

Chapter 1 : True evangelicals believe only in evolution – NOT | OrthoCuban

We now know a great deal more about them, thanks to a study undertaken by Christian Research for the Evangelical Alliance in , and published on 11 January under the title 21st Century Evangelicals: A Snapshot of the Beliefs and Habits of Evangelical Christians in the UK.

Terminology[edit] The word evangelical has its etymological roots in the Greek word for " gospel " or "good news": Martin Luther referred to the evangelische Kirche "evangelical church" to distinguish Protestants from Catholics in the Roman Catholic Church. This usage is reflected in the names of Protestant denominations, such as the Evangelical Church in Germany a union of Lutheran and Reformed churches and the Evangelical Lutheran Church in America. For example, the Times Literary Supplement refers to "the rise and fall of evangelical fervor within the Socialist movement". 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, and the change in life it leads to is marked by both a rejection of sin and a corresponding personal 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 differentiates evangelicalism from other forms of Protestantism by the associated belief that an assurance of salvation will accompany conversion. Among evangelicals, individuals have testified to both sudden and gradual conversions. All evangelicals believe in biblical inspiration , though they disagree over how this inspiration should be defined. Many evangelicals believe in biblical inerrancy , while other evangelicals believe in biblical infallibility. 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. This aspect of evangelicalism continues to be seen today in the proliferation of evangelical voluntary religious groups and parachurch organizations. Mahaney , and Mark Dever. As a trans-denominational movement, evangelicalism occurs in nearly every Protestant denomination and tradition. The Reformed , Baptist , Wesleyan , Pentecostal , Churches of Christ , Plymouth Brethren , charismatic Protestant , and nondenominational Protestant traditions have all had strong influence within contemporary evangelicalism. There are also evangelical Anglicans. Between and a mainstream evangelical consensus developed that sought to be more inclusive and more culturally relevant than fundamentalism, while maintaining conservative Protestant teaching. According to Brian Stanley , professor of world Christianity , this new postwar consensus is termed neo-evangelicalism, the new evangelicalism, or simply evangelicalism in the United States, while in Great Britain and in other English-speaking countries, it is commonly termed conservative evangelicalism. Over the years, less-conservative evangelicals have challenged this mainstream consensus to varying degrees. Such movements have been classified by a variety of labels, such as progressive, open, post-conservative, and post-evangelical. Failing to reform the mainline churches, fundamentalists separated from them and established their own churches, refusing to participate in ecumenical organizations such as the National Council of Churches founded in They also made separatism rigid separation from non-fundamentalist churches and their culture a true test of faith. According to historian George Marsden , most fundamentalists are Baptists and dispensationalist. Mainstream evangelicalism is historically divided between two main orientations: These two streams have been critical of each other. Confessional evangelicals have been suspicious of unguarded religious experience , while revivalist evangelicals have been critical of overly intellectual teaching that they suspect stifles vibrant spirituality. These "generic evangelicals" are usually theologically and socially conservative, but their churches often present themselves as nondenominational within the broader evangelical movement. While approving of the evangelical distinctions proposed by Bebbington, confessional evangelicals believe that authentic evangelicalism requires more concrete definition in order to protect the movement from theological liberalism and from heresy. According to confessional evangelicals, subscription to the ecumenical creeds and to the Reformation-era confessions of faith such as the confessions of the Reformed churches provides such protection. Progressive evangelicals, also known as the evangelical left , share theological or social views with other progressive Christians while also identifying

with evangelicalism. Olson , post-conservative evangelicalism is a theological school of thought that adheres to the four marks of evangelicalism, while being less rigid and more inclusive of other Christians. According to Olson, post-conservatives believe that doctrinal truth is secondary to spiritual experience shaped by Scripture. Post-conservative evangelicals seek greater dialogue with other Christian traditions and support the development of a multicultural evangelical theology that incorporates the voices of women, racial minorities, and Christians in the developing world. Some post-conservative evangelicals also support open theism and the possibility of near universal salvation. Open evangelicals describe their position as combining a traditional evangelical emphasis on the nature of scriptural authority, the teaching of the ecumenical creeds and other traditional doctrinal teachings, with an approach towards culture and other theological points-of-view which tends to be more inclusive than that taken by other evangelicals. Some open evangelicals aim to take a middle position between conservative and charismatic evangelicals, while others would combine conservative theological emphases with more liberal social positions. Others use the term with comparable intent, often to distinguish evangelicals in the so-called emerging church movement from post-evangelicals and anti-evangelicals. Tomlinson argues that "linguistically, the distinction [between evangelical and post-evangelical] resembles the one that sociologists make between the modern and postmodern eras".

Chapter 2 : The Creationists – Ronald L. Numbers | Harvard University Press

THE CREATIONISTS User Review - Kirkus EIGHT Evangelicals and Evolution in Great Britain. NINE Evangelicals and Evolution in North America.

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Chapter 3 : The Baptist Union of Great Britain : How I Changed My Mind About Evolution

Evangelical church, any of the classical Protestant churches or their offshoots, but especially in the late 20th century, churches that stress the preaching of the gospel of Jesus Christ, personal conversion experiences, Scripture as the sole basis for faith, and active evangelism (the winning of.

While many in the science-and-religion field have been saying for years that evolution and Christianity are compatible, this research goes beyond theoretical compatibility to reveal that a majority of religious individuals in some countries e. Of those surveyed, most found it easy to accommodate evolution into their own beliefs. This is striking, as the dominant narrative surrounding religion and evolution has often involved overt conflict. And yet, it seems that for many religious individuals, faith and evolution have not been presented as a binary, forcing people to make a choice between two worldviews or sets of facts. This is significant, if for no other reason than it offers a clear, lived alternative to the more contentious situation in the US, where many Christians find it easy to reject evolutionary science altogether. What does it mean to be a creationist? If the term is taken literally to indicate someone who believes that God created the world, then clearly creationism is not incompatible with evolution: Conflict narratives may sell well, but a more nuanced public awareness of the possibilities for seeing God in evolution is sorely needed. But the data depicts a very different story: This is admittedly surprising, as it has been basically taken for granted that a rejection of evolution is largely due to religious commitments. However, it seems that evolutionary science is touching on something common to all humans: It may be one thing to accept evolution as an explanation for, say, plant and animal development, but another thing entirely to accept that my wildly complex and subjective inner experience is wholly explainable in the terms of brute natural selection. On one hand, this data surely suggests that scientists have their work cut out for them “ not only in providing further explanatory details regarding human evolution, but also in communicating the persuasiveness of evolutionary science to a doubting public who experiences itself as, frankly, exceptional. On the other hand, however, this data further highlights that whether or not one accepts evolution is not always or even often merely a question of religious beliefs. Religious commitments or scriptural interpretations may amplify doubts about evolution, but are clearly not wholly responsible for them. This is a remarkable difference, given the many points of cultural, religious, and historical confluence across these countries. The position of Canada makes this even more fascinating. As a geographical and cultural neighbor of the US, but much more British in politics and culture, Canada exhibits attitudes toward evolution falling somewhere between those of the US and the UK. The causes of these differences between British and American receptivity toward evolutionary science would be a fascinating research topic. Religious individuals in the UK and Canada are living proof that not all believers feel the need to choose between God and evolution. All this data may seem quite clinical or abstract, but it corresponds to the lived realities of actual human beings. I am an American, born in the midwest, and I spent the first part of my life in an extremely conservative evangelical church and community. It would be difficult to overstate just how much I feared evolution when I was growing up. Evolution was discussed only as a pseudo-scientific hypothesis whose advocates were deliberately attempting to destroy my faith. Fast forward to today: I now live in the UK Scotland, to be precise , and spend my days largely surrounded by people of faith. In fact, it is often not even discussed as a problematic aspect of the relationship between faith and the wider culture scientific and otherwise. This difference between the American and UK science-and-religion climates is continually fascinating to me. We could get into endless debates about the specific sociocultural reasons for these differences, but I will conclude with one observation that may suggest a way forward for the US context. Her published work focuses on questions arising from the intersection of theology, philosophy, and the various brain-related sciences.

Politics in the UK: Historical Evolution and Political Institutions. I. Political Development Violence and revolution are common features of 20th century domestic politics throughout the world, including even in the US.

See Article History Evangelical church, any of the classical Protestant churches or their offshoots, but especially in the late 20th century, churches that stress the preaching of the gospel of Jesus Christ, personal conversion experiences, Scripture as the sole basis for faith, and active evangelism the winning of personal commitments to Christ. In the 16th century Martin Luther and his followers, who stressed justification by faith in Jesus Christ and based their faith on Scripture alone, were known as Evangelicals. During the Reformation, the term distinguished the followers of Luther from those of John Calvin, who were known as Reformed. The names of many Lutheran churches still include Evangelical. The 18th-century religious revival that occurred in continental Europe the Pietist movement, in Great Britain the Methodist revival, and in North America the Great Awakening was generally referred to as the Evangelical revival. These movements emphasized conversion experiences, reliance on Scripture, and missionary work rather than the sacraments and traditions of the established churches. An Evangelical party also developed within the Church of England that, unlike the Methodists, did not leave the church see Anglican Evangelical. The growing strength of the movement and the awareness of their shared interests led Evangelicals from several denominations and countries to form the Evangelical Alliance in London in 1846. In the United States in the mid-19th century, the term was applied to a group that emerged out of the ongoing fundamentalist controversy. Earlier in the century, an intense conflict developed between the modernists liberals and fundamentalists conservatives in several of the larger Protestant denominations. Some fundamentalists left their old churches to found new ones when it became evident that they had lost control of the governing boards of their denominations. Many of those who left called for a separation from modernism, which they saw as heresy denial of fundamental Christian beliefs and apostasy rejection of the Christian faith. This demand for separation led to a break with conservatives who remained within the established denominations. It also meant a break with church-sponsored institutions of higher learning from which many of the defectors had graduated and the founding of new colleges and seminaries committed to fundamentalism—actions that seemed to indicate a denial of the legitimacy of modern scholarship. By the late 19th century, conservatives still in the older denominations and those who left but remained friendly especially Baptists and Presbyterians made common cause against the separatist position. Although they maintained a commitment to fundamental Christian beliefs, they also declared their willingness to engage in a dialogue with the academy and society. To distinguish themselves from the separatists, they chose to be called Neo-Evangelicals, soon shortened to Evangelicals. The new Evangelicals prospered because of the personalities they attracted and the institutions they created. They soon found a champion in a young Baptist evangelist, Billy Graham. Henry and other theologians provided the movement with intellectual sophistication. The zeal and commitment of the movement was institutionalized in a periodical, Christianity Today; a new ministerial training school, Fuller Theological Seminary, in Pasadena, California; and a liberal arts college, Wheaton College, in suburban Chicago. In 1942 Evangelical leaders created some organizational unity with the formation of the National Association of Evangelicals. The movement experienced significant international growth in the decades following World War II and became an important force in world Christianity. Developing a sense of international and interdenominational unity, Evangelicals formed the World Evangelical Fellowship WEF in three years after the founding of the World Council of Churches. More than regional and national organizations and some million people are affiliated with the WEF, now headquartered in Singapore. As the Evangelical community emerged, a series of vocation- and interest-based organizations made up of doctors, scientists, athletes, and others was established. Chapters of the Inter-Varsity Christian Fellowship and Campus Crusade for Christ formed on hundreds of college campuses to offer religious support similar to that provided by various Protestant and Roman Catholic organizations. Both the American Scientific Affiliation and the Evangelical Theological Society hold meetings and publish a journal to examine trends in science, theology, and cultural studies. While Evangelicalism has grown into a significant

cultural force, separatist fundamentalism has also flourished. Carl McIntire , an early leader of the movement, contributed greatly to this growth. Although fundamentalists have often appeared on radio and television, they have been overshadowed by Evangelicals in those media. Before World War II, Evangelicals used the radio to bring their message to an American audience; after the war, they established the Far East Broadcasting Company and Trans World Radio, the first of a number of stations to broadcast internationally. Oral Roberts , Billy Graham, and other evangelists were among the first to see the potential of television. By , the first Christian television network, the Christian Broadcasting Network, was chartered, and later the Trinity Broadcasting Network and LeSea Broadcasting formed to provide programming for the Evangelical community. The reconciliation of conservatives from the Reformed tradition Presbyterian and Baptist with those from the Methodist tradition Holiness and Pentecostal was an important step in the growth of the movement. These two groups had been bitter rivals but joined forces against the perceived secularization of American culture. Evangelicals have also broadened their intellectual horizons. While continuing to affirm that the Bible is the Word of God, many Evangelicals have been open to contemporary trends in critical biblical scholarship, found means to accommodate a belief in biological evolution, and developed a consciousness of the role of culture in shaping theological perspectives.

Chapter 5 : Conservative evangelicalism in the United Kingdom - Wikipedia

In Great Britain, evangelicals are represented mostly in the Methodist Church, Baptist communities, and among evangelical Anglicans. While evangelicalism is on the rise globally, developing countries have particularly embraced it; it is the fastest growing portion of Christianity.

The term evangelicalism usually refers to a largely Protestant movement that emphasizes: Among Lutherans the term evangelical has long had a more general usage, roughly equivalent to Protestant, and some neo-orthodox theologians have used the term in its broad sense of "gospel believer. In the English-speaking world, evangelical designates a distinct movement that emerged from the religious awakenings of the eighteenth century and that by the early nineteenth century had taken clear shape in the United States , in England and the British Empire , and in many mission fields. Fundamentalism is a subspecies of evangelicalism. The term originated in the United States in and referred to evangelicals who considered it a chief Christian duty to combat uncompromisingly "modernist" theology and certain secularizing cultural trends. Organized militancy was the feature that most clearly distinguished fundamentalists from other evangelicals. Fundamentalism originated as primarily an American phenomenon, although it has British and British Empire counterparts, is paralleled by some militant groups in other traditions, and has been exported worldwide through missions. Whereas fundamentalism and fundamentalist continue to be useful terms for historians, they are less useful as terms descriptive of any particular group, in part because the term has become so pejorative in Western culture that only the extreme right wing of evangelicalism would welcome being labeled as such. In addition, the distinction between fundamentalist and evangelical is not always an easy one to make, and what can be said of fundamentalists can often be said, at least in part, of some even most evangelicals. Nevertheless, the term is applied with some usefulness to the more theologically and culturally conservative wing of evangelicalism, although the precise parameters of that wing are open to conjecture. The two characteristics by which fundamentalists are most easily recognized represent both an engagement with Western culture and a rejection of it. Fundamentalists challenge Western culture in an organized, militant battle over secularizing cultural trends even as they appropriate the latest advances in technology and technique in an evangelistic struggle for human hearts. In an attempt to nurture their constituents, especially their children, within their own subculture, fundamentalists withdraw from Western culture into communities and institutions of their own creation that often parallel the communities and institutions of secular culture. Both evangelicalism and fundamentalism are complex coalitions reflecting the convergences of a number of traditions. Emergence of Evangelicalism Although evangelicalism is largely an Anglo-American phenomenon, its origins give it ties with European Protestantism. The central evangelical doctrines, especially the sole authority of the Bible and the necessity of personal trust in Christ, reflect Reformation teachings. Seventeenth-century Puritanism solidly implanted these emphases in a part of the British Protestant psyche, especially in the North American colonies. In the eighteenth century this heritage merged with parallel trends in continental pietism. The influence of the Moravians on John Wesley " best exemplifies this convergence. In England the awakenings were manifested in Methodism, in evangelical renewals among nonconformists, and in the rise of a notable evangelical party in the Church of England. By the mid-nineteenth century, evangelicalism was the most typical form of Protestantism in Great Britain. In the United States, evangelicalism was even more influential. Evangelical religion had fewer well-established competitors than in the Old World. The rise of the United States as a new nation and the rise of evangelicalism coincided, so the religion often assumed a quasi-official status. Evangelical emphasis on voluntary acceptance of Christianity also was well matched to American ideas of individual freedom. The character of American evangelicalism began to take shape during the Great Awakening of the eighteenth century. This movement, really a series of revivals throughout the middle decades of the century, brought together several movements. These included New England Puritanism, continental Pietism, revivalist Presbyterianism, Baptist antiestablishment democratic impulses, the Calvinist revivalism of the Englishman George Whitefield " , and Methodism which surpassed all the others after the Revolutionary era. During the first half of the

nineteenth century, evangelicalism developed a strong populist base and became by far the most common form of Protestantism in the United States. Evangelicalism had many denominational varieties but tended to blend Calvinist and Methodist theologies, to emphasize conversion experiences evidenced by lives freed from barroom vices, to vigorously promote revivals and missions, and to view the church as a voluntary association of believers founded on the authority of the Bible alone. By the early nineteenth century evangelicals in Great Britain and the United States had established a formidable network of nonsectarian "voluntary societies" to promote their causes. Of these the various missionary societies, founded around the beginning of the century, were the most prominent, providing, together with denominational agencies, the home support for the most massive worldwide missionary effort ever seen. Home missionary endeavors were comparably vigorous, supported by a host of agencies for promoting evangelism, founding Sunday schools, distributing Bibles and religious tracts, establishing schools and colleges, and bringing the gospel to various needy groups. Revivalism spearheaded such efforts, exemplified best in the extensive campaigns of Charles Finney " both in the United States and in England. These mission and evangelistic efforts were accompanied by campaigns, organized by voluntary societies, for charity and social reform. On both sides of the Atlantic evangelicals played leading roles in combating slavery; in Great Britain, especially under the leadership of William Wilberforce , they were influential in bringing about its abolition throughout the empire. Evangelicals promoted other reforms, including Sabbatarian and temperance legislation, prison reform, and the establishment of private charities. Such reforming spirit was usually part of a postmillennial vision of steady spiritual and moral progress leading to a millennial age of the triumph of the gospel throughout the world, after which Christ himself would return. When linked in the popular mind with notions of the progress achievable through science, the focus brought by romanticism to the possibilities inherent in individuals, and the manifest destiny of the Anglo-Saxon race on the North American continent, this evangelical vision lent itself to a triumphalist view of what could be achieved by Americans in the New World. The downside of this heady brew of evangelicalism and patriotism was at times a nativist impulse that fed both racism and anti-Catholicism.

The Loss of Cultural Dominance In the latter half of the nineteenth century, the vigorous evangelicalism that had grown so successfully in the early industrial era found itself in a new world. The concentrated new industrialism and the massively crowded cities tended to overwhelm the individualistic and voluntaristic evangelical programs. Conceptions of dominating the culture became more difficult to maintain. Evangelicals accordingly increasingly stressed those aspects of their message that involved personal commitment to Christ and personal holiness rather than social programs, although aspirations to be a major moral influence on the culture never entirely disappeared. The evangelicalism of Dwight L. Moody " exemplified this trend. New emphasis on personal holiness, notably exemplified in the rise of the Keswick holiness movement in Britain after , reflected similar tendencies. Keswick teaching, which spread widely among American evangelical and later fundamentalist followers of Moody, stressed personal victory over sin, personal witnessing about the gospel, and support of missions as chief among Christian duties. Keswick was only one of several new holiness movements that flourished among evangelicals in the mid- and late nineteenth century. Some holiness groups, most notably the Salvation Army , founded in England in , combined their evangelism with extensive charitable work among the needy. Others among an emerging number of holiness denominations emphasized more the personal experience of being filled by the Holy Spirit. Such emphasis in heightened forms was apparent in the rise in the United States after of Pentecostalism, which also brought separate denominations and almost exclusive emphasis on intense personal spiritual experience. By the early twentieth century, evangelicalism was thus subdivided into a variety of camps on questions of personal holiness and the nature of spiritual experience. Equally important during this same era, from the later decades of the nineteenth century to World War I , was that evangelicals found themselves in a new world intellectually. Darwinism became the focal symbol of a many-faceted revolution in assumptions dominating the culture. Some of the early debates over Darwinism left an impression, damaging to evangelicalism, that modern science and biblical Christianity were inherently opposed. A deeper issue, however, was a broader revolution in conceptions of reality and truth. Rather than seeing truth as fixed and absolute, Western people were more and more viewing it as a changing function of human cultural evolution. Religion, in such a view,

was not absolute truth revealed by the deity but the record of developing human conceptions about God and morality. Such conceptions were devastating when applied to the Bible, which in the higher criticism of the late nineteenth century often was regarded as simply the record of Hebrew religious experience. The widespread evangelical consensus was shaken to its foundations. The absolute authority of the Bible as the source of the doctrine of salvation was widely questioned, even within the churches. Moral absolutes based on Scripture were also questioned; again the questioning was often from within the churches. The result was a profound split in most of the denominations that had been at the center of the mid-nineteenth-century evangelical alliance. Liberals, sometimes called "modernists" in the early twentieth century, adjusted Christian doctrine to fit the temper of the times. Essentially, Christianity was not so much a doctrine of eternal salvation for another world as a divine revelation of a humane way of life for this world. Many traditionalist evangelicals, on the other hand, resisted these trends toward more naturalistic, relativistic, and modern conceptions of the heart of the gospel, continuing rather to preach traditional evangelical doctrine of a miraculous Bible whose revelation centered on describing the means of divine rescue from sin, death, and hell. The Rise of Fundamentalism Fundamentalism arose in this context. It combined an organized militant defense of most traditional evangelical doctrines with some of the revivalist evangelical innovations of the nineteenth century. The most important of these innovations, eventually accepted by most fundamentalists, was the elaborate system of biblical interpretation known as dispensationalism. Dispensationalism was a version of the premillennialism popularized among revivalists in the late nineteenth century. Originated in England especially by the Plymouth Brethren leader John Nelson Darby , dispensationalism was developed and promoted in the United States principally by Bible teacher associates of Moody, such as Reuben A. Torrey , James M. Gray , and C. Scofield , editor of the famous dispensationalist Scofield Reference Bible, published in Dispensationalism is a systematic scheme for interpreting all of history on the basis of the Bible, following the principle of "literal where possible"; biblical prophecies, especially, are taken to refer to real historical events. This approach yields a rather detailed account of all human history, which is divided into seven dispensations, or eras, of differing relationships between God and humanity such as the Dispensation of Innocence in Eden or the Dispensation of Law, from Moses to Christ. The last of these eras is the millennium, which will be preceded by the personal return of Jesus, the secret "rapture" of believers who are to "meet him in the air," a seven-year period of wars among those who remain on earth resulting in the victory of Christ , the conversion of the Jews, and the establishment of a kingdom in Jerusalem, where Jesus will reign for exactly one thousand years before the Last Judgment. Such exact interpretations of prophecy committed dispensationalists firmly to a view of the Bible as divinely inspired and without error in any detail. The "inerrancy" of Scripture in scientific and historical detail accordingly became the key test of faith for fundamentalists. This doctrine, while not entirely novel in the history of the church, was also given a new and especially forceful articulation by nondispensationalist Presbyterian traditionalists at Princeton Theological Seminary, especially Benjamin B. Warfield , who for a time was allied with dispensationalists in battles against liberal theology and higher criticism of the Bible. The other major innovation widely accepted by fundamentalists was the Keswick holiness teaching. The same groups of Bible teachers who taught dispensationalism widely promoted Keswick doctrine as well. These leaders established regular summer Bible conferences and, more important, founded a network of Bible institutes for training lay workers in evangelism. These institutes, together with local churches and agencies directly promoting revivalism, such as those of Billy Sunday , provided the principal institutional base for fundamentalism. Fundamentalism was also a mood as much as a set of doctrines and institutions. It was a mood of militancy in opposition to modernist theology and to some of the relativistic cultural changes that modernism embraced. This militancy provided the basis for a wider antimodernist coalition that emerged as a distinct movement in the United States during the s. The immediate occasion for the appearance of fundamentalism was the sense of cultural crisis that gripped the United States after World War I. Reflecting this mood, fundamentalism gave focus to the anxieties of Protestant traditionalists. This focus was directed first of all against the modernists in major denominations, most notably the major Baptist and Presbyterian churches in the northern United States. Especially in the years from to , fundamentalists led major efforts to expel such liberals from their denominations, but these efforts

met with little success. The other focus was American culture itself. The United States seemed to many evangelicals to have lost its Christian and biblical moorings. World War I precipitated this sense of alarm, for the war sped up a revolution in morals that, despite the rearguard action of Prohibition legislation, replaced Victorian evangelical standards with the public morals of the Jazz Age. The international crisis also generated fears of social upheaval at home, particularly alarm about the rise of bolshevism and atheism in the United States during the "red scare" of and Many Protestants also remained concerned about the social and moral impact of the immense immigration of the preceding half century and were antagonistic to the spread of Roman Catholic influences. Fundamentalists saw all these factors as signs of the end of a Bible-based civilization in the United States.

These are listed with full bibliographic details in my Ph.D. thesis, 'The Post-Darwinian Controversies: A Study of the Protestant Struggle to Come to Terms with Darwin in Great Britain and America, 1880-1900' (University of Manchester, 2004), Vol. 2, p.

Since about the term evangelical frequently has been applied in the United States to the inheritors and proponents of Fundamentalism. Evangelicalism General Information Evangelicalism is a movement in modern Anglo-American Protestantism and in nations influenced by Britain and North America that emphasizes personal commitment to Christ and the authority of the Bible. It is represented in most Protestant denominations. Evangelicals believe that each individual has a need for spiritual rebirth and personal commitment to Jesus Christ as savior, through faith in his atoning death on the cross commonly, although not necessarily, through a specific conversion experience. They emphasize strict orthodoxy on cardinal doctrines, morals, and especially on the authority of the Bible. Many Evangelicals follow a traditional, precritical interpretation of the Bible and insist on its inerrancy freedom from error in history as well as in faith and morals. The term Evangelicalism has been a source of controversy, and the precise relationship or distinction between Evangelicalism and Fundamentalism has been disputed. Liberal Protestants often oppose the use of Evangelical to refer only to the strict traditionalists. In the general sense, evangelical from the New Testament Greek euangelion, "good news" means simply pertaining to the Gospel. The word identified the early leaders of the Reformation, who emphasized the biblical message and rejected the official interpretation of dogma by the Roman Catholic church. Thus, Evangelical often simply means Protestant in continental Europe and in the names of churches elsewhere. In Germany, it once identified Lutherans in contrast to the Reformed Calvinist churches. Nevertheless, the large union body, the Evangelical Church in Germany, today encompasses most Protestants, whether Lutheran or Calvinist, liberal or conservative. The term has also been applied to the Low Church wing of Anglicanism, which stresses biblical preaching, as opposed to sacramentalism and belief in the authority of church tradition. Antecedents Forebears of 20th-century Evangelicalism include pre-Reformation dissenters such as the French merchant Peter Waldo, early leader of the Waldenses; the 14th-century English theologian John Wycliffe; and John Huss Jan Hus, leader of the 14th-century Hussites. The 16th-century Reformers, the 17th-century English and American Puritans, and the early Baptists and other Nonconformists were more immediate forerunners of Evangelicalism. Historical landmarks of the movement include the arrival of Philipp Jakob Spener at a parish in Frankfurt, where he became the leader of Pietism in German Lutheranism, and the conversion experience of John Wesley, the leader of Methodism within the Church of England. English Evangelicalism reached a high point with Wesley and the lay member of Parliament William Wilberforce. Wilberforce and his associates contributed greatly to education for the poor, the founding of the Church Missionary Society and the British and Foreign Bible Society, the institution of the British ban on slave trading, and the abolition of slavery in British territories. Evangelicalism in the U. A Second Awakening is often identified in the early 19th-century U. The Evangelical label began to be applied to interdenominational efforts at outreach and the establishment of foreign missions. Revivalism was typified by camp meetings and the itinerant ministries of such evangelists as Charles G. Finney and Dwight L. Their outstanding 20th-century successor is Billy Graham, the leading figure in U. Evangelicalism since World War II. Modern Evangelicalism The emergence of theological Modernism during the 19th century, particularly historical criticism of the Bible, produced a movement of reaction within many denominations. From to conservative scholars produced a series of booklets entitled *The Fundamentals*, and in a conservative northern Baptist journal coined the designation Fundamentalist for the defenders of orthodoxy. The term Fundamentalism gradually came to designate only the most uncompromising and militant wing of the movement, however, and more moderate Protestant conservatives began to adopt the older designation of Evangelical. They created the National Association of Evangelicals in the U. The constituencies of these bodies are largely outside the World and National Councils of Churches, but large numbers of Evangelicals exist within the mainstream ecumenical denominations. Protestant body, the Southern Baptist Convention,

embraces Evangelical tenets; other components of Evangelicalism include Pentecostals, the Charismatic Renewal including its Roman Catholic wing, Arminian-Holiness churches, conservative confessionals such as the Lutheran Church-Missouri Synod, and numerous black Baptists, as well as independent "faith missions" and interdenominational ministries such as Inter-Varsity Christian Fellowship, Campus Crusade for Christ, and World Vision. Current Evangelicalism bridges two elements that were, for the most part, antithetical in the 19th century, the doctrinaire conservatives and the revivalists. Evangelical educational materials are produced by a number of publishing houses, and such publications as Christianity Today are widely read. Evangelical preachers have long made extensive use of radio broadcasts, and during the s evangelical programs on television proliferated, reaching an audience of more than 20 million. According to a recent estimate, there are about million Evangelicals throughout the world, including about 59 million in the United States. Ostling Evangelicalism Advanced Information Evangelicalism is the movement in modern Christianity, transcending denominational and confessional boundaries, that emphasizes conformity to the basic tenets of the faith and a missionary outreach of compassion and urgency. A person who identifies with it is an "evangelical," one who believes and proclaims the gospel of Jesus Christ. The word is derived from the Greek noun euangelion, translated as glad tidings, good or joyful news, or gospel a derivative of the Middle English godspell, a discourse or story about God, and verb euangelizomai, to announce good tidings of or to proclaim as good news. These appear nearly one hundred times in the NT and have passed into modern languages through the Latin equivalent evangelium. Biblically the gospel is defined in 1 Cor. Three times the NT calls one who preaches the gospel an euangelistes evangelist. Theological Meaning Evangelicalism has both a theological and historical meaning. Theologically it begins with a stress on the sovereignty of God, the transcendent, personal, infinite Being who created and rules over heaven and earth. He is a holy God who cannot countenance sin, yet he is one of love and compassion for the sinner. He actively identifies with the sufferings of his people, is accessible to them through prayer, and has by his sovereign free will devised a plan whereby his creatures may be redeemed. Although the plan is predetermined, he allows them to cooperate in the attainment of his objectives and brings their wills into conformity with his will. Inspiration is not mechanical dictation; rather, the Holy Spirit has guided the various biblical authors in their selection of words and meanings as they wrote about matters in their respective places and times. Thus the words and imagery are culturally conditioned, but God has nonetheless conveyed his eternal, unconditional Word through them. But the heavenly teaching of the Bible is not self evident, and the guidance and illumination of the Holy Spirit is required to bring out the divine meaning embedded in the text and to apply it to our lives. All the goodness that exists in human nature is tainted by sin, and no dimension of life is free from its effects. Man was originally created perfect; but through the fall sin entered the race, making man corrupt at the very core of his being, and this spiritual infection has been passed on from generation to generation. The root of sin is unbelief, and its manifestations are pride, lust for power, sensuousness, selfishness, fear, and disdain for spiritual things. The propensity to sin is within man from birth, its power cannot be broken by human effort, and the ultimate result is complete and permanent separation from the presence of God. To affirm the atonement, Christians are called upon to bear witness by following their Lord in a life of demanding discipleship and bearing the burdens, sufferings, and needs of others. Evangelicals believe that salvation is an act of unmerited divine grace received through faith in Christ, not through any kind of penance or good works. The guilt of sin is removed immediately, while the inward process of renewing and cleansing sanctification takes place as one leads the Christian life. By grace believers are saved, kept, and empowered to live a life of service. Heralding the Word of God is an important feature of evangelicalism. The written word is the basis for the preached word, and holy living is part of the process of witness, since life and word are inseparable elements of the evangelical message. Holiness involves not withdrawal from the world and detaching oneself from evil but rather boldly confronting evil and overcoming its effects both personally and socially. In this fashion the church brings the lost to a knowledge of Christ, teaches the way of discipleship, and engages in meeting human needs. The preevangelism of works of mercy may be just as important as preaching itself in bringing people into the kingdom of God. Finally, evangelicals look for the visible, personal return of Jesus Christ to set up his kingdom of righteousness, a new heaven and earth, one that will never end. This is the blessed hope for which

all Christians long. It will consummate the judgment upon the world and the salvation of the faithful. It should be stressed that these are special emphases of evangelicals and that they share many beliefs with other orthodox Christians. But evangelicalism is more than orthodox assent to dogma or a reactionary return to past ways. It is the affirmation of the central beliefs of historic Christianity. Historical Meaning Although evangelicalism is customarily seen as a contemporary phenomenon, the evangelical spirit has manifested itself throughout church history. The commitment, discipline, and missionary zeal that distinguish evangelicalism were features of the apostolic church, the fathers, early monasticism, the medieval reform movements Cluniac, Cistercian, Franciscan, and Dominican , preachers like Bernard of Clairvaux and Peter Waldo, the Brethren of the Common Life, and the Reformation precursors Wycliffe, Hus, and Savonarola. With the onset of Lutheran orthodoxy and the domination of many churches by civil rulers, unfortunately much of the spiritual vitality evaporated. Soon the word came to be applied collectively to both Lutheran and Reformed communions in Germany. Congregations belonging to the Prussian Union Church founded utilized it as well, and in contemporary Germany evangelical *evangelisch* is synonymous with Protestant. A recovery of the spiritual vigor of the Reformation resulted from three movements in the late seventeenth and the eighteenth centuries, German pietism, Methodism, and the Great Awakening. Actually these were rooted in Puritanism with its strong emphasis on biblical authority, divine sovereignty, human responsibility, and personal piety and discipline. The pietism of Spener, Francke, and Zinzendorf stressed Bible study, preaching, personal conversion and sanctification, missionary outreach, and social action. It directly influenced developments in Britain and America and laid the foundations for the later revival in Germany. To be sure, the Enlightenment had a chilling effect on spiritual movements, but this was countered by the Methodist revival of John and Charles Wesley and George Whitefield in Britain and the Great Awakening in America prior to the Revolution. The new fervor spread within the Anglican Church at the end of the century where the "Evangelical" party of John Newton, William Wilberforce and his Clapham sect, and numerous others fought social ills at home and abroad and founded Bible and missionary societies. Similar developments occurred in the Scottish church under Thomas Chalmers and the Haldane brothers, while the Baptists, Congregationalists, and Methodists all created foreign mission agencies. In Germany, where the old pietism had waned, a new wave of evangelical enthusiasm spread across the land, the *Erweckung*, which cross fertilized with British movements, while a parallel development occurred in France and Holland, the *Reveil*. The nineteenth century was clearly the evangelical age. The Anglican party, represented by such distinguished personalities as Lord Shaftesbury and William E Gladstone, occupied a central position in public life, while Nonconformist groups like the Baptists with their silver tongued orator Charles H Spurgeon and the Christian Plymouth Brethren reached many with the gospel. In Germany were the *Gemeinschaft* fellowship movement, the charitable endeavors of J H Wichern, and the spiritual preaching of the Blumhardts, while in Holland the Calvinist theologian and political leader Abraham Kuyper had a major impact. In America revivalism was the hallmark of evangelical religion. Evangelicalism reached to the grass roots of white America, while the black community, in both slavery and freedom, was sustained and held together by its churches, which expressed a deep, personal evangelical faith. Political leaders publicly expressed evangelical convictions and suppressed non Protestant and "foreign" elements who did not share in the national consensus. Not only unbelief but also social evil would be purged, and revivalism provided the reforming vision to create a righteous republic. The Protestant nations of the North Atlantic region shared in the great foreign missionary advance that carried the gospel to every corner of the earth, and before long the evangelical revivals that had repeatedly swept the Western world began to occur in Africa, Asia, and Latin America as well. The Evangelical Alliance was formed in London in to unite Christians but not churches or denominations as such in promoting religious liberty, missions, and other common interests. National alliances were formed in Germany, the United States, and many other countries. In the international organization was replaced by the new World Evangelical Fellowship. The Twentieth Century In the early twentieth century, however, evangelicalism went into a temporary eclipse. A decorous worldliness characterized by a stress on material prosperity, loyalty to the nation state, and a rugged individualism inspired by social Darwinism virtually severed the taproot of social concern. Orthodox Christians seemed unable to cope with the flood of new ideas, German higher criticism,

Darwinian evolution, Freudian psychology, Marxist socialism, Nietzschean nihilism, and the naturalism of the new science, all of which undermined confidence in the infallibility of the Bible and the existence of the supernatural. The bloodbath of World War I shattered the optimistic, postmillennial vision of ushering in the kingdom of God as soon as the hold of social evil was broken at home and the Great Commission of carrying the gospel to all parts of the globe was fulfilled. Emerging from the struggle against theological liberalism and the social gospel in Britain and North America was a narrow fundamentalism that internalized the Christian message and withdrew from involvement in the world. In addition, communism in the Soviet Union, nazism in Germany, and secularism throughout the world contributed to declining church attendance and interest in Christianity in general.

Chapter 7 : Bibliography for Victorians and

In passing, since many Evangelicals in Great Britain do not believe in six-day young earth creationism, I have heard and read more than one comment sadly bewailing how European Evangelicalism has been tainted by European liberalism.

We hear about evangelicals in the media, but who are they really? Perhaps no group in North America is easier to dislike or harder to understand than evangelical Christians. This may be because of what we hear in the media about some fanatical groups. And too frequently, loud voices claiming to speak for all evangelicals spread a message that is less like Jesus Christ and more like a political agenda or cultural crusade. Such people understandably make some nervous or angry and leave many wondering exactly who evangelicals are. In an interview, Reverend Billy Graham—arguably the most prominent evangelical preacher of the twentieth century—was asked what an evangelical was. You go all the way from the extreme fundamentalists to the extreme liberals, and somewhere in between, there are the evangelicals. A plethora of new Christian denominations and new branches within existing denominations sprang up in the wake of these religious movements, each emphasizing spreading the gospel. These denominations tended toward fundamentalism and shared what University of Stirling historian David W. The Evangelical Goal Though at times the efforts of some individuals have been misguided, evangelicals as a whole have sought ways to affect society positively through the tangible expression of their Christian faith. For example, a great number of American hospitals such as Vanderbilt and institutions of higher learning such as Princeton and Brown Universities were started by evangelicals. Evangelical Christianity, as everyone knows, is founded upon hate. Henry Louis Mencken Evangelical thought has affected virtually every part of modern Western society. It was evangelical Christians who gave the world of art such notable painters and sculptors as Botticelli and Raphael. However, young evangelicals have begun to embrace the church practices of the past, including ecumenical creeds, ancient liturgies, iconography, and symbols of the ancient church. Evangelicals and Politics It is often thought that the evangelical community in the US is uniformly conservative, but this is not the case. Today politicians face an almost-futile task when trying to rally political support from evangelicals as a whole. Ronald Reagan, perhaps the most successful politician of the age at rallying evangelicals behind his candidacy, never was able to engage a significant portion of the black evangelical churches, which—while arguably more politically and socially conservative than white evangelicals—always vote overwhelmingly for Democrats. Evangelicals are not a homogeneous group politically, by any means. What Do Evangelicals Believe? Salvation is always by faith alone. That same spirit permeates the evangelical mind-set today. These aspirations are motivated by the core beliefs of evangelical Christianity—belief in the Bible as the ultimate source of truth, the role of the church in society, and the urgency of global missions and humanitarian work. Most importantly, evangelical action is based on the conviction that God has fully and finally revealed himself to all humanity in the person of Jesus Christ. This news is that Jesus loved humanity enough to enter our world and do what was necessary to bring healing and understanding, and to offer the opportunity for a genuine relationship with him. Bebbington, *Evangelicalism in Modern Britain: A History from the s to the s*, London, UK: Unwin Hyman, , 3. In fact, every educational institution started in the United States up until —with the single exception of the University of Pennsylvania—was started by a Christian denomination. An online version can be found here: Rodney Stark, *The Victory of Reason*: Random House, , We work really hard to provide relevant, informative content free of charge. Please do not remove metadata, copyright information, or otherwise modify this content. Usage without proper attribution is not authorized or licensed.

Chapter 8 : 4 Things Americans Can Learn About Faith and Evolution From Great Britain and Canada

The Baptist Union of Great Britain (BUGB) is the Baptist family in England and Wales (there is also the Baptist Union of Wales). It is made up of churches, regional associations, the national resource centre and Baptist colleges.

Actually, I was referring to the Hebrew words, Yom, and Yomim for this specific instance. The addition of the IM, is making the word- Yom, plural. Same with the word- Eloh for God, and Elohim, for God-plural. Sounds to me like a day. When you read the Bible your understanding of the text is actually your own interpretation of the text. If this is so, how in the world are you able to communicate with anyone? This reminds me of what Paul says regarding the gift of tongues in 1 Corinthians babblers, incomprehensible, foreign language speakers. Or in 1 Cor 15, about unintelligible sounds. Or even further back, in Genesis with the Tower of Babel. Why are humans any different, that you think God would play games with people?? Especially in light of the passageâ€” With the Pure, I am pure, but with the devious, I am shrewd. But those who do keep the law, have understanding why, and enjoy happiness. You might want to do a little reading, on this site for example, on how evolution if that is what you are referring to is supported by an abundance of evidence. My world was whittled away to just surviving for several years as I had multiple bouts with stage 4 metastatic cancer. Or, as Job says-- I looked in front, behind, to my left, and to my right, and I could not see Him. Something I learned in going through my cancerâ€” all the fluff, and extra, unimportant things of life get cut away, and only the raw truth remains. The character of the human remaining is then shown for what it really is. Good, or bad, light or dark. During all of this, I got to actually study physics, and math. In there, I did some reading on a part of the human anatomy, known as the lymph system. This is quite an impressive component of our circulatory system. If cancer gets into the lymph system, it has free access to every part of the body, and can set up home wherever it desires. Once it does, it typically kills quickly. I have both textbooks written on the subject-- mostly because mine was negatively impacted by my cancer treatment. In examining this part of the body, aside from several other components of the human anatomyâ€” I see nothing but design written all over it. An extremely intelligent mind was at work in designing the human anatomy. Most of the regulars here will disagree with you. We take the Bible with all seriousness and place the text in high regard. Just look at the What We Believe page. Neither will you, nor any of the rest of our fellow humans. I quite agree with this. To be a follower of Christ does not require an in-depth knowledge of the age of the earth but there are many good books that can explain the geology for you. As discussed above, I find it curious that you recognize the necessity for understanding computer language, its syntax and conciseness of meaning, but then drop the rules of clarity, and allow for multiple interpretations of Greek, and Hebrew language. Especially with the Greek language. Yes God did create us and we know why God created us but the how part is not included in the Bible. Looks rather clear to meâ€” detailed? It says he spoke the cosmos into existence- Psalm Gen 2 and Fashioned the woman from the side of man. It then says that Jesus holds it all together by the word of his power- Hebrews 1: I am rather curious that intelligent human beings would jump to a process which requires billions of years, when the Hebrew language is quite concise, states days. I simply asked the questionâ€” do those people who accept evolution as an explanation have a steady diet of reading the bible? My next question then becomesâ€” why would you think God did it differently than he said he did? But as I said above-- my ideas of life got stripped away with my cancer fight. I will say this, in Proverbs We are however limited by time. Humans have been constructing great works for millennia. I worked in the sheet metal construction industry for quite a while before I went to college, and a little bit recently. The need still exists. There have been mothers since there have been humans. Besides, I have 1 Corinthians Either through discovery, or direct revelation not clearly stated either. The problem with the howâ€” the copious details of the step by step process is not included in the biblical description. And I think I know why. If God were to have given us the scientific treatise on the full details of creation, Genesis 1: The balance of the creation narrative would be another 10 million volumes, of page texts. The contents would be so complex and detailed that even our finest minds, spending entire human lifetimes would be stumped, and all the collections of notes by now would take more lifetimes working through. Knowing this, God kept it

simple enough for a child to understand, and know God Matt This is why we have Deuteronomy He made it even clearer in Psalm Not that I ceased being curious. Rather that I finally realized that my questions will only ever obtain at best speculative answers from my fellow humans. Cancer stripped that from me. Fighting to live took its toll, and left me with the I AM of Moses. The great I AM, is sufficient for me. The most curious and diligent minds in the entirety of the cosmos would get lost in Him for millennia, and never realize it. Let me know if some construction worker ever shows up with 4 arms, 4 hands, and a mother with 4 eyes, 2 of them in the back of their heads. But lizards growing tails back, changing their skin color to match their backgrounds, critters adapting to their environmentsâ€¦ none of that is evolution.

Chapter 9 : blog.quintoapp.com - Informationen zum Thema ordinarycommunity.

After the Monkey Trial is the compelling history of those evangelical scientists in Britain and America who, unlike their fundamentalist cousins, supported mainstream.

The seizure of power by a formally atheist government in Russia in brought negative pressure on Christendom and sharpened the social and working class conflicts of western Europe and the United States. During the following 40 years the Protestant churches in Europe suffered inestimable losses in adherents and formal influence. For the churches, which had historically been able to count on a neutral, if not benevolent state, this was a new situation. At first Nazi rule was welcomed by many Protestant church leaders and laity, since the Nazis seemed to share the conservative values which the churches also cherished. Quickly points of tension emerged, especially when the government prevented converted and baptized Jews from serving as clergy and when a liberal fringe group within German Protestantism, the so-called German Christians *Deutsche Christen* which advocated an Aryan, non-Semitic Christianity, began to enjoy subtle government support. This opposition prompted the Nazis to withdraw their support from the German Christians by the mids. Some church leaders, notably the theologian Dietrich Bonhoeffer , paid with their lives for their associations with resistance to the Nazi government. Despite the increasingly obvious character of the Nazi regime, the public protest of the churches against Nazism remained largely confined to issues affecting them directly. At the end of the war Germany was divided, and Russian armies controlled eastern Europe. Although the situation for Protestant groups in some parts of eastern Europe, including Transylvania, Hungary , and Czechoslovakia was less severe, all the churches in the area came under pressure. Most Germans were evacuated or deported from the three Baltic states of Lithuania, Estonia, and Latvia. Although Lutheran communities remained there, they were subjected to persecution, especially under the rule of Joseph Stalin. The greatest losses suffered by the Protestant churches were the result of the division of Germany. The settlement between the victorious powers gave large areas of former German-speaking and largely Lutheran portions to Poland, and many approximately 8 million Germans were expelled; most went to western Germany. East Germany the German Democratic Republic , occupied by the Soviet Union in , included Wittenberg and most of the original Lutheran homeland and was the sole Marxist country with a largely 70 percent Protestant population. The Protestant churches were the chief link between East and West Germany the Federal Republic of Germany , and the annual meeting, or *Kirchentag*, was the single expression of a lost German unity. But construction of the Berlin Wall in stopped this communication and isolated the East German churches. East German Protestants persevered despite governmental financial pressures, restrictions on church-building, and the establishment of the Free German Youth *Freie Deutsche Jugend* , a secular organization that competed for the attention of young people by offering members access to recreational facilities, organized holidays, and higher education. The vigorous way the Protestant churches in East Germany celebrated the th anniversary of the Reformation on October 31, , demonstrated their strength in the communist state. The emergence of the peace movement in the German Democratic Republic in the late s and s, which could be seen as an opposition group to the communist regime, took place under the protection of the Protestant churches, and the churches were the rallying points for the demonstrations of that eventually led to the collapse of the communist regime and the unification of the two Germanies. In Russia, a deeply Orthodox state before , the Baptist community grew significantly in the generation after the revolution. The flexibility and simplicity of Baptist organization made it more suitable to activity under difficult legal conditions. The dissolution of the Soviet Union meant greater freedom and a greater public role for the Orthodox church. All the same, the Orthodox church stood behind legislation making missionary work by non-Orthodox churches in Russia virtually impossible. The material losses that Great Britain suffered in World War II and the end of the British Empire in the years after had serious effects on the Protestant churches in former British territories. Britain could no longer fund overseas churches as it once had done, and, although Australia, Canada, and the United States provided financial support, change in the government of the local churches occurred with mixed results. Thus the so-called younger churches came to be a new fact of world Christianity, led by people who no longer saw the history of

Christianity solely through European eyes. This was to be of primary importance in the ecumenical movement. Meanwhile, the secularizing trend of a technological age assailed the old European churches and had an even greater effect upon the areas where the younger churches ministered. Because of conversions and population growth, the Protestant church actually increased in size as it changed its scope and ethos in the postwar period. There were also surprising survivals and reappearances of Protestantism in areas of the world where its demise had been predicted. In 1949 the communist seizure of power in China effectively ended Protestant missions there. By then there were few European missionaries left in the country, and the Chinese churches were forced to exist without foreign aid. The partial reopening of China to the West and the cautious measures granting more freedom of religion and speech beginning in the late 1970s and the 1980s led to new contacts between Chinese Protestants and Westerners. Several million Protestants and other Christians are believed to have endured the persecution of the two previous decades, and, however uncertain their futures remained, they represented a vital group of believers.

Conservative and Evangelical forms of Protestantism The most important movements in Protestantism since the early 20th century are usually called Pentecostalism, Fundamentalism, and Evangelicalism. Often characterized as conservative or reactionary, these traditions offer exuberant expressions of faith that are in some ways progressive. Moreover, these are important for their contribution to the expansion of Protestantism beyond its traditional geographic boundaries.

Pentecostalism Pentecostalism grew out of Wesleyan Holiness movements at the turn of the 20th century in the United States. Normally the syllables they speak or sing are unintelligible, though some claim that they speak in recognizable foreign tongues as the disciples of Jesus did at the first Pentecost Acts 2: They not only speak in tongues but interpret them; they prophesy; and many engage in healing, claiming that miraculous healing did not cease after the apostolic period, as many other Christians believe. The Pentecostal movement in the United States developed among rural poor whites and urban blacks in the South. After the mid-20th century, fast-growing denominations like the Assemblies of God made Pentecostalism one of the most visible forms of Protestantism and became increasingly acceptable to the middle classes. Many prophetic movements erupted there in which Christians adopted emotional forms of worship and healing. Pentecostalism in these parts of the world was often the religion of the poor, bringing hope to people in nations that were emerging from colonialism. Pentecostals built on the work of the missionaries of a century earlier and were often neither anti-American nor anti-European, as some liberation movements were.

Fundamentalism The second major movement, Fundamentalism, combined late 19th-century premillennialism the belief that Jesus will return before the millennium to usher in the messianic kingdom with defenses of biblical inerrancy. It took its name from *The Fundamentals*, a series of tracts that were issued between 1908 and 1915 in the United States. In 1925, Fundamentalism became a formal and militant party in denominational conflict in the United States. The growth of Fundamentalism was due to the spread of both Darwinian evolutionary theory and higher criticism of the Bible, both of which found acceptance in liberal Protestant churches. Fundamentalists in the United States felt that these two movements subverted seminaries, bureaus, mission boards, and pulpits in the northern branches of various Protestant denominations. The Scopes trial in 1925, in which the Fundamentalist champion William Jennings Bryan fought against the teaching of evolution in schools and defended the Genesis record as being scientific, coincided with the climactic battles between liberals and fundamentalists in the mainstream Protestant churches. Despite the setback at the Scopes trial, Fundamentalism exercised great influence on American life in the 20th century. Although the televangelist Pat Robertson was unsuccessful in his presidential run in 1988, Fundamentalists remained politically active in the 1990s, focusing on opposition to abortion, support for a constitutional amendment to permit prayer in public schools, a large military defense budget, and support for Israel. Fundamentalists also created a network of Bible colleges, radio and television programs, and publishing ventures. In the early 1990s they formed several rival organizations that steadily grew in numbers and assertiveness.

Evangelicalism The third movement, Evangelicalism, has been best represented by the ministry of Billy Graham and journals like *Christianity Today*. Although Evangelicals and Fundamentalists share a number of beliefs, they differ on an equal number of core teachings. Evangelical scholars, for example, doubt that accepting the doctrine of biblical inerrancy is the best way to assert their belief in biblical authority. Many Evangelicals also reject the premillennialism that is popular with

Fundamentalists. Evangelicals differ in style, too, and often find Fundamentalists too negative in their attitudes about culture, too withdrawn into sects, too blustery and judgmental. When the National Association of Evangelicals formed in 1942, the Fundamentalist right mounted the same sort of attack on it that had been used against the mainstream moderates and liberals. Most Evangelicals preferred to see themselves not as Fundamentalists but as perpetuators of the 19th-century Protestant mainstream. To that end the Evangelicals gradually entered the world around them. They also acquired considerable if unpredictable political power in the United States and elsewhere. Evangelicals were also ecumenical; Graham welcomed Catholic and mainstream Protestant leaders on his platforms, and he prayed with many kinds of Christians whom Fundamentalists would shun. Whereas Fundamentalists and Pentecostals had counterparts in the Third World, Evangelicals tended to form international movements and hold conferences designed to bring Christians of many nations together. While Fundamentalists usually split off into churches of their own, Evangelicals remained connected to mainstream denominations and increasingly moved fully into the mainstream. Nevertheless they always endeavoured to keep alive their doctrinal distinctiveness and their passion for witnessing for Christ.

Theological movements within Protestantism In the 20th century dramatic changes in Protestant theology took shape. In both the 19th and 20th centuries, liberal theology was criticized for narrowing Christianity to the limits of what individuals believed themselves to be experiencing or for turning objective truth into subjective feeling. Though no conservative, Kierkegaard was the most extreme of these critics. All conservative theologians opposed the liberals on these grounds, but in the 20th century there was a reaction even within the liberal camp. Beginning in Karl Barth and Emil Brunner led a reaction against all theologies emphasizing religious experience. This theological movement, called Neoorthodoxy, widely influenced Protestant thinking in Europe and the United States. Barth and his disciples regarded their work as a reassertion of the true sovereignty of Scripture and as a return to the authentic principles of the Reformation. In the United States Reinhold Niebuhr criticized liberal Christian philosophies as they applied to society and to the nature of humanity. Although refugees from Nazi Germany, such as Paul Tillich, interpreted European developments for Americans, the Neoorthodox synthesis did not outlast those who gave voice to it. Consequently, Protestant theology after the mid-20th century was in disarray.

The ecumenical movement The ecumenical movement was at first exclusively Protestant though Eastern Orthodox leaders soon took part. Its origins lay principally in the new speed of transport across the world and the movement of populations that mixed denominations as never before; the world reach of traditional denominations; the variety of religion within the United States and the problems that such a variety created; and the younger churches of Africa and Asia and their contempt for barriers raised by events of European history for which they felt no special concern. There was always a strong link with the missions, and an American Methodist missionary leader, John R. Mott, whose travels did much to transform the various ecumenical endeavours into a single organization, personified the harmony of missionary zeal with desire for Christian unity. In the beginning Roman Catholics refused to participate; the Eastern Orthodox participated only through exiles in the Western dispersion; and the Nazi government refused to allow Germans to go far in participating. By the end of World War II it was evident that there was a new atmosphere, and the World Council of Churches was formally constituted at the Amsterdam conference in 1948. The entire movement depended for most of its money and for part of its drive on the Americans; but its headquarters was in Geneva, and, under the guidance of its first general secretary, Netherlands Reformed administrator W. In the years after the ecumenical movement brought Protestants into an ever-growing dialogue with the Eastern Orthodox and the Roman Catholics. Although the definitions of the second Vatican Council in 1965 were unacceptable to most Protestants, they had a breadth quite unlike the definitions of the first Vatican Council in 1870 and encouraged those usually liberal Protestants who hoped in time to lower this greatest of barriers raised by the 16th century. Since then several Protestant denominations have engaged in ecumenical discussions with Roman Catholicism.