

# **The Christian's Guide to Church History**

**James L. Melton**

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## **Dedication**

*This book is affectionately dedicated to the Head of the church, the High Priest of our profession, and the Rock of our salvation, the Lord Jesus Christ.*

## Acknowledgments

With this being our first actual *book*, I think it would be highly improper to neglect a moment of acknowledgment for those who have sacrificed to make this publication a reality.

My wife, Angela, has been a true blessing. Without her love, dedication, and understanding, I would be too over-worked and too confused to write anything.

Thanks to the faithful and working members of Bible Baptist Church. Our publications bear my name, but *their fingerprints*.

I think of my friend Greg Parker who labored so closely with me in the early days when few others seemed to care. To this day, though many miles away, he and his wife faithfully support this ministry.

Thanks to all of our supporting churches. Your confidence in this ministry, your prayers, and your financial support mean more than words can express.

A special thanks is due to the four dedicated ladies who did the proofreading for this work. They saved me much headache and embarrassment.

Thanks to the many Christians who have supported us with prayers, kind letters, and financial contributions. To name them all would take a volume in itself.

Thanks to the few true Bible-believing teachers, preachers and authors who have published their good knowledge so the rest of us may glean from their fields.

Thanks to every cruel critic we've ever had. Your unkind calls and letters have made us wiser and stronger than ever.

Finally, thanks to all of you Christian soldiers out there who never cease from pounding the highways and the hedges with our tracts and booklets in your efforts to evangelize sinners and to edify the saints. We count it a high honor to assist you in this great battle. / *Corinthians 15:58!*

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## Introduction

**“The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any new thing whereof it may be said, See, this is new? It hath been already of old time, which was before us.” (Ecc. 1:9-10)**

The study of history is crucial because history repeats itself. Men are simple beings who tend to do the same things over and over for thousands of years. The student of history doesn't need a psychic or an astrologer to reveal his future. He only needs to meditate upon the past. The man who knows the past is better prepared for the future. To the man who knows about the ancient Greek Gnostics, there is really nothing *new* about the New Age Movement. To the man who knows about Origen, Eusebius and the school at Alexandria, Egypt, there is really nothing *new* about the New International Version. However, as someone has so rightly said, *“The only thing that men learn from history is that men never learn from history.”*

God has given us history (His-story) to serve as one of our greatest teachers. A student who ignores an appointed teacher isn't going to “pan out” very well in his day of testing. The same is true of a Christian who ignores church history. Those who ignore church history will contribute to the repetition of its failures. For example, if every Christian in America knew church history, then it would be absolutely impossible for any Roman Catholic to ever win a political office. This would mean more freedom for everyone. However, our ignorance of church history has served as a great tool in the hands of Satan.

For the seeking student of church history, there are many fine works available. Phillip Schaff's eight volume set is probably the most read. Indeed, it contains much factual information, but Schaff's ignorance of Scripture and his pro-Catholic slant leave much to be desired. Peter Ruckman's two volume set is a good work written by a fellow Bible-believing preacher who is actually *making* church history, rather than just writing about it. Another fine study is the single volume work by Earl E. Cairns, titled, *Christianity Through the Centuries*. There are many others available, such as *Foxe's Book of Martyrs* and the works by Newman and D'Aubigne (see Bibliography). Many topical studies are also available which deal with individual groups like the Waldenses, the Baptists, and the many reformers. Much can also be learned from reading the biographies of Christians like D. L. Moody, John Wesley, George Whitfield, Peter Cartwright, and Sam Jones.

This particular effort is a humble attempt to give God's people church history in a nutshell. Its topics are listed alphabetically for easy access, which makes it sort of a mini reference encyclopedia, rather than a chronological history. It is written from the standpoint of an active, fundamental, Bible-believing street preacher and pastor, rather than from the standpoint of a scholar. This book is written from the standpoint that the Bible is always right, while men are often wrong. The philosophies and traditions of men



are only right when they agree with God's word, which is not often, so this work will contain some negative remarks about many people. A Bibliography has been provided in the back for anyone who questions the accuracy of my statements.

It has become popular for fundamental writers to classify practically all anti-Catholic groups as "Bible believers," while ignoring their doctrinal errors. This author believes in fairness and honesty. When a group in church history opposes Rome's corrupt system, then we can say "Amen." When the same group opposes sound *Bible* doctrine, we should recognize their error and expose it. It is foolish to think that we must "choose sides" every time we encounter a controversy. It is often likely that *both* sides are wrong.

In this work, we will not take up studies of such cult leaders as Russell, Rutherford, Eddy, White, Armstrong, and Miller, since we've already published this information in our *Handbook of Heresies*.

If God blesses this effort, we plan to revise and expand it in the future by adding more entries and giving more detail to some of its present entries. Information on many Christian leaders of our generation has not been included in this printing, but may be published in later editions as more source material becomes available. Some information on past people and events has also been either limited or omitted due to insufficient funds for publishing a lengthy volume. This book is only a “starter,” and we hope to revise it in the years to come, Lord willing.

I do believe that this book will enjoy a long and wide circulation among truth seeking Christians. It is sent forth in the blessed name of our Lord Jesus Christ with the prayer that he will overrule any errors and bless the good by enlightening the hearts of many with its pages.

## **ALBIGENSES**

These were anti-Catholics in southern France who were hated with a passion by Rome. Early in the twelfth century, Rome began a series of “crusades” against the rising Albigenses. The popes (chiefly Pope Innocent III) offered eternal life to all volunteers who would serve in an army to murder Albigenses “heretics.” Several hundred thousand Albigenses were killed between 1200 and 1250. Since the Albigenses claimed the Bible as their final authority, Rome later forbade the common people to own Bibles.

The Albigenses, however, were not without error. They leaned toward the dualistic views of the Gnostics and the Manichaeans, and they rejected the doctrines of a physical hell and a physical resurrection.

## **AMISH**

The Amish groups are named after Jacob Amman (1644-1711) who left the Swiss Mennonites and gained a following in Zurich, Switzerland, in the late seventeenth century. About 120,000 Amish people later migrated to Pennsylvania and established farms.

Today the more conservative Amish groups wear very plain clothing, and they oppose such modern conveniences as telephones, televisions, and automobiles. See *Mennonites*.

## **ANABAPTISTS**

The Anabaptists are considered part of the “radical reformers” of the 1500's by the pro-Catholic historians. They began in Switzerland and rapidly spread into Germany, Moravia, Holland, and other lands. Conrad Grebel (1498-1526) has been credited

with starting the movement in Switzerland. He broke ties with the Zwinglian movement in 1525, and strict laws against Anabaptist doctrine were soon established. With this, the Anabaptists began to spread out into other lands.

Jacob Amman led a movement in Zurich, which later became known as the Amish.

In Germany, another Anabaptist leader named Balthasar Hubmaier (1480-1528) was burned at the stake, and his wife was tied hand and foot and drowned in the Danube. He believed in separation of church and state, baptism for believers only, and the final authority of the Bible.

Menno Simons headed up another Anabaptist movement in the Netherlands. His followers were eventually called “*Mennonites*.” They spread into Prussia, Russia, and finally the Americas.

There were various groups of Anabaptists, and some were rather extreme or “radical” in their beliefs and practices, but most all Anabaptist groups held firm convictions about baptism by immersion for adult believers only, separation of church and state, the authority of the Bible and the autonomy of the local church. These were the core convictions that drew so much persecution from Catholics and Protestants alike. The Anabaptists were burned alive, drowned, hanged, and some were even forced to jump off haystacks onto tall spikes. They were some of the greatest spiritual ancestors of the Baptists, and we should never lack an appreciation for their convictions, their sacrifices, and their courage.

Also see *Baptists and Mennonites*.

## **APOSTLE’S CREED**

This is the oldest of the Catholic creeds, having first appeared in Rome around the year 340. In its current form, the creed generally supports one God as Creator, the Trinity doctrine, the virgin birth of Christ, the death, burial, and resurrection of Christ, the ascension, the second coming, and the resurrection of believers.

The creed offers no statements on the pre-millennial second coming, the priesthood of believers, the blood atonement, or the final authority of God’s word.

## **APPLEMAN, HYMAN (1902-1983)**

The fine evangelist, Hyman Appleman, was born to orthodox Jewish parents in Moghilev, Russia. His father came to America in 1913, and the rest of the family followed in December of 1914.

Settling in Chicago, Hyman learned English and advanced rapidly in American education. He was licensed to practice law in Illinois in 1921, and he soon became a successful trial lawyer in Chicago. At one point he was practicing law, attending school, and teaching school all at the same time. The heavy workload nearly drove him to a nervous breakdown in 1924. At that point his family and friends convinced him to take a vacation.

He took the vacation and was led to Christ in March of 1925 by James E. Davis of Denver. He was immediately forsaken by his Jewish girlfriend, his parents, and other family members.

Hyman served in the army until 1930 when he was ordained to preach. He married Verna Cook the same year and also began ministry training at Southwest Baptist Theological Seminary in Fort Worth, Texas. He served as pastor in Texas churches until 1934 when he entered evangelism with the Texas Baptist Convention. This continued until he began large city-wide crusades in 1942.

The crusades were conducted all over our nation and in many foreign nations throughout the forties and fifties. Through the sixties and seventies Appleman served mostly as a local church evangelist and author. It is estimated that his lifelong ministry brought over 300,000 souls to Christ.

Hyman Appleman died in 1983.

### **AQUINAS, THOMAS (1227-1274)**

Thomas Aquinas is credited with developing the Roman Catholic Church's system of theology. He was called a "dumb ox" by his classmates at Cologne, but the Catholic historians call him the "angelic doctor." His theological work, *Summa Theologiae*, consists of some three thousand articles attempting to reconcile God's holy words with pagan philosophy, church tradition, human reasoning and just plain hot air.

Aquinas' twisted views and his loyalty to Rome led him to give his full support for the torturing and murdering of true Christians during the Inquisition.

### **ARIANS**

Technically, an Arian would have to be a person who follows Arius, the gentleman who opposed the Trinity doctrine at the Council of Nicaea in the year 325. However, since 325, the term has been applied to anyone who doesn't bow down to the Catholic Nicean Creed.

### **ARIUS OF ALEXANDRIA (250-336)**

See *Council of Nicaea*.

### **ARMINIUS, JACOB (1560-1609)**

John Calvin's first major opponent was a Christian from Holland named Jacob Arminius. He wrote against Calvin's perverted five point system, and he even requested a national synod from the government, but he died before it became a reality.

The supporters of Arminius were naturally called "Arminians." They published their own ideas in a work titled *Remonstrance* in the year 1610.

### **ARNOLD OF BRESCIA (1100-1155)**

Arnold was a believer from North Italy who preached against the Roman doctrines of infant baptism, the eucharist, and statism. He was expelled from Italy and France, and he ended up preaching in Bohemia. Arnold was finally arrested under Frederick I and hanged in 1155.

### **ASBURY, FRANCIS (1745-1816)**

The man credited with being the first of the circuit riders is Francis Asbury. He was also first bishop of the Methodist Church of the new American colonies.

### **ATHANASIUS (ca. 296-373)**

Known as "Athanasius the Great," this man is considered to be the "father of Greek Orthodoxy." He was the chief opponent of Arius at the Council of Nicaea. He was educated in Alexandria, Egypt, and he is commonly credited with introducing Monasticism (the monks) to the western world. In fact, Athanasius wrote the biography of the famous monk St. Anthony.

### **AUGUSTINE, AURELIUS (354-430)**

Augustine is classified as a post-Nicene (after Nicaea) church father. Within the Catholic church, his reputation as a philosopher (Col. 2:8!) and a theologian rank among the very highest. Augustine was born in Tagast, North Africa, and educated in Tagast, Madaura, and Carthage. He studied Manichean teachings for twelve years before turning to philosophy.

In 386 he took an interest in the Bible and was baptized shortly thereafter. He was ordained a Catholic priest in 391, and in 396 he became bishop of Hippo. During the next thirty-four years he would write over one hundred books and five hundred sermons.

Augustine was a strong teacher of man's depravity and his need to be regenerated from "original sin," but in the Catholic church this could only be accomplished by baptism (sprinkling rather) and sacraments. Augustine helped to develop the heresies of purgatory and post-millennialism, and he allegorized the early chapters of the book of Genesis.

The greatest works of Augustine include *The City of God*, *Confessions*, *De Trinitate*, and *De Haeresibus*. Some truths and spiritual blessings may be gleaned from his works, but Rome has done a much better job of capitalizing on his errors of post-millennialism (making Rome the "city of God"), infant baptism, purgatory, and his allegorical interpretation of Scripture.

### **AURELIUS, MARCUS (161-180)**

This was a Roman emperor who reigned from 161 until 180 and persecuted Christians. Being a Greek Stoic philosopher (Col. 2:8), he exiled anyone who preached about hell or judgment. He even blamed Christians for military disasters, earthquakes, and floods. Justin Martyr was killed in Rome under his reign.

### **AYER, WILLIAM WARD (1891-?)**

William Ayer was a fine preacher who was saved in a Billy Sunday revival meeting. He went on to preach in jails, on street corners, on the radio, and from the pulpit of Calvary Baptist Church in downtown New York. He had a fruitful ministry in the thirties and forties, leading over five hundred Roman Catholics to Christ, including a priest named Anthony Zechello. William Ward Ayer was a well known and effective preacher in his day.

## **BAEDA (673-735)**

“*The Venerable Bede*” was born in England in a monastery. As a child, he was trained to be a good Catholic, yet, as a scholar, he never hesitated to correct Augustine’s corrupt Latin manuscripts. He wrote on various books of the Bible, some hymns, and his historical writings, such as *Ecclesiastical History*, have proven quite useful. His works are often referenced by historians.

## **BAPTISTS**

A Baptist church is an organized assembly of regenerate members who have been baptized by immersion following their conversion to Jesus Christ, and who hold to several Baptist distinctives. The Baptist distinctives include salvation by grace through faith, adult believer’s baptism, eternal security of the believer, the final authority of the Bible, the priesthood of all believers, separation of church and state, and the autonomy of the local church.

The Baptists did not spring up out of the Protestant Reformation (although some “extra” Baptist groups did arise at that time). So, technically, Baptists are not Protestants. Even Roman Catholic Cardinal Hosius, president of the Council of Trent, stated in the mid 1500's that the Baptists had been persecuted for “the past twelve hundred years.” So, even Rome confesses that the Baptists were around as early as 300 A.D., a long time before the Protestant groups arose.

Also worthy of note is the fact that the Baptists have not always been called “Baptists.” This name was given to us over a period of time because we have always refused to acknowledge Roman Catholic baptism. We have traditionally *re-baptized* converts who’ve had a previous Catholic baptism. We have been called “*Anabaptists*,” “*Cata-baptists*,” and just plain “*Baptists*.” The names have changed at times, but our fundamental beliefs date clear back to the first century.

### **BENEDICT OF NURSIA (480-543)**

This was the monk who established the Benedictine Order in the Roman Catholic Church in 529.

### **BERTHOLD OF ROUMANIA (1210-1272)**

Berthold was a very dramatic preacher who remained in the Franciscan Order within the Catholic Church. He did not speak out much against Rome, but he did preach that Jesus Christ was the only means of salvation, and he preached hard on hell.

### **BEZA, THEODORE (1519-1605)**

Theodore Beza was the man who succeeded John Calvin as the leader of the Reformed Church. He was born in Burgundy, France, to a wealthy family, and he received the best education money could buy. He was licensed to practice law in 1539, but he chose rather to pursue literary studies.

Beza published *Juvenilia* in 1548, which was a famous collection of poetry. This made him the first Latin poet of his day. Shortly afterwards he fell sick, and it was during this sickness that he felt called to a more noble and pure life. He took his wife, Claudine Denosse, and moved to Switzerland in October of 1548.

Beza quickly became a leader in the Reformed Church under Calvin. He taught Greek at Lausanne beginning in 1549, and he became rector of the Geneva Academy in 1558. In 1559, he began pastoring one of Calvin's city churches, and he fought hard for Protestantism throughout his life in Switzerland, France and Germany. His friendship with Calvin grew stronger as the years passed.

Mastering Greek, Theodore Beza produced ten editions of his Greek New Testament, and he played an important role in the translation of the Geneva Bible of 1560. Only a few decades later, the King James translators would rely heavily on his work in producing the Authorized Version.

Protestantism owes much to Theodore Beza for his lifelong dedication. He preached his final sermon in 1600, which makes him the only sixteenth century reformer to preach in the seventeenth century. He died on October 13, 1605, and was buried at St. Peter's Cathedral in Geneva.

### **BILLINGTON, DALLAS (1903-1972)**



For several years, the largest Sunday school in the world wasn't in Hammond, Indiana. It was at the Baptist Temple of Akron, Ohio, where Dallas Billington was pastor.

Coming from a large Methodist family, Dallas had heard the Gospel often, but did not receive Christ until he was twenty-one.

Having only an eighth grade education, he moved from Kentucky to Akron, Ohio, and went to work for Goodyear Tire and Rubber Company. In 1926, he married Nell Stokes, a lady from back home in Kentucky, and the two became faithful members of a Baptist church in Akron.

God gave them a son, Charles, in 1927, but the child became very ill. Dallas vowed to God that he would do his best to preach the Gospel of Christ if God would let his son live. God healed the boy, and Dallas kept his vow.

Around 1930 he began preaching publicly in Ohio and sometimes back in Kentucky, often gathering sizable crowds and seeing many people saved. He spent lots of time going door-to-door with the Gospel, and he started a fruitful radio program with his own money in 1932.

The Akron Baptist Temple was born in 1934 when a few families without a church asked Billington to preach to them. He did so, and they agreed to meet again the following Sunday. He promoted the services on his radio program, and thirty-nine adults with several children came to the services. He was ordained a couple months later. By November, 600 people were attending, and souls were being saved in every service.

By 1938 a new building had been dedicated, and Sunday school was running 1,800 by 1939. An additional building went up by October of 1939, and 2,000 were attending by 1940. Billington was one of the first to use busses for bringing people to church.

He had a heart attack in 1941, but God restored his health and the church grew to around 9,000 members during the forties. He had a stroke in 1949 but, again, God restored his health. The church continued to grow throughout the fifties and sixties with around 5,800 attending Sunday school in 1970.

Dallas Billington died in 1972, and the ministry continued under the leadership of his son, Charles.

### **BLISS, PHILLIP (1838-1876)**

Had it not been for a tragic train wreck in 1876, Phillip Bliss may have gone on to become the greatest hymn writer in church history. Yet, living a short life of only thirty-eight years, he ranks right alongside Fanny Crosby and Charles Wesley for his great contributions to the cause of Christ.

He wrote such greats as *Wonderful Words of Life*, *Almost Persuaded*, *Hold the Fort*, *Let the Lower Lights Be Burning*, *My Redeemer, I Gave My Life for Thee* and *It Is Well With My Soul*. Phillip Bliss was born into a Methodist family in Pennsylvania. As a child he loved music, especially piano, but his poor family couldn't afford to purchase one.

He received Christ as his Saviour in 1850 and joined the Baptist church at Cherry Flats, Pennsylvania.

During his teenage years he worked at various jobs to help pay for his schooling. In 1857 he met the famous hymn composer William Bradbury. Bradbury convinced him to give himself to God in full time service, so he decided to become a music teacher and began his studies.

He married Lucy Young in 1859. She also had a music background and assisted him greatly in his work. They even sang together at church services.

He continued his music studies and began teaching music by traveling house to house working with his pupils. In 1864 the Blisses moved to Chicago where he began turning out music regularly and making good money for it. In 1865 he went to work for the Chicago Music House. He assisted D.L. Moody in some Sunday evening services, but turned down an opportunity to travel with Moody to England.

In 1873, Moody sent Bliss a letter encouraging him to devote all of his time to evangelistic singing, and he gave it a try in March of 1874 at a friend's revival service. As Bliss sang *Almost Persuaded* for an invitation, the Holy Spirit began moving and souls began coming to Christ. Afterwards he gave up all secular activity and became a song evangelist. He also worked with children at the meetings and sometimes preached.

He published a hymn book, entitled *Gospel Songs*, and he worked with Ira Sankey on *Gospel Songs and Sacred Solos*.

Phillip Bliss and his wife died in a train wreck on December 29, 1876, near Ashtabula, Ohio. A trestle collapsed under the train, sending it seventy-five feet into the icy waters. Phillip actually escaped, but then burned to death in an effort to save his wife.

## **BOGOMILES**

The Bogomiles were an eleventh century group of anti-Catholics who rejected the Roman heresies with a passion, as did their ancestors, the Paulicians.

Rome's strongest argument against the Bogomiles was their Manichaeian beliefs in dualism (See Manichaeans.). One of their strongest leaders, a physician named Basil, was burned at the stake by Alexander Comnenus II, a Greek Orthodox Emperor.

### **BOOTH, WILLIAM (1829-1912)**

William Booth left the Methodist Church and founded the Salvation Army in 1865. He and his wife, Catherine (1828-1890) ministered to the poor of London by preaching the gospel and meeting social needs. They preached on the public streets and used only a King James Bible. By 1878, Booth had his Salvation Army fully organized with ranks and uniforms.

While lying on his death bed he was brought some poached eggs for breakfast. His response: *“Hundreds of people in London have nothing to eat this morning and do you bring me poached eggs?”*

### **BRAINERD, DAVID (1718-1747)**

One of the great missionaries to the American Indians was David Brainerd. He ministered to the natives along the Delaware, Lehigh, and Susquehanna rivers, and his holy life was a great inspiration to many, including missionaries William Carey and Henry Martyn.

He was saved at twenty-one years of age and then entered Yale University. He was expelled from Yale in 1742 when he refused to make a public apology for criticizing one of the tutors. He began preaching the same year.

Brainerd preached at various churches and places until March of 1743. He then left to work among the Indians. He immediately became plagued with health problems, including tuberculosis of the lungs, but he insisted on laboring with the Indians. He saw little fruit during his first couple years, but he never lost his spiritual vision. In fact, he turned down at least two opportunities to leave the field for the pastorate. God finally blessed Brainerd with around 100 souls between 1745 and 1747.

His bad health, coupled with the hardships of his ministry, became too much for him. He died on October 9, 1747, at twenty-nine years of age. Jonathan Edwards preached his funeral. John Wesley later stated that every preacher should carefully read over the life of David Brainerd.

### **BRAY, BILLY (1794-1868)**

One of the most joyous Christians to ever live was a layman in the British Isles named Billy Bray. He never had any great crusades or revival campaigns, but he remained an outstanding witness for Christ all of his Christian life and he saw converts everywhere he went.

Billy Bray led hundreds of sinners to Christ while working in coal mines, and he made a ministry out of building chapels for worship. Buildings would always be crowded when he came to speak.

He was also a man of faith. Once when his child was very ill, his wife sent him to the doctor for medicine with only thirty-six cents in his pocket. On the way to the doctor he gave the money to a man who had lost a cow and was begging for money to buy another one. Being flat broke now, he leaped over a hedge and prayed for his child's health. When he arrived home, the child was better.

He once preached, "As I go along the street I lift up one foot and it seems to say 'Glory!' and I lift up the other, and it seems to say, 'Amen;'" and so they keep on like that all the time I'm walking." His final word before dying was "Glory!"

### **BUNYAN, JOHN (1628-1688)**

Bunyan was an English Baptist who spent much time in jail for preaching without a "license." He was led to Christ by his wife and then baptized in 1655. His wife died, leaving him with four small children, but he did re-marry four years later. He went on to write *Pilgrim's Progress*, a lengthy allegory which remains a classic in Christian literature even today.

### **BURGEON, DEAN JOHN WILLIAM (1813-1888)**

A contemporary of Westcott and Hort, John Burgeon was the outstanding conservative scholar in the Church of England who wrote extensively in favor of the King James Bible. He firmly opposed the works of Westcott and Hort at a time when many simply sat still and did nothing. His works include *The Last Twelve Verses of Mark*, *The Revision Revised*, *The Causes of Corruption of the Traditional Text of the Holy Gospels*, and *The Traditional Text of the Holy Gospels Vindicated and Established*.

### **CALVIN, JOHN (1509-1564)**

John Calvin, the founder of the Presbyterian movement, was born in northeastern France in the year 1509. His father was a well respected citizen with plenty of money to finance a good education for his son. He completed his humanistic studies at the University of Paris and his law studies at the Universities of Orleans and Bourges. He was influenced with Protestant ideas by his cousin, Pierre Oliver, while in Paris, and was later converted around the year 1533.

Calvin's Protestant views stirred so much friction that he was forced to leave France in 1534. He went to Basel, Switzerland, and completed his famous work, *The Institutes of the Christian Religion*, in 1536. The work was edited several times until 1559 when the final edition was released.

At the time (1536), the Reformed Church was being headed up by Guillaume Farel in Geneva. Farel was a red-headed, hot-tempered advocate of Protestantism. He convinced Calvin to assist him in the work in Geneva by threatening him with the "curse of God." After trying to set up a religious dictatorship, they were both forced out of Geneva in 1538.

John married Idelette de Bure in 1540. Their only son died as an infant, and Idelette died in 1549.

After preaching in Strasbourg for three years, Calvin was invited back to Switzerland in 1541. He set up his Protestant "kingdom" and used the powers of the state to punish any opponents he desired. He continued his work in Geneva until his death in 1564.

Although we can appreciate John Calvin's firm stand against Romanism, his theology leaves much to be desired. He is often praised for his great organizational abilities, but the theological system that he organized has done much damage to the body of Christ. Calvin's system consists basically of five main points, represented by the letters "T.U.L.I.P." The letters represent *Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace* and *Perseverance of the Saints*. The latter is basically eternal security, which makes it the only scriptural point in Calvin's system.

In addition to his *Institutes*, Calvin authored several doctrinal works, as well as many commentaries, poems, and hymns. Many of his sermons have been preserved, and his correspondence fills ten volumes. In good ways and bad, John Calvin had a tremendous impact on church history. He died in 1564 and was succeeded by Theodore Beza as leader of the Reformed Church.

### **CAREY, WILLIAM (1761-1834)**

During the Reformation, most Protestant groups stayed too busy resisting Rome to involve themselves in missions, but William Carey, a former cobbler, came to be known as the "father of modern missions" after spending forty-two years as a missionary to India. He taught himself several languages, and he managed to translate the Authorized Version into many languages and dialects. Many missionaries were inspired by his work and called to the mission field.

Carey's famous motto was, "*Expect great things from God; attempt great things for God.*"

### **CARTWRIGHT, PETER (1785-1872)**

Peter Cartwright was one of the pioneer evangelists of the 1800's, working in Kentucky, Tennessee, Ohio, Indiana and Illinois. He was a rather rough and crude character who became well known for his ability to handle troublemakers.

After living in sin for a few years, he was saved at Cane Ridge, Kentucky, during an outdoor Presbyterian revival meeting. His mother was a Methodist, so he joined a Methodist church and immediately began serving God.

Rather than attend Bible college, Cartwright just read his Bible, prayed, and started winning people to Christ. He eventually became known as the "Backwoods Preacher." In 1802, at sixteen years of age, he was licensed to be an exhorter in the Methodist Episcopal Church. The family moved to Lewiston County in 1802, and Peter soon became a regular Methodist circuit rider.

Due to his habit of baptizing his converts by sprinkling, the Baptists refused him, so he remained a Methodist. Still, God used him to turn many souls to Christ.

He married Frances Gaines in 1808, and they went on to have nine children.

Cartwright moved up in the Methodist Church and gained much admiration, but he continued to travel his circuits and preach the Gospel. Souls were saved nearly everywhere he traveled, and the membership of the circuit churches grew greatly.

One weekend while traveling home through the churchless Cumberland Mountains, Cartwright spent the night at a home where a party and dance were to be held. As the party got underway, a pretty young lady asked him to dance. He then took her hand, stepped out onto the floor, and stated that he would never do anything of importance without first asking God's blessings upon it. Still holding her hand tightly, he dropped to his knees and began to pray. The fiddler ran to the kitchen, others ran out the door, while others joined in prayer. When the whole thing was over, around fifteen people were saved, and Cartwright organized a church for them.

He moved his family from Kentucky to Illinois in 1824, but lost a daughter in the process when a rotten tree fell and took her life. Once in Illinois, he remained there for the rest of his life. He served as presiding elder for forty-five years, and attended sixteen annual meetings of the Illinois Conference. He also continued to travel various circuits.

Cartwright beat Abraham Lincoln in a race for a seat in the Illinois legislature in 1833, and he was elected for a second term as well. Lincoln later defeated him in a run for Congress (1846). Lincoln actually attended a Cartwright meeting once, but refused to stand and respond to the invitation. When Cartwright asked him where he wanted to go (meaning *Heaven* or *Hell*), Lincoln replied, "To Congress."

By the time of his death, Peter Cartwright had fifty grandchildren, thirty-six great-grandchildren, and seven great- great-grandchildren. He had traveled eleven circuits, and covered twelve districts. He had "baptized" 12,000 people, and preached over

14,000 sermons and 500 funerals. Cartwright lived to be eighty-seven years of age and died on September 25, 1872, in Pleasant Plains, Illinois.

## **CATHARI**

The Cathari (literally meaning *pure*) were staunch anti-Catholics who sprang up all over Europe in the twelfth century. Rome quickly labeled them “heretics,” supposedly for their Gnostic views of dualism, but Rome’s biggest problem with the Cathari was their belief that the pope was the Antichrist and that Rome was the whore of Revelation chapter 17. They were called Albigenses in Southern France, Bulgari, and Bugares, and Bugres in Eastern Europe, while others called them Pataria, Paterenes, and even New Manichaeans. One church historian claims that the Cathari had more non-defecting martyrs than any other group.

## **CHAPMAN, J. WILBUR (1859-1918)**

J. Wilbur Chapman, the great pastor, evangelist and songwriter, was born into a Christian home in Richmond, Indiana, in the year 1859. By age seventeen, he knew Christ as his Saviour and joined a local Presbyterian church. Between 1876 and 1882 he attended Oberlin College, Lake Forest University, the University of Wooster and Heidelberg University, receiving B.A., D.D. and L.L.D. degrees. He was ordained in 1881.

Following his graduation in 1882, Chapman married Irene E. Steddon. He began pastoring two churches, one at Liberty, Indiana, and one at College Corner, Ohio. Sundays were alternated between the two churches. A year later he accepted the pastorate of a Dutch Reformed church in Schuylerville, New York. In May of 1885, Chapman went to work at the First Reformed Church of Albany, New York, where he stayed for the next five years. While there, attendance grew from 150 to 1,500, and 500 members were added.

Irene died in 1886, about a month after giving birth to their daughter, Bertha Irene. A few months later, Chapman was greatly encouraged by the preaching of F.B. Meyer, and he pressed on for Christ.

He was remarried in 1888 to Agnes Pruyn Strain, and God gave the couple four children together: Robert, John, Alexander and Agnes, although Robert died while an infant.

Chapman then accepted the pastorate of Bethany Presbyterian Church in Philadelphia. Hundreds of members began a special prayer meeting, asking God to empower Chapman and use him. The church grew tremendously and became rather well known throughout the nation.

Chapman resigned the Philadelphia church in 1892 and went into evangelism. He did quite well in evangelism, seeing many souls saved. In fact, D.L. Moody called him the “greatest evangelist in the country” in 1895, and he chose Chapman to be the vice-president of his school. Billy Sunday also got his start by working with Chapman.

He returned to pastor his former church in Philadelphia in 1896 and remained there until 1899. During that time, his church became the largest Presbyterian church in North America. He then pastored another church in New York until 1902 when he took a position as General Secretary of the Presbyterian Committee on Evangelism. He wrote his famous book, *Present Day Evangelism*, at that time.

Chapman then began experimenting with simultaneous revival work. This was done by dividing cities into districts and holding several large revivals at the same time with numerous cooperating churches and pastors. This method produced good fruit, bringing thousands to Christ, but grew very tiresome for most of the workers.

His second wife died in 1907, and he married Mabel Cornelia Moulton in 1910.

By 1912, Chapman was back to holding single large crusades. In spite of health problems, he traveled and preached at home and abroad over the next few years with thousands coming to Christ in America, Canada, England, Wales, Australia, New Zealand, Ceylon and Tasmania.

In addition to preaching and writing books, J. Wilbur Chapman is also responsible for such hymns as *One Day, Our Great Saviour* and *'Tis Jesus*.

He served as Moderator of the Presbyterian General Assembly in 1918, and he preached his last sermon on December 15, 1918. He went home to glory on December 25.

### **CHARLEMAGNE (742-814)**

The son of the Frankish king, Pepin the Short, and the grandson of Charles Martel, Charlemagne was the most notorious monarch of the Dark Ages. He came to his throne in 768 and was made Emperor of the Romans by the pope on Christmas Day in the year 800. His lifelong goal was to bring in the kingdom *without Jesus Christ* by conquering as much of Europe as he possibly could. He engaged in over fifty war campaigns in his life, and he “Christianized” many by force (*Get sprinkled or get killed!*). He conquered most of Italy, France, and Germany, which brought more territory into one jurisdiction than Rome had seen since the height of her empire under Constantine. The “kingdom” now had two strong arms: a spiritual arm in the pope and a temporal arm in Charlemagne. This “Holy Roman Empire” fell apart rapidly when the sons of Charlemagne took over after his death in 814.



## CHILIASM

This was just another word that Bible rejecters used during the third and fourth centuries in reference to *pre-millennialism*. Men like Justin Martyr and Irenaeus were accused of practicing “Chiliasm” because they believed in and preached about a literal and physical second coming and millennial reign of Christ on the earth.

## CHRYSOSTOM, JOHN (ca. 347-407)

Known as the “golden mouth,” due to his gifted preaching skills, John Chrysostom was born and raised in Antioch. His family was wealthy, and his mother, Anthusa, devoted much time to John’s education. He practiced law for a while, and then became a monk after his baptism in 368. Health problems brought an end to this way of life, so he returned to Antioch and preached between 386 and 398. In 398 he was made a patriarch in Constantinople.

His preaching and practice were a mixture. He wasn’t as corrupt in his doctrine as Origen and Augustine (in fact, he opposed Origen’s allegorization of Scripture), but he did have his share of errors. He believed in his own version of a priestly class in the church, and he went along with the worship of saints and some relics.

Chrysostom remained in Constantinople until he was banished in 404 by Empress Eudoxia for preaching against sins, including her own. He died in 407.

## CHURCH FATHERS

In the Roman Catholic Church, the “church fathers” are often just as authoritative as the Bible. Martin Luther once said that some of the church fathers ought to be called the “church *babies*.” Jesus Christ said to call no man your father upon the earth (Mat. 23:9).

The so-called “fathers” come in three groups: *apostolic, ante-Nicene, and post-Nicene*. The lives of the apostolic fathers overlapped the lives of the apostles. The ante-Nicene group includes the men who lived and worked before the Council of Nicaea in 325, while the post-Nicene group includes those who lived and worked after 325. The main “church fathers” are as follows:

**Apostolic:** Clement of Rome

Ignatius

Papias

Epictetus

Polycarp

Tatian

**Ante-Nicene:** Justin Martyr

Irenaeus

Clement of Alexandria

Tertullian

Hippolytus

Origen

**Post-Nicene:** Augustine

Athanasius

Ambrose

Basil of Caesarea

Chrysostom

Theodore

Eusebius

Jerome

Some of these men are classified as “eastern fathers,” while others are “western fathers.” Some are fairly dependable, while others are just pagan philosophers, yet none of them deserve the highly exalted place given them by the pro-Catholic scholars. Many of these men loved the Lord dearly, and some were even martyred for their faith, but this does not excuse their many literary errors which have led to much apostasy in Christianity. Many of their writings are sprinkled with pagan philosophy and pagan terminology. Consequently, Rome can find support for just about any of her heresies in the “church fathers.”

It is indeed unfortunate that most church historians spend too much time writing about other writers, while thousands of good preachers and millions of true Christians are practically ignored. There will be millions of God-fearing saints in heaven who pleased God far more than the “fathers,” and they never wrote anything.

### **CLARENDON CONSTITUTIONS**

These were sixteen statutes drawn up in the mid twelfth century by Henry II of England for the purpose of making clergymen obey the laws of the land. They (Catholics included) were to be in subjection to the king of England.

### **CLARKE, JOHN (1609-1676)**

Although Roger Williams is usually credited with starting the first Baptist church in America, the credit should probably be given to John Clarke who started a work in Newport, Rhode Island, in 1638. Some argue that Clarke’s church may not have been a Baptist church, but since he had a Dutch Mennonite background in London, it isn’t likely that his church could have been anything other than Baptist. Whether or not it had the Baptist *name* written on it is immaterial. The *doctrine* was Baptist.

### **CLEMENT OF ALEXANDRIA (ca. 155-215)**

Not to be confused with Clement of Rome, Clement of Alexandria headed up the catechetical school at Alexandria from 190 until 202 when persecution forced him to leave. He studied philosophy (Col. 2:8!) with Pantaenus and succeeded him as headmaster. This “Christian philosopher” was so entrenched in Greek philosophy that his Christianity bore very little resemblance, if any, to that of Peter, Paul, James and John. He believed that Plato’s writings were inspired and that God wanted to use philosophy as a means of getting the gospel to the Greeks. He also believed in star worship, and he was instrumental in starting what later became infant baptism. He was succeeded by Origen around the year 202 as leader of the Alexandrian school.

### **CLEMENT OF ROME (ca. 30-100)**

This was a different Clement who served as leading elder of the church at Rome, and also wrote letters to the Corinthians toward the end of the first century. He believed in salvation by the blood of Christ, but he also believed in the separation of the clergy and the laity, which God hates (Rev. 2:6). His writings also support the theory of Paul's two Roman imprisonments with an interval between them.

### **COLUMBA (521-597)**

Known as “the apostle of Scotland ” (as Patrick was “the apostle of Ireland”), Columba founded a monastery on the island of Iona in 563. This became the center for much missionary work which reached throughout Scotland and into Germany, Denmark, Normandy, and Friesland.

Although basically a Catholic, Columba refused to bow down to Rome and he remained very involved in missions. His main objections to Rome were prayers for the dead, transubstantiation, Mary worship, vows of celibacy, and the exaltation of bishops.

### **CONSTANIUS (827-869)**

See *Methodius*.

### **CONSTANTINE THE GREAT (ca. 285-337)**

Born around the year 285, Constantine was the illegitimate son of Constantius, a Roman military leader, and a beautiful Oriental woman named Helena. Although considered a fine Christian by many, Constantine was really nothing more than a Roman emperor who used Christianity as a means of strengthening his political power. He kept the pagan title “Pontifex Maximus” throughout his reign, and he wasn't “baptized” (sprinkled) until shortly before his death.

In 312, while in battle, Constantine professed to have seen a cross in the sky along with the words “in this sign conquer” written in Latin. He went on to defeat his enemies at the Milvian bridge over the Tiber river.

There has been much debate over the contradicting accounts of this “vision” which Constantine supposedly saw. Lactantius, only three years after the battle, speaks only of a vision by night when Constantine was told by someone (?) to stamp a sign on the shields of his soldiers and to conquer with this sign. Eusebius, on the other hand, waited until Constantine had been dead for a year before writing a more “glorious” account. Whatever happened, this event allowed Constantine to make very public his profession and acceptance of “Christianity.”

Constantine and Lactantius granted religious freedom under the Edict of Milan in 313, and over the next few years many edicts were passed which showed more tolerance for Christianity, especially Constantine’s own peculiar blend of Christianity. This would eventually put him in the driver’s seat of a state religion and help lay a foundation for the popes. His reign marked the beginning of the Pergamos (“much marriage”) church period when the church became married to the pagan world. He called the famous Council of Nicaea in the year 325, which more firmly established his authority.

Eusebius of Caesarea was commissioned by Constantine to transcribe fifty copies of the Bible. Some believe that the corrupt Sinaiticus and Vaticanus manuscripts are two of these copies.

Constantine died in 337 and received an elaborate funeral with a gold coffin and golden candle lights. According to Eusebius, Constantine’s funeral was the greatest “marvel” ever beheld upon the earth. Perhaps “greatest *circus*” would have been more accurate.

## **COUNCIL OF ARLES**

The councils of church history are no more scriptural than the false doctrines of the popes and bishops who organize them. The only *good* “council” in the Bible is the one which will function under the authority of the Lord Jesus Christ in His coming kingdom (Mat. 5:22). The rest are used by Satan to oppose sound Bible preaching and Bible practicing.

The Council of Arles is no exception. Thirty-three bishops were assembled by Constantine in 314 for the purpose of labeling the Donatists as “heretics,” while establishing Easter as a sacred holiday. Constantine established himself as the final authority while God’s word was generally ignored.

## **COUNCIL OF CHALCEDON**

This council of over five hundred bishops was called in 451 by the emperor Marcian to settle arguments concerning the two natures of Christ. Some had been teaching that Jesus was more deity than human, while others taught just the opposite. It was decided that Christ was “complete in Godhead and complete in manhood, truly God and truly man.”

The bishops also decided that Mary was the “Mother of God” and that the Bishop of Constantinople should be exalted in authority to being just under the bishop of Rome.

## **COUNCIL OF NICAEA**

The first council of Nicaea was called by Constantine in the year 325 for the purpose of settling the Arian debate, and also for the purpose of more firmly establishing himself as the final authority. Alexander, bishop of Antioch, taught the Trinity doctrine, but Arius rejected it, claiming that Jesus was divine, but not deity.

Well over two hundred bishops were assembled at Nicaea in the summer of 325. The views of Arius were opposed by Athanasius the Great (the “father of Greek Orthodoxy”). Arius claimed that Christ was not co-equal, co-eternal, or co-substantial with God the Father, but Athanasius claimed that he was. A scriptural settlement might have been reached, but then good ole’ Eusebius of Caesarea stepped in and further confused matters by saying that Christ was *begotten in eternity--before Genesis 1:1*. This would make Christ a *lesser god*, but of the same *substance* as God.

Arianism was condemned as a heresy, and the blind leaders of the council proceeded to establish about twenty more canons involving heretical baptism, church discipline, Easter, and other issues of minor importance. The Nicæan Creed stands second only to the Apostle’s Creed in the Roman Catholic Church.

A second Nicæan council was held in the year 787 for the purpose of permitting the veneration of images.

## **COUNCIL OF TRENT**

After suffering a great loss to the Protestant Reformation between 1517 and 1545, Rome decided to launch a “counter-reformation” to prevent further loss of their membership to Protestants. Pope Paul III authorized the Jesuit order in 1540. He set up the Roman Inquisition in 1542, and then the Council of Trent began on December 13, 1545. It continued with about twenty-five sessions through December 4, 1563. It was a Roman council from start to finish, having very little representation from elsewhere.

The council concluded that the Apocrypha was inspired, and that anyone who disagreed was under a curse. It was decided that salvation came by faith *and works*, rather than faith alone. The Catholic sacraments were re-affirmed, including transubstantiation in the mass, and the pope's power was strengthened. Tradition was accepted as a co-authority with the Bible, and any chances of Rome being reconciled with Protestantism were gone.

### **CRANMER, THOMAS (1489-1556)**

Thomas Cranmer was England's Archbishop of Canterbury during the reign of Henry VIII. He granted a divorce to Henry in 1533, which allowed him to marry Ann Boleyn. He wrote the *Book of Common Prayer*, which became the standard prayer book for the Church of England, and he also drew up the *Thirty-Nine Articles* of the Church of England, which, among other things, make a bold condemnation of the Roman Catholic mass. Cranmer, along with Hugh Latimer and Nicholas Ridley, was burned at the stake under the reign of the Catholic queen, Mary Tudor, in the year 1556.

### **CROMWELL, OLIVER (1599-1658)**

Oliver Cromwell was elected to the British Parliament in 1628. He was a staunch anti-Catholic who fought and won many battles in England's war against the Royalists. His cavalry of well trained Puritans were known as *The Ironsides*. He became known as the "Lord Protector" of the British people in England, Ireland, and Scotland. After the execution of the Catholic traitor Charles I in 1649, Cromwell set up his own British commonwealth and ruled it until his death in 1658. He was very tolerant with religious freedom, and he allowed the Jews to return in 1656 (they had been expelled from England since 1290).

Cromwell died in 1658, and England soon returned to episcopacy and forbade the Puritans to assemble.

### **CROSBY, FANNY (1820-1915)**

The greatest hymn writer in history is, by far, a dear blind lady named Frances Jane Crosby. While only six weeks old, she lost her vision when an unqualified "doctor" prescribed hot mustard seed to cure a cold in her eyes. Then her father, John, died before she was a year old.

Fanny's mother worked for a living, so her grandmother had the greatest influence on her life. She would spend hours on end telling Fanny about God's beautiful creation, and she introduced her to the Bible. As a child, Fanny memorized some whole books of the Bible, many whole chapters and numerous scripture portions.

At age fifteen, Fanny's prayers were answered when her mother was able to send her to The Institute for the Blind in New York. She would spend twenty-three years there, twelve as a student and eleven as a teacher.

She began producing poetry, and she published her first poem when she was eleven. Her poetry made her very well known and her personality made her very well liked. Fanny published *The Blind Girl and Other Poems* when she was twenty-four, and she also wrote several popular songs. At age twenty-seven she became an instructor at the school.

Fanny married Alexander VanAlstyne in 1858 when she was thirty-seven and had a very happy marriage with him. Their one and only child died while still an infant.

Having a special appreciation for music and poetry, Alexander assisted and encouraged Fanny greatly in her work. He also taught at the school.

Her true conversion to Christ did not come until 1851, when she was thirty-one years of age. She had spent years writing and speaking well of the Saviour, but her clear understanding of salvation by grace didn't come until she attended a revival service at an old-time Methodist church in New York. While the church sang, "Alas! And did my Saviour bleed . . ." Fanny trusted the Lord Jesus Christ as her Saviour.

In 1864, Fanny finally met William Bradbury, a well-known composer who convinced her to try writing hymns. Once she began, she couldn't stop. Her first famous hymn was *Pass Me Not* in 1868. Next came *Safe In The Arms Of Jesus* the same year. Then followed a flood of Christ-honoring hymns: *Rescue The Perishing* (1869), *Blessed Assurance* (1873), *All The Way My Saviour Leads Me* (1874), *Close To Thee* (1874), *Saved By Grace* (1891), *Redeemer* (1882), *Jesus is Calling* (1883), *He Hideth My Soul* (1890) and scores of others. Ira Sankey and D.L. Moody made her hymns a regular part of their meetings, which introduced her work to hundreds of thousands of Christians.

Fanny also wrote more poetry: *Monterey And Other Poems* (1849), *A Wreath of Columbia's Flowers* (1859), *Bells at Evening and Other Poems* (1898), and *Memories of Eighty Years* (1907).

Alexander died in 1902, and Fanny died on February 12, 1915, in Bridgeport, Connecticut. The church choir sang her own songs at her funeral, and her gravestone at Bridgeport reads, "*She hath done what she could!*"



## CRUSADES, THE

From 1096 through 1291 several “crusades” were conducted by Rome and her blind followers. Some were military crusades against “heretics,” while others were conducted by large mobs of people who would march for hundreds of miles in protest against Muslims or Seljuk Turks occupying Palestine. Hundreds of thousands of common people, children, and soldiers suffered greatly or lost their lives because they had been told by their deluded leaders that “God wills it.”

The crusades began with a speech from the French Pope Urban II in November of 1095. He managed to stir up mobs of Catholics by promising them “incorruptible crowns” for marching in the crusade against the Muslims. Peter the Hermit and Walter the Penniless led the people through Germany, Hungary, and the Balkans on their way to Palestine. Most of these people either starved to death, were sold into slavery, or were killed.

Later, a more organized effort was carried out by Nobles from France, Belgium, Norway, and Italy. By the Spring of 1098 they had taken Nicaea and Antioch, and they captured Jerusalem on June 15, 1099. Pope Urban II died shortly thereafter, so he never managed to set himself up in Jerusalem. Godfrey of Bouillon became leader of the “kingdom of Jerusalem,” and the Knights Templars and Hospitallers were organized to protect the kingdom.

The Muslims began to threaten the new kingdom at its northeastern flank, so a second crusade was led by French kings Konrad III and Louis VII beginning in 1147. It was a failure, and the Muslims finally regained control of Jerusalem under Saladin in 1187.

The third crusade, also known as *the King’s Crusade*, began in 1189. The plan was to recapture Jerusalem from Saladin, but it didn’t happen. Emperor Frederick Barbarossa I, Phillip Augustus of France, and Richard “the lion hearted” from England headed up the crusade with about one hundred thousand soldiers under their command. Frederick drowned on the way to Palestine, and Phillip went home mad after a quarrel with Richard. Richard went on to Jerusalem and murdered twenty-seven hundred prisoners in cold blood, yet he failed to recapture Jerusalem. He did convince Saladin to give pilgrims access to Jerusalem and then he headed back toward England.

The fourth crusade brought about the capture of Constantinople, which made the Greek Orthodox Church subject to the pope from 1204 till 1261.

Frederick II headed up the fifth crusade in 1229. Rather than recapture Jerusalem, he managed to have it divided up with the Muslims. He crowned himself king in Jerusalem on March 19, 1229, so Pope Gregory IX excommunicated him. The city eventually fell into the hands of the Saracens, who succeeded the Seljuk Turks as overlords of Palestine.

The most tragic of the crusades was the Children’s Crusade. It consisted of about one-hundred thousand children with an average age of *twelve*. A shepherd boy from France concluded that God wanted him to lead thousands of European children to the Holy

Land where they would see God part the Mediterranean Sea as he had parted the Red Sea for Moses. A French group was led to Rome, and a German group went across southern Europe to Marseilles. Many thousands died of war and hunger, and most of those who didn't die were sold into slavery to the Mohammedans.

The final crusades were conducted between 1248 and 1270 under St. Louis IX of France. They were failures like the others. Jerusalem was not recaptured, and the Catholic crusaders were humiliated once again. Pope Gregory X tried to start up more crusades, but to no avail. Evidently, papal control of Jerusalem wasn't as much God's will as it was Rome's.

### **CYPRIAN (195-258)**

Cyprian, bishop of Carthage in North Africa, was one of the very first devout Catholic "church fathers." He was probably the first to push the notion that Peter was in Rome and that the church was built upon him. He also believed that *the clergy* was a priesthood (rather than *all* believers - I Pet. 2), and that this priesthood held the responsibility of offering up Christ's body and blood at communion. Furthermore, Cyprian upheld celibacy, infant baptism, and penance. He was a contemporary of Origen and almost as dangerous with his literary works. Unfortunately, his martyrdom under Decius Trajan in 258 only helped to further his heresies.

### **DeHAAN, M.R. (1891-1965)**

One of the best Bible teachers of the twentieth century was M.R. DeHaan, a radio preacher in Grand Rapids, Michigan.

DeHaan had been a physician, but gave up his medical practice when God called him to preach. He attended Western Theological Seminary in Holland, Michigan, and then pastored two churches in Grand Rapids. He then began some large Bible classes.

As an outreach of the Bible classes, he began the *Radio Bible Class* in 1938. Twenty-five years later his radio program was carried on some 600 stations around the world.

DeHaan also wrote many books and tracts, and he published *Our Daily Bread*, a monthly devotional. He was also a fine Bible conference speaker.

He died at home on December 13, 1965.

### **DIOCLETIAN (245-313)**

This man was perhaps the most cruel of the pre-Constantine Roman emperors. Diocletian saw that the empire was weakening, so he figured that a strong military dictatorship could save the kingdom. He passed decrees which eventually locked so many Christians behind bars that there was little room left for real criminals. His own soldiers were ordered to sacrifice to pagan gods. In 303 he passed an edict which outlawed Christian assemblies and worship. Church buildings were burned and pastors were either killed or imprisoned. Other persecutions arose later. In all, some ten thousand Christians are believed to have been murdered under his reign, while twenty thousand were tortured, imprisoned, or exiled.

### **DOMINIC (1170-1221)**

Dominic was a Spanish priest who organized the Dominican order of monks for the purpose of wiping out the remaining “heretics” in Europe by using Catholic education. The Dominican “Hounds of the Lord” were big on preaching, while such teachers as Thomas Aquinas and Albertus Mangus were the scholars. The pope approved the order in 1216.

In 1233 the pope gave the Dominicans charge over the Inquisition, which turned their “non-violent” war against Bible believers into one of the biggest blood baths in history.

### **DOMITIAN (51-96)**

This was the pagan Roman emperor who banished the apostle John to Patmos where he received the Revelation. He reigned from 90 until 96, and he enjoyed being called “lord” and “god,” since he (like all popes) believed himself to be God’s representative on this earth. Mark and Andrew were also believed to have been martyred during his reign.

### **DONATISTS**

The “Donatist controversy” arose in North Africa around 312 A.D. when a man named Donatus argued that Caecilian, bishop of Carthage, was unqualified to be bishop because he had been consecrated by Felix, an accused traitor during the Diocletian persecutions.

Donatus organized his own church and became its bishop about a year later. The Donatists were separatists, insisting that the “sacraments” only be administered by those who were pure themselves, while the Catholics taught that the personal character of

the administrator was irrelevant. They were very strict with church discipline, and they opposed the state's intervention into church matters. Their efforts to function as a separate church finally failed as "Holy Mother Church" gained more power and weeded out most anyone who refused the Roman system.

## **DOUAY-RHEIMS BIBLE**

This was Rome's first "bible" for English speaking Catholics. It was translated by the Jesuits from Jerome's Latin Vulgate in the years 1582 (New Testament) and 1610 (Old Testament). This translation came from the same text that Westcott and Hort used in 1881, and it produced about the same results: *trash*.

## **EBIONITES**

These were people around Palestine and surrounding countries in the first and second centuries who denied the deity of Christ and salvation by grace through faith. They liked the book of Matthew, but held a strong dislike for Paul's writings. The Ebionites leaned heavily toward deism and the Old Testament law. In fact, they believed that even Gentiles were bound by the law of Moses.

## **ECUMENICAL MOVEMENT**

The Ecumenical Movement is a worldwide movement of professing Christians who want to ignore sound Bible doctrine and join hands on the basis of "love" and "unity." This movement encourages members from all denominations to join together, whether they be Catholics, Charismatics, Fundamentalists, or even Sodomites. This movement has gained much ground since the early 1900's, and it will likely culminate into a world-wide "super church" under the Antichrist and the False Prophet of Revelation chapter 13.

Some of the main players in the movement are the pope, the World Council of Churches, the National Council of Churches, Campus Crusade for Christ, Youth with a Mission and the Promise Keepers.

## **EDICT OF MILAN**

See *Constantine*.

## **EDICT OF NANTES**

See *Huguenots*.

## **EDICT OF SPIRES**

This edict was issued by Charles V of Spain in the year 1529 for the purpose of killing Bible believers, especially those who rejected infant baptism. Tens of thousands were tortured and killed throughout the “Holy Roman Empire.”

## **EDWARDS, JONATHAN (1703-1758)**

In 1720, at the age of seventeen, Jonathan Edwards graduated from Yale. He became a Congregationalist pastor at Northampton, Massachusetts, in 1727. Revival broke out among the Congregationalists in 1734, and Edwards preached with much fruit until around 1741. His 1741 sermon, *Sinners in the Hands of An Angry God*, is still read by millions today. He was one of the few men who could read sermons from the pulpit without putting the crowds to sleep.

Edwards served as a missionary to the Indians from 1750 until 1758. He became president of Princeton in 1758, but died later that year.

## **ELIOT, JOHN (1604-1690)**

John Eliot, the Puritan pastor of Roxbury Church, began missionary work among the American Indians in 1646. Twenty-eight years later there were fourteen villages with some 3,600 converted Indians. Eliot also translated and published the Bible in the Indian language in the early 1660's.

## **ERASMUS, DESIDERIUS (ca. 1466-1536)**

Erasmus was the noted Dutch scholar who produced the world's first printed Greek New Testament. This work was published in Basel, Switzerland, in 1516. Although Erasmus was a Roman Catholic, his text upheld the readings of the Textus Receptus, rather than the Vaticanus supplied to him by the Catholics.

Erasmus was born in Rotterdam around the year 1466 as the illegitimate son of a Dutch priest and a physician's daughter. After his mother's death, he was robbed of his inheritance by his guardians and sent against his will to a convent. He gave himself wholeheartedly to classical studies. He also spent five miserable years as a monk (1486-1491) before being freed by the bishop of Cambray and ordained to the priesthood. He continued his studies with a passion and took his doctorate of divinity at Turin, Italy, around the year 1521.

Enemies of the King James Bible delight in pointing out the fact that Erasmus was a Catholic. We need to be just as zealous in pointing out the fact that *he wasn't a very good Catholic*. He opposed much of Rome's corruption, but he believed in reforming the church from within, instead of going the way of Luther and Calvin. For this reason he was hated by Catholics and Protestants alike. His books, *The Praise of Folly* and *Familiar Colloquies*, were attempts to reform Rome which, of course, never happened.

Erasmus fell sick and died on July 12, 1536.

### **EUSEBIUS OF CAESAREA (ca. 260-ca. 340)**

Eusebius, bishop of Caesarea, is generally recognized as the "Father of Church History," mainly due to his famous work, *Ecclesiastical History*, which covers church history up until the year 324 A.D. This is a valuable piece of work as it quotes from many writings that are no longer available. This work also provides much information about the early church.

However, Eusebius was far from being a sound Bible believer. He practically worshiped Constantine, and his work, *The Life of Constantine*, does all but make the emperor the fourth member of the Trinity.

In 313 A.D., when Constantine requested fifty copies of "the Bible" for use in the Roman palace, it was Eusebius who produced copies of Origen's Alexandrian perversions and included the Apocrypha. This remains the official Roman Catholic text today.

Later, at the Council of Nicaea, Eusebius sat by Constantine's side, and it was he who offered the accepted compromise in the debate between Athanasius and Arius.

### **EUTYCHES (ca. 378-454)**

Eutyches rose up early in the fifth century to teach that Christ had only a divine nature after the incarnation. His human nature as “son of man” was denied, while He was exalted as “Son of God.”

Followers of Eutyches were called “Eutychians.” These people were “officially” declared “heretics” at the Council of Chalcedon in 451, but their teachings resurfaced years later in the Monophysite controversy in the eastern end of the empire, and it remained an issue until the Council of Constantinople in 680-681 A.D.

### **EVANS, CHRISTMAS (1766-1838)**

Christmas Evans, “the Bunyan of Wales,” was a powerful and dramatic preacher who preached revivals and witnessed many genuine conversions among the Welsh people. He was a rather rough looking character with only one eye, but his messages were often so stirring that people would frequently dance and jump around. His converts and listeners became known as the “Welsh Jumpers.”

### **FAREL, GUILLAUME (1489-1565)**

This is the fiery evangelist who convinced John Calvin to join him in the Reformation work in Geneva. Farel was a powerful orator, but also a very negative one. He was a hot-tempered and forceful man, which brought him a sizable share of persecution.

Realizing the need to “build up” as well as “pull down,” he turned his work over to Calvin, who was far more equipped to advance the Reformation ideas. Beza’s opinion was that Calvin was the most learned, while Farel was the most forcible.

### **FINNEY, CHARLES G. (1792-1875)**

By the early 1800's, the Presbyterian churches of the northeastern United States were practically dead with Calvin’s theology, so Charles Finney’s powerful preaching was just what they needed. Finney was a fine revival preacher who preached repentance and salvation in the New England states during the second Great Awakening. He preached mainly in New York, Delaware, and Pennsylvania. His preaching was very persuasive, bringing over 500,000 sinners to Christ over the course of his ministry. He is also credited with originating the “mourner’s bench” (prayer altar) in churches.

### **FOX, GEORGE (1624-1691)**

The founder of the “Friends” and “Quakers” was an ex-Puritan named George Foxe. He began preaching in England in 1652, then in America’s thirteen colonies in 1672-73.

Also see *Quakers*.

### **FRANCIS OF ASSISI (1182-1226)**

“St. Francis” founded the Franciscan order in the Catholic church around 1209. Living in poverty, he preached in Spain, Italy, Syria and Egypt with fruit just about everywhere he went. Like many Catholics of his time, he opposed Romanism enough to accomplish some good work, but he remained loyal enough to keep the pope off his back.

### **FULLER, CHARLES (1887-1968)**

“Charlie” Fuller was one of the pioneer preachers who broadcasted the gospel by radio. He began with *The Pilgrim Hour* on one station, and then two more stations were added. He then got on a network broadcasting worldwide out of the Andes Mountains over shortwave. The program later became known as the *Old Fashion Revival Hour*. Only God knows how many servicemen were saved through these broadcasts during World War II. Seven people even gave testimony of being saved from committing suicide while listening to Fuller’s broadcasts.

### **GIDEONS**

Founded in 1898 by some businessmen, the Gideons have distributed millions of Bibles in America and in many foreign lands. They also did a great service during the second World War by placing Bibles into the hands of millions of young servicemen.

### **GOFORTH, JONATHAN (1859-1936)**

Jonathan Goforth was a missionary to China who refused to give up in the face of adversity. His faith and determination brought about such revival in China that the fruit of his ministry is still evident to this day.



He was born into a large and poor farm family in London, Ontario, Canada. As a young man, he desired to study law and become a politician, but this all changed about a year after he received Christ as his Saviour. He was saved in a Presbyterian church, and he joined the same church shortly thereafter. Immediately he began handing out tracts and trying to help others with the truths of God's word.

His missionary burden came one day when he read *The Memoirs of Robert Murray M'Cheyne*. The spiritual struggles and victories of M'Cheyne made an indelible impression upon him, and he purposed in his heart to give his life for the conversion of lost souls.

He attended Knox College to train for the mission field, and he went to work with the William Street Mission, and later the Toronto Mission Union. He also became very active in leading souls to Christ throughout the slums of Toronto, doing door-to-door work and also taking the gospel to drunkards, bums and prostitutes.

Goforth was ordained in October of 1887, and he married Florence Rosalind Bell-Smith the same month. Finally, in January of 1888, Knox College and the Presbyterian churches sent Goforth and his wife to China.

They arrived in Shanghai a couple of weeks later and then settled in Chefoo. Jonathan immediately gave himself to aggressive studies of the new language, working closely with Donald McGillivray, who became his lifelong friend.

Not long after arriving at Chefoo, a room in their house caught on fire, destroying most of their material possessions. In the spring of 1889, the Goforths relocated to Linching, which was further inland and much hotter. They lost their first child, Gertrude, to malaria in July.

Jonathan struggled hard with the language studies, but got the victory one day when a group of students back at Knox decided to pray for him. On that same day, God worked a miracle and Jonathan Goforth "got the hang of it" and started correctly pronouncing his phrases and idioms.

A second child, Donald, was born in December of 1889, but he died at nineteen months after falling from a veranda and hitting his head on a flower pot. He was buried next to his sister in Pangchwang.

When a new baby, Paul, was five months old, the Goforths decided to move to Chuwang and work independently of other missionary families. The baby had a heat stroke in the summer of 1893, but God spared his life.

Foreigners were hated there, and Christians were in constant danger, but Goforth pressed on and began leading people to Christ.

In 1895, Goforth opened a third mission station at Changte, a city with a population of about 100,000. Crowds would gather every day as the station was being built. Many preaching opportunities were present and many souls were saved. God sent him a native helper named Wang Fulin, who assisted greatly in the work. In all, Jonathan and Wang would preach about eight hours per day, in

addition to working on the building. By April of 1896, some 25,000 Chinese had heard the gospel. After three years, God took Wang home to glory.

After the mission station was complete, the Goforths adapted their “open house” policy. Literally thousands of curious Chinese would come to tour the house of the foreigners. Naturally, they were required to first stand still and hear the gospel preached. This opened many doors, established numerous contacts and friendships, and brought many souls to Christ.

The Goforths lost another child to malaria in 1898. Gracie died peacefully in her father’s arms, and was buried the following evening on the mission site. Paul then became ill, but recovered after a week. Jonathan soon became very ill with a severe case of jaundice. Then Mrs. Goforth nearly died while giving birth to another child. The eldest daughter, Florence, then died of meningitis on June 19, 1900. In spite of all the suffering, sickness and grief, the Goforths kept God first, and by mid-1900 there were over fifty centers in the Changte region with a Christian community.

Next came the Boxer Rebellion in the same year (1900). The Goforths received a message from the American Consul at Chefoo to flee south. Orders had been issued for all foreigners to be massacred, so the Goforths fled for their lives along with several other traveling companions. In the escape, Jonathan was severely wounded and nearly killed, and they lost many possessions. Time and time again they encountered angry and violent mobs as they traveled southward. By the grace of God, they reached Hankow after several days. From there they were shipped to Shanghai, and then back to Canada.

With this turn of events, most would think that God had closed the gospel door to China, but not Jonathan Goforth. As soon as things settled down, he returned to China, leaving the family in Canada until they rejoined him in the summer of 1902.

Upon being rejoined, they went back to their home in Changte. Then another child became ill with dysentery and died in October.

Goforth began traveling to new places and winning people to Christ. Once a number of people were saved and established in the faith, he would move on to new areas to form new churches and mission sites.

An intense study of the Holy Spirit and revival changed his preaching and methods significantly, and it compelled him to seek more than ever for spiritual fruit. He was freed to do more revival work in 1908, so he sent Rosalind and the children back to Canada. With the convicting power of the Holy Spirit, the revivals which followed produced thousands of genuine conversions in China and in Manchura, and many Christians and missionaries rededicated their lives to God.

He took a furlough back to Canada in 1909, but saw very little fruit as he spoke in numerous churches. In the summer of 1910 he preached in England (including Spurgeon’s Tabernacle in London), and then he returned with his family to China to seek out and evangelize new villages. After a vigorous traveling and preaching schedule for about the next five years, Goforth’s health declined

and he was told by his doctor to return to Canada. He obeyed, regained his health, and then returned to China to set up new headquarters in Kikungshan, which was several hundred miles south of Changte.

From Kikungshan, he would travel out and preach revivals for numerous missionaries, and he also led the Chinese General Feng and thousands of his soldiers to Christ.

He took another furlough in 1924 and met up with Allen Reoch, a young man at Knox College whom God called to China. They returned to China in 1926 with Rosalind in poor health. In April of 1927 they settled in Szepingkai and began working a new field. The mission board refused to send any evangelists to assist in the work, so God sent Goforth some men from a seminary in Shantung.

In 1931, he suffered a dislodged retina in his right eye, and then the same occurred in his left eye in 1933. He never complained once, but rather pressed on for God.

Then came word from the mission board that funds would have to be drastically cut. Some seventy evangelists under Goforth's direction would have to either support themselves or return home. The Holy Spirit moved throughout the region and Christians everywhere pitched in and kept the ministry going. The home mission board also sent a generous contribution upon hearing of the great harvest of souls in the new field.

Goforth had every intention of staying on the mission field until the day of his death, but the churches back in Canada were in great need of a burden for missions, and he and Rosalind were experiencing health problems. The Chinese gave them a very warm farewell and they headed home in early 1935. Jonathan Goforth spent the remainder of his days preaching in Canadian churches and in some American churches, trying to stir God's people for missions. He died peacefully in his sleep on October 8, 1939.

## **GRAHAM, BILLY (1918- )**

William Franklin Graham, possibly the most popular evangelist ever, was born and raised in North Carolina. He was saved at a Mordecai Ham revival meeting at the age of sixteen, and he was ordained by the Southern Baptists in 1940. He attended Wheaton College in Illinois, graduating in 1943 with a B.A. in anthropology. The same year he married Ruth McCue Bell, the daughter of a Presbyterian missionary.

By the 1950's, Graham was a well accomplished evangelist. By conducting large city crusades in America and abroad, and by televising many crusades, it has been estimated that Billy Graham has preached to over 210,000,000 people in 185 countries.

However, Graham has received much criticism for being a compromiser and having fellowship with ecumenical modernists and liberals. His denial of a literal burning hell has also turned many fundamental Bible believers against him. As someone has said, “*The trouble with Billy Graham is not what he says, but rather what he refuses to say.*”

He currently lives with his wife in the mountains of North Carolina. He has five children, nineteen grandchildren, and eight great grandchildren.

## **GREAT AWAKENING**

This is a term used by historians to describe the revivals which took place in the British colonies in the 1700's and early 1800's. The first Awakening, America's first real revival, ran from about 1720 until around 1750. It was brought about by the preaching of men like John Wesley, George Whitfield, Jonathan Edwards, Gilbert Tennent and Jacob Frelinghuysen. Revival was enjoyed mostly by the Dutch Reformed groups, Congregationalists, Presbyterians and Baptists.

The second Awakening (1790-1835) was the result of the preaching of men like Charles Finney, Lorenzo Dow, Peter Cartwright and James McGready. The second Awakening began with the Cumberland Valley Revival and ended up with the establishment of many missionary societies, colleges and seminaries.

This is also where we find the origin of the traditional *camp meeting*.

## **GREEN, OLIVER B. (1915-1976)**

Born and raised in Greenville, South Carolina, Oliver B. Green lived in sin until he received Christ during a revival meeting at the age of twenty. Soon afterwards God called him to preach.

After one year of study at North Greenfield Baptist College, he was expelled for not cooperating with the school's denominational program.

He purchased a large tent in 1939, at the age of twenty-four, and began conducting revivals across America. In those years, some 200,000 souls would come to Christ under his preaching.

*The Gospel Hour* radio program also began in 1939. Thirty-five years later the program was on 180 stations. He also wrote over 100 books and tracts, which are still published today.

He went home to glory on July 26, 1976.

### **GREGORY I (540-604)**

Considered the “first medieval pope,” Gregory I (also called Gregory the Great) came to the papal throne in the year 590. He was “great” because he came across as a warm and humble Christian leader, yet he never lost an ounce of his control over the people. He was so “great” that he laid the false theological groundwork that Rome followed until Thomas Aquinas appeared in the thirteenth century. Gregory did much to propagate Catholicism and further darken the Dark Ages, and he is largely responsible for the development of the English church. He originated the Gregorian chant, and also authored several books and wrote hundreds of letters.

### **HAM, MORDECAI (1877-1961)**

Mordecai Ham was a great southern evangelist whose crusades brought over 300,000 people to Christ between 1902 and 1961. Ham’s most famous convert was Billy Graham.

Ham was born on a farm in Scottsville, Kentucky. He came from eight generations of Baptist preachers, and he had convictions about his own preaching by the age of nine.

He studied law in Kentucky and worked a couple different jobs until 1900 when he married Bessie Simmons (July) and answered the call to preach (December).

After several months of Bible study, Ham began preaching in 1901. He quickly became a powerful preacher, usually going after the very hardest of sinners. The liquor crowd hated him with a passion, and they threatened his life and assaulted him often. He continued to preach hard against sin and saw many grown men come to Christ.

After only five years of marriage, Ham lost his wife to cerebral meningitis. Three years later, in 1908, he married Annie Smith, who spent her life traveling with him and being a faithful helpmeet. Over the next fifty years, Ham preached many crusades with the largest one being in Spartenburg, South Carolina, where over 8,500 people came to Christ.

He died in Pewel Valley, Kentucky, in 1961.

### **HENRY OF LAUSANNE (1090-1145)**

Henry was born in Italy and became a Benedictine monk. He began speaking out against the corrupt Roman priesthood and ended up in Southern France. He preached against infant baptism, the mass, the use of images, church buildings and prayers for the dead. His followers were called “Henricians.” The pope had him burned at the stake in 1145.

### **HENRY IV (1050-1106)**

Henry IV was a German ruler of the “Holy Roman Empire” who resisted papal authority and sought to appoint his own bishops, abbots and archbishops. He had Pope Gregory excommunicated in 1076, only to be excommunicated *by* Gregory the following day. Since the pope professed to be “God on earth,” it was decided that his word was final, so Henry was thrown out along with his appointed leaders.

Henry then traveled to Rome with his wife and baby in the winter of 1077 to beg the pope’s forgiveness. After waiting barefoot in the snow for three days at Gregory’s gateway, Henry was finally granted an entrance and forgiven on the basis that he confess that the pope had full authority over all kings.

As a result of this incident, civil war broke out in Italy and Germany. After three years of fighting, Gregory gave Germany to Rudolph, the Duke of Swabia, and he claimed Italy for himself.

At this point, thirty bishops from Italy and Germany got together and dethroned Pope Gregory. Henry headed back across the Alps again, but with an army this time. He arrested Gregory and selected Wibert as the new pope. However, Gregory contacted a Norman chief named Wiscard for help. Wiscard helped alright; not only did he liberate the pope, in May of 1084, he came with 30,000 infantrymen and 6,000 horsemen to rape and kill many Catholic supporters of the pope and he sold several thousand others into slavery.

### **HENRY VIII (1491-1547)**

Henry VIII ruled England from 1509 till 1547. Apart from being the father of one of the meanest devils in church history, Mary Tudor, Henry VIII’s most significant contribution to church history came in 1533 and 1534 when he split from the Roman church, divorced Catherine of Aragon, married Anne Boleyn, and set up a church state in England.

Henry wanted a son, but was unable to have one by Catherine. The pope refused to grant a divorce, so Henry got one through the English clergy. In his quest to be an absolute dictator of the state and the church, he closed over three hundred monasteries and sold much of the land to the middle class, while keeping a sizable portion for himself.

Anne only bore him a daughter, Elisabeth, so he had her executed on charges of adultery in 1536. He then married Jane Seymour who bore Edward before she died. The Tudor dynasty was now well in tact. Henry later left in his will that Edward would take his throne, and Edward was to be followed by Mary Tudor, his daughter by Catherine.

The theology of the new state church remained basically Roman Catholic and it still is today.

### **HORT, FENTON JOHN ANTHONY (1828-1892)**

Hort was the dominant partner with Brooke Westcott in the production of the grossly perverted Greek text of 1881, which is the foundation text of the modern translations. This text is based on the corrupt Roman Catholic manuscripts Vaticanus and Sinaiticus.

### **HUBMAIER, BALTHASAR (1480-1528)**

See *Anabaptists*.

### **HUGUENOTS**

The Huguenots were French Calvinistic Protestants who were victims of mass persecution in the latter 1500's, including the massacre of St. Bartholomew which began in 1572. Henry IV of Navarre, a former Huguenot (not to be confused with Henry IV of Germany), issued the Edict of Nantes in 1598, which finally granted religious freedom to the Huguenots. This freedom lasted until 1685 when Louis XIV forced some 200,000 Huguenots to flee from France to Switzerland, Holland, Prussia, South Africa, and North America. Consequently, France has a very small Protestant population to this day.

### **HUSS, JOHN (ca. 1373-1415)**

Huss was born in Hussenitz, Bohemia, and was well educated. He was called to pastor the Church of Bethlehem, in Prague, around the year 1402. Having read the writings of John Wycliffe, who had died in 1384, Huss began preaching against Rome. He published his book, *De Ecclesia*, in the year 1413.

John Huss was finally ordered to attend the Council of Constance, and was even promised safe conduct by the Catholics. The promise was broken, and Huss was condemned a “heretic” and burned at the stake.

## **HYLES, JACK (1926- )**

Jack Frasure Hyles was born in Italy, Texas. His father, Willis, was a drunkard, but his mother, Coystal, was a devout Christian. He had three sisters, two of which died at age seven.

After being exposed to much preaching, Jack privately received Christ as his Saviour at the age of ten and then made his decision public in a Sunday evening Baptist church service. His father left home when he was thirteen, never to return again, but Jack remained faithful in church and answered the call to preach on December 31, 1944.

He served in the military from January of 1945 through April of 1947, but was never sent overseas for combat. He married Beverly Slaughter on October 24, 1945.

Jack attended East Texas Baptist College from 1948 through 1951, and he served as pastor of some Southern Baptist churches. He also preached in meetings all over Texas.

Early on, it became clear that Jack Hyles would become associated with building large churches. In only eight months, Southside Baptist Church of Henderson, Texas, grew from one hundred to eight hundred members with Hyles as pastor. From 1952 through 1959 he pastored Miller Road Baptist Church in Garland, Texas. Forty-four people attended his first Sunday service. When he left in 1959 the church had over four thousand members. This was in spite of the fact that this church and Hyles were also dismissed from the local "association."

In August of 1959, he was called to pastor First Baptist Church of Hammond, Indiana. About a fourth of the members didn't care for him, but he chose to stay anyway. He led the church out of the American Baptist Association within a year. With a very aggressive bus ministry and soul winning program, Hyles took the church attendance from under 1,000 to over 4,000 in four years. He also became closely affiliated with the Sword of the Lord Foundation and John R. Rice, preaching in Sword Conferences all over the country.

Hyles started his annual Pastor's School in 1964, and still holds it every spring. Several thousand people attend the school annually. A Christian school and college were opened in the seventies.

Today, Hyles has, by far, the largest independent Baptist church in the world. A January, 1996, Sword of the Lord ad stated that 81,065 people had walked the aisle for salvation during the preceding four years. The ad also stated that during the same period 32,000 converts were baptized, 1.2 million bus riders were driven to Sunday school, and 13,000 people attended an evangelistic service in Chicago's International Amphitheater. Jack Hyles has received much criticism for his methods of drawing people



to his church and school. He drew a massive crowd on a Sunday in 1969 when he gave away free McDonald's fish sandwiches. Over 30,000 attended a March 16<sup>th</sup> service in 1975 when Hyles gave away free cups with his picture on the bottom. Yet, in spite of such gimmicks, God has used Jack Hyles to bring countless souls to Christ and to bless the hearts of millions of Christians.

He and Beverly have four children, who are all now grown: Becky (1952), David (1954), Linda (1957), and Cindy (1959).

Jack Hyles has written over thirty books which are circulated by the millions. *Let's Go Soul Winning* is a great help for personal workers, and his manuals on church, Sunday school, and visitation offer much good counsel.

### **IGNATIUS (ca. 50-ca. 115)**

Ignatius, who was bishop of Antioch in Syria, is classified as an apostolic church father. Before his martyrdom at Rome, Ignatius wrote several letters to churches that he had visited on his way to Rome. In a letter to the church at Smyrna, the word "Catholic" appears for the first time in church history, although there is some debate as to whether or not Ignatius wrote the letter.

Ignatius firmly believed that the bishop was to have full authority in the church, and that the presbyter and deacons were under him. He did not, however, believe that the bishop of Rome was over other bishops.

He was fed to lions around 115 A.D. under the Roman emperor Trajan. Just before being torn to pieces, he was heard to say, "*I am the wheat of Christ; I am going to be ground with the teeth of wild beasts, that I may be found pure bread.*"

### **INQUISITION**

As part of the counter-reformation of the late 1400's and early 1500's, Rome waged an all out war against non-Catholics, especially against Protestants. Part of this effort was the Inquisition, which was simply a Roman Catholic "inquiring" into the beliefs and practices of "heretics." The Inquisition spread throughout various parts of Europe, not being abolished in Spain until the 1800's.

The procedure normally began with Rome giving a suspect time to confess and absolve himself. If he failed to do so, he was brought before the inquisitor and interrogated, often tortured, and then sentenced.

The Medieval Inquisition was carried out mostly in northern Italy and southern France, and the Roman Inquisition was confined mostly to Italy. The most severe by far was the *Spanish Inquisition*.

The Spanish Inquisition was authorized in 1478, and the pope named Tomas de Torquemada, a Dominican monk, as the first grand inquisitor. It is estimated that over 10,000 people were killed under Torquemada, and over 2,500 were killed under Ximenez. Only God knows how many received lesser punishment, such as jail sentences, fines, torture and beatings.

## **INTERDICT**

An interdict in church history was when Catholic leaders would force their will on people (especially politicians) by temporarily refusing to offer most of the sacraments, thus “damning” anyone they chose. This could be done on a local scale, regionally, or even nationally. One good example was when Pope Innocent (!) placed France under an interdict in the year 1200 because Philip Augustus had put away his wife and taken another woman. The interdict forced him to take his wife back. This is what one church historian calls the use of “spiritual weapons.”

## **IRENAEUS (130-200)**

Irenaeus is classified as an Ante-Nicene church father. He was a pre-millennial bishop of Lyons and he wrote against the views of the Gnostics in his work *Adversus Haereses*.

He is also one of several Ante-Nicene fathers who quote from Mark 16:9-20, which offers proof that these verses *were* in the oldest manuscripts.

However, Irenaeus is also largely responsible for such heresies as Matthew writing his gospel account in Hebrew, Mark writing from the mouth of Peter, and even Peter preaching in Rome.

## **IRONSIDE, HARRY (1876-1951)**

Henry (Harry) Allen Ironside was born in Toronto, Canada, in 1876. His father, John, was a soul-winning Christian, associated with the Plymouth Brethren, but he died from typhoid fever when Harry was only two years old. His mother, Sophia, started sewing clothes in an effort to support herself, Harry, and a younger brother.

By the age of fourteen, Harry had read his Bible through fourteen times, *and he wasn't even saved yet*. He went to church faithfully and handed out tracts, but he didn't know Christ as his Saviour.

The Ironsides moved to Los Angeles in 1886. There was no Sunday school in Harry's new neighborhood, so he started one at the age of eleven, and he had some sixty young people attending in a very short time. Even some older folks came. They met in a large tent which his young students had made from sewing together burlap sacks.

Harry heard D.L. Moody preach in 1888, but was still unconverted himself. This began to confuse and trouble him, so he gave up teaching his Sunday school.

In February of 1890, he finally took God at His word and fully trusted Jesus Christ as his Saviour. He immediately started leading others to Christ and preaching wherever possible.

Harry dropped out of school after the eighth grade and never went back, a decision he later regretted. He then went to work full time in a photo studio and attended Salvation Army meetings at night. At sixteen years of age, Harry Ironside went into full-time preaching with the Salvation Army. Soon he was preaching all over southern California.

He left the Salvation Army at about age eighteen, and was in good fellowship with the Brethren believers by age twenty. In 1898, he married Helen Schofield, the daughter of a Presbyterian pastor and the pianist for Henry Varley, a British evangelist. Their first child, Edmund, was born the following year, and a second child, John, was born in 1905.

Harry grew more and more popular as a preacher and teacher of God's word. He preached in organized meetings and in the general public. He also began to write, making notes available on several Bible books by 1910. His famous book, *Holiness: The False and The True*, was published in 1912. More Bible notes followed, and in 1914 he started the *Western Book and Tract Company* to serve as a headquarters for his publications. This work held up well until the Great Depression.

In 1924, Harry Ironside began preaching under the direction of Moody Bible Institute of Chicago, and he started serving as pastor of Moody Church in 1929. Yet he continued to travel and preach to thousands.

Harry traveled abroad several times after 1930, preaching mostly in the British Isles. He had good crowds and good results nearly everywhere he went.

In 1935, he preached Billy Sunday's funeral. He began writing international Sunday school lessons for *The Sunday School Times* in 1938. His son, Edmund, died in 1941, and Harry preached his funeral. In 1942, he became president of the African Inland Mission.

Harry and Helen had their fiftieth wedding anniversary in January of 1948. She then died in May. He resigned from Moody Church the same month, being tired and in need of some rest. In fourteen years as pastor there, only two Sundays went by without someone being saved.

He retired to Winona Lake, Indiana, and a year later he married Mrs. Ann Hightower. After recovering from a surgery to restore his vision, Harry set out to visit his sister and preach in New Zealand. He died and was buried there in January of 1951.

His literary works, running over eighty volumes in all, are still widely circulated today.

### **JACKSON, SHELDON (1834-1909)**

Sheldon Jackson was a Princeton graduate who led over 77,000 souls to Christ as he preached in Alaska, Iowa, Nebraska, Montana, Wyoming and Utah. He traveled over a million miles in fifty years and was instrumental in establishing over 800 churches.

### **JEROME (ca. 331-420)**

Jerome is considered a “western post-Nicene church father.” (That just means he lived in *western* Europe, *after* the Council of Nicaea, and his *writings* had a significant impact on early Christianity.) He was born in Italy (Venetia) and baptized in the year 360. He was a “wandering student” for several years until he finally visited Antioch and became a monk.

While serving as secretary to Damasus, bishop of Rome, he was encouraged by Damasus to translate the Bible into Latin.

He worked on this project for several years and even moved to Palestine to live in a “monastic retreat” in Bethlehem, thanks to a wealthy Catholic woman named Paula (whom he called the “Mother-in-law of God”).

In reality, Jerome’s fourth century Latin “translation” was only a *revision* of the Old Latin of the second century, using the Vaticanus readings as his standard. He was also a devout student of Origen and Eusebius, which had a significant effect on his work. The New Testament was completed around 390, and the Old Testament was completed in 405. This work, known as the *Latin Vulgate*, became the standard Bible for the Roman Catholic Church and ushered in the Dark Ages.

Jerome also wrote many commentaries and a biographical work about Christian writers (*De Viris Illustribus*).

### **JESUITS**

The Jesuits are the “radical fanatics” of the Roman Catholic Church. Also known as the “Society of Jesus,” the Jesuit order was founded by Ignatius Loyola in 1534, and approved by the pope in 1540. After swearing absolute obedience to the pope, a Jesuit’s job was to bring as many people under the pope’s control as possible. While posing as “Christian missionaries,” the Jesuits serve as

subversive agents for the pope, carrying out his will in politics, war, religion and education. In essence, a Jesuit is a spy working undercover for a foreign power (Rev. 17:18).

### **JOAN OF ARC (1412-1431)**

Joan of Arc, the “national honor of France,” started hearing celestial voices when she was thirteen. These voices told her to come to the aid of her country in 1429 when England was about to take Orleans in the Hundred Years War. A board of priests found her fit to lead troops, although King Charles VII of France thought she was insane. She proved to be victorious in battle and became a French idol rapidly.

Joan ended up in the hands of the English to be tried as a heretic. She was found guilty of witchcraft and heresy, and then burned at the stake in 1431. Twenty-five years later Pope Benedict XV revoked the sentence to “cleanse” the church’s hands of this injustice.

### **JONES, BOB, SR. (1883-1968)**

Robert Reynolds Jones was born into a farm family in Shipperville, Alabama, on October 30, 1883. His father was William Alexander Jones and his mother was Georgia (Cree) Jones. Bob was the eleventh of twelve children.

The Jones family was a strong Christian family, so Bob was exposed to the gospel early in life. At the age of six he began to be concerned about his soul, and he was born again at the age of eleven.

He began preaching immediately and was even appointed Sunday School Superintendent at a Methodist church when he was only twelve. Early on, people took note of his great speaking skills. At thirteen, he had started his own church, and within a year it had fifty four members. He was licensed and ordained at fifteen, and he had a circuit of five churches at sixteen. God blessed his preaching and many were converted to Christ.

After high school, Bob attended college at Southern University in Greensboro, Alabama. During this time he had some life-threatening health problems, including tuberculosis of the throat, but God was gracious and healed him.

He married Bernice Sheffield in 1905, but lost her to tuberculosis within ten months. In 1908, he married Mary Gaston Stollenwerck, a lady who had been converted in one of his meetings. Bob and Mary had only one child, Bob Jones, Jr., born in 1911.

By 1915, Jones was holding large meetings throughout the country with several thousand people attending and hundreds being saved. Saloons and movie theaters were often run out of business.

In 1916, twelve churches sponsored a six week crusade in Gloversville, New York. 175,000 people attended with over 1,700 making decisions for Christ. A Zanesville, Ohio, crusade the same year ran around 266,000 in attendance and over 3,200 signed convert cards.

Bob's favorite meeting came in 1921 when he preached to 5,000 grown men and saw 2,000 decisions made. His message was titled "Sins of Men." These successful crusades continued right on through the thirties and forties with many souls coming to Christ.

With a strong burden to provide Christians with a good Bible-based education, Bob founded Bob Jones University in 1927. The original site of the school was about seven miles from Panama City, Florida, on St. Andrews Bay. The school was moved to Cleveland, Tennessee, in 1933, and finally to Greenville, South Carolina, in 1947. Bob Jones University was (and still is) a clean place for young people to get an education, but the school has never taken a firm stand for the authority of the King James Bible or the pre-millennial second coming of Christ. Today, several thousand students attend the school.

Bob Jones continued to hold crusades at home and abroad, traveling some 40,000 miles annually and bringing hundreds of thousands to Christ.

He died in the BJU hospital on January 16, 1968. His last words were, "*Mary Gaston, get my shoes; I must go to preach.*"

### **JONES, SAM (1847-1906)**

Samuel Porter Jones was born in Oak Bowery, Alabama. His mother died when he was only nine years old, and his father was a lawyer and a Confederate captain during the Civil War.

Sam began practicing law in 1868 in Georgia, and he married Laura McElwain the same year.

Due to health problems, he turned to alcohol and gambling, thus wrecking his career in law. It took a fervently praying wife and the death of his father in August of 1872 to bring Sam to repentance and a genuine conversion to Christ. A week later he answered God's call to preach, and by 1880 he was an established Methodist evangelist and circuit rider. By 1885, Sam was preaching three to five week revivals and crusades throughout the south, and some as far away as New York. His largest city campaign came in Nashville in 1885 when an estimated 10,000 souls came to Christ.

Jones' preaching was very hard as he addressed nearly every moral issue of his day. Over the years, God used his preaching to bring some 500,000 people to Christ, to close liquor stores, to empty jails, to shut down theaters, and to decrease crime rates all over the country.

Sam Jones died at fifty-nine years of age in 1906, and his funeral was a state affair in Georgia.

### **JUDSON, ADONIRAM (1788-1850)**

Adoniram Judson was one of the most devoted missionaries to ever live. Born in Malden, Massachusetts, he was the son of Adoniram and Abigail Judson. He was a very bright child, learning to read by age three and learning Greek by age twelve. He attended Brown University in Providence, Rhode Island, and won many high honors while there. He graduated from college in 1807.

His father was pastor of a Congregational church in Plymouth, but young Adoniram pursued a career in writing for the stage. One night while staying at an inn he slept in a room next to a suffering and dying man. He heard moans, gasps, and people moving about through the night and got very little sleep. The next morning he was stunned to learn that a lost college friend had died. He went back home and soon decided to enter the ministry. In May of 1809 he made a public profession of faith in his father's church.

He studied for the ministry at Andover Theological Seminary and soon became interested in foreign missions.

Adoniram married Ann Hasseltine in February of 1812, and he was ordained the next day along with some fellow preachers from college who also were seeking an open door to the mission field.

During a trip to India, Judson and his friends decided to become Baptists, which cut off all support from the Congregational churches. They returned to America, and by 1814 they had the support they needed from Baptist churches.

The doors to India were found to be closed, so Judson took a ship to Rangoon, Burma. Ann became ill and nearly died during the voyage, and their first child did die shortly after being born on the ship. Upon reaching Burma, they found the place to be very filthy and idolatrous. The emperor would not tolerate any religious teaching, but Judson slowly won his favor with his medical knowledge. He also worked on a New Testament translation for the Burmese people, and Ann started a school for children and woman.

Soon thereafter, Judson started preaching publicly. He held the first formal service in the native tongue on April 4, 1819. Two months later he had his first convert. Within two years, he had eighteen.

During this two year period, the Judson's lost another son, Roger, who had lived only seven months after birth. Adoniram also fell sick and lay in bed for months. In 1821 Ann's health problems forced her to return to America for two years. She returned in 1823.

Upon leaving the work in Rangoon in the hands of some new missionaries, the Judson's headed for Ava to start a mission at the request of the emperor. However, about this time the tides were turning. Due to hostilities with Great Britain, all white people began

to be looked upon with great suspicion. The Judson's were about to endure some of the most gruesome persecutions one can imagine.

On June 8, 1824, Adoniram Judson was arrested and dragged into prison. He spent nine months bound in fetters while suffering from severe heat, fever and hunger. His devoted wife, Ann, would often bribe the jailer and bring him food. After a three week absence, she came one day with their third child in her arms. He was greatly encouraged and wrote twenty-four stanzas of poetry in her honor. Ann also became admired by many other English prisoners for her efforts to relieve their suffering.

Ann and the little girl then fell sick and nearly died, and probably would have if not for the help of a kind Burmese woman. Due to Ann's continuing appeals, Adoniram was finally released from prison in November of 1825.

Shortly afterwards they moved to Amherst to set up new headquarters. In 1826, at only thirty six years of age, Ann fell sick of a fever and died. Adoniram buried her under a hopia tree in Amherst, and he buried his little girl next to her three months later.

With a dead wife and three dead babies, Judson took courage and pressed on for God. He moved to Maulmain in 1827, and in 1830 he began preaching to the Karens, a wild race of jungle people. He led Ko Tha Byu to the Lord in 1828, a man who had been a slave, a thief and a murderer. Byu became a fiery evangelist to the natives.

Adoniram married Sarah Boardman, the widow of another missionary, in 1834. They would have eight children over the next eleven years, but three would die very young.

Adoniram completed an Old Testament revision in 1834 and also saw over a thousand people come to Christ. His New Testament revision came in 1837. His second wife died in 1845.

Judson took a furlough to America and married Emily Chubbock in 1846. They returned to Burma a month later and continued the mission work until his death on a voyage in 1850. She died in 1854.

Only three decades after his death there were some 7,000 professing Christians in Burma, over sixty churches, a publishing house, dozens of preachers and several schools.

### **JULIAN THE APOSTATE (ca. 331-363)**

The nephew of Constantine, Julian reigned over the Roman empire from 361 till 363. While professing to be a Christian, he practiced pagan mysticism and opposed Bible-believing Christianity. He had pagan priests dress up and act like Catholic priests, and he encouraged theological disputes among the bishops. He died in 363 and was succeeded by Jovian.



### **KNOX, JOHN (ca. 1514-1572)**

Being bold and fierce as a lion, John Knox was the man for establishing the Reformation in Scotland. After a university education he was ordained to the Catholic priesthood in 1536. He then decided to advance the Reformation. He was captured by the French and served nineteen months as a galley slave on a French warship until he was released during a prisoner exchange. Queen Mary Tudor hated him with a passion, so he took refuge in Frankfurt and preached there during her reign. Mary Stuart, queen of France, also disliked Knox, but was unable to stop him.

Knox's preaching was much influenced by George Wishart and John Calvin. He returned to Scotland in 1559 and openly condemned the Roman Catholic Church. With his leadership, the Scottish Confession of Faith was drawn up in 1560 and the Scottish church was organized into presbyteries, synods, and a national assembly.

Knox died of old age in 1572.

### **LARKIN, CLARENCE (1850-1929)**

Clarence Larkin was a mechanical engineer and an architect when he entered the ministry at the age of thirty-four. To assist his preaching and teaching, he began to make large colored wall charts on "Prophetic Truth." These charts were very effective, and he was invited to teach at two Bible institutes. With declining health, he began to publish various other charts, which eventually led to the publishing of books which contained the charts and descriptive text. *Dispensational Truth* was published in 1918, then *The Second Coming of Christ* in 1918-1922. *Rightly Dividing the Word* was published in 1920, *The Spirit World* in 1921, and commentaries on Revelation and Daniel appeared in 1924 and 1929. Larkin's work is some of the most helpful material available for students of Scripture. His *Dispensational Truth* is often used as a text book in Bible institutes, and most all Bible-believing pastors have a copy in their library.

### **LIVINGSTONE, DAVID (1813-1873)**

David Livingstone, the great missionary and explorer to Africa, was born into a poor Scottish family in 1813. To help his family, he went to work at age ten in a cotton weaving mill. After working ten and twelve hour days, he would attend a couple hours of evening school, and his studies would often keep him up past midnight. By the age of seventeen, Livingstone was earning enough money to pay his way through medical school.

He was saved in 1833, at twenty years of age, and by age twenty-two he had studied Greek, theology and medicine at both Glasgow University and Andrews College. He received his medical degree in London in 1840.

God used the preaching of African missionary Robert Moffatt to burden Livingstone's heart for Africa in 1839. Having already been accepted by the London Missionary Society in 1838, he was appointed to Kuruman in southern Africa.

Livingstone arrived at Algoa Bay in the spring of 1841. After ten weeks of travel, going seven hundred miles northward, he arrived at Kuruman. From there he would make long hard trips into the African interior, using his medical skills to help those in need and to win their confidence.

He set out to build a new mission site in Mabotsa in 1843 and was attacked by a lion, leaving his left arm useless for the rest of his life.

David Livingstone married May Moffatt in 1844 and moved to Chonuane to work with the Bakwains. A lack of rain brought about a famine, so one evening he announced that he would be leaving the next morning for a new location. The next morning the natives were all packed and ready to follow him.

They settled in Kologeng for five years until David decided to relocate to a better site near a large lake somewhere. His dilemma was in finding a safe location, free from barbaric tribes, that also had healthy living conditions. The safest locations were usually the most unhealthy ones. This led him to send his wife and children back to England in 1852 while he searched out a good place for a more permanent mission site.

From November of 1853 through May of 1854, David Livingstone and twenty-seven Makoloto men labored to open a path to the interior, journeying 1,500 miles through the jungle to Lvanda. Then they headed back to Sesheke. During this journey he nearly lost his eyesight after being hit in the eye with a limb. He nearly lost his hearing due to rheumatic fever. After numerous encounters with wild beasts and hostile savages, he and his men finally reached their destination. He rested for two months and then was ready to go for his family in England. Then his boat sank with all his maps, journals and letters.

David Livingstone discovered some beautiful water falls while searching out a route to Africa's east coast. He named them Victoria Falls. He pressed on eastward and arrived at Quilimane in May of 1856.

He located a suitable ship to take him to England. He also received a letter from the London Missionary Society informing him that they were displeased with his explorations. They felt that he should stay at settled mission sites instead of pressing into new regions. What they failed to understand was that Livingstone was being used of God to open up Africa for future missionary work. After sixteen years of service, they severed relations with him. To deepen his frustration, his father died before he reached England.

In spite of his severance from the London Missionary Society, the Geographical Society awarded him a gold medal for being the first man to ever cross the African continent from west to east. He was also granted honorary degrees by the universities of Oxford, Cambridge and Glasgow.

He would make two more expeditions into Africa. The first was from 1858 through 1864. This time the British government paid him to explore the Zambezi River area. During this trip he discovered Lake Nyasa, the Shire River and Lake Shirwa. He also attempted to set up an interior mission station near Lake Nyasa with missionary Charles McKenzie, but McKenzie died in early 1862. David's wife of eighteen years also died in 1862. They had been together only nine years of their marriage. He arrived back in London in June of 1864.

While at home, he spent time with his children, wrote a book about the Zambezi River, and gave lectures against the slave trade. His mother died during this time, and his son, Robert, also died in the American Civil War.

Livingstone's last trip into Africa came between 1866 and 1873, and it was sponsored by the Royal Geographical Society. It was a very tough trip as he lost many helpers and was caused much grief by the slave traders. He did, however, discover the southern end of Lake Tanganvika, Lake Moero and Lake Bangweolo. He became seriously ill in 1871, but was greatly helped by Henry Stanley, a famous reporter for the *New York Herald*.

In August of 1872, Livingstone and a new party of explorers headed for Lakes Tanganyika and Bangweolo. During this journey, he became ill and had to be carried much of the way. He was found dead on his knees on May 1, 1873. The natives reverently cut out his heart and buried it under a mulva tree. Then came the longest funeral procession ever. His body was prepared and carried some 1,000 miles to Zanzibar, taking nine months for the trip. It was then taken to London and buried at Westminster Abbey on April 18, 1874.

His last written words by letter were:

*All I can say in my solitude is, may Heaven's*

*rich blessing come down on every one -*

*American, English, Turk - who will help*

*heal this open sore of the world.*

## **LOLLARDS**

See *John Wycliffe*.

## **LOYOLA, IGNATIUS (1491-1556)**

Loyola is the Spaniard who founded the Society of Jesus (the Jesuits) for the purpose of teaching Catholics how to win Protestants back to “the faith” with intellect (since *the Bible* forbade their doctrines).

Also see *Jesuits*.

## **LULLY, RAYMOND (1236-1315)**

Raymond Lully (sometimes *Lull*) was from a noble Majorcan family. He became burdened for the Muslims and set up a training college in 1276 in southeast Spain for the purpose of teaching missionaries the Muslim language, literature and culture. He was stoned to death on his second trip to North Africa in 1315.

## **LUTHER, MARTIN (1483-1546)**

Luther was born in Eisleban, Germany. He advanced quite well in his education, receiving his Master of Arts degree by 1505.

In 1505, upon the tragic death of a friend, Martin decided to enter the Catholic priesthood. In 1507, he was ordained a priest.

He began a vigorous study of Scripture and became a Doctor of Theology in 1512. All this time he wrestled with his own salvation. The Book of Romans echoed “the just shall live by faith” while he continued to perform all the pagan practices of the priesthood.

On October 31, 1517, Luther posted his famous thesis on the church door at Whittenberg. This thesis listed ninety-five points of disagreement with Rome. He continued to perform the functions of the priesthood and to teach. The pope and his men tried to silence Luther, but to no avail. Luther stood his ground and involved himself in a number of debates and correspondences. He refused to go to Rome, but rather testified of his faith in Germany.

His *Treatise on Good Works* was published in 1520, as well as some anti-Catholic works titled *Sermon on the Mass*, *On the Papacy at Rome*, and his *Address to the German Nobility*. In October of 1520, Luther published *The Babylonian Captivity of the Church*, which decreased the church sacraments to two, rather than seven.

He continued with this forceful protest of Rome and was summoned to the Diet of Worms in January of 1521. There he was branded a “heretic” and forbidden to preach. The Edict of Worms went on to ban his writings in May of 1521.

He finally returned to Whittenberg in March of 1522 and kept writing. The Reformation was gaining so much momentum that Rome couldn’t stop it. Luther’s German New Testament was published in September of 1522, and an army of other writings and hymns followed.

On June 13, 1525, at forty-one years of age, Luther married Katrina Von Bora, who was twenty-six. They had six children between 1526 and 1534.

Luther’s greatest work came in 1534 when he published the entire Bible in German.

He died February 18, 1546.

It has been said that more books have been written about Martin Luther than any other man in history, except the Lord Jesus Christ.

### **MACHEN, J. GRESHAM (1881-1937)**

Machen was an early opponent of religious liberalism in the nineteen twenties and thirties. He wrote *Christianity and Religion* in 1923, which became quite popular, and he also wrote *Origin of Paul’s Religion* (1921) and *Virgin Birth of Christ* (1930).

### **MANICHAEANS**

A Manichaeon in church history is a devout follower of Manichaeus (also called “Mani”) of Mesopotamia. During the third century A.D., Mani “merged” Christianity with eastern mystic religions and produced a “kingdom of light/kingdom of darkness” doctrine. This dualism eventually led to a priestly class of “enlightened ones” who had come to know Christ (the Light) and a laity of “un-enlightened ones.” Even Augustine practiced Manichaeism before selling out wholly to Rome.

The Manichaeans were certainly in error, and they were labeled “heretics” by Rome, yet the basic principals of their beliefs were not as heretical as Rome would have us believe. Jesus Christ is the Light of the world (John 8:12), and Satan is the god of darkness and deceit (Eph. 6:12; Col. 1:13; II Cor. 4:4; Luke 22:53). The Christian’s inward man desires the law of God while his body is still under the law of sin (Rom. 7:18-25). The Manichaeans were surely off base in their approach and application, but at least they did grasp the basic truths of flesh and spirit. *That’s more than we can say for Rome.*

### **MARCION (110-155)**

Also known as “Marcion the Heretic” by some writers, this fellow began working in the church at Rome around 140 A.D., and his tampering with the canon of Scripture forced the church to decide which books were to be in the canon and which ones were not. Marcion had a dislike for the Old Testament, believing that Jehovah was evil, so his “bible” consisted of only New Testament books, mostly the writings of Paul. This belief got him expelled from the church, so he set up his own church with his own “bible” and emphasized a New Testament *God of love*, while rejecting the Old Testament God altogether.

### **MARSDEN, SAMUEL (?-1838)**

Marsden was a missionary to New Zealand between 1814 and 1838. When he died in 1838, every adult Maoris in New Zealand was a professing Christian.

### **MARSILIUS OF PADUA (ca. 1275-1342)**

This brave gentleman, along with John of Jandum, wrote the book *Defensor Pacis* in 1324. The book was a major slap in the face of the pope, as it stated that no Catholic could forgive sins, Peter was not a pope, there were no political successors to Peter, no bishop or priest could excommunicate or interdict anyone without the consent of their own government, and it stated that the Bible was the final authority, not the church. In all, the pope found 240 “heretical clauses” in this work.

### **MARTYR, JUSTIN (ca. 100-165)**

The foremost apologist of the second century was Justin Martyr. He was born near the biblical town of Shechem to pagan parents, and he studied philosophy until he could no longer afford it. One day, at about thirty years of age, while walking along the seashore, an old man introduced him to Christianity. He then opened a Christian school in Rome.

Shortly after 150 A.D., Martyr addressed his *First Apology* to Emperor Antoninus Pius (note the *pagan* use of “Pius” before any pope existed). This work was an effort to defend Christianity against the various charges leveled against it by the pagans. His *Second Apology* was basically an appendix to the first work. He also wrote *Dialogue with Trypho*, which was an effort to convince Jews that Jesus Christ was the Messiah. The first eight chapters of this work contain much information about Justin Martyr himself.

Justin Martyr was pre-millennial, and he did not believe in infant baptism, but he did believe in baptismal regeneration, and he called the Lord's Supper a "eucharist."

He was beheaded in 165 A.D. under the reign of Marcus Aurelius Antoninus.

### **MARY, QUEEN (1516-1558)**

More commonly known as "Bloody Mary," Mary Tudor was the daughter of Henry VIII by Catherine of Aragon. She was a fanatical Catholic who ruled England from 1553 until 1558. Under the advice of Cardinal Reginald Pole, she forced Parliament to reverse many of the religious changes that had been made by her predecessor Edward VI. This led to the deaths of nearly three hundred English Christians, including Thomas Cranmer, Nicholas Ridley, Hugh Latimer, John Hooper and John Rogers.

She married Phillip II of Spain in 1554, but he left her a year later and returned home. She died in November of 1558.

### **MELANCHTHON, PHILLIP (1497-1560)**

Sometimes called "the theologian of the Lutheran movement," Phillip Melanchthon worked closely with Martin Luther for some thirty years. His theological work, *Loci Communes*, appeared in 1521 and enjoyed a wide circulation throughout the 1500's.

He set up the German school system, and was responsible for the Augsburg Confession, which became the official creed of the Lutheran church.

Some claim that Melanchthon's quiet and peaceful manner made him a compromiser, but such a personality was likely needed alongside Luther, who was looked upon as a religious warmonger.

### **MENNONITES**

The actual name comes from Menno Simons (1496-1561), a converted Roman Catholic priest who organized many Anabaptist churches in the sixteenth century in Europe. The Mennonites were the Anabaptists of the sixteenth century Reformation.

Upon some disagreements with Ulrich Zwingli over his beliefs in statism and infant baptism, some Swiss Brethren organized their own congregation in Zurich, Switzerland in 1525. They denied infant baptism, so they became known as "Anabaptists" (re-baptizers).

The Anabaptist believers were not Protestants. In fact, due to their rejection of infant baptism, they were persecuted by the Protestants and the Catholics alike in Germany, Switzerland, Holland, and even in England after migrating there.

The first Mennonite settlements reached America in the year 1683. Pennsylvania, Virginia, Ohio, Illinois, Indiana, and even Canada soon had Mennonite settlements.

There are many variations of Mennonites today with a wide variety of beliefs, but the old believers from the early days of their movement were the most sound Bible believers around. They believed in the deity of Christ, no salvation without repentance, a literal heaven and hell, and water baptism as a public salvation testimony. In other words, *they were Baptists*.

## **METHODISTS**

See *John Wesley*.

## **METHODIUS (815-885)**

Methodius and his brother Constanius (Cyril) began doing missionary work in the East among the Tartars around 845 on the northeast shore of the Black Sea. They later went to the Bulgars.

They were subsequently invited to work with the Moravians, and they had much success there by leading a great many souls to Christ and also translating a Slavic Bible from the Byzantine manuscripts. In fact, Cyril had to invent an alphabet before doing the translating.

Unfortunately, Rome later took control of the Moravians and paganized the good work done by Methodius and Cyril.

## **MEYER, F.B. (1847-1929)**

The great English pastor, F.B. Meyer, was born into a Christian home in London in 1847. After college and seminary, he began pastoring in 1870. In 1895 he began pastoring Christ Church in London, taking the attendance from 100 to over 2,000 in two years. It was there that he began ministering through Bible conference preaching and missions work.



Meyer was a very graceful preacher, yet he never hesitated to speak out against the evils of his day. He preached against the liquor traffic, and God used him to close down hundreds of houses of prostitution. He preached over 16,000 sermons in his life and authored over forty books, including devotional commentaries, sermons, Biblical character studies and expository works.

Spurgeon once said, "*Meyer preaches as a man who has seen God face to face.*"

## **MONASTICISM**

Monasticism is the practice of living an extremely secluded life from the world, such as a monk or a nun, and it serves as a fine example of what happens when a well-intending person ignores the Bible (or at least *parts* of it) and leans to their own understanding. A few examples should suffice.

It all began in the East during the fourth century A.D. when "St. Anthony" (ca. 251-356) sold all of his possessions, gave the money to the poor, and took up residence in a cave in Egypt. Having great respect for his "holiness," people began to move into nearby caves and look to Anthony for guidance.

Then came Symeon Stylites (ca. 390-459). After living buried in the ground up to his neck for several months, Symeon decided it was time for a promotion, so he went into the pole-sitting business. For over thirty years he would sit upon a platform atop a pillar near Antioch. He lived the first four years on a ten foot pillar, and then gradually promoted himself on up to about forty feet. The increasing height supposedly represented his spiritual climb to perfection. He spent his final twenty years living on a three foot platform atop a forty foot pillar. Finally, after not seeing Symeon for some time, a brave gentleman climbed the pole to find his dead corpse covered with lice, vermin, ulcers and salty dirt. So much for "perfection."

The monasteries began to appear in Egypt in the early fourth century. This provided for a communal type living, rather than an isolated one as a hermit. Pachomius (ca. 290-346) organized the first monastery at Tabennisi on the Nile river. He soon had several thousand followers. Basil of Caesarea (ca. 330-379) offered some "moderation" to monasticism, which popularized the movement even more.

Western monasticism began with Athanasius, and was popularized by Jerome, Martin of Tours, Augustine, and Ambrose. Benedict of Nursia (ca. 480-543) was the most famous Western monk, and his order still survives today.

In spite of its secluded way of life, monasticism did serve some good purposes, especially during the Dark Ages. The monks often offered refuge for those in need. Scholarship was kept alive by the monks, and they also made significant contributions to the work

of missions. Farmers also learned much from their farming techniques. However, more often than not, such good works only produced a spiritual pride similar to that of the Pharisees.

## **MONTANISTS**

The Montanist movement sprang up in Phrygia (now Turkey) after 155 A.D. from the teachings of Montanus. In his well-intended effort to stamp out formalism and hierarchal structure in the church, he swung to the opposite extreme at the expense of Biblical truth.

He claimed to be inspired of God, and he taught his followers to live ascetic lives in preparation for Christ's kingdom, which would soon be established at Pepuza in Phrygia. Montanism involved much fasting, very strict diets, and no one could remarry after their spouse had died.

In 381, the Council of Constantinople declared that the Montanists should be looked upon as pagans.

## **MOODY, DWIGHT L. (1837-1899)**

D.L. Moody was born on a small New England farm on February 5, 1837. When he was only four, his father died an alcoholic at forty-one years of age, leaving his mother of thirty-six to raise nine children.

He attended grade school for seven years in a one room schoolhouse and then went to work on a farm. He never attended college.

D. L. Moody received Christ as his Saviour on April 21, 1855, while working in a shoe store in Boston. He immediately became faithful in church work with a growing interest for the ministry.

He moved to Chicago in 1856 and worked with churches until starting his own Sunday school in the fall of 1858. The Sunday school, which began in a boxcar, grew to over 1,500 in less than two years.

Moody married Emma Charlotte Revel in 1862, and he fathered three children by 1879.

He started the Illinois Street Church with twelve members in 1864. He preached Sunday services at the church until another pastor was called in 1869. From 1866 until 1869, Moody also served as president of the YMCA, and in 1867 he held his first big revival campaign in Philadelphia.

Dwight met Ira Sankey, the man who became his famous song leader, in July of 1870, and he convinced him to come help in the ministry in Chicago.

A major turning point in Moody's ministry was the great Chicago fire of 1871. He dismissed services one night, asking his congregation to examine their hearts and return the next Sunday to make a decision for Christ. They never re-gathered again. Many died in the fire, the church building burned, and Moody was devastated.

During this time Moody grew closer than ever to God. He began preaching in England and the British Isles in 1872 and continued until 1875. Thousands came to Christ through the preaching and singing of Moody and Sankey.

He returned to America in 1875 and began crusades in the states with an occasional trip back to England. He started the Northfield Seminary in 1879, the Mount Hermon Massachusetts School for Boys in 1881, and the Chicago Evangelization Society (now Moody Bible Institute) in 1889. Some estimates show that Moody was instrumental in bringing over 1,000,000 souls to Christ.

D. L. Moody died on December 22, 1899, and C.I. Scofield preached his funeral.

## **MORAVIANS**

See *Zinzendorf*.

## **MORRISON, HENRY CLAY (1857-1942)**

Henry Clay Morrison was one of the great old-time Methodist circuit riders. He brought many souls to Christ in his camp meetings, and he also assisted in founding *Asbury Theological Seminary* (now liberal). William Jennings Bryan once stated that Morrison was the greatest pulpit orator on the American continent.

## **MUELLER, GEORGE (1805-1898)**

If one had to choose a single life in church history to illustrate living by faith, he couldn't make a wiser choice than to choose George Mueller. He raised over \$7,000,000 in his life by going to God for his needs.

Mueller was born in Prussia (Germany) in 1805. His father was a tax collector who had more concern for George's financial future than his spiritual well-being. His mother died while he was only fourteen. At his father's wishes, he began studying to be a Lutheran

minister (for the money), although he had not been converted to Christ. He lived in sin until he was twenty years of age. It was at a Saturday night prayer meeting with a friend that George Mueller saw his real need for Jesus Christ. He was saved shortly afterwards.

He began supporting himself and financing his own education. His first sermon was preached on August 27, 1826, and he completed his education at Halle University in 1828.

In early 1829, he went to London in hopes of becoming a missionary to the Jews, but he soon changed his plans and settled in Devonshire. While at Devonshire, Mueller attended a small chapel and his spiritual life was greatly helped. He returned to London in 1829.

He began holding Bible studies and prayer meetings with friends and occasionally preaching at various chapels in Devonshire. In 1830, he began pastoring a group of eighteen people at the Ebenezer Chapel at Teignmouth in Devonshire. The same year he met and married Mary Groves.

Shortly after their marriage, the Muellers decided that they were going to depend on God for everything, without letting others know of their circumstances and needs. They would simply reveal their needs to God in private prayer and trust Him for deliverance.

In May of 1832, the Muellers moved to work in Bristol with his good friend Henry Craik. In 1834, George founded *The Scriptural Knowledge Institution for Home and Abroad*, an evangelistic work which also would include his Orphan House. His son, Elijah, died from pneumonia in 1835 and George himself became ill and had to slow down his pace. At the time he wrote *The Narrative of the Lord's Dealing with George Mueller*.

In April of 1836, Mueller opened his first orphanage with twenty-six girls between seven and twelve years old. A second house was opened in November to care for children under seven. A third one was opened a year later (1837) to care for boys over seven. Another one for girls was opened in 1844.

Time and time again God would move miraculously to supply the needs of the orphanages. Food would show up on the front door steps. The milk man would give away his milk after his cart broke down right in front of the orphanage. The baker would wake up in the middle of the night feeling that he should bake extra bread for the orphanage. Those affiliated with George Mueller began to see first hand that *God answers prayer*.

In late 1845 Mueller began praying for funds to build a large orphanage with better facilities and a better location. In less than three years, he had prayed in some \$60,000 for the work. The first building was opened in June of 1848, housing 300 children. He began praying for a second such building in 1850 and, in November of 1857, a second building was opened which housed 400 children. The cost was \$126,000. By 1874, Mueller had five orphanages housing over 2,000 children. He had prayed in over \$650,000 for building expenses alone.

Mueller's wife died in 1870. He married Susannah Grace Sangar in November of 1871. Then between 1875 and 1892, he turned the work over to his son-in-law, James Write, while he made sixteen preaching trips around the world. In this seventeen year period, Mueller and his wife traveled some 200,000 miles, in forty-two countries, preaching to 3,000,000 people.

In all, over the years, Mueller was responsible for housing over 10,000 orphans, himself leading 3,000 to Christ. He read the Bible through over 200 times, about half of which were on his knees. He also stated that he knew of some 50,000 specific answers to prayer.

Susannah died in 1894, when George was eighty-nine. George died on March 10, 1898.

### **NERO (37-68)**

Nero was the Roman emperor who reigned from 54 to 68 A.D. and oversaw the church's first persecution. He was a bloody madman to say the least. In addition to killing Christians, he also murdered his own mother, his brother, two wives, his teacher, and numerous Roman leaders. Paul was martyred under his reign as well.

### **NESTORIANS**

The Nestorians were believers who followed the teachings of Nestorius (ca. 381 - ca. 452), a "patriarch" at Constantinople. He became wary that too much honor was being placed upon Mary, so he taught with an over-emphasis on the humanity of Christ, making Jesus only a "God bearer," not the "God man." This would mean that Mary couldn't be the "mother of God" as Rome teaches. He was branded a heretic at the Council of Ephesus (431), but his movement still grew in the East by doing missionary work in Persia, India, and China.

### **NORRIS, J. FRANK (1877-1952)**

One of the most controversial men in fundamental Christianity was J. Frank Norris, the "Texas Tornado." The Southern Baptists hated him with a passion and many independents, such as John R. Rice, had no use for him either.

Norris was born in Alabama, but his family moved to Texas when he was still a child. He was once shot as he and his father defended their farm from horse thieves, but God spared his life.

At the age of thirteen he received Christ as his Saviour. He later answered the call to preach and attended Baylor University. As a student, he also pastored a nearby church on weekends.

He was called to pastor the First Baptist Church of Fort Worth in 1909. The chairman of the deacon board tried to fire Norris, so he fired the chairman and all the other deacons.

In 1912 he was accused of setting his auditorium on fire and tried for arson and perjury, but was acquitted. In 1927, he was tried for murder after shooting a man who threatened his life in his office. He was acquitted again.

Norris was no respecter of persons, and he pulled no punches. He was a very hard preacher, but he also had a very high intellect, which few others could match. He would name names and even give out phone numbers when he preached. He preached hard against liberalism and modernism in the Southern Baptist Convention and, in the 1920's, he was expelled from the Convention.

In the midst of all the controversy, he remained focused by emphasizing soul-winning and visitation. He even accepted the pastorate of a second church, Temple Baptist of Detroit, in 1935. He pastored in Fort Worth and in Detroit at the same time, commuting between the two by train and eventually plane. Both churches experienced tremendous growth, reaching a combined membership of over 26,000.

Norris founded *Bible Baptist Seminary* in 1939, which God used to produce hundreds of Bible-believing preachers and missionaries. He also established the *Premillennium Missionary Baptist Fellowship*, which later split into two separate groups: *World Baptist Fellowship* (Norris's group) and *Baptist Bible Fellowship* in Springfield, Missouri.

J. Frank Norris died in Keystone Heights, Florida, in 1952.

## **NOVATIANS**

This group arose around 281 under the leadership of Novatian, a Roman presbyter. They believed in adult baptism by immersion only, and they were a very strict group. They held the view that the dominant church was far too lenient with people who had denied Christ due to persecution, so they would re-baptize such people, if they accepted them at all. They would also re-baptize those who had previously been baptized by anyone they considered immoral.

Cornelius excommunicated Novatian, and Constantine later had all of their known books burned, but the Novatians continued to propagate themselves in various places up until the sixth century. One author even states that the Novatians turned out to be the Cathari of the eleventh and twelfth centuries.

### **ORIGEN, ADAMANTIUS (185-254)**

Origen succeeded Clement as Headmaster of the catechetical school at Alexandria, Egypt. He is hailed as a great theologian and textual critic by many, yet his allegorical interpretation of Scripture led him to deny the existence of a literal hell, and he believed that stars had living souls for which Christ died.

He was excommunicated from the Alexandrian school after castrating himself, so he set up another school in Caesarea. He was succeeded by Pamphilus, who was succeeded by Eusebius.

### **PANTAENUS (145-200)**

Pantaenus was the early leader of the so-called “convert school” at Alexandria. While some historians claim he was a Christian, Clement states that he was *not* a Bible-believing Christian, but only a gnostic who had “perfect insight” into Christianity. He was succeeded by Clement as leader at the school.

### **PAPIAS (ca. 60-ca.130)**

*The Interpretations of the Sayings of the Lord* were written by an early church “father” named Papias, the bishop of Hierapolis in Phrygia. He was pre-millennial, but he also caused much confusion over the authorship of some New Testament books. He even tried to have the book of Revelation omitted from the canon.

### **PASCAL, BLAISE (1623-1662)**

Pascal was a French Catholic who decided to support the *Jansenists*, a group within the Catholic church who followed Cornelius Jansen, a French professor who taught Calvin’s doctrine of irresistible grace. Pascal’s *Provincial Letters*, written in 1657, attacked the Jesuits, so the pope burned every copy he could find. He also wrote a devotional work called *The Thoughts of Pascal*.

### **PATON, JOHN (1824-1907)**

Claiming Psalm 2:8 as his life verse, John Paton went to the New Hebrides islands of Tanna and Aniwa. In Tanna, his wife died, his son died, and the natives burned his mission station to the ground. Instead of deciding that “it must not be the will of God,” he chose to go to the island of Aniwa.

Paton had his life directly threatened over thirty times, but he stayed on the field. In fact, he lived to see every adult native on Aniwa become a professing Christian.

### **PATRICIUS (389-465)**

Known as “Saint Patrick,” the patron saint of Ireland, or “the apostle of Ireland,” Patrick was taken from Britain to Ireland by pirates at the age of sixteen. He lived there working with cattle for six years and then returned home. He felt called to become a missionary to the Irish people, and he did so, working among them for over fifty years.

His writings speak of his baptizing thousands of grown men, and he is credited with establishing between 300 and 700 churches. He was very missions-minded, setting up many monasteries for the purpose of training missionaries. Patrick believed the Scriptures alone were the final authority, so he never consulted the pope or any Roman priest on any spiritual issue.

Patrick wasn’t canonized by the Catholic church until four centuries after his death, and this was only done in an effort to win the loyalty of the Irish people. Naturally, the pagan holiday and all of its legends followed (Mat. 23:29-30).

### **PAULICIANS**

This group probably received their name due to the heavy emphasis they placed on Paul’s epistles in opposition to the Catholic church. Their founder and leader, a certain Constantine-Slyvanus from Syria, was stoned to death in the year 684.

The Paulicians spread throughout Asia Minor and were often persecuted under the laws against Manichaeism (as were the Bogomiles and the Albigenses). Some historians estimate that as many as 100,000 Paulicians were put to death under the reign of Theodora of Greece in 844.

They rejected many Roman Catholic heresies, such as Mary being the “Mother of God,” image and relic worship, the sign of the cross, the priesthood, the sacraments, and they believed only in a *spirit* baptism.

When the movement began to decay, Tychicus of Syria began to establish new congregations early in the ninth century. The Paulicians actually survived until early in the thirteenth century.



### **PELAGIUS (ca. 360-ca. 420)**

A chief opponent of Augustine, Pelagius was a British monk noted for teaching the heresy that man is not born with an original sin nature, but rather *chooses* to be a sinner, as did Adam. Having established this belief, he went on to reject infant baptism as well, since he didn't consider babies to be sinners. His views were officially condemned at the Council of Ephesus in 431.

### **PETER THE LOMBARD (ca. 1095-ca. 1159)**

Considered a "brilliant theological teacher" from the University of Paris, Peter the Lombard published the *Four Books of Sentences*, which helped to establish the theological system of the Roman Catholic Church. He also strongly emphasized the seven sacraments. One church historian considers his book "the theological textbook of the Middle Ages." (Which gives us one more reason for calling this period the *Dark Ages*.)

### **PHILIP THE FAIR (1268-1314)**

To help finance his war with England, this French king ordered the clergy to pay taxes, Catholic priests included. Pope Boniface VIII then issued his *Clericus Laicos* in 1296, which forbade priests from paying taxes to a temporal king without the pope's consent. Philip met the challenge by stopping the transport of *all* money from France to Italy, thus cutting off *all* of the pope's French revenues. In 1301, Philip and the pope "locked horns" again after Philip had arrested a papal legate for treason against the king. The pope ordered Philip to release him, but the order was not obeyed. The pope then sent a letter to Philip stating that "*thou art subject to us both in spiritual and temporal matters.....those who think otherwise we account heretics.*" Philip wrote back with these words: "*Philip, by the grace of God, King of the French to Boniface who enacts the Sovereign Pontiff: small greetings or none. Let thy superlative fatuity take notice that we are in subjection to no one in temporal matters. Those who think otherwise we account fools and madmen.*" This led to the pope's issuance of the *Unam Sanctum*, which stated that there is no salvation outside the Catholic church. Philip then had the pope arrested to prevent him from issuing an official excommunication. The pope finally died of "despair."

### **PHILO (20 B.C. - 50 A.D.)**

Being a liberal Alexandrian Jew and a student of philosophy (Col. 2:8!), Philo attempted to link Judaism and Greek philosophy by finding the “hidden meaning” in certain Old Testament Scriptures which he thought *might* be related to Greek philosophy. This Bible-rejecting madness later appeared in the allegorical interpretation methods of Origen.

### **PLINY THE YOUNGER (ca. 61-113)**

Pliny the Younger is considered the first to organize the persecution of Christians in the early second century.

See *Trajan*.

### **POLYCARP (ca. 69-ca. 155)**

A direct disciple of John the apostle, Polycarp served many years as bishop of the church in Smyrna. His letter to the Philippians is filled with Old and New Testament Scripture quotations, especially from the Pauline epistles. Rather than involve himself with church policies and traditions, like so many other “fathers” did, he simply tried to strengthen the spiritual lives of God’s people. He was martyred under Antonius Pius at eighty-six years of age. Before being put to death, he was asked to deny Christ. He responded, *“Eighty and six years have I now served Christ, and He has never done me the least wrong; how, then, can I blaspheme my King and my Saviour?”* Tradition holds that Polycarp had to be killed with a sword before flames would kindle on his body.

### **PORTER, FORD (1893-1976)**

The author of one of the most circulated gospel tracts in church history was born in Sparta, Michigan, in the year 1893. Ford Porter was born into a good Christian home, and he was saved at an early age. He soon drifted from God, but rededicated his life to Christ at age twenty-three. He began teaching Sunday school and working at a rescue mission. God called him to preach in 1919, so he attended Moody Bible Institute.

On his twenty-fifth birthday, Ford Porter prayed, *“O God, give me a ministry that will encircle the world, reach souls for Christ, and be carried on long after I’m gone.”* He then established the East Side Baptist Church in Evansville, Indiana.

In 1926, he accepted the pastorate of the First Baptist Church in Princeton, Indiana, and spent two years in court for leading the church out of the liberal Northern Baptist Convention, but he won the case. Later he founded Lifegate Baptist Church in Indianapolis and established a radio ministry, a college, a camp, a film ministry, and the Vacation Bible School Institute.

He also founded Lifegate, Inc., in 1933, for the purpose of publishing his famous tract, *God's Simple Plan of Salvation*. It was through this tract that God would answer his prayer. Over 500,000,000 copies have been published in over 100 languages.

Ford Porter went home to be with the Lord on November 20, 1976. His ministry continues today under the leadership of his son and grandson.

## **PRESBYTERIANS**

See *John Calvin*.

## **PURITANS**

The Puritans were believers within the Church of England who began to rise up in the mid 1500's to reform the Anglican church. They were a very dominant force in England until about 1660.

The "Puritan" name was given to them because of their desire to *purify* the church from such Roman Catholic leftovers as rituals, vestments, the sign of the cross, kneeling for communion, having godparents in baptism and other pagan practices. They followed William Ames's and William Perkin's interpretations of Calvin, and they encouraged Bible reading and meditation upon the Scriptures in an effort to reform the church and bring English Christianity more in line with the Bible. The problem was that many Puritans wanted these changes to bring about a Puritan church state, which was considered a threat to the traditional Anglicans.

Thomas Cartwright, a Cambridge theology professor who followed Calvin, gained a Puritan following by focusing on reform in theology and church government. This led to the establishment of a strong English Presbyterianism in the 1640's.

Another group of Puritans followed Henry Jacob and became known as *Independents* or *Puritan Congregationalists*. The Independents would later include such notable figures as Oliver Cromwell and John Milton.

Then there were the *Separatist Puritans* who followed Robert Browne in Norwich and Holland. This group wanted a complete separation between church and state, thus allowing congregations to govern themselves. John Greenwood and Henry Barrow also headed up a modified version of this group in London. Both men were hanged in 1593.

Other Separatist groups sprung up in Scrooby and Gainsborough in the early 1600's. The Scrooby group ended up in Holland under the leadership of John Robinson. This is the group who finally migrated to America on the Mayflower in 1620. The Gainsborough group, led by John Smyth, migrated to Amsterdam around the year 1606. Some of these became Mennonites, while others returned to England to become English Baptists.

It wasn't until 1646 that the Puritans of England had any real control. This came about under the leadership of Oliver Cromwell and his Ironsides, and it lasted until around 1660 when the English grew tired of the strict Puritan way of life and placed Charles II on the throne and restored episcopacy.

## **QUAKERS**

George Foxe founded the Quaker movement (also called "Friends") in England during the mid seventeenth century. His primary motive was to establish a higher standard of morality than what he had observed in organized Christianity. In the Quakers' quest for morality, they established a doctrine of "Inner Light" where the Holy Spirit could give guidance and knowledge to men apart from the Bible. Such revelations were equal in authority to the Bible so long as they did not contradict it.

The Quakers were pre-millennial, and they opposed infant baptism, taking oaths in court, war, honoring titles for men, and eventually slavery.

They were persecuted in England, but refuge was found in America when Charles II gave William Penn a large portion of land. Pennsylvania was established in 1682, and thousands of Quakers fled to America for refuge.

## **RADBERTUS, PASCHASIUS (800-865)**

The heresy of transubstantiation in the Catholic church is the belief that the bread and wine in the Catholic mass actually becomes the literal flesh and blood of Jesus Christ upon the priest's command. This belief was first taught around the year 831 by Radbertus, an abbot in the monastery of Corbie, which is near the city of Amiens, France. His book promoting this belief was titled *Of the Body and Blood of the Lord*.

## **REFORMATION**

Being spearheaded by men like John Huss, John Wycliffe, Martin Luther, John Calvin and Ulrich Zwingli, the Reformation (also known as the *Protestant* Reformation) was a period in Western European history in which people became tired of the medieval way of life under Roman Catholic control and began to write and speak out for a better society. The growing middle class became tired of their money going to the pope, while national leaders and kings became tired of the pope claiming universal power. Rome, being unwilling to loosen her grips on the people, held on tightly and received such blows to her system that she would never fully recover.

If one corresponds church history to the seven churches of Revelation chapters two and three, the Reformation would match the Philadelphia church of Revelation 3:7-13.

## **RENAISSANCE**

*The Renaissance* was a period of time in which Europe was supposed to have experienced a “rebirth of culture” and crossed over into the modern world from the Dark Ages. This time period runs from about 1300 through 1650.

In Southern Europe an emphasis was placed upon the literature and languages of ancient Greece and Rome, with an extra emphasis on nude bodies in sculpture and art. Northern Europe swung back to study Bible manuscripts and the “Church Fathers.” Leonardo da Vinci, Michelangelo, Cellini, and Titian are all “products” of the *Italian* Renaissance, while men like Erasmus, Reuchlin, Colet, Ficino and Marsilio worked north of the Alps.

## **RICE, JOHN R. (1895-1980)**

John Richard Rice, founder of *Sword of the Lord Publishers*, was born in Gainesville, Texas, in the year 1895. His Christian mother died when he was only five, and he went on to receive Christ at the age of nine.

Rice attended Decatur Bible College in Texas before being drafted into the Army. After his Army discharge in 1919, he enrolled at Baylor University where he received his A.B. degree in 1920. He answered God’s call to preach in 1921.

He also married Lloyds McClure Cook in 1921. Between 1922 and 1937, God gave them six daughters, and all six married men in the ministry. The daughters are: Grace, Mary, Elizabeth, Jessie, Joanna and Joy.

Rice attended Southwest Baptist Theological Seminary in Fort Worth until the spring of 1923. From 1923 until 1926, he served as an associate pastor in Plainview and as a pastor in Shamrock. He then entered evangelism and started holding revivals around Texas, establishing churches with his converts. He pastored one such church himself until 1939.

In September of 1934, John R. Rice published his first issue of *The Sword of the Lord* newspaper with 5,000 copies printed. Although never taking a firm stand on the King James Bible, the *Sword of the Lord* publication remains a fine fundamental paper with good sermons printed in every issue, including old messages from such greats as Bob Jones, Sr., Dewitt Talmage and Harry Ironside.

In 1940, Rice resigned the pastorate to be a full-time evangelist, and he moved his headquarters from Dallas to Wheaton, Illinois. He became a large scale evangelist in the forties, seeing thousands of souls saved, but he soon had to choose between being an evangelist and being a Christian publisher. He chose to dedicate most of his energies to his publishing work.

Rice's tract, *What Must I Do to be Saved*, was actually written in the twenties, but is still one of the most widely used Gospel tracts in print. He also began to print many of his sermons and write commentaries and books. He moved his headquarters to Murfreesboro, Tennessee, in 1963, and it remains there today. By 1973, Rice offered over 130 titles in 38 languages with a circulation running over 47,000,000. His material is very good and is still widely used throughout the world today. He also wrote a number of hymns, and he conducted the *Voice of Revival* radio broadcast. One of his final projects was the *Rice Reference Bible*.

At eighty-five years of age, John R. Rice went home to be with the Lord on December 29, 1980, in Murfreesboro. *The Sword of the Lord Foundation* continues to be a dominant influence in fundamental Christianity.

### **RILEY, WILLIAM B. (1861-1947)**

W.B. Riley was one of the old soldiers of the cross who chose to fight liberalism from within the Northern (American) Baptist Convention. Although never withdrawing his church from the convention, he still gave the religious modernists and liberals the "fits" as he stood strong for fundamental Christianity.

He was born in Indiana and then raised in Boone and Owen Counties in Kentucky.

Riley was saved in 1878, and he was called to preach the following year. He attended Hanover College in Indiana from 1881 until 1885, receiving a B.A. degree, and later a M.A. degree in 1888. His father died while he was in college.

He began pastoring a couple of small churches in 1883, and he also continued his education at Louisville Theological Seminary, graduating in 1888. While there, he pastored a church in New Albany, Indiana, and after graduation he pastored in Lafayette, Indiana, until 1890.

Riley married Lillian Howard in 1890. By the end of 1906, God had given them six children.

From 1890 until 1893, he pastored a church at Bloomington, Indiana. He then went to Chicago to pastor a church. It was there that he became well known for standing strong against sin and liberalism. He often received threats.

In 1897, he was called to pastor the First Baptist Church of Minneapolis. He purged the church of much foolishness and revised the church roll, eliminating many "members." He caused much controversy, and many left the church, but God still blessed and the

church began to grow. He also began tackling such social issues as gambling and the liquor traffic, and he fought hard against evolution.

Riley, R.A. Torrey, and some other Christian leaders founded the *World's Christian Fundamentalists Association* in 1919, with Riley becoming the President. This is actually where the word *fundamentalist* originated.

In addition to preaching against the devil's devices, W.B. Riley also spent a fair amount of time preaching the gospel in city crusades and church revivals, seeing thousands come to Christ. He also traveled abroad and preached in England, Wales, Scotland, Ireland, France and Belgium.

With William Jennings Bryan dying in 1925, Riley became the next great defender of creation over evolution. In fact, Bryan once stated that Riley was "the greatest Christian statesman in the American pulpit." Throughout the twenties, Riley took part in many debates against professors and leading evolutionists. Once an evolutionist backed out of a debate with Riley, leaving 4,000 people waiting in a building to hear the debate. Over and over, Riley would "shoot down" the best men the evolutionists could produce. They imported J.B. McCabe from England, and Riley beat him four times and they tied once. Clarence Darrow was challenged by Riley several times, but he never accepted.

Riley also authored several books. *The Bible of the Expositor and the Evangelist* is a forty volume set of sermons he preached from 1923 through 1933. He published *The Perennial Revival* in 1933 and *The Preacher and His Preaching* in 1947. Several other works were also published, with about 1,000,000 copies having been circulated.

He founded the Northwest Bible School in 1902 to help out seven younger preachers. By 1947, the school had grown to an enrollment of over 1,200 students. A seminary was opened in 1935 and a college in 1943.

In spite of all of Riley's activity, he still managed to pastor his church and see it grow. About one tenth of the Baptists in the State of Minnesota were members of his church. He baptized 4,000 people and saw 3,000 more join his church by letter.

His wife died in 1931, and he married Marie R. Acomb in 1933.

He retired from the church in 1942 to give more attention to his schools.

W.B. Riley died in his bed on December 5, 1947. Billy Graham preached his funeral.

**ROBERSON, LEE (1909- )**

Lee Roberson, the man behind Tennessee Temple Schools and Highland Park Baptist Church of Chattanooga, Tennessee, was born on a farm in Indiana. The family later moved near Louisville, Kentucky, where Lee was saved at the age of fourteen.

After high school he attended Old Bethel College and the University of Louisville, majoring in history. He also studied at Louisville Theological Seminary.

Roberson became a well accomplished soloist, and he may have even had a profitable career in music, but God had better plans. Between 1932 and 1941, he served as pastor or associate pastor of Southern Baptist churches in Tennessee and Alabama. He also served as an evangelist for the Birmingham Association.

He married Caroline Allen in 1937. In all, they would have five children together: Lee Ann, John, Joy, Patty, and June. Joy died as an infant.

He was called to pastor in Chattanooga in 1942. With a heavy emphasis on soul-winning, bus ministry and radio ministry, Roberson took the membership from 1,344 to 38,632 in thirty-one years. This made his membership the largest in the world.

He also expanded the ministry by building chapels within a seventy mile radius of Chattanooga and having his own students and faculty pastor them. Some of the chapels have grown into rather large and prosperous churches.

Highland Park Baptist Church pulled out of the Southern Baptist Convention in December of 1955, and Roberson formed the Southwide Baptist Fellowship a few months later with 147 charter members. Tennessee Temple Schools were organized in 1946, primarily for the purpose of training the chapel preachers. The school began with 109 students. Over the next four decades the church and school grew enormously. Thousands have come to Christ through Roberson's ministry. Numerous ministries have been established, and the school has added several additions. Today the whole school (kindergarten through college) accommodates several thousand students. Thousands have entered full time ministries after leaving Tennessee Temple. However, Tennessee Temple does not stand firmly on the King James Bible. It remains a fine school for receiving a good education in a clean Christian environment, but it is not a good place for strengthening one's faith in the preserved word of God.

Lee Roberson founded Camp Joy after the loss of a baby girl (Joy) in 1946. The camp is a summer camp for children with about 250 attending per week. Several hundred conversions per year are reported.

At the writing of this book, Lee Roberson is ninety years of age and still preaching.

**ROLOFF, LESTER (1914-1982)**



One of the most Spirit-filled men of the twentieth century was Lester Roloff, a man of deep conviction who lived to help others in the name of his Saviour.

He was born into a Christian home in Dawson, Texas, in 1914. He was saved in a Baptist revival meeting at age twelve and, after high school, he took his milk cow and milked his way through Baylor University, graduating in 1937 with an A.B. degree.

While yet in college, Roloff began pastoring small Southern Baptist churches, and God gave him much fruit. From 1937 till 1940, while still serving as pastor in Purden, Texas, he attended Southern Seminary in Fort Worth.

Lester Roloff married Marie Brady in August of 1936. They had two daughters: Elizabeth (1937) and Pamela, who was adopted.

Roloff pastored from 1941 until 1944 in Houston, and then he went to Corpus Christi, Texas, to pastor Park Avenue Baptist Church. The church building burned the same year, but a new building was built at a new location under the name Second Baptist Church. Roloff pastored there until 1951. He also founded Park Avenue Christian Day School, in 1946, on the property of the former church.

He began a radio ministry in 1944 and called it *The Family Altar Program*. Due to his hard preaching against sin, especially liquor, the station (KEYS) canceled his program. He went to another station (KWBU) and stayed on the air for eight years. The station finally decided that he was too controversial, so they canceled him as well (1954). The following year KWBU lost so much money that Roloff convinced them to sell him the station. They wanted \$300,000. He raised a required \$125,000 down payment in ninety days and bought the station.

In April of 1951, Roloff resigned as pastor of his church to enter full time evangelism and to establish Roloff Evangelistic Enterprises.

He started an independent Baptist church (Alameda Baptist) in Corpus Christi in 1954. The church was organized with 126 members on October 24. He pastored there until 1961 when he began running various new ministries.

From 1961 until 1973, Lester Roloff established a number of help ministries, such as girls homes, boys homes, a Christian school, and even a retirement home for Christians. He helped thousands of troubled young people by teaching them to trust the Lord Jesus Christ with their lives. By the early seventies, all the homes were full and people were having to be turned away. Roloff had earned an outstanding reputation for repairing damaged lives, and young people were coming from everywhere.

The time had come for Satan to rear his ugly head. The state of Texas warned Roloff in 1971 that he ran the risk of being shut down if he didn't acquire a state license and follow their regulations. He refused to get a license for his homes on the grounds of church and state separation and that the state regulations were unscriptural.

In October of 1973, he was fined \$500 plus court cost for operating a child care facility without a license. In January of 1974, he was taken to court again for not having a license; he was fined \$5,400, sentenced to five days in jail, and ordered to "purge the home,"

which basically meant to turn the children onto the streets. He was granted an opportunity to present his case on February 4 to the Provision Committee of the Texas Senate, and the case then went to the Texas Supreme Court. Roloff's primary arguments were that the state had not clearly defined the age limit of a "child," so it was wrong to charge him with illegally caring for "children." The contempt charges against him were dismissed on May 20, 1974.

In the spring of 1975, the state came calling again with their regulations, and they demanded that Roloff allow them to inspect the homes. He consented, and the homes were inspected. In July, a large support rally was held in Garland and in Dallas with hundreds of Christians expressing their support.

January of 1976 brought in new state guidelines forbidding Roloff to take in anyone under the age of eighteen without a license. A judge ordered Roloff to allow welfare workers to inspect the homes in May, but he refused. A big support rally was held in Austin about this time, preceding his court appearance. He was jailed for five days and fined \$1,750. A ruling then came in the fall, granting him freedom until his case could be heard in the U.S. Supreme Court.

A large rally was held in Dallas on November 1, 1977, when thousands of Christians (including over 1,500 preachers) came in support of Roloff.

In October of 1978, the Supreme Court ruled against hearing the case after Texas Attorney General John Hill said the case was frivolous. Roloff's October 22<sup>nd</sup> appearance on TV's "60 Minutes" turned out to be favorable. Then, on November 7<sup>th</sup>, John Hill was defeated by William Clements in the Texas governor's race. Clements had indicated that he would use his power to free Roloff of all charges, but the battle would continue for the remainder of Roloff's life.

Brother Roloff's battle ended on November 2, 1982, when he and three staff members were killed in a plane crash on the way to a meeting.

The Roloff ministries continue today with some modifications and relocations.

## **RUCKMAN, PETER S. (1921- )**

Peter Sturgis Ruckman was born in Wilmington, Delaware, on November 19, 1921 (only four months after C.I. Scofield died). His father, John Hamilton Ruckman, was a third generation Army officer with a Master's degree from MIT in Boston. His mother, Mary Warner Armstrong Ruckman, was from a wealthy family in Pasadena, California. He had one older brother named Johnny. While Peter was still a baby, the family settled in Topeka, Kansas.

The Ruckmans were Episcopalians, so Peter was twenty-seven years old before he received a clear presentation of the Gospel.

As a boy, he came through the Great Depression reading books, drawing cartoon characters, going to the movies, running with “the gang” and being a first rate “daredevil.”

After high school, Peter went through the Citizens Military Training Camp at the demands of his father and then entered college in Kansas. While in ROTC, he transferred to the University of Alabama to finish his junior and senior years. Hard sinful living continued to be his “norm” no matter where he went.

With World War II being well under way, Peter figured he would be shipped overseas and killed in battle before long, yet he continued his education.

In March of 1944, he secretly married Janie Bess Mays, a lady whom he had met and dated while at the University of Alabama. She was a clean girl with a praying Christian mother, while Peter was a wicked fornicator looking for “convenience.” Their first child was born in June of 1945.

Peter served Uncle Sam in Japan and the Philippines, but never engaged in combat. He had six years of infantry training, but he never had the chance to fire a shot. He didn’t know it at the time, but God had *another* war for *him* to fight.

After the war, he went back to Alabama and worked as a disc jockey. He did quite well in radio, but he was growing more and more miserable on the inside. He had “lived” more in twenty-seven years than most people do in seventy, and he was just worn out and miserable. He even contemplated suicide.

One night in early 1949, after a few beers in a Pensacola cafe, Peter heard an inner voice telling him “YOU NEED TO GET A BIBLE.” The voice wouldn’t go away, so he *stole* a King James Bible at a nearby boarding house. He went home and randomly opened the Book to Ezekiel chapter twenty eight. Verses two and three hit him “like a jackhammer,” and verses six through ten compelled him to throw the Book across the room. He then picked the Book up and read Deuteronomy 28:20-24. Across the room it went once again, and Peter went out and “got drunk.” This continued for a few weeks until he decided to visit a Catholic priest and was encouraged to take convert courses and “join the church.”

None of this gave him any peace. Then one Sunday night in mid-March he entered a Methodist church building to find Christ. He heard some singing in the building, but the auditorium was empty. He went to the empty altar and prayed for about a half hour. Knowing not what to pray, he just poured his heart out to God and went home in tears. The next morning God sent Hugh Pyle to lead him to Christ in the radio station where he worked.

He dropped his Catholic convert courses and started attending Brent Baptist Church in Pensacola, where Hugh Pyle was pastor. His wife, Janie, attended church with him, but was never really impressed with his conversion, or with church.

In September of the same year, Peter enrolled at Bob Jones University to get his Radio Arts degree in a clean Christian environment, but it wasn't long before he changed his major and studied for the ministry instead. His GI bill paid for the schooling, but he still had to struggle to support his family while living in a plywood trailer with no bathroom or hot water.

During his years at BJU, he read his Bible through about once per month and butted heads more than once with the “scholars” in the Bible department. He sat under the fine preaching of Bob Jones Sr., and he learned Greek and Hebrew. He began preaching on the street, leading souls to Christ, and even holding weekend meetings and doing chalk talk sermons. He was ordained in a Southern Baptist church in 1950.

After earning his Masters and Doctorate from Bob Jones University, Peter spent several years as an evangelist, and he saw hundreds of souls saved and many young men called to preach. However, as he labored for the Lord, his family life suffered and his marriage grew weaker.

By 1959, Peter and Janie had five children: Diana (1945), David (1950), Priscilla (1952), John Michael (1956), and Peter S. Jr. (1959).

He began pastoring Brent Baptist Church in 1962, and his wife left him and took all five children the same year. Within a couple of years he was granted custody of all the children. So, through the sixties, a single Peter S. Ruckman raised five children, pastored a church, held regular Bible conferences, wrote books, and started a Bible institute.

Brother Ruckman quickly became a well known advocate of the King James Bible. Pensacola Bible Institute was founded in 1964 for the purpose of teaching the Bible and training men to preach. A heavy emphasis was placed upon the local church, street preaching, and foreign missions. Those who read his books or attended his school were labeled “Ruckmanites” by people who knew very little about the man or the school.

He remarried in 1972 (to Sherry Rueben), and one third of his church opposed the marriage. Rather than stay and “fight it out,” he chose to resign. He founded Bible Baptist Church in 1974.

Through the seventies and eighties, Peter continued to write books, hold Bible conferences, pastor the church, and produce dozens of Bible-believing pastors, teachers and missionaries through the school.

In 1988, his second wife left him. This marriage, like the first, had lasted sixteen years. In his autobiography, he describes the second marriage as a time of reaping what he sowed during the first marriage. In the first marriage, *he* did the *taking* and *the wife* did the *giving*. In the second marriage, just the opposite happened.

After much prayer and searching, he married Pamela Irene Huggins. Many of the brethren said he was “finished,” but God went right on blessing the ministry more than ever.

At the writing of this book (early 2000), Brother Ruckman is seventy-eight years of age with a world-wide book and tape ministry, a monthly newsletter, regular Bible conferences, summer camp meetings, and over two hundred students enrolled at the school.

His best literary works include commentaries on over twenty books of the Bible, *The History of the New Testament Church (two volumes)*, *Theological Studies (two volumes)*, *The Christian's Handbook of Manuscript Evidence*, *The Christian's Handbook of Biblical Scholarship*, *The Christian's Handbook of Science and Philosophy*, *Problem Texts*, *The Local Church*, *Music and Musicians*, *The Mythological Septuagint*, and scores of topical booklet studies. His autobiography, *The Full Cup*, is very good, and should be read by anyone desiring to know more about one of the most effective preachers of the twentieth century.

### **SABELLIUS**

Sabellius was a man who taught a “progressive” Trinity doctrine around and following the year 200. He taught that the Trinity was simply three manifestations of God: the Father in the Old Testament, the Son in the Gospels, and the Holy Spirit after the resurrection of Christ. His followers were called Sabellians.

### **SAVONAROLA, GIROLAMO (1452-1498)**

Savonarola was an Italian Catholic reformer who joined a Dominican monastery in 1474. He studied the Bible *and Augustine*, thus limiting his contributions to Christianity. While holding to all seven Catholic sacraments, he still had the boldness to preach against the corrupt Pope Boniface II in Rome. The pope had him tortured for two months, then burned at the stake. His ashes were thrown in the Arno River.

### **SCOFIELD, CYRUS I. (1843-1921)**

The man behind the most widely used reference Bible in the English language is C. I. Scofield, born in Lenawee County, Michigan, in 1843. His mother, who died while giving birth to him, prayed that God would call him to be a preacher.

He later moved to Tennessee with other family members. He fought under Robert E. Lee in the Civil War and was awarded the Cross of Honor for his bravery. After the war he moved to St. Louis and married a Roman Catholic woman (Leontine Cerre). He was Episcopalian.

Cyrus studied law and was admitted to the Kansas bar in 1869. He was elected to the Kansas legislature in 1872, and President Grant appointed him the U.S. Attorney of Kansas in 1873. He later resigned politics and returned to St. Louis to establish his own law practice.

He began to drink socially with his friends and then heavily. One day, at thirty-six years of age, Cyrus was visited by a Christian friend named Tom McPheeters. McPheeters witnessed to him and convinced him to receive Christ.

Cyrus became associated with the YMCA and some very influential Christian men. He became an avid student of Scripture, and he accepted the pastorate of the First Congregational Church of Dallas in 1882. The church had only twelve members.

Just prior to this his wife had filed for divorce, not wanting to be married to a man of God. The divorce was granted in 1883. He remarried on July 14, 1884. His new wife was Hettie Hall VanWart, a member of his church.

The church grew to over 800 members by 1895 and became very involved in foreign missions. In 1895, D.L. Moody was successful in bringing Scofield to pastor the Congregational Church of East Northfield, Massachusetts, where he was a member.

At a Bible conference in July of 1901, Scofield became burdened to publish a reference Bible. A year later he returned to pastor his former church in Dallas, dedicating most of his time to the reference Bible project. After several years of hard work, much travel, and nearly losing all his work twice, the Scofield Reference Bible was published by Oxford in 1909. A final revision was made in 1917. *(Note: The 1967 "New" Scofield Reference Bible is not a Scofield Bible, nor is it a King James Bible. It is a money-making scheme to use a man's good name for a profit. The only revision authorized by C.I. Scofield was the one in 1917.)*

In addition to his reference Bible, Scofield also authored *Rightly Dividing the Word of Truth, The Doctrine of the Holy Spirit, Things Old and New, Addresses on Prophecy, Old and New Testament Studies*, and a correspondence course.

After nearly four decades of active duty for God, Cyrus I. Scofield died in his home on July 24, 1921.

### **SERVETUS, MICHAEL (ca. 1511-1553)**

This was the man whom John Calvin had executed for not adhering to the Trinity doctrine.

### **SIMONS, MENNO (1496-1561)**

See *Mennonites*.

## **SMITH, GYPSY (1860-1947)**

Rodney (Gypsy) Smith, one of the best loved evangelists of all time, was born into a Gypsy family in England in the year 1860. His mother died while he was a small child, leaving his father, Cornelius, to raise him and his five siblings.

One night Cornelius and his two brothers took the family to a mission and heard the gospel. Cornelius was saved and immediately began a new life in Christ. In fact, he and his brothers started an evangelistic team.

Rodney himself was saved at the age of sixteen. In 1877, William Booth asked him to work for him in the Christian Mission (later the Salvation Army) in London. He accepted and served God several years on the street corners and in the mission halls of Whitby, Sheffield, Bolton, Chatham, Hull, Derby and Hanley.

He married Annie Pennock in 1879, who was one of his converts. God gave them three children: Albany, Alfred, and Rhoda.

Smith continued to work with the Salvation Army until 1882 when he was dismissed for accepting a gift. His years with the Salvation Army had produced some 23,000 decisions for Christ.

He began traveling and preaching. Between 1889 and 1892, he visited America three times and preached in New York, Brooklyn, Boston, San Francisco, New Jersey, Massachusetts, Philadelphia and Denver. Many souls were saved.

He preached in Scotland in 1892, and the Gypsy Wagon Mission was established for evangelistic work among his own people.

The next five decades would take Gypsy Smith to Australia, Africa, France, New Zealand, and also back to America on occasion. The crowds grew larger and larger. Sometimes he would preach to over 10,000 people at once. Meeting after meeting, thousands upon thousands came to Christ.

In fact, it has been said that he never had a meeting without conversions. He also wrote several books between 1905 and 1932.

Smith's wife, Annie, died in 1937, at seventy-nine years of age. A year later, he made front page headlines when he, at seventy-eight years of age, married Mary Alice Shaw, a twenty-seven-year-old woman. Nevertheless, God blessed the marriage, and she was a fine help meet for him in the ministry and as he grew older.

Gypsy Smith died of a heart attack on August 4, 1947, while traveling from New York to Florida on the Queen Mary.

## **SMITH, OSWALD J. (1889-1986)**

One of the most versatile Christians leaders has been Oswald Jeffery Smith, who served as pastor, evangelist, author, hymn-writer, poet and editor. He was also a great missionary statesman, raising some \$14,000,000 for the foreign mission field.

Smith was born into a large family in Ontario, Canada, in 1889. He was saved at the age of sixteen after hearing R.A. Torrey preach on Isaiah 53:5. He began selling Bibles to earn money and he attended Toronto Bible College during the evenings. He also started to preach on occasion in various churches.

In the winter of 1908, Smith ended up helping a missionary work among the Indians at Hartley Bay. This was a very cold and trying time, which brought Smith closer than ever to God.

The next few years were filled with brief pastorate terms in Ontario, Kentucky and Chicago, and he also completed further studies in Toronto and Chicago. He graduated from McCormic Theological Seminary of Chicago in 1915.

In June of 1915, Smith began serving as associate pastor of Dale Presbyterian Church in Toronto. It was there that he met Daisy Bishop and married her a year later. The same year (1916) he became pastor of the church, which happened to be the second largest Presbyterian church in Canada.

The people at the church didn't appreciate Smith's zeal, so he resigned after about two years. He spent a couple of years ministering in British Columbia, but his heart was in Toronto.

In 1920, Smith made his move. He went to Toronto and rented the West End YMCA and started the Gospel Tabernacle. Sixty-four people came for the first service. A few months later the church merged with a Christian Missionary Alliance church and began to grow. An 1,800 seat auditorium was built and the work was renamed the Alliance Tabernacle.

Not content with staying in one place, Smith resigned the church in 1926 to do evangelistic work. In April of 1927, he accepted the call to pastor a church in Los Angeles, but returned to start another work in Toronto after only a year.

He rented Massey Hall and established the Cosmopolitan Tabernacle in 1928, and had several hundred attending in a short time. The church moved to a large empty church building in 1930 which would seat 1,500. They called it the Toronto Gospel Tabernacle. With a radio ministry and continual soul-winning efforts, they outgrew this building and started another work called the People's Church in 1934.

With a heavy emphasis on foreign missions, Oswald J. Smith started having an annual missions conference, and he utilized the Faith Promise Offering, which many churches still use today. This brought in some \$300,000 dollars annually for foreign missions.



He held many evangelistic meetings in Toronto and saw many souls saved; about 500 per year.

In 1959, Smith turned the work over to his son, Paul, although he remained very involved. The building was sold in 1963, and a new building was built in the suburbs of Willowdale. Oswald J. Smith wrote over 1,200 hymns and poems. Some of his more popular hymns are *Saved* (1917), *A Revival Hymn* (1933), *The Glory of His Presence* (1934), *Then Jesus Came* (1940) and *Surrender* (1942).

Smith also wrote over thirty books, some of which have been translated into many languages. His books on missions, *The Passion for Souls* and *The Cry of the World*, are especially good. He also traveled to over seventy countries in his life and preached to untold thousands with multitudes coming to Christ.

Mrs. Smith died in 1972, having been the mother of three children. Oswald died in January of 1986. Billy Graham preached his funeral at his church in Toronto.

## **SOCINIANS**

Moved by the execution of Michael Servetus, Lelio Sozzini (1525-1562) began a movement in Italy which was to be the forerunner of the modern Unitarians. Sozzini taught that Christ obtained divinity by living a good life and that we are expected to do the same. His nephew, Fausto Sozzini (1539-1604) moved to Poland and taught these views until his death. The Socinians were first called Unitarians in Transylvania around 1600.

## **SPURGEON, CHARLES H. (1834-1892)**

Charles Haddon Spurgeon was born in Kelvedon, England, in the year 1834, and his family moved to Colchester while he was still very young. His earliest years were spent living with his grandfather.

Viewed by many as the greatest Baptist preacher in history, Spurgeon did not come from a Baptist background. Both his father and his grandfather were Congregational preachers, yet Charles, as a teenager, still had not come to know the Lord Jesus Christ as his Saviour.

Having purposed to visit every church in his area until he learned how to become a Christian, Spurgeon set out on January 6, 1850, to visit yet another church. It was a cold and snowy morning, but he had to keep searching. Rather than visit the church he had in mind, the weather forced him to change his plans and attend services at the Artillery Street Primitive Methodist Church. The regular minister was absent due to the weather conditions, so a tall country gentleman went to the pulpit and took his text from Isaiah

45:22: “*Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.*” The fill-in preacher was rather awkward and couldn’t pronounce his words correctly, but the power of God’s word hit young Spurgeon’s heart like a bolt of lightning. As the gentleman developed his message of simple salvation by faith, Spurgeon began to understand that Christ had finished the work of salvation and that he only had to believe. The preacher singled out Spurgeon and said, “*Young man, you look miserable . . . young man, look to Jesus Christ! Look! Look!*” He did, and he became a born-again child of God.

Immediately he began handing out tracts and trying to minister the word to others. He was baptized and joined Isleham Baptist Church in May of the same year. Not long afterwards he began teaching Sunday school, leading in prayer meetings, and preaching wherever God allowed. His fame began to spread, and at seventeen years of age, a small Baptist church called him as pastor. In a very short time, the church grew to over one hundred members.

Two years later, at age twenty, Spurgeon was called to pastor the New Park Street Chapel in south London. The church of about a hundred members grew to over 1,200 in a year, and the famous Metropolitan Tabernacle was eventually built.

Although Spurgeon was a Calvinist, his fame continued to spread. The Anglicans mocked and ridiculed him, but he pressed forward. Newspapers printed his sermons, even American newspapers, and he published a monthly paper titled “*Sword and Trowel.*” His church membership passed 5,000.

He founded Spurgeon’s College for pastors in 1856 and trained some 900 students for the ministry. He founded Stockwell Orphanage in 1867, which accommodated 500 children.

Spurgeon was ill during the several years preceding his death, but he continued to preach. He preached his final sermon on June 7, 1891, to over 5,000 people at the Tabernacle. With his every ounce of energy, Spurgeon exalted his blessed Saviour and encouraged his listeners to “enlist under the banner of Jesus Christ.”

At fifty-seven years of age, C.H. Spurgeon died on January 31, 1892. Memorial and funeral services were held at the Tabernacle a few days later with over 100,000 people attending in a five day period. His preaching Bible was placed on top of his casket and opened to Isaiah 45:22.

Spurgeon’s literary works are a treasure, especially his massive *Metropolitan Pulpit* sermons, a set of forty-nine volumes. His commentary on Psalms, *The Treasury of David*, is a must for any preacher, and his *Morning and Evening Devotions* are very good. Other works include *Lectures to My Students*, *My Sermon Notes*, *Storm Signals*, *The Saint and His Saviour*, *Feathers for Arrows*, *John Ploughman’s Pictures and John Ploughman’s Talks*. Spurgeon’s writings are some of the most circulated writings (possibly the most circulated writings) in Christianity.

## **ST. BARTHOLOMEW DAY MASSACRE**

This bloody massacre occurred in France on August 24, 1572, under the reign of Henry IV. A Christian, Admiral De Coligny, and some other guests were invited to the king's court. Coligny was stabbed by a Catholic assassin, and at 2:00 a.m. the cathedral bell of St. Germain le Auxerrois gave signal for 60,000 men to brutally murder Protestant men, women, children and infants. Christians were beaten, stabbed, sliced, and shot. In three days, 4,000 people were murdered in Paris, and some 50,000 were killed in less than forty days in several cities.

When the bloodbath was over, Pope Gregory XII celebrated his victory with fireworks and he thanked God for the great "blessing."

## **STEPHANUS, ROBERT (1503-1559)**

Also known as Robert Stephen or Robert Estienne, Stephanus is the French scholar and printer who published four editions of the Greek New Testament after the death of Erasmus. The editions were published in 1546, 1549, 1550, and 1551.

## **STUDD, C. T. (1860-1931)**

Charles Thomas Studd, founder of the Worldwide Evangelization Crusade, was the son of a wealthy Englishman, Edward Studd, who was saved at a Moody revival in London in 1875. About a year later, C.T. received Christ when some preachers were staying in their home. He was sixteen at the time.

He completed his education at Cambridge while becoming an outstanding cricket player, but he backslid from Christ at the same time. It wasn't until 1882, when Moody spoke at Cambridge, that he got his heart right with God. In fact, it was about that time that he became burdened for souls in China. Three years later (February, 1885), Studd and a few other Cambridge students headed for China.

In December of 1885, Studd received an inheritance of \$145,000. He gave it all to various ministries. In March of 1888, with only five dollars to his name, he married Pricilla Stewart. God gave them five children, although the fifth one died after birth. Mrs. Studd nearly died with the first child, and C.T. struggled with asthma, but God provided and met their needs.

In China, they worked in the city of Lungang-Fu several years and saw some fruit. They returned to England in 1894. He visited America and spoke to many students about God's work in China. He returned to England in 1897.

In 1900 he decided to go to India, where his father had made his fortune. Although fighting severe asthma attacks each night, C.T. Studd took his wife and four girls to India. He worked in Tirhoot for six months, and then pastored at Ootacamund in South India. Souls were saved every week, and his four daughters were saved and baptized there.

He returned to England in 1906 and began speaking to thousands, and many came to Christ.

He became burdened for Africa, and in 1910, at fifty years of age and with failing health, God provided Studd with the funds to go. He left his wife behind and made his first trip there. He decided that the Belgian Congo, between the Nile and Lake Chad, would be his next mission field. He returned home, organized his efforts and, in January of 1913, he was back in Africa, leaving his wife in England.

At first he worked with Alfred Buxton setting up mission sites, but the two later split up to cover more territory.

Returning to England in 1914, Studd found his wife very ill. He nourished her back to health, and she greatly assisted him in raising more support for the mission work in Africa. In 1916, he departed again, leaving his wife behind for the third time, although he did take eight workers with him, including a daughter.

Over the next fifteen years, thousands of souls came to Christ in the Welle and Ituri Provinces.

While fighting asthma, heart attacks, recurring malaria, dysentery, chills and gallstones, Studd also translated the New Testament, Psalms and Proverbs into the Kingwana language.

His wife came to visit him in 1928 and then returned to England. She died a year later. Charles died three years later on July 16, 1931. His funeral was attended by some 2,000 Africans, including four chiefs.

### **SUNDAY, BILLY (1862-1935)**

Born the son of William and Mary Sunday in Ames, Iowa, William Ashley (Billy) Sunday would live to see over 1,000,000 souls come to Christ.

While Billy was just a baby his father died from a disease he had contracted during the Civil War. His mother re-married only to be deserted a few years later. Circumstances forced her to send Billy and his brother Edward to a soldier's orphanage. At the time, Billy was twelve.

A couple years later the boys returned to live with their grandfather on his farm, but Billy had other plans. He went to a nearby town to find work. He worked at various odd jobs, and ended up working in a furniture store in Marshalltown, Iowa. He also began playing baseball on the town team. In fact, his swift speed made him a star player on the team.

During this time, Sunday was granted a “try out” for the Chicago White Stockings, and he made it. He beat Fred Pfeffer by fifteen feet in a foot race. He soon became the fastest runner in professional baseball.

In the fall of 1887, Billy Sunday and some friends were sitting on a street corner in Chicago after a drinking session in a saloon. Just across the street were some Christians playing hymns on various instruments. As Billy reminisced about his Christian mother and his Sunday school days, tears filled his eyes. About this time a young man spoke out and said, “*We are going down to the Pacific Garden Mission. Won’t you come down to the mission?*” Billy arose and informed his friends that he was through with sin and that he was ready for Jesus Christ. Some laughed, some remained silent, and some encouraged him. He went to the mission, fell on his knees, and trusted the Lord Jesus Christ as his Saviour.

He kept playing baseball, but also witnessed and spoke out for Christ at every opportunity. He became a faithful member of Jefferson Park Presbyterian Church in Chicago. He was later traded to Pittsburgh with a large salary increase, and then to Philadelphia.

Billy married Helen Amelia Thompson in 1888 and went on to have four children with her, none of which would live beyond age forty-five. His children were Helen (1891), George (1894), William Jr. (1902) and Paul (1908).

God was calling Billy to preach, but he was bound to a three year baseball contract with Philadelphia. He made it a matter of prayer, and he was released from his contract in March of 1891. He also turned down a \$5,000 contract with Cincinnati. Instead of a famous life in baseball, Billy chose to work for the Y.M.C.A., receiving a salary of \$83 per month.

Two years later he joined up with J. Wilbur Chapman as an advance man and general helper. He held this job until the end of 1895 when Chapman returned to the pastorate. It was about this time that Billy received an invitation to preach a town revival in Garner, Iowa. He borrowed eight sermons from Chapman and headed for Garner. Sunday had 268 souls saved in ten days, and he saw that the time had come for him to be a full time crusade preacher.

Billy Sunday conducted crusades in smaller towns for several years and larger ones after 1910. Usually a few hundred would come to Christ in the small town meetings, and thousands would come in the larger ones. Sometimes twenty to thirty percent of a city’s population would walk the “sawdust trail” and receive Christ. Saloons and immoral clubs would often close, and spiritual fruit would remain evident in a town many years after the meeting. A typical crusade would last about six weeks, and Billy would conduct five or six of these per year. Thousands upon thousands came to Christ.

His greatest crusade came in New York, April 8 through June 19, 1917. This ten week crusade brought nearly 100,000 souls to Jesus Christ! Billy's love offering on the final day was \$113,000, all of which was given to the Y.M.C.A. and the Red Cross.

Sunday's crusades worked closely with local churches and pastors, and the names of new converts were given to the churches. The tabernacles themselves were large wooden buildings which had been designed especially for the crusades.

Billy Sunday was a very fiery and energetic preacher who would jump, run and walk about a mile in every message, which would be about an hour in length. His famous message against the liquor traffic, *Get on the Water Wagon*, lasted over an hour and a half.

However, every rose has its thorns. Billy was very grieved over the highly publicized problems with his children. George even committed suicide in 1933. Billy later confessed that he wasn't as close to them as he should have been.

Billy Sunday preached until 1935 when he was seventy-two years of age. He died on November 6, 1935, in Chicago.

### **TALMAGE, DEWITT (1832-1902)**

If Spurgeon was the "prince of preachers" in England, then Dewitt Talmage was the man in America. He once met Spurgeon and said, "I read your sermons." Spurgeon replied, "*Everyone* reads your's." Talmage was pastor of the largest Protestant church in America, and his sermons were published in some 3,000 newspapers, reaching up to 25,000,000 people per week. This continued for nearly three decades.

Dewitt Talmage was born the twelfth child of David and Catherine Talmage of Gatesville, New Jersey, in 1832. His father was an elder in a Reformed church, and he also had three brothers who entered the ministry.

After regular schooling, he began to study law, but did not continue. He received Christ as his Saviour at the age of eighteen and began studying for the ministry. He served as pastor at Reformed churches in New York and New Jersey until 1862 when he accepted the pastorate at the Second Reformed Church of Philadelphia.

Shortly after arriving in Philadelphia, his wife drowned in a sailing accident. A year later he married Susan Wittenmore. This turned out to be a very happy marriage with God giving them five children: Mary, Edith, Frank, Maud and Daisy.

Talmage served as a Union chaplain during the Civil War, and he became a popular lecturer for many causes after the war. He would preach at his church on Sundays and then travel by train during the week. He edited *Christian at Work* (1873-1876), *Advance* (1877-1878), Frank Leslie's *Sunday Magazine* (1879-1880), and the *Christian Herald* after 1889. He also found time to author a set of some 500 printed sermons and to make a few preaching trips overseas to Palestine, Europe and Russia.

In early 1869, Talmage felt God leading him to Brooklyn, so he took a small church there in March. In just a few months a new building was needed, so the Brooklyn Tabernacle was built, seating 3,500 people. Due to rapid growth, it had to be enlarged the following year. Over the next twenty-five years, the Brooklyn Tabernacle would burn to the ground three times. The last time was right after his farewell sermon on May 13, 1894.

His wife died in August of 1895, and he married Mrs. Charles Collier of Pittsburgh in 1898, a thirty-nine year old widow.

Talmage served as pastor of the First Presbyterian Church of Washington, D.C., from October of 1896 through March of 1899. He resigned to spend the rest of his life traveling with his new wife and preaching to thousands. He died in Washington, D.C., on April 12, 1902, and he was buried in Brooklyn.

### **TANCHELM OF FLANDERS (?-1115)**

Tanchelm was a “radical” opponent of the “established church” who gained a following in Flanders which “bordered on idolatry,” according to one historian. He claimed that the sacraments given by corrupt priests were of no value and he led many away from Romanism. Tanchelm supposedly traveled with armed men, carried a sword, and was preceded by a flag everywhere he went. The date of his birth is uncertain, but his death came in 1115 when he was assassinated by a priest.

### **TAYLOR, HUDSON (1832-1905)**

The great missionary to China, James Hudson Taylor, was born in Barnsley, England, in 1832. He came from a Christian home, his father being a Methodist preacher, but Hudson chose to live for the world until a praying mother and a gospel tract brought him to Christ at the age of seventeen.

In 1849, he became unhappy with his spiritual state and decided to start preparing to go to China as a missionary. He moved to a low income area and forced upon himself numerous hardships in order to better acquaint himself with the kind of life he would have in China. He saw first hand that God is able to care for and bless those who put Him first.

After some medical training in London, Taylor left for China under the Chinese Evangelization Society in September of 1853. He arrived at Shanghai, after a rough voyage, on March 1, 1854. At first he settled in Shanghai, but civil war soon forced him to move to the International Settlement where other foreigners lived.

He began making preaching trips, sometimes alone, and sometimes with other missionaries. In 1855, he traveled to many villages preaching, distributing books and providing medical care. He also did some work on the island of Tsungming, but was forbidden to return there because his medical service was causing a loss of business to the local physicians.

Taylor and Scottish evangelist William Burns traveled about 1,000 miles south of Shanghai and ministered at Swatow for a few months in 1856, but the door there was soon closed.

He was robbed the same year as he traveled to settle in Ningpo, losing his travel bed, some clothes, two watches, a Bible his mother had given him and some surgical instruments. To make matters worse, his mission board stopped sending him funds. He resigned the mission board in late 1856 and kept preaching the word.

In January of 1859, Hudson Taylor married Maria Dyer, a twenty-one year old helper to Mary Ann Aldersey, an English missionary. They had a very happy marriage together, and God gave them several children.

With Hudson having health problems, the family took a furlough back to England in 1860. While on furlough, Hudson translated the Ningpo New Testament, and he wrote the book, *China: Its Spiritual Needs and Claims* (1865).

He established the China Inland Mission in 1865 and began praying for God to give him twenty-four missionaries to take back to China. Within a year God gave him his twenty-four volunteers and \$13,000. In December of 1865, the Taylors lost a child in a premature birth and Maria's lungs were permanently damaged.

The Taylors and sixteen of the volunteers set out for China in May of 1866. After enduring a typhoon in the South China Sea, they were towed in by a steam tug in September. Due to overcrowding at the Ningpo mission site, they decided to move on to Yangchow in December. An eight year old daughter (Gracie) died in 1867. By the end of July, 1868, they had reached Yangchow and set up their own compound. However, they were beaten and robbed a few weeks later, and their compound was burned to the ground. Some of the missionaries were severely injured, including Maria, who could not walk without help. This turned out to be a spiritual turning point for Hudson, where he vowed to trust God and abide in Christ rather than labor in his own strength. They settled in Chinkiang for several weeks and then returned to Yangchow in November.

In February of 1870, the Taylors made the tough decision to send four of their five children back to England, keeping only baby Charles with them. Five-year-old Samuel died on February 4. Finally, on March 22, three children (Bertie, Freddie and Maria) were sent back to England in tears with Emily Blatchley, who would care for them.

Another child was born in July (Noel), but he died after only thirteen days. Only three days later (July 23), Maria died of tuberculosis. She was thirty-three, and had given birth to eight living children and one stillborn.



Health problems and ministry needs back home caused Hudson to return to England in 1871. He met and married a certain Miss Faulding the same year. The following year (1872) he formed the London Council of the China Inland Mission and returned to China with his new bride.

In 1874, Hudson's faith in God brought in \$4,000 for work in new provinces, and he also opened a western branch of the mission in Wuchang with another missionary.

Miss Blatchley died back in England, so Hudson and his wife had to hurry home to the children. During this trip he seriously injured himself and spent the next few months paralyzed in bed. God restored his health, and he left for China again. This time, he went alone, leaving his wife in England to care for six children (three from the previous marriage, two from the current marriage and one adopted daughter).

Political changes opened new doors in China, so Hudson spent the next two years (1876-1878) traveling 30,000 miles opening new mission stations. His wife rejoined him in 1878. By 1887, fifty-nine churches had been established with over 1,600 members. In 1887 alone, God gave him over \$100,000 for the work and 102 new missionaries.

Health problems forced him to return home. He and his wife ended up semi-retired in Switzerland. The Boxer Rebellion broke out in China which led to the murder, or expulsion, of hundreds of missionaries and native Christians. His wife died in 1904.

In 1905, Hudson Taylor returned to China one last time. After making several visits and inspecting a site for a new hospital in Changsha, he died on June 3 and was buried next to Maria near the Yangtze River.

### **TERTULLIAN (ca. 160-225)**

Classified as an ante-Nicene church father, Tertullian was one of the early theologians, and a very aggressive one at that. Residing in North Africa, he was considered *the* outstanding apologist of the Western church. He was the first to write on the Trinity doctrine, in his *Against Praxeas*, around the year 215. He was pre-millennial, but his pre-millennial views came not only from the Bible, but also from the Montanist prophets who substituted Pepuza for Jerusalem as the center of Christ's reign. His *Apology* was an effort to defend Christianity against persecution. He also wrote on practical subjects, such as marriage, the family, and holy living, especially after 200 A.D. when he began practicing Montanism.

However, Tertullian was far from being a Bible believer. He leaned toward beliefs in a priestly class of ministers in the church, yet he also claimed to believe in the priesthood of all Christians. He opposed infant baptism, only to teach that adults should postpone

baptism until they were not likely to commit any “mortal sins” after their baptism. Hence: *Wait until you’re nearly dead and then call for a priest.* He also leaned toward church tradition as a co-authority with the Bible.

## **TEXTUS RECEPTUS**

Also known as the *Traditional Text*, the *Byzantine Text*, the *Antiochian Text*, or the *Majority Text*, the Receptus is the “received text” which supports most of the readings in the King James Bible. The Receptus readings can be traced all the way back to second century Antioch, Syria, thus pre-dating the Vaticanus and Sinaiticus manuscripts by two centuries.

## **TISCHENDORF, COUNT CONSTANTIN VON (1815-1874)**

Tischendorf is the German textual critic we have to thank for digging the corrupt Sinaiticus manuscript out of a trash can in St. Catherine’s Monastery at Mt. Sinai in 1844.

## **TORREY, R. A. (1856-1928)**

Rueben Archer Torrey was born the son of a New York lawyer and banker in 1856. He was a bright kid who learned well and even planned to be a lawyer. During his teen years he became worldly and somewhat skeptical while attending Yale, thus showing very little interest in spiritual matters.

One night, at the age of eighteen, he dreamed that his mother appeared to him as an angel, asking him to preach. He considered suicide, but gave in and received Christ as his Saviour. Back at home his mother had been up praying for him that very night.

He soon enrolled at Yale Divinity School, and became an avid soul-winner. Both of his parents died in 1877, and he received his B.D. degree in 1878 (his D.D. came years later). He was ordained in 1878 and began pastoring the Congregational Church in Garrettsville, Ohio.

Torrey married Clara Smith in October of 1879, and God gave them five children over the next fourteen years.

He furthered his studies in Germany in 1882-1883, and then returned to the States to pastor the Open Door Church, a small church in Minneapolis. He next served as pastor of the People’s Church until 1889, and he also led the Congregational City Mission Society during this time.

In 1888, Torrey chose to give up his salary and live on the freewill offerings of God's people. He also made it a habit to hold special prayer meetings, asking God to pour out His Spirit and give revival around the world.

The following year (1889), D.L. Moody asked Torrey to serve as Superintendent of his school (now Moody Bible Institute). He accepted the position and remained there until 1908. It was there that Torrey became well known as a truly spiritual man of prayer and faith.

He served as pastor of Chicago Avenue Church (now Moody Memorial Church) from 1894 to 1905. The church grew and the members were taught to win souls and pray. In 1898, he began holding weekly prayer meetings at the school. Eventually, attendance grew to some 300 people who would gather and pray for worldwide revival. The praying paid off with over 100,000 souls coming to Christ over the next few years.

God began opening doors around the world for Torrey. He soon left Chicago and preached in Japan, China, Australia, New Zealand, Tasmania, India, England, Scotland, France, Germany, Ireland and Wales. Thousands were saved at most every meeting, and thousands also agreed to start praying for world-wide revival. Torrey returned to America in 1905, resigned his positions in Chicago, and went on to preach in many American cities over the next several years. A couple trips were also made to Asia and Europe.

From 1912 to 1924, Torrey served as Dean of the Los Angeles Bible Institute, and he served as first pastor of the Church of the Open Door.

From 1924 until 1928, R.A. Torrey spent his time holding Bible conferences and giving lectures. He wrote some forty books, the best ones being on prayer, soul-winning and revival.

Torrey went home to glory on October 26, 1928.

### **TRAJAN, DECIUS (15-117)**

One of the first Roman emperors to openly persecute Christians was Trajan, who reigned from A.D. 98 until A.D. 117. He gave Pliny the Younger, governor of Bithynia, permission to kill any Christian who refused to recant and worship pagan gods. He disallowed any organized "searching out" of Christians, but he approved of killing them once they had been pointed out by someone.

### **TROTTER, MEL (1870-1940)**

Melvin Earnest Trotter was a drunkard on the brink of suicide when he came to Christ in 1897. For years he wasted his life with alcohol and gambling. One night, after a ten day drinking spree, he came home to find his wife holding his dead baby in her arms. This broke his heart, and he tried to quit drinking, but couldn't.

The very night that he contemplated suicide (January 19, 1897) he was helped into the Pacific Garden Mission in Chicago by a gentleman named Tom Mackey. After the service, an invitation was given, and Trotter went forward to receive Christ as his Saviour. *Billy Sunday had been saved there ten years earlier.*

Immediately, God turned his life around (II Cor. 5:17). His marriage was restored and it became happier than ever. He became involved in the ministry work of the Pacific Garden Mission, and he began witnessing for Christ just about everywhere he went.

Soon he became burdened about opening missions in other cities. The Mel Trotter Mission was opened in Grand Rapids, Michigan, in 1900. His brothers, George and Will, were also saved, and they became involved in the mission work. Missions were soon established in the Michigan cities of Kalamazoo, Holland, and Saginaw, as well as Los Angeles, Pittsburgh, Cleveland, and the list goes on.

Trotter became an accomplished evangelist, working in cooperation with the R.A. Torrey and Billy Sunday meetings. In fact, Sunday would leave many converts in his care so that new missions could be established.

During World War I he worked with the YMCA, speaking in numerous camps for about a year-and-a-half and seeing over 15,000 conversions.

By 1920, Trotter was becoming a well known evangelist, and he began holding his own city crusades. He also filled in for Billy Sunday on occasion. He continued this pace for the next twenty years, bringing thousands to Christ and establishing missions all over the country.

Trotter died on September 20, 1940. His funeral was held at his mission in Grand Rapids, with Harry Ironside being a guest speaker.

### **TRUETT, GEORGE (1867-1944)**

Some view George Washington Truett as the greatest Southern Baptist preacher ever. He served as pastor of the First Baptist Church of Dallas for forty-seven years and took the membership from around 700 to over 7,800. Truett was known as the greatest orator of his day.

George Truett was born and raised in Hayesville, North Carolina. He was a regular attendant of a Baptist church in the mountains, but wasn't saved until the age of nineteen. He was a public school teacher at the time, but soon decided to start a Christian school, which he called Hiawassee Academy. He headed up the school until 1889.

He became a fine Christian witness, and many encouraged him to become a preacher, but he had plans for a career in law.

The family moved to Whitewright, Texas, in 1889, and Truett became involved in a local Baptist church. He was appointed Superintendent of Sunday school, and he often filled in during the pastor's absence. He was a natural orator. In fact, some even compared him to Spurgeon. People continued to encourage him to preach. Finally, his church insisted that he be ordained for the ministry. He gave up his plans to practice law and yielded to Christ.

He served as Financial Secretary for Baylor University from 1891 to 1893, eliminating a \$92,000 debt. He then enrolled in the college and also pastored a church in West Waco.

Truett married Josephine Jenkins in 1894. They had three daughters together: Jessee, Mary and Annie.

In 1897, Truett graduated with an A.B. degree, and he later received his D.D. and L.L.D. degrees. Two additional L.L.D. degrees were also received from the University of Alabama and South Methodist University.

In September of 1897, Truett began as pastor of First Baptist Church in Dallas. The church would become the largest in the convention.

Truett was also much in demand for evangelistic work in churches and schools. He used his oratory skills to raise money for many good causes as well. He also preached overseas in England, Egypt, Palestine, India, Burma, Singapore, Hong Kong, China and Japan. In his life, George Truett preached some 17,000 sermons.

He became ill with bone cancer in 1943, and died of Paget's disease and cardio-respiratory problems on July 7, 1944.

### **TYNDALE, WILLIAM (ca. 1494-1536)**

The "father of the English Bible" is William Tyndale, the English scholar who produced the first English New Testament in 1525. He was burned at the stake near Brussels in 1536. His dying prayer was, "*Open the king of England's eyes.*" The king at the time was Henry VIII.

## **UFILAS (ca. 311-ca. 381)**

Known as “the apostle to the Goths,” Ufilas was very successful as a missionary to the Goths, although he is labeled an “Arian” by most church historians (See *Arians*). He is also credited with producing the first translation of the Textus Receptus into a barbarian tongue.

## **VICK, GEORGE BEAUCHAMP (1901-1975)**

George Beauchamp Vick, founder of *Baptist Bible Fellowship*, was born in Russellville, Kentucky, in 1901. His father was a Baptist preacher in Louisville, following a career in politics, and his mother was also a Christian.

G.B. Vick was saved at the age of nine, and his father died shortly afterwards, leaving his mother to raise him alone. He did well in school, and was later hired to work for the Louisville-Nashville Railroad Company. It was at that job that he met his bride-to-be.

G.B. was married to Eloise Baker in May of 1919, and they moved to Fort Worth, Texas, the following year for a better railroad job. A few weeks after moving to Texas, they joined the First Baptist Church of Fort Worth, where J. Frank Norris was pastor.

By 1924, Vick was hired by Norris as a full-time staff worker. He held the position until 1932 when he began working as a song leader and associate of such evangelists as Mordecai Ham, Wade House and Bishop Willis.

In 1935, Norris persuaded Vick to join him in the ministry of Temple Baptist Church in Detroit, where Norris also served as pastor. Over the next few years the church attendance grew enormously. Vick became co-pastor there in 1947. He also became Norris' president of *Bible Baptist Seminary* in Fort Worth.

A split occurred in Norris' *World Baptist Fellowship* in 1950, and such men as Beauchamp Vick, John Rawlings, Windell Zimmerman and W.E. Dowell went their own way. Vick himself established the *Baptist Bible Fellowship*, and he became the sole pastor of the church in Detroit. Then *Baptist Bible College* was established in Springfield, Missouri, in September of 1950. The two ministries would keep Vick quite busy for the rest of his life.

The church in Detroit grew to over 5,000 in attendance in the mid 1950's, but then dropped to around 3,000 due to a deteriorating neighborhood. Vick sought out a new location, sold the existing facilities to the Detroit school board, and built a \$4.5 million church building and Sunday school at a much better location. The new facilities were dedicated in 1968.

Over 350 young people entered the ministry under Beauchamp Vick's leadership, many of whom have gone on to become fine missionaries. *Baptist Bible Fellowship Inter-national* has over 450 missionaries on over forty mission fields. Mrs. Vick died in

1969, and G.B. Vick died on September 25, 1975. At that time, his church was running over 4,000 in attendance, and the college in Springfield enrolled over 2,300 students.

## **WALDENSES**

The Waldenses probably got their name from Peter Waldo, a wealthy merchant from Lyons who reportedly gave up most of his wealth and established a group which became known as the “Poor Men.” They believed in street preaching, Bible distribution, believer’s baptism for adults only, and eternal security. Like most believers in church history, they also considered Rome to be the whore of Revelation chapter seventeen.

The Waldensian movement began in southern France late in the twelfth century and then spread into Piedmont, Austria, Poland, Germany, Bavaria, Bohemia, Passau and Konigsburg. They were forbidden to street preach at the Third Lateran Council of 1179, but they preached anyway. In the year 1212, eighty preachers were burned at the stake in Strassburg, many believed to have been Waldenses. Other persecutions arose in the 1500's. In all, the Waldenses passed through thirty-six persecutions. Yet, by the grace of God, they still exist today with about 35,000 believers in northern Italy.

## **WESLEY, CHARLES (1707-1788)**

The brother of John Wesley, Charles Wesley found his calling in writing hymns. He wrote over 7,000 in all, including such classics as *Jesus, Lover of My Soul*, *Hark! The Herald Angels Sing*, and *Arise, My Soul, Arise*.

## **WESLEY, JOHN (1703-1791)**

John Benjamin Wesley was born the fifteenth child of Samuel and Susanna Wesley on June 17, 1703, in Epworth, England. Out of nineteen Wesley children in all, only ten of them survived infancy. John’s father was an Anglican pastor, and his mother was a dedicated woman who devoted most of her time to the proper training of her children.

John himself was educated at the Charterhouse School in London, and he went on to receive his B.A and M.A. degrees at Oxford in 1724 and 1727. He was ordained a deacon in the Church of England in 1725, and he began preaching shortly thereafter. He also

became a fellow, a moderator, and a Greek lecturer at Oxford. He spent some time assisting his father in his pastoral work between 1726 and 1729.

In November of 1729, John began leading a group known as the “Holy Club.” The group read Scripture together, fasted twice per week, received the Lord’s Supper weekly, and also assisted in various ministerial duties. Because of their consecrated “methods,” people began calling them *Methodists*.

John, his brother Charles, and two others traveled to America to evangelize the Indians in October of 1735. On the boat to America, John was witnessed to by a Moravian pastor named Spangenberg. Having a high church background, John didn’t see himself as a lost sinner, so there was no conversion. He traveled on to Savannah, Georgia, to do mission work for a couple of years, but with very little success. He returned to England in December of 1737.

John kept preaching, but with little fruit. Something was definitely lacking. Another Moravian pastor named Peter Bohler began to witness to John and Charles. On Wednesday, May 24, 1738, John attended a Christian society meeting and heard the reading of *Luther’s Preface To The Epistle To The Romans*. The glorious light of the gospel filled his heart and he received Christ as his Saviour. Charles had been saved four days earlier.

Wesley’s conversion changed his preaching significantly. He even began open-air public preaching (like George Whitfield) within a year. Until 1740, he still met and worshiped with the Moravians, but he broke fellowship with them and started the first “Methodist Society” in the summer of 1740. These societies were groups of converts who would meet at least once per week for prayer and devotions. John would visit these societies as he traveled about preaching.

He became a popular preacher. Thousands would gather to hear him preach just about anywhere he traveled. Once, his father’s former parish wouldn’t allow him to preach in the church, so he went to his father’s tombstone in the churchyard and preached to thousands there. He once even preached to 30,000 people in a public gathering at Gwennap.

The societies multiplied, so it became necessary for Wesley to better organize things. He drew up some “General Rules” for them to follow and even allowed for appointed lay preachers to oversee the societies. Naturally, all of this widened the gap between Wesley and the Church of England.

Beginning in 1747, he began doing much evangelistic work in Ireland. He turned many souls to Christ and strongly encouraged holy living. Years later (1775) he would also do work in Scotland.

John Wesley married a widow named Mary Vazeille in 1751, and the marriage was a disaster. They had no children, and she left him after twenty years.



In 1794, Wesley took the necessary legal steps to make the Methodists a self-governing and self-perpetuating organization. Later that year came his final breach with the Church of England (although against his will) when he ordained his chosen leaders to carry on the Methodist movement. Alexander Mather was ordained to work in England, while Richard Whatcoat and Thomas Vasey were picked for America. Wesley also consecrated Thomas Coke as their superintendent. Coke then ordained Francis Asbury, and the Methodist movement began to spread in America.

Over the span of his ministry, John Wesley traveled over 250,000 miles on horseback, preached some 42,000 sermons, and wrote thirty books. He also wrote, edited, or translated over 200 volumes of sermons, commentaries and hymns, and he produced his *Christian Library* of 50 volumes. He could preach in English, German, French, and Italian. Wesley's *Journal*, covering fifty-six years of ministry, simply boggles the mind. Some say it is the most exhaustive work of biographical information ever penned by man. John Wesley may very well have been the most active preacher the world has ever known.

When he died on March 2, 1791, the Methodist movement had over 118,000 members. John Wesley's final word was "*Farewell.*"

### **WESTCOTT, BROOK FOSS (1825-1901)**

Westcott was the liberal scholar in the Church of England who conspired with Hort to produce the corrupt Greek text of 1881.

See *Hort*.

### **WHITFIELD, GEORGE (1714-1770)**

George Whitfield was born in Gloucester, England, in 1714. His father, Thomas, a wine merchant and innkeeper, died when he was only two, leaving his mother, Elisabeth, to care for seven children. She remarried later, but the marriage was not a happy one.

At the age of fifteen, George convinced his mother to let him drop out of school and work at the inn. He later returned to finish school, and he went on to attend Oxford in 1732. About a year later he met up with John and Charles Wesley and joined the Holy Club. Two years later, after a severe sickness and much spiritual struggle, George received the Lord Jesus Christ as his Saviour.

Health problems forced him to leave school and return home in May of 1735, but he did return to school the following March. He was ordained a deacon in the Church of England in June, 1736. He preached his first sermon the following Sunday.

Whitfield developed his preaching skills over the next year and became quite well known as a powerful orator. In January of 1738, he left to do evangelistic work in America, as did the Wesleys a few years earlier. He worked mainly in Georgia and South Carolina, caring for orphans and opening several schools.

He returned to England by the end of 1738 and was ordained a priest in the Church of England in January of the following year. He then returned to America to find that his affiliation with the Methodists had turned many against him. He still preached where he could though, and with some fruit.

However, the most fruit from George Whitfield didn't start coming until he decided to try public, open-air preaching. His first public sermon was preached in February of 1739, and about two hundred people came to listen. Within just a few months the number would increase to several thousand. This was the case in America, England, and everywhere else he traveled.

George Whitfield's preaching became so powerful and dramatic that people would normally receive Christ while the preaching was still in progress. His natural voice was so loud and clear that Benjamin Franklin claimed to have heard it a mile away.

Whitfield's travels between England and America would take him across the Atlantic thirteen times, requiring over two full years of his life on water. In America, he preached to thousands in Georgia, South Carolina, Pennsylvania, New York, Rhode Island, Maryland and Massachusetts. Everywhere he went, multitudes would gather to hear him preach, sometimes 20,000 or more. Though many loved him, many others also greeted him with dirt clods and rocks. Sickness also plagued him throughout his travels, but he kept preaching.

Beginning in 1741, numerous trips were made to Scotland and Wales, with many souls coming to Christ. He preached in Bermuda (1748), Portugal (1754), Ireland (1756), and Holland (1768).

Whitfield made his final trip to America in the fall of 1769. He converted his orphanage into Bethesda College and spent the winter in Georgia. He then headed northward in the spring. Being now a well known soldier of the cross, he was warmly received in Philadelphia, New York, and New England. In August, he preached in Boston. Illness struck in September, preventing him from preaching to thousands who waited to hear. On September 29<sup>th</sup>, he prayed for strength to preach once more in Exeter, New Hampshire. God granted his request, and he stood for two hours and preached to an enormous crowd. He then had dinner with Jonathan Parsons, a Presbyterian preacher at Newburyport, Massachusetts. After the meal, a crowd began to gather outside the house, requesting to hear a short message. With a burning candle in his hand, George stood on a stairway and preached until the candle went out. At 2:00 a.m. he had an asthma attack. He then died at 6:00 a.m. that morning.

**WILLIAMS, ROGER (ca. 1603-1683)**

Roger Williams was an Anglican who became a little too separated for the English. He came to Boston in 1631, and then ministered at Plymouth for two years. He was called to pastor a church at Salem in 1635, but John Cotton and the General Court ran him out of the territory. He left his wife and children in a mortgaged home and wandered through a wintery forest until he received help from some friendly Indians. In 1636 he purchased some land from the Indians and founded Providence, Rhode Island. A Baptist church was established there in 1639.

### **WYCLIFFE, JOHN (ca. 1329-1384)**

John Wycliffe, known as the Morning Star of the Reformation, was born in England around the year 1329. He spent most of his life studying and teaching at Oxford. He became chaplain to the king in 1366, and was granted a Doctor of Theology in 1374. He wanted to reform the Catholic Church by cleaning up the clergy, so he published *Of Civil Dominion* in 1376. Seeing the need for greater reformation efforts, Wycliffe wrote against the pope in 1379, stating that Christ was the only head of the church. He also stated that the Bible was the sole authority, not the church. With this conviction he completed the world's first English Bible. The New Testament was completed in 1382, while Nicholas of Hereford completed most of the Old Testament in 1384.

Wycliffe took another step in 1382 by opposing Rome's doctrine of transubstantiation in the mass. He taught that Christ's presence in the mass was only *spiritual* and that no literal flesh or blood was present or necessary. His ideas were condemned the same year in London, but his group of lay preachers, the Lollards (possibly named after Walter Lollard), kept preaching the truth all over England for another twenty years.

John Wycliffe died while attending church in 1384. He was so hated by the Catholics that his remains were later dug up and burned.

### **ZINZENDORF, COUNT NICOLAS VON (1700-1760)**

Zinzendorf was the German founder of the Moravian church in 1727. His movement emphasized a strong devotion to Christ, and they were much into foreign missions. By 1750, the Moravians had sent out 175 missionaries. They were also instrumental in bringing John Wesley to Christ.

### **ZWINGLI, ULRICH (1484-1531)**

Zwingli was one of the first generation reformers in Switzerland. He came from a stable family and received a good education. He attended the Universities of Vienna and Basel, receiving his B.A. in 1504 and his M.A. in 1506.

He served the pope as a parish priest and a chaplain from 1506 until 1516, and he then served as pastor at Einsiedeln until 1518. He began to pastor in Zurich in 1519, and it was about this time that he began to speak out against Rome's corruption after studying Luther and Erasmus, and after copying Paul's writings from Erasmus' Greek New Testament. This is also believed to be the year of his conversion to Christ.

He spoke out so emphatically against Rome that by 1528 both Zurich and Bern were purged of Catholicism. In fact, formal debates were held and the town councils passed decrees upholding Protestant views. Basel also abolished the Mass in 1529.

He disagreed with Luther over the presence of Christ in communion. Luther upheld consubstantiation, while Zwingli's position was much like the fundamental position today: *it's all symbolic*.

Zwingli helped to translate the Bible into Swiss-German, and he used the right manuscripts.

In spite of his zealous reformation spirit, Zwingli held on to his church/state views, and he taught infant baptism. In fact, many of his followers began to re-baptize converts, which turned Zwingli and the town councils against them. They were called *Anabaptists*, and they were harshly persecuted by Zwingli's followers. Some were even martyred, such as Felix Mainz (drowned in 1527) and Ludwig Hetzer (decapitated in 1529).

Zwingli also spent too much time reading Plato, Socrates, Cato, Seneca and the rest. In fact, he believed that such humanistic pagans would be in heaven someday. His views are well expressed in *True and False Religion*, which he published in 1525.

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