

## CHAPTER 8:

### The age of renewal, evangelicalism and post modernity 1900-

#### A new century with new zeal for evangelism and renewal

The evangelist D. L. Moody had just finished his earthly work of evangelism when the new century began, but others took up his mantle across the globe. Men like R. A. Torrey, Gypsy Smith and Billy Sunday followed in his footsteps, preached repentance and encouraged churches to evangelize, both at home and in the “fields overseas.” Movements also pushed on, like The Salvation Army, under the leadership of its founder William Booth (who died in 1912), which continued to spread its message around the world about “soap, soup and salvation.”

At the beginning of the century, many leaders of the Christian student movements took a look at the missions task and tried to

### Notes

determine how many workers were needed to finish the work of evangelizing the world “in our time.”

In the year of 1906, the fire of the Holy Spirit fell upon a small church in Azusa Street, Los Angeles. Although there had been several other Pentecostal “outbreaks” during the previous 25 years, it was the revival on Azusa Street that gave specific speed to the Pentecostal movement as it spread like wildfire around the world.

Despite splits in different directions with different theological emphases, the Pentecostal movement and its cousin, the Charismatic movement, cannot be ignored as far as its impact on world evangelization is concerned. During the twentieth century, the revival from Azusa Street grew to approximately 500 million adherents across the entire world.

During the first 30 years of the century, many spiritual movements blossomed. In the USA, many Bible believers concentrated on presenting their beliefs in written form and the result became a set of books titled *The Fundamentals*. The key, basic beliefs set forth in these books were: 1) Jesus was uniquely divine; 2) Jesus was born of a virgin; 3) Jesus died as a sacrifice for sin; 4) He will come again; and 5) The Scriptures contain no errors, meaning the Bible is inerrant. There were twelve volumes dealing with basic doctrinal subjects and issues of the day, such as socialism, evolution and money. Almost three million copies were published and debate soon raged over the ideas in the material. The debate was carried on between liberal forces and the more conservative ones, who in turn were labeled *the fundamentalists*.

At the same time, movements like the Oxford Group emerged in Britain and influenced many seekers across Europe. Out of this movement later developed the MRA (Moral Re-Armament) movement.

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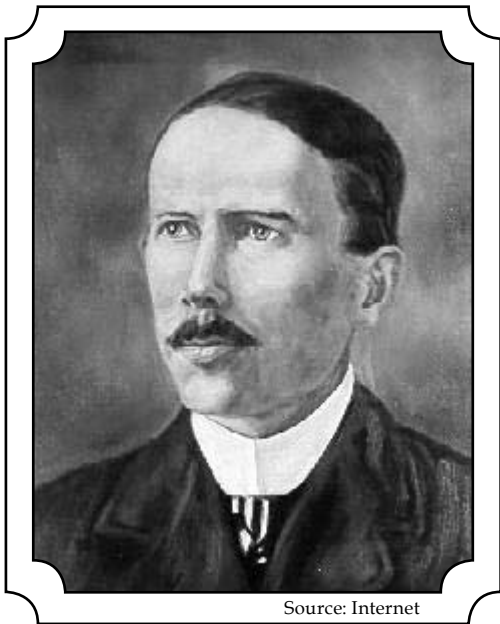
In conjunction with some of these movements, a growing evangelicalism became visible across North America and Great Britain. While the evangelicals were and are conservative, they tended to focus more on what was bringing people together around the core of the Gospel, rather than on those issues that would divide.

### **Prayer warriors encourage many to prayer**

One of the great influencers of thousands of ministers and lay people around the world on the subject of prayer and holy living was Andrew Murray, who was a pastor in South Africa.

Murray was the child of Dutch Reformed Church missionaries from Scotland to South Africa. After studies in Holland, he was ordained in the Dutch Reformed Church and served as pastor in several cities in South Africa. Through his ministry, the South African revival spread during the 1860's.

Although he did not write many books on prayer, his teaching led people into prayer. Books like *Abide in Christ*, *The Prayer Life*, *Humility*, *The Power of the Blood of Jesus* and *The Holiest of All* encouraged people to a closer walk with the Lord.



Source: Internet

John Hyde

**“Give me Souls, O God, or I die!”**

“Give me Souls, O God, or I die!” became the plea of John Hyde, missionary to India, which resulted in thousands of people being introduced to the Kingdom of God.

John Hyde, born in 1865 in Illinois, USA grew up among a family of praying people. Consequently, he learned to pray expecting results. After his brother died, John felt called to the mission field and set sail for India. Aboard the ship, he opened a letter from a

## Notes

friend who wrote that he would pray until John was filled with the Holy Spirit. Angrily, John crumpled the letter and hurled it aside. He had yielded his heart to the Lord, studied for his degree, learned some Indian languages and was obediently on his way to a life-work. How dare his friend suggest he lacked the Spirit? But when he cooled down, he realized that his friend was right. He pleaded for the power of the Holy Spirit.

It was to the Punjab that John Hyde felt led to begin his lifetime of missionary endeavor. At the time of his posting, he was one of only five missionaries in a territory holding nearly one million non-Christians. Progress was slow, but measured. In a letter to his seminary after his first year in India, Hyde wrote, "Yesterday eight low-caste persons were baptized at one of the villages. It seems a work of God in which man, even as an instrument, was used in a very small degree. Pray for us. I learn to speak the language very, very slowly: can only talk a little in public or in conversation."

Hyde began leading his fellow missionaries in intercession for India. So deep was his call to prayer that by 1899, he began spending entire nights face down before God. He was nicknamed "Praying Hyde." He paid for his concern with sleepless nights.

Revival began when he came late to a meeting and reported,

"I have been having a great controversy with God. I feel that he has wanted me to come here and testify to you concerning some things that he has done for me, and I have been arguing with him that I should not do this. Only this evening have I got peace concerning the matter and have I agreed to obey him, and now I have come to tell you just some things that he has done for me."

## Notes

John told them how God had freed him from certain sins; soon, his listeners were weeping and confessing their own.

In 1904, Indian Christians and western missionaries gathered for the first of an annual series of conventions at Sialkot, in what is today Pakistan. To support this time of spiritual renewal, John Hyde and his friends formed the Punjab Prayer Union, setting aside half an hour each day to pray for revival. The results of their prayers were plainly seen at the Sialkot Convention as a special anointing fell upon those gathered. Year by year, the prayer union fasted and prayed, and at each convention a growing urgency for evangelism and intercession filled each attendee. John Hyde emerged as the prayer leader and all were amazed at both the depth of his spiritual insight and the ferocity of his burden for India.

By 1908, John Hyde dared to pray what was to many at the convention an impossible request: that during the coming year in India, one soul would be saved every day. Three hundred sixty five people converted, baptized, and publicly confessing Jesus as their Savior. Impossible - yet it happened. Before the next convention, John Hyde had prayed more than 400 people into God's kingdom, and when the prayer union gathered again, he doubled his goal to two souls a day. Eight hundred conversions were recorded that year, and still Hyde showed an unquenchable passion for lost souls.

At the 1910 convention, those around Hyde marveled at his faith as they witnessed his near violent supplications, "Give me souls, oh God, or I die!" Before the meeting ended, John Hyde revealed that he was again doubling his goal for the coming year. Four souls a day, and nothing less. During the next twelve months, John Hyde's ministry took him throughout India. If on any day, four people were not converted, Hyde said that at night, there would be such a weight on his heart he could not eat or sleep until

## Notes

he had prayed through to victory. The number of new converts continually grew.

It was in Calcutta that friends persuaded Hyde to see a doctor about his rapidly deteriorating health. The years of travail had obviously taken a toll. Yet no one expected the medical examiner's incredible diagnosis. John Hyde's heart had shifted out of its natural position on the left side of his chest to a place over on the right. It was unlike anything the doctor had seen before, and he warned Hyde that unless he got complete rest, he would be dead in six months.

In fact, Praying Hyde lived for nearly two more years, long enough to see a wave of revival sweep through the Punjab and the rest of India - and long enough to have his own personal vision enlarged. After returning to the United States, it was found he had a malignant brain tumor. Surgery was necessary. He died shortly thereafter, in 1912. His last words were, "Shout the victory of Jesus Christ!"

*On the day of prayer, God gave me a new experience. I seemed to be away above our conflict here in the Punjab and I saw God's great battle in all India, and then away out beyond in China, Japan, and Africa. I saw how we had been thinking in narrow circles of our own countries and in our own denominations, and how God was now rapidly joining force to force and line to line, and all was beginning to be one great struggle. That, to me, means the great triumph of Christ. We must exercise the greatest care to be utterly obedient to Him who sees all the battlefield all the time. It is only He who can put each man in the place where his life can count for the most.*

*- John Hyde*

## Notes

## Forerunners to the Pentecostal explosion

### *Dispensationalism*

John Darby's dispensational teachings found a ready audience in North America. He divided history into seven dispensations, each expressing a different aspect of how God is dealing with history. Darby emphasized Israel in biblical prophecy and taught that God would restore the Jewish nation before the end of the age. He also taught a "secret rapture" where Christ will come invisibly and take away the church. This will be followed by seven years of tribulation, after which Christ will return in triumph. Bible prophecy conferences were held across America where this teaching was proclaimed. When D.L. Moody joined the dispensational teaching, it became a prevailing view among much of the conservative grassroots Christians.

### *Holiness resurgence*

There had always been a strong holiness emphasis within the Methodist church. During the camp meetings of the 1800's an even stronger emphasis was given to "crisis sanctification." In 1867, the National Holiness Association was formed to strive toward spiritual renewals within the Methodist church. However, the movement was looked upon as a threat to institutional Methodism, and by 1890, the association ended up being the growing ground for entirely new holiness denominations.

### *The Keswick movement*

Another essential renewal movement was the Keswick movement, coming out of the annual Bible conferences held in Keswick, England every year. The Keswick conferences did not necessarily

## Notes

stress “crisis sanctification” as their view of sanctification was more progressive in nature. Both movements emphasized a distinct experience with the Holy Spirit that followed conversion. The Keswick movement preached an act of surrender where God would have full control of the believer. Some of the key proponents of the Keswick holiness movement were D. L. Moody, R. A. Torrey and Hannah Whitall Smith, whose book *The Christian's Secret of a Happy Life* is still read by thousands.

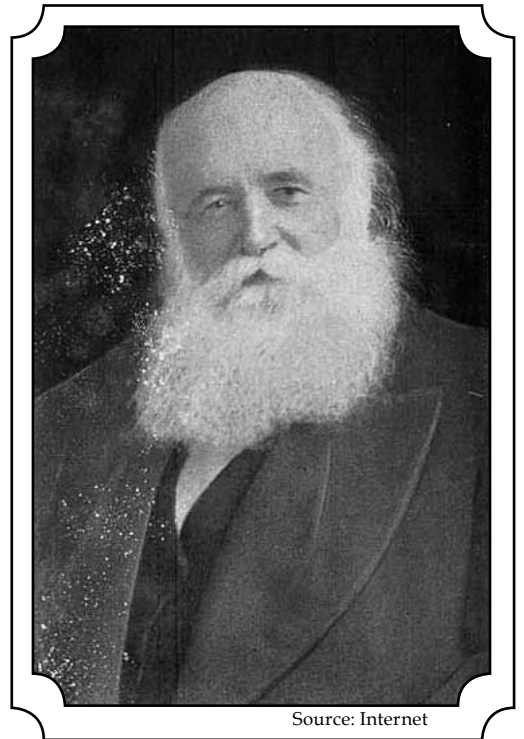
Keswick views had tremendous influence on A. B. Simpson, who later founded the Christian and Missionary Alliance that was based on the fourfold Gospel of Jesus as Savior, Sanctifier, Healer and King.

### *Radical movements*

In the quest of New Testament dynamism, radical movements also emerged. Some of them tried to create a restorationist utopian kingdom here on earth. Two of these radicals were forerunners to the emergence of traditional Pentecostalism.

One of the leaders was John Alexander Dowie, who was a congregational pastor. He became convinced of divine healing and left the denomination to establish a utopian community, which he did by founding the city of Zion outside Chicago. Through education, Dowie wanted to create an egalitarian, class-less society with concern for the poor, pacifistic teaching and interest in drama, music and arts. The key was an emphasis on faith and healing. Dowie became increasingly extreme and claimed that he was the promised Elijah. He suffered a stroke, lost control of his city and died in disgrace in 1907.

The other person was Frank Sandford, who was a free-will Baptist minister. Driven by a vision to restore apostolic life and



Source: Internet

John Alexander Dowie

## Notes

power, he founded a community around a college he established in Maine, calling it Shiloh. In 1901, Sandford told his followers that he was the promised Elijah. He exercised extreme authority over his followers, was convicted of manslaughter in 1911 and was sentenced to prison.

While these two men were extreme, their emphasis on healing and end-time restorationism no doubt affected many of the future early Pentecostal leaders.

### *The Welsh Revival*

A century ago, Wales experienced a revival which brought in an extra 100,000 new converts and quickly spread across the world. That great move of the Spirit had very small beginnings and included several young people, like a female teenager named Florrie Evans. During a youth meeting in February 1904, Evans declared publicly that she loved the Lord Jesus with all her heart. With these words, the Spirit seemed to fall on the meeting and the fire quickly spread to other young people in the area.

One of the main leaders was Evan J. Roberts, who was born in Loughor, Wales, and raised in a Calvinistic Methodist home. He was a serious child who attended church regularly and memorized Scripture at night. From the age of 11 to 23, he worked in the coal mines alongside his father.

In 1904, Roberts began studying for the ministry. Two weeks later, evangelist Seth Joshua was addressing a convention, including young people, and among them was young Roberts, then 26 years of age. It was here that he received what he termed as a fresh "Baptism of the Spirit" as he responded to his own prayer "Bend me, oh Lord, Bend me!" This empowering of the Spirit transformed the young student into a revivalist with a message for Wales.



Source: Internet

### Welsh Revival

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The following month, Roberts began speaking at a series of small meetings. These appearances led to his involvement in the revival and he was soon attracting congregations numbering thousands.

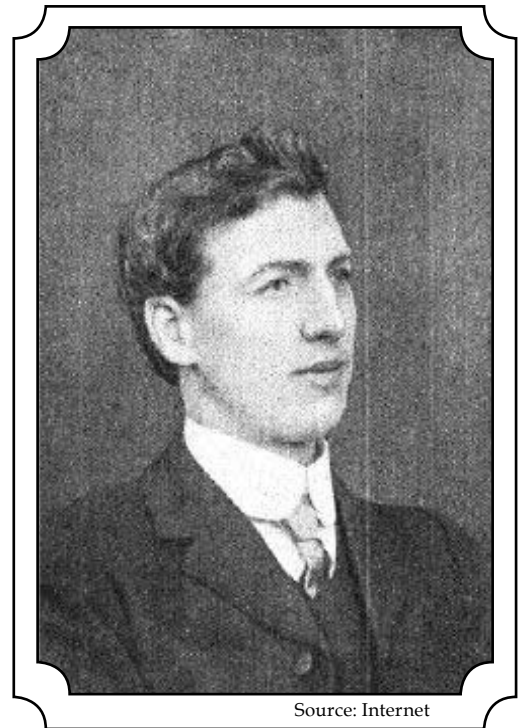
Within weeks, the Welsh Revival was national news and before long, Evan Roberts and his brother Dan and his best friend Sidney were travelling the country conducting revival meetings. These were meetings with a difference; they broke the conventional and by-passed the traditional.

Summing up the message in four parts, Roberts pressed it home in church after church:

1. Confess all known sin
2. Deal with and get rid of anything “doubtful” in your life
3. Be ready to obey the Holy Spirit instantly
4. Confess Christ publicly

This was a revival with youth on fire. A storm had hit the churches and it was a storm of repentance, renewal and love. People were changed in so many ways. The crime rate dropped, drunkards were reformed and pubs reported losses in trade. Bad language disappeared and never returned to the lips of many. It was even reported that the pit ponies failed to understand their newly born again masters who suddenly spoke the new language of Zion without curse and blasphemy. Even football and rugby became uninteresting in the light of new joy and direction in the lives of the converts.

The revival storm that hit the hills and valleys of Wales soon became a hurricane that affected the world. Visitors from France, Turkey, the U.S., and other countries came to visit and as they



Evan Roberts

## Notes

caught the flame, they passed it on to new countries. Welsh communities throughout the world heard the news and felt the effects of God's powerful work. Many other churches prayed that God would visit them as well, with the revival breaking out in the Khasia Hills in India being a perfect example of prayer answered.



Charles Parham

The public excitement of the Revival died down by 1906 and Evan Roberts went to Leicester to recuperate after having suffered a physical and emotional collapse. Though Roberts returned to Wales in 1926, the latter part of his life was spent writing poetry and corresponding with ministers of the day, rather than preaching.

Evan Roberts died in 1951 at the age of seventy-two. Today, a memorial column commemorates his contribution to the revival: "He was a man who had experienced strange things. In his youth, he had seemed to hold the nation in the palms of his hands. He endured strains and underwent great changes of opinion and outlook, but his religious convictions remained firm to the end." While the revival stopped in Wales, it did not seem to stop in the hearts of the people it had affected.

### *Charles Parham*

It was New Year's Eve December 31, 1900. Students at a small Bible school in Topeka, Kansas were gathered to study the second chapter of Acts to see what evidence was in the Bible for baptism of the Holy Spirit. As their teacher Charles Parham prayed with them over the next few days, many of them were "filled with the Holy Spirit and spoke in other tongues."

While many people want to avoid Parham as part of church history, because of his eccentric life, he is central to the beginning

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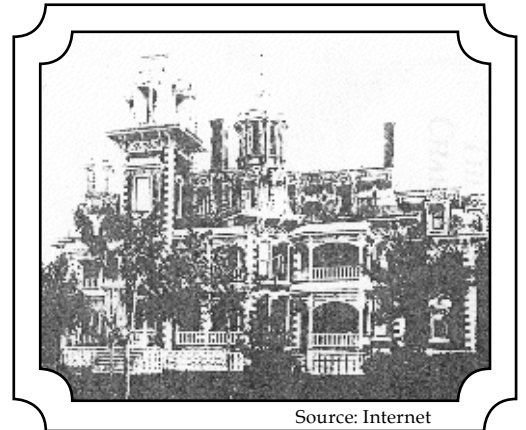
of the theological formulation that made Pentecostals distinct from other radical groups in the beginning of the twentieth century.

Charles F. Parham was born in 1873 in Iowa, USA. During his adolescence, he was physically weak. When his mother died, he sought the Lord with a great desire to see her again in heaven. At age 15, he became a preacher, attended college and became a Methodist “circuit riding” pastor. In 1895, he left Methodism because of the restrictive attitude of the denominational leaders and became an independent evangelist.

In 1898, he and his wife established the Healing home in Topeka, Kansas. To practice “a living Christianity,” the home offered several services throughout the day. The sick could come and stay and nurture their faith until healing came. He launched *The Apostolic Faith* newspaper to express his newfound apostolic message.

To find out more about the work of the Spirit, Parham came to travel, visiting different groups. From his findings, he put together an eclectic “full gospel” message that later became an embarrassment for traditional Pentecostals. From the Quakers, he picked up the teaching of annihilation, meaning that there is no hell; from Sanford in Shiloh he picked up the teaching that the Anglo-Saxon race was indeed the ten lost tribes of Israel. Parham also came to believe that Spirit baptism gave entry to believers into the “bride of Christ,” placing them in a special category from other Christians. From the Methodists, he embraced the theory of “a second blessing” and from A. B. Simpson and his own experience, he emphasized divine healing.

It was in Topeka that he launched his Bible school a few months before the end of year 1900, with some 34 students, and it was here that the “tongues movement” started a few months later. While



Source: Internet

Bible School in Topeka

## Notes

some rejoiced, many students left in disgust and disappointment. Supporters withdrew their support and a few months later, the building where the school was housed was sold, leaving it with no home.

Parham headed out on the preaching circuit again and within a few years had gained thousands of supporters in Kansas and Texas, with healings and “tongue speaking” reported sporadically in his meetings. While Parham later became a strong racist, a few African-Americans were influenced by Parham during these early years, most noticeably William J. Seymour. Seymour had attended some Bible classes under Parham, but since he was not allowed to sit in the classroom with the white students, Seymour listened from a desk in the hallway, with the door ajar to the classroom. It was here that Seymour was introduced to the teaching on Spirit baptism and fully embraced the Apostolic Faith message.

In 1906 Parham closed the school completely and headed north, taking up residence in Zion with John Alexander Dowie. Parham took up the battle for control of Zion, using “tongue speaking” as the instrument of power. However, he was discredited and had to leave. Having heard that Seymour was pastoring in Los Angeles, he went there to attempt to take up leadership, but failed because of his racist views.

Turning back to Texas, he was accused of homosexual activity and arrested. While the charges were later dropped, he could never escape the rumors. He withdrew back to Kansas, denounced Seymour, offered praise to the white supremacist group Ku Klux Klan and until his death in 1929, was completely alienated from the movement he helped to start.

While many shadows fell on the life of Parham, his primary passion for revival was for world evangelism. In the face of criticism leveled at him, he persisted beyond despair and tirelessly

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sought to win the lost for the Kingdom and revive the flock that were followers of Jesus.

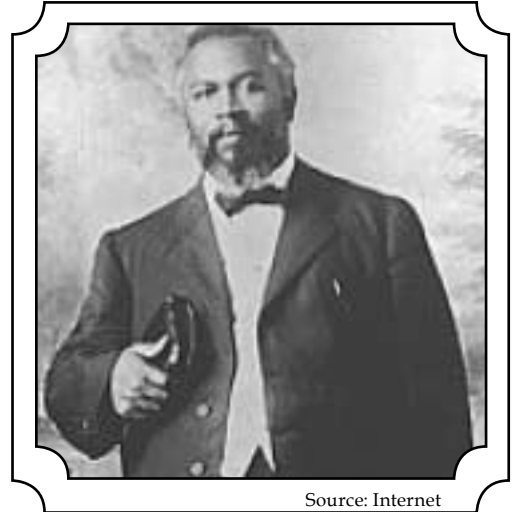
### **The Pentecostal revival at Azusa Street and William J. Seymour**

William J. Seymour arrived in Los Angeles, California, USA in 1906, not knowing that he would shape mission history for at least the next 100 years. Having been invited to pastor a small holiness church, the Apostolic Faith Mission on Azusa Street, he began his first sermon by preaching the Pentecostal message he had been taught by Charles Parham when he studied under him in Houston. "Speaking in tongues" was the real evidence of being baptized in the Holy Spirit!

That week, the Holiness leaders of Southern California listened to Seymour, and decided that his message did not fit their holiness teaching. By the next Sunday, he was locked out of the church he had come to pastor!

Gathering with a few friends in a home, Seymour continued to preach. He rented a hall that became too small, but stayed there until the new congregation rented an old church building at 312 Azusa Street, which had been used as storage for construction materials. The second floor was prepared as an upper room where people could seek the baptism in the Holy Spirit.

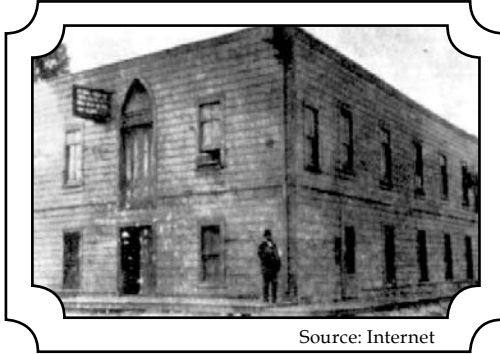
Seymour was born in Louisiana in 1870 to former slaves. While raised a Baptist, he began worship in a Methodist church. In the early twentieth century, Seymour began working as an itinerant evangelist and eventually ended up in Houston under the teaching of Charles Parham.



William J. Seymour

## Notes

While the revival at Asuza street started slowly, a headline in the *Los Angeles Daily Times* fuelled the fire, "Weird Babel of Tongues," with eyewitness accounts of one of the first meetings.



Source: Internet

Azusa Street Church

If the revival first lacked in numbers, it did not lack in enthusiasm. "Meetings begin at 10 in the morning and hardly stop before ten or twelve at night and sometimes two and three in the morning, because so many are seeking and some are slain under the power of God."

Seymour led the meetings but often gave room for the Holy Spirit's leading. While he was the main speaker, he often opened his pulpit to guests. Soon, the revival spread to other churches and after a few months, many Pentecostal churches exploded across southern California. Leaders came from other parts of the country and eventually from other countries around the world. By 1907, centers for Pentecostal movement developed in northern U.S. cities such as Portland, Chicago, New York and also in many cities across the southern United States.

While the revival at Azusa Street carried on for another five years or so, Azusa Street slowly faded in both importance and memory, while various Pentecostal groups spread across the world. Seymour continued to pastor the Azusa Street church until his death at 52 in 1922.

#### *Pentecostalism goes Global*

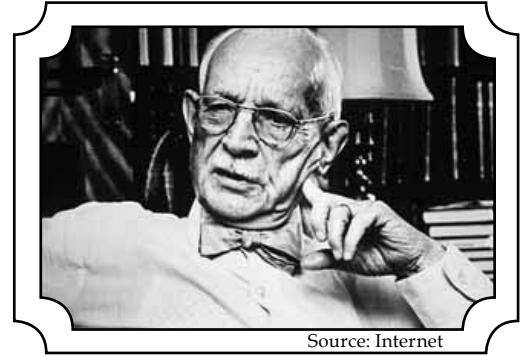
As early as 1907, Pentecostal missionaries went to Calcutta from Azusa Street and a small Pentecostal revival broke out in the city. Norwegian T.B. Barratt took the revival to his homeland Norway and then to Sweden. A Baptist pastor in Sweden, Lewis Pethrus, accepted the Pentecostal message from Barratt, left his denomination and became the leader of the Pentecostal movement

## Notes

in Sweden, which grew to the largest Free church in Sweden and they in turn sent missionaries to every part of the world.

On of the most unique stories of early Pentecostal mission includes two Swedes, Daniel Berg and Gunnar Vingren. Vingren was pastoring a Baptist church in Indiana and both men received a prophecy with the word "Para." In the library, they found it was a region of Brazil and decided to go there as Pentecostal missionaries. They raised enough money for two one-way tickets by ship, but on their way to New York, they gave the money away to a fellow missionary. Walking the streets in Pittsburgh, an unknown woman approached them and gave them the exact amount of money they needed for the journey to Brazil.

Berg and Vingren arrived in Brazil in the fall of 1910 and began planting churches. Before Assemblies of God was established in the USA, these men had named and organized *Assembleis de Deus* (Assemblies of God) in Brazil. Today, the Pentecostal church in Brazil numbers at least 25 million members!



Lewi Pethrus

### *The Pentecostals get organized*

The largest Pentecostal denominations in the USA include the Assemblies of God, the Church of God in Christ, the Church of God and the Pentecostal Holiness Church. In Europe, Pentecostalism is strongest in Scandinavia, and in Italy it has more adherents than all the Protestant groups put together. In Britain, it remained a movement within the older denominations for the first few years and then The Apostolic Church, predominantly Welsh, began in 1916, while the Elim Church and Assemblies of God established themselves in the early 1920's. Pentecostalism is still growing in Russia and China. In the rest of Asia, the most significant advance has taken place in Indonesia.

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The most striking spheres of Pentecostal influence are Latin America and Africa. In many Latin American countries, Pentecostalism is the largest non-Catholic grouping. The most noticeable examples are Brazil and Chile, where in recent years about one in seven of the population is assumed to be Pentecostal. In West Africa, Zaïre and southern Africa there are large independent churches that have derived much of their inspiration from Pentecostalism.



Source: Internet

Pentecostal Meeting

### *What do Pentecostals believe?*

For the most part, Pentecostalism is completely orthodox in its beliefs as far as the major Christian doctrines are concerned. One exception is the “Jesus Only” churches in the USA, who baptize in the name of Jesus only.

Pentecostals tend to see Christ in four roles: as Saviour, Baptizer in the Spirit, Healer and coming King. A distinctive dogma is that tongues are the initial, physical sign of the baptism in the Holy Spirit. Healing evangelists have played a significant role in Pentecostalism’s expansion. Unfortunately, at times, teaching on healing includes the doctrine that all illness is the result of sin or lack of faith. Belief in demon possession is also general and exorcism regularly practised. The conviction that the second coming of Christ is at hand has constantly revitalized this hope among the believers.

Pentecostal worship expects to see spiritual gifts being used, such as a “prophecy,” or a “word of wisdom.” Services are not necessarily without a structure and there will usually be a leader or pastor at the front.

Who are the Pentecostals? Their phenomenal growth has been due in large part to the enthusiastic vitality of their experience

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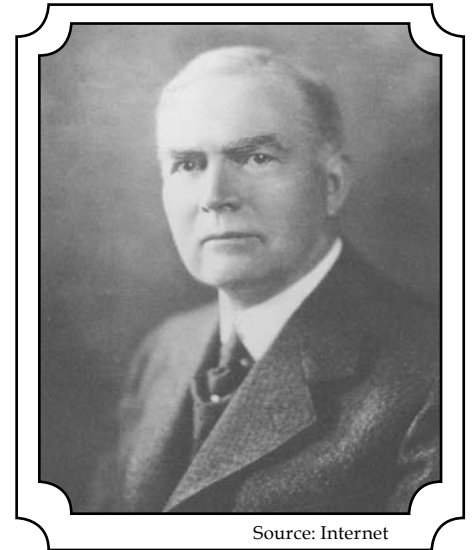
of the Spirit, the appeal of their spontaneous style of worship, in which all can participate in their own way, and the insistence that all members must share their faith with others.

### **The Christian Student movement and the growth of Ecumenicalism**

Towards the end of the nineteenth century and in the beginning of the twentieth century, many Christian student movements were formed. Some of them were highly evangelistic while others focused on a zeal for global mission. These movements were like a nursery for future missionaries.

One of the outstanding leaders among the student movements was John Raleigh Mott (1865-1955). He was a long-serving leader of the YMCA and the World Student Christian Federation. He received the Nobel Peace Prize in 1946 for his work in establishing and strengthening international Christian student organizations that worked to promote peace. From 1895 until 1920, Mott was the General Secretary of the World Student Christian Federation. In 1910, Mott presided at the Edinburgh Missionary Conference. This conference became the foundation for different avenues of missions work and ecumenism, and eventually resulted in the formation of the World Council of Churches in 1948. At the same time, other missions strategy conferences held in various places finally led to the formation of the *World Evangelical Fellowship*. This new fellowship gathered the evangelical churches worldwide to a united effort for evangelism and mission.

For his labors in both missions and ecumenism, as well as for peace, some historians consider Mott to be “the most widely traveled and universally trusted Christian leader of his time.” His best-known book, *The Evangelization of the World in this Generation*, became a missionary slogan in the early twentieth century.



John R. Mott

### Notes

John R. Mott often talked about the need for 20,000 workers who would evangelize the world in their generation. Statements like: “Why should someone hear the gospel several times if others have not heard it one time?” drove young people into full-time service for God. Mott estimated that the world needed at least one student worker for each 50,000 people who had not been evangelized.

### **Fiery evangelists carry the flame of evangelism into the 20th century**

#### *Billy Sunday*

William Ashley “Billy” Sunday (1862-1935) was a popular professional baseball player during the 1880’s and then the most celebrated and influential American evangelist during the first two decades of the twentieth century.

His father died when he was very young. When Sunday was ten years old, his impoverished mother was forced to send him and his older brother to the Soldiers’ Orphans Home in Iowa. At the orphanage, Sunday gained orderly habits, a decent primary education and the realization that he had exceptional athletic ability. In 1880, Sunday moved to a city in Iowa where he had been recruited for a fire brigade team because of his athleticism. There, he began playing baseball. Three years later, he began his professional baseball career in Chicago, and for the next ten years, Sunday became a well-known player with teams in Pittsburgh and eventually Philadelphia.

On a Sunday afternoon during either the 1886 or 1887 baseball season, Sunday and his teammates had drunk a few beers and were wandering the streets of Chicago on their day off. At one

### Notes

corner, they stopped to listen to a street preaching team from the Pacific Garden Mission. Sunday was attracted to the old Gospel songs that he had heard his mother sing and he began attending services at the mission. A former society matron who worked there finally convinced Sunday that he must accept Christ, and after some struggle, he did so.

After his conversion, Sunday's changed behavior was recognized by both teammates and fans. Sunday shortly began speaking in churches and at YMCA's (which, during this period, emphasized evangelism over athletics).

After marriage to Nell, Sunday turned down a lucrative baseball contract in order to become an assistant secretary of the Chicago YMCA for a fraction of his normal salary. For three years, Sunday visited the sick, prayed with the troubled, counseled the suicidal and visited saloons to invite patrons to evangelistic meetings.

In 1893, Sunday became the full-time assistant to J. Wilbur Chapman, perhaps the best known evangelist in the United States except for his mentor, the aging Dwight L. Moody. Sunday's job as Chapman's advance man was to precede the evangelist to cities where he was scheduled to preach, organize prayer meetings and choirs, and in general, take care of necessary details. When tents were used, Sunday would often help erect them with his own hands.

By listening to Chapman preach night after night, Sunday received a valuable course in homiletics. Chapman also critiqued Sunday's own attempts at evangelistic preaching and showed him how to put a good sermon together. Further, Chapman encouraged Sunday's theological development, especially by promoting the importance of prayer and by helping to "reinforce Billy's commitment to conservative biblical Christianity."



Source: Internet

Billy Sunday

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When Chapman decided to go back to the pastorate in 1896, Sunday struck out on his own, beginning with meetings in Iowa. When Sunday began to attract crowds larger than could be accommodated in rural churches or town halls, he pitched rented tents. In 1906, a snowstorm destroyed Sunday's tent and Sunday began to insist that towns build him temporary wooden tabernacles at their expense. A few years later, his wife Nell became the manager of his crusades, freeing Sunday up to concentrate on preaching. By the New York campaign of 1917, the Sundays had a paid staff of 26. There were musicians, custodians, and advance men, of course; but the Sundays also hired Bible teachers of both sexes, who, among other responsibilities, held daytime meetings at schools and shops and encouraged their audiences to attend the main tabernacle services in the evenings.

### Sayings by Billy Sunday:

- *A painted fire cannot even boil an egg.*
- *When you stop living like a devil, I will stop preaching like I do.*
- *In many homes the carpet in front of the mirror is worn out, while the carpet in front of your bed, where you should kneel and pray, looks as new as when it was placed there.*
- *The best way to find God's will is to look back and see what God has done in the past.*
- *Jesus said, "it is more blessed to give than to receive." The world says, "Gather as much as you can and keep as much as you can."*
- *The last thing people want to give to Jesus is their tongues.*
- *The person who lives for himself will be the only mourner at his own funeral.*

### Notes

When Sunday felt the moment right in the crusade meeting, he would launch into his message. He gyrated, stood on the pulpit, ran from one end of the platform to the other, and dove across the stage. Sometimes he even smashed chairs to emphasize his points. Some religious and social leaders criticized Sunday's exaggerated gestures along with the slang and colloquial phrases that he frequently used in his sermons, but audiences clearly enjoyed them. Thousands came forward at the invitation, walking through the sawdust on the floor in the tabernacle, coining the phrase for conversion as "hitting the sawdust trail."

Incredible as it may seem, Sunday probably preached to more than a hundred million people face-to-face over the course of his career - and to the vast majority of them, without electronic amplification. The number of people who "hit the sawdust trail" is also remarkable. Although the usual total given for those who came forward at invitations is an even million, one modern historian estimates that the true figure is closer to 1,250,000.

At the peak of his ministry years, Sunday was welcomed into the circle of the social, economic and political elite. Sunday dined with numerous politicians, including Presidents. During and after the 1917 Los Angeles campaign, the Sundays visited with Hollywood stars.

Sunday refused to hold meetings in cities where he was not welcomed by a majority of the Protestant churches and their clergy. Unlike the fundamentalists, Sunday was not a separationist. For instance, Sunday went out of his way to avoid criticizing the Catholic Church. Also, cards filled out by "trail hitters" were faithfully returned to the church or denomination that the writers had indicated as their choice - including Catholic and Unitarian.

## Notes

Although Sunday was a Presbyterian, he was not much of a Calvinist. "Trail hitters" were given a four-page tract that stated, "if you have done *your* part (i.e. believe that Christ died in your place, and receive Him as your Saviour and Master) God has done HIS part and imparted to you His own nature."

He often preached fiery sermons against religious liberalism, evolution, alcohol, dancing, card playing and other vices. He used to say, "I am the sworn, eternal and uncompromising enemy of the liquor traffic. I have been, and will go on, fighting that damnable, dirty, rotten business with all the power at my command." Sunday preached that "whiskey and beer are all right in their place, but their place is in hell."

As the crowds declined during the last fifteen years of his life, Sunday accepted preaching invitations and spoke with effect until his death in 1935.

#### *Gypsy Smith*

Rodney Smith ("Gypsy Smith") was a Methodist evangelist, just outside northeast London in 1860. His parents were Gypsies. At age sixteen, he was converted and the following year he became an evangelist under the auspices of the Christian Mission of London and preached successfully in various places.

Meanwhile, the Christian Mission had developed into The Salvation Army and in 1882, Smith was dismissed for a technical breach of discipline. He quickly became involved in other evangelistic work. Early in 1889, he visited the United States, conducting services in various cities, returning to England later in the same year and becoming connected with the Manchester Mission. In 1891, he again visited the United States. In 1892, he conducted services in Edinburgh, and from this grew the Gypsy



Gypsy Smith

## Notes

Gospel Wagon Mission, devoted to evangelistic work among his own people. Gypsy Smith traveled the world in evangelistic crusades until his death in 1947.

### **A liberal view of theology influences the Western world**

*Albert Schweitzer*

Albert Schweitzer (1875–1965) achieved greatness as a theologian, philosopher, musician, and missionary doctor. As a theological scholar, he wrote *The Mystery of the Kingdom of God* (1901), an outline of Christ's life, and *In Quest of the Historical Jesus* (1906). From 1915 onwards, Schweitzer proposed "reverence for life" as the solution to the world's problems. "Being good is to preserve life, to promote life, to raise life to the highest level that it can attain. Being evil is to destroy life, to injure life, to suppress life which could attain a higher level."

Schweitzer's medical work at Lambarene in the Cameroons, to which he devoted thirty-five years, broken by only occasional visits to Europe, made his message clear to the whole world, as did his pleas for world peace. In 1953, he was awarded the Nobel Peace Prize.

### **Karl Barth and neo-orthodoxy**

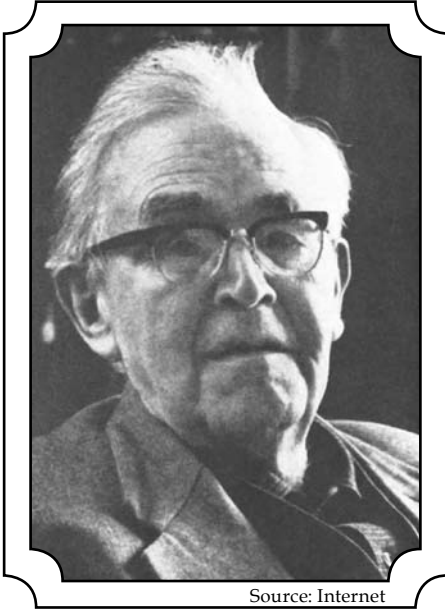
Karl Barth (1886–1968) served for twelve years as a pastor in Switzerland. During the suffering of World War I, Barth became increasingly convinced that liberal theology was bankrupt. He saw in the Bible "a strange new world" which spoke of God and of the "otherness" of God. It was a world which is utterly different from our world. His viewpoint owed something to the writings of Luther and Calvin, but much more to the nineteenth-century religious thinker Søren Kierkegaard.

*The way to Jesus is  
not by Cambridge  
and Oxford, Glasgow,  
Edinburgh, London,  
Princeton, Harvard,  
Yale, Socrates, Plato,  
Shakespeare or the  
poets—*

*It is over an old-  
fashioned hill called  
Calvary.*

*- Gypsy Smith*

## Notes



Karl Barth

Barth's protest against liberalism was first announced with the publication of his now-famous commentary on Romans. Its themes were the sovereignty of God, God's grace and revelation, and human finiteness and sinfulness. God is "wholly other." Christianity is not "religion" at all. It is God's sovereign and revealing word, to which people can only respond.

Barth argued that since God cannot be grasped by any single set of human concepts, we can speak about Him only by the method of statement and counterstatement, of "yes" and "no." Barth also taught that God's word stands over against us and judges us. In the tradition of the Reformation, we stand "under" God's word. Barth also argued that Christianity is a matter of revelation, not of our religious aspirations. Any point of contact between God, who is wholly other, and us, lies solely in God's revealing word.

Another figure closely associated with Barth is the famous Swiss theologian Emil Brunner of Zurich (1889–1965) who represented a more restrained form of Barth's theology. The Swedish bishop Anders Nygren (born in 1890) also shared Barth's emphasis on the distinctiveness of the Christian faith over against other religions.

#### *Rudolf Bultmann*

The German theologian Rudolf Bultmann (1884–1976) has probably had more influence on twentieth-century theology than any other thinker. His early work, *The History of the Synoptic Tradition* (1921), reached the conclusion that there is little historical reliability of the Gospels as reports of facts, and he was extremely pessimistic about the extent of our historical knowledge of Jesus. Bultmann used the method of "form criticism," which assumes that much of the biblical material circulated in oral forms before

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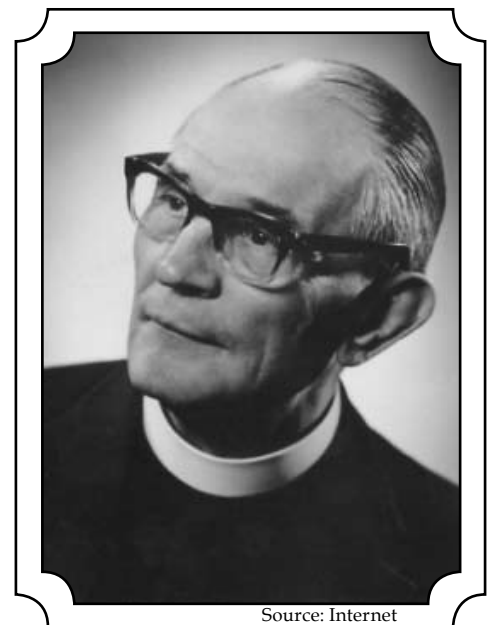
it was committed to writing. Bultmann argued that the situations behind the “forms” of the Gospel were often those of preaching, argument, or teaching - but hardly ever that of historical reporting. The Gospels reflected the theology of the earliest churches rather than the facts about Jesus.

It was easy for Bultmann to conceive of the earliest churches as proclaiming the risen Christ out of their own experience, rather than being concerned mainly with historical facts about Jesus of Nazareth. In his book *Jesus and the Word*, Bultmann wrote, “We can now know almost nothing about the life and personality of Jesus.” He even argued that this is a positive advantage to genuine Christian faith. Jesus, Bultmann believed, must not be located in the realm of facts. He is not the Jesus of history, but the Christ of faith and present experience.

### Church struggles in Germany and the Soviet Union

#### Germans resist Hitler

The church in Germany struggled through World War I. As the Nazi party gained power about fifteen years after the end of the war, a small minority of Protestants and Catholics openly opposed the Nazis. During the next few years, the church entered what is known as the *Kirchenkampf* (church-struggle). In September 1933, Dr. Martin Niemöller formed a Pastor’s Emergency League to combat “German Christian” ideas, which became known as the Confessing Church. The church issued a declaration, largely written by Karl Barth, and called the German church back to the central truths of Christianity and rejected the totalitarian claims of the state in religious and political matters. The Lutherans traditionally supported the ruling power, but the Confessing Church decided not to set itself up as a rival free church, but simply to defend the orthodox Christian faith against innovations.



Source: Internet

Martin Niemöller

### Notes

The Confessing Church led a perilous existence. Its very presence was an embarrassment to the Nazis and its witness to Christ's Lordship challenged Hitler's totalitarianism. A few of its members, such as Dietrich Bonhoeffer, were conscious of their political responsibility and reluctantly became involved in the anti-Hitler resistance. After the war, in October 1945, Niemöller and the surviving leaders of the Confessing Church poignantly declared their guilt for failing to speak out against the Nazi regime, especially in its early stages.

German Catholics, too, wanted to uphold the state and keep their privileged status. But the Nazis gradually, and methodically, destroyed the network of Catholic organizations in Germany and clamped down on the Catholic press and schools. In vain, churchmen expressed alarm over the spread of "new heathenism" and increasing restrictions on their work. Finally, they turned to the Vatican for help. In 1937, Pope Pius XI drafted the encyclical *Mit brennender Sorge* (*With deep anxiety*). This was the first major church document to criticize Nazism. Smuggled into Germany, it was read on Palm Sunday from every Catholic pulpit - before a single copy had fallen into Nazi hands. The encyclical protested against the oppression of the church and called upon Catholics to resist the idolatrous cult of race and state, to stand against the perversion of Christian doctrines and morality, and to maintain their loyalty to Christ, His church and Rome.

Knowing that he had the support of the German Catholic lay people, Hitler simply stepped up the pressure on church activities and clergy to rule out the possibility of organized resistance. The Nazis dealt severely with dissent in the lower ranks, but were reluctant to move against high dignitaries such as Bishop Galen of Münster, whose forthright attack on Hitler's euthanasia program aroused such public indignation that Hitler had it suspended.

## Notes

World War II had a devastating impact on Christianity, both physically and morally. Thousands of churches were destroyed, clergymen killed, and faithful believers persecuted or uprooted from their homes.

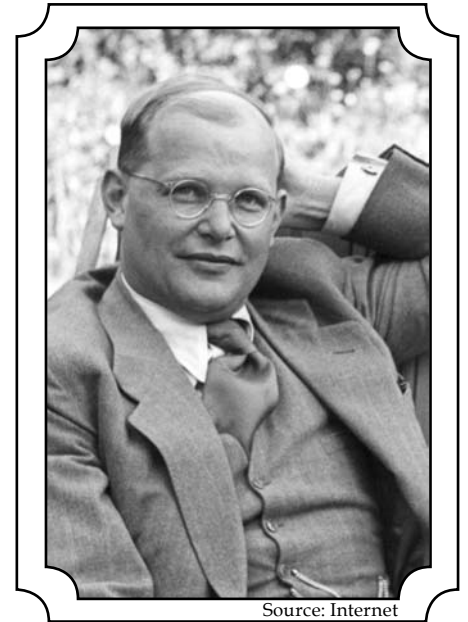
*Discipleship and the life of Dietrich Bonhoeffer*

Dietrich Bonhoeffer (1906–45) was born in Berlin where his father was a professor of psychiatry. Bonhoeffer studied theology in Berlin and in New York City. When Hitler came to power in 1933, Bonhoeffer was a student chaplain and lecturer at the University of Berlin and joined the anti-Nazi pastors in the German “church struggle.” In 1935, he was appointed leader of the Confessing Church Seminary, which was closed by the government in 1937.

Bonhoeffer rejected the possibility of a job in America, safe from the impending European war. He was convinced that he had to face the difficulties ahead with the Christians in Germany. During World War II, Bonhoeffer, forbidden to preach or to publish, served as a double-agent on the military intelligence staff. Using his ecumenical contacts, especially his friendship with Bishop George Bell of Chichester, England, Bonhoeffer sought the British government’s support for the anti-Hitler conspirators. His arrest in 1943 arose from his involvement in smuggling fourteen Jews to Switzerland.

Bonhoeffer was only thirty-nine when he was executed, but he left a rich legacy of written materials, some of which were published after his death.

Bonhoeffer challenged Christians to reject complacent, undisciplined faith and life. His writings focused on Jesus Christ, “the man for others,” and on the nature of Christian community. In his *Letter and Papers from Prison*, one of his most popular works, Bonhoeffer explored pathways of future church renewal. His



Dietrich Bonhoeffer

## Notes

ideas have sparked and shaped diverse movements, including: ecumenism; the death of God theology; liberation theology; Christian resistance to war and to oppressive political regime; as well as traditional tributes to Christian discipleship, heroism and martyrdom.

In his ideas, Bonhoeffer attacks “religion” that calls on God either as a psychological crutch in moments of need, or as a way to explain otherwise inexplicable phenomena. Too often, God is seen as the source of comfort, helping people in moments of stress or insecurity. “God is teaching us that we must live as men who can get along very well without him,” wrote Bonhoeffer. This does not mean atheism. It means rejecting the way of “religion.” God’s reality is revealed in Christians serving their fellow human beings in a costly and positive way amidst life as it is. The pattern for this, Bonhoeffer believed, was Christ. Jesus Christ was “there only for others.” “Being there for others” is what really points to the reality of God.

In the book *The Cost of Discipleship* (1937), Bonhoeffer argued for the Sermon on the Mount and that it should not be shelved just because some find that it presents an impossible ideal intended only to convict people of sin. According to Bonhoeffer, grace comes only when people step out and follow Christ in costly discipleship.

A month before the end of World War II in Europe, Bonhoeffer was executed by hanging at the hands of the Nazis at Flossenbürg Concentration camp on April 9, 1945.

### *The communist challenge*

Communism has generally flourished in poorer, less developed nations. Communist systems stress: dictatorial, charismatic

## Notes

leadership; a centralized, bureaucratic party whose members form the “elite” of the new order; rigid discipline and ruthless terror, with a secret police and concentration camps; the use and even glorification of violence to achieve the regime’s goals; a stereotyped negative image of the enemy; propaganda and censorship to condition and direct the public mind; indoctrination of youth; strict control of the economy; and, and hostility to all organized religion.

When Lenin came to power in 1917, he quickly began persecuting Christians. When Lenin died in 1924, a battle for power raged and eventually the ambitious Joseph Stalin became the leader in 1927. As a boy, Stalin attended the Orthodox seminary, but he abandoned religion for Marxist materialism without completing his studies for the priesthood.

Stalin concentrated heavily on education and youth organizations to win over the younger generation to the new order, and the Communist party exercised a dictatorship over all aspects of life and thought in the Soviet Union. The moody, suspicious Stalin utilized secret police, terror and labor camps to suppress even the slightest dissent and to eliminate all potential rivals, including his old comrades who were executed after the spectacular Moscow trials in 1936–38. He brought into Soviet communism the “cult of the personality.”

Stalin realized the value of the church’s contribution to public morale in the war and how it could help integrate the territories acquired during the war and promote Soviet foreign-policy views later on. Stalin therefore allowed the patriarchal church to revive. The church could set up its hierarchical organization again, collect funds, and give some private religious instruction to children.

## Notes

In 1945, the Orthodox church and other religious groups regained status as a legal corporation and with it, the right to possess property and produce liturgical objects. Other churches, whether Baptist or Pentecostal, were persecuted. Only specific churches were allowed to function as long as they were registered and had a reporting relationship to the government. The Bible became a scarce and forbidden book.

### **A new set of societies bring the Word to the World**

*The Bible to the People - British and Foreign Bible Society*

As the Gospel was being proclaimed and evangelism became a program in many churches, and a lifestyle for many believers, there was also an explosion to bring the Word of God to ordinary people around the world.

At a Tavern in London, the British and Foreign Bible Society (BFBS) was established in March 1804. The purpose of the new organization was: "to encourage the wider circulation of the Holy Scriptures, without note or comment."

Sympathetic societies soon appeared throughout the United Kingdom and in the next few years, similar societies sprang up in Canada, Australia and New Zealand.

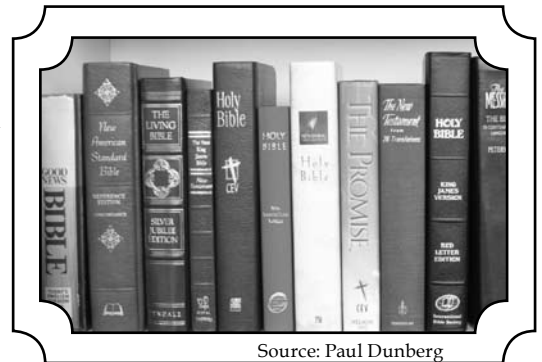
*Bible societies in other countries*

At the tenth anniversary of the British and Foreign Bible Society, their agents reported on the founding of the Russian Bible Society (1813). The British supporters of the BFBS were so pleased about the Russian Society that they dispatched the agents to open other societies in Europe. Over the next few years, societies sprang up in Germany, Netherlands and Norway, Sweden and Denmark. Roman Catholics also enjoyed the support of the BFBS.

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For its first two decades, the Bible Society's operation was unclouded by conflict. But in 1825, the German Bible societies applied for permission to include in their editions of the Bible the Apocrypha. Roman Catholics accepted them as additional to the canon (deutero-canonical), but most Protestants set them apart from the traditionally recognized list of Bible books.

The application by the German societies resulted in a split within the Bible Society movement. The BFBS refused permission to include the Apocrypha in editions for which the British paid. Almost immediately, the Germans cut themselves off from the British society. The Scottish societies also separated themselves from the BFBS, but for other reasons. The Scots felt the BFBS had been too slow in refusing to print the Apocrypha. In 1861, the National Bible Society of Scotland was founded.



Source: Paul Dunberg

A second source of conflict dealt with the Trinity. When the BFBS refused to introduce a doctrinal test of its partners, the Trinitarian Bible Society was formed.

Meanwhile, the American Bible Society (ABS) had been formed. Like the BFBS, the ABS also split. In 1835, the British Baptist missionary, William Pearce, applied to the ABS for aid in printing a Bengali Testament in Calcutta. He asked for permission to put the word "immerse" for "baptism" wherever it appeared in the New Testament. When this suggestion, with its denominational interpretation, was refused, the American Baptists withdrew from the ABS. In 1836, they formed the American and Foreign Bible Society.

It took until 1946 for the major Bible societies to meet in England for discussions of cooperation. They formed a fellowship of Bible Societies, the United Bible Societies (UBS).

## Notes

### *Wycliffe Bible Translators tackles the smaller languages*



Source: Internet

Wycliffe Bible Translation team

The founding of the Wycliffe Bible Translators in 1934 by an American translator, Cameron Townsend, was a milestone. Today, it is one of the largest missionary societies in the world, with over 4,500 missionaries. The Wycliffe Bible Translators have worked on over 1,200 languages, reducing practically all of them to writing for the first time. Some of the tribes among whom they work number under a hundred people, and many have had no other contact with Western civilization. The great aim of the Wycliffe Bible Translators is to supply part of the Bible to every person in his or her own language in a form that can be understood.

By their study of linguistic principles, the Wycliffe Bible Translators have added a fresh dimension to Bible translation. Formerly an academic knowledge of the Bible—preferably in Greek and Hebrew—and a firm grasp of the language into which it was to be translated, were regarded as all that was necessary for a Bible translator. But today, it is generally accepted that it is also necessary to understand basic principles which apply to all languages, if the meaning is to be communicated effectively.



Source: Internet

Bible translation team with LBI  
in Europe

### *Other Bible societies*

*Living Bibles International (LBI)* was formed in 1968 by Kenneth N. Taylor, who was working on the Living Bible. LBI had as its aim to develop modern “easy-to-read” translations, above all to reach the young people of the world. When LBI later merged with *International Bible Society*, it continued to focus on providing evangelically-based translations in the major languages of the world.

The number of languages where at least one book of the Bible is available grew this past century from 567 to approximately 2,400,

## Notes

but the need is still enormous. Out of some 6,700 languages in the world, only 1,034 have New Testaments and only 405 have complete Bibles. 4147 languages have no Scriptures at all.

### *Changes in Bible translation philosophy*

More reliable manuscripts, closer to the date of the original texts, have been found in both Hebrew and Greek, which were not available when older translations were created, has in turn resulted in more Bible translations during the twentieth century than in any other time in history.

Sometimes we have the misguided notion that the more obscure the text, the holier the book! But the Bible was never written to sound "old fashioned!" It was written to communicate to ordinary people so that they would understand the text. Since the days of translations like the King James Version, the English language, for example, has changed drastically. Unless you studied Shakespearean English, you would not understand people communicating in such a language. Still, we believe somehow that this is how God speaks to us!

- Different ways to communicate

Each language has its own distinctiveness, its own special character. Each has its own grammatical patterns, peculiar idioms, weaknesses and limitations. To communicate effectively in another language, one must respect this uniqueness and work with it. Anything that can be said in one language can be represented adequately in another, though never exactly. To preserve the meaning of the message, the form must be changed. The further the languages are from each other linguistically and culturally, the more changes need to be made to the form.

## Notes

The languages of the Bible are subject to the same limitations as any other natural languages. They have great strengths in some areas, and great limitations in other areas. It is the message of the Bible that is sacred, not the languages themselves, even if it is within those languages that the sacred message is conveyed. The writers of the Bible books expected to be understood. They were not trying to be obscure.

So the Bible can either be translated from the Biblical languages word-for-word, and not make much sense, or it can be translated (as any modern interpreter knows) meaning-for-meaning to make the text absolutely clear to the reader.

- Philosophical stance: literal versus thought-for-thought translation

In the field of Bible translation, people distinguish between two main types of translation: literal translation (that is, word-for-word), which is also called formal correspondence translation; and meaning-for-meaning translation (that is, thought-for-thought), which is also called dynamic equivalence translation.

In a literal translation, the translators attempt to render the original as literally as possible in the new (receptor) language. The translator attempts to render a given word in the source language with the same word in the receptor language. Even the word order of the source language is often followed.

The aim of the formal correspondence translation is to be faithful to the original documents. The faithfulness focuses on the form of the language. However, when the forms are retained from culture to culture or language to language,

## Notes

the meanings are inevitably changed, and sometimes lost all together.

The underlying aim for a dynamic equivalence translation is to go beyond the focus on earlier translation theory. While the focus is still on absolute faithfulness to the original, it communicates that faithfulness by building a bridge between the ancient author and the contemporary hearer. The guiding principle is to communicate the meaning as clearly as possible.

By analyzing both the source text and the receptor language, the translator has to transfer the meaning to the receptor language while at the same time ensuring that the results communicate the same message as the source.

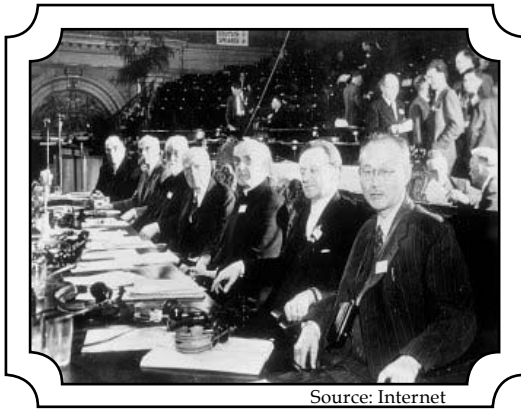
- More cooperation

In 1991, *The Forum of Bible Agencies* were formed, bringing leaders of most Bible organizations in the world together on a regular basis to find ways to cooperate and avoid duplication.

### **The World Council of Churches is formed**

The World Council of Churches was formed in 1948 to be a vehicle to express the common mind and conscience of its member churches, yet, at the same time, to provide ecumenical leadership. Its center is in Geneva, Switzerland and it has a membership of 340 churches and denominations. The member churches and denominations claim about 550 million Christian members throughout more than 120 countries.

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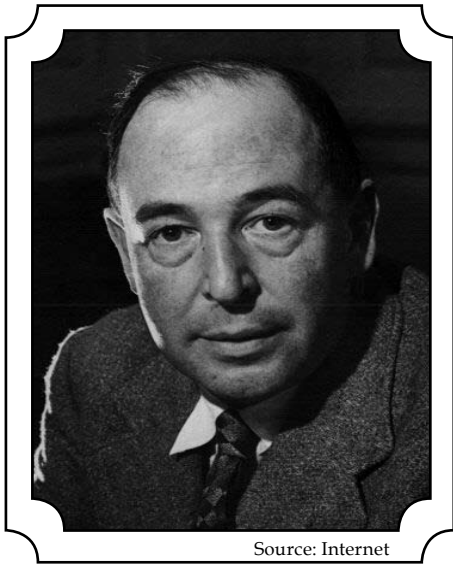
Source: Internet

World Council of Churches

Member churches include some of the Orthodox Churches, numerous Protestant churches, such as the Anglican Communion, some Baptist denominations, many Lutheran, Methodist and Reformed denominations, and a broad sampling of united and independent churches.

The Roman Catholic Church is not a member, but has worked closely with the Council for more than three decades and sends observers to all major conferences.

Delegates sent from the member churches meet every seven years in an Assembly, which elects a Central Committee that governs between Assemblies. A variety of other committees and commissions answer to the Central Committee and its staff. These Assemblies have been held since 1948.



Source: Internet

C. S. Lewis

The functions of the Council are not easy to reconcile. The council has been involved in several activities that have caused controversy and criticism, including the funding of groups engaged in violent struggle during the 1970's. When challenged about this, Archbishop Desmond Tutu, himself a Nobel Peace Prize winner, posed the question as to why Dietrich Bonhoeffer was regarded as a saint for trying to kill Hitler, when black South Africans who took up arms against an apartheid-supporting regime were labeled terrorists.

### **An atheist turned apologist - C.S. Lewis**

Clive Staples Lewis (1898-1963) became one of the most popular defenders of orthodox Christianity in the English-speaking world. Lewis was born in Belfast, Ireland and was brought up in the Christian faith, but he lost it before he reached his teens. He was educated at a college and then privately under a tutor, whose atheism had such an influence on him, that by the time Lewis

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went to the University of Oxford, England in 1917, he described himself as an unbeliever. After graduation, Lewis worked as a professor at Magdalen College, Oxford until 1954 when he became the Professor of Medieval and Renaissance English Literature at the University of Cambridge, England.

After a long intellectual battle, Lewis was converted to Christianity in 1931. Gifted with an extraordinary intellect and a reasoning mind, his conversion triggered off a rich variety of written material. His international bestseller, *The Screwtape Letters* (1942), gave him the reputation of being able to “make righteousness readable.” Lewis achieved further fame as a preacher, debater and brilliantly effective “apostle to the skeptics.” Believing, as he said, that “all that is not eternal is eternally out of date,” he was completely orthodox and is admired by Christians from the full spectrum of Christianity.

Lewis could have amassed a fortune, but following his conversion, he regularly gave two-thirds of his income to charities. Between 1950 and 1956, C. S. Lewis published seven fairy tales about his invented world of Narnia, beginning with *The Lion, the Witch and the Wardrobe*. Lewis also wrote an autobiography, *Surprised by Joy*, which traces the story of his conversion.

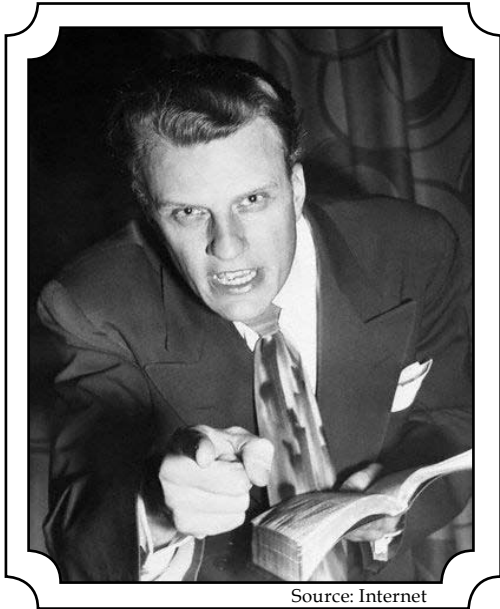
### **The evangelist to the world - Billy Graham**

Billy Graham is undoubtedly the most successful Christian mass evangelist in history and his converts can be numbered in millions. Billy Graham was born on a farm in North Carolina, USA in 1918, and was converted during an evangelistic campaign in 1934. During one of the nights of the crusade, the evangelist Mordecai Ham quoted, “ God commandeth His love towards us in that while we were yet sinners, Christ died for us.” Billy Graham, quite wrongly, was certain that the evangelist knew about him,

*God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains; it is His megaphone to rouse a deaf world.”*

*C. S. Lewis, The Problem of Pain*

## Notes



Source: Internet

Billy Graham

his burden of sin, and had quoted those words just for him! Billy heard the choir sing *Just As I Am, Without One Plea*, verse by verse, as people gathered around the pulpit to respond to the invitation. When the hymn *Almost Persuaded* was sung, Billy could not stand it any longer and went forward. Dr. Graham says, "It was not just the technique of walking forward in a revival meeting. It was Christ! I was conscious of Him."

After attending Bible College in Florida USA, Graham went to Chicago, graduated from Wheaton College, Illinois USA, and married Ruth Bell, daughter of a veteran missionary to China. After serving as the first evangelist of the Youth for Christ movement, Graham in 1947 was named president of Northwestern College in Minneapolis, Minnesota USA, and two years later rose to national prominence when he led a Los Angeles Crusade in California USA.

It was during these years that Graham really struggled with the authority of the Bible. After months of wrestling, he went out into the forest one day, wandered up the mountain, praying as he walked, "Lord, what shall I do? What shall be the direction of my life?" He saw that intellect alone could not resolve the question of authority. He must go beyond intellect. He thought of the faith used constantly in daily life: he did not know how a train or a plane or a car worked, but he rode them. He did not know why a brown cow could eat green grass and yield white milk, but he drank the milk. Was it only in things of the Spirit that such faith was wrong?

"So I went back and I got my Bible, and I went out in the moonlight, and I got to a stump and put the Bible on the stump, and I knelt down and I said, 'Oh God, I cannot prove certain things. I cannot answer certain questions that people are raising, but I accept this Book by faith as the Word of God.'" He stayed at the stump, praying wordlessly, his eyes moist. "I had a tremendous sense of

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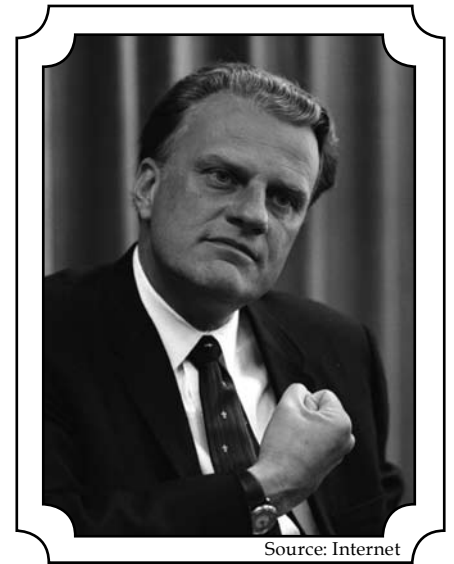
God's presence. I had a great peace that the decision I had made was right."

Over the next 50 years or so, that decision proved to be the right one! In crusade after crusade, people have heard Dr. Graham proclaim, "The Bible says!" with enormous authority - and people have responded and come to faith in Christ.

In 1950, Billy Graham brought together a talented group to form the Billy Graham Evangelistic Association. In the past, many evangelists had taken "love offerings" at the end of a crusade, giving evangelists a reputation for handling money in improper and at times dishonest ways. Dr Graham wanted to ensure that he was above any financial criticism. The Association handled all the finances, all the business activities and simply paid him and the other staff ordinary salaries. He also initiated a radio program, *The Hour of Decision*. Resigning the college presidency in 1952, he devoted his time to holding evangelistic rallies in major cities throughout the world, most of which were televised to widen their impact.

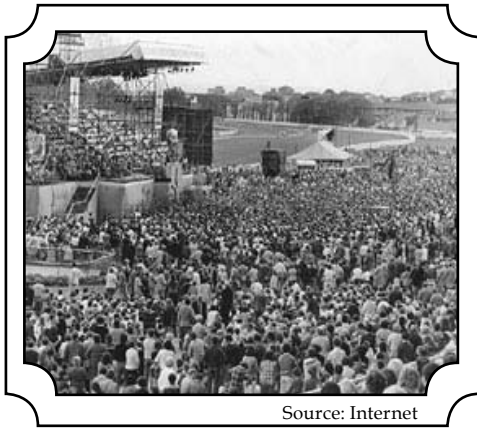
Possessing a warm, winsome personality, Graham has effectively used modern mass communications and organization to put across a simple, Bible-centered Gospel message. In his preaching, he has emphasized individual decisions for Christ and careful follow-up to integrate the new believers into churches. In his mature years, Graham developed an ecumenical vision, global awareness and a sense of social concern that gained him worldwide respect. Not only has he preached on all six continents and in the former Soviet Union and China, but many presidents and heads of state have regarded him as a friend and welcomed his counsel.

Billy Graham has written several best-selling books, like *Peace With God*, *How to Be Born Again*, *Angels: God's Secret Agents* and *Approaching Hoofbeats: The Four Horsemen of the Apocalypse*. His



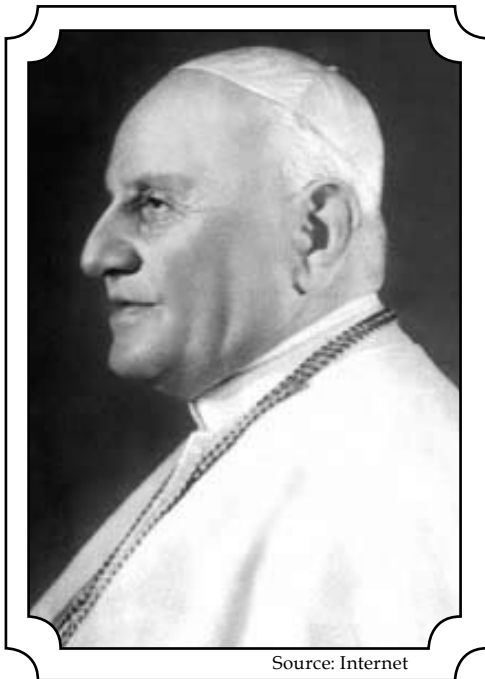
Billy Graham

## Notes



Source: Internet

Billy Graham Crusade



Source: Internet

Pope John XXIII

organization has produced numerous evangelistic films and started the magazine *Decision* in 1960. He played a leading role in founding the periodical *Christianity Today* in 1956 and in setting up the World Congresses on Evangelism in Berlin, Lausanne and Manila. The Amsterdam Conferences for Itinerant Evangelists in 1983, 1986 and 2000 were an inspiration to tens of thousands of evangelists from around the world. He also founded a research centre on evangelism and missions at Wheaton College, and a training school, *The Cove*, for Christian workers in Asheville, North Carolina. Today, most of the evangelistic work of the *Billy Graham Evangelistic Association* is carried out by his son Franklin, who is also the president of Samaritan's Purse.

There is no evangelist in the world who has had such an influence for the Gospel, who is so respected across the board, Christians and non-Christians alike. His legacy is enormous and had it not been founded on the authority of the Word of God, it may never have been so powerful.

### The Second Vatican Council

The Second Ecumenical Council of the Vatican, or Vatican II, was held in Rome between 1962 and 1965. It was summoned by Pope John XXIII, who, when asked why the Council was needed, reportedly opened a window and said, "I want to throw open the windows of the Church so that we can see out and the people can see in." He invited other Christian Churches to send observers to the Council. Acceptances came from both Protestant and Orthodox Churches. After his death, Pope Paul VI presided over the closing of the Council and its implementation.

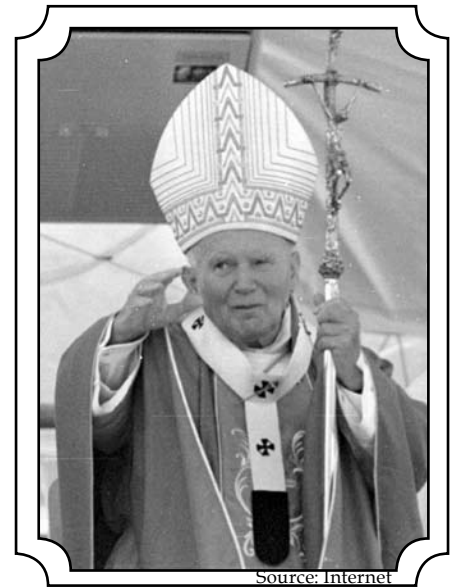
2,908 men (referred to as Council Fathers) were entitled to seats at the council. These included all bishops, as well as many superiors of male religious orders. 2,540 took part in the opening session,

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making it the largest gathering of any council in church history. One of the first issues considered by the council, and the matter that had the most immediate effect on the lives of individual Catholics, was revision of the liturgy, giving permission to present the mass in vernacular languages, rather than only Latin. As bishops determined, local or national customs could also be carefully incorporated into the liturgy.

The council sought to revive the central role of Scripture in the theological and devotional life of the Church. This opened the gate to provide versions of the Bible in the “mother tongues” of the faithful, and reaffirmed that both clergy and laity were to continue to make Bible study a central part of their lives. The role of the bishops of the Church was also brought into renewed prominence.

Four future popes took part in the opening session: Cardinal Giovanni Battista Montini, who became Paul VI; Bishop Albino Luciani, the future pope John Paul I; Cardinal Karol Wojtyła, Archbishop of Kraków, who became pope John II; and 35-year-old Father Joseph Ratzinger, who, more than forty years later, became Pope Benedict XVI in 2005.



Pope John Paul II

### Honest to God

In 1963, J. A. T. Robinson, then Bishop of Woolwich, Great Britain, published the paperback, *Honest to God*, asking, “How does one preach the gospel today?” For his answer, he drew on Bultmann’s theology about myth and demythologizing, on Paul J. Tillich’s notion of God as the ground of our being, and on Bonhoeffer’s comments about religion-less Christianity.

Why did *Honest to God* make such an explosive impact? What caught people’s imagination was his rejection of the notion of

### Notes

a God “up there.” Robinson also made it clear that traditional teaching on prayer left him cold. Thousands, who for years had never opened a Bible, claimed to gain reassurance from finding their doubts and problems shared by a bishop. But Robinson failed to show how the very different ideas that he called into play could be combined together in a consistent and positive way. The book is better at raising questions than at answering them. Robinson’s thought has been followed with interest in all parts of the world, including America, Europe and India.

### **God is Dead**

In the 1960’s, the headline-catching “death of God” movement appeared. In 1963, Paul van Buren declared that the word “God” is dead. Using well-worn arguments of logical positivism and positivist brands of linguistic philosophy, he insisted that language about God had no meaning. He also drew on Bonhoeffer’s hints about “religion-less Christianity.”

The American Thomas J. J. Altizer draws his inspiration from Nietzsche, Hegel and Blake, and asserts that God died when Christ died on the cross. Altizer ends in an obscure kind of mysticism: God is dead, but somehow He is represented by Jesus.

Harvey Cox’s *The Secular City* (1966) has been described as the Bible of post-liberal American theology. The secular city is seen as a fulfillment of God’s purposes, since it provides people with fuller lives. “God comes to us today in the event of social change.” Cox, too, frequently quotes Bonhoeffer.

Conservative scholars have entered into this debate with other viewpoints, for example in the volume *Jesus of Nazareth*, edited in 1966 by Carl Henry. The book includes contributions from ten Americans and from scholars of other countries, including

### Notes

F. F. Bruce from Britain, Leon Morris from Australia and Birger Gerhardsson from Sweden.

### Non-Western church growth

During the twentieth century, the church exploded around the world in an unprecedented growth curve, while the modern mission movement from the West lost some of its growth.

#### *China*

After the Boxer Rebellion, groups like China Inland Mission and others continued its fruitful work in China, until the end of World War II

#### *A small woman with a great impact*

Gladys Aylward was born in a working-class family in London in 1902. Although forced into domestic service at an early age, she always had an ambition to go to China as a missionary and studied with great determination in order to be fitted for the role. However, she was turned down by the mission school because her academic background was inadequate. Gladys was undeterred and in 1930, she spent her life savings on a one-way boat ticket to China, where she founded *The Inn of the Eight Happinesses*. In 1938, the region was invaded by Japanese forces and Aylward led ninety-four children to safety over the mountains.

She remained in China after World War II, eventually moving back to England. She later decided to return to China, but was denied re-entry by the Chinese government and decided to settle in Taiwan in 1953. She died in 1970. In China, she was known as Ai-weh-deh (The virtuous one).



Gladys Aylward

### Notes

When other missionaries were also forced to leave China towards the end of the 1940's, many people were convinced that the church in China would die. Some Chinese pastors were placed under arrest. Others were deported to distant villages, where the authorities thought they could do no harm.

Through a combination of their ministry, heavy persecution and the work of the Holy Spirit the church grew. Today, it consists of anywhere from 70 to 100 million followers. Whatever the number, it is the greatest miracle since the Day of Pentecost.

### *South Korea*

In the beginning of the twentieth century, the church in Korea consisted of not more than one tenth of one percent of the population. Through prayer, evangelism and the move of God's Spirit, the church has grown to more than 28% of the entire population. Through missionaries and a growing national church, the church has multiplied in city after city. It doesn't matter where you go in South Korea; you see crosses and church spires everywhere. The church has made an enormous impact on the entire nation.

### *Myanmar*

When the last "official" missionaries left Myanmar (Burma) in 1966, it felt like the end of a very fruitful epoch that began with Adoniram Judson in the early 1800's. However, when the Myanmar church met for a celebration in 1976, there were 90,000 people gathered to celebrate the Lord and worship together. At that event, many of the country's own young people offered themselves for internal missionary service.

## Notes

### *Indonesia*

Over 10 million Muslims have turned to Christ in the past thirty years and they form a great part of the expanding church in Indonesia, despite a lot of recent persecution.

### *Philippines*

Since 1980, approximately 50,000 new churches have been started in the Philippines. Cinemas, theatres and shopping malls have been turned into church buildings where people meet to worship.

Some churches have not even invested in buildings, but meet in schoolyards or any open fields to hold their worship services.

### *Nepal*

In the beginning of the 1970's, there were no more than 1,500 known Christians in Nepal. Today, the number is beyond 250,000 and it keeps increasing.

### *India*

India has a population of 1.2 billion. The church in India has approximately 35 million adherents, and over 100,000 clergy. Despite recent persecution, the church continues to grow. It is estimated that in the villages in central India alone, four million people will turn to Christ for their present and future hope in the next few years.

Notes

## *Africa*

In the beginning of the century, Africa was looked upon as a dark spot on the global missions map, the place where many missionaries were buried with their children almost as soon as they arrived. Today, Africa has been transformed into a bright spot on the global missions map.

Approximately 16,000 people are being added to the church each day. In many of Africa's 50 nations, more than half of the population would be classified as Christian. At the same time, due to a lack of teaching, training and the availability of Scriptures in vernacular languages, many mix their Christian faith with traditional practices, such as ancestor worship and animism, resulting in syncretism. In other areas, Islam is making strong inroads, winning over territories traditionally held by the church.

## *Former Soviet Union and Eastern Europe*

When communism ceased to be a force in the Soviet Union in the late 1980's, and the Iron Curtain fell, the doors opened widely for the Gospel across the Eastern bloc in ways that no one could ever have imagined.

While many individuals misused the situation and some rather naïve groups, especially from the West, specialized in cultural blunders in their eagerness to present the Gospel, no one can question the enormous growth of the church in this area during the last decade.

At the same time, more than 20 million New Testaments, Bibles and portions have been distributed in the former Soviet Union

## Notes

alone, breaking with the tradition of seeing a few thousand copies distributed a year for most of the twentieth century.

### *Latin America*

In 1900, the Protestant church in Latin America numbered no more than 50,000 adherents. Today most estimates count 75 - 100 million Protestants across South and Central America. In some places, the church is growing three times faster than the population.

### *Middle East*

Even in Middle East, with its strong Muslim influence, the church has grown this past century. Many stories are related of Muslims having dreams about Christ and Mohammed in a fight - and Christ wins! To find an answer to their dreams, they search out Christians or compare their own holy writ with the Scriptures to find an answer. As a result, many people in the Middle East have embraced their Messiah, Jesus Christ, in the middle of severe persecution.

### **Theology issues in Africa, India and Latin America**

African peoples have a strong oral tradition and a great emphasis upon practical experience in religion. The Bible itself remains a closed book to many, since literacy still ranges between only five and fifty percent of the population, varying from country to country.

Two leading African theologians are J. S. Mbiti of Kampala and H. Sawyerr of Sierra Leone. Sawyerr argues that Africans can

Notes

and should build bridges between the Christian Gospel and African thought-forms, and African theologians generally agree that the urgent task is to provide a theology which is both true to the Gospel and yet free from Western cultural additions. Both the Bible and African experience stress the reality of the spiritual realm, and both reject an undue emphasis on individualism and abstract theory. Both celebrate the great acts of God in story and song passed down from generation to generation.

Indian theologians are also concerned to express the Christian Gospel in thought-forms which relate to their own culture. Raymond Pannikar argues that the concepts of Hinduism must be used to expound the doctrine of Christ to Indians. Many aspects of Hindu thought, he argues, are compatible with a Christian understanding of Christ. He suggests that Indian Christian theologians should try to draw positively on Hindu thought, rather than simply attacking it.

Pannikar's approach does not represent all Indian theologians. Sabapathy Kulandran, for example, compares the Christian and Hindu concepts of divine grace and concludes that they are incompatible; Hindu grace is not really grace at all. Many Indian Christians regard Pannikar's approach as compromising the purity of the Gospel.

The theology of liberation pinpoints a question which is likely to remain a live issue for some. The relation between Christianity and Marxism has become an urgent matter in the Two-Third's world. How does theology relate to political or social action? Can we still accept traditional formulations about the two natures of Christ as truly God and truly man? How is Christian faith to be related to the claims of non-Christian religions? Is it possible to see Christ as merely one revelation of God among others? Can we still assert that Christ is God's own revelation, in contrast to the merely human aspirations expressed in other religions? Can

## Notes

language about the other-worldly be translated into language about this world? These questions are likely to remain with us for some time.

### African independent churches

For some centuries, Christianity as a world religion has been divided into three main traditions: Protestant, Roman Catholic and Orthodox. To these should now perhaps be added a substantial African development of Christianity. This African strand has been given a variety of titles such as indigenous, separatist, prophetic, messianic or millennial. These terms do not adequately describe the movements, which, while remaining recognizably Christian in intention, have abandoned any connection with the mission-founded churches. Here we will call them "African independent churches."



Africa Independent Church

These African independent churches are a recognizable new form of the Christian tradition. But they are also part of a wider series of new religious movements in tribal societies of Africa, the Americas and the Pacific, which result from Christian and other western influences interacting with tribal culture to produce something new to both. African independent churches must not be too sharply distinguished from other forms of African Christianity. Some of the factors that make them popular are common African features which can often be traced within mission-founded African churches.

Independent churches occur widely in West, East, Central and Southern Africa. The independent churches differ widely in style, organization and attitudes. One classification divides between "Ethiopian" churches (which assert African and reject European leadership, but keep the "shape" of the church much as before) and "Zionist" churches (which are charismatic, and seek the fulfilling of a Zion of their own). Perhaps the description

### Notes

“prophet-healing” would be better for these churches. It is impossible to guess sensibly at total membership (though it must be many millions). Many people belong to both a “mainline” church, out of loyalty or respectability, and to an independent church, for their deepest needs.

These churches came into being for various reasons, such as freedom from foreign denominations, conditions produced by white dominance, the effects of local mass movements, local religious revivals or a search for a wider salvation, that includes healing. Healing is a feature of many independent churches today.

The movements are usually Bible-centered. They occur most readily where the whole Bible is available in the local language. Independent churches seek direct continuity with the New Testament period. They claim to display the power and gifts of that period. They also often continue traditions of healing or the work of mediums from pre-Christian religion and culture. The movements combine ritualistic elements, such as robes, ceremonies, an hierarchy of apostles, prophets, spontaneity, dancing and ecstasy.

African independent churches reflect the concerns most pressing to local people, concerns which were not necessarily those picked out by missionaries. A few have emphasized polygamy, but many do not regard monogamy as essential. Independent churches take witchcraft and the evil produced in the community by hatred very seriously. They are frequently accused of being syncretistic, that is, they mix Christian and traditional elements.

On the other hand, many independent churches are radical, requiring a complete break with features of the old religion, (like witchcraft, charms and fetishes), which are maintained among nominal members of older churches. Some of the more

## Notes

radical churches also require a break with tobacco, alcohol and gambling.

African independent churches are immensely diverse. Some have expressed political protest or nationalist sentiment, while others are quiet and non-political. Some are large and highly-structured; others small and localized. Some have developed doctrinal peculiarities. For example, the concern with “power” sometimes makes the Holy Spirit more prominent than the Son.

## **Martin Luther King**

The black civil rights leader Martin Luther King, Jr, was born in Atlanta, Georgia USA in 1929. Both his father and grandfather had been ministers of the Ebenezer Baptist Church in Atlanta, where he, too, served as co-pastor with his father. In 1953 he married Coretta Scott.

While King was pastor of Dexter Avenue Baptist Church in Montgomery, Alabama USA, a black woman, Mrs. Rosa Parks, refused to move to the black section of a racially-segregated bus and was arrested. Suddenly, the young pastor was placed into a leadership role in the racial battle that followed. He achieved the desegregation of the buses and was propelled into world prominence as a crusader for social justice. King gave dynamic leadership to the Civil Rights movement in the United States, which gained more for black people than they had achieved in the previous three centuries.

The key to King’s success was his Christian commitment. Brought up in the black evangelical tradition, and influenced by the social gospel movement, he saw Christianity as a force that could transform not only the individual but the whole of society. His unique combination of the message of Jesus (love your enemies)



Source: Internet

Martin Luther King Jr.

## Notes

and the method of Gandhi (non-violence) gave both a philosophy and a strategy to the Civil Rights movement. The use of non-violence as a means of achieving social justice in a violent society appealed greatly to both blacks and whites.



Source: Internet

### Civil Rights March

During the thirteen years he led the Civil Rights movement, King won victory after victory without once resorting to violence. His message to his white opponents was, “We shall match your capacity to inflict suffering with our capacity to endure suffering. We will meet your physical force with soul force. Do to us what you will, and we shall continue to love you ...” His message and method became world-famous and in 1964 he was awarded the Nobel Peace Prize. One of the the most memorable speeches is Dr King’s speech with the famous line: “I have a dream...”

In 1968, an assassin’s bullet ended the life of Martin Luther King, Jr. He was only 39 when he died.

### The evangelism century

The twentieth century turned out to be the evangelism century, producing the largest harvest ever known in the church.

Amazingly, 50% of all people who have come to faith since the day of Resurrection have done so since the end of the Second World War, and approximately half of those have become followers of Christ in the past 15 years.

Take a close look at these “facts” representing our globe:

- Approximately 178,000 people are being added to the church each day
- That equals almost 65 million people a year

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- 44,000 new churches are founded each year

Why did this happen, when so many traditional missionaries have had to retreat?

Literature, radio, TV and Christian films became new tools for this change. Evangelists traveled the globe setting up huge crusades. The church in the two-thirds world took its responsibility for missions even more seriously than the church in the West, sending out a new type of missionary, while local congregations entered into strong evangelization programs. There is no doubt that God poured His Spirit out on people in a new fresh way as they shared their faith both within their cultures and cross-culturally.

Evangelistic crusades became a common form to gather large numbers of people to hear the Gospel. Dr. Billy Graham became the master of the crusade methodology. Personally, he had become a Christian at a crusade in his hometown in the South. When he took on this form of evangelism, it was with an eagerness to learn from the past, keep what was good but also remove the “circus like” atmosphere that had often characterized crusades of this nature.

During the past 50 years, he has led crusades on all the continents of the world. Many others, like Luis Palau and Billy Graham’s own son Franklin, have followed in his steps.

At the same time, another kind of mass gathering developed. Evangelists not only preached repentance, but also conducted healing services where public prayers for the sick were a major part of the service.

Amy Semple McPherson (founder of the Foursquare church) and Oral Roberts were the real pioneer for these kinds of meetings.

## Notes

But there were others, like Kathryn Kuhlman and Daisy and T. L. Osborn. Today, this group is represented by names like Benny Hinn and Reinhardt Bonnke.

### **Congresses and evangelism initiatives**



Source: Internet

Congress on Evangelism

Congresses and conferences encouraging leaders, pastors and evangelists to greater zeal for evangelization and a theological foundation for such an endeavor were held in Berlin, Germany 1966, Lausanne, Switzerland 1974 and Manila, Philippines 1989. Many regional congresses were also held around the world with the same kinds of themes. As a result of the congress in Lausanne in 1974, the Lausanne movement was founded, which is an evangelical think-tank and network for research.

The movement *AD 2000 and Beyond* grew out of these conferences and continued to inspire renewed evangelization during the end of the twentieth century.

Billy Graham gathered 5,000 evangelists from around the world at Amsterdam in 1983, another 10,000 evangelists in the same city in 1986 and then again in the year 2000, inspiring them to finish the task of evangelization in “our lifetime.”

### **Individual initiatives**

Towards the end of World War II, a new emphasis on youth evangelism was born in the heart of a group of young people, resulting in the formation of the Youth for Christ (YFC) movement, with specific emphasis on evangelism and discipleship. YFC became the platform for a group of young evangelists, like Billy Graham, Leighton Ford, Cliff Barrows, Bob Pierce and many others.

## Notes

### *Operation Mobilisation*

In 1957, a young man, George Verwer, met God and sensed His call to share the Gospel through Christian literature. After taking a few students to Mexico to evangelize and sell Christian literature one summer, *Operation Mobilisation (OM)* was born in 1960. Today, tens of thousands of young people from around the world have served the Lord through OM, either on teams selling Christian literature and Bibles or on their ships LOGOS, LOGOS II and DOULOS, bringing the Gospel to the harbors of this world.

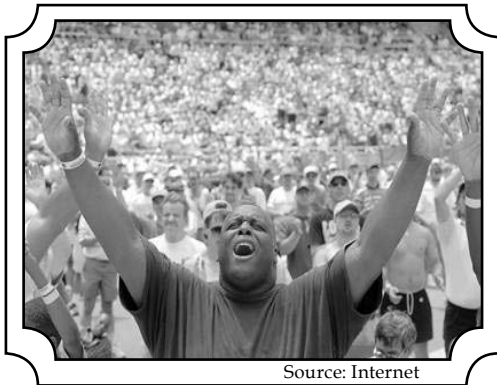
### *Youth With A Mission*

A young pastor, Loren Cunningham, had a vision in the early 1960's. He envisioned teams of young people from different nationalities sharing the Gospel through word and social deed in every country in the world. Out of that vision *Youth With a Mission (YWAM)* was born, and today over 12,500 full-time workers share the Gospel in 146 countries of the world. The YWAM ship *Anastasis* and other similar ships, have not only transported teams and Christian literature to harbor after harbor, but also functioned as floating hospitals and mobile dental clinics.

### *Campus Crusade for Christ*

Campus Crusade for Christ was initiated when a young American businessman, Bill Bright and his wife Vonette, were moved to share the Gospel in the university world. Today, Campus Crusade works globally with great impact. So far, its *Jesus Film* has been translated into 2557 languages and has become an effective tool for bringing thousands to Christ.

## Notes



Promise Keepers

### *Promise Keepers*

In the early 1990's, football coach Bill McCarthy began sharing principles for daily living to a group of men in Boulder, Colorado USA. This was the embryo to the Promise Keepers movement which, in the last decade, has ministered to several million men in North America and on other continents. Similar movements for women have also been established, bringing people to a closer walk with God in their daily lives.

### **The Charismatic movement**

During the 1960's and 1970's, a new kind of revival spread across the world. It was related to the Pentecostal movement, but instead of working within the traditional Pentecostal churches, it crossed denominational borders, often touching the more traditional churches. Books like *Nine O'Clock in the Morning*, *The Cross and the Switchblade*, and *Run, Baby, Run* impacted people in the areas of spiritual power and gifts. Movements like Full Gospel Business Men's Fellowship (FGMBF) helped propel its message to many nations. The Jesus movement was also influenced by the Charismatic currents.

In the early 1950's, leading figures in the World Council of Churches began to recognize Pentecostalism as genuinely Christian - indeed as a "third force" within Christianity. At about the same time, David du Plessis, then Secretary of the Pentecostal World Conference, believed that God was calling him to make contact with the World Council. Following this, he was an ambassador extraordinaire for Pentecostalism within ecumenical circles and exercised a widespread influence.

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At the same time, development of Catholic Charismatic groups became one of the most significant forces within Roman Catholicism, supported by Cardinal Suenens of Belgium and a significant number of bishops.

Today, the charismatic movement has increasingly broken down many of the barriers and misconceptions on both sides. Initially, the charismatic movement operated at a very personal level. But when the first Roman Catholics became involved in 1967, the movement entered into what has been called its corporate phase. As the movement developed its own understanding of the nature of the church, difficulties arose within the mainstream churches.

The result was the formation of some new denominations, although the term “denomination” was not often used by the new groups. For example, in Great Britain, house churches and the restorationist movement began. By the 1980’s the charismatic movement had moved into its global phase, with ever increasing influence, particularly in Latin America. By the mid-1980’s, over 100 Anglican bishops were active in renewal, and in France there were almost one million charismatics within the Roman Catholic Church.

In some places the movement has produced schism, tension, and an unhealthy emphasis on authority. It has also led to a renewal of confidence, a re-energizing of lay authority, a revitalization of worship, a new emphasis upon the church as community, and the offering of a new basis for unity between Christians. The widening of the charismatic movement since the 1960’s has brought with it a questioning of the classic Pentecostal doctrines, a desire to formulate a theology of the “Pentecostal experience” more carefully and a renewed concern to let the life of the Spirit be expressed in new forms of community.

## Notes

In the footsteps of the Charismatic movement came the Faith movement, the “signs and wonders” movements, the Third Wave, represented in the USA by people like Kenneth Hagin, John Wimber and Peter Wagner and in Great Britain by individuals like Bryn Jones, Terry Virgo and Gerald Coates.



Mother Teresa

### Social involvement

Involvement in missions and evangelism around the world has also led to an eagerness to address social issues. Global hunger, people suffering as refugees because of drought or wars or poverty in general, became a cause even for evangelicals. While the “social gospel” had often been looked upon as activities for more liberal groups and not for fundamentalists, statements like World Vision’s founder Bob Pierce’s “Let my heart be broken by the things that break the heart of God,” helped evangelicals better understand their social responsibility and called them to action.

Many organizations with social action as their main ministry were formed, like World Relief, World Concern, Compassion International and Samaritan’s Purse, just to mention a few. In Britain and northern Europe, evangelical Christians followed suit with similar organizations, such as Tearfund.

From the Catholic Church, Agnes Gonxha Bojaxhin became known all over the world as Mother Teresa. Born in Skopje (modern day Macedonia) in 1910, she founded the Missionaries of Charity in Kolkata, India.

Mother Teresa had a way to care for the uncared, the destitute and the dying as well as the orphans. For her work, she received the Nobel Peace Prize, the Templeton award, the US Congressional Medal of Honor and the highest civilian award in India, the Bharat Ratna. She died in Kolkata in 1997, but her work is carried on by the Catholic order she founded.

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## **Church growth**

This century also saw the birth of the church growth movement, heralded by Fuller Theological Seminary professor and former India missionary, Dr. Donald McGavran.

The underlying philosophy that there is a desperate need for new churches to reach into the unchurched population became the foundation for many new church plants around the world.

Focusing on seekers, North American churches like Willow Creek Community Church and Saddleback Community Church have grown well beyond 15,000 people and taught principles to many other pastors for church growth around the world.

## **A new context of world mission**

There have been few, if any, times in history so full of rapid change, changes almost too fast to follow.

Christian researcher David Barrett tells us that the proportion of Christians actively involved in some form of missions is at an all-time high of 36%. Most Christian researchers agree that the number of unevangelized people in the world is declining.

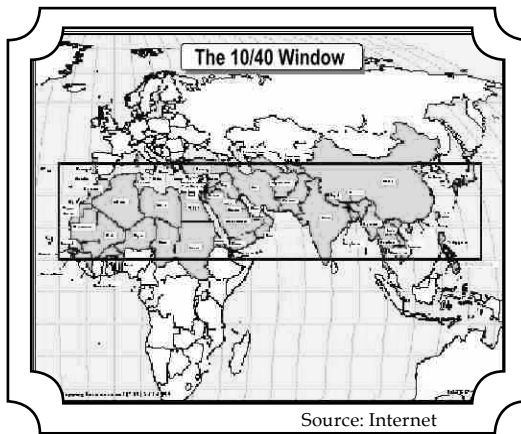
While more people are involved in missions, less people seem to support missions financially. Christians are only allocating 1.2% of their missions funding to the 1.1 billion people who have not been reached in the unevangelized world. At the same time, only 1% of Bible distribution is directed to the least evangelized world.

There are still over one billion people living in places where they most likely will never hear the Gospel. The church is also declining

## Notes

in areas where it was once strong, like Western Europe.

Today, we are faced with a different world and therefore a new context for world mission. Consider these facts:



10/40 Window

- Today, the Church has its center in the Two-Third's world: Latin America, Africa and Asia. Proportionally, the church is now non-western and its theology and missions practice will be following suit.
- The least evangelized world is situated in what has become known as the 10/40 Window that mainly contains the Middle East, the Indian sub-continent and parts of the Far East.
  - In this part of the world live 86% of the people groups, of which less than 2% are Christian.
- A very large proportion of those who have not heard the Gospel are also poor. 85% of the poorest countries lie within the unevangelized world.
- One-third of the world's population is under the age of 15, and 85% of these children and youth live in the Two-Thirds world. Most people make life-shaping faith decisions before they reach the age of 15.
- Global communications and technology have opened new doors to share the Gospel around the world.

### Postmodernism and the church

As the worldwide society moves from a time of modernity into a postmodern era, the church is faced with greater challenges than it has ever seen in the past 200 years, since the time of the

## Notes

Enlightenment. People's thought patterns, values and ideals have changed within a generation and the church is trying to find a way to minister effectively within these changes.

The postmodern person does not choose Christian faith based on presuppositions, ideas or great concepts. He/she chooses Christ because of Christ, His life and the lives of His followers.

To be able to minister effectively to a postmodern generation, the church of today and the future needs to take into consideration that people's personal experience with God needs to be more emphasized in worship and in church than it has been. To the postmodern believer, experiencing God is the highest form of knowing God, so therefore, church service must be something more than just a presentation about God; it must be a place where people meet God. For the postmodern mind, faith is also marked by mysticism. God can speak through everything. To respond to this view, the church needs to take various art forms and let them become a tool in the hands of God.

The story must also stay in focus, both the personal testimony of transformed lives and the overarching story, God's story from creation until now. While those of us raised in an earlier generation tend to focus on doctrine, the postmodern person focuses on the story.

This new generation is expecting leadership that is based on "being" rather than "doing." The new leader is someone who can present the vision and speak for the joint vision of the group, and not only present knowledge, but be the interpreter of the experiences for these people. The new leader is an apostle who leads the group by engaging the culture, accepting it when necessary and challenging it when it is against biblical principles. The new leader needs to find people's passion and turn it into service for God.

## Notes

The postmodern church will also view its mission a bit differently. In the past, we have tended to ask, "What programs should we have?" or "Why are we doing this?" Instead, today we need to ask "Who are we?" We cannot continue being just a place where religious things happen or Christian service is offered. We must become a body made up of individuals who are "the people of meaning" who carry out the task of the kingdom of God, influencing and changing the world around us.

As God has worked in history through His church for 2,000 years, we need to focus on Him afresh and bring Him to the world - in whatever form necessary to communicate His Kingdom to a lost and hurting world.

### Terms to Remember

**Fundamentalists:** *Originally, this term referred to people who accepted the five fundamental beliefs. Today, it means conservative Christians without a hint of liberalism.*

**Evangelicals:** *In the past 60 years, this term has come to describe believers who stress Christian unity, the unique authority of the Scripture, salvation by grace through faith, evangelism and mission.*

**Charismatic:** *This refers to Christians who introduce Pentecostal ideas in non-Pentecostal settings and who accept the use of the spiritual gifts outlined in 1 Cor 12-14 for today.*

**Postmodernity:** *The worldview that began at the end of the Modern age. It emphasizes personal experience and "the spiritual."*

### Notes

## Names to Remember

**Charles Parham:** *A holiness preacher who taught that speaking in tongues was the initial evidence of the Baptism in the Holy Spirit. One of his students was William Seymour, pastor of the church on Azusa Street.*

**Billy Sunday:** *A fiery American evangelist who was the forerunner of many evangelists in the last century.*

**Dietrich Bonhoeffer:** *A German pastor who fought against Hitler and was executed before the end of the war.*

**Billy Graham:** *The world's most well-known evangelist who has seen more people come to faith in Jesus than any other person.*

## Events you should Remember

**Azusa Street Revival (1906)** *The Pentecostal movement really began at this revival in the church at Azusa Street, Los Angeles, California USA.*

**Edinburgh Conference (1910)** *This was a conference focused on missions that gathered more than 1,200 delegates and triggered the ecumenical movement.*

**World Council of Churches (1948)** *Formed in Amsterdam, Netherland, this is an international Christian ecumenical organization currently based in Geneva, Switzerland*

**Lausanne Conference on Evangelism (1974)** *This conference launched the evangelical Lausanne movement. Its manifesto became, and still is, a guiding document for evangelicals around the world.*

### Quote from an eye-witness of that time

*The Bible isn't just a collection of men's ideas about God, nor is it a guidebook for living that people developed over the centuries. It is the Word of God—and that makes all the difference. This means the Bible is our authority in everything it touches. This means the Bible is our guide to show us how to live. Most of all, this means the Bible is our instructor, teaching us about God and His plan of salvation in Christ. The Old Testament points toward Christ's coming; the New Testament tells of His arrival. From Genesis to Revelation we see God's great plan unfold—His plan to win a lost humanity back to Himself. The central theme of the Bible is salvation, and the central personality of the Bible is Christ.*

*- Billy Graham*

### Things to wonder about

- *Is the Lord raising up new leaders like Billy Graham to influence the church in the 21st century? If so, who are they and where are they?*
- *How will your church reach out to a postmodern world?*

### Notes

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## Notes