

Streams Civilization

VOLUME TWO

Third Edition

Garry J. Moes



Streams of Civilization, Volume Two

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Foreword

The meaning and interpretation of history is a vital and continuing concern for every Christian, whatever his or her calling may be. While some are very interested in prophecy and place an emphasis on future events, they may fail to see the relationship between the future and the past. Some may insist that history is a secular study since it is under the control of satanic power. Yet the Christian has the duty of rightly interpreting the events of history in the light of the Scriptures. He must not only ask himself what the meaning of history is, but must also face the problem of interpreting it in accordance with biblical principles. The Christian dare not accept the interpretation imposed on history by unbelievers who find their frame of reference either in man himself (*humanism*) or in nature (*materialism*).

Non-Christian Views of History. The result of non-Christian attempts to interpret history apart from the Bible demonstrates their inability to find any meaning and purpose in history. The pagan Greeks believed that history is a repetitive cycle of events, which led to the conclusion that it is an irrational riddle. When they spoke of a god, they referred to an impersonal force of fate that determined history in a mechanical way. The humanism of the Renaissance built upon these ancient pagan ideas and further developed a secular approach to history. Believing in the inherent goodness of man, humanist historians assumed that history was nothing more than the story of man's increasing perfection. Eventually, the fatalistic determinism of the ancient pagans was reworked in the Darwinian theory of evolution, and history was seen as being under the control of irrational forces. The conclusion was made that evolutionary progress was inevitable.

Depravity of Man. The reality of human depravity, however, could not be hidden, as modern culture produced two world wars and unspeakable mass murders. Some non-Christians began to embrace various forms of pessimism and became skeptical about the possibility of discovering any real meaning to history. Some even denied that a philosophy of history is possible since man is struggling with forces that he cannot understand. Yet Marxism, in the form of economic determinism, continued to push evolutionary idealism forward. Instead of abandoning the study of history because the non-Christian historian could not find objectivity, he began to reconstruct the past to promote a humanistic worldview.

Humanistic Worldview. History is now used by many as a tool of manipulation and propaganda. The events of the past are merely occasions for redirecting public opinion in the present. Many secular writers also explain historical events as merely the result of geographical, national, political, economic, or biological forces. Their secular worldview demonstrates a peculiar prejudice against the role of the Christian faith and the Church in history.



Petrarca. Francesco Petrarca (1304–1374), also known as Petrarch, was an Italian scholar and poet of the Italian Renaissance and is known as the first Renaissance humanist. He advocated that the “darkness” of the Middle Ages could be overcome by the careful study and imitation of the great classical authors.



Augustine of Hippo. Saint Augustine (354–430) was an early Christian theologian and philosopher. He taught the doctrine of the total depravity of man; that is, every person is born into the bondage of sin due to the Fall. Only the grace of God in Christ is able to save souls whom He calls to be His own.

The Biblical View of History

Christian Worldview

If the Christian dare not accept the optimism of such a humanistic view of history, neither may he accept the pessimistic conclusions to which it leads. The Christian student of history must not compromise with the view that the meaning of history cannot be known, and that men must interpret history as they see fit. The Christian student must learn to confront the unbelieving world with a biblical interpretation of history. He should emphasize anew that it has one purpose, which God has decreed for it:

... having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him (Ephesians 1:9–10).

The Christian should endeavor to cleanse his mind by the Word of God from the spirit of the age. To help him, he may profit greatly from those Christians in the past who have sought to interpret history from a biblical perspective. With the fall of the Roman Empire, when pagan culture had reached the depths of disintegration, Augustine searched the Bible to understand the events of his time. He found that the Bible is the key to interpreting the whole of history—the events of his time were to be understood as a part of God’s comprehensive plan. In his book *The City of God* (426), Augustine set forth a biblical philosophy of history.

The Origin of History. The Bible teaches that God the Father originated history when He created all things. By His creation of time, and by placing man on the earth, He set history into motion. The Christian, therefore, views history by faith in the all-wise and sovereign God, “... who works all things according to the counsel of His will” (Ephesians 1:11); that is, all historical events are orchestrated by God according to the determination of His will. The history of all men, all peoples, all nations, is held together by the unity of His decree:

And He changes the times and the seasons; He removes kings and raises up kings; He gives wisdom to the wise and knowledge to those who have understanding. (Daniel 2:21)

While human actions form the bulk of historical events, God’s acts are the center of their meaning. God is the primary Actor in history, bringing His judgments and His salvation on men and nations. He redirects the course of events to fulfill His purpose.

The Direction of History. The providence of God in the affairs of men, as it is taught in the Bible, provides us with the understanding that all events are under His care and direction. The God of the Bible is clearly separated from any idea of fate or chance. There are no accidents in history, and all events are meaningful as part of His plan of the ages to sum up all things in Christ.

God gave meaning and purpose to human actions by creating man in His own image and defining His relationship to Himself and the earth by a covenant. The Scriptures teach us that the unity of humanity does not exclude, but rather includes, the differences of ethnicity, in character, in attainment, in calling, and in nationality. The meaning of every man and nation is derived from the place assigned to them by God in His plan. The unity of the human race is a presupposition of all history, and this has been made known to us only in the Bible.

The Gutenberg Bible. This Gutenberg Bible is on display in the Rare Books Division of the Lenox Library (New York Public Library). It is a royal-folio two-volume Bible, which contains over 1,200 pages and was printed in Mainz, Germany, by Johannes Gutenberg most likely in the 1450s.

NYC Wanderer (Kevin Eng) CC BY-SA 2.0



The Center of History. The Bible teaches that the central focus of God’s plan in history is the cross of Christ. All events are moving, not in an endless cycle, but in a linear direction from creation to consummation. Herman Bavinck writes:

Furthermore, revelation gives us a division of history. There is no history without division of time, without periods, without progress and development. Yet, now take Christ away. The thing is impossible, history falls to pieces, for He has lived and died, has risen from the dead, and lives to all eternity; and these facts cannot be eliminated—they belong to history, they are the heart of history. Think Christ away for a moment, with all that He has spoken and done and wrought. Immediately history falls to pieces. It has lost its heart, its kernel, and its center, its distribution. It loses itself in a history of [ethnic groups] and nations, of nature and culture-peoples. It becomes a chaos, without a center, and therefore without a circumference; without distribution and therefore without beginning or end; without principle and goal; a stream rolling down from the mountains, nothing more. But revelation teaches that as God is the Lord of the ages, Christ is the turning point of these ages. And thus it brings into history unity and plan, progress and aim. This aim is not this or that special idea, not the idea of freedom, or of humanity, or of material well-being. However, it is the fullness of the Kingdom of God, the all-sided, all-containing dominion of God, which embraces heaven and earth, angels and men, mind and matter, cultus and culture, the specific and the generic; in a word, all in all.*

Because the incarnation of Christ is the focal point of history, we must relate all historical events to Him. Every person and movement must be evaluated by how they respond to Christ.

The Conflict of History. This response to Christ creates a conflict in history. “Do not think that I came to bring peace on earth. I did not come to bring peace but a sword” (Matthew 10:34). The Bible teaches that the drama of history consists in the spiritual battle between the kingdom of Christ and the kingdom of Satan. The non-Christian knows nothing of this and fails to grasp the terribly tragic seriousness of the central conflict of history. While he sees history as the development of one human civilization evolving itself by a series of revolutions, the Bible presents history as the conflict between the City of God and the City of (unredeemed) Man. The essence of history lies in the mighty conflict between the kingdoms of darkness and light, between sin and grace, between hell and heaven. Augustine declared that grace and election are the mystery and essence of history, as all events redound ultimately to the glory of God. Thus, all the events of history must be understood in relationship to church history and its conflict with the powers of darkness.

The Goal of History. Scripture concludes that the culmination of history occurs at the coming of Christ. Guided by the sovereign God, the conflict between the two kingdoms will end in the triumph of Christ, when Jesus Christ comes to judge unbelievers and vindicate His people. At that time, He will judge the nations and bring a final resolution to all issues of history. If all events look backward to the incarnation, they also look forward to this final event (2 Thessalonians 1:6–10).

* Cited from *The Philosophy of Revelation* by Herman Bavinck, Grand Rapids: Baker, 1979, p. 141.



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Herman Bavinck. Herman Bavinck (1854–1921) was a Dutch Reformed theologian and churchman, who has greatly influenced modern Reformed Evangelical thought. To Bavinck, the Bible was the objective standard for his theological work, while stressing the importance of the Church, which forms the Christian consciousness and experience. He presented the *Stone Lectures* at Princeton Theological Seminary in 1908.

Michael vs. Satan. The painting below by Guido Reni shows Michael the Archangel binding Satan, depicting the victory of Christ and His Kingdom over Satan and his domain.

Archangel Michael by Guido Reni



Public Domain

The Theological Interpretation of History

The Christian View of History

Frederick Barnard



Christian. Frederick Barnard's engraving entitled *From This World to That Which Is to Come* shows Christian (in *The Pilgrim's Progress*) on his journey from the City of Destruction to the Celestial City. Christian said, "If I can get to the Celestial City, I am sure to be in safety there. I must venture. To go back is nothing but death; to go forward is fear of death, and life-everlasting beyond it. I will yet go forward." We too must seek the Celestial City, that City of God.

The One Who Directs History. The Christian acknowledges the complexity of history, that there are many factors at work in it. Yet he never loses sight of the One who directs all of these factors. Therefore, he will avoid the attempt to explain the entire process of history from purely biological, psychological, economic, or other factors. Does this mean that the Christian historian should ignore the other influences on the development of history? Not at all. He should pay due attention to all the factors that play a role. However, all these factors must be subordinated to the fundamental principles of interpretation that we find in the Scriptures.

While the Christian student of history can understand the ultimate meaning of history, he does not always know the role of every event in the historical process. We will never understand history perfectly now. Yet we must seek to be faithful in bringing the interpretation of history "into captivity to the obedience of Christ" (2 Corinthians 10:5).

The Sovereign Purpose of God. The Christian student is enabled by the Word of God to make great progress in evaluating history in the light of Scripture. For example, he knows that the rise of Communist Russia, Nazi Germany, and other totalitarian states were not accidents but part of God's plan for the chastening of an impenitent West and for the purifying of a church that had become apostate in great measure. He can learn that the decline of Western culture, as the fall of the Roman Empire, is not a tragedy but part of the sovereign purpose of God to bring to nothing the pagan philosophies and plans of the world. He can understand that this decline itself is the direct result of the triumph of the Renaissance over the Reformation in Western culture. He is under an obligation to make it very clear that the Enlightenment of the later seventeenth and eighteenth centuries was only superficially a period of enlightenment, but in reality it was a period in which the latent darkness of the Renaissance was popularized. He affirms that the French Revolution was the result of a rejection of the Reformation and an expression of unbelief. It is not Christianity but modern secular thought in all of its varieties that is the source of the decay in Western civilization. The Christian will therefore interpret history in a God-centered or theological manner. Says C. Gregg Singer:

Too seldom have ... historians given theology its proper place as a determining factor in intellectual life. The recognition of the importance of intellectual forces in the stream of history must be followed by one other step, namely, the realization that the intellectual development of a people is not an entity in itself, but, in turn, depends upon their theology, or lack thereof.*

Western Culture and Christianity

The period under study in this book is a history of the conflict between a culture that exalts Christ and a culture that exalts man. The constructive achievements of Western European culture resulted primarily from a Christian worldview and values.

Christian Values. Among these values is the belief that *history is guided by a sovereign God toward the goal of the return of Jesus Christ*. All things have been created by God and exist for His glory. Things visible and invisible were created

* Cited from *A Theological Interpretation of American History* by C. Gregg Singer, Philadelphia: Presbyterian and Reformed, 1964, p. 5.

by God, exist in God-defined relationships, and are equally affected by man's sin. Grace does not destroy creation, but rather restores it.

Another Christian value is based on the teaching that *men and women are created in the image of God*. He placed them on the earth to serve as caretakers of His creation. They are so important to God that, when they sinned and were cut off from Him, He sent His only Son, Jesus Christ, to redeem men from every nation. This underlies the high regard given to the dignity of man and value of human life.

One key biblical value that has influenced Western civilization is that *all men are subject to God's law*. The biblical teachings on the sinfulness and depravity of man show that God alone can define the limits of human behavior. In addition, the Christian understanding of God's law is that it can be fulfilled only by God's grace out of a heart of charity. Those Western societies that have received the Christian covenantal perspective have been societies governed by a temperate system of law rather than by the arbitrary tyrannical display of raw power.

Conflict of Worldviews. As these and other values flowed out of the biblical tradition, they came into conflict with pagan ideas and values flowing from the pagan Greco-Roman and Germanic societies. The Greco-Roman culture emphasized the *autonomy of man* and sought to idealize its *humanism* in political power. The deepest conflict in modern history is the struggle between these two worldviews. This conflict is expressed at times in the power of paganism to dilute the impact of Christian values. We find then, at many points, the attempt to construct a synthesis from the key elements of the Christian (and Hebraic) and the pagan Greco-Roman (and Germanic) societies. In recent years, the influence of non-Western pagan societies, such as those from Asia and Africa, have further eroded the Christian influence in Western societies so that it is more and more difficult to identify that which is truly Christian. These non-Christian influences explain why the church, as well as individual Christians, has so frequently acted in ways that deviate widely from the basic principles of the Christian faith.

Losses and Gains. By the twentieth century, most of these Christian distinctive values had become so humanized and secularized that they were effectively cut off from their spiritual roots. Europeans, once so successful in gaining political, economic, and cultural mastery over the world, found themselves without an effective defense against the threats of human depravity—world war, totalitarian ideologies, enslavement to technology, and the destruction of the earth's environment. These factors explain the decline in Western power and order. Yet, through the spread of the gospel, many Christian values have been transmitted to other cultures. In addition, God has continued to revive His Church and awaken His people to the fact that they must be distinct from the world.

The Christian must not be naive. He must become aware that every historian interprets history on the basis of his own relationship to God. The Christian historian will seek by God's grace to interpret history in a God-honoring fashion and exalt Christ as the Lord of history. He will not seek to be neutrally objective, as if he had no faith. The Christian is able to be truly objective when he interprets history in the light of God's unchanging Word. Nevertheless, because the Christian historian is not yet perfect and is still beset with much sin and ignorance, he will never write a perfect history. Yet he must seek by God's mercy to fulfill his responsibility to God in presenting as faithful an account as he is able in order to equip Christian students to fight the good fight on the terrain of historical studies. It is with this goal in mind that we offer this text.*



1922 Political Poster. This political poster appeared in the Netherlands in 1922 to promote the election of Dr. Hendrikus Colijn. It reflected the view of the Christian Anti-Revolutionary Party, which had as its motto "Against the Revolution, the Gospel." Colijn was prime minister from 1925–1926, and again from 1933–1939. He was arrested by the Nazis for resistance activities.

* Portions of this section were adapted from C. Gregg Singer, "The Christian View of the Philosophy of History," in *Christian Approaches to Philosophy and History*. Memphis, TN: Christian Studies Center, 1978.

The Benefits of Studying History

History as Our Guide. The Christian student should be especially interested in a study of modern history, learning how God manifests His justice and grace in His providential control of the course of human affairs. Believers gain encouragement for the present when they see how Christ has caused His eternal Kingdom to spread among the nations. By looking at the lives of His people in the past, the Christian student can also find examples of how he or she should follow Christ in the present with the Scriptures as the ultimate standard. Also, by looking at the lives of those who are outside of Christ, he is warned of the results of unbelief.

By studying history, he will be enabled to more clearly evaluate biblically the various teachings and practices that he might find in the church today. This holds true for every area of study: politics, science, economics, and so forth. A knowledge of history demonstrates the axiom that ideas have consequences.

Understanding the Present. History provides the Christian student with the background to current events. Without a proper understanding of history, the Christian student will be easily manipulated by modern opinion in the secular media. A Christian study of history will enable the believer to be prepared to act as a Christian citizen and properly promote the building of Christ's Kingdom in his nation and throughout world.

It will help him to have compassion on those who do not know God. By studying the developments in culture since the 1500s, he will be able to understand better why people think and act the way they do. In a time when transportation and communication technologies have brought the peoples of the world closer and closer, it is vital to know the traditions, values, and backgrounds of the nations that we might reach them with the message of the cross of Christ.

Organization of the Book

This book covers the events of world history with an emphasis on Western culture since the Reformation. Each chapter traces a particular theme within a particular time period. The overarching themes include the history of Christianity, philosophy, and historical facts with their results in culture, politics, economics, society, science, and technology.

Special Features. Several features have been included to enhance the student's understanding. Throughout the text, particular points of interest, focusing on specific individuals and events, provide further information. Maps and photographs, as well as artwork of a particular period, add to the overall impact of the book. Questions given at the end of each chapter will encourage students to think through the material and solidify their thinking about various issues, events, and streams of thought. In addition, a list of important "Words and Concepts" and "People" at the end of the chapter will aid the student in focusing on significant ideas and individuals discussed in the chapter. Suggested projects can also enliven the topics being covered as a particular activity is carried out by an individual or a class. An extensive index will also enable the student to use the book for reference in years to come.

Acknowledgments

It is difficult to sufficiently acknowledge the efforts of each individual who helped to make this world history text possible. It is only fitting that we begin by acknowledging the One who is the Giver of all wisdom, knowledge, and grace—the Lord of history—Jesus Christ.

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*The Staff of Christian Liberty Press
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B.C. & A.D.

Keeping track of years has always been an issue for any culture. In ancient times, most cultures identified years by numbering them with each king's reign. Thus we see entries even in the Bible such as "in the fourth year of King Solomon." With each new king, they would start over with a year one for the new king.

The Greeks were one of the first to number from an event, their first Olympics, which occurred in what we call 776 B.C. The Romans numbered from the founding of the republic, what we call 509 B.C. After the republic was gone, a later emperor started over at year one.

In the year A.D. 525, after Rome had fallen, an abbot named Dionysius Exiguus (c. A.D. 470–544) of Scythia Minor was plotting out future dates for Easter for the pope. In his work, he realized he could work all the way back to what he believed was the birth of Christ. The church adopted this system.

Starting with what they believed was Christ's birth, they numbered off the years and added A.D., short for the Latin *Anno Domini* "in the year of our Lord." For the time prior to Christ's birth, they numbered backwards from His birth and called it B.C., "Before Christ." Thus, the further back you go, the higher the numbers get.

One minor point is that, some time later, they discovered they were a bit off with the year of Christ's birth. It was too late to change, but it appears Christ was actually born about 4 B.C.

This system has served us well, but secularists and non-Christians have attempted to remove Christianity from historical dating. Academics began to use B.C.E. (Before the Common Era) instead of B.C., and C.E. (Common Era) in place of A.D. as early as the mid-nineteenth century, and these terms became more frequently used by the late twentieth century.

European Exploration and Its Motives

About 600 years ago, people from the continent of Europe began to move out to the rest of the world. They already knew that other continents existed, but they knew very few specific details. Travelers who had visited in distant lands brought back fascinating stories, exotic spices, and other products. Current technological advances made sea travel possible for traders wanting to acquire these goods faster and more easily than by land routes.

Religion and Wealth. Some Europeans, from Spain and Portugal, sought to spread Roman Catholic beliefs. Many went as proselytizing priests to bring pagan peoples into submission to Catholic traditions. Still others were motivated by the possibility of great wealth, since trade and exploration could be very profitable. New economic arrangements in different parts of Europe provided improved financing of long-distance trade. As exploration and conquest continued, large amounts of gold were brought back from the New World.

New Technology

Western Technology. In order to understand what we now call the Age of Exploration, we need to follow the development of Western technology. **Technology** is the application of science toward practical purposes. Several kinds of inventions affected social and intellectual life. More seaworthy vessels and reliable navigational instruments made long ocean voyages possible. Without these, East Asia and the Western Hemisphere would have been beyond reach.

New Inventions. All through the Middle Ages, people found ways to improve their tools and methods of doing work. They invented the crank, the wheelbarrow, and the canal lock. A major breakthrough came with inventions that are now taken for granted. Windmills and water mills began to take over jobs such as cutting wood, grinding grain, and draining swamps and mines. Also in this period came the nailed horseshoe and the tandem harness. With its hoofs now protected from breaking, the horse replaced slow-moving oxen for pulling plows and heavy

Van Schagen's 1689 Map. The map below shows the continents of the world as they were known at the time. Gerrit van Schagen (c. 1642–1690) was the Dutch cartographer from Amsterdam who produced the map using copper engraving. This 1689 map of the world comes from an extremely rare set of maps found at the University of Amsterdam.

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Leidschendam Windmill. This sawmill, called “The Salamander,” was built in 1777 and is located in Leidschendam, the Netherlands. It had been in continuous use until 1953. Then, between 1989 and 1996, it was beautifully restored.

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Artist Jost Amman, 1568



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Early Printing Press. This wooden printing press has a “puller” (on the left) who is removing a printed sheet from the press, and the “beater” (on the right), who is inking the form. In the background are “composers,” who are setting type.

loads. The tandem harness hitched pairs of horses, one behind the other, to a load. Animals pulled more effectively this way. Another invention, the heavy plow, made farming more efficient and cut down on the labor required. This tendency to think of labor-saving devices helped Europeans shift the whole basis of their economy from human labor to machines.

Metals. During the Renaissance, Europe also made notable improvements in mining and metallurgy. By the fourteenth century, surface ores were exhausted, and it became necessary to dig shafts deep into the ground. Because underground shafts often filled up with water, mine operators had to find some way to drain them. The drainage designs and machines that were developed brought a mining boom to central Europe. By 1525, more than 100,000 workers were employed by the mining industry in the Holy Roman Empire. People worked out better ways to smelt, cast, roll, and forge metals. They used water power to make metals and published illustrated books that aided the miners in this work. These changes greatly increased the amount of metal in Europe.

Clocks. Some of the new Renaissance technology caused dramatic changes in Europe’s lifestyle. Take clocks, for example. Although people had used sundials and hourglasses to tell time for thousands of years, mechanical clocks did not become common in Europe until the fifteenth century. Installed in churches or city halls, these clocks struck on the hour or quarter hour, telling the townspeople the time of day or night. People began to regulate their lives by exact time rather than by dawn, noon, and sunset, which changed with the seasons. Because early mechanical clocks were driven by weights, they were too heavy to be moved. About 1500, however, spring-driven watches were invented. These were much larger and heavier than modern pocket watches, and they gained or lost fifteen minutes a day, but they enabled each person who could afford to buy one to have his own time-piece. While early clocks did not immediately cause society to schedule everything precisely, they laid the groundwork for the unique time-conscious approach to our modern world.

Mass Communication

Movable Type. Even greater changes in the way people lived came with the invention of the printing press. As early as the sixth century, the Chinese had made prints by pressing linen paper against inked wooden blocks. It took centuries for this process to reach Europe, but by 1400 wood engravings and block-printed books were being produced. Each page had to be carved separately, which made books very expensive. Only the church or a few rich people could afford them.

About 1450, **Johannes Gutenberg** (c. 1398–1468) of Mainz, Germany, began to make individual metal letters instead of wood-block pages. Since these letters were interchangeable and could be used many times, the process was much cheaper. Also, large numbers of books could be printed. Society soon felt the impact of this invention.

Power of the Press. By 1501, there were printing presses in over one hundred European towns and cities. Printing with movable type enabled new ideas, art forms, and information to travel rapidly throughout Europe. In the past, it often took centuries for a change to become widespread. With such limited communication, only a privileged few were able to enjoy the work of poets, artists, and philosophers. However, once printing became common, the pace of change and progress speeded up greatly.

Sharing new information and ideas with other people is one of the significant streams of civilization. Diagrams of inventions or instructions for new procedures can be spread more easily than the inventions or the instructors themselves. In this way, people in one part of the world can be helped by those in another. New insights can also be communicated by the printed word.

Effect on the Reformation. The Protestant Reformation clearly showed the new power of the press to bring changes. Martin Luther's ideas spread very quickly through the printed page, which surprised Luther at first. However, Luther quickly caught on to the power of the press, calling the printing press one of God's greatest gifts to mankind. He published something every two weeks.

Besides the works of Luther and other Reformers, people could also own a copy of the Bible for themselves. Gutenberg's first Bible was very large, but soon copies were smaller and more affordable. From this developed a great interest in having the Bible in the **vernacular**, or one's own language, instead of only in Latin, Greek, and Hebrew.

Navigation

Shipbuilding. As the Portuguese did more sailing, they began to modify their ships to cope with new conditions. During the fifteenth century, the Portuguese developed a sturdy ship that could sail down the west coast of Africa and then return to Europe. This was not easy because of the winds and tides. Combining features from Roman, Viking, and Arab ships, the Portuguese gave their *caravel* a long hull, or frame, and a stern-post rudder. Placing the rudder at the back made the ship easier to maneuver than other craft. The vessel had two types of sails, square and triangular, giving it unusual speed. By the sixteenth century, the Europeans were building larger *galleons* with bulging hulls to carry troops and cannons.

New Navigation Tools. Besides these changes in the ships themselves, sailors could also use new instruments such as the *astrolabe* and the *quadrant*. These plotted a ship's position, direction, and speed. Accurate coastal maps called *portolani* (i.e., atlases of sailing directions and port locations) were also drawn. Seamen had already charted the coast of the Mediterranean Sea on such maps. They noted exact compass bearings and careful details about landmarks, soundings, and harbors. The outstanding achievement of the Portuguese mariners who sailed under Henry the Navigator (1394–1460) in the fifteenth century was their *portolan* of the west coast of Africa.

New Weapons

Cannon. In order to gain control of Asia, the Europeans needed good weapons. They used an invention of the Chinese—gunpowder. The Chinese had used gunpowder for firecrackers and for starting fires, but not initially for weapons. It is thought that the Byzantines used an early form of gunpowder to make the “Greek Fire” used to defend Constantinople. During the thirteenth century, an English monk, **Roger Bacon** (c. 1220–1292), carried on many experiments with gunpowder. The first confirmed use of cannons in Europe was by the Mongols in 1241 at



Shipbuilding in the 1500s. Sixteenth-century shipbuilders, known as shipwrights, designed carracks—three- or four-masted sailing ships—similar to the *Nao Victoria* (above), which is a replica of Magellan's ship.

Ballistics of Early Cannon. This early cannon is being raised to its maximum elevation. The gunner's quadrant helps to determine the correct elevation for the desired range for improved precision.

Deutsche Fotothek



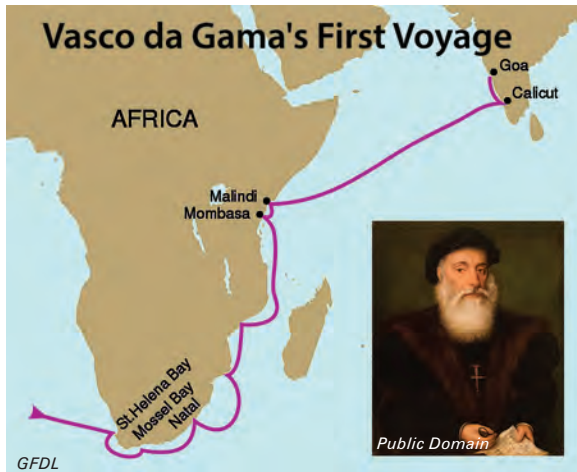
Gunpowder and Guns

Just as guns enabled the West to conquer native peoples and dominate the world, these weapons hastened an enormous change in the West itself. The early discoverers of gunpowder seemed to sense its significance. When Roger Bacon first wrote down the formula for it, he used a code, so dangerous did he consider this substance. But the secret could not be kept. Someone invented the cannon. Historians do not agree on whom to credit for this development, but early on these noisy, undependable weapons were used in battle in 1346 at Crécy, France.

After that, attackers pointed the great guns at castle walls, an act that helped bring the medieval way of life

to an end. No longer safe within his castle, the noble had to join with other lords when he was threatened. The vast number of small kingdoms gave way to larger units, and these would later form nations. Since the serfs and villagers could no longer count on the lord's castle for protection, their ties to him weakened.

Thus, while guns and gunpowder changed the nature of warfare both on land and at sea, these weapons also helped change the structure of Western society. All through history, people have used weapons to help them force their will upon others.



Vasco da Gama. Portuguese explorer Vasco da Gama (c. 1460s–1524) was the first European to reach India by sea. His initial voyage to India (1497–1499) helped begin a long-lasting Portuguese Empire in Asia and boosted their economy because of their direct access to the Indian spice trade. Da Gama's success also opened the way for European global imperialism.

the Battle of Mohi (Hungary); within a century, cannons began to be used in China. By the 1400s, cannons began to be used widely in Europe, especially for siege warfare. By the end of that century, cannon began to be used as mobile field artillery for European armies.

Cannons and the new ships built to carry them won the seas for Europe. Until the Age of Exploration, much of the shipping was based on the oar powered galley model from ancient naval history, especially in coastal waters and the Mediterranean region. Virtually all ships used sails, however—even galleys used both sails and oars—but ocean going ships, such as those led by Christopher Columbus and Vasco da Gama (c. 1460–1524), were exclusively sailing ships. Naval combat during the Middle Ages was largely one of boarding actions and the use of projectile weapons such as catapults and bows. The first recorded use of a cannon in a naval battle was in 1338, and they became commonly used by the 1500s. For example, the Battle of Lepanto (a critical naval battle in the Mediterranean Sea in 1571 between the Holy League, a coalition of Catholic states, and the Ottoman Empire) involved over 400 ships that were primarily rowing vessels, and over 2500 guns between the two navies. European navies came to dominate the Indian Ocean and Asian trade routes due to their improved sailing ships and naval artillery, although not without struggles against the navies of various Asian powers.

The Missionary Motives of Catholicism

Great Commission. While considering the reasons Western explorers set out on their quest, one must not overlook religion, for it too played an important part. Many people knew that Christians were supposed to preach throughout the whole earth (Matthew 28:19–20). Some had specifically studied the Bible to see what it had to say about the rest of the world. Not only does the Bible teach **evangelization** (preaching the gospel to win others to Christ), but, as Christian scholars, especially some of the Reformers, discovered anew, it also calls upon man to have general dominion over all creation—to discover it, explore and study it, use it for his benefit, and carefully manage and replenish it (Genesis 1:27–28, 9:1–2, 7).

Columbus and Prince Henry

Christopher Columbus. The Italian-born mariner Christopher Columbus (1451–1506) was one explorer who sailed into new worlds partly because of a vision drawn from the Bible. He compiled verses from the Bible into his *Book of Prophecies*. It includes biblical teachings about the earth, the seas, undiscovered tribes, the spread of the gospel, the second coming of Christ, and the nature of His Kingdom.

Columbus believed that the Kingdom of God would not come until all the lands of the earth had heard the gospel. He felt that God had chosen him to discover the unreached tribes so that the gospel could be preached to them. Columbus's men did not always treat the natives in a Christian manner, but this did not take away from Columbus's missionary motives. Later, after he had discovered new lands, he wrote to Pope Alexander VI asking for priests and friars to help him teach the natives.

Henry the Navigator. Prince Henry the Navigator of Portugal had previously become involved in exploration because of his Christian faith. Entrusted with the defense of the Portuguese foothold on the North African coast, he was convinced of the need to outflank Islam. Stretching in a great crescent from the Russian Steppe to the Atlantic coast of Morocco, Muslim lands hemmed in and threatened Christian Europe.



Columbus. Christopher Columbus was an Italian explorer, navigator, and colonizer. Although he was a citizen of the Republic of Genoa, he completed four voyages across the Atlantic Ocean under the auspices of King Ferdinand II and Queen Isabella I of Spain. This began the European colonization of the New World in the sixteenth century.

The Legend of Prester John

Truth or Fiction? Henry, like other Europeans, believed that the Eastern Christians were led by a great king, **Prester John**. The legend of Prester (Priest) John probably began in the twelfth century with some Asian Christian priest and king, who was an enemy of the Muslims. Later, the story placed him in Ethiopia, which was ruled by a Coptic Christian. Some of this ruler's priests had chapels at Jerusalem, and his envoys (diplomatic agents sent on a mission to represent one government to another) occasionally came to Rome. Europeans were able in their thinking to transfer the king from central Asia to eastern Africa because both lands lay "somewhere toward the Indies: on the borders between myth and reality."

In the marvelous kingdom of Prester John one could find unicorns, giants, and men whose heads grew beneath their shoulders. In the midst of these wonders, the king lived in a fantastic castle surrounded by a moat of precious stones. His throne room contained a magic mirror in which he could see at will any part of the world. Dozens of lesser kings obeyed him. His army had millions of foot soldiers, hundreds of thousands of horsemen, and thousands of war elephants.

Eastern Ally. The descriptions of Prester John vary, but they have one central theme—he was extremely wealthy and powerful. Representatives of the Ethiopian emperor who reached the West encouraged this idea. As the Portuguese embarked on their voyages to the East, they wished to increase their knowledge, convert the heathen, and share in the riches of the Orient. However, the main goal was to find Prester John and reunite broken Christendom in a great crusade to crush Islam.

Catholic Missionary Efforts

Most of the missionary zeal fueling early Western expansion came from the Spanish and Portuguese Roman Catholics. Columbus first sailed to the New World twenty-five years before the beginning of the Reformation. The Protestants were first busy in Europe, and later became involved in English colonies in North America. Beginning in the eighteenth century and then increasing dramatically in the nineteenth and twentieth centuries, many Protestant groups also became involved in worldwide missions.

Various Religions. Catholic missionaries had to face many non-Christian religions. It should not be surprising, then, that Christianity and Islam clashed, since the latter religion instructs its adherents to conquer territory for Allah. By way of contrast, followers of most Asian religions did not try to win converts. Confucianism does not include the teaching that it should be spread to other cultures. So a follower of that system would have had no religious motivation to explore the rest of the world. However, the beliefs of Christianity gave Europeans a drive to contact other peoples.

Kingdom of Kongo. One of the earliest European missionary efforts of this period took place in the African kingdom of Kongo. Portuguese seamen came upon this realm in the 1480s, baptized the ruler, and helped him in struggles with neighboring tribes. When his son **Afonso I** (c. 1460–1542) became king in 1509, the new ruler established close relations with the king of Portugal and asked for technical aid.

A strong Catholic, Afonso renamed his capital São Salvador, which means "Holy Savior." He made Roman Catholicism the state religion and based his royal authority on it. He asked for more missionaries, but few actually came. Because of Portuguese slaving in his domains and meddling in local politics, he soon grew disgusted with the Europeans. Vainly he protested to the pope and Portuguese king. He may have been one of the first Africans to learn that not all Europeans followed the Christian principles that they supposedly believed.



Prester John. Prester John, a romanticized Christian patriarch and ruler, was popular in the writings and tradition of Europeans from the twelfth through the seventeenth centuries. He allegedly ruled over a Nestorian (that is, Church of the East) Christian nation.



Kongo Coat of Arms. This coat of arms was issued to King Afonso I, who was a ruler of the Kingdom of Kongo. He reigned over this independent kingdom from about 1509 to about 1542. He embraced new scientific inventions from Europe and welcomed the Catholic Church, but he refused to accept Portugal's law code and to sell land to Europeans for the exploration of gold and mineral deposits.

National Geographic and Professor Álvaro Huerga



Las Casas. Bartolomé de Las Casas was a sixteenth-century Spanish historian, social reformer, and Dominican friar. He became the first bishop of Chiapas and was appointed “Protector of the Indians” in the New World.

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Francis Xavier. Francis Xavier was a Spanish Catholic missionary to Asia. He helped found the Society of Jesus. He led a mission into Asia and was influential in evangelizing Asians, especially in India. He also was the first missionary to reach Japan, Borneo, and the Maluku Islands.

Spiritual Decline. After Afonso’s death in 1542, Roman Catholicism slowly declined in Kongo. His successor at first worked with the church, especially to obtain better schools; but the newly arrived Jesuit missionaries did not show him proper respect. Still, Kongo kept its diplomatic ties with the Vatican and won papal support in a quarrel with Portugal over nearby Angola in the 1620s. An Africanized form of Catholicism thrived for a short time in Kongo. The sect claimed that God and His angels were black and that Christ had lived in the area. Eventually, all that survived of that faith was the use of the cross and images of saints as charms.

Spanish Missionaries. The missionary outreach that began in Africa continued in other parts of the world. As the Spanish took control in the Western Hemisphere, missionaries were sent from Spain to evangelize the natives. One of the best known missionaries was **Bartolomé de Las Casas** (c. 1484–1566), who was originally a Spanish colonist and became the first priest to be ordained in the Americas. After witnessing Spanish cruelties against Indians, he came to oppose the colonists’ treatment of the natives, gave up his own native slaves, and sought to protect the local inhabitants from Spanish cruelty. He eventually persuaded the Spanish monarchs to enact laws that would provide some protection to the Native Americans. Las Casas was also active in missionary work in Mexico and Guatemala. He became a Dominican friar and sought to bring about voluntary conversions of Indians based on teaching them about the gospel. His methods proved successful, resulting in the conversion of many and the building of numerous churches. Other missionaries, particularly the Franciscans, used other methods to bring about mass conversions, sometimes baptizing thousands of Indians at a time.

Separate Villages. To deal with the issues caused by contact between Indians and Europeans, separate villages were set up for Catholic Indians. These villages resembled the reservations started later in the United States. In Paraguay, for example, there were thirty villages, each with a church, hospital, convent, and a school where children could learn Latin. Governed by priests, these communities offered Indians an eight-hour workday and recreational activities. Church attendance was required. Yet most Indians of South and Central America did not live on reservations but attended parish churches modeled after those of Spain and Portugal.

Francis Xavier. Among those who tried to produce such miracles as raising the dead was the Basque priest **Francis Xavier** (1506–1552). One of the founders of the Jesuit Order, his work demonstrated that Catholic proselytizing was headed by the **Jesuits**. Formed with military patterns, the Jesuits were the key opponents to the Reformation in the Roman Catholic Church. This autocratic order stressed exact discipline and salvation by human effort. Their missionary or proselytizing activity was marked by **formalism** (strict observance of external religious forms) and **syncretism** (the merging of various forms of opposing beliefs or practices in philosophy or religion). Syncretism meant that they did not seek for the gospel to transform culture and society but to mix with pagan cultures as a supplement. As a result, there was no real long-term leavening influence of the gospel. Instead, their defective form of Christianity was mixed up with pagan false religions.

Xavier went on a mission to India in 1542 and later to Malacca in the East Indies and Japan. Although mastering none of the languages that he encountered, he felt at home among Hindus, Muslims, and Buddhists. He used the technique of formalized mass conversion. Working under the protection of the government, he would gather a crowd to hear him. Then he would recite the Apostles’ Creed, the Ten Commandments, the Rosary (a traditional Catholic prayer arranged in sets of ten “Hail Marys”), and the Lord’s Prayer. After repeating this process many times, he would baptize those who had simply memorized these statements and expressed faith in God. Then he would move on to another place, leaving behind some of his more dedicated followers to care for the new converts.

Idolatry. In the Orient, Jesuit missionaries faced the challenge of competing religions. Often they found their worship welcome in the temples, but Hindu and

Buddhist worship continued along with it. While the Bible teaches that idols must be destroyed and non-Christian worship stopped, the Jesuits modified this view in India and China. They built on the idolatry of Catholicism, as evident in the worship of the crucifix and images, and Mariolatry (the worship and excessive veneration of Jesus' mother Mary) and accommodated to other pagan forms of idolatry.

Syncretism. Jesuits also applied their syncretist approach to Asian beliefs and traditions, hoping that it would aid the spread of Catholicism. These **proselytizers** (individuals who try to induce others to convert to their faith) analyzed Japanese, Chinese, or Indian customs. They determined which were merely social or civil and which had religious significance opposed to Christianity. Previous missionaries had condemned the worship of the emperor, Confucius, and forebears as pagan and incompatible with Christian faith. The Jesuits argued that many of these old rites were not religious but merely related to legitimate respect for one's ancestors. They contended that the Chinese and other Orientals influenced by Confucian culture would never accept Catholicism if these rites were forbidden. By the late seventeenth century, the Jesuits made great progress in converting the Chinese emperor; they hoped that if the old traditions could be absorbed into Christianity, the whole of Chinese culture would follow the emperor into Christianity. One Italian Jesuit leading this effort in its early days was Matteo (Matthew) Ricci.

Matteo Ricci. Trained in science at Rome, **Matteo Ricci** (1552–1610) spent four years in India before going to China in 1583. Typical of his accommodating approach, he began a lecture by showing clocks, scientific instruments, maps, and books. He then spent hours discussing with his hearers the areas of agreement between Confucian wisdom and Catholicism. Hundreds of thousands of copies of his dialogue between a Chinese scholar and a European priest were distributed to the Chinese. By the year of his death, there were more than 2,000 converts to Roman Catholicism in China.

Ricci's Approach Rejected. For more than a century, the issue of adapting to ancient customs as Ricci had done was debated by church officials. There were occasional persecutions and occasional periods of growth in the number of Catholics in China. Finally, after fifty years of debate, Pope Clement XI (1649–1721) declared it wrong to value Confucian tradition too highly or pay undue respect to one's ancestors. The next two emperors exiled most missionaries from China and intensified restrictions on Chinese Catholics. Because Chinese culture was so influential throughout the Far East, the decision of the pope effectively shut the door to Christianity in that part of the world for years to come.

Economic Motives

European technology and the desire to spread Christianity were significant factors in European expansion around the globe. However, there were other reasons for the Western success—reasons that had to do with money, production, and trade.

All during the Middle Ages, European trade increased greatly. By the time the Renaissance started, many merchants had grown very rich. Farmers, craftsmen, and others had to increase production to supply this growing trade. During the fourteenth and fifteenth centuries this increase in production and wealth in Italy led to a new type of economy—capitalism.

Chinese Brother Emmanuel Pereira



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Matteo Ricci. Matteo Ricci was an Italian Jesuit priest and one of the founding figures of the Jesuit mission to China. He claimed that the Chinese culture and people always believed in God and that Christianity is simply the completion of their faith. He also borrowed the syncretistic Chinese term, "Lord of Heaven" (*Tianzhu*), using it as the Catholic name for *God*.

Artist Claude Lorrain, 1639



Public Domain

Mercantilism. During the sixteenth to the eighteenth centuries, mercantilism became an economic theory that dominated parts of Europe, as depicted in the painting of a seaport above. Mercantilism advanced regulation of a nation's economy for the purpose of increasing state power at the expense of rival national powers.

Oren neu dag CC BY-SA 2.0



Médict Bank. The Médict Bank (*Banco Médict*) was an Italian financial institution established by the Médict family. From 1397 to 1494, it was the largest and most prestigious bank in Europe. For a while, the Médict family was allegedly the wealthiest family in Europe. Because of the family's wealth, they were able to attain political power, first in Florence, then in Italy, and later in Europe. Above is the bank's coat of arms.

Bankruptcy

The word *bank* comes from the Italian word *banca*, which means "bench." In medieval times, an Italian moneylender sat on a bench in the marketplace to conduct his business. If he lost all his money, the people broke his bench. That is how the word *bankrupt* came into use. It means "broken bench."

What is Capitalism?

Capitalism Defined. Capitalism is an economic system characterized by the voluntary exchange of goods and services among individuals who are free and self-governing. In a capitalistic economy, private individuals invest sums of money in commercial, industrial, and banking ventures. Under capitalism, private persons own property or the means of production. Capitalistic enterprises produce goods for sale on the open market, in contrast to the early medieval manor, which produced only enough goods for its own use. In a capitalistic economy, decisions are in the hands of people most closely related to the individual enterprise—those whose resources have been invested in it. The capitalist expects to receive a profit on his investment. These ideas are based on the biblical concept that God created man to be self-responsible under His law and intends man to enjoy the fruits of his own productive efforts, which encompass his material investment and his labor.

The Médict Bank. During the Middle Ages, a master craftsman generally would not have been a capitalist. He did not have a large investment in his business, and he worked closely with his journeymen and apprentices. However, the Médict Bank of fifteenth-century Florence was definitely a capitalistic enterprise.

Italians' New Business Methods

Bookkeeping. The Italians worked out many of the techniques of capitalism during the Renaissance era. They developed **double-entry** (credits and debits) **bookkeeping**, which helped businessmen keep track of what they owed and the money owed to them. With these records, they could decide whether to take on new ventures. Italians also invented a kind of insurance for ships, which greatly reduced the risk of loss. They experimented with various types of companies, some of which became the forerunners of modern corporations. Earlier traders had gone from place to place to trade, but the new companies built a base of operations and stayed in one spot. Run by groups of merchants, these companies conducted business from a central office by means of agents or partners located in distant cities.

Partnerships. One of the largest of these early companies belonged to the Médict family. A series of partnerships, it operated three businesses in Florence and had several foreign branches. The Médict supplied more than half the capital to each partnership so that they could keep control. They traded in many types of goods, engaged in industry and mining, and operated large banks. **Foreign exchange** (trading one currency for another) and credit also brought great profits for the Médict. The use of credit began during this period and made it unnecessary for merchants to carry large amounts of cash. Then too, credit made borrowing easier.

Bills of Exchange. Since it was expensive and dangerous to move gold and silver from one part of Europe to another, the **bill of exchange** was created. If a merchant in London wanted to purchase goods in Florence, he could go to the Médict Bank branch in London and buy a bill of exchange payable in Florence several months later. On the agreed date, he or his agent in Florence would make purchases in London with a bill of exchange; the one would cancel the other. Very little actual gold or silver had to be transferred. These bills of exchange, the beginning of paper currency, were also used by travelers just as people today use travelers' checks.

The papacy also had the Médict Bank transfer funds from various parts of Europe to Rome. The bank made a profit on these operations due to the difference in the rate at which one currency could be changed into another. While the Roman Catholic Church forbade the charging of interest, Italian bankers used currency exchange and other methods to dodge the rules.

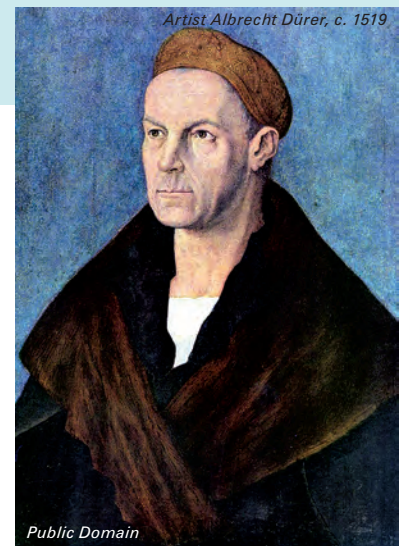
The Fuggers

Although history gives few bankers more than honorable mention, the behind-the-scenes activities of these men of finance have often greatly influenced historical events. For example, the wealthy Fugger banking family of Germany put up money for bribes that affected the election of two popes and made Charles V the Holy Roman emperor. Bishops, kings, businessmen, towns, and even European countries financed operations with enormous loans from Fugger banks.

Starting as cloth makers, the Fuggers, through several generations, expanded their business to include spices, metals, and jewels. They opened branches in all the large cities of Central and Western Europe, and by 1473 counted the Hapsburg rulers of Austria among their clients. Under Jakob the Rich, the Fuggers gained control of the silver, copper, and iron production in much of Central Europe.

As his fortune increased, Jakob loaned money to businessmen and then to political rulers as well. He accepted deposits, handled foreign exchange, and transferred money over long distances. A major user of this last service was the pope, who needed money transferred from Northern Europe to Rome. The Fugger enterprises utilized the most advanced bookkeeping methods of the day, developed their own credit rating system, and kept careful watch on events in the business world. When Jakob died, he was the richest man in Europe.

In the following years, the loans to political rulers proved the Fuggers' undoing. Spain and France defaulted on their debts in 1557. Then other borrowers also failed to repay their loans. The firm went bankrupt in 1607.



Jakob Fugger. Jakob Fugger the Rich was an influential merchant, mining entrepreneur, and European banker. He was a descendant of the Fugger merchant family located in the Free Imperial City of Augsburg. Within a short period of time, he developed the family firm into a continent-wide business, by making banking transactions with the House of Hapsburg and the Roman Curia (the administrative body that assists the pope in running the church).

Capitalism In Northern Europe

Social Change. Capitalism spread from Italy to the rest of Europe when a series of crises swept across the continent. In 1315 and 1316, crops failed and famines resulted. Then the Black Death plague killed a third of the European population. These events caused changes in normal social activities. Many people also perished in the Hundred Years' War between England and France. Constant fighting made it hard to hold medieval trade fairs any longer. However, the new Italian money economy soon replaced both the fairs and the medieval barter economy.

Profit and Investment. Capitalism affected all aspects of European life. No previous society had dreamed so boldly of boundless growth. Most only wished to keep their present standard of living, not better it. However, capitalism provided a new frame of mind. Driven by the profit motive, the capitalist reinvested his increase so that production would grow.

The wealthiest man in sixteenth-century Europe, **Jakob Fugger II**, the Rich (1459–1525), expressed the spirit of capitalism: “Let me earn as long as I am able.” Fugger got his wish. Compare the Fugger family fortune (in U.S. dollars) with those of earlier capitalist families.

Fugger Family	1546	US\$160,000,000
Médici Family	1440	US\$30,000,000
Peruzzi Family	1300	US\$3,200,000

Joint-Stock Companies. The north Europeans improved on the Italian way of doing business. They developed **joint-stock companies**, which work something like our modern corporations. Few businessmen had enough money to acquire a ship, crew, cargo, and supplies for the long voyage to Asia. Moreover, many ships never returned from this dangerous journey. Such a loss would normally wipe out a merchant's whole fortune. So a great many merchants pooled their money for these voyages through joint-stock companies. By purchasing shares of stock, each became part owner in the business venture. Not only did this method provide large amounts of money, it also reduced the risk for each investor. He did not have to invest everything he owned, only a small part.

Foreign Trade. Joint-stock companies such as the Dutch, English, and French East India companies raised enormous sums of money this way. With few indi-

vidual merchants able to compete, these firms became the tool by which Europe gained economic control of the globe.

From remote, mysterious lands came products to enrich European life and to spur even further growth of capitalism. In the sixteenth century, Eastern spices and American gold and silver filled the holds of most ships sailing from colonial lands. By the seventeenth and eighteenth centuries, other items replaced these. Tea, coffee, cocoa, exotic dyes (such as indigo), and new products (such as tobacco) began to change European patterns of consumption. Cotton and sugar, although known earlier, became widely available for the first time.

The Slave Trade

One branch of the new commerce was not admirable because it dealt in human beings—the slave trade. Beginning in the 1440s, ships often returned to Portugal with a few African captives. They were used mainly as house servants and craftsmen. Before long, however, they were put to work on sugar plantations.

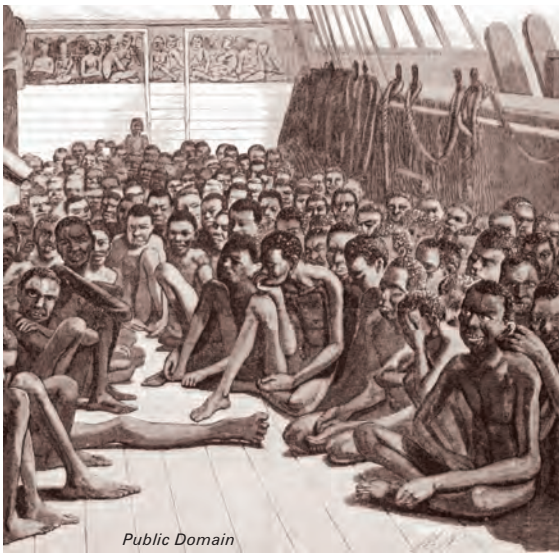
Slave Labor. The production of sugar posed unusual problems. It was partly *agriculture* (growing cane) and partly *manufacturing* (making the cane juice into refined sugar). Moreover, the whole process required large numbers of people to work a small piece of land. Nowhere in Europe was the farm population large enough to provide workers for a plantation, so owners used slave labor. At first, the slaves were usually war prisoners and black Africans. As the trans-Atlantic slave trade boomed, however, Africans conducted raids on neighboring villages to sell captives to European slave traders. Unlike the other forms of slavery and forced labor in use at the time, the unskilled plantation workers were scarcely considered human beings.

Plantations. As Europeans ventured out into the Atlantic, the plantation idea moved with them. Eventually, gold and silver in the New World began to run out. Then the colonists discovered that many areas were suitable for plantations. After first working American Indians on the plantations, the Europeans began bringing Africans over. Unlike the Indians, most of whom were hunters and gatherers, the Africans were experienced tropical farmers. They had had more contact with European diseases, and thus did not die off as quickly as the Indians. Being black-skinned, they could not run away and blend into the population. Finally, Africa seemed to have an endless supply of human beings.

European Slave Shippers. The flow of slaves across the Atlantic was not large until the middle of the seventeenth century. Then the Dutch took charge of supplying the rapidly growing plantations in the West Indies and Brazil. Soon British and French slave shippers displaced the Dutch. From about 2,000 slaves imported per year in the sixteenth century, the figures peaked at more than 80,000 annually in the 1780s. Close to ten million Africans landed in the Western Hemisphere during the 400-year history of the Atlantic slave trade.

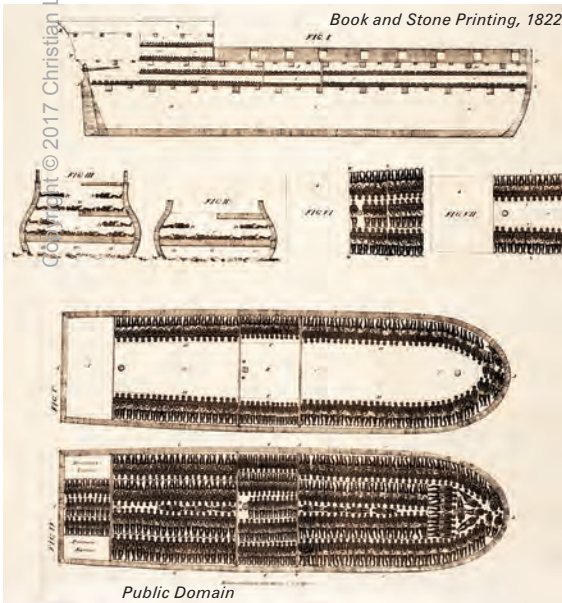
Triangular Trade. This traffic in human beings was part of a trans-Atlantic commercial process called the **Triangular trade**. First, ships from Europe carrying manufactured items, rum, cloth, and other trade goods came to the West African coast. There the captains exchanged these for slaves provided by African middlemen. The native middlemen had obtained the slaves from the interior either through kidnapping or by purchase. Forced to walk to the coast bound by heavy ropes or chains, the captives then waited in dungeons or floating prison ships until a trader arrived.

After purchase, the slaves were crammed into the ship's hold, with scarcely room to move, and taken as quickly as possible to an American port before too many of them died. Deaths, of course, meant lost profits. Yet conditions on the voyage were dreadful. Chained together in the dank hold with its stale air and lack of sanitation, the captives suffered from hunger and brutal treatment. The shock of



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Slave Trade. This is an image of African slaves who were brought to Key West on the ship *Wildfire*. They were transported under extremely inhumane conditions. This picture is reproduced from a daguerreotype (an early photograph produced on a light-sensitive, silver-covered copper plate).



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Slave Ship. The diagram above is of a slave ship with four decks taken from *The Cries of Africa to the Inhabitants of Europe* (c. 1822), by English abolitionist Thomas Clarkson. Owners of these slave ships held as many slaves as possible—crowding them in to maximize space and make the trip more profitable. The slaves were underfed and cruelly treated, causing many to die before even arriving at ports of destination. They were naked, shackled together, and stored on the floor with little room to move due to the cramped, inhumane conditions.

The Middle Passage

Capture by slavers was a frightening experience for Africans. However, slaves faced their most terrible ordeal on the ships that carried them across the Atlantic, a journey called the Middle Passage. It lasted from three weeks to three months, depending on the distance covered and the winds. Inadequate food, disease, and overcrowding took the lives of about 13 percent of the slaves before they reached the Americas. Sometimes the ship would be attacked by competitors, and the slaves would drown during the fighting. If severe storms came up, the sailors often threw their captives overboard to lighten the ship. John Newton, an English slaver who himself became a slave of an African queen and later was converted to Christianity, becoming an evangelical minister, described conditions on these ships this way:

Approximately 200 to 250 slaves can be carried in the hold of a 100-ton vessel. Their lodging rooms below deck are in three parts (for the men, the boys, and the women) and are around five feet high. They are divided toward the middle and the slaves lie in two rows, one above the other, on each side of the ship, close to each other like books upon a shelf. I have seen them so close that the shelf would not easily contain one more.

The poor creatures, thus cramped, are likewise kept in iron chains which makes it difficult for them to turn or move or attempt to rise or lie down without hurting themselves or each other. Almost every morning instances are found of the living and dead fastened together.*

* Adapted from *Thoughts Upon the African Slave Trade* by John Newton, London: J. Buckland, 1788.

being torn from homes and loved ones still gripped them. During capture, journey to the coast, and shipment across the Atlantic, the loss of life was appalling.

When the slave cargoes landed in the New World, planters bought the Africans at auctions. Then the ships picked up plantation products, especially raw sugar and molasses, and returned to Europe. Merchants made a large profit at each stage of this Triangular trade.

Growing Wealth

Gold and Silver. Above all of the world's exotic goods, Europeans hungered for gold and silver most. Between 1591 and 1595, the flow of silver pesos into Spain reached a peak of 35,184,863. Great quantities of gold also reached Spain and began to move through trade channels to the rest of Europe. Soon these precious metals flooded the continent and started a price revolution. During the sixteenth century, prices jumped fourfold, fivefold, and even sixfold.

Class Distinctions. Because prices rose more rapidly than wages, this inflation made capitalism grow even faster. Profits increased, giving capitalists more desire, as well as more money, to invest. The real income of workers dropped, while the middle class grew wealthy. The growth of the middle class gave Europe a decided advantage in its economic conquest of the globe.



Slave Market. Above is an image from an anti-slavery tract of family members being violently separated and sold indiscriminately to various buyers.

Not Altogether a European Innovation

To be sure, the African slave trade was not altogether a European innovation. Some form of slavery had existed in Africa, among Africans, for centuries. Prisoners of war and convicted criminals were often treated as “wageless labor,” liable to be bought and sold. However, there was one important distinction. They were not chattels, as they came to be in the mines and plantations of the Americas. In African society there was no clear and rigid division between bond and free. Every African was a working member of some domestic group, attached normally through the bond of kinship. The slave, too, was a working member of a group, but since he was not kin, his status was lower. It need not, however, remain so. A slave could advance through work; he could buy his freedom with the produce of the plot of land assigned to him for cultivation. Or he could advance through good fortune, by inheriting goods or marrying his master's daughter. Through such means it was not at all unusual for slaves to acquire positions of great influence and power.

But in many cases it was this reservoir of “captive labor” within African society that opened the gates to overseas slavery. African chiefs and kings sold their slaves to Europeans just as they had always sold them to one another. In this respect, moreover, they were behaving no differently from people in other cultures. For centuries the strong people in Europe had bought and sold their weaker brethren: even during the comparatively enlightened Renaissance, the pope more than once had occasion to excommunicate Venetian and Genoese merchants for selling Christian captives into Muslim slavery in Egypt and the Middle East.*

* Cited from *African Kingdoms: Great Ages of Man—A History of the World's Cultures* by Basil Davidson, New York: Time-Life Books, Time Inc., 1966.

Comprehension Questions

1. What effect did technology have on individual freedom?
2. How might the increase of metal in Europe have influenced progress?
3. How did the invention of the printing press affect people's lives? How did the printing press impact the Reformation?
4. In what ways may the invention of the printing press have aided the Age of Exploration?
5. Explain how the change in ship architecture enabled Western nations to dominate international trade routes.
6. Describe the two evangelism methods used in the Spanish territories of the Western Hemisphere.
7. Describe Francis Xavier's missionary approach.
8. Define capitalism.
9. Describe the Triangular trade.

Projects

1. Choose one of the following headlines and write a newspaper article to go with it:
 - a. Florence Bank Announces New Credit Services
 - b. Local Merchant Concerned Over Trade Fair Decline
 - c. Fugger Tells Graduates How to Succeed
 - d. Inventor Demonstrates Windmill
 - e. Old Timer Describes Life Before Clocks
 - f. Caravels Sink Arab Fleet
 - g. Pope Receives Protest from Kongo King
 - h. Las Casas Scolds Conquistadors
 - i. Japan Moves into Isolation
2. Create a newspaper advertisement for the new products brought to Europe by traders. Put together a bulletin board using the news stories above and the advertisements, or actually put out a newspaper.
3. Do some research on one of the Asian religions, such as Hinduism, Buddhism, or Confucianism. Prepare a report explaining the basic beliefs and practices.
4. Imagine you are a sixteenth-century missionary in South America. Write a letter to a friend in Spain telling about your experiences.
5. Make a model or drawing (perhaps cutaway) of one of the inventions mentioned in this chapter. Basic materials for models might be clay, pieces of wood, or paper. Explain how the invention worked and why it was important.

Words and Concepts

technology
vernacular
portolani
evangelization
envoys
Jesuits
formalism
syncretism
proselytizers
double-entry bookkeeping
foreign exchange
bill of exchange
joint-stock companies
Triangular trade

People

Johannes Gutenberg (German printer)
Roger Bacon (English monk and scientist)
Christopher Columbus (Italian explorer)
Prester John (legendary ruler)
Afonso I (king of Kongo)
Bartolomé de Las Casas (Spanish missionary)
Francis Xavier (Jesuit missionary)
Matteo Ricci (Italian Jesuit missionary)
Jakob Fugger II (German merchant)

Cultural Changes in the West

If the nineteenth century can be termed the Age of Optimism, then the twentieth century can be called the Age of Uncertainty. The optimism of the nineteenth century, with its high hopes for science and technology and the progress of humanity, gave way to pessimism, despair, and anxiety in the twentieth century. This pessimism was reflected in philosophy, theology, the arts, and in popular culture. This chapter will explore the many facets of humanism, as well as how the churches rose to meet these challenges.

Loss of Biblical Absolutes. The factors influencing this change were many. The secular philosophies of the nineteenth century—Darwinism, behaviorism, materialism, socialism, communism—all had, at their base, a loss of biblical absolutes. The worldview and values they promoted were humanistic, materialistic, and socialistic, rather than biblically theistic, that is, the absolutes that God had established in the Scriptures.

In addition, the many achievements of science and technology in medicine, communications, transportation, and electronics were tarnished by the abuse of these new tools, such as the development of the atomic bomb, industrial pollution, and misuse of drugs, just to name a few. Moreover, the belief that these achievements could save man from his basic problems, which are caused by sin and unbelief, became suspect. The loss of absolutes, along with the rise of dictators and the growing fear of technology gone out of control—all affected the crises of the twentieth century. The restraints developed over centuries of biblical law and Christian values had been ripped away, and human life was reduced to an evolutionary and materialistic struggle for survival.

Humanistic Optimism. The philosophy of humanism that developed during the Renaissance came to full expression in the optimism of the eighteenth and nineteenth centuries. Yet, by the twentieth century, non-Christian thought descended to its logical level in pessimism and a sense of the absurdity of life. In response, humanists over the past 100 years sought to revive their philosophy by issuing three *Humanist Manifestos* (1933, 1973, and 2003). They called for what one leading humanist, Paul Kurtz (1925–2012), described as a more compassionate world characterized by the elements of tolerance, compromise, and give-and-take on diverse opinions and ideas. However, this humanistic century, if it was anything, was a century in which the very opposite of those goals was achieved.

Roots of Secular Culture

Secular Philosophy

With the loss of belief in biblical absolutes—those basic, divinely established principles that hold true and are applicable in all times and places, under any circumstances—philosophy divided into many streams. The number of books and articles on such topics as logic, mathematics, aesthetics, scientific knowledge, and linguistics increased greatly, since all areas of study were opened to questioning and debate.

Cesar Tort CC BY-SA 3.0



Paul Kurtz. American Paul Kurtz was a well-known skeptic and secular humanist, known as “the father of secular humanism.” He was professor of philosophy at the State University of New York at Buffalo (1965–1991), having previously taught at Vassar College (1959–1960), Trinity College (1952–1959), and Union College (1960–1965), and was a visiting lecturer at The New School for Social Research. Kurtz has argued for a comprehensive philosophy of secular humanism in his many books. Being a member of the American Humanist Association, he drafted the *Humanist Manifesto II* with Edwin Wilson in 1973.

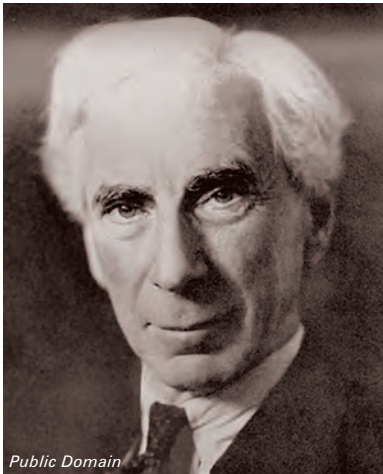
Unknown Photographer, 1869



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Friedrich Nietzsche. German Friedrich Nietzsche was a philosopher, cultural critic, poet, philologist, and Latin and Greek scholar. His work has had a profound effect on Western philosophy and modern intellectual history. He was a classical philologist (scholar of language) before turning to philosophy. Nietzsche wrote about philosophical polemics, poetry, cultural criticism, and fiction; and drew widely on art, philology, history, religion, and science.

Unknown Photographer, 1938



Public Domain

Bertrand Russell. Briton Bertrand Russell was a philosopher, logician, mathematician, historian, writer, social critic, and political activist. In 1950, he received the Nobel Prize in Literature. He considered himself a liberal, a socialist, and a pacifist at different points in his life; but he also admitted that he had “never been any of these things, in any profound sense.” Russell made his first pioneering contributions within the branch of philosophy that deals with logic and mathematics.

Existentialism. The most influential school of thought was existentialism, originating in the philosophy of the Germans Arthur Schopenhauer (1788–1860) and Friedrich Nietzsche (1844–1900), who in turn introduced Eastern mysticism, pessimism, and atheism into Western humanism. The nineteenth-century Danish thinker Søren Kierkegaard (1813–1855) held that reason leads not to optimism but to pessimism, and that meaning can be found only by a blind “leap of faith.” Twentieth-century existentialists, such as Martin Heidegger (1889–1976) and Karl Jaspers (1883–1969), focused on the anxiety of the contemporary individual whose freedom had been crushed by science and technology. They rejected all traditional explanations of the meaning of life and questioned the value of progress. In fact, they did not deal with ultimate meaning or purpose because they did not believe there was anything beyond our present existence. They claimed that an individual must assert his own freedom by a sheer act of will in an irrational world, engaging in actions even though his deeds have no ultimate significance.

Existentialism had a vast influence on the arts. The most widely known existentialists were the French writers Albert Camus (1913–1960), Simone de Beauvoir (1908–1986), and Jean-Paul Sartre (1905–1980); and the Swedish filmmaker Ingmar Bergman (1918–2007). Their writings, expressed in drama, fiction, autobiography, and essays, reflected concern with man’s inability to cope with human freedom and responsibility in a world without guidelines. In one of Bergman’s films, *The Seventh Seal*, a knight speaks to Death:

My life has been a futile pursuit, a wandering, a great deal of talk without meaning. I feel no bitterness or self-reproach because the lives of most people are very much like this. But I will use my reprieve for one meaningful deed.*

This view of life without God brings true misery and despair. It is a life without hope.

The words of the Preacher, the son of David, king in Jerusalem. “Vanity of vanities,” says the Preacher; “Vanity of vanities, all is vanity.” What profit has a man from all his labor in which he toils under the sun? One generation passes away, and another generation comes; but the earth abides forever.

— Ecclesiastes 1:1–4

In Austria and Britain, another school of philosophy arose that focused on whether language conveys meaning. Ludwig Wittgenstein (1889–1951), Sir Alfred Jules Ayer (1910–1989), and others developed linguistic analysis, teaching that language has no created meaning, but men give it meaning in the moment. By the 1990s, this concept became a central tenet of postmodern thought. In addition, British philosopher Bertrand Russell (1872–1970) sought to give philosophy a mathematical base. As an outspoken opponent of Christianity, Russell’s thought was less useful and more illogical than other more rational philosophies.

Secular Humanism

Belief in Man Alone. In the face of such disenchantment, the optimism of humanism is demonstrated in its continuing “religious” belief that man, and only man—man in and of himself—is able to cope with the problems of life. The humanists expressed their philosophy in ten propositions that they considered essential, according to Paul Kurtz in *A Secular Humanist Declaration*:

* Cited from *Invented Voices: Inspired Dialogue for Writers and Readers* by Donald Newlove, New York: Henry Holt and Company, 1994, p. 108.

Total Freedom of Inquiry: “We oppose any tyranny over the mind of man, any efforts by ecclesiastical, political, ideological, or social institutions to shackle free thought. In the past, such tyrannies have been directed by churches and states attempting to enforce the edicts of religious bigots. In the long struggle in the history of ideas, established institutions, both public and private, have attempted to censor inquiry, to impose orthodoxy on beliefs and values, and to excommunicate heretics and extirpate unbelievers.... Sectarian ideologies have become the new theologies that use political parties and governments in their mission to crush dissident opinion.”

Separation of Church and State: “A pluralistic, open democratic society allows all points of view to be heard. Any effort to impose an exclusive conception of Truth, Piety, Virtue, or Justice upon the whole of society is a violation of free inquiry. Clerical authorities should not be permitted to legislate their own parochial views—whether moral, philosophical, political, educational, or social—for the rest of society.”

The Ideal of Freedom: “We stand not only for freedom from religious control but for freedom from jingoistic [i.e., aggressive] government control as well.... Where it is necessary to limit any of these rights in a democracy, the limitation should be justified in terms of its consequence in strengthening the entire structure of human rights.”*

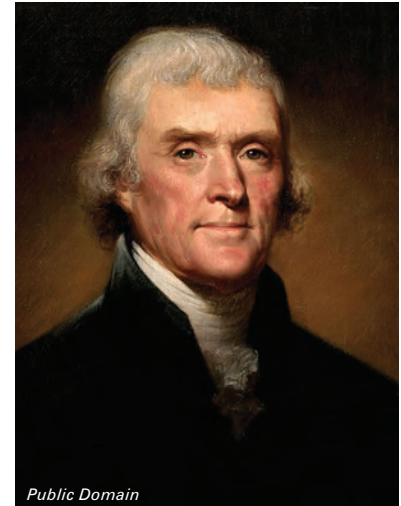
Ethics Based on Critical Intelligence: The humanists argue that it is possible, indeed necessary, to establish a system of right and wrong without appealing to revealed religion. “[H]uman beings can cultivate practical reason and wisdom and, by their application, achieve lives of virtue and excellence.”

Moral Education: “We do not believe that any particular sect can claim important values as their exclusive property; hence it is the duty of public education to deal with these values.... Although children should learn about the history of religious moral practices, these young minds should not be indoctrinated in a faith before they are mature enough to evaluate the merits for themselves.”

Religious Skepticism: “Secular humanists may be agnostics, atheists, rationalists, or skeptics, but they find insufficient evidence for the claim that some divine purpose exists for the universe. They reject the idea that God has intervened miraculously in history or revealed himself to a chosen few, or that he can save or redeem sinners. They believe that men and women are free and are responsible for their own destinies and that they cannot look toward some transcendent Being for salvation. We reject the divinity of Jesus, the divine mission of Moses, Muhammad, and other latter-day prophets and saints of the various sects and denominations. We do not accept as true the literal interpretations of the Old and New Testaments, the Koran, or other allegedly sacred religious documents, however important they may be as literature.”

Reason: “We are committed to the use of the rational methods of inquiry, logic, and evidence in developing knowledge and testing claims to truth. Since human beings are prone to err, we are open to the modification of all principles, including those governing inquiry, believing that they may be in need of constant correction.”**

Artist Rembrandt Peale, 1820



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Thomas Jefferson. Thomas Jefferson, the third President of the United States, first used the phrase “wall of separation between church and state,” in a letter to the Danbury Baptist Association in 1802. In that letter, referencing the First Amendment to the United States Constitution, Jefferson wrote, “I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should ‘make no law respecting an establishment of religion, or prohibiting the free exercise thereof,’ thus building a wall of separation between Church and State.” The phrase “wall of separation between Church and State” appears nowhere in the Constitution. Jefferson was referring to ending tax-supported denominations, which Connecticut and Massachusetts maintained well into the nineteenth century; this was not the complete “wall of separation” that liberals or humanists read into it today.

* This proposition seems to imply that some people’s freedoms, especially people who are devout or patriotic, may be curtailed if doing so gives the humanists greater ability to do as they please.

** This means that, in humanism, there is no such thing as a fixed truth. There are only ever-changing opinions.

Photographer Leon Brooks, No Date



God's Word. The Westminster Confession of Faith states, "[I]t pleased the Lord ... to reveal himself, and to declare that his will unto his church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing: which maketh the Holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased." Thus God's Word, not man's arbitrary word, is our standard of moral truth.

Suppressing the Truth

Even though Paul Kurtz and his fellow humanists have "clearly seen" the truth and are "without excuse," they continually seek to *suppress the truth*, "professing to be wise." For the Bible declares:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who *suppress the truth* in unrighteousness, because what may be known of God is manifest in them, for *God has shown it to them*. For since the creation of the world His invisible attributes are *clearly seen*, being understood by the things that are made, even His eternal power and Godhead, so that *they are without excuse*, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, *they became fools*, and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

—Romans 1:18–23 (Emphasis added)

Science and Technology: "We believe the scientific method, though imperfect, is still the most reliable way of understanding the world. Hence, we look to the natural, biological, social, and behavioral sciences for knowledge of the universe and man's place within it... While we are aware of, and oppose, the abuses of misapplied technology and its possible consequences for the natural ecology of the human environment, we urge resistance to unthinking efforts to limit technological or scientific advances."

NASA, 2007



Genesis 1. The Bible says, "In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters" (Genesis 1:1–2).

Evolution: "[W]e deplore the efforts by Fundamentalists (especially in the United States) to invade the science classrooms, requiring that creationist theory be taught to students and requiring that it be included in biology textbooks. This is a serious threat both to academic freedom and to the integrity of the educational process.... [I]t is a sham to mask an article of religious faith as a scientific truth and to inflict that doctrine on the scientific curriculum."

Education: "In our view, education should be the essential method of building humane, free, and democratic societies.... Indeed, there is a broader task that all those who believe in democratic secular humanist values will recognize, namely, the need to embark upon a long-term program of public education and enlightenment concerning the relevance of

the secular outlook to the human condition." Humanists called on the mass media to stop trying to educate people with "... a pro-religious bias. The views of preachers, faith-healers, and religious hucksters go largely unchallenged, and the secular outlook is not given an opportunity for a fair hearing," Kurtz said. In the late twentieth century, the mass media seemed to have heeded the humanists' call completely.

Religious Compromise with Secular Culture

New “Theologies.” The secular philosophies of humanism were combined by some with Christianity. Each new philosophy found a counterpart in new “theologies” taught in various seminaries. These new philosophical and theological trends affected more than just the thinkers and the professors in seminaries. Eventually, many people who professed to be Christians also tended to adopt these liberal views. Such church members gave up any real belief in the supernatural, thought mainly about temporal matters, and felt that their religious activities were primarily of social rather than spiritual significance. Their churches provided them with a feeling of identity and with an outlet for their humanitarian desires for social reform or for their inner desires to feel religious sentiment.

Spiritual Decline. Secularism and materialism continued to increase their hold over people in Western Europe following World War II as interest in the church fell to an all-time low. Most people neglected spiritual pursuits as they devoted their leisure time and increased purchasing power to getting ahead in the world. In some formerly Christian countries of Europe, fewer than 3 percent of the people even claimed to be Christian; much less were active in church.

The New Modernism

This spiritual decline was most clearly seen in Liberal Protestantism, which reflected secular thought and culture as it continued into the later years of the twentieth century. Some denominations abandoned belief in a supernatural revelation from God. They viewed Jesus merely as a good man who can provide an example for other humans. Primary religious activities were often seen as service to humanity. They no longer considered the Bible to be the infallible, inerrant, reliable Word of God, but merely a collection of religious writings that contained some measure of useful moral guidance, and much material that should be rejected as irrelevant or even detrimental.

Neorthodoxy. One of the most influential movements was called **neorthodoxy** or the theology of crisis. It was developed in Germany and Switzerland by **Karl Barth** (1886–1968), Emil Brunner (1889–1966), Rudolf Bultmann (1884–1976), and Paul Tillich (1886–1965), and in America by Reinhold Niebuhr (1892–1971). These men incorporated existentialism into theology. While using Christian terminology, they gave new existentialist meaning to these terms. They taught that the Bible “becomes” the Word of God when we experience it. They actually denied the teaching of the Bible while claiming to affirm the Scriptures. They saw the Bible as basically myth, yet useful to modern man to enable him to deal with life. Their teachings set aside confessional Protestant orthodoxy—even to the extent of denying the existence of God Himself.

“Christian” Atheism

Post-Christian Era. Perhaps the logical conclusion of neo-liberal theology was expressed in the 1960s as some thinkers used Nietzsche’s shocking phrase, “God is dead.” It began with the teachings of German philosophers Georg Wilhelm Friedrich Hegel (1770–1831) and Friedrich Nietzsche; in the twentieth century, Paul Tillich was highly influential, followed by others. John A.T. Robinson (1919–1983) argued in his bestseller, *Honest to God*, that man must accept a new relativistic idea of “god” being continually revealed by culture, rather than the God of the Bible proclaimed through the Church. Moreover, Harvey Cox (born 1929) wrote that the secularization of Christianity was a good thing. They claimed there was no deity governing the universe who made the rules by which people must live and

Deutsche Briefmarke, 1986



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Karl Barth. Swiss-born Karl Barth was a neoorthodox theologian who is often regarded as one of the greatest theologians of the twentieth century. Pope Pius XII called him the most important Christian theologian since Thomas Aquinas. His influence expanded well beyond academia to prevailing everyday culture. His approach to theology developed in the aftermath of the First World War and is characterized as a reaction to the liberal theology of the nineteenth century and a reassessment of the teachings of the Reformation.

Photographer Rob C. Croes CC BY-SA 3.0



Harvey Cox. American theologian Harvey Cox taught at the Harvard Divinity School (1965–2009), where he served as the Hollis Professor of Divinity. His focus was on liberation theology and the role of Christianity in Latin America. In 1965, he became known for his book *The Secular City*. Later, he came under the influence of Karl Barth and was the first to introduce liberation theology to the divinity school. He claims that in the last fifty years Christians have begun to ignore biblical teaching and to espouse subjectivism, while finding common ideas within other religions.

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Jacques Maritain. Frenchman Jacques Maritain was a Catholic philosopher who was raised in a liberal Protestant home, became an agnostic, and then converted to Catholicism in 1906. He authored more than sixty books and helped to revive interest in Thomas Aquinas for the modern man. He also helped draft the Universal Declaration of Human Rights, a declaration adopted by the United Nations as a result of World War II.

White House Photographer Eric Draper, 2004



John Paul II. John Paul II (reigned 1978–2005) is known to Catholics as Saint John Paul the Great. He helped end Communist rule in Poland and eventually all of Europe. He improved the Catholic Church's relations with other faiths, such as Judaism, Islam, the Eastern Orthodox Church, and the Anglican Communion. He also defended the church's teachings in regard to birth control and the ordination of women; however, he did support Vatican II and its reforms.

to whom they could turn in moments of need. They argued that modern man had outgrown his need of God in this “post-Christian era.”* People must reject the way of religion and make their own choices and commitments. It can be seen from this that “theology” was little more than religious humanism, which caused many to leave these liberal churches, such as the United Methodist, Evangelical Lutheran, Presbyterian (U.S.A.), and Episcopal churches.

Ecumenical Movement

A number of Roman Catholic theologians were influential in laying the groundwork for the **ecumenical movement**, in which Christians of various church traditions sought to develop grounds for unity and understanding, sometimes at the expense of biblical truth and practice. **Jacques Maritain** (1882–1973), an eminent French Roman Catholic thinker, professed “Christian humanism,” in which Christian ethics and humanist principles are philosophically melded.

World Council of Churches. Throughout the century, liberal and modernist church leaders and many of the major denominations encouraged the growth of the ecumenical movement, which culminated in the formation of the World Council of Churches (WCC) in Amsterdam in 1948. Because doctrinal beliefs varied so much among the denominations, some saw this kind of cooperation as lowering the level of Christianity to the least common denominator. Indeed, by the end of the century, the religion of most of the members of the WCC could barely be considered Christianity at all. Some recent “Christian” ecumenical gatherings included delegates from non-Christian religions and prayers to pagan goddesses.

Modern Roman Catholicism

Second Vatican Council. Catholicism made gains in Spain and France in the 1940s, but the most important “renewal movement” came under **Pope John XXIII** (1881–1963). He caught the popular imagination by stressing that the church must “engage in a dialogue with the world in which she lives.” With that in mind, Pope John encouraged the hitherto unthinkable—seeking ways to work together with Protestants and Jews, and perhaps someday even to unite the world's religions. He convened the Second Vatican Council, commonly known as Vatican II, which brought about many changes, including the celebration of the mass in the language of the people rather than in Latin. Another was an emphasis on Bible translations that could be easily understood.

John Paul II. Under his successor, Paul VI (1897–1978), the Catholic Church again took a more conservative turn, especially holding to a historic position on birth control and clerical celibacy. However, many Catholics in Latin America were dissatisfied because of the church's continued ties with harsh political regimes. They wanted a greater degree of church participation in revolutionary liberation movements. When Polish Cardinal Karol Wojtyła, an ardent anti-communist, became **Pope John Paul II** (1920–2005) in 1978, the influence of socialism in the church was diminished, and he fought hard to return Catholicism to many traditional positions. Liberals in the church and elsewhere in society strongly criticized him as a relic of a bygone era, but his influence reached far and wide by the mid-1990s. A major news magazine even named him its “Man of the Year” for 1994, a designation given to a person whom the publishers believe most affected the course of human events at that time. After the death of John Paul II in April 2005, German Cardinal Joseph Ratzinger was elected as the next pope (Benedict XVI; born 1927) and carried on the traditional values of his predecessor. In 2013, Benedict suddenly resigned from the papacy. His replacement, Pope Francis I (born 1936), took

* The post-Christian era involves the loss of the Christian worldview as being preeminent and replaces it with secularism, which rejects biblical truth and embraces humanism.

a sharp turn to the left, declaring that the most important problems in the world are poverty and youth unemployment.

The Charismatic Movement

The **Charismatic Movement**, which had roots in Pentecostalism, has cut across most of the traditional divisions of Christendom. Churches in both the Catholic and Protestant traditions were deeply affected by an increased emphasis on the gifts of the Holy Spirit, particularly speaking in tongues and miraculous healing, and by demonstrations of Christian love, joy, and help for other members of the body of Christ. In an impersonal world, some people responded positively to such emotions.

Charismatic Renewal. In the Third World as a whole, the number of priests increased; but in the West, church attendance and the number of people entering religious orders plummeted. In the 1970s and 1980s, the decline slowed through the Charismatic Renewal in the Roman Catholic and other charismatic movements in Eastern Orthodox and Episcopal churches, but it was not a return to biblical Christianity.

This movement contributed in part to the dynamic church growth in Latin America, Asia, Africa, and among some of the disillusioned young people in the West. In a number of European countries, where the traditional church seemed all but dead, charismatic groups grew rapidly and became the primary center of religious life. In the United States, South Korea, Sweden, and other places, “**megachurches**,” with thousands—even tens of thousands—of members, often reflected a charismatic theology and approach to worship.

Extra-Biblical Revelation. Although the charismatic movement brought much emotionalism into the church, it brought less light. Like Catholicism, the charismatic movement insisted upon emphasizing extra-biblical revelation, in neglect of the Bible. Catholics have consistently held that the traditions of their church and the pronouncements of their church leaders are equal with biblical truth. In a similar fashion, most charismatics proclaim that Christians can experience direct revelation from the Holy Spirit by way of a “word of knowledge.” This movement has spawned a number of powerful leaders who claim apostolic authority and the power to heal the sick as God’s special agents. Nevertheless, orthodox Christianity has always proclaimed that in all matters of faith and life it is *sola scriptura*, “Scripture alone,” that is to be followed under the guidance of the Holy Spirit.

Rise of Modern Cults

Religious Cults. By the latter part of the twentieth century, as liberal mainline churches were dwindling in size and significance, many people were seeking to find spiritual truth outside the traditional church environment. In the spiritual vacuum of Eastern Europe and the rest of the world, religious cults continued to spread. These groups hold beliefs that are rooted in pagan religions and heretical Christianity. Usually, they are characterized by deep devotion to a charismatic leader and by distinctive beliefs. The Jehovah’s Witnesses, Mormons, Christian Scientists, Scientologists, and several others have taken their message from the United States to the rest of the world. Some elements of their strategies, as well as their personal involvement, have been effective in making many converts.

Other Religions

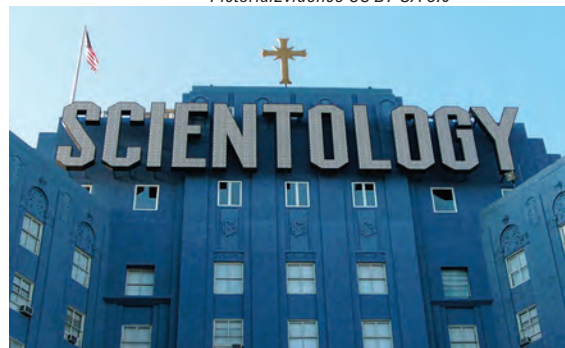
Jewish Cultural Renaissance. There were also developments in Judaism in Eastern and Central Europe, where the Jewish faith had been severely decimated in successive decades of Nazism and communism. By 1995, there were reports of an increased interest in Judaism, especially among the young. New and stron-

ThePianoMan76 CC BY-SA 3.0



Megachurches. Megachurches are Protestant churches that have on average 2,000 or more people who attend services on the weekend. Some fifty Protestant churches in the United States have on average 10,000 or more in attendance, with the highest recorded average attendance at 47,000. The largest church in the world is Yoido Full Gospel Church, an Assemblies of God congregation in Seoul, South Korea, with weekly average attendance of 200,000. The above photograph shows the Cornerstone megachurch in Toledo, Ohio, during a Benny Hinn faith-healing service in 2013.

PictorialEvidence CC BY-SA 3.0



Church of Scientology. The Church of Scientology was incorporated in 1953 by L. Ron Hubbard (1911–1986). He developed the pseudoscience of “dianetics,” a set of ideas and practices regarding the metaphysical relationship between the mind and body; it is used as a form of reprogramming or brain-washing. In regard to illegal activities, several Scientology members were convicted for their involvement in the cult’s theft of U.S. government documents seen as unfavorable toward the “church.”

Photographer Gaura, 2008



Hare Krishnas. The Hare Krishnas movement was founded in New York City by Prabhupada, who is worshipped by followers as a guru and spiritual master. The “chariot festival” in Moscow, Russia, is shown above; Prabhupada transplanted this festival, which is now celebrated around the world.

Photographer Joe Mabel CC BY-SA 3.0



New Age Movement. The esoteric New Age Movement emerged out of occult influences such as the ideas of Swedenborgianism (New Church), mesmerism (animal magnetism), Spiritualism, New Thought, and Theosophy, which are all mystical and occultist philosophies. New Agers hold to a common belief in various semi-divine, non-human entities with whom humans can communicate, particularly through the form of channeling; that is, going into a trance that allows a spiritual entity to borrow a person’s body and talk through him or her. They also believe in a progression of ages, culminating in the Age of Aquarius, a period of group consciousness and a purification of one’s inner spirit. Above is a photo of a New Age meditation group at the Snoqualmie Moondance festival in 1992.

ger Jewish communities were growing in Budapest, Prague, Warsaw, Moscow, Bratislava, Berlin, and hundreds of villages and towns from the Baltic Sea to the Black Sea. Synagogues and Hebrew schools were rising again, some in old quarters dating back to the Middle Ages. Germany, the home of the Holocaust, saw a major resurgence of interest. Berlin ranked with New York City and Los Angeles as a center for certain aspects of the Jewish cultural renaissance. Even numbers of people with no Jewish background were converting. The official population of the Jewish community in Germany was 31,000 in 1989. By 2006, the population swelled to over 100,000, and in 2013 it had reached nearly 120,000 (which has leveled off).

Eastern Mysticism. Due to the spiritual vacuum, Eastern religions moved into Western society. An emphasis on mysticism appealed to many young people who were rejecting a materialistic view of society. The Hare Krishnas, an offshoot of Hinduism, were one of the most visible Eastern cults during the 1970s, after a number of popular musicians and prominent figures became interested in Eastern mysticism. Sun Myung Moon’s Unification Church came from South Korea as a blend of Eastern elements and biblical terminology used with new meanings. The zeal and dedication of these groups caused phenomenal growth for a time.

The New Age Movement

Old Mythologies, New Forms. There was also a resurgence of ancient paganism during the 1980s and 1990s, particularly in Russia and Europe. Interest in gnomes and pagan deities grew. A related development was the rise of the **New Age Movement**, which resurrected old mythologies and generated interest in the world of spirits and cosmic forces. The term “New Age” applied to a whole spectrum of ideas involving a holistic approach to life. New Agers believed in unity of the body, mind, and spirit, and emphasized nutritional awareness, ecological integration, and even changes in business perspectives. New Age ideas were often spread through business seminars, which claimed to provide spiritual insights into creativity and productivity. Hundreds of major corporations subjected their employees to these heretical religious thoughts.

Deriving his theology from New Age roots, **Phineas Quimby** (1802–1866) believed in the metaphysical idea of an omnipresent “Infinite Intelligence.” His teachings led to the development of the New Thought movement, which teaches that physical diseases exist because of a wrong kind of thinking; that the mind (through “right thinking”) can heal the body. Other groups hold to this tenet, including the Unity Church, which was started in 1889 by American mystic Charles Sherlock Fillmore (1854–1948). After becoming a follower of Quimby, Fillmore developed spiritualist interpretations of the Bible. The Church of Religious Science, Divine Science, and the Christian Science movement can also trace their roots to the teachings of Quimby.

Mind-Control Techniques. Some New Age groups also use “brainwashing” techniques in which individuals are deprived of food and sleep while constantly being hammered with simple ideas and falsehoods until their wills are completely broken. Then their minds are filled with the new concepts that the group or leader had decided upon, and they no longer exercise control over their wills. Today it is most widely used by cults such as the Unification Church, the Hare Krishnas, the Church of Scientology, Wicca, and even radical Islamist groups such as al-Qaeda and *Daesh* (ISIS). It has ominous implications for human freedom, as the tragic suicide of 900 cultists in Jonestown, Guyana, in November 1978, and similar later episodes so dramatically illustrated.

Brainwashing and Indoctrination

Many people think that brainwashing happens only in totalitarian countries or in special situations, such as the North Korean POW camps in the 1950s. They would be shocked to learn that a number of brainwashing tactics are being used by groups in the United States today in the process of gaining and indoctrinating members. These cults often persuade a person to accept ideas and behavior totally foreign to him, in fact, unacceptable to him before coming under the cult's strong influence.

The approach to a prospective member is important. Cult members offer him love and attention. Then they try to draw him into their indoctrination program. According to psychologist Robert Jay Lifton (born 1926), who studied mind-control techniques, most indoctrination programs utilize the following principles:

Control of the environment. The cult tries to disorient the recruit by separating him from his old environment and providing a new, carefully controlled one. For instance, the cult may invite him to a retreat where there is no outside contact. He is discouraged from calling friends or family. With less than normal sleep, no privacy, a low-protein diet, highly emotional environs, and constant group pressure to conform, the recruit soon finds himself entering into cultic activities. Singing, prayer, meditation, dancing, and chanting all tend to change his state of mind and make him more open to new ideas. Then comes the second step.

Mystical manipulation. The teaching that prospective members receive usually includes some of the following ideas. God has chosen the group for a special purpose in the world. Each member has a responsibility in the achievement of that goal. The leader presents a simple solution to the world's problems. When recruits try to ask questions, group members silence them with the warning to think more positively.

Need for purity. Cult members focus on the recruit's former life. They impress him with the sinfulness of certain actions, playing upon his feelings of guilt. Bearing down hard on the point in his life about which he is worried and anxious, eventually, they cause more stress than he can bear. His patterns of behavior and belief weaken under this attack. Now he is ready for confession. Through this means, the recruit makes a definite break with aspects of his past life.

Indoctrination. The cult develops around itself an aura of sacred science. Its doctrines are absolute and must be followed without question. Members hear that these ideas are more important than anything else. Further, the cult has its own special vocabulary, which serves to set it apart.

Salvation. The group is told that only cult members will be saved; all others are lost. Again this increases the distance between the cult and society. This belief presents a psychological barrier to anyone considering leaving the group. By the time a person has gone through these steps and accepted all these ideas, he usually no longer thinks for himself. He is in the control of the cult.

Examples of some or all of these features have been seen in such cults as The People's Temple (Guyana), the Unification Church (Moonies), the Church of Scientology, and the Branch Davidians (Waco, Texas). Mass deaths occurred in Guyana (1978) and Waco (1993).

Secularization in the Social Sciences

The twentieth century saw increasing attention paid to the social sciences around the world. Research in fields such as sociology, anthropology, psychology, and archaeology was stimulated by the growth of a secular global consciousness, which caused interest in creating a New World Order. Researchers believed that knowledge of historical trends was important in understanding the present, and knowledge of present life could help in making predictions for the future. In many cases, the goal was to control society through manipulation and social engineering.

Many of these secular social scientists, as well as philosophers, tried to accumulate data about humanity. They made ready use of new technology, especially computers, to assist in the recording and analyzing of information about individuals or groups of people. They believed that charting the trends could lead to better use of resources and to an awareness of human characteristics that affect behavior. However, people are not as predictable as chemical elements, for example; so much more variation of interpretation could result. Some critics pointed out that so-

Unknown Photographer, 1894



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Max Weber. German Max Weber was a sociologist, philosopher, jurist, and political economist; his notions greatly affected social theory and social research. He is considered, with Émile Durkheim (1858–1917) and Karl Marx (1818–1883), as one of the founders of sociology, the study of social behavior or society. Weber advocated for an awareness of how our concepts, ideas, and language shape how we think about the social world, rather than the academic use of empiricism and the scientific method.

Smithsonian Institution, 1948



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Margaret Mead. American Margaret Mead was a cultural anthropologist who detailed the attitudes towards sexuality in Samoan culture, which later influenced the 1960s sexual revolution. Her anthropological views supported the loosening of sexual morals based on her research in the central South Pacific cultures. Anthropologist Derek Freeman, however, challenged Mead's major findings about sexuality, arguing that the Samoan culture valued female chastity and virginity, and that Mead had been misled by her female Samoan informants.

called social sciences were not really science at all. Recently, “big data” (large, complex data sets) has made this science more accurate through predictive analytics.

Social Patterns

Relationships between people in society and factors affecting social patterns are the primary concerns of sociology. Unlike Marx, who saw economics as the sole cause of social behavior, the German sociologist **Max Weber** (1864–1920) emphasized that particular patterns resulted from multiple causes, such as religious beliefs, personal ideologies, and powerful leaders. He explained American society, for example, on the basis of the Calvinist work ethic. After World War II, Marxism increasingly influenced sociology. In recent times, sociology has become extremely diverse, with no single school of thought, nation, university, or subject matter providing a central focus. The field has become highly esoteric, as scholars involve themselves in such subjects as “symbolic interactionism,” “systems theory,” “structural functionalism,” “phenomenology,” “ethno-methodology,” “social evolutionism,” “rational choice theory,” and “post-structuralism.”

Cultural Anthropology. The study of racial and cultural characteristics of particular groups of people defines another social science called anthropology. American researchers emphasized *cultural anthropology*. Ruth Benedict (1887–1948) and **Margaret Mead** (1901–1978) claimed to demonstrate that environment, rather than ethnic origin, shapes different cultures. Their conclusions were based on studies of Native Americans (American Indians) and the Asian peoples of Oceania, respectively. Margaret Mead studied primitive people in Samoa and claimed that their pagan, primitive lifestyle kept them free of behavioral problems that civilized people experience. She argued that a society can deal with its destructive cultural influences by changing its environment toward a more primitive approach. Her anti-Western, anti-Christian ideas gained acceptance among members of the counterculture in the West during the 1960s.

Social Anthropology. European researchers emphasized *social anthropology*, whereas American researchers usually include social anthropology under cultural anthropology. Social anthropologists have traditionally been interested in a number of issues, such as societal customs, organizational structures, habits of buying and selling, family structures, gender relations, socialization, and religious practices. More recently, they have also been concerned about ethnic violence, gender studies, globalization, international interactions between people and institutions, local events, and cyberculture. British social anthropologist Alfred Radcliffe-Brown (1881–1955) studied the patterns of family structures and how they affect national structures. He focused on the social structures that shape society as a whole, seeing society change and adapt like organisms. Bronislaw Malinowski (1884–1942), however, emphasized the micro-level approach of long-term fieldwork in which anthropologists get deeply involved in the daily lives of local people. He demonstrated how social and cultural institutions serve basic human needs, as opposed to Radcliffe-Brown's macro-level approach in which the various parts of society work together to promote solidarity and stability.

Secular Psychology

Clinical and Experimental. Modern psychology is divided into two branches, clinical and experimental. *Clinical psychology* is concerned with the diagnosis and treatment of mental disorders. *Experimental psychology* is concerned with theory and procedure. Computer models and information processing are important influences on modern experimental psychology. The role of heredity and small brain abnormalities, revealed through brain scans, became important areas of research in the 1980s. Some theorists suggested that genetics may predispose certain people to emotional disorders.

Controlling Behavior

According to a survey of American university professors in the 1970s, the individual who had the greatest impact on modern psychology was **B.F. Skinner** (1904–1990). Skinner tried to make behavior study an objective science. He learned to predict and control the behavior of laboratory animals by using a system of rewards and punishments. His techniques became the standard procedure for studies in this area, and his books on the subject were required reading for most psychology students.

B.F. Skinner was also one of the most controversial figures on the American scientific scene. Applying his findings on animal behavior to humans, he urged scientific control of human behavior, claiming there is no such thing as free will. Skinner further believed that by controlling environment, behavior can be controlled. He believed that parents, teachers, advertising, and the government are shaping people in an unplanned, inefficient manner. He believed that control should be put into the hands of scientists because they alone know how to design a good environment and to condition behavior. He felt that the majority of parents are incapable of effective parenting. Skinner would put it into the hands of professionals who would then condition and train the children for specific roles in society.

In the 1980s, some scholars called for government licensing of parents to ensure they meet government standards. Parents who could not qualify for a license would lose their children. These children would then be turned over to government-selected professionals.

Well-known Christian psychologist James Dobson (born 1936) adapted behaviorism to traditional morals in his popular books and radio programs counseling parents about the raising of children. However, the idea that behavior should be based on a system of incentives or disincentives does not follow the biblical prescription for behavior—that it should be guided simply by God’s revealed and fixed standards of right and wrong. A given act should be chosen or rejected only on the basis of whether it is in keeping with God’s moral standard, not on the basis of whether it produces some benefit or penalty.



Silly Rabbit CC BY 3.0

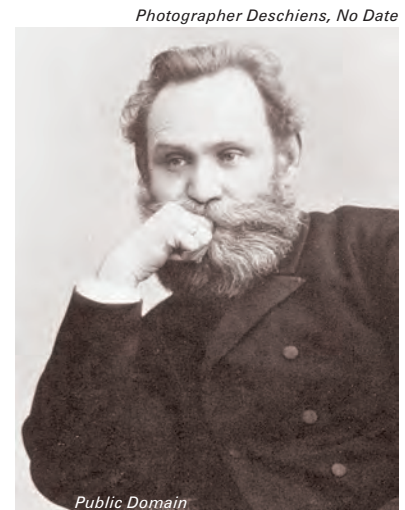
Behaviorism. Psychological studies in the twentieth century proceeded in various directions. Freudian psychology (see chapter 8) led to the development of psychoanalysis for the treatment of personal problems. Unlike the Freudians’ emphasis on the unconscious, **behaviorism** studied external influences on human actions and choices. The founder of behaviorism was John B. Watson (1878–1958), an early twentieth-century American psychologist who adapted the work of Russian psychologist **Ivan P. Pavlov** (1849–1936) on conditioned reflexes. The invention of the teaching machine by B.F. Skinner encouraged the use of programmed learning as a means of instruction. He became controversial because of his interpretations of society and his prescriptions for controlling it. Some psychologists, such as Paul Tournier (1898–1986), used religious insights to try to help people.

“Positive Thinking.” Confused and bewildered by the complexities of modern, godless life, men and women have turned to a vast array of psychological counselors for help, even though no firm agreement exists among these experts about which theory, if any, is correct. Secular psychological counseling methods also became used by some who professed Christianity. American **Norman Vincent Peale** (1898–1993), a minister from a Methodist background, taught the power of “positive thinking” in a number of books and on the radio and television.

Non-Christian Views of History

Comparative Patterns. Reinterpreting history from a secular humanistic viewpoint, such historians as Arnold J. Toynbee (1889–1975) and William H. McNeill (1917–2016) suggested that the separate histories of peoples, nations, and civilizations should be seen as parts of the sum of mankind’s experience. They looked for comparative patterns in the continuing rise and fall of civilizations.

Cultural Life Cycles. A German historian, **Oswald Spengler** (1880–1936), claimed to demonstrate in *The Decline of the West* (1918) that each culture goes



Photographer Deschiens, No Date

Ivan Pavlov. Russian Ivan Pavlov was a physiologist known primarily for his work in classical conditioning, a learning procedure in which a natural stimulus, such as food or water, is paired with a neutral stimulus, such as a bell or buzzer. From childhood, he had an unusual passion for what he called “the instinct for research.” In 1904 Pavlov won the Nobel Prize in Physiology or Medicine, becoming the first Russian Nobel laureate.

German Federal Archives CC BY-SA 3.0 de



Oswald Spengler. German Oswald Spengler was a historian and philosopher of history whose interests included mathematics, science, and art. He is best known for his book *The Decline of the West*, which covers all of world history. Spengler's model of civilization presupposes that any given civilization is an organized society with a set lifetime. He supported German ascendancy in Europe and argued for an organic, nationalist brand of non-Marxist socialism and authoritarianism.

Photographer Pirie MacDonald, 1914



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Walter Lippmann. American Walter Lippmann was a writer, reporter, and political commentator. He coined the terms "cold war" and "stereotype" in their current understanding. He also criticized the media and American "democracy" in his newspaper column and books, especially his book *Public Opinion* (1922). He is known by some as the "father of modern journalism." He became one of the founding editors of *The New Republic* magazine. He believed that critical thinking should be the norm, instead of the tendency of journalists to generalize about other people based on fixed ideas.

through a life cycle of youth, adulthood, old age, and finally death. He announced that Western civilization was in the midst of the last phase. Like the others that preceded it, European culture would soon disintegrate and pass away, he claimed. Spengler asserted that the vital forces of the West were dying. While faith and social discipline were disappearing, anarchy was increasing, he said.

Other Approaches. In the past, historians approached the story of mankind and civilization from a narrative standpoint and tended to emphasize political events. In the twentieth century, the study of history was more and more integrated with modern social sciences. Historians became concerned with exploring how geography, the economy, society, and culture provided the framework for historical life. Some historians began to analyze history as psychohistory, emphasizing individual biographies isolated from broader social contexts. Others of the historical social science school emphasized social structures over development of societies, culture over politics, and collective behavior and attitudes over the ideas of individuals. Marxist historians emphasized social conflict. Analysis and explanation played a far greater role in modern historical studies than in the older narrative method.

In the late twentieth and early twenty-first centuries, historians largely moved away from Marxist historical methods by incorporating analysis and explanation into their historical narratives. One positive result of the emphasis on social and cultural history was increased acknowledgement of the crucial role of religion in history. Yet many late twentieth-century historical works placed extreme focus on race, class, and gender, often resulting in historical analyses that revealed more about the historian's personal politics than actual historical events and developments.

Humanistic Theories

Political Science. The study of the activities and structures of government is called **political science**. In recent years, it has also encompassed studies of private and public activities that influence governments and government decision-making. Three fields of study are fairly common in political science: *international politics* (including international law), *domestic politics* (home-country policy), and *comparative politics*, which contrasts governments in various countries. Some political science programs include the study of such things as public policy analysis, the formulation and evaluation of governmental policies related to education, criminal justice, energy, healthcare, welfare, transportation, and environmental protection.

Political Theory. The greatest modern changes in political science occurred in between the 1930s and 1950s, when men such as Harold Lasswell (1902–1978), Walter Lippmann (1889–1974), Charles Merriam (1874–1953), Graham Wallas (1858–1932), and Arthur F. Bentley (1870–1957) brought behaviorism into political studies. They sought to form generalizations about political behavior in order to predict the recurrence of certain events in political life. During the revolutionary turbulence of the 1960s, political scientists focused on contemporary social problems such as the Vietnam War, urban rioting, assassinations of public figures, and other evidences of crisis. A number of scholars began calling for new emphasis on moral and factual issues, as traditional political science had done. By the 1990s, political science was dealing with humanistic values such as "peace," the abolition of hunger and disease, "social justice," and "human rights."

Archaeology and Paleontology. The study of individuals and nations in ancient and so-called prehistoric times is called **archaeology**. It investigates remains of cultures such as bones, pottery, and even parchments that have been preserved in dry climates. **Paleontology** is the study of fossils. Louis S.B. Leakey (1903–1972), his wife Mary Leakey (1913–1996), and son Richard Leakey (born 1944) found bones in Africa, which they claim to be several million years old. They were among the leading advocates of evolution, but some of their discoveries proved to be other



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than what they claimed. Middle Eastern excavations have increased knowledge of biblical backgrounds. Cities such as Nineveh, Ur, and Jericho are among the sites that were extensively studied.

Secularization of Society

Underlying intellectual currents of philosophy and theology affect the way in which people approach the study of social sciences such as sociology, psychology, history, and political science. In turn, the results of investigations in these fields affect goals that people try to achieve within their own societies.

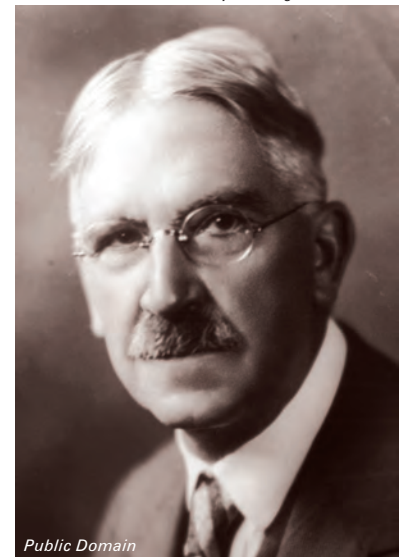
In the twentieth century, the relatively new assumption was made that all people can benefit from formal education. At the same time, there had been changes in the status of women and in the role of the family that have resulted in dramatic social differences. The opinions and involvement of youth in some significant political and social confrontations has also had wide influence. Time-tested biblical wisdom had taken a back seat.

Humanistic Education

State-Controlled Schools. Education of the masses is a relatively recent phenomenon. Previously, in some settings, education was confined primarily to the rich and to those entering religious service. Christians were among the first to provide widespread education as they sought to create a society that was literate in its understanding of the Word of God and its call for mankind's dominion over creation. By the end of the nineteenth century, however, the impulse for universal education had shifted. Socialists saw state schools as the best avenue to divorce children from their Christian past and to recreate a new socialized man. Eventually, attendance became compulsory so that indoctrination in secular social values would be more complete. Governments began to play a larger role in dictating curriculum. Moral and ethical values became humanistic and collectivistic rather than biblical in origin. The ultimate goal of statist educators was to condition children to accept the lordship of the state over their lives.

Progressive Education. Basic theories of learning changed from the idea that students should acquire factual knowledge by committing it to memory and being able to reproduce it through recitation. Instead, educators believed that students had to become self-motivated to learn. The American socialist philosopher and educator **John Dewey** (1859–1952) insisted that students should be prepared to live

Louis and Mary Leakey. British archaeologist/paleoanthropologist team Louis and Mary Leakey established and developed the excavation and research programs at Olduvai Gorge in Tanzania. From 1960 to 1963, they discovered fossilized remains and advocated evolutionary explanations for their finds. The Leakeys speculated that a new species, called *Homo habilis* (“handy man”), had been found. Creationists assert that these findings are members of our species (*Homo sapiens*), descended from a singular creation event (i.e., the creation of Adam and Eve), and will always be fully and completely human.

Underwood & Underwood
Library of Congress, No Date

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John Dewey. American John Dewey was a philosopher, psychologist, and educational reformer. He was a proponent of statist education and social reform. Dewey also was known as an advocate of progressive education and liberalism. He believed in extending voting rights and shaping public attitudes or beliefs about government or politics to achieve his vision of “reconstructing” civil society. At times, Dewey has been characterized as “dangerously radical” and a Soviet apologist by conservatives; on the other hand, American communists portrayed him as a democratic socialist who criticized Stalin and differed from Marx.

Marcuse family, represented by Harold Marcuse
CC BY-SA 3.0



Herbert Marcuse. German-American Herbert Marcuse was a philosopher, sociologist, and political theorist. He was a prominent figure in the Frankfurt-based Institute for Social Research, which later became known as the Frankfurt School of Critical Theory. In his written works, he criticized capitalism, modern technology, historical materialism, and entertainment culture; he claimed that these viewpoints represent new forms of social control, but his ideas supposedly did not.

Unknown Photographer, No Date



Aldous Huxley. Englishman Aldous Huxley was a novelist, philosopher, humanist, pacifist, and satirist. Early in his career, Huxley edited the magazine *Oxford Poetry* and published short stories and poetry. Later, he published travel writing, film stories, and scripts. Over time, he became interested in parapsychology, philosophical mysticism, and universalism. For several years, Huxley was nominated for the Nobel Prize in Literature but never achieved it. A year before he died, he was chosen “Companion of Literature” by the Royal Society of Literature.

in modern society, by which he meant a socialistic and secular society; they should “learn by doing” instead of being instructed with facts by knowledgeable persons. This **progressive education** led to a broadened curriculum that included more utilitarian courses such as business, industrial, and vocational arts, rather than the classical fields of arts, humanities, mathematics, and rhetoric.

The International Student Rebellion

Neo-Marxism. Since 1950, the ideas of European secular ideology and Marxism have replaced the more biblical views in many of the universities in the United States. In 1964, the Free Speech Movement at the University of California at Berkeley, near San Francisco, was part of the larger “hippie” movement, which demanded absolute freedom in every area of life. Such leaders as Allen Ginsberg (1926–1997), Alan Watts (1915–1973), Gary Snyder (born 1930), and Timothy Leary (1920–1996) led those who protested against various aspects of political, religious, or social life in the revolutionary days of the 1960s. **Herbert Marcuse** (1898–1979) became the political inspiration of the New Left while a professor at the University of California at San Diego. He was a German professor of philosophy associated with Neo-Marxism. All around the world, students exerted pressure on their political leaders and other authorities to remove restrictions on their activities. Some dissidents took up international revolutionary causes. In some instances, their protests were put down by military force. Student rebellions became more widespread and were spread worldwide through coverage by the mass media.

Radical Counterculture. Racial riots fanned by class-warfare rhetoric devastated several major American cities, including Los Angeles, Detroit, and Newark. Certain student groups and other radical youth organizations, such as the Black Panthers and Weather Underground, formed terrorist groups that carried out violent demonstrations and bombings. Leftist protesters calling for overthrow of the government and revolutionary changes to American society staged mass street actions and demonstrations on college campuses. At Kent State University, Ohio National Guard troops opened fire at demonstrators and four students were killed in May 1970. The Kent State incident reverberated through society, raising to fever pitch the entire spectrum of volatile debate over the Vietnam War, civil rights, and a growing “counterculture.”

This **counterculture**, or “hippie” culture, was characterized by nonconformist dress, use of mind-altering drugs, unrestrained sexual attitudes and practices, unrestricted expression, youthful rebellion, nontraditional poetry, and “rock ‘n’ roll” music. Similar disruptions occurred in Europe and other parts of the Western world. The Soviet Union stepped up its worldwide “peace movement” propaganda efforts against the United States, as communist agents of influence infiltrated university campuses and faculties. A black university professor in California, Angela Davis (born 1944), an avowed communist, became the focal point of the radical intellectual community when she was put on trial for her part in violent protests. Among the sympathizers and activists of the leftist movement were several celebrities, most notable and controversial of whom was Hollywood actress Jane Fonda (born 1937). She outraged servicemen and supporters of the Vietnam War by traveling to North Vietnam, meeting with communist leaders there, and denouncing American soldiers, even as many of her captured countrymen were being brutalized in prisons nearby.

Rebellion, Immorality, and Drugs. Some youths in the 1960s attempted to reject the materialism of society and the institution of marriage in favor of communal lifestyles. Many following the teachings of Aldous Huxley (1894–1963) and Harvard psychology professor Timothy Leary (1920–1996) experimented with illegal hallucinogenic drugs such as LSD. Claiming to find spiritual enlightenment, many became addicted and others died. The peak of the drug culture and the hippie

movement came in 1969 at the **Woodstock Festival** in New York State. This three-day rock festival attracted a crowd of 400,000 young people. One of the largest musical gatherings in history, it both reflected and set the cultural tone for the era of youthful rebelliousness and drug use. Yet the initial idealism of the “Woodstock Nation” subsided when the evil side of the drug culture and its connection with the occult became evident. At Altamont, California, and at the Isle of Wight, England, the dark side of the youth movement became clear. By the early 1970s, some of the great musicians of the movement such as Jimi Hendrix (1942–1970), Jim Morrison (1943–1971), and Janis Joplin (1943–1970) died of drugs and sinful living.

The Women’s Movement

Women in the Workplace. The two world wars, which took millions of men to the battlefield and to death, were particularly instrumental in taking women out of the home into the workplace. After World War II ended, the number of working women in the United States increased by over 300 percent due to the demand for office workers and women participating in the high school movement. Women also saw themselves getting a college education and working while being married; some even began to attend graduate school. Beginning in the late 1970s, women continued to become secretaries, teachers, nurses, and librarians; however, many others began to enter professions such as medicine, law, dentistry, and business. Women also were starting their own businesses twice as often as men. It was predicted that women would increasingly assume positions of leadership in business during the twenty-first century because most of them were in careers in the information and service industries, the pool from which business and social leadership usually comes.

New Management Style. The influx of women in the workplace brought about, in part, a change in the way businesses were run. In the past, management followed somewhat of a military or directive model. By the 1990s, the style had changed to one of “leadership” designed less to direct than to “bring out the best” in people, to inspire commitment, and to respond quickly to change. Successful managers were less like generals and more like teachers, coaches, and “facilitators.” As analysts John Naisbitt and Patricia Aburdene described it:

Leaders recognize that while capital and technology are important resources, people make or break a company. To harness their power, leaders inspire commitment and empower people by sharing authority. Responding to labor shortages with flexibility, they enable their firms to attract, reward, and motivate the best people. But effective leadership must also monitor the external environment, tracking trends, markets, technological change, and product cycles in an increasingly global 1990s.*

Women’s Rights. Throughout the nineteenth century, females also began to fight for **women’s rights**—access to public education and voting rights. In 1869, Wyoming granted the vote to women, but it was not until 1920 that women across the United States could vote. New Zealand (1893) was a forerunner in this movement, but many other countries did not give political rights to women until after World War II. Some women have used their increased educational opportunities and political leverage to move into professions and careers previously reserved for men. Accompanying this positive change was the rise of a militant women’s liberation movement known as **feminism**. At first, it claimed to fight for equality between the sexes, but soon sought to reorient Western society, making women and feminine power central. Feminism also swept through the church. Its advocates attempted to portray God and Christ in female terms and to overturn the divine order of male headship in church, family, and society.

* Cited from *Megatrends 2000: Ten New Directions for the 1990’s* by John Naisbitt and Patricia Aburdene, New York: William Morrow & Company, 1990.

Dell Women’s Entrepreneur Network CC BY 2.0



Women in the Workplace. Women in the workforce have been challenged by inequality because women have been restricted to traditional roles. Over the nineteenth and twentieth centuries, economic dependency upon men and the poor socioeconomic status of women have had a negative impact, particularly as occupations have become professionalized. Above, business women attend a computer business networking event for potential entrepreneurs, demonstrating that times are changing.

Unknown Photographer, 1908



Public Domain

Women’s Rights. Women’s rights, the rights and entitlements maintained for women, formed the basis of the women’s rights movement in the nineteenth century and feminist movement during the twentieth century. These rights include the right to bodily integrity and autonomy; to be free from sexual violation and violence; to vote; to hold public office; to enter into legal contracts; to have equal rights in family law; to work; to fair wages or equal pay; to own property; and to seek an education. Above, Annie Kenney and Christabel Pankhurst (eldest daughter of Emmeline Pankhurst) are campaigning for women’s suffrage.

Attack on the Family

Changes in the status of women and in the number of children per household were accompanied by other changes in family life. Attacks on family stability came from several directions, stemming in part from current philosophies and from modern technology. The modern emphasis on the importance of the present with little concern for long-range effects of an action or decision encouraged the desire for immediate physical gratification. This gave rise to the promiscuous sexual revolution, which caused illegitimate births to soar and began the breakdown of the family unit.

Divorce and Remarriage. When marriage was no longer thought of as a lifelong commitment based on a spiritual covenant with God, but merely a civil or social contract, there was less hesitation about dissolving the relationship. As a result, divorce rates in many countries rose sharply. Laws were changed to make divorce simpler. By the end of the 1970s, some statistical analysts found that there was one divorce for every two marriages.

When a marriage is broken, the family structure changes. Children are awarded by court decisions to the custody of one parent or the other. Or there might be joint custody, subjecting children to two, sometimes very different, home environments and value systems. When remarriage takes place, family relationships are further complicated, and ties with grandparents and other relatives are often weakened.

Children and Elderly Neglected. The rise in the number of working women led unavoidably to a change in the method of raising children. More than three quarters of working women were of prime childbearing age, and that meant that children were increasingly being raised by unrelated babysitters and day care professionals, often without the necessary nurturing love that only a mother can provide. Since women traditionally were responsible for care of elderly family members, the increased incidence of working women also shifted the care of the elderly outside the home. In 1994, there were more than 1,500 adult day care facilities in the United States, supervising more than 60,000 elderly people. Some companies were creating day care centers on their premises for both children and the aged.

Child Abuse. Family problems have also resulted in a rising incidence of child abuse. Feminist thinking and the trend toward abortion caused children to be generally devalued. Thousands of children were beaten by parents or other adults or were neglected and abandoned. Courts, rather than parents, were increasingly involved in determining the “best interests” of children, not only to insure freedom from physical abuse but also in other areas such as overall conditions of life and types of education available. Anti-Christian forces began to use charges of child abuse to get children removed from Christian homes where godly discipline was practiced or where children were kept out of state education or where children were compelled to do things against their wishes. Sweden led the way in this; children there were even spirited away from their families when parents insisted that reluctant children attend church.

Mobility. Contributing to family instability was the rise in mobility of people who changed their residences, often because of job demands. Many families averaged a move once every two years or so. They constantly faced readjustment of social, religious, and educational ties.

Living patterns contributed to the isolation of one generation from another. Couples and their children might be in one area, with grandparents in small apartments and eventually in nursing homes almost completely separated from the rest of the family.

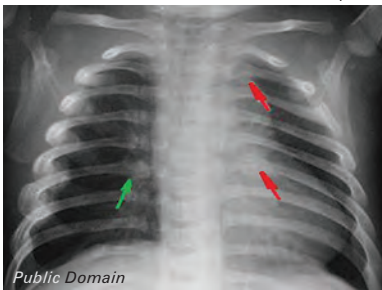
Photographer Bill Branson, 2007



Public Domain

Traditional Family. The traditional family is the bedrock of a culture. This “nuclear family” includes the husband, the wife, and children who are not of age. Today the traditional family is giving way to other family groups, such as blended parents (stepfamily), single parents, and domestic partnerships. A “matrifocal” family consists of a mother and her children, who are usually her biological offspring, although they may be adopted. The “extended family” would include grandparents, aunts and uncles, and cousins.

National Institute of Health, 1999



Public Domain

Child Abuse. Child abuse refers to physical, sexual, or psychological mistreatment or neglect of a child or children, especially by a parent or other caregiver. It may include any act, or failure to act, by a parent or other caregiver that results in actual or potential harm to a child. It also can happen in the home, school, or community in which the child interacts. Above is an X-ray showing rib fractures in an infant due to child abuse.

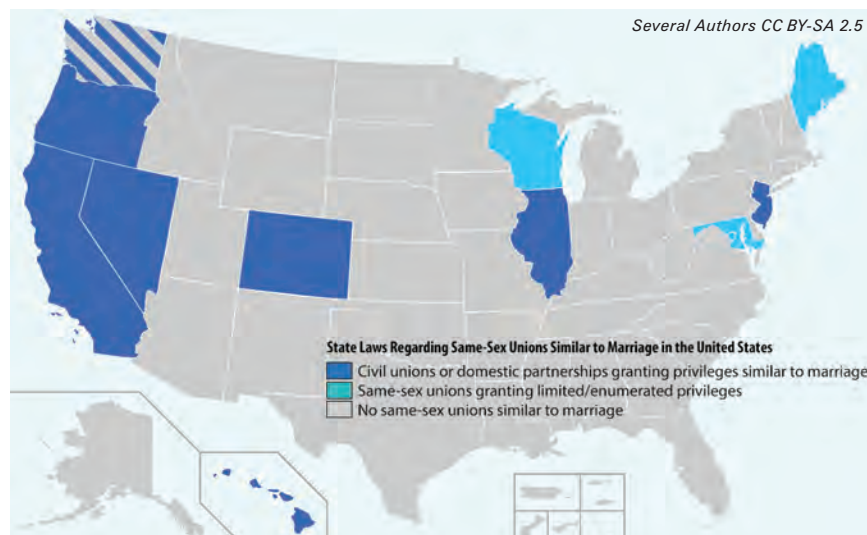
World Health Organization Estimated Deaths
2012 CC BY-SA 4.0

Licentiousness. Many people have come to believe that their sexuality is fundamental to defining their nature, rather than seeing their relationship to God as crucial to who they are. As a result, there has been a striking increase in the open practice of various forms of promiscuity—such as sensuality, adultery, homosexuality, and lasciviousness—all of which are prohibited in the Bible. One of the most obvious reflections of open licentiousness has been the modern practice of sex tourism. In recent times, we have seen additional attacks on God’s original design for human sexuality through gender identity disorder and the open acceptance of and support for transgender behavior.



HIV/AIDS. HIV/AIDS is a range of conditions caused by infection with the human immunodeficiency virus (HIV). For the most part, HIV is spread by promiscuous sex; it also is disseminated by other means, such as contaminated blood transfusions, hypodermic needles, and from an infected mother who transfers the virus to her child during pregnancy, delivery, or breastfeeding. In 2015, nearly thirty-eight million people were living with HIV, resulting in over one million deaths, mostly in Sub-Saharan Africa. As of 2014, most HIV transmission in the United States occurred among men who had sex with men.

The gay rights movement of the late twentieth and early twenty-first centuries is possibly the greatest attack on the biblical model of the family. Also known as the homosexual or LGBT (Lesbian, Gay, Bisexual, and Transgender) movement, it has sought to overturn the biblical pattern of limiting sexual relations to between a man and woman within marriage. While same-sex relations have always existed and have been legal in some countries for centuries—France, for example, legalized same-sex relations in 1791 as a result of the French Revolution—many countries did not begin legalizing same-sex relationships until the 1990s or later. The LGBT movement, however, did not limit itself to legalized sexual relations; it also sought the public acceptance of gay relationships. It began with the legal recognition of **domestic partnerships**, which granted legal protections similar to marriage to couples who registered as living together. The gay movement went on to seek what has been called by many marriage equality. They agitated for the right of same-sex “marriage” and child-rearing. Liberal churches began to sanction such marriages. In 2001, the Netherlands became the first nation to legalize same-sex “marriage”; in the same year, Germany allowed the registration of “life partnerships.” Beginning in 2008, several American states started to legalize gay “marriage” within their borders by means of court decision, state legislature, or popular vote. The United States as a whole did not legalize such “marriages” until 2015, when the United States Supreme Court decided that there was a fundamental right to marry for same-sex couples. Same-sex marriage and the LGBT movement have been supported by much of the entertainment industry and news media and have garnered significant public support in many Western countries.



Domestic Partnership. *Domestic partnership* is defined as an interpersonal relationship between two individuals who live together and share a common domestic life *but are not married*. Some countries, such as Australia, New Zealand, and certain places in the United States, use the term to mean what other jurisdictions call *civil union*, *civil partnership*, or *registered partnership*. Other jurisdictions use the term as it was originally meant to be, that is, providing an extremely limited range of rights and responsibilities. That being said, same-sex marriage is legal in the U.S. (except for some territories and Native American tribal jurisdictions) and is recognized by the federal government. This U.S. map shows where these various types of domestic partnership are legal.

Photographer David Corby CC BY 2.5



Suicide. Suicide is the act of intentionally taking one's own life. The causes of suicide include depression, bipolar disorder, schizophrenia, personality disorders, alcoholism, or substance misuse. Others may impulsively take their lives because of financial difficulties, troubles with relationships, or from bullying. To prevent suicide, some have called for limiting access to guns, drugs, and poisons; other means of protection include treating mental disorders and substance misuse. The above sign on the Golden Gate Bridge reminds people there is hope—crisis counseling is a phone call away.

Life Issues Institute CC BY-SA 3.0



Abortion. Abortion is the ending of pregnancy by killing the baby before it can survive outside the uterus. The term *abortion* is often used to mean only induced abortions. Terminating the life of the baby after the child could potentially survive outside the womb is known as a "late termination of pregnancy," which is advocated by many feminists, leftists, and progressive politicians. According to the World Health Organization (WHO), "around 56 million abortions occur each year in the world." Above is an image of a baby at seven weeks in the womb.

The Value of Life

The rise of humanism has led to more than the secularization of society. It has removed the intrinsic value of life itself. When the United States was formed, it was founded within a culture of those who believed in biblical truths—including the value of human life. However, as humanism began to take root in American society, the truth eroded; and as each successive generation grew up, people have had less and less of an understanding of these basic truths. As a result, many of the problems we face today can be traced back to this lack of knowledge.

Aimlessness and Death. Moral relativism has led to an increase in the suicide rate; teens have been raised in a culture absent of moral biblical values, so they do not understand the value of their own life. By the 1990s, narcotics were a major cause of social disintegration and criminal activity. According to a survey done in the United States (2010), nearly 50 percent of twelfth graders admitted to using an illicit drug at some point in their lives. In addition, suicide has been rising among the young and is the second most common cause of death in adolescents and young men; moreover, one in four suicides in adolescents is related to alcohol abuse. To a large extent, this aimlessness could be attributed to a loss of belief in God, a loss of purpose and meaning in life, the breakdown of the traditional family, and lifelong indoctrination in moral relativism. Sadly, millions of children are in single-parent homes, dependent upon public subsidies, and constantly living under the threat of violence and death. School shootings are on the rise, including the Columbine High School massacre on April 20, 1999, in Littleton, Colorado; twelve students and one teacher were murdered, and the two perpetrators (who had been tormented by members of the football team for years) committed suicide.

The Abortion Holocaust

Culture of Death. Between 1920 and the 1970s, the Soviet Union, Scandinavian countries, Japan, Great Britain, and some Eastern European countries legalized **abortion**—the deliberate termination of a human pregnancy—on demand; and the world began to witness a new holocaust that far outstripped the destruction of the Nazis' ethnic Holocaust of World War II. The United States joined this hall of infamy in 1973 when the Supreme Court overturned state laws that had made abortion a crime. Now about half of the world's people live in countries where abortion is available on request, and another one fourth live in areas where abortion is permitted to protect a woman's health. Only in ultraconservative Islamic countries, Sub-Saharan African countries, and predominantly Roman Catholic Latin American countries is abortion still outlawed or restricted.

In the 1980s, about forty million to sixty million unborn children were slaughtered worldwide every year, about thirty-three million of these deaths being legally sanctioned. In the United States, about twenty-seven women out of every 1,000 women of childbearing age had induced abortions each year, a rate higher than in some other Western nations but about half of the worldwide rate.

In the 1960s, deaths from illegal abortions reportedly amounted to one fifth of all deaths related to pregnancy and childbirth in the United States. After legalization, percentage rates of mortality and hospitalization of women due to abortion-related complications dropped, although actual numbers of women harmed by abortions increased because far more abortions were being performed. Moreover, studies of long-term consequences of abortion indicated increases in risk of breast cancer, other physical problems, and long-term psychological damage among women who had abortions.

Pro-Life Movement. "Right-to-life" interests in the United States succeeded in convincing legislatures, administrations, and courts to reestablish or apply minor new restrictions on the availability of abortion; however, by the mid-1990s,

these curbs were fairly insignificant in the face of the ongoing tragedy. Many such attempts to control abortion through government decree prove transitory and seem to depend on the changing political climate and personal convictions of politicians.

Most significant, however, is the moral issue. Opponents of legalized abortion demonstrate both from the Bible and through science that human life begins at conception and that abortion is, therefore, the intentional killing of a human being. Abortion advocates, even some who concede that life begins in the womb, elevate “personal choice” and political rights above all other considerations and insist that women have a right to destroy their unborn children for any reason.

Pro-life Tactics. In general, the tactics of the **Pro-Life Movement** around the world have been largely peaceful and consisted of demonstrations, publications, political lobbying, electoral politics, and “crisis pregnancy” counseling and assistance. In the U.S. during the 1990s, some pro-life forces began employing civil disobedience methods such as blocking entrances to abortion clinics and picketing that involved trespassing violations. Many such antiabortion demonstrators were arrested, jailed, and heavily fined. Since then, some fanatical individuals have gone even further and taken the drastic step of killing abortion providers and destroying abortion facilities. They argue that the Bible and common law require the use of deadly force to stop the abortionists. Pro-life leaders, however, contend that it is neither legitimate nor moral to take a life in order to preserve a life.

Euthanasia

Many of the same issues raised in the abortion debate also apply to the debate over **euthanasia** (a term from the Greek for “easy death” and sometimes called “mercy killing”). Euthanasia takes several forms—active, passive, and voluntary—all of which were being employed more beginning in the 1980s and 1990s amid considerable social and political controversy. *Passive euthanasia* means the discontinuing of life-sustaining or extraordinary treatment of the ill. *Active euthanasia* is the deliberate ending of a life to prevent suffering due to disease, distress, or old age. *Voluntary euthanasia* is suicide (including medically assisted suicide) for the same reasons.

Passive Euthanasia. Many physicians consider it good medical practice to not artificially prolong life for those suffering from diseases considered to be ultimately fatal. Instead, they aim to provide comfort and relief while the patient awaits natural death. Passive euthanasia gained legal stature in the United States only in the 1970s when courts began to rule that doctors may disconnect medical equipment sustaining the life of terminally ill persons. After that, more than thirty U.S. states passed “right-to-die” laws allowing patients, relatives, friends, legal guardians, religious advisors, or courts to grant authority to remove life-support equipment in such cases. In 1990, the United States Supreme Court ruled that people have a right ahead of time to make their wishes for such action known. Medical technology, however, has blurred the medical definition of death.

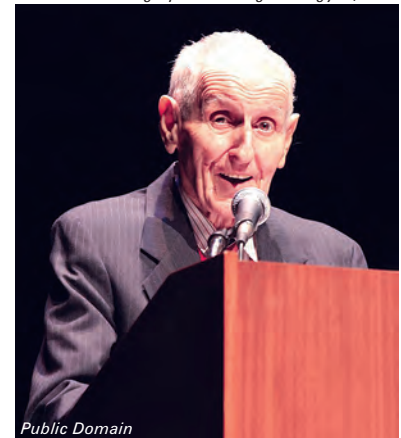
Active Euthanasia. Active euthanasia—the use of lethal substances to kill a patient—remained a crime in the United States through the mid-1990s. In the Netherlands, however, the practice of active euthanasia, often without the knowledge or consent of a patient, is a widespread practice. Doctors are not prosecuted if they follow certain guidelines, but a 1992 survey showed that many physicians were not following them.

Voluntary Euthanasia. In the United States, so-called “assisted suicides,” or voluntary euthanasia, generated controversy in the 1990s. A Michigan doctor, **Jack Kevorkian** (1928–2011), was a pioneer in this activity and was repeatedly charged with crimes for helping patients commit suicide. In a 1994 statewide vote, Oregon became the first state in the United States to officially legalize doctor-assisted suicide. In 2014, the Medscape Ethics Report revealed that 54 percent of U.S. doctors agreed that physician-assisted suicide should be legalized.



Pro-Life Movement. The Pro-Life Movement is a coalition of individuals and organizations that fight against the practice of ending the life of babies in the womb, claiming that it is legalized murder. In October 2009, more than one million pro-life advocates took part in a march in Madrid, Spain, to protest the pro-abortion policy of Prime Minister José Luis Zapatero to legalize elective abortions and eliminate parental consent restrictions. Above is a photograph of that demonstration, which was called “Each Life Matters.”

Photographer Gevorg Gevorgyan, 2011



Jack Kevorkian. American Jack Kevorkian was a euthanasia activist. He graduated from the University of Michigan medical school in 1952 and became a euthanasia advocate in the late 1980s, becoming known as “Dr. Death” because he advocated for patients’ right to die by physician-assisted suicide. He assisted in the deaths of 130 terminally ill patients between 1990 and 1998. His medical license was revoked in 1991 and was convicted of second degree murder in 1999. Dr. Kevorkian served eight years in prison and two years on parole.

Photographer Étienne Carjat, c. 1865



Émile Zola. Frenchman Émile Zola was a novelist, playwright, and journalist. He was a renowned practitioner of the literary school of naturalism and an important contributor to the development of theatrical naturalism. He helped in the political liberalization of France and in the exoneration of the falsely convicted army officer Alfred Dreyfus (1859–1935). Zola was nominated for the Nobel Prize in Literature (1901 and 1902). He traced the effects of violence, alcohol, and prostitution, which had become more prevalent during the second wave of the Industrial Revolution.

George Grantham Bain Collection, No Date



Igor Stravinsky. Russian Igor Stravinsky was a composer, pianist, and conductor. He is known as one of the most important and influential composers of the twentieth century. He wrote three ballets, *The Firebird* (1910), *Petrushka* (1911), and *The Rite of Spring* (1913), the last of which changed the way in which subsequent composers thought about rhythmic structure. In the 1920s, he began a period in which he turned to neoclassical music. In the 1950s, his music reflected rhythmic energy, the construction of extended melodic ideas out of a few two- or three-note cells, and clarity of form and of instrumentation. Above he is shown playing the piano with German conductor and composer Wilhelm Furtwängler (1886–1954).

Secularization of the Arts

The despair, confusion, and frustration that had their base in modern philosophy and liberal theology affected not only human social relationships and behavior, but also human artistry. In serious art and also in more popular culture, twentieth-century artists showed how much they felt adrift in a sea of uncertainty.

Socio-Political Problems. In the late nineteenth century, many writers had attacked social ills with the intent of bringing about reforms. Such naturalists as Émile Zola (1840–1902) of France, Henrik Ibsen (1828–1906) of Norway, and Gerhart Hauptmann (1862–1946) of Germany, and even the “muckrakers” in the United States, who exposed governmental and political corruption, believed progress was possible. However, following World War I, writers and other artists openly acknowledged the shallowness and emptiness of life. Gloom and pessimism characterized the works of those without a solid biblical foundation. The writers were disillusioned because they could only see life as meaningless.

Search for Meaning. In popular culture, escapist activities began to fill the increasing amount of leisure time. Sports and pleasure-seeking were on the rise. In the 1990s, however, there was a resurgence of interest in the fine arts. Attendance at museums, operas, plays, and musicals was increasing dramatically. Wherever the affluent, Information-Age economy flourished—from the United States to Europe to the Pacific Rim countries—the need to scrutinize life for *meaning* returned, and many turned to the arts in their search for meaning. Tragically, contemporary art was at its most meaningless stage by then and could provide no answers. Because of the state of modern art and music, people pressed their search for meaning by returning to ancient art forms. There was a renaissance of interest in music of the Middle Ages and the Renaissance. One of the best-selling musical recordings of 1994, for example, was one featuring one of the earliest forms of Christian music—Gregorian chant—performed by Benedictine monks. The music of the ancient Celts was also highly popular, as was so-called “New Age” or “space” music, which sought to probe the mystic realms of the spirit world and the natural cosmos.

Music

Discordant Music. Earlier in the twentieth century, serious composers reacted and responded to the Romanticism of the nineteenth century. In France, Impressionist **Claude Debussy** (1862–1918) often turned to nature as subject material, and served as a transition composer between nineteenth-century Romanticism and twentieth-century **atonalism** (harsh or discordant). His music had a key center, but the inner musical process was clouded over with different scale systems and the freer use of dissonance. Typical examples of his work are *Prelude to the Afternoon of a Faun* and *La Mer* (“The Sea”). The work of **Igor Stravinsky** (1882–1971) was a revolt against the chromaticism of the Romantic era. One of his most popular works, *The Rite of Spring*, is an expression of primitive violence.

In Vienna, American composer Arnold Schoenberg (1874–1951) started composing in the Romantic tradition but soon felt that he could go no further within the traditional tonal system. After a decade of searching, he developed a system using twelve tones in a fixed series. This 12-tone music was considered atonal (without a key center) and proved to be the most significant change in music since the advent of polyphony a thousand years earlier. An example is the String Quartet No. 4 that, although highly structured in itself, appears to the average listener to be irresolute and chaotic because of its lack of traditional harmony.

Vacuity of Life. Composers who followed also turned to dissonance, chaos, and nothingness. One composer, John Cage (1912–1992), believed that music should be totally random, with chance determining what sounds should be created. At one point, he “created” a “composition” that contained no notes at all. He

Aleksandr Solzhenitsyn

Dutch National Archives, 1974
CC BY-SA 3.0 nl

In 1945, a Russian soldier and writer who was accused of a political crime began spending the next eleven years in labor camps and in exile. After his release, **Aleksandr Solzhenitsyn** (1918–2008), considered by many of his countrymen to be one of Russia’s greatest writers, wrote of his prison experiences and life in Russia. The result was a Nobel Prize in Literature in 1970. However, because his books were critical of the Soviet system, in 1974 the government revoked his citizenship and deported him. Solzhenitsyn found sanctuary in the United States, living for many years in seclusion on a farm near Cavendish, Vermont. During his first years in exile, he continued to speak out on trends in both Eastern and Western societies.

As an observer of the West, Solzhenitsyn believed that it had declined from its position of strength, reasoning that Western society took a wrong turn at the very foundation of modern thought—the Renaissance. The humanism of the Renaissance viewed man as independent of any higher force and made him the center of all.

According to Solzhenitsyn, the error was not surprising. During the Middle Ages, philosophers had denied man’s physical nature. In reaction, Renaissance humanists went to the other extreme, denying man’s spiritual nature. Closing their eyes to the evil in man, they recognized no “task higher than the attainment of happiness on earth.... Everything beyond physical well-being and the accumulation of material goods, all other human requirements and characteristics of a subtler and higher nature, were left outside the area of attention of state



and social systems, as if human life did not have any higher meaning.”*

Solzhenitsyn went on to point out the results of such a philosophy. The individual is losing his sense of responsibility to God and to society and is becoming increasingly selfish, seeking unlimited freedom to satisfy his own whims. The Christian ideals are fading from national life, he said. Rather than depending on belief in God to restrain human passions and irresponsibility, the West has looked to social and political factors. They have not worked, he said.

While he was still a dissident in Russia, intellectuals in the West considered him a hero for opposing the authorities. When he came to the West, criticized its humanism, and expressed his Christian faith, leftist intellectuals began to shun him. Following the collapse of the Soviet Union, Solzhenitsyn returned to his beloved Russia in 1994 and was welcomed by many of his countrymen.

* Cited from *The Father Quest: Rediscovering an Elemental Force* by Bud Harris, San Francisco, CA: Alexander Books, 1996, p. 118.

“performed” it by sitting in silence before a piano. Cage’s work was the epitome of the *emptiness* to which mid-twentieth century music had come before people could no longer live with the emptiness and began their search once again for meaning.

Literature

Classic Works. Despite the discouragement experienced by early twentieth-century writers, many produced classic works displaying creativity and originality. Among these were such works as *Main Street* by Sinclair Lewis (1885–1951) and *The Magic Mountain* by Thomas Mann (1875–1955). Marcel Proust (1871–1922) pictured society as breaking down because of the inner corruption of outwardly respectable people. Novels about war, such as *A Farewell to Arms* by Ernest Hemingway (1899–1961) and *All Quiet on the Western Front* by Erich Maria Remarque (1898–1970), gave readers a compelling view of the futility of war. Aldous Huxley (1894–1963) in *Brave New World* (1932) revolted against the pressure of the modern industrial system to make every person think and act alike. George Orwell (1903–1950) wrote remarkably prophetic satiric novels, such as *Animal Farm* and *1984*, in the 1940s, examining the horrors of totalitarianism.

Socioeconomic Woes. Characters in novels by William Faulkner (1897–1962) and John Steinbeck (1902–1968) were depicted trying to cope, usually unsuccessfully, with social pressures, economic situations, and historical patterns that limited their choices. Novelist Upton Sinclair (1878–1968), author of *The Jungle* and other works, protested conditions from his perspective as a socialist.



Sinclair Lewis. American Sinclair Lewis was a novelist, short story writer, and playwright. He was a popular critic and satirist of the wealth and materialism of the 1920s. He decried middle-class, small-town values in such satirical novels as *Main Street* (1920) and *Babbitt* (1922). He also satirized Evangelical Christianity in *Elmer Gantry* (1926). In 1930, Sinclair Lewis became the first American to win the Nobel Prize in Literature.

Photographer Lloyd Arnold, 1939



Ernest Hemingway. American Ernest Hemingway was a novelist, short story writer, and journalist. He won the Nobel Prize in Literature in 1954. He wrote about the “Lost Generation” and the death of the American Dream. Many of his writings are reckoned as classics of American literature.

Kafkaesque. Particular social conditions are not the only factors that affect human beings, of course. Some writers such as T.S. Eliot (1888–1965) and **Franz Kafka** (1883–1924) explored more universal elements. In his poem *The Waste Land* (1922), T.S. Eliot described human life as a living death, ground out in boredom and frustration. People were shown treating one another impersonally, with no significant communication among them. Though Eliot continued to write complex poetry after his conversion to Christianity, his poems became much more hopeful, with significant images of spiritual refreshment. In the novels *The Trial* and *The Castle*, Kafka shows a semi-anonymous man who finds himself in a living nightmare. His efforts to understand the situation only lead to further confusion and eventual destruction. Likewise, in *The Metamorphosis* a boy wakes up to find himself “transformed in his bed into a gigantic insect”; in the end, since his family abhors and neglects him, and he feels guilty and hopeless, he dies. The term **Kafkaesque** eventually was coined to describe this view of the human predicament.

Dystopian Fiction. Similar ideas were presented in drama. John Millington Synge (1871–1909) focused attention on the bleak struggles of Irish fishermen in *Riders to the Sea*. Tennessee Williams (1911–1983) and Arthur Miller (1915–2005) show complex situations with no easy solutions and sometimes no human solutions at all. Also, many films and TV dramas and miniseries have been characterized as Kafkaesque, especially found in dystopian science fiction.

Emptiness of Life. The emptiness of much of human existence led some writers to abandon traditional techniques of structure and narrative. The “stream of consciousness” technique used by James Joyce (1882–1941) in *Ulysses* (1922), Virginia Woolf (1882–1941) in *Mrs. Dalloway*, and J.D. Salinger (1919–2010) in *The Catcher in the Rye*, among others, reflected current interest in the psychological workings of the human mind. In the **theater of the absurd**, writers such as Samuel Beckett (1906–1989)—as in *Waiting for Godot* (1952)—cast aside comprehensible characterization and traditional plot development in an attempt to present an existential view of life. The feeling is that if no cause and effect relationship can be seen in the universe, then it has no place in serious writing either. The poet E.E. Cummings (1894–1962) decided to buck convention by writing without capital letters and with only limited punctuation. Other political morality authors who exercised a significant influence were novelists such as Graham Greene (1904–1991), Evelyn Waugh (1903–1966), and Alan Paton (1903–1988), whose works present human responsibility in contemporary settings.

Photographer Alvin Langdon Coburn, 1913



Henri Matisse. Frenchman Henri Matisse was an artist who used color and fluid, and is known for his unique draughtsmanship. He was a draughtsman, printmaker, and sculptor, but is renowned largely as a painter. Matisse, Pablo Picasso, and Marcel Duchamp helped to define the revolutionary developments in the physical manipulation of a plastic medium by molding or modeling such as in sculpture or ceramics. Matisse was a leading figure in modern art.

The Visual Arts

The mixture of uncertainty and creativity was seen in modern visual art as well. Like the writers, painters and sculptors were concerned with self-expression, novelty, and searching analysis. They rebelled against recognizable subjects, unlike their immediate forerunners, the Impressionists (see chapter 8).

Abstract Art. In the early twentieth century, art began to follow the trends of humanistic ideas by rebelling against creation and seeking to create the world from within man. No longer was the artist seen as dependent upon God’s creation, but he could create out of nothing with absolute freedom. Among such movements was fauvism (also known as the art of the “Wild Beasts”), which emphasized spontaneous and subjective expression in the use of color. Artists using this style included Henri Matisse (1869–1954), Maurice de Vlaminck (1876–1958), Georges Rouault (1871–1958), and Raoul Dufy (1877–1953). Futurism sought to find in motion the idea of change as central. Artists composed dynamic renderings of such things as racing cars or crowded streets. Italian artists favored this style. Finally, there arose in Spain and France the movement called **cubism**, the most radical departure from traditional art forms and a specific reaction to fauvism. Cubism reduced all life forms, indeed all forms, to geometrical shapes and planes. Even people were bro-

Pablo Picasso

The artist most characteristic of the twentieth century, Pablo Picasso, responded to its changing conditions, moods, and philosophies. Beginning his work in Paris, he struggled to find his own style. His first paintings were considered second rate, and Picasso slept on bare floors, ate rotten sausages, and burned his own drawings to keep from freezing to death in his makeshift studio. Then in 1907, he branched out from his almost conventional work and co-invented with Georges Braque the visual style now called cubism. Subjects of cubist painting could scarcely be recognized. Looking rather like a geometry exercise, the canvases were filled with colliding curves and angles and tilted planes. The public was horrified.

Early in 1912, Picasso began including newspaper clippings, pieces of junk, and stenciled words in his paintings. He hoped to break down the distinction between art and non-art and make the viewer rethink his relationship to traditional art. But his viewers at first were more outraged than stimulated.

After cubism, Picasso shifted rapidly from one style and subject to another, always experimenting, trying to escape reality. He explored the world of nightmare and

imagination. He tried to reveal factors hidden within the unconscious mind. His art challenged traditional views of life.

Though some people refused to consider Picasso's experiments art, the art world came to consider him a creative genius. During his long career, he had center stage "as the master showman of modern art."

He probably made more money than any other artist of his time and enjoyed success and recognition without equal. Picasso is considered by some as the most influential artist of the twentieth century.

Unknown Photographer, 1908



Public Domain

ken down into a series of geometric surfaces. This stylistic movement, which was the beginning of abstract art, was led by **Pablo Picasso** (1881–1973) from Spain and Georges Braque (1882–1963) from France.

They poured out their feelings and emotions in their art works in styles that reflected the chaotic world in which they lived. The fragmented nature of the modern age was sharply revealed in the schools of abstract expressionism, cubism, Dadaism, and surrealism. One of the best-known surrealist works is *The Persistence of Memory* by Salvador Dali (1904–1989). To some observers, the works of men such as **Wassily Kandinsky** (1866–1944), Paul Klee (1879–1940), Pablo Picasso, and Jackson Pollock (1912–1956) seemed to attack the very concept of art itself.

Russian Constructivism. Kandinsky was one of the key figures in the development of modern secular art. He was born in Moscow, Russia, but studied in Munich, Germany. He was one of the first to paint a purely abstract painting in 1910. In 1911, he was one of the founders of the "Blue Reiter" group in Germany and published his work, *Concerning the Spiritual in Art* (1914), which formulated the ideas behind abstract art. He returned to Russia in 1914 and was there during the Russian Revolution of 1917, serving the communist government in the arts. His influence there, along with others, led to the development of the style of **constructivism**, fusing cubism with abstraction. This is evident in the work of British sculptor **Henry Moore** (1898–1986) and American sculptor George Rickey (1907–2002). Today, the legacy of Russian constructivism has become popular in the graphic arts and advertising. Such ideas as Kandinsky's influenced many artists to create paintings that were completely nonobjective, focusing upon the arrangement of color, line, and form as ends in themselves. They expressed a burning desire to have complete freedom. Yet portrayed in their works were the absurdity and alienation of modern life, the frustration that the artist experienced as he tried in vain to find true freedom and true humanity.

One modern artist who did utilize the modern style to portray human life in a loving and compassionate fashion was Georges Rouault (1871–1958), a French Roman Catholic.

Photographer Allan Warren, 1975
CC BY 3.0



Henry Moore. Englishman Henry Moore was a sculptor and artist. He was renowned for his somewhat abstract monumental carved marble and larger-scale abstract cast bronze sculptures, which are located around the world as public works of art. Some claim the wavy-surface form of his reclining figures recalls the rolling Yorkshire landscape and hills where he was born. Most of his earnings went toward the Henry Moore Foundation, which continues to support education and promotion of the arts.

Unknown Photographer, 1975
Mondadori Publishers



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Andy Warhol. American artist Andy Warhol was well known on the pop art scene. During the 1960s, Warhol probed the relationship between artistic expression, celebrity culture, and advertisement. This controversial artist made paintings of iconic American objects (e.g., *32 Campbell's Soup Cans*, see below), celebrities (e.g., Marlon Brando), and newspaper headlines or journalistic photographs (e.g., police dogs attacking civil rights protesters). Ultimately, Warhol was attacked for giving in to consumerism when in fact he was reflecting culture. His superficiality and commerciality mirrored the times.

Andy Warhol, 1962
CC BY 2.0



New-Realism. By the 1970s, however, another movement arose called the **New-Realism**, which painted with photographic exactness. Considering themselves as abstract painters, these artists sought to show that reality itself is abstract. Such art, however, has become so esoteric that few follow it. Yet many of these movements have had an impact on culture in general through graphic design and film.

Tax-funded Patronage. Beginning in the 1960s, controversy also attended the move for government financing of art. Kings and governments had been patrons of the arts in the past, but when people's taxes had begun to be used to fund unpopular public artworks, a revolt developed. This was particularly true among Christians who objected to the use of their taxes in government endowments and grants for vulgar, obscene, and anti-Christian expressions, especially when there was pressure to censor and suppress traditional expressions of Christian faith in the public arena.

Secularization of the Entertainment Industry

Pop Culture. While many artists produced works that were pessimistic and showed frustration, they often gave up trying to explain either form or content to large audiences. They were content to work without being understood or appreciated by people in general and to create work that reflected the desires and tastes of the day. Since **pop culture** often leaned toward a more ordinary view of life, their works were sometimes escapist in nature or focused on the enjoyment of the good or common elements of living.

Mass Communication. The use of technology provided the masses with leisure time never before available, and rising wages left them with more money for recreation. With an increasingly secular and hedonistic view of life, many people were wrapped up in movies, radio, and eventually television. The traditional arts, festivals, and other amusements of small towns rapidly declined in the face of standardized, commercial entertainment carried from Hollywood into homes in the hinterlands of the world via television and videotape. Even remote jungle huts were outfitted with satellite receiving dishes, and natives gathered around television sets to view the latest popular show, with content often far removed from the viewers' experiences. There was also a blurring of the lines between fine art and popular culture. One of the leaders of this movement was an American artist of the 1960s and 1970s, **Andy Warhol** (1928–1987), whose paintings of such ordinary items as soup cans were exhibited in fine-art galleries.

Movies and Theater

Films. Some early filmmakers were highly creative. Still, most movies were a shallow form of entertainment that provided the viewers with a temporary escape from the hard realities of life. The same was true of the radio dramas and comedies of the 1930s and 1940s, and television programming beginning in the 1950s. Some star performers appeared in dozens of productions and attracted loyal fans by the millions. Not all films were insubstantial, however. Many were based on great literature of the past or present, and some skilled filmmakers were able to create significant works of art in their own right. During the 1950s, biblical themes were often depicted in such epic films as *The Ten Commandments* and *Ben Hur*.

Theater. Although the theater does not attract the crowds that movies do, playwrights and theater companies in the larger cities are kept busy. Several festivals in Canada and the United States produce Shakespeare's plays for capacity audiences. Musicals are also well attended, and the songs from these have been popularized by radio and television. However, electronic and digital technologies have created a variety of media platforms, from 3-D movies to crowd-sourced video such as YouTube and smartphones, that compete with the stage.

Radio and Television

Commercial Media. Television did much to shape mass tastes. Millions of people watched the same shows at the same time every week. Variety and music shows, comedies, and dramatic series, as well as game shows and soap operas, appealed to a wide audience. In the 1990s, television turned to “reality” programming featuring harsh, on-the-scene coverage of police activities, courtroom proceedings, and real-life situations as a form of entertainment. There was an explosion of talk shows in which ordinary people were paid to appear before a studio audience and air the sordid details of their lives or to publicly quarrel with spouses, neighbors, and enemies. It was not uncommon for fights and brawls to break out, to the delight of audiences. Radio call-in talk shows became a major political force in the 1990s. Populist and conservative public opinion found an outlet with such popular radio program hosts as Rush Limbaugh (born 1951), who has over thirteen million followers, and Marlin Maddoux (1933–2004), who was a pioneer in Christian broadcasting.

News Coverage. Television also presented news coverage and documentaries designed to inform viewers around the world. Because of the power of the camera’s on-the-spot coverage, most people felt that they were receiving an accurate report. However, only a small segment of the action is actually shown on television, thus giving a limited picture of the full reality of events. Regardless of this, television has expanded participation in world events. Terrorist attacks, riots, military conflicts, and crimes, as well as presidential inaugurations and explorations by scientists, can be part of everyday life for people around the globe.

Educational Television. The formal educational values of television were still being explored as the twentieth century drew to a close. Some courses were developed so that lectures, exhibits, and laboratory experiments could be seen in more than one location. Public-interest television stations often presented concerts and plays produced by professional symphony orchestras and drama troupes. As video became more available, the instructional possibilities multiplied. Some television technology was linked to computers, giving users the opportunity to “interact” electronically with programming.

Program Distribution. When the popular use of television began, programs were distributed over the air. People had a limited selection of television networks when watching entertainment programs, sports, or news. In the 1980s, television began to diversify as cable became much more popular as a means of delivering programs. The number of cable shows grew dramatically as programming became much more segmented. Cable networks sought to provide programs to specific demographic groups, rather than appealing to mass audiences. In recent years, many have sought to use the internet to focus on desired content by streaming programs to their televisions, computers, and other electronic devices—in many cases in place of cable, as “cord-cutters.”

Negative Effects. Some critics conceded the value of television entertainment, news, and instruction; but they also voiced concerns. For example, some people were afraid that parents, schools, and churches were having less effect on children than television was having. Viewers became wrapped up in the lives of television characters and lost track of the real world around them. Television also encourages passivity, some studies showed. For example, millions of viewers watched sports events but never took time to participate for themselves. A popular phrase in the 1990s described such sedentary viewers as “couch potatoes.” There was concern, on the other hand, that television and movies inspired imitation, particularly among children and youths. Critics fought against violence and sexual content on television, citing studies and anecdotes revealing that crimes and immoral activities were inspired by television programming.

Photographer Nicolas Shayko CC BY 2.0



Rush Limbaugh. American entertainer Rush Limbaugh is a radio talk show host, writer, and conservative political commentator. In 1984, he began his talk show at KFBK in Sacramento, California, highlighting political commentary and listener calls. In 1988, Limbaugh began broadcasting his show nationally from radio station WABC in New York City, and the show’s flagship station became WOR in 2014. He currently broadcasts *The Rush Limbaugh Show* from his home in Palm Beach, Florida.



Fair Use

PBS Kids. PBS Kids is digital broadcast and online television for the children’s network operated by PBS (Public Broadcasting Service). PBS Kids carries educational programming such as *Sid the Science Kid*, which was produced by The Jim Henson Company and KCET in Los Angeles, California, from 2008 to 2013. The network features a wide variety of live-action and animated children’s programs that are designed for improving the early literacy, math, and relational skills of children ages two to eleven.

Library of Congress, World-Telegram
Staff Photographer, 1953



Louis Armstrong. American Louis Armstrong was a trumpeter, composer, singer, and occasional actor. He was one of the most famous personalities in jazz. His career covered five decades (1920s–1960s).

Library of Congress from Jailhouse Rock, 1957



Elvis Presley. Elvis Presley became one of the most famous cultural icons of the twentieth century. Elvis is known as “the King of Rock and Roll,” or simply “the King.” He won three Grammys, received the Grammy Lifetime Achievement Award at age thirty-six, and was inducted into multiple music halls of fame.

Steelpan Collective, 2017



Steelpan. A steelpan, also known as a steel drum, is a musical instrument originating from Trinidad and Tobago. Steel pan musicians are called pannists. Trinidad and Tobago is known as the birthplace of steelpan, limbo, and such music styles as calypso, soca, parang, chutney, cariso, extempo, kaiso, pichakaree, and rapso, to name a few.

Popular Music

Jazz and Soul. The “big bands” and “crooners” of the 1940s and the rock ‘n’ roll music groups of the 1950s and thereafter played to large and enthusiastic audiences. Band leaders, such as Glenn Miller (1904–1944) and Tommy Dorsey (1905–1956), joined with singers such as Bing Crosby (1903–1977) and Frank Sinatra (1915–1998). African Americans also contributed several original musical forms—the most influential being jazz, which originated in the ghettos of New Orleans, Memphis, and other cities. White performers picked it up in the 1920s, and interest in jazz soon became widespread. Among the leading artists were trumpeter Louis Armstrong (1901–1971), pianist Thelonious Monk (1917–1982), and band leader Duke Ellington (1899–1974). Forms of African-American music that also attracted great attention included spirituals, rhythm and blues, and soul music. Music of blacks from the Caribbean—the calypso and reggae styles—also became popular internationally.

Rock ‘n’ Roll. Rock-and-roll music became popular beginning in the 1950s with such memorable performers as Elvis Presley (1935–1977), who imitated rhythm and blues. In Britain, a number of groups such as the Beatles became international celebrities. They were not only musicians but also prophets of the “hippie” movement. Music and rock concerts became for many a kind of religious worship.

Types of Pop. After the 1960s, rock music divided into many types. Restless musicians developed disco music. Hard rock and heavy metal bands were followed and imitated by a subculture that often promoted death. Many black, as well as white, youths turned to rap music, which was a very different kind of music that often featured biting social commentary spoken over a throbbing beat. Again, the search was for some sort of meaning; in this type of music, however, the meaning was often profoundly wicked, violent, and despairing. Hip-hop, or rap music, and break dancing are genres created by Puerto Rican and African-American youths in the 1970s. In the 1980s and 1990s, alternative rock grew out of the independent music underground, including punk, new wave, grunge, and more.

World Music. World music covers various styles of music from around the globe, including forms of Western music, ethnic music, and the blending of more than one cultural type of music. In the 1980s and 1990s, Lebanese musical pioneer Lydia Canaan combined Middle-Eastern quarter notes and microtonal music with English language folk. Ambient music is another genre of music that emphasizes tone and atmosphere as developed in Tibetan bowls, Tuvan throat singing, Gregorian chant, and Native American flute music. Other types of non-Western genres include South African “township” music, Afro-Cuban music, Afropop, and Filmi (songs from Indian films), to name a few.

Dancing

Modern Performance. Various styles of pop music also affected the types of social dancing done by many people. Here, too, several traditions contributed to the practices of the twentieth century. In earlier times, there were folk dances and elaborate court dances that were succeeded in the nineteenth century by ballroom dances such as the waltz and the polka, the latter related to the mazurka (Polish folk dance). These dances in turn gave way to the swaying rhythms of Latin America as the rumba, conga, and the tango came into vogue. In the 1920s, the Charleston was the forerunner of the popular teenage dances that began with the jitterbug in the 1940s and progressed through the many rock-and-roll and variations of the 1950s and 1960s. In the 1970s, the disco dances of night clubs, or discothèque, were popular. Later, dances with highly suggestive sexual movements became popular among the young. In the 1970s through 1990s, country and western dance forms were popular, following a trend toward lyrical and harmonious country-style music, which may have been a reaction to the hardness and noise of rock.

Reading

Popular Literature. Although the audio and visual media captured people's attention, there was still some interest in reading on the popular level. Libraries expanded to include paperback books and common magazines. Romances, westerns, science fiction, and detective stories were enjoyed by large numbers of people. Other best sellers included a variety of "how-to" manuals for such tasks as raising children, improving marriages, and repairing one's home. Children's literature was recognized as a literary form in its own right, while a host of new characters such as Winnie the Pooh and Charlie Brown came to populate a child's world.

Social Media

Social media has taken the world by storm. Its online communications channels are dedicated to community-based input, interaction, content-sharing, and collaboration. Some common features include Internet-based applications, user-generated content (text posts, digital photos and videos, and data generated through online interactions), server and storage for websites or apps, and the development of online social networks by connecting a user's profile with those of other individuals or groups (Facebook, LinkedIn, and so forth).

Social media use desktop computers and mobile technologies to create highly interactive platforms through which individuals, communities, and organizations can share, create, discuss, and modify user-generated content or content already posted online. Social media have introduced major changes to the way businesses, organizations, communities, and individuals communicate. Over 60 percent of 13 to 17-year-olds have at least one profile on social media; they also spend more than two hours a day on social networking sites. According to Nielsen ratings, "... social media is still growing rapidly, becoming an integral part of our daily lives. Social networking is now truly a global phenomenon."^{*}

Impact of Evangelicalism

Evangelical and Reformed Protestants continued working to maintain and promote orthodox beliefs. In the earlier part of the twentieth century, some denominations divided and new ones were formed over the issue of biblical orthodoxy. This concern affected seminaries and mission organizations as well. Institutions such as Westminster Theological Seminary in Philadelphia, Westminster Seminary California, Talbot Seminary, and Dallas Theological Seminary were founded to provide conservative education after older schools adopted more liberal views.

The New Evangelicalism

After World War II, there were a number of changes that took place in Fundamentalist Christianity. There arose a new generation that had not been participants in the Fundamentalist-Modernist Controversy of the 1920s. Many of them desired to leave behind the scorn of being labeled Fundamentalists.

Neo-Evangelical Movement. The Neo-Evangelical Movement was closely associated with Wheaton College, near Chicago, and Fuller Theological Seminary in California. Wheaton, founded in 1848 by Wesleyan Methodists, came under the influence of Congregationalism in the person of Jonathan Blanchard (1811–1892), who was a fervent abolitionist and temperance leader. In 1936, Gordon H. Clark (1902–1985) became professor of philosophy at Wheaton and became a powerful influence on many of his students. Clark stressed the law of noncontradiction and

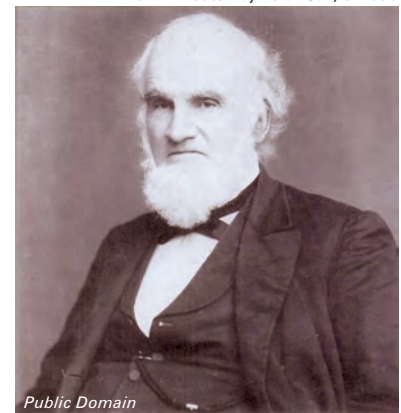
^{*} Cited from the "State of the Media: The Social Media Report 2012" in *Featured Insights, Global, Media + Entertainment*, New York, NY: The Nielsen Company, 2012.

Photographer Tom W. Sulcer, 2014



Texting. As the photo above shows, young people are texting with their smartphones at a party; texting has led some to describe young people as the "thumb tribe" or "thumb generation." Some of the most popular social media websites include Baidu Tieba (China), Facebook, Gab (a conservative web-based alternative to Facebook and Twitter), Google+, Instagram, Pinterest ("catalog of ideas"), Reddit (social news), Snapchat (image messaging), Tumblr (microblogging), and Twitter (news and social networking), to name a few. These sites have more than one hundred million registered users.

From Wheaton by Keith Call, c. 1890



Jonathan Blanchard. Jonathan Blanchard was an American pastor, educator, social reformer, and abolitionist. In 1834, he attended Andover Theological Seminary; but two years later, he left because the college rejected agents from the American Anti-Slavery Society. Blanchard began to preach in favor of abolition in southern Pennsylvania. After graduating from Lane Seminary in 1838, Blanchard was ordained at Sixth Presbyterian Church in Cincinnati, Ohio. In 1845, he became president of Knox College in Illinois and help found Wheaton College in 1860, where he was president until 1882.

Library of Congress
Photographer Warren K. Leffler, 1966



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Billy Graham. American Billy Graham is an Evangelical evangelist and ordained as a Southern Baptist minister. He held large indoor and outdoor rallies; his sermons were broadcast on radio and television, some still being rebroadcast today. For six decades, Graham hosted the annual Billy Graham Crusades until he retired (1947–2005). He repudiated segregation and helped shape the Fundamentalist and Evangelical movement.



Fair Use

Bernard Ramm. Baptist Bernard Ramm was an American theologian and apologist who wrote on topics concerned with biblical hermeneutics, religion and science, Christology, and apologetics. In his 1956 book *Protestant Biblical Interpretation*, Ramm was critical of liberalism, neoorthodoxy, and Roman Catholicism, and espoused a grammatical-historical interpretation of the Bible. However, he also seemed to emphasize scientific interpretation over the natural meaning of the Scriptural text. In 1957, Ramm became enamored with Barth's theology and eventually embraced it fully.

the priority of the intellect. Many of the leaders of the Neo-Evangelical Movement had been trained or taught at Wheaton College, including Billy Graham (born 1918), Carl F.H. Henry (1913–2003), and Harold Lindell (1913–1998), to name a few. Its interdenominational Christian Fundamentalism spawned numerous missionary and parachurch organizations in its circle of friends.

Pastor **Harold J. Ockenga** (1905–1985) of Park Street Church in Boston became the first president of the National Association of Evangelicals, which was founded in 1942. He had studied at Westminster Theological Seminary and was an assistant pastor under Clarence E. Macartney (1879–1957) at the First Presbyterian Church of Pittsburgh. With the Baptist theologian Carl F.H. Henry, he called for a “New Evangelicalism.”

Billy Graham. Under the evangelistic work of Billy Graham (born 1918), signs of revival were evident in North America. Born in North Carolina and raised in the Associate Reformed Presbyterian Church, he was educated at Bob Jones University and Wheaton College, and was ordained in the Southern Baptist Church. In 1943, he married Ruth Bell Graham (1920–2007), who was the daughter of L. Nelson Bell, a missionary to China. In the same year, Graham became the first evangelist for the newly founded Youth for Christ. He became nationally known in 1948 in the Los Angeles Crusade. By 1954, he obtained world notability in the first Greater London Crusade. These crusades made the most powerful impact in North America and Britain since the work of Moody.

Graham's methods, however, included a cooperative use of both conservative and liberal churches, for which he received much criticism. Also, his emphasis on making a decision for Christ shifted the focus more on man's choice than on God's grace, though he did stress the importance of being born again. He also faced criticism from liberals, such as socialist theologian Reinhold Niebuhr (1892–1971), who claimed Graham's preaching was too simplistic.

His influence was widespread through the Billy Graham Evangelistic Association and the numerous crusades they organized in many countries. His books *Peace with God* (1952) and *World Aflame* (1965) became best-sellers. In 1966, he was involved in the World Congress on Evangelism in Berlin, which inspired other meetings to promote worldwide evangelism. He became one of the most well-known figures representing Evangelical Christianity and was in contact with many of the presidents of the United States. In 1956, Billy Graham and L. Nelson Bell supported the founding of *Christianity Today* magazine under the editorship of Carl F.H. Henry. In his later years, Graham toned down the dispensationalist and patriotic themes that had featured prominently in his early revivals.

Apologetic Compromise

Boston Personalism. In 1947, Fuller Theological Seminary was founded in California under the support of Charles E. Fuller (1887–1968), a pioneer Baptist radio evangelist. In 1954, **Edward John Carnell** (1919–1967) became president of the seminary. A student of both Wheaton College and Westminster Theological Seminary, Carnell obtained doctorates at Harvard and Boston universities, where he came under the influence of Boston Personalism (i.e., the person is the fundamental category for explaining reality). His views on apologetics led to compromises with secular thought. By the end of his life, he was a harsh critic of Christian Fundamentalism and showed signs of compromise with thought.

Bernard Ramm. Other men, such as **Bernard Ramm** (1916–1992), thought they could challenge critics of the Scriptures on their own ground of biblical scholarship. They believed that careful study of the ancient manuscripts and of archaeology could produce evidences for the validity of Christianity. By this approach, however, they sought to subject God's revelation of Himself in creation and His written Word to human testing—to the requirements of empirical science and

human scholarship. Ramm, who had studied under Karl Barth, showed compromises with secular science and critical views of the Bible in his *The Christian View of Science and Scripture* (1954). The Neo-Evangelical American Scientific Affiliation, founded in 1941, was eventually dominated by theistic evolutionists. Ramm went on to promote the theology of Karl Barth.

Inerrancy of the Bible Rejected. Christian theologian and apologist Clark H. Pinnock (1937–2010) abandoned his early commitment to an Evangelical view of the Bible and rejected the doctrine of **biblical inerrancy**. This opposition to inerrancy was fed not only by the ideas of Barth, but also the Dutch Reformed G.C. Berkouwer (1903–1996), who promoted a kind of “Christian skepticism.” In 1962, Daniel Fuller (born 1925), son of the founder, who had studied under Barth in Switzerland, became president. By 1967, Fuller Theological Seminary removed the doctrine of inerrancy from its Statement of Faith.

The Battle for the Bible

Biblical Inerrancy. Evangelical theologians, particularly those from Reformed and Presbyterian denominations, sought to maintain a commitment to the doctrines of inspiration and inerrancy. Among their efforts to restore inerrancy was a movement that became known, as Harold Lindsell (1913–1998) described it, as the “Battle for the Bible.” The Neo-Evangelical compromise with a liberal/critical view of Scripture had so infiltrated the church, Evangelical colleges and seminaries, publishing houses, and Christian organizations that they felt a stand had to be taken. Led by such confessional Presbyterians as James Montgomery Boice (1938–2000), John Henry Gerstner (1914–1996), R.C. Sproul (born 1939), and Francis Schaeffer (1912–1984), they helped organize the International Council on Biblical Inerrancy (ICBI) in 1977. In 1978, some 300 Evangelical theologians and church leaders from a wide variety of religious backgrounds met in Chicago, Illinois.

At this conference, they defended the historical view of the Scriptures against wavering Evangelicals and neoorthodoxy. The conference gave new courage to conservatives, who had for several years been fearful of losing their denominational or academic positions for swimming against the tide of liberalism. The ICBI produced a document known as the **Chicago Statement on Biblical Inerrancy** and, in 1982, a companion document outlining the historic Christian approach to interpreting the Bible. As a result, the pendulum swung the other way within Evangelicalism; and, for the next decade, the Bible was again viewed as God’s inerrant Word. However, by the 1990s, there were signs that this historical position was again being seriously eroded throughout much of the church.

Christian Worldview

Call to Biblical Christianity. By the mid-1980s, many Christian leaders saw a need for calling the church back to a biblical worldview. On July 4, 1986, they called a Solemn Assembly ceremony at the Lincoln Memorial in Washington, D.C. In a three-day Congress on the Christian Worldview that preceded the assembly, some 460 Christian leaders from nearly all denominations signed *A Manifesto for the Christian Church*. This document included a confession of the church’s apostasy and set forth a list of *Essential Truths and a Call to Action*. The document declared what the signers believed to be the central demands of historic Christianity, and it called for opposition to a number of prevalent social evils. These evils included: abortion, infanticide, euthanasia, adultery, fornication, homosexuality and other sexual perversions, pornography, prostitution, drug abuse, unjust treatment of the poor, criminal injustice, racial discrimination, theft, fraud, violence, state abuse of parental rights and God-given liberties, atheism, moral relativism, evolutionism, communism, socialism, fascism, the New Age Movement, and the drive for

Photographer James Thompson CC BY 2.0



R.C. Sproul. American R.C. Sproul is a theologian, author, and pastor. He is the founder and chairman of Ligonier Ministries. Sproul is an ardent advocate of Calvinism but rejects presuppositionalism in favor of Thomistic apologetics. His seminal work, *The Holiness of God*, is on God’s character.



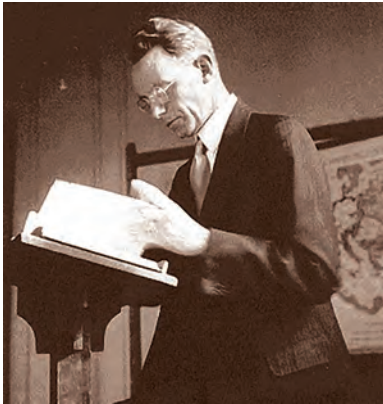
John Gerstner. John Henry Gerstner was a Professor of Church History at Pittsburgh Theological Seminary and Knox Theological Seminary. Graduating from Westminster College, he then earned a Master of Divinity degree at Westminster Theological Seminary in 1940. Gerstner also earned his Ph.D. from Harvard University in 1945. As an Evangelical and Reformed professor, he made his mark upon the Christian world at Pittsburgh Theological Seminary, where he taught for more than thirty years. He became known as an authority on the life and theology of Jonathan Edwards and wrote the three-volume work *The Rational Biblical Theology of Jonathan Edwards* (1993).



Fair Use

Jay H. Grimstead. Jay Grimstead is the founder and director of the Coalition on Revival, a network of Evangelical leaders who share a vision for and a commitment to worldwide revival, renewal, and reformation in the church and society. He was a personal friend, mentor, and co-laborer with Francis Schaeffer in the International Council on Biblical Inerrancy. For many years, he has been a leading visionary and networker among Christian groups around the world.

The Works of Cornelius Van Til, 1895-1987
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Cornelius Van Til. Cornelius Van Til was a Christian philosopher and Reformed theologian who developed modern presuppositional apologetics. He graduated with his doctorate from Princeton University and began teaching at Princeton Theological Seminary. However, he soon left Princeton with the conservative group that founded Westminster Theological Seminary. He taught at Westminster for forty-three years.

one-world government. In the years that followed, many activist Christian leaders began to battle in the public arena against these ills.

Coalition on Revival. The creators of the *A Manifesto for the Christian Church*, organized under a group known as the **Coalition on Revival**, headed by theological networker Jay H. Grimstead (born 1935), developed separate documents setting forth the biblical worldview for seventeen key areas of life. These included law, government, economics, business and professions, education, art and media, medicine, science and technology, psychology and counseling, evangelism, discipleship, marriage and family, and others. In the early 1990s, the Coalition on Revival began working on another project, a series of national and international church councils, patterned after those in the early centuries of Christianity, to deal with basic doctrinal errors that had crept into the church.

The Jesus Movement

A New Revival. In the late 1960s, the Neo-Evangelical Movement had begun to fragment as a result of its confusion over biblical authority. There was a failure to challenge the “hippie” movement and student rebellion of the period with the gospel. Many of these alienated counterculture young adults had left the empty liberalism of mainline Protestant churches in which they were raised. However, a new revival broke out in the early 1970s as many saw the materialism and emptiness of the “Age of Aquarius.” By God’s grace, a revival known as the **Jesus Movement** swept many Western countries. In North America it consisted of many widely scattered converts in unorganized diverse groups. Some became associated with traditional Fundamentalist and Evangelical churches, while others sought to develop a Christian counterculture and Christian communities.

Results of the Movement. Characteristics of this movement were an intense evangelistic zeal and an apocalyptic fervor, as well as a spontaneous joy in finding new life. As with many revivals, there were false manifestations. Several “spiritual communities” were formed to follow what they felt were the patterns of the early New Testament church. A number of cults such as the Children of God, The Way, and the Local Church led many astray. Yet, under the direction of such men as Charles “Chuck” Smith (1927–2013) at Calvary Chapel in California and elsewhere, these new converts were incorporated into established denominations, and many embraced the Charismatic Movement. Many went on to attend Christian colleges and seminaries and brought new life into the church. Because many had been involved in the counterculture agenda of the international student rebellion, they sought for a Christian answer to the dilemmas of their time.

Presuppositional Apologetics

Cornelius Van Til. An alternative to Neo-Evangelicalism was being promoted at Westminster Theological Seminary by **Cornelius Van Til** (1895–1987). Born in the Netherlands, he immigrated to the United States in 1905, and as a member of the Christian Reformed Church he studied at Calvin College and Seminary. He then went on to Princeton Theological Seminary to study under C.W. Hodge, Jr. (1870–1937), the grandson of Charles Hodge (1797–1878). Building on the views of Abraham Kuyper (1837–1920), Herman Bavinck (1854–1921), and B.B. Warfield (1851–1921), Van Til sought to develop an apologetic that could stand against secular philosophy. He was an associate of J. Gresham Machen (1881–1937) in the Fundamentalist-Modernist Controversy of the 1920s, and from 1929–1975 Van Til taught apologetics at Westminster Theological Seminary and promoted a consistently Christian and biblical philosophy.

Van Til’s teachings in apologetics created a great deal of controversy among Evangelicals who were used to compromising with secular philosophy and the

Cornelius Van Til

Dutch-born Cornelius Van Til was an American Christian philosopher, Reformed theologian, and presuppositional apologist. For one year, he studied under Louis Berkhof at Calvin Theological Seminary; however, he transferred to Princeton Theological Seminary and later graduated with his PhD from Princeton University. He served for forty-three years at Westminster Theological Seminary, where he taught apologetics and systematic theology until his retirement in 1972. Van Til argued for a **presuppositional apologetics** (i.e., our presuppositions influence our interpretation of every fact in every area of life). Van Til asserted that there is *no neutral common ground* between Christians and non-Christians because their presuppositions, their ultimate principles of interpretation, are different; but because non-Christians act and think inconsistently with regard to their presuppositions, common ground can be found. The Christian apologist, therefore, is called to point out the difference in ultimate principles, showing why the non-Christian's presuppositions reduce to absurdity. Many contemporary theologians have been influenced by Van Til's thought, including Francis Schaeffer, Greg Bahnsen, Rousas John Rushdoony, John Frame, as well as many of the current faculty members of Westminster Theological Seminary, Reformed Theological Seminary, and other Reformed seminaries.

neoorthodoxy of Karl Barth. Van Til's critique of Barth in *The New Modernism* (1948) exposed Barthianism as a dangerous form of humanism. Van Til stressed the need to bring all areas of thought into subjection to Scripture. In so doing, he not only refuted the essential ideas of modern humanistic philosophy since Kant, but provided the basis for other Christians to develop a consistent biblical worldview. Today, future church leaders continue to learn presuppositional apologetics through such institutions as Westminster Theological Seminary, Westminster Seminary California, and Mid-America Reformed Seminary.

Francis Schaeffer. One of his early students, **Francis Schaeffer** (1912–1984), popularized much of Van Til's presuppositionalism* after he moved to Switzerland in 1948, where he established *L'Abri* ("the Shelter")—a study center and evangelistic outreach to students and intellectuals. The first ordained minister in the Bible Presbyterian Church, Schaeffer became perhaps the best known Evangelical Christian to explore and challenge the secular intellectualism of the twentieth century. His books, which stem from his encounters with inquisitive students and intellectuals in the 1960s, show that existentialism is inadequate and that orthodox Christianity is able to provide the only basis for living. His early books *The God Who Is There* and *Escape from Reason* (1968) provided many of the converts of the Jesus Movement with a Christian worldview. Schaeffer argued that there are only two alternatives for society and culture—chaos restrained only by "imposed order" (totalitarianism) or the freedom that comes through the Divine Grace and social order revealed in Word of God. As he put it in his great opus on the rise and fall of Western civilization (which was also released as a 10-part TV series, *How Should We Then Live?*):

The biblical message is truth and it demands a commitment to truth. It means that everything is not the result of the impersonal plus time plus chance [evolution], but that there is an infinite-personal God who is the Creator of the universe, the space-time continuum. We should not forget that this was what the founders of modern science built upon. It means the acceptance of Christ as Savior and Lord, and it means living under God's revelation. Here there are morals, values, and meaning, including meaning for people, which are not just a result of statistical averages. This is... truth that gives unity to all of knowledge and all of life. This second alternative means that individuals come to the place where they have this base, and they influence the consensus. *Such Christians do not need to be a majority in order for this influence on society to occur...* [Emphasis added.]

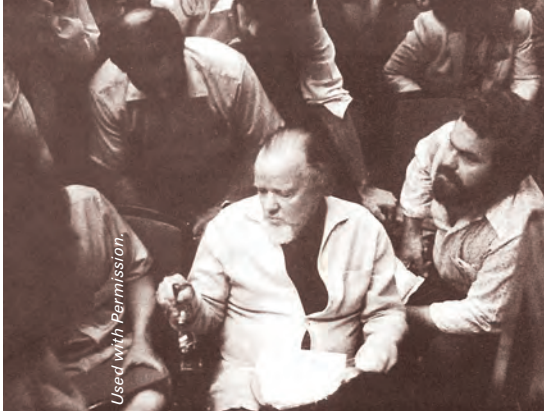
* *Presuppositionalism* presupposes that the Bible is divine revelation and claims: "For a Christian, the content of Scripture must serve as his ultimate presupposition... This doctrine is merely the outworking of the lordship of God in the area of human thought" (*The Doctrine of the Knowledge of God* by John M. Frame, Philadelphia: Presbyterian & Reformed, 1987, p. 45). This school of Christian apologetics believes the Christian faith is the only basis for rational thought.

Photographer Allan L. Winger CC BY-SA 3.0



L'Abri. *L'Abri* is an Evangelical Christian organization founded by Francis Schaeffer and his wife Edith in Huémoz-sur-Ollon, Switzerland. In 1955, they opened their alpine home as a ministry to students searching for the truth and as a forum to discuss philosophical and religious beliefs. Word-of-mouth soon led to a regular stream of visitors, with one period in the summer of 1956 averaging about thirty visitors per week. International distribution of tapes of Schaeffer's lectures also helped to raise awareness of Schaeffer's work. Today, there are residential study centers in Switzerland (the original center), Australia, Canada, the Netherlands, South Korea, Sweden, the United Kingdom, and the United States; resource centers are located in Brazil and Germany. Above is a picture of the Chalet Les Melezes at the Swiss *L'Abri*, where the Schaeffers lived.

Westminster Theological Seminary
Glenside, Pennsylvania



Francis Schaeffer. American Evangelical Francis Schaeffer was a theologian, philosopher, and Presbyterian pastor. In variance with theological modernism, Schaeffer promoted a more historic Protestant faith and a presuppositional approach to Christian apologetics, which he believed would answer the questions of the age. His thought was deeply influenced by Cornelius Van Til (a Christian philosopher who promoted presuppositional apologetics), J. Gresham Machen (a Presbyterian theologian who argued for the doctrine of inerrancy), and Hans Rookmaaker (a Neo-Calvinist who rejected religious neutrality). In 1948, the Schaeffer family moved to Switzerland, and in 1955 established the community called *L'Abri* (French for "the shelter"). In 1965, he became a member of the Reformed Presbyterian Church, Evangelical Synod, a denomination that later merged with the Presbyterian Church in America.

Liberty University CC BY-SA 3.0



Jerry Falwell. American Jerry L. Falwell, Sr., was a Southern Baptist pastor, televangelist, and conservative activist. He founded the Thomas Road Baptist Church, a megachurch in Lynchburg, Virginia. He also established the Lynchburg Christian Academy (now Liberty Christian Academy) in 1967 and Liberty University in 1971. In 1979, he co-founded the Moral Majority.

[T]he universe and its form and the mannishness of man speak the same truth that the Bible gives in greater detail. That this God exists and that he has not been silent but has spoken to people in the Bible and through Christ was the basis for the return to a more fully biblical Christianity in the days of the Reformers. It was a message of the possibility that people could return to God on the basis of the death of Christ alone. But with it came many other realities, including form and freedom in the culture and society built on that more biblical Christianity. The freedom brought forth was titanic, and yet, with the forms given in the Scripture, the freedoms did not lead to chaos. And it is this which can give us hope for the future. It is either this or an imposed order.*

Presuppositionalism. Schaeffer argued that people function on the basis of their *worldview*, a term borrowed from German philosophy, more than they realize. "The problem is having, and then acting upon, the right worldview—the worldview which gives men and women the truth of what is," he said. Schaeffer, following Van Til, said that people live according to their *presuppositions*, the basic ways they look at life—whatever they consider to be the truth of what exists. "People's presuppositions lay a grid for all they bring forth into the external world. Their presuppositions also provide the basis for their values and therefore the basis for their decisions," he said, adding:

There is a flow to history and culture. This flow is rooted and has its well-spring in the thoughts of people. People are unique in the inner life of the mind—what they are in their thought world determines how they act. This is true of their value systems and it is true of their creativity. It is true of their corporate actions, such as political decisions, and it is true of their personal lives. The results of their thought world flow through their fingers or from their tongues into the external world. This is true of Michelangelo's chisel, and it is true of a dictator's sword.**

Further Influence. Schaeffer's influence became widespread and became one of the key influences in the development of the new Christian Right, in its opposition to totalitarianism and abortion on demand. John W. Whitehead (born 1946), building on Schaeffer, wrote *The Second American Revolution* and other books promoting a Christian view of society and politics. He organized **The Rutherford Institute** to defend the First Amendment rights of Christians. Others, such as James Dobson (born 1936) and his organization Focus on the Family, did much to inform Christians of the secularization of society and promote Christian activism.

The Moral Majority

Jerry Falwell. In 1952, Jerry L. Falwell, Sr. (1933–2007), was converted in Lynchburg, Virginia, under the influence of the radio preacher Charles E. Fuller. After attending Baptist Bible College in Springfield, Missouri, he founded the Thomas Road Baptist Church in Lynchburg in 1956, which became one of the largest Fundamentalist churches in the United States. In 1968, he started *The Old-Time Gospel Hour*, which was broadcast on television; and in the early 1970s, he established Liberty University. In 1979, Falwell became one of the leading spokesmen of a new Fundamentalism that promoted Christian political action through the **Moral Majority**. This organization had a strong influence on the political involvement of Evangelical Christians until its dissolution in 1989. It had become weakened by attacks from secular organizations, disagreements with other Christian groups, and, ironically, its very success during the Reagan years.

* Cited from *How Should We Then Live? The Rise and Decline of Western Thought and Culture* by Francis Schaeffer, Wheaton, IL: Crossway, 1983, p. 252.

** Also cited from *How Should We Then Live? ...*, p. 9.

Homeschooling

Homeschooling is teaching and training children inside the home. Home education is usually conducted by a parent, grandparent, or tutor. Before compulsory public school attendance, most children were taught at home. Today, homeschooling is a legal option for parents to sending their children to a public or private school. As of 2016, there are approximately 2.3 million homeschooled students in the United States. In the 1960s, Rousas John Rushdoony began to promote homeschooling, which he saw as a way to combat the deliberately secular nature of the American public school system; he attacked statist school reformers such as Horace Mann and John Dewey, who advocated for highly centralized and government controlled schools.



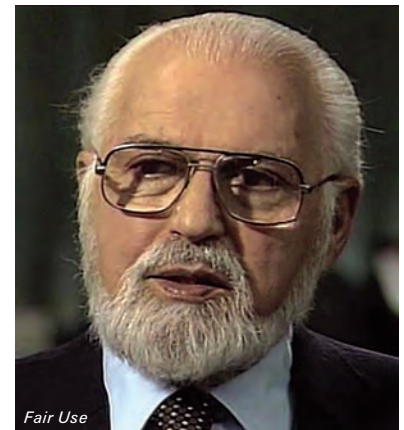
Christian School Movements

Christian Education. By the late 1960s, concerned parents began to reject the efforts of the government schools to indoctrinate children by teaching a secular humanistic worldview. The early 1970s saw a surge in the establishment of private Christian schools. Christian schools had been pioneered by the Christian Reformed Church in North America and conservative Lutherans since the turn of the century. However, from the 1970s there was an even more substantial reaction to humanistic education as millions of families began to educate their children at new Christian schools, which sprang up all over the United States. There also arose an interest in **homeschooling**, integrating family life with learning. Organizations such as the Christian Liberty Academy School System in Illinois, Bob Jones University in South Carolina, and Pensacola Christian College in Florida were some of the most influential groups promoting Christian homeschooling.

Educational Alternatives. By the year 1997, there were an estimated one million students involved with homeschooling in the United States alone. Additional reports from Canada, Europe, and Australia all indicated a noticeable growth in home education in these nations as well. As tests revealed an increasingly poor record of education in the public schools, they began to show a substantial record of improvement among students educated in Christian and home schools. In the mid-1990s, there were increasing calls for massive reform of public education, and a number of experimental programs began, including the privatization of some public schools (the charter school movement) and other educational alternatives. Today, homeschooling has become trendy, and secular programs have also joined the movement. More parents are choosing homeschooling not only because the academic quality of the local schools has declined, but also due to bullying or health issues. In addition, online schools (virtual or cyber schools), self-directed learning, and changes in the methods of school finance give parents a greater choice in the way they educate their children.

Christian Reconstruction

Rousas John Rushdoony. Another movement that attempted to revive Christianity and rebuild society and culture according to the teachings of the Bible was **Christian Reconstructionism**. It was led initially by an independent scholar, **Rousas John Rushdoony** (1916–2001), who had learned much from Van Til, though Rushdoony promoted ideas about God's Law that Van Til would not have supported. In the mid-1960s, he began publishing treatises and books calling on the church and the world to conform itself to the entire volume of the Law of Moses as declared in the Old Testament. Rushdoony taught that obedience to biblical law is the only foundation upon which any society or culture can be successful. He described the Bible as the law system of the Kingdom of God, which he said extends



Rousas John Rushdoony. Calvinist philosopher Rousas John Rushdoony was a historian and theologian who is credited as being the Father of Christian Reconstructionism and an advocate for the modern Christian homeschool movement. He was a prolific author, founder of the Chalcedon Foundation, and philosophical influence on America's religious right. His most prominent and influential work is *The Institutes of Biblical Law*, which promoted that biblical law should be applied to modern society—that is, there should be a Christian theocracy.



Martyn Lloyd-Jones. Welshman Martyn Lloyd-Jones, formerly a medical doctor, became a Protestant minister who was influential in the Reformed branch of the British Evangelical movement in the 1970s. For almost thirty years, he was the pastor of Westminster Chapel in London. Dr. Lloyd-Jones was strongly opposed to liberal Christianity, which had become a part of many Christian denominations. He disagreed with the “broad church” (the liberal party in the Anglican Communion) approach and encouraged Evangelicals (particularly Anglicans) to leave their existing denominations and join fully orthodox churches.

to every area of life through all time and eternity. Biblical law provides the only standard for measuring spirituality and the best foundation of civil law, he argued.

Theonomy. He introduced the word **theonomy** to describe the rule of God’s Law, which is the standard that Christian voters and officials ought to pursue. He taught that if the church would be committed to biblical law, and if civil government leaders would voluntarily utilize biblical principles to govern their societies, the world would one day reach a kind of golden age. He thus revived postmillennialism, which saw a dominion of Christianity at the culmination of history, at which time Christ would return and bring time to an end in judgment. Critics argued that the Bible does not describe history as becoming progressively better and that an unregenerate world does not have the spiritual ability to be obedient to God’s Word. Reformed critics also pointed out that theologians misunderstood the relationship of Old Testament civil and ceremonial laws to the church and civil government after Christ’s resurrection. The theonomy movement began to decline in numbers significantly in the early twenty-first century.

British Evangelicalism

Martyn Lloyd-Jones. In England, a reviving of Evangelical Calvinism was spurred by the ministry of **Martyn Lloyd-Jones** (1899–1981). Born in Wales, he became a highly successful medical doctor, but decided to enter Christian ministry. At the time, Christianity was at a low ebb in Britain, as it was in North America. In his regular expository preaching of Scripture at Westminster Chapel in London from 1938 to 1968, he promoted a revival of Evangelicalism. At Sunday morning and evening meetings, Dr. Lloyd-Jones drew crowds of several thousand, as did the Friday evening Bible studies. His preaching style has been characterized as “logic on fire” because he believed that the use of logic was vital for the preacher along with the activity and power of the Holy Spirit, which is the fire. He was a preacher who continued in the Puritan tradition of experimental preaching.

At the National Assembly of Evangelicals in 1966, Dr. Lloyd-Jones called on all clergy of evangelical conviction to leave denominations that contained both liberal and evangelical congregations; John Stott, the leading Anglican Evangelical, opposed him and rejected Lloyd-Jones’s separatist approach. After he retired from his ministry at Westminster Chapel in 1968, Lloyd-Jones focused on editing his sermons to be published, counseling other ministers, answering letters, and attending conferences. Without a doubt, he was one of the most influential preachers of the twentieth century.

Worldwide Influence. Dr. Lloyd-Jones’s influence spread through published books of his sermons and lectures, many transcribed and printed in the weekly *The Westminster Record*. Under his leadership, several Puritan and Reformed Studies Conferences were held in London, which led to a revival of Puritanism. Lloyd-Jones also published a fourteen volume series of commentaries on the Epistle to the Romans, which became his most renowned publication. He also was influential in the founding of the Evangelical Library in London and the Reformed publishing house, the **Banner of Truth Trust**. In 1957, Iain H. Murray (born 1931), an assistant to Lloyd-Jones, and businessman Jack Cullum founded the Banner of Truth Trust. Guided by Lloyd-Jones, they not only reprinted many writings of the Puritans and other Reformed theologians and preachers, but also provided a source of influence for Reformation thought throughout the English-speaking world.



Banner of Truth Trust. The Banner of Truth Trust is an Evangelical and Reformed Christian publishing house founded by Iain Murray, Sidney Norton, and Jack Cullum. Initially, the offices were located in London but now are in Edinburgh, Scotland, along with a branch office located in Carlisle, Pennsylvania. The trust also publishes a monthly magazine called *The Banner of Truth*.

Developing Christian Culture

In the twentieth century, while culture in general was moving away from a Christian basis, there developed many alternate forms of Christian culture that became a witness to the world.

C.S. Lewis. In Britain, a group of literary enthusiasts formed called the Inklings. The most notable writer among these was C.S. Lewis (1898–1963), a professor at both Oxford and Cambridge universities who appealed intellectually to both Christians and non-Christians alike. Through his essays, fantasies, and novels, he expressed a powerful defense for Christianity. One of his most widely read works is the widely known apology for the faith, *Mere Christianity*. His essays focus on basic aspects of Christian doctrine and on the importance of human life. His science fiction space trilogy and his children’s stories, *The Chronicles of Narnia*, depict a universe filled with order and meaning.

Other British Writers. English scholar Dorothy L. Sayers (1893–1957) wrote essays, religious dramas, and detective stories. J.R.R. Tolkien (1892–1973), another member of the Inklings group and a close friend of C.S. Lewis, wrote masterful fantasies in which his characters cope with evil and discover their place in a cosmic struggle. In recent years, his *The Lord of the Rings* trilogy and *The Hobbit* have enjoyed a wide following, especially among youth. Tolkien’s trilogy became blockbuster movies, which were released in order from 2001 to 2003; *The Hobbit* also became a smash hit in the sequence of three movies from 2012 to 2014. Some other writers turned to Christianity later in life as they discovered that Jesus Christ provided a meaningful answer to terror and anxiety. Among these was the well-known editor of the British humor magazine *Punch*, Malcolm Muggeridge (1903–1990). He became an outspoken defender of the faith.

American Writers. By the 1980s, Christian novels also gained popularity in America. Among the most widely read were novels by Frank E. Peretti (born 1951), who frequently wrote about demonic influences in modern society. James Dobson (born 1936) authored several bestselling books on family and child-rearing; while popular author Charles Swindoll (born 1934) wrote about pressing issues regarding true spirituality and doctrinal purity. Other well-known theological authors include John White (1924–2002), R.C. Sproul (born 1939), and John Piper (born 1946); contemporary apologists include Josh McDowell (born 1939), Lee Strobel (born 1952), and Max Lucado (born 1955); and popular novelists Ted Dekker (born 1962), Janette Oke (born 1935), and the husband-and-wife duo Bodie (born 1951) and Brock Thoene (born 1952). Many more could be named.

Christian Publishing. In North America, Christian publishers provide many books for Bible study and self-help books with devotional or counseling advice. The Christian book business also tackles social issues such as abortion, drugs, marriage, and relationships. There was a rush of new Bible translations in the 1960s and the decades that followed. These were usually copyrighted and sold millions of copies. Many editions of the new Bibles include study aids and commentaries, leading some critics to warn against confusing the ideas of men with the Word of God. Harsher critics berate many of the new translations themselves as perversions of the original texts. More trustworthy translations based on what is called “formal equivalence” (i.e., a more literal translation) include the New American Standard Bible and the English Standard Version. In 2014, Indiana University and Purdue University did a study that showed that 55 percent of Americans who read the Bible still read the King James Version.

The **Evangelical Press Association (EPA)**, formed in 1948, promotes the cause of Evangelical Christianity and strengthens the influence of Christian journalism. An annual convention is held each spring to encourage and advance Christian publishing. The EPA also awards member publications for their outstanding work. An example of such a publication is the biweekly news magazine, *WORLD*, which offers U.S. and international news and commentary from an Evangelical Christian perspective. According to its mission statement, the magazine exists “To report, interpret, and illustrate the news in a timely, accurate, enjoyable, and arresting fashion from a perspective committed to the Bible as the inerrant Word of God.” Other well-known periodicals include *Christianity Today*, considered by some to be



C.S. Lewis. Briton C.S. Lewis was a novelist, poet, academic, medievalist, literary critic, essayist, lay theologian, broadcaster, lecturer, and Christian apologist. He taught at both Oxford (1925–1954) and Cambridge (1954–1963) universities. He is best known for his fictional works: *The Screwtape Letters*, *The Chronicles of Narnia*, and *The Space Trilogy*; and for his nonfiction Christian apologetics, such as *Mere Christianity*, *Miracles*, and *The Problem of Pain*. Lewis and fellow novelist J.R.R. Tolkien were close friends and were active in the Oxford literary group known as the Inklings.



World. *World* is a biweekly Christian news magazine that is published by God’s World Publications located in Asheville, North Carolina. *World* presents the news from an Evangelical Christian point of view. Each issue features U.S. and international news, cultural analysis, editorials, and commentary, as well as book, music, and movie reviews. *World*’s end of the year issue covers the top stories from the previous year, obituaries, and statistics. Above is the cover of the April 18, 2015, issue, which contains an article on the crisis in Syria and Iraq.

Photographer Carl Van Vechten
Library of Congress



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Mahalia Jackson. American Mahalia Jackson was a gospel singer with a powerful contralto voice; she was known as “The Queen of Gospel.” She was heralded internationally as a singer and civil rights activist. She recorded about thirty albums during her career, and her 45 rpm records included a dozen “golds” (million sellers).

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Pat Robertson. American Pat Robertson is a media mogul, an executive chairman, and a former Southern Baptist minister who supports conservative Christian issues. In 1988, he ran for the Republican nomination for President. Currently, he serves as chancellor and CEO of Regent University and chairman of the Christian Broadcasting Network. Robertson has a career as the founder of several major organizations and corporations, as well as a university. He is a best-selling author and the host of *The 700 Club*, a Christian news and TV program broadcast live weekdays.

the “flagship magazine” of Evangelicalism; *RELEVANT* magazine, which probes the crossroads of faith and pop culture; *Charisma*, which is aimed at Pentecostals and Charismatics; and *Guideposts*, which was founded by Norman Vincent Peale in 1945 as an inspirational magazine.

Christian Music

Gospel Music. “Gospel” music has gained a wide acceptance and influenced other musical forms, including early “rock ‘n’ roll.” In large part, it stems from traditions beginning in slave churches in the American South. Enthusiastic unison singing is combined with a lead voice that sets the tone and the pace. It includes an expression of human response to God and a desire for spiritual attainment. This music is often sung by choirs, quartets, and soloists in churches and in musical concerts, as well. Two African-American singers, Marian Anderson (1897–1993) and Mahalia Jackson (1911–1972), gained international fame through gospel music. Miss Anderson, whose first successes were in Europe, later gained stature as the first black singer with the Metropolitan Opera in New York City. Mahalia Jackson, who had a powerful voice, is known as “The Queen of Gospel.” Today, gospel music uses various styles, depending on its cultural and social context.

Contemporary Christian Music. In the Jesus Movement, Christian music began to adopt the popular “rock ‘n’ roll” style, pioneered by musicians such as Larry Norman (1947–2008), Randy Stonehill (born 1952), Chuck Girard (born 1943), and 2nd Chapter of Acts (1973–1988). Some conservative Christians decried this metamorphosis, considering it a sinful compromise with worldliness and immoral sensuality. They pointed out that contemporary Christian music tended to focus on the Christian’s experience rather than Jesus Christ, often treating Jesus as a romantic figure rather than the Savior. Nevertheless, contemporary Christian music (CCM) eventually became a multimillion-dollar industry, and newer forms swept through many churches, replacing more traditional hymns and psalm-singing. In some cases, the great hymns of the ages have been replaced, while many great hymns have been redone in a contemporary style. Today, this type of music is referred to as pop, rock, or praise & worship. In addition, CCM artists are listed on the record chart published by *Billboard* magazine for the highest ranking albums and EPs (“extended plays”).

The Church and the Media

New Opportunities. The advance of communications technology has offered new opportunities for the church. Christian broadcasting has become a major industry in countries that allow private access to airwaves. The **National Religious Broadcasters** is an international association of Christian communicators that has more than 1,400 member organizations. In Europe, where governments maintain a monopoly on broadcasting in many countries, religious broadcasters take advantage of satellite technologies and cable-TV outlets to bypass the regulations. In North America, various Christian networks reach millions of households, twenty-four hours a day. Over 140 million Americans use Christian media at least once per month.

Media Networks. In 1987, the Vision Interfaith Satellite Network, a former religious cable and satellite network, began to carry programs with preaching, music, films, and social issues. Mainline religious groups also began to offer alternatives to the normally Evangelical broadcast fare on The Faith Channel, which is a cable-exclusive television station owned by the Archdiocese of Louisville. One of the leading Evangelical/Charismatic enterprises is the Christian Broadcasting Network (CBN) headed by popular religious figure, businessman, and political activist Pat Robertson (born 1930). His multimillion-dollar, Virginia-based oper-

ations broadcast around the world, including the Middle East. After selling off its cable network, CBN mainly serves as a production company for *The 700 Club* and four other syndicated shows.

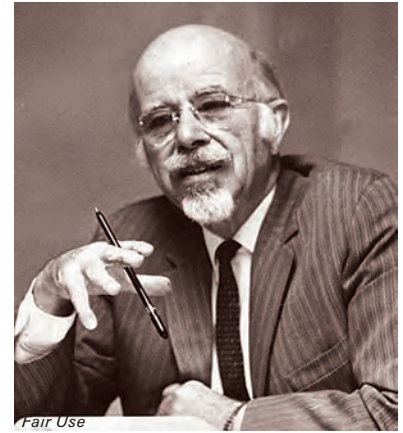
Radio Networks. Christians have long been active in radio broadcasting. Some have aired Christian programming on non-Christian stations. For example, C.S. Lewis provided religious content to the British Broadcasting Corporation (BBC) during World War II. Within the United States, a variety of Christian radio networks have been established. **Moody Radio**—located in downtown Chicago and a ministry of Moody Bible Institute—was started in 1925 and is now one of the largest Christian radio networks in the United States. It has expanded to include a satellite-fed network. Another large Christian network is the Salem Media Group out of California. Begun in 1993, it has numerous radio affiliates, provides internet and streaming services, and includes book publishing within its operations.

HCJB (“Heralding Christ Jesus’ Blessings”), known as “The Voice of the Andes,” was the first radio station with daily programming in Ecuador and the first Christian missionary radio station in the world. HCJB continues to broadcast in Spanish and indigenous languages. Staff of World Radio Missionary Fellowship (formerly HCJB Global), aka “Reach Beyond,” is now developing equipment and software for a form of digital radio broadcasting and other technology. A pioneer in religious shortwave broadcasting, the Far East Broadcasting Company (FEBC; incorporated in 1945) brings the Word of God into Asia, including the Philippines, India, and China; it also has a station in Santiago, Chile. Feba Radio, a sister company of FEBC, broadcasts programs in Asia, Africa, and the Middle East. This international radio network airs Christian programs in 149 languages.

Church Growth Movement

Secular Marketing Methodology. Pioneered by missiologist Donald McGavran (1897–1990) at Fuller Theological Seminary, the **Church Growth Movement** incorporated business marketing methods into evangelism and church planting. Marketing consultants are hired by some churches to help them “target” specific groups. These consultants desire to bring thousands into the fold in short periods by using mass advertising, by emphasizing “product benefits,” and by appealing to growing interest in entertainment. This “seeker-sensitive” approach is used to help churches grow by emphasizing secular popular culture in their outreach methods.

Megachurches. One of the leading churches to employ this technique is the Willow Creek Community Church in suburban Chicago, which was founded by Bill Hybels (born 1951) in 1975. Some 26,000 people attend weekly services in a \$73-million complex, seating more than 7,000 people and featuring contemporary Christian music and multimedia shows. The program was designed on the basis of results of community surveys to see what people wanted out of a church. As of 2016, Willow Creek has expanded in the Chicago area to seven “regional congregations.” In 1992, the Willow Creek Association was established to help member

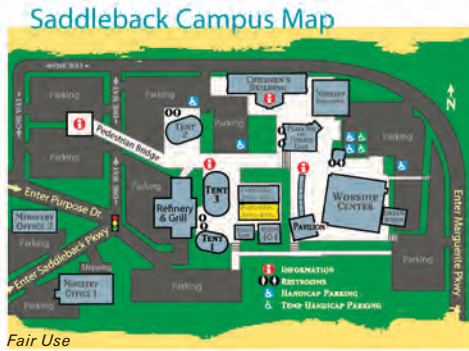


Donald McGavran. American Donald McGavran was a missiologist who was the founding dean (1965) and professor of Mission, Church Growth, and South Asian Studies at the School of World Mission at Fuller Theological Seminary in Pasadena, California. His parents were missionaries in India, and later he became a missionary himself (1923–1961). McGavran spent most of his life trying to identify and overcome barriers to effective evangelism or Christian conversion, especially across cultures. His teachings stimulated the Church Growth Movement.



William Hybels. Senior Pastor William “Bill” Hybels founded Willow Creek Community Church in South Barrington, Illinois. It is one of the largest churches in North America, averaging more than 25,000 in attendance. Hybels also began the Willow Creek Association (an international Christian ministry) and Global Leadership Summit (a two-day leadership event that is telecast from Willow’s campus near Chicago). He also has authored or contributed to nearly fifty Christian books, especially in the area of Christian leadership. Below is the largest campus, located in Glenview, Illinois.





Saddleback Church. Saddleback Church is a Southern Baptist megachurch located in Lake Forest, California, and was founded in 1980 by Pastor Rick Warren. It is the seventh-largest church in the United States and has a weekly attendance of over 20,000 people. Saddleback Church consists of fourteen campuses and four international campuses; also, people can “attend” online by watching and listening to worship services on demand. Above is a map of the Lake Forest campus that includes the Nursery Building, Children’s Ministry Center for the “Saddleback Kids” ministry, and Refinery and Grill for student ministry (middle school through college).



churches support each other in the task of reaching the lost by offering training and leadership conferences and resources for its members.

Church growth experts use telemarketing and direct mail devices to attract “converts” like customers. Also, Rick Warren (born 1954), founder and senior pastor of the Saddleback megachurch, advocates the “attractive church model,” in which day care, sports programs, classes, and contemporary music are used to attract people from the surrounding community to come to the church. Some critics say that the goals of these approaches are number and success oriented, but most have a real concern for the salvation of souls. Sadly, these methods often do not lead to spiritual growth and maturity, as Willow Creek Community Church discovered in a substantive survey it conducted in 2007.

Scandals

Televangelists. During the mid-1980s and early 1990s, a number of scandals rocked the Christian church in the United States. Most of the leaders involved were from a Pentecostal/Charismatic background. A popular televangelist James Orsen “Jim” Bakker (born 1940) was convicted of fraud and imprisoned for raising money through his *PTL Club* television program to build a mansion for himself, a “Christian” amusement park, and other enterprises. Investigations revealed that Bakker had also engaged in illicit sexual activities and tried to bribe persons involved to cover up his actions. His wife Tammy divorced him while he was in prison. Not long thereafter, another television evangelist, charismatic preacher Jimmy Lee Swaggart (born 1953), an ordained minister in the Assemblies of God, was arrested for soliciting prostitutes.

Oral Roberts Controversy. Charismatic faith-healer Oral Roberts (1918–2009) shocked many by claiming that God told him that He would take his life within months unless supporters sent him millions of dollars to keep his university, medical complex, and television ministries going. Several other lesser known religious figures also fell in similar scandals, all of which severely damaged the reputation of the church and brought disgrace upon the name of Christ.

The Church in Communist Countries

Persecution and Oppression. Christianity has often proved to be the main spiritual alternative to communism. In communist nations, a faithful core of believers endured years of persecution; and where communism still survived toward the end of the twentieth century, such persecution continued. It was clear that true religion does not die in spite of atheistic propaganda and oppression. In the Soviet Union, about 10 percent of the population openly professed Christianity during the years of opposition. When communism collapsed in the Soviet empire, Western Christians flooded into the former Soviet republics and Eastern Europe; and a major revival was underway, although some of the older, faithful believers

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Jimmy Swaggart. American Jimmy Lee Swaggart is an evangelist, Christian music singer, pianist, pastor, and author. During the 1980s, his weekly telecast was transmitted to over 3,000 stations and cable systems. He now has his own television channel. Sexual scandals with prostitutes in the late 1980s and early 1990s led the Assemblies of God to remove him. As a result of the scandals, Swaggart stepped down as the head of Jimmy Swaggart Ministries. Swaggart’s TV ministry continues airing in the U.S. and internationally.

expressed alarm about the influx of what they saw as a watered-down version of Christianity from the West.

In East Germany, Czechoslovakia, and Hungary, a moderate amount of religious freedom existed in spite of official disapproval. In Romania, however, Christianity was heavily suppressed, and believers were frequently subjected to brutality and discrimination. In tiny Albania, the only officially atheistic state in the world, Christianity (which had been a minority religion in comparison with Islam) was all but wiped out during the communist years. Yet even there, a tiny faithful remnant remained; and in the 1990s that fledgling church was again beginning to make headway into a society that virtually knew no religion. Asian Christians, however, saw little relief from communist oppression.

New Beginnings. Following the anti-communist revolutions of 1989–1991, the former Eastern Bloc saw a massive resurgence of interest in Christianity. New churches were being established; Bibles, Christian literature, and films were also being published, produced, and distributed. Christian schools were being founded, and Christian organizations were being formed. Even universities were welcoming Christian teachings, and numerous other signs of revival were present.

Conclusion. As one considers the state of human society today, there is cause for both optimism and pessimism. As we look at the development of secular humanistic culture, we have reason to be only pessimistic about what man will become apart from Christ. Human relationships and the families seem to be breaking down, and society is becoming increasingly impersonal, even violent.

Yet when we look at the God of the Bible and how He continues to manifest His grace in the lives of people from all nations, we have reason to be optimistic. Christians can be encouraged to be faithful to follow their duty to spread the gospel and thus promote Christ's dominion. His people need to grow in developing a biblical worldview so that they will be able to serve Him more faithfully in all areas of their lives and callings. In this way alone, we can fulfill the Great Commission of Christ to disciple the nations.

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Hungarian Reformed Church. The Reformed Church in Hungary is the largest Protestant church in Hungary. Today, it is made up of 1,249 congregations in twenty-seven presbyteries and four church districts; it has a membership of over 1.6 million, making it second only to the Roman Catholic Church in terms of size. Its practices reflect a Calvinist theology, for which the Hungarian term is *református*.

Comprehension Questions

1. Why did people become more pessimistic during the twentieth century?
2. What is existentialism?
3. Discuss how existentialism influenced neoorthodoxy.
4. Describe the cultural life cycles view of history.
5. Define marriage equality.
6. List arguments in favor of legal abortion.
7. Why did Aleksandr Solzhenitsyn believe that the West had declined from its position of strength?
8. How did technology affect the distribution of television programs?
9. According to Francis Schaeffer, what was the importance of people's presuppositions?
10. What type of literature did J.R.R. Tolkien write?
11. How do the consultants of the Church Growth Movement seek to bring large numbers of people into the church?

Projects

1. Early in this chapter, some ideas by Paul Kurtz are found explaining some of the key tenets of secular humanism. Write a Christian rebuttal to each of these points.
2. Discuss the spiritual decline in the West that has been caused by the secular philosophies of humanism, and how some have been combined with Christianity.
3. Do some research to find out current Christian attitudes toward one of the social issues mentioned in this chapter, such as the role of women or the breakdown of the family.
4. Write an essay about the ethical, moral, or biblical issues concerning abortion or euthanasia. Express your opinions and the opinions of others who have written about this subject.
5. Visit an art museum and view some recent art works.
6. Listen to classical music by Debussy, Stravinsky, Schoenberg, or other composers; or more popular music such as Louis Armstrong, Mahalia Jackson, or other modern artists. How do you react?
7. Write a short biographical sketch of a prominent Evangelical theologian or philosopher who has had an impact in the church and culture, such as Carl F.H. Henry, Cornelius Van Til, Gordon H. Clark, Francis Schaeffer, or Martin Lloyd-Jones.
8. Write an essay about whether people should be optimistic or pessimistic as they observe today's society.

Words and Concepts

absolutes
neoorthodoxy
post-Christian era
ecumenical movement
Charismatic Movement
megachurches
New Age Movement
behaviorism
political science
archaeology
paleontology
progressive education
counterculture
Woodstock Festival
women's rights
feminism
domestic partnerships
abortion
Pro-Life Movement
euthanasia
atonalism
Kafkaesque
theater of the absurd
cubism
constructivism
New-Realism
pop culture
Neo-Evangelical Movement
biblical inerrancy
Chicago Statement on Biblical Inerrancy
Coalition on Revival
Jesus Movement
presuppositional apologetics
The Rutherford Institute
Moral Majority
homeschooling
Christian Reconstructionism
theonomy
Banner of Truth Trust
Evangelical Press Association
National Religious Broadcasters
Moody Radio
HCJB
Church Growth Movement

People

- Karl Barth (Swiss-born theologian)
 Jacques Maritain (French philosopher)
 Pope John XXIII
 Pope John Paul II
 Phineas Quimby (American New Age leader)
 Max Weber (German sociologist)
 Margaret Mead (American anthropologist)
 B.F. Skinner (American psychologist)
 Ivan P. Pavlov (Russian physiologist)
 Norman Vincent Peale (American religious leader)
 Oswald Spengler (German historian and philosopher)
 John Dewey (American philosopher and educator)
 Herbert Marcuse (American philosopher)
 Jack Kevorkian (American euthanasia activist)
 Claude Debussy (French composer)
 Igor Stravinsky (Russian composer)
 Aleksandr Solzhenitsyn (Russian author)
 Franz Kafka (German-language author)
 Pablo Picasso (Spanish artist)
 Wassily Kandinsky (Russian-born artist)
 Henry Moore (British sculptor and artist)
 Andy Warhol (American artist)
 Harold J. Ockenga (Evangelical pastor and leader)
 Billy Graham (American evangelist)
 Edward John Carnell (American theologian)
 Bernard Ramm (American theologian and apologist)
 Cornelius Van Til (American theologian and apologist)
 Francis Schaeffer (American theologian and philosopher)
 Jerry L. Falwell, Sr. (American televangelist and activist)
 Rousas John Rushdoony (American Calvinist philosopher and theologian)
 Martyn Lloyd-Jones (Welsh preacher and doctor)
 C.S. Lewis (British author and scholar)
 J.R.R. Tolkien (British author)
 Mahalia Jackson (American singer)
 Pat Robertson (American media mogul and activist)