

Ecclesiology

Topic 7 Part 2 – Summary of Church History (1550 to the Present)

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The Modern Church Period (1550 - Present)

The Modern Church Period began with the reformation and has continued up to the present time. During this period the Roman Catholic Church splits with the Protestants who then in turn split with one another over various doctrinal and practice issues. Eventually, the great missionary wave of the nineteenth century takes the gospel to, literally, the remotest parts of the earth.

The Denominational Church Era (1550 - 1789)

The Reformation resulted in the beginning of Protestantism with the break from Catholicism. Protestants have strong convictions on quite a number of doctrines, but three are particularly important. These three serve to distinguish Protestantism from Roman Catholicism.

1. The exclusivity of the Bible. Protestants view the Bible as the only infallible rule of the Christian life and faith. It is considered the sole source for spiritual teachings. This is in contrast to Roman Catholicism, which places equal emphasis on the authority of tradition and the Magisterium (or the Pope and council of Bishops).
2. Salvation by grace alone through faith alone. Protestants have always emphasized that the benefits of salvation are by grace alone through faith alone (Rom 4; Gal 3:6-14; Eph 2:8-9). By contrast, Roman Catholics have historically placed a heavy emphasis on meritorious works in contributing to the process of salvation. This is not to say that Protestants view good works as unimportant. They simply believe good works are by-products of salvation (Matt 7:15-23; 1 Tim 5:10,25).
3. The priesthood of all believers. In Roman Catholicism, the priest is the intermediary between the believer and God. For example, a person must confess sins to a priest, who then absolves that person of sin. By contrast, Protestants believe each Christian is a priest before God and thus has direct access to Him without need for an intermediary (see 1 Pet 2:4-10).

The reformation sparked a hundred years (1550-1650) of wars between Protestants and Catholics as the Catholic counter-reformation in response to the reformation brought persecution of Protestants.

- The Huguenots Wars in France (1560-1598) were waged as the Catholics persecuted the Huguenots (Calvinists).
- The Dutch War (1560-1618) as Spain sought to eradicate Protestantism from the Netherlands resulting in a Protestant north (Holland) and a Catholic south (Belgium).
- The Thirty Years War (1618-1648) between Calvinists and Catholics in Germany. The Treaty of Westphalia (1648) ended this bitter war bringing an end to the religious wars.

The first half of the 17th century saw a concentrated British emigration to the American colonies as a refuge for religious dissidents. Between 1630 and 1642 more than 25,000 Calvinistic Puritans (i.e. Pilgrims) immigrated to the colonies (1620 was the sailing of the Mayflower). Of the original thirteen colonies, only Maryland was Catholic, all others were various Protestant denominations.

1648-1789 is considered the “Enlightenment” or “Age of Reason”. During this time, God and the world were evaluated on the basis of reason and scientific principles instead of Scripture. Many enlightenment thinkers spoke of God as a “supreme being”. Deism was very popular in the 17th and 18th centuries. It is a belief that views God as the creator of the world who does not intervene in the world through supernatural acts. The classic example is a clockmaker who wound up the clock of the world once and for all at the beginning, so that it now proceeds as world history without the need for his further involvement. Deists viewed God as so transcendent as to be uninvolved with present life. Deism flourished in Europe, particularly in France and England. It was prominent in America at the time of the Revolutionary War. Some prominent Deists include Benjamin Franklin, Thomas Paine, and Thomas Jefferson.

The Great Awakening was a series of revivals that occurred in the American colonies between 1725 and 1760. The Great Awakening came to New England through the ministry of the great theologian and preacher, Jonathon Edwards, beginning in 1734. English evangelist George Whitefield did more than anyone to link regional revivals into a national awakening. Whitefield traveled throughout the colonies in 1740 calling men of all denominations to repentance and faith in Christ. A Second Great Awakening rose between 1790 and 1835 under the influence of Yale President Timothy Dwight (1752 - 1817), a grandson of Jonathon Edwards, Yale professor Nathaniel Taylor (1786 - 1858), and evangelist Charles Finney (1792 - 1875).

The Denominational Era came to a close with the American (1776) and French (1789) revolutions. Later we will look at the development of the denominations.

The Global Church Era (1789 - Present)

Some call the time from 1789 to WWI (1914) as the “age of progress” with the industrial revolution occurring in the late 18th and early 19th centuries. The revivals of the late 18th and early 19th centuries led to Protestant world missions. However, these revivals in the U.S. and the parallel in England gave way to the eroding forces of rationalism and evolution (Darwin’s “Origin of the Species” was published in 1859) which led to a break with the Bible that expressed itself in theological liberalism.

The time from WWI (1914) to the present day is called the “age of ideologies” by some. During this period a plethora of new “gods” arose to compete for the allegiance of the secular mind. Communism, Nazism, Fascism, theological liberalism, socialism, ecumenism, individualism, humanism are among the many competing ideologies. The church responded to this so-called modernism with its own -ism, Fundamentalism, and eventually the more intellectually sophisticated and culturally engaged Evangelicalism.

Modern Protestant Missions

William Carey (1761 – 1834), an impoverished English shoemaker and pastor, is considered the father of modern missions. He was deeply concerned for the unevangelized in foreign lands at a time when many churchmen believed the Great Commission was given to the apostles only. In 1792 Carey published “An Enquiry Into the Obligation of Christians to Use Means for the Conversion of the Heathens”, an eighty-seven page pamphlet to present his case for foreign missions. He swayed a group of ministers to missions with a sermon on Isaiah 54:2-3 including his now famous quote, “Expect great things from God; attempt great things for God.” Carey then formed the Particular (Calvinistic) Baptist Society for Propagating the Gospel among the Heathen, now the Baptist Missionary Society, and immediately offered himself as a missionary to India.

Carey was responsible for India's first printing operation, paper mill and steam engine. He also worked tirelessly at evangelism, church planting, education, medical relief, agricultural experiments and social reform, such as against the practice of infanticide and widow burning. Carey was ahead of his time in methodology. He respected the Indian culture rather than importing Western substitutes, sought to establish indigenous churches and provided the Scriptures in the native tongue. His work inspired many to follow in his footsteps.

Hudson Taylor (1832 - 1905) was an Englishman with part-time medical training. No missionary in the nineteenth centuries since the apostle Paul had a greater visionary plan of evangelism than Taylor -- reaching the four hundred million people of China. Taylor's magnetic personality and organizational skill led to the establishment of the China Inland Mission in 1865, a missionary model which inspired dozens of other mission organization to be founded along the same principles. Taylor is particularly known for his extraordinary faith in relying on God for all provision during his missionary endeavors.

He brought many innovations to modern missions.

- In order to relate to the Chinese, Taylor adopted Chinese dress and culture.
- He traveled away from the missionary settlements.
- He began to travel inland from Shanghai along the Yangtze River.
- Taylor knew that China would never be reached if he had to wait for highly educated, ordained ministers, so he sought dedicated men and women from England's large working class. By appealing to the working class, he avoided competition with other agencies and provided a class of people a means to effectively serve God in missions.
- Single women were employed as missionaries
- The headquarters of the CIM was in China rather than missionaries being directed from the other side of the world.
- The era of faith missions began with Taylor's principle of depending entirely upon God. No CIM missionary was authorized to make direct appeals for money. This led to scrupulous efficiency in administration and a simple missionary lifestyle.

Wycliffe Bible Translators – After Taylor focused the attention of the missionary community on the inland territories, Cameron Townsend (1896 - 1982) brought the needs of the unreached ethnic groups to light through Bible translation. Townsend began his missionary career in Guatemala in 1917 by selling Bibles. His attempts were frustrated by the rural area to which he was assigned. His Spanish Bibles were of no use to the Cakchiquel Indians, whose own language was unwritten. "Why, if your God is so smart hasn't He learned our language," asked one of the tribal people. This led Townsend to work on a Bible translation for Cakchiquel over the next thirteen years.

Townsend founded Camp Wycliffe in Arkansas in 1934 as a summer school to train pioneer missionaries in linguistics. In 1942, the camp formally organized as two separate corporations. The Summer Institute of Linguistics was designed to represent the scientific linguistic and cultural training, while Wycliffe Bible Translators represented the actual missionary work. By researching people groups that needed a Bible translation in their own language, Townsend moved the missionary frontier to the unreached peoples of the world. Today missionaries view each ethnic group as distinct, regardless of their nationality.

Preachers

John Wesley (1703 - 1791), along with his younger brother Charles, led one of the greatest religious movements in the history of England, derisively dubbed “Methodism.” Charles Wesley actually began the Methodists while at Oxford University in 1729 but John soon returned to the school and took leadership. John did not care for the nickname but later he defined a Methodist as “one that lives according to the method laid down in the Bible.”

George Whitefield (1714 - 1770) was a friend of John and Charles Wesley at Oxford, where he was converted to Christ. He was ordained in the Church of England and began preaching the necessity of the “New Birth.” Churches soon closed their doors to his gospel message and he went to public halls, barns and even open fields. He was a tireless itinerant preacher who spoke over 15,000 times to millions of people in his thirty-four years of ministry (without the means of modern communication!).

In addition to dozens of trips around Great Britain, he made seven trips across the Atlantic to the American colonies. Whitefield became a leading figure in the Great Awakening when he visited America in 1738. In 1740 he toured New England in forty-five days, preaching over one hundred and seventy-five sermons to tens of thousands of people. When he left New England it was in a spiritual state never to be reached since.

His method of whirlwind preaching set a pattern for American revivalism. He was direct and simple but with a supreme ability to hold large audiences. Benjamin Franklin estimated that Whitefield could be heard by up to thirty thousand people at one time. Franklin and Whitefield were good friends but Franklin never accepted the efforts to lead him to Christ

Whitefield was a strong Calvinist who preached on man’s bound will and God’s electing grace. This was at odds with John Wesley’s Arminianism and in 1741 they officially divided from each other but maintained a mutual respect. Whitefield was once asked by another strong Calvinist if they would see Wesley in heaven. He replied, “No! He will be so near the throne and we so far from it that we won’t even be able to see him.”

Charles Spurgeon (1834 - 1892) was converted to Christ at the age of fifteen and by the next year he was engaged as a village preacher. For three years he ministered near Cambridge until his growing fame brought him to pastor the Baptist church in New Park Street, London at the age of twenty.

Spurgeon’s style was direct, animated and even humorous. He was theologically a Calvinist, a dedicated evangelist, and a careful expositor of the Scriptures. His sermons were printed every week and authored several books, some of which remain in print. He also founded an orphanage and a pastor’s college, both of which still exist. He was recognized as the most gifted preacher of the nineteenth century.

D. (for Dwight) L. Moody (1837 - 1899) was from a small New England farming community and enjoyed little education. He moved to Boston to seek a career and became a Christian through a Congregational church. He left for Chicago in 1856 where he developed a successful business selling shoes.

Moody became increasingly interested in ministry and in 1860 he abandoned his business to work full time with YMCA evangelism to young men and to found a Sunday school for poor children. His ministries were interrupted by the Civil War but afterwards the Sunday school became the independent Illinois Street Church.

While Moody was willing to work with denominations, he always would carry out his work independent of such structures. This had an important influence over evangelicalism in the next century.

Moody was becoming well known in Chicago but his growing ministry came to an abrupt halt with the Chicago fire of October 1871. He underwent a spiritual renewal and began an evangelistic tour of Great Britain, along with singer Ira Sankey. Although unknown at the time, Moody found remarkable success, initially in Scotland and later in London. By the time Moody returned to the United States in 1875 he was an international figure and in great demand.

In 1886 he founded the Moody Bible Institute, which pioneered the concept of Bible institutes. Moody's prediction "When I am gone I shall leave some grand men and women behind" could not be more true. In the first one hundred years of its founding over 5,400 Moody alumni have served under 245 mission boards in 108 countries of the world. An estimated one in eighteen North American missionaries in the world today are from the Moody Bible Institute.

Billy Graham (1918 -) – For a half-century since D. L. Moody, no evangelist had attained world recognition until Billy Graham. Graham graduated from Wheaton College in 1943 to pastor a small Baptist church in Illinois. Two years later he resigned to become the first fulltime evangelist with the newly formed Youth for Christ organization.

He quickly rose to national prominence in 1949 through his Los Angeles crusade meetings, where the attendance was large and the media gave widespread coverage (where Louie Zamperini accepted Christ). In the next few years his city wide evangelistic meetings in stadiums in some of America's largest cities established a pattern for mass evangelism.

Graham started a weekly radio broadcast, called "Hour of Decision," and established the Billy Graham Evangelistic Association. He organized trained staff to work at each crusade and enlisted the help of Dawson Trotman (1906 - 1956), the founder of The Navigators, to mold a follow-up system after the crusades. In 1954 the Greater London Crusade made Graham an international figure.

He has been criticized for his simplistic message and methods, working with liberal churches and clergymen who stood against Biblical authority, racially integrating his meetings, and accepting invitations to preach in communist countries. In spite of these criticisms, an annual poll has listed him among the ten most admired men in America since 1951.

Graham has preached to over 100 million people in most countries of the world, more than anyone else in history. Countless millions have been reached by him through television, radio and films. An estimated two million have professed faith in Christ through his crusades. His integrity, humility and popular appeal has made him one of the most influential and well-respected religious leaders in the twentieth century.

Denominations

A Christian denomination is an association or fellowship of congregations that have the same beliefs, engage in similar practices, and cooperate with each other to develop and maintain shared enterprises. Generally, a denomination will have a governing body.

The three major divisions of Christianity are the Roman Catholic Church, the Orthodox Church, and the Protestant Church.

However, in 451, a group of churches known as Oriental Orthodoxy, also split with the Roman Catholic Church over the Trinity. Oriental Orthodoxy is the communion of churches in Eastern Christianity which recognize only the first three ecumenical councils – the First Council of Nicaea (325), the First Council of Constantinople (381), and the First Council of Ephesus (431). The communion is composed of six autocephalous churches – the Coptic, Ethiopian, Eritrean, Syriac, Armenian, and Indian (Malankara) churches. There are about 84 million adherents worldwide.

The Roman Catholic Church and Orthodox Church split in 1054 over the issue of the source of the Holy Spirit. The Orthodox church includes the fifteen autocephalous churches of Constantinople, Alexandria, Antioch, Jerusalem, Georgia, Cyprus, Bulgaria, Serbia, Russia, Greece, Poland, Romania, Albania, Czech and Slovakia, America and a number of autonomous Churches.

The Protestants then split with the Roman Catholic church in 1517 over issues of authority, salvation, and worship.

The main separations within Protestantism after the reformation were:

The Lutheran Church – By 1530 the Lutheran Church had developed as Luther and Philip Melancthon formed the basic Lutheran confession of faith, known as the Augsburg Confession (1530). The confession details Lutheran theology and with it brought the threat of war with the Roman Church.

The Reformed Church – The Reformed Church began with Ulrich Zwingli (1484 - 1531) who was influenced by Luther and his own study of the Bible. He introduced the reformation to Zurich, Switzerland in late 1518. Zwingli divided with Luther's theology over the issue of the Lord's Supper holding that the sacrament was a symbol or memorial of Christ's death.

Gradually the movement spread to France, where John Calvin (1509 - 1564) became its leader. In 1536 Calvin moved to Geneva, Switzerland and published his landmark "Institutes of the Christian Religion". By the middle of the century, the Reformed Church began to overtake the Lutheran Church in significance and Geneva replaced Wittenberg as the main center of the Protestant world.

Calvinism grew in Scotland under the leadership of John Knox (c. 1514 - 1572). Knox established the Church of Scotland under Calvin's theology through the Scots Confession that was ratified by the Scottish Parliament.

The Church of England – The Church of England was born in 1534 when King Henry VIII used his divorce from Catherine of Aragon as the grounds to free England from papal obedience. The parliament declared Henry "Supreme Head on earth of the Church of England." Because this separation was more political and economic than doctrinal, the Church of England retained an essentially Roman Catholic position. Thomas Cranmer (1489 - 1556) and Hugh Latimer (1485 - 1555) attempted to build upon John Wycliffe's ministry 150 years earlier but were martyred when Mary Tudor came to power.

The Anabaptists – These groups were the radicals of the Reformation. They received the name "Anabaptist" because they agreed in denouncing the baptism of infants. Generally, these groups were concerned with morality, the authority of Scripture, and the separation of church and state. The Anabaptists fell into four broad categories:

1. The Rationalists, whose reform was purely intellectual and not even non-Trinitarian. They are forerunners of Unitarianism.
2. The Spiritualists, who adopted mysticism and lessened external aspects of the Christian life. This led into Pietism in the next century.
3. The Evangelicals, who began as an offshoot of Zwingli, took the theology of Luther and Calvin, and adapted believer's baptism, brotherly discipline, and the separation of church and state. This is reflected today among Baptists, Mennonite, Free Churches, Brethren, etc.
4. The Revolutionaries, who were a small minority of Anabaptists convinced about the imminent return of Christ and some were willing to oppose the ungodly with violence. This group gave the movement a poor reputation.

Denominational Family Trees

The Lutheran Church

1. Pietism – Pietism was founded by Philip Jacob Spener (1635 - 1705) to renew the Lutheran Church. Spener offered six proposals for reform in his *Pia Desideria* (Pious Wishes):
 - There should be “a more extensive use of the Word of God among us.”
 - There should be a renewal of the priesthood of all believers. He cited Luther’s urging for all Christians to be active in the work of ministry.
 - The reality of Christian practice should be taught, so that Christianity would be more than a matter of simple knowledge.
 - Restraint and charity should be shown in religious controversies. Those who err should be shown love and unbelievers should be prayed for.
 - The education of ministers should include training in piety and devotion as well as in academic subjects.
 - Ministers should preach edifying sermons, understandable by the people, rather than technical discourses which few were interested in or could understand.

Some Lutherans saw these proposals as leading to anti-intellectualism and separatism. Yet Pietism had an impact on the early missionary efforts of Spener’s godson, Nicolaus von Zinzendorf, and influenced the Mennonites, Moravians, Brethren, Dutch Reformed Churches, and the Great Awakening in early America.

2. The Lutheran Church in America – The various waves of immigrants to America led to a proliferation of Lutheran bodies. However, there have been a number of mergers between these groups resulting in the Evangelical Lutheran Church in America, the largest and most liberal of the major Lutheran denominations. Other major Lutheran denominations include the Lutheran Church Missouri Synod and the Wisconsin Evangelical Lutheran Synod.

The Reformed Church

1. Presbyterian – The Presbyterians go back doctrinally to John Calvin and to the Scottish reformer, John Knox. They believe churches should be governed by presbyters, or elders. The Presbyterian church originated in Scotland in the early seventeenth century. A Scottish delegation joined the Westminster Assembly in 1643, determined to have “no bishop and no king.” The Westminster Assembly was a milestone for Presbyterianism as the foundational creedal statement was agreed upon, the Calvinist Westminster Confession (1648).

In the United States, Presbyterianism has been challenged by the two major church divisions which plagued other denominations. One was the Civil War and the issue of slavery and the second was the rise of liberalism. The focal point of the debate over liberalism came at Princeton, the main Presbyterian seminary. In 1929 the seminary was reorganized to the disadvantage of long line of distinguished conservative theologians such as Archibald Alexander (1772 - 1851), Charles Hodge (1797 - 1878), B. B. Warfield (1851 - 1921), and J. Gresham Machen (1881 - 1937).

Today the Presbyterian Church, USA is by far the largest Presbyterian denomination, however the conservative Presbyterian Church in America is growing while its liberal counterpart is losing membership.

2. Reformed – The Reformed Church in America, previously known as the Dutch Reformed Church, can be traced back to John Calvin. It came to America with the original Dutch settlers and adopted its current name in 1867. It founded Rutgers in 1770 to train ministers. The largest Reformed Church in America once was the Crystal Cathedral in Garden Grove.

The smaller Christian Reformed Church separated from the Dutch Reformed Church in 1857 due to dissatisfaction with liberal trends and doctrinal laxness.

The Christian Church (Disciples of Christ) arose through Thomas Campbell, a Presbyterian minister who sought to unify churches by returning to the ideal of the NT. The church opposed denominationalism and any attempt to define it as such. It divided over the issue of instrumental music in the church in the mid 1800's, with those opposing instruments in the church forming the Church of Christ.

Finally, various liberal Reformed, Lutheran, and Congregational churches merged in 1957 as the United Church of Christ.

The Church of England (Anglican)

1. Episcopal – After the American Revolution brought independence from England, the churches in America who were part of the Church of England met to form a new denomination. In 1783 the name Protestant Episcopal Church was chosen to distinguish the denomination from the Roman Catholic Church and from the church government of the Presbyterians and Congregationalists. The Book of Common Prayer was revised for American use and the church was a self-governing denomination following the Church of England doctrine.
2. Puritan – The Puritans arose from the influence of sixteen century reformers, such as William Tyndale, John Knox and John Hooper. They sought to bring renewal to the Church of England along the lines of Calvinism. The unity of the Puritans regarding the authority of the Bible ended in disunity over the interpretation of the Bible, especially over the issue of church government. Some, mostly English, advocated a state-church organization. This had been the historical Puritan perspective for it had sought to make all England Puritan. Yet others supported a congregational organization in cooperation with the state and still others believed in congregational churches separate from the state. This disagreement led to the dissolution of Puritanism.

The Quakers, or Society of Friends were a radical wing of Puritanism, originating in the 1640. Their first leader was George Fox (1624 - 1691) and the name “Quaker” was used from 1650 partly because people were expected to tremble before the Word of God. The Quakers suffered persecution from Puritans and Anglicans. They were aggressively evangelistic and they actively opposed slavery. Their emphasis on the Spirit of God led meetings to be held where people waited for the Spirit to speak in and through them. They were pacifists who refused combat roles and refused to take oaths. They had no sacraments or ministers and women could preach sermons. Today they have declined to the place of a minor denomination.

3. Baptist – While there are Anabaptist influences among Baptists, the formation of the denomination began with John Smyth (c. 1560 - 1612) and an English Separatist congregation in exile in Amsterdam in 1608. Their study of the NT led them to disband and reorganize with believer's baptism as the basis for the fellowship. Smyth applied to join the Mennonites and three years after his death many of his followers were accepted into the Mennonites.

A small group of Baptists returned to England in 1612, forming the General Baptists, based on Arminianism. The first Particular Baptist church, or Calvinist, came between 1633 and 1638 and like the General Baptists, grew rapidly. Baptists were formed in America under a Separatist minister, Roger Williams, in Rhode Island in 1639.

Baptists in America grew considerable after the Great Awakening. Their denomination initially split along Calvinist and Arminian beliefs, with most tending toward Calvinism. In 1845 Baptists from the south formed their own denomination on account of the slavery issue, leading to what is today the Southern Baptist Convention. The Northern Baptists split in the 1940's over the concern of liberal doctrine. The result is a more liberal American Baptist Convention separate from the Conservative Baptist Association of America.

Independent Baptist churches (some also called Independent Fundamental Baptist, or IFB) are congregations, generally holding to conservative Baptist beliefs. The term "independent" refers to the doctrinal position of church autonomy and a refusal to join any affiliated convention or hierarchical structure. The Independent Baptist tradition began in the late 19th and early 20th centuries among local denominational Baptist congregations concerned about the advancement of liberalism into national Baptist denominations and conventions.

4. Congregational – The Congregationalists believed that churches should be independent from the state, should be governed by the whole congregation and consist of only those who have responded to Christ. In 1582 Robert Browne, a Separatist leader, set forth Congregational beliefs in his treatise *Reformation Without Tarrying for Any*. Congregationalism impacted America as early as the landing of the Mayflower in 1620. Congregationalists like Jonathon Edwards (1703 - 1758) played a major part in the Great Awakening. Great missionaries like David Brainerd, John Eliot and David Livingstone were Congregational.

However, the doctrinal tolerance of later Congregationalists led some of the church into Unitarianism and liberalism. Liberalism led the Congregational Church to merge with the Christian Church (Disciples of Christ) in 1931 and with the United Church of Christ in 1957.

5. Methodist – Methodism arose a student meeting at Oxford University in 1729, devoted to Bible reading and prayer. Included in this group, known as the Holy Club, were John Wesley (1703 - 1791), Charles Wesley (1707 - 1788), and George Whitefield (1714 - 1770). The evangelistic ministry of these three men led to a Methodism congregation in London by 1740. John Wesley tried to keep the lay driven movement within the Church of England, but the nature of the movement would not allow it. Methodism came to America around 1766. John Wesley, an Arminian who taught that men could become entirely sanctified, and George Whitefield, a Calvinist, divided over the doctrine of predestination.

Methodism followed Wesley while the followers of Whitefield formed the Calvinistic Methodists. Between 1813 and 1817 many Negro Methodists formed independent churches, including the African Methodist Episcopal Church. As liberalism influenced the Methodists, the United Methodist Church was formed in 1968 with a merger with the Evangelical United Brethren, itself a merged church.

In the 1840's and 1850's, the Holiness Movement attempted to preserve John Wesley's teaching of entire sanctification and perfectionism. By the 1880's the first holiness denominations began to appear including the Church of God, Anderson, Indiana (1880), the Church of the Nazarene (1908), and the Pilgrim Holiness Church (1897), which merged as the Wesleyan Church in 1968.

The Holiness Movement began to teach that entire sanctification was a "baptism of the Holy Spirit" in the late nineteenth century. By using the model of Pentecost, they gave birth to a host of Pentecostal denominations, including the Assemblies of God. Pentecostals typically believed in a second baptism of the Holy Spirit, evidenced by speaking in tongues.

The Anabaptists

The Anabaptists have had a great influence in several denominations and among independent churches. However, strictly speaking comparatively few churches remain out of the Anabaptist churches of seventeenth century Europe.

1. Mennonites – The Mennonites can trace themselves to the first Anabaptist congregation in Zurich, Switzerland in 1525. The Mennonite Church is the largest of this denomination with over a thousand churches, founded in 1683. There are many smaller Mennonite denominations.
2. The Old Order Amish – Organized in about 1865, the Old Order Amish adheres strictly to older forms of worship and attire. Presently there are several hundred Amish churches in Pennsylvania.



