

Modern Church History (Part 10: The Resurgence of Evangelicalism¹)

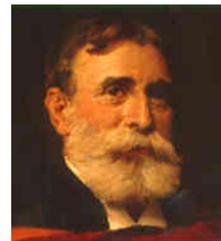
II. Theological Decline and Reconstruction

A. The Dissolution of Liberalism and Neoorthodoxy. (see last handout)

B. The Resurgence of Evangelicalism.

1. Introduction.

- a. “Former stereotypes of evangelicals, such as ‘Fighting Fundies’, ‘snake handlers,’ ‘bibliolaters,’ or ‘third-degree separationists,’ have been replaced by a growing understanding of the numerical strength and influence of evangelicals. George Gallup, Jr., after a 1976 poll revealed that about 34 percent of all Americans, or nearly 50 million people, classed themselves as evangelicals, declared 1976 the Year of the Evangelical. A more recent poll by Gallup for *Christianity Today* showed that 20 percent of all adults over 18, or 31 million Americans – or if those under 18 are included, 44 million – call themselves evangelicals. Nearly one-third of all adults, or about 50 million Americans, speak of having had a lifechanging spiritual experience related to faith in Christ. Of the 31 million adults mentioned above, about 4 million claim to be Roman Catholic, and about 10 million think of themselves as charismatic. All of these evangelicals generally hold to the Bible as God’s Word, to the deity of Christ, and to salvation by faith.”
 - b. “Although these people are in the tradition of the Reformation, they also owe much to Puritanism and Pietism. At the beginning of this century evangelicals included the Princeton theologians and others oriented to Calvinism, the more Arminian Wesleyans in the Church of the Nazarene, and the Salvation Army. Premillennialists (some holding to dispensational theology), amillennialists, the classic Pentecostal groups, and the mainline denominational charismatics, as well as the Jesus people, must be included. Some are in independent churches; others in smaller denominations or in the older mainline denominations.”
 - c. “Most of these who are characterized as evangelicals hold certain ideas in common. They believe the Scriptures are the inspired, infallible rule of faith and practice. They believe in human depravity because of a historic Fall and original sin. They assert vigorously Christ’s Virgin Birth, deity, vicarious atonement, and resurrection. A new birth and a life of righteousness become a reality through faith in Christ. Although they have insisted on the priority of the proclamation of the gospel they have often been in the vanguard of social action in America. They have opposed biblical criticism, evolution, and the social gospel as taught by liberals of the past.”
2. “Until the end of World War I evangelicals fell into two groups, which often cooperated in some areas of religious activity.”
 - a. “The followers of the Princeton school of theology of Archibald A. Hodge (1823-86) and **Benjamin B. Warfield** (1851-1921), such Presbyterians as Francis L. Patton and Robert Dick Wilson, such Baptists as Edgar Y.



¹ Taken from Earle Carnes *Christianity through the Centuries*, pp. 448-459.

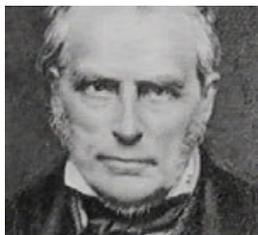
Mullins, and the notable Greek scholar Archibald T. Robertson (1863-1934), were Calvinists who fall into this category. Several Arminian groups such as some of the Mennonite denominations and the Church of the Nazarene, should also be included.”

“The Nazarene denomination began in Los Angeles in 1895 under the leadership of **Phineas F. Bresee**. By 1908 many other churches who were dissatisfied with the Methodist denomination united finally under the name the Church of the Nazarene. They emphasize a second work of grace for sanctification as do most in the tradition of John Wesley.”



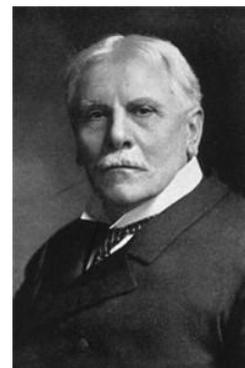
- b. “A second large category in this period includes mainly premillennialists and dispensational premillennialists who were often called ‘Fundamentalists.’ This term was first used in the July 1, 1920, issue of the Baptist *Watchman Examiner* by the editor, C. C. Laws, to designate those holding to the fundamentals of the historic faith. The word was used later in a pejorative sense even of some of the amillennial evangelicals in the denominations who held to the common doctrines of the evangelicals.”

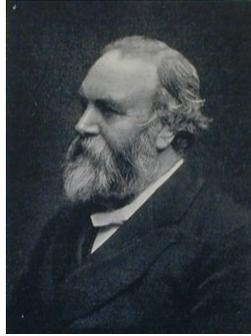
- (i) “Both categories of evangelicals often cooperated in Bible conferences such as one of the earliest, which was held in July 1876 at Swamscott, Massachusetts. A nondenominational prophetic conference gathered in 1878 in Holy Trinity Church in New York to discuss prophecy concerning the second coming of Christ. Meetings on this theme were continued annually from 1893 to 1898 at Niagara, New York. The premillennialism discussed in these meetings was wedded by some to the dispensational theology spread by **J. N. Darby** (1800-82). The so-called five points of Fundamentalism were usually linked with the Niagara conference of 1895, but the statement actually included fourteen points.”



- (ii) “Some of the leading participants in these conferences helped to found Bible schools to provide biblical training for lay people. Nyack Missionary College in New York began in 1882. Moody Bible Institute opened in 1886 but did not engage in its present work until 1889. Toronto Bible College in 1894 and the Bible Institute of Los Angeles in 1908 were next to open. Many others have been added until in 1976 fifty thousand students were enrolled in four hundred Bible schools. Of this number, thirty-five thousand were in one hundred schools accredited by the American Association of Bible Colleges.”

- (iii) “**Cyrus I. Scofield** (1843-1921) popularized dispensational premillennialism in the footnotes of his Scofield Bible, which was published in 1909 with the generous help of influential businessmen. It has been widely used by the laity and is the unofficial text of the Bible in many of the Bible schools.”





(iv) “A sermon in August 1909 by A. C. Dixon led the wealthy oilmen Lyman and Milton Stewart to give about \$200,000 to publish *The Fundamentals*. This twelve-volume set included articles both by denominational and nondenominational evangelicals on both sides of the Atlantic. **James Orr**, B. B. Warfield, M. G. Kyle, R. A. Torrey, C. I. Scofield, and many other evangelical scholars contributed articles, all of which helped to disseminate evangelical ideas. The first volume came out in 1910, and

by 1915 the twelfth volume appeared. About 300,000 copies of each volume were sent free of charge to seminary professors and students, pastors and Y.M.C.A. secretaries in the United States, Canada, and Great Britain. W. E. Blackstone's (1841-1935) *Jesus Is Coming* and periodicals, such as *The Sunday School Times*, *Moody Monthly*, and *The Christian Herald*, helped to promote the ideas of the early evangelicals.”



(v) “**Billy Sunday**, R. A. Torrey, and Rodney ‘Gypsy’ Smith adopted the urban mass evangelistic campaigns developed by Dwight L. Moody. Professional evangelists with well-organized staffs held major meetings outside the church in large halls and added many to the evangelical ranks.”

3. Between 1919 and 1945 this dual pattern of ‘Fundamentalists’ and evangelicals, many of them in the older denominations, continued in opposition to liberalism. Increasing tensions over such theological issues as eschatology often created internal problems in these two groups.

a. “‘Fundamentalists’ such as W. B. Riley (1861-1947), John B. Straton (1874-1929) of Calvary Baptist Church in New York’ Henry (‘Harry’) A. Ironsides (1876-1951), and T. T. Shields (1873-1955) of Toronto opposed liberalism and, especially Riley, evolution.”



“Nondenominational colleges were formed by evangelicals. Wheaton College (1860) was joined by Bob Jones University (1926) and Columbia Bible College (1923). Dallas Seminary was founded by **Lewis Sperry Chafer** (1871-1952) in 1924 and became a center of dispensational premillennialism. Chafer wrote a multivolume *Systematic Theology* (1947-1948) setting forth dispensational premillennial thought, and **J. Oliver Buswell** developed a similar but more Reformed theology.”



b. Evangelicals who were not dispensational or, in some cases, even premillennial actively opposed liberalism in their denominations between the two world wars. **J. Gresham Machen**’s scholarly *Origin of Paul’s Religion* (1921) and his *Virgin Birth of Christ* (1930) ably met

liberal challenges to these doctrines. Robert Dick Wilson excelled in his writings in the field of archaeology.”

(i) “Mark Matthews (1926-) of the First Presbyterian Church in Seattle and Clarence C. Macartney (1879-1957) in Pittsburgh built up large evangelical denominational churches.”



(ii) “More militant evangelicals supported the evangelical cause both in civil and church courts. They responded to Baptist **Harry Emerson Fosdick's** sermon ‘Shall the Fundamentalists Win?’ by action in the General Assembly of the Presbyterian Church, USA, to force him to leave the Presbyterian Church he was supplying. He became a popular liberal preacher in the Riverside Church in New York City, a church that John D. Rockefeller helped to build. The tables were turned in the 1930s when some evangelical preachers, J. Gresham Machen, for example, were put on trial by liberals in church courts and forced out of their denominations.”

(iii) “Those who were forced out of the liberal denominations formed new denominations and educational institutions. J. Gresham Machen (1881-1937) helped in 1936 to organize the Orthodox Presbyterian Church, having earlier (in 1929) helped to found Westminster Theological Seminary in Philadelphia, where Cornelius Van Til and Edward Young did scholarly work. Carl McIntire broke with Machen in 1937 and organized the Bible Presbyterian Church and later Faith Seminary along premillennial lines. Later defectors from McIntire's group founded Covenant Seminary in St. Louis. Baptists broke with their liberal denomination to create the General Association of Regular Baptists in 1932 and the Conservative Baptist Association in 1947.”



defended **John T. Scopes**. Scopes lost the case, and several southern legislatures passed laws banning the teaching of evolution in public schools.”

(iv) “Bitter opposition to the teaching of evolution in public schools brought about the Scopes trial in 1925 in Dayton, Tennessee. **William Jennings Bryan** (1860-1925) was the prosecuting lawyer, and **Clarence Darrow** (1857-1938)



4. “Between the end of World War II and the present the evangelical spectrum has widened into at least four major orientations. All uphold the authority of the Bible for faith and practice and the deity of Christ and other doctrines, but they differ on how these doctrines are to be conceived and how evangelicals are to relate to nonevangelicals. Evangelical parachurch organizations, charismatic groups, the Jesus People, and intradenominational lay groups must be considered a part of the evangelical spectrum.”



a. “*Evangelical diversity*. The older ‘Fundamentalism’ is expressed by the contemporary right wing separatism of such groups as those led by **Bob Jones**, Carl McIntire, John

R. Rice, and many others. *The Christian Beacon* of Dr. McIntire and the more evangelistic *Sword of the Lord* of John R. Rice represent these groups in the periodical press. The American Council of Christian Churches (1941) and the International Council of Christian Churches, which McIntire organized in 1948 at Amsterdam, links such people in the United States with like Christians in other countries.”

- (i) “Somewhat to the right of center are those who have been called the ‘Evangelical Establishment.’ They emphasize the verbal inspiration and inerrancy of the Scriptures and the priority of proclamation, without, however, excluding social action by Christians. These include such men as **Carl F. H. Henry, Harold Lindsell** and Francis Schaeffer;



Harold Lindsell



such Bible schools and seminaries as Moody Bible Institute, Trinity and Dallas Seminaries; and such colleges as Wheaton. The National Association of Evangelicals with a claimed constituency of 10 million, the scholarly Evangelical Theological Society (1949), the periodical *Christianity Today* (1956), and the Billy Graham Evangelistic Association may also be understood to belong in this category. Many in the Southern Baptist Convention and in the Lutheran Church - Missouri Synod fit into the same category.”

- (ii) “Another grouping to the left of the evangelical theological center looks to Fuller Seminary (1947) for leadership. Because Harold J. Ockenga, the first president of Fuller Seminary, coined the term, those who are of this viewpoint have often been described as neoevangelicals (or new evangelicals). While they hold the Bible to be an infallible authority for faith and practice, they raise questions concerning verbal inspiration and inerrancy and believe that biblical criticism can be used profitably; see, for example, Jack Rogers in *Biblical Authority* (Word) 1977. This viewpoint became evident as early as 1966 during the Wenham conference on inspiration at Gordon College. Harold Lindsell in his *Battle for the Bible* (1976) and its sequel *The Bible in the Balance* (1979), opposed this tendency in favor of declaring the Bible to be verbally inspired and inerrant.”
- (iii) “These two groups also differ on how far evangelicals should engage in dialogue with liberal and neoorthodox ecumenical groups, on the nature and extent of social action by evangelicals, and on whether any form of evolution can be reconciled with creationism. Certain leaders have adopted some form of theistic evolution, such as threshold evolution. Jack Rogers, Dewey Beegle, Daniel Fuller, Bernard Ramm, and many other younger evangelicals support one or more of the less conservative viewpoints.”
- (iv) “A smaller group of younger evangelicals is moving still further to the ‘left’ over the issues of social action and feminism. Many of their leaders met in Chicago in November 1973 and issued a declaration that expressed repentance for past evangelical indifference to social and economic issues and called for greater political participation in solving social problems. Ronald J. Sider advocates a simpler lifestyle, and Paul Henry of Calvin College has been advocating increased participation in the political

process to promote social justice. Magazines such as *Sojourners*, edited by Jim Wallis, express their concerns regularly.”

- (v) “Letha Scanzoni and many other young career women related to the above group have developed a feminist theology and helped to promote an evangelical feminist meeting in 1975 in Washington. They formed an Evangelical Women's Caucus to promote the interests of Christian career women, including those who opt for a single life. They claim a membership of over 2,000. They have applied some of the elements of liberation theology in the development of a feminist theology.”

b. “*Evangelical parachurch organizations.* The borders of these four groups of evangelicals since 1945 are somewhat fluid so that a person may fit in more than one group in regard to the various points of difference. All of them however, would want to be classified as evangelicals and, except for those on the right, cooperate in what have come to be called parachurch or extrachurch organizations. Parachurch groups cooperate with most of the denominations. These growing organizations constitute one of the more important elements to rise in the history of the church and have a variety of services or ministries that they offer to the Christian public.”

- (i) “The desire for evangelical cooperation is seen in the *ecumenical* organizations that have been formed. For those on the right there is the American Council of Christian Churches. Those in the center and some on the left have generally cooperated in the National Association of Evangelicals, which parallels the liberal National Council of Churches (see pp. 465-69).”
- (ii) “With the exception of some persons to the right, evangelicals have worked together in various types of *evangelism* to fulfill Christ's Great Commission. Many organizations with creative leaders seek to reach youth with the gospel. Inter-Varsity Christian Fellowship, which began in England in 1923, was organized in Canadian universities by 1928. It developed in the United States until it was large enough to incorporate in 1941. The Student Foreign Missions Fellowship, created to spark student interest in missions, affiliated with it in 1945. It has sponsored the student missionary conventions at Urbana since the first one was held in Toronto during the Christmas vacation of 1945 with seven hundred students in attendance.”
- (iii) “Campus Crusade was organized by **Bill Bright** in 1951 to present the gospel to students on the campus of U.C.L. A. This businessman and seminary student promoted a more aggressive type of evangelism and discipling process for converts. His organization set up Explo 72, which brought seventy thousand young persons together in Dallas in 1972 for intensive short-term training in evangelism.”



- (iv) “Youth for Christ first appeared with a rally promoted by Roger Malsbury in 1943 in Indianapolis. Torrey Johnson became the first president in 1944, and Billy Graham its first traveling representative.”

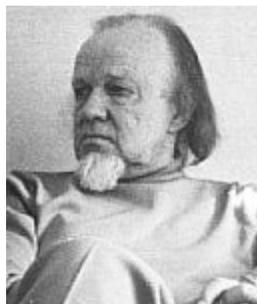
(v) “Young Life was created in 1941 by **James Rayburn** to reach high school students by the organization of Bible study groups. The Torchbearers, with headquarters in Capernwray, England, was formed by Ian Thomas after World War II. Through personal witnessing of its members and short-term Bible schools, it has reached thousands all over the world.”

- (vi) “Other organizations have been formed to meet the needs of special groups. The Officer's Christian Fellowship, organized in the United States in 1943, ministers to over 350,000 officers in the armed forces. **Dawson Trotman** founded the Navigators in World War II to win sailors to Christ and to disciple them in the Christian life. Billy Graham enlisted the aid of the Navigators in the development of the follow-up program for his converts.”



- (vii) “In 1898 some businessmen founded the organization called the Gideons. They have given much time and money to placing copies of the Bible in hotels, motels, and schools. During World War II they distributed copies of the New Testament to young people in the various branches of the armed services.”
- (viii) “The Christian Businessmen's Committee International began in 1931 and was incorporated in 1937 to help businessmen in evangelizing their colleagues and in the development of their own spiritual life. This organization now reaches around the world.”
- (ix) “International Christian Leadership under the guidance of Abraham Vereide has through prayer breakfasts since 1954, sought to reach political leaders in all levels of government with the gospel and to support them spiritually in their lives.”

- (x) “**Francis Schaeffer**, through people studying at his home in L'Abri, Switzerland, and through his writings and movies, has reached many of the upper- class intellectual dropouts and disenchanted students with the gospel, which he presents at a high intellectual and philosophical level. He also stoutly defends a high view of the inspiration of Scripture both in meetings such as that at Lausanne and in his writings.”



(xi) “**James Kennedy** originated Evangelism Explosion in his Coral Ridge Presbyterian Church in Ft. Lauderdale, Florida. He trains the laity through teaching and practice in the art of home visitation and presentation of the gospel. The method has been widely used throughout the United States and abroad.”



- (xii) “Donald McGavran, a minister in the Christian Church, combined evangelism, especially on the mission field, with scientific crosscultural research. In 1965 he became the head of the School of World Mission at Fuller Seminary. Colleagues continue his work, and graduates have used his methods to analyze the needs of a field and to develop a relevant message for church growth.”



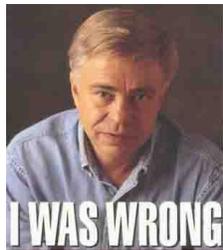
(xiii) “Organized professional evangelism in centers outside church buildings in large cities has been practiced in the United States since the days of Dwight L. Moody. The career of **Billy Graham** (1918-) was launched with his tent crusade in Los Angeles in 1949. During his 1957 crusade in New York nearly 57,000 of the 2 million attending the crusade made a decision for Christ. Over 3 million attended his five-day crusade in 1973 in Seoul, Korea. His ‘Hour of Decision’ program

on radio in 1950 and later on television, as well as films that his organization have made, has extended his evangelistic outreach. He has avoided the taint of commercialism by careful financial accounting and receiving only monthly salaries for himself and his colleagues.”

(xiv) “Graham also supported the World Congress on Evangelism sponsored by *Christianity Today* in the fall of 1966. About 1,200 evangelicals from all parts of the world met to discuss and pray concerning the task of world evangelism. The relevance, urgency, nature, problems, and techniques of Bible centered evangelism were considered. Asian evangelicals met in Singapore in 1968 to discuss evangelism in Asia.”

(xv) “The largest conference on evangelism was held at Lausanne in July 1974 with over 2,400 delegates I of whom one-third came from Third World churches. Delegates represented 150 countries, 135 of them Protestant. The resultant Lausanne Covenant emphasized loyalty to the inspired Scriptures as the infallible rule of faith and practice and also stated under pressure from the Third World delegates that social concern and action were a relevant part of the gospel. The Consultation on World Evangelization, with 600 participants and 300 others from 87 countries at Pattayal Thailand, in June 1980, discussed both the present situation concerning evangelism in various lands and techniques to reach 3 billion non-Christians with the gospel.”

(xvi) “Evangelicals have successfully used both radio and television in evangelism. Both Charles E. Fuller’s ‘Old Fashioned Revival Hour’, and Walter Maier’s ‘Lutheran Hour’, pioneered in gospel broadcasting. Billy Graham’s ‘Hour of Decision’, first on radio, then on television, has had an audience of many millions. **Kathryn Kuhlman**, Rex Humbard, and **Oral Roberts** saw and developed the potential of television in their ministries. **Pat Robertson’s** ‘700 Club,’ **Jim Bakker’s** ‘PTL Club,’ and **Jerry Falwell’s** ‘Old Time Gospel Hour’, reach millions of followers who contribute nearly \$150 million annually. Thirty-six religious TV channels and 1,300 religious radio stations are estimated to reach an audience of 50 million each week.”



(xvii) “Several evangelical parachurch organizations have promoted *social action*. World Vision International was organized in 1951 by Bob Pierce. It is ably led by Stanley Mooneyham. In 1979 World Vision had a budget of nearly \$68 million of which about \$47 million was raised in the United States. World Vision supports orphanages in many lands and has provided food, medicine, and shelter for refugees from war and natural disasters. The Medical Assistance Plan has also provided medicine and supplies for missionary hospitals and needy people after disasters in such areas as Pakistan and Cambodia.”

(xviii) “Charismatic **David Wilkerson's** Teen Challenge in New York reaches



David Wilkerson

young drug addicts. His organization claims that 70 percent of the drug addicts they help are cured. This is a much higher rate than that of any secular agency. His book *The Cross and the Switchblade* popularized his work.”

- (xix) “Missions or various forms of evangelism abroad have been well supported by evangelicals. A Congress on the Church’s Worldwide Mission held in Wheaton, Illinois, in April 1966 discussed the state of missions and future strategies. It brought together 938 delegates from 150 mission boards representing 13,000 missionaries in 71 countries. The final Wheaton Declaration held up the Bible as the source of the gospel of the cross, which is the message of the church.”
- (xx) “Recruitment of missionaries was stimulated by the deaths of five missionaries at the hands of the Aucas in Ecuador in 1955. Regular meetings of college students at Urbana, Illinois, since the initial meeting at Toronto in 1945, have raised many recruits. The last meeting in 1979 brought 17,000 students together to consider the Scriptures and the challenge of missions. Short Terms Abroad has recruited persons with needed specialties to serve in other countries for a term of one or more years.”
- (xxi) “Wycliffe Translators has since 1942 sponsored many missionary linguists who have reduced tribal languages to writing and translated parts or all of the Bible into those languages. Its abstention from politics under the leadership of **Cameron Townsend** has induced many governments to permit entry to tribes hitherto unreached even by their own government in order to reduce their languages to writing and to translate the Bible into those languages.”
- (xxii) “Missionary organizations have also creatively used radio and, in some cases, television to spread the gospel. The pioneer station HCJB in Ecuador; ELWA in Liberia, Africa, since 1950; and FEBC in Manila have been the leaders in reaching non-Christians by telecommunications.”
- (xxiii) “Harry Strachan of the Latin American Mission developed Evangelism-in-Depth in 1960 in Guatemala – the first time it was tried in an entire nation. It involves enlisting national Christians in prayer bands and training them in how to reach their neighbors for Christ. This technique has since been used all over the world.”
- (xxiv) “Theological Education by Extension (TEE) was first developed in 1962 by Presbyterian missionaries in Guatemala. This program permits the local lay pastor to study the Bible and related subjects from programmed materials, supplemented by occasional visits from trained teachers, while he earns his living by a vocation and carries on the work of a pastor in the local church. The method has now been applied in countries all over the world and has proved successful.”
- (xxv) “Missionary endeavor has been strengthened by missionary societies cooperating in the Interdenominational Foreign Missions Association (founded in 1917 by nondenominational faith missions groups, and the Evangelical Foreign Missions Association (founded in 1945 by the National Association of Evangelicals). These organizations with relatively small amounts of money send over a third of all North American missionaries. They provide information, services, and a coordination of missionary effort.”
- (xxvi) “Third World Christians have begun to take an active part in missions.



There were about 8,700 Third World missionaries in 1980.”

(xxvii) “Numerous *educational* institutions have been developed to meet the needs of various students for education under Christian auspices. Elementary and high schools both within denominations and in independent groups have been created to develop education that is biblical and not permeated with the humanism and secularism that seems to have developed in the public school system. Wheaton College and Calvin College are respectively representative of the many nondenominational and denominational colleges that are unashamedly evangelical and at the same time are scholarly institutions of higher learning. Seminaries, such as Fuller, founded in 1947, and Dallas, train evangelicals as pastors for churches in denominations or independent churches.”

(xxviii) “Evangelicals are also producing *literature* for both the layman and the scholarly specialist. *Christianity Today*, with about 200,000 paid subscriptions; *Eternity*; *Moody Monthly*, with about 300,000 subscriptions; and *United Evangelical Action* are all widely read by lay and ordained Christian workers. *Bibliotheca Sacra*, the *Journal* of the Evangelical Theological Society, the *Journal* of the American Scientific Affiliation, and *Fides et Historia* of the Conference on Faith and History are examples of scholarly periodicals appealing to different segments of evangelical scholars.”

(xxix) “**Edward T. Young** [sic] in Old Testament, Carl F. H. Henry in theology, **Cornelius van Til** in apologetics, and **Gordon**



Clark in philosophy are examples of the many who have been engaged in the writing of scholarly works that are also evangelical. Eerdmans Publishing Company, Zondervan Publishing House, Baker Book House, Channel Press, Word Books, Tyndale Press, and Moody Press publish scholarly works, as well as



more popular literature, that are sold widely in 2,400 evangelical bookstores. Zondervan's *Pictorial Encyclopedia of the Bible*, Baker's *Encyclopedia of Ethics*, Zondervan's *New International Dictionary of the Christian Church*, and Eerdmans' *Handbook of the Bible* and *Handbook of Church History* well illustrate some of the scholarly works that evangelicals are producing in cooperation with one another.”



(xxx) “Evangelicals have also cooperated in the translating and production of new versions of the Bible that have met with wide acceptance. Nearly 20 million copies of Kenneth Taylor's *Living Bible* in part or whole, a paraphrase in contemporary prose, have been sold. The *New American Standard Bible* is an accurate translation incorporating the best results of biblical scholarship. The *New International Version* may in the future replace the King James Bible in popular use.”



Charles Fox Parham 1873-1929

c.

“Both the classical Pentecostal churches and the newer charismatics in the denominations form a large part of what Henry P. van Dusen described in the June 9, 1958, issue of *Life* as the ‘Third Force.’ They increasingly cooperate with other evangelicals in parachurch activities while stressing toe role of the Holy Spirit in individual life.”

(i) “The earlier group emphasized speaking in tongues

according to the experience of the early church as evidence of the baptism of the Holy Spirit. They drew their membership from Wesleyan holiness churches and in many cases from Reformed groups when they began. Perhaps the opening of **Charles Parham's** Bethel Bible College in Topeka, Kansas, in October 1900 began this movement. On January 1 the following year, students were studying the work of the Holy Spirit in Acts, and one student, **Agnes Ozman**, asked others to lay hands on her so that she would receive the Holy Spirit. She spoke in tongues, and later other students also spoke in tongues.”



- (ii) “Parham opened another school in 1905 in Houston, Texas. **William Seymour**, a black student, later became the leader of a mission at 312 Azusa Street in Los Angeles in 1906. Speaking in tongues became common in the mission. People who came to visit had similar experiences and carried the message to other countries. The present Assemblies of God was founded in 1914 in Arkansas. A Sabellian group, insisting on baptism in Jesus’ name only, broke off to form what became known as the smaller Jesus Only Church or the New Issue church.”

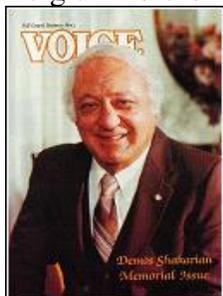
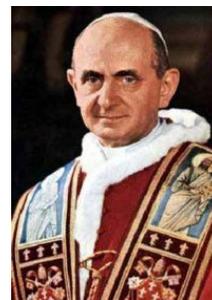


(iii) “Thomas B. Barratt carried the message and experience from the Los Angeles church to Norway, and Lewi Pethrus became the leader in Sweden. Pentecostalism spread in England through the work of an Anglican pastor, Alexander

A. Boddy. Pentecostals in Chile, as a result of the work of the Methodist Willis Hoover, make up 80 percent of Chilean Protestants. Americans carried their message to Brazil, where Pentecostals now number over 4 million. They began world-wide cooperation, with their first world conference at Zurich in 1947. They now claim a following of 8 million world-wide, each one engaging in aggressive ‘every-member’ evangelism.”

- (iv) “Classic Pentecostals at first looked askance when the charismatic movement began in the older denominations in California in 1960. Dennis Bennett of Van Nuys spoke in tongues in 1949, and others in his Episcopal congregation had the same experience. Jean Stone, a member of his group, spread this teaching through her magazine *Trinity* (1961-66). Larry Christensen was the leader of charismatics in the Lutheran churches.”

- (v) “The Roman Catholic charismatic movement first emerged in a student-faculty retreat in 1967 at Duquesne University in Pittsburgh. Ralph Keifer carried the message to Notre Dame University in February 1967, and many faculty members and students spoke in tongues. When ten thousand met in Rome in 1975, **Pope Paul** spoke appreciatively to the assemblage. Cardinal Leo Suenens of Belgium is their major figure. In 1976 about thirty-five thousand charismatic Roman Catholics met at Notre Dame University for a conference to consider their growing power in the church.”



(vi) “Most charismatics have remained in their own denominations. The Full Gospel Businessmen’s Fellowship organized in 1953 by **Demos Shakarian**, as well as the work of ‘Mr. Pentecost,’ David DuPlessis of South Africa, have helped to spread and popularize the

movement. Charismatics are usually middle class, nonseparatist, urban, ecumenically minded, and theologically pluralistic in outlook. Classic Pentecostal churches originally were more often made up of workers meeting in storefront churches and were noisier in worship. They are fundamentalist in theology and aggressively evangelistic.”

- d. “The Jesus People were young, middle-class dropouts from society in the 1960s but have now been partly absorbed into the churches. Many of them adopted communal patterns of living, stressed love, aggressively witnessed to Christ on the street and earnestly studied their Bibles. The movement was strongest on the west coast and especially in California. A rally at Morgantown, Pennsylvania, as late as 1975 drew a crowd of thirty thousand. Their enthusiasm was refreshing, but they lacked sound doctrinal teaching.”
- e. “Evangelical organizations have emerged in many denominations in order to call the churches back to former evangelical doctrine and life. The Presbyterian Lay Committee, incorporated in 1965, and the Presbyterians United for Biblical Concern (1965) work within the United Presbyterian Church, USA. The Good News group with organizational headquarters in Wilmore, Kentucky, since 1967 are carrying on the same work in the United Methodist Church. The Lutherans Alert and the Fellowship of Witness in the Episcopal church have similar functions. These evangelicals seek to recall their denominations to earlier witness and faith.”
- f. “This discussion shows the strength, zeal, and influence of evangelicals as well as their diversity. Hopefully all these groups, while maintaining their identity, will enlarge areas of cooperation and minimize their differences. If they succeed, they can helpfully link proclamation of the gospel with social action for the benefit of society.”