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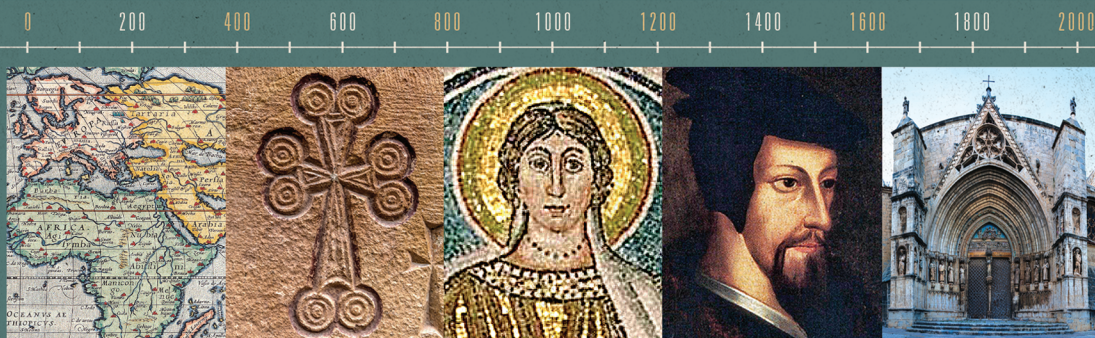
BRUCE L. SHELLEY

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Revision Editor

CHURCH HISTORY IN PLAIN LANGUAGE

5th EDITION



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Church History in Plain Language

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ISBN 978-0-310-11596-0 (softcover)

ISBN 978-0-310-11600-4 (audio)

ISBN 978-0-310-11598-4 (ebook)

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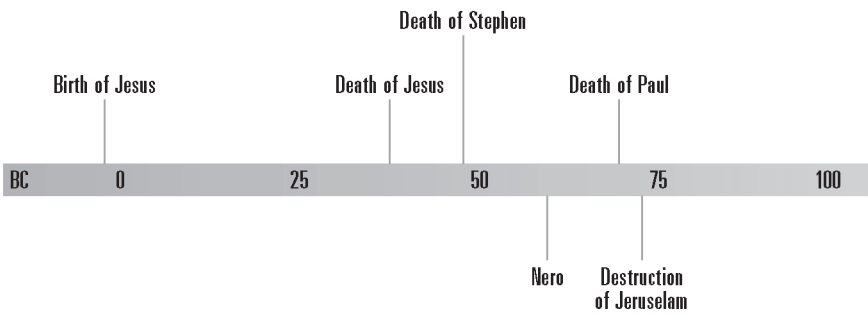
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THE AGE OF JESUS AND THE APOSTLES



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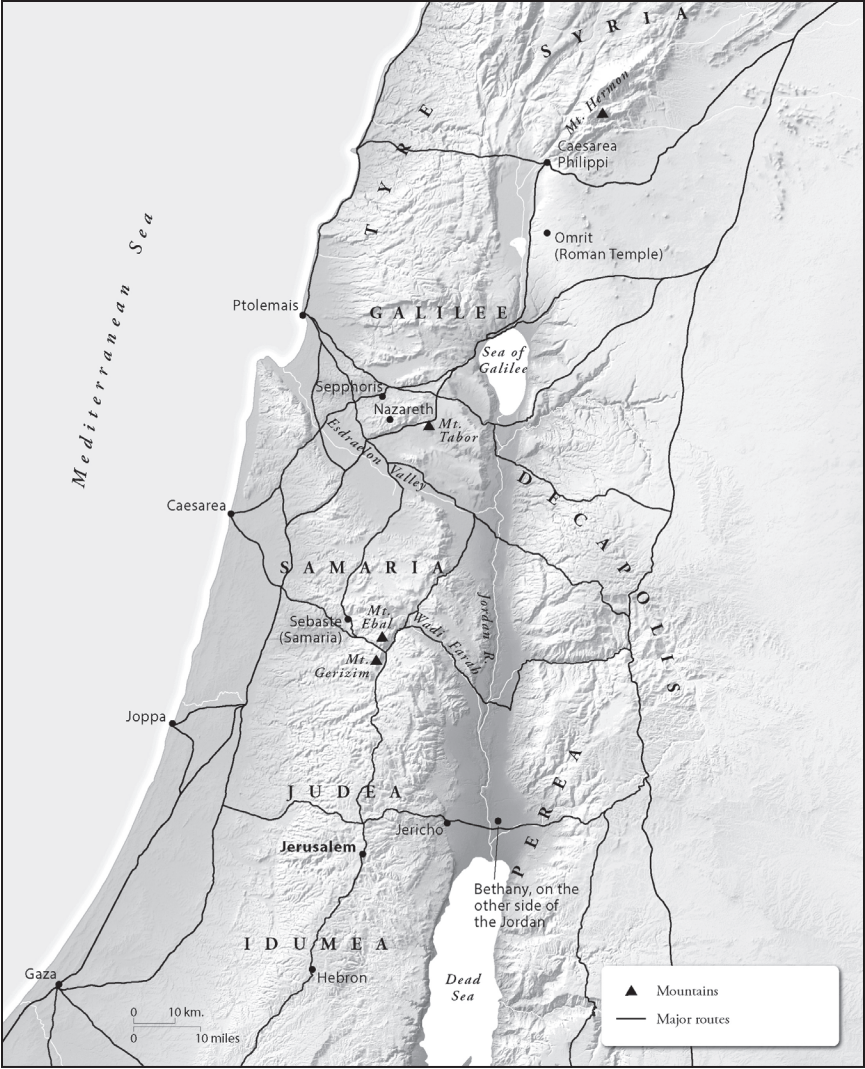
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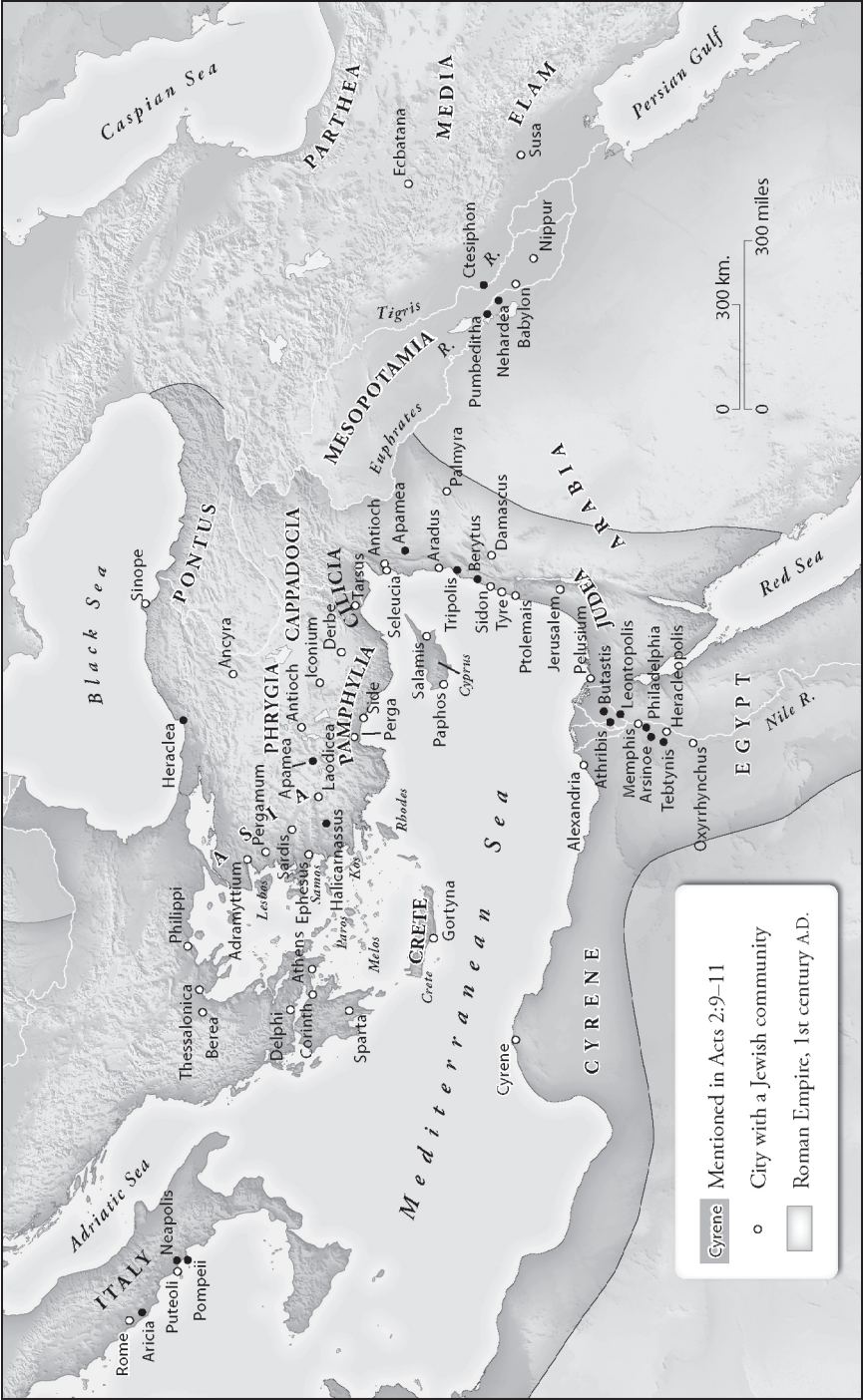
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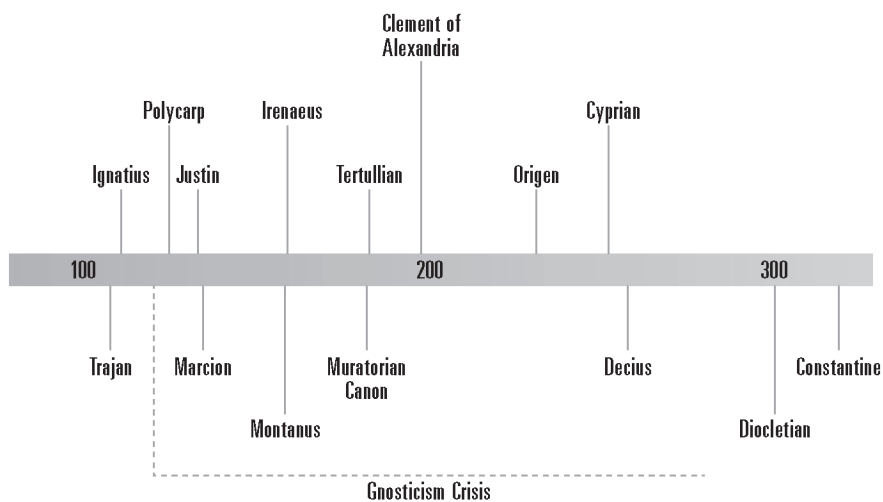
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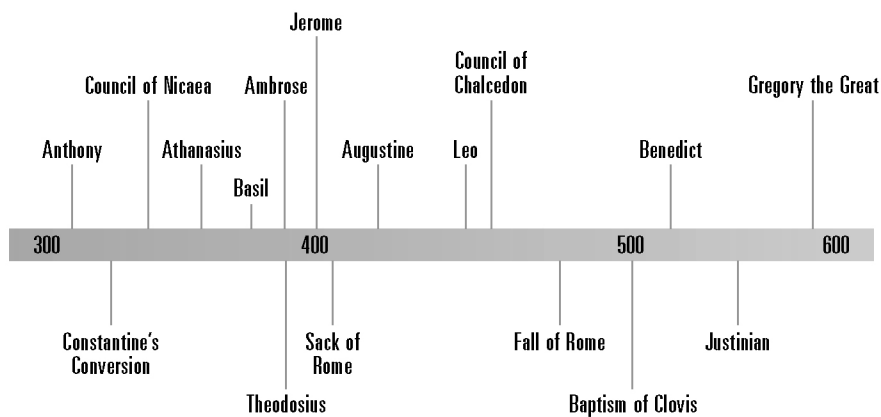
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The doctrine of the early church was developed within this world.

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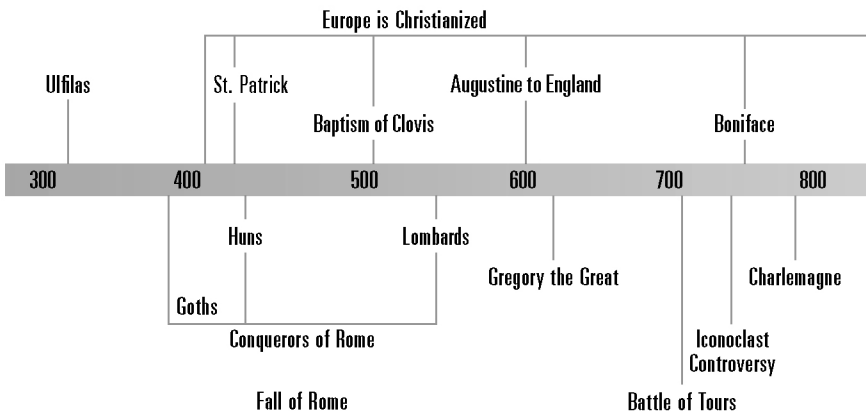
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Invasion of the Western Empire by the Germans

THE EARLY MIDDLE AGES



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LIFTED IN A MYSTIC MANNER

The Papacy and the Crusader

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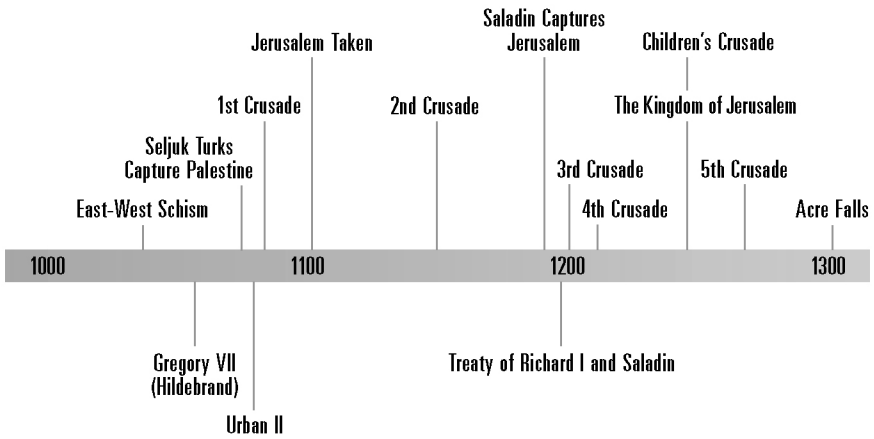
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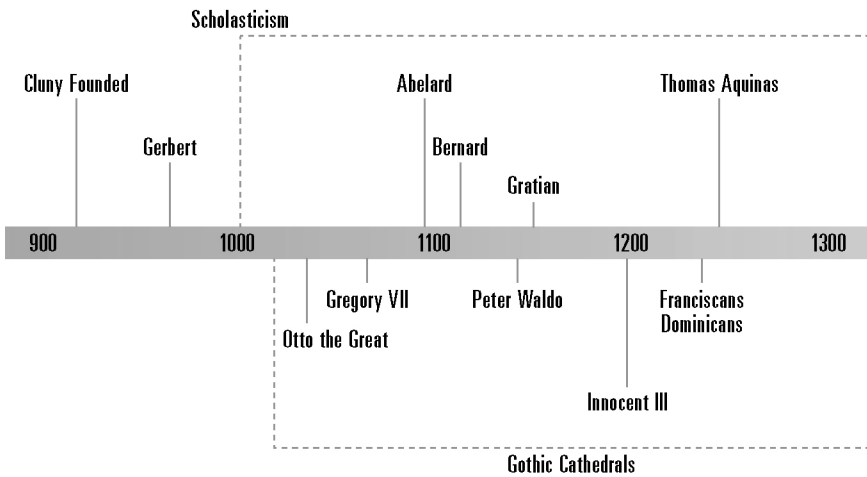
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THE AGE OF CRUSADES



THE HIGH MIDDLE AGES



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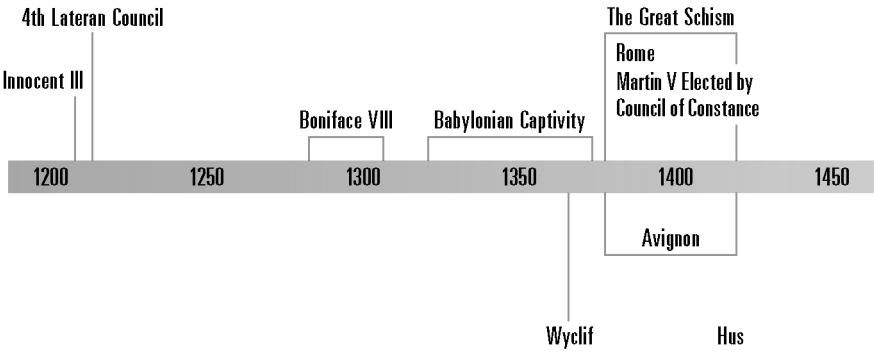
CHAOS AND THE LAW OF NECESSITY

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THE DECLINE OF THE MIDDLE AGES



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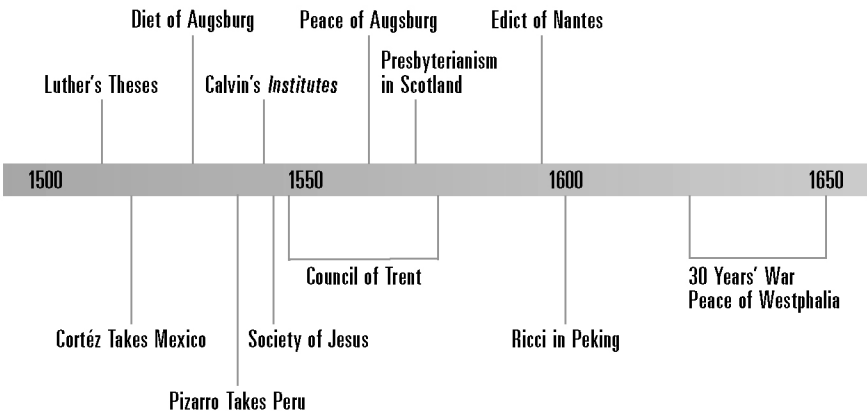
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THE AGE OF THE REFORMATION



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CHAPTER 30

OPENING THE ROCK

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UNWILLING TO DIE FOR AN OLD IDEA

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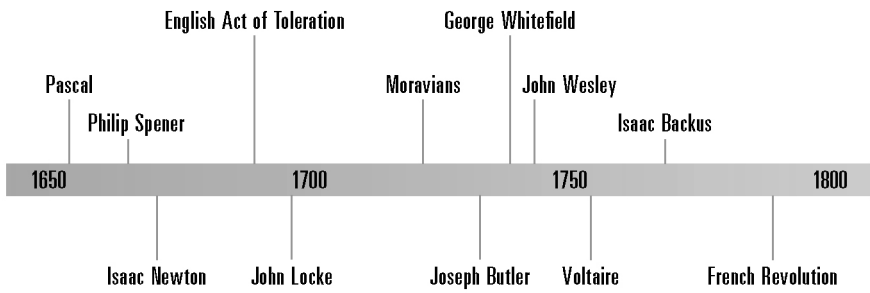
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THE AGE OF REASON AND REVIVAL



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AIMING AT THE FOUNDATIONS

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A BRAND FROM THE BURNING

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A NEW ORDER OF THE AGES

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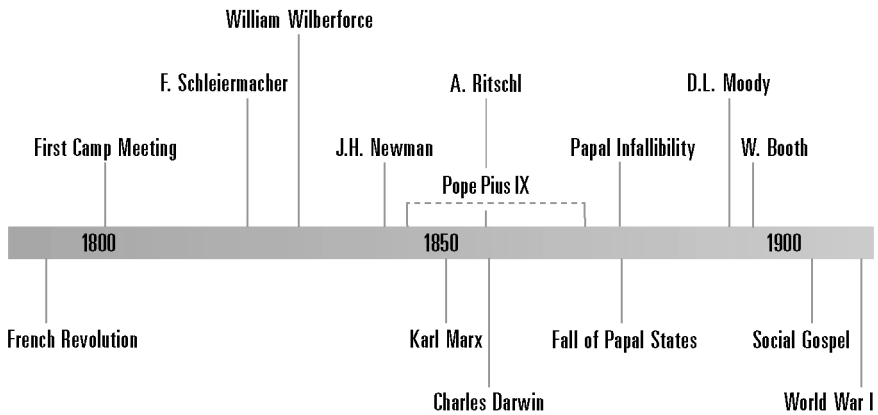
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THE AGE OF PROGRESS



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RESTORING THE FORTRESS

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THE DESTINY OF A NATION

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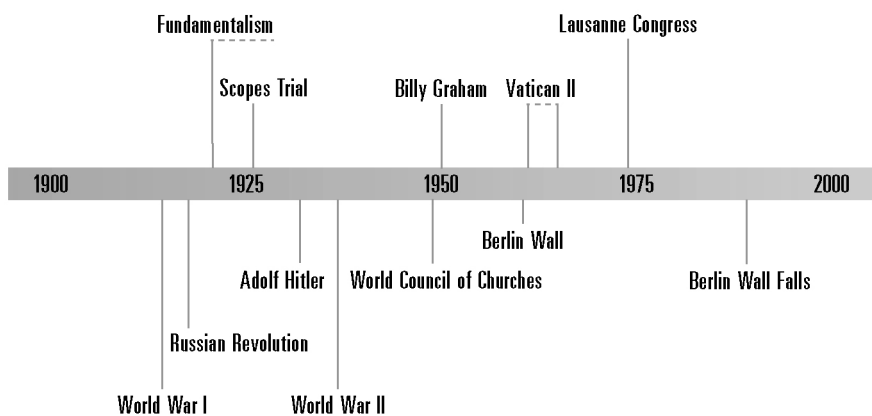
NOTHING TO LOSE BUT CHAINS

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THE AGE OF IDEOLOGIES



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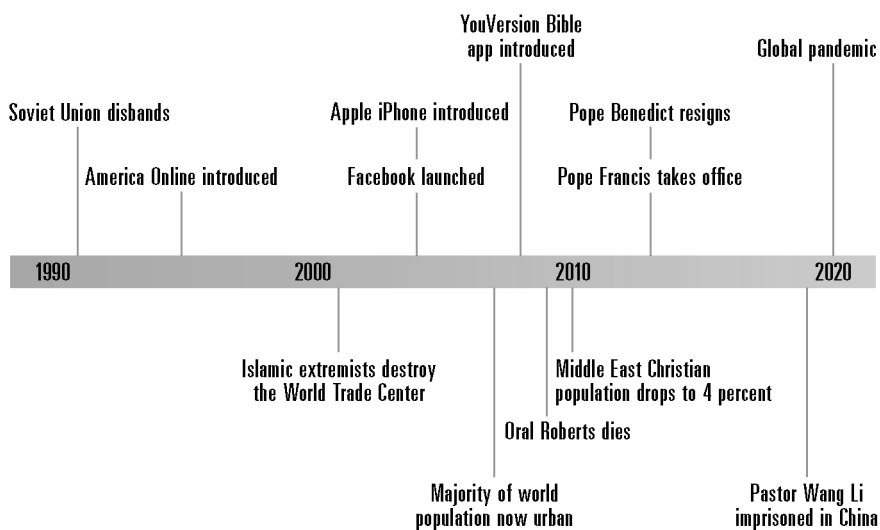
THE MEDICINE OF MERCY

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THE AGE OF TECHNOLOGY AND THE SPIRIT



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NEW TECHNOLOGIES, NEW CONTEXTS

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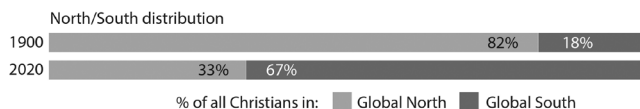
CHAPTER 48

MORE PEOPLES, MORE TONGUES

Emergence of the Global South

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The north-south distribution of Christians by continent

Source: Todd M. Johnson and Gina A. Zurlo, *World Christian Encyclopedia*, 3rd ed. (Edinburgh Univ. Press, 2019)

NOTES

1. The quotations in this chapter, as well as many vivid details, are from the descriptions of Jesus' times in *Great People of the Bible and How They Lived* (Pleasantville, NY: Reader's Digest Association, 1974), 308, 338, 370, 379–81.
2. The description of crucifixion reflects Bamber Gascoigne, *The Christians* (New York: William Morrow, 1977), 17.
3. The description of Antioch as well as the quotation about Jerusalem and its fall are from *Great People of the Bible and How They Lived* (Pleasantville, NY: Reader's Digest Association, 1974), 406, 407, and 390.
4. *Great People of the Bible and How They Lived* (Pleasantville, NY: Reader's Digest Association, 1974), 390.
5. The story about King Abgar is found in Eusebius's *Ecclesiastical History*, book I, section XIII.
6. Pliny's letter to Trajan is recorded in *A New Eusebius*, ed. J. Stevenson (London: SPCK, 1960), 13–14.
7. Celsus's criticism of Christians comes from Origen's *Against Celsus*, book III, section 44.
8. Professor Ward Gasque's introduction to Irenaeus and Tertullian is found in *Eerdmans' Handbook to the History of Christianity*, ed. Tim Dowley (Grand Rapids: Eerdmans, 1977), 75–77. This volume is one of the best introductions to church history available.
9. I found *The Early Church* by Henry Chadwick (Middlesex: Penguin, 1967), 54–60, helpful in writing the section "Reasons for the Gospel's Spread."
10. Julian's views of Christian behavior are in a letter to Arsacius, high priest of Galatia, recorded in Sozomen's *Ecclesiastical History*, vol. 16.
11. The *Martyrdom of Polycarp* is one of the better known stories from the early church. It can be found in *Early Christian Fathers*, ed. Cyril C. Richardson (Philadelphia: Westminster, 1953), 141–58.
12. I have drawn the contrast between Jewish and Christian proselytizing from Paul Hutchinson and Winfred E. Garrison, *Twenty Centuries of Christianity* (New York: Harcourt, Brace, 1959), 30–31.
13. This quote and much of the description of Nero's persecution are drawn from B. K. Kuiper, *The Church in History* (Grand Rapids: Eerdmans, 1988), 8.

14. The Mahatma Gandhi quotation is echoed in Robert Johnson, *The Meaning of Christ* (Philadelphia: Westminster, 1958), 63.
15. The discussion in this “Faith and Theology” section reflects the insights of J. W. C. Wand, *The Four Great Heresies* (London: A. R. Mowbray, 1955), chapter 1.
16. Quoted in Charles Williams, *The Descent of the Dove* (New York: Meridian Books, 1956), 23.
17. The creed appears in Henry Bettenson, ed., *Documents of the Christian Church* (London: Oxford Univ. Press, 1963), 23–24.
18. C. S. Lewis, *Mere Christianity* (New York: Macmillan, 1952), chapter 5.
19. The comparison of *Virgin* and *born* is from William E. Hordern, *A Layman’s Guide to Protestant Theology* (New York: Macmillan, 1974), 1, 13.
20. The account of the believer in Sicily comes from Herbert B. Workman, *Persecution in the Early Church* (London: Charles H. Kelly, 1906), 275–76.
21. Origen’s views about the meanings of Scripture come from his work *On First Principles*, book IV, sections 7–8.
22. This section, “The Question of the Apocrypha,” reflects the clear discussion of Floyd Filson, *Which Books Belong in the Bible?* (Philadelphia: Westminster, 1957).
23. The quotations from “one early Christian” and from Athenagoras can be found in Adolph Harnack, *Mission and Expansion of Early Christianity* (New York: Harper, 1962), 207–9.
24. This chapter draws on the discussion “Forgiveness of Sins” in Roland H. Bainton, *Christendom*, vol. 1 (New York: Harper and Row, 1964, 1966). I have reshaped Bainton’s helpful explanation of Cyprian’s attitude.
25. Adapted from Everett Ferguson, *Church History*, vol. 1, *From Christ to the Pre-Reformation* (Grand Rapids: Zondervan, 2005), 114–19.
26. Tertullian’s tirade against philosophy is from his work *Prescriptions against the Heretics*, section 7.
27. Origen, *On First Principles*, book II, section II, 4.
28. Quoted in August Franzen, *A History of the Church*, ed. John P. Dolan, rev. ed. (New York: Herder and Herder, 1969), 37.
29. The description of Diocletian and Galerius is a reshaped account from Paul Hutchinson and Winfred E. Garrison, *Twenty Centuries of Christianity* (New York: Harcourt, Brace, 1959), 44–48. The quotations in this chapter are from this work.
30. Ambrose’s letter to Theodosius, letter 51, is quoted in Robert Payne, *Fathers of the Western Church* (New York: Viking, 1951), 78–79.
31. Bamber Gascoigne, *The Christians* (New York: William Morrow, 1977), 44–45.
32. Gregory of Nyssa, quoted in W. H. C. Frend, *The Early Church* (Philadelphia: Lippincott, 1966), 186–87.

33. The Nicene Creed appears, among many other places, in Philip Schaff, *Creeds of Christendom*, vol. 2 (New York: Harper, 1919), 58–59.
34. Eusebius of Caesarea's enthusiastic remarks are from his *Life of Constantine III*, 15.
35. William E. Hordern, *A Layman's Guide to Protestant Theology* (New York: Macmillan, 1974), 15–16.
36. In the discussion of the Trinity, I found help in Fisher Humphrey, *The Almighty* (Elgin, IL: David C. Cook, 1976), esp. 102–7; compare Roger Olson, *The Story of Christian Theology: Twenty Centuries of Tradition and Reform* (Downers Grove, IL: InterVarsity, 1999); see also Justo Gonzalez, *A Concise History of Christian Doctrine* (Nashville: Abingdon, 2006).
37. J. S. Whale, *Christian Doctrine* (London: Fontana Books, 1957), 102.
38. David F. Wright's discussion of the Christology debate is in *Eerdmans' Handbook to the History of Christianity*, ed. Tim Dowley (Grand Rapids: Eerdmans, 1977), 156ff. The quotation is on page 171.
39. The Chalcedonian definition may be found in Henry Bettenson, ed., *Documents of the Christian Church* (London: Oxford Univ. Press, 1963), 51–52.
40. St. Anthony's experience in the desert may be found in Anne Fremantle, *Treasury of Early Christianity* (New York: Mentor, 1960), 400.
41. Roland Bainton, *Christendom*, vol. 1 (New York: Harper and Row, 1964, 1966), 135.
42. The section "The Genius of the West" draws freely from Williston Walker's sketch of Benedict in his *Great Men of the Christian Church* (Chicago: Chicago Univ. Press, 1908), 103–14. The quotations in this section are from this work.
43. Augustine's quotations about his early life are from his *Confessions*.
44. The contrasts between Pelagius's and Augustine's views of sin and grace echo Williston Walker's clear statement in *Great Men of the Christian Church* (Chicago: Chicago Univ. Press, 1908), 76–79.
45. Augustine's observation about the Worldly City is from his *City of God*, especially book XIV, 28, and book V, 19.
46. On the church's reception of Augustine see Justo Gonzalez, *The Story of Christianity*, vol. 1, *The Early Church to the Dawn of the Reformation*, rev. ed. (New York: HarperCollins, 2010), 250.
47. Valentinian's decree and Leo's quotation may both be found in Friedrich Gontard, *The Chair of Peter* (New York: Holt, Rinehart and Winston, 1964), 138, 142–43.
48. The opening scene is from Kallistos Timothy Ware, *The Orthodox Church* (Middlesex: Penguin, 1964), 51.
49. Harlie Kay Gallatin's helpful description of icons is from *Eerdmans' Handbook to the History of Christianity*, ed. Tim Dowley (Grand Rapids: Eerdmans, 1977), 247–48.

50. Quoted in Stephen Neill, *A History of Christian Missions* (Middlesex: Penguin, 1964), 89.
51. Clovis's prayer and baptism story appear in Roland Bainton, *Christendom*, vol. 1, (New York: Harper and Row, 1964, 1966), 145–46.
52. Gregory the Great's quotations in this chapter can be found in Philip Schaff, *History of the Christian Church*, vol. 4 (Grand Rapids: Eerdmans, 1950), 212–15, 228.
53. Some biographical details in this chapter were taken from Robert Payne, *The Fathers of the Western Church* (New York: Viking, 1951).
54. The story of the monk Copiosus is recorded in Odo J. Zimmerman, *Saint Gregory: The Great Dialogues* (New York: Fathers of the Church, 1959), 266–70.
55. The opening episode is reshaped from the account in Friedrich Gontard, *The Chair of Peter* (New York: Holt, Rinehart and Winston, 1964), 180–81.
56. The politics of the Holy Roman Empire can be confusing. I have leaned heavily on the treatment of a standard history text. In the sections “Ideas Die Slowly” and “Architect of an Empire,” I have abridged Charlemagne's rise to power from T. Walter Wallbank, Alastair M. Taylor, and Nels M. Bailkey, *Civilization Past and Present* (Glenview, IL: Scott, Foresman, 1975), 190–93. The explanation of feudalism is a condensation of pages 197–98, and the paragraphs dealing with the Germanic kingdoms conflicts are an abbreviated version of pages 243–45.
57. David Bentley Hart, *The Story of Christianity* (London: Quercus, 2007), 116–17.
58. Quoted in Anne Fremantle, *Age of Faith* (New York: Time-Life, 1965), 124.
59. Pope Urban's call to the crusade and the crusader quotation are both found in T. Walter Wallbank, Alastair M. Taylor, and Nels M. Bailkey, *Civilization Past and Present* (Glenview, IL: Scott, Foresman, 1975), 209–10.
60. The scholar Olbert's behavior is described in T. Walter Wallbank, Alastair M. Taylor, and Nels M. Bailkey, *Civilization Past and Present* (Glenview, IL: Scott, Foresman, 1975), 250.
61. The description of “The Magnetism of an Able Teacher” comes from Will Durant, *The Age of Faith, The Story of Civilization 4* (New York: Simon & Schuster, 1980), 94–96. The quotations in this section are all from this well-written work.
62. See the note on the Albigensian Crusade in David Bentley Hart, *The Story of Christianity* (London: Quercus, 2007), 141.
63. For information on the Inquisition, see Glenn Sunshine, *The Reformation for Armchair Theologians* (Louisville: Westminster John Knox, 2005), 96–99.
64. This paragraph is from Charles Williams, *The Descent of the Dove* (New York: Meridian Books, 1956), 148.
65. Quoted in Herbert B. Workman, *Dawn of the Reformation*, vol. 2 (London: Epworth, 1953), 325.

66. The best biography of Martin Luther is Roland Bainton, *Here I Stand* (Nashville: Abingdon, 1950). It contains the quotations in this chapter, including the hymn describing Luther's spiritual journey (66–67). In order to introduce these quotations, I have used the colorful summary of Luther's life found in *Time*, March 24, 1967, 70–74, without attempting to identify quotations within quotation.
67. Quoted in Thielman J. Van Braght, *Martyr's Mirror* (Scottsdale, PA: Mennonite Publishing House, 1951), 984–87.
68. I am indebted to John H. Yoder and Alan Kreider for their helpful summary of Anabaptist beliefs found in *Eerdmans' Handbook to the History of Christianity*, ed. Tim Dowley (Grand Rapids: Eerdmans, 1977), 399–403.
69. A brief summary of Loyola's life and the Jesuit order appeared in *Time*, April 23, 1973, 40–48. Some descriptions are drawn from this article.
70. Quoted in *Spiritual Exercises*, 58.
71. Quoted in Winthrop S. Hudson, *American Protestantism* (Chicago: Univ. of Chicago Press, 1961), 13.
72. Quoted in T. Walter Wallbank, Alastair M. Taylor, and Nels M. Bailkey, *Civilization Past and Present* (Glenview, IL: Scott, Foresman, 1975), 393–94.
73. The Diderot quotation is found in Frank E. Manuel, *The Age of Reason* (Ithaca, NY: Cornell Univ. Press, 1951), 30.
74. The quotations from the *Pensées* appear in many editions. Among them is the Modern Library edition, Blaise Pascal, *Pensées* (New York: Random House, 1941).
75. Quoted in Tom Streeter, *The Church and Western Culture: An Introduction to Church History* (Bloomington, IN: AuthorHouse, 2006), 319.
76. The sketch of Zinzendorf reflects Williston Walker's treatment in *Great Men of the Christian Church* (Chicago: Chicago Univ. Press, 1908), 308–16.
77. The conditions and events of the French Revolution are condensed from T. Walter Wallbank, Alastair M. Taylor, and Nels M. Bailkey, *Civilization Past and Present* (Glenview, IL: Scott, Foresman, 1975), 451–61, and from Peter Gay, *Age of Enlightenment* (New York: Time-Life, 1966), 167–68.
78. The account of the loss of the Papal States and the First Vatican Council is a summary of August Franzen's treatments in *A History of the Church*, ed. John P. Dolan, rev. ed. (New York: Herder and Herder, 1969), 384–94.
79. Quoted in Ernest Marshall Howse, *Saints in Politics* (London: George Allen, 1953), 178. I have found this book most helpful for this chapter.
80. For a good treatment of Fuller see James Leo Garrett, *Baptist Theology: A Four-Century Study* (Macon, GA: Mercer, 2007).
81. The attitude of the British East India Company is an echo of Paul Hutchinson and Winfred E. Garrison, *Twenty Centuries of Christianity* (New York: Harcourt, Brace, 1959), 279.

82. The summary of Carey's translation work is from Stephen Neill, *The Christian Society* (New York: Harper, 1952), 202.
83. Quoted in Edwin Scott Gaustad, *Historical Atlas of Religion in America* (New York: Harper and Row, 1962), 41.
84. The Willard Sperry explanation of black religion was to an English audience: Willard Learoyd Sperry, *Religion in America* (Boston: Beacon, 1963), 193.
85. The quotations by Theodore Woolsey and by H. L. Mencken come from George Marsden's chapter in *The Evangelicals*, ed. David F. Wells and John D. Woodbridge (Nashville: Abingdon, 1975), 122–23.
86. The section summarizing early representatives of liberalism draws upon William E. Hordern, *A Layman's Guide to Protestant Theology* (New York: Macmillan, 1968), 44–49. The quotations are from these pages.
87. The Dickens quotation from *Hard Times* appears in T. Walter Wallbank, Alastair M. Taylor, and Nels M. Bailkey, *Civilization Past and Present* (Glenview, IL: Scott, Foresman, 1975), 487–88.
88. This paragraph and the next are from Charles Williams, *The Descent of the Dove* (New York: Meridian Books, 1956), 407–8.
89. This summary of Marx and Engels is drawn from T. Walter Wallbank, Alastair M. Taylor, and Nels M. Bailkey, *Civilization Past and Present* (Glenview, IL: Scott, Foresman, 1975).
90. The information on Bishop Ketteler and Cardinal Manning comes from Thomas Bokenkotter, *A Concise History of the Catholic Church* (Garden City, NY: Doubleday, 1977), 314–16.
91. Walter Rauschenbusch, *A Theology for the Social Gospel* (New York: Macmillan, 1917), 5.
92. The discussion "Christians under Hitler" draws on Richard Pierard's fine article "An Age of Ideology," found in *Eerdmans' Handbook to the History of Christianity*, ed. Tim Dowley (Grand Rapids: Eerdmans, 1977), 576–78. The final quotation is from 587–88.
93. Quoted in Robert L. Ferm, *Issues in American Protestantism* (Garden City, NY: Doubleday, 1969), 262–87.
94. Quoted in Robert L. Ferm, *Issues in American Protestantism* (Garden City, NY: Doubleday, 1969), 262–87.
95. For the Scopes trial, see Gary Wills, *Under God: Religion and American Politics* (New York: Simon and Schuster, 1900).
96. For the roots and early history of Pentecostalism, see Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (New York: Cambridge, 2004), chapters 2 and 3.
97. Gina A. Zurlo, "The World as 100 Christians," Gordon Conwell Theological Seminary blog, January 29, 2020, accessed April 5, 2020, <https://www.gordonconwell.edu/blog/100christians/>.

98. African presence in early Christianity was seen as Libyans were present when the Holy Spirit descended at Pentecost (Acts 2:10), the Ethiopian eunuch was part of the apostles' deepening understanding of the gospel (Acts 8:25–40), and Apollos of Alexandria was influential in sharing the gospel (Acts 18:24–28).
99. Thomas C. Oden, *How Africa Shaped the Christian Mind: Rediscovering the African Seedbed of Western Christianity* (Downers Grove, IL: InterVarsity, 2010), 10, 9.
100. C. O. Oshun, foreword to S. Ademola Ishola and Deji Ayegboyin, *African Indigenous Churches: An Historical Perspective* (Germany: Greater Heights Publications, 1997). Available online at <http://irr.org/african-indigenous-churches-historical-perspective>.
101. John Mbiti's perspective on traditional African religion can be found in "The Encounter of Christian Faith and African Religion," *Christian Century*, August 27–September 3, 1980, 817–20.
102. Samuel Escobar's and René Padilla's concepts are evaluated in Michael Clawson, "Misión Integral and Progressive Evangelicalism: The Latin American Influence on the North American Emerging Church," *Religions* 3, no. 3 (2012): 791, and in David C. Kirkpatrick, "C. René Padilla and the Origins of Integral Mission in Post-War Latin America," *Journal of Ecclesiastical History* 67, no. 2 (April 2016): 353.
103. Dana Robert, *Faithful Friendships: Embracing Diversity in Christian Community* (Grand Rapids: Eerdmans, 2019), 65.
104. Sarah Eekhoff Zylstra, "Why Christianity Quit Growing in Korea," The Gospel Coalition, May 14, 2019, <https://www.thegospelcoalition.org/article/christianity-quit-growing-korea/>.
105. The three types of Pentecostal churches are found in Todd M. Johnson, "Counting Pentecostals Worldwide," *Pneuma* 36, no. 2 (2014): 276. Independent churches in the Global South are included in this third category because their emphases, such as spiritual warfare and highly expressive worship, often share characteristics with Pentecostalism.
106. The decline of Christian populations in the Middle East is documented in Todd M. Johnson and Gina A. Zurlo, "Ongoing Exodus: Tracking the Emigration of Christians from the Middle East," *Harvard Journal of Middle Eastern Politics and Policy* 3 (2013–14): 39.
107. Jill Ward, "Will Future Megacities Be a Marvel or a Mess? Look at New Delhi," *Bloomberg*, November 2, 2018, <https://www.bloomberg.com/news/features/2018-11-02/india-s-new-delhi-is-example-how-urbanization-leads-to-megacities>.
108. Andrew Walls, "The Ephesian Moment: At a Crossroads in Christian History," in *The Cross-Cultural Process in Christian History: Studies in the Transmission and Appropriation of Faith* (Maryknoll, NY: Orbis, 2015), 81.

FOR FURTHER STUDY

In addition to the books mentioned at the end of each chapter and in the notes, other reference books offer leads to material to satisfy the curiosity of the most eager student. *The Oxford Dictionary of the Christian Church*, ed. F. L. Cross and Elizabeth A. Livingstone, 3rd ed. (New York: Oxford Univ. Press, 2005), and *The New International Dictionary of the Christian Church*, ed. J. D. Douglas (Grand Rapids: Zondervan, 1978), have articles and additional suggestions for reading on the issues within the chapters of this volume.

To pursue some interest stimulated by the chapters in this volume dealing with American Christianity, the student can also find articles and book suggestions in *Dictionary of Christianity in America*, ed. Daniel C. Reid (Downers Grove, IL: InterVarsity Press, 1990).