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Born in Nashville, Tennessee, in 1873, Work graduated from Fisk University in 1895 where he organized singing groups and studied Latin and history. He then taught in Tullahoma, Tennessee, and completed his graduate studies at Harvard University before being appointed as instructor of Latin and History at Fisk University in 1904. He was also the director of the Fisk Jubilee Singers. He began collecting slave songs and spirituals, publishing them as *New Jubilee Songs as Sung by the Fisk Jubilee Singers* and *New Jubilee Songs and Folk Songs of the American Negro*. The second book included the first publication of "Go Tell It on the Mountain," which he had a hand in composing. Other songs included "Negro Lullaby" and "Negro Love Song." Work also established a publishing company, Work Brothers and Hart. Because negative feelings toward black folk music had developed at Fisk University, Work was forced to resign from his post in 1923. He then became the president of Roger Williams University in Nashville until his untimely death in 1925.

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—LARRY J. MCKINNEY

WORLD GOSPEL MISSION

Based just outside of Marion, Indiana, World Gospel Mission (WGM) is an interdenominational mission agency organized to further and support the missionary efforts of evangelical and holiness ministries. "Serving God in holiness and righteousness," WGM's purpose statement maintains that its aim is to "[connect] in ministry with churches worldwide to make disciples of Jesus Christ among all nations" ("Purpose"). Beyond training individuals to be career missionaries, WGM coordinates college-age mission internships and service-mission team trips. It also offers longer-term immersion opportunities for mission-minded volunteers while organizing a broad prayer network for the support of those engaged in all of these activities.

History

The roots of WGM are in the post-Civil War holiness movement initiated by clergy and lay leaders concerned with what they saw as the impotence and spiritual decline of their congregations. Many of these leaders had ties to the Methodist Church. During June of 1867 in Philadelphia, Pennsylvania, a group of these leaders agreed to host a camp meeting in Vineland, New Jersey, the following month. The meetings were to run from July 17 to 26. At this extended set of the meetings, the National Camp Meeting for the Promotion of Holiness (today known as the Christian Holiness Partnership) was formed electing John S. Inskip, the minister of Green Street Methodist Episcopal Church in New York City, as its first president. In 1910 the Holiness Association established its foreign mission department, the entity that evolved into WGM (Bushong, 1995).

Under the auspices of the new holiness mission department, the first missionaries, Rev. and Mrs. Cecil Troxel and Rev. and Mrs. Woodford Taylor, journeyed to China the year of the department's founding. The department relocated its headquarters to the Chicago Evangelistic Institute (later Vennard College), and shortly after became legally independent from the Holiness Association. It incorporated as the Missionary Society of the National Association for the Promotion of Holiness in 1926. Following another relocation of headquarters to Marion, Indiana, as well as the opening of mission ventures in Africa, Central and South America, India, Japan, and to Amerindians of the southwest United States, the organization officially changed its name to the World Gospel Mission in 1954. Three years later, WGM incorporated Peniel Missions, another established holiness ministry organization. WGM continued to grow and expand throughout the second half of the twentieth century, launching many new ventures including grade schools, high schools, universities and Bible colleges, hospitals, stateside missionary training events, radio ministries, and mission churches. WGM celebrated its 100th anniversary in 2010 at the International Celebration of Missions in Marion, Indiana. The organization estimates that over 1,000 people took part in the event with representatives from nineteen different countries in attendance ("History").

Philosophy

The vision of WGM is to offer "preaching, teaching, and healing ministries" while assisting in the formation of indigenous leaders who "evangelize and reproduce themselves within their own culture and across cultural boundaries" and calling the wider Christian faithful to "the deeper work of God in the human heart of being cleansed from all sin and filled with the Holy Spirit by faith." In pursuit of this goal, WGM articulates nine core values that guide its work—prayer, God-directed ministry, scriptural holiness, holistic ministry approach, church-focused work, integrity, excellence, servanthood, and community ("Vision"). Concerned with spiritual development, formation in holiness, and above all else with evangelization, WGM missionaries engage in the work of education, adult and family counseling, children and youth programs, medical services, and community health and development work. These activities serve both as betterments for the communities and as avenues for further evangelization.

Associations and Reach

Its 2013 Annual Report indicates that WGM has active ministries in sixteen different nations along with an active ministry on the Texas-Mexico border and a retreat and training center in Peoria, Arizona, geared to support missionaries serving the American Indian population. The organization assembled 463 people in celebrations, rallies, and retreats over the course of the year, sending some eighty-six volunteer teams from sixty different partner ministries. The agency's interdenominational network bridges nearly twenty-five different traditions, connecting congregations and individuals from Churches of Christ in Christian

Union, Evangelical Methodist, Evangelical Church of North America, Congregational Methodist, Methodist Protestant, Evangelical Christian, Wesleyan, United Methodist, Christian Reformed, Missionary Alliance, Presbyterian Church of America, Lutheran Church—Missouri Synod, and non-denominational groups among others. WGM maintains strong ties with Asbury College and Asbury Seminary (Wilmore, Kentucky), Indiana Wesleyan University (Marion, Indiana), Taylor University (Upland, Indiana), and Vennard College (University Park, Iowa). The agency's free quarterly publication, *The Call* (originally *A Call to Prayer*, started in 1919), aimed at involving the readership in the ongoing work of mission, is available in print and online.

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—DANIEL P. RHODES

WORLD LITERATURE CRUSADE

World Literature Crusade (WLC) also known as Every Home for Christ (EHC) is an international mission's organization dedicated to fulfilling the Great Commission given by Jesus Christ. Its desire is to reach all people in every nation with the Gospel and to disciple them in Christ's ways. Since its inception in 1946, WLC/EHC has remained committed toward this vision. Currently, EHC is impacting 130 nations, through equipping the local church to reach the unsaved peoples within their sphere of influence with the Gospel and to produce disciples of Christ. Its strategy simple states: "Everybody lives somewhere, so just go where people live and systematically share the Gospel home to home" ("About Us"). The results, as listed on its website, are staggering. From 2008 to 2013, WLC/EHC has reached 400 million homes with the Gospel and followed up to disciple over 70 million people.

History

In 1946 in Prince Albert, Saskatchewan, Jack McAlister, a young visionary pastor of only 22 years of age encouraged his radio audience to provide gospel literature to missionaries through the Tract Club of the Air. In 1952, he founded World Literature Crusade to further coordinate the placement of millions of gospel messages in bulk in countries around the globe. Jack McAlister expanded the vision globally and in 1952 moved the headquarters to Southern California. It did not begin a systematic distribution of gospel literature until 1953, when he went to Japan and launched the ministry with missionary, Ken McVety. In 1957, WLC

aired its first TV program with missionary statesman Dr. Oswald J. Smith. Smith, upon examining tens of thousands of decision cards, declares, "There is nothing like this happening in the entire world" ("History").

God worked in the heart of Dick Eastman in 1966, following a five-week, home-to-home outreach in Central America he thought, "Someone should do this all over the world; mapping out every nation, taking the Gospel to every home, and implementing a mechanism to disciple each person" ("History"). A decade later he joined WLC and 20 years later was appointed its international president. In 1972, the first "Christ Group" was established in Madras, India. To date more than 245,000 have been formed worldwide in areas with few or no churches. In 1987, in order to reflect the nature of its global focus, the international name of the ministry was changed from World Literature Crusade to Every Home for Christ. In 2003, the Jericho Center for Global Evangelism in Colorado Springs, Colorado, was completed and dedicated as both the International Headquarters of Every Home for Christ, and a place for continual prayer for the nations.

The statistics for WLC/EHC have been staggering. According to EHC's website, from 1963 to 2013, EHC reached 1,645,824,185 homes with the gospel of Christ. During that same period, there were 139,282,519 positive responses to the gospel message. Also, 245,590 Christ groups were started and EHC had distributed 3,501,984,899 pieces of gospel literature. To date, Every Home Campaigns have been conducted in 192 nations. EHC has a full-time staff of over 1,200 workers plus over 14,000 volunteer associates.

Distinctive Beliefs and/or Practices

WLC/EHC's vision clearly states that its focus is to serve the church by reaching every home on earth with the Gospel. Its mission states that EHC "exists to serve the Body of Christ in equipping and mobilizing Christians everywhere to actively participate in taking the Gospel of Jesus Christ to every home in the whole world, adding new Christians as reproducing members of the Church to see the literal fulfillment of the Great Commission" ("Our Beliefs"). It has three unalterable convictions: (1) The Great Commission must be taken literally (Mark 16:1), (2) Without unity, finishing the task of global evangelization is impossible (John 17:21–23), and (3) Prayer alone, will remove every obstacle that stands in the way of fulfilling the Great Commission (Mark 11:22–23). In addition, its Statement of Faith reflects a theologically conservative viewpoint on the doctrines of scripture.

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cooperation among these groups and in larger American evangelicalism. While promoting Pentecostal and charismatic movements, leaders, churches and ministries, Strang has been an advocate for moral, theological and financial accountability when he has perceived excess.

He has also been an active supporter of racial reconciliation, promoting the "Memphis Miracle," seen as a defining moment for racial reconciliation within Pentecostalism. His advocacy has expanded beyond the African American community to include other ethnic and minority groups.

Finally, Strang has helped support his sons in their publishing enterprises, most notably his oldest son Cameron's founding of *Relevant* magazine and Relevant Media Group, which critically engages the millennial generation with Christian faith and popular culture.

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—CHRISTOPHER BOUNDS

STRATON, JOHN ROACH

John Roach Straton was a fundamentalist preacher and social rights activist for many years. He worked closely with fundamentalists in both the north and the south. John Roach Straton was born on April 6, 1875 in Evansville, Indiana, in a Baptist pastor's home, the son of Rev. Henry Dundas Douglas Straton and Julia Rebecca Carter Straton. He did not become a Christian until he was a teenager, converted under the Southern Baptist evangelist James Hawthorne. At the age of 18, Straton moved to Atlanta, Georgia, to study law. This period in his life was marked by humanism and evolutionary thinking, resulting in moral and spiritual bankruptcy. Attending a revival meeting in Atlanta's First Baptist Church, Straton experienced a spiritual transformation. He enrolled in Mercer University to study oratory. He received two gold medals in Georgia and Southern Intercollegiate Oratorical Championships. After completing his university studies in 1898, Mercer University employed him to teach Elocution and Oratory. In 1900 Straton enrolled in Southern Baptist Seminary in Louisville, Kentucky. Upon completing his elective studies at Southern, Baylor University hired Straton as professor of oratory and interpretation of literature (1903–1905).

Straton married Georgia Hillyer of Atlanta, Georgia, on November 2, 1903. They had four sons—Rev. Hillyer Hawthorne Straton, John Charles Straton, Rev. Warren Badenock Straton, and George Douglas Straton.

Straton died the day of the stock market crash, October 29, 1929, leaving his New York City church in debt which would hinder his successors for years to come. He was just 54 years of age.

Significant Contributions to Christianity in the United States

Straton held pastorates at Second Baptist Church of Chicago (1905–1907); Emmanuel Baptist Church, Baltimore, Maryland (1908–1913); First Baptist Church, Norfolk, Virginia (1914–1917); and Calvary Baptist Church, New York City (1918–1929). Calvary Baptist Church under Straton's leadership was the first church to use radio to broadcast worship services. In 1922 Straton attacked New York's theaters. He debated J. Emerson Fosdick in 1925 in a famous New York controversy over liberalism in the churches. He withdrew from the Northern Baptist Convention in 1926 due to what he believed to be the liberal emphasis in that movement.

The Democrat Party asked Straton to give the opening invocation for the fifth day of the 1924 Democratic Party National Convention.

Straton edited *The Calvary Pulpit* that published his sermons and the publication *Faith Fundamentalism*. He was an ardent foe of the Roman Catholic Al Smith during the 1928 presidential campaign. He joined with W. B. Riley and J. Frank Norris to rally opposition to Democrat Al Smith because he was a Catholic and an advocate of the liquor. Straton was one of the first to label Smith as "the candidate of Rum, Romanism and Rebellion." Straton authored numerous books, including *The Salvation of Society* (1908); *The Fakes and Fancies of the Evolutionists* (1925) and many others.

Notable Publications

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—JERRY HOPKINS

STRINGFELLOW, FRANK WILLIAM

Frank William Stringfellow, who preferred William or Bill, was a lawyer, lay theologian, social and ecclesial critic, and activist engaged in the articulation and pursuit of what he called "biblical politics." During the late 1950s and the early part of the 1960s, he lived and worked in East Harlem, New York, where he became acquainted with the challenges faced

by the poor, the marginalized, and particularly, the black community. Living most of his life with a medical condition, he died in 1985 eventually succumbing to the effects of a surgery to remove his spleen and pancreas years earlier.

Early Background and Education

Born in 1928 in Rhode Island, Stringfellow grew up in Northampton, Massachusetts, as part of a working-class family. As a young person he was active in the local Episcopal congregation. Winning a scholarship to attend Bates College in 1945, Stringfellow majored in economics and politics and during his time at Bates was active in the Student Christian Movement, engaged in debate and leftist politics, and succeeded academically enough to be elected to Phi Beta Kappa. After graduating from Bates, he spent a year studying at the London School of Economics before being drafted into the army and stationed as a NATO soldier in Germany in 1951. Upon discharge, Stringfellow enrolled at Harvard Law School, completing his law degree in 1956. As a new lawyer, he served as counsel for the East Harlem Protestant Parish in Harlem, New York, where he also established a small neighborhood practice. After a falling out with the ministry team and a transition in his law practice, by 1960 Stringfellow began to focus more on a burgeoning career as a writer and speaker. In 1966, he met the poet Anthony Towne with whom he fell in love and who became his lifelong partner.

Significant Contributions to Christianity in the United States

Though Stringfellow's writing can be at times dense and hard to grasp, the focus of his thought was on the intersection of Christian faith and politics. As a result it was characteristically paradoxical. Death was central to his understanding of politics, as he believed that it was not just individuals who were fallen and prone to sine but that political structures were also fallen and therefore under the sway of death. Comprising all social, political, and corporate reality—both visible and invisible—these powers and principalities work to order and direct human societies toward death. Consequently, salvation for Stringfellow was also political and corporate. In this way, his sense of hope was apocalyptic because it stressed the Lordship of Jesus Christ over these powers and principalities, making freedom from them possible for the community of the faithful. That freedom was the gospel and to live in it invited the church to embody a new and different political reality. This was biblical politics.

Such a vision of the church and of politics informed Stringfellow's own involvement in politics and the church. He was a consistent participant in leftist politics and even harbored the radical activist and FBI fugitive Daniel Berrigan on his Block Island residence in Rhode Island. Additionally, he traveled to Vietnam in 1966 on a Guggenheim Fellowship, producing a critical account of escalating United States' involvement there. Additionally, as a social critic his writings and speeches challenged standard conservative political views in ways that differed from the predictable arguments of the left. On the ecclesial side, Stringfellow was often critical of the church, criticizing its impotence and tendency to become

too internalized while suggesting that it frequently failed to live up to its own teachings and commitments. Stringfellow's alternative views were influential in establishing the Jonah House community, an intentional Christian community in Baltimore, Maryland, dedicated to nonviolence, downward mobility, and solidarity with the poor.

Stringfellow authored many books and published frequently in *The Witness*, a liberal church journal that addressed social justice and peace issues. He also contributed regularly Jim Wallis' *Sojourners*, a periodical aimed at left-leaning evangelicals. Of his most notable publications are: *My People is the Enemy*, *A Private and Public Faith*, *Free in Obedience*, *An Ethics for Christians and Other Aliens in a Strange Land*, and *A Politics of Spirituality*.

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—DANIEL P. RHODES

STRITCH, SAMUEL ALPHONSIUS

Samuel Alphonsius Stritch (1887–1958) was an American Cardinal in the Roman Catholic Church. Born in Nashville, Tennessee, in 1887, Stritch completed his bachelor of arts degree from St. Gregory's Preparatory Seminary in 1903 and went on to do graduate studies at Pontifical Urbanian Athenaeum in Rome where he ultimately earned doctorates in philosophy and theology. He was ordained into the priesthood at the Lateran Basilica in 1910. Upon returning to the United States, he did pastoral work in Nashville before being elevated to Diocesan Chancellor in 1917 and Domestic Prelate in 1921. The same year Stritch was appointed the second bishop of Toledo and in 1930 he was named as the fifth archbishop of Milwaukee. He was selected as the fourth archbishop of Chicago in 1939. Pope Pius XII created him cardinal priest of *Sant'Agnesse fuori le mura* in 1946. Finally, on March 1, 1958, he was appointed Pro-Perfect of the Sacred Congregation for the Propagation of Faith, thus becoming the first American to head a dicastery of the Roman Curia. He passed away that same year at the age of 69.

Institutions named in his memory include Cardinal Stritch University in Milwaukee and Cardinal Stritch High School in Oregon, Ohio.

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—LARRY J. MCKINNEY

After a few years, conflicts with Sister Aimee emerged with her second divorce being the last straw. 32 Foursquare ministers from the Midwest, including Richey, left in 1932 to form the Open Bible Evangelistic Association. They chose the name because the Bible was seen as their standard for living. They began a journal, the *Open Bible Messenger*, and a school, the Open Bible Training School, in 1933. They also continued their financial support for Foursquare ministries to which they had earlier committed, and they began to appoint their own.

The Open Bible Standard Churches

In 1935, the Open Bible Evangelistic Association voted to merge with the Bible Standard Church to form the Open Bible Standard Churches (later, Open Bible Churches). The two groups were already linked by a common association of evangelists and other leaders who freely preached in each other's churches, and by a shared doctrine, shared view of church government and shared mission. Eighty-one ministers of the Bible Standard churches joined with 129 ministers from the Open Bible to form a new fellowship of 210 ministers and seventy churches. This church remained open to cooperation with the Assemblies of God (AG), sharing evangelists, pastors and missionary support when it served the purposes of the gospel. Eventually leadership from one group was ministering before official gatherings of the other in a sign of unity. In 1950 the AG formally invited the OBC to merge with the AG, but the request was politely declined.

The OBC, under the leadership of E. J. Fulton and Frank Smith, hosted the very first meeting of the multid denominational Pentecostal Fellowship of North America (PFNA) in 1947. General Chairmen of the OBC would later serve as president of the PFNA, including Frank Smith and Robert Byrant Mitchell. Through 1950s, the OBC participated in the healing revivals, hosting evangelists such as William Branham and Oral Roberts.

Today the Open Bible Churches, headquartered in Des Moines, IA, include over 250 local congregations in the United States with over 40,000 members in the United States. These churches are spread out from Washington State to Florida. This has necessitated dividing the country into five regions, the Eastern Region, the South Eastern Region, the Central Region, the Mountain Plains Region and the Pacific Region.

Higher Education

Beginning in the 1940s, the OBC opened new Bible schools, including the St. Petersburg Bible Institute in Florida, the Dayton Bible Institute in Ohio, and the California Open Bible Institute in Pasadena, California. The Bible Standard Theological School in Eugene, Oregon was renamed Bible Standard College, and the Open Bible Theological School in Des Moines, Iowa was renamed the Open Bible College.

In the late 1960s, the California Open Bible Institute merged with Bible Standard College while the St. Petersburg school deeded its property to the Open Bible Standard Churches. In 1986, the three remaining schools merged into the Eugene Bible College in Eugene, Oregon. This school

was later renamed New Hope Christian College. In the 1980s, the INSTE (Institute of Theology by Extension) Bible College began as a local church-based training program in Dr. Leona Janzen in Spain. Its success led to its utilization in other countries. Today it includes thousands of students in over two dozen countries.

Notable Ministers

Perhaps the best-known OBC minister was Robert (Bob) DeWeese. DeWeese joined the Oral Roberts Evangelistic Association in 1949. He worked as Roberts' ministry assistant and campaign manager until Roberts discontinued his crusades in 1968. Afterwards, DeWeese served as chairman of the board of Oral Roberts University.

Another significant OBC minister is Navy chaplain Robert F. Burt, who rose to the rank of Admiral and became the Chief of Chaplains for the US Navy as well as the Senior chaplain for the entire Marine Corps. He is the first Pentecostal to serve as chief of chaplains for any branch of military service.

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—D. ALLEN TENNISON

OPEN DOORS

Open Doors is an evangelical Christian nonprofit organization that supports and advocates for Christian populations around the world experiencing persecution. With the goal of empowering Christians living under oppression for their beliefs, Open Doors combines Christian solidarity with Christianizing outreach to nonbelievers. In this, their stated purpose is that of strengthening and equipping suffering communities while encouraging them to actively engage in evangelism. Open Doors is currently active in over 60 countries where it offers programs to deliver and distribute Bibles and evangelistic literature, promote socio-economic development, and advocate for the well-being of women and children.

History

Open Doors originated during the Cold War. In 1955 Brother Andrew, the founder of Open Doors, traveled to Poland following a desire to serve Christians in Eastern Europe. There he visited the underground churches living

under Communist control. Awed by their faith and shocked by their lack of access to the scriptures, Brother Andrew returned to Poland two years later carrying Bibles, which he smuggled for distributed to local Christians. Then, while serving in the Dutch army in Indonesia, Brother Andrew was severely wounded. Under the care of the Franciscan sisters who nursed him back to health, he took up reading the Bible, a practice the nuns suggested. Though cradled in the cultural Christianity of mid-twentieth-century Holland, Brother Andrew experienced a profound conversion to the faith in 1950 upon his return home. From his work to bring Bibles and training materials to these subjugated Christian populations, the ministry of Open Doors was born.

Distinctive Beliefs and Practices

Open Doors embraces a theology of persecution that draws off of the hagiographical tradition going back to the second and third centuries that venerates the martyrs, inviting identification and solidarity with their stories. Emphasizing biblical mandates and images, persecution is both the mark of Christian fidelity and a spur to intensify missionary efforts. The organization, therefore, adheres to a definition of persecution determined by the persecutors' opposition and hostility to belief in Jesus Christ. Suffering for the cause of Christ and furthering the faith are joined theologically for Open Doors in a way that is mutually reinforcing.

In its activities, Open Doors focuses on three main arenas: Bible distribution and evangelism, organizing and training Christians in preparation for persecution, and consciousness-raising among Christians living in freedom. As part of this last area, Open Doors has also been active in lobbying government officials to influence the United States' involvement in regions where persecution is occurring. For Open Doors, each of these three activities serves to strengthen, encourage, and highlight the interconnection of Christians in the body of Christ. Additionally, Open Doors directs special attention to supporting orphans and women's literacy as well as community development efforts by offering microloans, rebuilding homes and churches, and providing services for Christian refugees.

Notable Emphases

One of the most notable components of Open Doors is its strong youth branch, known internationally as the Underground. Through clothing and accessories lines designed to bolster group identity, Open Doors Youth has enjoyed a great deal of success organizing young people to bear witness to their membership in the movement. Additionally, the organization frequently conducts actions of solidarity with those being persecuted. One such action is an event called "Blackout" wherein participants raise money by shutting off their digital devices for a set time period, allowing them to both support the mission of Open Doors while symbolically joining with those who are being silenced because of the faith ("Do Something").

In order to promote awareness of Christian persecution, Open Doors holds an annual National Press event, which includes the publication of an annually updated World

Watch List that ranks the top 50 countries worldwide in terms of Christian persecution. While some of the nations listed on the current Watch List are Communist—indeed North Korean is consistently listed as number one—more and more of the countries are Muslim majority. Originally animated by anticommunism, the organization has refocused its energies since the end of Cold War to Islam, particularly given the emergence of the threat of radical Islam made most evident by the attacks on the World Trade Center on September 11, 2001.

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—DANIEL P. RHODES

OPENNESS OF GOD

While open theism, also known as openness theology, has antecedents dating back to the fourth century of the church, it remained undeveloped until theologian Richard Rice's book in 1980 *The Openness of God: The Relationship of Divine Foreknowledge and Human Free Will*. Philosopher William Hasker made significant contributions to its development with his 1989 treatment in *God, Time and Knowledge*. While his book received critical acclaim, openness theology remained largely unknown to Christianity in the United States.

When Rice and Hasker joined with Clark Pinnock, John Sanders and David Basinger to write *The Openness of God* in 1994, open theism came to the fore of evangelicalism, igniting a firestorm of controversy in academic and denominational circles in the United States. Significant evangelical theologians began to write against open theism, attacking it as heresy, including Millard Erickson, John Frame, Norman Geisler, John Piper and Bruce Ware. Reproaches primarily came from Reformed constituencies, but Wesleyan and Arminian scholars added their criticisms as well. Among those who denounced it, some saw it as a serious threat to orthodox Christianity, while others considered it only a slight modification.

Affirmations

Openness theology is a particular expression of free-will theism found primarily in Arminian and Wesleyan-Arminian

became necessary for him to relinquish this post so that he could volunteer as an infantryman in the Union Army during the Civil War. Although he was wounded during his time in service to the Union Army, he still became captain of the Eighth Missouri Cavalry Volunteers and toward the end of his military service he achieved the rank of major for meritorious conduct. After Garrison had completed his military career, he went to Abingdon College where he received his AB in 1868 and continued until 1871 when he received an AM degree. The degree of LLD was also conferred upon him by Bethany College in 1871.

Garrison's time at Abingdon College profoundly influenced the direction of his life's ministry. He entered Abingdon College, a Disciples of Christ school, as a Baptist, but he left as a lifelong member of the Disciples of Christ. The Disciples of Christ attracted Garrison by way of their intense focus on unity, a characteristic that would define Garrison's life as well. In 1868 Garrison became an associate minister of a Disciples of Christ church in Macomb, Illinois, where he served under the pastor J. C. Reynolds. Reynolds published a small paper called *The Gospel Echo* and allowed Garrison to serve as a junior editor. From that point, Garrison began a life as an editor in which he took *The Gospel Echo* through mergers with other papers until it became *The Christian-Evangelist*. He remained as editor of *The Christian-Evangelist* all the way until 1912 except for two fairly short stints, when he was a pastor first in Southport, England and second in Boston, Massachusetts. Even after Garrison ceased being the editor of *The Christian-Evangelist*, he continued on as the editor emeritus all the way to his death in 1931 in Los Angeles, California.

Significant Contributions to Christianity in the United States

Throughout Garrison's many decades as editor of *The Christian-Evangelist*, he made a profound impact on Christianity in the United States, especially among the Disciples of Christ. He brought the paper to great success, and in 1907 *The Christian-Evangelist* surpassed even *The Christian Standard* as the leading denominational paper for the Disciples of Christ. Throughout his books and articles, Garrison continually plead for Christian unity, and for this reason it can be no surprise that he took a moderate stance on many issues. As a prominent leader among the denomination, Garrison was able to facilitate cooperation between the Disciples of Christ and a broad spectrum of Christianity in the Federal Council of Churches in 1908. Even in retirement, Garrison continued to have an impact through his weekly page entitled "Editor's Easy Chair" which had wide influence for many years.

James Harvey Garrison remained a prolific author throughout his entire life. His primary area as a writer was his work as an editor of *The Christian-Evangelist* for over half a century. However, he also wrote on various issues in many books including the following: *The Old Faith Restored* (1891), *Our First Congress* (1900), *The Reformation of the Nineteenth Century* (1901), *The Holy Spirit* (1905), and *The Place of Religion in the Life of Man* (1918).

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—NATHAN MEE

GARVEY, MARCUS

Marcus Mozhiah Garvey was the Jamaican-born founder and head of the Universal Negro Improvement Association (UNIA). During the interwar years, he was a fervent proponent and organizer of the Back to Africa movement aimed at the establishment of a new, unified nation on the African continent comprised of and constituted for blacks displaced by the colonial-era slave trade. As a race leader, Garvey dedicated his life to the rehabilitation of black self-esteem and the development of black consciousness.

Early Background and Education

Garvey was born on August 17, 1887, in St. Ann's Bay, a small town on the northern coast of Jamaica. He was the youngest of eleven children born to Marcus, Sr. and Sarah Garvey only two of whom, his sister Indiana and he, survived into adulthood. His father was a mason by trade but he was well-read, independently minded, stubborn, and often moody. His father is reported to be a descendant of the Maroons, a group of escaped slaves that struggled to gain their freedom after the British acquired the plantations from the Spanish, establishing independent cities in the island's mountains. His mother was pious and loving, supporting him with care and nurturing him in the Catholic faith.

Largely self-educated, Garvey attended the local elementary school and may have periodically studied at the Anglican grammar school in St. Ann's Bay. It is possible that he received some additional education from a teacher-pupil course of training. Facing economic hardship his family moved to Kingston, the capital of Jamaica, when he was fourteen and there he became an apprentice of his godfather, Mr. Burrowes, in the printing trade. Subsequently, he traveled and worked throughout Central and South America where he witnessed the poor conditions of black laborers. In 1912 he went to London, where he purported to have studied at Birkbeck College (now part of London University), though due to the destruction wrought by the blitz of World War II no record of his matriculation remains. While in London, he was greatly influenced by Duse Muhammed Ali, a half-black, half-Egyptian researcher interested in African culture, history, and heritage. Booker T. Washington's autobiography *Up From Slavery* also had a profound influence on him.

Significant Contributions to Christianity in the United States

Garvey founded the UNIA in 1914, while still living in Kingston. He brought the movement to the United States

in 1916, and beginning in Harlem, New York, it was here that the movement would really flourish between 1919 and 1927. Under the motto "One God, One Aim, One Destiny," the UNIA sought to promote black education, black business, and overall status. In the interest of connected black peoples of the world, Garvey launched the Black Star Line in 1919, a black steamship company the success of which was only short-lived. In 1924, Garvey and the UNIA initiated an African colonization program aimed at repatriating blacks from America to the new settlement in Liberia, but it met immediately with political and financial obstructions. Theoretically, Garveyism intentionally sought to connect black African nationalism with an overarching scheme of things, drawing on biblical metaphor, narrative, and eschatology to solidify its theological perspective. With respect to the Godhead, Garvey endorsed the notion that both the first and second person of the Trinity were black. The most enduring thread of his teaching, however, was his vision of the redemption of Africa. Garveyism influenced the development of black theology, Father Divine's Peace Mission Movement, and the Nation of Islam. After a spurt in prison for financial fraud and subsequent deportation, Garvey was never to regain his earlier public prominence. He died in London on June 10, 1940.

Notable Publications

The most prominent publication associated with Garvey was the UNIA's New York-based weekly, the *Negro World*. As "A Newspaper Devoted Solely to the Interests of the Negro Race," at its height it claimed a readership of some 60,000–200,000.

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—DANIEL P. RHODES

GAY, EBENEZER

Born on August 15, 1696, in Dedham, Massachusetts, Ebenezer Gay occupied an important place in American religious history as a founder of Unitarianism and a catalyst for the transition from a Puritan Calvinism to a liberal theological position that continued to grow and develop after his death. In 1714, at the age of 18, Gay graduated from Harvard

University with his BA and immediately began teaching until he attended seminary school. Gay started his ministry in 1717 with the First Parish Congregational Church in Hingham, Massachusetts, at the age of 22 and planned to deliver the sermon the morning he died, at the age of 91, having served the same church for 70 years. Throughout the Revolutionary War, Gay remained a staunch Tory supporter and directed citizens to obey the rule of law and not insight mobs against the English. The Committee of Safety in Hingham had the authorities search Gay's home for weapons, and when they found nothing and asked for his arms, Gay handed them his Bible. Despite his loyalty to the British, Gay's popularity in Hingham and the surrounding areas of Massachusetts remained high.

Significant Contributions to Christianity in the United States

Alongside other transitional figures of the time like Charles Chauncy (1705–1787) and Jonathan Mayhew (1720–1766), Gay dissented from the strict Calvinism they grew up with and embraced and promoted the theology of Dutch theologian Jacob Arminian (1560–1609). Arminianism differed from Calvinism on concepts of salvation and predestination. As these liberalist theologies grew, they eventually found a home under the name of Unitarianism. The movement of Unitarianism dates back to the early 1700s in Poland and England, but it officially took hold in the United State in the late 1700s, after Gay's death, but scholars still consider him the "father of American Unitarianism" (Young, n.d., n.p.). Unitarianism highlights in its name the most important schism with Calvinism in that they believed God to be one being, not three like the Trinitarian Calvinism. However, Gay despised sectarian divides and emphasized the broader similarities of Christian sects rather than their smaller differences.

Gay did not shy from being controversial. He insisted that the most important aspect of Christian spirituality occurred only with a personal relationship to God and the understanding that Christ's message was "written not with Ink, but with the Spirit of the living God, not in Tables of Stone, but in fleshly Tables of the Heart." Gay also proclaimed that natural order could and should supplement the scripture of the Bible, one is not more important than the other, they work together. In 1759, he delivered *Natural Religion as Distinguish'd from Revealed* at the Harvard College Dudleian Lecture series. Many scholars of the time and many historians considered this his "tour de force," and a "locus classicus of liberalism" (Aldridge, 1997, 838). Gay died on March 18, 1787, in Hingham, Massachusetts.

Most Notable Publications

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but not the only Christians.”; “In essentials, unity, in opinions liberty, in all things love.”; and “No creed but Christ, no book but the Bible, no law but love, no name but the divine.” These slogans, and others, underscore the core belief that the Bible is the only rule of faith and practice.

Notable Publications

The *Christian Baptist*. Established, edited, and published monthly by Alexander Campbell from 1823 to 1830 when it was replaced by the *Millennial Harbinger*.

The *Millennial Harbinger*. This magazine was established, edited, and published monthly by Alexander Campbell and was published from 1830 to 1870.

The *Christian Standard*. This magazine was published weekly beginning in 1866. Isaac Errett was the first editor and the magazine was owned by the Errett family. Today the magazine is published monthly under the editorial leadership of Mark Taylor.

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—STEPHEN E. BURRIS

CHRISTIAN COMMUNITY DEVELOPMENT ASSOCIATION

The Christian Community Development Association (CCDA) was founded in 1989 in Chicago, Illinois, by a congress of ministries dedicated to community revitalization, and it focused on the issue of urban poverty. The origins of CCDA lay in the person and work of John Perkins, a black evangelical minister who saw the need for such a network and brought the initial congress together to form the association and served as the first chairman of its board. It was his belief that the new dire conditions the urban poor faced in the United States could not “be solved without strong commitment and risky actions on the part of ordinary Christians” and the CCDA was set up to offer mutual assistance to those engaged in this labor (Perkins, 1993). The son of a Mississippi sharecropper, Perkins was no stranger to the violence and racism of an unjust system. As a teen, he saw his brother murdered by a racist police officer. When he later returned to Mississippi as a minister, a group of white men nearly beat him to death for his involvement in the civil rights movement against segregation. Having started Voice of Calvary Ministries in Mendenhall, Mississippi, Perkins sought to take a “whole gospel” evangelical approach to the issues plaguing the underserved black community. His innovative approach gave birth to a peculiar ecclesial centered, “bottom-up” methodology for community development that brought together the activism and prophetic vision of the black church with wider evangelical tradition’s stress on individual conversion and practice (Heltzel, 2009).

Ethos and Focus

CCDA’s mission is “to inspire, train, and connect Christians who seek to bear witness to the Kingdom of God by reclaiming and restoring under-resourced communities” (“Vision and Mission”). By constitution it is an association and not an organization, a network of evangelical ministries committed to a particular theology and method of community development and linked for mutual benefit. Nonetheless, organizations within the CCDA rely on the shared model of community development established by Perkins. A faith-based model with a parish church as its base, it employs three key processes to grow and empower underserved communities. The three processes are: (1) relocation, emphasizing the need for those working with the poor to live with them; (2) reconciliation, intentionally focusing on building relationships across racial lines and the creation of multiracial ministry; (3) redistribution, or the generation of sustainable business opportunities within the local community (Essenburg, 2000; Stafford, 2007). Following Perkins, CCDA members understand themselves to be “showing that it is possible for the church to live out the love of God in world,” to “make a difference,” and to “rescue the ghettos of this nation” (Perkins, 1993).

The work of CCDA to revitalize underserved communities involves, among other things, efforts to build and remodel homes in order to provide transitional and permanent housing, the establishment of healthcare clinics and food pantries, the creation of small businesses, investment in education and after-school programs, the formation of parenting classes, and a strong focus on leadership training. In recent years, however, CCDA partners have increasingly focused on bridging other ethnic divides and issues connected to immigration and the environment. A growing edge of the organization has turned its attention to incorporating diverse voices—whether they be Native American, Asian, or Latino, promoting the economic and educational opportunities for the beneficiaries of the DREAM Act, or supporting environmental causes by working to reduce pollution, cultivate local gardens, and address food deserts (Smith, 2013).

Key Members

With a growing membership of 1000-plus organizational members and over 10,000 individual members, CCDA’s 2010 National Conference assembled over 3,200 leaders from around the world (2010 Annual Report). Flagship member organizations include Bethel New Life (Chicago), Circle Urban Ministries (Chicago), Focused Community Strategies (FCS) Urban Ministries (Atlanta), Lawndale Christian Development Corporation (Chicago), New Song (Baltimore), Urban Venture Leadership Foundation (Minneapolis), Voice of Calvary Ministries (Jackson, MS), and Voice of Hope Ministries (Dallas).

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—DANIEL P. RHODES

CHRISTIAN CONGREGATION IN NORTH AMERICA

The Christian Congregation in North America, (CCNA) is an association of Pentecostal churches in the United States. As of the year 2000, the CCNA had over 7200 members with 96 churches, but as of 2015 the CCNA had 70 congregations. Their denominational offices are located in Transfer, Pennsylvania.

The CCNA was founded in 1907 by Louise Francescon and others as a result of a Pentecostal revival among Italian immigrants in the Chicago metropolitan area. Francescon was an early pioneer of the modern Pentecostal movement. He came under the guidance and mentorship of William Howard Durham. Durham founded the North Avenue Full Gospel Mission in Chicago, which was an early church in the Pentecostal tradition. Durham was influenced by the Azusa Street Revival, which began in Los Angeles.

Both Francescon and Durham were raised in the Reformed theological tradition. This helped form their understanding of the type of Pentecostalism that they developed. Today the CCNA is no longer primarily of Italian heritage, but is a multiethnic denomination that does outreach to Hispanics, Portuguese, and English-speaking peoples. But wherever there is a large expatriate population of Italians you most likely will find a church that has its roots in the CCNA. CCNA-affiliated churches can be found in Canada, Italy, Argentina, and Brazil.

Distinctive Beliefs and Practices

Louise Francescon was heavily influenced by William Howard Durham and his "Finished Work" doctrine, which is different from normal Wesleyan teachings of the Second Blessing. Both men were raised in the Reformed tradition. Louis Francescon was raised and converted in the Waldensian Presbyterian Church that was later incorporated into the First Italian Presbyterian Church of Chicago. The Waldensians predated the Reformation in its disassociation from the Roman Catholic Church over what

they saw as issues of false doctrine and immoral practices. Their movement was located in the Alps near the border of what is now France and Italy. As the Reformation unfolded they came under the influence of John Calvin of Geneva and became a Reformed church with a Reformed confession.

Calvinism is a system of Christian doctrine named after the Frenchman, John Calvin (1509–1564). Calvinism emphasizes the sovereignty of God and the sinfulness of man. All human beings are sinful and dead spiritually and need the intervening hand of God to give them spiritual life, faith, and salvation. For the person to have saving faith in God, the Holy Spirit must change the person's heart so that he or she can believe. Therefore, the work of the Holy Spirit precedes faith and salvation. For both Francescon and Dunham, being saved or having salvation, is synonymous with having the Holy Spirit.

The Second Blessing doctrine, taught by many Wesleyans and most Pentecostals, teaches that at salvation the person receives eternal life, but not the Holy Spirit. Each person has the ability to believe or not to believe and salvation happens once the person believes. That person may or may not receive the Holy Spirit. The Holy Spirit is normally given at another time in the Christian's life specifically when the person fully surrenders to Jesus. The giving of the Holy Spirit is always accompanied by the gift of speaking in tongues. Dunham, Francescon, and ultimately the CCNA were all influenced by Reformed or Calvinist teaching, which claims all salvation is a finished work and given when the person is born again. But according to the CCNA Statement of Faith, there is a second act, known as the Baptism of the Holy Spirit, and the gift of tongues are given then. This baptism is a more full giving of the Holy Spirit.

In many ways the CCNA holds to many historic orthodox doctrines, similar to that of the National Association of Evangelicals and their 12 doctrinal statements. But there is a Pentecostal distinctive.

Regarding water baptism, the Oneness Pentecostal "Jesus Only" formula is mentioned; but the CCNA details its distinctive by saying that in the Name of Jesus is a single immersion baptism in the name of the Trinity. Baptism of the Holy Spirit is a unique event whereby the born-again person receives the Holy Spirit and is accompanied by the spiritual gift of speaking in tongues as the Spirit gives utterance.

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—PATRICK WILLIAM MALONE

leaders that consulted the federal government on wartime religious policy. In his later years, he participated in the international ecumenical movement, organizing a series of meetings in the 1920s and 1930s that led to the establishment of the World Council of Churches.

William Adams Brown remained on the faculty of Union Seminary until 1936. During his tenure, he published numerous other books, including *The Christian Hope: A Study in the Doctrine of Immortality* (1912), *The Church in America* (1922), *Beliefs That Matter: A Theology for Laymen* (1928), and *The Church: Catholic and Protestant* (1935). He died on December 15, 1943.

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—DAVID MISLIN

BROWNLOW, WILLIAM GANNAWAY

William Gannaway Brownlow was a well-known and controversial Methodist minister, newspaper editor, governor, and US senator. Born in 1805 to farming parents in Wythe County, Virginia, Brownlow would turn from his early career as a circuit-riding preacher in the Holston Conference of the Methodist Episcopal Church to that of a journalist and politician. In all phases of his life, "Parson" Brownlow was noted for his fierce and witty polemics against his enemies, whether Presbyterians and Baptists with whom he often sparred, or Confederates whom he bitterly opposed for their separation from the Union.

An 1825 camp meeting fostered Brownlow's conversion and a year later he began taking appointments to travel circuits in the Holston Conference. He served in this capacity for a decade, brought into full connection with the conference in 1829 and ordained as elder in 1830.

Contributions to Christianity in the United States

His marriage in 1836 to Eliza Ann O'Brien yielded seven children and prompted him to cease itinerant ministry and locate in Elizabethton, Tennessee, where he founded the *Tennessee Whig*. Over the next three years, both the headquarters and the name for this highly charged political paper were changed, ending up in Knoxville. The paper was the Parson's pulpit from which he stoked the fires of religious and political controversies, including his championing of

Henry Clay's presidential campaign in 1844 and moving to his fierce opposition to the Confederacy and support for slavery. Brownlow became a Know-Nothing with the waning of the Whig party. His editorials reveal his unusual combination of Unionist loyalty and apologetics for slavery, opposed as he was to Confederate secession based on state's rights arguments. The paper's motto read in part: "No armistice on land or sea until all the rebels, both front and rear, in arms, and in ambush are subjugated and exterminated!"

Notable Publications and Later Career

In 1861, Tennessee Confederates briefly jailed Brownlow for his incendiary editorials against them; after his release he toured northern cities lecturing against the Confederacy. During this tour, he wrote his *Sketches of the Rise, Progress, and Decline of Secession*, also known as "Parson Brownlow's Book."

His speaking tour and book confirmed his approval by Unionists, and he returned to Tennessee in 1863 as Federal Treasury representative for the state's eastern region. He resumed his paper's publication, now as the *Knoxville Whig and Rebel Ventilator*. This set in motion his run for state governor, which he won by virtue of Confederates having been earlier disfranchised by Andrew Johnson. As governor, Parson Brownlow shored up Radical Republican forces in Tennessee by enfranchising freedmen, appointing judges and county election officials, and establishing a state militia. His administration was marked by questionable financial expenditures, though Brownlow was not directly involved in these scandals. Elected by the Tennessee state legislature to the US Senate, he served from 1869 to 1875, with declining health. Returning to Knoxville for his last two years, where his son was editing the successor paper, Brownlow died in 1877.

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—WILLIAM P. McDONALD

BROWNSON, ORESTES AUGUSTUS

Orestes Augustus Brownson was born on September 16, 1803, in Stockbridge, in Windsor County, Vermont. He was the youngest of five siblings and also had a twin sister, Daphne Augusta Brownson. His father, Sylvester, was a Presbyterian and his mother, Relief, a Universalist, though both were nominal in these affiliations. His own religious development was piecemeal and informal, a circumstance not unusual in the frontier culture of early nineteenth century Vermont. When he was two years old, his father died

and after four years of struggle, his mother sent him to live with a middle-aged couple in Royalton, Vermont. Here, like many other persons coming of age on the frontier, Brownson was self-educated. As a young teenager amid the fervency of the Second Great Awakening, Brownson experienced two religious conversions. The second of these resulted in his linking up with the Presbyterians, though this union proved to be short-lived. His early life was ambulatory as he moved first westward into New York, then to Detroit, returning to Vermont and finally settling again in upstate New York. Such a pattern of relocation would permeate his entire life.

Religious Migrations

Perhaps Brownson is best known as a man of many conversions. His geographical mobility paralleled his intellectual and spiritual peregrination, and though faith was always a central focus, as a young man he did not remain within any fold for long. As mentioned, he joined the Presbyterian Church in his later teens, but soon left the denomination and became a Universalist minister. He then flirted with the anti-religionist movement only to return to the faith, preaching and serving in nondenominational congregations. Thereafter, he became a Unitarian where he ministered for about a decade. Leaving the Unitarians, he joined the Transcendentalists before finally landing within the Catholic Church in his early forties. While he remained a Catholic for the rest of his life, his views on the Catholic Church and doctrine never completely solidified and continued to develop. The circuitous route of his religious development and the sometimes abrupt nature of his transformations typified the chaotic religious marketplace of the nineteenth century.

Significant Contributions to Christianity in the United States

Brownson's writings both challenged and frustrated many of his contemporaries. As both a prolific writer and a man of migratory convictions, Brownson contributed to almost every contemporary political and religious discussion. His most lasting contributions came in his later Catholic writings, in which he promoted a peculiar synthetic theology and parallel philosophy that attempted to bridge both empiricism and idealism. In dialectic fashion, he brought the modern values of political liberalism, modernization, liberty, reason, and intuition together with the conventional Catholic tenets of tradition, authority, revelation, grace and sacrament. To the consternation of both the liberals and the conservative Catholics, he achieved this in large part by controversially redefining key terms such as liberty. As an idiosyncratic Catholic commentator and essayist, he promoted congregational Catholicism, expressed concern about the increased separation between antebellum North and South, argued for slavery and then for emancipation, opposed but eventually accepted the burgeoning science of political economy, ardently defended Pope Pius IX's *Syllabus of Errors* and Vatican I's definition of papal infallibility, and promoted the Americanization of Catholics in the United States.

Notable Publications

Brownson was prolific, writing many essays, articles, pamphlets and books. Notable is his seminal essay on "The Laboring Classes," in which he argued for the elimination of hereditary property, *The Convert*, an autobiographical account of his intellectual development and eventual conversion to Catholicism, *Catholicism and Naturalism*, advocating the compatibility between full participation in the new republic and fealty to the Catholic faith, and his main book *The American Republic*, in which he lays out his own political theory for the nation.

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—DANIEL P. RHODES

BROWNSVILLE REVIVAL

People from around the world flocked to Pensacola, Florida, in an effort to see and experience an unprecedented outpouring of religious fervor. Tens of thousands responded to pleas to be converted. The revival began on Father's Day (June 18) 1995 at the Brownsville Assembly of God led by the visiting speaker, Steve Hill, who recounted his experience with the Holy Spirit at Holy Trinity Church in Brompton, England. Upon Hill's invitation to respond, a flourish of people streamed forward and continued to do so for months and years, until 2000 Steve Hays left to pursue other opportunities.

After a stirring message on being fully committed to Jesus, Hays made it clear that he had no intention of closing the meeting but would play music indefinitely and be praying for people throughout the night. What began as a trickle of people coming forward to make a first-time decision to follow Christ, Hays invited anyone who wanted a fresh outpouring of the Spirit. At that point, people began to flood forward to be prayed for by him. His prayers for people consisted of "Now, Jesus," "More, more, more, more," "Fire, Fire," "Jesus, Jesus, Jesus." During the meeting, Hays claimed that they were in the middle of God's revival outpouring.

The Brownsville Revival was distinct from the Toronto Blessing that occurred around the same time in not only its primogenitors, but also in its emphasis on repentance. Thus, Brownsville was marked with a sobriety not characteristic of the laughing and giddiness evident in Toronto. Further, the revival has been given credence due to a prophecy promulgated by David Yonggi Cho—pastor of one of the largest churches in South Korea. The format for the revivals

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—MARK J. DIXON

MOREHOUSE, HENRY LYMAN

Henry Lyman Morehouse was a Baptist minister and head of the American Baptist Home Mission Society from 1879 to 1893 and from 1902 to 1917, serving in the intermittent years as field secretary for the organization. He was a benefactor of and advocate for black education during Reconstruction and into the early twentieth century. He is the namesake of the prestigious historically black Morehouse College in Atlanta, Georgia.

Early Background and Education

Morehouse was born in Dutchess County, New York, on October 2, 1834. Two years later his parents, Seth Seeley Morehouse and Emma Bentley Morehouse, would give birth to his younger brother, Ezra. As a young boy, the family attended Bangall Baptist Church just a few miles away. When Henry was nearly twelve years old, the family moved to East Avon, New York, where his father had purchased a farm. A few years later, at the age of 16, Henry began college preparatory classes at Genesee Wesleyan Seminary in Lima, New York, near the family home.

Morehouse enrolled at the University of Rochester, then a relatively new and fledgling school, in the fall of 1854. He did well enough to earn entry into the university's chapter of Phi Beta Kappa. During his sophomore year at Rochester, and perhaps influenced by the revival preaching of Charles Grandison Finney, Morehouse experienced what he described as a personal conversion. He was baptized the next year on September 29, 1856. At the behest of his widowed mother, Morehouse did not serve in the Civil War but in 1861 began his studies at Rochester Theological Seminary. While in seminary he gained experience supply preaching for various congregations until his graduation in May of 1864. In that same year, on his thirtieth birthday, Morehouse began his first pastorate, serving a small congregation in East Saginaw, Michigan.

Significant Contributions to Christianity in the United States

The greater part of Morehouse's professional life was dedicated to the service of the American Baptist Home Mission Society (ABHMS). For nearly forty years he worked as either corresponding secretary or field secretary for the organization. Under his leadership and guidance, the ABHMS devoted special attention and efforts to providing educational opportunities to newly freed blacks in the South. During his tenure the ABHMS nearly doubled the number

of Black Baptist colleges it owned and supported, increasing their male and female attendance threefold. His New Era Institutes helped to organize and support black pastors and continued to contribute to their education. However, Southern Baptist organizations and leaders supporting the Institutes were determined to employ them for the purposes of continuing to train black ministers in the rightfulness of their second-class status, leading ultimately to black withdrawal and the decline of these initiatives. Morehouse became known as a pioneer and ardent promoter of the African American community.

Both a devoted Baptist and proponent of education, Morehouse initiated the formation of the American Baptist Education Society, an organization focused especially on advancing Baptist education in the West. He was a trustee of Kalamazoo College (1866–1872), Baptist Union Theological Seminary, Chicago (1867–1872), Rochester Theological Seminary (1874–1879), and Columbia University (1894–1897). He was an editor of several missionary periodicals and authored many pamphlets on contemporary issues. He also wrote two books: *Baptist Home Missions in America* and *History of the First Baptist Church, Brooklyn, NY*.

References and Resources

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—DANIEL P. RHODES

MORGAN, RAPHAEL

Raphael Morgan was born Robert Josiah Morgan in Jamaica. The exact dates of his birth and death are unknown, but it is thought that he was born in either 1863 or 1866. The last written record of him is from 1916. He became the first Orthodox priest of African descent in the United States. As a young man he traveled widely, eventually coming to the United States where some sources indicate that he became a Protestant minister.

His love of study and religion led him to England where he joined the Church of England and was sent to Liberia as a missionary. He spent several years in West Africa. Later he was sent back to America to reach out for the Episcopal Church to African Americans. He was eventually led to adopt Orthodox Christianity and was ordained an Orthodox priest in 1907, having been given the name Raphael, in Constantinople and sent to Philadelphia to do mission work with African Americans there.