

The Church in America: The Later Twentieth Century

The early years of the Twentieth Century consist of those years that preceded World War II.

The later Twentieth Century consists of the years following the Japanese bombing of Pearl Harbor, December 7, 1941. World War II caused many changes in America, including changes in the Church.

In the last half of the Twentieth Century, some denominations and groups that had been on the fringes of society gained prominence, prestige, and acceptance among mainstream American culture. There also were several movements that were born during this era. Some of the most significant of the Post World War II church developments were:

1. The Post-World War II ecumenical impulse
2. The exponential growth of Evangelicalism
3. The birth and proliferation of para-church organizations
4. The unprecedented growth of world-missions
5. The major influence of fulltime evangelists
6. The birth and widespread influence of the Charismatic Movement
7. The rise of major healing ministries
8. The Word of Faith movement
9. The flurry of new English Versions of the Bible

We will give attention to each of these developments, as well as other significant movements and trends that developed in the Church in America during the last portion of the Twentieth Century.

PART ONE: The Post World-War II Ecumenical Impulse

Immediately after the close of World War II, the American-Soviet alliance ended and a nuclear Armageddon became a genuine possibility. The world seemed to be divided into two camps:

- those aligned with Russia and Communism (usually called, “the East”)
- those who held to a political/economic philosophy other than Communism (usually referred to as “the West”).

The League of Nations that was born after World War I had proven to be impotent in the face of Nazi ambitions, followed by Japanese imperial conquests.¹ After World War II, another attempt to form an international organization of all nations resulted in the formation of the United Nations, with headquarters in New York City. The underlying idea of the UN was that if all nations would come together in common cause, unified humanity could put an end to war and

¹ The expression, “war is obsolete,” had been bandied about by various individuals prior to World War I, and the formation of the League of Nations sought to make that a reality. A few years after the initial formation of the League, John Clayton Morrison, in 1927, wrote a book, *The Outlawry of War*, in which he wrote, “if we are to abolish war, the first decisive thing to do is to outlaw it.” Elisha J. Coffman, *The Christian Century and the Rise of the Protestant Mainline* (New York, Oxford University Press) 2013, pages 82

human suffering. The Cold War, plus other regional interests, posed a continuing problem in achieving the goals of the UN. Our interest in this study is not the story of the UN, but to note that there was a world-wide post-war impulse toward unity.

The Parliament of the World's Religions

Although it has received little attention in most quarters of American churches, one of the significant religious events following World War II was the rebirth of the Parliament of World's Religions.

History of the POWR

The first POWR meeting had been held in 1893, during the Chicago Columbian Exposition (for a description of this inaugural gathering, see **ADDENDUM A**). The Exposition itself was a world's fair, held to commemorate the 400th anniversary of Columbus' discovery of America.² This inaugural gathering had a profound effect on 20th Century religion in America. It provided the first time that there was a favorable introduction into America of Eastern and Near-Eastern religions to the West (e.g., Hinduism, Buddhism, and Baha'i). Elliott Miller wrote, concerning the effect of the 1893 gathering,

“It was at the first Parliament that Swami Vivekananda won over his audience — many of whom had low expectations of an “uncivilized heathen” — with his genteel manner and erudite presentation. Vivekananda was a 30-year-old Indian disciple of Sri Ramakrishna (1836-86), a revered “avatar” (god-man) who claimed he had followed the devotional teachings of several religions (including Christianity) and found them to be essentially the same as those of his own Hindu faith. Vivekananda developed this theme with great success at the Parliament, speaking reverently of Christ and affirming that the God worshiped by many names in the world's religions is one and the same. Capitalizing on his popularity, after the Parliament Vivekananda established “Vedanta Societies” (affiliated with the Ramakrishna Order in India) in several American cities. These were the first missionary outposts for an Eastern religion in the U.S., to be followed by Swami Yogananda's Self Realization Fellowship in the 1920s and literally hundreds more, especially after immigration restrictions were lifted in 1965.

The first Parliament is also marked as the beginning of the interfaith movement, with its formal pursuit of dialogue and cooperation among the world's religions. Today the interfaith movement is robust (as evidenced by the massive turnout for this year's Parliament), with several organizations carrying on its work, including the London-based World Congress of Faiths; the World Conference on Religion and Peace, in New York; and the Temple of Understanding, out of New York's Cathedral of St. John the Divine.”

Absent from this inaugural event were Native American religious figures, Sikhs, and other indigenous and Earth-centered religions. These traditions and other spiritual traditions were

² Columbus round-trip from Spain to the New World began in August 1492 and his return was in March 1493.

represented at the 1993 Parliament. World War I disrupted plans for future such gatherings, but after World War II the Parliament was revived, newly named, the Parliament of the World's Religions (POWR).³

1993 Parliament

In 1993, the Parliament convened at the Palmer House hotel in Chicago. Over 8,000 people from all over the world, from many diverse religions, gathered to celebrate, discuss and explore how religious traditions can work together on the critical issues which confront the world. A document, "Towards a Global Ethic: An Initial Declaration", mainly drafted by Hans Küng, set the tone for the subsequent ten days of discussion. This global ethic was endorsed by many of the attending religious and spiritual leaders who were part of the parliament assembly.

Also created for the 1993 parliament was a book, *A Sourcebook for the Community of Religions*, by the late Joel Beversluis, which has become a standard textbook in religion classes. Each entry was written by members of the religion in question.

The keynote address was given by the Dalai Lama on the closing day of the assembly. Cardinal Joseph Bernardin also participated in the ceremony.

1999 Parliament

More than 7,000 individuals from over 80 countries attended 1999 Parliament in Cape Town, South Africa. The Parliament began with a showing of the International AIDS Quilt to highlight the epidemic of AIDS in South Africa, and of the role that religious and spiritual traditions play in facing the critical issues that face the world. The event continued with hundreds of panels, symposia and workshops, offerings of prayer and meditation, plenaries and performances. The programs emphasized issues of religious, spiritual, and cultural identity, approaches to interreligious dialogue, and the role of religion in response to the critical issues facing the world today.

The Parliament Assembly considered a document called *A Call to Our Guiding Institutions*, addressed to religion, government, business, education, and media inviting these institutions to reflect on and transform their roles at the threshold of the next century. In addition to the *Call*, the Parliament staff had created a book, *Gifts of Service to the World*, showcasing over 300 projects considered to be making a difference in the world. The Assembly members also

³From March to May 1930, Kyoto, Japan hosted a Great Religious Exposition (宗教大博覧会 Shūkyō Dai-hakurankai). Religious groups from across Japan and China exhibited at the fair. All of Japan's traditional Buddhist sects had an exhibit, as well as Protestant and Catholic Christianity and the new religious sect Oomoto. The Oomoto pavilion, which included a mural of all the world's religions. Many visitors returned to the Oomoto pavilion, which was constantly being updated, six or seven times over the two months of the exposition.

deliberated about Gifts of Service which they could offer or could pledge to support among those projects gathered in the *Gifts* document.

EXCURSUS: POWR EVENTS IN THE 21ST CENTURY⁴

2004 Parliament

The 2004 Parliament was celebrated in the Universal Forum of Cultures, in Barcelona, Spain. More than 8,900 individuals attended the 2004 Parliament. Having created the declaration *Towards a Global Ethic* at the 1993 Parliament and attempted to engage guiding institutions at the 1999 Parliament, the 2004 Parliament concentrated on four pressing issues:

- mitigating religiously motivated violence
- access to safe water
- the fate of refugees worldwide
- the elimination of external debt in developing countries

Those attending were asked to make a commitment to a "simple and profound act" to work on one of these issues.

2007 Monterrey Forum of Cultures

Motivated by the declaration, *Towards a Global Ethic*, Forum Monterrey 2007 was an international event which included Parliament-style events and dialogues, held at Monterrey, Mexico. It was held as part of the 2007 Universal Forum of Cultures, which featured international congresses, dialogues, exhibitions, and spectacles on the themes of peace, diversity, sustainability and knowledge. Special emphasis was placed on the eight objectives of Millennium Development goals for eradicating abject poverty around the world.

2009 Parliament

Melbourne, Australia, hosted the 2009 Parliament of the World's Religions. The 2009 parliament took place from 3 to 9 December. Over 6,000 people attended the parliament.

The Melbourne parliament addressed issues of Aboriginal reconciliation. The issues of sustainability and global climate change were explored through the lens of indigenous spiritualities. Environmental issues and the spirituality of youth were also key areas of dialogue. The Council for a Parliament of the World's Religions suggested that the Melbourne parliament would "educate participants for global peace and justice" through exploring religious conflict and globalization, creating community and cross-cultural networks and addressing issues of religious violence. It supported "strengthening religious and spiritual communities" by providing a special focus on indigenous and Aboriginal spiritualities; facilitating cooperation between Pagan, Jewish, Christian, Bahá'í, Jain, Muslim, Buddhist, Sikh and Hindu communities; crafting new responses to religious extremism and confronting homegrown terrorism and violence.

2014 Parliament

In 2011, The Parliament of World's Religions announced that the 2014 Parliament would take place in Brussels, Belgium. In November 2012, a joint statement from Brussels and CPWR announced that because of the financial crisis in Europe, Brussels was unable to raise the funds required for a Parliament.

2015 Parliament

On October 15-19, the 2015 Parliament took place at the Salt Palace Convention Center in Salt

⁴ Retrieved from

https://en.wikipedia.org/w/index.php?title=Parliament_of_the_World%27s_Religions&oldid=697563228

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Lake City, Utah. 9,806 attendees, performers, and volunteers from 73 countries, 30 Major Religions and 548 Sub-Traditions participated in the Parliament.

Totally apart from those who were promoting POWR, the ecumenical mood was manifest among churches of many different backgrounds and loyalties.

A number of trans-denominational and trans-national organizations were born during this period. The largest trans-denominational institutions born during this era that included American churches were:

- The World Council of Churches (International)
- The World Evangelical Alliance (International)
- The National Council of Churches (USA)
- The National Association of Evangelicals (USA)

Although there was some bleed-over, from one institution to the other, each of these organizations had its own constituency.

We first will consider the two international expressions, the World Council of Churches and the World Evangelical Alliance.

WORLD COUNCIL OF CHURCHES

History and Membership⁵

The historical roots of the World Council of Churches are found in the student and lay movements of the 19th Century. Significant events that led to the formation of the WCC were

- the 1910 Edinburgh World Missionary Conference
- the 1920 Encyclical from the Orthodox Synod of Constantinople suggesting a “fellowship of churches” similar to the recently formed League of Nations.⁶
- A 1937-1938 meeting of 100 church leaders who voted to form a World Council of Churches.

World War II interrupted these plans.

In August, 1948, representatives of 147 church bodies met in Amsterdam to form the World Council of Churches. Originally, Protestant Western churches dominated the membership. In the 1960’s many Eastern Orthodox bodies joined the WCC. When the colonial empires were ended in the Southern Hemisphere, many newly autonomous churches joined the Council.

By the close of 2013, membership in the council consisted of 345 church bodies.⁷

Roman Catholics, after Vatican II established an “observer” relationship with the Council. There is no constitutional reason why the Roman Catholic Church could not join, but it never has applied for membership. Even so, the WCC and the RCC do have close links. A joint working group meets annually. Commissions on Faith and Order, as well as World Mission and Evangelism include Roman Catholics with full voting rights.

WCC Purpose and Vision

When the WCC was founded in 1948, all of the delegates understood that they were not forming a church “above them,” nor were they forming the “church universal,” nor an incipient, “world church.” They understood the Council to be,

- an instrument whereby churches bear witness together in common allegiance to Jesus Christ;
- an instrument through which they could search for the unity which Christ wills for his one and only Church;
- an instrument that would allow churches to co-operate in matters that require common statements and actions.⁸

⁵ The information in this section is found at www.oikomene.org

⁶ Even though President Woodrow Wilson was one of the most important proponents of the League of Nations, even being involved in creating its charter (for which he received the Nobel Peace Prize in October, 1919), the United States did not join the League of Nations

⁷ For a list of current member churches, see ADDENDUM B

⁸ www.oikomene.org/en/about-us/self-understanding-vision

The statement of purpose has evolved through the years:

1948 The original formulation simply stated the purpose of the Council to be: “to carry out the work of the world movements for Faith and Order and Life and work”

1975 The Nairobi Assembly added more specific language, calling “the churches to the goal of visible unity in one faith and in one Eucharistic fellowship expressed in worship and in the common life of Christ and to advance towards that unity in order that the world may believe.”

1998 The Harare Assembly developed a more detailed formulation: “The primary purpose of the fellowship of churches in the World Council of Churches is to call one another to visible unity in one faith and in one Eucharistic fellowship, expressed in worship and common life in Christ, through the witness and service to the world, and to advance towards that unity in order that the world may believe.”

The current World Council of Churches website states as its basis,

“The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the scriptures, and therefore seek to fulfill together their common calling to the glory of the one God: Father, Son, and Holy Spirit.”⁹

What was not clear in 1948 was whether membership in WCC would have any consequences to a church’s self-understanding or the ecclesiological position of the church. To clarify these issues, in a 1950 meeting in Toronto, the WCC Central Committee adopted *The Toronto Statement* which protected the autonomy and identity of member churches (For the text of the Toronto Statement, see **ADDENDUM C**)

Organization and Function

The WCC holds its Assemblies every six to eight years. The First Assembly was held at Amsterdam, Netherlands, in 1948 and the 10th Assembly was held in Busan, Republic of Korea, in 2013.

The most “senior official” of the WCC is the General Secretary. At this time, the General Secretary is The Reverend Dr. Olav Fykse Tveit, who is a member of the Church of Norway.

The Assembly

The “supreme legislative body” of the WCC is the Assembly. The formal purpose of the Assembly is to review programs and determine the overall policies of the WCC, as well as to elect presidents and appoint a Central Committee which serves as the chief governing body of the WCC until the next Assembly.

The Assembly also elects the Presidents who serve as members of the Central Committee

⁹ “About us –World Council of Churches” oikoumene.org. 2013

In addition to all of the business sessions that take place during the Assembly, a central portion of the time together is the worship experience, where the community gathers for prayer and meditation, growing on the diverse spiritual experience of the churches from various cultures around the world.¹⁰

For a current list of churches and organizations that are affiliated with the World Council of Churches see ADDENDUM B. No churches have been expelled from the WCC but a few churches have withdrawn their membership. Three Dutch Reformed Churches in South Africa withdrew their membership in the early 1960's over controversies related to apartheid. In the 1970's, the Salvation Army and the Presbyterian Church of Ireland withdrew their membership when the WCC gave grants to liberation movements in southern Africa.

The Central Committee

The Central Committee meets every two years. It is responsible for carrying out the policies adopted by the Assembly. It also adopts the budget of the Council. The Central Committee elects the Executive Committee, which meets twice each year. The General Secretary serves as an *ex officio* member of both the Central Committee and the Executive Committee.

The Executive Committee

The Central Committee elects twenty of its members to serve as the Executive Committee. In addition to these twenty members, the Central Committee officers¹¹ also are members of the Executive Committee. Meeting twice each year, the Executive Committee's role in policy making is limited to matters specifically referred to it by the Central Committee. In case of unforeseen emergencies, the Executive Committee may make provisional decisions.

Criticism of the WCC

Any significant study of the WCC must include a cursory look at the criticisms that have been alleged against the Council. Significant criticism of the WCC has come from several quarters.

The KGB influence in the WCC

One frequent charge has been that prior to the 1991 fall of Communism, KGB agents in the WCC had great influence in the Council. One of the most significant documents is the 1992 (one year after the fall of Communism) presentation of Father Gleb Yakunin, a vice Chairman of a Russian parliamentary commission that investigated the activities of the KGB. Father Yakunin cited verbatim KGB reports, claiming that its Fifth Directorate was actively involved in

¹⁰ www.oikoumene.org/en/organizational -structure/assembly.

¹¹ The Central Committee Moderator, two Vice-Moderators, the General Secretary, and the moderators of the Central Committee's Program and Finance Committees.

influencing WCC policy from 1967 to 1989.^{12, 13} Here are some of the allegations made by Yakunin and others:

- One cited document described the presence and activities of 47 KGB agents to secure the election of an “acceptable candidate as General Secretary in the 1983 General Assembly in Vancouver.”¹⁴
- The Mitrokhin Archive reveals more about the depth of the penetration and influence wielded by the KGB over the WCC. Metroplian Nikidim was a KGB agent, codenamed *Adamant*; he served as one of six WCC Presidents from 1975 until his death. Nikidim’s intervention had resulted in the WCC’s making no comment on the Russian invasion of Czechoslovakia. It appears that as a result of his influence, and that of other agents in the WCC, that the USSR rarely was publically criticized by the Council. 1989 KGB documents state that “the WCC Executive Committee and Central Committee adopted public statements (eight) and messages (three) which corresponded to its own political direction.”¹⁵
- Appeals from suffering dissidents both from within the Russian Orthodox Church and Russian Protestants were ignored in 1983.¹⁶
- Aleksii Ridiger, Metropolitan of Tallinn and Estonia, repeatedly was alleged to be a KGB agent codenamed *Drozdov*. In 1988, the chairman of the KGB awarded *Drozdov* an honorary citation for services to the KGB. In 1990 he became Aleksii II, the 15th Patriarch of the Russian Orthodox Church. Upon his death in 2008, the WCC’s official tribute, by its Council officers, described him “courageous,” “supportive and constructive” and the recipient of “abundant blessing,” no reference was made to the substantial allegations that he had been a KGB agent.¹⁷

Neglecting the plight of the suffering church in Eastern Europe

The US State Department alleged that through the lobbying of *The Christian Peace Conference* (a KGB front organization), the WCC 1983 General Assembly ignored the many calls for help from persecuted East European Christians.¹⁸

¹² Yakunin, Gleb (January 1992). “Argumenty I Fakty article cited in ‘Soviet Active Measures in the “Post-Cold War” Era 1988-1991’ for the United States House of Representatives Committee on Appropriations by the United States Information Agency” Argumenty I Fakty (w,1).

¹³ “Soviet Influences: A Report on Active Measures and Propaganda 1986-7” (PF). US State Department Report. August 1987. p. 12.

¹⁴ In addition to the above citations, Poloson, Vyacheslav (Chair Russian Supreme Soviet’s Committee on Denominations and Freedom of Religion), *Megapolis Ekspress*, January 21, 1992

¹⁵ Andrew, Christoph; Mitrokhin, Vasili (1999). *The Mitrokhin Archive*. London: Penguin. ISBN 9780140284874

Besier, Gerhard; Boyens, Armin; Lindemann, Gerhard (1999) *Nationaler Protestantismus und ökumenische Bewegung; kirchliches Handeln im Kalten Krieg (1945-1990)* Berlin: Duncker & Humblot. P. 104. ISBN 9783428100323

¹⁶ *ibid*

¹⁷ *ibid*

¹⁸ *ibid*

The WCC attitude toward Israel

Many have asserted that the WCC has displayed an adversarial position toward the State of Israel. It has been claimed that the WCC has focused on activities and publications criticizing Israel in comparison to other complaints. For example,

- the WCC downplayed appeals from Egyptian Copts about human rights abuses under Sadat and Mubarak, but did focus on complaints against Egypt's neighbor, Israel.
- In 2009, the WCC called for an international boycott on goods produced in Israeli settlements, which it described as "illegal, unjust, and incompatible with peace."
- In 2013, the General Secretary was reported to have stated in Cairo, "We support the Palestinians. The WCC supports the Palestinians because they are right."
- The WCC's Ecumenical Accompaniment Program in Palestine and Israel (EAPPI) has been criticized by the Board of Deputies for promoting "an inflammatory and partisan program at the expense of its interfaith relations."
- The WCC secretariat was involved in preparing and disseminating the *Kairos Palestine Document*, which declares, "the Israeli occupation of Palestinian land is a sin against God and humanity because it deprives the Palestinians of their basic human rights," and in the view of one critic, its "authors want to see a single state."

WCC Opposition to Christian Zionism¹⁹

Christian Zionists, who, for the most part, are Evangelical Christians, are characterized by WCC spokesmen as, "those who distort the interpretation of the Word of God" and "damage intra-Christian relations."

One spokesman for the WCC outlined the Council's focus as having "shifted the discussion of the disturbing problems of the Middle East from the acute ones in Syria, Lebanon, Iraq, Egypt, and Iran, to the alleged deficiencies of Israel."

A May 2013 working paper presented at Lebanon, states,

"In this context, what is a source of concern is that Islamic fundamentalisms are giving rise to a counter reaction of other religious fundamentalisms, the most dangerous of which is Jewish fundamentalism, which exploits the Islamic fundamentalist phenomenon to justify before western societies the distasteful aberrations of Zionism in Palestine."

Thus, it is clear that even though the motivation behind the founding of the World Council of Churches was a noble motive, and some worthy goals have been attained, it has been a troubled organization.

¹⁹ Merkle, Paul (March 1, 2007, *Christian Attitudes Towards the State of Israel*. Montreal: McGill Quesns Univ. Press. P 284. ISBN 9780773532557

Vermaat, J.A. Emerson (November 1984, "The Word Council of Churches, Israel and the PLO" mid-Stream: 3-9

"Statement on Israeli settlements in the Occupied Palestinian Territory: World Council of Churches website. 2009-09-02.

WORLD EVANGELICAL ALLIANCE

The WEA describes itself in the following manner,

”Unique among evangelical organizations, WEA is characterized by five charter qualifications.

- First, a doctrinal confession guides it—grounding it in historic evangelical affirmations.
- Second, it has constitutionality—governed by Bylaws and General Assembly delegates, which guarantee historical continuity.
- Third, it is a church-based movement—listening to its constituency as its core authority. Thus, it is not an organization established and maintained by *individuals*.
- Fourth, its constituency is global—rooted in 129 national and seven regional alliances, 104 associate members, six affiliated specialized ministries and six commissions.
- Finally, it functions as a network while providing the services of an alliance—through its resources, departments and commissions.

WEA is the broadest organizational and global manifestation of what it means to be an evangelical.”²⁰

Origin and History of the World Evangelical Alliance

The World Evangelical Alliance's roots begin in England in 1846. The Alliance was incorporated in Britain, in 1912. The original 1846 motto of the Alliance was, *Unum Corpus Sumus in Christo* – “We are one Body in Christ.” Unity and catholicity were its defining principles. From its inception, the Alliance viewed itself as being a global body. However, its birth and most of its early leadership were British. The early Alliance culture bore the hallmarks of British Victorian church life.

The historical context of the decade in which the Alliance was born assists us in understanding the background of the impulse toward unity.

- In England, the conscience of Church and government leaders began to be disturbed by growing social injustices, especially working conditions and child labor.
- The Church of England had experienced the Scottish Disruption²¹ and the Tractarian Movement exodus²².

²⁰ <http://www.worldea.org/whoweare/history>

²¹ The “Disruption of 1843” was a schism within the established Church of Scotland, in which 450 evangelical ministers of the Church of Scotland broke away, over the issue of the Church of Scotland’s relationship with the State. The central issue was the right of the local church to “call” a minister to serve the congregation, vs. the right of wealthy patrons with political influence to choose a congregation’s minister – thus imposing on a congregation a minister who may or may not be the congregation’s choice. The result was the formation of the Free Church of Scotland. This action had a major impact, not only on the Church, but also had a major impact on ongoing Scottish civic life.

²² A movement within the Church of England, originating at Oxford University in 1833, that sought to link the Anglican Church more closely to the Roman Catholic Church. The movement was led by

- Darwin was developing his evolutionary theories.
- Marx and Engels published the Communist Manifesto in 1848
- France, Germany and Italy all experienced revolutions in 1848.

The nascent evangelicalism produced by the revivals of the Second Great Awakening (1791-1842) had created a desire for Christian fellowship across the boundaries of church and geography, especially in the British Isles and USA. "It was a time that called everywhere for the influence of an united and powerful Christian Church."²³

Scottish Presbyterians were the key visionaries who launched what became the Alliance. Scottish Presbyterian ministers, Thomas Chalmers, Robert Balmer, and John Henderson organized a preparatory Liverpool conference in November 1845. English church leaders who joined the Scottish Presbyterians in this endeavor were:

- Congregationalist, John Angell James,
- Anglican, Edward Bickersteth,
- Wesleyan, Jabez Bunting,
- Baptist, Edward Steane
- Irish and Welsh evangelicals were less prominent at this stage, but would have significant roles in due course.

The movement's watershed moment occurred when the group convened a gathering at Freemason Hall in London, August 19-September 2, 1846. Representatives came from England, Scotland, Ireland, Wales, Sweden, Germany, France, Holland, Switzerland, the US, and Canada. Depending on the particular session, 800-1000 Christian leaders, representing 53 "bodies of Christians", met for 13 days in worship, preaching and business.

Controversy emerged when British participants moved to exclude slave-holders from membership. The atmosphere was charged by the delayed arrival of Mollison M. Clark, an American negro minister from the African Methodist Episcopal denomination in New York. When Clark was given, "the right hand of fellowship", he acknowledged "...his sense of the value of the newly-formed Alliance and of his privilege in being admitted to its membership....".²⁴

After six days of heated debate, the final constitution did not address slavery due to American pressures. A "confederation" was formed (the constituents wanted to make clear that they were not creating a new "ecclesiastical structure") to express existing spiritual unity, with a doctrinal statement of evangelical convictions.

professors, Pusey, Newman, and Keble. It affirmed the continuity of the Church with early Christianity and strove to restore the High-Church ideals of the 17th century. Its views were publicized in a series of tracts (Tracts for the Times) 1833-41, and thus, came to be known as the "Tractarian Movement. The teaching and practices of the Movement continue in the High-Church tradition within portions of the Church of England.

²³ J. W. Ewing, *Goodly Fellowship: A Centenary Tribute to the Life and Work of the World Evangelical Alliance 1846-1946*, (London: Marshall, Morgan and Scott, Ltd) 1946, page 12

²⁴ Ewing, page 19

There were vigorous debates over some issues, one of which dealt with eternal hell.

- Some of the delegates favored some accommodation of the view that the damned either had a chance after death to accept Christ and thus, escape hell, or that there was some other moderation of the experience of hell.
- The American delegates would not budge from the view of eternal hell.

Finally, the Americans had their way and a clause affirming eternal punishment was added in the doctrinal statement concerning the “last things.” (See **ADDENDA D** for the content of the resolutions and the later adopted American preamble).

The Alliance journal, *Evangelical Christendom*, was launched in 1847. This journal was published until 1954, when it was succeeded by the *Evangelical Broadsheet*, which was succeeded by the current, *Alliance Magazine*.

By 1859, there were 6,000 members in the Alliance.

During the years following its founding, the Evangelical Alliance established "branches" in France, Germany, Canada, USA, Sweden, India, Turkey, Spain and Portugal. General Conferences, focusing on Christian fellowship and unity were held in London (1851), Paris (1855), Berlin (1857), Geneva (1861), Amsterdam (1867), New York (1873), Basle (1879), Copenhagen (1884), Florence (1891).

Activities and emphases that characterized the Alliance in its early years included:

- An emphasis on the proclamation and expansion of the Gospel;
- Establishing in 1861 the long-lasting Universal Week of Prayer;
- Protests against the "Papacy and Popery";
- Advocating for religious liberty "...the succor of the oppressed." in Europe, Russia, Turkey, Persia, Japan, Madagascar, Brazil and Peru;
- Defended the sanctity of "The Lord's Day", attacking Sunday labor, and "...organized games and amusements";
- Backed freedom of slaves in the USA, and their resettlement in Africa.
- Launched their official magazine, *Evangelical Christendom*.

Several controversies threatened the Alliance in the first decades of its existence:

- Charles Darwin's theories were beginning to permeate the intellectual community. In response, evangelical leaders such as Thomas Chalmers and James McCosh advocated an evangelical version of evolution. During an international conference in New York, City, in 1873, supporters of theistic evolution were given an open platform to present their views. Key British leaders, whose point-man was T. R. Birks, strongly opposed Darwin's account of the origin of man.
- Higher Criticism (i.e. the Documentary Hypothesis of Graff-Wellhausen) began to disturb the unity of the Alliance. Originally, the Alliance was antagonistic toward these theories. In the 1880's, rallies were held to express opposition to these "infidelities." C. H. Spurgeon was a frequent speaker at these rallies. Even so, by 1900, many in the Alliance had come to accept a moderate version of the higher critical view of Scripture.

- Even as it had been at the inaugural conference, hell continued to be a point of conflict. T. R. Birks published *The Victory of Divine Goodness*, which argued for some remission of punishment for the damned. The Executive Council split over the controversy and as a result Birks resigned his honorary secretaryship. In response, the Council voted to not withdraw Birks' membership, declaring that to do this would be acting like an "ecclesiastical court," something that they council felt violated its self-identity. As an act of protest against this retention of Birks, fifteen members of the council promptly resigned. The fifteen who resigned said that to retain Birks was allowing undue license in the interpretation of , "The Basis of Faith."
- World War I, the rise of Fundamentalism, and other influences caused the Alliance to wane in the early years of the Twentieth Century. Then came World War II and hopes for greater world-wide unity among churches were decimated. It seemed that the Alliance and its dream were a thing of the past. Yet, a rebirth was in the offing.

Prior to the 1950's, the Alliance continued to be primarily a British venture. Support in Europe and the United States of America had been inconsistent and wavering. The 1950's presented a new environment to the Alliance:

- Americans had founded the National Association of Evangelicals in 1942;
- In 1945, 51 nations signed the UN charter and in 1951 the UN headquarters opened in New York;
- The World Council of Churches was founded in 1948;
- A major societal event occurred when Remington Rand delivered the first commercial UNIVAC I computer.

Indeed, the years immediately following World War II presented a different world than that which had existed in previous generations. Churchmen were stumbling along finding their way in this new world. D. M. Howard, one of the important leaders of the movement wrote a history of the Alliance, which he titled, *The Dream that Would Not Die: The Birth and Growth of the World Evangelical Fellowship*. Howard's title aptly describes the story of the Alliance and its progress into the decades following World War II.

1951 - Holland

In August, 1951, 91 men and women from 21 nations met in Holland as the International Convention of Evangelicals. Their aim was to re-envision the old Evangelical Alliance into a new global fellowship. Dominant leaders were:

- J. Elwin Wright, Harold J. Ockenga, and Clyde W. Taylor from the USA
- John R. W. Stott and A. Jack Dain from England.

Dain and Stott drafted a document to define the threefold goal and purpose of their endeavor:

- The furtherance of the gospel;
- The defense and confirmation of the gospel;
- Fellowship with those who adhered to the gospel.

The 1951 Holland International Convention revived the Evangelical Alliance under a new name, the *World Evangelical Fellowship*.

1951-1982

The newly created global body began to gain notoriety and have a growing influence in international church affairs. Contributing to its impact was the nature of the organizational structure – the Executive Committee, co-international leaders, and four commissions:

- Evangelism
- Missions
- Literature
- Christian action.

The leaders of this new World Evangelical Fellowship traveled indefatigably, establishing and expanding the new global evangelical body. They always had to struggle with insufficient funding in their efforts to expand the movement..

Executive leadership and office headquarters for the World Evangelical Fellowship have been:

1. Roy Cattell (England) and J. Elwin Wright (USA), co-secretaries, 1951-1953
2. A.J. Dain (England) and J. Elwin Wright (USA), co-secretaries, 1953-1958
3. Fred Ferris (USA), International Secretary, USA, 1958-1962
4. Gilbert Kirby (England), International Secretary, 1962-1966
5. Dennis Clark (Canada), International Secretary, 1966-1970
6. Gordon Landreth (England), interim International Secretary, 1970-1971
7. Clyde Taylor (USA), International Secretary, 1971-1975
8. Waldron Scott, (USA) General Secretary, 1975-1980
9. Wade Coggins, (USA) Interim General Secretary, 1981
10. David M. Howard, (USA) International Director (1982-1992)
11. Agustin Vencer, (Singapore) International Director (1992-2001)
12. Gary Edmonds, (USA) Secretary General (2002-2004)
13. Geoff Tunncliffe, (Canada) Secretary General (2005–2014)

David Howard did more than anyone to expand the Fellowship. He traveled the world with the consuming dream of uniting evangelicals in common cause. Scores of alliances were visited and 40 new alliances founded. Regional alliances grew and the International Council's role matured.

Howard's title became General Director, and later International Director. Travel was grueling. In spite of Howard's vision-casting and a fresh mission statement, organizational and financial crisis hit hard in 1985. During Howard's ten year (double the tenure of any previous executive) tenure, he established integrity, fiscal responsibility, and pastoral vision while growing his team of commission and alliance leaders. In 1987, Howard moved the WEF headquarters from the USA to Singapore. This move changed the identity of the organization – no longer was it an organization owned exclusively by Caucasian church leaders.

In 1992, Filipino Agustin "Jun" Vencer became International Director. He stated his commitments to be:

- to establish and strengthen national alliances (reflecting his Philippine experience)
- to embody Biblical “wholism,” integrating Gospel and social concern

The number of commissions grew under his tenure. A very significant development that took place under his leadership was the growth of the number of self-supported staff – this alleviating some of the financial load of a fully supported full-time staff. Under Vencer’s leadership, one commission was phased out and two new commission were created: the Religious Liberty commission and the Leadership Training Department. As had been true with Howard, tireless travel characterized Vencer's nine years. In spite of Vencer’s leadership and efforts to bring financial and organizational stability to the organization, the historic funding challenges, which had been somewhat relieved, re-emerged when WEF, rather than having a single central office, established three office locations:

- Singapore
- Manila
- USA.

Vencer's tenure concluded at the Kuala Lumpur 2001 General Assembly. Three significant things occurred at the General Assembly.

- No successor was appointed to succeed Vencer. An interim operating team was appointed to lead the organization. For one year, this tem was capably led by International Commission Chair, David Detert, (France-based American executive).
- The Asia offices were closed and headquarters returned to the USA.
- The organization recreated itself and adopted a new name – the *World Evangelical Alliance*.

In 2001, in an effort to solve its repeated financial and leadership problems, WEA asked the consulting firm, Interdev, for a comprehensive evaluation of the movement. Interdev's Gary Edmonds presented the report. The WEA leadership was so impressed by Edmonds that the International Council invited Edmonds to become WEA's new Secretary General. Edmonds accepted the position and promptly began attempting to make adjustments to the organization’s business model. Two significant moves that he made to reduce the debt were:

- He closed the Wheaton office and moved it to Seattle.
- He negotiated the decision to sell the Singapore property.

Edmonds efforts to revamp the structure and operational procedures of WEA didn't garner the desired support. Ironically, the entrenched governing boards of WEA resisted implementing the recommendations that Edmonds had presented in the Interdev report and the changes which he sought to make. Edmonds resigned early in 2004 and WEA found itself again in leadership and funding uncertainty.

A new era began in 2005 when Canadian Geoff Tunnicliffe became International Director. The Evangelical Fellowship of Canada invited WEA to move its administration and financial functions to Toronto. This was done and the Evangelical Fellowship of Canada has provided the vital support needed to get the organization on an even keel.

Currently, WEA has offices located geographically, according to the role that each office is to fulfill:

- Near Vancouver, Canada (Leadership)
- San Francisco (Information Technology)
- Washington, D.C. (Global Press)
- Geneva (United Nations)
- WEA Affiliate member, the Christian Media Corporation, provides its services in media, communications and technology.

The World Evangelical Alliance describes its present personality and activity as,

“WEA embraces the tectonic shift in the epicentre of global Christianity in its constituency and leadership, regional and national alliances and commissions. Leadership grapples anew with the meaning of *evangelical*,²⁵ even as they sort out relationships to evangelicals in other communions, to the World Council of Churches, to Lausanne and other global groups. Commissions are being strengthened, with the Mission Commission and its reflective practitioners setting the standard. WEA's Religious Liberty Commission and presence in the United Nations represent bold public advocacy voices. WEA serves as both alliance and network. WEA is defined and recognized as representatives of a distinct worldwide constituency, and participates in the annual Conference of Secretaries of World Christian Communions.”²⁶

Criticisms of the WEA

The WEA has its weaknesses, but they are not of the same nature as the criticisms launched against the World Council of Churches.

- Some have criticized the WEA as being a "gated community" not welcoming the broader evangelical family into membership;
- Others have criticized the WEA as being an inflexible ecclesiastical structure.
- The WEA continues to struggle with perennial financial limitations. There remains the question, “will its constituencies ‘own’ WEA to provide necessary human and financial resources for it to serve its purposes excellently?”
- Some still perceive it as too Western-driven and funded, and it has suffered from uneven leadership.
- A major criticism of the WEA accused the organization of ignoring the suffering church in China. The WEA was criticised for its positive assessment of the situation of the churches in China, after meeting with government approved representatives. China Aid and Church in Chains claimed, "There are many Christians in China who are not free to worship, do not have Bibles of their own and are not free to organize their own affairs and this situation is not mentioned in your press release... our concern is that you have turned your back on these brothers and sisters."²⁷ One

²⁵ In the latter half of the Twentieth Century, the term, evangelical, has experienced a revision of the definition of the term. This will be discussed more fully in a later section of this study.

²⁶ <http://www.worldea.org/whoware/history>

²⁷ "CHINA: Growing Criticism of WEA "misleading" statement". Church in Chains. 2010-01-08. "ChinaAid Responds to World Evangelical Alliance's Statement on their Visit to China". ChinaAid website. 2009-12-20.

exemplary case of abuse that of the imprisoned Uyghur Christian, Alimujiang Yimiti, was raised in the criticism, the WEA did not respond in detail.²⁸

Recently, the WEA has experienced a bit of a revitalization, with its regional and national alliances, commissions (theology, religious liberty, mission, youth, women, information technology), affiliated specialized ministries, and organizational ministries. WEA today is a network of churches in 129 nations that have joined to give a worldwide identity, voice and platform to more than 600 million evangelical Christians.”²⁹ For a current list of WEA member organizations, see **ADDENDUM E**.

National Council of Churches (USA)

The ecumenical impulse in America resulted in the “mainline churches” forming of the National Council of Churches of Christ in the USA, usually identified as the National Council of Churches (For a list of current members of the NCC see **ADDENDUM F**).

All NCC member organizations subscribe to the NCC's statement of faith, which forms the preamble to the NCC's charter:

"The National Council of Churches is a community of Christian communions, which, in response to the gospel as revealed in the scriptures, confess Jesus Christ, the incarnate Word of God, as Savior and Lord. These communions covenant with one another to manifest ever more fully the unity of the Church. Relying upon the transforming power of the Holy Spirit, the communions come together as the Council in common mission, serving in all creation to the glory of God."³⁰

Mission Statement of the NCC

*The NCC is a community of communions called by Christ to visible unity and sent forth in the Spirit to promote God's justice, peace, and the healing of the world.*³¹

History and Origin of the NCC

The NCC website reveals with clarity the motive behind its formation and the driving purpose for its existence. Even though the statement of faith refers to the “gospel as revealed in the scriptures,” the NCC’s programs and activities reveal an understanding of that Gospel that differs from the Gospel preached by evangelical and historic Protestant Churches. Rather than being concerned primarily with the eternal salvation of souls, the NCC’s Gospel is the Social Gospel, which was birthed through the writings of Walter Rauschenbusch and his compatriots.

²⁸ *ibid*

²⁹ <http://www.worldea.org/whoweare/history>

³⁰ <http://www.nationalcouncilofchurches.us/about>

³¹ <http://www.nationalcouncilofchurches.us/>

Most NCC programs are focused on changing this present world, rather than being concerned with populating heaven with a host of souls, redeemed by the Blood of the Lamb.³² Here is the NCC's self-description of its history and activities.

"In the first decade of the twentieth century, churches of every Christian tradition were acutely aware of the irony of proclaiming Christ's gospel of love and salvation in a culture of acrimony and injustice. In 1900, millions of non-white Americans were living in hostile environments, fearing for their lives, ostracized from employment lines, forced into the figurative and physical prisons of Jim Crow segregation, government designated reservations, and ghettos.

Too, millions of lower-class white Americans – immigrants and working poor – worked twelve hours or more each day on hard scrabble farms and in dangerous factories, for cruelly inadequate wages. Children as young as eight years old were forced to work in grueling, unsanitary conditions. Church leaders – many of whom had been active in abolition and temperance movements – realized the churches would have to work together to address the deplorable social conditions in the United States.

In 1907, Walter Rauschenbusch, a Baptist theologian and social activist, wrote *Christianity and the Social Crisis*, and his words galvanized church leaders into a plan of action:

No one shares life with God whose religion does not flow out, naturally and without effort, into all relations of his life ... Whoever uncouples the religious and social life has not understood Jesus. Whoever sets any bounds for the reconstructive power of the religious life over the social relations and human institutions, to that extent denies the faith of the Master.

In May 1908, 32 Christian communions met in Philadelphia to form the Federal Council of Churches. One of the Federal Council's first achievements was to issue, *The Social Creed of the Churches*, based on a report on horrendous conditions in factories and farms by Methodist minister Frank Mason North.

The 32 communions that sat together during the first meeting of the Federal Council of Churches in the Academy of Music in Philadelphia demonstrated a zeal for social reform that put them severely out of step with most Americans during the period between the Spanish American War and World War I. The majority of the delegates favored immigration reform, labor reform, the abolition of child labor, improved conditions for the poor, and temperance. As a result, they were regularly accused of being socialists – a worn-out canard that critics have not improved on in 100 years.

But their zeal for unity had staying power. A hundred years after the adoption of *The Social Creed of the Churches*, their descendants in the National Council of Churches and Church World Service updated the declaration as *A Social Creed for the 21st Century*. Continuing to work together toward the goal of church unity, U.S. churches that formed the Federal Council of Churches joined with other ecumenical bodies to form the National Council of Churches in 1950."³³

³² I Peter 1:19; Revelation 7:14; 12:11

³³ <http://www.nationalcouncilofchurches.us/about/history.php>

The Council has supported minimum wage laws,³⁴ environmentalist policies, and affirmative action,³⁵ and played a significant role in the civil rights movement in the 1960s.³⁶ Since the late 1960s the NCC has taken positions sympathetic towards Palestinian land rights.³⁷

NCC partners with dozens of other faith-based groups, such as *Bread for the World*, *Habitat for Humanity*, and *Children's Defense Fund*, to press for broad policy initiatives that address poverty issues. The Council helped launch the *Let Justice Roll* grassroots anti-poverty campaign that has been successful in raising the minimum wage in more than 20 states since 2005.

The focus on social and political issues has not been without consequences among its constituents. As has been true within many mainline churches, the leadership and clergy often are out of step with the members of the local churches. This has caused problems for the NCC, as well as the various churches that hold membership. One thing that alienated “the laity” was the NCC's position against the Vietnam War, which became increasingly strident in the 1960s and 1970s.

In July 2005, the Antiochian Orthodox Church suspended its participation in the NCC because, according to an assistant to the denomination's senior cleric, “the NCC...seems to have taken a turn toward political positioning.”³⁸

For a sampling of NCC activities and pronouncements, illustrating the emphasis on social and humanitarian causes, rather than the saving of souls, see **ADDENDUM G**.

Another NCC action that prompted much controversy was its sponsorship of the *Revised Standard Version of the Bible*. In some quarters, the controversy arose over the text used by the committees that produced the RSV, which was a departure from the text used for the revered King James Bible. The manuscript used by the KJV translators in 1611 is known as the “received text,” also known as “the majority text.” Since the production of the KJV in 1611, many manuscripts had been discovered, some of which differed from the texts used by the KJV translators. The RSV committees considered all textual families and made decisions as to the probability of the original autograph. This resulted in the RSV's differing in some points with the KJV.

Out of this conflict there arose a “King James Only” movement which continues into the Twenty-first Century.

Another point of controversy was the theological liberal leaning of many of the main committees involved in the translation.³⁹ In some instances, the decision concerning how to render a text, or

³⁴ “Faith and community leaders urge Congress to raise minimum wage to \$7.25 an hour”. NCC News.

³⁵ NCC General Assembly (1997). “Resolution on Continued Support For Affirmative Action”

³⁶ Findlay, Jr., James F. (1993). *Church People in the Struggle: The National Council of Churches and the Black Freedom Movement, 1950-1970*. Oxford University Press Inc, USA. ISBN 0-19-507967-1.

³⁷ James Q. Wilson (2010). American Politics, Then & Now: And Other Essays. AEI Press. pp. 126–27.

³⁸ “NCC Speaks Out About Withdrawal of Orthodox Church”. Christianpost.com. 2005-09-30..

³⁹ An example is the theological views of Dr. Clarence T. Craig, one of the translators who became a leading spokesman in promoting the version among mainline churches. Dr. Craig's Christology departs

which manuscript to consider the most reliable seems to reflect this liberal bias. One of the issues that caused controversy was the RSV translators' decision to remove the archaic *thee* and *thou*, in the second person singular (as well as its kindred, *thy*, *thine*, and the verb ending, *est* and *edst*) except in those instances in which the pronoun referred to God. This caused the translating committee to wrestle with the question of how Jesus should be addressed. The committee decided that no one in the Gospel narrative ever understood Jesus to be Divine, and so he should be addressed as, *you*, the second person pronoun used for humans. Those who took issue with this decision said that the reason given for such a decision lay in the liberal/Unitarian views of some of the translators, not because those whom Jesus encountered did not see him as Divine.

Here is a quote from a document criticizing the RSV's use of *you*, when referring to Jesus.

“Just what is the *net attitude* of the new translation toward the doctrine of the deity of Christ? If we take Matthew 25:37 and Revelation 5:9 and place their use of “thee and “thou” alongside of the insistent use of “you” in addressing Christ elsewhere, are we to conclude that the version teaches that Jesus was not God in the flesh while on earth, but that He became divine at His ascension or some subsequent time? This is surely a strange doctrine. The Adoptionist heresy of the early centuries denied the virgin birth of Christ and held He was merely a normal man during His youth, but that He became the Son of God at baptism. But was there ever such a view even among the Adoptionists that Jesus became the Son of God after His ascension?”

There is still, however, the new version's translation of Mark 1:11 to be considered. Here we see that the version has God address Jesus as “Thou art my beloved Son” at the baptism, but has men address him as “you” (even the apostles and to the very time of the ascension), then must we alter our analysis and say that the new version maintains that Jesus was actually God in the flesh: God knew it and declared it; but men – even the disciples – did not know it, could not learn it, or did not believe it, no matter how often God told them, and how often Jesus told them, and how much miraculous proof He offered?...”⁴⁰

There were many heated disputes over the use of the RSV in churches,⁴¹ which caused the NCC to be further distanced from those who held traditional orthodox views of Scripture,

dramatically from orthodoxy. He does not believe in the pre-existence of Christ – this is a “mythological presentation...the essence of New Testament Christology is not to be found in the myths of a pre-existent heavenly being...Why should the myths employed in the New Testament ever have been taken over by reasoned theology?” Similar quotes are in the following article..(The Sunday School Times – Ernest Gordon Column – The Revised Standard Version, R. C. Foster (Pittsburgh, The Evangelical Fellowship Inc) 1947, page 14

⁴⁰ Professor R. C. Foster, *The Revised Standard Version of the New Testament*, (Pittsburgh, The Evangelical Fellowship) 1946, page 21

⁴¹ An example is a series of messages delivered in the early 1950's by former U.S. Intelligence Officer, Capt. Edgar Bundy, in the Lockland Baptist Church, Lockland, Ohio, and broadcast throughout the US and Canada. The series was titled, “Communism Invading the Churches; The New Per-Version of the

Christology, and the general subject of theology. Of interest is the fact that the NCC had and has a vested interest in the acceptance of the RSV – the NCC holds the copyright on the original RSV and the updated versions.

Other significant activities of the NCC include:

- The NCC is a founding member of the Interfaith Broadcasting Commission, a partnership established in 1980 to provide religious television programming for the local affiliates of ABC, NBC and CBS.^[18] The current IBC members include a variety of Jewish, Muslim, Protestant and Catholic organizations.⁴²
- The NCC *Faith and Order Commission*, launched in 1957, is an ongoing, scholarly, ecumenical dialogue among North American Christian theologians and church historians, including Evangelical, Pentecostal, Roman Catholic, Orthodox, mainline Protestant, and African-American scholars.
- The NCC also publishes the annual Yearbook of American and Canadian Churches, since 1916 a widely used reference work on trends, statistics and programmatic information on religious organizations in North America.

Since 2013, the NCC headquarters and offices have been located at 110 Maryland Avenue, N.E., on Capitol Hill in Washington DC.

National Association of Evangelicals

The NAE traces its beginnings to April of 1942, when a modest group of 147 people met in St. Louis with the hopes of reshaping the direction of evangelical Christianity in America.

Describing the climate of America, at the time of the formation of the organization, the NAE website states,

“The time for creation of an organization for evangelicals seemed an unlikely one. On the heels of a severe economic depression, the nation had just declared war against Germany and Japan. American energies were being directed to the war effort, not matters of religious endeavor. Furthermore, if the public was expecting any new ecclesiastical initiative, they certainly were not expecting one from conservatives. The Scopes Trial of 1925 and the resulting loss of evangelical influence in the mainline denominations had led many to believe that conservative Christians had vanished from the scene, never to be heard from again.

... After conservatives had suffered public defeats in the 1920s, they channeled their creative and innovative energies into building alternative institutions independent of the established denominations, including local church congregations, mission agencies, Bible institutes, conference grounds, and publishing houses. They also placed renewed emphasis on evangelism, and found radio to be an effective medium for taking their message to the people at a time when they could not rely upon established cultural and

Bible.” The demands for the series to be offered in print prompted Lockland Baptist Church to publish Capt. Bundy’s talks.

⁴² "About Interfaith Broadcasting Commission: History". Interfaith Broadcasting Commission.

ecclesiastical structures. As a result, evangelical Christianity, while remaining outside the cultural mainstream, established a thriving subculture, centered around engaging personalities and independent institutions.

...The downside to this emerging popular movement was that many radio preachers, Christian college presidents, and pulpiteers tended to speak and act independently with seeming little regard for the big picture. Instead of acting like brothers, they acted like rivals, weakening the possibilities of meaningful Christian witness.”⁴³

The birth of the organization that became the NAE is attributed to J. Elwin Wright of the New England Fellowship. J. Elwin Wright’s father was a man who traveled a spiritual journey that provided the path for his son, J. Elwin. At first, the elder Wright had been a Free Will Baptist minister who left that denomination to become a Free Methodist minister – then he left that denomination to start an independent Pentecostal ministry called the First Fruits Harvesters Association in Rumney, New Hampshire.

J. Elwin Wright began his ministerial training at the Missionary Training Institute (now Nyack College) at Nyack, New York, graduating from that institution in 1921. His father ordained him to the ministry and J. Elwin began serving with his father in the Rumney First Fruits Harvesters Association. The younger Wright succeeded his father in 1929 and changed the name of First Fruits Harvesters into the New England Fellowship. He soon became a very popular independent religious leader in New England. One change he made from his father’s ministry was to go beyond the Pentecostal distinctives of his father and to serve a broader constituency. He launched an annual summer conference designed to inspire and bring together religious conservatives of all stripes throughout New England.

One of the emerging evangelical leaders of the era was Harold John Ockenga, the minister of the very influential Park Street Congregational Church in Boston. Ockenga was a man who spoke often of the importance of the Holy Spirit in the life of the Church. In 1934 Wright became a Congregationalist, being received on profession of faith into the membership of Park Street Church in Boston. Joining Park Street Church brought Wright into relationships with a number of emerging evangelical leaders.

Wright’s New England Fellowship began hosting such prominent personalities as William B. Riley of Minneapolis, Will Houghton of New York, Charles Fuller of Los Angeles and Walter Maier of St. Louis. By these and other moves, Wright caused New Englanders to be aware of the emerging network of conservative Christians nationwide. By 1940, Wright began to think about duplicating the New England Fellowship on a national scale and he began crisscrossing the continent to promote the idea.

Coincidentally, Ralph Davis of Africa Inland Mission had sensed the need for greater cooperation in missions and for representation before civil authorities. He began to advocate for some sort of a move in this direction.

⁴³ <http://nae.net/about-nae/history/>

Will Houghton, who had been a guest speaker at New England Fellowship gatherings and, thus had been influenced by Wright's vision, became President of Moody Bible Institute. The NEF influence and Davis' speaking out concerning the need for some cooperation in missions stirred Houghton to call for an exploratory meeting in October 1941 in Chicago.

The meeting took place, as planned and a temporary committee for United Action Among evangelicals was created. Wright was named chairman, and in April 1942 a national conference was slated for St. Louis.

The committee opened an office in New York, met several times during the winter to make arrangements, and issued an invitation to the first National Conference for United Action. The invitation was signed by 147 leaders, all of whom agreed that "the time is ripe for frank discussion and exploration" of the possibility of a national organization.⁴⁴

Stirring addresses were delivered by Harold Ockenga of historic Park Street Church in Boston, William Ayer of Calvary Baptist Church in New York, Stephen Paine of Houghton College, and Robert G. Lee of Bellevue Baptist Church in Memphis. The result of the St. Louis meeting was the beginning a cohesive movement.

Ockenga's often-quoted "The Unvoiced Multitudes" speech captured the mood of the hour. He challenged those single voices to put aside denominational differences for the sake of a more consolidated witness for Christ.

The conference drafted a tentative constitution and statement of faith and accepted a report of the policy committee that called for a constitutional convention a year later. As the proposed constitution stated, the group determined "to organize an Association which shall give articulation and united voice to our faith and purpose in Christ Jesus."

There was only one source of contention during the meeting. It was caused by Carl McIntire, a fiery fundamentalist from New Jersey. A month before the October 1941 Chicago meeting, McIntire asked that participants join his organization, the American Council of Christian Churches. He had founded the ACCC to provide a conservative alternative to the Federal Council of Churches (which after World War II became the National Council of Churches).

During the October meeting, McIntire's request had been tabled. At the St. Louis meeting, it was rejected. Even though all of the delegates shared serious reservations about the FCC, the participants did not feel that militant opposition and direct confrontation with the well-established Protestant council was the best strategy. The delegates believed that a more positive presentation of the gospel was needed. McIntire and his organization became a competitor to the fledging NAEUA.

Once the ball started rolling, Wright sprung into action. He set up an office in Boston. He held regional meetings to generate interest, and launched the official NAEUA publication, *United*

⁴⁴ *ibid*

Evangelical Action. Interest in the “National Association of Evangelicals for United Action,” as the organization was called during the first year, was growing.

A number of practical issues spurred interest in the organization. One of the most pressing was gaining access to radio broadcasts. The Federal Council of Churches had persuaded the CBS and NBC radio networks not to sell time to religious broadcasters, but to allot free time to “recognized” faith communities. Since evangelicals were unorganized — and therefore “unrecognized” — the new radio policy excluded evangelical broadcasting.

When the doors opened for the 1943 constitutional convention in Chicago, more than 1000 participants were present. None of the participants officially represented denominations or churches, but they unofficially represented nearly 50 denominations with a potential constituency of 15 million Christians. They adopted a constitution and doctrinal statement and shortened the name of the organization to the National Association of Evangelicals.

Following the lead of CBS and NBC, the Mutual Radio Network had announced it would no longer sell time for religious broadcasting and turned the Protestant broadcasting slot over to the Federal Council of Churches. In response, the NAE formed the National Religious Broadcasters (NRB) at its 1944 convention in Columbus, Ohio. After holding its own constitutional convention later that year, NRB eventually persuaded the networks to reverse their policies.

NRB was the first of many related service agencies the NAE would charter with a particular purpose in mind. In addition to NRB, the NAE created two task-specific commissions in 1944

- the Chaplains Commission, to assist evangelical chaplains in the military
- War Relief Commission, which would eventually become a subsidiary known as World Relief, NAE’s humanitarian assistance arm.

The following year, the NAE created the Evangelical Foreign Missions Association (later called the Evangelical Fellowship of Mission Agencies and now The Mission Exchange, the largest missionary association in the world). This organization was chartered to handle the special needs of missionaries and their agencies.

The chief accomplishment of the NAE was its ability to pull together a new coalition of conservative Protestants. The fundamentalist movement that preceded the NAE was largely the domain of Baptists, Congregationalists, and Presbyterians in the northern part of the United States. The NAE, on the other hand, embraced numerous Christians in the Pentecostal, Holiness, and Anabaptist traditions. Pentecostalism, which had been kept at arm’s length by most fundamentalists, had become part of the conservative alliance.

The issue of the NAE’s role in evangelism almost sank the new organization. The question that caused the problems was what the NAE’s exact role in evangelism should be.

- Should NAE as an organization be involved in evangelism directly,
- or should the NAE leave the preaching of the gospel to constituent member churches?

A compromise between those advocating for one position or the other was worked out at the 1945 convention, limiting the national organization's role. The NEA would promote evangelism, but give city and regional associations the option to sponsor evangelistic initiatives as they saw fit. The compromise was satisfactory to a good majority, but it did not sit well with some. One result of the controversy was that those who had been looking to the NAE for a more direct role in evangelism began to look parachurch agencies such as Youth for Christ and its first evangelist, Billy Graham.

While the NAE did represent a diverse coalition, the sizeable coalition for which the founders had hoped did not emerge. By 1945, just 15 relatively small denominations representing less than 500,000 members had signed on. Some larger conservative denominations, such as the Southern Baptist Convention and the Lutheran Church, Missouri Synod, remained outside of the NAE.

One thing that limited membership was the policy that the NAE adopted in 1944, i.e., that dual membership in the NAE and Federal Council of Churches would not be allowed. This created a barrier for some denominations. For example, when committees of the Reformed Church in America and the United Presbyterian Church of North America (not to be confused with the United Presbyterian Church, USA, created in 1958) were formed in 1948 to study the merits of switching to the NAE, they decided to remain with the Federal Council. In the same year when the motion of continuing membership in the FCC was put before presbyteries of the Presbyterian Church, U.S. (Southern), the delegates chose to remain in the FCC, thus precluding any relationship with the NAE.

The NAE's inability to win over larger conservative denominations steered the organization toward a closer identification with the smaller, lesser known, and more culturally isolated denominations. Even so, the organization did prosper in the 1950s. These were the years of economic growth when large families, tract housing, and new churches were dotting the expanding suburban landscape. The NAE's reputation in Washington as a service organization that could get things done was well-established. It was also the period when evangelist Billy Graham, who was identified with the NAE, became a national figure.

New prestige was achieved when President Eisenhower welcomed an NAE delegation to the White House. The NAE was gaining national attention. In 1958, Life Magazine called attention to an emerging "Third Force" in Christianity alongside Protestantism and Catholicism which Life termed "the most extraordinary religious phenomenon of our time." Although the article did not mention the NAE, it identified among the new force five denominations that comprised nearly two-thirds of the NAE's membership: Assemblies of God, Church of God (Cleveland), International Church of the Foursquare Gospel, Pentecostal Church of God, and the Pentecostal Holiness Church. Denominations continued to join. The result was that in 15 years, the number of member denominations had doubled while the number of members of these denominations had tripled.

In 1957, the NAE formed a committee to explore the possibility of a new translation of the Bible. Five years earlier, the National Council of Churches had released the Revised Standard Version,

but the new translation did not prove popular among many evangelicals – in it they saw the fingerprints of liberal theology. In 1961, the NAE committee began meeting with a similar committee commissioned by the Christian Reformed Church. By 1965, the two committees formed an independent Committee on Bible Translation and two years later, the New York Bible Society (today known as *Biblica*) became the official sponsor. In 1978, the first copies of the New International Version of the Bible came off the presses. Ten years after initial publication more than 50 million copies had been distributed throughout the English-speaking world.

The organization went through very difficult years in the 1960's and 1970's. The frequent transitions in leadership during those years, coupled with the cultural upheaval in general, took a toll on the NAE. Civil rights, the Vietnam War and a new counterculture divided the nation. Assassinations of the Kennedy brothers and Martin Luther King, Jr., leading political figures, shocked the populace. The state of the church was equally disturbing as liberal theologians proclaimed "God is dead" while at least one prominent bishop experimented with psychedelic drugs. It seemed that young people were leaving churches as quickly as babies were being born in the 1950s.

The rate of membership growth in the association slowed considerably. Black evangelicals formed a separate National Black Evangelical Association in 1963. The NAE lost its third largest denomination, the National Association of Free Will Baptists, in 1972 in the wake of internal ecclesiastical struggles. The publication frequency of *United Evangelical Action*, issued twice a month in the 1950s, was cut to four times a year. Also, during this period all regional NAE offices were closed as the field services department was centralized in the Wheaton office. By the late 1970s the NAE had only experienced a net membership gain of five denominations since 1960. Significantly, when Newsweek marked 1976 as the Year of the Evangelical that the magazine had very little to say about the NAE.

NAE faced its own internal troubles as its executive leadership changed hands more often than did residents of the White House. Some visionary leaders unwisely rushed ahead of finances and the organization found itself in serious financial trouble.

At the NAE convention in March 1999, Kevin Mannoia, a Free Methodist Bishop who had only recently joined the NAE board of directors as his denomination's representative, was made NAE President. Mannoia moved to change the NAE bylaws so that denominations could be members of both the NAE and the National Council of Churches, as well as the World Council of Churches. A number of individual churches whose denominations were part of the NCC were members of the NAE, even though their denominations could not be a member. Mannoia's efforts to change the membership restriction, and to offer membership to NCC and WCC member denominations, caused great contention at the March 2000 meeting of the NAE Board of Directors. The board was torn and divided. After a very contentious meeting, with a desire to support the heart and vision of its new president, the board approved the proposal.

The change alienated many. For example:

- Southern Baptist Seminary president Albert Mohler took the NAE to task for “rescuing the National Council of Churches from irrelevance” by its decision to drop the bylaw prohibiting member denominations from holding joint membership.
- Carl Henry, founding editor of Christianity Today, declared that this is the “worst possible time” to elevate the NCC.
- The National Religious Broadcasters voted to withdraw from the NAE, citing the abrupt shift on the part of the NAE in relationship to the NCC and the WCC.

A growing backlash against Mannoia’s proposal was reflected by the attendance at the March 2001 annual convention in Dallas. This was supposed to have been a major evangelical summit, but only 200 attended. The low attendance resulted in significant financial losses for the convention. As a result, the financial health of the organization was seriously destabilized. Combined with a costly earlier decision to relocate the office to Azusa, California, the NAE was in a serious financial situation.

In June of 2001 Kevin Mennoia resigned as president. Due to the severe financial situation, staff cuts were made and much of the work of the NAE ground to a halt.

In the fall of 2002, Leith Anderson, pastor of Wooddale Church in Eden Prairie, Minnesota, stepped forward to become the interim president of NAE. Anderson took important steps to resuscitate the organization. The Los Angeles office was closed and Washington, D.C., became the NAE’s headquarters. The staff was streamlined while the NAE began the slow task of rebuilding. No convention was held in 2002.

Interim President Leith Anderson proposed to the board that new charter documents were needed for the NAE. Nine pages replaced 40 pages of documents (for the NEA Mission Statement and Statement of Faith, see **ADDENDUM H**)

For the first time in its history, the 2003 61st Convention was held in a church building, rather than in a hotel or convention center. The meeting was held at Wooddale Church in Eden Prairie, Minnesota. As pastor of Wooddale Church, Interim President Anderson was the host.

During the convention Anderson moderated a forum entitled, “The Future of American Evangelicalism.” Others serving on that panel were David Neff, editor of Christianity Today, Martin Marty of the University of Chicago and editor of the mainline journal, *The Christian Century* (the organ of liberal Christianity and a promoter of the NCC), and George Brushaber, President of Bethel University.

Martin Marty made a remarkable declaration to the convention: “You won!” By that he meant that evangelicalism had won the day and now was the major force in American Christianity.

Several individuals followed Anderson in leadership of the NEA, some were effective, some were not. Two major crises that occurred were:

- The resignation of President Ted Haggard in 2006, because of sexual misconduct and possession of illegal drugs

- Richard Cizik, the vice president of NEA governmental affairs, publically began to call on evangelicals to care for creation and take action on climate change. The push-back from some evangelical circles was fierce. After much controversy, he resigned his post in December 2008.

After Haggard's resignation, the executive committee of the board acted quickly and decisively, inviting Leith Anderson to once again serve as interim president. Anderson agreed to serve for an indefinite period while the NAE searched for a new president. The board's Presidential Search Task Force concluded that Leith Anderson best fit the needs of the association and asked him to consider assuming the presidency. Anderson agreed and was formally elected to a three-year term at the October 2007 board meeting. As he had done before, Anderson put the organization on a sound footing.

In the ensuing years, the NEA went through more than one major reorganization. While the NAE has not become everything or done everything that many had hoped, it is the only institutional structure and the most representative agency of American evangelicals in the 21st century. It provides a means of mutual connectedness for evangelicals while projecting a respected voice for the evangelical movement across America. (For list of current members of the NEA see **ADDENDUM I**)

PART TWO: The Explosive Growth of Evangelicalism

The explosive growth of Evangelicalism in the United States was so dramatic in the last half of the Twentieth Century, that some contemporary writers have suggested that Evangelicalism now is "main line" Christianity.⁴⁵ Defining the term, *Evangelicalism*, is a bit challenging because the various streams to which it is applied. We are helped in our understanding by a brief survey of the history of the movement.

The First Seeds of Evangelicalism: German Pietism

Modern Evangelicalism is the latest expression of a movement that began in Germany in the late 17th Century. The movement, German Pietism, began when some German Lutherans began to lament what they saw as a significant shortcoming in the German Lutheran Church. In their view, the Lutheran Church had become an intellectual society, in which the expounding of theology in the pulpit, and the emphasis on loyalty to the denomination had replaced biblical exposition and an emphasis on spiritual life. In their minds, Lutheranism had become a Protestant version of Roman Catholicism, with its emphasis on ritual, rites, and religious activity, rather than a living relationship with Christ.

⁴⁵ For a discussion of the term mainline, see <http://www.tulsachristianfellowship.com/doulos-press---papers.html> The Church in America, The Early Twentieth Century page 15

Notable among these early German Lutheran “revivalists,” were:

- Jakob Bohme – a well-known Christian mystic
- Johann Arndt – Author of *True Christianity*, a book that became widely known and had a significant impact on the thinking of many Lutherans
- Heinrich Miller – Miller described the *font, the pulpit, the confessional, and the altar* as “the four dumb idols of the Lutheran Church.”
- Johann Valentin Andrea – The Court Chaplain of the Landgrave of Hesse
- Schuppius – His focus was restoring the Bible to its appropriate place in the pulpit (instead of the theological lectures that dominated the Lutheran pulpit at this time)
- Theophilus Grossbegauer of Rostock – From his pulpit and through his writings, Grossbegauer raised what he called, “the alarm of a watchman in Sion.” His book, *Alarm Cry*, had a long-lasting influence in the German revival.

Although these and others decried what they saw as the dry, lifeless, intellectualism of the Lutheranism of their day, it was Jacob Spener who launched what became the German Pietist Movement.

Spener (born January 13, 1635) was reared by his grandmother. She was a very devout woman who read devotional writings such as, Arndt’s *True Christianity*. Jacob was deeply influenced by her model of piety and her devout prayer life. As a very young man, Spener became convinced that German Lutheranism needed a moral and religious reformation.

He studied theology at Strasbourg, then at Geneva. In both of these religious schools, he was influenced by professors who promoted “practical” Christianity,⁴⁶ more than theological precision. During a visit to Tubingen, he read, *Alarm Cry*, and it resonated with what he was feeling in his spirit.

By the time Spener entered his first pastorate at Frankfurt, he had become convinced that the spiritual life in the Lutheran Church was being sacrificed on the altar of zeal for Lutheran orthodoxy. He began holding religious meetings in his home. In these meetings he expounded on passages from the New Testament and encouraged the group to engage in discussion of questions that had been raised in his exposition.

In 1675, Spener published *Pia desideria*, in which he presented “an earnest desire for a reform of the True Evangelical Church.” His opponents took the title of this document and began calling Spener and his followers, *Pietists*. They meant the term to be derogatory, just as the term, “Methodist,” was used in a pejorative against the Wesleys and their followers a bit later in England.

In *Pia desideria*, Spener made six proposals which he contended would restore the spiritual life of the German Lutheran Church.

⁴⁶ The term, “practical Christianity” was employed to describe a life that is lived in response to an inner spiritual condition. This practical expression of Christianity was characterized by a holy life, rather than just conformity to religious “rules.”

1. The earnest and thorough study of the Bible in private meetings, *ecclesiolae in ecclesia* (little churches within the church)
2. Since the Christian priesthood is universal, the laity should share in the spiritual government of the church
3. A confirmation of an accurate knowledge of Christianity is the practice of Christianity, not just an accurate knowledge of doctrine
4. Instead of merely didactic, and often, bitter attacks on the heterodox and unbelievers, a sympathetic and kindly treatment of them
5. There needs to be a reorganization of theological training in the universities, giving more prominence to the devotional life
6. A different style of preaching – instead of pleasing rhetoric, the sermon should aim at developing Christianity in the new man, the soul of which is faith, and its effects the fruits of a holy life

Pia desideria quickly became known throughout the German Lutheran Church, and it received both positive and negative responses. Large numbers of orthodox Lutheran theologians and pastors condemned Spener's proposals, but others moved to adopt them.

Spener and his associates emphasized the necessity of a "new birth," and the separation of Christians from the world. Many Pietists argued that the new birth always had to be preceded by agonies of repentance. Furthermore, in their view, only a "regenerated" theologian could teach theology. All Pietists shunned common worldly amusements, such as dancing, theater, and public games.

Not only did the growing *ecclesiole in ecclesia* weaken the power of denominational structure, but it also produced an individualism. This individualism was the result of the emphasis on personal piety, rather than emphasizing conformity to Lutheran doctrine. This individualism had broad implications (for example, its individualism helped to pave the way for the enlightenment).

The state authorized churches in several countries reacted strongly to Pietism and tried to stamp it out. The charge was made that Pietism "promoted a mysticism so nebulous as to obscure the imperatives of morality." It was charged that Pietism cultivated religious feeling as an end in itself. One critic, Françoise Loise de la Tour argued that Pietist mysticism replaced moral law, in that the guidance by "inner light" resulted in the supremacy of feeling over reason.⁴⁷

One of Spener's most influential disciples was August Hermann Francke. Francke, along with other Pietists founded the University of Halle, in which Spener's proposals were worked out in the theological classes. In 1695, Francke established what became the internationally known Orphanage at Halle.

⁴⁷ Maurice Cranston, *Jean-Jacques: The Early Life and Work of Jean-Jacques Rousseau, 1712-1754* (Chicago: The University of Chicago Press) 1982

In 1817, the King of Prussia ordered the state churches (the Lutheran Church and the Reformed Church) to unite. The influence of Pietism was strong in both churches. Since Pietism deemphasized confessional theology and precise doctrine, the two churches were able to unite without difficulty. The resulting church took the title, *Evangelical Church*. Some pastors and their congregations, both Lutheran and Reformed churches, refused to go along with the merger. This reaction had an impact on America. Many German Lutherans who rejected the union immigrated to America and formed the Lutheran Church in America, Missouri Synod. The Missouri Synod continues today as the theological conservative Lutheran Synod.

On the other hand, many Germans who agreed with the union also immigrated to America and formed two bodies:

- The German Evangelical Lutheran Church
- The German Reformed Church

Soon, the German Evangelical Lutherans and the German Reformed Church merged their churches and formed the Evangelical and Reformed Synod of North America. In 1957, the Evangelical and Reformed Synod merged with the General Council of the Congregational Christian Churches to form the United Church of Christ. The churches that form the United Church of Christ de-emphasize the importance of doctrine and are among the most theologically and sociologically liberal churches in America.⁴⁸

The Birth of English Evangelicalism

In the mid-Eighteenth Century, an Evangelical movement began that would have world-wide impact on Christianity, both in America and England. Through its influence on John Wesley, German Pietism had a very significant role in propelling forward the fledging Evangelical movement in the English-speaking world.

- On May 25, 1735, Howell Harris, a Welsh schoolteacher, after a period of fasting, self-examination, and despair over his sins had a conversion experience during a communion service. He described the experience as being a moment in which he received assurance of God's grace.
- Sometime later, Daniel Rowland, the Anglican curate⁴⁹ of Llangeitho, Wales, had a similar experience.⁵⁰

Both of these men were gifted preachers. Large audiences began gathering to hear their message of God's grace and the necessity of having a "born again experience." When the Welsh Methodist revival burst forth, Harris and Rowland were key figures in the movement.⁵¹

⁴⁸ For example, the ELCA ordains women pastors, ordains LGTB pastors, and sanctions same-sex marriage. See <http://www.elca.org/en/Faith/Faith-and-Society/Social-Statements>

⁴⁹ In English speaking counties, a curate is an assistant to a parish priest. In other cultures, the term refers to the parish priest.

⁵⁰ Noll, Mark A., *The Rise of Evangelicalism: The Age of Edwards, Whitefield and the Wesleys*, (Inter-Varsity, ISBN 1-84474-001-3) 2004, page 79

At about the same time that Harris experienced conversion in Wales, George Whitefield, a friend of the Wesleys, was converted at Oxford University after a prolonged spiritual crisis. Whitefield later remarked, "About this time God was pleased to enlighten my soul, and bring me into the knowledge of His free grace, and the necessity of being justified in His sight by *faith only*".⁵²

Given the sequence of events, one wonders if the Methodist Church would have been born, had it not been for John Wesley's encounter with German Pietists. Two years before his conversion, Wesley had traveled to the newly established colony of Georgia as a missionary for the Society for Promoting Christian Knowledge. He shared his voyage with a group of Moravian Brethren led by August Gottlieb Spangenberg. The Moravians were German Pietists. The Moravians' faith and piety deeply impressed Wesley, especially their belief that it was a normal part of Christian life to have an assurance of one's salvation.⁵³ Wesley recounted the following exchange with Spangenberg on February 7, 1736:

"Spangenberg said, 'My brother, I must first ask you one or two questions. Have you the witness within yourself? Does the Spirit of God bear witness with your spirit that you are a child of God?' I was surprised, and knew not what to answer. He observed it, and asked, 'Do you know Jesus Christ?' I paused, and said, 'I know he is the Savior of the world.' 'True,' he replied, 'but do you know he has saved you?' I answered, 'I hope he has died to save me.' He only added, 'Do you know yourself?' I said, 'I do.' But I fear they were vain words."⁵⁴

After Wesley returned to London, he sought out Moravian meetings. At a Moravian religious society meeting, He finally received the assurance for which he had been searching. While listening to a reading from Martin Luther's preface to the Epistle to the Romans, Wesley felt spiritually transformed:

"About a quarter before nine, while [the speaker] was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death."⁵⁵

⁵¹ Bebbington, David W (1993), *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (London: Routledge) 1993, page 20

⁵² Noll, pages 79-80

⁵³ Noll, page 79-80, 84

⁵⁴ Noll, page 85

⁵⁵ Noll, page 97

German Pietism continued to influence Wesley. He translated 33 Pietist hymns from German to English and as a result, numerous German Pietist hymns became part of the English Evangelical repertoire.⁵⁶

By 1737, Whitefield had become a national celebrity in England. His preaching drew large crowds, especially in London where the Fetter Lane Society had become a center of Evangelical activity.⁵⁷ Whitefield traveled to America and joined forces with Jonathan Edwards to "fan the flame of revival" in the Thirteen Colonies in 1739–40. Soon the First Great Awakening stirred Protestants throughout America.⁵⁸

Evangelicalism Comes to America

The revivals that came to be known as the Great Awakenings in Britain and America were very powerful vehicles that carried forward the Evangelical message.

Evangelical preachers emphasized personal salvation and piety more than ritual and tradition. Pulling away from ritual and ceremony, the Great Awakening made Christianity intensely personal to the average person by fostering a deep sense of spiritual conviction and redemption. Evangelicals encouraged introspection and a commitment to a new standard of personal morality that was an expression of an inner change, not just external obedience. It reached people who were already church members. It changed their rituals, their piety and their self-awareness. To the imperatives of Reformation Protestantism, 18th century American Christians added emphases on divine outpourings of the Holy Spirit and conversions that implanted within new believers an intense love for God. Revivals encapsulated those hallmarks and caused the newly created Evangelicalism to be a significant force in the development of the early republic.⁵⁹

Another important, but totally separate movement that contributed to the Evangelical message in America were the Puritans. As America's earliest immigrants, the Puritans had a great influence on the future of Christianity in America. Because they believed in original sin,⁶⁰ the Puritans practiced infant baptism (sprinkling), but required a person to be able to give a credible testimony of having had a "conversion experience" before he or she could

⁵⁶ Shantz, Douglas H, *An Introduction to German Pietism: Protestant Renewal at the Dawn of Modern Europe*, (Baltimore, John Hopkins University Press) 2013, pages 279-280

⁵⁷ Noll, pages 87, 95

⁵⁸ Bebbington, page 20

⁵⁹ Stout, Harold 'Harry' (1991), *The Divine Dramatist: George Whitefield and the Rise of Modern Evangelicalism*. (Grand Rapids, Wm. B. Eerdmans) 1991

⁶⁰ The doctrine of original sin states that the entire human race bears the guilt of Adam's sin. Because of this, the entire human race is destined for hell. Only those who have the guilt of that sin removed will escape hell. Jesus sacrifice on the cross made such expiation possible. In order for one to appropriate the benefits of Christ's sacrifice, a person must be baptized. Most Protestant Churches that are direct descendants of the Reformation hold to this view. Therefore, having a sacramental view of baptism, these churches baptize infants.

become a church member.⁶¹ This conversion experience was in harmony with the position taken by the German Pietists. Having a conversion experience is one of the defining hallmarks of contemporary American Evangelicalism.

Another group that contributed greatly to the Evangelical cause were the Presbyterian Churches located on the American frontier. In America, revivals among Presbyterians added something different to the fledgling Evangelical stream- an emphasis on Protestant orthodoxy. One of the most significant revivals in the history of America was the 1801 Cain Ridge Meeting, which was initiated by Presbyterians and held at the Cain Ridge Presbyterian Church, in Cain Ridge, Kentucky.⁶²

Another event that added significant Presbyterian influence on the development of Evangelicalism was the 1802 revival among students at Yale College (later, Yale University). One of the students was Aaron Burr, who became a prominent Presbyterian minister and later, the president of Princeton University. In New Jersey, Gilbert Tennent, another Presbyterian minister, was preaching the evangelical message and urging the Presbyterian Church to stress the necessity of converted ministers.⁶³

The influence of these various backgrounds continues in present-day Evangelicalism, even dividing it along lines that reflect its diverse background (we will comment on this in a later section).

Who and What is an Evangelical?

Because the terms, *Evangelical* and *Evangelicalism*, often are used without an accurate application of the terms, we must take time to consider a definition. One of the most influential definitions has been provided by Scottish historian, David Bebbington.⁶⁴ Bebbington is widely known for his definition of Evangelicalism, referred to as the "Bebbington quadrilateral."⁶⁵ Bebbington identifies four main qualities which are to be used in defining evangelical

⁶¹ For a full discussion of how this became a difficult issue for Puritans, see, Garrett: *The Church in America, from 1492 until the Revolution* (<http://www.tulsachristianfellowship.com/doulos-press.html>) pages 79-81

⁶² Out of this revival came the Campbell/Stone Restoration Movement, resulting in today's Churches of Christ, Independent Christian Churches, and the Disciples of Christ.

⁶³ *The Church in America, from 1492 until the Revolution* (<http://www.tulsachristianfellowship.com/doulos-press.html>) pages 143ff

⁶⁴ David W. Bebbington is a Professor of History at the University of Stirling in Scotland and a distinguished Visiting Professor of History at Baylor University. He is also a Fellow of the Royal Historical Society. His principal research interests are in the history of politics, religion, and society in Great Britain from the eighteenth to the twentieth century, and in the history of the global evangelical movement. He lives in the village of Bridge of Allan and is a longtime member of Stirling Baptist Church, where he has held various positions of leadership. He is also a regular lay preacher for churches affiliated to the Baptist Union of Scotland.

⁶⁵ David W. Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (London: Unwin Hyman) 1989, pages 2-17

convictions and attitudes, noting, "Together they form a quadrilateral of priorities that is the basis of Evangelicalism."⁶⁶ Bebbington's quadrilateral consists of: conversionism, Biblicism, crucicentrism, and activism (his terms). Here is how Bebbington defines these terms:

- *Conversionism* is the belief that a "born again" experience is necessary. This has been a constant theme of Evangelicalism since its beginnings. To Evangelicals, the central message of the gospel is justification by faith in Christ and repentance, or turning away, from sin. Conversion differentiates the Christian from the non-Christian. The born again believer experiences a changed life that is marked by a rejection of sin and a resulting holiness of life. A conversion experience can be emotional, including grief and sorrow for sin, followed by great relief at receiving forgiveness. The stress on conversion is further differentiated from other forms of Protestantism by the belief that an assurance of salvation will accompany conversion. Among Evangelicals, individuals have testified to both sudden and gradual conversions.⁶⁷
- *Biblicism* is having a reverence for the Bible and a belief in biblical authority. Evangelicals believe in biblical inspiration, though they disagree over how this inspiration should be defined. Some Evangelicals believe in *biblical inerrancy*, while other Evangelicals believe in *biblical infallibility*.⁶⁸
- *Crucicentrism* refers to the focus on the Atonement, the saving death and resurrection of Jesus, that offers forgiveness of sins and a new life. This is understood most commonly in terms of a substitutionary atonement, in which Christ died as a substitute for sinful humanity by taking on himself the guilt and punishment for sin.⁶⁹
- *Activism* describes the tendency towards active expression and sharing of the gospel in diverse ways that include not only preaching but also social action. This aspect of Evangelicalism continues to be seen today in the proliferation of Evangelical voluntary religious groups and parachurch organizations.⁷⁰

Although Bebbington's definition has had great influence, there have been challenges. One of the challenges is that of bilicism. Some, who call themselves, Evangelicals, have accepted the Documentary Hypothesis of the Old Testament and Form Criticism of the New Testament. These argue that they have had a "born again" experience, which is valid and that the loyalty to Scripture is superfluous and unnecessary. The existential movement has had great influence among those who take this view.

In simplest terms, the major representations of Evangelicalism is divided into two different orientations, reflecting the history of the movement, described above:

- Confessional Evangelical
- Revivalist Evangelicals

⁶⁶ Bebbington, page 3

⁶⁷ Bebbington, pages 5-8n

⁶⁸ Bebbington, pages 12-14

⁶⁹ Bebbington, pages 15-16

⁷⁰ Bebbington, page 12

These two streams often are critical of one another. Confessional Evangelicals are suspicious of unguarded religious experience, while, on the other hand, Revivalist Evangelicals are suspicious of too much intellectual teaching that they suspect stifles vibrant spirituality. In many cases, denominational conflicts, and even division, have arisen because both streams have existed in the organization. Many nondenominational churches that would claim the label, *Evangelical*, try to avoid taking positions that would put them into one camp or the other – the term, *Generic Evangelical*, is used by some to describe this group.

Albert Mohler, president of Southern Baptist Theological Seminary, is a Confessional Evangelical. He describes Confessional Evangelicalism as “that movement of Christian believers who seek a constant convictional continuity with the theological formulas of the Protestant Reformation.” Mohler, along with other Confessional Evangelicals believes that Bebbington’s definition needs more concrete definition in order to protect the movement from theological liberalism and heresy. Thus, they believe that it is important for the Church to subscribe to the theological statements of the ecumenical creeds and to the Reformation-era confessions of faith, such as the confessions of the Reformed Churches. Among Confessional Evangelicals, there is a variety of such confessionals that represent the denomination’s background. For example:

- Presbyterian Confessional Evangelicals would turn to the Westminster Confession.
- Baptist Confessional Evangelicals emphasize historic Baptist confessions, such as the Second London Confession.
- Anglican Confessional Evangelicals emphasize the Thirty-Nine Articles.
- Lutheran Confessional Evangelicals turn to many of the Pietist documents.

The emphasis on historic Protestant orthodoxy among Confessional Evangelicals stands in direct contrast to the anti-creedal position that has had a major influence on American Evangelicalism. Revivalist Evangelicals are found among Methodists, Wesleyan churches, Pentecostal churches, Charismatic churches, Anabaptist churches, Baptist churches. . . . Please note: this does not mean that these denominations officially are Revivalist Evangelicals, but in these churches, and others,, there are strong elements of Revivalist Evangelicalism.

Regardless of whether one is a Revivalist Evangelical, or a Confessional Evangelical, whether one is independent or a member of a denomination, whether one describes himself as an “Open Evangelical”⁷¹ the core belief that all Evangelicals share is the view that a born-again experience accompanies (most would say is necessary for) salvation. This born-again experience gives assurance of salvation to those who receive this sovereignly-given experience.

This core belief of Evangelicals is in sharp contrast to all previous church history. Historically, baptism, in some form (whether infant baptism, believer’s baptism, sprinkling, immersion, etc.,

⁷¹ The term, Open Evangelical is used by some who are more to the left, theologically and sociologically

depending on the soteriology of the organization), has been understood as the moment when one is freed from the guilt of sin and the event that makes one a member of God's Kingdom.

The German Pietists and the early Evangelicals, reacted to the mechanical view of baptism (present both in Roman Catholicism and some forms of Protestantism), in which baptism is viewed as a sacrament – i.e., the element – the water – is what cleanses one from sin. Thus, according to this view, mechanically going through the ceremony is all that is needed. Roman Catholicism, for example, holds the view that one who is baptized as an infant is a part of the Church and will go to heaven – even if a season in purgatory is required – unless one is excommunicated or commits unforgiven mortal sin (for the Roman Catholic view of mortal sin and its consequences, see ADDENDUM J).

Lutherans teach that one is saved by faith alone, and when an infant is baptized, faith is imparted, supernaturally, to that infant. The infant has faith, even though in its infant state the child cannot express that faith.⁷²

Because this mechanical view of baptism prevailed at the time of Luther and Calvin, Evangelicals began to speak against, “baptismal regeneration.” Seeing baptism through these lenses, has caused Evangelicals to ignore the nine cases of conversion in Acts because these conversions all present immersion as a part of the salvation package.

The Fundamentalist Pause

The Evangelical movement was almost derailed by the Fundamentalist Movement in the 1920's. The Fundamentalist Movement arose as a reaction to the “modernist” (liberal) theology that was beginning to dominate the mainline churches. The original goal was to reform the mainline churches, but when that was not accomplished, Fundamentalists separated from them and established their own churches. Fundamentalists refused to participate in any of the ecumenical organizations. As the movement developed its own identity, Fundamentalists made rigid separation from non-fundamentalist churches a true test one's faith. Fundamentalism found most of its supporters among Baptists and those who hold to some form of Dispensationalism, but there also were strong supporters of the movement in some mainline denominations, especially Presbyterians.⁷³

In 1891, Charles Briggs (Presbyterian) was appointed as Union Theological Seminary's first-ever Professor of Biblical Theology. His inaugural address as he began this post was entitled, “The Authority of Holy Scripture.” The address was highly controversial. Higher Criticism, prior to Briggs' address, had seemed a fairly technical, scholarly issue. Briggs, however, brought forth its full implications. In this address, he announced that Higher Criticism had now definitively proven:

⁷² <http://www.lcms.org/faqs/doctrine>

⁷³ For a description of the rise and history of Fundamentalism in America, see, *The Church in America, The Early Twentieth Century* <http://www.tulsachristianfellowship.com/doulos-press---papers.html>

- that Moses did not write the Pentateuch;
- that Ezra did not write Ezra, Chronicles or Nehemiah;
- Jeremiah did not write the books of Kings or the Lamentations;
- David only wrote a few of the Psalms;
- Solomon did not write the Song of Solomon or Ecclesiastes and only a few Proverbs;
- Isaiah did not write half of the book of Isaiah;
- The Old Testament was merely a historical record, and one which showed man in a lower state of moral development;
- Modern man has progressed morally far beyond Noah, Abraham, Jacob, Judah, David, and Solomon.
- The Scriptures as a whole are riddled with errors;
- The doctrine of Scriptural inerrancy taught at Princeton Theological Seminary "is a ghost of modern evangelicalism to frighten children."
- Not only is the Westminster Confession wrong, but the very foundation of the Confession, the Bible, could not be used to create theological absolutes.

Briggs then called on other Presbyterian rationalists to join him in sweeping away the dead orthodoxy of the past and work for the unity of the entire church. His was one of the earliest voices to disparage the importance of doctrine and the importance of putting doctrine aside so that "we can all get together."

The battle over these issues waged hot and heavy among Presbyterians with all sorts of political maneuvers by both sides.

In 1910, the General Assembly of the Presbyterian Church in the USA, already in hot water over other issues, declared that five doctrines are *necessary and essential* to the Christian faith:

- The inspiration of the Bible by the Holy Spirit and as a result of this, the inerrancy of Scripture;
- The virgin birth of Christ;
- The belief that Christ's death was an atonement for sin;
- The bodily resurrection of Christ;
- The historical reality of Christ's miracles.

These five propositions would become known as the "Five Fundamentals."

The most respected and probably the greatest champion of Presbyterian orthodoxy was Professor J. Gresham Machen of Princeton Theological Seminary. As Machen and a small retinue of distinguished professors at the school saw the liberal establishment taking over the school – and efforts to stop it failed – they withdrew from Princeton in protest and founded Westminster Theological Seminary in Philadelphia.

When the well-known Presbyterian missionary, Pearl S. Buck, publically stated that belief in the Virgin Birth and the Divinity of Christ were not necessary for one to be a Christian, Gresham pressured the Presbyterian Board of Missions to take action. Machen argued that Buck's

statements contradicted the Five Fundamentals. The board refused to take any action against Buck. As a result of the board's refusal to take action, Machen and some others left the denomination and in 1935 formed the Orthodox Presbyterian Church. Machen, in many ways, was the spiritual father of those who led the Evangelical movement following World War II.

The Rebirth of Evangelicalism and the Founding of Fuller Theological Seminary

Early on, all of the well-known evangelical leaders of the later 20th Century had used the term, *fundamentalist*, as a self-describing term. Conservative scholars of high reputation accepted this self-descriptive term (Machen, for example). However, by the middle of the Twentieth Century, the term had come to represent a class of Christians who argued about various schools of thought concerning Dispensationalism, legalism, and arguments over what many considered to be secondary doctrines. Negative attacks, rather than a positive proclamation of the Gospel often marked the Fundamentalist Movement. Because of the modernist trends of most seminaries, there was a strong anti-intellectualism in some sections of Fundamentalism.

However, there were Fundamentalists who respected learning and scholarship. The post-World War II founding of Fuller Seminary in 1947 was one of the most important events in the formation of late Twentieth Century Evangelicalism, or as some called the new developments, *neo-evangelicalism*. Even so, Fuller's founders saw themselves as reforming fundamentalism, rather than being the progenitors of a new movement. George Marsden states,

“Even though the early Fuller was a major part of a concerted attempt to reform fundamentalism, the unmistakable intention was, not a break with fundamentalism, but a reform from within. The early Fuller was in striking ways a fundamentalist institution with a thoroughly fundamentalist constituency. Though *evangelical* may have been the more respectable word to use, few would have questioned the fundamentalist identification.”⁷⁴

For that matter, some of the theological liberal Evangelicals resented the founders of Fuller's using the term, *Evangelical*, to describe themselves.⁷⁵

We must step back a bit to recognize the influence of J. Gresham Machen on those who founded Fuller. Machen was a very popular professor at Princeton. Most of those who were instrumental in founding Fuller had been Machen's students at Princeton. The most significant of these was J. Harold Ockenga who arrived at Princeton in 1927. Ockenga was a Methodist, but he became so impressed by Machen that he soon abandoned his Methodist Church to adopt Machen's rigorous Presbyterian theology. Other Machen students who were on the original Fuller faculty were Everett Harrison, Charles Woodbridge, and Paul Woolley.

⁷⁴ George M. Marsden, *Reforming Fundamentalism, Fuller Seminary and the New Evangelicalism* (Grand Rapids, William B. Eerdmans Publishing Company) 1987, page 3

⁷⁵ Elisha Coffman, *The Christian Century, and The Rise of the Protestant Mainline* (New York, Oxford, Oxford University Press) 2013, page 195

Ockenga was in his senior year at Princeton when Machen and his associates left Princeton to found Westminster Theological Seminary. Ockenga faced a major decision: could he give up the prestige that would come from having a degree from Princeton in order to pursue Machen's vision of renewal in the Church? With some agony, Ockenga made the decision and followed Machen.

Under Machen's leadership, Westminster Seminary in the 1930's appeared as a beacon of hope for the beleaguered conservatives. Unlike the institutions associated with Fundamentalism, Westminster was staffed with outstanding scholars. Not only scholarship, but piety also was emphasized in the school. Machen and his staff were convinced that both scholarship and piety were essential if orthodox Christianity were to survive the onslaught of "modernism" that was taking over the mainline churches and their educational institutions.

While these events were taking place among conservative Presbyterians, Wheaton College, under the leadership of president, J. Oliver Buswell, had become the fastest growing college in America. Buswell and Wheaton's impressive professor of philosophy, Gordon H. Clark, were full-blown fundamentalists. Clark had a great influence on students who would be key to the founding of Fuller: Carl F. Henry, Harold Lindsell, Edward J. Carnell, Paul Jewett, Lars Greenberg, Glenn Barker, and Billy Graham. The atmosphere at Wheaton imparted the feeling that this particular generation could do great things for Christ and His Kingdom.

The most successful and popular religious radio broadcast of the mid-Twentieth Century was Charles E. Fullers, *Old Fashioned Revival Hour*. Charles Fuller pondered the question as to what would happen to his ministry of evangelism and missions when he was dead, or incapacitated by age. He began to feel that the key was an educational institution on the west coast. He envisioned some sort of a Bible institute. Fuller himself had studied at the Bible Institute of Los Angeles (Biola) in the early 1920's and had served as president of Biola's board of trustees from 1928-1932. However, he hoped to go beyond the traditional Bible institute format to a more academically stronger school, focused on missionary and evangelistic training. In 1941, he talked about the project with Harold Ockenga, but nothing came of that discussion until after World War II.⁷⁶ When the project did become a reality, Ockenga was the one who led it and moved it forward.

Fuller's radio ministry was so successful that he was able to begin putting money aside into a foundation that he established with a view toward founding such a school. As the funds in the Fuller Evangelistic Foundation grew, hopes of founding such a school became more of a reality. One major abortive attempt was made prior to World War II. However, after the war, he pushed forward with the project. He was able to buy the Cravens Estate in Pasadena, California. The Cravens Estate was a five-acre tract in Pasadena's most upscale neighborhood. The thirty-two room mansion, built by one of the Cravens tobacco family, was reputed to be the most expensive home ever built in Pasadena. The thirty-two rooms could house the single students, but when

⁷⁶ Marsden, page 18

enrollment was under way, it became apparent that most of the students would be married. Fuller responded by buying a “court” of sixteen apartments.

Harold Ockenga, the distinguished pastor of the influential Park Street Church in Boston, was a man obsessed with winning the lost and world missions. Under his leadership, the missions budget of Park Street Church caught the notice of church leaders throughout the nation. When Ockenga came to Park Street, the annual missions budget was \$2,500.00. Ten years later, under his leadership, the annual missions budget was \$90,000.00. Park Street’s mission budget was greater than all of the church’s other expenditures. Ockenga and Fuller had been friends for several years. Both were fundamentalists and had helped one another in evangelistic meetings. Both of them were effective preachers, but their styles were totally different. Fuller, though well-educated, was “folksy.” Ockenga, on the other hand, was a New England gentleman and there was nothing “popular” in his style. His preaching was intellectual. He had earned a PhD and sometimes his sermons went over the heads of his less-educated congregation. It was the opinion of some that he preached as he did in order to gain the respect of the Harvard students who composed a significant portion of his congregation. Here is a sample of an Ockenga sermon:

“Just as Greek history may be divided by the Persian wars, Greek thought may be divided into what is called the ontological and the anthropological period. The first period was marked with monistic philosophies which placed air, water, fire and other substances at the center of the universe and culminated in the glorious philosophy which came after the Persian wars, but was the fruitage of the first period, namely the Socratic and Platonic thought and so forth through the history of Greek philosophy and its present-day ramifications.”⁷⁷

Here is a sample of Charles E. Fuller’s preaching:

“I want the choir to sing that third verse. Listen my friend, out in radio land tonight. You have tried a thousand ways to find peace and comfort. Perhaps your heart is breaking tonight with a load, with trouble, you are in despair and disheartened. I want you to know that in all the eternal realm there is only One throughout eternity that you can trust. You can trust Him right now, and He is willing to come in and be a friend, an advocate, a paraclete, one who stands by – a friend in Jesus. He’s the one.”⁷⁸

Yet, the two of them had far more in common than this contrast might suggest. As already stated, both had a passion to win the lost to Jesus and the entire world into the Kingdom of God.

Thus, when Fuller began to think about a school and who might lead it and who might fill the roles in the faculty, he first turned to his friend, Wilbur Smith, a Fundamentalist who was the most popular Bible teacher in America, at that time. Although Smith was interested, he didn’t feel that the timing was right for him and so he turned down Fuller’s offer.

⁷⁷ Marsden, page 16

⁷⁸ Marsden, page 16

After other stops and starts, Fuller contacted Ockenga and in a short time, Ockenga agreed to lead the project and to be the school's first president. The dual leadership of Fuller and Ockenga represented the two-sided nature of the project – revivalist and confessional – they were a powerful team, men who know how to get things done.

In February, 1947, Harold and Audrey Ockenga met with Charles and Grace Fuller at the Fullers' home in Palm Springs to talk seriously about the new school. On the trip to meet with the Fullers, Ockenga had lectured at Dallas Seminary and while in Dallas, had turned down an informal offer of the presidency of Westmont College in Santa Barbara.⁷⁹ Evangelical higher education was much on Ockenga's mind and he felt that it was time to take a bold step. The true scholars who had Evangelical leanings were teaching in schools that, in Ockenga's opinion, were too closely tied to Fundamentalist denominations.

Ockenga saw scholarship as being pivotal to the success of the whole Evangelical movement and was distressed by the paltry scholarly achievements at that time. He was an organizer, and so he organized "scholar's conferences" of theologians at Manomet Point, Massachusetts, to talk about the need for first-rate Evangelical scholarship. He conveyed his conviction to the Fullers at their 1947 meeting. He said that what was needed was a true scholarly center that could produce serious books that all of the world would have to notice. In addition, the center would have to train the next generation of Evangelical ministers and missionaries. In effect, Ockenga was proposing new Princeton.⁸⁰

Grace Fuller asked Ockenga if there were enough truly qualified Evangelicals to produce the sort of institution that Ockenga proposed. Ockenga quickly listed a dozen possibilities. He said that of course they would have to be well paid and given time to write. Charles Fuller said that money would not be a problem. The Fullers and the Ockengas became so excited that they decided to open the seminary in the fall of 1948 and so they immediately began assembling a board and a faculty.

When Fuller Theological Seminary became a reality, Ockenga said in the first Convocation Address,

"Here we have the recrudescence of a culture. We have not only a recrudescence of what we call 'western culture,' but we have the birth of an American culture that is strictly indigenous to these parts... Why, then should the west forever look to the east for its preachers? Why should it be as it has been in the past at least, a theological vacuum? Why has it not to date entered into maturity of Christian leadership so that it will in turn send forth those who may blaze the trail of theological and ecclesiastical and religious thinking in our own day? The hour for the west to enter its maturity theologically has come."

Ockenga began assembling the future faculty and enlisted the help of men who would be key to developing the new school. The best-known Evangelical scholar at that time was Wilbur Smith.

⁷⁹ Marsden, page 24

⁸⁰ Marsden, page 24

Smith was an effective writer and “popularizer.” Smith always had been a non-conformist and the vision of a new school of such grand proportions – something totally new – Smith quickly joined Ockenga and Fuller. Smith also had connections with wealthy donors and so, not only did he bring scholarly influence, but he also brought money to the project.

On April 17, 1947, Fuller, Ockenga, and Smith met in Chicago. Fuller pushed hard to convince the other two that they should not wait until 1948, but should begin in the fall of 1947. It was agreed that Ockenga would be the president, but that he would be the president in absentia. He would continue to pastor Park Street Church in Boston and spend his summers at his home in New Hampshire and travel to Pasadena only when necessary. It was Ockenga’s job to recruit the faculty. It was agreed that if Ockenga could find four acceptable scholars who could come on such short notice, the school would begin in the fall of 1947.

The most outstanding of the younger scholars considered was Car F. Henry. Henry was as much of a dreamer of big dreams as were Ockenga and Smith. As a young adult, Henry was converted to Fundamentalist Christianity. He had studied at Wheaton, completed a BD and Th.D at Northern Baptist Seminary in Chicago. At age thirty-four he was close to completing his Ph.D in philosophy at Boston University. He was a journalist and had made his mark as an author. He had authored two major books, one an analysis of modern thought and the other a manifesto for Fundamentalist social action.⁸¹ When Ockenga contacted him, Henry enthusiastically joined the ambitious enterprise.

Both Henry and Smith became concerned about the challenge of enlisting students in time for a fall 1947 opening. From Chicago, they wired Fuller suggesting a one-year delay in the opening of the school. Fuller felt that they did not understand the power of radio and his regular radio broadcasts, but agreed to wait until the founders and the faculty met together.

The next recruit was Everett Harrison, another Princeton disciple of Machen’s. Harrison had taught at Dallas Theological Seminary but was not always in agreement with DTS president, Perry Chafer’s, hard-line dispensationalism. He joined the team to plant the seminary in Pasadena.

When Fuller, Ockenga, Smith, Henry, and Harrison, met at the Palmer House in Chicago for prayer and planning, they still needed one more faculty member to complete the four that Ockenga considered necessary to begin the school. Henry suggested his younger colleague, Harold Lindsell. Lindsell had completed a Ph.D in history at New York University. He had taught at Columbia Bible College in South Carolina, then taught at Northern Baptist. When he was approached, he was eager to join the founding team.

All of the founding team had been impacted by the Fundamentalist/Modernist controversy in the Presbyterian Church and either immediately, or remotely, had been a follower of Machen. All of these men possessed an unusual intellectual brilliance and all of them would become

⁸¹ Marsden, page 26

significant players in the establishment of Evangelicalism during the final years of the Twentieth Century.

Because Fuller was a seminary, only students who were graduates of accredited colleges and universities were qualified to enroll. Many applied who were not graduates of such institutions and so they were turned down. When the first classes convened in the fall of 1947, there were thirty-nine students – more than had been present at DTS' first classes (only six students), more than all of Westminster's three classes, and more than the mainline Pacific School of Religion at Berkeley.

In time, Fuller became recognized as the "Athens of Evangelicalism," because of its scholarly faculty and the scholarly writings that were produced by the school. Fuller, at least for a few years, became the site of leadership in the post-World War II Evangelicalism.

Billy Graham⁸²

In the entire history of Evangelicalism, no person nor institution has done more to enlarge the scope of the movement, than the evangelist, Billy Graham.

William "Billy" Franklin Graham Jr. was born, November 7, 1918, on a farm near Charlotte, North Carolina. Charlotte, at that time, had the reputation of being one of the most church-going communities in America. Both of Billy's parents, William Franklin Graham Sr. and Morrow (nee: Coffey) Graham, were of Scottish descent and they were members of the Scottish, Associate Reformed Presbyterian Church. They were confirmed Presbyterian Calvinists.

Billy was the first-born of the Graham's four children. He spent his childhood on the family dairy farm with his two sisters and brother. From his earliest years, Billy possessed unusual physical energy. He grew up in the out of doors world, roaming the woods, rarely walking, but always running from one place to another. He was one of the fastest milkers on the farm, loved to pitch hay, and do just about anything that required physical labor.

He began school at the rural, Sharon Grammar School. Most of the teachers at Sharon had not been to college, but they did their best to teach the students the rudimentary subjects. While quite young, Billy became an avid reader, especially enjoying novels written for boys. One of his favorites was *Tarzan* and like Tarzan he would hang on trees and give the popular Tarzan yell, scaring both passing horses and drivers. According to his father, that yelling was one thing that led him to become a preacher.

When he was fourteen years old, in 1933, prohibition ended in the United States and his mother forced him and his oldest sister, Katherine, to drink beer until they both got sick. Billy said that this experience created such an aversion for alcohol that for the rest of their lives neither he nor Katherine drank alcohol nor used illegal drugs.

⁸² Much of the material in this section is gleaned from the only authorized biography of Billy Graham, John Pollock, *Billy Graham, the only authorized biography* (Grand Rapids, Zondervan Publishing House) 1996

Billy had a mischievous streak that resulted in his being turned down for membership in a local church youth group because he was “too worldly.” One of the things that gave him that label was his obsession with driving vehicles in a reckless manner. North Carolina did not have a driver’s license requirement at that time and so, at a very early age, Billy began driving trucks, automobiles, and anything that had a motor and wheels. He liked to get in his father’s car, go to a straight stretch of country road, and put the peddle to the floor to see how fast the vehicle would go. In spite of his reckless streak, he always was a very morally upright young man.

He showed little interest in spiritual matters until a significant event took place when he was sixteen years old. In 1934, a group of Charlotte business men became concerned about the spiritual condition of their city. They planned to sponsor an evangelistic meeting, but were surprised to find that the local ministerial alliance was not willing to cooperate with them. For that matter, many of the local pastors opposed the proposed meeting, since it was not within their church domain. So, the business men planned a day of extended prayer, in preparation for the meeting, hoping that through their prayers God would respond and stir the local ministers to join them in the evangelistic endeavor. They asked William Graham to lend them a pasture where they could hold a large day-long prayer meeting. Graham gladly assented. During that day of prayer, the leader of the group, Vernon Patterson, prayed that “out of Charlotte, God would raise up someone to preach the Gospel to the ends of the earth.”⁸³

These devout Charlotte business men erected a large “tabernacle” of raw pine on a steel frame. Beginning in early September, the evangelistic meeting was launched and continued for eleven weeks. The well-known fiery southern Evangelist, Mordecai Fowler Ham and his song evangelist, Walter Ramsey, shattered the complacency of church-going Charlotte. Ham was a southern gentleman, but in his preaching he tended to “skin the ministers” (his terminology) and was not bothered that Charlotte’s most powerful clergymen opposed him... neither did he care about the negative things written about him in the local newspaper. He was “on fire” for God and with great intensity was calling the community to repentance.

Initially, the Grahams did not attend the meetings, probably because their ministers urged them to stay away. However, some neighbors did take them to one meeting and after that, they could not stay away. Billy, by this time, was too old to be compelled to attend the meeting, and he had no interest in attending until Ham flung the charge of fornication among the students at Central High. In protest and mockery, a group of students marched on the tabernacle - the newspapers loved the spectacle. This display intrigued Billy Graham, but he still stayed away from the meetings.

A sharecropper family, named, McMakin, worked on the Graham farm. Billy became close friends with the McMakin boys – it was they who introduced him to baseball, the pursuit of which occupied him for several years. During a second prayer meeting that had been assembled in preparation for the evangelistic crusade, Albert McMakin, the second of the sharecropper’s sons, had been convicted that leading an upright life was not enough. One needed to understand

⁸³ Pollock, page 5

God's grace and that even the most moral person needed to repent and surrender his life to God. When the evangelistic meetings got underway, Albert would load up the family truck, night after night, and take people to the meeting – black and white, young and old.

He and Billy were fast friends, and Albert became concerned about Billy's soul. He told Billy that Ham was not a "sissy preacher," but that he was a "fighting preacher." Albert used Billy's obsession with driving as a ploy to get Billy to the meeting - One night, Albert invited Billy to drive the truck to the meeting. Billy quickly accepted.

At the meeting, Billy sat at the back of the largest crowd that he had ever seen. The white-haired Mordecai Ham began to preach and Billy was spellbound. Recounting this experience, several years later, Billy said that the evangelist "had an embarrassing way of describing your sins and shortcomings and of demanding on pain of divine judgment, that you mend your ways. Billy later recounted, "As I listened, I began to have thoughts I had never known before."⁸⁴

Billy continued to attend the meetings. Ham had the habit of pointing his finger. His analysis cut so close to the bone that one night, Billy hid behind the broad-brimmed hat of the woman on the row in front of him. After several nights and various maneuvers to escape Ham's accusing finger, there came a night in which Billy faced the futility of trying to assert his own goodness. He came to realize that Christ had died on the cross to bear the sins of Billy Graham. He never had doubted the resurrection in theory, but now he had come to know that Christ really was alive and wanted to take away Billy's burden and to be Billy's Savior – if only Billy would commit himself to Christ, without any reservation. He became more conscious of Christ than he was of Mordecai Ham, and came to know that if he made this commitment he never again would be his own master. He still was not ready to make that commitment and so, when Mordecai Ham gave the invitation, that night, many went forward, but Billy stayed in his seat.

The next night, Billy sat near the front. Ham made his appeal and the choir sang, *Just As I Am*, but Billy did not move. His conscience and his will were at war with one another. Then, the choir began singing, *Almost Persuaded*, *Christ to Believe*, and Billy could resist no longer. He went forward to receive Christ. Billy later said, "It was not just the technique of walking forward in a Southern revival meeting. It was Christ. I was conscious of Him."⁸⁵

A short man with dark hair and dark eyes, the local tailor, a man who Billy liked, J. D. Prevatt, talked with Billy and prayed with him. Billy had a deep sense of peace and joy, but he was troubled because the others who had gone forward were in tears and very emotional. Billy, on the other hand, did not experience any emotion, it was just, matter-of-fact. He wondered if, somehow, he wasn't converted, and if this inner sense of peace would pass away.

In the coming months, it was more obvious to Billy Graham, than to anyone else, that indeed, something tremendous had happened to him. He realized that dwelling within, there was Someone who was as real to him as the flesh-and-blood people around him. He was aware of

⁸⁴Pollock, page 6

⁸⁵ Pollock, page 8

new appetites and new standards – the whole world looked different to him. Without his knowing it, he had begun the journey that ultimately would result in his being one of the most effective evangelists that the world had ever seen.

One of those who had gone forward to accept Christ during the Ham revival, the very same night that Billy had done so, was a jolly fellow named, Grady Wilson. One evening, Grady Wilson asked Billy to go with him, “across the tracks,” to Charlotte’s 18th Street Mission. Grady had borrowed a book, entitled, *God’s Four Questions*, and he was going to preach the message of that book at the mission. Twenty people were present, and Grady waxed eloquently, as Billy looked on in admiration. Grady Wilson later became one of the four key members of Billy’s evangelistic crusades.

After his conversion, Billy formed a Bible club at Sharon High School and he became very serious in his studies – something that was different from his pre-conversion days. He planned to enter the University of North Carolina. However, his mother had other plans. Bob Jones College in Cleveland, Tennessee was where a number of Mordecai Ham’s converts – including Grady Wilson, were planning to enroll. Grady’s older brother T.W. already was a student at Bob Jones. T.W. had been a young man of violent temper, prior to his conversion during the Ham evangelistic campaign. After his conversion, he was a changed man. These factors caused the Graham’s to choose Bob Jones College for their son. They did not know that Bob Jones College was not an accredited institution.

Albert McMakin had become a Fuller Brush field manager and he needed some temporary door to door salesmen. He recruited Billy to work for him during the summer of 1936, prior to Billy’s entering college in the fall. Billy became Albert’s leading salesman. Grady and T.W. Wilson also joined the sales crew. In the evenings. The two Wilsons, Alber McMakin, and Billy spent their time in serious Bible study and prayer.

That fall, when they did enter Bob Jones College, they found themselves in a school that was a combination of high school and a boot-camp barracks. Hours were long, rules rigid, and discipline was administered by monitors (whom the students called, “the Gestapo”). Bob Jones was fifty-three year-old Methodist evangelist who dominated the college that he had founded. He was a rugged frontiersman who could be as tender as a child or as rugged as an infuriated bull. Billy was deeply moved by Bob Jones’ preaching.

Bob Jones ran in “fixed grooves,” and declared that he knew all that was true and false in faith, ethics, and education. Independent thought among the students and faculty was discouraged to the point that many alumni looking back are of the opinion that Bob Jones exercised thought control.

Billy’s enthusiasm for Bob Jones College school began to wane, chiefly because he did not have any direction in life. He knew that he wanted to be a preacher, but he did not know how to go about it. He contracted the flu late in the year and became quite reluctant to return to the school after Christmas break. Billy’s mother, in a letter written shortly after Christmas, criticized the Bob Jones atmosphere, writing, “[The problem] was not so much the studies, as [much as] the

all-round strenuous schedule put in practice there from early morning until late at night which will sometimes detract very greatly from the deepening of spiritual things.” She wanted a “quiet spiritual atmosphere for Billy Frank.”⁸⁶

Billy contracted the flu again, and developed respiratory problems that plagued him for many years. While on vacation, the Graham family visited friends in Florida and Billy flourished in the Florida climate and the sunshine. The Grahams learned of a small but highly recommended Bible school in Florida, the Florida Bible Institute. The Bible Institute was housed in a former elegant retreat center and country club – the facility had been “purchased for a song” during the depression. This was the perfect school for Billy Graham. He later described his times at Florida Bible Institute as “three and a half years of glorious, happy, character-building, life-changing years... I have never felt so close to God in my whole life. This is the first time I have enjoyed studying the Word of God..I love it here, I am stronger and feel so much better.”⁸⁷

Unlike Bob Jones, the Bible Institute presented issues in the lectures, but encouraged the students to think and analyze problems and arrive at answers themselves. Because the school had a small enrollment, each student was able to receive personal attention and instruction, one on one, from the devoted faculty. This was not a college of liberal arts, but a Bible college, designed to prepare men and women for ministry. Subjects included topics such as, Greek, church history, missions, hermeneutics, homiletics, practical theology (preparation for ministerial activities, such as weddings and funerals), and other topics that related directly to serving as a pastor or a missionary.

Two things that sobered and matured Billy happened while he was attending Florida Bible Institute. The first was an event that brought about a practice that continued throughout all of the years of his ministry. Two Christian leaders whom Billy admired, and from whom he had learned much, were accused of serious moral failures. Billy was shaken to the core. He was forced to realize that person may talk piously and even be a spiritual help to others, then become a “castaway.” Paul’s words in I Corinthians 9:27 echoed through his mind,

but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified.

One of the outcomes of this experience was that in future years, when the Billy Graham Evangelistic organization was in full swing, all of the leaders were committed to the principle that none of the men on the team would be alone with any woman other than his wife – this included even accepting a ride in an automobile, which caused some difficulty from time to time, but the team was faithful to abide by this rule.

The second upheaval began in great happiness. In 1937, Billy became engaged to be married. In 1938, his fiancee, Emily Regina Cavanaugh, ended the engagement and told Billy that she was in love with one of Billy’s friends, a man whom Billy greatly admired, Charles Massey. There was

⁸⁶ Pollock, page 11

⁸⁷ Pollock, page 13

no acrimony between Billy and the couple. Billy attended the wedding, blessed the couple, and remained friends over the years as Charles Massey rose to distinguished service as an army chaplain. Billy wrote, “One of two things can happen in a time like that. You can resist and become bitter, or you can let God break you. And I determined to let God have His way.”⁸⁸

The retreat center that housed the Bible College was just across the street from a beautiful golf course. Billy began walking the golf course at night and praying to God concerning his future. He believed that would not make a preacher because he was too poorly educated. Praying aloud as he walked the golf course, he recalled the episode in which Jehovah had called to Moses out of the burning bush, and Moses protest that “they will not believe me nor harken unto my voice...I am not eloquent.” During his night walks he continued to wrestle what seemed to be a growing call to be a preacher. He knew that the call was absolute and that if he accepted, he would have no other ambition, no other occupation but that of proclaiming God’s message...everywhere, to everybody, always. One night, as Billy returned from his walk and stood at the 18th Green, “the trees were loaded with Spanish moss, and in the moonlight it was like a fairyland.” As Billy sat on the edge of the green, looking up at the stars, the tension snapped. Later, describing the moment, he said, “I remember getting on my knees and saying, ‘Oh, God, if you want me to preach, I will do it.’ Tears streamed down my cheeks as I made this great surrender to become an ambassador for Jesus Christ.”^{89 90}

Even though Billy sought out opportunities to preach, none of the local churches of the area, even the smallest, were open to the idea of Billy’s occupying the pulpit. So, Billy began conducting Sunday street meetings, sometimes scheduling as many as eight on a single Sunday. Soon he was asked to begin preaching at the Tampa City Mission. After a few weeks, the director of the mission had to leave town on business and Billy was left in charge. Billy learned the hard work of preaching to the poor, preaching in prisons, and preaching to tourists at a trailer park. One onlooker said that he preached like a windmill, but the tramps, the alcoholics, the prisoners, and the trailer park crowd, knew what Billy meant when he preached – they knew that it was real.

Billy began to receive invitations from local churches to be a supply preacher when the regular minister had to be absent. The first time that he gave an invitation, following a sermon, was when he was the supply preacher at a church that met in a remodeled meat market. To his amazement, thirty-two people came forward. His reputation grew.

Billy still realized that he needed more education. Because the retreat center had such excellent appointments and plenty of room, a portion of it was used for retreats, and often ministers from the north would use the facility as a winter vacation spot. In 1940, one of the winter visitors to the retreat center was the mother of Dr. V. Raymond Edmond, the newly appointed president of

⁸⁸ Pollock, page 19

⁸⁹ Pollock, page 17

⁹⁰ Today, a monument stands at that 18th green, marking the spot where Billy made this surrender to God’s call

Wheaton College. Accompanying her were three Wheaton connected men: her other son, Elmer; a wholesale coal merchant; and an attorney, Paul Fisher. Fisher was the brother of the chairman of Wheaton's board of trustees. Billy Graham's mother knew all about Wheaton, and had prayed that someday Billy could enroll there but the expense of such an education was out of reach for the Grahams.

The Wheaton men had an opportunity to hear Billy preach, and then a few days later, they asked him to accompany them to the golf course and serve as their caddy. The golfers began talking with Billy about his calling and Fisher told Billy that he was a good preacher but that he needed more education. On the spot, he offered to pay for board and lodging for one year, if Billy could find a way to enroll at Wheaton. Elmer Edmond chimed in and said that he would cover a year's tuition. Dr. Edmond's mother, when returning to Wheaton, virtually commanded her son to accept Billy as a student. When Billy enrolled at Wheaton, he had chosen anthropology as his major.

In 1938, with his parents' permission, Billy had become a Southern Baptist and was immersed. In 1939, he was ordained as a Southern Baptist preacher. So, he entered Wheaton as an ordained minister. In 1941, Billy became the pastor of the United Gospel Tabernacle of Wheaton and Glen Ellyn.

It was at Wheaton that he met a brown-haired, hazel-eyed girl. She was twenty years old, and a second year student at Wheaton. Ruth McCue Bell was the daughter of Virginia Presbyterians. She was born in China, where her father was a missionary surgeon and had spent her childhood in that country. As a romance blossomed between Ruth and Billy, there was one snag: a conflict of calling. Ruth felt called to be a missionary to western China, hoping to expand into Tibet and she was not willing to sacrifice that call upon the altar of romance. Billy did not feel any call to be a missionary, but he was convinced that when Ruth married, it would be to him. Even though they became engaged in the summer of 1941, Ruth continued to have reservations. She hoped that God would put into Billy's heart a call to Tibet and if that did not happen she did not see how they could marry.

Because of Ruth's concern, Billy entered a basement room and spent extensive time in prayer, but no call to missions came as a result of his prayers. Ruth later recounted the event, "He went and prayed about the mission field, and he had just no leading whatsoever. Finally, he said, 'Well, do you think God brought us together?' and I had to admit I felt God had." Billy then pointed out that the Bible teaches that the husband is the head of the wife, then said, "The Lord leads me and you follow." She agreed and they were married, Friday, August 13, 1943, at Montreat, North Carolina.⁹¹

Another important event during his bachelor years was the arrival at Wheaton of two of his oldest friends, Jimmy Johnson and Grady Wilson. Both of these had attended Bob Jones College

⁹¹ Pollock, page 26

with Billy. The three of them spent many hours in prayer and discussion together, seeking the leading of God for their future ministries.

Another significant event that happened after Pearl Harbor and before his marriage, was Billy's offering himself as a chaplain in the U. S. Army. The Army required for a chaplain to have completed either one year of post-graduate theological training or having been a pastor for one year, before he could enter chaplains training. It was at this time that the Western Springs Baptist Church asked Billy to become their pastor. Western Springs, being a Chicago suburb, would provide the opportunity for Billy to do post-graduate work in anthropology at the University of Chicago and also meet the Army's requirement of one year in a pastorate.

In early October 1943, Torrey Johnson, professor of New Testament Greek at Northern Baptist Seminary – but best known for his several radio programs – called Billy and suggested that Western Springs Baptist Church take over one of his programs – *Songs in the Night*. This was a 45 minute program of live preaching and hymns. It was broadcast at 10:15 PM each Sunday night. Billy and the Western Springs church accepted the offer.

A very well-known, classically trained baritone in Chicago, was George Beverly Shea. Canadian born Shea had gained fame as soloist on the American Broadcasting Company's popular program, *Club Time*, which was a live broadcast of hymns. Shea was a soloist and an announcer on the program, as well as the program director for the radio station. Billy wanted Shea to join *Songs in the Night*. He went to the ABC office, brushed past the protesting receptionist and burst into Shea's office and introduced himself as the director of *Songs in the Night*. Billy, being somewhat of a salesman, presented his plans for the program and how George Beverly Shea could reach a huge audience for Christ. Shea was convinced and so, Billy and George Beverly Shea went on the air together in January 1944. Billy now had the second important member of what would become the four-man leadership team of the Billy Graham Evangelistic team (the other being his life-long friend and fellow Wheaton student, Grady Wilson).

The program aired before a live audience and young people from all over Chicago would rush from their own Sunday night youth meetings to the studio to see, in person, the famous singer, George Beverly Shea. Soon, they also were motivated to come to the studio to hear the preaching of Billy Graham.

A major crossroads in Billy's life occurred in 1944, the result of Torrey Johnson's concern for the hundreds of servicemen who swept into Chicago each weekend. While speaking at a conference in Minneapolis, Torrey met a businessman, George M. Wilson, who had organized in Minneapolis a "Youth for Christ" rally. Wilson believed that the Gospel could reach both servicemen and civilians if, on Saturday night, clean excitement could be linked with an uncompromising Christian message. Torrey Johnson grabbed on to the idea and immediately formed the "Chicagoland's Youth for Christ." He immediately recruited Billy Graham to be the preacher at these gatherings. As the Chicago YFC grew in success, Johnson, Wilson, and Jack Wyrzten began to schedule YFC rallies in other major American cities. Billy Graham was beginning his career as an effective and well-known evangelist.

Then, another event impacted Billy's life-course. In response to his volunteering as a chaplain, in October, 1944, Billy was commissioned as a second-lieutenant in the U.S. Army. Yet, before he could enter the training program, Billy came down with a very virulent case of the mumps. He was bedridden for six weeks, his temperature soared, and he became so sick that Ruth thought that he was going to die.

When he did recover, he was weak, thin, and had difficulty getting enough energy to do anything. While he was recuperating, T. J. Wilson convinced him to resign his commission in the Army. Wilson pointed out that as a convalescent, Billy would be consigned to a desk and that such a fate would do him in. To resign a commission while the nation was at war was an extremely serious action. However, Billy realized that T. J. was right, and so he resigned his commission and gave himself fully to YFC.

The YFC movement continued to grow and with it, Billy Graham's reputation. The YFC motto was "Geared to the times, anchored on the Rock." Initially, the rallies had been very loud with lots of music. Leighton Ford, from Ontario, had become Billy's brother-in-law. He was the director of the local YFC, before joining the Graham team. He brought in musical groups from miles around. Torrey Johnson soon realized that if Billy were the preacher, they needed to cut back on the music and noise in order to give more time for the sermon and dealing with those who came down the aisle.

After the war, Torrey Johnson, Billy Graham, and the team, went on a whirlwind tour of Europe to launch YFC in those war-torn countries. One of the most influential trips was through England, Scotland, and Ireland, where a lasting impact was made in city after city.

In 1945, Billy had addressed a youth night at a Ben Lippen Bible Conference in North Carolina. The conference song leader had to leave the gathering for personal business. In his place, Cliff Barrows, a twenty-two year-old California Baptist minister who was on his honeymoon, was offered to Graham as a substitute. At first, Billy was dubious, but all doubts flew away when Barrows' skill, enthusiasm, fine voice, skill at playing the trombone, and the piano playing of his wife, Billie, extracted every ounce of song from the audience.

Barrows quickly became an essential member of Billy's team. They traveled together throughout the United States and Europe, both of them preaching at various rallies. One thing that astounded the British and the Irish was a song-leader with a trombone.

The next chapter in Billy's life was different from anything that had gone before. William Bell Riley, from the earliest years of the Twentieth Century, had been the pastor of the First Baptist Church in Minneapolis. When he sat on the platform of the YFC platform in the Minneapolis Auditorium in February, 1945, he asked George Wilson, "Where did you get that young man? He's a comer!"

In 1902, in order to fill the empty country pulpits, Riley had founded the interdenominational Northwestern Bible Training Institute. In 1935, he added a seminary, and in 1944 a college of liberal arts. The entire enterprise came to be known as, Northwestern Schools. Riley was

growing old (he was 84 years-old, at the time) and was looking for a replacement as president of Northwestern. He pegged Graham for that role and began to try to recruit Graham to accept the position. Billy kept refusing. Riley was well known as a “Fundamentalist” and Northwestern as a Fundamentalist school. Billy decried that label because of its connotations.

In September, 1947, when Riley became bedfast, he asked Billy to come and visit him. In Billy’s eyes, Riley was a spiritual giant and so he visited the bed-ridden patriarch. During the visit, Riley pled with Billy to take the presidency of Northwestern Schools. Billy was persuaded by Riley’s pleas, and he agreed to become the temporary president of the school if Riley died in the next ten months. However, Billy made it clear that he would not suspend his evangelistic meetings and would serve only until a permanent president could be obtained.

Two months later, the team of Graham, Barrows, Shea, and Wilson, at the invitation of Minneapolis businessmen, led an evangelistic “crusade” in Minneapolis. This was the first time that all four of them had worked together and it was the first time that they had held an evangelistic meeting that was not associated with YFC. From that time forward, the team called their evangelistic meetings, “crusades,” taking the label from the medieval Christian forces who conquered Jerusalem.

In December, while in a crusade at Hattiesburg, Mississippi, Billy was informed that Riley had died. True to his word, Billy became the interim president of Northwestern Schools. Soon, the interim was dropped and Billy became “the president.” Even so, Billy was absent much of the time, conducting crusades. He and Ruth also continued to make their home at Montreat, North Carolina. The conflict in his schedule finally reached the point that in 1952, he resigned from his role at the school and devoted his full time to the crusades.

In 1948, while wishing for more theological training, but not seeing the possibility of obtaining it, Billy consulted with Dr. John Mackay, president of Princeton. Mackay advised Billy to not go to school, but to begin reading a list of books that Mackay recommended. Billy expanded his reading to include Barth and Reinhold Niebur’s *Nature and Destiny of Man*. He also subscribed to the liberal journal, *The Christian Century*. His very close friend, and fellow evangelist, Chuck Templeton, began to doubt the authenticity of Scripture, and his arguments disturbed Billy.

In June, the team held a crusade at the railroad city of Altoona, Pennsylvania. Grady Wilson described the event as the “greatest flop we’ve ever had anywhere.” There were many reasons for the poor results, but the seeming failure caused Billy to wrestle more with his doubts.

In the last days of August, Billy went to a student conference outside of San Bernardino, California. While there, one evening, wrestling with his doubts, he went into the woods, praying. He went back to his room and got his Bible and put it on a stump, before which he knelt, and said, “Oh, God; I cannot prove certain things. I cannot answer some of the questions that Chuck Templeton is raising and some other people are raising, but I accept this Book by faith as the Word of God.” The issue was settled, once and for all. From that time onward, there was no doubt as to the authenticity of Scripture nor of its authority.

The real turning point in Billy's ministry occurred in 1947, in Los Angeles. A committee from Los Angeles had invited Billy to come to the city and conduct a crusade. The crusade was a huge success and many of the committee wanted to end the meetings. Some, however, wanted to continue. Billy and Cliff Barrows began praying for guidance and they put out a fleece. The fleece came in the form of a phone call from Stuart Hamblin – whose fame throughout southern California was exceeded by no one.

Stuart Hamblin was a famous cowboy who had won awards at rodeos throughout the America. He was a radio broadcaster, a song writer, a musician and actor, and heavy drinker and all around tough guy. Hamblin called to confirm the report that he had been converted at one of the meetings and that was the fleece – the crusade was extended.

At the end of the week, Billy, Cliff, and Bev Shea put out another fleece to see if the crusade should be extended another week. That night, when Billy arrived at the crusade tent, he was surprised to find the place swarming with reporters and photographers. The powerful newspaper man, William Randolph Hearst, for one reason or another, had decided to turn the spotlight on Billy Graham's crusade. Many people believe that Hearst liked Graham for his love of his country. It is also believed that he may have thought that Graham could help with his conservative, anti-communist views. Another factor that is certain, the newspapers were looking for news...it was a week in which news was slow. Hearst sent a two word telegram to his newspaper editors, "Puff Graham." Immediately, Billy Graham Crusades became national news. The result was that the Los Angeles crusade lasted for a full eight weeks – five weeks longer than originally planned. Within two months, Billy Graham was preaching to crowds of 350,000. From that time on, there was no turning back. Graham's fame rose to the point that in 1954, Henry Luce, of Time Inc., put Billy Graham on the cover of *Time magazine*.⁹²

One thing that marked Billy Graham's crusades in the 1960's was his speaking out against racial segregation. Graham did not want to speak to segregated audiences. Graham's faith prompted his maturing view of race and segregation; he told a member of the KKK that integration was necessary primarily for religious reasons: "there is no scriptural basis for segregation", Graham argued, "The ground at the foot of the cross is level, and it touches my heart when I see whites standing shoulder to shoulder with blacks at the cross."⁹³

During a 1953 rally in Chattanooga, Tennessee, Graham tore down the ropes that organizers had erected to separate the audience into racial sections. He recounted in his memoirs that he told two ushers to leave the barriers down "or you can go on and have the revival without me." He warned a white audience, "we have been proud and thought we were better than any other race, any other people. Ladies and gentlemen, we are going to stumble into hell because of our pride."⁹⁴

⁹² Ben Bagdikian, *The Media Monopoly*, (Boston, Beacon Press) 2000, 6th ed. P. 39ff

⁹³ "Billy Graham, An Appreciation" *Baptist History and Heritage*, June 22, 2006

⁹⁴ Steven P. Miller, *Billy Graham and the Rise of the Republican South* (Philadelphia, University of Pennsylvania Press) 2000 page 92

In 1957, Graham's stance towards integration became more publicly shown when he allowed African American ministers Thomas Kilgore and Gardner Taylor to serve as members of his New York Crusade's executive committee and invited the Rev. Martin Luther King, Jr., whom he first met during the Montgomery Bus Boycott in 1955, to join him in the pulpit at his 16-week revival in New York City, where 2.3 million gathered at Madison Square Garden, Yankee Stadium, and Times Square to hear them. Graham recalled in his autobiography that during this time, he and King developed a close friendship and that he was eventually one of the few people who referred to King as "Mike," a nickname which King asked only his closest friends to call him. Following King's assassination in 1968, Graham mourned that America had lost "a social leader and a prophet". In private, Graham would also advise King and other members of the Southern Christian Leadership Conference(SCLC).

Despite their friendship, tension developed between Graham and King in 1958 when the sponsoring committee of a San Antonio, Texas, crusade, arranged for that state's segregationist governor, Price Daniel to introduce Graham on the opening night of the crusade (July 25). On July 23, King sent a letter to Graham stating that allowing Daniel to speak at a crusade (which occurred the night before the state's Democratic Primary) "can well be interpreted as your endorsement of racial segregation and discrimination." Grady Wilson, replied to King that "even though we do not see eye to eye with him on every issue, we still love him in Christ."

Though Graham's appearance with Daniel dashed King's hopes of holding joint crusades with Graham in the Deep South, the two still remained friends and King told a Canadian television audience the following year that Graham had taken a "very strong stance against segregation."

Graham and King would also come to differ on the Vietnam War, after King's "Beyond Vietnam" speech denouncing U.S. intervention in Vietnam.

In spite of these differences, King and Graham continued their friendship.

- In 1960, they traveled together to the Tenth Baptist World Congress of the Baptist World Alliance.
- In 1963, Graham posted bail for King to be released from jail during the civil rights protests in Birmingham.
- In 1964, in the aftermath of the bombing of the Sixteenth Street Baptist Church, Graham held integrated crusades in Birmingham, Alabama.
- He toured Alabama again in the wake of the violence that accompanied the first Selma to Montgomery march in 1965.

Graham's popularity and influence were demonstrated when NBC offered him a five-year, one-million contract to appear on television show opposite the popular Arthur Godfrey show. Graham turned down the offer because he did not want to suspend his touring crusades.

Beginning with the 1947 Los Angeles crusade the Graham team conducted more than 400 crusades in 185 countries and territories on six continents. In Moscow, in 1992 (one year after

the fall of Communism), one-quarter of the 155,000 people in Graham's audience went forward at his call, as the huge choir sang, *Just As I Am*.

Graham had missions in London, which lasted 12 weeks, and a New York City mission in Madison Square Garden in 1957, which ran nightly for 16 weeks.

Billy Graham's crusades clearly modeled the Evangelical emphasis on a born-again experience. The typical template for a Graham crusade was for a team to go to the target city, weeks (perhaps months) prior to the date of the crusade. Meetings would be held in local churches and in neutral locations. Prayer meetings would be held in churches that wanted to cooperate in the crusade. Usually, members of local churches would be recruited to be in the crusade choir. It was hoped that those who responded to the invitation during the crusade would be integrated into local churches. Respondents were asked to fill out information cards which would be forwarded to cooperating churches. This practice of involving local churches in the crusade, often resulted local church growth. Some who were converted during Billy Graham crusades became significant leaders in local evangelical churches. On the other hand, many who responded never darkened the door of a local church

The Graham staff reports that 3.2 million people have responded to the invitation at a Billy Graham Crusade. As of 2008,⁹⁵ the estimated lifetime audience (including crusade attendees and his radio and television broadcasts), tops 2.2 billion people.

Christianity Today

It could be said that the grand trinity of Evangelicalism, in the later Twentieth Century were, Fuller, Billy Graham and the journal, *Christianity Today*. These three did more to form and promote Evangelicalism than all of the other Evangelical institutions of that era.

The maiden issue of *Christianity Today* came off the presses in October 1956. The initial editorial explained that "theological liberalism," the dominant religious movement of the early Twentieth Century, had "failed to meet moral and spiritual needs of the people." The new journal, therefore would offer "historical Christianity" to a generation that "grown up unaware of the basic truths of the Christian faith taught in the Scriptures and expressed in the creeds of the historic evangelical churches." It would provide "a clear voice" for a segment of American Christianity that long had been "neglected, slighted," and "misrepresented."⁹⁶

In 1954, Charles Fuller wanted the new Fuller Theological Seminary to have a chair of evangelism. However, funds in the Fuller Evangelistic Foundation were running low, so the school, for the first time, began actively seeking other major contributors. Harold Ockenga was scheduled to speak to a businessmen's luncheon at New York. One of those who would be present was J. Howard Pew, President of Sun Oil Company. Pew was a conservative

⁹⁵ The latest figures I could find -jwg

⁹⁶ "Why Christianity Today?" *Christianity Today* 1 (October 15, 1956) page 20

Presbyterian and was concerned about the spread of modernism in the Northern Presbyterian Church, and was especially alarmed by the connection of theological modernism to liberal politics. The mainstream journal, *The Christian Century*, especially disturbed Pew.⁹⁷ Ockenga saw the speech that he was to give to the business men as an opportunity to get Pew to join the new Evangelical cause.

Ockenga wrote to Charles Fuller about the upcoming address and said that his address would present “the spiritual nature of the present oil threat and the Scriptural antidote to the infiltration of such corrupting ideas in American life.”⁹⁸ He would stress the importance of sound seminary education for rebuilding spiritual leadership, especially pointing out, “the connection of sound theology, sound economics, politics, and diplomacy, with the idea of getting them to underwrite either a professional chair at Fuller or setting up a particular department for the training of evangelists.”⁹⁹

In a later account published in the seminary *Bulletin*, Ockenga underscored that he had dealt with “the Christian answer to the international challenge of communism and the insidious internal threat to our heritage of liberty.”¹⁰⁰ One thing that he also focused on was the “creeping socialism.” Pew was convinced and not only gave a generous initial gift to Fuller, but an ongoing stipend of \$1,000.00 per year for a presentation to be entitled, *The American Heritage*. Because there was another organization using that title, the name of the lecture series was changed to, *The Christian Heritage*. Through other joint projects, it became clear that Pew was onboard with the reshaping of the Fundamentalist heritage into a positive and effective movement.

Wilbur Smith had long dreamed of a monthly periodical that would raise the scholarly level of fundamentalist-evangelicalism. In February, 1951, he outlined his dream to Billy Graham, “we need a periodical so important that it would be absolutely indispensable for every serious-minded Christian minister in America.” It would be devoted to Biblical exposition and prophecy (always Smith’s major emphasis) but would also have religious news and reviews of important books, with “no attention to trash.”¹⁰¹ The Pew money would make the dream possible.

Billy Graham resonated with Smith’s plea. He already had become convinced that such a substantial theological voice would be an important follow-up to his crusades. He consulted with his father-in-law, L. Nelson Bell, and together they began to make plans for the journal.¹⁰² They decided to follow the model of the *Christian Century*. To make a major impact, they planned to publish the journal in Washington D.C. They offered the editorship to Wilbur Smith, who at first accepted. However, after a few weeks of planning, Smith changed his mind. He was in his sixties and comfortably settled in California – he did not want to move to Washington D.C.

⁹⁷ Marsden, page 155

⁹⁸ Marsden, page 156

⁹⁹ Marsden, page 156

¹⁰⁰ *Bulletin of Fuller Theological Seminary* 4 (July-September 1954) 2, and *Bulletin* 4 (October-December 1954) 4. chose

¹⁰² After leaving the mission field, Bell had become a significant conservative leader in the Southern Presbyterian Church.

As the discussion among Graham and his associates grew, Harold Lindsell, vice-president of Fuller and academic dean of that institution, wrote to Graham suggesting Carl Henry as the editor. Graham's reply illustrates the conflict that was developing between the Fundamentalists who founded Fuller and the new Evangelicalism. Graham was not open to having Henry in that role because Graham feared that Henry would be too Fundamentalistic. Graham said that he envisioned a journal that would plant the evangelical flag in the middle of the road, taking conservative theological positions but a definite liberal approach to social problems. It would combine the best in Liberalism and the best in Fundamentalism without compromising theologically." It would see the good as well as bad in the World and National Council of Churches. More specifically, "Its view of inspiration would be somewhat along the line of a recent book by Bernard Ramm, which in my opinion does not take away from inspiration but rather gives strong support to our faith in the inspiration of Scripture."¹⁰³

Many thought that Graham's reference to Ramm was remarkable and to some, disturbing. Ramm had just published *The Christian View of Science and Scripture*, in which he challenged the Fundamentalist assumption that a high view of biblical inspiration implied that the Bible was a reliable source of scientific data. He called for a return to the late Nineteenth Century Evangelicalism, and stated that such a view meant that Christians could accept the view that there was a divinely guided evolution of the human race.

In time, the traditional Fundamentalists such as, Carl McIntire and Bob Jones Sr., began attacking Graham for his more liberal stance. The most influential Fundamentalist of the era, John R. Rice, backed Graham and help to keep many Fundamentalists in Graham's camp.

Over the next several months, with negotiations going back and forth, and even Henry questioned whether or not he was the man for the job, the founders of *Christianity Today* chose Henry as the editor. Henry took a one-year leave of absence from his professorship at Fuller in order to become editor.

Ockenga, the chairman of the board, told Henry that Pew wanted to see an advance copy of the first edition. Henry said that he did not plan to allow Pew's money to direct the magazine and that if giving Pew the opportunity to approve or disapprove would be required, then that would be the end of his editorship. He went ahead with the publication on his own terms.

At Fuller, there had been a struggle between the Fundamental Evangelicals and the more Progressive Evangelicals. In time, the Fundamental Evangelicals were ousted from the school and it began to take a more progressive stance on all issues.

Even though Henry had sided with the conservative party that was ousted from Fuller, as American politics became polarized in the 1960's J. Howard Pew and L. Nelson Bell saw Henry lacking zeal to take a hard line against the ecumenical churches that were endorsing liberal and radical political causes. Ockenga, the board chairman of CT, fearing the loss of Pew's support, was ambiguous in his backing of Henry.

¹⁰³ Marsden, page 158

Because he always had guarded his editorial independence, Henry reacted to this pressure in a manner that caused increasing alienation between himself and the journal's founders. Henry left the magazine in 1968, describing the action as "involuntary termination after twelve years of sacrificial labor."¹⁰⁴

The board chose as the next editor, Harold Lindsell. Lindsell was willing to be more explicit and aggressive both in ecclesiastical and political conservatism.

In the early 1970's the trend in Evangelicalism was toward a more inclusive view of the inerrancy of Scripture. During this time, Fuller's faculty turned away from its former stance on inerrancy and began to accommodate a much looser view. As editor of CT, Lindsell began an assault on Fuller. He authored an all-out assault by authoring a book, *The Battle for the Bible*. Because the book came from Lindsell, it drew immense attention. Although the book was addressed to the general Evangelical community, it was clear that it was aimed at Fuller's departure from the doctrine of inerrancy. He devoted a full chapter to "The Strange Case of Fuller Theological Seminary." He also dedicated the book to "four of my teaching colleagues, all of whom stood or stand steadfastly for biblical inerrancy – Gleason L. Archer, Edward John Carnell, Carl F. Henry, and Wilbur Moorehead Smith."

Ockenga, who at this time was president of Gordon-Conwell divinity school, wrote a forward to the book. In the forward, Ockenga praised Lindsell's work and mentioned Fuller directly, as an institution that had departed from a high view of inspiration of Scripture. Trinity Evangelical School was on the side of those who had a stricter view of biblical authority and inerrancy and in 1968, Trinity's Kenneth Kantzer succeeded Lindsell as editor of *Christianity Today*.

Following Kantzer, editors have been Terry Muck, David Neff, Terry C. Muck, George K. Brushaber and David Neff. The current editor is Mark Galli. *Christianity Today*, clearly is Evangelicalism's flagship journal and in its present form presents a rather full-orbed picture of contemporary Evangelicalism.

The publication now includes printed journals, online journals and documents, and various ancillary products. Katelyn Beaty is managing editor of the print edition, and Ted Olsen is managing editor of news and online journalism. Contents of print and online include feature stories, news ranging from cultural issues from a Christian viewpoint to the global church, opinion, reviews, and investigative reporting.

Even though Evangelicalism had moved from the negative posture that came to characterize Fundamentalism, Confessional Evangelicals renewed the battle for Scriptural authority and the reliability of the Bible. As noted above, the founding faculty of Fuller viewed the school as departing from its orthodox roots and becoming too lenient in matters of theology and biblicism. The central issue was one of biblical inerrancy. Some used the two terms, *inerrancy* and *infallibility* as synonymous terms (Ockenga, for example, initially did so). However, others

¹⁰⁴ Marsden, page 260

made a distinction between the two. Those who made/make a distinction explain the difference in the following manner:

- Inerrancy means that every word in the autograph penned by the inspired author is historically and scientifically accurate. The respected theologians, B. B. Warfield and A. A. Hodge (these were the most respected Presbyterian theologians at Princeton, prior to Princeton's move toward "modernism"), argued that where we see contradictions, the problem is not with Scripture, but with our understanding of Scripture. E. J. Carnell, the second president of Fuller, and a part of the founding faculty, was an advocate of this view. He was one of the original faculty that was separated from Fuller as a more progressive faculty and administration began to occupy the school.¹⁰⁵
- Infallible means that the Bible is without flaw, in matters relating to salvation. There are historical matters and miracle stories that teach about God, but may not be historically accurate. For example, some would say that the Bible is infallible and at the same time argue for a God-directed form of Darwinism or that the days of creation were millennial in scope, rather than 24 hour days.

It is important to emphasize that not all use these terms with this distinction – as stated earlier, many use them as synonyms. However, whether or not one will assent to saying that the Bible is inerrant is a test many theological conservatives apply to prospective ministers, teachers, etc.

Because modernist and liberal theologies were beginning to capture the established seminaries, 300 respected scholars convened in Chicago in the fall of 1978 and produced, *The Chicago Statement on Biblical Inerrancy*. The statement prepared by these scholars has had significant influence in the inerrancy debate. (For the text of the document, and its sequel, *The Chicago Statement on Biblical Hermeneutics*, see ADDENDUM K).

NOTE: There is a third term that is used by some to describe their view of Scripture: *Literal*. Once again, this term is used by some biblicists without clear definition, but there is a group that argues that all statements in Scripture must be taken literally. An example of their doctrine is how they view the biblical statements that speak of the "rising of the sun" (examples: Jdg. 5:31; Ps. 50:1; Ps. 113:3; Isa. 41:25; Isa. 45:6; Isa. 59:19; Mal. 1:11; Rev. 7:2). According to these literalists, if we believe the Bible, then we must conclude that the sun rises, not that the earth rotates. This sort of reasoning produced various groups in the later Twentieth Century, one being the *Flat Earth Society*. Some in the FES, contend that the moon landing was a hoax, and that it was staged in a TV studio. Needless to say, this group of literalists has remained small, but from time to time they have launched attacks on the rest of Christianity, charging that those who differ with them do not give proper authority to Scripture (for information about the FLE, visit their website: <http://www.theflatearthsociety.org/forum/index.php>).

The Christian Right: Evangelicalism's Role in American Politics

¹⁰⁵ Marsden, page 113

During the last half of the Twentieth Century, Evangelicals became a recognizable force in American politics. Some scholars include this trait as one of the defining elements of the movement. Evangelical political activity clearly is an example of Bebbington's fourth element in his quadrilateral, i.e. *activism*.¹⁰⁶

The Christian Right, is the label customarily used to describe the several Evangelical activist organizations that were birthed during these decades. Many churches were impacted, significantly, by the influence of these organizations. Some of the more prominent organizations were/are:

- *The American Christian Cause*, founded in 1974 by Dr. Robert Grant as a means advocating Christian ideological teachings in Southern California.
- *Christian Voice*, founded in 1976 by Dr. Grant when he became concerned over the fact that most Christians had voted for Jimmy Carter. The purpose of Christian Voice was to rally Christians behind candidates that were socially conservative.
- *Christian Coalition of America*, founded by Pat Robertson, after his 1988 failed run for President of the United States. Ralph Reed became the spokesman for the Coalition. For a few years, this organization became the most prominent voice in the conservative Evangelical Christian movement.
- *Focus on the Family*, founded in 1977 by psychologist, James Dobson, is based in Colorado Springs, Colorado. Focus on the Family aims to equip families "through radio broadcasts, websites, simulcasts, conferences, interactive forums, magazines, books, and counseling." From 1977 to 2003, James Dobson served as the sole leader of the organization. In 2003, Donald P. Hodel became president and chief executive office, and Dobson became Chairman of the Board of Directors. In March 2005, Hodel retired and Jim Daly, formerly the Vice President in charge of Focus on the Family's International Division, assumed the role of president and chief executive officer.
- *Family Research Council* is a lobbying organization formed by James Dobson in 1981. In the late 1980s, the FRC officially became a division of Dobson's main organization, but it became an independent entity in 1992. Tony Perkins is the current president. It opposes and lobbies against LGBT rights (such as same-sex marriage and LGBT adoption), abortion, divorce, embryonic stem-cell research and pornography. The FRC is affiliated with a 501(c)(4) lobbying PAC known as *FRC Action*.
- *The Alliance Defending Freedom* (originally named, the *Alliance Defense Fund*) was founded in 1994 by Bill Bright (founder, Campus Crusade for Christ), Larry Burkett (founder, Crown Financial Ministries), James Dobson (founder, Focus on the Family), D. James Kennedy (founder, Coral Ridge Ministries), Marlin Maddoux (president, International Christian Media), and Donald Wildmon (founder, American Family

¹⁰⁶ See page 36 of these notes for a description of Bebbington's *quadraliteral*

Association), along with the leadership of over thirty other conservative Christian organizations. ADF was founded with the stated goal of "defending the right to hear and speak the Truth through strategy, training, funding, and litigation." ADF states that it has "had various roles of significance" in thirty-eight wins before the United States Supreme Court.

- *Home School Legal Defense Association* was founded by Michael Farris in 1983 for the purpose of defending homeschooling families. At that time, because of compulsory education laws, homeschooling was not specifically legal in most of the states. Homeschoolers often were harassed or prosecuted. Through a combination of legal action and legislative lobbying, HSLDA played a large part in the legalization of homeschooling throughout the U.S. The high point of HSLDA's existence was its central role in the 1994 defeat of language in bill H.R. 6. This bill would have required all teachers in the U.S., potentially including home educators, to have teacher certification. HSLDA's speech and debate league broke off to form the National Christian Forensics and Communications Association in 2001. That same year, Patrick Henry College was founded by Michael Farris, who was the college's president until 2006. Today, HSLDA's 80,000+ members receive free legal assistance if they are contacted by public school officials, or need legal help in relation to their rights to homeschool.
- *The Moral Majority*, was founded in 1979 by Jerry Falwell (Independent Baptist) and Paul Weyrich (Catholic). Falwell's mailing list from his popular television program, "The Old Time Gospel Hour," greatly facilitated the growth of the Moral Majority. The name for the organization was birthed during a meeting at a James Robinson "Freedom Rally" at the Dallas Convention Center. During the rally, several Evangelical leaders met informally to discuss the need to form some sort of an organization to combat what they saw as the decline of morals in America. In that meeting, Weyrich casually remarked that there was, "a moral majority of Americans ready to be called to political action." Falwell turned to others who were present and said, "That's the name of our organization." At its height, the Moral Majority was one of the largest lobbying groups in the United States, with more than four million members and two million donors. Most who have studied the election of Ronald Reagan, attribute the Moral Majority's support of Reagan as the deciding factor in the election. In 1989, Falwell announced the disbandment of the Moral Majority (after Reagan had won a second term), stating, "Our goal has been achieved...The religious right is solidly in place and...religious conservatives in America are now in for the duration."¹⁰⁷

Other lesser known Evangelical organizations, some local or regional, also were quite active during the last half of the Twentieth Century. During these decades, winning the Evangelical

¹⁰⁷ Patrick Allitt, *Religion in America Since 1945: A History* (New York, Columbia University Press) 2003, page 198

vote became a major concern of all most conservative political candidates. Evangelicalism had become a major force, not only in the churches, but in American society.

PART THREE

The Advent and Influence of the Healing Evangelists

The spectacular and controversial healing ministries of Alexander Dowie (died 1907), and Aimee Simple McPherson (died 1944) were forerunners of the significant healing evangelists that came forth in the latter half of the Twentieth Century. With the invention of television and the presence of a television set in almost every home, the healing evangelists of the later Twentieth Century had a great impact on the Church in America.

We will give attention to three healing evangelists who had the greatest impact on the later Twentieth Century Church: William Branham, Oral Roberts, and Kathryn Kuhlman.

William Marrion Branham

William Branham is generally acknowledged to be the one whose ministry launched the post-World War II healing revival.

William was born, April 6, 1909, in a log cabin in Cumberland County, Kentucky. He was the first of ten children born to Charles and Ella Branham. While he was a child, the family moved to Jeffersonville, Indiana. Charles Branham was an alcoholic, and William often spoke of his impoverished childhood, caused to a large degree by his father's drinking.

William Branham claimed that from his earliest childhood he had supernatural experiences, including prophetic visions. The first episode which he recounted, years later, happened while he was carrying water from the barn to the house. Here is how he described the event.

“I was on my way one afternoon to carry water to the house from the barn, which was about a city block away. About halfway between the house and the barn stood an old poplar tree. I had just gotten home from school and the other boys were going out to a pond to fish. I was crying to go but dad said that I had to pack water. I stopped under the tree to rest when all of a sudden I heard a sound as of the wind blowing the leaves. The afternoon was very still and there was no wind blowing anywhere else, only in the tree. I stepped back from the tree and noticed that in a certain place about the size of a barrel, the wind seemed to be blowing through the leaves of the tree. Then there came a Voice saying: *‘Never drink, smoke, or defile your body in any way, for I have a work for you to do when you get older.’*

It frightened me so that I ran home screaming to my mother saying that a man had spoke to me out of the tree. She thought I was just nervous and worked up. But I never

went by that tree again. Looking back now, I know that the Angel of God was in that tree, and in later years I was to meet him face to face and talk with him.”¹⁰⁸

From this point on, in his life, Branham often experienced this phenomena of wind blowing in the trees, which always indicated some move of God in his life, or some striving with God on Branham’s behalf. When he was 19 years old, he left home and went to Arizona to work on a ranch. While there he had a number of experiences that caused him to think deeply about eternity. He was not converted, but it seemed that he was running from God. While in Arizona, he often experienced that blowing of the wind and a sense of God’s calling him. Here are his words,

“Many times have I heard the wind blowing through the tall pines. It seemed as though I could hear His voice calling away out in the forest, saying, ‘Adam, where art thou?’ The stars seemed to be so close one could pick them with his hands. God seemed to be very near.”¹⁰⁹

Even so, Branham did not seek God. His brother died and he returned to Jeffersonville for the funeral. As the minister was delivering the funeral sermon, William began to think about whether or not he was ready to die and meet God face to face. Not long after his return to Jeffersonville, William became seriously ill. The illness was followed by appendicitis and a surgery that went bad. While still recovering, he began to seek God,

“I started out to seek and find God. I went from church to church trying to find some place where there was an old fashioned altar call. The sad part was I could find none.”¹¹⁰

Finally in desperation, he went to an old shed back of his house and began to try to pray. Suddenly, there was a bright light in the shape of a cross. There were words spoken from the cross that he could not understand.

“I had been reading my Bible since I had been home from the hospital and I had read in I John 4, ‘Beloved, believe not every spirit, but try the spirits, whether they are of God.’

I knew that something had appeared to me, and as I prayed it appeared again. Then it seemed to me that there had been a thousand pounds lifted from my soul.....I knew then that if God wanted me to preach, that he would heal me, so I went to a church that believed in anointing with oil, and I was healed instantly....

...the disciples were baptized with the Holy Ghost and so could heal the sick and do mighty miracles in His name. So, I began to pray for the baptism in the Holy Ghost. One day about six months later, God gave me the desire of my heart. He spoke to me in a great light telling me to preach and to pray for the sick and He would heal them,

¹⁰⁸ Gordon Lindsay, *William Branham, A Man Sent From God* (Jeffersonville, Indiana, William Branham) 1950, page 30-31

¹⁰⁹ Lindsay, page 37

¹¹⁰ Lindsay, page 41

regardless of what disease they had. I then started preaching and doing what he told me to do.”

After his conversion, Branham was ordained as a Baptist minister by Dr. Roy Davis, of Jeffersonville, Indiana.

Branham began a tent meeting in his home town of Jeffersonville, Indiana. It was remarkably successful. During the meeting, attendance grew to the point that in one service, three thousand people crowded into the tent. Following the close of the revival, Branham immersed 130 people.

Lindsay describes the baptismal service:

“At the close of a great tent meeting, he was baptizing a large number of candidates in the Ohio River [(Jeffersonville is on the banks of the Ohio, across the river from Louisville KY -JWG), amid throngs of people who had gathered on the banks to watch the service and there were about 130 people to be baptized and it was a hot June day. As Brother Branham was about to baptize the seventeenth person, he heard a still small voice which said, ‘Look up.’ Three times the words were repeated. He looked up and there from the sky appeared a bright star. After a few seconds had passed, the people looked up many of the people saw the star also. Some fainted and others shouted and still others ran away. Then the star apparently was withdrawn back into the sky. The incident created such an interest that an account of it appeared in the local newspaper.”

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The result of these meetings was the founding of a local church. In the fall, the people who had been attending the tent meeting built a meeting house, which to this day is known as the “Branham Tabernacle.” In the next few years, the church grew and prospered, and Branham received several visions of things that he did not fully understand – visions which foretold God’s will for his life.

During these years of ministering in Jeffersonville, William married a lovely, dedicated Christian girl, Hope Brumback. In time they had a son and a daughter.

One day, after returning from a fishing trip in Michigan, as he crossed the Mishawaka River, he saw a large group of people gathering for a meeting. He wondered what sort of people these might be and so he followed them into the meeting. It was in that meeting that he first encountered Pentecostals. It was a Pentecostal convention. Branham was taken aback by the demonstrative behavior and all of the hand-clapping that accompanied the singing. Then, a Pentecostal bishop went to the platform and began to preach about the “Baptism of the Holy Ghost.” Although this message was new to Branham, he was intrigued and decided to stay over for another day. During the meeting, the bishop said that there was not sufficient time for all of the preachers present to deliver a sermon but that he did want everyone to identify himself. When it was his turn, Branham’s stood and said, “Evangelist William Branham,” and then sat down. He decided to stay for just one more day.

¹¹¹ Lindsay, page 71

When he arrived the next day, , the people were already singing and shouting. The bishop then got up and said, “We have just had a testimony service led by the youngest preacher here. The next youngest minister is William Branham from Jeffersonville...Come forth, Reverend Branham, if you are in the building.” Branham was startled, and embarrassed by the clothing he was wearing, having just returned from a fishing trip. He did not identify himself. Finally, he was discovered and with trepidation, he stood behind the pulpit and began to preach. Years later, describing the experience, he said, “I had been a rather formal preacher, but as I preached, something got hold of me and the power of God came down upon the congregation.”

After the service was over, several preachers approached Branham and asked him to come to their churches and hold meetings for them. He took down names and addresses and in a few minutes had enough revivals lined up to last for an entire year. When he returned to Jeffersonville, all excited about what God seemed to be calling him to do, friends and relatives began,

“warning me against accepting what I knew was God’s call to me. Some said that the people that I had met at the convention were trashy people ..I was told that my wife would not get enough to eat, that she would eat one day and starve the next. Others told me that it was my job to stay there and look after the work in Jeffersonville. I listened to them and finally decided not to leave....It was at this time that the anointing of God which had come upon me left me. It never really returned until five years later. My church which up until that time had been a growing prosperous church, but now it began to drop off. Everything went wrong.”¹¹²

Eight months after Branham had returned from the Pentecostal meeting and had decided to stay in Jeffersonville, the Ohio River overran its banks. The Ohio River flood of 1937 was one of the most severe floods of the century. Jeffersonville was completely flooded. Everyone had to flee the city. At the time of the flood, Branham’s wife, Hope, became quite ill, and both of his children contracted pneumonia. His wife and children were taken by train to Columbus, Ohio, where they were hospitalized.

It took several days for Branham to find where they were hospitalized and the very day that he located them, his wife died. With her failing strength, Hope described heaven, having had a momentary glimpse of the hereafter. Then she, urged him to not live alone, but “to get married to some good Christian girl who was filled with the Spirit of God and would take care of the children.” Then she said, weakly, “Well, I’m going over now...I don’t mind going now, since I saw how wonderful it is.”

The next day his little girl died of pneumonia. Mother and daughter were buried in the same casket, the little girl in her mother’s arms. Branham felt that he had been judged and chastened because he had listened to those who had urged him to turn away from God’s call for him to be Pentecostal evangelist.

¹¹² Lindsay, page 5

Branham was a broken man, but one day, in a dream, he received a vision of his daughter, in heaven, grown and beautiful, and his wife in heaven, glowingly healthy.

Branham struggled over the next several years. He worked as a game warden, and a logger, and sometimes preached. He married his second wife, Meda, and eventually had three more children. One day he went off to pray by himself to see if could find out God's heart for him. He repented of his choice to not go with the Pentecostals. On May 7, 1946 he had a visitation from an angel of God. Throughout the years of his ministry, Branham claimed to have visitations from this angel, but this was the visitation that launched him into the world-wide evangelistic healing ministry.

“I must tell you of the angel and the coming of the Gift. I shall never forget the time, May 7, 1946, a very beautiful season of the year in Indiana, where I was still working as a game warden. I had come home for lunch, and while walking around the house under a maple tree, it seemed that the whole top of the tree let loose. It seemed that something came down through that tree like a great rushing wind...they ran to me...My wife came from the house frightened, and asked me what was wrong. Trying to get hold of myself, I sat down and told her that after all these twenty odd years of being conscious of this strange feeling, the time had come when I had to find out what it was all about. The crisis had come! I told her and my child good-bye and warned her that if I did not come back in a few days, perhaps I might never return.

That afternoon, I went away to a secret place to pray and read the Bible. I became deep in prayer; it seemed that my whole soul would tear from me. I cried before God, ‘If you don’t help me, I can’t go on.

Then along in the night at about the eleventh hour, I had quit praying and was sitting up when I noticed a light flickering in the room. Thinking someone was coming with a flashlight, I looked out of the window, but there was no one, and when I looked back, the light was spreading out on the floor, becoming wider. Now I know this seems very strange to you, as it did to me also. As the light was spreading, of course, I became excited and started from the chair, but as I looked up, there hung that great star. However, it did not have five points like a star, but looked more like a ball of fire or light shining down on the floor. Just then I heard someone walking across the floor, which startled me again, as I knew of no one who would be coming there besides myself. Now coming through this light, I saw the feet of a man coming toward me, as naturally as you would walk to me. He appeared to be a man who in human weight, would weigh about two hundred pounds, clothed in a white robe. He had a smooth face, no beard, dark hair down to his shoulders, rather dark-complexioned, with a very pleasant countenance, and coming closer, his eyes caught with mine. Seeing how fearful I was, he began to speak, ‘Fear not, I am sent from the presence of the Almighty God to tell you that your peculiar life and your misunderstood ways have been to indicate that God has sent you to take a gift of divine healing to the peoples of the world. If you will

be sincere, and can get the people to believe you, nothing shall stand before your prayer, not even cancer.’ Words cannot express how I felt. He told me many things which I do not have the space to record here. He told me how I would be able to detect diseases by vibrations on my hand. He went away, but I have seen him several times since then. He has appeared to me perhaps once or twice within the space of six months and has spoken with me. A few times he has appeared visibly in the presence of others. I do not know who he is. I only know that he is the messenger of God to me.”¹¹³

Gordon Lindsay, Branham’s biographer and publicist, wrote,

“There were other things that the angel told Branham, during this visit. One concerned the two signs that were to be given to him. The first sign, not for healing was to be a gift in his left hand; by the power of God, with this gift, he would discern or detect the diseases that people had. This supernatural sign would result in the building up of the faith of the entire congregation. Then there would be given a second sign, so that if they did not believe the first, they would believe the second. The second sign would be a gift that would allow Branham to discern the thoughts and deeds in the past life of the individual.”¹¹⁴

The next significant event is described by a leader of the church in Jeffersonville.

“News of the Angel's visit to Brother Branham spread quickly. On this Sunday night after the appearance of the angel, Brother Branham was ministering to us in the tabernacle at Jeffersonville, when someone came in and handed him a telegram. It was from St. Louis and it asked him to come and pray for a young girl who was dying. Her name was Betty Daugherty. ... This would be the beginning of the fulfillment of what they Angel had told him a few days before. After this we would see him less and less in Jeffersonville. He would return only to preach and record some "special message" that the Lord had laid on his heart for the people.

At the time he received the telegram from St. Louis, Brother Branham worked daily for a living, making only enough to keep his family. He had no money to pay for the train ticket. So we took up an offering to pay his expenses for the trip. We got enough money to pay his way over and back by train coach. He borrowed a suit of clothes from one of his brothers, and a coat from another brother, and at near midnight we put him on the train at Louisville, Kentucky, where he started for St. Louis.

When he arrived at the station in St. Louis he was greeted by Rev. Daugherty, a pastor in the city, who had sent for him to minister to his little daughter, who lay dying with some unknown trouble. The best physicians of the city had been called and they were wholly unable to diagnose her case.”

¹¹³ Lindsay, page 76-77

¹¹⁴ Lindsay, page 78-79

Branham entered the room where the sick child lay, and prayed a fervent prayer, but nothing happened – the child was not healed. Branham left the house and after hours of walking and praying, he received direction from God and went directly to the house. Here is Lindsay's account of what happened,

"Going directly to the house, he was met at the door by the father and grandfather, who, taking one look at his countenance, knew something had happened. He asked them, "Do you believe that I am God's servant?" "Yes," was the cry of the family. "Then do as I tell you, doubting nothing." To the mother he said, "Get me a pan of clean water, and a white cloth. Your child shall live for God has sent his Angel to me and told me that your child shall live."

While the mother was getting the water, the father and the grandfather were asked to kneel, one to the right and one to the left of Brother Branham at the foot of the bed. When the mother returned she was asked to stroke the damp cloth over the face, then the hands, then the feet while Brother Branham was in prayer. Then he said, *"Father, as thou hast showed me these things so I have done according to the vision that thou hast given me. In the Name of Jesus Christ, Thy Son, I pronounce this child healed."* The evil spirit left the girl immediately. She is a normal, healthy child living in the same community today. People of the city flocked to Brother Branham but he withdrew himself, promising he would return later, which he did, within a few weeks. The City of St. Louis was privileged to witness the beginning of a world-wide prophetic ministry.

Testimony Of The Father - Rev. Robert Daugherty

"Our little girl, Betty, had been sick for three months. We had two noted doctors of the city, but seemingly they could not find the cause of her sickness. We also had many outstanding ministers of the city and country around, praying for her. She steadily grew worse. Then we sent to Jeffersonville, Indiana, for a man by the name of Rev. William Branham, who has the gift of Divine healing.

Brother Bill, as he is called, came to us at once. After hours of praying, he came in and told us that the Lord had showed him a vision of what to do for our little Betty. She was mere skin and bones and shook all the time as if she had palsy. Brother Bill asked us if we would believe God and would obey what He said to do. After he had prayed and called over her the Name of Jesus, our little girl was immediately healed. That has been about 10 months ago. Our little Betty is now in perfect health and is as fat as she can be. I will be glad to write to anyone in question of her healing, or any of the healings that took place during the revival which Brother Branham held there in St. Louis in 1946."

Rev. Robert Daugherty
2009 Gano Ave.
St. Louis, Missouri

Branham's healing ministry immediately took off. He started in St. Louis and then went to Texas, Louisiana, Florida, California, and eventually all over the United States. In 1948 Branham

was visited by Jack Moore, a pastor out of Shreveport, Louisiana. He was so impressed he took Branham to several churches across the United States. When Moore had to return to his home church he contacted Gordon Lindsay, who took over as Branham's campaign manager. These meetings kicked off the healing revival that began in 1947 and continued through the 1950s.

The meetings were so dramatic that Moore, Lindsay, and Branham began the magazine and organization named *The Voice of Healing* which was headquartered in Shreveport, Louisiana. The original purpose of the magazine was to report on Branham meetings. Later, the magazine began to include news about meetings and events involving other healing evangelists.

During the mid-1940s William Branham was conducting healing campaigns almost exclusively with Oneness Pentecostal groups. The broadening of Branham's ministry to the wider Pentecostal community came as a result of his introduction to Gordon Lindsay in 1947. In the same year, Ern Baxter joined the campaign team.

Although Branham sometimes made remarks that were not completely in line with the Oneness Pentecostals (who denied the Trinity and baptized *in the Name of Jesus Christ*), he never became a Trinitarian. Branham preached that trinitarianism was tritheism and insisted that members of his congregation be rebaptized in Jesus' name in imitation of the example of the Apostle Paul.

When he began to minister in the broader Pentecostal community, he tried to distinguish himself from the Oneness baptism *in the name of Jesus* by teaching the baptism in the name of the *Lord Jesus Christ*.¹¹⁵ By the end of his ministry part of his message required an acceptance of the "oneness" of the Godhead and baptism in the name of the *Lord Jesus Christ*.¹¹⁶

Commenting on the ministry, Branham always acknowledged that he was an instrument and not the healer. He said that "Deaf, dumb, blind, all manners of diseases have been healed, and thousands of testimonies are on record to date. I do not have any power of my own to do this... God always has something or someone to work through, and I am only an instrument used by Him."¹¹⁷

Branham and his team conducted meetings, not only throughout the U.S. but also Branham eventually took international trips to Canada, Mexico, Europe, Africa, and India. Some of the most significant were in Scandinavia.

During a meeting in Houston, a hostile clergyman who opposed Divine healing, denounced the remarks of F. F. Bosworth (who spoke during many of the day services) and issued a public challenge through the newspapers, to debate with Rev. Bosworth on the subject of "*Divine*

¹¹⁵ C. Douglas Weaver, *The healer-Prophet: William Marrion Branham, A study of the Prophetic in American Pentecostalism* (Mercer University Press) 2000 page 120

¹¹⁶ Weaver, page 121

¹¹⁷ <http://healingandrevival.com/BioWBranham.htm>

Healing Through the Atonement." Bosworth accepted the challenge, and the whole matter was given front-page publicity in the Houston newspapers.

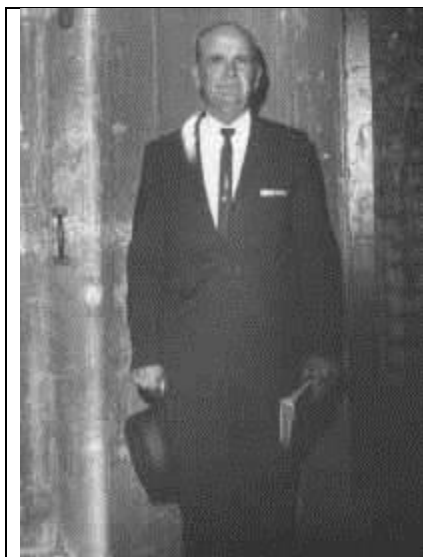
The opposing clergyman, basking in the publicity, hired professional photographers, James Ayers and Ted Kipperman, to take a series of pictures of him while he was speaking. After taking the required photographs, Ayres took a photo of William Branham, who spoke briefly just before the service closed.



After the meeting, Ayres went to his darkroom, to develop the negatives. He was surprised to find that every one of the negatives was totally blank, except the photo that he had taken of Branham. He then was amazed to see that there was what appeared to be a supernatural halo of light immediately over the head of Branham. Ayers called the other photographers who happened to be in the studio that night, and asked them to examine the negative. None of them could explain the presence of the halo.

The next morning, Ayres told Branham about the photograph and Branham said that he was not surprised, because just before the picture was taken, he had heard the sound of a rushing mighty wind and the Pillar of Fire descend into the building. The photograph became the most famous of all of the photographs ever taken of Branham.

This wasn't the first time such a thing had happened. While he was ministering at Camden, Arkansas, a photographer snapped a picture of him and when the film was developed it showed a strange light encircling the evangelist. The photographer said that the phenomena could not be accounted for by the lights in the building.



From the time of his birth, Branham reported experiencing, what he called, *The Pillar of Fire*. During his ministry, the Pillar was photographed several times. When praying for the sick he would watch the Pillar of fire move around the building from one person to another, revealing the "*thoughts and intents*" of the heart, the past, the present and the future.

In the photograph to the left, the Pillar is resting on Branham's right shoulder. When Brother Branham was shown this picture a few weeks later, he said, "*Put it on the shelf. They didn't believe the others and they won't believe this one either*".

Because of the attention that Branham's meetings received in each community, local newspapers often featured stories about the meetings, including comments on the healings that were being reported. For samples of newspaper articles written about Branham meetings, see ADDENDUM L.

The most famous healing in the history of the healing revival occurred in 1951, when William Branham prayed for US Congressman William Upshaw from California. Upshaw had been crippled in a farming accident as a youth (he had been crippled for fifty-nine of his sixty-six years), and was healed when Branham prayed for him. Upshaw sent a letter describing his experience to each member of Congress.

Controversy surrounded Branham from the early stages of his ministry. In 1947, a minister in Saskatchewan, Canada, stated that many who Branham pronounced as healed later died. A year later, W.J. Taylor, a district superintendent with the Pentecostal Assemblies of Canada, raised the same concern and asked for a thorough investigation, presenting evidence that claims of the number of people healed were vastly overestimated. He stated that "there is a possibility that this whole thing is wrong"¹¹⁸

Branham claimed that King George VI of England was healed through his prayers.¹¹⁹ Significant doubt has been cast on this claim because the King died less than two years after Branham claimed to have prayed for him.¹²⁰

Not only did controversy of this nature surround Branham, but his often unorthodox teachings caused considerable concern. In addition to his denial of the Trinity, here are some other examples of those teachings:

Denial of an eternal hell

Prior to 1957, Branham taught a doctrine of eternal punishment in hell. However, by 1957 he was proclaiming that hell was not eternal.¹²¹

*If you see a man that's cheating, stealing, lying, just remember, his part is waiting in hell, for him, his place where he'll be tormented in the Presence of God and the holy Angels, with fire and brimstone. He'll be tormented there. Not forever, he can't be tormented forever, forever don't mean all, for all times. Eternity is forever, Eternity is... has no beginning or end. But forever is "a space of time." The Bible said, "Forever and," conjunction, "forever." Jonah said he was in the belly of the whale "forever." Is a space of time.*¹²²

¹¹⁸ David Harrell, *All Things Are Possible, The Healing and Charismatic Revivals in Modern America* (Indiana University Press) 1978, page 35; Weaver, page 37

¹¹⁹ Weaver, page 56

¹²⁰ Peter M. Suywe, *Legend of the Fall, an Evaluation of William Branham and His Message*. (Independent Scholars Press) 2014 page 192

¹²¹ Weaver, page 118

¹²² William Branham, Sermon: Hebrews Chapter Four, September 1, 1957

Branham often espoused the doctrine of annihilation. Even though Branham had taught this doctrine since 1957, he suggested in 1960 that the Holy Spirit had just revealed it to him as one of the mysteries that God was revealing in the "end-time".¹²³

Serpent's Seed

Branham taught that Eve and the serpent had sexual intercourse and Cain was born.¹²⁴ Consequently, every woman potentially carried the literal seed of the devil.¹²⁵ Cain's descendants are masquerading as the educated and the scientists,¹²⁶ who were "a big religious bunch of illegitimate bastard children."¹²⁷ The serpent, who was perhaps ten feet tall and looked just like a man, was the "missing link" between the chimpanzee and man.¹²⁸

The central sins of modern culture - immoral women and education - were a result of the serpent's seed. Branham's attitude toward culture was a very extremist perspective of "Christ against Culture". Education was Satan's snare for intellectual Christians who rejected the supernatural. Education was Satan's tool for obscuring the "simplicity of the Message and the messenger".¹²⁹

His view of women

Branham was very critical of the "immorality of modern women." He taught that a woman with short hair was breaking the commandments of God and ridiculed women's desire to artificially beautify themselves with make-up. Branham believed that scantily clad women were guilty of committing adultery because their appearance motivated men to lust. A woman's place was in the kitchen.¹³⁰

Branham also taught that women were not a "created product of God". Rather she was merely a byproduct of man. His pronouncements with respect to women were often contradictory. He once told women who wore shorts not to call themselves Christians, but he qualified his denunciations by affirming that obedience to his moral code was not a requirement for salvation. However, he also implied that no woman that disobeyed his "Thus Saith the Lord" moral code would be part of the rapture.¹³¹

Branham's attitude towards women was decidedly misogynistic, covering physical appearance, sexual drive and marital relations. According to Weaver, Branham saw women as "essentially immoral sexual machines who were to blame for adultery, divorce and death. They were the tools of the Devil."¹³²

¹²³ Weaver, page 119

¹²⁴ Weaver, page 121

¹²⁵ Weaver, page 111

¹²⁶ Weaver, page 119

¹²⁷ Weaver, page 135

¹²⁸ Weaver, page 124

¹²⁹ Weaver, page 114

¹³⁰ Weaver, page 110

¹³¹ Weaver, page 111

¹³² Weaver, page 114

Eschatological teachings

Branham claimed to have had a prophetic revelation in June 1933 that comprised seven major events that would occur before the Second Coming of Christ. He believed that five of the seven predictions, relating to world politics, science and the moral condition of the world, had been fulfilled. The final two visions, one related to the Roman Catholic Church gaining power in the United States and the second detailing the destruction of the USA, would be fulfilled by 1977, subsequent to which Christ would return. A comparison of Branham's descriptions of the prophecies reveals his tendency to exaggerate and embellish his actual predictions.¹³³

In December 1964, Branham also prophesied that the city of Los Angeles would sink into the Pacific Ocean. This was subsequently embellished to a prediction that a chunk of land fifteen hundred miles long, three or four hundred miles wide and forty miles deep would break loose causing waves that would "shoot plumb out to Kentucky."¹³⁴

In 1960, Branham preached a series of sermons on the seven church ages based on chapters two and three of The Book of Revelation. The sermons depended heavily on C. I. Scofield's dispensationalism. Branham described each church as representing an historical age and suggested that the angel of each age was an earthly messenger. His most important "revelation" was the description of the messenger to the Laodicean Church, age immediately preceding the Rapture, whose characteristics were all strikingly compatible to Branham's personality.¹³⁵

Branham regarded his series of sermons on the Seven Seals in 1963 as a highlight of his ministry.^[74] In reality, the opening of the seals revealed very little new doctrine and were essentially a laborious restatement of the dispensationalism espoused in the sermons on the seven church ages.^[75]

Anti-denominationalism

Another controversy surrounding Branham's ministry in his later ministry was that he believed that denominationalism was the mark of the beast.

Much of Branham's "revelation" was similar to Scofield's dispensationalism and the anti-Catholic rhetoric of classical Pentecostalism. In his later years, he came to believe that all denominations were "synagogues of Satan". The heart of Branham's "message" was for the elect Bride to "come out" of denominationalism and to accept the message of the Laodicean messenger who had the "message of the hour". Continued allegiance to a denomination was to take the mark of the beast which would mean missing the Rapture.¹³⁶

In the mid 1950's things began to go wrong for Branham. He had run his organization in a loose manner and felt God would take care of everything. In 1955 Branham started having financial problems. He was not having the same success in his meetings and was having trouble covering

¹³³ Weaver, page 30-31

¹³⁴ Harrell, page 163; Weaver, page 103-104

¹³⁵ Weaver, page 101

¹³⁶ Weaver, page 116-117

his expenses. A California Campaign put him \$15,000 in debt. Others were called on to help make up the differences. The IRS began a review of his finances and found he had never kept good records of the money that flowed in and out of his ministry. Branham never lived a financially extravagant life – he always lived simply, and did not receive significant financial benefit from the sizeable income that his campaigns generated. Branham simply didn't track where the money went. The outcome was an IRS settlement where Branham owed the government \$40,000 in back taxes.

By 1957 it was clear that God was taking his hand off the healing movement. Branham was exhausted and refused to do large meetings anymore. He was surrounding himself with supporters who began to control who was allowed to see him and who wasn't. Gordon Lindsay attempted to see Branham a month before he died but was refused access to Branham by the men around him. Some of those declared him to be Elijah the prophet who was heralding the end times.

Gordon Lindsay, who for many years as his closest friend, wrote in the *Voice of Healing* magazine, that he feared that Branham was falling into the same delusion that took down John Alexander Dowie in his final years

People who knew Branham say that he never made the Elijah claim on his own but things, as a whole, including some unusual doctrinal positions, clearly were out of balance in Branham's life. In order to support his family during his final years, he ministered in Arizona during the winter season.

In 1964 Branham had a vision where he was riding tired into the sunset. He understood that God was warning him that he would die soon. In 1965, while driving to Tucson, Arizona, Branham's car was struck by a drunk driver. He lived a few days longer and then died on Christmas Eve, 1965.

The initial reaction of Branham's followers to his death was one of shocking disbelief. In the confusion immediately following his death, expectations developed that he would rise from the dead. His funeral was held on December 29, 1965 but his burial was delayed indefinitely. The press surmised that this was a result of Branham's expected resurrection. He was finally buried on April 11, 1966, the day after Easter Sunday, which was accepted reluctantly by his followers. Most believed that he would have to return to fulfill a vision that he had regarding future tent meetings.

A couple of years before his death he asked his dear friend Jack Moore and his daughter Anna Jeanne to write his biography. He warned them that there would be a lot of confusion that would come in about his life after he died. Unfortunately, they did not have the time to do what he asked, and confusion did come in. The best known book written about Branham is Gordon Lindsay's, *A Man Sent From God*, from which we have quoted extensively in these class notes.

Some of Branham's disciples created a religious group around his teachings. These have been labeled, *Branhamites*.

During the years following Branham's death, his disciples experienced increasing excitement as 1977 became closer. Branham had predicted that 1977 would be the inception of the millennium. A small minority of the Branhamites believe that the Rapture is past and they are already living in the millennium. Each Easter, many of Branham's disciples, anticipate his resurrection. In 1973, a 735-page computer generated concordance of Branham sermons was published by A. David Mamalis. In 1976, Spoken Word Publications, a distributor of Branham's sermons, published a book entitled, *1977*.

Many disciples began to look toward 1988 as the time of Branham's return.¹³⁷ When 1988 passed without his return, a variety of views about his return developed among his followers. Most no longer insist on the literal fulfillment of his "tent" vision (i.e. that he would return and conduct great tent meetings).¹³⁸

The lack of a denominational structure makes numbers difficult to estimate. In 1986, Voice of God Recordings estimated the total followers at 300,000. In 2000, Weaver, estimated that there were 50,000 followers in the United States; 40,000 in Brazil and 25,000 in the Democratic Republic of the Congo. In 2004, the William Branham Evangelistic Association claimed to have more than half a million followers worldwide, a figure which is viewed by outsiders as being a wild exaggeration.¹³⁹

In 2015, the Voice of God Recordings report to serve about 2 million people worldwide, and reported in 2008 to serve "about 750,000 followers in the Democratic Republic of Congo alone".

Branham was, and continues to be, a highly controversial figure in the healing movement. However, any honest assessment of his life has to conclude that he was not a deceiver, nor one who practiced chicanery, such as was and is practiced by some in the healing evangelistic movement. He did not seek personal profit, nor was he able to explain why God had chosen him to be in the particular ministry which consumed his life. He was a simple, very humble, man who, just like all of us, was flawed.

¹³⁷ Weaver, page 173

¹³⁸ Weaver, page 155

¹³⁹ Bob Larson, *Larson's Book of World Religions and Alternative Spirituality*(Tyndale House Publishers) 2004, pages 77, 132-133,

Kathryn Kuhlman¹⁴⁰

Kathryn Johanna Kuhlman was born on May 9, 1907, on a farm five miles south of Concordia, Missouri.¹⁴¹ In 1911, when Kathryn was four years old, the family moved to a large home in Concordia that Joseph had built for his family.¹⁴² Concordia and the surrounding community had been settled by German immigrants, most of them were Lutheran. German was the first language of many who lived in the vicinity around Concordia. When the Kuhlman's moved into town, Joe Kuhlman went into the dray business, operating a livery stable and running a delivery business. He became one of the wealthiest men in the community. Even though he was a backslidden Baptist who despised all preachers, he was elected mayor in a town that was ninety-percent Lutheran.

Kathryn was one of four children born to Joseph Adolph Kuhlman and Emma Walkenhorst Kuhlman. Kathryn's older sister, Myrtle, was fifteen when Kathryn was born; her older brother, Earl, was ten years old when Kathryn was born. The last of the Kuhlman children, Geneva, was born when Kathryn was three years old.

Emma Kuhlman was a very harsh disciplinarian, who showed little love or affection, to her daughter or, for that matter to her husband.

Even though Kathryn was not close to her mother, she had an extremely close and loving relationship with her father. As a small child, Kathryn would eagerly greet her father when he came home from work - she would hang on his leg and cling to him. She often said that her relationship with God the Father was extremely real because of her relationship with her own father.

Both Kathryn and her brother, Earl, knew how to twist their father around their fingers. Papa gave them everything that they desired – and left the discipline to mama. This unbalanced situation affected Kathryn's personality the rest of her life.

Here is how Jamie Buckingham records what Kathryn told him, when he interviewed her prior to writing Kathryn's biography:

“Joseph [Kathryn's father] would sit quietly while Kathryn teased his curly hair or ran a comb through his bushy mustache. Often, even after she was a long-legged teenager, he would hold her on his lap and let her lean her head against his shoulder. ‘Papa lived and died never having punished me once,’ she told me. ‘He never laid his hands on me. Never. Not once. Mama was the one who disciplined me. I got it down in the basement

¹⁴⁰ The information for the material on Kathryn Kuhlman is gleaned from a number of sources, but the bulk of the material, especially the quotes are from Jamie Buckingham, *Daughter of Destiny...Kathryn Kuhlman, Her Story* (New York, Pocket Books, a Simon & Schuster division of Gulf & Western Corporation) 1976

¹⁴¹ About sixty miles east of Kansas City.

¹⁴² When Joseph and Emma had married, she moved on the large Kuhlman farm with the promise that when the loan on the farm was paid off, Joseph would build a large house in Concordia. Emma frequently drew pictures of what she wanted that house to be. After the farm was paid for, Joseph kept his word and built a large two-storied home at 1018 St. Louis Street, in Concordia.

so the neighbors could not hear me scream. Then when papa came home I would run to him, sit on his lap and he would take away all the pain.’¹⁴³

‘I can never remember, as a child, having my mother show me any affection. Never. Mama was a perfect disciplinarian. But she never told me she was proud of me or that I did well. Never once. It was papa who gave me the love and affection.’¹⁴⁴

Joseph seemed to find the love and affection in his daughter that he did not receive from his wife. In time, he built himself a room in the livery stable and often slept there.

Joseph was a member of the Concordia Baptist Church, but he who attended church services only on Christmas or when Kathryn was giving some sort of a reading or a recital. He was totally against preachers, who in his view, were “just out to get your money.” Kathryn’s mother was a Methodist, and seemed to find great satisfaction in the relationships she had in her church.

When Kathryn was 14, years old, the little Methodist Church in Concordia had a week-long revival meeting. Interestingly, the preacher, Reverend Hummel, was a German Baptist evangelist. The Lutherans and the German United Church of Christ frowned on zealous behavior, but during this era, Methodists were much in the revival tradition. One of the town zealots was Grandma Kresse, who attended all of the revival meetings of the region, regardless of which church was holding the meeting. It was a common practice in these revival meetings for someone to go up and down the aisles “seeking out the lost” during the traditional altar call. Grandma Kresse was very adept at this activity. Kathryn attended all of the services that week. Sometimes she sat with her mother and sometimes with a group of giggling girls, who, during the week, became increasingly fearful, as the week went on... fearful of Grandma Kresse’s getting hold of them.

It wasn’t Grandma Kresse who got hold of Kathryn. On Sunday morning, standing next to her mother as the minister gave the invitation, Kathryn began to cry. The sobbing became so intense that she began to shake. Emma looked over at her gangling 14 year-old daughter and found herself helpless to give her any kind of encouragement. Like so many in the Methodist Church, Emma’s relationship with God had been a social one. It was limited to bake sales, missionary society meetings, afternoon teas, and attendance at church meetings. No one in this church, at least in their memory, had ever had an encounter with the Holy Spirit that produced this sort of phenomena. Emma turned back to her hymn book, riveting her eyes on the words and notes, totally incapable of understanding what was going on beside her.

¹⁴³ Stories from Kathryn’s life indicate that Kathryn deserved those spankings that she got as a child. For example, while visiting grandfather Walkenhorst on his farm, the grandfather showed her his watermelon patch, explaining that even though they were green on the outside, they were red on the inside. For her entire life, Kathryn did not like to take anyone’s word for anything, she had to find out for herself. So, after her grandfather went back to the house, nine-year-old Kathryn took a butcher knife and plugged every watermelon in the patch – more than a hundred – just to be sure that all of them were red on the inside. When she got home, mama was waiting at the top of the basement steps.

¹⁴⁴ Buckingham, pages 23-24

Kathryn dropped her hymn book into the rack on the back of the pew in front of her, staggered out into the aisle, and then ran down the aisle and collapsed in the front pew. She dropped her head into her hands and wept so loudly that her sobs were heard all over the church. No one in Concordia, even the religious folks, were able to understand the convicting power of the Holy Spirit as it was being worked out in this strong-willed, red headed, fourteen-year-old girl.

On the way home from the Sunday service, it seemed to Kathryn that the whole world had changed – she saw beauty everywhere. When Kathryn and Emma came through the front door of their home, Papa was standing in the kitchen. Kathryn ran to her father and threw her arms around his waist. “Papa, somethings happened to me – Jesus has come into my heart.” Joe looked down into the face of his daughter, and without any emotion, said, “I’m glad,” and he turned and walked away.

That night, back at the church building for the final service of the revival, the evangelist asked all who had come forward during the meeting to come to the front. He then said to the group, “Now, tell the people what you plan to do with your lives.” Without changing the expression on her face, Kathryn said, “I’m going to find me a good-looking preacher and marry him.” She then brought down the house by turning to Reverend Hummell, who was single, and giving him a broad wink.¹⁴⁵

Kathryn later was immersed and became a member of her father’s Baptist Church.

When Kathryn was eight-years-old, her older sister, Myrtle, married an itinerant evangelist, Everett B. Parrott. Myrtle and Everett spent their time traveling – they had a tent and traveled from town to town, conducting revival meetings. From the very first, their marriage was stormy and fraught with problems. When they heard that Dr. Charles Price, a teacher and evangelist with a healing ministry in Canada, was holding services in Albany, Oregon, they made a special trip to Oregon to sit under Price’s ministry. Price was low key in his presentation, spending a good amount of time teaching on the “baptism in the Holy Spirit.” This was new to the Parrotts. Price took several hours to teach Everett on this subject.¹⁴⁶

At sixteen years of age, Kathryn was a challenge to her mother. Emma confided to a friend, “I don’t know what to do with Kathryn, she failed her math last year and had to take it over. She’s just like her brother. I can’t seem to control her.” Since Papa felt that Kathryn could do no wrong, Emma turned to her eldest daughter, Myrtle, who was visiting at the time. Myrtle suggested that Kathryn join her and Everett for the summer and help them in their evangelistic work. They would keep her for the summer and she could return to Concordia in the fall. With reluctance, Joe and Emma decided that it was a good plan and so Kathryn went to Oregon to help out. She worked for Everett and Myrtle, in a number of roles. On occasion, Kathryn and Myrtle would sing, or sometimes, play a piano duet. Twice during the summer, Everett called the sixteen-year-old redhead to come to the platform and give her testimony – which consisted of her story of being “saved” in the little Methodist Church in Concordia. Both times, she closed the

¹⁴⁵ Buckingham, page 30

¹⁴⁶ Even Price’s ministry did not change things in their marriage and after several years it ended in divorce.

testimony by reciting a lengthy poem, complete with dramatic gestures. The people loved her drama... Everett quickly realized that if he did not restrain Kathryn she would become to him what David was to Saul (“Saul hath slain his thousands and David his ten thousands...”). When the summer was over she wanted to stay, and the couple agreed. She ended up working with them for five years.

The evangelistic team was made up of four people, Everette, Myrtle, Kathryn, and a pianist named Helen Gulliford. In 1928, while the team was in Boise, Idaho, Everett and Myrtle’s marriage became so strained that he took the tent and traveled to South Dakota, leaving the women stranded in Boise. Myrtle and Kathryn went ahead with the services, holding them in the Women’s Club. Finances were tight and the offerings were not sufficient to cover their expenses. For two weeks, the three women lived on bread and canned tuna fish. Everett controlled the funds. Finally, he contacted the women and ordered them to join him in South Dakota. This was too much for Helen and she balked. Kathryn also was greatly disillusioned.

After the final service, a Nazarene pastor approached them outside of the Women’s Club and asked them to stay in Boise. He said that he knew that things had been rough for them but that Boise needed them. Myrtle shook her head and said that they had run out of money and that they could not afford to stay. The man then said, “Let the girls stay then... I pastor a small mission church and the girls can come in and at least play the piano and sing.” Kathryn and Helen both nodded their heads and that’s how it started.

Kathryn’s first sermon, on her own, was in a dirty little mission church which used to be a pool hall in a run-down section of Boise. A piano, which belonged to the bar next door, was wheeled in for Helen to play. After Boise, the two of them went on the road, preaching and singing, from one town to the next. They frequently had to hitch hike. They would arrive in a town, find an empty building, advertise the services, set up benches and the people would come – usually out of curiosity to see two attractive young women preaching and singing – one of them being an attractive young redhead. Most of the time, the congregation consisted of Idaho farmers. Helen, being a bit older and world-wiser, had to caution Kathryn about the men. It was apparent that there was some sexual element in the interest that some men had in staying behind to “counsel” with these attractive women.

For five years, the two young women traveled through Idaho, Utah, and Colorado, holding meetings whenever they found a spot where they could set up a meeting. On one occasion, they slept in a turkey house, because they could not find other lodging that they could afford. In 1933 they settled in Pueblo, Colorado. They set up in an abandoned Montgomery Ward warehouse. They stayed there for six months. While the team was in Pueblo, Earl Hewitt became the substitute preacher and the team’s business manager.¹⁴⁷

Denver, being a much bigger city, was the next stop. Once again, the building they found available for their use was an abandoned Montgomery Ward building. This was in the midst of

¹⁴⁷ Earl F. Hewitt was a business man had joined the Kuhlman team shortly before the Pueblo meetings. He became the team’s business manager, the substitute preacher, and one of Kathryn’s closest confidants.

the depression. Banks had closed, churches had closed because of finances, and many people depended on the government sponsored soup lines for their one meal each day. Kathryn did not reflect the mood of the depression. She brought a positive message of God's greatness. She urged people to not go to the "degrading soup lines run by the state" but she encouraged those who had food to bring it and share it with those who had none.

Helen went to Denver ahead of Kathryn and Earl Hewitt. The reason for Helen's early trip was so that she could arrange the music for the upcoming Denver campaign. The three daughters of A.C. Anderson – Mildred, Lucille, and Biney - were well-known in Denver as the singing, Anderson Trio. Helen enlisted them to sing during the campaign. They not only sang during the opening service in the old Montgomery Ward building, but continued to sing regularly for the next five years. Helen planned exceptional musical concerts for the Saturday night meetings.

There were only 125 people in the first meeting, but from the very first notes of the piano as Helen ran her gifted fingers up and down the keyboard, the people knew that this was no ordinary meeting. The second night there were 400 present, and the congregation quickly grew to about 2000 members. From that very first night, Kathryn Kuhlman was an institution in Denver.

The location of the Kuhlman meetings was moved from one building to another, ending up in a paper company's warehouse for a lengthy period. They named the warehouse, the Kuhlman Revival Tabernacle. Then in 1935 they moved once more to an abandoned truck garage they named the Denver Revival Tabernacle. Although Kathryn and Helen never had intended to plant a church, that is exactly what happened. Kathryn began a radio show called "Smiling Through."

Kathryn realized that she was not a teacher and had only one message, "Ye must be born again." Because she realized this lack, she invited speakers from all over the country to come as guest speakers – both at the church and on the radio program. Although Kathryn despised all purported faith healers, because of what she had seen in their "performances," one of the speakers that she invited was Phil Kerr who often taught on divine healing. Some of the other evangelists and teachers that she invited also held healing services at the close of their meetings. In some instances, there would be dramatic healings and people would return the next night to testify. This thrilled Kathryn, who never prayed for the sick herself, but was amazed and gratified when people were healed.

In 1935, Kathryn's mother, Emma came to Denver to see Kathryn and for the first time in her life she heard her daughter preach. That night, Kathryn preached about the Holy Spirit. At the close of the sermon, she invited all who wanted to meet the Holy Spirit to come to the prayer room behind the pulpit. As Kathryn was going from person to person, praying for them, Emma came into the room. "What do you think of all of this, mama?" Kathryn whispered, "Did you ever think your little girl would amount to this?" Emma reached out and took Kathryn's hand, "Baby, I'm not here to brag about you, I'm here because you spoke truth tonight and I want to know Jesus as you know Him."

Before Kathryn could say anything, Emma was kneeling on the floor in front of her daughter. Kathryn, choked with tears, reached out to touch her mother and Emma began to shake, then cry, exactly as Kathryn had done in the revival meeting when she was fourteen years old. However, this time, there was something new. Emma lifted her head and began to speak, but the words were neither English nor German – they were the clear sounds of what to them was an “unknown tongue.” Kathryn quickly sat on the floor next to her mother and they harmonized in song, for several minutes. Suddenly, Emma reached out and tightly embraced her daughter. This was the first time that Kathryn could remember her mother’s embracing her.

When Emma returned to Concordia, she was a different woman. God’s joy and love filled her to overflowing and for the rest of her life she had a wonderful sweet communion with the Holy Spirit.¹⁴⁸

In 1937, one of the evangelists that Kathryn invited to hold meetings in the Denver Revival Tabernacle, was Burroughs Waltrip. He came at the recommendation of Phil Kerr, the radio evangelist, and he stayed in Denver, ministering in the Tabernacle for two months.

Waltrip was a charismatic, handsome man. Kathryn later described him as, “The best-looking guy that ever was.” There was an immediate attraction between Waltrip and Kathryn, but he was married and had two children.

Kathryn invited him back in the fall for another stint of preaching at the Tabernacle. This time, his wife, Jessie, and their two children, boys aged six and eight, came along. Some people speculated, at the time, that Jesse was uncomfortable with her rangy, dark-haired husband spending so much time with the long-legged readhead...she wanted to be around to keep an eye on him – and them. The people of Denver found Jessie Waltrip to be quiet and unassuming, the perfect wife for this dynamic preacher.

No one knows for certain what happened between Burroughs and his wife Jessie, but Mrs. Waltrip took the boys home to Austin and never returned to Denver. Neither did Burroughs ever return to Austin. Waltrip reported to the people in Denver that his wife had deserted him and that he had pled with her to return to him. He charged her with desertion.

He moved to Mason City, Iowa, where he told everyone he was single, and started a new ministry. Waltrip raised pledges of \$70,000 to build a ministry building called Radio Chapel, since he was using it for daily broadcasts over KGLO. The Chapel was state of the art with a disappearing pulpit and an art deco style. He appeared to be a successful and dynamic preacher.

Early in 1938, Waltrip made the public announcement that he was going to fast until he received \$10,000.00 to complete the work on the chapel. To assist him in the fund-raising effort, he brought in a revival team to hold services in the nearly completed building. His guest ministers were Harry D. Clarke, leading the singing, Helen Gulliford at the piano and Kathryn Kuhlman preaching.

¹⁴⁸ Buckingham, page 66-67

Someone had given Burroughs a book that he later passed on to Kathryn. The book put forth the view that in God's sight, a man and woman were not married if at the time of their wedding they were not in love with one another. On the basis of this doctrine, Waltrip declared that he had not loved his wife (even though they had two children), and therefore, while married to Jessie, he had been living in sin. On the basis of this strange doctrine, he said that he was divorcing his wife, and getting his life straightened out, so that he could follow what had been God's plan for him all along – to marry the young redheaded preacher in Denver.

Kathryn returned to Denver, but not before she and Waltrip had formulated plans for their marriage. Burroughs' divorce had become final. Helen Gulliford had seen it coming for a long time. She later commented about Kathryn, "She was beginning to feel that life was passing her by, . . . that she was going to miss the excitement of living with a man." Helen could see that Kathryn was changing. Her preaching was not as dynamic. The more discerning members of the Tabernacle could sense that "their Kathryn" was not the same. Yet, the headstrong Kathryn was determined to have her own way – even if it meant the destruction of her entire ministry. She often visited with A.C. Anderson, who had become like a father to her. Anderson cautioned Kathryn, "There is no good coming out of this." Anderson even made a trip to Mason City to try to reason with Waltrip – they talked until two-o'clock in the morning.

In spite of all of the warnings and pleadings from friends. Kathryn insisted on moving ahead with the plans to marry. Those who knew her, said that if Kathryn had one great weakness in her long and faithful career, it was her refusal to submit herself to elders. She never was able to see that listening to another person would not take away her rights before God – nor would it turn her into some sort of a puppet who jumped when another person pulled her string. She insisted that every Christian had to hear for himself from God. Had she listened to her close friends and members of the congregation in 1938, she would not have destroyed her ministry, but being headstrong and independent, she plunged ahead, determined to have it her own way.

On October 15, 1938, Kathryn told the Denver congregation that God had revealed a new plan. She and Waltrip would take turns commuting back and forth between Mason City and Denver. Although she had not mentioned marriage, the rumors that they had been hearing about Burroughs' divorcing his wife in order to marry Kathryn suddenly were seen as true. Women began to sob. Several in the choir got up and walked out. Men sat stony faced in their pews, looking at Kathryn in disbelief. This was contrary to all that she had taught about purity and holiness. Helen Gulliford stood up from the piano bench, her eyes brimming with tears, cried out, "No, Kathryn, don't say it. Don't do it. Please!"

Earl Hewitt, Kathryn's business manager and substitute preacher, dropped his head to his knees - broken. Mr. Anderson sat silent - that which he feared had come to pass. The meeting ended in a shambles and Kathryn left through a side door. The next morning, she boarded the train for Des Moines. On October 18, 1938, they were married in Waltrip's Radio Chapel. The officiating clergyman was Methodist minister, Rev. L. E. Wordle of nearby Swaledale.

Halfway through the service, Kathryn fainted and had to be revived. Waltrip, clutching her arm, helped her through the remaining vows.

Waltrip's success turned out to be a pipe dream as well. The Radio Chapel was completed in June of 1938. By October 1938 (the month of the wedding) Waltrip could not meet his debts. In December Waltrip was demanding a higher salary, even with the shortfall in income. His Board of Directors quit and left him to deal with the finances. His solution was not to pay the mortgage or debts on the Chapel. Radio Chapel went into bankruptcy. Waltrip's last sermon in the Radio Chapel was in May 1939. The Waltrips were on their own. Kathryn's happy vision of their flying back and forth between Denver and Mason City with successful preaching careers was utterly demolished.

The next few years were very hard for the couple. They embarked on the road as traveling evangelists, primarily staying in the Midwest. They were not accepted in many places due to their marriage history. Initial advertisements listed Waltrip as the primary evangelist. Then occasionally Mrs. Waltrip was also mentioned. By the early 1940s Kathryn Kuhlman Waltrip was given equal billing. Finally, by the mid-1940s Kathryn was using only Kathryn Kuhlman in meetings where she was the primary speaker.

Kathryn began to feel the impulse to minister on her own. Although Burroughs was bothered by the idea, he realized that Kathryn was first a preacher and secondly a wife. He allowed her to fulfill a few solo engagements. In time, Kathryn's conscience got the best of her. She began to realize that she was fooling herself – asking God's blessing while refusing to live according to His precepts. Even though she deeply loved Burroughs, she knew that she had to end the marriage. He realized that she really belonged to God and not to him and so, with a broken heart, he stood on the train platform with her, they kissed passionately, then she walked away from him and boarded a train for Franklin, Pennsylvania, where she had friends. No one knows what happened to Waltrip, he vanished from sight. The divorce was finalized in 1947.

The fact that she was divorced, created problems for her in many church circles. She left Franklin and set out to begin all over again – in Ohio, Illinois, Indiana, West Virginia, Virginia, the Carolinas. Almost every place she went, she faced the same thing – people knew of Waltrip, his divorce, and the Waltrip/Kuhlman marriage. Finally, she ended up in Columbus, Georgia. Her technique was what it always had been: rent a hall, take out ads in the newspaper, buy radio time and announced her meetings. The people in Columbus responded and by the third night the building was filled. Then someone found out about the divorce/marriage matter and suddenly the entire story was on the front page of the local newspaper. Kathryn left Columbus, heading back north – to Franklin, Pennsylvania.

When she arrived in Franklin, she called Matthew J. Maloney. Maloney had been impressed when he heard Kathryn preach in the past. He was the owner of the Gospel Tabernacle where Billy Sunday had gained his notoriety. He had invited Kathryn to conduct a two-week meeting in the Tabernacle. So, in 1946, almost two years after she left Burroughs, she stepped off the bus in Franklin, Pennsylvania, and began the next chapter of her life.

The old auditorium seated 1,500 people and it was soon filled to capacity. She began to branch out and soon had a radio program on station WKRZ, in nearby Oil City, Pennsylvania. Her radio broadcasts became very popular and so a radio station in Pittsburgh picked them up. Soon she was preaching throughout the area.

Her primary message always focused on the need to be “born again,” and that was the focus of her altar calls. However, she began doing something that she had not done before – she began to preach on “healing,” and she sometimes had a healing line. People would come forward, she would lay hands on them, and pray for God to heal them. The results were not spectacular, but there were some who were healed – when that happened, no one was more surprised or perplexed than Kathryn herself. She was determined to find out more about this physical manifestation of God. “I knew in my own heart that there was healing,” she said, “I had seen the evidence from those who had been healed. It was real, and it was genuine, but what was the key?” Was it faith, and if so, whose faith? Was it something that one could manufacture or work up in one’s self? Was it something that could be obtained by one’s goodness. Was it the faith of the sick person, or the faith of the minister, or the crowd surrounding them? Or was it all three?

When Kathryn saw an advertisement that a noted “healing evangelist” was scheduled to hold a tent meeting, she decided to go. This was one of the most difficult experiences of her life. When she entered the parking lot, she saw a giant sign that read, “MIRACLE REVIVAL. SIGHT FOR THE BLIND! HEARING FOR THE DEAF! POWER TO GET WEALTH!”

She took a back seat in the auditorium and soon was appalled at what she witnessed. The evangelist came on like he was shot out of a cannon. He jumped upon a long bench that was behind the pulpit and raced across it. Next, he leapfrogged the pulpit itself. He stirred the audience that began screaming, wailing, somewhat out of control. He began auctioning off pieces of his old revival tent, promising that those who bought them and wore them on their clothing would receive health and prosperity. Then, “the spell came on...the Holy Ghost unction,” which enabled him to lay hands on people and command them, “BE HEALED!” Many of these screamed and shouted, but others just knelt on the floor. Kathryn noticed that those who were seriously ill were escorted out of the tent to an “invalid’s tent,” away from the prying eyes of the congregation.

While a number of people seemed to be helped – perhaps even healed – the vast majority of those who broke their crutches as a sign of faith had to be helped out of the tent by sympathetic loved ones, still unable to walk. They were told that the reason that they were not healed was because their faith was not strong enough yet, and that they should come back the next night for more of the same.

Kathryn later told Jaime Buckingham, “I began to weep. I could not stop. Those looks of despair and disappointment on the faces I had seen, when told that only their lack of faith was keeping them from God, were to haunt me for weeks. Was this the God of all mercy and great compassion? I left the tent, and with hot tears streaming down my face I looked up and cried,

‘They have taken away my Lord and I know not where they have laid Him.’” Years later, she wrote, “I could not see the hand of God in man’s superfluity or zeal, and I saw the harm that was being done in attributing everything to ‘lack of faith’ on the part of the individual who had not received his healing. Inside myself, I was crushed: my heart told me that God could do anything; my mind told me that through ignorance and lack of spiritual knowledge, there were those who were bringing a reproach on something that was sacred and wonderful and accessible to all. No preacher had to tell me that the power of God was real ...I was assured of these facts as I read the Word of God. The Word was there, the promise had been given; there was surely no changing of God’s mind, and certainly no cancelling of the promises. I think that no one has ever wanted truth more avidly than I – nor sought it harder.”

Kathryn once again turned to the Bible for answers. Isaiah 53, “He was wounded for our transgressions, and by His stripes we are healed,” became her answer. She wrote, “I knew that if I lived and died and never saw a single healing miracle like the apostles experienced in the Book of Acts, it would not change God’s Word. God said it, He made provision for it in our redemption at Calvary. And whether I ever saw it with my earthly eyes did not change the fact that it was so.”

Fortified with this new kind of faith – not in faith healing, but faith in God – Kathryn began preaching with a new kind of zeal, centering on the Holy Spirit. She had concluded that it was the Holy Spirit who was carrying out the work of Jesus. On Sunday, April 27, 1947, she began preaching a series of sermons on the Holy Spirit. She presented, in a rather folksy way, an imaginary scene in which the Father, Son, and Holy Spirit were discussing what they were going to do about mankind’s plight. Then she quickly rehearsed the role of the Holy Spirit in the life of Jesus, after his immersion by John the Baptist and the Spirit’s descending on Jesus in the form of a dove. She concluded by saying that Jesus had said that the same Holy Spirit that lived in Him, would be available to all who received Jesus and opened up their lives to the Power of the Spirit. Thus, the things that Jesus did, his followers would do also – and even more because there would be many so endowed, not just the one Divine Man, Jesus.

When she finished the sermon, she was somewhat dumbfounded. Never before had she preached this way, and yet, it just seemed to come out with premeditation. It was as if she had stood beside Simon Peter when Jesus had said to him, “Flesh and blood did not reveal this to you, but My Father who is in heaven.”

The following night, the Tabernacle was packed. Just before Kathryn began her sermon, a woman began walking up the aisle with her hand raised. She asked, “Kathryn, may I say something?” Kathryn responded, “Come on honey, of course you can say something.”

The woman said, “Last night while you were preaching, I was healed.” Kathryn tried to speak, but nothing came out. Finally, she was able to ask, “Where were you?” The woman responded, “Just sitting in the audience.” “How do you know you were healed?” If it were of God, it would stand examination. The woman replied, “I had a tumor, it had been diagnosed by my doctor.

While you were preaching, something happened in my body. I was so sure that I was healed, that I went back to my doctor this morning and had it verified. The tumor is no longer there.”

There had been no laying on of hands, no prayer for healing, the miracle had taken place while Kathryn was preaching. It took a full week for Kathryn to grasp what had happened.

The following Sunday, another miracle occurred. In 1925, George Orr had been injured in an industrial accident. A splash of molten metal had so damaged his cornea that he was declared to be legally blind. On May 4, the Sunday following the healing of the woman with the tumor, Kathryn preached again on the power of the Holy Spirit and based on the healing the previous Sunday declared that God can and does heal today. As George Orr listened to the sermon, he quietly pled with God, “Oh God, please heal my eye,” and he suddenly felt a tingling in his eye, as if something were passing through it. His eye began to stream tears, to the point that he became embarrassed. After the service, afraid to tell anyone about what had happened he staggered to his car, and then suddenly he realized that he could see! Excitedly, he returned to the Tuesday service to give a testimony about his healing. The next chapter of Kathryn’s life had been launched.

Shortly thereafter, Kathryn moved her ministry location to Pittsburgh. From the first, there were miracles in her services. The Pittsburgh paper ran a full page feature story on what Kathryn now called her, “miracle services.” The reporter wrote,

“Miss Kuhlman comes from no recognized church’ pretends only to be an emissary of the doctrine of faith in God. Yet, night after night, she has jammed the North side of Carnegie Hall to overflowing. Hundreds have crowded the outer corridors to hear a few fragments of her words, additional hundreds have been turned away....She’s the combination of the orator and the actress; the songstress and the evangelist...When hymns are sung, her voice rises high and clear above the crowd.”

Miracles continued to happen. An outstanding and well publicized healing was that of Paul R. Gunn, a young Pittsburgh policeman. He was hospitalized with what originally was thought to be viral pneumonia, but then was diagnosed as lung cancer. In October, he attended one of the miracle services. During the service he felt like a match had been struck to a piece of paper inside his chest. He was healed and returned to work in January 1950.

James W. McCutcheon was another well-known miracle. In an industrial accident, the ball joint in his left hip was crushed. Five operations failed. Decalcification made a bone graft unsuccessful. The doctors were recommending another operation. On crutches, McCutcheon entered Carnegie Hall on November 5, 1949. As he sat in the congregation, during the meeting his daughter, who had her hand on her father’s knee began to feel something like electricity enter her arm from his leg. While Kathryn was preaching, he rose from his seat and walked without any help or with any crutches. He was healed instantly.

The Pittsburgh paper reported these and many other miracles that took place while Kuhlman was preaching. Even though they accurately reported the healings, they also had a lot to say about

those who were not healed. Their articles were objective and accurate. A reporter for the Pittsburgh, *Press*, wrote,

“Each night, a few rise above the physical world they’ve known. On Friday – the healing night- there was a young woman from Canton, Ohio, who came to pray for relief of a spine separation. She walked to the stage upright and knelt by the organ to pray for thanksgiving. A little boy about five said to have been crippled since birth, tottered down the aisle on his own legs and held his arms up high for Miss Kuhlman to see. A woman who said she had been in a wheelchair twelve years walked to the stage and wept openly before the microphone. Her husband stood beside her, his face streaming with tears... For everyone who has proclaimed a cure, a score more have faded off into the darkness, as miserable and heartsick as when they came. But most will be back.”

Indeed, many did come back and many who did come back experienced a healing. One was Charles C. Loesch. Loesch had been injured fourteen years earlier, and the calcification of his spine forced him to walk in a stooped position. He had to wear a shoe with a built-up sole because, as a result of the injury, one leg was three and three-quarters of an inch shorter than the other. He had been in constant pain for fourteen years. During the meeting, his leg began to vibrate, causing his heel to hit against the floor like an air hammer. Loesch tried to grab hold of his vibrating leg, trying to keep it from pounding the floor. Not only did his leg grow the needed inches, but his back also was loose and limber. Loesch gave up everything to follow Kathryn Kuhlman and become her maintenance man, her chauffeur, and the person to whom she turned for almost anything that she needed to be done

Local ministers began picketing her services, claiming that she was stealing sheep from the local churches. She countered that she was not stealing sheep, but just feeding a flock of hungry lambs. The controversy became such that *Redbook* magazine assigned a Pittsburgh reporter to look into the matter. The article began,

“The amazing story of Kathryn Kuhlman was one which *Redbook* editors approached with misgivings. No amount of doubt regarding ‘faith healing’ of any sort, however, could obscure the fact that startling things were happening at Miss Kuhlman’s evangelistic service in Pittsburgh. For four months, writers and researchers invested the healings and cures. If *Redbook’s* investigators erred, it was on the side of skepticism.”

The result of the reporters’ probes and investigation was a lengthy article which validated the claims of healing. Kathryn Kuhlman’s fame grew at the same time that criticism and attacks increased from various religious leaders.

Kathryn Kuhlman insisted in certain criteria before a miracle story could be printed:

1. The disease or injury should be organic or structural in nature – and should have been medically diagnosed.
2. The healing should have occurred rapidly or instantaneously. The changes would have to be abnormal, and not the kind that could result from suggestion.

3. All healings would have to be medically verified – preferably by more than one doctor. At least one of the doctors must be the patient’s private physician.
4. The healing should be permanent, or at least of such sufficient duration so as not to be diagnosed as a “remission.”¹⁴⁹

Because she insisted that all of her associates adhere to this standard, some of her more spectacular miracles never were reported.¹⁵⁰

The next time that Kathryn’s cloud moved, it was to Southern California. Ralph Wilkerson had been holding healing meetings in his church, the Anaheim Christian Center. Also, for several years he had been holding prayer meetings in the mansion-like home of a Church of Christ elder in San Clemente. In 1964, the two-hundred men in the group began to pray that God would send Kathryn Kuhlman to Southern California. Kathryn knew nothing of this.

Ralph Wilkerson was a careful man and so he and his wife flew to Youngstown, Ohio, to attend a Kuhlman service and check things out. Ralph commented to his wife, Allene, “We have enough ‘kooks’ in California without my being responsible for inviting another.” When the service began, Ralph knew that they were in the presence of God. He saw miracles. The next day, they traveled to Pittsburgh. In Pittsburgh, Ralph went from business to business, and also talked with people on the street, asking people what they thought about Kathryn Kuhlman. He got the same report every place he went... all positive. He heard many testimonies of physical healings, deliverance from alcohol, and other things for which the people of Pittsburgh gave thanks that Kathryn was in their city.

Finally, Ralph and Allene went to meet Kathryn in her office. He shared his dream and offered the invitation for Kathryn to come to California. Her response was, “Why should I come. I have plenty of people here in Pittsburgh. Besides, that’s the graveyard out there, all of that Hollywood glamour. I’m just a small-time country girl from Missouri. I’m not interested.”

Ralph replied, “I think you will be when you pray about it. I’m going back to ask our men to intensify their prayers.”

In early 1965, Oral Roberts, who was conducting meetings in Cleveland, Ohio, called Allene Wilkerson. His organist’s mother had died and he was in desperate need for someone to play the organ at his meetings. He asked Allene to drop everything and come to Cleveland to play for him. Ralph gave his permission, on the condition that Allene would go on to Pittsburgh and once again, invite Kuhlman to come to California. He told her, “Don’t leave until she agrees.” For four days, Kathryn kept refusing, but she did sense that the cloud was moving. She began to think that to remain behind simply because she was comfortable would mean running the risk of losing contact with the Holy Spirit – she realized that she had no choice but to go to California.

Kathryn was almost unknown on the west coast. The meeting was held in the Pasadena civic auditorium and most of the 2,500 people to attend belonged to Wilkerson’s Anaheim Christian Center. Even so, there were others and as, always there were miracles. Although Kathryn

¹⁴⁹ Buckingham, page 152

¹⁵⁰ For some examples of these, see Buckingham, pages 153ff

intended to hold only one service in California, she recognized God's intention for an ongoing ministry there. By the third service, the civic center no longer could hold the crowds.

Ralph became concerned about the many converts and no follow-up plans were in place. This troubled Kathryn also. In Pittsburgh she had immersed scores of people in the local lake, had placed them in Bible study groups, and even had taught great classes of people in various settings. What were they to do about this situation? Ralph introduced Kathryn to Dr. Charles Farah, a Presbyterian theologian who was active with the Navigators – an organization dedicated to teaching the Word of God to new converts. Kathryn employed Chuck Farah to organize her follow-up work on the East Coast. It was a good idea. Unfortunately, Kathryn was unable to fulfill her end of the bargain and she wound up torpedoing the entire program. Dr. Farah put together an impressive organization of ministers and laymen to be present at every miracle service who would take the converts to a back room and begin to instruct them, give them a New Testament, and during the week follow up on them to make certain that they were becoming attached to a local church.

Kathryn reacted at the very first service where this plan was activated. Later, many who were involved with Kathryn speculated that she felt threatened by the men who seemed to be moving in to take over her ministry. She deliberately sabotaged follow-up program, the second month that it was in effect. Leaving the stage, she went directly to the counseling room and began going from convert to convert, praying for them. This is what she always had done and was not going to change. After six months, Chuck Farah realized that the follow-up program was unworkable and so he resigned, as did all of the counselors. Then, in what seemed to be an act of defiance against the local pastors, she announced that her next service would be on a Sunday morning.

As a parting shot, Dr. Farah wrote Kathryn four pages of caustic advice – she blew up. “I have to do it my way,” she blurted out to Ralph Wilkerson – “I’m the only one who knows the direction of the Holy Spirit in those miracle services. If these men want miracles, they’ just have to fall in line, or get out. It’s just like that.”¹⁵¹

Chuck later commented, “Working with her was like working with a buzz saw. The closer you got the more likely you were to get cut to shreds. She was absolutely inflexible. Yet there was no denying that the power of God was on her. Every time she stepped on that the stage, the Holy Spirit came with her.”¹⁵²

By the end of the year, the Pasadena auditorium was not big enough for the crowds and so the services were moved to the Shrine Auditorium in Los Angeles. For ten years, in service after service in the Shrine Auditorium, there were turn-away crowds.

Kathryn had difficulty in accepting the fact that the Holy Spirit was moving in other venues: Teen Challenge, Calvary Chapel, the Jesus Movement, and even the Full Gospel Businessmen’s

¹⁵¹ Buckingham, page 170-171

¹⁵² Buckingham, pae 171 A personal note: Chuck made the same comment to me, when we discussed his time with Kuhlman - JWG

Fellowship. She turned down one invitation after another. Finally, Ralph Wilkerson convinced her to accept Al Malachuck's invitation to speak at the Washington Regional Convention of the FGBMFL. The men loved her as a sister and rejoiced over the miracles that attended her meetings. In time, she became a speaker at major FGBMFL meetings.

She always had refused to allow cameras in her services, but Ralph Wilkerson persuaded her to allow the video taping of just one service, so that those of future generations could see something of her ministry. The video was made during one of the charismatic conventions at Melodyland (Kathryn later allowed three more tapings: two in Israel at the 1974 and 1975 World Conferences on the Holy Spirit and one of her miracle service at Las Vegas).

Later, during the last eight years of her life, television became the most dominant means of Kuhlman's ministry.

Kathryn Kuhlman never hid from the fact that many who came to her services were not healed. Jamie Buckingham asked her one day, "Why are some not healed in your miracle services? How do you explain that many leave, broken and disillusioned, while others are miraculously healed?" Without hesitation, she answered, "The only honest answer I can give is, I do not know. Only God knows, and who can fathom the mind of God? When I was twenty years old, I could have given you all the answers. My theology was straight and I was sure that if you followed certain rules, worked hard enough, obeyed all the commandments, and had yourself in a certain spiritual state, God would heal you. But God never responds to man's demands to prove Himself. There are some things in life which will always be unanswerable because we see through a glass darkly."

Twenty years before her death, Kathryn had known that she had an enlarged heart. Finally, she became so weak that she could not go on. After open heart surgery at Hillcrest Medical Center, Tulsa, Oklahoma, and then other surgeries following, all of them related to cardiac issues, Kathryn died, February 20, 1976.

It is generally acknowledged that Kathryn Kuhlman, more than any other person had done before her, introduced the American church, as a whole, to the abiding ministry of the Holy Spirit.

ORAL ROBERTS

Granville Oral Roberts was born, January 24, 1918, in rural Pontotoc County, near Ada, Oklahoma. His father, Ellis Melvin Roberts, was of Welsh heritage. Ellis was a steward in the Methodist Church, as had been his father before him. His mother, Claudius Priscilla (nee Irwin) Roberts was half Cherokee and half Choctaw. Throughout his life, Oral was a card-carrying member of the Choctaw tribe, even though he usually is described as being, Cherokee. Melvin and Claudius Priscilla had five children, the youngest being Granville Oral.¹⁵³

Three months before Oral was born, “Mamma” Roberts received a call from a neighbor whose child was dying from pneumonia. The doctor said the baby wouldn’t survive until morning. Crying, the neighbor called Mamma to come and pray for the desperately ill child. Although it was late in the evening and the wind was blowing (as it blows only Oklahoma), Mamma went. It was a two-mile walk across the fields and woods as she walked alone. Tired, and feeling awkward, she prayed a prayer similar to what Samuel’s mother, Hanna had prayed, “God, I make you a vow. I ask you to heal my neighbor’s child. When my child is born, I will give him to you.”

Mamma Roberts, in the name of Jesus, prayed for the sick child and his life was spared. For Mamma, that settled the matter. She was going to have a son and he was going to be a minister.¹⁵⁴

When Oral was just a child, his parents went to a brush arbor meeting, held by a “full-gospel” preacher and they received the “baptism in the Holy Spirit.” Ellis began to testify about his experiences and his new-found beliefs. Shortly thereafter, he left the Methodist Church and became a preacher among full-gospel churches. He was even-tempered and dependable, but not very ambitious. He would pastor a church for a while and then, “retire,” or preach a revival and come home to rest until the groceries ran out and the rent was due. As a result, it often was feast or famine in the Roberts’ home.¹⁵⁵

Oral often told the story of a time when there was no food in the house and Ellis was off holding a revival meeting. Vaden (Oral’s brother who was two years older than Oral), and Oral were the only children at home. Mamma said to her sons, “Boys, we don’t have anything to eat tonight, so we are going to go visiting for the church instead.” Pastoral calls on church members was one of the roles of the preacher’s wife. The three of them went up the street to visit old Sister Campell, a widow who had several children. They arrived just as the family was sitting down to supper. Sister Campbell said, “Oh, Sister Roberts, you are just in time to have supper with us.”

Mamma Roberts’ pride was too great and she said, “Oh no, we are not hungry.” Before they left, they all prayed together and Mamma Roberts began praising God for being so good to them. On the way home, Vaden said, “Mamma, why did you pray like that? You know God is not very

¹⁵³ Evelyn Roberts, *His Darling Wife, Evelyn* (Tulsa, Oral Roberts University) 1976, page 26; *Interview with Lennox Lewis: Interview with Oral Roberts (transcript) Larry King Live, January 31, 2002*

¹⁵⁴ Evelyn Roberts, page 27

¹⁵⁵ *ibid*

good to us. We haven't got anything to eat. Papa is off holding a revival and you wouldn't even let us eat at Sister Campbell's tonight." Oral said, "Now, Vaden, you hush. God will take care of us. You hush and see what the Lord will do." When they reached their house, Vaden jumped up onto the porch and tried to open the front door, but he couldn't open it. Oral ran up to help him and they forced open the door and turned on the light. There, against the door, was the biggest box of groceries they had ever seen. Mamma Roberts put on her apron, began making bread, and preparing a meal, which they enjoyed at around midnight. There were times when Oral and Vaden went to bed hungry, but not that night.¹⁵⁶

Oral and Vaden were so close in age that they were like twins, but in many ways they were very different. Vaden was tall, had an outgoing personality, and was a natural conversationalist. Oral was frail, shy, and stuttered. More than once, someone would comment to their father that someday Vaden would be a great preacher. Ellis always said, "No," and pointing to Oral would say, "This one will be the preacher." The response usually was a chuckle, for how could a man be a preacher if he were a stutter.

Oral often was bullied and ridiculed because of his stuttering. Vaden always took up for him, but Oral was deeply hurt by way he was mocked and ridiculed by the other boys. Finally, at sixteen years of age, he had his fill of the ridicule and he ran away from home – although he did tell his parents that he was doing so. He went to Atoka, Oklahoma, where he found a place to live in a judge's home. The judge allowed Oral to read his law books and Oral began to study them with intensity. He made up his mind that he was going to become a lawyer and someday be the governor of Oklahoma.¹⁵⁷

He was busy with school and work. He got up at 4 AM to build the fires and complete other chores in the judge's home. He carried a full load of classes, and practiced basketball with the school team, after school. He then went home to deliver newspapers on his paper route and then do homework until midnight. Surprisingly, as a teenager, he began to write a column for the *Ada Evening News*, and on Saturdays he worked in a grocery store. He was an A student, elected class president, and a first-string basketball player. He did everything that his heart desired, but more than his body could take.

One night, in the middle of a basketball game, he collapsed on the floor with blood coming out of his mouth. His coach carried him to the car and took him back to his parents' home. He was diagnosed with tuberculosis. For 163 days, he lay in bed. He went from 160 to 120 pounds. He endured night sweats, coughing up blood, feverish, and in constant pain. He was unable to walk or stand and at that time, there were no "miracle drugs" to fight the disease. He became discouraged, bitter, and cursed the day that he was born.¹⁵⁸

His mother began pressing him to pray. She said, "Son, you've got to pray. You've got to get saved." Oral didn't want to get saved, he didn't want to pray, and he didn't want anyone

¹⁵⁶ Oral Roberts, *Oral Roberts' Life Story, as told by himself* (Garden City, NY, Country Life Press) 1952, page 22

¹⁵⁷ Evelyn Roberts, page 31

¹⁵⁸ Oral Roberts, pages 43-44; Evelyn Roberts, pages 31-32

bothering him. It was during this time that the family moved to Stratford, Oklahoma, eighteen miles from Enid. Ellis had been called to pastor a church in Stratford.¹⁵⁹

One night, Ellis came into the bedroom and said, “Son, I am going to kneel by your bed tonight and pray. I am not going to get off my knees until you get saved and give your heart to God.” Oral later described the event in this manner, “I found myself listening to Papa’s prayer. Pretty soon, I began to feel something going all through me. I looked up and saw his face, and when I did, I guess I must have had a vision, for there just as clear as anything I saw the face of Jesus in Papa’s face. Now, I had never wanted to be saved before. I hadn’t wanted Jesus. What they told me about Him hadn’t appealed to me. But now when I saw His face in Papa’s countenance, I began to cry. I couldn’t help it. My heart was broken into a thousand pieces, and pretty soon I was asking God to save my soul.”¹⁶⁰

One day, his older sister, Jewel came in and announced, “Oral, God is going to heal you.” Something quickened in Oral, when she made that declaration and he began to have hope. He began to meditate on the fact that God knew where he was and He cared.¹⁶¹

In a few weeks, an evangelist, Brother George Mooney, arrived in Ada with his big tent and began holding evangelistic meetings. Elmer, Oral’s oldest brother, lived in Ada and he began attending the meetings. Not only were people being saved in the meetings, but healings also were taking place. Elmer was determined to get Oral to the meeting. One night, he asked his wife how much money they had before payday. She told him that they had thirty-five cents. Elmer borrowed a car, put thirty-five cents worth of gas in the gas tank, and drove to Stratford to get Oral. He then drove back to Ada and took Oral to the tent. While traveling to Ada from Stratford, Elmer and the parents were in the front seat, with Oral on a mattress in the back seat, Oral heard a voice calling his name, “Oral Roberts, Oral Roberts!” It scared Oral, then in an instant, the voice said, “Son, I am going to heal you and you are to take my healing power to your generation.” Something happened inside of Oral, he knew that he was going to be healed and why.¹⁶²

Near eleven o’clock, it was Oral’s turn to be prayed for. The evangelist said a very short prayer – no longer than ten seconds. The power of God struck Oral’s lungs and he began running up and down the platform. A large number of those in the tent knew the Roberts family and they knew about their TB inflicted son, Oral. When he was healed, more than one-thousand people began shouting and praising God. The evangelist took hold of Oral, put the microphone in his hands and told him to tell the people what God had done for him. Oral took the microphone and spoke, without stuttering, as if he had been on stage speaking through a microphone, all of his life. Not only was he healed of TB, but he never stuttered again, the rest of his life.¹⁶³

¹⁵⁹ Oral Roberts, page 44

¹⁶⁰ Oral Roberts, pages 44-45

¹⁶¹ Evelyn Roberts, page 32

¹⁶² Oral Roberts, pages 47-51

¹⁶³ Evelyn Roberts, pages 32-33

About two months after his healing, some young men from Holmes Bible College, in Greenville, South Carolina, came to Oklahoma to hold some evangelistic meetings in the summer. One of them was Raymond Corvin, a boy who had been saved during one of Ellis Roberts' revivals, in Center, Oklahoma, and then had gone away to Bible college. With Raymond were Simpson A. Merritt and Albert Barfield. When Raymond and the other two young men heard about Oral's salvation and healing, they invited him to join them in the meetings. They divided into two teams of two each, so that by dividing the team they could preach to more places and more people. Simpson was teamed with Oral. One day, Oral and Simpson were out in the woods praying and the Spirit of God came upon Oral. Simpson looked up from where he was kneeling in prayer and said, "Oral, you are going to preach tonight." Oral was too excited to be scared and so he told Simpson to go back the house and get everything ready for the meeting, while he, Oral, stayed in the woods to prepare his sermon. He preached from the fourth chapter of Mark, the story of Jesus sleeping in the boat in the midst of the storm. Oral preached his heart out to the trees, and later, for twenty minutes, preached his heart out to the congregation in the school house. Two people came forward to give their hearts to Jesus. This was Oral's first sermon and the first converts to respond to his preaching.¹⁶⁴

Evelyn Lutman was born in Warsaw, Missouri. Her father was an alcoholic who, when he was under the influence of alcohol, was very physically abusive to his wife and his daughters, Evelyn and Ruth. On one occasion, when Evelyn was four years-old, wanting attention from her father, she went up to him while he was reading the paper and he disgustedly shoved her against a red-hot stove. Later that year, when Evelyn was four-year-old and her sister, Ruth was two years-old, the parents divorced. Evelyn's father quickly remarried and Evelyn saw him only one more time, for the rest of her life – when visiting grandparents in Missouri. While Evelyn and her mother were sitting in the car near a sidewalk in downtown Warsaw, Evelyn's mother pointed out a man walking down the sidewalk and said, "Evelyn, there goes your father." The man died several years later of tuberculosis.¹⁶⁵

Evelyn's mother remarried and her new husband quickly became, "Daddy," to the girls. Not long after the marriage the couple and the two girls attended a brush arbor meeting held on a hillside near the Lake of the Ozarks. Both husband and wife were converted and from that time on, Evelyn's step-father had an insatiable hunger for God. He made certain that he and his family attended every Christian meeting held anywhere near them. He read every Christian book he could get his hands on.¹⁶⁶

Daddy's sister lived in Coffeyville, Kansas. She wrote to her brother about her church and a new experience that was occurring in the church. She wrote that people were falling into a trance and when they came out of the trance, they were speaking a language that no one understood. She wrote that God was doing something marvelous in her church and that it was just like the Book of Acts. Daddy began to read Acts and read what had happened on the Day of Pentecost. So, he

¹⁶⁴ Oral Roberts, pages 52-53

¹⁶⁵ Evelyn Roberts, pages 17-18

¹⁶⁶ Evelyn Roberts, pages 18-20

went to Coffeyville to see what was going on. When he returned home, he told his wife, “We are locking up this house and we’re moving to Coffeyville until I receive this experience.” Evelyn was six years-old at the time. They lived in Coffeyville for one year before Daddy received the sought for experience.¹⁶⁷

When they returned to the farm in Missouri, Daddy traveled the countryside looking for a preacher who believed in the Holy Spirit’s baptism. Finally, a young preacher from Oklahoma, Dean Smith, came to the region to conduct a revival meeting. He was accompanied by his wife and a young girl, Minnie Pryor, who was to play the organ and sing. As a result of Dean Smith’s meetings a full-gospel church was established and the Lutmans were among the first members.¹⁶⁸

When Evelyn was eight years-old, her father heard about a Christian school in Checotah, Oklahoma. He said that he did not want his children to attend only public schools, but that he wanted them to attend Christian schools, and besides, he wanted to take some Bible courses himself. So, the family moved to Checotah. Families from all over Oklahoma came to Checotah to attend the school. Some were families that had struck it rich in the oil boom and some were poor, just like the Lutmans. In time, there developed a division in the faculty and the school closed. Some of the faculty moved to Arkansas and started a school there. The Lutmans moved to Arkansas and Evelyn’s mother became the house-mother in both the girls and boys dorms. Ola Pryor, Minnie’s older sister was one of the students at the school. Church leaders from all over the country came to the school to hold camp meetings.¹⁶⁹

When Evelyn was twelve years-old, there was a very special meeting. One of the young women who attended the school played the violin and sang. She would play the melody on the violin and sing harmony or she would sing the melody and play harmony on the violin. For some reason, at one of the services, when the preacher preached, nothing happened in Evelyn’s heart – but when the girl played the violin and sang, Evelyn began to see Jesus on the cross “I felt that Jesus climbed that hill and was nailed to the cross just for me!” She committed her life to Christ.¹⁷⁰

Evelyn wrote, “The seven years of Bible study I received at the two Christian schools I attended were invaluable to me. Not only did I accept Jesus Christ as my Savior and Lord during those years, I received the baptism in the Holy Spirit and became firmly grounded in the Word of God.

When Evelyn was fifteen years-old, in 1932, the family moved to Westville, Oklahoma, where her stepfather became the pastor of a full-gospel church. At about the same time, Oral’s parents moved to Westville, Oklahoma.¹⁷¹ Evelyn lived with her parents in Westville until she graduated from high school.¹⁷²

¹⁶⁷ Evelyn Roberts, page s 20-21

¹⁶⁸ Evelyn Roberts, page 21

¹⁶⁹ Evelyn Roberts, page 22

¹⁷⁰ Evelyn Roberts, page 23

¹⁷¹ Evelyn Roberts, page 33

¹⁷² Evelyn Roberts, page 23

In the summer of 1936, Evelyn and her family went to a camp meeting in Sulphur, Oklahoma. Evelyn had her guitar with her and shortly after arriving at the camp, she took the only seat left in the camp “orchestra.” After taking her seat, she looked to see who was sitting next to her and her heart turned a flip. Sitting beside her, there was a handsome young man with black hair and blue eyes, also with a guitar. He said, “Who are you? I’ve never met you before.” She replied, “I’m Evelyn Lutman from Westville.” They sat side-by-side, playing their guitars all week. Oral never once asked her for a date, but one evening, he did ask her, “What do you work at?” She replied that she was a school teacher – at 19 years of age she had completed one year of teaching school in Texas.

Evelyn later wrote,

“Nobody could convince me then or now, that ‘love at first sight’ is impossible. Love for this tall handsome man named, Oral Roberts, had hit me like a thunderbolt...I was so sure of my feelings that I wrote in my dairy, ‘Tonight I met my future husband. He is tall and handsome. His name is oral Roberts. Someday I intend to marry him.’”¹⁷³

When Oral did begin searching for a wife, he was visiting in Westville and met Evelyn’s parents. In conversation, they mentioned their school-teacher daughter, and Oral remembered the schoolteacher from Westville that he had met at the Sulphur camp meeting. He began to inquire around little Westville to see what people thought of Evelyn. He even dated her sister, in order to learn more about Evelyn.¹⁷⁴

It was not until two years later that they saw one another again, but there had been correspondence between them. When Oral did finally propose, he said, “Evelyn, my huge, happy, hilarious heart is throbbing tumultuously tremendously, triumphantly in a lasting, long-lived love for you. As I gaze into our beauteous, bounteous, beaming eyes, I am literally lost in a daring, delightful dream in which your fair, felicitous, fancy-filled face is ever present like a colossal, comprehensive constellation. Will you be my sweet, smiling, soulful, satisfied spouse?”

Evelyn looked at him and said, “Listen here, if you’re trying to propose to me, do it in the English language.” He then asked in clear language. The couple was married in Westville, Oklahoma on Christmas day, December 25, 1938. Reverend Oscar Moore performed the ceremony in a little church building that never before had been the scene of a “church wedding.”

After they had been married for a few days, Oral’s father asked him to speak at a Wednesday night prayer meeting in a small church in Konawa, Oklahoma (Konawa is a small town half-way between Ada and Seminole). By this time, the Roberts family had moved again, this time to Konawa, where Ellis had become pastor of a small church. Evelyn never had heard Oral preach and this was her first opportunity. While he was speaking, he looked over at Evelyn, she had her head down praying for him. He mistook her bowed head – thinking that she was hiding her face

¹⁷³ Evelyn Roberts, page 2

¹⁷⁴ Evelyn Roberts, pages 33-34

because she was ashamed of him. Oral was crushed and, after the meeting, he said to Evelyn, “Well, I’m sorry I disappointed you.” She responded, “Honey, your sermon was beautiful, I’m so proud of you.” Oral asked, “Then why did you have your head bowed?” She told him that she was praying for him, and then asked, “Don’t you want me to pray for you?” Oral then said, “From now on, pray before the service and hold your head up while I preach.”

Originally, Evelyn traveled with Oral to his various meetings. She became pregnant, shortly after they were married and on December 16, 1939, their first child was born – Rebecca Ann. The couple continued to travel, with their baby. Baby-sitters were unknown at that time, and so Evelyn played the piano with Rebecca in a bassinet close to her left hand, so that when the baby became restless, Evelyn could gently shake the bassinet – while playing the piano – until the little girl went to sleep.

As traveling evangelists, the Roberts did not have a home of their own. Finally, when Rebecca was two, Oral was asked to become the pastor of a church in Fuquay Springs, North Carolina (about 20 miles southwest of Raleigh). A newly converted man was so full of zeal for God that he had built a church building – with no congregation to occupy it. He asked Oral to become the pastor and fill the building.

Oral went after the sinners of Fuquay Springs with a passion. He regularly visited in homes, and even put a loudspeaker on top of his car, so that he could preach on street corners, and sometimes, drive around preaching – on one occasion he did this with a girls trio in the back seat singing loudly over the loudspeakers. Oral and Evelyn stayed in Fuquay Springs for one year and at the end of the year, the building no longer was empty – 330 people regularly attended the services each Sunday.

During this time, Evelyn became pregnant again, but miscarried.

In August, the denomination to which they belonged, The Pentecostal Holiness Church, assigned Oral a pastorate in Shawnee, Oklahoma. They remained in that pastorate for three years. While in Shawnee, Ronald was born. Also, during these years, Oral began taking classes at Oklahoma Baptist University.

While in Shawnee, Oral began a campaign to raise money to launch a Bible College in Oklahoma City. He traveled throughout Oklahoma and Kansas, raising the funds. In 1946, Southwestern College in Oklahoma City was established. Oral taught at Southwestern during its inaugural semester.¹⁷⁵

After three years, the Roberts family moved to Toccoa, Georgia. Even though the congregation at Toccoa loved Oral’s ministry and wanted him as their pastor, the Georgia Conference of Pentecostal Holiness Churches would not accept his credentials. The governing rules of the denominational conference stipulated that all ministers in their conference had to be a member of the Georgia Conference. Oral was a member of the Oklahoma Conference. So, Oral and

¹⁷⁵ Today, Southwestern College is Southwestern Christian University, a thriving school located in Bethany, Oklahoma, a suburb of Oklahoma City.

Evelyn, with their children, moved back to Shawnee and Oral reentered Oklahoma Baptist University.

This period of their lives was marked by financial hardship. The church that they had pastored now had another pastor. So, Oral went to school during the week and preached on weekends where he was able to find an opening. To get by, they sold their car, resulting in Oral's having to go the edge of town and hitch-hike to wherever he was supposed to preach that weekend. He did that for two semesters, then one day, he collapsed from exhaustion on the front steps of the university.

The next year, the denomination called Oral to pastor a church in Enid, Oklahoma. Oral began attending Phillips University, a Disciples of Christ school that was known for its liberal theology. One day in class, his sociology professor declared that it was scientifically impossible for a woman to be made from a man's rib, as the Bible states. Oral sat in the back of the class waiting for someone to challenge the professor's statement. No one challenged the statement. Oral heard God's voice speak to him,

“Don't be like other men, don't be like other preachers. Be like my son, Jesus, and heal the people as He healed them.”

God also showed him, at that time, that there was only one secure source of information about Jesus and that was the Four Gospels and the Book of Acts. Oral began the practice of reading these five books, consecutively three times in the next month.

One morning, as Oral was rushing about, preparing to leave for an early class at the university. Because he was so rushed, with little time remaining before he had to catch the bus, he did not follow his usual practice of systematically reading the Gospels and Acts. He grabbed his Bible and it fell open to III John. When he read the second verse, he stopped – it seemed that the words leapt from the page of his King James Bible,

Beloved, I wish above all things that thou mayest prosper and be in health even as thy soul prospereth.

Oral later wrote, “This verse closed the door to the past and opened another through which I saw the hand of Jesus of Nazareth beckoning me to enter.

During that week, Oral “discovered” three other verses that changed his thinking and believing.

- The first one was Acts 10:38, *God anointed Jesus of Nazareth with the Holy Ghost and with power who went about doing good, healing all who were oppressed of the devil, for God was with Him.*
- The second verse was Luke 9:56, *For the Son of Man is not come to destroy men's lives but to save them.*
- The third was John 10:10, *The thief cometh not but for to steal and to kill and to destroy. I am come that they might have life and that they might have it more abundantly.*

Commenting on these “discovered” verses, Oral wrote, “For the first time in my life I had a real foundation for my faith. My thinking was straightened out. I could come to God and believe Him as He really is.”¹⁷⁶

Yet, the struggle still was not ended.

During this time, he began pacing the floor at night, kneeling and praying, seemingly in some sort of anguish. When Evelyn would ask him what was wrong, he found it difficult to answer, until finally one day, after her frequent asking, he said,

“Evelyn, I do know what’s wrong with me, I haven’t known until this minute, but now I know. My time to heal the sick has come and I don’t have the power of God to do that.”¹⁷⁷

He told Evelyn what he had never before told anyone – of the voice of God that had spoken to him the night that his brother was taking him to the service in which he was healed of tuberculosis, “Son, I am going to heal you, and you are to take my healing power to your generation.”

Evelyn then understood the turmoil in her husband. He had known for years what God wanted him to do, but did not know when or how to do it. He also had the worry of finances. They were in a stable time, financially, and if he gave up the pastorate of the Enid church, how would he support his wife and two children. Oral then said to Evelyn, “I’m not afraid, Evelyn, I just want to be sure I’m doing it the Lord’s way. I don’t know what to do.”¹⁷⁸

Oral told Evelyn to not cook for him until he told her to do so. Oral didn’t fast for any set number of days. Occasionally, after fasting for a day or two he would tell Evelyn to cook something for him. Evelyn later wrote, “The day he had his answer, I knew it. He parked the car and ran up on the porch. When he opened the front door, I knew immediately that he had heard from the Lord. ...He was a different person ...he shouted, Evelyn cook me a meal”¹⁷⁹

Oral didn’t immediately tell Evelyn what had happened, but later he described the event to her.

Oral had gone to his office at the church that day and lock all the doors so he wouldn’t be disturbed. He lay on the floor and said, “Lord, I make a vow to You right now that I won’t get up until You answer me. I’ve fasted all these days and I have prayed. I have sought your will. I’ve done everything I know to do. Now I’ve got to have an answer today.”

¹⁷⁶ Oral Roberts, pages 70-75

¹⁷⁷ Evelyn Roberts, page 54

¹⁷⁸ *ibid*

¹⁷⁹ Evelyn Roberts, page 56

Late in the day he heard the Lord say, “Stand on your feet...Go get in your car. Drive two blocks and turn right.” When Oral had driven two blocks and turned right, the Lord spoke again, “From this moment you will feel my power in your right hand.”¹⁸⁰

A few days later, Oral had some trusted couples come to his home and he related to them this experience. The response was mixed – some encouraged him and some sought to dissuade him. Oral, in response to I John 4:1, wanted to “test the spirits.” So, he suggested having a few meetings in area churches on the nights that there were no meetings in churches. This was his way to test the word. That was done and the people were blessed and healed.¹⁸¹

Oral began having Sunday afternoon services at his church, emphasizing healing. He also began a radio broadcast. When the cost of broadcasting became too much for the Enid Church, Oral told the listeners that if they liked the program and wanted it to continue they could help to support it. He sent out yellow offering envelopes and the money came in to keep the program going. All of the money was turned over to a committee in the church that oversaw the expenses.¹⁸²

Oral then made a grand announcement. He was going to hold an open meeting in Enid and if 1000 people came and all of the expenses were met without excessive pleas, then it would be a sign that God wanted him to leave the pastorate and enter an evangelistic healing ministry. The meeting was held at 2 PM, in the Educational building, Oral preached a sermon, “If you need healing, do these things.” 1200 people attended the meeting and when the offering was taken, it was \$3.03 over what the expenses had been. Several people were healed of various diseases. Evelyn later wrote, “Our home town – the hardest place of all – and God had worked miracles.”¹⁸³

It was 1947. Oral and Evelyn anticipated Oral’s needing to fly to various places, if he entered the healing evangelistic ministry. They concluded that Tulsa, where Tulsa’s International Airport was located, seemed to be the best place for them to establish their base. They made plans to move to Tulsa.

The next event thrust Oral Roberts into the national news. A Tulsa full gospel pastor, Steve Pringle, had erected a large tent on Main Street, south of Reservoir Hill., intending to hold a continuous revival throughout the summer (see ADDENDUM M for interesting background to the location). He asked Oral to preach one night – this was before the Roberts had relocated to Tulsa. That particular night, it was chilly and rainy. Only 200 people showed up for the meeting. Even so, there were conversions and healings. The pastor was impressed and so he asked Oral to stay and preach – which he did for nine weeks.

¹⁸⁰ Evelyn Roberts, page 56; Oral Roberts, pages 90-91: Interestingly, in Oral’s account he does not mention the part about the right hand, but rather relates the word of God concerning this phenomena to the crusade in which a deaf child was healed (page 109ff of his autobiography and page 103 of these notes)

¹⁸¹ Evelyn Roberts, page 57

¹⁸² Evelyn Roberts, page 58

¹⁸³ Evelyn Roberts, page 60

One night during the revival, an enraged bystander fired a pistol at Oral while he was preaching. The bullet tore through the canvas just two feet above Oral's head. This event hit the newspapers and radio newscasts, calling national attention to what was happening on Main Street in Tulsa. Oral now had national recognition.¹⁸⁴

Suddenly, phone calls, telegrams, and letters began pouring in from everywhere. Preachers were asking Oral to come and hold a meeting – people were asking Oral to meet them at the airport and pray for them – people were offering to pay his plane fare if he would fly to their location and pray for them.¹⁸⁵ The amount of mail become so great that they had to enlist secretarial help – the mail flooded the house, then the garage. They found a bigger house and that still was not sufficient for the increasing numbers of volunteers and those employed, to handle all of the mail. Finally, with the help of Lee Braxton, president of the bank in Whiteville, North Carolina, a loan was obtained from a Tulsa bank that enabled the Oral Roberts Evangelistic Association to build a building as its first office (for a sketch of that office building, see ADDENDUM N).¹⁸⁶

The third time that Oral heard the voice of God was in May 1948. Oral noted that each time he had heard the voice of God giving clear ministry instructions had been in the month of May. The first time was in May, 1935, when he was healed while traveling to the tent, where he was healed. The second time was May 1947, when Oral heard God say, “Son, from this hour you will heal the sick and cast our devils by my power.” Here is Oral's description of the third time he heard from God

“I was praying for the sick when He spoke to me that third time. I had been praying only a few minutes when a mother brought her young son to be healed of deafness. His left ear was stone deaf and other was badly affected. He had not heard me preach – words were mere sounds to his hears.

I reached forth my hand to pray for him when suddenly I heard the voice of God. It was clear and distinct. Immediately I stopped my prayer and stood very still. Here are His exact words to me, ‘Son, you have been faithful up until this hour and now you shall feel my power in your right hand. You shall detect the presence of demons, you will know their number and name and will have my power to cast them out.’”

Oral reached out with his hand to touch the boy's deaf ear and as he did so, he felt a tingling in his right hand. He did the same with the boy's other ear and felt the same tingling. The boy was healed. Oral immediately began touch others with his right hand and further healings took place. That night, with the tingling in right hand, Oral was able to detect the presence of demons in those who were in the healing line. From that time onward, Oral said that when he feels the presence of God in his right hand, that tingling, then miracles occur. When he does not feel that, very few miracles are wrought. He considers this to be his “point of contact.”¹⁸⁷

¹⁸⁴ Evelyn Roberts, pages 60-61; Oral Roberts, page 102

¹⁸⁵ Oral Roberts, pages 102-103

¹⁸⁶ That office was near 6th and Lewis, in Tulsa

¹⁸⁷ Oral Roberts, pages 112-113

After the nine weeks healing campaign in Tulsa, Oral was thronged with invitations from all over America. Since most of the auditoriums available in the cities were not configured for his sort of ministry, he began to think about a tent – he had been healed in one and he had become famous while preaching in Steve Pringle’s tent in Tulsa.

The first service in the new tent was in Durham, North Carolina. The first night of the meeting, when Oral arrived, cars were parked everywhere and people were hurrying toward the tent. Oral was thrilled at the number of conversions that followed his preaching and when he called for a healing line to form, he began to witness miracles.

To Oral, salvations were more important than healings. He never offered prayer for healing until he had preached the Gospel. One night, while preaching in Durham, he began to have revelation concerning the state of certain sinners in the audience. He said, “There are 71 people in this audience who are rejecting God. This is your night. If you come tonight, you will be saved. If you don’t come, you never will be saved. This is your night. If you don’t come tonight, you will dig your own grave before the sun rises in the morning and well will know about it.” Many had already come forward, but when Oral made that appeal, exactly 71 people came forward. This same word from God came to Oral in other meetings and always resulted in salvations.

Because segregation was the law in Durham, blacks and whites could not meet together in the tent. Oral had received hundreds of calls from black churches asking him to open the tent to them for one night. On Monday night he opened the tent to the blacks. When Oral arrived on the platform, the song leader led the congregation in singing, “Shine on Me,” just for Oral. The song leader whispered to Oral that sixty-three black ministers were present and that they had brought their congregations to the meeting. Three hundred accepted Christ that night and Oral prayed for 1000 people who came for healing. One of the most impressive was the healing of a blind child.

Oral decided to take the big tent from coast to coast. In time, the crowds became so great that the tent was not big enough. He ordered a bigger tent, and then, after a time, a third tent. The first use of the bigger tent was in Columbia, South Carolina. The tent would seat 7,000 people – but that wasn’t even big enough. The last night of the meeting, 22,000 were present – people filling the tent and standing outside around it.

In September 1950, they took the big tent to Amarillo, Texas. They were closing the service on the tenth night, when a big storm hit tent. More than 2,450 souls had been saved thus far, in the first nine nights of the meeting. The storm hit just as 400 men and women who had come forward to give their hearts to Jesus, had returned to their seats. The storm was violent, it completely destroyed the tent. The newspapers that covered the event called it a miracle that only fifty people were injured, but none seriously and none were killed. The Amarillo *Times*, wrote, ESCAPE OF 7,000 CALLED A MIRACLE.”¹⁸⁸

¹⁸⁸ Oral Roberts, pages 131-138

Oral struggled after this event. He wondered if God might be through with him. The destruction of the tent was also a financial disaster. Lee Braxton flew from Whiteville, North Carolina, and when he came up to Oral he said, “Brother Roberts, you can’t quit. You’ve got to get a bigger and better tent. The people are waiting for this message of deliverance. You can’t let the devil stop you now.”

After this tragedy, two more giant tents, each larger than the other were made especially for the Oral Roberts meetings – they were designed and constructed by the United States Tent and Awning Company.

Interestingly, some of the secular magazines gave Oral’s meetings more attention than did the religious journals. *Life Magazine* ran a four-page article with photographs in the May 7, 1951 issue. *Look Magazine* also sent reporters and photographers to the Nashville, Tennessee, campaign.

Oral was troubled by those instances when he prayed for healing but healings did not occur. In time he learned to cope with this by applying the “law of averages.” He recounted the story of Babe Ruth. Babe Ruth hit 851 home runs during his career. He not only was the home-run king, but he also was the strike-out king. He struck out 1,330 times. One day, Lefty Groves struck him out three times in a row, but Babe had the same expression on his face as he would have had if he had hit a home-run. When asked about it, he said, “Well, I believe in the law of averages. Each time I strike out three times, I am due two home-runs, and I was just sitting here thinking how sorry I felt for the pitcher the next time I get up to bat.”

When he had a service in which miracles were few, if any at all, he recalled Babe Ruth’s law of averages and sooner or later, the miracles came.

In November, 1947, he launched *Healing Waters*, a monthly magazine to promote his meetings. In addition to his campaigns in the US, he broadcast his meetings on 63 radio stations, including short wave for overseas. He was a pioneer in the use of television for evangelism and teaching. His television ministry program reached 80% of the people in America by 1957. In 1958, Oral formed the Abundant Life Prayer Group to pray for requests that OREA received in the mail or by phone call. In 1996, he founded Golden Eagle Broadcasting.

As with other healing evangelists, Oral experienced opposition from various quarters, but none was greater than what happened in Australia. It always the practice of Oral never go to a city without having the cooperation of a group of local pastors. Several ministers of full-gospel churches had invited the team to come to Australia. The Australian government gave permission and the city governments of Sydney and Melbourne granted the use of their city parks for the crusade sites. However, the newspapers in Sydney began publishing negative stories about Oral even before the team arrived. One of the ministers rebuked a reporter for this sort of reporting and the reporter told him, “We are not writing what we want to write, but what we are told to write.” It was difficult to discern the human source of the opposition, but, of course the spiritual source was obvious.

When the meetings began, a group of anti-God Communist agitators began to disrupt the meetings. Threatening phone calls were made to Evelyn in the motel, informing her that Oral was going to be killed. They learned of a plot to burn the tent, while the meeting was going on. When Evelyn was in a car, preparing to leave the meeting, a group of agitators grabbed the car, began rocking it back and forth, planning to turn it over because they thought that Oral was in the car. When they realized that he wasn't they stopped and let Evelyn go on her way. Out of consideration for the danger of those who would be in the tent during the meeting, the crusade was cancelled, the tent was packed up, and the team returned to America.

Nine years later, a group of Australian full-gospel ministers once again invited Oral to come and minister. This time, the atmosphere was totally different. Not only was the reception different, but the team was encouraged by the many reports of people who were saved or healed in the first meeting encouraged Oral and his team.

In South Africa, the crusades were a huge success, with 30,000 people attending each meeting. Because of apartheid, Oral was not able to minister to blacks and whites in the same audience, so he went to a village and preached to a large congregation of all blacks. The congregation was so huge that it could not be counted and, because there was no possibility of Oral's praying for individuals, he prayed for them as a mass, and healings occurred.

Oral appeared as a guest speaker in hundreds of national and international meetings and conventions. Through the years, he conducted more than 300 crusades on six continents and personally laid hands on more than 2 million people.

According to some assessments, his ministry's impact on the conservative Protestant community was second only to Billy Graham.¹⁸⁹ His divine healing ministry called for prayer to heal the whole person—body, mind and spirit.¹⁹⁰ Many labeled him a faith healer, but he rejected this with the comment: "God heals—I don't."

When Oral began the healing/evangelistic ministry, he made a vow to God that he would not touch the gold nor would he touch God's glory. That vow was challenged the first year that the crusade ministry began (1947). Here is how Evelyn tells the story.

“We were conducting a crusade in the Memorial Auditorium in Chanute, Kansas. The crowds were coming, people were being helped, but the expenses were not being met. One night, Oral closed his Bible, walked off the platform and said, ‘Lord, I have made a mistake. I’m going home.’

When his brother, Vaden, came and told me, I went as fast as I could to where Oral was standing behind the curtain on the platform.

‘Oral, I know it is hard for you but you can’t quit now!’

¹⁸⁹ Bill Sherman, *Oral Roberts 1918 -2009: A Lasting Influence*, Tulsa World, December 20, 2009, page 2

¹⁹⁰ Oral Roberts *If You Need Healing, Do These Things*, (Whitefish, MT, Kessinger Publishing), 1947, Section A

‘Evelyn, you know my vow. I promised I would never touch the gold nor the glory. We do not have money enough to meet our budget. If God had really called me, He would meet our needs. The needs are not met and I am going home.’

But I knew something too. God had called Oral to the ministry. There was no doubt in my mind. Since Oral felt he could not personally ask the people again for the needs of the meeting, I felt it was up to me to do what I could to help.

Without saying a word to him, I stepped out onto the platform. I frankly told the people what the situation was. Then I picked up a man’s hat and took an offering. God spoke to their hearts and there was a spontaneous response that warmed our hearts as well as paid the bill.”

One of the teachings which became a part of Oral’s identity was *Seed-Faith*. Although similar to the Word of Faith, health and prosperity teaching, it is not identical to it. The Seed-Faith concept was an outgrowth of Oral’s and Evelyn’s concluding from III John 2, that God is a good God and that He is a giving God and that He wants you to prosper.¹⁹¹

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

Evelyn wrote,

“We just need to see God in the light of His goodness, and His great love for us...then start believing and giving... and He will help us prosper beyond anything we can imagine.”

One expression of this was the Blessing Pact Covenant with God. Envelopes with, *Blessing Pact Covenant*, printed on them were passed out for the first time in a crusade in Baltimore. After that, the envelopes and the concept became a trade mark of the Oral Roberts ministry. The idea behind the Blessing Pact Covenant with God is that money given to ministry will be rewarded, even repaid with interest by God. Many people who gave with this understanding testified to its having worked for them.

In 1970, Oral Roberts wrote a book, *The Miracle of Seed-Faith*.¹⁹² In the book he describes how the concept was born. He was traveling along a highway near several farms, while meditating on a huge problem that he was facing. He began to think about all of the crops he saw on the farms and the trucks passing by loaded with the harvest. Describing what happened next, Oral wrote,

“I had faith, a lot of it. It had worked for me many times. Through it, I had been lifted from obscurity to a worldwide ministry to tens of thousands. At times, I felt in absolute control as I felt the faith working in my heart; at other times it was like I had no faith at all. Seemingly, I was not able to believe. Needs that I would face with unswerving assurance on one occasion would be, at other times, so formidable and challenging that I felt fear in the pit of my stomach and would be as helpless as a child.

¹⁹¹ Evelyn Roberts, page 163

¹⁹² Oral Roberts, *The Miracle of Seed Faith* (Tulsa Oral Roberts) 1970

What I needed was to be able to control and direct my faith at all times. Jesus did it. Why couldn't any follower of Jesus do it if he applied what Jesus did? Why couldn't I do this in the NOW of my existence? Like the seed the farmers had planted and the harvest I saw them taking to market, why couldn't I use my faith in a similar way and get results?

As I meditated on this, a thought came crystal clear, *Whatever you can conceive and believe, you can do!*

...The idea of SEED-FAITH was born in my heart that day when I saw that everything God does starts with a seed planted.”

As Oral began to fully develop the concept, he arrived at three principles of Seed-Faith.

1. Philippians 4:19 *My God shall supply all your need according to His riches in glory by Christ Jesus.*
2. Luke 6:38 *Give, and it will be given to you; good measure, pressed down, shaken together, running over, they will pour into your lap. For by your standard of measure it will be measured to you in return.*
3. Hebrews 11:1 *Now faith is the substance of things hoped for, the evidence of things not seen.*

In the book, *The Miracle of Seed Faith*, Oral recounts many instances in his own life and in the lives of others that fleshed out and confirmed for him and others the Seed-Faith concept

Oral and Evelyn always sought to maintain the highest integrity when it came to finances. It became their policy to take one offering each week for their own personal needs. The audience was told in advance that a love offering for Oral would be taken on a given night and they were urged to come prepared to give a love offering on that night. Evelyn wrote,

“Everybody knew in advance. It was an established fact. The Internal Revenue Service knew it. Our auditor knew it. Our attorneys knew it. In fact, one of the auditors came to the crusades and helped count the Friday-night offering so it could be accurately reported to the IRS.

As we gave our lives to people, we found they gave back to us. We were never wealthy but we always had enough. We spent our money wisely and made some investments in land or property.

...We continued to rely on the love offering as the means of our personal support until about the late fifties. At that time, Oral felt directed to receive a set salary for his position as the president of the Oral Roberts Association. He wanted to give what we had saved to begin ORU, but he felt too, an obligation to our children who also had made a great sacrifice for the ministry. So, we took the land and real estate we had purchased and the cash in our savings account and divided it right down the middle –

half going to Oral Roberts University and the other half into a trust fund for our children.

After years of saving it's not easy to suddenly sink everything you have into a brand-new project, but the call of God to build a university was so strong, we had to do it. God gives Oral orders – not suggestions... This move limited our income, but we have been made increasingly aware that God is not limited, and for every seed planted we are due a harvest.”

It would be difficult to argue against the view that Oral Roberts University has been Oral's most abiding impact on the church in America. According to Evelyn, here is how it all began.

“One evening when we were eating dinner during the Norfolk, Virginia, crusade, Oral suddenly seemed totally unaware of my presence. He shoved his chair back, hurried to our room, sat down, and began to write. For the next eight days he wrote the words as the Lord spoke them to him.

Among the things God said to Oral was, ‘Build Me a university. Build it on My authority and on the Holy Spirit. Raise up your students to hear My voice...go where My light is dim...My voice is heard small, and where My healing power is not known. You must find a way to enter into all nations, and I say, *all* nations, with My Word of healing.’

Of course, neither of us could understand all that was involved, but we have learned that when God tells us to do something, we have to obey Him...Oral once said to me, ‘I feel like a little puppet because I choose to stay in His will. Therefore, the Lord moves me around where He wants me to go.’”¹⁹³

Needless to say, what seemed to be an impossible task was completed with excellence. The university was chartered in 1963 and received its first students in 1965. A major event in the history of the university was the dedication of the university, with Billy Graham as the dedicatory speaker. Here is an interesting comment Oral makes about the event.

“My warm friend, Billy Graham, dedicated Oral Roberts University before 18,000 people on April 2, 1967. I had been a delegate to the World Congress on Evangelism in Berlin which Billy had organized. Everything had run so smoothly and the results so spectacular that I had publicly stated in introducing Billy that day on campus, ‘I have been out-organized.’

Billy told the great crowd, ‘After seeing this great University, I want to say I have been out-financed.’ The crowd cheered.

I was sitting directly behind Billy when he said this and I said quietly, ‘by faith.’ Billy repeated it over the microphone and again the crowd cheered.

¹⁹³ Evelyn Roberts, page 224

Although Billy and I were bantering a little, we both knew that whatever we do to help people begins and ends with faith.”¹⁹⁴

In her biography, Evelyn very frankly discusses the problems that developed in the lives of their children, which, to a large degree are the same special problems faced by the children of any minister of the Gospel. However, the Roberts children faced special scrutiny and in some cases, ridicule because of the reputation of their father. Another factor was Oral’s lengthy absences from home. When he did return home from a campaign he was worn out and no one could disturb him while he rested. Both Ronnie and Richard manifested serious behavioral problems.

The family endured much sadness and several losses. In 1977, the Roberts’ daughter, Rebecca and her husband, Marshall Nash, were killed in an airplane crash. The eldest son, Ronnie, committed suicide in 1972. Richard and Patti, who were being groomed to take over Oral Roberts’ ministry were divorced in 1979. Richard and his second wife, Lindsay, lost their baby two days after birth.

In 1967, at the invitation of some friends, began attending some women’s prayer meetings that were associated with the Methodist Church. She found herself bonding with these women and in time began to wonder if she and Oral should “rejoin” the Methodist Church. Both of them had attended Methodist Sunday schools as children. For that matter, before he became a Full-Gospel preacher, Oral’s father had been a Methodist elder.

Interestingly, somewhat later, Oral began getting letters from various individuals asking him if he had ever considered becoming a Methodist, many of them emphasizing that the Methodist Church needed the Holy Spirit.

One day, Dr. Finis Crutchfield, pastor of Tulsa’s Boston Avenue Methodist Church,¹⁹⁵ called Oral and said, “Oral, I want to talk to you about something. Would you ever consider joining the Methodist Church?...I just feel that there is a place for you in the Methodist Church.” After this phone call, Oral and Evelyn spent days discussing and praying about Crutchfield’s call.¹⁹⁶

A week or so later, Dr. Crutchfield called Oral to come to a luncheon to meet with Methodist Bishop Angie Smith. Bishop Smith told Oral that he felt deeply that Oral should join the Methodist Church. Oral then explained what he believed about the Holy Spirit and that he spoke in tongues every day and that he believed in healing – all of the things which he had taught over the years. Bishop Smith then assured him that he wouldn’t have to give up any of these things and that if he did, they didn’t want him. Bishop Smith said that he was about to retire and that if he could get Oral to become a Methodist that it would be the crowning effort of his lifetime ministry.

¹⁹⁴ Oral Roberts, *Seed Faith*, page 9

¹⁹⁵ Finis Crutchfield later became a Methodist Bishop.

¹⁹⁶ At the time that Oral joined Boston Avenue Methodist Church, theological liberalism was gaining ground in the denomination. Oral certainly was not a liberal theologian, but rather, a representative of conservative Christianity. Of interest is the fact that Boston Avenue Methodist Church, which Oral and Evelyn joined, is known among Tulsans as leaning toward the theologically liberal wing of Methodism. The two other large Methodist Churches in Tulsa, First Methodist and Asbury Methodist, are in the conservative wing of the denomination.

After much discussion and prayer, in 1968 Oral and Evelyn became Methodists. After a while, Oral was accepted as a Methodist elder. At first, the result was devastating. Overnight, they lost half of their “partners.” Letters filled with anger, bitterness, and hurt began to pour in by the thousands. People began to question, “Brother Roberts, have you changed? Do you still pray for the sick? Do you still believe in the Holy Spirit.?” More than a third of the income that supported the university and OREA dried up. Oral had to go to the bank and borrow money twice to meet the payroll.¹⁹⁷

Oral began to receive invitations to speak to various Methodist conferences and Methodist Churches. In time, the crisis passed – for a while.

As a Methodist elder, Oral wanted the ORU Seminary to become a Methodist Seminary. Dr. James B. (“Jamie”) Buskirk, a Methodist educator and minister, was the founding dean of the Seminary. Many Methodist scholars were installed in the Seminary. Then, a number of things happened that caused Oral to become displeased with the Methodist establishment. He could not agree with some of the things being required and so some of the things that the denomination required were not put into place. In 1987, Oral ceased being a Methodist elder and in that year, the Methodist University Senate removed ORU from its accredited seminaries (for a news report of this action and the seminary’s response, see ADDENDUM O). Most of the Methodist faculty left the seminary, several of them going to Asbury Theological Seminary.

In 1977, Oral claimed to have seen a 900-foot-tall Jesus who told him to build City of Faith Medical and Research Center, and the hospital would be a success. In 1980, he said that he had a vision which encouraged him to continue the construction of his City of Faith Medical and Research Center in Oklahoma. The facility opened in 1981. At the time, it was among the largest health facilities of its kind in the world and was intended to merge prayer and medicine in the healing process. The City of Faith operated for only eight years before closing in late 1989 because of financial failure,¹⁹⁸ but the importance of treating the whole person—spirit, mind, and body—was conveyed to many medical professionals.¹⁹⁹ In 1983 Roberts said Jesus had appeared to him in person and commissioned him to find a cure for cancer.²⁰⁰

Sadly, in the last decades of his ministry, some of Oral’s fundraising was controversial. During these years, Gene Ewing, who was a professional fundraiser known for writing donation letters for other ministries, such as Don Stewart and Robert Tilton, was employed to write Oral’s fundraising letters. Many people detected a real change in the tenor of Oral’s former financial

¹⁹⁷ Evelyn Roberts, page 175

¹⁹⁸ As a result of this situation, Oral had to sell his holiday homes in Palm Springs and Beverly Hills and sell three of his Mercedes autos.

¹⁹⁹ Today, the Oklahoma Surgical Center occupies a portion of what now is the CityPlex.

²⁰⁰ Paula Herbut, “Oral Roberts Seeking Millions for Holy Missions Against Cancer” *Washington Post*, January 22, 1983

practices, when Ewing became the promoter and fundraiser. Many of the letters clearly were gimmicks.²⁰¹

During these years, some of Oral's statements concerning words from God about financial matters contradicted one another. In January 1987, during a fundraising drive, Roberts announced to a television audience that unless he raised \$8 million by March, God would "call him home." However, the year before on Easter he had told a gathering at the Dallas Convention Center that God had instructed him to raise the money "by the end of the year" or he would die. The funds would send medical missionaries to Africa.

Regardless of this new March deadline and the fact that he was still \$4.5 million short of his goal, some were fearful that he was referring to suicide, given the impassioned pleas and tears that accompanied his statement. After the March deadline came and went, he stated on April 1 that the money had been raised. A dog track owner in Florida had donated the final \$1.5 million needed to reach the required amount.²⁰²

Oral Roberts received many awards, including Indian of the Year (1963) by the American Indian Exposition, Oklahoma Hall of Fame (1973), and Oklahoman of the Year (1974) by the American Broadcasters Association. The Oklahoma Senate adopted a resolution honoring the life of Oral Roberts, and he accepted this honor in 2009 at the age of 91, seven months before his death. The Oklahoma Association of Broadcasters (OAB) elected Roberts to the OAB Hall of Fame one month before his death. He also has received numerous honorary doctoral degrees.

Oral Roberts died December 15, 2009, at the age of 91. During the final years of his life, he lived, "semi-retired" at Newport Beach, California.²⁰³

²⁰¹ I can personally testify this fact, since my late wife, Barbara, worked for a bulk mailing firm that handled much of the overload that ORU and OREA mailing department couldn't process.

²⁰² Several sources reference these matters, but a good source to reference is James Randi, *Faith Healers* (Promethieus Books) 1889

²⁰³ For an interesting perspective on the life of Oral Roberts, see Roger Olson's *Christianity Today* article in
ADDENDA P

PART FOUR: The Charismatic Movement

Before we venture into the survey of the later Twentieth Century Charismatic Movement, we need to consider the origin of the term, *Charismatic*.

- The root of the word is the Greek term, *χάρις* (*charis*), which in its basic meaning, refers to that which provides joy, pleasure, or delight. In such a use, English terms such as *sweetness, charm, loveliness, goodwill, kindness, favor, thankfulness, etc.*, are some of the renderings of the term.
This term also is used in the sense of bestowing a kindness on someone, the recipient of which does not deserve it or has not earned it. In this usage, the English term, *grace*, usually is employed.
- The Greek term, *χάρισμα* (*charisma*), in the singular and, *χαρίσματα* (*charismata*), in the plural is built upon the root term, *χάρις*. *χαρίσματα* refers to a gift that is given as an act of grace, i.e., something received which one has not earned or deserved – something freely given.

The first of these terms (*χάρις*) occurs 156 times in the New Testament with a variety of usages, as noted above.

The second term occurs 17 times in the New Testament – in six of the epistles.²⁰⁴ The term is used in reference to the gift of eternal life, the gift of being able to live a celibate life, etc., but it also is used, frequently, to refer to one or all of the Spirit-given gifts available to believers.

It is the plural form of the second of these terms, *charismata*, that is the basis of the term, *Charismatic*. Neo-Pentecostals was the term first used to describe those who were not Pentecostals, yet were recipients of the Pentecostal experience. According to Jack Hayford, Oral Roberts probably is the one who coined the term, *Charismatic*.²⁰⁵

On Palm Sunday, April 3, 1960, Episcopal priest Dennis Bennett stood before his Van Nuys, California, congregation for the first of the church's three Sunday morning services. St. Mark's Episcopal Church was a fashionable congregation in the San Fernando valley, north of Los Angeles. Under Bennett's leadership, the congregation had experienced significant growth. When Bennett became the parish priest at St. Mark's the membership was about five-hundred. In his seven years as the congregation's priest, the parish had grown to twenty-six hundred

²⁰⁴ Romans 1:11; 5:15, 16; 6:23; 11:29; 12:6; I Corinthians 1:7; 7:7; 12:4, 9, 28, 30, 31; II Corinthians 1:11; I Timothy 4:14; II Timothy 1:6; I Peter 4:10.

²⁰⁵ Jack W. Hayford & David S. Moore, *The Charismatic Century* (New York, Warner Faith) 2006, page 292

members and the average Sunday attendance was one-thousand, four-hundred worshippers (the composite total of three Sunday morning services).²⁰⁶

Instead of delivering a homily to the congregation, during that service, Bennett gave his testimony about being “baptized in the Holy Spirit.” Rumors had been spreading through the congregation that such a thing had happened and Bennett realized that he could not avoid “coming out” as a Spirit-baptized follower of Jesus.

In this first service, there was no negative response to the announcement, but in the second service of the morning, there was an uproar. One of the associate ministers of the church “snatched off his vestments, threw them on the altar, and stalked out of the church crying: ‘I can no longer work with this man.’”²⁰⁷

When the service ended, pandemonium broke out. Two groups quickly formed – one was a small group of angry members who did their best to rally the rest of the congregation to oppose the invasion of the fanatics. One man stood, shouting, “Throw the damn tongue-speakers out.”²⁰⁸ However, a number of the parishioners present in the meeting had received the “baptism” before Father Bennett. Bennett later wrote,

“The contrast was amazing: on the one hand was the unreasoning fury of the ‘opposition,’ while the people who had received the Baptism in the Holy Spirit were quietly moving around telling their story, faces shining with the love of God, and pleased somehow, in spite of the confusion, that at last they were free to witness openly.

As for me, I was appalled! This unexpected crisis was one too many! When one of the vestrymen, a leader of the ‘opposition,’ came to me and said bluntly: ‘You should resign!’ I was ready to do so.”²⁰⁹

At the third service, which was held at 11:00 A.M., Bennett announced his resignation to the astonished and distressed congregation. He walked away from the parish he had served, faithfully, for seven years.

Dennis Bennett’s wife, Elberta, also had received the Baptism in the Holy Spirit and when Dennis returned home after the stormy service, she was waiting for him with her eyes joyously shining.

“‘Dennis,’ she said, ‘it was wonderful! We got to tell so many people what was really happening.’ . . . later I began to realize the truth of her words. The phone and doorbell began to ring, as people came by to asked the question: ‘What is this all about?’”²¹⁰

The Bennetts’ experience had begun about six months earlier, when Frank McGuire, a fellow Episcopalian Priest, had sought out counsel from Dennis and Elberta. McGuire, recently arrived

²⁰⁶ Denis J. Bennett, *Nine O’Clock in the Morning* (Plainfield, NJ, Logos International) 1970, Page 48

²⁰⁷ Bennett, page 61

²⁰⁸ Bennett, page 61

²⁰⁹ Bennett, page 61-62

²¹⁰ Bennett, page 62

from Ireland, was pastoring a congregation in the Los Angeles area. A young couple in his church John and Joan Baker, who had been longtime church members, but only peripherally engaged, began attending every service, volunteering for all sorts of projects, and even had begun tithing. When he visited them to ask what had happened, they told him that in a neighborhood prayer meeting they had been baptized in the Holy Spirit and spoken in tongues. Frank was a bit confused, because these were very normal people, not given to emotionalism, or any inappropriate “holy roller” behavior that he associated with tongue-speaking Pentecostals. McGuire told the Bennetts,

“You see, they don’t act peculiar. They don’t shout, or jump, or do anything wild. On the contrary, when you’re with them, you just can’t deny the fact they they’ve got something. They –they glow, like little light bulbs! And they are so loving and ready to help...”²¹¹

McGuire urged Bennett to visit the Bakers, but, initially, Dennis Bennett resisted. Finally, he did agree to pay the Bakers a visit and he found them exactly as McGuire had described them to be. Bennett made repeated visits to the home of the Bakers, and in time, Dennis first, and shortly thereafter, Elberta, received the Baptism in the Holy Spirit. The Bakers began holding a small prayer meeting in their home and Dennis often sent members of his congregation to that prayer meeting. By the time Dennis made the announcement to the church, at least sixty members of the congregation had received the experience, many of them in positions of leadership.

In the formal letter of resignation that Dennis Bennett wrote and submitted to St. Mark’s, he made it clear that he intended to remain in the Episcopal Church. Not wanting to be the cause of division, in the letter he also urged all of the St. Mark’s members to remain in the church and to be faithful in their pledges. He also asked the church to support the interim pastor, whomever that might be.²¹²

Bishop Francis Bloy, Bishop of the Los Angeles Episcopal Diocese, sent a replacement to St. Mark’s, with an apostolic order that there would be no more speaking in tongues in the church.²¹³

The uproar at Van Nuys and the Episcopal Bishop’s response caught the attention of the Los Angeles press. Especially newsworthy was the fact that the center of controversy was something previously unheard of – a tongues-speaking Episcopal Priest of a respectable upper-middle class church. Before long, Dennis Bennett and the Baptism in the Holy Spirit was being reported in *Time* and *Newsweek*. Jean Stone, one of the members of St. Mark’s who had been Spirit-baptized, started publishing a quarterly magazine, *Trinity* featuring articles about this move of the Spirit. Soon, *Trinity* had a world-wide readership.

So, Dennis Bennett was without a parish and many labeled him as a Pentecostal crank. However, not everyone in the Episcopal hierarchy had that view. Both the Seattle and the

²¹¹ Bennett, page 2

²¹² Hayford & Moore, page 195

²¹³ Hayford & Moore, page 196

Portland Dioceses expressed interest in offering Bennett a parish, in spite of his Pentecostal experience. In July 15, 1960, Bennett conducted his first service in a dying mission church located in the Seattle suburb of Ballard, Washington. The presiding Bishop of Olympia, William Fisher Lewis, told Bennett to bring the fire with him because turning around the nearly bankrupt church would be an almost impossible task. Bennett moved forward with an unapologetic affirmation of his Spirit baptism. The small congregation greeted Bennett soon after his arrival, accepting his testimony as a needed message – and they urged him to tell the whole story. This group began to meet every Friday night for a prayer meeting and soon, almost all of them had received the Baptism in the Holy Spirit.²¹⁴

Within a year, at least eighty-five people had received the Baptism in the Holy Spirit and the formerly dying St. Luke's Episcopal Church became one of the strongest Episcopal Churches in the northwest, with a weekly attendance of over 2000. Bennett began traveling, both nationally and internationally, sharing his testimony in a number of churches that were in mainline denominations.

Even though Dennis Bennett and his experience at Van Nuys generally is considered to be the event that caused the rapid growth of neo-Pentecostalism into the mainline churches, the origins of the Charismatic Movement precede Bennett. The most influential was the Full Gospel Business Men's Fellowship International.

Demos Shakarian, born in 1913, was the grandson of a pastor of a small Pentecostal Church in Los Angeles. In 1926, Demos was healed of a hearing problem and at the same time, received the Baptism in the Holy Spirit. He became quite wealthy, through the family's prosperous dairy and meat packing business. In 1941, his sister was involved in a traffic accident that left her with a shattered hip. She was healed through the ministry of Canadian evangelist, Charles S. Price. The day after her healing, the healing was confirmed by her doctors' X-rays. This healing had a lasting impact on Demos. Even though he was quite wealthy, the thing that became most important to him was his church and God's work.

Shakarian used his money to promote Pentecostalism among the youth, by sponsoring youth rallies throughout southern California. He received significant public attention when he sponsored a 1948 rally that overflowed Hollywood Bowl – 21,000 people attended.

Even though he worked with Billy Graham's Los Angeles crusade in 1949, he always considered Oral Roberts to be the "world's most powerful preacher."²¹⁵ During a Roberts crusade in Los Angeles, in 1951, Demos presented to Oral Roberts the idea of a "Full Gospel" businessmen's organization. He had a vision of an organization in which men would tell men about Christ and the Spirit-filled life. The idea resonated with Oral Roberts and he suggested to Shakarian that they start immediately and have the first meeting the following Saturday – Oral would be the group's first speaker. That night, Oral announced the upcoming meeting to the 12,000 people in the crusade audience.

²¹⁴ Hayford & Moore, page 197

²¹⁵ Hayford & Moore, page 199

Demos, his wife, Rose, and Oral were surprised when only eighteen men showed up for the meeting in Clifton's Cafeteria in downtown Los Angeles. Shakarian was quite disappointed, but not Oral. Roberts spoke for twenty minutes then prayed for God to expand the group to many chapters in many places. Indeed, that is what happened.

The Los Angeles FGBMFI began having breakfast meetings regularly on Saturday mornings, but the group struggled for quite some time. On a Friday night in December 1952, Demos was so discouraged that he was ready to end the group. That night, after much prayer, he had a vision of spiritually dead people from around the globe's, becoming alive in the Spirit. The next morning, the atmosphere of the breakfast meeting was different. Some of the men in the meeting also had visions the night before, or other recent encounters with God. Within one year, eight more FGBMFI chapters were launched and when the group held its first national convention, 3000 men showed up. The organization grew through the years and became a circuit for the emerging Charismatic Movement speakers and teachers. The FGMFI's magazine, *Voice*, by the early 1970's, had 250,000 subscribers. By 1988, there were FGBMFI three-thousand chapters in eighty-seven countries.²¹⁶

Another significant early contribution to the climate that produced the Charismatic Movement came in the person of David Du Plessis. Pentecostal historian, Vinson Synan, wrote that David Du Plessis is the "one person above all others, who served as a catalyst and spokesman" for neo-Pentecostals.²¹⁷

Du Plessis was a classical Pentecostal minister in South Africa. He was converted in 1916 and served the South African Apostolic Faith Mission, which had connections with the Church of God, Cleveland, Tennessee. He was surprised one morning, when Evangelist Smith Wigglesworth burst into his office and ordered him to come out from behind his desk. Wigglesworth laid his hands on Du Plessis and began to prophesy over him,

"You have been in 'Jerusalem' long enough.... I will send you to the uttermost parts of the earth....You will bring the message of Pentecost to all churches....You will travel more than most evangelists do....God is going to revive the churches in the last days and through them turn the world upside down..."²¹⁸

One thing that made the prophecy hard to believe was that as a classical Pentecostal, Du Plessis considered all non-Pentecostal churches as cold, dead, and complacent – especially repugnant to him was the idea of Roman Catholicism. "How could God revive any of those churches," he asked himself.

In 1947, he went as his denomination's delegate to the first Pentecostal World Conference, held in Zurich, Switzerland. The PWF was an attempt to unite all Pentecostals, throughout the globe, of every stripe and nationality, into a spiritual union. Following the conference, Du Plessis

²¹⁶ Hayford & Moore, page 201

²¹⁷ Vinson Synan, *The Holiness-Pentecostal Tradition* (Grand Rapids, Eerdmans) 1997, page 224

²¹⁸²¹⁸ Michael Harper, *As At the Beginning: The Twentieth Century Pentecostal Revival* (Plainfield, NJ, Logos International) 1965, page 47

resigned his various roles in his denomination and for the next decade he traveled as a representative of the PWF. He moved his family to Switzerland. In 1948, he left his wife and children in Switzerland while he traveled extensively through North America, seeking to bring Pentecostals together in the Pentecostal Fellowship of North America (the PFNA). After being separated from his family for several months, Du Plessis was able to raise enough money to bring his family to America.

While traveling through a very dense fog in Tennessee, he was seriously injured in a traffic accident. His recuperation from the accident was quite lengthy, but it also was a time of deep reflection. One day, while he was laid up, he began praying in tongues and he heard God speak to him, "The time for the fulfillment of the prophecy Smith Wigglesworth gave you has arrived. It is time to begin. I want you to go to the leaders of the churches." David argued with God, "Lord, what can I say to those dead churches?" He heard back, "I can raise the dead."²¹⁹

After his recuperation, he spent a time teaching at the Church of God's institution, Lee College, in Cleveland, Tennessee. He was asked to join the Church of God, Cleveland, Tennessee, denomination, but he declined. In 1952, he moved to Stamford, CT, because he felt a need to be close to the headquarters of various denominations and the important ecumenical organizations, many of which were located in and around New York City. During this time, he served as an interim pastor of an Assembly God Church, and without surrendering his credentials in the South African Apostolic Faith Mission, he was ordained as an AG minister.

He decided to visit John Mackay, president of Princeton. To his surprise, Mackay told him that Pentecostals had been a great blessing to Christianity in the Twentieth Century. The two of them became fast friends.

Next, Du Plessis drove to New York City, and without an appointment, showed up at the headquarters of the World Council of Churches and introduced himself as the secretary of the World Pentecostal Fellowship. To his surprise, once again, he was warmly welcomed. Since he was a Pentecostal and the folks in the WCC office had never met a Pentecostal, he was a curiosity to them. They kept him in the office, visiting, for the entire day.

Many, perhaps most, Pentecostals became upset with Du Plessis for working with these theologically liberal groups. The AG asked him to either sever his relationship with these liberal ecumenists or surrender his credentials with the AG. When he refused to do either of these, the AG revoked his credentials.

Even though deeply wounded by this action, He continued his work with the NCC and the WCC and was an invited guest to the historic Vatican II. He was instrumental in establishing a dialogue between Roman Catholic leaders and Pentecostal leaders in the openness that followed Vatican II.

The AG was so opposed to what Du Plessis was doing, that the denomination wrote a position paper opposing him and his work. Later, they came to consider realize their position to have

²¹⁹ Hayford & Moore, page 205

been a mistake and even re-instated Du Plessis as an AG minister. Fuller Theological Seminar professor, Russell Spittler, wrote,

“No one in the twentieth-century so effectively linked three of the major movements of our time – the Pentecostal movement, the ecumenical movement, and the charismatic movement.”²²⁰

Another significant early individual in the movement was Harald Bredesen, a respected Lutheran pastor. He was baptized in the Holy Spirit in 1946. One role that Bredesen filled was that of introducing significant people to one another. For example, he introduced the author, John Sherrill, to David Wilkerson, the young AG pastor who founded the ministry, Teen Challenge. Sherrill wrote Wilkerson’s story in the very popular book, *The Cross and Switchblade*, which opened the eyes of many people to the work of the Holy Spirit. He, along with Jean Stone, in her journal, *Trinity*, popularized the term, *Charismatic Renewal*, emphasizing the renewal of existing denominations and local churches, through the Baptism in the Holy Spirit. By 1970, it was estimated that ten-percent of all ordained clergy in the United States had experienced the Baptism in the Holy Spirit.²²¹

The Roman Catholic Charismatics were next on the scene.²²² On Friday, February 17, 1967, twenty students, a priest, and two faculty members from the Roman Catholic Duquesne University gathered for a weekend retreat. The group met at a retreat center outside of Pittsburgh, The Ark and The Dove. The two professors had experienced the Baptism in the Holy Spirit. Those attending had been given a reading assignment that they were to complete before the retreat. They were to read David Wilkerson’s story, *The Cross and the Switchblade*, and the first four chapters of the Acts of the Apostles. The retreat’s focus was on prayer and discussion concerning the section of Acts that they were to read. One element of the discussion, in the light of Wilkerson’s story, was the Baptism in the Holy Spirit.

The first session, in the evening, was short and uneventful. Saturday morning, Ralph Keifer and Bill Storey, the two faculty members who had received the Baptism in the Holy Spirit,²²³ began the session by leading the group in the ancient hymn *Veni Creator Spiritus* (Come, Creator Spirit). This was the hymn that Pope Leo XIII had sung on January 1, 1901, to dedicate the

²²⁰ As quoted in Hayford & Moore, page 209

²²¹ Hayford & Moore page 211

²²² This section is a summary of Hayford & Moore, pages 217-244

²²³ Keifer, Storey, and two others from the Duquesne faculty were concerned about the lack of vitality that they saw in themselves and their students. They began to meet for prayer. They read the Book of Acts and were heartened by what they saw in the lives of the apostles, as they encountered the Holy Spirit. Two Catholic laymen, Steve Clark and Ralph Martin, gave them a copy of *The Cross and the Switchblade*. They also read John Sherrill’s book, *They Speak with Other Tongues*. Ultimately, they put aside their Catholic bias and attended a prayer meeting in the home of Florence (Flo) Dodge, a Presbyterian who had been Baptized in the Holy Spirit. It was in this setting that they had the sought for experience.

Twentieth Century to the Holy Spirit.²²⁴ Here, sixty-six years later, spiritually hungry Roman Catholics were singing the hymn, asking to be filled with the Holy Spirit.

After spending all day in discussion and prayer, the group planned to spend a light hearted evening celebrating the birthdays of three who were present for the retreat. During the party, one couple asked Keifer (professor of theology at Duquesne) to pray for them to receive the Baptism in the Holy Spirit. The three slipped quietly out of the room and when Keifer laid hands on them and prayed for them, they spoke in tongues. While this was going on, another student, Patti Gallagher, left the party and went upstairs to the chapel. In the chapel, she sensed an overwhelming presence of the Spirit of Christ. She began to shake under God's power. She went back downstairs and invited others to join her in the chapel. Here is how Kevin Ranaghan (Catholic Charismatic Leader) later described the event:

“By ones and twos the small group made their way to the chapel. And as they gathered together in prayer, the Holy Spirit poured Himself out on them. There was no urging, there was no direction as to what had to be done. The individuals simply encountered the person of the Holy Spirit as others had several weeks before. Some praised God in new languages, others, openly wept for joy, others prayed and sang. They prayed from ten in the evening until five in the morning.”²²⁵

Word of the events at Duquesne spread in the Catholic academic community. In time, faculty and students at Notre Dame began meeting and seeking understanding of this phenomena – in time, many were Baptized in the Holy Spirit and what was happening among the Catholics became national news. The 1967 Notre Dame Charismatic Conference became an annual event, beginning in 1968.

Similar events happened in East Lansing and Ann Arbor, Michigan. In September 1967, Steve Clark and Ralph Martin moved to Ann Arbor to serve in the Catholic campus ministry at the University of Michigan. They founded the Word of God community that became a major center of Charismatic renewal in the Roman Catholic Church.

In 1971, Kevin and Dorothy Ranaghan, along with Paul DeCeles founded the People of Praise community in South Bend, which became the Notre Dame center of renewal. In this community, people lived together, sharing resources, committing themselves to spiritual disciplines and submission to the community leaders. It was similar to a Benedictine Monastery in its conduct and style, with the exception of the fact that married couples were a part of the community.

These two communities, People of Praise and Word of God, began publishing a journal, *New Covenant*, which increased their influence, not only among Catholics, but in the entire Charismatic Movement.

²²⁴Interestingly, in 1959, Pope John XXIII, in calling for what became Vatican II, said that part of the purpose of the council was to foster Christian unity in what might be a “New Pentecost.”

²²⁵ Kevin & Dorothy Ranaghan, *Catholic Pentecostals* (Paramus: NJ, Paulist Press Deus Books) 1969, page 22

By 1970, there were three major groupings in the Charismatic Movement:

- The classic Pentecostals who were descendants of Topeka and Azusa Street.
- The Protestant denominational Charismatics and the independent Charismatics
- Roman Catholic Charismatics

There were organized groups in almost every American denomination. They were everywhere and in spite of opposition of the leadership of many denominations, they revitalized the Church in America. In time, the hard-line Pentecostals began admitting that whether they liked it or not, the Charismatic movement was a God thing. The leaders of the three streams began to see the movement as a fulfillment of Christ's prayer for unity in John 17. They found one another in the Holy Spirit and in Jesus Christ.

In 1971, Dennis Bennett arranged a meeting at Seattle Pacific College to which he invited key leaders of the movement to come together and discuss what God was doing and to have a more unified expression of God's purposes. He also wanted to discuss some practices and teachings that were becoming problems in the new-born movement. Two things especially stood out:

- The practice of public demonic deliverance sessions led by Charismatic Bible teachers, Derek Prince and Disciples of Christ minister, Don Basham.
- The practice of immersing those who had been sprinkled or baptized as infants. Those who taught believer's immersion, as a necessity, were immersing (in the mind of some, re-baptizing) pedo-baptized individuals, using the swimming pools of the hotels hosting events.

At first, those attending the meetings were a bit guarded with one another, but slowly they began to trust one another and to participate in open dialogue. Conversations became very frank, but they were not contentious. They seemed to be honest attempts to understand one another and to achieve some sort of resolution.

These meetings continued for several years. After Seattle, they were held annually in the Marianist Apostolic Retreat Center, at Glencoe, Missouri.

Out of these meetings came the idea for a national gathering of Charismatics. The result was the 1977 Kansas City Conference, held in Arrowhead Stadium. More than 50,000 people were present for the evening sessions. The Roman Catholic Charismatics were very prominent in planning and leading this conference. As a result, Roman Catholic Charismatics were a major portion of those who attended. This conference was the high point of the Charismatic renewal movement. Several things happened after this to begin to diffuse the movement. For example, some Roman Catholic prelates began to fear that their people were giving in to Protestant theologies and they began to forbid their people from participating in such gatherings.

Also, some very aberrant doctrines arose among Charismatic speakers that those who held to sound orthodox theology had to openly speak out against.

In time, prophetic words began to be spoken, indicating that another event, similar to the 1977 Kansas City gathering should be held. Such a gathering was planned for July 22-26, 1987, to be held in the New Orleans Super Dome. In order to plan and prepare for that event, a Leader's Congress was planned for October 8-11, 1986, in New Orleans (NOTE: Barbara and I were invited to be a part of this congress. We attended and participated in the discussions that led up to the 1987 North American Congress on the Holy Spirit & World Evangelization, held in the New Orleans Super Dome - JWG).

In the opening session of the 1986 Leader's Congress, Congress Chairman Vinson Synan gave a talk, summarizing the events that had transpired since the 1977 Kansas City conference. Here is a portion of Vinson Synan's talk given on Wednesday, October 8, 1986, at the opening session of the Leader's Congress.

“Concerning the General Conference on Charismatic Renewal in Kansas City, the Church historian, Barrett, classes the 1977 conference as one of the major events in the 2000-year history of the church. For those who were there, remember the Shekinah that came down... remember the 20 minute hallelujah breakdown that possessed the gathering. There was a prophetic word, ‘weep and mourn, for my body is broken,’ and there was hope that the prophetic words concerning the healing of the Body of Christ would come to pass. However, that was not fulfilled. After the conference, various denominations and groups sought to contain the renewal and keep it within denominational bounds. The theme of 1977 was *Jesus is Lord*, and Scripture says that you cannot say that Jesus is Lord except by the Holy Spirit.

During the meeting in Kansas City, the police reported that the bars had the slowest week in history, prostitution almost stopped, and ice cream sales tripled.

After 1977, Pentecostal and Charismatic leaders met yearly – always there was a lack of enthusiasm for another Kansas City. In the seventh year, there was a sudden new word – God wants another gathering in 1987. The prophecies that came forth regarding this event indicated that God did not want just another Kansas City, but a gathering with a greater anointing and a new word. This was to be not just a conference, but a congress of conferences and movements.”²²⁶

The plan outlined at the 1986 Leaders Congress was for three gatherings –

- the one taking place at that time
- the 1987 congress in New Orleans
- a 1990 World Conference on the Holy Spirit and Evangelism, held in a world-class city, which would be the beginning of the last decade of the Second Millennium of the Church.

The stated goal was to have ½ of the world be Christians by the year 2000. The hope for achieving this goal was encouraged by various prophetic words.

²²⁶ These are my notes, which I wrote during Synan's talk, seeking to capture word for word his speech - JWG

As planned, the event was held in the New Orleans Superdome, July 2-26, 1987. Although it was a major event, even for New Orleans, it did not equal the 1977 Kansas City congress. One reason was the greatly diminished participation of Roman Catholics. Those who had initiated the idea and who were most instrumental in planning the event, anticipated 70,000 to 80,000 in attendance. There were only 30,000 registrants, 5000 of these being only part-time (For a *Christianity Today* article reporting on the July 1987 event, see ADDENDUM Q).

The goal of evangelizing the world to the degree that ½ of the world's population was Christian by the year, 2000, was not achieved. Neither was the anticipated 1990 World Conference on the Holy Spirit convened. After the 1987 New Orleans Congress, the attempted cohesion of the various elements in the Charismatic Movement just didn't materialize and the movement began to lose steam. However, there were disparate expressions of the movement that not only survived, but in some cases, thrived.

A very influential person and the institutions connected to him, was Marion Gordon "Pat" Robertson. Pat Robertson's father was a former Democratic U.S. senator, representing Virginia. Pat, himself, is a graduate of Washington & Lee University (1948, B.A. in history), Yale Law School (J.D., 1955), and New York Theological Seminary (M.Div., 1959). He became a Southern Baptist minister (ordained 1971). While a student at Yale, he learned about the Baptism in the Holy Spirit from Robert Walker, the editor of *Christian Life* magazine. While serving as an assistant minister with Harald Bredesen in 1957, he received the Baptism in the Holy Spirit. Shortly thereafter, he believed that God wanted him to buy a small UHF television station in Portsmouth, Virginia. He knew nothing about broadcasting and with almost no money, he somehow managed to buy the station and began broadcasting three hours each day. In 1960, Robertson established the Christian Broadcasting Network in Virginia Beach, Virginia. Later in 1977 he purchased a local Leased-access cable TV channel in the Hampton Roads area and called it CBN. Originally he went door-to-door in Virginia Beach, Hampton Roads, and other surrounding areas asking Christians to buy cable boxes so that they could receive his new channel. He also canvassed local churches in the Virginia Beach area to do the same, and solicited donations through public speaking engagements at local churches and on CBN. One of his friends, John Giminez, the pastor of Rock Church Virginia Beach, was influential in helping Robertson establish CBN with donations, as well as offering the services of volunteers from his church.

CBN is now seen in 180 countries and broadcast in 71 languages. He founded the CBN Cable Network, which was renamed the CBN Family Channel in 1988 and later simply the Family Channel. When the Family Channel became too profitable for Robertson to keep it under the CBN umbrella without endangering CBN's non-profit status, he formed International Family Entertainment Inc. in 1990 with the Family Channel as its main subsidiary. Robertson sold the Family Channel to the News Corporation in 1997, which renamed it Fox Family. A condition of the sale was that the station would continue airing Robertson's television program, *The 700 Club*, twice a day in perpetuity, regardless of any changes of ownership. The channel is now owned by

Disney and run as "Freeform". On December 3, 2007, Robertson resigned as chief executive of CBN; he was succeeded by his son, Gordon Robertson.

In 1988, even though he still was a Baptist minister, he ran for the office of the President of the United States. He did not win the election. In 1972, Pat Robertson, with Jamie Buckingham as coauthor, wrote his autobiography, *Shout it from the Housetops*²²⁷, giving the details of his early life, how he encountered the Holy Spirit and then was launched into the huge ministries that have developed since that time. This book had a major impact on the Charismatic Movement and its wider acceptance in the Evangelical community.

In 1977, Pat Robertson founded CBN University on CBN's Virginia Beach campus. It was renamed Regent University in 1989. Robertson serves as its chancellor. The law school that he established, the Regent University School of Law, is one of the university's strongest programs. When Oral Roberts University closed its law school, most of the students transferred to Regent.

He is also founder and president of the American Center for Law & Justice, a major public interest law firm headquartered in Washington, D.C. and which is associated with Regent University School of Law. This organization defends Constitutional freedoms and conservative Christian ideals.

One thing that has jaded Robertson's reputation is his penchant for predicting certain things that "God showed him" that do not come to pass – such as more than once predicting the end of the world, who would be elected President of the U.S., etc. (for examples of such failed claims, see ADDENDA R)

Another influential person in the fledging Charismatic Movement was Dan Malachuk. Dan founded the Charismatic publishing house, Logos International, which became the publisher of some of the movement's most influential books (for example, Bennett's *Nine O'Clock in the Morning*). He also published the magazine, *Logos Journal*, which became one of the most read journals of the movement.

In 1965, Eldon Purvis, an Episcopalian businessman established the Holy Spirit Teaching Mission in Ft. Lauderdale, Florida. In 1969, Purvis began publishing, *New Wine Magazine*, which carried the teachings of some of the most gifted teachers in the movement. The so called, "Ft. Lauderdale teachers," Bob Mumford and Derek Prince gained a lot of their fame through Purvis' work.

One of the innovations of the Charismatic Movement was the "cassette tape explosion." New ministries started all across the nation, functioning as tape libraries. Small prayer groups would gather to listen to tapes of various teachers and musicians.

Another influential entity was Melodyland Christian Center, located next to Disneyland in Southern California. Melodyland was a fast-growing congregation led by Ralph Wilkerson. The

²²⁷ Pat Robertson with Jaime Buckingham (Plainfield, New Jersey, Logos Publishing) 1972

center opened a seminary. Founded by Presbyterian Charismatic theologian, J. Rodman Williams, Melodyland School of Theology gave the Melodyland church even more prominence.

Don Basham, Bob Mumford, Derek Prince, and Charles Simpson, four teachers associated with *New Wine Magazine*, became concerned about the “hyper-independence” of some of the Charismatic teachers. They were concerned that no accountability seemed to be present with some of the most popular teachers. When Eldon Purvis had personal problems that forced him to resign from his leadership in the Holy Spirit Teaching Mission, these four men realized that something needed to be done to model that accountability. The four made mutual commitments to one another that they would be accountable to one another in personal and ethical matters. They also decided to begin teaching more as a team and less as individuals.

Out of their commitment and submission to one another, they began to teach regularly on discipleship and the need for submission to spiritual authorities. Many pastors and other church leaders who recently had experienced Spirit baptism were looking for leadership and they looked to these four teachers as their leaders. When these four teachers began to teach that every Christian, including leaders, needed a “shepherd,” they soon were faced with great numbers of people wanting to submit to them – including many young people of the Jesus movement.

The Shepherding movement was born in 1974 after two “Shepherds” conferences gave a higher profile to the teachings on submission and authority. The four teachers were joined by Canadian Pentecostal leader, Ern Baxter. By 1975, the Shepherding Movement had become a point of intense controversy. One thing that contributed to the growth of the controversy was that there was no Glencoe Charismatic Leaders Conference in 1975. Allegations began to come forth concerning how some pastor/shepherds were abusing their authority and controlling the lives of their followers. In some instances, shepherds were claiming authority over wives, rather than authority over wives through their husbands. Pat Robertson, on a *700 Club* broadcast, declared the Shepherding movement to be heresy, which made the controversy very public.

During the 1976 Glencoe meetings some progress was made in resolving the conflict, but the strife remained. Among the notables opposing the Shepherding teachers were Pat Robertson, David Du Plessis, and Dennis Bennett. Note that these men were of non-denominational leanings. While not endorsing everything that the five teachers taught, those who supported them were the Lutheran Larry Christenson and Catholics, Kevin Ranaghan, Steve Clark, and Ralph Martin.

The controversy continued for more than a decade. The Shepherding teachers dissolved their association in 1986. The strain caused by this debate largely undid the Charismatic Movement’s ecumenical idealism.²²⁸

The next major controversy that eroded the unity of Charismatics was the doctrines being taught by Kenneth Hagan, Kenneth Copeland, Robert Tilton, Fred Price, and other so-called, “Faith Teachers.” These emphasized the importance of confessing Scripture promises and holding to

²²⁸ Hayford & Moore, page 241-243

that confession – hence the term, *positive confession* – no matter what contrary evidence or circumstances one might face. This doctrine turned God into the role of a servant – if one says the right thing and has sufficient faith, then God has to respond – He has no choice.

Despite the controversy, this doctrine has shown amazing staying power. The Word of Faith teachers have been very effective in using television as a means of promoting their doctrines. Rhema Bible Institute in Broken Arrow, Oklahoma, has continued as a center promulgating these doctrines. The efforts of these teachers to define the Charismatic Movement by their doctrines caused a major rift in the movement.

By the late 1980's the Charismatic Movement had morphed into many different camps, often at odds with one another. The movement increasingly lost its identity.

Public scandals had a significant negative impact on the movement. For example, the very public sex scandal associated with religious broadcaster Jim Bakker caused many to ridicule the movement.

The downfall of Jimmy Swaggart, because of another sex scandal was very much in the news and further discredited the movement.

Oral Roberts' declarations that God would take him home if certain sums were not received by a certain date may have been more poor judgment than immorality. These claims became a joke to many – God was holding Oral Roberts "hostage."

These and many other developments destroyed the movement's impetus and by the early 1990's the movement had become a reality throughout the world, but not as newsworthy as it had been.

John Wimber was born in Missouri in 1934 and had been raised by his mother in the home of her parents. There was no Christian influence in his childhood. Growing up as an only child, and without a father, he responded to his mother's encouragement to pour himself into music. He attended college for two years, then began to pursue a career in music. He was a very gifted musician and planned to make that his life.

In the early 1960's John Wimber worked in the Los Angeles area, arranging and playing music with the Righteous Brothers. They recorded several albums and by music industry standards they were a success. John was a thorough-going pagan and wasn't interested in spiritual things until his wife, Carol, decided to leave him, taking the children with her. The separation hit John Wimber hard and he began to seek God – but he didn't know where to start. He bought a Bible and began reading it. He was performing in Las Vegas when he received a call from Carol, and he moved back to Los Angeles and began attending a Quaker Bible study – where he was converted. Not long after his conversion, he ended his musical career and began working in a factory to support his family.

The Wimbbers began attending a Quaker church, The Yorba Linda Evangelical Friend's Church and John became a gifted evangelist. He led hundreds to Christ and as a result of his efforts, the church experienced significant numerical growth. In 1970 he became the church's associate

pastor and his continued efforts resulted in the church's becoming one of the largest Quaker churches in America.

One day, while chastising a young man for his lack of church attendance, he heard God speak to his heart – “John would you go to this church if you were not paid to?” He realized that he had allowed church activity to replace his devotion to God. Disillusioned, he resigned his post with the church and sought direction from God. Because he had established a reputation in the region as being an effective soul-winner, he was offered a role in establishing and leading the Charles E. Fuller Institute for Evangelism and Church Growth. It was an ideal fit.

From 1974 to 1977, Wimber traveled throughout the nation as a consultant for hundreds of churches. The Charles E. Fuller Institute for Evangelism and Church Growth was connected with Fuller Seminary. Fuller Seminary's C. Peter Wagner and John Wimber became close associates during this period. In time, Wimber was asked to be an adjunct professor at Fuller, teaching courses on evangelism. Some of the men who were Fuller professors during this season of the school's history were Pentecostal, Russell Spittler; mission specialists, Donald McGavran and Paul Hiebert; and anthropologist, Charles Craft. All four of these men talked about the worth of spiritual gifts in evangelizing the developing and third-world countries.

Interestingly, Wagner, who was Wimber's main contact with Fuller, originally had been a dispensational evangelical through and through. As such, he was a rigid cessationist who strongly opposed any current-day manifestation of the gifts of the Spirit. However, while in Bolivia he had attended a crusade meeting led by E. Stanley Jones, a Methodist missionary to India. The crusade was a full-fledged healing service and Wagner was healed of a persistent affliction. In time, Wagner became convinced that signs and wonders were an essential component to evangelism.

During this time, being an avid reader, Wimber began reading the writings of British Pentecostal Donald Gee, who wrote extensively on the gifts of the Spirit.

Fuller professor, G. Eldon Ladd, emphasized the Kingdom of God, both teaching writing on the subject. Through the influence of Ladd, Wimber began to realize that the Kingdom of God more than a future hope – it was a present reality. Through the influence of these men, Wimber was prepared to see the relationship that signs and wonders might have to evangelism – but he still wasn't quite there.

In 1977, Wimber once again found himself in a spiritual desert. He was too busy for his own good – he was not taking time to pray or read the Scriptures – and like four years earlier, he was at a point of crisis.

At about the same time, his wife, Carol had her own spiritual crisis and through certain contacts she had been filled with the Spirit and spoken in tongues. Carol joined with several others in a prayer meeting that grew to about fifty people in attendance. Earlier, John had shown an interest in this doctrine, but Carol had discouraged him. Now, she had to repent. She began to lead many of her friends into the experience, but John remained unconvinced.

While traveling on a plane to Detroit, Michigan, John began to despair about his spiritual condition. He went to his hotel room and entered into a season of agonizing prayer. Finally, he heard God say, “John, I’ve see your ministry, and now I’m going to show you Mine.” With tears in his eyes, John Wimber said, “Oh God, that is all I’ve ever wanted.”²²⁹

When he returned home, he attended his wife’s prayer meeting. He was turned off by the Charismatic orientation. In a conversation after the meeting, he was shocked to learn that Carol was speaking in tongues. Even though he was not ready to accept this phenomena, he could see that Carol was changing dramatically – in the way she related to him and the children. One night, while Carol was at her prayer meeting, John lay on the bed and cried out to God to change him the way that Carol had been changed. The Holy Spirit fell on John and he prayed in tongues for hours.

John began attending Carol’s prayer group and in time it was obvious that he was the leader. To make a long story short, because of the group’s speaking in tongues and Wimber’s defense of it, he was asked to resign from the Yorba Linda church that he had served for nearly fourteen years.

The prayer group of sixty people became a church. They did not want to be an independent group and so they sought out and were welcomed by Calvary Chapel – they planted the Calvary Chapel of Yorba Linda, May 10, 1977.

Chuck Smith had been a pastor of a Four Square Church, but in time, left that denomination, feeling that he just didn’t fit. In time, he became the pastor of a small church in Costa Mesa, which quickly grew. His daughter introduced him to some hippie converts in the Jesus Movement and to the chagrin of some of his church members, Chuck welcomed these Jesus hippies into the church.

In time, he was sponsoring “Jesus Houses,” around Costa Mesa to accommodate the masses of young converts. Calvary Chapel soon outgrew its building and purchased a tent to accommodate all of the hippies showing up on Sunday morning. Chuck and his team began holding weekly beach baptisms there thousands were immersed into Christ. This caught the attention of the media and popular magazines such as *Look* and *Life* gave much publicity these activities.

Even though much of the Jesus Movement had a Charismatic orientation, Calvary Chapel and the churches that spun off the mother church did not allow manifestation of spiritual gifts in its - worship services. If such gifts were manifested at all, they were in the smaller home meetings.

This de-emphasis of the gifts began to create a tension between Wimber and Calvary Chapel. In time, through a number of circumstances, Wimber realized that they could not just theorize about healing or the other manifestations – whether the Calvary Chapel movement liked it or not – they had to begin preaching and practicing prayer for healing. When they began this, their experience was not what they expected. The people who prayed for the sick caught the colds or the flu of those for whom they prayed. This went on for ten months, but they persisted in their healing prayers.

²²⁹ Hayford & Moore, pages 252-256

One day, Wimber was called to a home where a young wife was dreadfully ill. Her husband had called Wimber and asked him to come to pray for his wife. After praying for the woman, Wimber turned around and began to explain to the husband why not everyone is healed. He was surprised to see the man excitedly looking past Wimber. Wimber turned around to see what the man was looking at and was surprised to see the woman getting up out of bed, completely healed. When he got in his car to leave, he shouted, "We got one!"

From that time on, something changed and the healing and deliverance ministry became one of the hallmarks of the congregation. One emphasis that Wimber brought to this ministry was its inclusive nature - all believers were called to exercise the gifts of the Holy Spirit, including healing. Another emphasis was to delay praying until the one ministering had taken time to see what God was/is doing in the situation and then to pray accordingly.

The church grew to about 700 regular attendees. It was an evangelical church without tongues, prophesying, or exuberant worship. This change in May 1980. Wimber invited Jesus Movement evangelist Lonnie Frisbee to give his testimony. After speaking, Frisbee asked the Holy Spirit to fall on the group and as he did so, pandemonium broke out as people began falling, shaking, speaking in tongues, and sob. It was so wild, that many walked out in disgust.

Wimber was dumbfounded and did not know what to do. He felt that God was at work but he did not endorse everything that had happened as being a work of the Holy Spirit. In time, he determined that one cannot determine what will happen when the Holy Spirit manifests Himself, but one of Wimber's chief aims became teaching people how to respond to the Holy Spirit without quenching the Spirit.

While these things were happening to Wimber, another Calvary Chapel minister, Ken Gullikson, started a Jesus Movement church in California. He named his church, "The Vineyard." The church met in the home of Jesus Movement musician, Chuck Girard. The church grew and several other congregations were formed using Vineyard as their name.

In 1982, the leadership of Calvary Chapel, because of Wimber's emphasis on healing and spiritual gifts, asked Wimber to drop the name, Calvary Chapel, from its name. Because of Wimber's friendship with Gullikson and his respect for what Ken was doing, Wimber decided to call his church, *Vineyard*. Within months, Gullikson, wanting to get on with evangelism did not want to continue as the leader of the eight churches that had formed as a result of his ministry. He turned over the leadership to Wimber. Soon, thirty other Calvary Chapel ministers with their churches left Calvary Chapel to become Vineyards. By early 1983, Wimber found himself the leader of a thriving group of forty churches.

In 1982, Wimber was asked to teach a class at Fuller. Wagner would be the professor of record, but Wimber would be the teacher. The course *Signs, Wonders, and Church Growth*, (in the school's catalogue, MC510) became a sensation and received national attention. In time, the course was videotaped and many churches used the videos to present the course in local church settings.

Wimber did not consider Spirit baptism to be necessarily an event subsequent to salvation. He held the view that the Spirit was received at conversion, perhaps in immersion as promised in Acts 2:38, but could be followed by subsequent fillings.²³⁰ Because of his stance on this issue, many evangelicals were comfortable with Wimber's teaching.

Wimber always was on the lookout for "what God is doing." This brought him into contact with Mike Bickle and Kansas City Fellowship's prophets, Paul Cain, Bob Jones, and John Paul Jackson. In 1989 Wimber invited some of the Kansas City prophets to speak at the annual Vineyard conference. This resulted in a season of prophetic emphasis in the Vineyard. Bickle brought the Kansas City Fellowship into the Vineyard.

In 1990, Ernie Gruen and others began to bring charges of false doctrine's being taught in Kansas City. Also, there were allegations of "prophetic manipulation." A meeting was held in Kansas City, June 25-30, 1990. 7000 people were present in the meeting (Barbara and I were there and witnessed the discipline and correction that took place, therefore, much of this section is the result of my personal experience). After listening to the charges and complaints, Wimber spent considerable time investigating the situation. In doing so, he released a statement acknowledging errors that he had discovered and was correcting. Wimber presented several charges against some of the prophets, prohibiting some of them from functioning because of their misconduct and misuse of "prophecy." Wimber also publically disciplined Mike Bickle for errors in his conduct and teaching.

In 1995, Wimber admitted at a pastor's conference that he regretted having embraced the prophetic movement, especially as it was displayed at Kansas City Fellowship. Kansas City Fellowship did leave the Vineyard after a few years, chafing under the oversight exercised by the Vineyard's leadership.

The Toronto Airport Vineyard was the next crisis for the Vineyard Movement. In January 1994, Vineyard pastor, John Arnot invited Randy Clark to conduct a series of renewal meetings. The result of Clark's ministry was the display of rather bizarre conduct. People began to weep, fall, shake, dance, and shout. One thing that became a hallmark of the event was uncontrollable laughter. Arnot asked Clark to stay for some more meetings and the "Toronto Blessing" became an international event. Soon, people began to make animal sounds, barking and roaring... or running around clucking like a chicken. Both secular and religious journals reported on the Toronto revival.

Initially, Wimber generally endorsed what was happening in Toronto, but he encouraged Arnot to not "biblicise" the exotic and extra-biblical phenomena such as animal noises. Many people argued that what was happening in Toronto was seen as demonic oppression on the mission field and would have resulted in attempted deliverance, rather than approval. Late in 1996, Wimber no longer would endorse the Toronto events, saying that his cautions had gone unheeded. The

²³⁰ Watchman Nee had presented a similar view, i.e. that the Holy Spirit in His fullness is received at immersion, but that one can later "release the Spirit" that dwells within.

result was Toronto Vineyard's leaving the Vineyard. The result was a group of churches that formed a quasi-denomination with Arnot as the leader.

A similar thing happened in the Brownsville Assembly of God, Pensacola, Florida. This event began when evangelist Steve Hill who had visited Toronto was invited to conduct revival services. In June 1995, Hill finished his altar call for repentance. The result was phenomena similar to that seen in Toronto. The local pastor, John Kilpatrick asked Hill to stay on and conduct further meetings. Hill did stay on – for more than two years. The emphasis in his preaching was conversion and, according to reports from Brownsville, thousands were converted.

The strange phenomena accompanying the Toronto and Pensacola events prompted strong criticism from many quarters. Hank Hanegraaf of the Christian Research Institute, wrote a book, *Counterfeit Revival*, which was a broadside against these two revivals. It became a best-seller. In time, both the leadership at Toronto and Brownsville made efforts to moderate the behavior of those who were encountering the Holy Spirit.

As the Twentieth Century drew to a close, the Charismatic Movement had settled down. Charismatics were found in almost every denomination and many independent congregations that accepted the gifts of the Spirit as valid had come into existence.

CONCLUDING COMMENT

As we close our overview of the Church in America in the Twentieth Century, and the amazing disparate things that happened in the Church during these years, we have to conclude that few centuries in the history of the Church witnessed changes in the Church to the degree that change occurred in that century. It could be argued that the only the changes resulting from Martin Luther's Sixteenth Century reformation had a greater impact on the Church.

The Church that began its third millennium at the beginning of the Twenty-First Century is far different from the Church that began the Twentieth Century. Some of the differences truly seem to be differences brought about by God – corrections orchestrated by the Holy Spirit. However, it must be said that some of the differences are of questionable origin.

May Jesus Christ continue to be Lord of His Church, against which the gates of hell cannot prevail.²³¹

ADDENDUM A

The Origin of The Parliament of the World's Religions

The first POWR meeting had been held in 1893, during the Chicago Columbian Exposition. The Exposition itself was a world's fair, held to commemorate the 400th anniversary of Columbus'

²³¹ Matthew 16:18

discovery of America.²³² Prior to the Exposition, the World's Congress Auxiliary was appointed to plan events related to the Exposition.

The Auxiliary

The World's Congress Auxiliary (WCX) consisted of a series of meetings on almost every scholarly and cultural topic affecting the rapidly changing society of the 1890s. The congresses were held in the newly built Art Institute of Chicago, and ran concurrently with the Exposition from May 15 – October 28, 1893.

The Auxiliary consisted of 19 departments:

- Woman's Progress
- Public Press
- Medicine & Surgery
- Temperance
- Moral & Social Reform
- Commerce & Finance
- Music
- Literature
- Education
- Engineering
- Art
- Government
- Science & Philosophy
- Labor
- Religion
- Sunday Rest
- Religious Societies
- Public Health
- Agriculture

Within these 19 departments scores of the most prominent national and international leaders in the arts sciences business and theology convened over 200 individual Congresses consisting of thousands of addresses meetings and symposia.

The task of organizing the World's Congress Auxiliary often compared to organizing a great university fell on Chicago judge Charles C. Bonney (a Swedenborgian Church layman), who served as the Auxiliary's President. Other officers included:

- Thomas B. Bryan- vice President;
- Lyman Gage Treasurer;
- Benjamin Butterworth Secretary

²³² Columbus round-trip from Spain to the New World began in August 1492 and his return was in March 1493.

The Woman's Branch of the Auxiliary was headed by:

- Bertha Honore Palmer as President
- Ellen Henrotin as Vice President

The World's Congress Auxiliary was organized as a permanent tribute to the principles of the Exposition, *i.e.*, to promote understanding, intelligence, and industry in the rapidly approaching 20th century. In the general announcement circulated by the Committee for World's Congresses the organizers of the Auxiliary wrote: "...to make the Exposition complete and the celebration adequate, the wonderful achievements of the next age: science, literature, education, government, jurisprudence, morals, charity, religion, and other departments of human activity, should also be conspicuously displayed as the most effective means of increasing fraternity, progress, prosperity, and peace of mankind."

Participants invited from all over the world to take part in the congresses, took up the questions addressed by the departments with enthusiasm, scholarship, and an eye to the social, educational moral, and cultural changes that were reflected in the exhibits and themes of the Fair. Among the many notable American participants in the congresses were: Susan B. Anthony, Jane Addams, William Jennings Bryan, Louis Sullivan, Mary Baker Eddy, and Clarence Darrow.

There was a general euphoric feeling that the human race truly was entering into a new and glorious era.

Auxiliary President, Bonney, appointed John Henry Barrows to administer the General Committee on the Congress of Religion, which eventually was called, "the World Parliament of Religions."

Under Barrows' leadership, the Parliament was expected to be "the most important, commanding, and influential, as surely it will be the most phenomenal fact of the Columbian Exposition". The committee consisted of sixteen individuals from different religious backgrounds. Although most of them were from Christian mainline denominations, distinguished religious leaders from other streams also were represented. For example: Catholic bishop, P.A. Feehan; New York Jewish Rabbi, E.G. Hirsch; Unitarian, Jenkin Llyod-Jones.

In June 1891, more than three thousand copies of the Preliminary Address were sent out to the world, informing the plan of the 1893 Parliament and inviting religious leaders from all over the world to attend the gathering. The responses were varied and well documented in Barrows' two-volume report books.²³³

²³³ John H. Barrows, Barrows, ed. *The World's Parliament of Religions: An Illustrated and Popular Story of the World's First Parliament of Religions, Held in Chicago in Connection with the Columbian Exposition of 1893*. Vol. I. (Chicago: The Parliament Publishing Company) 1893, pages 18-61.

Max Müller, a champion in the field of comparative studies of religion²³⁴ enthusiastically replied that although he deeply regretted failing to attend the Parliament, he expressed his hope that the Parliament would increase interest in the studies of religions. He also said that the Parliament “stands unique, stands unprecedented in the whole history of the world”.²³⁵ Some other positive responses demonstrated particular interests, for instance, whether or not there is a supremacy of one religion over others or to clarify misconceptions about their religious traditions.²³⁶

Among some denominations there were those who strongly disapproved of the Congress. For example, John H. Barrows’ home church, the Presbyterian Church in the United States of America, during the closing hours of its 1892 assembly, hurriedly passed a resolution against this convention. However, this resolution by the PCUSA did not produce a unified voice among the Presbyterians. A degree of division occurred over this issue in the denomination.

The Archbishop of Canterbury spoke against the Congress, saying in his letter that his disapproval rested on “the fact that the Christian religion is the one religion. I do not understand how that religion can be regarded as a member of a Parliament of Religions without assuming the equality of the other intended members and the parity of their position and claims”.²³⁷

Additional opposition came from the Sultan of Turkey, the European Roman Catholic hierarchy, and many North American Evangelical leaders such as D.L. Moody.

In spite of these varied responses, the 1893 Parliament had to be recognized as a great achievement within modern civilization in general and the Western American culture in particular. One historian wrote, “it remains a remarkable pioneer event, and no subsequent inter-faith gathering has come near to it in size or complexity”.²³⁸ The glory of the Parliament was most obvious in the opening ceremony, on September 11, 1893. More than four thousand people had gathered in the Hall of Columbus, when at ten o'clock a dozen of representatives from different faiths marched into the hall hand in hand.

At the same time, the Columbian Liberty bell in the Court of Honor tolled ten times, honoring the ten great world religions—Confucianism, Taoism, Shintoism, Hinduism, Buddhism, Jainism, Zoroastrianism, Judaism, Christianity, and Islam. The inaugural ceremony began with “an act of

²³⁴ Friedrich Max Müller was a German-born philologist and Orientalist, who lived and studied in Britain for most of his life. He was one of the founders of the western academic field of Indian studies and the discipline of comparative religion. Müller wrote both scholarly and popular works on the subject of Indology. The *Sacred Books of the East*, a 50-volume set of English translations, was prepared under his direction. He also promoted the idea of a Turanian family of languages and Turanian people.

²³⁵ R. H. Seager, ed., *The Dawn of Religious Pluralism: Voices from the World's Parliament of Religions, 1893*. (La Salle, Ill., Open Court) 1993, page 154.

²³⁶ Marcus Braybrooke, *Inter-Faith Organizations, 1893-1979: An Historical Directory*. (New York & Toronto: The Edwin Mellen Press) 1980, page 2.

²³⁷ Barrows, II page 20

²³⁸ Baybrooke, page 8

common worship to Almighty God,” in which Isaac Watts' paraphrase of the hundredth Psalm was sung:

Praise God, from whom all blessing flow;
 Praise him, all creatures here below;
 Praise him above, ye heavenly host;
 Praise Father, Son and Holy Ghost.

Afterwards, Catholic Cardinal Gibbons led the crowd in the Lord's Prayer, which interestingly became the “universal prayer” that marked the beginning of each day during the seventeen days of the Parliament.

The Parliament was dominated by English-speaking Christian representatives, who delivered 152 of 194 papers.

The opportunity for the leaders from other religious traditions was limited but significant:

- 12 speakers represented Buddhism
- 11 Judaism
- 8 Hinduism
- 2 Islam
- 2 Parsis religion
- 2 Shintoism
- 2 Confucianism
- 1 Taoism
- Jainism

The three speeches delivered by Swami Vivekananda drew most attention from the American public. When Vivekananda addressed the audience as “sisters and brothers of America,” they went into rapture with “a peal of applause that lasted for several minutes.”²³⁹

The whole program of the Parliament was designed to provide a wide range of topics presented by a great variety of speakers. Beside a large amount of papers focused on religion *per se*, several papers were categorized under the rubric of “scientific section” and “denominational congress.”

More than seven thousand people attended the closing session on the seventeenth day. Several Christian hymns were sung before Bonney and Barrows delivered their concluding addresses. Along with them, some representatives also spoke to express their thanks and impressions. The “Hallelujah Chorus” from Handel's Messiah was then sung. About this Barrows commented,

²³⁹ Barrows, I 101

“To the Christians who were present, and all seemed imbued with a Christian spirit, [the chorus] appeared as if the Kingdom of God was descending visibly before their eyes and many thought of the Redeemer's promise—‘And I, if I be lifted up from the earth, will draw all men unto me.’²⁴⁰

The Parliament was officially closed with the Lord's Prayer led by Emil G. Hirsch, a rabbi from Chicago.

²⁴⁰ Barrows I 172-173

ADDENDUM B

Member Churches in the World Council of Churches

(<http://www.oikoumene.org/en/member-churches/list>)

African Christian Church & Schools	Catholic Diocese of the Old-Catholics in Germany
African Church of the Holy Spirit	China Christian Council
African Inland Church of South Sudan and Sudan	Christian Biblical Church
African Israel Nineveh Church	Christian Church (Disciples of Christ) in Canada
African Methodist Episcopal Church	Christian Church (Disciples of Christ) in the USA
African Methodist Episcopal Zion Church	Christian Church of Central Sulawesi
African Protestant Church	Christian Church of Sumba
American Baptist Churches in the USA	Christian Churches New Zealand
Anglican Church in Aotearoa, New Zealand, and Polynesia	Christian Evangelical Church in Minahasa
Anglican Church in Japan	Christian Evangelical Church of Sangihe Talaud
Anglican Church of Australia	Christian Methodist Episcopal Church
Anglican Church of Burundi	Christian Protestant Angkola Church
Anglican Church of Canada	Christian Protestant Church in Indonesia
Anglican Church of Kenya	Church in the Province of the West Indies
Anglican Church of Korea	Church in Wales
Anglican Church of South America	Church of Bangladesh
Anglican Church of Southern Africa	Church of Ceylon
Anglican Church of Tanzania	Church of Christ - Harris Mission (Harrist Church)
Armenian Apostolic Church (Holy See of Cilicia)	Church of Christ in Congo - Anglican Community of Congo
Armenian Apostolic Church (Mother See of Holy Etchmiadzin)	Church of Christ in Congo - Baptist Community of Congo
Association of Baptist Churches in Rwanda	Church of Christ in Congo - Community of Disciples of Christ in Congo
Association of Evangelical Reformed Churches of Burkina Faso	Church of Christ in Congo - Evangelical Community of Congo
Association The Church of God	Church of Christ in Congo - Mennonite Community in Congo
Bangladesh Baptist Church Sangha	Church of Christ in Congo - Presbyterian Community of Congo
Baptist Association of El Salvador	Church of Christ in Congo - Presbyterian Community of Kinshasa
Baptist Convention of Haiti	Church of Christ in Congo - Protestant Baptist Church in Africa / Episcopal Baptist Community in Africa
Baptist Convention of Nicaragua	Church of Christ in Thailand
Baptist Union of Denmark	Church of Christ Light of the Holy Spirit
Baptist Union of Great Britain	Church of Cyprus
Baptist Union of Hungary	Church of England
Baptist Union of New Zealand	Church of Greece
Batak Christian Community Church	
Bengal-Orissa-Bihar Baptist Convention	
Bolivian Evangelical Lutheran Church	
Canadian Yearly Meeting of the Religious Society of Friends (Quakers)	

Church of Ireland
 Church of Jesus Christ in Madagascar (FJKM)
 Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu
 Church of Melanesia
 Church of Nigeria (Anglican Communion)
 Church of North India
 Church of Norway
 Church of Pakistan
 Church of Scotland
 Church of South India
 Church of Sweden
 Church of the Brethren
 Church of the Brethren in Nigeria (EYN)
 Church of the Lord (Aladura) Worldwide
 Church of the Province of Central Africa
 Church of the Province of Myanmar
 Church of the Province of the Indian Ocean
 Church of the Province of West Africa
 Church of Uganda
 Churches of Christ in Australia
 Congregational Christian Church in American Samoa
 Congregational Christian Church in Samoa
 Congregational Christian Church of Niue
 Congregational Christian Church of Tuvalu
 Convention of Philippine Baptist Churches
 Cook Islands Christian Church
 Coptic Orthodox Church
 Council of African Instituted Churches
 Czechoslovak Hussite Church
 East Java Christian Church
 Ecumenical Patriarchate
 EKD - Bremen Evangelical Church*
 EKD - Church of Lippe*
 EKD - Evangelical Church Berlin-Brandenburg-Silesian Oberlausitz*
 EKD - Evangelical Church in Baden*
 EKD - Evangelical Church in Central Germany
 EKD - Evangelical Church in Hesse and Nassau*
 EKD - Evangelical Church in Rhineland*
 EKD - Evangelical Church in Württemberg*
 EKD - Evangelical Church of Anhalt*
 EKD - Evangelical Church of Kurhessen-Waldeck*
 EKD - Evangelical Church of the Palatinate*
 EKD - Evangelical Church of Westphalia*
 EKD - Evangelical Lutheran Church in Bavaria
 EKD - Evangelical Lutheran Church in Brunswick
 EKD - Evangelical Lutheran Church in Northern Germany
 EKD - Evangelical Lutheran Church in Oldenburg*
 EKD - Evangelical Lutheran Church of Hanover
 EKD - Evangelical Lutheran Church of Saxony
 EKD - Evangelical Lutheran Church of Schaumburg-Lippe
 EKD - Evangelical Reformed Church in Bavaria and North-Western Germany*
 Episcopal Anglican Church of Brazil
 Episcopal Church in Jerusalem and the Middle East
 Episcopal Church in the Philippines
 Episcopal Church of South Sudan and Sudan
 Eritrean Orthodox Tewahedo Church
 Estonian Evangelical Lutheran Church
 Ethiopian Evangelical Church Mekane Yesus (EECMY)
 Ethiopian Orthodox Tewahedo Church
 Evangelical Baptist Church in Angola
 Evangelical Baptist Union of Italy
 Evangelical Christian Church in Halmahera
 Evangelical Christian Church in Tanah Papua
 Evangelical Church in Germany
 Evangelical Church in New Caledonia and the Loyalty Isles
 Evangelical Church of Cameroon
 Evangelical Church of Congo
 Evangelical Church of Czech Brethren
 Evangelical Church of Gabon
 Evangelical Church of the Augsburg and Helvetic Confessions in Austria
 Evangelical Church of the Augsburg Confession in Poland
 Evangelical Church of the Augsburg Confession in Romania
 Evangelical Church of the Augsburg Confession in Slovakia
 Evangelical Church of the Disciples of Christ in Argentina
 Evangelical Church of the Lutheran Confession in Brazil
 Evangelical Church of the River Plate
 Evangelical Congregational Church in Angola
 Evangelical Lutheran Church in America
 Evangelical Lutheran Church in Canada

Evangelical Lutheran Church in Chile
 Evangelical Lutheran Church in Congo (ELCCo)
 Evangelical Lutheran Church in Denmark
 Evangelical Lutheran Church in Jordan & the Holy Land
 Evangelical Lutheran Church in Namibia
 Evangelical Lutheran Church in Southern Africa
 Evangelical Lutheran Church in Tanzania (ELCT)
 Evangelical Lutheran Church in the Republic of Namibia
 Evangelical Lutheran Church in Zimbabwe
 Evangelical Lutheran Church of Finland
 Evangelical Lutheran Church of Ghana
 Evangelical Lutheran Church of Iceland
 Evangelical Lutheran Church of Latvia
 Evangelical Lutheran Church of Papua New Guinea
 Evangelical Methodist Church in Bolivia
 Evangelical Methodist Church in Italy
 Evangelical Methodist Church in the Philippines
 Evangelical Methodist Church of Argentina
 Evangelical Pentecostal Mission of Angola
 Evangelical Presbyterian Church in South Africa
 Evangelical Presbyterian Church of Egypt Synod of the Nile
 Evangelical Presbyterian Church of Iran
 Evangelical Presbyterian Church of Portugal
 Evangelical Presbyterian Church of Togo
 Evangelical Presbyterian Church, Ghana
 Evangelical Reformed Church of Angola
 Evangelical-Lutheran Church in Romania
 Federation of Swiss Protestant Churches
 Free Pentecostal Missions Church of Chile
 Free Wesleyan Church of Tonga (Methodist Church in Tonga)
 Greek Evangelical Church
 Greek Orthodox Patriarchate of Alexandria and All Africa
 Greek Orthodox Patriarchate of Antioch and All the East
 Greek Orthodox Patriarchate of Jerusalem
 Holy Apostolic Catholic Assyrian Church of the East
 Hong Kong Council of the Church of Christ in China
 Hungarian Reformed Church in America
 Independent Presbyterian Church of Brazil
 Indonesian Christian Church (GKI)
 Indonesian Christian Church (HKI)
 International Council of Community Churches
 International Evangelical Church
 Jamaica Baptist Union
 Javanese Christian Churches
 Kalimantan Evangelical Church
 Karo Batak Protestant Church
 Kenya Evangelical Lutheran Church
 Kiribati Uniting Church
 Korean Christian Church in Japan
 Korean Methodist Church
 Lao Evangelical Church
 Latvian Evangelical Lutheran Church Abroad
 Lesotho Evangelical Church
 Lusitanian Church of Portugal
 Lutheran Church in Hungary
 Lutheran Church in Liberia
 Malagasy Lutheran Church (FLM)
 Malankara Orthodox Syrian Church
 Maohi Protestant Church
 Mar Thoma Syrian Church of Malabar
 Mara Evangelical Church
 Mennonite Church in Germany
 Mennonite Church in the Netherlands
 Methodist Church
 Methodist Church Ghana
 Methodist Church in Brazil
 Methodist Church in Cuba
 Methodist Church in Fiji and Rotuma
 Methodist Church in India
 Methodist Church in Indonesia
 Methodist Church in Ireland
 Methodist Church in Kenya
 Methodist Church in Malaysia
 Methodist Church in Singapore
 Methodist Church in the Caribbean and the Americas
 Methodist Church in Zimbabwe
 Methodist Church Nigeria
 Methodist Church of Chile
 Methodist Church of Mexico
 Methodist Church of New Zealand
 Methodist Church of Peru
 Methodist Church of Puerto Rico
 Methodist Church of Samoa
 Methodist Church of Southern Africa
 Methodist Church of Togo

Methodist Church of Uruguay
 Methodist Church Sierra Leone
 Methodist Church, Sri Lanka
 Methodist Church, Upper Myanmar
 Moravian Church in America
 Moravian Church in Jamaica
 Moravian Church in Nicaragua
 Moravian Church in South Africa
 Moravian Church in Suriname
 Moravian Church in Tanzania
 Moravian Church in Western Europe
 Moravian Church, Eastern West Indies Province
 Myanmar Baptist Convention
 National Baptist Convention of America, Inc.
 National Baptist Convention USA, Inc.
 National Evangelical Synod of Syria and Lebanon
 Native Baptist Church of Cameroon
 Nias Christian Protestant Church
 Nigerian Baptist Convention
 Old-Catholic Church in Austria
 Old-Catholic Church in the Netherlands
 Old-Catholic Church of Switzerland
 Old-Catholic Mariavite Church in Poland
 Orthodox Autocephalous Church of Albania
 Orthodox Church in America
 Orthodox Church in Japan
 Orthodox Church in the Czech Lands and Slovakia
 Orthodox Church of Finland
 Pasundan Christian Church
 Pentecostal Church of Chile
 Pentecostal Mission Church
 Philippine Independent Church
 Polish Autocephalous Orthodox Church
 Polish Catholic Church in Poland
 Polish National Catholic Church
 Presbyterian Church (USA)
 Presbyterian Church in Cameroon
 Presbyterian Church in Canada
 Presbyterian Church in Rwanda
 Presbyterian Church in Taiwan
 Presbyterian Church in the Republic of Korea
 Presbyterian Church of Africa
 Presbyterian Church of Aoteroa New Zealand
 Presbyterian Church of Cameroon
 Presbyterian Church of Colombia
 Presbyterian Church of East Africa
 Presbyterian Church of Ghana
 Presbyterian Church of Korea
 Presbyterian Church of Liberia
 Presbyterian Church of Mozambique
 Presbyterian Church of Nigeria
 Presbyterian Church of Pakistan
 Presbyterian Church of South Sudan and Sudan
 Presbyterian Church of Trinidad and Tobago
 Presbyterian Church of Vanuatu
 Presbyterian Church of Wales
 Presbyterian-Reformed Church in Cuba
 Progressive National Baptist Convention, Inc.
 Protestant Christian Batak Church
 Protestant Christian Church in Bali
 Protestant Church in Indonesia
 Protestant Church in Sabah
 Protestant Church in South-East Sulawesi
 Protestant Church in the Moluccas
 Protestant Church in the Netherlands
 Protestant Church in Timor Lorosa'e
 Protestant Church in Western Indonesia
 Protestant Church of Algeria
 Protestant Evangelical Church in Timor
 Protestant Methodist Church of Benin
 Province of the Anglican Church in Rwanda
 Reformed Christian Church in Serbia & Montenegro
 Reformed Christian Church in Slovakia
 Reformed Church in America
 Reformed Church in Hungary
 Reformed Church in Romania
 Reformed Church in Zambia
 Reformed Church in Zimbabwe
 Reformed Church of Christ in Nigeria
 Reformed Presbyterian Church of Equatorial Guinea
 Religious Society of Friends: Friends General Conference
 Religious Society of Friends: Friends United Meeting
 Remonstrant Brotherhood
 Romanian Orthodox Church
 Russian Orthodox Church (Moscow Patriarchate)
 Salvadorean Lutheran Synod
 Samavesam of Telugu Baptist Churches
 Scottish Episcopal Church
 Serbian Orthodox Church

Silesian Evangelical Church of the Augsburg
Confession
Simalungun Protestant Christian Church
Slovak Evangelical Church of the Augsburg
Confession in Serbia & Montenegro
Spanish Evangelical Church
Spanish Reformed Episcopal Church
Syrian Orthodox Patriarchate of Antioch and All the
East
The African Church
The Episcopal Church
Toraja Church
Union of Baptist Churches in Cameroon
Union of Protestant Churches in Alsace and Lorraine
Union of the Armenian Evangelical Churches in the
Near East
Union of Welsh Independents
United Church in Jamaica and the Cayman Islands
United Church in Papua New Guinea
United Church in the Solomon Islands
United Church of Canada
United Church of Christ
United Church of Christ - Congregational in the

Marshall Islands
United Church of Christ in Japan
United Church of Christ in the Philippines
United Church of Christ in Zimbabwe
United Church of Zambia
United Congregational Church of Southern Africa
United Evangelical Lutheran Church
United Evangelical Lutheran Church in India
United Free Church of Scotland
United Methodist Church
United Methodist Church of Ivory Coast
United Presbyterian Church of Brazil
United Protestant Church
United Protestant Church of Belgium
United Protestant Church of France
United Reformed Church
Uniting Church in Australia
Uniting Church in Sweden
Uniting Presbyterian Church in Southern Africa
Uniting Reformed Church in Southern Africa
Waldensian Church

** The churches marked with an asterisk are represented in the WCC through the Evangelical Church in Germany (EKD) but not counted as direct members.*

ADDENDUM C

WCC Toronto statement concerning the relationship of the Council to its member churches.²⁴¹

01 January 1970

The formation of the WCC, and the holding of its first assembly, did not answer a number of fundamental questions about the nature of the Council and its relationship to the member churches. That task was left to the WCC's central committee at its meeting in 1950, with the following result.

THE CHURCH, THE CHURCHES AND THE WORLD COUNCIL OF CHURCHES
The Ecclesiological Significance of the World Council of Churches
Received by the Central Committee at Toronto in 1950 and commended for study and
comment in the Churches.

I. Introduction

The first Assembly at Amsterdam adopted a resolution on "the authority of the Council" which read:

The World Council of Churches is composed of churches which acknowledge Jesus Christ as God and Saviour. They find their unity in him. They do not have to create their unity; it is the gift of God. But they know that it is their duty to make common cause in the search for the expression of that unity in work and in life. The Council desires to serve the churches which are its constituent members as an instrument whereby they may bear witness together to their common allegiance to Jesus Christ, and cooperate in matters requiring united action. But the Council is far from desiring to usurp any of the functions which already belong to its constituent churches, or to control them, or to legislate for them, and indeed is prevented by its constitution from doing so. Moreover, while earnestly seeking fellowship in thought and action for all its members, the Council disavows any thought of becoming a single unified church structure independent of the churches which have joined in constituting the Council, or a structure dominated by a centralized administrative authority.

The purpose of the Council is to express its unity in another way. Unity arises out of the love of God in Jesus Christ, which, binding the constituent churches to him, binds them to one another. It is the earnest desire of the Council that the churches may be bound closer to Christ and therefore closer to one another. In the bond of his love, they will desire continually to pray for one another and to strengthen one another, in worship and in witness, bearing one another's burdens and so fulfilling the law of Christ.

²⁴¹ <http://www.oikoumene.org/en/resources/documents/central-committee/1950/toronto-statement>

This statement authoritatively answered some of the questions which had arisen about the nature of the Council. But it is clear that other questions are now arising and some attempt to answer them must be made, especially in the face of a number of false or inadequate conceptions of the Council which are being presented.

II. The need for further statement

The World Council of Churches represents a new and unprecedented approach to the problem of interchurch relationships. Its purpose and nature can be easily misunderstood. So it is salutary that we should state more clearly and definitely what the World Council is and what it is not.

This more precise definition involves certain difficulties. It is not for nothing that the churches themselves have refrained from giving detailed and precise definitions of the nature of the Church. If this is true of them, it is not to be expected that the World Council can easily achieve a definition which has to take account of all the various ecclesiologies of its member churches. The World Council deals in a provisional way with divisions between existing churches, which ought not to be, because they contradict the very nature of the Church. A situation such as this cannot be met in terms of well-established precedents. The main problem is how one can formulate the ecclesiological implications of a body in which so many different conceptions of the Church are represented, without using the categories or language of one particular conception of the Church.

In order to clarify the notion of the World Council of Churches it will be best to begin by a series of negations so as to do away at the outset with certain misunderstandings which may easily arise or have already arisen, because of the newness and unprecedented character of the underlying conception.

III. What the World Council of Churches is not

1. The World Council of Churches is not and must never become a superchurch.

It is not a superchurch. It is not the world church. It is not the *Una Sancta* of which the Creeds speak. This misunderstanding arises again and again although it has been denied as clearly as possible in official pronouncements of the Council. It is based on complete ignorance of the real situation within the Council. For if the Council should in any way violate its own constitutional principle, that it cannot legislate or act for its member churches, it would cease to maintain the support of its membership.

In speaking of "member churches", we repeat a phrase from the Constitution of the World Council of Churches; but membership in the Council does not in any sense mean that the churches belong to a body which can take decisions for them. Each church retains the constitutional right to ratify or to reject utterances or actions of the Council. The "authority" of the Council consists only "in the weight which it carries with the churches by its own wisdom" (William Temple).

2. The purpose of the World Council of Churches is not to negotiate unions between churches, which can only be done by the churches themselves acting on their own initiative, but to bring the churches into living contact with each other and to promote the study and discussion of the issues of Church unity.

By its very existence and its activities the Council bears witness to the necessity of a clear manifestation of the oneness of the Church of Christ. But it remains the right and duty of each church to draw from its ecumenical experience such consequences as it feels bound to do on the basis of its own convictions. No church, therefore, need fear that the Council will press it into decisions concerning union with other churches.

3. The World Council cannot and should not be based on any one particular conception of the Church. It does not prejudge the ecclesiological problem.

It is often suggested that the dominating or underlying conception of the Council is that of such a church or such and such a school of theology. It may well be that at a certain particular conference or in a particular utterance one can find traces of the strong influence of a certain tradition or theology.

The Council as such cannot possibly become the instrument of one confession or school without losing its very *raison d'être*. There is room and space in the World Council for the ecclesiology of every church which is ready to participate in the ecumenical conversation and which takes its stand on the Basis of the Council, which is "a fellowship of churches which accept our Lord Jesus Christ as God and Saviour".

4. Membership in the World Council of Churches does not imply that a church treats its own conception of the Church as merely relative.

There are critics, and not infrequently friends, of the ecumenical movement who criticize or praise it for its alleged inherent latitudinarianism. According to them the ecumenical movement stands for the fundamental equality of all Christian doctrines and conceptions of the Church and is, therefore, not concerned with the question of truth. This misunderstanding is due to the fact that ecumenism has in the minds of these persons become identified with certain particular theories about unity, which have indeed played a role in ecumenical history, but which do not represent the common view of the movement as a whole, and have never been officially endorsed by the World Council.

5. Membership in the World Council does not imply the acceptance of a specific doctrine concerning the nature of Church unity.

The Council stands for Church unity. But in its midst there are those who conceive unity wholly or largely as a full consensus in the realm of doctrine, others who conceive of it primarily as sacramental communion based on common church order, others who consider both indispensable, others who would only require unity in certain fundamentals of faith and order, again others who conceive the one Church exclusively as a universal spiritual fellowship, or hold that visible unity is inessential or even undesirable. But none of these conceptions can be called

the ecumenical theory. The whole point of the ecumenical conversation is precisely that all these conceptions enter into dynamic relations with each other.

In particular, membership in the World Council does not imply acceptance or rejection of the doctrine that the unity of the Church consists in the unity of the invisible Church. Thus the statement in the Encyclical *Mystici Corporis* concerning what it considers the error of a spiritualized conception of unity does not apply to the World Council. The World Council does not "imagine a church which one cannot see or touch, which would be only spiritual, in which numerous Christian bodies, though divided in matters of faith, would nevertheless be united through an invisible link". It does, however, include churches which believe that the Church is essentially invisible as well as those which hold that visible unity is essential.

IV. The assumptions underlying the World Council of Churches

We must now try to define the positive assumptions which underlie the World Council of Churches and the ecclesiological implications of membership in it.

1. The member churches of the Council believe that conversation, cooperation and common witness of the churches must be based on the common recognition that Christ is the Divine Head of the Body.

The Basis of the World Council is the acknowledgment of the central fact that "other foundation can no man lay than that is laid, even Jesus Christ". It is the expression of the conviction that the Lord of the Church is God-among-us who continues to gather his children and to build his Church himself.

Therefore, no relationship between the churches can have any substance or promise unless it starts with the common submission of the churches to the headship of Jesus Christ in his Church. From different points of view churches ask: "How can men with opposite convictions belong to one and the same federation of the faithful?" A clear answer to that question was given by the Orthodox delegates in Edinburgh 1937 when they said: "in spite of all our differences, our common Master and Lord is *one* -- Jesus Christ who will lead us to a more and more close collaboration for the edifying of the Body of Christ." The fact of Christ's headship over his people compels all those who acknowledge him to enter into real and close relationships with each other -- even though they differ in many important points.

2. The member churches of the World Council believe on the basis of the New Testament that the Church of Christ is one.

The ecumenical movement owes its existence to the fact that this article of the faith has again come home to men and women in many churches with an inescapable force. As they face the discrepancy between the truth that there is and can only be one Church of Christ, and the fact that there exist so many churches which claim to be churches of Christ but are not in living unity with each other, they feel a holy dissatisfaction with the present situation. The churches realize that it is a matter of simple Christian duty for each church to do its utmost for the manifestation

of the Church in its oneness, and to work and pray that Christ's purpose for his Church should be fulfilled.

3. The member churches recognize that the membership of the Church of Christ is more inclusive than the membership of their own church body. They seek, therefore, to enter into living contact with those outside their own ranks who confess the Lordship of Christ.

All the Christian churches, including the Church of Rome, hold that there is no complete identity between the membership of the Church Universal and the membership of their own church. They recognize that there are church members "extra muros", that these belong "aliquo modo" to the Church, or even that there is an "ecclesia extra ecclesiam". This recognition finds expression in the fact that with very few exceptions the Christian churches accept the baptism administered by other churches as valid.

But the question arises what consequences are to be drawn from this teaching. Most often in church history the churches have only drawn the negative consequence that they should have no dealings with those outside their membership. The underlying assumption of the ecumenical movement is that each church has a positive task to fulfill in this realm. That task is to seek fellowship with all those who, while not members of the same visible body, belong together as members of the mystical body. And the ecumenical movement is the place where this search and discovery take place.

4. The member churches of the World Council consider the relationship of other churches to the Holy Catholic Church which the Creeds profess as a subject for mutual consideration. Nevertheless, membership does not imply that each church must regard the other member churches as churches in the true and full sense of the word.

There is a place in the World Council both for those churches which recognize other churches as churches in the full and true sense, and for those which do not. But these divided churches, even if they cannot yet accept each other as true and pure churches, believe that they should not remain in isolation from each other, and consequently they have associated themselves in the World Council of Churches.

They know that differences of faith and order exist, but they recognize one another as serving the one Lord, and they wish to explore their differences in mutual respect, trusting that they may thus be led by the Holy Spirit to manifest their unity in Christ.

5. The member churches of the World Council recognize in other churches elements of the true Church. They consider that this mutual recognition obliges them to enter into a serious conversation with each other in the hope that these elements of truth will lead to the recognition of the full truth and to unity based on the full truth.

It is generally taught in the different churches that other churches have certain elements of the true Church, in some traditions called "vestigia ecclesiae". Such elements are the preaching of the Word, the teaching of the Holy Scriptures and the administration of the sacraments. These elements are more than pale shadows of the life of the true Church. They are a fact of real

promise and provide an opportunity to strive by frank and brotherly intercourse for the realization of a fuller unity. Moreover, Christians of all ecclesiological views throughout the world, by the preaching of the Gospel, brought men and women to salvation by Christ, to newness of life in him, and into Christian fellowship with one another.

The ecumenical movement is based upon the conviction that these "traces" are to be followed. The churches should not despise them as mere elements of truth but rejoice in them as hopeful signs pointing towards real unity. For what are these elements? Not dead remnants of the past but powerful means by which God works. Questions may and must be raised about the validity and purity of teaching and sacramental life, but there can be no question that such dynamic elements of church life justify the hope that the churches which maintain them will be led into full truth. It is through the ecumenical conversation that this recognition of truth is facilitated.

6. The member churches of the Council are willing to consult together in seeking to learn of the Lord Jesus Christ what witness he would have them to bear to the world in his name.

Since the very *raison d'être* of the Church is to witness to Christ, churches cannot meet together without seeking from their common Lord a common witness before the world. This will not always be possible. But when it proves possible thus to speak or act together, the churches can gratefully accept it as God's gracious gift that in spite of their disunity he has enabled them to render one and the same witness and that they may thus manifest something of the unity, the purpose of which is precisely "that the world may believe", and that they may "testify that the Father has sent the Son to be the Saviour of the world".

7. A further practical implication of common membership in the World Council is that the member churches should recognize their solidarity with each other, render assistance to each other in case of need, and refrain from such actions as are incompatible with brotherly relationship.

Within the Council the churches seek to deal with each other with a brotherly concern. This does not exclude extremely frank speaking to each other, in which within the Council the churches ask each other searching questions and face their differences. But this is to be done for the building up of the Body of Christ. This excludes a purely negative attitude of one church to another. The positive affirmation of each church's faith is to be welcomed, but actions incompatible with brotherly relationship towards other member churches defeat the very purpose for which the Council has been created. On the contrary, these churches should help each other in removing all obstacles to the free exercise of the Church's normal functions. And whenever a church is in need or under persecution, it should be able to count on the help of the other churches through the Council.

8. The member churches enter into spiritual relationships through which they seek to learn from each other and to give help to each other in order that the Body of Christ may be built up and that the life of the churches may be renewed.

It is the common teaching of the churches that the Church as the temple of God is at the same time a building which has been built and a building which is being built. The Church has, therefore, aspects which belong to its very structure and essence and cannot be changed. But it has other aspects which are subject to change. Thus the life of the Church, as it expresses itself in its witness to its own members and to the world, needs constant renewal. The churches can and should help each other in this realm by a mutual exchange of thought and of experience. This is the significance of the study work of the World Council and of many other of its activities. There is no intention to impose any particular pattern of thought or life upon the churches. But whatever insight has been received by one or more churches is to be made available to all the churches for the sake of the "building up of the Body of Christ".

None of these positive assumptions, implied in the existence of the World Council, is in conflict with the teachings of the member churches. We believe therefore that no church need fear that by entering into the World Council it is in danger of denying its heritage.

As the conversation between the churches develops and as the churches enter into closer contact with each other, they will no doubt have to face new decisions and problems. For the Council exists to break the deadlock between the churches. But in no case can or will any church be pressed to take a decision against its own conviction or desire. The churches remain wholly free in the action which, on the basis of their convictions and in the light of their ecumenical contacts, they will or will not take.

A very real unity has been discovered in ecumenical meetings which is, to all who collaborate in the World Council, the most precious element of its life. It exists and we receive it again and again as an unmerited gift from the Lord. We praise God for this foretaste of the unity of his people and continue hopefully with the work to which he has called us together. For the Council exists to serve the churches as they prepare to meet their Lord who knows only one flock.

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ADDENDUM D

The Doctrinal Basis of the Evangelical Alliance, 1846.

Adopted at the Organization of the American Branch of the Evangelical Alliance, in January, 1867.

The Nine Articles were adopted by the first meeting of the Evangelical Alliance, in London, 1846, and published in the Report of the Proceedings of the Conference, held at Freemasons' Hall, London, from Aug. 19th to Sept. 2d, 1846. Published by order of the Conference. London, 1847.

The American preamble was added by the American Branch of the Alliance, organized in the Bible House, New York, Jan., 1867, and, with this qualifying preamble, the doctrinal articles were used at the General Conference of the Alliance held in New York, Oct., 1873.

The American Preamble

The Evangelical Alliance is no Church, and has no authority to issue and enforce an ecclesiastical creed. It is simply a voluntary association of individual Christians for the promotion of Christian union and religious liberty; but as such it may declare on what doctrinal basis it proposes to labor for its end, and how much or how little of the traditional faith it takes for granted among its members.

Resolved, That in forming an Evangelical Alliance for the United States, in co-operative union with other Branches of the Alliance, we have no intention or desire to give rise to a new denomination or sect; nor to affect an amalgamation of Churches, except in the way of facilitating personal Christian intercourse and a mutual good understanding; nor to interfere in any way whatever with the internal affairs of the various denominations; but, simply, to bring individual Christians into closer fellowship and co-operation, on the basis of the spiritual union which already exists in the vital relation of Christ to the members of his body in all ages and countries.

Resolved, That in the same spirit we propose no new creed; but, taking broad, historical, and evangelical catholic ground, we solemnly reaffirm and profess our faith in all the doctrines of the inspired Word of God, and the consensus of doctrines as held by all true Christians from the beginning. And we do more especially affirm our belief in the Divine-human person and atoning work of our Lord and Saviour Jesus Christ, as the only and sufficient source of salvation, as the heart and soul of Christianity, and as the centre of all true Christian union and fellowship.

Resolved, That, with this explanation, and in the spirit of a just Christian liberality in regard to the minor differences of theological schools and religious denominations, we also adopt, as a summary of the consensus of the various Evangelical Confessions of Faith, the Articles and Explanatory Statement set forth and agreed on by the Evangelical Alliance at its formation in

London, 1846, and approved by the separate European organizations; which articles are as follows:²⁴²

The Resolutions

- '1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.
- '2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
- '3. The Unity of the Godhead, and the Trinity of the persons therein.
- '4. The utter depravity of human nature in consequence of the Fall.
- '5. The incarnation of the Son of God, his work of atonement for the sins of mankind, and his mediatorial intercession and reign.
- '6. The justification of the sinner by faith alone.
- '7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
- '8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.
- '9. The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

'It is, however, distinctly declared: First, that this brief summary is not to be regarded in any formal or ecclesiastical sense as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance; Second, that the selection of certain tenets, with the omission of others, is not to be held as implying that the former constitute the whole body of important truth, or that the latter are unimportant.'

Current WEA Statement of Faith and Action

All our members agree that the below statements are true.²⁴³

We believe in...

1. The one true God who lives eternally in three persons—the Father, the Son and the Holy Spirit.
2. The love, grace and sovereignty of God in creating, sustaining, ruling, redeeming and judging the world.
3. The divine inspiration and supreme authority of the Old and New Testament Scriptures, which are the written Word of God—fully trustworthy for faith and conduct.

²⁴² In the original form the Articles are introduced by the following sentence: 'The parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be evangelical views in regard to the matters of doctrine understated, namely--'

²⁴³ <http://www.eauk.org/connect/about-us/basis-of-faith.cfm>

4. The dignity of all people, made male and female in God's image to love, be holy and care for creation, yet corrupted by sin, which incurs divine wrath and judgement.
5. The incarnation of God's eternal Son, the Lord Jesus Christ—born of the virgin Mary; truly divine and truly human, yet without sin.
6. The atoning sacrifice of Christ on the cross: dying in our place, paying the price of sin and defeating evil, so reconciling us with God.
7. The bodily resurrection of Christ, the first fruits of our resurrection; his ascension to the Father, and his reign and mediation as the only Saviour of the world.
8. The justification of sinners solely by the grace of God through faith in Christ.
9. The ministry of God the Holy Spirit, who leads us to repentance, unites us with Christ through new birth, empowers our discipleship and enables our witness.
10. The Church, the body of Christ both local and universal, the priesthood of all believers—given life by the Spirit and endowed with the Spirit's gifts to worship God and proclaim the gospel, promoting justice and love.
11. The personal and visible return of Jesus Christ to fulfil the purposes of God, who will raise all people to judgement, bring eternal life to the redeemed and eternal condemnation to the lost, and establish a new heaven and new earth.

Evangelical Relationships Commitment

The Evangelical Relationships Commitment is a modern re-wording of the eight Practical Resolutions originally agreed at the 1846 Assembly that launched the Evangelical Alliance. They were written to guide members in their relationships with other Christians. We hope they will help you as you build good positive working relationships in all areas of your Christian life.

Affirmations

1. We welcome as Christian brothers and sisters all who experience the grace of new birth, bringing them to that fear and knowledge of God which is expressed in a life of obedience to His word.
2. We recognise our Christian duty of trust and mutual encouragement to all who serve Christ as Lord, not least to those who conscientiously prefer not to be identified with the same churches, alliances or councils as ourselves.
3. We respect the diversity of culture, experience and doctrinal understanding that God grants to His people, and acknowledge that some differences over issues not essential to salvation may well remain until the end of time.

Actions

4. We urge all Christians to pray as Christ prayed, that we may be one in the Father and the Son, and so by the Spirit promote personal relationships of love, peace and fellowship within the Body of Christ, His universal Church.
5. We encourage all Christians earnestly to contend for biblical truth, since only as we are open to learn from others and yield fuller obedience to the truth will we be drawn closer to Christ and to each other.
6. We call on each other, when speaking or writing of those issues of faith or practice that divide us, to acknowledge our own failings and the possibility that we ourselves may be

mistaken, avoiding personal hostility and abuse, and speaking the truth in love and gentleness.

7. We owe it to each other, in making public comment on the alleged statements of our fellow Christians, first to confer directly with them and to establish what was actually intended. Then to commend what we can, to weigh the proportional significance of what we perceive to be in error, and to put a charitable construction on what is doubtful, expressing all with courtesy, humility and graciousness.
8. We rejoice in the spread of the Gospel across the world and urge all Christians to commit themselves to this task, avoiding unnecessary competition and co-operating, wherever possible, in the completion of Christ's kingdom of peace, justice and holiness, to the glory of the one God - Father, Son and Holy Spirit.

ADDENDUM E

Evangelical Alliance Members

Regional Evangelical Alliances and National Evangelical Alliances (NEAs) are full members of the WEA. Most NEAs also belong to a Regional Evangelical Alliance.

Regional Evangelical Alliances

- **Africa** Association of Evangelicals in Africa
- **Asia** Asia Evangelical Alliance
- **Caribbean** Evangelical Association of the Caribbean
- **Europe** European Evangelical Alliance
- **Central & Latin America** Alianza Evangélica Latina (Latin Evangelical Alliance)
- **South Pacific** South Pacific Evangelical Alliance

National Evangelical Alliances

Africa

Angola	Evangelical Alliance of Angola
Benin	Fédération des Eglises et Missions Evangéliques du Benin
Botswana	Evangelical Fellowship of Botswana
Burkina Faso	Fédération des Eglises et Missions Evangéliques du Burkina Faso
Central African Republic	Association des Eglises Evangéliques Centrafricaines
Côte d'Ivoire	Fédération Evangélique de la Côte d'Ivoire
Eritrea	Association of Evangelicals in Eritrea
Ethiopia	Evangelical Churches Fellowship of Ethiopia
Gambia	Evangelical Fellowship of the Gambia
Ghana	National Association of Evangelicals of Ghana
Guinea	Association des Eglises et Missions Evangéliques de Guinée
Guinea-Bissau	Igreja Evangélica da Guinea-Bissau
Kenya	Evangelical Alliance of Kenya
Liberia	Association of Evangelicals of Liberia
Madagascar	Alliance Evangelique Madagascar
Malawi	Evangelical Fellowship of Malawi

Mauritius	Fellowship of Christian Churches in Mauritius
Mali	Association des Groupements des Eglises et Missions Protestantes Evangéliques au Mali
Mozambique	Associação Evangélica de Moçambique
Namibia	Namibia Evangelical Fellowship
Niger	Alliance des Missions et Eglises Evangéliques au Niger
Nigeria	Nigeria Evangelical Fellowship
Rwanda	Alliance Evangélique du Rwanda
Senégal	Fraternité Evangélique du Senégal
Sierra Leone	Evangelical Fellowship of Sierra Leone
South Africa	The Evangelical Alliance of South Africa
South Sudan	South Sudan Evangelical Alliance
Swaziland	Swaziland Conference of Churches
Tanzania	Tanzania Evangelical Fellowship
Tchad	Entente des Eglises et Missions Evangéliques au Tchad
Uganda	Uganda Evangelical Fellowship
Zambia	Evangelical Fellowship of Zambia
Zimbabwe	Evangelical Fellowship of Zimbabwe

Asia

Australia	EA Foundation
Bangladesh	National Christian Fellowship of Bangladesh
Cambodia	Evangelical Fellowship of Cambodia
India	Evangelical Fellowship of India
Indonesia	The Fellowship of Indonesia Evangelical Churches and Institutions
Japan	Japan Evangelical Association
Malaysia	National Evangelical Christian Fellowship Malaysia
Mongolia	Mongolia Evangelical Alliance
Myanmar	Myanmar Evangelical Christian Fellowship
Nepal	National Churches Fellowship of Nepal
Pakistan	The Evangelical Alliance of Pakistan
Philippines	Philippine Council of Evangelical Churches
Singapore	Evangelical Fellowship of Singapore
South Korea	The Christian Council of Korea

Sri Lanka	National Christian Evangelical Alliance of Sri Lanka
Thailand	Evangelical Fellowship of Thailand

Caribbean

Antigua and Barbuda	United Evangelical Association of Antigua & Barbuda
Barbados	Barbados Evangelical Association
Dominica	Dominica Association of Evangelical Churches
Guyana	Guyana Evangelical Fellowship
Grenada	Alliance of Evangelical Churches Inc. Grenada
Haïti	Concile des Eglises Evangéliques d'Haïti
Jamaica	Jamaica Association of Evangelicals
St. Croix	St. Croix Evangelical Ministerial Association
St. Kitts	St. Kitts Evangelical Association
St. Lucia	Fellowship of Gospel Preaching Churches
St. Vincent	Association of Evangelical Churches in St. Vincent & the Grenadines
Trinidad & Tobago	Trinidad & Tobago Council of Evangelical Churches

Central & Latin America

Argentina	Alianza Cristiana de Iglesias Evangélicas de la República Argentina
Belize	Evangelical Alliance of Belize
Bolivia	Asociación Nacional de Evangélicos de Bolivia
Brazil	Aliança Evangelica Brasileira
Chile	Confraternidad Evangélica de Chile
Colombia	Confederación Evangélica de Colombia
Costa Rica	Alianza Evangélica Costarricense
Dominican Republic	Dominican Evangelical Fraternity
Ecuador	Confraternidad Evangélica Ecuatoriana
El Salvador	Confraternidad Evangélica Salvadorense
Guatemala	Alianza Evangélica de Guatemala
Honduras	Confraternidad Evangélica de Honduras

Mexico	Confraternidad Evangélica de México (CONEMEX)
Nicaragua	Consejo Nacional Evangélico de Nicaragua
Panama	Confraternidad Evangélica Panamena (CONEPA)
Paraguay	Asociación de Pastores del Paraguay
Peru	Concilio Evangelico de Peru (CONEP)
Uruguay	Consejo de Representatividad Evangelica del Uruguay
Venezuela	Consejo Evangélico de Venezuela

Europe

Albania	Vëllazëria Ungjillore E Shqipërisë
Austria	Oesterreichische Evangelische Allianz
Azerbaijan	Evangelical Alliance of Azerbaijan
Belgium	Evangelische Alliantie Vlaanderen
Bosnia and Herzegovina	The Protestant Evangelical Alliance of Bosnia and Herzegovina
Bulgaria	Bulgarian Evangelical Alliance
Croatia	Protestantsko Evangeosko Vijeće u Republici Hrvatskoj
Cyprus	Cyprus Evangelical Alliance
Czech Republic	Czech Evangelical Alliance
Denmark	Evangelisk Alliance i Danmark
Estonia	Eesti Evangeelne Allianss
Finland	Suomen Evankelinen Allianssi
France	Conseil National des évangéliques de France
Former Yugoslav Republic of Macedonia	Alliance of Protestant and Evangelical Churches
Germany	Deutsche Evangelische Allianz
Greece	Pan-Hellenic Evangelical Alliance
Hungary	Magyar Evangeliumi Aliansz
Ireland	Evangelical Alliance Ireland
Israel	Evangelical Alliance of Israel
Italy	Alleanza Evangelica Italiana
Kazakhstan	Evangelical Alliance of Kazakhstan

Kosovo	Kisha Protestante Ungjillore Kosovës
Latvia	Latvijas Evaņģēliskā Alianse
Luxembourg	Alliance Evangélique du Luxembourg
Netherlands	Evangelische Alliantie
Norway	NORME - Norsk Råd for Misjon og Evangelisering
Poland	Alians Ewangeliczny w Polsce
Portugal	Aliança Evangélica Portuguesa
Serbia	Serbian Evangelical Alliance
Slovakia	Evanjelická Aliancia v Slovenskej Republike
Spain	Alianza Evangélica Española
Sweden	Svenska Evangeliska Alliansen
Switzerland	Schweizerische Evangelische Allianz Réseau Evangélique Suisse
Turkey	Protestan Kiliseler Derneği
United Kingdom	Evangelical Alliance of the United Kingdom

Middle East / North Africa

Algeria	Association de l'Eglise Protestante d'Algérie
Egypt	The Fellowship of the Evangelicals in Egypt
Jordan	Jordan Evangelical Council
Palestine	Council of Local Evangelical Churches in the Holy Land

North America

Canada	Evangelical Fellowship of Canada (EFC)
United States of America	National Association of Evangelicals (NAE)

South Pacific

New Zealand	New Zealand Christian Network
Papua New Guinea	Evangelical Alliance Papua New Guinea (EAPNG)

ADDENDUM F

National Council of Churches Member Churches

- African Methodist Episcopal Church
- African Methodist Episcopal Zion Church
- Alliance of Baptists
- American Baptist Churches USA
- Diocese of the Armenian Church of America
- Christian Church (Disciples of Christ)
- Christian Methodist Episcopal Church
- Church of the Brethren
- Community of Christ
- The Coptic Orthodox Church in North America
- The Episcopal Church in the United States of America
- Evangelical Lutheran Church in America
- Friends United Meeting
- Greek Orthodox Archdiocese of America
- Hungarian Reformed Church in America
- International Council of Community Churches
- Korean Presbyterian Church in America
- Malankara Orthodox Syrian Church
- Mar Thoma Church
- Moravian Church in America Northern Province and Southern Province
- National Baptist Convention of America
- National Baptist Convention, USA, Inc.
- National Missionary Baptist Convention of America
- Orthodox Church in America
- Patriarchal Parishes of the Russian Orthodox Church in the USA
- Philadelphia Yearly Meeting of the Religious Society of Friends
- Polish National Catholic Church
- Presbyterian Church (U.S.A.)
- Progressive National Baptist Convention, Inc.
- Reformed Church in America
- Serbian Orthodox Church in the U.S.A. and Canada
- Swedenborgian Church of North America
- Syrian Orthodox Church of Antioch
- Ukrainian Orthodox Church of the USA
- United Church of Christ
- The United Methodist Church

ADDENDUM G

ARTICLES IN THE DECEMBER 2015 NCC NEWS²⁴⁴

NCC Joins in Outrage at Trump's Call to Ban Muslims

It is gratifying that many faith leaders, media figures, and politicians have denounced the demand by Republican presidential candidate Donald Trump that Muslims be banned from entering the country. The National Council of Churches joins our voice to those who have expressed outrage at his comments.

At the recent meeting of the Governing Board of the NCC, a statement on hateful rhetoric was adopted which “calls on all candidates for office to refrain from utilizing speech that reflects hatred of others and results in the division of society as a way to promote their candidacies.” This statement speaks to the larger matter but does not address Mr. Trump's most recent comments.

The New York Times has carried out a careful examination of Mr. Trump's rhetoric and has concluded it bears disturbing demagogic tendencies similar to “Goldwater, George Wallace, Joseph McCarthy, Huey Long and Pat Buchanan, who used fiery language to try to win favor with struggling or scared Americans.” Demagogic rhetoric, while sometimes popular, is damaging to the body politic and we reiterate our request that political candidates not employ it.

Finally, we not only express our solidarity with our Muslim sisters and brothers, we pledge to protect and shelter them physically and spiritually with our words and our deeds. It is a certainty that many Christians will give active aid and assistance to Muslims if efforts are made to ban them, register them, or harm them.

We urge Christians across the nation to respond to hate with love, and to the stranger with hospitality and generosity, taking the Great Commandment to heart:

“Teacher, which commandment in the law is the greatest?” He said to him, “‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’”

This is the greatest and first commandment. And a second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the law and the prophets.” -Matthew 22:36-40

NCC Urges Hospitality, Care Toward Refugees

“You shall also love the stranger, for you were strangers in the land of Egypt.”
-Deuteronomy 10:19, NRSV

As Scripture is clear about our responsibility to care for refugees, the National Council of Churches of Christ in the USA supports the extension of hospitality by the United States to those who are fleeing the turmoil and violence of recent years in Syria.

²⁴⁴ <http://www.nationalcouncilofchurches.us/>

The hysteria developing in our nation regarding the possibility, no matter how remote, that Syrian refugees might represent a potential terrorist threat is misplaced, deeply unfortunate and harmful to our ability to see the humanity of our sisters and brothers from other lands.

Not only do we pray and advocate for peace for Syria and all who live in that nation, we are acutely aware that many Syrian Christians are connected directly to member denominations of our Council and are numbered among the many who have suffered and died in the conflagration that has engulfed that land.

We urge state governors and others in positions of responsibility not to pander to fear. May we keep matters in perspective and remember that while the threat of terrorism is very real, other threats such as traffic accidents, gun violence, and substance abuse abound in our society as well, and claim even more lives. Now is the time to provide shelter and respite for those Syrians in need for "Whoever does not love does not know God, for God is love." (1 John 4:8, NRSV)

Keep our Elections Free from Hateful Rhetoric **A Statement Adopted by the NCC Governing Board, November 18, 2015**

"Pleasant words are like a honeycomb, sweetness to the soul and health to the body." (Proverbs 16:24 NRSV)

The National Council of Churches calls on all candidates for office to refrain from utilizing speech that reflects hatred of others and results in the division of society as a way to promote their candidacies. We similarly call on media outlets covering the candidates and their campaigns, debates, and addresses to exercise care not to sensationalize such rhetoric at a time when we should be lifting up our best values, living out the democratic process.

Our democracy has many building blocks. It is not perfect, but these blocks together define the national effort to form a "more perfect Union" (preamble, U.S. Constitution). The preeminent witness to this national effort is the democratic election process that provides opportunity to anyone to seek office, including the presidency.

Among the current candidates for president are corporate leaders and government leaders; children of immigrants; men and women; rich and poor; and people of different ethnicities and races. This diversity reflects the heterogeneity of America and the value we place on it.

And yet we have also heard hostile rhetoric, most unfortunately by some of the candidates themselves, aimed at undermining the rich complexity of our society. Immigrants have repeatedly been denigrated and even threatened with expulsion. Suspicions have been cast upon religious minorities. Racially bigoted statements have been made by candidates even as we struggle to confront the wave of violence against unarmed black men, women, and children in our communities.

We express our deep concern about language of requiring a religious test for public office as deeply prejudicial and contrary to the founding principles of our Republic. We also ask for an end to anti-immigrant rhetoric that dehumanizes some members of our human family.

In recent weeks, candidates for office were called upon to "pledge and commit to the American people that [they] will uphold and defend the freedom of conscience and religion of all individuals by rejecting and speaking out, without reservation, against bigotry, discrimination, harassment, and violence based on religion or belief." (The Pledge: A Commitment to Religious

Freedom, October 23, Washington National Cathedral). We support this pledge and encourage candidates to do so as well.

We call for an end to hostile and demeaning rhetoric based on race and gender. In the 21st century, such rhetoric should be a thing of the past, read about in history books and not part of the history we make today.

We, the member communions of the National Council of Churches, admit we have much to confess about our own hostile actions and demeaning language about race and gender. We have become critically aware of how our own language has contributed to the divisions in this country. We ask the candidates to engage in the same kind of self-reflection, to speak to our highest common ideals, and to work together with those who elect them to form a more just society.

Recent Middle East Violence and Acts of Terrorism

A Statement Adopted by the NCC Governing Board, November 18, 2015

Over many years, the National Council of Churches has often expressed our aspirations and sorrows, our confidence and fears, related to an eventual peace in the Middle East.

At this time,

- Inter-communal violence is consuming Israel and the Palestinian Territories
- Terrorism and civil conflict are raining fire upon Syria and Iraq
- Horrific acts of terrorism have recently taken place in Paris, Beirut and Baghdad and many other cities around the world
- Afghanistan is sliding back into chaos
- Refugees are fleeing the region and entering Europe in large numbers with no end of suffering on the horizon
- Religious minorities are being persecuted, and sectarian strife is affecting Christian, Muslim and Jewish populations

As we approach the celebration of the birth of Christ our hearts are filled with sorrow and fear that peace will remain out of reach in the Middle East for much longer than we could ever have imagined.

We have no illusions that establishing peace will be easy. We lament that the two-state solution for Israel and Palestine is ever more elusive and negotiations are not taking place. We pray for a peaceful solution to the Syrian conflict. We call upon religious communities to build upon their historic legacies of inter-religious relationships, dialogue and action. When all these are in sight, we can envision peace. And yet such a vision seems hard to fathom today.

Still, we remain people of hope. The Lord we follow, Jesus Christ, died a violent death. But he was resurrected from the dead in the singular miraculous event that is at the core of our belief. Thus the hope of resurrection, and of the eternal life and profound peace it symbolizes, permeates our being and calls us to be vigilant in our hope for peace in the region where he lived among us.

We witness to this hope for peace with our fellow Christians in the region. We stand together

with our Muslim and Jewish and other sisters and brothers of goodwill who seek peace there. As the National Council of Churches, we will continue to encourage our churches and congregations to support a renewed peace settlement as the only option. And we call upon the United States government and the United Nations to enforce previous commitments towards a just peace and do everything to ensure that a just peace has a chance to emerge from today's chaos and destruction.

Opponents of Justice Pushing Back. Act Now!

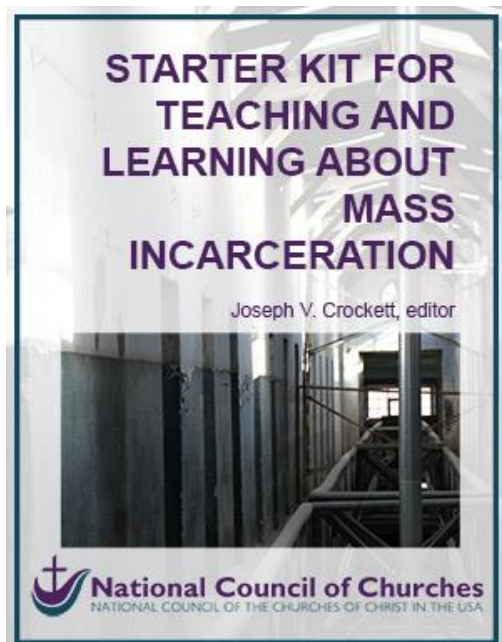
Opponents of the Sentencing Reform and Corrections Act (SRCA, S.2123) have begun to fight back against the massive coalition supporting reform. Your voice is needed now more than ever to drown out the naysayers who would rather lock people away for life than allow for rehabilitation and restoration...

White House Convening: Celebrating and Protecting America's Tradition of Religious Pluralism

The White House hosts Celebrating and Protecting America's Tradition of Religious Pluralism, a gathering that brings together leaders from a broad array of religious traditions, leaders from civil communities and NGOs to celebrate our traditions of religious inclusion, freedom and cooperation among...

December 11, 2015 11:03

Victory! Last night the Senate passed legislation spearheaded by Sen. Al Franken to reauthorize and improve mental health programs for the incarcerated. More details on the bill at <http://www.franken.senate.gov/files/documents/150416CJMHAonepager.pdf>



Since its founding in 1950, the National Council of the Churches of Christ in the USA has been the leading force for shared ecumenical witness among Christians in the United States. The NCC's 37 member communions -- from a wide spectrum of Protestant, Anglican, Orthodox,

Evangelical, historic African American and Living Peace churches -- include 45 million persons in more than 100,000 local congregations in communities across the nation.

NCC News contact: Steven D. Martin: 202.412.4323 or
steven.martin@nationalcouncilofchurches.us

National Council of the Churches of Christ in the USA
110 Maryland Avenue NE, Suite 108,
Washington, DC 20002-5603
Phone: 202-544-2350

- See more at: <http://www.nationalcouncilofchurches.us/news/2015->

ADDENDUM H

NAE Statement of Faith and Mission Statement²⁴⁵

Mission Statement:

The mission of the National Association of Evangelicals is to honor God by connecting and representing evangelical Christians.

Statement of Faith

We believe the Bible to be the inspired, the only infallible, authoritative Word of God.

We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.

We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

We believe that for the salvation of lost and sinful people, regeneration by the Holy Spirit is absolutely essential.

We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

We believe in the spiritual unity of believers in our Lord Jesus Christ.

²⁴⁵ <http://nae.net/statement-of-faith/>

ADDENDUM I
Members of the NEA
Individual Churches²⁴⁶

²⁴⁶ <http://nae.net/churches>

First Assembly of God Christian Center
Faith Evangelical Free Church
Corn Mennonite Brethren Church
Park Street Church
Goodwill Presbyterian Church

Iglesia La Puerta Abierta
Calvary Baptist Church
Kingdom Church
The Church at Arrowhead
City Church

Denominations²⁴⁷

Advent Christian General Conference
Anglican Mission in America
Assemblies of God
Brethren Church, The
Brethren in Christ Church
Christian and Missionary Alliance
Christian Reformed Church in North America
Christian Union
Church of God (Cleveland, Tennessee)
Church of the Nazarene
Conservative Congregational Christian
Conference
Converge Worldwide
ECO: Covenant Order of Evangelical
Presbyterians
Elim Fellowship
Evangelical Assembly of Presbyterian Churches
Evangelical Church, The
Evangelical Congregational Church
Evangelical Free Church of America
Evangelical Friends Church International

Evangelical Presbyterian Church
Every Nation Churches
Fellowship of Evangelical Churches
Foursquare Church, The
Free Methodist Church USA
Grace Communion International
Great Commission Churches
International Pentecostal Church of Christ
International Pentecostal Holiness Church
Missionary Church, Inc.
North American Baptist Conference
Open Bible Churches
Presbyterian Church in America
Primitive Methodist Church USA
Salvation Army, The
Transformation Ministries
United Brethren in Christ
U.S. Conference of the Mennonite Brethren
Churches
Vineyard USA
Wesleyan Church, The

Schools²⁴⁸

Bethel University
Calvin College
Campbellsville University
Compass College of Cinematic Arts
Fuller Theological Seminary

Gordon-Conwell Theological Seminary
Houghton College
John Brown University
Wheaton College
William Jessup University

²⁴⁷ <http://nae.net/denominations>

²⁴⁸ <http://nae.net/schools>

ADDENDUM J

Roman Catholic Teaching Concerning Mortal Sin²⁴⁹

The *Catechism of the Catholic Church* (1994) deals seriously with mortal sin or grave sin. According to the *Catechism* all those who commit mortal sin and die without confessing it to a priest are doomed to hell. To insure this does not happen, the Catholic must divulge in detail all known mortal sin to a Catholic priest, who will then decide what penance is required. This confession is to be done at least once each year to insure his participation in the sacrament of the Eucharist. Participation in the Eucharist and all sacraments, according to the *Catechism*, are necessary for salvation. *Catechism* paragraph #1129, “The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation...”

A student of Scripture as well as the *Catechism* will soon come to understand the seriousness of sin. However, these two documents deal very differently with the eternal consequences of sin. The Bible defines our sin in order to lead us to Jesus Christ. On the other hand, the Roman Catholic Church defines sin so as to perpetuate its sacramental system. The Scripture leads us to see our need for a Savior to obtain eternal life, whereas the *Catechism* leads us to a priest and the sacraments he dispenses in order to gain any hope of eternal life.

The question that needs to arise in your heart is not what your mortal sins are, but rather what are you to do with all your sin?

The Catechism Says:

#1855 “Mortal sin destroys charity in the heart of man by a grave violation of God’s law; ...”

#1861 “...results in the loss of charity and the privation of sanctifying grace, that is, of the state of grace. If it is not redeemed by repentance and God’s forgiveness, it causes exclusion from Christ’s kingdom and the eternal death of hell...”

#1033 “...To die in mortal sin without repenting and accepting God’s merciful love means remaining separated from him forever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called ‘hell’.”

#1874 “...This destroys in us the charity without which eternal beatitude is

The Bible Says:

I John 3:4 *Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.*

James 2:10 *For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*

Romans 6:23 *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord*

Romans 5:12 *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

Romans 5:21 *That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

²⁴⁹ http://www.whateverycatholicsshouldknow.com/wecsk/sin_mortal.htm

impossible. Unrepented, it brings eternal death.”

#1035 “...Immediately after death the souls of those who die in a state of mortal sin descend into hell....”

John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

#1033 “We cannot be united with God unless we freely choose to love him. But we cannot love God if we sin gravely against him, against our neighbor or against ourselves....”

I John 4:19 *We love him, because he first loved us.*

I John 4:10 *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*

The concept of mortal sin and its consequences as defined by the Roman Catholic Church has the powerful ability to enslave the repentant sinner to the dictates of the Church. When the Catholic Church presents no clear-cut definition of mortal sin, a person is totally in the hands of the priest in order to define the severity of his sin and his penance, as well as his pardon.

The Bible simply says, “*The wages of sin is death*”(Romans 6:23). In this verse Paul was not speaking of any particular kind of sin, but of all sin. Ezekiel says, “*The soul that sinneth, it shall die*” (18:4). When James said, “*For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all*” (2:10), he did not mean that the person who commits only one sin is guilty of all other kinds of sin, but that even one sin shuts a person out of heaven. The gates of heaven have been shut to us because of our sin. The Bible says, “*all have sinned, and come short of the glory of God*” (Romans 3:23). Since the fall of Adam humanity has been alienated from God and is in desperate need of a Savior.

We are all guilty of mortal sin. It has separated us from God and we are hopeless in our condition. There is no human means for removing the guilt of our sins. No institution of man or individual can grant us eternal life. This is why Jesus Christ came into this world, lived a sinless life and then gave His life willingly as a ransom for all the sins of those who trust on Him alone. “*For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him*” (II Corinthians 5:21).

The very fact that you recognize that you are a mortal sinner is a sign that the Holy Spirit of God is convicting you. Your salvation does not rest upon your confession of your sins. Your salvation rests solely upon Jesus Christ’s sacrificial death on the cross of Calvary. Call out to Him to save you in the name of Jesus Christ, “*For whosoever shall call upon the name of the Lord shall be saved*” (Romans 10:13). Salvation is given directly and graciously, that no one may glory in God’s presence. “*The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise*” (Psalm 51:17).

ADDENDUM K

THE CHICAGO STATEMENT ON BIBLICAL INERRANCY and THE CHICAGO STATEMENT ON BIBLICAL HERMENEUTICS

The “Chicago Statement on Biblical Inerrancy” was produced at an international Summit Conference of evangelical leaders, held at the Hyatt Regency O’Hare in Chicago in the fall of 1978. This congress was sponsored by the International Council on Biblical Inerrancy. The Chicago Statement was signed by nearly 300 noted evangelical scholars, including James Boice, Norman L. Geisler, John Gerstner, Carl F. H. Henry, Kenneth Kantzer, Harold Lindsell, John Warwick Montgomery, Roger Nicole, J. I. Packer, Robert Preus, Earl Radmacher, Francis Schaeffer, R. C. Sproul, and John Wenham.²⁵⁰

The ICBI disbanded in 1988 after producing three major statements:

- one on biblical inerrancy in 1978,²⁵¹
- one on biblical hermeneutics in 1982,
- and one on biblical application in 1986.

Clarification of some of the language used in this Statement may be found in the 1982 Chicago Statement on Biblical Hermeneutics, the text of which follows the text of the Chicago Statement on Bible Inerrancy.

²⁵⁰ In the second decade of the Twenty-First Century, another movement was formed by concerned scholars who saw and see the need to combat the erosion of biblical inerrancy within the Evangelical community. This group calls itself, *The Defending Inerrancy Initiative*.

²⁵¹ The text, containing the “Preface” by the ICBI draft committee, plus the “Short Statement,” “Articles of Affirmation and Denial,” and an accompanying “Exposition,” was published in toto by Carl F. H. Henry in *God, Revelation And Authority*, vol. 4 (Waco, Tx.: Word Books, 1979), on pp. 211-219. The nineteen Articles of Affirmation and Denial, with a brief introduction, also appear in *A General Introduction to the Bible*, by Norman L. Geisler and William E. Nix (Chicago: Moody Press, rev. 1986), at pp. 181-185.

An official commentary on these articles was written by R. C. Sproul in *Explaining Inerrancy: A Commentary* (Oakland, Calif.: ICBI, 1980).

Norman Geisler edited the major addresses from the 1978 conference, in *Inerrancy* (Grand Rapids: Zondervan, 1980).

CHICAGO STATEMENT ON BIBLICAL INERRANCY²⁵²

Preface

The authority of Scripture is a key issue for the Christian Church in this and every age. Those who profess faith in Jesus Christ as Lord and Savior are called to show the reality of their discipleship by humbly and faithfully obeying God's written Word. To stray from Scripture in faith or conduct is disloyalty to our Master. Recognition of the total truth and trustworthiness of Holy Scripture is essential to a full grasp and adequate confession of its authority.

The following Statement affirms this inerrancy of Scripture afresh, making clear our understanding of it and warning against its denial. We are persuaded that to deny it is to set aside the witness of Jesus Christ and of the Holy Spirit and to refuse that submission to the claims of God's own Word that marks true Christian faith. We see it as our timely duty to make this affirmation in the face of current lapses from the truth of inerrancy among our fellow Christians and misunderstanding of this doctrine in the world at large.

This Statement consists of three parts: a Summary Statement, Articles of Affirmation and Denial, and an accompanying Exposition. It has been prepared in the course of a three-day consultation in Chicago. Those who have signed the Summary Statement and the Articles wish to affirm their own conviction as to the inerrancy of Scripture and to encourage and challenge one another and all Christians to growing appreciation and understanding of this doctrine. We acknowledge the limitations of a document prepared in a brief, intensive conference and do not propose that this Statement be given creedal weight. Yet we rejoice in the deepening of our own convictions through our discussions together, and we pray that the Statement we have signed may be used to the glory of our God toward a new reformation of the Church in its faith, life and mission.

We offer this Statement in a spirit, not of contention, but of humility and love, which we propose by God's grace to maintain in any future dialogue arising out of what we have said. We gladly acknowledge that many who deny the inerrancy of Scripture do not display the consequences of this denial in the rest of their belief and behavior, and we are conscious that we who confess this doctrine often deny it in life by failing to bring our thoughts and deeds, our traditions and habits, into true subjection to the divine Word.

We invite response to this Statement from any who see reason to amend its affirmations about Scripture by the light of Scripture itself, under whose infallible authority we stand as we speak. We claim no personal infallibility for the witness we bear, and for any help that enables us to strengthen this testimony to God's Word we shall be grateful.

I. SUMMARY STATEMENT

1. God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God's witness to Himself.

²⁵² The original document is housed in the archives of the Dallas Theological Seminary Library.

2. Holy Scripture, being God's own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: It is to be believed, as God's instruction, in all that it affirms; obeyed, as God's command, in all that it requires; embraced, as God's pledge, in all that it promises.

3. The Holy Spirit, Scripture's divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.

4. Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.

5. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church.

II. ARTICLES OF AFFIRMATION AND DENIAL

Article I.

We affirm that the Holy Scriptures are to be received as the authoritative Word of God.

We deny that the Scriptures receive their authority from the Church, tradition, or any other human source.

Article II.

We affirm that the Scriptures are the supreme written norm by which God binds the conscience, and that the authority of the Church is subordinate to that of Scripture.

We deny that church creeds, councils, or declarations have authority greater than or equal to the authority of the Bible.

Article III.

We affirm that the written Word in its entirety is revelation given by God.

We deny that the Bible is merely a witness to revelation, or only becomes revelation in encounter, or depends on the responses of men for its validity.

Article IV.

We affirm that God who made mankind in His image has used language as a means of revelation.

We deny that human language is so limited by our creatureliness that it is rendered inadequate as a vehicle for divine revelation. We further deny that the corruption of human culture and language through sin has thwarted God's work of inspiration.

Article V.

We affirm that God's revelation in the Holy Scriptures was progressive.

We deny that later revelation, which may fulfill earlier revelation, ever corrects or contradicts it. We further deny that any normative revelation has been given since the completion of the New Testament writings.

Article VI.

We affirm that the whole of Scripture and all its parts, down to the very words of the original, were given by divine inspiration.

We deny that the inspiration of Scripture can rightly be affirmed of the whole without the parts, or of some parts but not the whole.

Article VII.

We affirm that inspiration was the work in which God by His Spirit, through human writers, gave us His Word. The origin of Scripture is divine. The mode of divine inspiration remains largely a mystery to us.

We deny that inspiration can be reduced to human insight, or to heightened states of consciousness of any kind.

Article VIII.

We affirm that God in His work of inspiration utilized the distinctive personalities and literary styles of the writers whom He had chosen and prepared.

We deny that God, in causing these writers to use the very words that He chose, overrode their personalities.

Article IX.

We affirm that inspiration, through not conferring omniscience, guaranteed true and trustworthy utterance on all matters of which the Biblical authors were moved to speak and write.

We deny that the finitude or falseness of these writers, by necessity or otherwise, introduced distortion or falsehood into God's Word.

Article X.

We affirm that inspiration, strictly speaking, applies only to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original.

We deny that any essential element of the Christian faith is affected by the absence of the autographs. We further deny that this absence renders the assertion of Biblical inerrancy invalid or irrelevant.

Article XI.

We affirm that Scripture, having been given by divine inspiration, is infallible, so that, far from misleading us, it is true and reliable in all the matters it addresses.

We deny that it is possible for the Bible to be at the same time infallible and errant in its assertions. Infallibility and inerrancy may be distinguished but not separated.

Article XII.

We affirm that Scripture in its entirety is inerrant, being free from all falsehood, fraud, or deceit.

We deny that Biblical infallibility and inerrancy are limited to spiritual, religious, or redemptive themes, exclusive of assertions in the fields of history and science. We further deny that

scientific hypotheses about earth history may properly be used to overturn the teaching of Scripture on creation and the flood.

Article XIII.

We affirm the propriety of using inerrancy as a theological term with reference to the complete truthfulness of Scripture.

We deny that it is proper to evaluate Scripture according to standards of truth and error that are alien to its usage or purpose. We further deny that inerrancy is negated by Biblical phenomena such as a lack of modern technical precision, irregularities of grammar or spelling, observational descriptions of nature, the reporting of falsehoods, the use of hyperbole and round numbers, the topical arrangement of metrical, variant selections of material in parallel accounts, or the use of free citations.

Article XIV.

We affirm the unity and internal consistency of Scripture.

We deny that alleged errors and discrepancies that have not yet been resolved violate the truth claims of the Bible.

Article XV.

We affirm that the doctrine of inerrancy is grounded in the teaching of the Bible about inspiration.

We deny that Jesus' teaching about Scripture may be dismissed by appeals to accommodation or to any natural limitation of His humanity.

Article XVI.

We affirm that the doctrine of inerrancy has been integral to the Church's faith throughout its history.

We deny that inerrancy is a doctrine invented by scholastic Protestantism, or is a reactionary position postulated in response to negative higher criticism.

Article XVII.

We affirm that the Holy Spirit bears witness to the Scriptures, assuring believers of the truthfulness of God's written Word.

We deny that this witness of the Holy Spirit operates in isolation from or against Scripture.

Article XVIII.

We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture.

We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads or relativizing, dehistoricizing, or discounting its teaching, or rejecting its claims of authorship.

Article XIX.

We affirm that a confession of the full authority, infallibility and inerrancy of Scripture is vital to a sound understanding of the whole of the Christian faith. We further affirm that such confession should lead to increasing conformity to the image of Christ.

We deny that such confession is necessary for salvation. However, we further deny that inerrancy can be rejected without grave consequences, both to the individual and to the Church.

III. EXPOSITION

Our understanding of the doctrine of inerrancy must be set in the context of the broader teachings of Scripture concerning itself. This exposition gives an account of the outline of doctrine from which our Summary Statement and Articles are drawn.

A. Creation, Revelation and Inspiration

The God, who formed all things by his creative utterances and governs all things by His Word of decree, made mankind in His own image for a life of communion with Himself, on the model of the eternal fellowship of loving communication within the Godhead. As God's image-bearer, man was to hear God's Word addressed to him and to respond in the joy of adoring obedience. Over and above God's self-disclosure in the created order and the sequence of events within it, human beings from Adam on have received verbal messages from Him, either directly, as stated in Scripture, or indirectly in the form of part or all of Scripture itself.

When Adam fell, the Creator did not abandon mankind to final judgment, but promised salvation and began to reveal Himself as Redeemer in a sequence of historical events centering on Abraham's family and culminating in the life, death, resurrection, present heavenly ministry and promised return of Jesus Christ. Within this frame God has from time to time spoken specific words of judgment and mercy, promise and command, to sinful human beings, so drawing them into a covenant relation of mutual commitment between Him and them in which He blesses them with gifts of grace and they bless Him in responsive adoration. Moses, whom God used as mediator to carry his words to His people at the time of the exodus, stands at the head of a long line of prophets in whose mouths and writings God put His words for delivery to Israel. God's purpose in this succession of messages was to maintain His covenant by causing His people to know His name -- that is, His nature -- and His will both of precept and purpose in the present and for the future. This line of prophetic spokesmen from God came to completion in Jesus Christ, God's incarnate Word, who was Himself a prophet--more than a prophet, but not less--and in the apostles and prophets of the first Christian generation. When God's final and climactic message, His word to the world concerning Jesus Christ, had been spoken and elucidated by those in the apostolic circle, the sequence of revealed messages ceased. Henceforth the Church was to live and know God by what He had already said, and said for all time.

At Sinai God wrote the terms of His covenant on tablets of stone as His enduring witness and for lasting accessibility, and throughout the period of prophetic and apostolic revelation He prompted men to write the messages given to and through them, along with celebratory records of His dealings with His people, plus moral reflections on covenant life and forms of praise and prayer for covenant mercy. The theological reality of inspiration in the producing of Biblical documents corresponds to that of spoken prophecies: Although the human writers' personalities were expressed in what they wrote, the words were divinely constituted. Thus what Scripture says, God says; its authority is His authority, for He is its ultimate Author, having given it through the minds and words of chosen and prepared men who in freedom and faithfulness "spoke from God as they were carried along by the Holy Spirit" (2 Pet 1:21). Holy Scripture must be acknowledged as the Word of God by virtue of its divine origin.

B. Authority: Christ and the Bible

Jesus Christ, the Son of God who is the Word made flesh, our Prophet, Priest and King, is the ultimate Mediator of God's communication to man, as He is of all God's gifts of grace. The revelation He gave was more than verbal; He revealed the Father by His presence and His deeds as well. Yet His words were crucially important; for He was God, He spoke from the Father, and His words will judge all men at the last day.

As the prophesied Messiah, Jesus Christ is the central theme of Scripture. The Old Testament looked ahead to Him; the New Testament looks back to His first coming and on to His second. Canonical Scripture is the divinely inspired and therefore normative witness to Christ. No hermeneutic, therefore, of which the historical Christ is not the focal point is acceptable. Holy Scripture must be treated as what it essentially is--the witness of the Father to the incarnate Son.

It appears that the Old Testament canon had been fixed by the time of Jesus. The New Testament canon is likewise now closed, inasmuch as no new apostolic witness to the historical Christ can now be borne. No new revelation (as distinct from Spirit-given understanding of existing revelation) will be given until Christ comes again. The canon was created in principle by divine inspiration. The Church's part was to discern the canon that God had created, not to devise one of its own.

The word 'canon,' signifying a rule of standard, is a pointer to authority, which means the right to rule and control. Authority in Christianity belongs to God in His revelation, which means, on the one hand, Jesus Christ, the living Word, and, on the other hand, Holy Scripture, the written Word. But the authority of Christ and that of Scripture are one. As our Prophet, Christ testified that Scripture cannot be broken. As our Priest and King, He devoted His earthly life to fulfilling the law and the prophets, even dying in obedience to the words of messianic prophecy. Thus as He saw Scripture attesting Him and His authority, so by His own submission to Scripture He attested its authority. As He bowed to His Father's instruction given in His Bible (our Old Testament), so He requires His disciples to do--not, however, in isolation but in conjunction with the apostolic witness to Himself that He undertook to inspire by his gift of the Holy Spirit. So Christians show themselves faithful servants of their Lord by bowing to the divine instruction given in the prophetic and apostolic writings that together make up our Bible.

By authenticating each other's authority, Christ and Scripture coalesce into a single fount of authority. The Biblically-interpreted Christ and the Christ-centered, Christ-proclaiming Bible are from this standpoint one. As from the fact of inspiration we infer that what Scripture says, God says, so from the revealed relation between Jesus Christ and Scripture we may equally declare that what Scripture says, Christ says.

C. Infallibility, Inerrancy, Interpretation

Holy Scripture, as the inspired Word of God witnessing authoritatively to Jesus Christ, may properly be called 'infallible' and 'inerrant.' These negative terms have a special value, for they explicitly safeguard crucial positive truths.

'Infallible' signifies the quality of neither misleading nor being misled and so safeguards in categorical terms the truth that Holy Scripture is a sure, safe and reliable rule and guide in all matters.

Similarly, 'inerrant' signifies the quality of being free from all falsehood or mistake and so safeguards the truth that Holy Scripture is entirely true and trustworthy in all its assertions.

We affirm that canonical Scripture should always be interpreted on the basis that it is infallible and inerrant. However, in determining what the God-taught writer is asserting in each passage, we must pay the most careful attention to its claims and character as a human production. In inspiration, God utilized the culture and conventions of his penman's milieu, a milieu that God controls in His sovereign providence; it is misinterpretation to imagine otherwise.

So history must be treated as history, poetry as poetry, hyperbole and metaphor as hyperbole and metaphor, generalization and approximation as what they are, and so forth. Differences between literary conventions in Bible times and in ours must also be observed: Since, for instance, nonchronological narration and imprecise citation were conventional and acceptable and violated no expectations in those days, we must not regard these things as faults when we find them in Bible writers. When total precision of a particular kind was not expected nor aimed at, it is no error not to have achieved it. Scripture is inerrant, not in the sense of being absolutely precise by modern standards, but in the sense of making good its claims and achieving that measure of focused truth at which its authors aimed.

The truthfulness of Scripture is not negated by the appearance in it of irregularities of grammar or spelling, phenomenal descriptions of nature, reports of false statements (for example, the lies of Satan), or seeming discrepancies between one passage and another. It is not right to set the so-called "phenomena" of Scripture against the teaching of Scripture about itself. Apparent inconsistencies should not be ignored. Solution of them, where this can be convincingly achieved, will encourage our faith, and where for the present no convincing solution is at hand we shall significantly honor God by trusting His assurance that His Word is true, despite these appearances, and by maintaining our confidence that one day they will be seen to have been illusions.

Inasmuch as all Scripture is the product of a single divine mind, interpretation must stay within the bounds of the analogy of Scripture and eschew hypotheses that would correct one Biblical passage by another, whether in the name of progressive revelation or of the imperfect enlightenment of the inspired writer's mind.

Although Holy Scripture is nowhere culture-bound in the sense that its teaching lacks universal validity, it is sometimes culturally conditioned by the customs and conventional views of a particular period, so that the application of its principles today calls for a different sort of action.

D. Skepticism and Criticism

Since the Renaissance, and more particularly since the Enlightenment, world views have been developed that involve skepticism about basic Christian tenets. Such are the agnosticism that denies that God is knowable, the rationalism that denies that He is incomprehensible, the idealism that denies that He is transcendent, and the existentialism that denies rationality in His relationships with us. When these un- and anti-Biblical principles seep into men's theologies at presuppositional level, as today they frequently do, faithful interpretation of Holy Scripture becomes impossible.

E. Transmission and Translation

Since God has nowhere promised an inerrant transmission of Scripture, it is necessary to affirm that only the autographic text of the original documents was inspired and to maintain the need of textual criticism as a means of detecting any slips that may have crept into the text in the course of its transmission. The verdict of this science, however, is that the Hebrew and Greek text

appears to be amazingly well preserved, so that we are amply justified in affirming, with the Westminster Confession, a singular providence of God in this matter and in declaring that the authority of Scripture is in no way jeopardized by the fact that the copies we possess are not entirely error-free.

Similarly, no translation is or can be perfect, and all translations are an additional step away from the autograph. Yet the verdict of linguistic science is that English-speaking Christians, at least, are exceedingly well served in these days with a host of excellent translations and have no cause for hesitating to conclude that the true Word of God is within their reach. Indeed, in view of the frequent repetition in Scripture of the main matters with which it deals and also of the Holy Spirit's constant witness to and through the Word, no serious translation of Holy Scripture will so destroy its meaning as to render it unable to make its reader "wise for salvation through faith in Christ Jesus" (2 Tim. 3:15).

F. Inerrancy and Authority

In our affirmation of the authority of Scripture as involving its total truth, we are consciously standing with Christ and His apostles, indeed with the whole Bible and with the main stream of Church history from the first days until very recently. We are concerned at that casual, inadvertent and seemingly thoughtless way in which a belief of such far-reaching importance has been given up by so many in our day.

We are conscious too that great and grave confusion results from ceasing to maintain the total truth of the Bible whose authority one professes to acknowledge. The result of taking this step is that the Bible that God gave loses its authority, and what has authority instead is a Bible reduced in content according to the demands of one's critical reasoning and in principle reducible still further once one has started. This means that at bottom independent reason now has authority, as opposed to Scriptural teaching. If this is not seen and if for the time being basic evangelical doctrines are still held, persons denying the full truth of Scripture may claim an evangelical identity while methodologically they have moved away from the evangelical principle of knowledge to an unstable subjectivism, and will find it hard not to move further.

We affirm that what Scripture says, God says. May He be glorified.

Amen and Amen.

List of signers

- Wm. Ackerman
- Jay E. Adams
- John N. Akers
- Robert L. Alden
- Brooks Alexander
- Rev. Russell T. Allen
- Gleason L. Archer
- Hudson T. Armerding
- Robert L. Atwell
- Edward D. Auchard
- Hermann J. Austel
- Greg L. Bahnsen
- James M. Baird
- Kenneth L. Barker
- William S. Barker
- Alexander Barkley
- David A. Barnes
- Thomas G. Barnes
- Daniel L. Barnett
- Cal Beisner
- Richard P. Belcher
- William E. Bell, Jr.
- Warren S. Benson
- Thomas F. Blanchard
- Henri A. G. Blocher
- Edwin A. Blum
- Stuart Boehmig
- Carl W. Bogue
- James M. Boice
- James A. Borrer
- David A. Bowen
- James L. Boyer
- William R. Bright
- Arthur C. Broadwick
- Harold O. J. Brown
- Stephen W. Brown

- Walter F. Brunn
- James M. Buchfuehrer
- Jon Buell
- Harold H. Buls
- J. Buraga
- Donald W. Burdick
- David Burnham
- John A. Burns
- Russ Bush
- Donald K. Campbell
- Greg Cantelmo
- J. William Carpenter
- D. A. Carson
- Stephen M. Clinton
- Edmund P. Clowney
- Robert S. Coleman
- Harvie M. Conn
- W. Robert Cook
- E. Clark Copeland
- Allan Coppedge
- Winfried Corduan
- Vic Cowie
- W. A. Criswell
- William C. Crouse
- Linward A. Crowe
- Scott Eugene Daniels
- John J. Davis
- Wilber T. Dayton
- G. Waldemar Degner
- Daniel F. DeHaan
- Peter DeJong
- Bruce A. Demarest
- William Dennison
- Robert K. DeVries
- James B. DeYoung
- C. Fred Dickason
- Raymond B. Dillard
- David V. Dissen
- David R. Douglass
- Duane A. Dunham
- Robert J. Dunzweiler
- Ralph Earle
- Daniel L. Edmundson
- Stanley E. Edwards
- Leroy O. Eger
- Allan C. Emery, Jr.
- Ted W. Engstrom
- Wallace A. Erickson
- Howard A. Eyrich
- Jelle Faber
- Julius E. Farup
- John S. Feinberg
- Paul D. Feinberg
- Harold D. Foos
- John M. Frame
- Eldon R. Fuhrman
- Frank E. Gaebelien
- Richard B. Gaffin, Jr.
- Kenneth O. Gangel
- Alden A. Gannet
- Verne Garrison II
- William N. Garrison
- Arthur E. Gay, Jr.
- Norman L. Geisler
- George Giacomakis, Jr.
- Duane T. Gish
- Omar Gjerness
- W. Robert Godfrey
- John E. Grauley
- William T. Greig, Jr.
- Jay H. Grimstead
- Robert Gromacki
- Wayne Grudem
- Stanley N. Gundry
- David E. Hall
- Francis H. Hall, Jr.
- Pearl Crosby Hamilton
- Mark M. Hanna
- R. Laird Harris
- Wendell C. Hawley
- William G. Hay
- Jack W. Hayford
- Steven A. Hein
- Howard G. Hendricks
- Alverda Hertzler
- Bartlett L. Hess
- Albert A. Hiebert
- D. Edmond Hiebert
- Paul M. Hillman
- David L. Hocking
- Harold W. Hoehner
- Donald E. Hoke
- Henry W. Holloman
- David F. Holsclaw
- Russell R. Horton
- William G. Houser
- Karen C. Hoyt
- John J. Hughes
- Horace Hummel
- Morris A. Inch
- Herbert J. Jantzen
- W. Maxey Jarman
- Gene L. Jeffries
- Irving L. Jensen
- Robert T. Jensen
- Rosemary M. Jensen
- A. Wetherell Johnson
- Alan F. Johnson
- Dennis E. Johnson
- Elliott E. Johnson
- G. L. Johnson
- Arthur P. Johnson
- Martha L. Johnson
- Wendell G. Johnson
- David C. Jones
- Norman L. Jones
- James B. Jordan
- Walter C. Kaiser, Jr.
- David E. Kelby
- D. James Kennedy
- Homer A. Kent, Jr.
- Eugene R. Kerr
- William F. Kerr
- Joseph N. Kickasola
- Dennis F. Kinlaw
- Fred H. Klooster
- George W. Knight, III
- Hendrik Krabbendam
- Charles W. Krahe
- Samuel R. Kulling
- Robert G. Lambeth
- Donald H. Launstein
- Nerritt E. Lawson
- Francis Nigel Lee
- James T. Lester
- Samuel Leuenberger
- Gordon R. Lewis
- Walter L. Liefeld

- Hal Lindsey
- Art Lindsley
- Calvin D. Linton
- George H. Livingston
- George W. Long
- Marvin L. Lubenow
- William F. Luck
- Caryl McCarty
- Thomas E. McComiskey
- Josh P. McDowell
- Richard T. McIntosh
- J. Robertson McQuilkin
- John MacArthur, Jr.
- John MacArthur, Sr.
- Allan A. MacRae
- E. William Male
- W. Harold Mare
- Trueman M. Martin, Jr.
- James Earl Massey
- Erich Mauerhofer
- Richard R. Melick, Jr.
- Billy A. Melvin
- David Merk
- Robert Metcalf
- Gerald Metz
- John S. Meyer
- Darrow L. Miller
- Jimmy A. Millikin
- John J. Mitchell
- John L. Mitchell
- Elmer J. Moeller
- James M. Moran
- J. P. Moreland
- Henry M. Morris
- Daniel R. Morse
- W. Donald Munson, Jr.
- Douglas M. Muraki
- John W. Murray
- Lloyd R. Nelson
- Mark Neuenschwander
- John C. Neville, Jr.
- Robert C. Newman
- David R. Nicholas
- Roger R. Nicole
- William E. Nix
- Boyd E. Nixon
- Emilio Antonio Nunez
- John W. Nyquist
- Stanley Obitts
- Harold J. Ockenga
- Heinrich M. Ohmann
- Stephen F. Olford
- Kay Oliver
- Juan Carlos Ortiz
- Raymond C. Ortlund
- James I. Packer
- Luis Palau
- Edwin H. Palmer
- Luis L. Pantoja, Jr.
- Majlis L. Parke
- Donald B. Patterson
- Dorothy Patterson
- Paige Patterson
- Richard D. Patterson
- J. Barton Payne
- Philip Barton Payne
- Sue Perlman
- Douglas W. Petersen
- Vern S. Poythress
- Paul Pressler
- Klemet I. Preus
- Robert D. Preus
- Rolf Preus
- Earl D. Radmacher
- Robert G. Rayburn
- K. Reddy
- Robert L. Reymond
- Arthur K. Robertson
- O. Palmer Robertson
- Bill Rogers
- Cleon Rogers
- Moishe Rosen
- Joseph F. Ryan, Jr.
- Charles C. Ryrie
- Robert L. Saucy
- Francis Schaeffer
- Robert W. Schaibley
- F. Richard Schatz
- Rick Scheideman
- Dale A. Schlack
- Dale Schlafer
- Eckhard Schnabel
- Theodore W. Schubkegel
- Samuel J. Schultz
- Lubbertus Selles
- Norman Shepherd
- Joseph R. Shultz
- Stephen E. Slocum, Jr.
- C. Don Smedley
- Elmer B. Smick
- A. E. Wilder Smith
- Charles E. Smith
- Charles R. Smith
- Paul B. Smith
- Wayne R. Spear
- R. C. Sproul
- John A. Sproule
- James A. Stahr
- Hardy W. Steinberg
- Bruce C. Stewart
- Donald D. Stewart
- William R. Storer
- Richard L. Strauss
- Robert B. Strimble
- Everald H. Strom
- Samuel H. Sutherland
- G. Aiken Taylor
- Jerry Taylor
- Robert L. Thomas
- Michael B. Thompson
- James A. Thomson
- Donald Tinder
- James R. Tony
- Dick L. Van Halsema
- J. Robert Vannoy
- Paul M. Vigress
- Jerry Vines
- Frederick G. Wacker, Jr.
- Roger Wagner
- Larry L. Walker
- Wilber B. Wallis
- Leon F. Wardell
- Gilbert B. Weaver
- Ed A. Weise

- David Wells
 - Carl E. Wenger
 - John W. Wenham
 - Dean O. Wenhe
 - Waldo J. Werning
 - Walter W. Wessel
 - John C. Whitcomb
 - Gene R. White
 - John H. White
 - Paul S. White
 - Luder G. Whitlock, Jr.
 - Bruce H. Wilkinson
 - David Williams
 - James A. Wilson
 - George Winston
 - John A. Witmer
 - George F. Wollenburg
 - A. Skevington Wood
 - Laurence W. Wood
 - John D. Woodbridge
 - Lewis H. Worrad, Jr.
 - Martin H. Woudstra
 - Paul O. Wright
 - Edwin M. Yamauchi
 - Ronald Youngblood
-

Chicago Statement On Biblical Hermeneutics

The Chicago Statement on Biblical Hermeneutics (1982) is a continuation and elaboration of the meaning of the Chicago Statement on Biblical Inerrancy (1978), particularly of Articles XIII, XIV, and XVIII. It is a fuller statement on the relation of inerrancy to hermeneutics, especially of the meaning of the “grammatico-historical exegesis” mentioned in Article XIII of the Chicago Statement on Biblical Inerrancy which reads:

We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture. We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativizing, dehistoricizing, or discounting its teaching, or rejecting its claims to authorship.

Statement on Biblical Hermeneutics

Articles of Affirmation and Denial

Article I. WE AFFIRM that the normative authority of Holy Scripture is the authority of God Himself, and is attested by Jesus Christ, the Lord of the Church. WE DENY the legitimacy of separating the authority of Christ from the authority of Scripture, or of opposing the one to the other.

Article II. WE AFFIRM that as Christ is God and Man in one Person, so Scripture is, indivisibly, God’s Word in human language. WE DENY that the humble, human form of Scripture entails errancy any more than the humanity of Christ, even in His humiliation, entails sin.

Article III. WE AFFIRM that the Person and work of Jesus Christ are the central focus of the entire Bible. WE DENY that any method of interpretation which rejects or obscures the Christ-centeredness of Scripture is correct.

Article IV. WE AFFIRM that the Holy Spirit who inspired Scripture acts through it today to work faith in its message. WE DENY that the Holy Spirit ever teaches to anyone anything which is contrary to the teaching of Scripture.

Article V. WE AFFIRM that the Holy Spirit enables believers to appropriate and apply Scripture to their lives. WE DENY that the natural man is able to discern spiritually the biblical message apart from the Holy Spirit.

Article VI. WE AFFIRM that the Bible expresses God’s truth in propositional statements, and we declare that biblical truth is both objective and absolute. We further affirm that a statement is true if it represents matters as they actually are, but is an error if it misrepresents the facts. WE DENY that, while Scripture is able to make us wise unto salvation, biblical truth should be defined in terms of this function. We further deny that error should be defined as that which willfully deceives.

Article VII. WE AFFIRM that the meaning expressed in each biblical text is single, definite and fixed. WE DENY that the recognition of this single meaning eliminates the variety of its application.

Article VIII. WE AFFIRM that the Bible contains teachings and mandates which apply to all cultural and situational contexts and other mandates which the Bible itself shows apply only to particular situations. WE DENY that the distinction between the universal and particular mandates of Scripture can be determined by cultural and situational factors. We further deny that universal mandates may ever be treated as culturally or situationally relative.

Article IX. WE AFFIRM that the term hermeneutics, which historically signified the rules of exegesis, may properly be extended to cover all that is involved in the process of perceiving what the biblical revelation means and how it bears on our lives. WE DENY that the message of Scripture derives from, or is dictated by, the interpreter’s understanding. Thus we deny that the “horizons” of the biblical writer and the interpreter may rightly “fuse” in such a way that what the text communicates to the interpreter is not ultimately controlled by the expressed meaning of the Scripture.

Article X. WE AFFIRM that Scripture communicates God’s truth to us verbally through a wide variety of literary forms. WE DENY that any of the limits of human language render Scripture inadequate to convey God’s message.

Article XI. WE AFFIRM that translations of the text of Scripture can communicate knowledge of God across all temporal and cultural boundaries. WE DENY that the meaning of biblical texts is so tied to the culture out of which they came that understanding of the same meaning in other cultures is impossible.

Article XII. WE AFFIRM that in the task of translating the Bible and teaching it in the context of each culture, only those functional equivalents which are faithful to the content of biblical teaching should be employed. WE DENY the legitimacy of methods which either are insensitive to the demands of cross-cultural communication or ‘distort biblical meaning in the process.

Article XIII. WE AFFIRM that awareness of the literary categories, formal and stylistic, of the various parts of Scripture is essential for proper exegesis, and hence we value genre criticism as one of the many disciplines of biblical study. WE DENY that generic categories which negate historicity may rightly be imposed on biblical narratives which present themselves as factual.

Article XIV. WE AFFIRM that the biblical record of events, discourses and sayings, though presented in a variety of appropriate literary forms, corresponds to historical fact. WE DENY that any event, discourse or saying reported in Scripture was invented by the biblical writers or by the traditions they incorporated.

Article XV. WE AFFIRM the necessity of interpreting the Bible according to its literal, or normal, sense. The literal sense is the grammatical-historical sense, that is, the meaning which the writer expressed. Interpretation according to the literal sense will take account of all figures

of speech and literary forms found in the text. WE DENY the legitimacy of any approach to Scripture that attributes to it meaning which the literal sense does not support.

Article XVI. WE AFFIRM that legitimate critical techniques should be used in determining the canonical text and its meaning. WE DENY the legitimacy of allowing any method of biblical criticism to question the truth or integrity of the writer's expressed meaning, or of any other scriptural teaching.

Article XVII. WE AFFIRM the unity, harmony and consistency of Scripture and declare that it is its own best interpreter. WE DENY that Scripture may be interpreted in such a way as to suggest that one passage corrects or militates against another. WE DENY that later writers of Scripture misinterpreted earlier passages of Scripture when quoting from or referring to them.

Article XVIII. WE AFFIRM that the Bible's own interpretation of itself is always correct, never deviating from, but rather elucidating, the single meaning of the inspired text. The single meaning of a prophet's words includes, but is not restricted to, the understanding of those words by the prophet and necessarily involves the intention of God evidenced in the fulfillment of those words. WE DENY that the writers of Scripture always understood the full implications of their own words.

Article XIX. WE AFFIRM that any preunderstandings which the interpreter brings to Scripture should be in harmony with scriptural teaching and subject to correction by it. WE DENY that Scripture should be required to fit alien preunderstandings, inconsistent with itself; such as naturalism, evolutionism, scientism, secular humanism, and relativism.

Article XX. WE AFFIRM that since God is the author of all truth, all truths, biblical and extrabiblical, are consistent and cohere, and that the Bible speaks truth when it touches on matters pertaining to nature, history, or anything else. We further affirm that in some cases extrabiblical data have value for clarifying what Scripture teaches, and for prompting correction of faulty interpretations. WE DENY that extrabiblical views ever disprove the teaching of Scripture or hold priority over it.

Article XXI. WE AFFIRM the harmony of special with general revelation and therefore of biblical teaching with the facts of nature. WE DENY that any genuine scientific facts are inconsistent with the true meaning of any passage of Scripture.

Article XXII. WE AFFIRM that Genesis 1-11 is factual, as is the rest of the book. WE DENY that the teachings of Genesis 1-11 are mythical and that scientific hypotheses about earth history or the origin of humanity may be invoked to overthrow what Scripture teaches about creation.

Article XXIII. WE AFFIRM the clarity of Scripture and specifically of its message about salvation from sin. WE DENY that all passages of Scripture are equally clear or have equal bearing on the message of redemption.

Article XXIV. WE AFFIRM that a person is not dependent for understanding of Scripture on the expertise of biblical scholars. WE DENY that a person should ignore the fruits of the technical study of Scripture by biblical scholars.

Article XXV. WE AFFIRM that the only type of preaching which sufficiently conveys the divine revelation and its proper application to life is that which faithfully expounds the text of Scripture as the Word of God. WE DENY that the preacher has any message from God apart from the text of Scripture.

ADDENDUM L

The material in this Addendum, is a reproduction of pages 159-167 of Gordon Lindsay's, *William Branham, a Man Sent From God* (Jeffersonville, Indiana, William Branham) 1950

THE AMERICAN PRESS REPORTS THE BRANHAM MEETINGS

In recent years, few consecrated ministers of the Gospel have received much favorable publicity from the press. What they have received, if any, has usually been of a derogatory character. Nevertheless, many newspapers have taken time and space to describe, often favorably, the healing campaigns of William Branham. It would be too much to expect that every newspaper would give sympathetic reports.

Often reporters who attend such meetings come with their minds already made up, and stay only long enough to draw up an extremely sketchy report, which they intersperse with a worldly-wise and subtly cynical ridicule. However, it appears that in the Branham campaigns, interest has been of such an intense nature, that reporters have stayed in the services long enough to become at least partially convinced of what they have seen and heard.

In a number of cases, a very generous and fair account of the meetings has been given. Only occasionally has a report appeared completely skeptical. In this chapter we shall give sketches of the Branham meetings, from accounts appearing in various newspapers of United States and Canada. The first one appearing below was published in the Waukegan NEWS-SUN of March 14, 1949:

"During the three days Rev. Branham has preached, scores have claimed to have been healed. Every case of crossed eyes which was prayed for was straightened before prayer ceased; many cripples and badly twisted bodies were straightened and deaf people were able to hear.

"At last night's service, a young boy paralyzed in arms, legs and back, twisted out of shape was brought by his mother from Bensenville, Illinois, and was prayed for. Immediately after prayer, he walked straight and steadily from the platform without aid.

"Two women, who had been entirely blind with cataracts for two years, were healed at the same service. After being led to the platform then prayed for, the first was able to see and walk - and as her husband said, 'Even those bloodshot veins in her eyes were cleared up.'"

The same reporter, Fannie Wilson, writing in the Community News, a paper representing several cities north of Chicago, of date-line March 24, 1949, said:

"The main difference between Rev. William Branham and most everyone else is: to them the Bible is ancient history; to him it is just as vital and positive a force now as in the days of Jesus of Nazareth. What makes the story different is that Rev. William Branham proceeds to prove his contention.

"Not that he contends. Far from it. Rev. Branham is more humble than all the humble men you have ever seen put together. (Can you imagine a white man, born in Kentucky, lifting a little cross-eyed negro child from Market Street, Waukegan, in his arms and saying, 'Daughter, be healed in the Name of Jesus Christ?') And her eyes had become straight, even as many others had, during this service of healing and revival meetings held in the Grace Missionary Church. Among those prayed for Monday night was a prominent Waukegan physician.

"During the Monday night service alone, nine people were healed after being born deaf and dumb. Most of these were born in this community or were known here previous to their healing. One of these deaf-mutes was healed of blindness also. All became able to speak, although the sounds were similar in tonal quality to those of a child. They also seemed surprised to hear their own voices.

"One man who had come from Iowa had a cancer on his leg from the knee to the ankle, which disappeared immediately after prayer. In last night's meeting children with paralysis, spastics and those suffering from mental deficiency recovered after prayer.

"Many important and respected people of Lake County heard and saw Brother Branham "diagnose" numerous diseases. Most of all, the individual for whom he was to pray saw the effect of the disease created on the minister's left hand, until the illness was stopped after his prayer.

"The audience was reminded many times by the speaker that he himself did not have the power to perform these healings, but that they were 'acts of God' through the faith of the individual prayed for."

THE ALBERTAN
CALGARY, CANADA

August 21, 1947

"A panorama of human emotions was unveiled by some 3000 citizens who packed Victoria Pavilion Wednesday night to witness or receive help from William Branham of Jeffersonville, Indiana, in his faith healing campaign.

"The U.S. minister's reputation of having helped to heal over 35,000 people of blindness, lameness, cancer, polio, T.B., and other sicknesses since he was imparted the 'gift of Divine healing' about a year ago attracted men, women and children of every walk of life.

"One of the first in the prayer line was a Mr. Andre of Edmonton, who said he was suffering from 'a protusion of the disc in the spine.' He claimed to have been to scores of doctors in Western Canada, and also to the Mayo Brothers at Rochester. They said an operation of the spine was necessary, he stated.

"Then Andre, who told the ALBERTAN he could not remember when he was last able to touch his toes without bending at the knees, was approached by 'the divine healer.'

"Taking Andre's right hand in his left hand, Branham described the man's ailment, and after prayer, told him to bend over and touch his toes. Andre did so, without bending his knees. A gasp went up from the huge throng, and with a rush of voices, the crowd gave vent to their combined surprise and admiration.

"The Edmonton man, wracked with emotion, breathed a simple thanks to the minister before rushing to the microphone to tell the audience how doctors had told him an operation would be necessary for his back.

"The minister claimed to have a mysterious vibration in his left hand by which he was able to distinguish cancer, T.B., and other germs."

THE SASKATOON STAR-PHOENIX
CANADA

August 2, 1947

"Miss M-- B-- who spent ten years in school for the deaf here and in Winnipeg, said, 'Daddy' and 'Mamma' quite clearly after she had been prayed for by Rev. William Branham, in the Apostolic Church Wednesday evening where 800 persons had gathered to witness 'healing through faith.'

"Miss B--, interviewed by the STAR-PHOENIX Friday, said that she could hear quite well with her right ear but the left ear was still deaf. She believed that she would be able to speak normally within a short time. Her landlady said that she had been saying 'Good-morning' and 'Good-bye,' something she had not done in the three months she had been staying with her.

"While the congregation sat still with bowed heads, the hundred people to be cured filed past Mr. Branham as he prayed for them each in turn. The congregation was told that entire belief and reverence were necessary, and all must bow their heads. Those who did not were asked to leave the church.

NOTE: Bro. Branham, in some, but not all services requested that people bow their heads because in the realm of sickness he was dealing with evil spirits. Bowing their heads in faith and reverence was to prevent the evil spirit from coming back to them once it was cast out of the one being prayed for. There have been cases where evil spirits were cast out on the platform, only to go into the congregation on someone else. - Web site editor.

"Prior to Mr. Branham's arrival, the congregation heard from other speakers who told of the marvelous work already being done through faith. One woman testified that she had been prayed for and the following morning her one deaf ear was again normal, and several other minor ailments had vanished. One of the speakers mentioned a woman from Regina, who had been able to bear only a liquid diet for months, but the morning following prayer for her, she arose and enjoyed a normal breakfast."

THE JEFFERSONVILLE POST

Jeffersonville, Indiana

(Branham's home town)

November 3, 1949

"A crowd Sunday night that vied with the annual game between the Jeffersonville Red Devils and the New Albany Bulldogs attended the Branham Tabernacle at Eighth and Penn Streets, overflowed and stood in the rain to hear via loud speakers, divine moving manifestations of the Rev. William Branham, whose healing miracles are known internationally.

"From authentic sources comes the report of the healing of two cancer patients, who were told of a deathly sickness and recovery within ninety days; a person told to walk who had been confined to a wheel chair for eighteen years; of another carried to the church on an ambulance stretcher; of the deaf made to hear, all by a man who heals by the laying on of his right hand in the name of his Divine Maker.

"According to many, the day of miracles has not yet passed - even in Jeffersonville.

"From a struggling young man, who worked on a job during the day, and proclaimed the gospel on Sunday, his own faith was such to surmount all obstacles. He still suffers ridicule in some instances in his home town, from scoffers, who should do him honor as one chosen by the Supreme Being to carry on His work.

"Although not educated, as education is considered today, he has the ability and earnest fervor necessary in the presentation of the gospel. His Divine healing power today is known internationally. From Jeffersonville he will travel to Louisiana, Houston, Texas, possibly Jamaica, and then overseas."

Many other newspapers, including the CHICAGO DAILY TIMES, the CHICAGO DAILY NEWS, the ST. LOUIS STAR-TIMES, the ST. LOUIS POST-DISPATCH, carried interesting and even lengthy reports of the Branham meetings, the latter paper giving almost a full page. Not all of these reports were written as endorsements of the campaigns. Yet most of them at least were not hostile, and some, as far as newspapers go, were favorably impressed. In most cases, where the reporter had opportunity to actually witness the demonstration of cases healed, he was convinced that there was a supernatural power being manifest in the meetings.

THE EVENING SUN
Jonesboro, Arkansas
Reporter: Eugene Smith
June 12, 1947

"Although Rev. Branham claims to have received the gift some 11 months ago, he said in the interview that it was the first time he had ever had the opportunity to tell his story directly to the reporters. 'My daily services take up so much of my time that the church managers have asked me to refuse interviews with newspapers. They always have said, "You have so many seeking aid through your prayers; to publicize your presence through the papers would only add to the overcrowded prayer lines," they explained.'

"A visit to the Bible Hour Tabernacle on East Matthews will bear out his statement that his claims need no publicity. Last week the prayer lines, in which he prayed individually with the sick, paralyzed, deaf, dumb and blind, were held twice daily. This week three services are held each day. And he will never be able to get through the long list before the meeting closes Monday.

"People are pouring into town daily to beg for 'just one minute with Rev. Branham.' One day this week a bus loaded with 45 persons from Fulton, Kentucky, was present. The same day a chartered plane brought in a 34-year-old ex-GI, swollen horribly from cancer, which was sapping his life. Wednesday, Rev. Branham flew to El Dorado on a whirlwind trip to pray for a person who was reported near death.

"Residents of at least 25 states and Mexico have visited Jonesboro since Rev. Branham opened the camp meeting June 1. They represent states from California to New Jersey, Michigan and Wisconsin to Florida, Wyoming to Texas and on down to Mexico, the SUN reporter was told. The tremendous turnouts have overflowed local tourist courts and many private homes nightly, also a special dormitory has been set up in the rear of the church.

"Rev. Branham says, 'I am just a man. I have no power of healing. Jesus Christ is the only one that can heal. I pray to Him to heal those that believe. No one can be healed who does not have faith in Jesus Christ,' he explained.

"Detecting the type of ailment of those coming to him is another power claimed by Rev. Branham. 'When they put their hand in my left hand, I receive vibrations caused by the germs in the person. I can usually tell what the disease is. When the disease leaves the person, the

vibrations stop,' he stated. When Rev. Branham completes a prayer for a person, he usually finishes by saying, 'I adjure thee by Jesus Christ, leave this person.'

"Rev. Branham began a rigorous schedule last summer in St. Louis. He came to Jonesboro next, visited Pine Bluff and Camden, then went to Houston and on to the West Coast. He will fly to California next week to administer to an Armenian.

"Since his October visit, Rev. Branham has shown the effects of the daily routine. He has lost 25 pounds and his eyes are very hollow and deep set. 'I have to keep my place of residence a secret in order to get any sleep at all,' he said smiling.

"The total attendance for the services during the two-weeks period is likely to surpass the 20,000 mark by Sunday, church officials state. For two days this SUN representative attended the afternoon services and spent a morning listening to Rev. Branham's story. Milling through the masses, talking to numerous people from widely scattered areas, not one skeptic was encountered. Many told stories that hardly seemed possible.

"For instance, M. N. Funk, a shoe builder from Seymour, Missouri, said he had not walked for five years and five months until he attended a service conducted by Rev. Branham at Camden, January 21. 'I lay in a hospital for nine months after falling and injuring my spine, while doing some carpentry work. Doctors told me that I would never walk again, and for five years and five months I didn't. I know its hard to believe, but Brother Branham prayed for me and I got up and walked immediately. And I can walk just as good as you or anybody else today,' he said.

"C. C. Shepherd, pastor of the Pentecostal Church of St. Charles near De Witt, showed to the assembly Monday afternoon, a calloused wad of skin-like substance which he said was a cancer which had plagued him for 14 years. He was prayed for by Rev. Branham on Tuesday last week. He said the cancer on his neck, the result of a razor cut, was red when he went on the platform, but immediately began to turn dark. 'It just got black, dried up and came out,' he said. He had a deep pit in his neck where the growth had been.

"Mrs. Hattie Waldrop, who said her husband owned a plumbing shop at 2851 North 16, Phoenix, Arizona, came all the way to Jonesboro to testify that Rev. Branham had brought her back from the dead. 'My pulse had stopped completely. I was suffering from cancer of the colon, heart and liver trouble with no hope of getting well, when Brother Branham prayed for me on March 4. Today I am well and healthy,' she told the reporters."

(Bro. Gordon Lindsay has talked personally with this Mrs. Waldrop and her husband and confirmed her testimony to be the truth.)

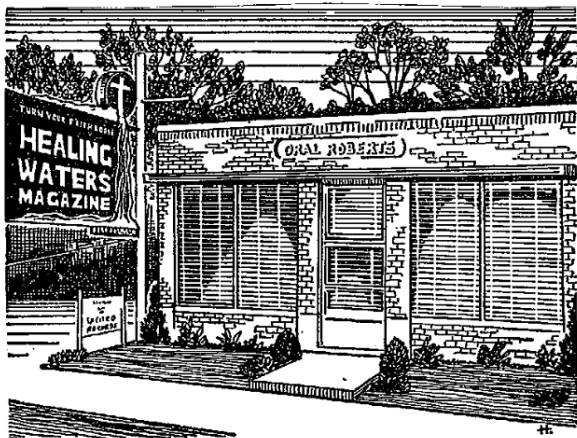
ADDENDUM M²⁵³**The Location of Oral's first tent meeting in Tulsa**

The Ku Klux Klan built and occupied a three-story, whitewashed building called Beno Hall by the locals—an abbreviation for its “Be No Niggers, Be No Jews, Be No Catholics, Be No Immigrants” doctrine. Situated at the western base of Standpipe Hill on Main Street, just north of Cain’s Ballroom, the building, built in January 1923 and known officially as the Tulsa Benevolent Association, hosted local politicians, vigilante perverts, and ice cream socials for the teen Klan Klub. Big enough to seat 3,000, it was the social club for the vilest Klavern in Oklahoma. In time, the Klan became fatalities of their own violence, diminished in numbers by scandal and disgust, ultimately selling their property to a church. After a number of businesses occupied the building, radio evangelist Steve Pringle bought the property and renamed it the Evangelistic Temple. Halleluiah washed up its slopes, as if to reclaim the stained soul of Standpipe.

Where years before the Klan terrorized the Hill, Pringle preached to his revved-up congregation, drawing the attention of a young preacher from Enid ready to burst forth. Oral Roberts, who would come to build a gold-mirrored empire on a fertile bank of the Arkansas River, preached his first tent meeting on the scorched earth adjacent to the Temple in the evening shadows of Standpipe Hill.

²⁵³ Steve Gerkin, *This Land*, “The Hills Have Eyes (thislandpress.com) August 4, 2012

ADDENDUM N

First Office of Oral Roberts Evangelistic Association¹

¹ Oral Roberts, *Oral Roberts Life Story as Told by Himself* (Garden City, NY, Country Life Press) 1952, page 107

ADDENDUM O

Roberts School Loses Sanction of Methodists

|Associated Press
July 11, 1987

TULSA, Okla. — The Methodist University Senate has removed Oral Roberts University's School of Theology from its list of approved seminaries, Oral Roberts' son says.

Richard Roberts said the Methodist body had so notified Paul Chappel, associate dean of Oral Roberts University's School of Theology.

Chappel said the loss of certification was "somewhat of a surprise, since the school has a very strong Methodist ethos." He said that since the school was certified annually since 1980, it would have been more appropriate to have received a notice setting a timetable for improving on weaknesses.

But Richard Roberts said: "This is not a Methodist seminary. It never has been and will not be. We're serving many denominational students as well as non-denominational students."

Their comments were published in the Tulsa World this week.

Students enrolled in the seminary established by the television evangelist will not be affected, but any new student seeking Methodist ordination will need to transfer to a Methodist seminary by his or her senior year, Roberts said. The degrees of doctor of ministry and master of arts in religion are not included, he said.

ADDENDUM P

Christianity Today Obituary of Oral Roberts

God's Man in Tulsa: The Life and Ministry of the Original Televangelist

Oral Roberts was a larger-than-life figure in American Christianity.
Roger E. Olson/ December 16, 2009

Oral Roberts is dead at age 91. If he had died earlier, say at the height of his career around 1970, the media would take much greater notice. As it is, however, the original televangelist and healing minister is long past his prime and almost forgotten by many Americans. Most of my young seminary students have never heard of him.

My interest in Roberts stems from childhood, when he was an icon in our Pentecostal home. My stepmother gave me comic books about his life and healing ministry published by his Oral Roberts Evangelistic Association. More than once I got into playground brawls over our Pentecostal hero when he was derided by classmates.

By the time I graduated from a Baptist seminary and continued my theological education toward a Ph.D. in religious studies, I had largely moved away from my earlier awe of America's leading "full gospel" evangelist. He had, after all, joined the Methodists while retaining his Pentecostal flavor. Meanwhile, I had left my Pentecostal roots and joined the evangelical mainstream.

After completing a year of study in Germany, I accepted a call to teach theology at Oral Roberts University. I finished my doctoral dissertation while teaching there from 1982–1984. For me it was the best of times and the worst of times. I was somewhat exhilarated by working so closely with my childhood idol, and yet disillusioned by much of what I experienced.

Oral was a larger-than-life figure on the American religious landscape, comparable to earlier revivalists such as Billy Sunday and Aimee Semple McPherson. He became a national celebrity due to his Sunday afternoon nationally broadcast healing services and his later religious-themed hour long prime time variety shows. Few people were indifferent about him; he was either revered or vilified.

Even some Pentecostals were embarrassed by Oral's television persona. In the 1950s his sweating, spitting, grasping prayers for healing made even his admirers cringe. In the 1970s they were sometimes embarrassed by his cloying familiarity with entertainment personalities on his TV specials.

I had plenty of opportunity to watch Oral close up and in person during my two years at ORU. One thing I could not question was his sincerity. At times he seemed emotionally unstable and suffering delusions of grandeur, but his passion for God's goodness and power was beyond doubt or question. He preached a message of abundance that sometimes bordered on the prosperity gospel, but for him it was rooted not in greed but rather in grace. In spite of all his foibles, he

was basically a grassroots evangelical at heart. The message of salvation through Jesus Christ was ever present in his ministry.

Unlike many other televangelists, Oral was never convincingly accused of corruption. He sometimes made astounding and disturbing claims, such as that God would "take him home" unless he raised 8 million dollars for his massive hospital and clinic called "The City of Faith." But he did not live a particularly ostentatious lifestyle, and plowed much of his own income into his beloved university. His ministry was never rocked by scandal as were so many of his imitators'.

In the early 1970s, Oral sought to become a bridge between the Pentecostalism of his youth and early ministry and the Protestant mainline by joining the United Methodist Church. I vividly recall how shocked my Pentecostal relatives and friends were by this apparent betrayal. They thought their hero was seeking respectability from the world. There may have been some truth to that, but Oral's intentions were to help renew the mainline churches, and he never fudged on his firm belief in the supernatural power of God and gifts of the Holy Spirit.

Oral's ecumenism extended to his hiring practices at his university. When I taught there, the dean of the School of Arts and Sciences, now a university vice president, was a Roman Catholic. An Eastern Orthodox theologian taught in the Graduate School of Theology. Virtually every Protestant denomination was represented on the faculty and among the students. So far as I could tell, the only criterion for hiring, besides the usual academic credentials, was basic sympathy with Oral's ministry.

Oral was a complicated person, to say the least. On the one hand, he strongly preached the power of God to heal in response to faith; but on the other hand, he never made disabled persons feel second class. His university had many students in wheelchairs, and Oral invited Joni Erickson Tada to preach in chapel.

No individual did more to represent Pentecostals to the world and to bring the wider world into Pentecostalism than Oral Roberts. He invited Billy Graham to speak at ORU's formal dedication, and Graham accepted. Oral spoke at the World Congress on Evangelism in Berlin in 1966, and invited Bob Hope to deliver ORU's commencement address in 1983.

Oral's life was filled with tragedy—which, I believe, helps explain some of his more controversial behavior while and shortly after I taught at the university. His daughter and son-in-law were killed in a plane crash, and his son and heir apparent Ron committed suicide. His grandson died the day he was born. His son Richard's first marriage fell apart, and a rift developed within the family over the issue of succession as head of the ministry and university.

Popular myths about Oral include that he was a fundamentalist and that he thought a special power to heal resided in his own hands. In fact, he was far from being a fundamentalist—to the point that he did not allow any formal statement of faith at the university and frowned on doctrinal debates. He also sometimes seemed to imply that his own messages from God added to the revelation of God in Scripture.

Oral frequently stated that all the power to heal was God's and God's alone. He was nothing more than an instrument gifted by God to pray for the sick. To know Oral was to know that many public perceptions of him were distorted.

On the other hand, the Tulsa evangelist had his foibles, and could have done more to soften his public image. He attributed critics' attacks to Satan, and dealt harshly with perceived disloyalty from employees and faculty. At times, it seemed he stood at the center of his worldview, between God and the devil. But he cared deeply about his ministry and its impact; he wanted his students and followers to make a positive difference by spreading the gospel and taking the message of the "merging of prayer and medicine" to the ends of the earth.

Roger Olson is professor of theology at George W. Truett Theological Seminary at Baylor University, and author of *The Story of Christian Theology: Twenty Centuries of Tradition & Reform* and *20th-Century Theology*.

"Speaking Out" is Christianity Today's guest opinion column and (unlike an editorial) does not necessarily represent the opinion of the publication.

This article first appeared in December 2009 issue of Christianity Today. Used by permission of Christianity Today, Carol Stream, IL 60188.

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ADDENDUM Q

CHRISTIANITY TODAY/September 4, 1987

OUTREACH

The Holy Spirit and World Evangelization

Some 35,000 charismatics consider ways to harness God's power to spread the gospel.

What happened earlier this summer in New Orleans would have been inconceivable just two decades ago. Thousands of Christians—Catholic, Protestant, Orthodox, messianic Jewish, and Pentecostal—gathered to worship God and to exhort one another to evangelize the world.

The event was the North American Congress on the Holy Spirit and World Evangelization, a successor to the 1977 Kansas City Conference on Charismatic Renewal in the Christian Churches. Both conferences were staged by an ecumenical steering committee made up of

charismatic and Pentecostal leaders.

The 27-year-old charismatic renewal movement is a product of modern Pentecostalism, which arose at the turn of the century. The charismatic movement is primarily made up of evangelical Christians who believe in the baptism in the Holy Spirit as an empowering experience subsequent to conversion.

Whereas the 1977 conference emphasized unity among those baptized in the Holy Spirit, the New Orleans meeting stressed evangelizing the world by making use of spiritual gifts, including healing and speaking in tongues. Con-

ference participants undertook one local evangelistic effort—a 17-block-long parade through downtown New Orleans. The parade featured monks dancing in the street; children carrying balloons; adults singing "Lift Jesus Higher"; and marchers clapping and shouting the name of Christ.

Denominational diversity

The New Orleans congress attracted about 30,000 registrants, with 5,000 more attending part-time. Those figures fell 15,000 short of the attendance at the 1977 Kansas City conference and well below earlier New Orleans attendance projections of 70,000 to 80,000.

However, other aspects of the conference surpassed its 1977 predecessor. Instead of 28 workshops, it offered 110; and instead of 10 denominations or fellowships represented, there were 40. The event brought together an immense diversity of church traditions and personal styles, such as the feisty West German faith healer Reinhard Bonnke, and Alden Hathaway, an urbane Episcopal bishop who told a cheering crowd how he had prayed with a stranger to be baptized in the Holy Spirit.

Catholics made up 51 percent of the



Parade evangelism: Marchers proclaim the gospel in downtown New Orleans through singing, shouting, clapping, and dancing.

DEBBIE SCOTT PHOTOS

participants, up from the Kansas City conference where they comprised one-third of the attendees. The nondenominational category numbered 5,000, and Episcopalians ranked third with 2,200. The Episcopalians also drew their presiding bishop, Edmond L. Browning, who said charismatic renewal is a "growing influence" in his church.

Planners attributed the lower-than-expected turnout to the effects of the PTL scandals, the noncentral location of New Orleans, the proliferation of other charismatic conferences, and the fragmentation of parts of the charismatic movement.

On the last night of the meeting, Francis Martin, a charismatic Catholic priest and scholar from Washington, D.C., gave a sobering assessment of the conference. In a lengthy prophecy, he chastised charismatic leaders for competing with one another and for their

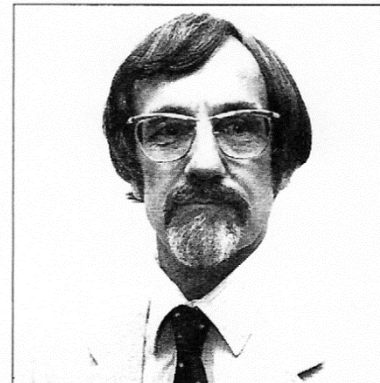
attachment to money. "I [God] call you people to glory in my cross," he said. "Come to me and I will give you the gold of a precious repentance."

A watershed event?

Congress organizers said they hoped the five-day meeting would be a watershed event for world evangelization. "What happens here in America affects the whole world," said Vinson Synan, the Pentecostal pastor and historian chairing the conference. "I believe the Pentecostal and charismatic form of Christianity will become the predominant form of Christianity by the end of this century."

Synan based his remarks on findings released at the outset of the conference by Anglican missiologist David Barrett, editor of the *World Christian Encyclopedia* (Oxford). Among Barrett's findings:

- The worldwide charismatic move-



Barrett: "Twenty years ago, we would've never dreamed of this happening."

ment has tripled in the past 10 years to total 277 million adherents worldwide.

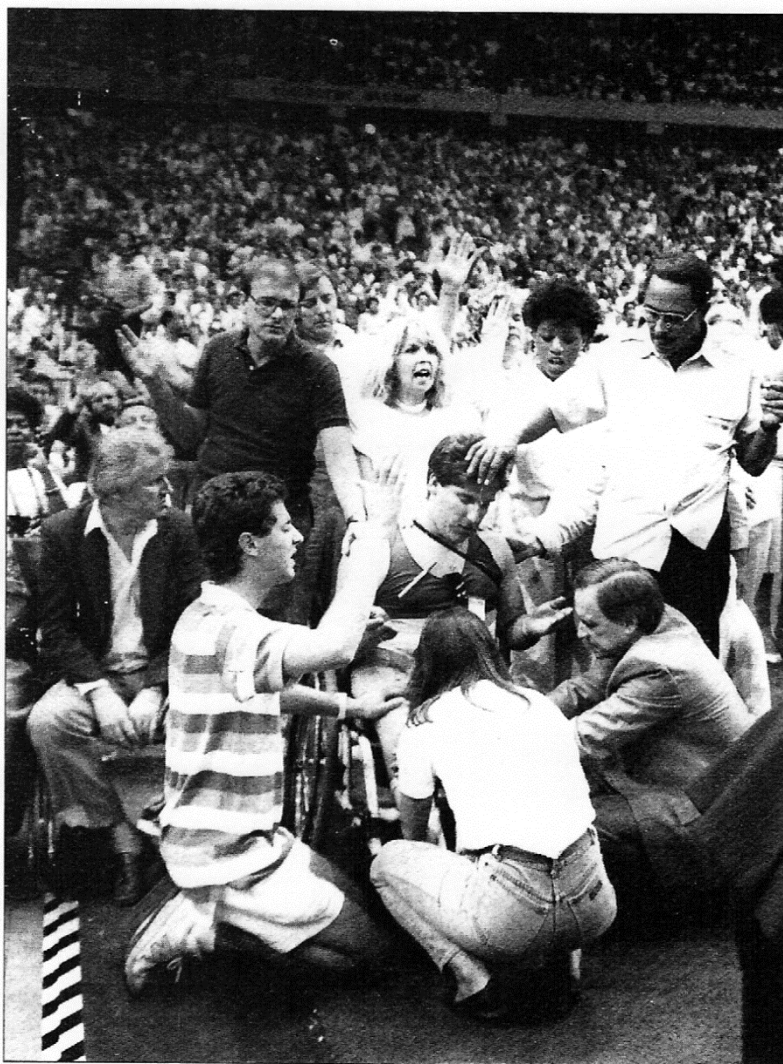
- Charismatics and Pentecostals account for 17 percent of the world's Christians—and those figures are conservative, according to Barrett.

- Third World Christians are rapidly joining the ranks of the charismatics, including 29 million in China alone.

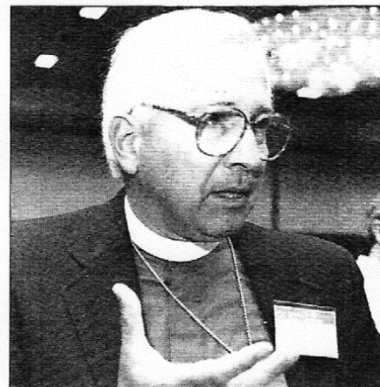
"There are very few parallels in history to this," Barrett said. "Twenty years ago, we would've never dreamed of this happening."

However, Barrett added that charismatics give little to world missions. He cited figures that show that although the world's Pentecostals and charismatics earn an accumulated annual income of \$693 billion, only \$2 billion is contributed to foreign mission efforts.

At the same time, charismatics feel a



Partners in intercession: Conference participants gather to pray for healing.



Hathaway: Episcopal bishop who prayed with a stranger for baptism in the Spirit.

responsibility to draw the church together to preach the gospel to the whole world. They are far from hammering out final details on how to do that, but future charismatic conferences focusing on missions and evangelism are already in the works.

By Julia Duin, in New Orleans.

ADDENDUM R

Pat Robertson's Questionable Predictions²⁵⁴

One of the things that has plagued the Charismatic Movement is the tendency among some to present predictive prophecy – which often do not come about as predicted.

Several times as a New Year has been approaching, Robertson has announced that God told him several truths or events that would happen in the following year. "I have a relatively good track record," he said. "Sometimes I miss." Here are some examples of his predictions that have caused some, not only to mock him, but have given ammunition to those who are enemies of the Charismatic Movement.

1982: Doomsday

In late 1976, Robertson predicted that the end of the world was coming in October or November 1982. In a May 1980 broadcast of *The 700 Club* he stated, "I guarantee you by the end of 1982 there is going to be a judgment on the world."

In September 2011, Robertson and several others who incorrectly predicted various dates for the end of world were jointly awarded an Ig Nobel Prize for "teaching the world to be careful when making mathematical assumptions and calculations".

2004: Presidential election

In January 2004, Robertson said that God told him President Bush will be re-elected in a "blowout" in November. "I think George Bush is going to win in a walk", Robertson told viewers of his *The 700 Club* program. "I really believe I'm hearing from the Lord it's going to be like a blowout election in 2004. It's shaping up that way." Bush did win re-election, but not in a landslide. The 2004 race between Bush and John Kerry was one of the closest presidential elections in history.

2006: Pacific Northwestern tsunami

In May 8, 2006, Robertson declared that storms and possibly a tsunami would hit America's coastline sometime in 2006. Robertson supposedly received this revelation from God during an annual personal prayer retreat in January. The claim was repeated four times on *The 700 Club*.

Robertson said, "If I heard the Lord right about 2006, the coasts of America will be lashed by storms." On May 17, 2006, he elaborated, "There well may be something as bad as a tsunami in the Pacific Northwest." While this claim didn't garner the same level of controversy as some of his other statements, it was generally received with mild amusement by the Pacific Northwest media. The History Channel's initial airing of its new series, *Mega Disasters*, debut episode "West Coast Tsunami", was broadcast the first week of May.

2007: Terror attack

On the January 2, 2007, broadcast of *The 700 Club*, Robertson said that God spoke to him and told him that terrorist attack on the United States in 2007, would result in "mass killings."

²⁵⁴ This material in this Addendum is an edited version of <https://en.wikipedia.org/wiki/PatRobertson>. The Wikipedia article cites documentation for each of the items in this Addendum.

Elaborating on this prediction, he stated, "The Lord didn't say nuclear. But I do believe it will be something like that." When a terrorist attack failed to happen in 2007, Robertson said, in January 2008, "All I can think is that somehow the people of God prayed and God in his mercy spared us."

2008: Worldwide violence and American recession

On the January 2, 2008 episode of *The 700 Club*, Pat Robertson predicted that 2008 would be a year of worldwide violence. He also predicted that a recession would occur in the United States that would be followed by a stock market crash by 2010. However, there was a decrease in overall deaths for the period, and the American economy had already entered a recession in 2007, with increased household debt and the collapse of financial institutions.

2008: Mideast meltdown

In October 2008, Robertson posted a press release on the Georgian conflict speculating that the conflict is a Russian ploy to enter the Middle East, and that instability caused by a predicted pre-emptive strike by Israel on Iran would result in Syria's and Iran's launching nuclear strikes on other targets.

He also said that if the United States were to oppose Russia's expansion, nuclear strikes on American soil are also pending. "We will suffer grave economic damage, but will not engage in military action to stop the conflict. However, we may not be spared nuclear strikes against coastal cities. In conclusion, it is my opinion that we have between 75 and 120 days before the Middle East starts spinning out of control." To some degree, this did happen, but not in the manner that Robertson predicted.

2009: Economic chaos and recovery

On the January 1, 2009 broadcast of *The 700 Club*, Robertson said, "If I'm hearing [God] right, gold will go to about \$1900 an ounce and oil to \$300 a barrel." He also suggested that Americans would broadly accept socialism. Despite these predictions, he also said that economically "things are getting ready to turn around."

2012: Presidential election

On January 4, 2012, Robertson reported that God had spoken to him and he "thinks He showed me the next president" but would not name who it is. He did give an indication that it would not be President Obama since Robertson said God told him Obama's views were at "odds with the majority", but left some room for interpretation had the 2012 election expanded beyond a two-person race. Closer to the election, however, he expressly stated that God had told him that Mitt Romney would win and would be a two-term President.