

OVERVIEW OF CHURCH HISTORY IN 36 ILLUSTRATED LECTURES

LECTURE 36 - C20 CRUSADES AND CONGRESSES C20 CHURCH GROWTH AND DECLINE

Prayer

Almighty God, Father of all mercies, we your unworthy servants give you humble thanks for all your goodness and loving-kindness to us and to all whom you have made. We bless you for our creation, preservation, and all the blessings of this life ('common grace'); but above all for your immeasurable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory ('saving grace'). And, we pray, give us such an awareness of your mercies, that with truly thankful hearts we may show forth your praise, not only with our lips, but in our lives, by giving up our selves to your service, and by walking before you in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honour and glory throughout all ages. Amen. (General Thanksgiving, from the Book of Common Prayer)

For 'common grace' and 'saving grace', see that heading under 'Theology' on this website.

1 INTRODUCTION

1.1 Evangelical care for souls and bodies in the twentieth century

2. TWENTIETH CENTURY EVANGELISTIC CRUSADES

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3. TWENTIETH CENTURY EVANGELICAL CONGRESSES

3.1 Introduction

TOPIC Rev. John R.W Stott

- 3.2 Lausanne Congress in Switzerland (1974)
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4. TWENTIETH CENTURY CHURCH GROWTH AND DECLINE

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5. FULL CIRCLE?

In preparation, read Cairns, 486-8, 505-7, 522-5, 533-4; Lion, 626-36; Vos, 156-8, 193-5

1 INTRODUCTION

1.1 Evangelical care for souls (in Crusades) and for bodies (in Congresses) in C20.

We saw, in Lecture 34, what it means, or should mean, to be an evangelical. We're going to look now at two aspects of what evangelicals did in the C20, (1) their care for souls, in Crusades, and (2) their care for bodies, in Congresses. We noticed briefly in Lecture 34 how they cared also for minds (in Scholarship) in the C20.

2. TWENTIETH CENTURY EVANGELISTIC CRUSADES

2.1 Remember (Lecture 30) how two nineteenth century evangelists changed the concept of Mission by holding lengthy citywide evangelistic campaigns. They were:

(a) **Charles Finney** (1792-1875)

(i) he sought, and got, the support of all Protestant denominations in a city, working together - a change from individual church-based missions that had been the norm until then;

(ii) he stressed the importance of preparation for evangelistic outreach, for organization;

(iii) he invited people to make the first move if they wished to be converted, to come to an 'anxious bench', which was a pew or a row of seats at the front of the meeting, in public view, where they were counselled while the meeting prayed for them, in contrast to the prevailing Calvinism, which said that people had to wait for God to draw them.

Then, (b) **Dwight L. Moody** (1837-99) built on Finney's ideas and added some features of his own over the last quarter of the C19.:

(i) he used public halls, rather than churches, for two reasons - to get in more people than a typical church building would hold and, two, so that outsiders, unused to going to church, would not be embarrassed at coming;

(ii) he made solo singing an integral part of the message (his soloist was Ira Sankey);

(iii) he applied business and advertising techniques to organizing his missions.

He altered Finney's method of counselling - he invited seekers to go to an inquiry room, out of public view, for counselling, rather than to a bench in public view.

I mention the nineteenth-century background because all the well-known C20 evangelists, whom we're going to look at now, followed Moody and Sankey's style of Mission (or Crusade, as it became known). There were six features of C20 Crusades, which I think we'll not see again in the C21, or at least not in Europe - I'll explain why at 2.9 on page 6.

2.2 Features of twentieth century evangelistic Crusades:

- (1) Christians of **many denominations** working together.
- (2) Inviting a **guest preacher** from a distance - the novelty of a stranger.
- (3) Planning a **lengthy series** of consecutive evangelistic meetings.
- (4) Holding them in a **neutral venue** (i.e., in non-church premises).
- (5) Making **solo singing** an integral part of the message.
- (6) Having an '**enquiry meeting**' at the end of the service, although Billy Sunday and Billy Graham invited seekers to walk to the front to be counselled, not to go to an inquiry room.

Let's draw some lessons for ourselves from half a dozen C20 evangelists, not just as historical figures - although you will come across their names from time to time, and it's good to know who they were.

2.3 Reuben Archer Torrey (1856-1928)

An American, university-trained for the ministry, influenced by D.L. Moody, and after Moody's death in 1899, he took over as President of the Moody Bible Institute in Chicago. It released him in 1901 for a four-year worldwide evangelistic tour, with Charles Alexander as his soloist – you had to have a team of speaker and soloist.

We'll come back to the soloist, Alexander, in 2.6. Torrey preached to 15 million people on his world tour, following the Moody-Sankey style of Crusade. He spent five months in London (note the 'length' - I'll comment at the top of page 6 about the time and energy needed by local people to sustain such a lengthy Crusade and how far it's worth it.) When he was in Edinburgh for three weeks in 1903, near the end of his world tour, one feature of his mission was to appeal directly to children for conversion.

Fresh ground was opened up by the evangelist on Friday afternoon [of the third week], when the Central Hall, Tollcross [now Central Baptist Church], was packed from floor to ceiling with young people of all ages. The scripture lesson consisted of memorising Isaiah 53 v 5, 'He was wounded for our transgressions'; after this had been done, 'our' was changed to 'my'. 'He was wounded for my transgressions.'

After every precaution was taken to prevent boys and girls from simply following one another impulsively, about three hundred professed to accept the Lord Jesus as Saviour. Particularly touching was the testimony of a nine-year-old girl, whose father had previously protested against children being encouraged to go into the inquiry room. She begged him for leave to go in, because 'He was wounded for my transgressions'.¹

Details of the Edinburgh mission are on this website under 'History' - 'Citywide Edinburgh Missions'.

When Torrey returned to America, he preferred to spend his time on Crusades rather than as President of Moody, and he became the best-known evangelist of the early C20.



Reuben Torrey

2.4 William Ashley 'Billy' Sunday (1862-1935)



Professional American
baseball player

'Bounded and pounded
all over his platform'

A million people came
forward at his invitations

'Billy' Sunday was the most energetic evangelist of the C20. A professional American baseball player before his conversion, one newspaper wrote about him, 'Sunday was a 'whirling dervish that pranced and cavorted and strode and bounded and pounded all over

¹ *The Christian*, Thursday 26th February 1903.

his platform and left them thrilled and bewildered as they have never been before.’ Another newspaper estimated that Billy Sunday travelled about a mile, up and down the platform during a sermon.

His vocabulary was rough and some Christians cringed, but Sunday didn't care: ‘I want to preach the gospel so plainly,’ he said, ‘that men can come from the factories and not have to bring a dictionary.’ He had a point - we can use evangelical jargon, which is lost on outsiders.

He had no time for Liberals: ‘Nowadays we think we are too smart to believe in the virgin birth of Jesus and too well educated to believe in the resurrection. That’s why people are going to the devil in multitudes.’

2.5 ‘Gipsy’ Rodney Smith, O.B.E. (1860–1947)

‘Gipsy’ Smith was a much-loved English evangelist. Born in a gypsy tent near London, he had no education. His father was in and out of jail, and first heard the gospel from a prison chaplain; when he was released from prison, he asked where a gospel meeting might be found, and took his six children to the local Mission. The father was converted and later sixteen-year-old Rodney. He was illiterate, but, when converted, he said: ‘One day I’ll be able to read and I’m going to preach too. God has called me to preach.’

He taught himself to read and write and began to practice preaching. One day at a Salvation Army meeting, William Booth, the founder of the Salvation Army, asked the young lad to say something. Rodney sang a solo and gave his testimony. Booth asked him to become an evangelist, and he travelled widely for the rest of his life, making evangelistic tours around the world. He was awarded an O.B.E. for his services as an evangelist.

Aged 53, Gipsy Smith conducted a mission in the Assembly Hall on the Mound in Edinburgh from Sunday 2 to Wednesday 12 March 1913. Thousands flocked to hear him. Details of the mission are on this website under ‘History’ - ‘Citywide Edinburgh Missions’.

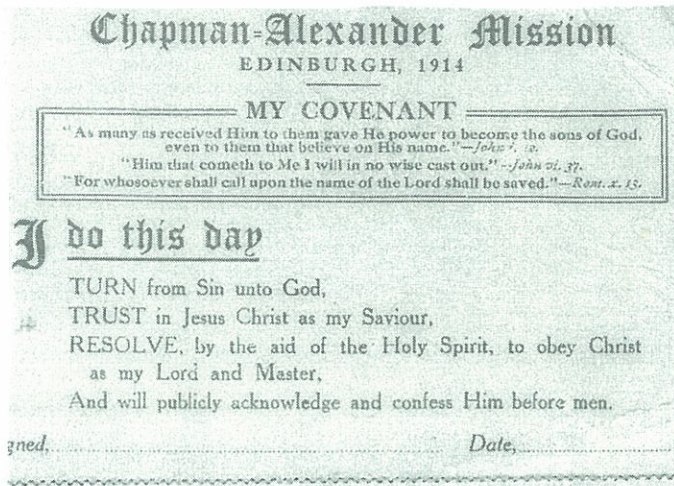


2.6 **John Wilbur Chapman** (1859-1918) - evangelist **Charles Alexander** (1867-1920) - soloist

Wilbur Chapman was an American Presbyterian, who teamed up with the soloist Charles Alexander, whom I mentioned briefly at 2.3. Torrey had continued the practice, introduced by Moody, of having a guest soloist along with a guest preacher. Chapman asked Alexander to join him, and the subsequent missions were known as the ‘Chapman-Alexander missions’. Chapman, like Torrey, was dignified and serious in his preaching, but ‘Charlie’ Alexander, as he was called, ‘warmed up’ the audience with jovial humour and lively singing. His style was copied by many others, and has continued to influence the pattern of evangelistic meetings - someone to come on and get the audience into a good humour before the preaching - in the case of Billy Graham it was Cliff Barrows.

The Chapman-Alexander Mission in Edinburgh in 1914 lasted for six weeks, mid-January to early March, held in an indoor arena known as Olympia, in Annandale Street - now the site of a Lothian Bus depot. There were crowds every afternoon and evening, and congregations of 5,000 on Sundays; sometimes hundreds were turned away - there were no audio or CCTV overflows in those days, so when the building was full, that was it. One night, young men and young women were given the opportunity of consecrating their lives for Home or Foreign (= Overseas) Missionary service; 930 names were taken.

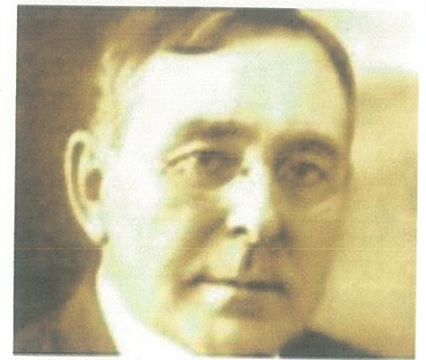
Afterwards, a rally for converts over the age of fifteen was held in the Assembly Hall. 2,100 attended who had professed conversion during the Mission and 500 personal workers assisted them in their new Christian life.



A covenant card from the 1914 Chapman-Alexander Mission in Edinburgh. Those who went to the Enquiry Room for counselling, and who accepted Christ as Saviour, were given the top page of the card. The bottom part was cut off and sent to the church of the enquirer's preference.

Autographs

A personal note, if I may: my mother was involved in the 1913 Gipsy Smith Crusade and the 1914 Chapman-Alexander Crusade, and asked the evangelists to contribute a page to her Autograph Album. They signed and also gave her a text from the Bible, which are on this website under 'Family', 'Autograph album of Ian's mother'.



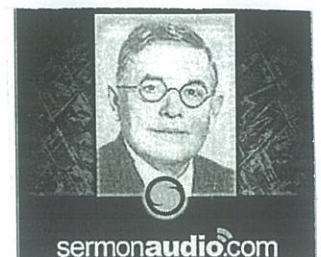
John Wilbur Chapman

2.7 William Patteson ('W.P.') Nicholson (1876-1962)

W.P. Nicholson was an Irishman. He had spent his early years on his father's cargo ships, where he had a wild youth, but when he was converted at the age of 22, he went to Bible College and became an evangelist; he preached just as he had spoken with the men on the ship, which meant two things: (1) he communicated easily with people - he spoke their language, and (2) people came to his meetings just to hear his blunt speaking. As examples of the latter - I heard him preach in 1949 in the Assembly Hall on the Mound, which was packed. I still remember two of his repartees. He asked if anyone who had never quarrelled with his wife would stand up, and about a dozen young men sheepishly did so. He then said, 'Remain standing, and the rest of us will pray for these liars.' Toward the end of the meeting, a woman rose to leave; assuming that she disagreed with the message, 'WP' interrupted the flow of his sermon and said, 'There's a woman going to hell.' She replied, 'No, I have to get the last bus.'

In the 1920s, the Belfast shipyard of Harland & Wolff erected a special shed, known as 'the Nicholson shed', so that newly converted workers could anonymously return the tools they had previously stolen and which they wanted to return as a result of their conversion through Nicholson's preaching - it was piled high.

Photo, right. Ten of his sermons may be heard at <http://www.sermonaudio.com/search.asp?SpeakerOnly=true&currSection=sermonsspeaker&Keyword=William^P.^Nicholson>



2.8 William Franklin (Billy) Graham (1918-2018)

Probably the best-known evangelist of the twentieth century, Billy Graham became a national figure in Los Angeles in 1949. He put up a circus tent in a parking lot, and scheduled a three-week Crusade. A news mogul, who respected Graham's work, instructed his newspaper editors to publicize the event. With newspaper and national magazine coverage, the Crusade ran for eight weeks instead of three. They were huge events, but he always emphasised individual conversion. When accused of 'setting religion back by 100 years', Graham he replied, 'I do indeed want to set religion back, not by just 100 years but by 1,900 years, to the Book of Acts, when first century followers of Christ turned the Roman Empire upside down.'

Billy Graham's great slogan was '*The Bible says ...*' and then he invited people to come forward, to speak with counsellors who answered questions and prayed with the inquirers; they were given a copy of John's Gospel or a Bible study booklet, and referred to a local church for follow-up. Unseen by the public, teams of people somewhere in the stadium, and around the world, prayed for the impact of the message before, during and after the 'rallies', as they were known.

On the next page are two photographs of Billy Graham and a photograph taken from one of the stands at the Murrayfield stadium in Edinburgh during his 1991 rally there.

Some of the best-known events in Billy Graham's left are:

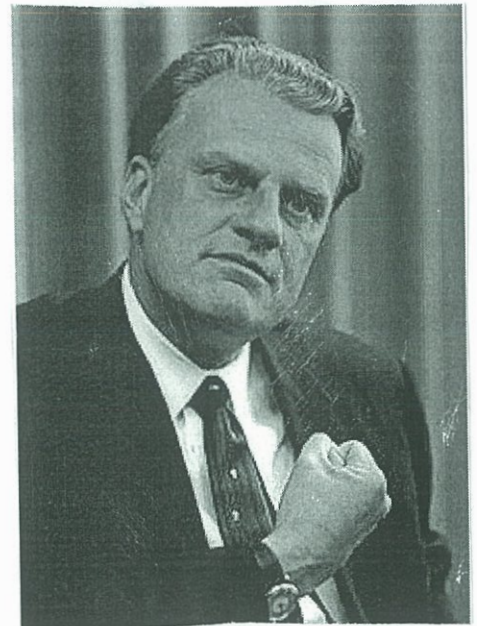
Billy Graham Evangelistic Association in 1950

- (1) *Hour of Decision*, weekly radio, 700 stations
- (2) Television broadcasts U.S.A. and Canada
- (3) A newspaper column, across the United States
- (4) *Decision* magazine, two million a month
- (5) The magazine *Christianity Today*
- (6) World Wide Pictures, 130 films in 23 languages
- (7) Books – *Peace with God* and many more

1954, *Greater London Crusade*, 12 weeks, 38,000 'decisions'; Cliff Barrows was the song leader and George Beverley Shea was the soloist.

1989, *Mission London '89*, 1.2 million came; 73,500 at Wembley; 80,000 'decisions' in the course of the mission.

His largest assembled audience was 250,000 in Central Park, New York. He retired in March 2006 through failing health, by which time his audiences, including radio and television broadcasts, topped 2.2 billion.

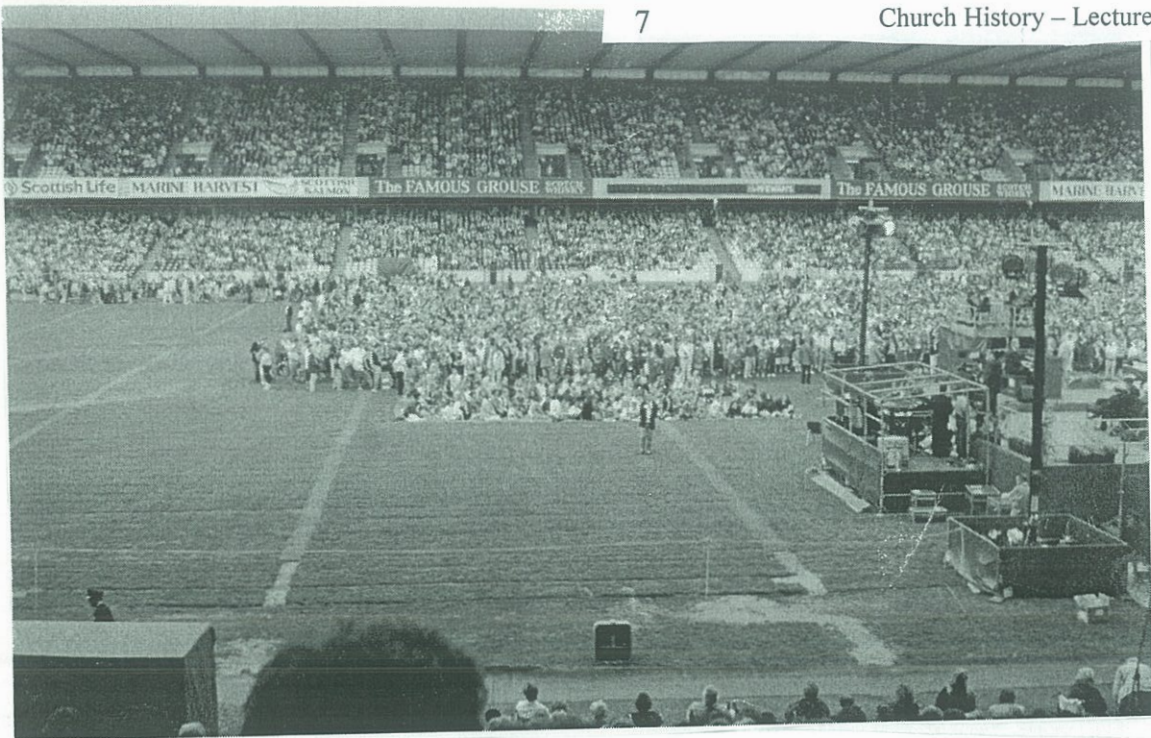


There is one other name that we should know about - **Luis Palau**; he is the only one mentioned here who is still alive. There is a photograph of him on the next page. His Crusades were similar style to the others mentioned.

2.9 Conclusion - will we see the like again in Europe?

I think the answer is 'no'. There was talk of having a Luis Palau Crusade in Holyrood Park in Edinburgh in 2011, with a large tent, but it didn't happen. Citywide, multi-church, interdenominational, evangelistic Crusades, with the characteristics listed at 2.2 on page 2, seem to have run out of steam in Britain.

(continued on page 8)

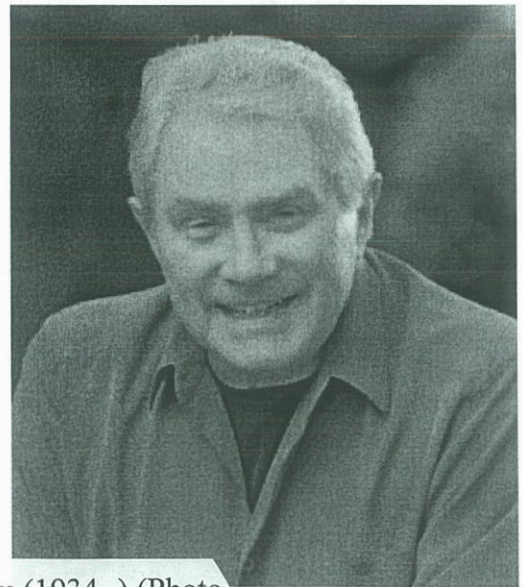


Billy Graham spoke at the Murrayfield Rugby Stadium, Edinburgh, on Saturday 25 and Sunday 26 May 1991, at 4 p.m., as part of Mission Scotland, 1991. Younger Christians, who had heard about the response to the appeals in the 1955 Crusade, were astonished, impressed and humbled to see hundreds come forward for counselling at the conclusion of the message.



BILLY GRAHAM: MISSIONARY TO THE WORLD

Although he has occasionally been criticized for his friendships with world leaders, for his crusades behind the Iron Curtain, and for his combination of theological conservatism and ecumenical spirit, Billy Graham has preached the Christian message of salvation to more people in more countries than anyone else in history, and he has become the symbol of evangelicalism. In 1989–90 alone, his "Mission World" campaigns were linked simultaneously by satellite to 59 countries.



Luis Palau (1934-) (Photo) Argentinean. He has preached the Gospel to more than 1 billion people through evangelistic events and media. He has spoken in person to 25 million people in 72 countries with more than 1 million registered decisions for Jesus Christ. He broadcasts in English and Spanish on 3,000 radio outlets in 48 countries.

Other names

The Gospel bump - book and film from the 1970s

At the conclusion of Billy Graham's *Mission Scotland 1991*, he invited everyone who had been involved in organising it to meet him in the Tron Church in Glasgow. The building was packed (I was there) and he offered to come back for another Crusade if invited. The offer was not taken up.

It seems that we won't see the like again in Europe, in our lifetime. These Crusades served their day, and served it well, but they took an enormous amount of time and effort – I was secretary for a three-week Crusade in Edinburgh's Usher Hall with Stephen Olford as the evangelist, in 1965, and it was hugely time-consuming. We looked last time at the multitude of para-church organisations that have sprung up, and it seems that people, who would have given their time to Crusades, have been released to run Alpha Courses, Christianity Explored, prison visitation, etc.

There's a 1970s book, made into a film, called the *Gospel Blimp* - available online under Second Hand Books. George and Ethel are concerned about the salvation of their next-door neighbours, but don't know how to reach them; when they see a blimp (American, powered airship) in the sky overhead, they get the idea of using one to proclaim the gospel to the citizens of their town. They buy a blimp, hire a pilot, and evangelise by towing Bible-verse banners, dropping gospel tracts, and broadcasting Christian music and messages over loudspeakers. Months later, the blimp breaks down, without a single known convert; they don't know what to do with their time, so they lean over the garden fence to talk to their neighbours, and find that the neighbours have long wanted an opportunity to ask them about their Christian faith, but they were never available at home to speak to them.

3. TWENTIETH CENTURY EVANGELICAL CONGRESSES

3.1 Introduction

Evangelical concern for people's souls (in Crusades) was matched in the later C20 by a corresponding concern for people's bodies, and this led to a series of Congresses. Encouraged by the united efforts behind these Crusades, the Billy Graham Organisation convened Europe-wide, and then Worldwide, Conferences (or Congresses, as they came to be known) to promote evangelism and evangelicalism and the social implications of them. We will look at three which are part of the continuing 'Lausanne Movement'.

A key figure in all of this was John Stott, and he's our topic for this lecture.

TOPIC - REV. JOHN R.W STOTT - was taken at this point in the Lecture; here, it is printed at the end of the Notes for this Lecture.

3.2 Lausanne Congress (1974)

The 'International Congress on World Evangelization' met in Lausanne, Switzerland, in July 1974, so it was popularly known as the Lausanne Congress. The Billy Graham Organisation invited 2,700 participants from 150 nations, to consider how best to fulfil the Great Commission in the modern world. *Time Magazine* called it 'the widest-ranging meeting of Christians ever held' (so far). Its significance for Evangelicals was enormous. The delegates agreed a wide-ranging confession of faith, which is called the 'Lausanne Covenant'. It is not just a statement of belief, it is a covenant, a solemn pledge to pray and to work for evangelization. Excerpts from it are printed on the next page of these Notes.

(continued on page 10)

EXCERPTS FROM THE LAUSANNE COVENANT

The Covenant is an excellent summary of both evangelical belief and also commitment to evangelism and care. It has an introduction, fifteen clauses and a conclusion. The following three excerpts focus on the social aspects of the Covenant.

Covenant 5

We affirm that God is both the creator and the judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. ... Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both parts of our Christian duty. ... we should not be afraid to denounce evil and injustice wherever they exist.

Covenant 9

... All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism.

Covenant 10

Culture must always be tested and judged by Scripture. Because man is God's creature, some of his culture is rich in beauty and goodness. Because he has fallen, all of it is tainted with sin and some of it is demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have all too frequently exported with the gospel an alien culture, and churches have sometimes been in bondage to culture rather than to the Scripture.

EXCERPT FROM THE 'MANILA MANIFESTO'

The following is part of the section entitled 'The Gospel and Social Responsibility'

As we proclaim the love of God we must be involved in loving service, and as we preach the kingdom of God we must be committed to its demands of justice and peace. ... Jesus not only proclaimed the kingdom of God, he also demonstrated its arrival by works of mercy and power. We are called today to a similar integration of words and deeds. In a spirit of humility we are to preach and teach, minister to the sick, feed the hungry, care for prisoners, help the disadvantaged and handicapped, and deliver the oppressed. ... In our concern for the poor, we are distressed by the burden of debt in the Two-Thirds World. We are also outraged by the inhuman conditions in which millions live, who bear God's image as we do. Our continuing commitment to social action is not a confusion of the kingdom of God with a Christianised society. It is, rather, a recognition that the biblical gospel has inescapable social implications. True mission ... necessitates entering humbly into other people's worlds, identifying with their social reality, their sorrow and suffering, and their struggles for justice against oppressive power. This cannot be done without personal sacrifices.

The Congress was significant in three ways. First, the Third World came into its own at Lausanne. Half of the participants, speakers and planning committee were from the Third World. Contrast that with the World Missionary Conference in Edinburgh in 1910 (2.1 in Lecture 35), only 64 years before, when among the 1,200 delegates, only eighteen were from the non-Western world. Some of the most influential papers at Lausanne were from Latin Americans.

Secondly, previous Evangelical attitudes of 'triumphalism' were replaced by attitudes of penitence, a recognition that all has not been healthy in the past and that lessons can be learned from others.

Thirdly, there was a focus on Christian social responsibility. While Evangelicals had been at the forefront of social concern in the nineteenth century, as we saw, they largely withdrew from the field in the first half of the twentieth century. Lausanne stressed social responsibility, while recognizing equally the urgency of preaching the gospel. For examples of this, see the previous page.

The relationship between the Lausanne Congress and the World Council of Churches Assemblies is worth noting. One reason for calling the Congress in 1974 was Evangelical concern about the line taken at the World Council of Churches Assembly at Uppsala in 1968. As we saw in Lecture 35, it placed so much stress on the social and political dimensions of Christianity that the need to be reconciled to God was largely forgotten. Lausanne was partly a reaction against that, but it was also an affirmation that Christian unity is not primarily through organisation, but by giving evangelism its central place in the life of churches, from which spiritual unity should follow.

The impetus of the Congress was maintained by establishing a 48-member Lausanne Continuing Committee for World Evangelization, so the name 'Lausanne' (the city in Switzerland) has come to be associated with any international gatherings of evangelical Christians organized by them. For example, the Lausanne Committee arranged a ten day conference in Bangkok, Thailand, in 1980, where 650 participants from 87 countries met to evaluate 'where we are' in reaching non-Christians with the gospel.

There was also a Congress of Evangelicals in Latin America in Panama City in 1982.

3.3 Lausanne II (the second International Congress, keeping the name Lausanne)

In July 1989, a second 'International Congress on World Evangelization', was held, this time in Manila in the Philippines, again seeking strategies for reaching the world for Christ. It was called 'Lausanne II', and there were 3,500 registered delegates, from 173 countries, with a total of 4,700 people attending. It was the most representative body of evangelicals ever to assemble in one place. It produced what was called the 'Manila Manifesto', with the general title of 'Calling the whole church to take the whole gospel to the whole world'. Part of the section entitled 'The Gospel and Social Responsibility' is on page 9 of these Notes,

3.4 Lausanne III, in Cape Town, South Africa, in October 2010

4,200 evangelical leaders from 198 countries, with hundreds of thousands more participating online. A fresh challenge to the global Church to bear witness to Jesus Christ and all his teaching - in every nation and in every sphere of society.

The 'Cape Town Commitment' built on both the Lausanne Covenant and the Manila Manifesto. Part I set out biblical convictions and Part II was a call to action. It was the road map for The Lausanne Movement for the next decade.

4. C20 CHURCH GROWTH AND DECLINE

Both were dramatic - huge growth in some countries, substantial decline in others. Figures in this and the following pages may not reconcile, because different statisticians use different methods, but I hope that the overall picture is helpful.

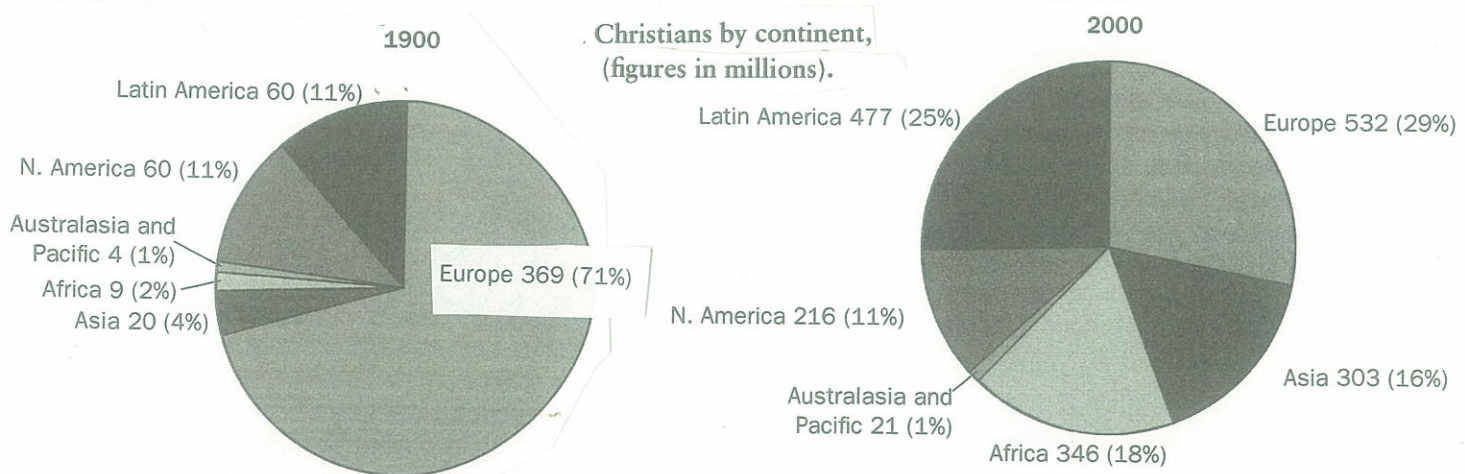
4.1. Statistics

In 1900, 34% of the world's population called themselves Christian. That doesn't mean that 34% were converted people, as we understand the phrase, that is 'Bible-believing Christians', but if you asked people throughout the world in 1900, 'What is your religion?' - 34% would have said 'Christian'.

In 2000, 32% of the world population called themselves Christian, but the location of Christians changed dramatically during the C20, from Europe and North America ('West' in the chart) to Africa, Asia, and Latin America ('Non-West' in the chart).

Year	World Pop.	Christian	Christian	Non-West	West
1900	1,620m	558m	34%	14%	86%
1950	2,510m	856m	34%	36%	64%
1970	3,696m	1,236m	34%	44%	56%
1990	5,266m	1,747m	33%	56%	44%
2000	6,055m	2,000m	32%	60%	40%

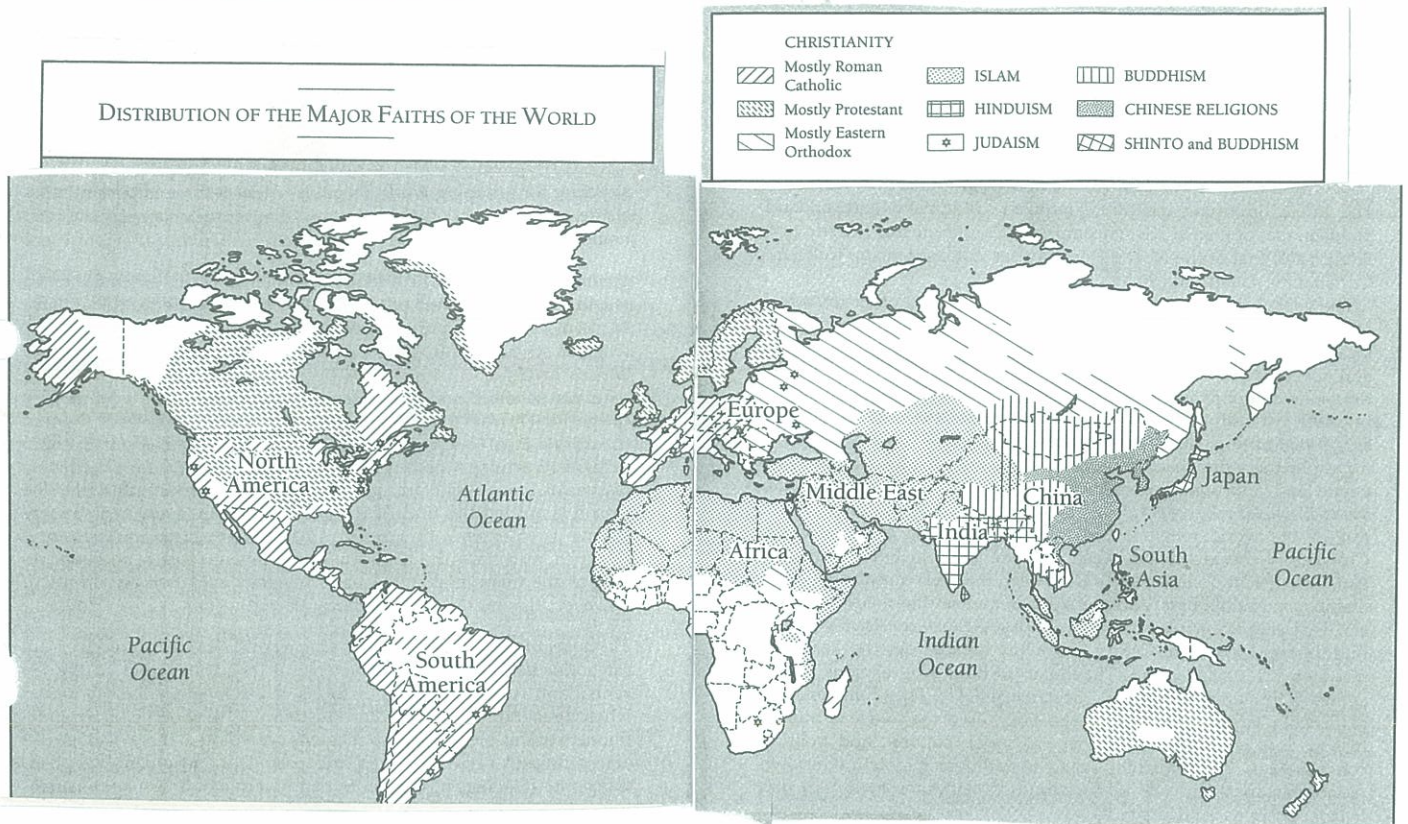
The following pie-chart shows that in 1900, Asia was 4% Christian, in 2000 it was 16%. The development of the indigenous church is the main factor in church growth. Numbers more than trebled during the C20 - it took Europe 1,000 years to produce 30 million Christians - it took C20 Africa 15 years to produce more than that - and that was just Africa



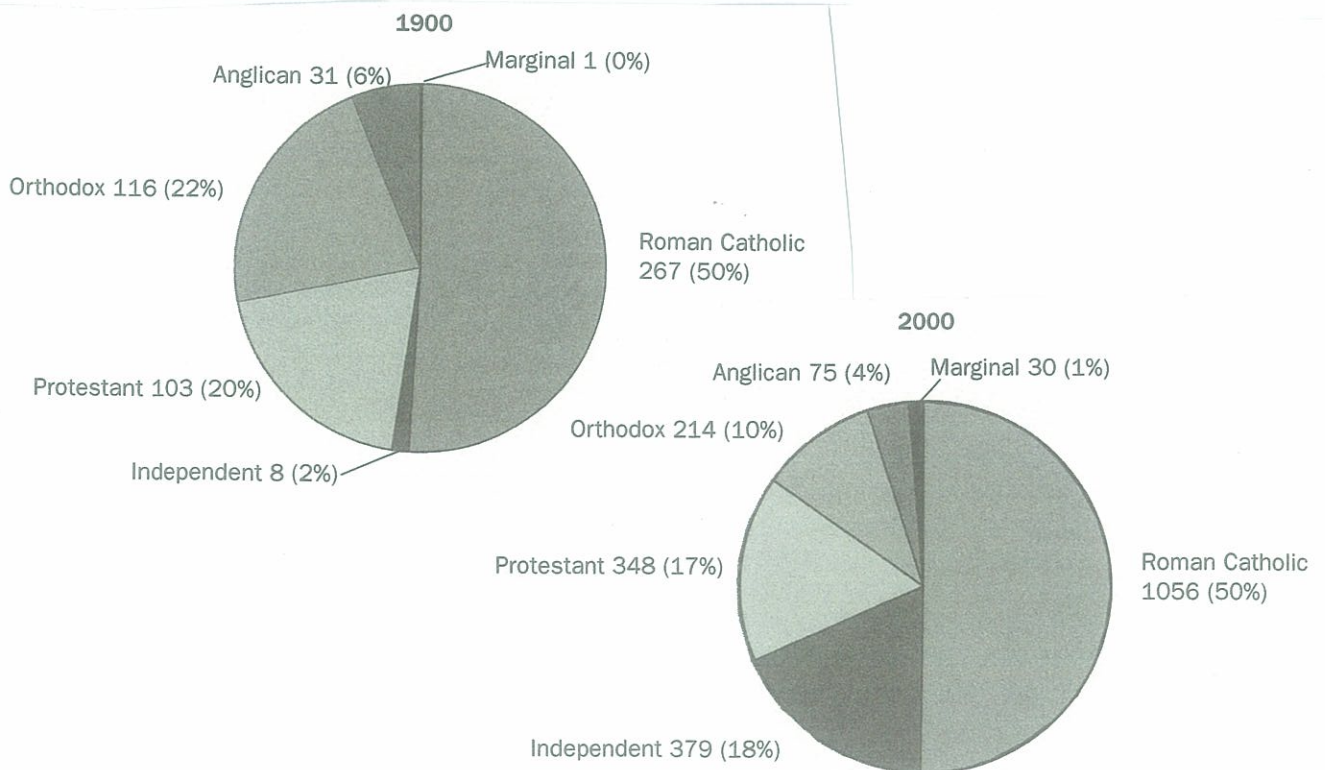
Until about 1950, European and American ('Western') missionaries generally - there were a few exceptions - thought that they had to take the lead in preaching the gospel and leading the churches and teaching in the institutions of the countries to which they went; local Christians were not permitted to hold office in the church above a certain level of seniority. This reflected the Colonial attitude of the Western world at the time. Then from about 1950, there was a return to the way that the Apostle Paul planted churches, as recorded in the Acts of the Apostles, making them 'self-governing, self-supporting, self-disciplining, and self-propagating' - four fundamental principles for 'cross-cultural mission' (last lecture, page 17). When Western missionaries realized this, church growth took off in the rest of the world.

This map shows world religions in 2000 and divides Christianity into three main branches:

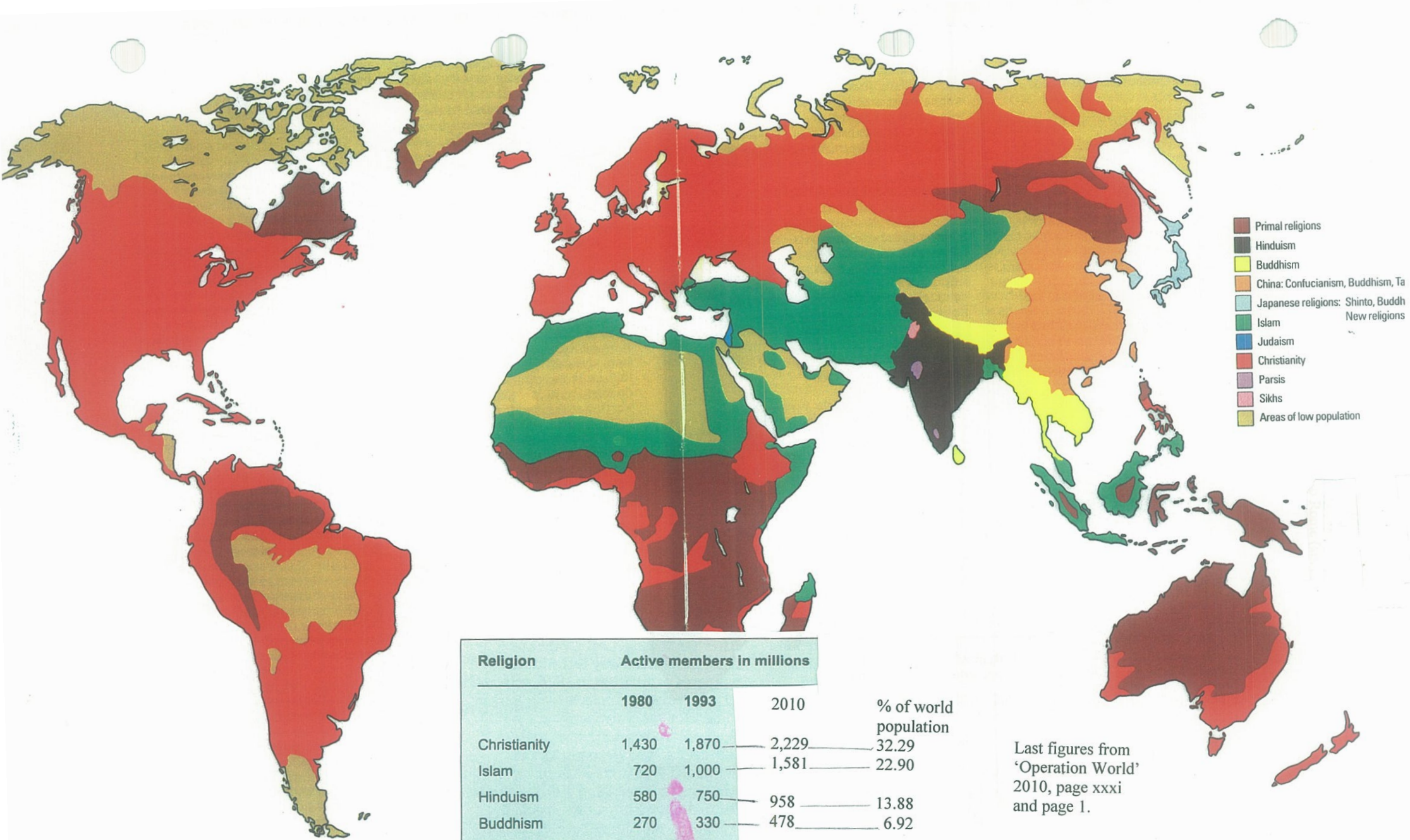
- Mostly Roman Catholic,
- Mostly Protestant, which includes Pentecostal/Charismatic
- Mostly Eastern Orthodox



Numbers (in millions) of different communions of the Church in 1900 and 2000.



The map on the next page puts all who call themselves Christians together and gives figures for the different world religions. The Lecture notes continue on page 14.



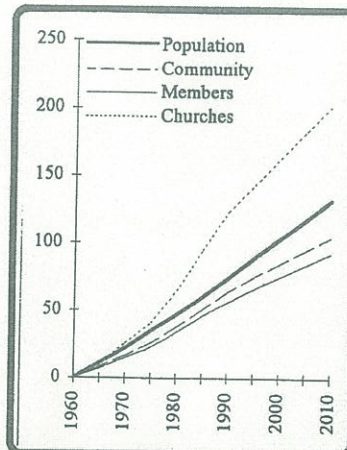
Religion	Active members in millions			% of world population
	1980	1993	2010	
Christianity	1,430	1,870	2,229	32.29
Islam	720	1,000	1,581	22.90
Hinduism	580	750	958	13.88
Buddhism	270	330	478	6.92
New religions	90	120		
Tribal religions	90	100		
Sikhism	10	20	24	0.35
Judaism	20	20	15	0.21
World population	4,370	5,580	6,908	

Last figures from 'Operation World' 2010, page xxxi and page 1.

This map gives total numbers for the major world religions and percentages for them, but doesn't distinguish branches within Christianity.

Population

	Population / Ratio	Community %	Membership %
1960	3,040,955,470	100	30
1965	3,360,510,377	110	30
1970	3,724,392,806	122	29
1975	4,103,958,281	134	28
1980	4,471,079,846	147	28
1985	4,870,304,516	160	29
1990	5,292,427,315	174	29
1995	5,739,641,774	188	28
2000	6,177,996,485	203	28
2005	6,611,487,390	217	27
2010	7,047,971,000	231	27



Total

Trinitarian Churches		
Community	Members	Churches
924,262,531	546,315,588	933,982
997,021,112	586,269,728	1,038,916
1,079,683,933	630,595,061	1,173,722
1,165,481,450	674,509,988	1,313,321
1,273,665,002	730,739,261	1,544,763
1,398,319,559	795,080,994	1,822,354
1,511,995,694	853,777,830	2,081,216
1,614,068,893	909,287,875	2,271,644
1,710,453,564	958,478,230	2,457,885
1,803,175,233	1,004,988,064	2,645,984
1,897,238,525	1,053,772,768	2,832,480

59% - 56%

1. **Community** - numbers belonging to that denomination, however loosely. If Anglican, Roman Catholic, Lutheran, Orthodox, or Presbyterian, that will usually be number who have been baptised into that Church; this will therefore include many who are now nominal Christians and even those who now have no link of any sort with that Church.

2. **Membership** - those who have some active connection with their church, generally defined on these charts as attending some form of church service at least twice a month.

3. **Churches** - number of places of worship for established congregations.

Handwritten figures are percentage of 'community' to 'membership'.

Anglican

Total		
Community	Members	Churches
40,892,217	7,934,836	47,546
42,964,684	8,378,553	55,857
46,246,466	8,979,935	59,879
47,046,012	8,965,152	58,988
48,919,856	9,458,682	67,021
50,382,672	9,877,449	75,108
51,599,428	10,204,019	77,948
53,217,013	10,578,140	80,287
54,870,917	11,066,383	84,025
56,344,987	11,474,581	87,472
58,027,167	11,944,720	91,115

19% - 21%

Baptist

Total		
Community	Members	Churches
36,120,199	23,405,937	95,370
38,365,913	24,727,767	106,605
41,202,826	26,082,182	120,740
46,560,728	29,120,370	127,228
52,384,793	32,390,559	143,846
57,730,267	35,296,911	160,594
62,784,631	37,899,509	176,619
67,146,495	40,442,579	191,310
71,590,145	43,075,288	203,367
76,072,667	45,570,240	214,994
80,586,315	48,107,725	227,052

64% - 60%

Catholic

Total		
Community	Members	Churches
561,451,866	342,531,498	238,763
612,753,088	372,604,255	258,715
660,850,081	399,818,080	266,774
710,514,106	427,265,022	292,986
762,658,377	457,183,919	312,820
818,531,163	488,581,498	340,098
865,477,580	516,501,880	369,334
912,636,440	543,435,641	386,395
963,191,590	572,482,613	407,083
1,009,470,368	599,031,861	427,625
1,055,458,116	625,709,030	447,442

61% - 59%

Orthodox

Total		
Community	Members	Churches
95,726,255	61,970,071	74,912
100,789,810	65,193,686	76,947
107,887,942	69,719,376	79,452
113,500,475	72,990,352	81,400
120,770,477	77,083,020	83,523
127,629,258	80,927,245	85,298
131,868,727	83,728,437	86,531
139,544,409	91,899,239	88,907
139,468,598	92,230,594	89,530
141,546,461	92,551,568	90,342
143,475,245	94,034,041	91,695

65% - 66%

Pentecostal

Total		
Community	Members	Churches
12,168,365	5,726,295	57,125
16,125,685	7,502,796	79,073
24,650,922	11,635,184	131,986
33,928,348	16,033,314	173,234
46,805,127	21,655,172	230,597
67,099,294	31,338,055	321,515
88,654,545	40,581,541	408,164
105,756,153	48,362,464	472,719
122,095,846	55,627,961	531,585
137,869,853	63,046,598	588,588
153,589,786	70,227,964	644,843

42% - 46%

Presbyterian

Total		
Community	Members	Churches
29,529,290	13,838,593	53,663
32,043,553	14,803,199	62,171
34,577,314	16,964,998	70,343
38,210,866	18,868,525	81,006
40,881,743	20,505,835	93,351
43,599,641	21,751,362	100,195
46,893,378	23,111,797	105,945
47,971,907	23,432,540	109,726
49,285,789	23,911,198	113,726
50,145,904	24,432,954	117,745
51,982,323	24,953,491	121,834

47% - 48%

CHURCH GROWTH AND DECLINE

4.2 Growth

The Church worldwide is currently growing by 106,000 members every day. This is made up as follows: 178,000 new Christians are added every day, being 130,000 births into Christian families, plus 48,000 converts from other religions or 'irreligion'. At the same time 53,000 Christians die each day and 19,000 defect to other religions or 'irreligion'.

Continent	Church members (millions)			Actual change	Estimated change
	1980	1993	2006 (Estimate)	1980-1993 %	1993-2006 %
Europe	440	450	440	+2	-2
Latin America	370	470	590	+27	+26
North America	190	220	225	+16	+2
Africa	180	310	530	+72	+71
South Asia	110	160	245	+45	+53
Former USSR	100	120	160	+20	+33
East Asia	20	120	170	+500	+42
Oceania	20	20	20	0	0
TOTAL	1,430	1,870	2,380	+31	+27
World population	4,370	5,580	6,770	+28	+21

About six new congregations are founded every week.

4.3 Decline in Britain

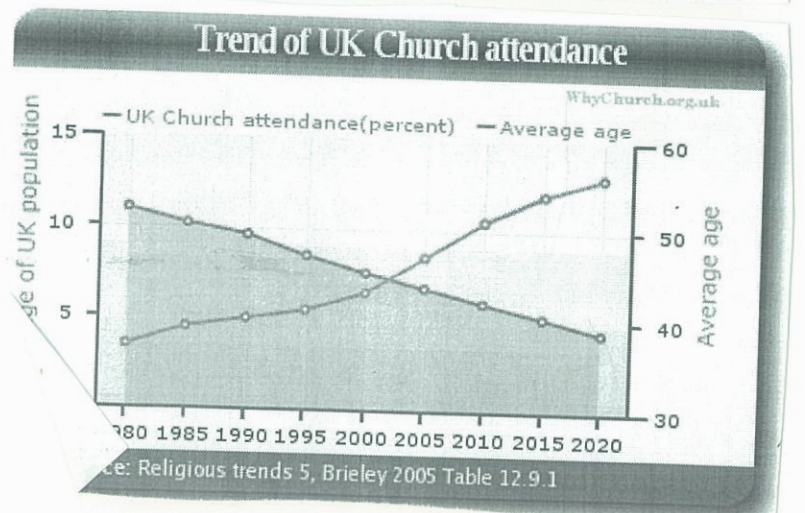
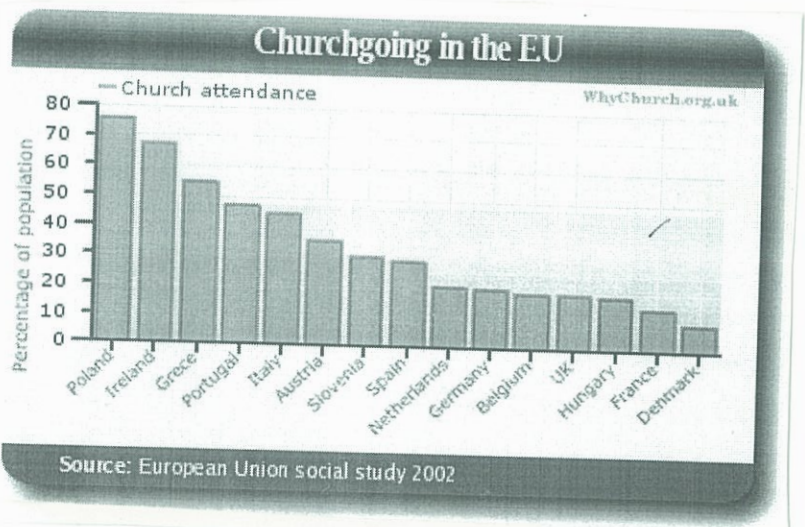
Different surveys have different approaches – some define 'church attendance' as every week, others as once/twice a month. Optimistic surveys say: About 10 per cent in Britain attend church once a week. Of these:

- 3 per cent (1.7 million) are C of E.
- 4 per cent (1 million) are Catholic
- most of the rest attend a range of Protestant Churches.

There are regional variations Church attendance once a month:

Northern Ireland	45%
Scotland	18%
England	14%
Wales	12%

Other world faiths are found in Britain, mainly as a result of immigration from the 1950s, and still continuing, but numbers are not large and adherents of all other faiths, taken together, are no more than about 4-5 % of the British population.



TOPIC – WILLOW CREEK CHURCH

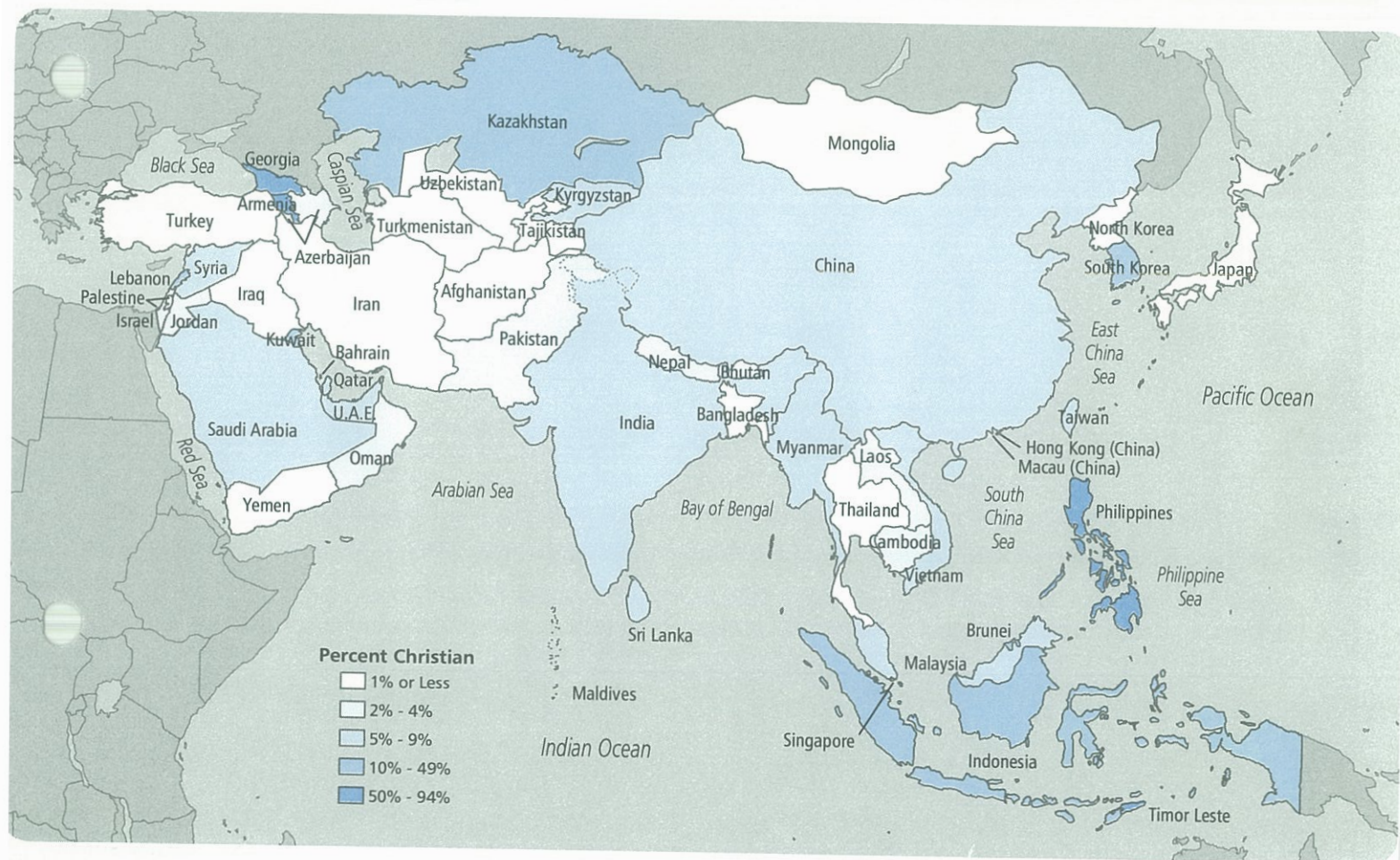
4.4 Areas of the most rapid growth

(a) Africa, 15% of the world's population. See Operation World, page 33.

From 1900 to 2010, Christians of all denominations grew from 7.5 million (9.1% of the population) to 504 million (48.8%), of whom Evangelicals grew from 1.6 million (1.5%) to 182 million (17.7%).

(b) Asia, 60% of the world's population. See Operation World, page 59.

From 1900 to 2010, Christians of all denominations grew from 22 million (2.3% of the population) to 370 million (8.8%), of whom Protestants and Independents grew from under 3 million (0.3%) to 200 million (4.9%). The 'The Pacific rim' has seen exceptional growth.



(c) Latin America, 10% of the world's population. See Operation World, p. 47.

For centuries after Catholic Spain and Portugal colonized it, Latin America was considered Christian, although the Catholic Church admitted that less than 17 percent of the population had any real faith. In 1914, Protestant Christians numbered 500,000, often persecuted by the official church. After World War II, however, a wave of evangelical missionaries entered Latin America and changed the face of the continent. There are now over 100 million Presbyterian and Independent Christians, 19% of the population. Pentecostal groups have proved very successful in bringing large numbers of Latin Americans to faith in Christ and about two-thirds of the Protestants and Independent Christians in Latin America are Pentecostals.

5. HAVE WE COME FULL CIRCLE?

5.1 From State persecution to State Church

We saw how a small Palestinian Jewish sect, persecuted by State and society, became in just over 300 years a multi-cultural Church throughout the Roman Empire and, in the year 380, was made the official and only religion of the Roman Empire.

5.2 State-imposed Christianity – by one Church

We saw how Church and State combined to impose the Christian faith, by force if necessary, until by 1356 everyone in what we call Europe (except for a tiny minority of Jews) had to say that they were Christian and respect Catholic Church.

5.3 State-imposed Christianity – by many Churches

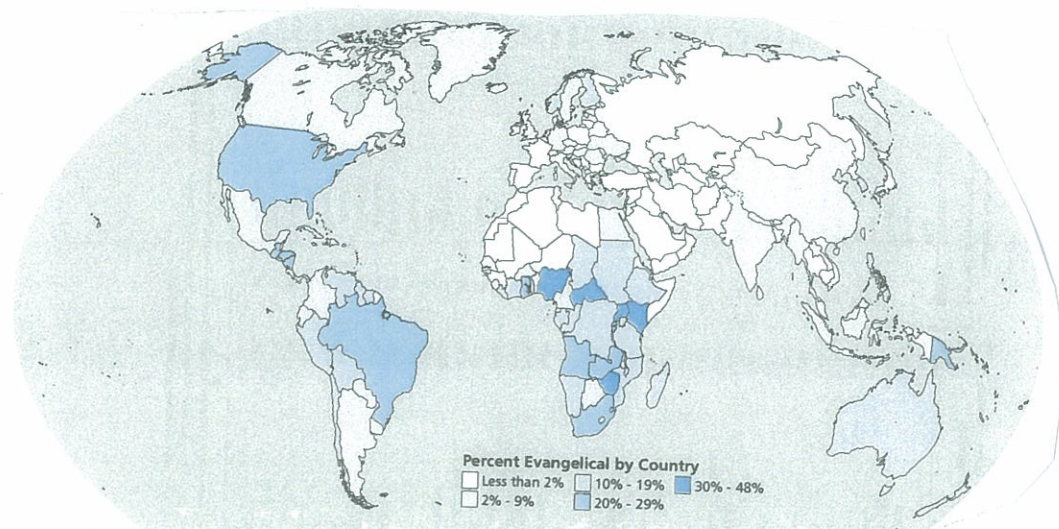
We saw how following the C16 Reformation, Lutheran, Reformed and Anglican Churches pursued the same policy as the Catholic Church had done, working with the State to get everyone in their territory to support (exclusively) their understanding of Christianity.

5.4 State encouragement of Christian welfare programmes

We saw how the C18/C19 Revivals led evangelicals to commence welfare and adult and child education programmes, Sunday Schools taught three Rs, and much else listed in lecture 27, p. 5-7. The State couldn't cope with the human consequences of the Industrial Revolution, and so encouraged Church welfare programmes and Church attendance.

5.5 Renewed State persecution of Christians

From the late C19, the State has deliberately and progressively taken over educational, social and sporting activities that Church had traditionally provided for everyone, and has increasingly marginalized the spiritual side of these philanthropic activities. Many legislators now say that religion must not hinder the smooth running of their secular society, and are aggressively anti-Christian. In consequence, may we see, in our lifetime, Christians in this country experiencing what many Christians throughout the world are experiencing already – being held in prison just for being Christians? That was the situation before the Emperor Constantine's conversion in 312.



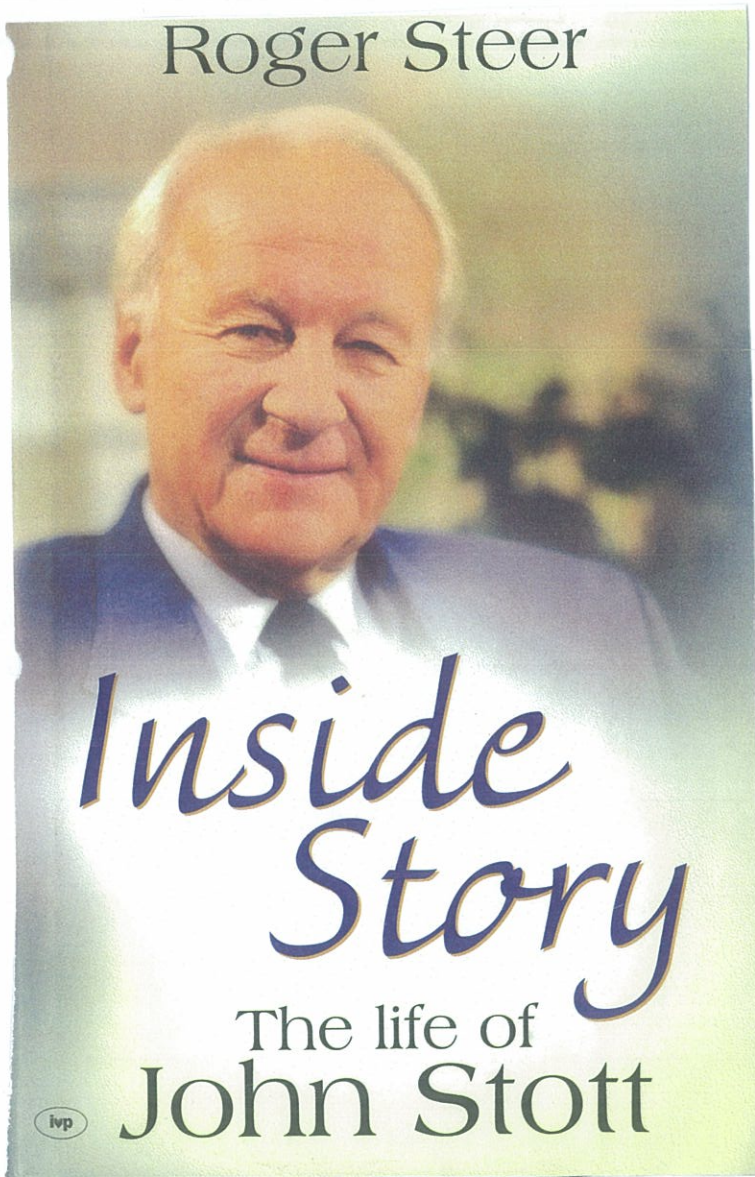
Of the 1.9 billion who call themselves Christians today, about 600 million are conservative evangelical or Bible-believing Christians - so about one-third of all confessing Christians and therefore about one-ninth of the world population, are evangelicals.

OVERVIEW OF CHURCH HISTORY IN 36 ILLUSTRATED LECTURES

TOPIC FOR LECTURE 36 – REV. JOHN R.W STOTT

Please tell us about John Robert Walmsley Stott, CBE, (1921-2011), an English Anglican who was a leader of the worldwide Evangelical movement. He was one of the principal authors of the Lausanne Covenant in 1974. In 2005, Time magazine ranked him among the 100 most influential people in the world.

He is not mentioned in the Course textbooks, but there are several published biographies. The one shown here was in 2010, published by Inter-Varsity Press, Leicester, England.



‘One of the most important factors, if not *the* most important factor. in the rise of Evangelicalism in Britain after World War Two, was the personal ministry of John R. W. Stott, who was appointed rector of the central London church of All Soul’s, Langham Place, in 1950, while only twenty-nine years of age. His impact on a rising generation of evangelical students, through his speaking and writing, though universally acknowledged, cannot easily be measured. ... His parish-based ministry gave evangelical clergy and ordinands throughout England a new awareness of the possibilities open to them. Monthly ‘guest services’ provided opportunities for Christians to bring their friends along to hear the gospel preached, and subsequently to join ‘nursery groups’ which explained and explored the Christian faith. It was not long before these ideas were being replicated in evangelical parishes throughout the country.’¹

¹ Alister McGrath, *Evangelicalism and the Future of Christianity*, London, Hodder and Stoughton, 2nd edition, 1996, 35-36.