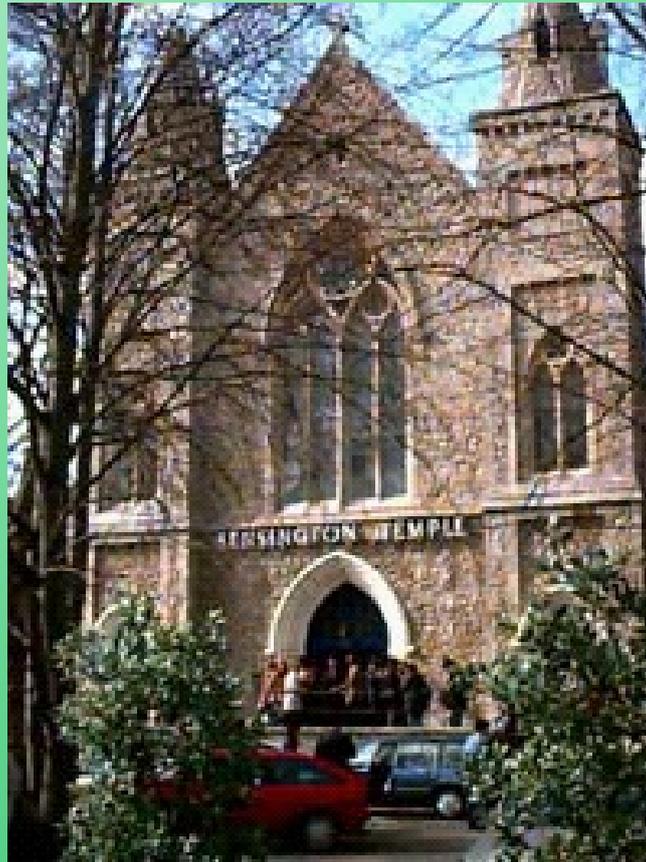


CHRONOLOGY OF MAJOR MOVEMENTS ECUMENISM, ZIONISM & PENTECOSTALISM

Part 1

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**Kensington Temple
Formerly a Bible Pattern Church - now re-
verted to Elim and is now a Mega Church
with 6000 members**

CHRONOLOGY OF MAJOR MOVEMENTS

ECUMENISM, ZIONISM & PENTECOSTALISM

INTRODUCTION

B.C. - Whit Sunday [Pentecost] was also celebrated by the pagans.

"Whit Sunday was the Druids' Day of Apollo." [Owen 187]

"In Scotland, the Term Days were Candlemas (Feb 2), Whitsunday (May 15), Lammas (Aug 1) and Martinmas (Nov 11), until (CDWF) an Act of 1990 changed those dates to Feb/May/Aug/Nov 28th; it seems that in Scotland 'Whitsunday'!= 'Whit Sunday'." [Stockton]

"Whitsun was celebrated in the normal Pagan fashion with games, processions, horse races and feasting. The Whitsun games continued into the high medieval period as the tourneys familiar to all readers of the Arthurian romances, and in modern times in the north of England they survived as local carnivals..." [Pennick 124]

276 B.C. - Galatia settled by the Celts [Barracough 84]

"The name *Galatians* was given to this Celtic people because they originally lived in Gaul before their migration to Asia Minor..." [Open Bible 1152]

"If.. the Druids were a purely Celtic priesthood, the existence among the Galatian Celts of a council of 300 men who met in a place called 'Drunemeton', and judged crimes of murder, they mean that this was a council of Druids (Strabo, XII.v.i. [p. 567]). *Nemeton* means 'a sacred place' like that in which the Gaulish Druids sat as judges, whether *dru* is connected with the first term of *dru-uidos* or not. It should here be observed that Diogenes Laertius quotes a fragment of Aristotle in which the existence of Druids among the Galatians is asserted; and there is also a later reference to this by Clement of Alexandria, who may, however, be simply echoing this passage." [Hastings: Druids 86-7]

"The Keltic race, embracing the Gauls, old Britons, the Picts and Scots, the Welsh and Irish with their numerous emigrants in all the large cities of Great Britain and the United States, appear in history several hundred years before Christ, as the first light wave of the vast Aryan migration from the mysterious bowels of Asia, which swept to the borders of the extreme West. [ff. *keltoivor* Kevltai, *Celtae*, Galavtai, Galatae or *Galati*, *Galli*, *Gael*. Some derive it from *celt*, a cover, *shelter*; others from *celu* (Lat. *celo*) to *conceal*. Herodotus first mentions them, as dwelling in the extreme northwest of Europe... The Galatians in Asia Minor, to whom Paul addressed his epistle, were a branch of the Keltic race, which either separated from the main current of the westward migration, or, being obstructed by the ocean, retraced their steps, and turned eastward. Wieseler..tries to make them Germans, a view first hinted at by Luther. But the fickleness of the Galatian Christians is characteristic of the ancient Gauls and modern French.]" [Schaff]

49 - 100 A.D.

49. A.D. - Paul addresses Judaizing heresy of Celtic Galatians in Asia Minor.

"The term *Galatia* was used in an ethnographic sense...[which] refers to the central part of Asia Minor where the **Celtic tribes** eventually settled after their conflicts with the Romans and Macedonians... Galatians was probably written in Syrian Antioch in A.D. 49 just before Paul

went to the Council of Jerusalem. Paul wrote this epistle in response to a report that the Galatian churches were suddenly taken over by the false teaching of certain Judaizers who professed Jesus, yet sought to place gentile converts under the requirements of the Mosaic Law (1:7; 4:17, 21; 5:2-12; 6:12,13).

"Christ has freed the believer from bondage to the law (legalism) and to sin (license) and has placed him in a position of liberty. The transforming cross provides for the believers deliverance from the curse of sin, law, and self (1:4; 2:20; 3:13; 4:5; 5:24; 6:14).

"This epistle shows that the believer is no longer under the law but is saved by faith alone. It has been said that Judaism was the cradle of Christianity, but also that it was very nearly its grave as well. God raised up Paul as the Moses of the Christian church to deliver them from this bondage. Galatians is the Christian's Declaration of Independence. The power of the Holy Spirit enables the Christian to enjoy freedom within the law of love." [[Open Bible 1152](#)]

60-64 A.D. – Paul addresses Gnostic heresies of Colossians in Asia Minor.

"Although the Colossians had not yet succumbed (2:1-5), an encroaching heresy was threatening the predominantly gentile (1:21;27;2:13) Colossian church. The nature of this heresy can only be deduced from Paul's incidental references to it in his refutation in 2:8-23. It was apparently a religious system that combined elements from Greek speculation (2:4;8-10), Jewish legalism (2:11-17), and Oriental mysticism (2:20-23). It involved a low view of the body (2:20-23) and probably nature as a whole. Circumcision, dietary regulations, and ritual observances were included in this system, which utilized asceticism, worship of angels as intermediaries, and mystical experiences as an approach to the spiritual realm. Any attempt to fit Christ into such a system would undermine His person and redemptive work... The resounding theme in Colossians is the preeminence and sufficiency of Christ in all things. The believer is complete in Him alone and lacks nothing because 'in him dwelleth all the fullness of the Godhead bodily' (2:9); He has 'all the treasures of wisdom and knowledge' (2:3). There is no need for speculation, mystical visions, or ritualistic regulations as though faith in Christ were insufficient. Paul's predominant purpose, then, is to refute a threatening heresy that is devaluing Christ. This false teaching is countered by a positive presentation of His true attributes and accomplishments. A proper view of Christ is that antidote for heresy... 'For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power' (2:9,10)." [[Open Bible 1174-75](#)]

100 - 325 A.D.

136-165 A.D. - Valentinus adopted Druidic / Pythagorean / Ophite doctrines that confused the serpent / Satan with Michael the Archangel, and Pan with the Holy Spirit.

"[Valentinus] taught at Rome from A.D. 136-165, after which he removed his school into the isle of Cyprus. The adversaries of the Gnostics accuse him above all of having stolen doctrines from Pythagoras and still more from Plato." [[Doresse 26](#)]

"Posidonius...stated that Abaris the Druid was one of the principal teachers of Pythagoras... It was Robert Graves...who described how Pythagoras, in his turn, influenced the Essenes. Thus Druidic knowledge, which may have derived, in part at least, from the teachings of Melchizedek, flowed back through the teaching of Abaris to Pythagoras and then to the Hebrew esoteric sect on the shores of the Dead Sea." [[Wallace-Murphy 44](#)]

"The Valentinians...maintain that the dispensational Jesus was the same who passed through Mary, upon whom that Savior from the more exalted [region] descended, who was also termed Pan, because he possessed the names...of all those who had produced him." [Roberts 440]

"The Valentinian school was an offshoot of the sect of the Ophites according to Irenaeus, I, xxx, 14..." [[Doresse 26](#)]

"According to the Ophites, the serpent bore two names, Michael and Samael, who appeared thus, 'fused into the positive and negative aspects of a single state of existence.'" [[Stoyanov 78](#)]

See [1881: New Age of Michael; The Rosicrucian Connection](#)

156-172 A.D. - Montanists proclaim the Age of the Holy Spirit in Phrygia of Asia Minor.

"Phrygia was the centre of the ecstatic cult of Cybele, and Montanus, according to one tradition, had been a priest of Cybele." [[Meyer 189](#)]

"[Montanism] was a Christian lay movement in Asia Minor in the second and third centuries that proclaimed the age of the Holy Spirit had come as promised in John 15:26... According to Epiphanius, Montanus began preaching about 156, saying the Spirit had seized him. He often spoke as if he were the Holy Spirit, thus giving his pronouncements a divine sanction greater than that of established church authorities... Tertullian, its greatest convert, joined the movement shortly after A.D. 200." [[Gentz 706](#)]

"[Montanism] arose in Phrygia [c.172] under the leadership of a certain Montanus and two female prophets, Prisca and Maximillia, whose entranced utterances were deemed oracles of the Holy Spirit. They had an immediate expectation of Judgment Day, and they encouraged ecstatic prophesying and strict asceticism... [T]he movement...died [c.220] as a sect, except in isolated areas of Phrygia, where it continued to the 7th cent. But the puristic anti-intellectual movement had many descendants -- Novatian, the Donatists, the Cathari, and even Emanuel Swedenborg and Edward Irving." [[Columbia: Montanism 1817](#)]

325 A.D. - Novatians merge with the Donatists.

"After 325 the sect [of Novatian] was merged with that of Donatism." [[Columbia: Novatians 1976](#)]

700 - 1000 A.D.

700s A.D. - Irish monasteries adopt Druidic teachings.

"From the eighth century on, much Druidical lore was written down in Irish monasteries by monks who had also received their training at the hand of poets [bards] and men of letters and native schools." [[Americana 422](#)]

"Bards continued long in Ireland as the performers of spoken prose and verse." [[Americana 422](#)]

717 A.D. - Grail literature promotes mystical baptism of the Holy Spirit, the day of Pentecost and visions.

"One person saw the Grail twice, was able to touch it and recall it later, and was even subsequently empowered to write down his experiences with his own hand and pen. He tells us quite frankly at the commencement that he has decided to remain anonymous..."

"Our anonymous author writes prose in the Old French language of northern France, addressing his account particularly to those who believe in the Trinity: Father, Son, and Holy Spirit..."

"It was seven hundred seventeen years after the death of Christ,' says our author, meaning it was 717, when he had this terrifying experience of the Grail... It was coming up for Good Friday, after Vespers service, when the author says he felt so sleepy he began to nod and doze... He saw before him the most beautiful man there ever there was... And the man said it was an experiencing of the Trinity he brought. And it was because the author had doubts as to whether there were three persons or only one God and one Power... Then the beautiful man bent down and blew in his face at which point our author's vision became a hundred times stronger. ...And he felt empowered to speak in tongues which was a great marvel... And the man said: Can you understand? Do you know who I am? ...I am the Fountain of Wisdom... I am he to whom Nicodemus said, 'Master, we know who you are...I am the Perfect Master.' Then he took my hand...and he presented me with a Book...the man wrote this Book... The author heard the voice through thunder. The sky fell down. The earth groaned and quaked. The brilliance grew more blinding. He really went blind. He staggered and fell down." [Goodrich 3-5]

"Grace is the meaning of the Grail. It's first apparition therefore came in the city of Jerusalem itself, on the eve of Pentecost when baptism occurred as the Holy Ghost descended in fire on the Apostles. John the Baptist had predicted it. Thus, Pentecost remained King Arthur's holy day... The reward of [Grail] Questers is such an experience, an 'open sight' of God... Both Perceval and Galahad...wore red to symbolize the fires of baptism, those flames always seen by witnesses and participants after full Grail Procession." [Goodrich 333-4]

1000 - 1250 A.D.

1030-1244 A.D. - Cathars/Albigenses/Bogomils promote Spirit baptism through the laying on of hands, visions and prophesying.

"The two traditions -- one centring on the Baptist and the other on the Magdalene -- only really became discernible around the twelfth century, when, for example, the Cathars emerged in the Languedoc and the Templars rose to the pinnacle of their power." [Picknett 354]

"As early as the eleventh century in Europe diabolical possession took the form of epidemics of raving, jumping, dancing, and convulsion. In these epidemics women and children especially were afflicted. The Crusades and the Black Death were followed by similar epidemics in various parts of Europe. Visions and prophesying were a regular accompaniment of these epidemics among all peoples." [Cleveland 105]

"...two heresies in particular do show evidence of contact with the sources of the Secret Tradition. These are the heresy of the Cathars and that of the Free Spirit. The first time the name 'Cathar' was used was in 1030 of a community at Monteforte in Italy. But the church took deepest root in the Languedoc, where its doctrines had been spread by the Lombard heretic church called de Concoresso, which in its turn claimed to derive its faith from 'Sclavonia' and Bulgaria. There is certainly evidence to connect the Cathars with the Bulgarian heretics called **Bogomils**, because both professed versions of Gnosticism. The word 'Cathar' probably comes from the Greek 'pure,' and the Cathar doctrines show the sect to have been Gnostic of the ascetic type. They believed that the world had been created by an evil being---that there were a series of spheres of being between God and the material world---that procreation was evil because it introduced another spark of the divine into matter. These are familiar tenets. In the Languedoc the Cathars flourished, until in 1207 Pope Innocent III solicited help from the magnates of the North to crush the dangerous heresy. Strictly speaking it was not a heresy, but a rival religion; and as such it was ruthlessly wiped out. The chief Cathar stronghold of Montsegur fell in 1244; but for fifty years afterwards the discovery of persistent believers was to occupy those skilled in sniffing out subversion." [Webb 207]

"The recovery of the Balkans during the Orthodox 'Time of Troubles' was bound...to leave Byzantium open to the increasing missionary activities of the new Balkan dualist movement, Bogomilism, which in the early eleventh century had already struck roots in the western

Anatolian regions and particularly in the old heretical seedbed of Phrygia. The first testimony to the magnitude of Bogomil proselytism and expansion in western Anatolia is a long letter written about 1050 by the monk Euthymius..." [Stoyanov 136]

"Manicheism, with its hierarchy and missionary system, had taken root in Europe and, with its chief seat in Bulgaria, had thus found its way into Northern Italy and the southern part of France.

"Unquestionably Manicheans in their beliefs and teachings, the Cathares (purifiers or pure) held the unadulterated tradition of Manes. Their hierarchy was that established by their founder. In the 12th century, their supreme chief was in Bulgaria having under him, bishops, priests, deacons and simple Perfects. These composed the class of Perfects who were distinguished from the second degree of Believers.

"As to the Albigenses, their name derived from Albi, a town of the Languedoc, covered not one but many sects issued from Manicheism and Arianism, and counted also many Jews or judaised Christians. Under this appellation of Albigenses, historians, whether political or religious, have almost unanimously included the Cathares." [Miller 163-4]

"Throughout the best part of this Millennium, no organization has misused the Grail Chalice symbolism to greater effect than the Christian Church establishment. From the earliest times, the Rosi-crucis (the Chalice and wine of the Grail sacrament) was a prerogative of the **Albi gens** - being emblematic of the Blood Royal in the womb of the Dragon Queen." [Gardner: Ring Lords]

"The Albigenses followed Manichean dualism in its attempt to solve the problem of evil. They asserted the co-existence of two ultimate principles, a good deity (the God of the New Testament) who created Spirit and Light and a bad deity (the God of the Old Testament) who created Matter and Darkness. Accordingly they condemned marriage and the procreation of children as demoniac.

Yet concubinage was tolerated...and desertion of husband or wife was...praiseworthy. Like the Arians, the Albigenses claimed that Christ was merely a created being, who never really took on a human body, and never actually died on the cross... His redemption gave us only the example of a noble life and a moral lesson of his virtue. It did not achieve an objective remission of sin... The Albigenses distinguished between the 'perfect' and mere believers. The former, a small minority, were held to the observances of the ancient Cathari: the consolamentum or spirit baptism through the imposition of hands, which gave the right to preach the new religion, the appareillamentum, or public confession of sins and endura or starvation to death in order to be freed from the flesh...While exact figures are not available, it is certain that more than one thousand cities and towns in France were influenced by Albigensianism at the close of the 12th century... Always the Cathari were denounced, not only for doctrinal heresy, but as a menace to the family, state and human society...

"...Their only requirement was faith; for the rest they were allowed to do as they pleased." [Collier's 495-6]

1135-1202 – Joachim of Fiore receives revelation of "Age of the Holy Spirit "

"Joachim (c.1135-1202) began his religious life as a Cistercian monk from Calabria, Italy. His fame as a prophet began to spread after he had two visions that 'gave him the gift of spiritual intelligence enabling him to understand the inner meaning of history.'... According to Joachim, history was unfolding in three epochs corresponding to Christianity's Trinitarian concept of God.

"God the Father represented the first stage in time, wherein humanity lived under the law as recorded in the Old Testament. The second historical age, that of the Son, was a period of grace

lasting forty-two generations of 30 years that would end with the appearance of the Antichrist (1260)... Finally, there would come the third era of the Holy Spirit, which would be marked by increased spiritual intelligence and a new religious order that would convert the world to Christianity. Joachim discovered most of this during his first vision on one particular Easter night when he was deep in meditation.

“After Joachim’s death in 1202, several new religious orders claimed to be the group that he prophesied would convert the world. Obviously, the Church could not continue to support Joachim’s teachings. His view of God was condemned at the Lateran Council of 1215, and by 1259 all of his writings were labeled heretical. Nevertheless, his prophetic system outlining three stages of historical progression survived in various forms to influence, if only indirectly, the thinking of several personalities including Adolf Hitler, his Third Reich, like Joachim’s third epoch was supposed to have lasted forever.” [[Abanes 176-7](#)]

“Horried though the unworldly mystic would have been to see it happen, it is unmistakably the Joachite phantasy of the three ages that reappeared in, for instance, the theories of historical evolution expounded by the German Idealist philosophers Lessing, Schelling, Fichte and to some extent Hegel; in Auguste Comte’s idea of history as an ascent from the theological throughout the metaphysical up to the scientific phase; and again in the Marxian dialectic of the three stages of primitive communism, class society and a final communism which is to be the realm of freedom and in which the state will have withered away.” [[Cohn 109](#)]

“[According to Joachim] Ushered in by monastics, the Age of the Spirit would bring the conversion of the Jews and Gentiles, union of the Greek and Roman churches, overthrow of Antichrist and inauguration of the Sabbath of God.” [[Gentz 530](#)]

1245-1250 - Druids establish Oxford University

"It is said that in 1245 a gathering [of Druids] was held with representatives from many parts and the objects of the Order were agreed. A grove or group was founded, the Mount Haemus Grove which still exists." [[Cavendish 722](#)]

"In 1781...the Ancient Order of Druids was set up in London by Henry Hurle, as an esoteric society patterned on Masonic lines. In 1833, a split between the mystics and those who wanted a friendly society led to the majority forming the United Ancient of Druids... The mystical side continued as the Albion Lodge of the Ancient Order of Druids of Oxford, claiming descent from the Mount Haemus Grove." [[Pennick 211](#)]

"**Oxford University** The oldest university in Britain, having its origins in informal groups of masters and students gathered in Oxford in the 12th-c... The closure of the University of Paris to Englishmen in 1167 accelerated Oxford's development into a *universitas*... University College 1249." [[Cambridge 823-24](#)]

1300 - 1500 A.D.

1374 - St. John's Day Revels include visions and prophecies.

"In the fourteenth century [1374] in the lower Rhine country the frenzy broke out in most violent form. The cures attempted only increased the disease; the afflicted danced for hours until they fell exhausted. 'Some declared that they felt as if bathed in blood, some saw visions, some prophesied.' These epidemics seem to have originated in the wild revels of St. John's days, an adaptation of heathen ceremonies and Christian form. About the same time in Italy an epidemic of dancing and jumping prevailed. It was supposed to originate in the bite of the tarantula for which the dancing was a cure. It has survived in the Italian tarantella." [[Cleveland 105](#)]

1400's - European Convents exhibit animal manifestations.

"Inmates of nunneries were especially subject to emotional epidemics. In the fifteenth century in Germany, one of the inmates of a nunnery was seized with a passion for biting her companions. The mania spread until most, if not all, of her fellow-nuns followed her example. The epidemic passed to other convents in Germany, Holland and across the Alps to Italy. In a French convent, one of the nuns began to mew like a cat, and severe measures were required to check the contagion which soon affected the other nuns." [Cleveland 105-6]

1500 A.D.
1517 – The Reformation

“Humanism, since the time of the Reformation, had released the greatest energies for ecumenical thought and action...” [Rouse 92]

1521 A.D. - Anabaptist Theomaniacs seize government of Munster; rule by means of ecstatic prophecies and manifestations.

"The Anabaptists were founded in 1521 by Nicolas Storch, Mark Stubner and Thomas Muncer. Their Heresies were founded on the following Lutheran maxim interpreted subversively: A Christian man is master of everything and is subject to no one... Madden, in Phantasmata, describes their religion in the following terms: ‘We find among them claims to intercourse with God and angels-to the gift of prophecy - to the power of driving out evil spirits - to the right of persecuting opponents - to visions, ecstasies, trances, convulsive seizures attributed to supernatural influences - and all these evidences of epidemic religious mania in countries which were Protestant.’

"At certain periods in its history, this sect wielded great power and Madden further writes that in Westphalia ‘for a length of time, the entire senate was composed of theomaniacs. As the republic was composed alone of fools and madmen, it is incredible to what a length they carried their excesses in Munster: each magistrate proposed for the rule of government the wild chimeras of his own imagination, disguised under the imposing name of revelation.

It was a sad spectacle to hear the deliberations of a senate composed altogether of fanatics: some being inspired in a perfectly contrary way to that suggested to others: nevertheless, each one adhering to the dictates of his inspiration, because he believed that a special revelation had been made to him. When such things, says Cameil, take place in a country, where pseudo-prophets are tolerated who disseminate terror, and run about the streets without any clothing, when the multitude set these things down as super-human phenomena; when the inspired of both sexes walk about thus in public places in the midst of their disciples and apostles, the will of the Supreme Being is supposed to serve as a rule and direction to all the extravagances that mortals fall into, and it is difficult to say where will end the excesses of this religious delirium...

The Anabaptists, when they fell into the hands of their enemies, allowed their fingers, tongue, nose and ears, to be cut off, nay, even suffered themselves to be drowned by hundreds in torrents, rather than desist or depart for a moment from the orders they imagined came from God."...

"The principle offshoots of the Anabaptist fanaticism in Germany, Holland, and Switzerland, were the Adamites, the Apostolics, the Taciturn, the Perfect, the Impeccable, the Liberated Brethren, the Sabbatarians, the Clancularians, the Manifestarians, the Bewailers, the Rejoicers, the Indifferent, the Sanguinarians, the Antimariens..." [Miller 171-3]

See: [Pursuit of the Millennium: Revolutionary Millenarians and Mystical Anarchists of the Middle Ages](#)

1650 - 1800 A.D.
1648-50 - Quakers experience ecstatic states.

“The first Friends called themselves ‘Children of the Light’ – a name used by the oldest Quaker community at Mansfield in 1648...” [Hastings 142]

“The Religious Society of Friends was founded by George Fox in England around 1650.” [Wattles]

“Early Quakerism especially was given over to the inducement of trances, violent shaking [hence the name ‘Quakers’], glossolalia, visions and mindless ecstasy.” [Dager, Renovare 13]

“The Religious Society of Friends, more commonly known as Quakers, began in the religious ferment of England in the 1600s. The basis of all Quaker beliefs is the presence of ‘that of God’ in everyone. Everyone has an ‘Inner Light’ for guidance. Though many choose to ignore it, it is always there to be reached. Though clearly Christian, the early Friends would quote the Koran when speaking with Turks because of the belief that other peoples who also had access to the Inner Light would understand better if spoken to in terms they understood. The Quaker response to those in positions of power who are not willing to listen, even to those who are brutal and insensitive, is a practice called ‘Speaking Truth to Power,’ which holds that everyone contains a spark that can be reached with prophetic voices. The Quaker method of worship involves the use of silence so that people can ‘center down’ and be attuned to the Inner Light. Friends sit together in a Meeting for Worship, and speaking occurs when someone is moved of the Spirit to speak. The silence that follows the message is part of the message, to give others a chance to contemplate the point just made. There is no minister -- or, more accurately, everybody is a minister. All are equally invited to contribute to the spiritual journey of the group.” [McNair]

1688-1772 - Emanuel Swedenborg experiences altered states of consciousness and embraces Hermetic philosophy.

"[Swedenborg's] self-assured optimism influenced transcendentalism, spiritualism, communitarianism, faith healing, mesmerism, perfectionism, and millenarianism. He believed in three orders of being: the natural world of mineral, vegetable, or animal 'ultimates,' the spiritual order, and the celestial realm. Everything on the natural level corresponds to something on higher levels. [Hermetic philosophy 'as above, so below'] Swedenborg argued that his interpretations of the spiritual meaning of Scripture constituted Christ's Second Coming or the New Jerusalem as prophesied in Revelation 21:2." [Gentz 110]

"...Emanuel Swedenborg['s]...Church of the New Jerusalem extended its influence into Europe and --- most importantly from the point of view of Spiritualists --- into the United States... Since 1736 Swedenborg had experienced mystical states: supernatural flash of light and other manifestations assaulted his inner eye... [S]oon his relations with the heavenly kingdoms grew more direct, and he held conversations with angels and spirits...

"...Moreover, the doctrine propagated by the Church of the New Jerusalem well fitted the contemporary mood of apocalypse. Swedenborg had taught that there had already been two great judgments which had fallen on mankind; and both had signalled the end of an established Church. Thus, the Flood had meant the end of a hypothetical Most Ancient Church; and the Crucifixion that of the Ancient Representative Church. Swedenborg had concluded that the Third Age, that of the Christian Church, was due in its turn to be overthrown. This third judgment had been prophesied by Christ and foretold in Revelations. It was in this tradition that the Church of the New Jerusalem sought to inaugurate the New Age." [Webb 22]

1700s - Huguenots experience ecstatic states.

"Two marked epidemics of similar character occurred in France early in the eighteenth century: one at the tomb of Francois in Paris, a Jansenist deacon buried in St. Medard cemetery, the other among the Huguenots in the mountains of Cevennes. Such a pitch did the excitement reach in St. Medard, upon the report of miracles worked at the tomb, that the authorities were

finally obliged to wall up the place; and even that did not stop the excitement which continued for some time, stimulated by earth brought from the tomb. The Huguenots who had fled to the Cevennes, under the continued persecution of Louis XIV reached an ecstatic state. Some of the peasants were seized with convulsions and began to prophesy. An epidemic followed. Men, and children especially, caught the contagion, comparatively few women being affected. Those affected fell to the ground and were convulsively exercised, then rose to exhort those about them. So common did trembling become that they were called the 'tremblers of Cevenes.'

"In Roman Catholic countries these seizures occurred often in convents, in churches where young girls were brought for first communion, and at 'miracle shrines.' In Protestant countries they accompanied great religious excitement. Here they were attributed, not as among the Catholics to Satan, but to the spirit of the Almighty." [Cleveland 106-7]

1713 - Old Catholic Church established by renegade Catholic bishops.

"...in the Roman Church it is held that a bishop cannot be deprived of his episcopal powers even if he is excommunicated for some major offence. It follows that he can still consecrate other bishops, whose orders will be technically valid; hence that he can indeed start up his private branches of the Church at will. The result has been the emergence of a sort of 'Catholic Protestantism' in which schismatics can make nonsense of canon law.

"In this way, when in 1713 the majority of the Dutch clergy refused to acknowledge a papal bull condemning Jansenism and consequently left the Catholic Church,, their orders remained valid. They formed the 'Old Catholic Church,' and it was Gerard Gul, the Old Catholic Archbishop of Utrecht, who in 1908 consecrated Arnold Mathew...[whose] tiny church soon seceded from the Dutch Old Catholics, and by the beginning of the First World War had become seriously infected with Theosophy." [Webb 130]

1735-40 - The Great Awakening of Jonathan Edwards manifests altered states.

"England, Scotland, and Ireland in the eighteenth century furnish examples of emotional epidemics in revival seasons. John Wesley records numerous instances of persons falling to the ground under preaching 'as if struck by lightning.' In Cambuslang parish, Lanarkshire, Scotland, in 1742, numbers were convicted of sin under the preaching of the minister, an admirer of Whitefield, and were thrown into the greatest agony about the state of their souls. Not only did they utter most piercing cries, but their bodies were violently agitated; they clapped their hands, beat their breasts, shook, trembled, fainted, were convulsed, and sometimes bled copiously at the nose. Again, in about 1774, swoons and convulsions similar to those in Kentucky became common in the parish of Northmaven among the Shetland Islands. Fifty or sixty would sometimes be carried struggling or roaring into the yard, and they would rise perfectly unconscious of what had happened. The Jumpers, a Methodist sect which originated in Cornwall, still has its adherents in Wales, and presents the closest similarity to the jerker of the revival of 1800." [Cleveland 107-8]

"In Colonial days under the preaching of Whitefield, Edwards, and the Tennants, similar excitement had prevailed in America, in a less marked degree. Reports from the James River region, in 1783, speak of an extraordinary revival in which it was not unusual to have a large proportion of the congregation prostrated, some motionless, others convulsively screaming, shouting, and bounding about on the floor. A Baptist preacher who traveled over the Blue Ridge about that time, in a region under revival, relates that it was not uncommon to hear the people, when religiously exercised, bark like dogs. In Kentucky, in 1790 and 1792 there were meetings attended by the falling and confusion which characterized the later movement. In the revival of 1800 the striking feature was therefore not the exercises themselves, but the number of people who were affected by them. It is impossible to estimate the exact number who caught the contagion, but some idea can be gained when the size of the camp-meetings and the large area

over which the revival spread are considered. It was no uncommon occurrence for several hundred to be affected at one time." [Cleveland 108-9]

"On the subject of phenomena in revivals, I came across 'The Memoirs of Charles G. Finney - The Complete Restored Text' (annotated critical edition by Rosell and Dupuis, published by Academic Zondervan, 1989). Finney's previously published Memoirs had been censored of any reference to incidents and events that were considered offensive or too unusual and did not fit the expectation of North American Christianity at the time. In working through his unabridged Memoirs I found incidents of 'Toronto' laughter and other but with a balance in his approach which appeared lacking in some parts of the Great Awakening of the previous century. He describes (in the restored text) how, at his conversion, the impact of the presence of the Holy Spirit on his church elder ('a very serious man') when Finney began to explain how God had met with him, elder Bond 'fell into a most spasmodic laugh ... it was impossible for him to keep from laughing ... It seemed to be a spasm that was irresistible.' (p.24).

When the **Great Awakening had infected Yale in 1741**, the Dean, the Rev. Samuel Johnson, wrote:'...Many of the scholars have been possessed of it, and two of this year's candidates were denied their degrees for disorderly and restless endeavors to propagate it'. He describes the phenomena in the lives of people affected by the revival as - 'the most odd and unaccountable enthusiasm than perhaps obtained in any age or nation. ...even their bodies are frequently in a moment affected with the strangest convulsions and involuntary agitations and cramps, which also have sometimes happened to those who came as mere spectators ...' (letter October 3, 1741, to George Berkley, published in 'The Great Awakening at Yale College' by S.Nissenbaum)." [Thomas]

"From the walls and buttresses of Oxford and Cambridge one can still hear the distant voices of bygone eras--from those of Edwardian glory to something much further back. Thundering like a turbine in the depths of an ocean vessel, and far grander than the famed pomp and circumstance, are the deeper spiritual engines of these two great universities. So many of names of the colleges themselves are a testament in stone to the foundations of these Universities--Trinity College, Jesus College, Emmanuel College, Christ's College, Corpus Christi College, Magdalen College, Saint John's College. Does this not reveal their beginnings? And is it any surprise that from this foundation revivals have come down the centuries, not celebrating the transient glory of men but the decrees of God.

"When the Reformation and the **Great Awakening exploded through Oxford and Cambridge**, history's giants appeared long enough to reset the course of history. It was for Christ alone, his glory, that they battled for the truth and captured their culture. This is the deeper foundation of Oxford and Cambridge, a legacy that has been shrouded by modernism and postmodernism, but which is as real as the names of the colleges themselves which loom into the sky in an architectural statement pointing to God's glory and grandeur. [SCP]

1800-1900 A.D.

1800 - The Great Revival in the West involves ecstatic manifestations.

"The Great Revival in the West at the end of the eighteenth and during the early years of the nineteenth century is one of a series of religious movements which shook the religious life of the Colonies and the United States to its foundations. The first of this series was the so-called Great Awakening of 1740, which began about 1735 under the preaching of Jonathan Edwards. The end of that century witnessed the beginning of another great revival, the western phase of which, often spoken of as the Kentucky Revival, is treated in the following pages. Similar movements stirred the country about 1830 and again about 1850." [Cleveland Preface v.]

"[Remarkable bodily exercises] played... a prominent part in the revival [of the West]... Some of those affected were frequently subject to the exercises as long as they lived... One of the

Presbyterian ministers wrote... 'The bodily exercise has assumed such a variety of shapes as to render it a truly Herculean task to give an intelligent statement of it to any person who has never seen it.' The most frequent forms were falling to the ground, jerking, barking, and dancing...

"In the revival of 1800 falling became so common that it caused little or no interruption to the service, save as it became necessary to remove those who fell to a place of safety where they would not be trampled upon...The one who fell would lie helpless... and at the same time experiencing visions so graphic as to seem a reality. Others were convulsed and lay writhing and screaming... During the trance no pain was felt. Even those who struck obstacles as they fell, or pounced about on the floor sustained no injury..." [Cleveland 87-9]

"Sometime after the beginning of the Great Revival a new exercise appeared in eastern Tennessee which came to be familiarly known as 'the jerks.' 'The exercise commonly began in the head which would fly backward and forward, and from side to side with a quick jolt which the person would naturally labor to suppress but in vain, and the more any one labored to stay himself and be sober the more he staggered and the more rapidly his twitches increased. He must necessarily go as he was stimulated, whether with a violent dash on the ground and bounce from place to place like a foot-ball, or hop round with head, limbs and trunk, twitching and jolting in every direction, as if they must inevitably fly asunder... By this strange operation the human frame was commonly so transformed and disfigured, as to lose every trace of its natural appearance. Some times the head would be twitched right and left to a half round with such velocity that not a feature could be discovered, but the face appeared as much behind as before, and in the quick progressive jerk, it would seem as if the person was transmuted into some other species of creature." [Cleveland 96-9]

"Closely connected with the jerks was an exercise called barking. Short guttural sounds similar to the barking of a dog often proceeded from those afflicted with jerking. A minister in lower Kentucky stated that 'it was common to hear people barking like a flock of spaniels on their way to meeting...There they would start up suddenly in a fit of barking, rush out, roam around, and in a short time come barking and foaming back. Down on all fours they sometime went, growling, snapping their teeth, and barking just like dogs. Voluntary dancing, another form of exercise, was encouraged as a means of warding off other disagreeable exercises. It appeared some years after the revival began among certain Presbyterians in Kentucky and Ohio who were called New Lights because they 'taught that the will of God was made manifest to each individual who honestly sought after it by an inward light, which shone in the heart.'" [Cleveland 101]

"Phenomena of the kind just described were by no means peculiar to the subjects of the Great Revival of 1800. History furnishes similar instances in all ages and among all peoples, varying slightly, it may be, in form, yet practically the same. Heathen deities have been honored and evil spirits placated by the same frenzies. Demoniacal possession, the witchcraft delusion, and the excitement attendant upon Protestant revivals in the eighteenth and early nineteenth century are all analogous." [Cleveland 104]

1807-1875 - Eugene Vintras teaches the Satanic Mass of Melchizedek/Holy Spirit/Michael.

"Gevingey gives some account of vestments and ceremony of the Vintrasian version of the Mass of Melchizedek..." [Reeves 192]

"Huysmans discussed whether Christ is only a copy of Melchizedek or whether Melchidezek is a type of Christ. The former view, Huysman notes, has led to the view of one sect that **Melchizedek is in fact the Paraclete**. The notion of an especial **Mass of the Holy Spirit** [is] popular among certain Norman peasants... see J.G. Frazer, *The Golden Bough: A Study in Magic and Religion*, 1911, v.1.231-3; H.T.F. Rhodes, *The Satanic Mass: A Sociological and Criminological Survey*, London, 1954, p.78-80." [Reeves 192, ff. 36]

"Fragments of the Prince Melchizedek Document found among the Dead Sea Scrolls indicate that Melchizedek and Michael [the Archangel] were one and the same." [Gardner 177]

[See 1881: New Age of Michael]

1821 - James Haldane Stewart promotes ecumenism and prayer for outpouring of the Holy Spirit.

"In 1821, [James Haldane Stewart] published Hints for a General Union of Christians for Prayer for the Outpouring of the Holy Spirit. ... Haldane Stewart went further than Jonathan Edwards in that he organized a regular **union for prayer**; he also laid greater stress on the bringing together Christians of various denominations. It was a memorable day when he assembled in his rectory in Liverpool to discuss his plans such leaders of the Churches as...**Edward Irving**, founder of the Catholic Apostolic Church, but at this time still among the Presbyterians..." [Rouse 346]

1828-1835 - Edward Irving promotes Pentecostal signs and wonders as heralds of the last days.

"Irving, minister of a Scotch Presbyterian chapel in London in the early 1820s, won a following for his charismatic preaching, sharp social criticism, and proclamations of Christ's imminent return. He elaborated his eschatological views in 1828 Edinburgh lecture series on John's Apocalypse. Excommunicated by the London Presbytery in 1830 for heresy [he taught that Jesus' earthly nature was sinful], Irving continued to preach until his death in 1834 -- winning further notoriety by encouraging glossolalia ('speaking in tongues') as one of the 'signs and wonders' foretold by Jesus as a harbinger of the last days." [Boyer 87]

"...in Christian England...there had been a brief outbreak of Millenarianism inspired by Edward Irving. But after the death of the notable preacher in 1834 the fire went out of his movement, and no more were heard the prophesyings and the speaking in tongues which had characterized it in its heyday. His followers drifted nearer and nearer the doctrines of High Anglicanism...The beginnings of the Tractarian or Oxford Movement are usually dated to...1833. The growth of ritualism and practices associated with the Roman Church gave rise to fears that the Oxford Movement was leading a large section of the Anglican Communion back into the arms of Rome...and numbers of the Anglo-Catholic faithful left the Anglican Church for Rome or the Irvingites..." [Webb 126-7]

1835-1901 - Irving founds Catholic Apostolic Church

"In 1835, Irving's followers organized the Catholic Apostolic Church, led by twelve apostles, of whom at least one was expected to be alive at the Second Coming. When the last of the original twelve died at an advanced age in 1901, the sect died out." [Boyer 87]

"It is noteworthy that the Irvingite movement, a precursor of Pentecostalism in England in the 1800s, named after its leader, Edward Irving, did appoint twelve apostles. In doing so, the movement was consistent. It is also worthy of note that, although it hesitates to call them apostles, Pentecostalism today is ascribing to its leaders powers that only apostles possess: a personal, absolute authority over the church, or fellowship; new revelations of His will for the church from God; extra-Biblical teachings which are binding upon the saints." [Engelsma]

"Irvingism...spread to the continent with divisive effects and ultimately absorbed many of those Bavarian Roman Catholic priests who had been affected by the Evangelical Awakening." [Rouse 317]

1836 - House of Rothschild buys land in Palestine.

"In 1836, [Zebi] Kalischer appealed to Mayer Amschel [who by now had changed his name to Rothschild] to buy out completely the land of Israel or at least Jerusalem and particularly the Temple area in order to 'bring about the miraculous redemption from below.'" [[Graham 63](#)]

1837 - Concert of Prayer for outpouring of the Holy Spirit.

"In 1837, Haldane Stewart heard from a Mrs. Sweet that an Invitation to United Prayer for the Outpouring of the Holy Spirit had been published in America and that a Concert of Prayer had begun there.

"Although Haldane Stewart never identified himself to any extent with the Evangelical Alliance, it always regarded his Union for Prayer as a primary cause leading to its foundation." [[Rouse 346](#)]

1840 - The Damascus Affair begins Jewish emigration to Palestine.

"The year 1840 brought with it problems in Damascus. Father Thomas, a Capuchian of the Catholic faith, disappeared; it was reputed that he had been murdered by Jews for ritual purposes. French and Syrian authorities joined in and many Jewish adults and children were arrested and tortured; some were even killed. [Rothschild](#) and Montefiore and Cremieux got together, sought action, and this resulted in Jewish people going to work on Rothschild's projects in Palestine. It is said, in fact, that it was this Damascus affair which helped establish the groundwork for the Alliance Israelite Universelle founded by Rothschild twenty years later." [[Graham 63-4](#)]

1846 - Evangelical Alliance founding meeting in Freemason's Hall, London

"In 1843 a meeting in Scotland commemorating the 200th anniversary of the Westminster Assembly issued a plea for closer unity. The same year, Presbyterian William Patton of New York wrote to British Congregationalist John Angell James, recommending an interchurch conference to outline the truths on which churches agreed.(3) A series of discussions and prayer gatherings led to a General Conference held in London August 19 to September 2, 1846. Eight hundred leaders from fifty-two 'bodies of Christians' in eight nations decided to form a confederation under the name 'The Evangelical Alliance.' The delegates agreed upon a doctrinal statement of basic evangelical views. They pointed out that they were not forming 'a new ecclesiastical organization' but expressing the spiritual unity that already existed 'among all who, loving the Lord Jesus Christ, are bound to love one another.' (ff.4. Minutes of the Proceedings of the Conference held at Freemasons' Hall, London, 1846.)

"The remarkable fact is that the Statement of Faith drafted in 1846 has weathered the theological debates of the intervening decades and continues as the basis for the doctrinal statement of [[the World Evangelical Fellowship](#)], the global organization that grew out of the EA. For a century, in the absence of any formal international structure, this statement and an annual Week of Prayer were the main visible connection between national committees of the EA. Not surprisingly, Britain's EA was the major player, with its international connections in the Commonwealth." [[Fuller](#)]

1865 - Founding of Palestine Exploration Fund

"In 1865, under the patronage of Queen Victoria, all of the elite institutions of Britain, including the Anglican Church, the Grand Lodge of England, Oxford and Cambridge Universities, etc., gathered to fund a new institution, the Palestine Exploration Fund, dedicated to the 'rediscovery' of the Holy Land. The PEF's first Secretary Treasurer [was] freemason Walter Besant...

"The PEF was founded for three purposes:

1) 'With the avowed intention of gradually introducing the Jews, pure and simple, who is eventually to occupy and govern this country...'

2) To survey every inch of the territory on both sides of the Jordan, for British military-strategic purposes...

3) To give the gnostic British game masters an open-ended tool to reinterpret the Bible, and thus to manipulate the minds of hundreds of millions of Christians and Jews. As Besant, a raving gnostic and brother-in-law of Theosophy cult leader Annie Besant, put it, 'The principal reason alleged for conducting this inquiry was the *illustration of the Bible* which might be expected to follow such an investigation.'... Said Besant, 'The work before the Committee of the Fund, as regards Jerusalem, was, therefore, briefly this: We proposed nothing less than the absolute identification of every sacred site.' Special attention should be given to the Temple Mount and the issue of the Temple of Solomon... Thus was founded the vast discipline of 'Biblical Archaeology.'

"Through the PEF, the British re-established the tradition of cultural/religious manipulation in the 19th century. Besant was the PEF's secretary from 1868 until 1886, the year when PEF head Sir Charles Warren and he became, respectively, the first Grand Master, and the first Treasurer, of the Quatuor Coronati lodge--which they established, in their own words, as an 'archaeology lodge,' the first ever in the history of freemasonry...

"The PEF/Quatuor Coronati cynical manipulation of religion continues both in the plot to rebuild Solomon's Temple per se, and in the broader cultural war against true Christianity, Judaism and Islam, of which that plot is a part. Take, for instance, the widely publicized *Holy Blood, Holy Grail* series, written by Michael Baigent, Richard Leigh, and Henry Lincoln, and trumpeted by the BBC, among others. The book claims that the British Royal Family and its associated oligarchy is the continuation of a bloodline begun by the marriage of Jesus Christ (who, according to this heresy, was never crucified) to Mary Magdalene, a 'secret bloodline' which allegedly continued throughout the Merovingian Dynasty in Europe and the crusading orders such as the Templars (who derived their name from the headquarters in Solomon's Stables underneath the Temple Mount) and the Knights of St. John of Jerusalem, around which are grouped other initiates, such as the freemasons. The 'inspiration' for such trash is hardly divine: The lead author, Michael Baigent, is a Corresponding Member of the Quatuor Coronati lodge, and Brother Baigent thanks, for his assistance, the Rev. Neville B. Cryer, one of Quatuor Coronati's most prominent members, and the longtime head of the immensely influential British and Foreign Bible Society." [EIR 58-9]

1875 - Keswick Movement merges Holiness Movement with Fundamentalism.

"Commonly called the 'Victorious Christian Life' or the 'Higher Christian Life' or simply the 'Keswick Movement', this persuasion was the particular branch of the larger holiness movement that had proven especially attractive to the Baptists, Congregationalists, and Presbyterian Evangelicals...who laid the foundations for fundamentalism.

"This movement drew some of its ideas directly from the American holiness movement, but its most immediate source was a British mutation of the American holiness campaign called the 'Keswick Movement', named after a holiness conference begun in 1875 in Keswick, England. Keswick teaching, like the broader holiness movement emanating from American Methodism, emphasized that the key to a more holy and effective Christian life was a postchristian experience in which one yielded fully to God. In most holiness teaching this act of surrender and consecration of will would result in a 'baptism of the Holy Ghost' and lead to 'entire sanctification,' or the eradication of one's propensity to sin. Keswick modified this belief somewhat to

make it more compatible with Reformed doctrines of sanctification by stressing that what this fresh anointing of the Holy Spirit brought was deeper communion with God, more power to do his will, and the act of suppression -- but not the annihilation -- of the urge to sin...

"By the time of the fundamentalist-modernist controversies, Keswick holiness teaching was thoroughly integrated into the fundamentalist network of Bible schools, summer conferences, and faith missions. Although these beliefs had been accepted and widely disseminated by D.L. Moody's associates in the late nineteenth century, the movement's foremost twentieth-century promoter was Charles G. Trumbull. He was converted to the doctrine in 1910, and in 1913 helped to found the 'America's Keswick' conference center in southern New Jersey." [[Carpenter 81](#)]

"By searching the Scriptures carefully, Darby argued, Christians could see that the final dispensation was near. However, no one should fall into the trap of setting a specific timetable since the millennium could not occur until seven years after the undatable 'rapture'. The doctrine encouraged Christians to live at their best since this secret rapture could come at any time.

"Dwight L. Moody popularised Darby's dispensational pre-millennialism through the annual Bible conferences he sponsored in Northfield, Massachusetts. As the dean of American evangelists, he emphasized personal conversion above all else and continued to embrace post-millennial advocates in a show of **ecumenical** evangelism. His successors, however, were less successful at bridging the gap. Increasingly, the pre-millennial Reformed evangelists, alienated from denominational seminaries, established their own independent Bible schools and institutes. By the 1920s they represented an important component of American Fundamentalism.

"Among those following in Moody's wake were **Reuben Archer Torrey**, first superintendent of the Moody Bible Institute in Chicago; **Adoniram Judson Gordon**, founder of the Gordon Bible in Boston; and **Albert Benjamin Simpson**, founder of the Christian and Missionary Alliance, headquartered in Nyack, NY. These men continued Moody's evangelistic appeals but bolstered their messages with a new 'higher life' theology. Originating from annual camp meetings, camp meetings at Keswick, England -- which had in turn been prompted by Moody's British campaign from 1873 to 1875 -- the higher life philosophy championed an emphasis on the Holy Spirit within the life of the believer. Most important was the concept that the Holy Spirit would provide a special anointing which better prepared a convert for Christian service. Through what was often loosely termed as 'Baptism of the Holy Spirit', Keswickian advocates understood that Christians received an endowment of power which solidified their commitment and emboldened their character. As the nineteenth century drew to a close, **R.A. Torrey predicted that this move of God's spirit marked the beginning of a revival that would stretch literally around the globe.**

"A.J. Gordon and A.B. Simpson were particularly important in stressing the power of God to heal." [[Goff 52-53](#)]

1881 - New Age of Michael begins with Jews' return to Palestine.

"To those working within an esoteric tradition, it might have appeared a relatively easy thing to prepare for the new era of Michael which was to begin in 1881." [[Ovason 376](#)]

"The angel Michael was dedicated to the expansion of human consciousness, and freedom. Furthermore, it would be during the New Age of the Sun, which would begin in 1881, that the Jews would return to their homeland." [[Ovason 30](#)]

"Moreover, before 1881, the year of the first wave of European Jews migrating into Palestine, Arabs constituted 95% of the population and owned 98% of the land." [[Thornton](#)]

1881-1901 - Bible revised through international, ecumenical cooperation.

"It is ironic that someone whose native tongue was not English was invited to chair the committee whose main responsibility was a revision of the English Bible... It was one of [Philip Schaff's] most ecumenical efforts, bringing together many of the finest scholars from the leading Protestant denominations of Great Britain and the United States... Schaff was deeply committed to the project, for he was convinced an ecumenical revision would foster the bonds of interdenominational and international union." [Shriver 71-3]

See: [A Chronology of American and English Bible Revision](#)
[The Nineteenth Century Occult Revival](#)

Apostles Club membership included principles of Balfour Declaration: Arthur Balfour and Lord Rothschild

"...[F.J.A. Hort] found time to attend the meetings of various [Cambridge] societies and in June [1851] joined the mysterious Company of the Apostles...He remained always a grateful and loyal member of the secret Club, which has now become famous for the number of distinguished men who have belonged to it. In his time the Club was in a manner reinvigorated, and he was mainly responsible for the wording of an oath which binds members to a conspiracy of silence. Mr. Vernon Lushington remembers that at the Apostles' meetings he considers Hort 'the most remarkable figure of our time,' and that he 'always spoke very seriously on these occasions.' That he considered his membership as a great responsibility is shown by the fact that, before consenting to join, he asked [Frederick Dennison] Maurice's advice." [Hort 1:170-1]

"[F.J.A. Hort] also regularly went to the meetings of a sort of senior 'Apostles' called the 'Eranus,' a club composed of elder men of various tastes and pursuits. At a meeting of the 'Eranus' held in Hort's rooms in 1877, Mr. A.J. Balfour read a paper on 'Contradiction in the Automatic Theory of Knowledge,' when there were present,...B.F. Westcott, J. B. Lightfoot, H. Sidgwick,..." [Hort 2:184]

"When Germany fell, not only did Rothschild agents draft the treaty, prepare the idea of the League of Nations, but Max Rothschild was one of 11 men who took control over Bavaria. Max Rothschild was a Freemason in Lodge No. 11, Munich, Germany. Victor Rothschild, who worked for J.P. Morgan & Co., and was an important part of MI5 (British Intelligence). Victor Rothschild was also a communist and member of the Apostles Club at Cambridge. Lord Rothschild was one of the original members of Rhodes' Round Table group which developed into the CFR. It was the Rothschilds who had financed Cecil Rhodes, beginning in Africa." [Springmeier 155]

"[Anthony] Blunt made much play towards the end of 1932 about his efforts to have Rothschild and Burgess elected to the Apostles... On 12 November 1932 Burgess and Victor were both voted in." [Perry 44-45]

1883 – Age of Eugenics begins.

“For all the voluminously documented crimes of the Nazis, the fact is, leading British circles were the earliest proponents and developers of eugenics, a pseudo-science that these British influentials --- including Charles Darwin’s cousin Sir Francis Galton and various sons of Darwin, members of the Huxley family, International Monetary Fund founder John Maynard Keynes, and others --- concocted to promote the reduction in numbers, if not the eventual elimination, of categories of people whose existence was undesired by them. Such undesirables were, in the earliest years of the history of the Eugenics Education Society (the name of the group at the time of its founding in 1907), referred to dismissively as ‘the residuum’ and later as ‘the paupers’; in order to study them, the eugenics mob sponsored so-called ‘Pauper Pedigree

Projects,' to reinforce the notion of 'social class biologically defined.'... It was Sir Francis Galton, the proponent of 'hereditarianism,' who declared in 1883 that the 'Age of Eugenics' had begun (the name of the Eugenics Society today is the Galton Institute). [Burdman]

See: Charter Schools, Character Education & the Eugenics Internationale

1884 - Jehovah's Witnesses predict end of world and confuse Jesus Christ with Michael the Archangel.

"In his Watchtower magazine and his book Millennial Dawn [1886], [Charles Taze] Russell emulated William Miller in expounding his own idiosyncratic historicist interpretation of Daniel in Revelation, including a predicted end of the world in 1914. The outbreak of war in that year gave a strong stimulus to 'Russelism'" [Boyer 92-3]

See: 1914: World War I

"Jehovah's Witnesses do not believe God came from heaven to earth, yet they cannot deny someone came down. So they shift the identity of the one who ascended to an archangel, Michael. Jesus is supposedly Michael because his name means 'who is like God.' 'It proves Michael the archangel is no other than the only begotten son of God, now Jesus Christ. The very name Michael means who is like God and indicates Jehovah God is without like or equal.' (New Heavens and New Earth pg.30-31). Jesus is actually the incarnation of Michael the Archangel and resumed the name when he ascended into heaven." (Ibid. pg.30, Your will be done on earth, pg.316.)... 'Michael the Archangel is no other than the only begotten son of God, now Jesus Christ. That Jehovah directly created only one thing, Michael the arch angel and that Michael created all other things'. (United in worship p.29)... 'There is Scriptural evidence for concluding that Michael was the name of Jesus Christ before he left heaven and after his return.'" (WT 5/15/1969, p. 307)... 'Michael the great prince is none other than Jesus Christ himself Dan.12:1'" (WT 12/15/1984 p. 29) [Reason]

See: The Rosicrucian Connection: Part II

1888 - The occult societies teach that the new dispensation has begun.

"We accept as fact...that following the DRAMA IN THE HEAVENS the new Dispensation which had its actual beginning in 1888 will have reached its apex as has the old, and that a savior, a Great Leader -- one greater than any before -- will be, possibly already is, born." [Clymer 243]

1889 - Formation of Cecil Rhodes' Round Table

"The 'Rhodes secret society' was a group of imperial federalists, formed in the period after 1889 and using the economic resources of South Africa to extend and perpetuate the British Empire... During this period of almost sixty years [1889-1940], this society has been called by various names. During the first decade or so it was called 'the secret society of Cecil Rhodes' or 'the dream of Cecil Rhodes.' In the second and third decades of its existence it was known as Milner's Kindergarten' (1901-1910) and as 'the Round Table Group.' " [Quigley 4, 31]

See: The Rhodes-Milner Round Table

1893 - First World Parliament of Religions

"Largest, most successful, and attracting by far the most attention was the World Parliament of Religions, where Shinto priests discoursed to African bishops, Buddhist monks lectured at Cumberland Baptists; Theosophists, Confucians, and Christian Scientists 'found their hands clasped in one unbroken circle.' How unbroken this circle was remains to be seen; but the fiction was maintained for the public of 140,000 who attended the Parliament..." [Webb 53]

"Shortly before his death, Philip Schaff made a now famous address on 'The Reunion of Christendom' before the World Parliament of Religions, in...1893. In this address, Schaff urged a 'federal or confederate union' resembling the 'political confederation of Switzerland, the United States, and the modern German Empire. This federation would be a 'voluntary association of different Churches in their official capacity, each retaining its freedom and independence in the management of its internal affairs, but all recognizing one another as sisters with equal rights, and cooperating in general enterprises, such as the spread of the gospel at home and abroad, the defense of the faith against infidelity, the elevation of the poor and neglected classes of society, works of philanthropy and charity, and moral reform'. This farewell address of the aged ecumenical leader was thus prophetic of the Federal Council [of Churches] of the 20th century, and even more of its successor, National Council of Churches." [Rouse 256]

1897 - First Zionist Congress

"...In 1897, when Dr. Theodore Herzl conducted the first Zionist Congress in Basel, Switz., Zionism became the reality we see today. Later Zionism was taken over by Edmund Rothschild and indeed the House of Rothschild." [Graham 51]

1900 - 2000 A.D

1901 - Catholic Apostolic Church dies out. Neo-Pentecostalism begins with Charles Parham and Agnes Ozman's experience. [See 1835: Catholic Apostolic Church]

"Charles Fox Parham, a Methodist minister in the Holiness Movement, had established the Bethel Bible College in Topeka, Kansas. While Parham was away from the school, on January 1, Agnes N. Ozman, one of the Bethel students, testified to experiencing the baptism of the Spirit, and she spoke in tongues. Parham and other students had similar experiences, and with a new zeal they began to evangelize in Missouri and Texas." [Gentz 797]

"Parham, the founder of Pentecostalism, was riddled with doctrinal heresies. He believed in annihilation of the unsaved and denied the Bible doctrine of eternal torment. He believed in the unscriptural doctrine of Anglo-Israelism. He taught that there were two separate creations, and that Adam and Eve were of a different race than people who allegedly lived outside of the Garden of Eden. The first race of men did not have souls, he claimed, and this race of unsouled people was destroyed in the flood. Parham believed that those who received the latter days spirit baptism and spoke in tongues would make up the bride of Christ and would have a special place of authority at Christ's return. He believed in a partial rapture composed of tongues speakers." [Cloud]

"According to Pentecostal lore, the movement began when a woman spoke in tongues in the church of Charles Fox Parham in Topeka, Kansas, in 1901. Reverend Parham spread the method until it blossomed in the famous Azusa Street, Los Angeles, revival of 1906; from there, disciples took it around the world.

"During the year preceeding the launch-time, Parham had caught fire with British Israelism. He had been indoctrinated into the Empire's mystery cult by emissaries of one Frank Sandford, who ran a cult center called Shiloh, near Durham, Maine. Parham made a pilgrimage and studied under Sandford at Shiloh, after which the two of them went on tour through Canada.

"Sandford had made the New England Toryism of his fancy Anglophile family relations into a career, travelling back and forth to England, working to inculcate Americans into the British Empire gospel.

"In those days, British Israelism was not shy. Its literature, such as *The Anglo-American Alliance in Prophecy*, or *The Promise to the Fathers*, published by Our Race Publishing Co., featured the Masonic mummery of a pyramid topped by an all-seeing eyeball. The Egyptian

pyramids allegedly contained coded secrets for understanding prophecy. The explicit message of the British Israel propaganda was, Americans should give up their mistaken Revolution, and reunite with their Anglo-Saxon racial brethren in the English fatherland. The movement's masonic Anglomania was proudly displayed. Parham's biography, written by his daughter, includes a photo of a mystery gavel, brought back from Palestine and donated by Parham to his Masonic lodge.

"With British Israelism as his theory of man's cosmic destiny, Parham began teaching Americans how to die mentally, to speak in tongues, as a religious exercise, allegedly re-creating the descent of the Holy Ghost upon Christ's Apostles during the Jewish feast of Pentecost. He took this show on the road from Topeka, and in Houston, Texas, a black preacher named William J. Seymour, the son of a slave, became part of his audience. The catch was, that Parham, being a crazed racist, would not permit Seymour inside the lecture hall; he had to listen at the window, or in the hallway.

"Much is made of Seymour's spreading of the technique to a mostly black congregation on Azusa Street in Los Angeles, and of the fascination and novelty it held for visiting religious adventurers who took 'Pentecostalism' out to the world. The movement was widely condemned by Christians as scandalous exploitation, and its historical origins faded into the mist. Frank Sandford spent ten years in jail for manslaughter, after many of his cult members died. Charles Parham's religious vocation was destroyed when he was charged with sodomizing a young male follower in Texas; Parham went on to a new career as a stump speaker for the Ku Klux Klan."
[Chaitkin]

1904-5 - Welsh Revival includes ecstatic manifestations, as recorded by Jesse-Penn Lewis.

"For some time now it has been on my mind to try to put into language some of the things which it has been my painful experience to witness, and to pass through, in connection with the workings of Satan as an 'angel of light,' but everything seemed so complicated and confused...

"From a book recently written, said to contain the very words of the Lord Jesus, spoken THROUGH some of His children, and written down as spoken in the first person, the following brief extract is taken, showing the extent of the mediumistic control by deceiving spirits, which some are believed to be the work of the Holy Spirit.*

"The Lord Jesus is supposed to have said:---

"The manifestations of the Spirit, in some things, are very strange. Sometimes He will twist the body this way, and that, and the meaning is dark to you.. If you had spoken in your own tongue, when the Spirit came in, it would have graciously blessed you; but perhaps you might have thought it was yourself, as many have. So the Spirit comes in and speaks in an unknown tongue to you, that you might know that it was NOT YOURSELF SPEAKING...

"Your hands He has often lifted up, and again He has raised your fingers in various ways. Your eyes open and shut by the Spirit now, as they did not before. Your very head has been shaken by the Spirit, and you have not known why He did this. You have thought sometimes, it was just to show He was living there, and that is true, but there is more in it than that, and He will show you as well as He can, in a few words, what some of these things are...

"Some things in the manifestations are very peculiar to you. You have gone on wondering about them. You have gone on wondering about them. Don't think it strange that the Spirit works in you in many ways. His work is more than two-fold work. It is manifold. This is puzzling many minds. They see the Spirit shaking. They hear Him singing. They FEEL HIM LAUGHING, and they are sometimes tried with His various twisting and jerkings, as though He would tear them to pieces.

"Sometimes it seems He is imitating the animals in various sounds and doings. This has been all a mystery to the saints. His work, I say, is manifold. He seeks, in some, to show them that they are all one with each other, in the whole creation... If He shows you, by making a noise as of some wild animal, and that you are like that, you must not despise His way of working, for the Holy Spirit knows why He does it. He makes these noises in the animals, can't He make them in you?"

"*This book is circulating amongst deeply devoted believers, and is held by some as of equal value with the Bible." [Penn-Lewis 319]

"Notable among the 150 000 estimated converts of the [Welsh] Revival are George & Stephen Jeffrey's who later went on to found the **Elim Movement**, and David Powell Williams, the founder of the Apostolic Pentecostal church. It is also worth mentioning its effect on Rees Howells, intercessor and founder of the Bible College of Wales and David Lloyd George, who later became the British Prime Minister. The results of the Revival cannot be measured by the countless chapels that lie deserted on the Welsh hills today, but in the multitude of changed men and women who went on to effect the course of the twentieth century under the guidance of the Almighty." [Evans]

David Lloyd George [1863-1945] - Prime Minister of England from 1916-1922; Past Member of Committee of 300 [Coleman]; Key British negotiator at the Paris Peace Conference of 1919 where he helped to found the Royal Institute of International Affairs [British counterpart of Council on Foreign Relations].

1905, November - Inter-church Conference on Federation

"It was Elias B. Sanford (1843-1932), a New England Congregationalist with a strong admixture of Methodism, who formulated the plans and held the preliminary meetings which resulted in the Federal Council [of Churches]... By November 1905 his ideas had so captured the American Protestant world that he was able to arrange for the great Inter-Church Conference on Federation in Carnegie Hall, New York City." [Rouse 256-7]

1906 - Azusa Revival launches American Pentecostalism; includes ecstatic manifestations.

"The rise of American Pentecostalism usually dated from a revival in Los Angeles in 1906 further stimulated pre-millennial beliefs, since Pentecostals, like Edward Irving earlier, viewed their distinctive practices, especially glossalalia and divine healing, as signs of the last days. Wrote one leader in 1908, 'Jesus is coming soon' is the message the Holy Ghost speaking today through nearly everyone that receives the baptism with the Holy Ghost." [Boyer 93]

1908 - Federal Council of Churches founded by Rockefeller

"By 1908, the national assemblies of the constituent bodies [of the Inter-Church Conference on Federation] had adopted the Constitution, and the Federal Council [of Churches] came into being." [Rouse 257]

"The Federal Council of Churches of Christ in the America was used routinely by the Rockefellers to further their personal interests in church circles. Rockefeller donated to the Federal Council's Department of Church and Economic Life and promoted the concept of an international church. This is how ecumenism got its beginning as Rockefeller became its most important financier of liberal and ecumenical Protestantism." [Wardner 154]

1910 - Ecumenical Movement begins with the Edinburgh Missionary Conference.

"[John Raleigh Mott] was involved in convening the 1910 Edinburgh Missionary Conference. Out of this gathering an interdenominational committee was formed. This is now regarded as the beginning of the ecumenical movement." [[Gentz 713](#)]

"In October, 1910, the day before the general convention of the Protestant Episcopal Church met at Cincinnati, Bishop Brent... spoke of the Edinburgh Conference, of the need for unity there revealed, and of his own conviction that the time had come to examine differences frankly in a world conference on faith and order. Robert Gardiner, an influential layman, suggested that steps should be taken to secure some definite action by the Convention.... The Commission was duly appointed, and elected... Robert Gardiner Secretary. While it was Brent who conceived the idea of a world conference on faith and order, it was upon Gardiner that most of the work fell.... But it was to Gardiner that clergy and laity looked as their leader in this new enterprise; and not men of his own Church only -- within a very short time he had correspondents all over the world. How he came to know as much as he did about the Churches of the world, no one knew... Continentals spoke of him as 'the noblest figure that American Christianity has produced.'" [[Rouse 407, 420](#)]

1913 - American Keswick Conference Centre in New Jersey

See: [1875 - Keswick Movement](#) merges the Holiness Movement with Fundamentalism. [[Carpenter 81](#)]

1914-1918 - World War I

"After World War I, [John D. Rockefeller](#) became involved in what was called the Interchurch World Movement. The idea was that 'another crusade was needed to bring the warring factions of Christianity together.' Rockefeller promoted universal ecumenism by stating in December 1917: 'Would that I had the power to bring to your minds the vision as it unfolds before me! I see all denominational emphasis set aside... I see the church molding the thought of the world as it has never done before, leading in all great movements as it should. I see it literally establishing the Kingdom of God on earth.'" [[Wardner 154](#)]

[See: [Charles Taze Russell predicts end of world in 1914](#)]

1914 - Assemblies of God founded

"The Assemblies of God Church [founded in 1914], the leading pentecostal denomination, is still in the 1990's a mighty fortress of premillennial belief." [[Boyer 93](#)]

1914 - Andrew Carnegie's Church Peace Union promotes Ecumenism

"In February 1914...Andrew Carnegie offered a gift of two million dollars for the peace work of the Churches, to be administered by a foundation, the Church Peace Union, especially created for the purpose and comprising representatives of the Protestant, Roman Catholic and Jewish bodies. The Secretary of the new foundation was one of the leaders of the [Federal Council \[of Churches\]](#) Dr. Frederick Lynch, a prominent figure in the ecumenical movement during the war years." [[Rouse 513](#)]

1915 - British-Israel Elim Foursquare Gospel Alliance founded by Welsh Revival convert, George Jeffrys

"[[Aime Semple](#)] [McPherson](#) affirmed the beliefs of an evangelistic association called the Elim Foursquare Gospel Alliance, founded by [George Jeffrys](#) in Ireland in 1915. She had worked with Jeffrys previously. The Elim Foursquare Gospel was headed by Jeffreys and his brother, two of

England's greatest evangelists. The Gospel Alliance embraced the same central beliefs that Aimee upheld in her own Foursquare Church." [[Lawrence](#)]

"Another name which will always be high on the honour roll of Pentecostal Evangelists and Churchmen of Britain is that of the Late Principal George Jeffreys. He was the founder of the Elim Pentecostal Movement of Britain, comparable to The Foursquare Pentecostal Church of America, and subsequently the Bible Pattern Church Fellowship. No man in modern times, up to the time of [Billy Graham](#), ever spoke to larger crowds than did this great evangelist. He filled the greatest halls and auditoriums in Britain. Upon his death tributes came from all over, especially among Pentecostal leaders, praising this man as an outstanding evangelist and church man.

"What is of significance to Kingdom believers is that Jeffreys was a strong and committed believer in our [Israel identity](#). He gave strong witness to this truth all through his ministry. Students who attended the Bible College, which his church started, were told the truth on the matter." [[Restoration](#)]

1916-18 - Liberal Catholic Church established and controlled by Theosophists

"Established in England in 1916 through a reorganization of the former [Old Catholic Church](#), the new movement quickly spread to other countries and in 1918 adopted its distinctive name, The Liberal Catholic Church. Its episcopal succession is derived from the Old Catholic Church of Holland..." [[Alban](#)]

"In 1916, [Charles Leadbeater] accepted a Bishopric in the Liberal Catholic Church...in 1713 the majority of the Dutch clergy refused to acknowledge a papal bull condemning Jansenism and consequently left the Catholic Church,... They formed the 'Old Catholic Church,' and it was Gerard Gul, the Old Catholic Archbishop of Utrecht, who in 1908 consecrated Arnold Mathew... It was through Mathew that Leadbeater of the [Theosophical Society](#) obtained his Bishopric. For Mathew's tiny church soon seceded from the Dutch Old Catholics, and by the beginning of the First World War had become seriously infected the Theosophy. The responsibility for this state of affairs was that of James Wedgwood, who had in his youth been a devout Anglo-Catholic,...From 1911-13 he had acted as General Secretary of the Theosophical Society in England. But in the latter year the longing for the priesthood overcame him, and Mathew was persuaded to ordain him. By 1916 Wedgwood was a Bishop, and he set sail for Sydney... where he ordained Leadbeater. The control of the little church thenceforward rested securely in the hands of the Theosophist;..." [[Webb 103,130](#)]

1917, February 17 - England/Zionist Activities

"England had become the centre of Zionist activities, and in February 1917, negotiations with the British Government officially convened. Meetings were between [Baron Edmond Day], [Rothschild](#), Bentwich, Cohen-Gaster, Sacher, Right Honourable Herbert Samuel, Chaim Weizman, Nahum Sokolow, Sir Mark Sukes and M. George Picot." [[Graham 68](#)]

"It was England that gave Zionism the movement to revive a Jewish state, its first political nourishment. It was England that lobbied the league of nations for a [mandate](#) to govern the new colony of [Palestine](#), England that appointed a Jew to oversee the mandate, England that tried to help the Zionists in the face of American indifference, England that condemned Hitler's racism." [[Loftus 21](#)]

"...The Foreign Office appointed a Jew, Sir Herbert Samuel as British High Commissioner of Palestine." [[Loftus 33](#)]

1917 - Balfour Declaration drafted by Lord Milner of the Rhodes' Round Table

"After 4 centuries of Ottoman rule... the land [of Palestine] was taken in 1917 by Britain, which in the Balfour Declaration of that year pledged to support a Jewish national homeland there, as foreseen by the Zionists." [World Almanac 788]

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people...' Thus wrote the head of the British Foreign Office, Arthur James Balfour, a former Prime Minister and native Scot, on November 2, 1917. Abba Eban calls the Balfour Declaration, which opened the way for the creation of Israel, 'the authentic turning point in Jewish political history.'" [Bruce 178]

"This declaration, which is always known as the Balfour Declaration, should rather be called 'the Milner Declaration,' since Milner was the actual draftsman and was apparently, its chief supporter in the War Cabinet. This fact was not made public until 21 July 1936. At that time Ormsby-Gore, speaking for the government in Commons, said, 'The draft as originally put up by Lord Balfour was not the final draft approved by the War Cabinet. The particular draft assented to by the War Cabinet and afterwards by the Allied Governments and by the United States. . .and finally embodied in the Mandate, happens to have been drafted by Lord Milner. The actual final draft had to be issued in the name of the Foreign Secretary, but the actual draftsman was Lord Milner.'" [Quigley 169]

1919 - British Royal Institute of International Affairs [RIIA] founded at Paris Peace Conference by Milner Round Table Group

"...[The Milner Group] founded the British Empire periodical The Round Table in 1910, and this remains the mouthpiece of the Group; it has been the most powerful single influence in All Souls, Balliol, and New Colleges at Oxford for more than a generation; it has controlled The Times for more than fifty years. . .it publicized the idea of and the name 'British Commonwealth of Nations' in the period 1908-1918; it was the chief influence in Lloyd George's war administration in 1917-1919 and dominated the British delegation to the Peace Conference of 1919; it had a great deal to do with the League of Nations and of the system of mandates; it founded the Royal Institute of International Affairs in 1919 and still controls it; it was one of the chief influences on British policy toward Ireland, Palestine, and India in the period 1917-1945; it was a very important influence on the policy of appeasement of Germany during the years 1920-40; and it controlled and still controls, to a very considerable extent, the sources and the writing of the history of British and Imperial and foreign policy since the Boer War." [Quigley 5]

"The British Round Table group served at the conference as advisers to Prime Minister David Lloyd George. [The real behind-the-scenes experts at the Paris conference included M. (Georges) Mandel (real name Jereboam Rothschild) (France), Phillip Sassoon (1888-1939) (England) and Bernard Baruch (U.S.).] Beer was named head of the Mandate Department of the League of Nations as soon as it was established. Beer was also one of the originators of the Royal Institute of International Affairs in London and its American branch, The Council on Foreign Relations. Thomas W. Lamont, Isaiah Bowman, George Louis Beer and Whitney H. Shepardson approached Robert Cecil about planning a strategy for future joint ventures. They arranged for a party for fifty at the Hotel Majestic in Paris on May 30, 1919. At Paris the Royal Institute for International Affairs was created after WWI." [Samuelson]

1919-1920 - Rockefeller creates ecumenical missions societies

"A careful steward [John D. Jr.] Rockefeller sought efficiency and economy through consolidation of missionary endeavor and other aspects of Christian activity. He used his influence and his money to make Christian outreach cost-effective by initiating such breathtaking schemes to redeem a global society as the Inter-Church World Movement of 1919 through 1920 and the Layman's Foreign Missions Inquiry of 1930-32. In the end he ceased contributing to denominational projects, restricting his stewardship to consolidated efforts." [Eliade 296]

1920, August 12-20 - Geneva Preparatory Conference on Faith and Order

"The Commission of the Protestant Episcopal Church... decided to invite all cooperating Committees and Commissions to send three delegates each to Geneva 'to decide what subjects should be prepared for the World Conference [on Faith and Order]'. In response there assembled... in Geneva, from 12-20 August, 1920, Church leaders from 'about fourteen nations representing seventy autonomous Churches, including all the great families or groups of Trinitarian Churches, except for the Church of Rome, which had declined to participate'... It appointed a Continuation Committee, a decision of immense importance for the future... Mr. Robert H. Gardiner [was elected] Secretary." [Rouse 417]

1921 - International Missionary Council

"[John Raleigh] Mott became chairman of the new International Missionary Council, which was formed in 1921, later to become an integral part of the World Council of Churches." [Gentz 713]

1922 – John D. Rockefeller endowment of Union Theological Seminary

"Henry Sloane Coffin was Professor of Practical Theology at Union Theological Seminary from 1904 to 1926 and President of Union Theological Seminary from 1926 to 1945. He was initiated into the Order of Skull & Bones in 1897. No doubt some influence was placed upon the seminary by John D. Rockefeller, Jr. who helped the seminary's 1922 endowment drive with a gift of \$1,083,333. The Order's William Sloane Coffin stated, 'You change this country by changing the climate so that decent politicians have room to manoeuvre. I see my role as trying to change the climate.' With a mind set like that, it is no wonder that like so many other shady Rockefeller projects, Union Theological Seminary was part of a Congressional investigation for Communist infiltration. It should be no surprise that a Union Theological student was able to join the on-campus Atheists Club if he so chose..."

"Dr. Harry Ward, a long recognized leader of the National Council of Churches was identified as a Communist by the House Committee on Un-American Activities. He was a professor of 'Christian Ethics' at Union Theological Seminary in New York City for 25 years during which time he influenced thousands of seminary students. Ward was branded as the 'Red Dean' of the religious field before a committee of the U.S. Congress by ex-Communist Manning Johnson. In 1908, Ward founded the Methodist Federation for Social Action—an officially-cited Communist front group. He also played a role in organization the Federal Council of Churches that same year. Until that time the Federal Council had been called the National Federation of Churches and Christian Workers (founded 1901). Ward was a steady contributor to columns of the *Daily Worker*, the official newspaper of the Communist Party in the United States. He perverted several generations of American ministry with his pro-Red teachings in his position as Professor of Christian Ethics at Union Theological Seminary in New York, a subsidiary of the Rockefeller Octopus..." [Wardner 148, 152]

1922, July 24 – British Mandate over Palestine established by League of Nations

"The British mandate was finally approved on July 24, 1922, officially endorsed by...ten nations [Serbia, France, Italy, Greece, Holland, Siam, China, Japan, United States and England]." [Graham 70]

"The system of mandates was established after World War I by the Treaty of Versailles for the administration of the former overseas possessions of Germany and parts of the Turkish Empire. Its purpose was to implement the principles of Article 22 of the Covenant of the League of Nations, which said that certain communities had reached a stage of development where their existence as independent nations could be provisionally recognised, subject to the rendering of

administrative advice and assistance by a mandatory until such time as they were able to stand alone.

“The San Remo conference of April 1920 decided to assign the mandate for Palestine under the League of Nations to Great Britain. The text of the mandate was approved by the Council of the League of Nations on 24 July 1922. Its preamble recites the Balfour Declaration almost verbatim. The preamble further refers to the recognition given to the historical connection of the Jewish people with Palestine and to the grounds for reconstituting their national home in that country. The terms of the mandate imposed on Britain the obligation to secure the establishment of the Jewish national home, to facilitate Jewish immigration and to encourage Jewish settlements on the land.” [[Brijnet](#)]

1922-23 - International Church of the Foursquare Gospel founded by Aimee Semple McPherson based on British-Israel doctrine.

"[Aimee Semple McPherson and Robert Semple] were married on August 12, 1908, but Robert died two years later. Four years later, Aimee Semple would remarry to Harold McPherson. He wanted the traditional wife and home life, but Aimee could not devote herself completely because of her commitment to her religious beliefs.... Finally, when she could remain confined no longer, Aimee left her husband (Epstein 75).

"In the years following her divorce from Harold McPherson, Aimee Semple McPherson achieved great success. She opened her own Angelus Temple in Los Angeles, started a radio station, opened a Bible college, and laid the foundation for what would become the International Church of the Foursquare Gospel.

"Preaching in Oakland, California in 1922, McPherson had a vision based upon the prophet Ezekiel's vision of **Man, Lion, Ox and Eagle**. She saw four symbols: the cross, the crown, the dove and the cup. These, she believed, represented Regeneration of the Church, the Second Coming, Baptism in the Spirit and Divine Healing, respectively. The four symbols created a name for to call her religion, the Foursquare Gospel. (Epstein 264). At the same time, McPherson affirmed the beliefs of an evangelistic association called the Elim Foursquare Gospel Alliance, founded by [George Jeffrys](#) in Ireland in 1915. She had worked with Jeffrys previously. The Elim Foursquare Gospel was headed by Jeffrys and his brother, two of England's greatest evangelists. The Gospel Alliance embraced the same central beliefs that Aimee upheld in her own Foursquare Church.

"In 1923, McPherson founded her own Angelus Temple in the Echo Park section of Los Angeles, California." [[Lawrence](#)]

"Britain exhibits a combining of the symbols of Judah (the lion) and Ephraim, (the unicorn or stag). Nevertheless, certain nations, by their heraldry do exhibit some of the marks of individual tribes, such as America with Manasseh. Instead of trying to identify each tribe as a specific modern nation, we note that ancient Israel travelled in four brigades of three tribes each (see the on-line tract, 'What Is The Gospel?' -listed under Bible Doctrines, and also the reference given there to Alfred Edersheim's 'History of the Old Testament.') Each of these brigades had a dominant tribe; these were: Judah, Ephraim, Reuben, and Dan. **These four tribes provided four chief emblems: Lion, Ox or Unicorn, Man, and Eagle or Serpent.** To quote briefly from W.H. Bennett, "Of the twenty-two tribal emblems of ancient Israel, at least nineteen still are, or until very recently have been, emblems of one or another section of the Celto-Saxon people. We also noted that, of the four Brigade emblems, two, the lion and the Eagle, are the chief emblems of Britain and the United States; that another, the Man, is a prominent feature of the official Arms of Denmark, Iceland and Greece; and that the Ox is also common to the heraldry of several sections of the Celto-Saxons. So all four of Israel's Brigade emblems are in use among the Celto-Saxons today." (Symbols Of Our Celto-Saxon Heritage, page 89)" [[Restoration](#)]

1925 – Universal Christian Conference on Life and Work (Stockholm)

“At Stockholm 1925 Dr G. K. A. Bell (then Dean of Canterbury) spoke of the formation of an ‘International Christian Council’ as desirable but not yet feasible.” [Rouse 698]

1927 - First World Conference on Faith and Order

"Edinburgh 1910 gave the impulse which issued in the World Conference on Faith and Order [at Lausanne in 1927]." [Rouse 360]

See: Lausanne Consultation on Jewish Evangelism

1930 - Universal Christian Council for Life and Work

“In 1930 at its meeting in Chexbres the continuation committee of the Stockholm conference [of 1925] became the Universal Christian Council for Life and Work. But this was a change in name rather than in structure.” [Rouse 698]

1933-39 - Jewish Immigration to Palestine

"From the records it seems that from 1933 to 1939, the Jews were expected to leave Germany and all Nazi-occupied territories. At the same time, there was a very definite selection system and a very restrictive immigration policy on who went to Palestine, headed by the Zionists. After 1939, it seems the annihilation camps were set up to rid Germany of those Jews who did not make it to Palestine or anywhere else... Lucy Dawidowicz, in her book, 'The War Against the Jews,' had this to say: 'At their 18th Congress in 1933, the Zionists established within the Jewish agency for Palestine a Central Bureau for the Settlement of German Jews, which, to begin with, excluded anti-Zionists as applicants for certificates.'

"Young people in good health with some training for agricultural work or manual trades and person with capital were the preferred candidates for Aliya in a process where the **needs and interests of Palestine took precedence over the strategy of rescue.**' Nathan Birnbaum was an early Zionist; in fact, he was the one who coined the term 'Zionism.' He was also present with Herzl at the First Congress at Basel. Birnbaum left the movement in 1899 and became completely orthodox and absolutely hostile to the Zionist Movement. In his paper titled 'In Bondage to Our Fellow Jew,' he writes:

"It seems, that we are better qualified with our bondage to the Gentiles than with our bondage to our brothers who are estranged from the Torah and its teachings. When our own estranged brothers, who, next to us, are the mere grain, not only persecute us but themselves give a handle to our persecution; when they not only meddle in our affairs but take them wholly out of our hands; when they not only refuse to let us go our ways in peace, but actually try to obstruct our road forever.' Birnbaum wrote these words in 1901.

"In 1903, the Jewish pen of Lubavitcher Rebbe Rabbi Shulem ben Schneersohn wrote: 'But the Zionists are far more cunning in their evil and they have made nationalism a substitute for Torah and commandments. Mendel Stam in his open letter stated that **a Jew was not one who fulfilled the commandments but one who is a Zionist...** [T]he leader of the Zionists has set up the Nationalism, rebellion against the Lord and denial of Torah and commandments, on the very site of the Temple of the Lord.' Michael Selzer in his book 'Zionism Reconsidered', says: 'Not even the events of 1933 aroused their political interest. [He refers to the Zionist Organization.] They were naive enough to see them as a God-sent opportunity for an undreamt-of wave of immigration to Palestine. When the **Zionist Organization against the natural impulses of the Jewish people, decided to do business with Hitler**, to trade German goods against the wealth of German Jewry, to flood the Palestine market with German products and thus make a mockery

of the boycott against German-made articles, they found little opposition in the Jewish National Homeland, and least of all among its aristocracy -- the so-called Kibutniks...' How many Jews know these facts?" [[Graham 72-8](#)]

1937, August 3-18 - Second World Conference on Faith and Order

"[At the [Edinburgh Conference](#)] the recommendation to approve a [World Council of Churches](#) was carried. There was a growing feeling that the Universal Christian Council on Life and Work and the World Conference on Faith and Order tended increasingly to cover the same ground. Consequently, Faith and Order appointed a small committee to confer with a similar committee of Life and Work... This was the first hint of the movement which was to grow until it brought the two bodies together in the World Council of Churches." [[Rouse 433, 426](#)]

1937-38 - The World Council of Churches Provisional Committee

"[John Raleigh] Mott...was chairman of the second Life and Work Conference at [Oxford](#) in 1937 and vice chairman of the provisional committee of the World Council of Churches in 1938. In 1948 he was made a co-president of the newly formed council." [[Gentz 713](#)]

1942 - National Association of Evangelicals

"Unfortunately, the fundamentalist controversies of the 1920s (stereotyped by the media in the Scopes 'monkey trial' in Dayton, Tennessee) labeled theological conservatives as reactionary and anti-intellectual. Responding to the need for a positive, pro-active expression of unity, the National Association of Evangelicals was formed in 1942. Its leaders soon began to receive strong signs of interest from other countries. Discussions between leaders in North America, Europe, and Asia revealed that national bodies of evangelicals wanted to connect with each other worldwide but did not feel theologically comfortable in the orbit of the World Council of Churches (WCC), formed in 1948." [[Fuller](#)]

1945, June 6 - United Nations Created

"The [[U.N.](#)] Charter was signed in San Francisco on June 26, 1945, by 50 nations." [[World Almanac 529](#)]

1948, May 14 - State of Israel Created

"On May 14, 1948, the State of Israel was declared by the U.N." [[Graham 79](#)]

"In September 1948 [[Armin](#)] Gesswein and [[Edwin](#)] Orr helped to organize a retreat at the Pacific Palisades conference grounds for the revival prayer network. About 120 ministers gathered from a variety of denominations ranging from Lutheran to Methodist to pentecostal. Said Norman Grubb, a British missions promoter who was at the meeting: 'It was a time in the heavenlies. The real break came the first night after impromptu testimonies to revival, from Mennonite and Presbyterian missionaries. Many were on their faces till 1 A.M. confessing need and failure. The next day and night took us to the heights, again ending about 1 A.M. After very many had come forward to have united hands laid on them for a new experience of the Holy Spirit in themselves and their churches.' Gesswein and Orr held another conference the following spring with [Harold Ockenga](#) as speaker... Orr and Gesswein held one more prayer conference in September 1949, just before the Christ for Greater Los Angeles committees city wide 'Big Tent Campaign.' ... This year their featured evangelist would be [Billy Graham](#)." [[Carpenter 215-16](#)]

1948 - World Council of Churches formed

"[John Raleigh] Mott... was chairman of the second Life and Work Conference at Oxford in 1937 and vice chairman of the provisional committee of the World Council of Churches in 1938. In 1948 he was made a co-president of the newly formed council." [Gentz 713]

1950, April 18 - National Association of Evangelicals Annual Convention

"Now, more than ever, [Harold] Ockenga pleaded, America needed revival showers of blessing. Prophecies in the books of Hosea 6, Joel 2, and Peter's sermon on the day of Pentecost in Acts 3 [sic], pointed to one last revival before 'the great holocaust of judgment falls upon the earth.' The revival now breaking, Ockenga speculated, 'may be the revival of the last time. It may be that God is now taking out his elect... before the awful wrath of God will be loosed in the atomic warfare of this day.' This was the kind of Biblical interpretation that would make most of the scholars at Fuller Seminary cringe in embarrassment for their president, yet its spoke to a pervasive feeling rippling through the evangelical network nationwide that these were extraordinary times." [Carpenter 229-30]

November 28 – National Council of Churches

"The Federal Council of Churches changed its name to the National Council of Churches (NCC) on November 28, 1950." [Wardner 159]

1950 - Fellowship of the Burning Heart founded by Henrietta Mears

"Henrietta Mears was completely sold out to what she called 'the Cause of Christ.' By 'the Cause of Christ,' she meant winning the world to Christ—establishing Christianity as the guiding force in society through evangelisation of the world.

"Mears established the Fellowship of the Burning Heart, wherein she encouraged her students to be willing to die for 'the Cause of Christ.' She laid her hands on them to receive her mantle. Thus they received within themselves a 'burning heart.'...

"These five—Mears, [Charles E.] Fuller, [Harold] Ockenga, [J. Edwin] Orr and [Armin] Gesswein—worked together closely to establish ecumenical campus movements...

After laying hands on Bill Bright to impart to him her mantle, and receive him into the Fellowship of the Burning Heart, Mears took Bright and his wife Vonette into her home. There they lived for eleven years, being groomed for leadership. It was in Mears's living room that Campus Crusade for Christ was born...

"D.R. [sic] Riley, Henrietta Mears's pastor in Minneapolis, and later President of Northwestern Schools, envisioned that his mantle was to be passed on to Billy Graham just as Elijah's passed to Elisha. Graham at first balked at accepting Riley's impartation. Near death, Riley called for Graham. There Graham accepted his mantle.

"Thus, Graham was named acting President of Northwestern Schools. At the same time, he was teaching at Forest Home Christian Conference Centre. There, one evening, J. Edwin Orr met with Graham and was persuaded that Graham had, indeed, received Riley's mantle. Orr then laid hands on Graham to receive his mantle. Thus, Graham became an accepted, anointed evangelist along with Bill Bright and Richard Halverson, all members of the Fellowship of the Burning Heart.

"While Bright was able to start with a ready-made network of college campus meetings, Graham went into every major city under the auspices of "Armin Gesswein's prayer meetings. Almost from the beginning, Graham would not accept any invitation to preach where ecumenical

representation—including Roman Catholic clergy—was not present. That is still his policy today.” [WCM 1:8-10]

See: Robert Schuller’s Interview of Billy Graham

1951 - Campus Crusade for Christ founded

"An indication of the amount of money conservative Christians are investing in their infrastructure is the Crusade for Christ. A consortium of conservative business leaders led by Nelson Bunker Hunt, one of the heirs of the Hunt Oil Company fortune, and Wallace Johnson, founder of Holiday Inns, is working with Bill Bright to evangelize every man, woman and child on earth in preparation for the second coming of Christ. Over \$30 million has been raised, including at least \$15.5 from Hunt. Hunt, whose [John] Birch Society background is documented by Conway and Siegelman in *Holy Terror*, also made a contribution of \$1 million to the Moral Majority in 1981, according to Perry Deane Young. [Saloma 53]

"One of the secrets of Bill Bright's evangelism strategy is a streamlined conceptual approach. Prior to his career as an evangelist, Bright had been a fancy foods salesman. He realized early on that, like any product, the Gospel could be marketed with a few gimmicks, and to simplify the sales pitch of missionaries in the field, he developed the 'Four Spiritual Laws.'... [Diamond 51]

Dr. William Rohl Bright - Council for National Policy Board of Governors (1982).

1951 - World Evangelical Fellowship established

"In 1951 at Woudschoten, Netherlands, 91 men and women from 21 countries met as the International Convention of Evangelicals. They voted to establish the World Evangelical Fellowship. Two Anglican theologians, A. Jack Dain and John R. W. Stott, provided a biblical outline of the threefold purpose of WEF: 1. The furtherance of the Gospel (Phil. 1:12). 2. The defense and confirmation of the Gospel (Phil. 1:7). 3. Fellowship in the Gospel (Phil. 1:5). [ff. 9. John Stott later drafted the historic Lausanne Covenant, 1974.]

"Evangelicals have since looked upon WEF as the organizational fulfillment, on an international basis, of the original vision of 1846 - a global umbrella for national alliances. As church historian Mark Ellingsen notes, 'No history of the Evangelical Movement can ignore the founding of an international organization in 1846, the Evangelical Alliance (the predecessor body of the present-day World Evangelical Fellowship).'

"Today WEF, headquartered in Singapore, embraces 150 million evangelicals in 112 national and regional fellowships representing an estimated 600,000 churches. A Filipino lawyer/clergyman, Agustin Jun Vencer, is international director, responsible to an International Council elected by member bodies." [Fuller]

See: The Lausanne Consultation on Jewish Evangelism

1960 - Temple of Understanding founded

“...The Temple of Understanding (founded in 1960 to unite all world religions)...” [Hunt]

"In order to provide a forum for plainer speaking, an Ecumenical Youth Assembly for Europe was sponsored by the World Council of Churches at Lausanne in Switzerland in July, 1960." [Fey 405]

1966 - The World Congress on Evangelism in Berlin

1967 - Christian World Liberation Front started by Campus Crusade

"In 1967, [Bill] Bright launched a campaign called 'Revolution Now' on the campus of the University of California at Berkeley... In order to have an impact, Bright appointed several of his staffers to adopt the appearance of hippies and form a front for Campus Crusade, called the Christian World Liberation Front (CWLFL), so christened to mimic the campus' Third World Liberation Front... Eventually CWLFL formally split off from Campus Crusade, but not until it had developed a reputation as a leading 'ministry' in the 'Jesus People' movement, which in the late 1960's and early 1970s drew thousands of young hippies -- active or potentially active in progressive causes -- into an appealing form of born-again Christianity." [Diamond 52]

“Richard Quebedeaux, an astute, albeit perhaps detached, observer of the Evangelical scene reported on the direction that certain Christian communities were taking in the late 70’s —drastically to the left. In his book *The Worldly Evangelicals*, he named names and gave specifics. He wrote, ‘[T]hree distinctive communities—each with its own journal— function as the most prominent collective expressions of the radical wing of the evangelical left.’

“Those three communities were, per Quebedeaux: (1) The People’s Christian Coalition in Washington, D.C., publisher of *Sojourners* (formerly the *Post American*); (2) Jubilee Fellowship in Philadelphia...; and, last but not least, (3) the Berkeley Christian Coalition, publisher of *Right On* (later renamed *Radix Magazine*.)

“Theodore Roszak copyrighted *Unfinished Animal: The Aquarian Frontier and the Evolution of Consciousness* in 1977. A grand chart was presented on four successive pages in a subsection of the book entitled “The Whole Holy Works.’ Of his chart, Roszak said:

““The chart that follows on the next few pages offers some idea of the many portals, grand and humble, through which people currently invite the experience of transcendence [altered states] — or some fleeting glimmer of it— into their lives.’ The chart was titled ‘Aquarian Frontier: Points of Entry.’ One claimed point of entry was Judeo-Christian Revivals.’ The list included among the obvious eastern and Lucis Trust type entries the following:

“New Pentecostalism (Jesus Freak* sects and communes, Charismatic congregations in the mainstream churches, *Right On* (Christian [World] Liberation Front Journal). (This was the magazine of the Berkeley Christian Coalition. **Christian World Liberation Front was the organization that spawned the Berkeley Christian Coalition and Spiritual Counterfeits Project.**)” [Cumbey]

See: [Antipas: Another Jesus Revolution?](#) ; [Smoke, Mirrors & Disinformation: Spiritual Counterfeits Project](#)

1974 - International Congress on World Evangelisation in Lausanne, Switzerland

"In July 1974, the International Congress on Evangelism held a pinnacle gathering in Lausanne, Switzerland. The 10-day event, focusing on the theme of 'Let the Earth Hear His Voice,' brought together more than 2,400 evangelical leaders from 150 nations and ignited a passion and renewed commitment to 'carry the Christian Gospel to all corners of the world before the end of this century.'

"By the close of this unprecedented meeting, the Lausanne Covenant, a 3,000-word document had been written and signed by 1,972 of the attendees. It affirmed 15 points including the Purpose of God, Authority and Power of the Bible, Christian Social Responsibility, the Urgency of the Evangelistic Task and the Return of Christ. The document's final paragraph called each one to 'enter into a solemn covenant with God and with each other to pray, to plan and to work

together for the evangelisation of the whole world.' For many, this would be uncharted territory. Some had never worked with people outside their own denominations or language groups.

"Dr. Billy Graham, serving as the honorary chairman of the congress, urged everyone in the audience to go from Lausanne and 'do the work of an evangelist.' He called for rededication and total commitment to the task ahead." [Cedar]

"...we affirm that evangelism and sociopolitical involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man... Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God." [Lausanne Covenant]

1974 - Founding of Biblical Archaeology Society

"HM Queen Elizabeth II's Palestine Exploration Fund (PEF), according to its leaders, today cites the Biblical Archaeology Society as the foremost source updating British Freemason Sir Charles Warren's work on the question of rebuilding Solomon's Temple on Al-Haram Al-Sharif (Noble Mount) in Jerusalem. The Biblical Archaeological Society, founded by Ivy Leagues graduate Hershel Shanks in 1974,...has carried out the foremost debate on the site for rebuilding Solomon's Temple based upon the work of British Mason Sir Charles Warren. The Society has produced more than 17 articles in its various publications for Christian Fundamentalist consumption...

"PEF cites two authors of note for the *Biblical Archaeology Review*: Asher Kaufmann, who is a member of the "Correspondence Circle" of the *Quator Coronati [Lodge]*, as well as a protege of Aldermaston/British Museum scientist T.E. Allibone, who dispatched him to Israel to poke around Al-Haram Al Sharif after the 1967 Arab-Israeli War; and Leen Ritmeyer, an agent of Lord Jacob Rothschild.

"One of the original leaders of *Biblical Archaeology Review* was Barbara Ledeen, whose husband is Michael Ledeen; his first book, *Universal Fascism*, was written in praise of Giuseppe Mazzini's Freemasonic Propaganda Uno (P-1). Later as the P-2 scandal broke, Michael Ledeed was deployed by Sir Henry Kissinger, KCMG, to clean up the evidence of Sir Henry's funding of P-2 and his likely involvement in the assassination of former Italian Prime Minister Aldo Moro...

"Anyone who doubts that the Biblical Archaeology Society is promulgating paganism in the name of Bible study, ought to obtain the January/February 1984 issue of BAR, which glorified child sacrifice in an article entitled, 'Child Sacrifice at Carthage--Religious Rite or Population Control.' The piece describes Tophet, on the south side of ancient Jerusalem, as a place 'where the Israelites sacrificed their children by fire...'" [EIR 64-5]

1975 - U.S. Lausanne Committee formed as part of the International Lausanne Movement

"Out of the Lausanne gathering came the U.S. Lausanne Committee, now Mission America..." [National Prayer Committee]

1982 - Zionists Change the Law of Return

[See: 1933-39 - Jewish Immigration to Palestine]

1985 – Global Forum launches Interfaith Conferences

"The Temple of Understanding collaborated with the global Commission of Parliamentary leaders in early 1985 and gave birth to the Global Forum. The result was the beginning of

worldwide conferences with an interfaith punch – a movement geared to ‘global responsibility’ – unlike any other up to this time. Global Forum is the strongest vehicle the New Agers and occultists have to use to merge the political with the spiritual.” [Smith 84]

1989, January 5-8 - Second International Congress on World Evangelization [Lausanne II]

"In 1989, Lausanne II, the second International Evangelism Conference convened by the International Lausanne Committee in Manila, Philippines, became yet another place for inspiration and unity. Christian leaders from 150 nations were brought together again, and were commissioned to take the "spirit of Lausanne" back to their nations - with renewed vigor - as the millennium drew to a close." [Cedar]

"The Lausanne II Fact Sheet has this to say about the churches and denominations involved in the Lausanne Movement: "The Lausanne movement is inclusive rather than exclusive. Individuals who are members of virtually every Christian church and denomination in the world are involved in the Lausanne movement. It includes members of the mainline Protestant denominations that are a part of the World Council of Churches, such as Methodists, Presbyterians, Anglicans, Episcopalians, Baptists, Lutherans, Disciples of Christ, etc. It also includes members of more conservative churches that are a part of the World Evangelical Fellowship, such as the Christian and Missionary Alliance, Pentecostals, Conservative Baptists, Independent churches, etc. There are many para-church organizations involved in the Lausanne movement, such as Campus Crusade for Christ, World Vision International, the World Bible Societies, African Enterprise, Youth with a Mission, Youth for Christ, InterVarsity Christian Fellowship, etc.

"OFFICIAL OBSERVERS AND SPECIAL GUESTS AT LAUSANNE II IN MANILA' were identified as coming 'from the Vatican of the Roman Catholic Church in Rome; from the Russian Orthodox Church in Moscow; from the World Council of Churches in Geneva; from the Greek Orthodox Church in Athens; as well as special guests from many other churches, denominations, and para-church organizations which usually are not part of the Lausanne movement.'" [Foundation: Lausanne II]

Jay Gary was Program Director for the Lausanne Movement and organized the 1989 Global Consultation on World Evangelism (GCOWE) through A.D. 2000 and Beyond. During GCOWE, the Latin American contingent submitted a written statement expressing strong objections to the inclusion of Roman Catholic clergy as conference participants: "The religious political force of the Roman Catholic Church is using all means available and is in fact the most fierce opponent of all evangelistic efforts on our part... Cooperating with Catholics goes beyond our historical and biblical commitment." [Gary 11]

1990 - Formation of AD2000 & Beyond Movement

"Following Lausanne II, the Lord impressed upon American Church leaders to respond to the urgency of the 'Great Commission' and the task of evangelism in a new era. As a prayerful response to the Manila Conference, the AD2000 & Beyond Movement formed in 1990. The AD2000 & Beyond Movement convened a national consultation in Phoenix, Arizona and introduced the concept of citywide strategies for the United States." [Cedar]

1991 - Bimillennial Global Interaction Network

"[Jay Gary] Launched the BIMILLENNIAL GLOBAL INTERACTION NETWORK as a global network of groups sharing information on how they plan to inaugurate the Bimillennial Era. It is this group, known as BEGIN or Celebration 2000, and Jay Gary, which appears to provide a link between global spiritualists like [former Asst. Secretary General of the United Nations] Rober Muller and evangelical Christians." [Kanz]

1993 - U.S. Lausanne Committee Prayer Summit

"In 1993, the U.S. Lausanne Committee convened a Prayer Summit in Portland, Oregon attracting some 300 Christian leaders. The committee adopted the basic agenda of the AD2000 & Beyond Movement for the remainder of the 20th Century." [[Cedar](#)]

1994, March 29 - Evangelicals and Catholics Together Document

"On March 29, 1994, evangelicals and Roman Catholic leaders released a...document titled Evangelicals and Catholics Together: The Christian Mission in the Third Millennium." [[Foundation Mar/Apr 1994](#)]

See: [The Evangelicals & Catholics Together Document](#)

1996 - Mission America Launched

"Mission America was officially launched and established an office in Minneapolis, Minnesota in 1996 and began promoting the national evangelism initiative Celebrate Jesus 2000." [[Cedar](#)]

1997, June - United Religions Organization

"According to its literature, the United Religions Organization [URO] launched its written charter this past June, 1997. The institution should be fully in place by June 2000 and globally operational by June 2005. The headquarters will be at the Presidio... in San Francisco, USA. The UR is patterned after the UN, it has a General Assembly, a Security Council and a Secretary General, and 'the UR is meant to be for religions what the UN is for nations,' claims Cornelia R. Ferreira, a critic of the URO." [[Howard](#)]

See: [The United Religions Organization](#)

The Great Tribulation Period

The Planetary Pentecost

"Maitreya will be invited by the international media to speak directly to the entire world through the television networks linked together by satellites. On this Day of Declaration, we will see his face on the television screen wherever we have access. The biblical statement, 'All eyes will see him,' will be fulfilled, in the only way in which it can be fulfilled. We will see his face, but he will not speak. His thoughts, his ideas, his call to humanity for justice, sharing, right relationships and peace, will take place silently, telepathically. Each of us will hear him inwardly in our own language. In this way, he will re-enact on a worldwide scale the true happenings of Pentecost 2,000 years ago...In celebration of this event, Pentecost will become one of the major festivals of the New World Religion which, eventually, Maitreya will inaugurate." [[Crème 24](#)]

"You have come home to me. The bread and wine hold within them the substance of my new body. The key for you now each day is to breathe deeply in a 'birthing experience' of the resurrected body. Then do the communion and experience my body transforming yours. Do this in preparation for the Planetary Birth which will be induced through this experience given to the new disciples of Christ who chose to work together for the Planetary Pentecost, when the Spirit of God is poured out upon all people. This is the purpose of your mission on Earth. All your projects will be reoriented, aligned and empowered as you accept this purpose and put it first. . . finally." [[Hubbard 311](#)]

"For many years Bob Jones has received valuable revelations on [the Day of Atonement] outlining activities of the Holy Spirit for the seasons ahead. The season surrounding the

upcoming Day of Pentecost will be a point of demarcation for those identified as this generation of youth. The interval between Atonement and the Day of Pentecost will be utilized for indoctrination and consecration for those things following the release that should take place during the season of heightened spiritual intensity surrounding Pentecost... [A] portion of the revelations also highlighted the season surrounding the upcoming feast of Pentecost as a pivotal time of transition for the church. Again, we are admonished to allow the term between the Feast of Tabernacles and the season of Pentecost as preparation for those days that follow the 'shifting of gears' that will transpire around Pentecost." [Jones]

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Matt. 7:21-13

Shrine of the Prophets

"What was David ben Gurion's idea? '...In Jerusalem the United Nations (a truly United Nations) will build a shrine of the Prophets to serve the federated union of all continents; this will be the Supreme Court of Mankind to settle all controversies among the federated continents'." [Graham 81]

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. II Cor. 6:14-18

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HEEDING BIBLE PROPHECY: ISRAEL REGATHERED: ZIONISM

THE GOSPEL

For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also unto the Greek. (Romans 1:16)

Moreover, brethren, I declare unto you the gospel...by which ye are saved... For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures... (I Corinthians 15:1-5)

He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities... All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter... He was taken from prison and from judgment: and who shall declare his generation? for He was cut off out of the land of the living: for the transgression of my people he was stricken... Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin... He shall see of the travail of his

soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities...

...and that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen...(Isaiah 53:1-11)

I have set the Lord always before me: because He is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For Thou wilt not leave my soul in hell; neither wilt thou suffer Thine Holy One to see corruption. (Psalm 16:8,9)

After two days will He revive us: in the third day He will raise us up, and we shall live in His sight. (Hosea 6:2)

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved... For the scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all who call upon him. For whosoever shall call upon the name of the LORD shall be saved. (Romans 10:9-13)

Return, O LORD, deliver my soul; Oh save me for Thy mercies' sake. (Psalm 6:4)

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. (Psalm 32:1-2)

For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. (Romans 6:23)

...for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee. (Deuteronomy 31:6)

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