RISE OF RATIONALISM

RATIONALISTIC DEISM AND SECULAR HUMANISM

To compare and contrast rationalistic deism with the modern secular humanism one may turn to several prominent text concerning these issues. One need only read works by Radest,³ West,⁴ Duncan,⁵ Engelhardt,⁶ Marty,⁷ and Hadden⁸ to get an understanding of the depth of these two extremely different and diverse views.

Rationalistic deism in the Dictionary of Christianity in America,⁹ is defined as a religion "which assumes that all men naturally possess the ability to know the universe's Deity through reason".

The roots of this belief can be traced to 1560 and 1648. This was a time of religious wars and the rise of rationalism and empiricism as philosophies and sciences. The origins were in England, Europe and America by such well known individuals as Copernicus, Galileo, Newton, Bacon, Locke, and Descartes to name a few.

The desired results was to challenge the traditions in the name of reason. The new philosophy and science developed methods of

³Radest, Howard B., The Devil and Secular Humanism: The Children of the Enlightenment (New York: Praeger, 1990).

⁴West, Charles C., The Power to be Human: Toward a Secular Theology (New York: MacMillan, 1970).

⁵Duncan, Homer, Secular Humanism: The Most Dangerous Religion in America (Lubbock: Missionary Crusader, 1979).

⁶Engelhardt, H. Tristram, Bioethics and Secular Humanism: The Search for a Common Morality (London: SCM Press, 1981).

⁷Marty, Martin E., The Modern Schism: Three Paths to the Secular (New York: Harper & Row, 1969).

⁸Secularization and Fundamentalism Reconsidered ed. Jeffrey K. Hadden and Anson Shupe, (New York: Paragon House, 1989).

⁹Dictionary of Christianity in America ed. Daniel G. Reid, (Downers Grove: Inter-Varsity Press, 1990), p347.

investigation into natural phenomenon and gave the study a deistic air of interpretation. Rationalistic deism became the results of these studies without divine revelation. Man had finally reasoned away God in the discovery of His natural laws. They had determined that by reason, they no longer had a need for miracles, the Bible, revelations, prophecy, providence, or placing Christ in His position of God-man.

Modern "secular humanism" by definition, using The Concise Evangelical Dictionary of Theology,¹⁰ is a "Way of life and thought pursued without reference to God or religion." This religion violates Romans 1.25 in that the followers worship the created and not the Creator. Their view is myopic and much like that of the rationalistic deist in that God is excluded from the natural. The secular humanist has truly "exchanged the truth of God for a lie." This individual makes the world and humankind his center of attention and worship, and rejects the supernatural God who created them.

The roots of secular humanism no doubt lie in the seventeenth century with the scientist and philosophers who rationalized God right out of the business of running His world. The desired results has yet to be achieved since the church continues to hold forth the truth that God is the Lord of the natural world and all that is in it. God is not off somewhere doing His own thing, but rather is the prime mover of the natural order that fools study to make themselves wise.

MYSTICISM AND PIETISM

A REACTION TO RATIONALISTIC DEISM

Mysticism and Pietism was a reaction to the rationalistic deism of its day. The reaction was one of a swinging of the pendulum in the extreme opposite direction as that of the rationalistic deism camps.

The Roman Catholic church reacted to this emphasis on rationalization during the seventeenth century by calling the for passive souls to see an inner light sent by God and to be open to it.

The Protestant world had a similar reaction, calling man back from the natural world to what Swedenborg called the spiritual world. Swedenborg believed in heavenly visitors which brought him revelations.

The Quakers of England were completely taken by their over-compensation, and dismissed doctrines of the church and the Bible as a final revelation of God, claiming a new doctrine which they deemed to be an "inner light".

Pietism moved through the continent and on to the colonies. The reaction to rationalistic deism for them was a new emphasis on the study of the Bible and the practice of a pious life. They stressed that the Holy Spirit was the illuminator of the Bible. This new

¹⁰The Concise Evangelical Dictionary of Theology ed. Walter A. Elwell, (Grand Rapids: Baker Book House, 1991), p459.

enthusiasm revived old churches and resulted in the founding of new churches.

The roots of mysticism and pietism are in the reaction to the rationalistic deism worship of the natural world. The desired results of these movements produced leaders such as John Wesley and George Whitefield who were both prolific writers and preachers. Reactionaries to the belief that the gospel must have an impact on society.

Speculating on the results of the reaction to secular humanism today should include at least three aspects. The first reaction to secular humanism must be adamant that God declared in His Word that He would make the wise, foolish with their trying to explain God's creation. A world of lost souls without a Savior lead by men of intellect who believed in their cause must be reacted to in an extremely conservative manner. The reaction must be loud and clear that secular humanism is a ticket to HELL.

The second reaction should be a demonstration that God is a work in the lives of Christians today and that He sustains all human life, as well as, the world on which God placed them. The report of those in authority should continue to reason that God is the Creator, and is to be worshiped by the created. That the "earth is the Lords, and the fullness thereof" and it is not to be worshiped by reasoning.

The last reaction should be a renewing of discipleship efforts least the enemy sway others with the devil's lies. Christians must begin or be renewed to soul winning and the making of disciples, to overcome the secular humanism of today. The reaction must even swing to the far side away from the world and toward God Almighty.

THE ROMAN CATHOLIC RESURGENCE IN THE NINETEENTH-CENTURY ERA

ROMAN CATHOLIC CHURCH 1789-1914

Doctrinal developments in the Roman Catholic church between 1789 and 1914 were at the mercy of political influences. Many of the developed doctrine came from a response to civil unrest or state intervention. These developments included the waning of papacy power and lose of temporal properties. Some of the doctrinal developments, including Mariolatry, were as follows.

Doctrine changed under each new pope and Pius IX was no exception. He with the concurrence of his bishops proclaimed the doctrine of the Immaculate Conception of Mary. This is a belief that Mary was conceived without "any taint of original sin." (Cairns) The faithful had to accept this doctrine in order to be saved. Pius IX also made the edict that one can only be saved in the Roman Catholic church. Although not doctrine he placed papal condemnation on the new philosophies of idealism, religion toleration, separation of church and state, socialism, Bible societies, civil marriages, Biblical criticism, and public schools. He also condemned the view

that the pope had no temporal power. In 1870 he declared that the pope was infallible and had it voted on. This translated to mean that the pope speaks *ex cathedra*, and that he as head of the church on earth, must be accepted by the faithful to be saved. This gave the pope the final authority over faith and morals.

Papal power and authority was reflected by the states interference in church affairs. The first of these occurrences was in 1789 in France when the National Assembly of France made church lands public property. Monasteries were abolished, the number of clergy was limited to each provincial unit and elected by the people, paid by the state, and the pope was only responsible for the dogma of the church. During Napoleon's government these items were reinforced and the church was controlled by the state. In Europe some power was restored to protect the status quo. Jesuits were permitted to engage in teaching activities. The Catholic Emancipation Act and the disestablishment of the Anglican church in Ireland aided the Catholic church in reestablishing itself in Europe. In Germany, Chancellor Bismarck felt that the Roman Catholic church was in his way and essentially rescinded Pius IX's edicts by expelling the Jesuits, secularizing education, commanded civil marriages, and force the clergy to have a state education. France in 1905 took away clergy payments by the state, and confiscated church property. State permission was required to meet. The Roman church lost all special privileges as the church. Leo XIII in 1891 stated that the state must recognize private property and that classes existed. The state according to Leo XIII should work to eliminate injustices of workers, require a decent wage, and allow unions. Leo XIII urged the study of theology in Roman Catholic schools. He is reported to have had a biblical inerrancy view. Any view contrary to the doctrines of the Roman Catholic church by insiders was dealt with by excommunication. This action of excommunication eliminated liberalism in the Roman Catholic church.

THE OXFORD MOVEMENT

The Oxford movement within the Anglican church starting in 1845 by Henry Edward Manning and John Henry Newman aided the Roman Catholic church. By 1962 these men were the beginning of 625 very important people leaving the Anglican church to join the Roman Catholic church. They were professors, soldiers, Parliament members and 250 clergy from the Anglican church. The Oxford movement reestablished in the High Church section of the Anglican church four views about important aspects of the church. These aspects were that Communion was similar to that of transubstantiation, monasticism, ritualism in worship, and the importance of the church in the life of the believers. Because of these similarities Anglicans made an easy transition to the Roman Catholic church.

NINETEENTH-CENTURY CHRISTIANITY IN EUROPE

PRIMARY MOVEMENTS IN THE ANGLICAN CHURCH

The three primary movements in the Anglican church were called the evangelical movement, the Broad Church movement, and the Oxford movement. These movements produced missionary activities, liturgical emphasis, and a liberal movement in the denominations.

Evangelical

The evangelical movement took place amid forces which generated social reform and missionary outreach during 1820 and 1852. The nineteenth century because of the missionary outreach was dubbed "The Great Century." This missionary effort brought Arminian Wesleyan religion to farmers and workers in England in the beginning of the eighteenth century. By the end of the century the upper class was religiously influenced by Calvinism. These missionary efforts shunned the Enlightenment for personal piety and faith in Christ. This movement had John Newton, Isaac Milner, Charles Simeon, John Venn, Henry Thorton, Charles Grant, William Wilberforce, John Philip, Adam Smith, Lord Shaftesbury, to name a few, as leaders. The Sunday school movement headed by Robert Raikes was part of this movement as was the Religious Tract Society, founded with Lord Teignmouth, the first president of the Clapham Sect.

Broad Church

The Anglican church had its social and liberal or modernistic elements in it. This element of the Broad Church movement was represented by individuals who were called Latitudinarians. They were so designated due to the Kantian idealism which they espoused. They spoke about the intuitive consciousness of God and the immanence of Christ in man. They did not mention the Fall or the Atonement. Part of this movement was lead by Frederick D. Maurice and Charles Kingsly. They believed they could legislate the kingdom of God on earth. They wanted to give people social and economic democracy as well as political. Another leader was Bishop John W. Colenso, who questioned the Mosaic Authorship of the Pentateuch. Colenso's group and a group who followed Thomas Arnold and Henry Milman used German biblical criticism as their theories. These groups were interested in a liberal theology and a social gospel.

Oxford

The Oxford movement connected to Oxford University believed in the importance of church and ritual in the life of people. The leaders of the movement published tracts which contained information on the importance of ritualism in worship, baptismal regeneration and apostolic succession. This group opposed the domination of the church by the state. The romantic movement contributed to this movement's ritualism. Some of the names used for this movement included, the High Church movement, and the Anglo-Catholic movement.

Men like John Keble had ideas that Christ's body and blood was a real presence in the communion. He further believed it was only valid if administered by an ordained minister of apostolic succession. John Henry Newman believed that the Book of Common Prayers and the Thirty Nine Articles showed the continuity with the Roman Catholic church. His leaning to the Roman Catholic later got him appointed a cardinal of the Roman Catholic Church.

THE NON-CONFORMIST OF ANGLICAN CHRISTIANITY

The Anglican Church had its non-conformist who were at work while the evangelical movement, the Broad Church movement, and the Oxford movement were in full swing. These non-conformist were at work with the free churches.

William Booth

A Methodist minister, William Booth was the founder of the Salvation Army. Booth wanted to reach the down and outs by street corner evangelism and social work. The organization was much like the military with uniforms and rank. It was started in 1865 and is world-wide today.

John Darby

Lawyer, John N. Darby who was curator of the Church of Ireland, organized the Brethren in 1831 in Dublin. This group of Brethren believed in the priesthood of the believers and the Holy Spirits guidance. They were so into the priesthood of the believer that they rejected the need for ordained ministers since they believed they were all priest. During their lives they were great students of the Bible and demonstrated a practical piety. Members of the Brethren included George Muller, who started a large orphanage in Bristol, and Samuel Tregelles who was a student of lower criticism. Another member was Thomas J. Barnardo. Like Muller, Bernardo started many orphanages for boys.

Edward Irving

A Scottish Presbyterian minister named Edward Irving was one who believed that the church should be involved in the gifts of the Spirit which were available during the apostolic era. So he and his followers preached "speaking in tongues" and that the return of Christ was imminent. These people became a part of the Catholic Apostolic Church which was begun in 1842.

George Williams

The Young Men's Christian Association was founded by George Williams to meet the needs of young men in the big city. The idea was to provide lodging, social life and exercise for the men. It arrived in the United States in 1851. By 1855, the Young Women's Christian Association was started in cities to do the same as the Young Men's Christian Association.

Charles H. Spurgeon

England's greatest preacher of the mid-nineteenth-century was Charles H. Spurgeon. Spurgeon continued preaching to capacity crowds until the Metropolitan Tabernacle was built. It is reported that fifteen-thousand people were a part of the church by 1891. He is the founder of the Pastor's College which before his death trained nearly nine hundred pastors.

Canon T. D. Harford-Battersby

Summer meetings called Keswick victorious life meetings were started under the leadership of Canon T. D. Harford-Battersby in 1875. The meetings were attended by all denominations. The preaching was that "instantaneous and progressive sanctification" would let you "defeat sin and live victoriously." Meetings such as these came to the United States and Canada.

Evan Roberts

Evan Roberts is credited with the starting of the Welsh revival of 1904 and 1905. Roberts ministry began in a mining town in Loughor and started a world-wide awakening.

NINETEENTH CENTURY MODERN MISSIONARY MOVEMENT

During the 19th century the modern missionary movement was begun with the work of William Carey in 1792. The Great Century as it would be called was due to the great missionary efforts put forth by the Protestants. Revivalism took place among Pietists, Methodist, and Evangelicals. All of this was because people wanted others to experience the same joy they had in their experience.

Missionary explorers like Livingstone, Grenfell, Rebmann, and Krapf showed the needs of Africa for missionary efforts. The emphasis became one's own relationship with God and not that of the entire state.

Missionaries entered China along with opium because of the Treaty of Tientsin. India had missionaries in 1813 through the East India Company. Other missionary endeavors followed China and India. The Baptist under the direction of William Carey started a missionary society in England. George Grenfell was their greatest missionary explorer. Carey influenced the founding of London Missionary Society of the Congregationalists. The great missionaries of this society included John Philip, John Mackenzie, Robert Moffat, and David Livingstone.

The Scottish Presbyterians started two societies which were followed by a third by evangelicals. The evangelicals society was the Church Missionary Society and Pilkington and George Alfred Tucker were its greatest missionaries. These societies were followed with the Methodist founding of Wesleyan Missionary Society. J. Hudson Taylor founded the China Inland Mission in 1865.

American missionary societies were founded and single women became the missionaries.

Under the London Missionary Society John Philip persuaded the British government to grant civil liberties to native. Robert Moffat in South Africa translated the Scriptures to native tribal languages. David Livingstone promoted missionary efforts by fighting slave traders in central Africa. Following Livingstone's example the Scottish Presbyterians entered the great lakes region of Central Africa. The Evangelical Church Missionary Society were martyrs for their mission work in Uganda. The Bible and a dictionary in Chinese Mandarin language were provided by Robert Morrison in China. A translator of the Bible for the Burmese people was Adoniram Judson.

Missionary work had many ramifications. Among the noted works is the salvation of many natives. Along with the salvation came many cultural changes. Missionaries were able to share world geographical conditions with their societies. Many great explorers were also missionaries. Missionaries built roads in Uganda and Nyassaland. They provided academic and industrial training schools in South Africa. They introduced new crops to native lands and stimulated trade among the natives. Other missionaries translated the Scriptures into the native tongues.

These individual missionary efforts became ecumenical in nature since natives could not comprehend different societies or denominations. As these men of different societies worked together, they spread Christianity to the world as a global religion.

THE HIGHER CRITICISM AND SECULAR OPPONENTS OF ORTHODOXY FOUR CAUSES FOR THE RISE OF SECULAR HUMANISM IN THE NINETEENTH CENTURY

The root causes of the rise of secular humanism in the nineteenth Century included biblical criticism, materialism, creationism vs evolution, and Communism. The Renaissance provided the individualistic and humanistic climate from which biblical criticism took root. From the eighteenth century came the rationalism, individualism, the Romantic Movement and German idealistic philosophy. Materialism found its roots in the people demanding a higher standard of living during the industrial revolution. All types of individuals began to question the absolute authority of the Bible for daily living. Evolution attempted to make Christianity a product of a system of religious evolution. Communism with its roots in materialism would produce socialism and elevate the worker over the God.

Criticism

The idea that the Bible was an ethical guidebook became the fashion of the nineteenth century. Some influences were the German idealistic philosophy, ethics and idealistic philosophies of historico-critical approach, and the theory of evolution. Consequently when applied to the religious phenomena a system of

biblical criticism was born.

Materialism

Today's threat of materialism was just as big a threat to the faith in the nineteenth century as it is now. Cairns states that materialism is "the practice. . . of emphasizing the material values of a high standard of living." With this thought process man will not be concerned with spiritual things but with temporal things. America is the biggest culprit of materialism today. Marxism had been the equivalent of materialism for the communist.

Creationism vs. Evolution

Darwinism was created from a mind trained in medicine and theology. Darwin became a naturalist. His working with nature and animals led him to believe that man and animals were similar in body structure and determined that it was a product of adjustment and adaptation for survival. This view had no room for God the Creator. This theory removed all need for the view that man was guilty of original sin and eliminated the need for Christ as Savior. Race superiority is a natural outcome of evolution.

Communism

Materialistic roots abound in Communism with men like Karl Marx who had a materialistic philosophy. Marx took Adam Smith's idea about labor creating value and combined it with Hegel's belief in a utopian society and produced socialism. Marx replaced the Absolute Being with materialism. For him reality was matter in motion. He built a system of believe which stated that religious, social and political institutions are based on the way people earn their living. In this system, God has no place, and the Bible and absolute standards are eliminated.

HIGHER CRITICAL HYPOTHESES WHICH IDENTIFY LIBERALISM

One can say the criticisms, like literary, philosophical, and historical. of the Bible were responsible for the turning from God's revelation and faith in the nineteenth century. Materialism at the same time was turning men's minds away from the need to be concerned about a life after death. Darwinism and his followers produced the idea that sin was due to animal instincts in man. And Communism had dismissed the need for God altogether and replaced it with labor and the philosophy that "man could live by bread alone." Cults arise quickly in such a pool of ignorance as they did surrounding the above events as well.

Out of biblical criticism came Kant's idealistic philosophy which is that "man cannot know God or the soul." The development of this type of attitude continues today in the minds of those who follow these teachings. Just as Kant was influenced by Schleiermacher, Hegel, and Ritschl, so too will people be sway away from the truth of God today. Criticism of the Bible will only lead

to twisted truths and will produce cults based on erroneous theories. Examples of this are Eichhorn, Hupfeld, Graf, and Wellhausen's mistreatment of the Divine Word. If ever there was a cult to worship it would be materialism which is prevalent today. Make the dollar is the pass word of American society. To bad it is not serve God. The god of wealth will send his followers to hell. The study of animals to support a belief that man has evolved, and ignoring the Creator makes man a worshiper of man and animals, not God. Depending on one's own evolution to be a better person and ignoring sin will cause man to eliminate God from the creative process. The damage created by applying the theory to the development of religion is unknown. Biblical eschatology though ignored is none the less real and will supersede all theories of man.

AMERICAN CHRISTIANITY IN THE NINETEENTH CENTURY

REVIVAL SOCIETIES AND THE SECOND GREAT AWAKENING

The Nineteenth Century brought what was known as the Second Awakening. It came at a time when immoral behavior was a way of life for many college students. Protestantism was the religion of the majority. Roman Catholicism after the Civil War was growing because of immigration.

By 1789 students at Yale had reached a low in being infidels, while students at Hampden-Sidney in Virginia in 1787 had a spiritual awakening. From Hampden-Sidney College to Washington College awakening then into the Presbyterian church in the south. By 1802 revival at Yale took place and was known as the New England Congregational phase of the Second Awakening. From Yale to Dartmouth, Williams, and other colleges and back to Yale the Second Awakening spread.

Revival hit the frontier along with migration. Life on the frontier needed revival and the Presbyterians were there with their camp meetings to provide it. In 1801 the much talked about Cane Ridge revival had taken place. Ten thousand people were saved and strange behavior, such as rolling, dancing, barking, jerking, and falling made the revival unforgettable. The Kentucky and Tennessee frontier had a great awakening with the revivals.

As a result of the revivals of the Great Awakening there was division with the churches. There was a division in the Presbyterians over the ordination of uneducated men to the minister by frontier churches. In 1807 Thomas Campbell with his administering communion to outsider and preaching a non-creedal faith found followers among the Baptists. His son started congregational churches which separated from the Baptist and became Disciples. The Disciples joined a group called Christians and formed the Christian Church.

Another development during the Second Awakening was the

Unitarian church. They had basic tenets which excluded the Trinity, salvation was a matter of culture, spoke more of the humanity of Christ than His Deity.

Another result of revivals took place in the frontier. Methodist and Baptist increased and drunkenness and profanity decreased. The use of camp meetings and uneducated ministers won many followers.

Beginning with a home meeting in 1786 Sunday School was started in Virginia. The idea was transferred to a church in Philadelphia in 1790. Higher education began with the idea of a church educating the young in Bible truths. Between 1780 and 1830, over a dozen colleges were started by Presbyterians and Congregationalists. Other colleges were started by other denominations.

Missionary endeavors took off, both at home and abroad because of the revivals. There were denominational missionary societies, as well as, nondenominational voluntary societies. Some of the efforts of these societies were used to distribute Bibles and tracts. Many of the societies were started for social reasons. Some of the societies published religious papers.

Revivalism hit a high with Charles G. Finney in 1831 with his methodology. He had what he termed protracted meetings, preaching in colloquial language, long services, public prayer for individuals, naming people in sermons, and an anxious bench for seekers. Finney is known for his lectures in systematic theology and on revivals.

Prayer became the start of adding between 500,000 and 1,000,000 people to the church. Most were added to the Methodist church. A revival among the Confederate Army is said to have produced 150,000 converts.

Revival moved to open air meetings by 1873, starting with Dwight L. Moody. Moody was followed by Torrey, Smith, Sunday and finally in 1949 by Billy Graham.

SOCIAL REFORM OF 1789-1914

Social reform stemming from revivalism and the churches soon ended such atrocities as duel to the death and imprisonment for debt. They also produced prison reform. Liquor became an enemy when Benjamin Rush proved intoxicants harmful to the body and asked for church support for temperance by abstinence. The Methodists who were into social reform demanded their members neither use or sell liquor. Congregationalists and Presbyterians took up the reform soon after the Methodists. Temperance societies were formed to do battle with the liquor industry. By the end of World War I it was determined that liquor and crime were related. They found that accidents with machinery was liquor related. The social reform churches and societies won and in 1919 the Eighteenth Amendment prohibited liquor. The prohibition lasted until 1933.

Along with liquor as a social reform came the issue of slavery. Churches began to speak out against slavery. Churches were aware of the conditions of slavery and worked at its amelioration. Some

church were able to persuade members to emancipate their slaves. Beginning in 1831, with a student, on a seminary campus, the abolition movement was started. It moved to another college when opposed at the campus where it had been conceived. Soon after in 1833 the American Anti-Slavery Society was started. Among the American Anti-Slavery Society supporters were such well known individuals as William L. Garrison, John Greenleaf Whittier, Jonathan Blanchard, and Harriet Beecher Stowe. While these societies were coming out against slavery, cotton was becoming king and needed slaves to help it make textiles for the very people who were against it.

Slavery would be the cause of several denominational splits. It would start the Wesleyan Methodist Church from the Methodist Episcopal Church. Because of slavery a Southern Baptist Convention was started in opposition to the Northern Baptist slavery position. Out of the Methodist Episcopal Church came the Methodist Episcopal Church South. Southern Presbyterians became part of the Presbyterian Church in the United States. Slavery was definitely a social issue faced by the churches as a social reform.

Morality and social reform can degenerate into religious legalism simply by the position taken by those individuals involved in the process. The strength of any religious legalism can become a movement as did the movements of the Great Awakening, the Second Awakening, and Revivalism. One great leader, on the right college seminary campus with anything that the intellectual community finds appealing can generate a new legalism based on any premise. Itching ears will listen to anything, and broad path feet will go anywhere.

THE RISE AND DEVELOPMENT OF RELIGIOUS LIBERALISM

The rise and development of religious liberalism as an outcome of the higher critical emphases in theology and the social dimension of the gospel carried to its logical conclusions, with theological ecumenism as a natural development has its roots in Darwinian evolution and biblical criticism. Students in Germany and Scotland brought these ideas to America. Idealism imported from Germany became liberalism to American churches.

Part of liberal theology was the social gospel. This social gospel looked at both the social and economic parts of life. Liberal theology's social gospel had an ethical message about a humanized Christ. It also believed the human heart contained the immanence of God. For the liberal, experience replaced Scripture and the scientific method and natural laws were used to explain miracles. This was part of the opposition to the doctrines of original sin, supernaturalism, and the atonement.

Liberalism carried to its conclusion moved into the areas of Christian education in the churches. Bushnell believed one should start early with a child and educate them as a Christian and as they grew they would always be a Christian. Bushnell's liberal views of Christian included a view of original sin which was in error, a moral influence theory concerning the Atonement, a disbelief in conversion

and growth in grace. The liberal theologian in Bushnell had him emphasizing divine love and ignoring divine justice.

These liberal ideas were influential in the development of ecumenism in Christian education. Chautauqua was started by John H. Vincent and Lewis Miller in 1874 to teach Sunday School teachers how to teach using a uniform Sunday school lesson. The lessons were graded. Out of all of this came the Religious Education Association, and it was followed by an International Council of Religious Education. All of these institutions were controlled by liberals.

CHURCH AND STATE IN THE 20TH CENTURY

PROBLEMS OF DEMOCRATIC VS. TOTALITARIANISM STATES

Democratic

In the democratic states the church has not suffered much persecution or martyrdom. The church and state relationship however has been strained as the states gain more and more power over individuals through regulations and taxes. This power becomes over time increased secularization of society and people. This secularization takes on two forms. One form is "separation", while the other is "toleration".

Separation for the United States comes from decisions made by the courts of land concerning the interpretations of the First Amendment to the Constitution. These decisions cause what is called "a wall of separation" to be formed. The First Amendment to the Constitution bans any established church. It also bans any threat to the free exercise of religion. Further it bans any religious test for public office. These principles which build a wall took place in 1879 when provisions stated the free exercise of religion would not lead to action violating the public welfare. This was the Reynolds v. The United States decision. In 1940 a state of Connecticut decision declared that the states were incompetent under the Fourteenth Amendment to make any law that would violate the First Amendment. Decisions from 1947 to 1963 have been numerous. One decision was that busing of parochial students at public expense was not a breach of the "wall of separation." Consequently, parochial students can be bussed at public expense. After public paid busing of parochial students was a decision to outlaw the use of public school facilities during school hours by religious leaders for the purpose of religious instruction. This was followed by the banning of voluntary state approved Bible readings. The problem with the banning of any established church is that the state and public education is now easy prey for teachings which are now hostile to the Word of God.

Toleration for the established church and all dissenting denominations is another step to secularization of society and the church. In counties like Germany, England and Scandinavia, standards of faith and the changing of church leaders must be approved by the

state. This was the case in 1928 when church leaders in England wanted to change the Book of Common Prayer, and were denied permission to revise the book. Toleration for Canada is that they do not have a state church. In Quebec, Protestant and Roman Catholic churches receive public funds based on proportionality of the population.

Totalitarian

Totalitarianism has caused the church many problems. The Roman Catholic church suffered the loss of land at the hands of Nazi dictatorship. The Communist revolution took away the Roman Catholic church's influence in Russia and its satellite states. In Latin America the intellectuals became indifferent to religion and deserted the church. Mexico has limited the churches power and has attempted to stop its influence on the people. It should be noted with world persecution of the Roman Catholic church, the Vatican hierarchy has strengthen its position in the United States. According to Cairns, the Roman Catholic church, because it "is authoritarian, hierarchical, and sacramental. . . by its very nature" is totalitarian. The Roman Catholic church will cooperate with the state where it is to its advantage. This was proven when the papacy cooperated with Mussolini and was permitted to set up a new Vatican State. Additionally, the Roman Catholic church did not protest the elimination of Jews by the Germans.

Communism was a threat to the church and in places had even persecuted the church. Communism was totalitarian in its view that it had the only answer for the problems of the people. Communism was a philosophy of materialistic atheism. They banned religious instruction in schools, (that sounds familiar today) and marriages were performed by the state. The Communistic propaganda was used to discredit religion. This can be compared to condom distribution in schools and pro-abortion teachings to teenager rather than abstinence.

The Church needs to wake up to the facts that government is making rules which are secularizing the world. Christianity is losing ground to the state and federal governments almost in every land.

THE CHURCH IN 1997

Can the church truly be the church in a secular era? To paraphrase Cairn's, the church must know the difference between truth and propaganda, it must support measures which end evil, it must not be used by any group to encourage wrong, and to be the church in a secular era it should preach and live the gospel. Schaffer¹¹ has much the same position as that of Cairns. Schaffer states "let us raise a testimony that may still turn both the churches and society around -- for the salvation of souls."

The current American situation is that the very foundations of

¹¹Schaffer, Francis A., The Great Evangelical Disaster (Wheaton: Crossway Books, 1984), p91.

religious freedoms are being eroded. Taken away slowly in many areas. The areas of culture, law, government, schools, communities and the family are suffering loss. There has been a moral breakdown in society today. Morality has reached all time lows of perversion. Freedom in its truest sense permits freedom to live contrary to the will of God. Individuals can make decisions which can effect an entire nation. These decisions can be made in government, law, culture, and morality. Individual lives will be changed by these decisions. Thus it is imperative that the Christian and the Christian Church, in order to influence society, must preach the gospel, stand firm on totally inerrant Word, and win back a lost nation for Jesus Christ.

Man has over the past decades determined that he is the maker of his destiny. He became gods, according to many of the people of the intellectual community. They are free as gods to determine their own moral restraints. Increasingly, America finds no restraints or limits to good and evil.

The battle which every true Bible believing Christian finds themselves in, is that the lack of a stand on morally wrong issues being pressed upon the church today, will result in the children of subsequent generations not knowing God's commandments or obeying them. It may be the belief that Christians are at battle with the state over separation of church and state, when in fact they are at battle with the state separating Christians from their rights within a free state. Religious toleration is not something which the Christian can find appealing. Toleration of religions has been extended to anyone claiming the right to religious tolerance, when in fact they are neither religious or tolerable as a form of religion. The battle in reality is a battle against principalities, powers, and the devil's lies. One needs to learn from history that by not heeding history it will be repeated. Religious freedoms will be lost to a secular world if Christians do not take a stand against this decadent and immoral society.

Living in the culture is much like being in a pot of increasingly warmed water. By the time one is scalded to death it is too late to notice the heat. Society today has placed Christians in an atmosphere which assimilates them more and more into the norms of the society. It may be sooner than expected when Christians will be more like the world than like the church. Schaffer states,

only one perspective we can have. . . of our generation: an understanding that our culture and our country deserves to be under the wrath of God.

One may well believe as the Apostle Paul writes in Romans that God will give the people over to their sinful desires.

Intellectually mankind has become foolish when he thought himself wise. Man has determined that "higher criticism" was more important than the exercise of faith. Man has become so

"enlightened" that he no longer has need for God's revelations as given in the Word. There must be a turning point at which Christianity begins to stop the forward motion of a nation bound for hell and reverses the present trends to insure a nation truly "under God". By what ever names one calls the falling away from God by man to the ways of the devil the results will still be the same. One can use words, such as, enlightenment, secular humanism, hedonism, evangelicalism, and even neo-orthodox existential theology but it will not change the fact that these un-trues will send America to hell.

The Church can truly be free to be the Church in a secular era when the Church finally stands up to the secularist of the society. When the Church take a position against those who hold an improper view of Biblical inerrancy, in love and discipline them within the Church, it will begin to receive again the blessings of God. Taking a stand against liberal interpretations of conception, and the termination of human life based on personal desires, will allow Christians and the Church to be the "light" this world needs at this time in history. As a Church, Christians will be free in a secular era when they stand again on the "fundamentals" of their faith. Liberalism and relativism must be removed from the churches seminaries and bureaucracies. Christians who have the truth in Christ and the Bible must do as Schaffer suggests, "let us raise a testimony that may still turn both the churches and society around -- for the salvation of souls" Schaffer believes, that this action will at least slow down the "slide toward a totally humanistic society and an authoritarian suppressive state."

CHRISTIANITY IN THE 20TH CENTURY

COMPROMISES TO JOIN THE CLUB

(A Position Paper Against Ecumenicalism)

One, even with limited knowledge of the ecumenical movement, should be against participation with any group which is more interested in hierarchical structure and organization building than they are in winning lost souls to Jesus. A lost world out there needs a Savior and the time spent trying to unite denominations could be better spent in the propagation of the gospel. Much money and time must be put into trying to get people to cooperate with each other and to dismiss doctrinal differences in beliefs so that they can agree on lesser things which could be used to further God's Kingdom. One waits for the day when all these organizations realize that they were not called to agree with each other, but that they were called to tell the lost world that Jesus saves. One should not join nor participate in any group which makes no distinct between mainline denominations and cults which are not Christ-centered. To associate, even among millions, with people who are as set in their ways of error and half-truths against absolute inerrancy, would be

impossible. True believers should not participate with people who disclaim Christ and follow their leader and founder who is a self proclaimed guru from the gods.

The local church should stay busy in the field of soul winning, in spite of the present division in the Southern Baptist Convention over the inerrancy of the Bible. One should not be concerned with what others do, or how many ways they split, or how many churches follow after preachers who think themselves Paul, Apollos or any other name, or fight over who gets elected to the head of the denomination, -- the local church must continue to do what God called it to do, which is to win the lost and disciple the saints. When the war is over and the denomination no longer is standing strong as it once was, the local church which prevails will be following the Great Commission.

Ecumenical-type situations are what brings one to organizations or actions which have roots in Neo-Orthodoxy, Evangelicalism, Fundamentalism, and the Cults. They are more interested in social justice than they are in soul salvation. Neo-orthodoxy is the theology of crisis or existential theology and followed the liberalism of 1900-1930. It has for its basis a previously used misguided non-Biblical belief that "God confronts a person in crisis apart from human effort and reason." Depending on who the Neo-orthodox individuals follows they will say that the Bible is a human book and that God is not interested in human history or social salvation. According to them people are already in Christ and elected to salvation they just have to realize it.

Evangelicalism according to Schaffer is nothing more that "a variant of what had dominated liberal theological circles under the name of neo-orthodoxy". Evangelicalism as infiltrated according to Schaffer, is a "theological expression of the surrounding world view and methodology of existentialism". These beliefs are showing up in philosophy, art, novels, poetry, cinema, TV, newspapers, magazines and they are espousing a moral relativism, a subjective experience, and objective truth denial. Their position on the Bible is that the Bible has no objective truth, it has errors and it cannot be trusted.

Fundamentalism is an example of infiltration by ecumenical ideas. A basic position statement of leading Christian scholars containing five essential truths has been changed by misinterpretation, slander, and world views of the culture. Liberalism has taken over the bureaucracy and the seminaries and has perverted the essential truths in the name of intellectualism.

Cults with all the bad publicity still seem to attract those individual put off by main line denominations. They come for the answers to their problems only to find deceptiveness, exclusivity and negative positions concerning culture. They have different names and different philosophies but they all have the clear distinction that they do not embrace God's trues. These cults include Spiritualism, Christian Science, Unity, Theosophy, Jehovah's Witnesses and New

Thought to name a few. These cults teach everything but the right thing and leave their victims brain washed and without hope.

When participating in an organization with people who believe as stated in the paragraph above, there can be no cooperation without compromise. To acknowledge a relationship with people of these beliefs would taint the position of true believers. Remember the admonition to sustain from all appearances of evil.

Organizations such as the National Association of Evangelicals is nothing more than a social order which is looking for support from a large organization, in this case churches. They are basically socialistic and are rooted in Marxism.

Association will bring compromise. One must not associate with anyone who will compromise the Gospel of Jesus Christ for social gain or organizational numbers.

THE CHURCH FACING THE 21ST CENTURY

THE 21ST CENTURY

The ministry of the church in the next fifty years will still be the same as it has been for the last two-thousand years. Whether or not the church elects to complete its mission will be entirely the decision of the church itself at that time. The ministry has always been to sow seeds of salvation, reap the harvest, and to give God the glory for great things He has done. Too often the ministry of the church is confused with the social needs of the community. The social needs of the community are to be met as they are encountered in Christ love as He commanded. The example of this is the "good Samaritan." Entanglement of social assistance from the church with that of its primary ministry of bringing the lost to Jesus has made churches today busy with social needs and forgetful of men's spiritual needs. Ecumenicalism will only serve to bring large church organizations together to meet social needs. These organizations will feed the masses by putting food in their bellies while sending there souls to hell because they failed to feed their souls on the Living Water that only Jesus can provide. Again deferring to Schaffer,

a large section of evangelicalism begins confusing the kingdom of God with a socialistic program, this is sheer accommodation of the world spirit of this age.

Schaffer simply says that the "evangelical establishment has become deeply worldly."

The problems and/or changes which can be anticipated in the twenty-first century will be basically the same as those which Christianity has faced over the pass centuries. There will always be the misinterpretation of "thus saith the Lord" and a constant attack on the Biblical inerrancy of God's Word. The names will change from

Gnostics to Know it Alls, from Charismatic to Cartwheels, from Socialism to So Whatism, from Legalistic to Realistic, from Mysticism to Misery, from Neo-Anythings to Neo-Nothings, and from Hierarchical to Heresy but it will not change the true message of Christ.

The response the church should be making to the problems and pressures of the world must be to remain true to the inspiration and inerrancy of the Bible, Christ's deity and His virgin birth, His substitutionary death on the cross for sinful man, His real bodily resurrection from the dead, and that Christ will return as He stated. These are clear right from wrong positions. The world is being filled with propaganda by TV, news, art, cinema, newspapers. This propaganda comes out of the roots of neo-orthodox belief. It is strictly interpreted using subjective experience and the results of this type of thinking is there is "no final basis for right or wrong or truth or beauty." This existential attitude must be responded to by the church to save a world from its problems and pressures which will lead them to hell and eternal punishment. The Bible is absolute objective truth and this can be the message to the lost world. The objective absolute truth is that Jesus is Lord whether future trends or religions claim or not.

Future trends are easy to predict because they will appear to be repeats of past trends. Future trends will always include major powers imposing a state religion on their people. There will be certainly, in America, without a doubt, be state restrictions placed upon religion as a guise to what the state will call "separation of church and state". To the state this merely means the exclusion of mainline beliefs in Jesus Christ and exhibiting allegiance to Him in a public setting. These encroachments on personal religious freedoms will get worse before they get better. Future generations may only read about the days when the church was able to speak about Christ outside of the church building. There will be splits and more splits, isms and more isms, and plenty of wasism before Christ comes again, but Christians should not despair "for whatsoever a man soweth, that shall he also reap." The church must respond to a world without values and standards, and must stand firm on the inerrant Word of God.

The application of these trends are far reaching they will start in the intellectual community and spread through the religious community like what is being proposed is gospel. When in fact the information will be designed by the devil himself. The issues will fade together, the differences will be non descriptive and future generations will not know what or why they continue to go to church. This may be considered as way out in left field thinking, but when it is coupled with the statements in the Bible that their will be a "falling away" as the end time approaches, then what other conclusion can be drawn. The next generations will elect to flee rather than fight for a theology or doctrine which is alien to them and which has not been accepted by them in faith believing.

Further application includes the fact that mainline

denominations are dying and show little or no true conversion growth. Churches today seem involved in trading members while the non-church world convinces humanity that they have the answers to their needs. Southern Baptist statistics quoted by denominational leadership keeps saying that from 65 to 80 percent of the Southern Baptist churches are a plateau or declining. If that is the trend today, there is no way to predict what the application of this will be in fifty years from today. Cairns gives the church hope by stating "the perennial recurrence of revival...in the church in times of crisis has renewed the church." He also states "there are many evidences of revival forces in the world today." Most of all he believes that church history reveals that Christ is the sustainer of the universe and that the history and the end of history is in Christ's hands. Whatever the world does to change one's true faith and allegiance will not be strong enough to win the battle because "greater is He who is in us, than he that is in the world."

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