

# Church History 4

1789-Present

Textbook:  
Christianity Through the Centuries  
By Earle Cairns

Heritage Discipleship Institute  
PO Box 7925  
New York, NY 10116

212-947-5316

Meeting at:  
Heritage Ministries Office  
633 Third Avenue, Suite 13E  
New York, NY

January - April, 2024

### **Homework Assignments**

The student will present a 7-10 minute presentation on a subject or person within these years of church history. If you take both classes, pick one class in which to do a presentation.

1. January 22: First Class
2. January 29: Read Chapter 35
3. February 5: Read Chapter 36
4. February 12: Read Chapter 37
5. February 19: Quiz 1
6. February 26: Read Chapter 38
7. March 4: Read Chapter 39
8. March 11: Quiz 2
9. March 18: Read Chapter 40
10. March 25: Read Chapter 41
11. April 1: Quiz 3
12. April 8: Read Chapter 42
13. April 15: Read Conclusion: Problems, Patterns, Prospects
14. April 22: Study for Final Exam (no class)
15. April 29: Final Exam

## **Chapter 35**

### **Religion and Reform in Great Britain And Europe**

#### **1. Religious Life in England**

##### **A. In the Anglican Church**

1. \_\_\_\_\_ (1725-1807): The young infidel who was a slave to slave traders yet was converted and wrote such well known hymns as "Amazing Grace."
2. \_\_\_\_\_ (1759-1833): He dedicated his life to the abolition of slavery in the British Empire.
3. Earl of Shaftsbury: Dedicated himself to the cause of the poor and oppressed

##### **B. Among the Non-Conformists**

1. \_\_\_\_\_ (1880-1882): He popularized dispensationalism and taught a premillennial and pre-tribulational rapture of the church along with a literal Kingdom of Jesus Christ upon earth. He organized groups known as the Brethren.
2. \_\_\_\_\_ (1805-1898): Founded a large orphanage in Bristol, England and was a member of Darby's brethren group. Known for his faithful devotional life to God. He received many answers to prayer and it was his practice in later years to read through the Bible four times each year.
3. \_\_\_\_\_ (1834-1892): He was England's foremost preacher in the 1800's. Known as the "Prince of Preachers" he was a Reformed Baptist. He started Pastor's College
  - a. Spurgeon was converted in a Methodist Chapel during a snow storm, January 6, 1850 at age 15. The text was \_\_\_\_\_.
  - b. Spurgeon pastored the New Park Street Chapel and later the Metropolitan Tabernacle for 38 years. He became the pastor just four years after his conversion at the age of 19.
  - b. One year after he began preaching his sermons began to be published. By the time he died he preached over \_\_\_\_\_ sermons. At 22, he was the most popular preacher in London.
  - c. During construction for the Metropolitan Tabernacle, in 1856, when Spurgeon was just 22, they were meeting at Surrey Gardens Music Hall.

Someone yelled “\_\_\_\_\_” Panic occurred. Several died. Spurgeon battled depression throughout his years after this incident.

d. The \_\_\_\_\_:  
This doctrinal controversy led Spurgeon to leave the Baptist Union because of the view of Scripture by other Baptists’ was being downgraded. Many of Spurgeon’s students accused him of raising issues which were non-essential. Spurgeon left the BU and they voted him out by a vote of 2000-7.

4. These ministries coincided with the \_\_\_\_\_ that began in New York City in 1857 and spread to England. Jeremiah Lanphier, a businessman began a noon day prayer meeting. Soon over 5,000 were attending. Other cities started them also. Finney wrote that in the winter of 1857-1858 revival swept across the land and an estimated 50,000 conversion occurred weekly.

5. The Keswick victorious life meetings also began in 1875.

## 2. English Protestant Missionary Effort

A. \_\_\_\_\_ (1761-1834): The shoe cobbler who became the father of modern missions. He went to India in 1792. He preached from Isaiah 54 to a group of pastors about the Christian responsibility for world evangelism and said: “\_\_\_\_\_ *great things from God*; \_\_\_\_\_ *great things for God*.” He was told, “Sit down, young man, and be still! When God wants to convert the heathen, He will do it without consulting either you or me.” The fire of the lost heathen burned in his heart for Isaiah 54:6 burned in his soul: “For the LORD hath called thee.” He went to India with the Gospel and translated the Bible into the language of the people, either the whole or the most precious parts, into 34 different tongues! Many were won to Christ. The practice of Sati was abolished. Sati was the custom of burning Indian widows after their husband’s death so they could go into the spirit world to serve their husbands.

B. \_\_\_\_\_ (1813-1873): Along with George Grenfell (1849-1906), he was the pathfinder of Africa. Livingstone was captured by God to go to African by twenty words used by Robert Moffatt:

*“I have sometimes seen, in the morning sun, the smoke of a thousand villages where no missionary has ever been.”*

Livingstone suffered thirty one attacks of fever, was assailed by swarms of fierce mosquitoes, was attacked by a lion, and his physical frame was reduced to great weakness. Yet he staggered on, saying,

*"Cannot the love of Christ carry the missionary where the slave trade carries the trader?"*

- C. \_\_\_\_\_ (1832-1905): He went to China and founded the China Inland Mission. Taylor wrote to his sister:

*"If God places me in great perplexity, must He not give me much guidance; in positions of great difficulty, much grace; in circumstances of great pressure and trial, much strength? No fear that His resources will be unequal to the emergency! And His resources are mine, for He is mine, and is with me and dwells in me. And since Christ has thus dwelt in my heart by faith, how happy I have been!" (J. Hudson Taylor, God's Man in China, p.214).*

- D. \_\_\_\_\_ (1867-1951): She went to India in 1895 and rescued girls from temple prostitution.

- E. \_\_\_\_\_ (1806): A seminal event in the development of American foreign missions. Five Williams College students gather to pray for foreign nations, including Samuel Mills. Out of this the American Board of Commissioners for Foreign Missions sent out its first missionaries to India, including Adoniram Judson.

- F. \_\_\_\_\_ (1788-1850): Along with his wife, Ann, they were the first foreign missionaries from American soil. They became Baptists on the boat to the mission field and eventually ministered in Burma. Judson had two master passions:

- 1) Translate the Bible into the \_\_\_\_\_.
- 2) To win souls to the saving knowledge of Christ. After six years of labor, Judson had not seen one person converted, yet he wrote back to his mission board, *"The prospects are as bright as the promise of God."* (*To the Golden Shore* is an excellent work on Judson's life.)

## Foes of the Faith Chapter 36

During the 1800's several influential movements appeared that threatened the faith that the church sought to maintain throughout the years.

1. \_\_\_\_\_ of the Bible

They assume that the Bible is a merely human work written by human authors.

### A. The philosophic and theological background of Biblical Criticism:

- 1) \_\_\_\_\_ (1724-1804): A foremost thinker of the enlightenment. He argued that man cannot know either God or the soul, so there was no place for the objective revelation of God in the Bible. Man must simply obey the dictates of his conscience and believe and trust only his senses. Kant says you "can't" know the real world for sure. One cannot know anything for sure about the real world, only what is true for you. His error is that our mind does not form the tree, the tree molds the mind.
- 2) \_\_\_\_\_ (1768-1834): In his book, *The Christian Faith*, he argued that man needs to cultivate the feeling of dependence on God in Christ and that the essence of religion is subjective and feeling oriented. He is the Father of Modern Theology or Theological Liberalism.
- 3) \_\_\_\_\_: His theology was based on a belief in the Absolute who manifested himself in history to reconcile the contradictions of life. His theology was taken over first by Marx and then borrowed by Hitler and Mussolini in order to glorify both the state and the dictator who headed it.

### B. Biblical Criticism:

- 1) Higher criticism destroys the \_\_\_\_\_ nature of the Bible and makes the Bible a record of subjective evolution. Lower criticism is an attempt to ascertain the most accurate text of the Bible.
- 2) Jean Astruc (1684-1766) first proposed that the different names for God (Jehovah and Elohim) pointed to two authors.
- 3) Karl H. Graf (1815-1869) and Julius Wellhausen (1844-1918) gave this developing theory its classic expression in 1876. It was called the \_\_\_\_\_ theory. This is a theory that says Moses did not write the entire Pentateuch but that different editors or authors added to

the first five books over a very long period time, based on linguistic and style differences within a particular book. This view reduces the Bible to a book that evolved. This theory has no basis in history or Biblical teaching.

- a. J: Written about 850 B.C. by an unknown writer in the Southern Kingdom who used \_\_\_\_\_ for God's name.
  - b. E: Written about 750 B.C. by an unknown writer in the Southern Kingdom who used \_\_\_\_\_ for God's name.
  - c. D: Composed \_\_\_\_\_ under the direction of the High Priest Hilkiah during the days of Josiah.
  - d. P: Composed Leviticus by a \_\_\_\_\_ author from the days of Ezekiel all the way to Ezra.
- 4) Critics later divided the book of \_\_\_\_\_ into two parts (Isaiah 1-39; 40-66), advanced the date of Daniel to the Maccabean period so that it became history rather than prophecy.
- 5) Scripture clearly teaches Moses wrote the first five books without editors (Mark 12:26; John 5:46; Acts 3:22) Isaiah is clearly ascribed as the author of the entire book of Isaiah by \_\_\_\_\_ (John 12:38-39).
- 6) Higher criticism of the Old Testament led to an attack upon the New Testament as well.
2. Materialism: The practice of modern society that emphasizes the material values of a high standard of living as the chief end of life. Materialism caused man to concentrate upon this life rather than eternal life.
- A. \_\_\_\_\_, the founder of the "social gospel" in America.
- B. Karl Marx - more on him win a moment.
3. \_\_\_\_\_
- A. Whereas Higher criticism minimized the Word of God and materialism undervalued eternal life for material comfort, evolution rejected the idea of ultimate accountability to God.
- B. \_\_\_\_\_ (1809-1882) and his successors postulated the theory that there is no such thing as sin or sin is a remnant of the animal instinct of man.

- 1.) Darwin's voyage on the \_\_\_\_\_ in 1831-1836.
- 2.) Darwin publishes the *Origin of the Species* in 1859. Darwin argued that through the \_\_\_\_\_ living things could change from simple to more complex structures.
- 3.) His views oppose special creation by God and science itself which teaches us that \_\_\_\_\_ of species made by God cannot mutate into another kind.
- 4.) Darwin's views lead to humanistic thinking that man is improving and has unlimited potential. It leads one to reject any need for \_\_\_\_\_ or redemption from sin. It also lead to race superiority and a total loss of \_\_\_\_\_.

4. \_\_\_\_\_

Karl Marx (1818-1883), borrowing ideas from Hegel and Engels, developed his view on how to have a \_\_\_\_\_ apart from God or the Bible. He was a communist, an atheist, and taught violent revolution in order to achieve utopia.

- A. Marx sought to establish a \_\_\_\_\_. The problem with society is capitalism. Private ownership was to be replaced by cooperative ownership.
- B. Marxism is a system that causes conflict within society by attacking institutions whether government, church, or family, that causes "the oppressed" to rise up against the "oppressor."
- C. Marx believed that man shall live by bread alone. "From each according to his ability, to each according to his \_\_\_\_\_." There was no place for God or the Bible. Religion was the \_\_\_\_\_ of the people. Marxism is fundamentally opposed of all forms of religion. This is naive utopianism that completely denies the \_\_\_\_\_ of man.
- D. \_\_\_\_\_ were enacted to establish his philosophy.
- E. These influences brought about theological \_\_\_\_\_ and political \_\_\_\_\_.



## **The American Church in the National Era Chapter 37**

From the American Revolution to the Civil War, the United States was shaped by a rural Protestant mold. After the Civil War there was a huge influx of Roman Catholics by immigration and the Protestants lost their former strength.

### 1. The Second \_\_\_\_\_ and Voluntary Societies (1787-)

A. Timothy Dwight (1752-1817), President of Yale: About one-third of the student body professed salvation (1802). This revival spread to Dartmouth, Williams, and other colleges.

B. \_\_\_\_\_, an itinerant Calvinist pastor and evangelist (1783-1844)

C. \_\_\_\_\_, (1792-1875) An evangelist in the 1800's who reacted strongly against the teaching of hyper-Calvinism (refusing to offer the invitation of salvation to all people) and went to the opposite extreme.

1) Finney was the first to ask converts to "\_\_\_\_\_."

2) He applied the term "\_\_\_\_\_" to all evangelistic campaigns.

3) Finney's revivals had great influence. He favored abolition.

4) Finney rejected the teaching of God's sovereignty in salvation. He also taught that man is only a sinner by choice, taking the Pelagian view of sin, that Adam's sin affected only himself. He emphasized that man must make his peace with God through his own efforts.

D. \_\_\_\_\_ Revival in New York City

On September 23, 1857 Jeremiah C. Lanphier started an afternoon prayer meeting at the Fulton Street Dutch Reformed Church. Within months, prayer meetings spread through out the city and then across the nation and across the sea into Great Britain. Stories of conversions appeared on the front pages of daily newspapers. These prayer meetings became the "seedbed" of American fundamentalism as such leaders like DL Moody and AT Pierson were touched and molded through these meetings.

E. \_\_\_\_\_, 1837-1899

Known as one of the greatest evangelists of all time. He was known for his city wide revivals that met in public arenas. He founded the Moody Bible Institute and Northfield School and Mount Hermon School in Massachusetts. He was instrumental in the growth of the YMCA and the Student Volunteer Movement for Foreign Missions.

Moody was led to Christ by his Sunday school teacher, Edward Kimball, when he worked as a shoe salesman. However, his first application for church membership, in May 1855, was rejected. He was not received as a church member until May 4, 1856. As his teacher, Edward Kimball, stated:

"I can truly say, and in saying it I magnify the infinite grace of God as bestowed upon him, that I have seen few persons whose minds were spiritually darker than was his when he came into my Sunday School class; and I think that the committee of the Mount Vernon Church seldom met an applicant for membership more unlikely ever to become a Christian of clear and decided views of Gospel truth, still less to fill any extended sphere of public usefulness."

"Someday you will read in the papers that D. L. Moody of East Northfield is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now; I shall have gone up higher, that is all, out of this old clay tenement into a house that is immortal -- a body that death cannot touch, that sin cannot taint; a body fashioned like unto His glorious body." -- D.L. Moody

## 2. Social Reform

A. \_\_\_\_\_ (1760-1831): He left the Episcopal Church in Philadelphia and organized Bethel Church and became the first Bishop for the African Methodist Episcopal Church in 1816.

B. \_\_\_\_\_ (1812-1901): Across the south, during the slave years, many eloquent black preachers gained fame for their pulpit oratory. John Jasper is one of the most well known. Though a slave his electrifying preaching style spiritually moved both black and even white Baptists flocked to hear him. He began his career in the early 1840s, preaching at funerals of slave and free black parishioners and giving occasional sermons at the First African Baptist Church. After the Civil War, in 1867 he organized the Sixth Mount Zion Baptist Church in Richmond. His most famous sermon was from the text in Joshua where the sun stayed still, entitled, "De Sun Do Move" given in 1878. He also said:

"If you is, what you was, then you ain't."

-John Jasper, on genuine salvation must bear the fruit of a changed life.

C. Presbyterians and Baptists divided over the issue of slavery.

## 3. Frontier and Urban Cults

- A. \_\_\_\_\_ and the Mormons (1804-1844)
- B. \_\_\_\_\_ (1782-1849), Ellen G. White (1827-1915)  
and the Seventh Day Adventists
- C. Mary Baker Glover Eddy (1821-1910) and Christian Science

#### 4. Theological Liberalism in America

- A. \_\_\_\_\_ quenched the revival fires of  
the New England Congregationalism

1) By 1805 Unitarianians controlled Harvard College.

2) Unitarianism holds to the \_\_\_\_\_  
over all and the Brotherhood of all man.

- B. Oberlin College and \_\_\_\_\_

- Finney encouraged two distinct theological trends that ultimately would spread liberalism and the social gospel:

1) \_\_\_\_\_: The ends justify the means; if  
the means achieve results, the activities must be all right. "Revival is not a  
miracle, or dependent on a miracle in any sense." (IPOP, p.74)

2) \_\_\_\_\_: Man is only a sinner by choice.  
He denied the doctrine of the imputation of Adam's sin upon all men. He  
concluded that man may become entirely sanctified in this life through his  
\_\_\_\_\_. Hence, social reform is attainable  
through human effort without the \_\_\_\_\_ of  
regeneration. This is a foundational tenet of the social gospel.

- C. The influence of Bushnell and Rauschenbush

1) Bushnell argued against the doctrine of instantaneous regeneration and taught  
that regeneration was progressive. He taught that Christ's death was an  
\_\_\_\_\_  
rather than a substitutionary sacrifice.

2) Rauschenbush can be called the "father of the Social Gospel." He believed  
that sin was selfishness or lack of involvement in  
\_\_\_\_\_. Salvation was a social effort to  
change society, redistribute wealth, do away with poverty, and usher in the  
kingdom.

D. After the Civil War there were three weapons of liberalism:

- 1) \_\_\_\_\_ as published in the *Origin of Species*, 1859.
- 2) Comparative Religion: "Attacked the uniqueness of Christianity as the way of salvation and the need for divine revelation." (IPOP, p.80)
- 3) \_\_\_\_\_: This controversy arose in Germany which focused upon the following areas:

#### 5. Inter-Denominational and Non-Denominational Cooperation & the Beginnings of Biblical Fundamentalism

A. \_\_\_\_\_, 1876

In 1875 a meeting of seven men (among them William Eerdman and Fleming Revell) met together and this developed into a public Bible believers meeting. Each year they grew and met in different locations each year. The conference eventually settled at Niagra on the Lake, Ontario in 1883 and met each year until 1897. Such men as CI Scofield, J Wilbur Chapman and J Hudson Taylor participated in these meetings that included Methodists, Presbyterians, Reformed believers, and Baptists. The meetings declined over the differences that arose concerning eschatology (rapture). Here are some important results of the Niagra Bible Conferences:

- 1) Strengthened the interdenominational character of Fundamentalism.
- 2) Contributed to the rise and spread of a large Bible Conference Movement (DL Moody in Northfield, for example).
- 3) Impacted the rise of the \_\_\_\_\_ and Bible college movement (Between the founding of Nyack Bible College, by AB Simpson until 1927, some fifty-five Bible institutes were established. Others include: Moody Bible Institute, DL Moody; Boston Missionary Training School, AJ Gordon; Practical Bible Training, Binghampton, NY, John A. Davis; Northwestern Bible Training School, Minneapolis, WB Riley; Philadelphia School of the Bible, William Pettingill; Winona Lake School of Theology, G. Campbell Morgan.)
- 4) Emphasized Bible study and foundational Christian doctrine. The Niagra Creed was written which was adopted by churches such as Chicago's Moody Memorial and the Bible Institute of Los Angeles (Appendix A)
- 5) Precipitated a vast amount of writing on foundational Biblical truth.

B. The \_\_\_\_\_ and the Fundamentals, 1901

The Sea Cliff Bible Conference (Long Island, NY) succeeded the Niagara Conference. It was led by A.C. Gaebelin. Scofield was invited to speak at this conference and made known his desire to produce a reference Bible. The editors were all speakers at either the Niagara or Sea Cliff Conferences. The Scofield Reference Bible was published in 1909 and became the most popular reference Bible for many years.

C. The American Bible and \_\_\_\_\_ Conferences, 1878-1914

- 1) In New York City, Chicago, Allegheny, Boston and Chicago hosted Bible conferences that involved various denominations.
- 2) Men like Adoniram Judson Gordon, William J. Eerdman, A.T. Pierson led these meetings.

D. The Student Volunteer Movement for Foreign Missions (1886), The Christian and Missionary Alliance and The Nyack Bible College (1882) by AB Simpson.

## Biblical and Historical Fundamentalism and its Rise

Kirsopp Lake, a noted theological liberal, when describing Fundamentalism, wrote these words:

“It is a mistake, often made by educated persons who happen to have but little knowledge of historical theology, to suppose that Fundamentalism is a new and strange form of thought. It is nothing of the kind: it is the ...survival of a theology which was one universally held by all Christians...The Fundamentalist may be wrong; I think that he is. But it is we who have departed from the tradition, not he, and I am sorry for the fate of anyone who tries to argue with a Fundamentalist on the basis of authority. The Bible and the *corpus theologicum* of the Church is on the Fundamentalist side.” (Quoted by David Beale in Pursuit of Purity, p.4)

### 1. Definition of Fundamentalism

- A. This term came into use from a series of 12 booklets (90 essays by 64 authors) entitled “\_\_\_\_\_” printed in 1910-1915.
- B. The term was coined specifically by Curtis Lee Laws in *The Watchman Examiner* (July 20, 1920) in response to the pre-convention meeting of the fundamentalists fellowship.
- C. He wrote, “We suggest that those who still cling to the great fundamentals, and who mean to do \_\_\_\_\_ for the fundamentals shall be called fundamentalists.”
- D. This term is often misunderstood and even men like J. Gresham Machen (1881-1937) who held to the foundations of Biblical Christianity while contending for the faith against the apostasy at Princeton found \_\_\_\_\_ “\_\_\_\_\_.” (In Pursuit of Purity, p.316)
- E. Nevertheless, he said, “Do you suppose that I do not regret my being called, by a term that I greatly dislike, a ‘Fundamentalist’? Most certainly I do. But in the presence of a great common foe, I have little time to be

attacking my brethren who stand with me in \_\_\_\_\_.  
\_\_\_\_\_. I must continue to support an  
unpopular cause.”

- F. Before 1950 the terms \_\_\_\_\_ and  
*conservative* were nearly identical to fundamentalist. (IPOP, p.9)

## 2. The Term Defined

- A. Beale’s definition: “A Christian fundamentalist is one who desires to reach  
out in \_\_\_\_\_ and compassion to people, believes  
and defends the whole Bible as the \_\_\_\_\_,  
inerrant, and authoritative Word of God, and stands committed to the  
doctrine and practice of \_\_\_\_\_.” (IPOP, p.3)

- B. Fundamentalism is a \_\_\_\_\_ that

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

5. ... for the vital doctrines of inerrant Scripture and separates from those  
who deny those clear truths.

- C. Fundamentalism holds to core Biblical doctrines. The original “five  
fundamentals” were:

1. \_\_\_\_\_ of Scripture and the Authority  
of the Bible
2. Virgin Birth
3. Vicarious or \_\_\_\_\_ of  
Christ’s death.

4. Victorious \_\_\_\_\_ of Christ

5. Reality of miracles as recorded in the Scripture.

D. Fundamentalists have a high view of God's sovereignty and holiness.

E. "Fundamentalism has always embraced and defended the cardinal doctrines of traditional Christianity, and the movement has been characterized by an emphasis on the doctrine and practice of holiness." (IPOP, p.6)

## 2. The Period of Conception, 1876-1919

A. The Bible Conference Movement

B. The Bible Institute Movement

C. Influential Bible Teachers, Evangelists, and Pastors

## 3. The Period of Controversy, 1919-1929

A. The Rise and Fall of \_\_\_\_\_:

1.) Founded in 1812, Archibald Alexander was the seminary's first professor. The school's three students met in his home! For nearly 100 years it stood as a stronghold of conservative theology. In 1914, J. Ross Stevenson became president. He was a "tolerant conservative" and soon liberalism took over.

2.) \_\_\_\_\_ (1881-1937), a conservative professor, left and founded the Westminster Theological Seminary in 1929.

3.) Machen said: "The chief modern rival of Christianity is 'liberalism.' An examination of the teachings of liberalism in comparison with those of Christianity will show that at every point the two movements are in direct opposition."



B. \_\_\_\_\_ (1878-1969), a modernist pastor, first a Baptist, and then of the First Presbyterian Church in NYC preached a message, "Shall the \_\_\_\_\_ Win?" He contended that the Bible's inerrancy, Christ's virgin birth, and His physical return were nonessential to our faith. Fosdick was concerned that the fundamentalist style would turn off young cosmopolitan New Yorkers to the gospel. On the other side, fundamentalists lamented Fosdick's heresies, his focus on the social gospel as the defining characteristic of Christianity, and his lack of regard for proclaiming the true unadulterated Word. He became the first pastor of Riverside Church, built by John D. Rockefeller for Fosdick, one of the most liberal churches in the world.

C. \_\_\_\_\_ (1875-1929), pastor of Calvary Baptist Church in NYC described Fosdick as a "religious outlaw... the Jesse James of the theological world." (POP, p. 188)

D. \_\_\_\_\_ (NBC): Established in 1907, there were liberals in high places from the start. Leading organizers were Augustus H. Strong, Walter Rauschenbush, and John D. Rockefeller. Theological battles that raged from 1919-1927 prompted churches to depart from the NBC. Strong became president of Rochester Seminary and brought in Rauschenbush to the faculty which led that seminary into liberalism.

Wikipedia says of this school today:

**Colgate Rochester Crozer Divinity School** is a theological college affiliated with the American Baptist Churches USA. The present day school, which sits on the top of a hill in the neighborhood of Highland Park in Rochester, New York is a product of several mergers.

The school is progressive and ecumenical in theology, with Baptists, United Methodists, Presbyterians and members of other denominations on its faculty and in its student body. The school shares partnerships with General Theological Seminary in New York City, an Episcopal Church seminary, and St. Bernard's School of Theology and Ministry, a Roman Catholic theological school which shared its facilities from 1981 until 2003, and since has moved to a nearby site.

(The first president of CROZER Seminary was a true fundamentalist!)

E. In 1920, Fundamentalists established the National Federation of Fundamentalists of the Northern Baptists. Still connected with the NBC, they sought to rescue the NBC from its drift into modernism.

1. They held a pre-convention meeting to restate, reaffirm, and re-emphasize the fundamentals of our New Testament faith and to stop the drift to \_\_\_\_\_ and materialism. It soon became known as the Fundamental Fellowship, then the Conservative Baptist Fellowship. This group was renamed and is the present day \_\_\_\_\_ (2017).

2. Curtis Lee Laws, editor of *Watchman-Examiner* magazine, coined the term “fundamentalist” in 1920 when he said, “We suggest that those who still cling to the great fundamentals and who mean to do battle royal for the fundamentals shall be called “Fundamentalists.” (David Beale, *Baptist History in England and America*, p.535.)

#### 4. The Period of Consolidation, 1929-1950

A. \_\_\_\_\_ (1889-1978): In 1934 he became the president of the General Association of Regular Baptist Churches (GARBC), which was founded in 1932. The GARBC purpose:

1. To provide a haven of Fundamental Fellowship
2. To promote independent, Baptist missions. Baptist Mid-Missions arose from this.
3. To disseminate information concerning the compromise of the Northern Baptist Convention.

B. Bible Conferences and Bible Colleges continued to impact America.

C. Radio programs like \_\_\_\_\_ “Old-Fashioned Revival Hour” became the most popular religious program in the country (1937- 1968). 20 million people weekly heard him!

## **The Rise of the Modern Day Pentecostal-Charismatic Movement (1901-Present)**

In this section, my chief source is the Dictionary of Pentecostal and Charismatic Movements (DPCM).

### 1. Definitions:

A. Pentecostals hold to a second blessing “work of grace” after salvation called \_\_\_\_\_ that is evidenced by \_\_\_\_\_.

1. The term “Pentecostal” refers to actual \_\_\_\_\_ that hold to a theology that centers around speaking in tongues (Assemblies of God, the Church of God, the Foursquare Gospel, Vineyard Church, etc.)

2. The Pentecostal Fellowship of North America (PFNA) affirms, “We believe that the \_\_\_\_\_ includes holiness of heart and life, healing for the body, and baptism in the Holy Spirit with the evidence of speaking in other tongues as the Spirit gives utterance.” Therefore, speaking in tongues is the chief Pentecostal \_\_\_\_\_. (DPCM, p.40)

3. “Pentecostal preaching today will produce the same miraculous results it produced during the early days of the NT church.” Therefore, “signs and wonders” are available today evidenced by healing, miracles, tongues, being slain in the spirit, and even handling of snakes, drinking poison by some of the fringe Pentecostal groups. (DPCM, p. 722-723)

B. The term “\_\_\_\_\_” refers to a person who may believe in speaking in tongues but is in a church outside the classical Pentecostal denominations. For example, there are Baptist, Episcopal, or Catholic charismatics. The Charismatic movement is “trans-denominational.”

- C. Many Pentecostals have a joyful, experiential faith. They simply desire and believe that the Book of Acts depicts the \_\_\_\_\_ church God intends throughout all ages of church history, including all of its signs and wonders.

## 2. Roots of the Movement

The Pentecostal movement owes its formation chiefly in the ministries of three key leaders:

- A. \_\_\_\_\_: He taught conversion followed by a second work of grace resulting in Christian Perfection. This is often termed the “Wesleyan Holiness revival.” For Pentecostals it was a \_\_\_\_\_ from the baptism of the Holy Spirit as second work of grace for spiritual power (and some say to sinless perfection or entire sanctification) to the acceptance of TONGUES SPEAKING as the evidence of such a baptism.
- B. Charles Finney (1792-1875): An evangelist in the 1800’s who reacted strongly against the teaching of hyper-Calvinism (refusing to offer the invitation of salvation to all people) and went to the opposite extreme.
- C. \_\_\_\_\_ (1843-1919): He left the Presbyterian Church in NYC in 1881 to establish the Gospel Tabernacle. He coined the phrase, “Fourfold Gospel:” Christ is Savior, Sanctifier, Healer, and Coming King. This also became known as the “FULL GOSPEL.”
1. He established the Missionary Training Institute in New York City in 1882 (now the Nyack Bible College) and the Evangelical Missionary Alliance in 1887 which later became known as the Christian and Missionary Alliance (1897).
  2. He opposed the notion that the miraculous sign gifts of the NT had \_\_\_\_\_.

3. He believed that the present days would conclude with a  
“\_\_\_\_\_” or a great  
outpouring of the Holy Spirit accompanied by tongues, miracles, and  
prophecy.
4. Simpson never testified of speaking in tongues and “remained a critic of  
the ‘initial evidence doctrine’ to the end of his life.” (DPCM, p. 786-787)

### 3. Historical Overview of the Movement

#### A. \_\_\_\_\_ (1873-1929) Bethel Bible School in Topeka, KS. (1901)

1. Parham believed Spirit-filled believers could preach the gospel around  
the world by receiving the gift of tongues without the “painstaking  
process of \_\_\_\_\_  
\_\_\_\_\_.” (DCPM, p.850, 660-661)
2. He also believed that before the coming of Christ there would be a latter  
rain upon all flesh, demonstrated by speaking in tongues.
3. Agnes Ozman requested that Parham lay hands on her and pray that  
she would receive the baptism with the sign of speaking in tongues.  
Supposedly, she did and the movement was given its birth in 1901.
4. Both Parham and Ozman had visited AB Simpson’s college in Nyack, NY  
(DPCM, p. 163)
5. In 1905, Parham moved to Texas, establishing a string of  
\_\_\_\_\_ churches along  
with another Bible School in the growing suburbs of Houston.
6. William Seymour, a Holiness Evangelist, attended Parham’s ten week  
training session during this time.

7. In 1907 Parham was arrested on a sodomy charge. The details of the case are sketchy and all charges were eventually dropped without explanation. This scandal ruined his continued influence in the Pentecostal movement.

B. William J. Seymour (1870-1922) and the \_\_\_\_\_  
\_\_\_\_\_ (1906-1909) (DPCM, pp.31-36)

1. Seymour, recently trained by Parham (in Houston, 1903), arrived at a run down mission on Azusa Street, Los Angeles, and began preaching.
2. 1906 Parham visited Seymour and the Azusa Street Mission, but they disagreed about the manifestation of the tongues. After holding only a few meetings there, Seymour locked Parham out of the mission.
3. Parham was dismayed by the emotional fits of spasm and chattering rather than speaking in actual languages.
4. At Azusa Street, “theological issues soon began to \_\_\_\_\_. Questions concerning the nature of sanctification, the gift of tongues, and the Trinity generated tensions that have remained. (Dictionary of Pentecostal and Charismatic Movements, p.3)
5. Nevertheless, many came to Azusa Street and various congregations were established (such Glad Tidings Tabernacle in NYC), other congregations were \_\_\_\_\_. \_\_\_\_\_ charismatic theology, missions were established, and nearly every Pentecostal denomination (and there are many) in America traces its roots to the Apostolic Faith Mission on Azusa Street.
6. By 1915 the congregation was just a handful. Seymour died in 1922 and his wife took over until her death. The building was demolished in 1931 and the land was lost in foreclosure in 1938.

C. Dennis Bennet (1917-1991), After proclaiming on April 3, 1960 from the pulpit that he had been baptized in the Holy Spirit, he was asked

to resign at St. Mark's Episcopal Church, a 2600 member congregation in Van Nuys, California. Bennett was featured in articles in both Newsweek and Time magazines and rather than subjecting his church to a media frenzy, he did resign his pastorate. He continued his ministry at St. Luke's Episcopal Church in Seattle, Washington until 1981 when he left the parish to found and lead the Christian Renewal Association with his wife Rita. His importance lies in how the charismatic teachings became accepted in

\_\_\_\_\_ which also led the way for the \_\_\_\_\_ Charismatic Renewal that began in 1967. (Wikipedia, Dennis Bennett)

#### 4. Other Key Men and Women of this Movement

- A. \_\_\_\_\_ (1890-1944): Built the large Angelus Temple in 1923 which could seat over 5,000. She founded the four square church, was the second woman to receive a radio broadcast license, and was the most prominent evangelist of her day, surpassing even Billy Sunday.
- B. \_\_\_\_\_ (1909-1965): He inaugurated faith healing ministries in the mid-1940's. He said he was guided by an angel and he was the angel of Revelation 10:7. He denied the Trinity and was a part of the Oneness Pentecostal movement. He said the rapture would take place by 1977.
- C. Kathryn \_\_\_\_\_ (1907-1976) A healing evangelist she established the 2,000 seat Denver Revival Tabernacle in Denver, CO. She influenced Benny Hinn and David Wilkerson.
- D. \_\_\_\_\_ (1918-2009) The most well known healing evangelist, built Oral Roberts University in Tulsa, OK, the medical hospital God supposedly told him to build to find a cure for cancer but which went bankrupt. He said God told him that he would kill him if he did not get a certain number of millions of dollars. The owner of a dog race track gave him the money.

- E. \_\_\_\_\_ (1917-2003) Claims various healings and visions and founded the Rhema Bible Training Center, OK. His salvation testimony contains an “out-of-body” experience. In one of his visions, Jesus supposedly took Hagin on a whirlwind tour of heaven and hell.
- F. Kenneth Copeland (1937-): He was taught by both Oral Roberts and Kenneth Hagin and is a chief proponent of the word of faith message. The teaching of EW Kenyon influenced Copeland. Copeland teaches that God is 6’-2” to 6’-3” and weighs about 200 pounds. He brashly pronounces God to be the greatest failure of all time because “Satan conquered Jesus on the cross.” (Christianity in Crisis, p.338) Has recently sent and received blessings from Pope Francis and met with the Pope this past summer, 2014.
- G. Others include Jim Baker (PTL Ministries), Jimmy Swaggert, and more recently Benny Hinn.

5. The errors of the “Word of Faith” movement summarized:

Not all pentecostals and charismatics hold to the false teaching of the Word of Faith movement, but nevertheless, the emphasis upon experience and emotion have allowed the charismatic and pentecostal movement to popularize varied strains of false theology.

- A. They teach one must have the \_\_\_\_\_ rather than faith IN God. They teach that faith is a force and just as God created the world with His word, you must have faith in your words to create your own world.
- B. They teach that \_\_\_\_\_, and that “Adam, in the Garden of Eden, was God manifested in the flesh.” (Copeland, Christianity in Crisis, p.338)
- C. They have a false view of the \_\_\_\_\_, or the death of Christ. They teach there is complete healing right now in the atonement, based on the text that “by His stripes we are healed.” (Isaiah 53)



D. They teach a believer can create their own \_\_\_\_\_  
\_\_\_\_\_ by naming and claiming it.

### **The Rise of New-Evangelicalism 1940-1970**

The new evangelicalism is a conciliatory movement that desires to avoid the fundamentalist right and the liberal/neo-orthodox left. It has many areas of belief and practice, and many gradations within those areas. Its most commonly identifiable mark was an inclusive policy of ecumenical-type organizational cooperation. Ernest Pickering lists several other markers of today's expressions of new evangelicalism:

- (1) A spirit of \_\_\_\_\_
- (2) Minimizing \_\_\_\_\_ in favor of love, service,  
and the inner life
- (4) Experience-oriented contemporary Christian  
\_\_\_\_\_ (I define CCM as a willingness to use any  
genre of music and to Christianize it with lyrics.)
- (5) Cultural adaptation
- (6) A fascination with \_\_\_\_\_
- (7) Acceptance of the \_\_\_\_\_

(*The Tragedy of Compromise* (BJU Press, Greenville, SC), p.104-122.

✓ See page 488 in *Christianity Through the Centuries*.

#### **1. The Stirrings within Fundamentalism, 1940-1955**

- A. The Formation of the \_\_\_\_\_, 1942.  
The NAE originally had fundamentalist leadership (John R. Rice, R.V. Clearwaters, Bob Jones Sr) which eventually left. Harold John Ockenga

was the first president. The NAE was non-separatist and non-militant.  
(p.472)

B. The Founding of \_\_\_\_\_ Theological Seminary, 1947.

1. \_\_\_\_\_ was the first president. Ockenga, the long-time pastor of Boston's Park Street Church originated the term "New Evangelical" in a convocation speech at Fuller Theological Seminary in 1948.
2. It was anti-separatist and was designed to train evangelicals to go back into the mainline denominations. It sought to reform the \_\_\_\_\_ and direction fundamentalism.
3. Fuller Seminary became the leading center of the evangelical left. They now endorse the LGBT agenda.

C. A series of articles in *Christian Life*:

1. Harold Ockenga: "Can Fundamentalists Win America?" (June 1947)
2. Carl F. Henry: "The Vigor of the New Evangelicalism" (Jan-April, 1947)

D. The Rise and Popularity of \_\_\_\_\_

4. Graham became nationally popular after his meeting in 1949 in the Los Angeles.
5. During those days, Graham was a Fundamentalist.
6. In Graham's \_\_\_\_\_ meeting in 1957, for the first time he cooperated with known modernists (those who rejected foundational Bible doctrine).
  - a) He accepted an invitation to come to New York from the Protestant Council of New York, an affiliate of the National Council of Churches.

b) Henry Van Dusen, a blatant liberal and president of Union Theological Seminary of New York, was on the evangelistic committee. Also included was Methodist modernist Ralph Stockman and other liberals as well. It was estimated that the General committee was composed of about 120 modernists and unbelievers and twenty fundamentalists. The executive committee contained about fifteen modernists and five fundamentalists.  
(*The Tragedy of Compromise*, p.55).

4. In Graham's 1963 Los Angeles meeting, Liberal Methodist Gerald Kennedy was the crusade chairman. Kennedy rejected the deity of Jesus Christ.

5. As Graham widened his ecumenical pathway, he moved closer and closer to the National Council of Churches and the Roman Catholic Church. He received an honorary degree (1968) from Belmont Abbey College in Belmont, NC, a \_\_\_\_\_.

6. These trends have continued so that Graham offends no one. "He does not wish to offend the liberal, the charismatic or the Catholic. He wants to be on all sides of a question at the same time." (*Tragedy of Compromise*, p.65)

E. The founding of \_\_\_\_\_: The founder, Billy Graham, stated that he wanted to "plant the evangelical flag in the middle-of-the-road, taking the conservative theological position but a definite liberal approach to social problems"

## 2. The "Official" Beginning of the New Evangelicalism, 1956-1960

A. In an article entitled "Is Evangelical Theology Changing?" a number of new evangelical principles are enumerated. (*Christian Life*, March, 1956). Rolland McCune says this article crystalizes the discontent of evangelicals with fundamentalism. He called the article "landmark, famous, and groundbreaking." (*Promise Unfulfilled: The Failed Strategy of Modern Evangelicalism*, p. 338, 41, 103, 354). This article is also referenced by David Beale in *In Pursuit of Purity* (p.265-266) and by Ernest Pickering in *The Tragedy of Compromise*. This article crystalized the various components of the New Evangelicalism by the following list:

1. A friendly attitude toward \_\_\_\_\_, or a willingness to re-examine and dialogue over the issue of a literal seven day creation.
2. A willingness to re-examine beliefs concerning the \_\_\_\_\_, or to accommodate the Charismatic theology of on-going revelation.
3. A more tolerant attitude toward varying views on \_\_\_\_\_. (Moving away from a pre-Tribulational view which was perceived as a negative outlook toward the present culture).
4. A shift away from so called \_\_\_\_\_.
5. An increased emphasis upon \_\_\_\_\_.
6. A more definite recognition of \_\_\_\_\_. (a re-opening of the social gospel)
7. A re-opening of the subject of Biblical \_\_\_\_\_.
8. A growing willingness of evangelical theologians to converse with liberal theologians.

B. Other significant new evangelical positions:

1. A reaction to what was perceived as excessive \_\_\_\_\_ on the part of fundamentalists.
2. A desire to be accepted as \_\_\_\_\_.
3. A reaction to the criticism that fundamentalism lacked a vision for \_\_\_\_\_.

4. A growing ecumenical spirit that viewed fundamentalists as too  
\_\_\_\_\_.

C. The four fold evaluation of the new evangelicalism by Charles Woodbridge,  
*The New Evangelicalism* (BJU Press, 1969).

1. A \_\_\_\_\_ (compromise)

2. A \_\_\_\_\_ (of pragmatism; not what  
is right but what is productive; marketing the Gospel)

3. A \_\_\_\_\_ (especially in areas of  
revelation, inspiration, separation, and science)

4. A new ethic (the end justifies the means)

### **Biblical Principles of Separation**

(Taken from "Biblical Separation" by Ernest Pickering)

1.) The basis for all separation is the \_\_\_\_\_.

2.) Separation is first of all UNTO GOD and FROM sin, the world, and unbelief.  
The

3.) Bible teaches separation from the world, separation from  
\_\_\_\_\_ (Matthew 7:15), and separation from  
\_\_\_\_\_  
\_\_\_\_\_. (2 Thessalonians 3:7-15).

1. We are to separate from those \_\_\_\_\_  
\_\_\_\_\_. 2 Timothy 3:5

2. We are not to assist the cause of the \_\_\_\_\_. 2  
Chronicles 19:2

3. We are not to \_\_\_\_\_ to one who denies the  
faith. Galatians 1:6-9

4. We are to examine a person's theological position before \_\_\_\_\_ with him in spiritual efforts. 1 John 4:1
5. We are commanded not to \_\_\_\_\_ with unbelievers in the Lord's work. 2 Corinthians 6:14
6. We are not to emphasize \_\_\_\_\_ at the expense of doctrinal \_\_\_\_\_. Jude 3
7. We are not to encourage or cooperate with persons of \_\_\_\_\_ . 2 John 10,11