

THE GREAT DIVIDE

The Growth of Fundamentalism and the Birth of New Evangelicalism¹

Fundamentalism: The Period of Conflict: 1919–1932

I. Definitions and Distinctions of Fundamentalism

A. Origin of the Term, “Fundamentalism.”

1. *The Fundamentals*
2. World's Christian Fundamentals Association, 1919
3. Fundamentalist Fellowship of the Northern Baptist Convention, 1920
4. Curtis Lee Laws, editor of *The Watchman Examiner* July 1, 1920 issue: “We suggest that those who still cling to the great fundamentals and who mean to do battle royal for the fundamentals shall be called 'Fundamentalists.’”

B. Definitions of Fundamentalism

1. Paul Kurtz, *Neo-Fundamentalism, The Humanist Response* (1988), p. 11: “. . . the term 'fundamentalism'. . . refers to any movement or attitude that stresses strict and literal adherence to a set of fundamental principles or values. A fundamentalist is one who . . . professes belief in a creed, doctrine, dogma, code or ideology that he accepts unreservedly and without question. His commitment is firm, inflexible, and unwavering. These principles are taken as absolute, unchanging, eternal. The system of fundamentalist belief, at least in theory if not in practice, is used as a guide for all aspects of life and encourages the development of pathological authoritarian personality.”
2. George Marsden, *Fundamentalism and American Culture*, p. 4: “Fundamentalists were evangelical Christians, close to traditions of the dominant American revivalist establishment of the nineteenth century, who in the twentieth century militantly opposed both modernism in theology and the cultural changes that modernism endorsed.”
3. George Dollar, *A History of Fundamentalism in America*, p. xv: “Historic fundamentalism is the literal exposition of all the affirmations and attitudes of the Bible and the militant exposure of all non-Biblical affirmations and attitudes.”

¹ Material for this lecture comes from Dr. Michael Vlach’s class syllabus.

4. David O. Beale, *In Pursuit of Purity*, p. 3: “The essence of Fundamentalism . . . is the unqualified acceptance of and obedience to the Scriptures.”
5. Larry Pettegrew: “Historic fundamentalism is the religious movement within American Protestantism which stresses the literal exposition of the basic doctrines of the Bible and the aggressive exposure of any deviance therefrom.”

C. Distinctions

1. Historic fundamentalism is a doctrinal position which stresses certain major doctrines, including at least the following five (General Assembly of Northern Presbyterian Church, 1910):
 - a) Inerrancy
 - b) Virgin birth
 - c) Substitutionary atonement
 - d) Bodily resurrection
 - e) Authenticity of miracles
 - f) (Later 2nd coming added)
2. Historic fundamentalism includes an aggressive apologetic/polemic, often described as a militant attitude.
 - a) A belief that doctrine is important and must not be updated or changed according to scientific and philosophical theories. Truth is absolute.
 - b) A conviction that certain doctrines are essential to Christianity.
 - c) A commitment to the literal interpretation of the Bible.
 - d) A sense of outrage at the apostate faith and practice of liberalism. (No interest in “dialoguing” or cooperating with theological liberals (of course, interested in their spiritual welfare. But they are theological enemies, not theological friends.)

- D. Historic fundamentalism is a distinct movement (a well-defined club) Sandeen, p. xvii: “. . . the Fundamentalist movement was a self-conscious, structured, long-lived, dynamic entity with recognized leadership, periodicals, and meetings. In contrast to, say, Americans of Swedish ancestry or the patrons of Sears-Roebuck, who might be made the subject of scholarly analysis but could never be accurately described as a

movement, the Fundamentalist movement possessed a self-conscious identity and structure similar to the Republican party, the Knights of Columbus, or (probably the closest parallel) the Puritans.”

II. Non-Denominational Aspects of the Conflict

A. Introduction In the second half of the second decade of the twentieth century, the Fundamentalists began to oppose theological liberalism and evolution with great energy. One of their methods in this struggle was to form interdenominational fundamentalist organizations.

B. World's Christian Fundamentals Association (1919)

1. Bible conference in Philadelphia, 1918. Both prophecy and the fundamentals were emphasized. Issued a call for a “World Bible Conference” to convene the next May.
2. Montrose Organizational Meeting (Private) During the following summer, eight leaders met in R. A. Torrey's summer home on the Montrose Bible Conference grounds to organize a permanent organization.
3. Organized next year at their conference. W. B. Riley was elected the president.
4. Methods of the WCFA: Annual national meeting; Any Bible conference, school, church, or society could become affiliated by paying \$10 or more a year and prescribing to the doctrinal statement. Strong literature program (Fundamental Sunday school courses. Magazine, edited by Riley, *Christian Fundamentals in School and Church*)
5. State branches organized. Proposed a “great evangelical premillennial theological seminary”
6. After 1922, main attention was placed on combating evolution.
7. Beale: “With the WCFA, Riley hoped to weld together a vast interdenominational organization that could serve as a damper on the increasingly modernistic denominations. If Fundamentalists eventually lost the denominational wars, they would not be left without an organization. With its carefully worded creed, around which premillennialists (both pretribulationists and posttribulationists) could rally, and its various denominational boards, the WCFA offered tangible hope to organizational-minded Fundamentalists. . . . although the organization never lived up to its name, the WCFA set off a ground swell of interdenominational cooperation” (103-04).

8. Lost its vitality by 1930, and leaders were paying more attention to their own denominations.

C. Other Organizations

1. Bible League of North America
2. Bible Crusaders of America—Slogan: “Back to Christ, the Bible, and the Constitution”
3. Supreme Kingdom
4. Defenders of the Christian Faith
5. Research Science Bureau
6. Anti-evolution League
7. Bryan Bible League
8. Many other small fundamentalist organizations.

D. William Jennings Bryan and the Scopes Trial

1. From 1923-1925, the Fundamentalists were successful in getting anti-evolution legislation passed in Oklahoma, Florida, North Carolina, Texas, and Tennessee. In Tennessee it became illegal “for any teacher in any of the universities, normal and all other public schools of the state, to teach any theory that denies the story of the divine creation of man as taught in the Bible and to teach instead that man has descended from a lower order of animals.
2. The American Civil Liberties Union had offered to support any Tennessee teacher who would challenge the statute. In Dayton, Tennessee, a high school biology teacher, John T. Scopes, and his friend, George Rappelyea, decided to test the case. Thus, Scopes was indicted for breaking the law.
3. The upcoming trial soon gained national attention. Clarence Darrow. William Jennings Bryan.

III. Conflict Within the Northern Baptist Convention

A. The rise of liberalism and ecclesiasticism in the convention

1. By 1910, the Baptist Convention was controlled by leading and gifted liberals: Shailer Mathews, Fosdick, etc.
2. By 1920, colleges and most seminaries essentially liberal.
3. May Meetings: American Baptist Missionary Union; Women’s Baptist Foreign Mission Society; American Baptist Publication Society; A.B.H.M.S.

4. Desires to form a denomination.
 5. 1910, the Northern Baptist Convention was incorporated legally.
- B. The Fundamentalist Fellowship of the Northern Baptist Convention Beginning in 1920, conservatives held pre-convention conferences on the Fundamentals of the Faith. Two-fold purpose:
1. To oppose liberalism
 2. To oppose the growing evils of denominationalism (ecclesiasticism).

IV. The Baptist Bible Union

- A. More militant, membership rolls, Southern Baptists, own college, strong, nationally recognized leaders.
- B. J. Frank Norris (1877-1952)
- C. T. T. Shields (1873-1955)
1. Jarvis Street Baptist Church of Toronto, 1910-55
 2. Strong stand against liberalism at McMaster University.
 3. Founder of Toronto Baptist Seminary, 1927.
- D. W. B. Riley (1861-1947)
- E. The Downfall of the Baptist Bible Union
1. Scopes Trial
 2. Defeats within the Convention
 3. J. Frank Norris Shooting Incident
 4. Des Moines University fiasco

V. Conflicts Within the Northern Presbyterians

- A. Some great champions:

1. W. J. Bryan
2. Robert Dick Wilson
 - a) Professor at Pittsburgh Seminary, 1880-1900
 - b) Professor at Princeton Seminary, 1900-1929
 - c) Professor at Westminster Seminary, 1929-1930
 - d) Master of over 20 languages and author of works on Syriac and Hebrew grammar.
 - e) Published many books.
3. J. Gresham Machen
 - a) Great New Testament scholar and outstanding defender of the orthodox Presbyterian faith.
 - b) Graduate of Princeton Seminary, and postgraduate student at Marburg and Gottingen.
 - c) Professor at Princeton Seminary, 1906-1929.
 - d) Professor and co-founder of Westminster Seminary, 1929-1937.
 - e) Co-founder of the Independent Board of Presbyterian Foreign Missions
 - f) Author of important books: *The Virgin Birth, Christianity and Liberalism, The Religion of Paul, New Testament Greek for Beginners*, etc.

B. Issues of Liberalism (See Rian, *The Presbyterian Conflict*.)

1. Controversies over the graduates of Union Theological Seminary
2. Revision of the Westminster Creed, 1903
3. Missions Controversy, 1919ff.
 - a) In 1921, W. H. Griffith Thomas, an Anglican, addressed the Presbyterians, criticized many missionaries for their lack of zeal in supporting orthodoxy.

- b) Most Presbyterians refused to believe Thomas.
- c) By 1932, however, when William Ernest Hocking published his book, *Rethinking Missions*, it was apparent that Thomas had been right.
- d) Eventually, in 1933, the conservatives, led by Machen, founded the Independent Board of Presbyterian Missions.

C. Fosdick Issue, 1922-23

- a) Master of Arts, Columbia University, 1908.
- b) 17 honorary degrees
- c) Greatly influenced by the social gospel, and worked in “Hells Kitchen” while a student at Union.
- d) Ordained a Baptist minister in 1903.
- e) Pastored a Baptist church and was an instructor in Practical Theology at Union Seminary until 1945.
- f) Supplied pulpit of First Presbyterian Church in New York, from 1915-1925.
- g) 1922, sermon, “Shall the Fundamentalists Win?”
- h) Later, pastored Park Avenue Baptist Church (Rockefeller)—Riverside Church.
- i) Great radio ministry—free time by NBC on Sunday afternoons.

D. Auburn Affirmation Battle

1. June of 1923, 5 liberal ministers, alarmed at the conservatives’ strength in the Presbyterian denomination, circulated among the pastors an invitation to meet to discuss the current theological difficulties.
2. From the meeting came a document: “An affirmation Designed to Safeguard the Unity and Liberty of the Presbyterian Church in the United States of America.” Later called, the Auburn Affirmation.
3. Contents:
 - a) Loyalty to the Westminster Confession

- b) Freedom in interpretation of Bible and confessions
- c) Denial of the Five Essentials, but instead:
 - (1) No clear statement on inerrancy of Scripture is necessary.
 - (2) The virgin birth was a theory of the incarnation.
 - (3) The vicarious aspect of the atonement is also only one theory.
 - (4) The resurrection was not necessarily a bodily one.
 - (5) Miracles were the use of means in works.
- 4. A censor of the General Assembly for its recent conservative actions.
- 5. Pamphlet first published in January, 1924, with the signatures of over 150 men.
- 6. Later reissued in May of that year with 1,274 signatures.
- 7. Became a focal point of fundamentalist attack.

E. Princeton Seminary Split

1. The background

- a) In 1902, Francis Patton, a strong orthodox Presbyterian, resigned from the presidency of Princeton University and assumed the presidency of the seminary (Woodrow Wilson became the president of Princeton University).
- b) In 1914, Patton retired, and J. Ross Stevenson was named president of the seminary.
 - (1) Stevenson was a theological conservative, but wanted to be progressive in seminary education.
 - (2) During the World War I years, he reorganized the curriculum to include more practical courses and less theology and exegesis.
 - (3) These curriculum decisions were strongly resisted by Machen and other more conservative faculty members.

2. The division of the faculty

- a) The faculty divided over several issues: Fosdick issue, Auburn Affirmation, whom to support as moderator of the General Assembly.

- b) In 1926, Machen was in line for advancement to the Professor of Apologetics.
 - (1) General Assembly proposed the Machen promotion.
 - (2) But opposed by Stevenson, Erdman, etc.
 - (3) Delegates decided to appoint a committee to study the situation at the seminary.
 - (4) Led to a reorganization of the board of trustees, but under the control of more liberal element.

3. The split

- a) Machen left Princeton, and along with others, organized Westminster Theological Seminary in 1929.
- b) 1933, Machen, Charles Woodbridge, and others organized the Independent Board of Presbyterian Foreign Missions.
- c) 1935, Machen and others were defrocked by the General Assembly.

Fundamentalism: The Period of Consolidation (1932–1950)

I. Why stay in a liberal dominated convention?

- A. Denominational loyalty and missionary support
- B. Retirement fund
- C. Prestige of a large, well-run organization
- D. Hope that it will get better
- E. Fear of loss of fellowship
- F. Dislike of separatists and their methods.

II. New Separating Baptist Groups

- A. General Association of Regular Baptist Churches
 - 1. Some of the remnant of the Baptist Bible Union met in 1932 to organize the GARBC.
 - 2. From the beginning, the GARBC was different from the BBU in two important ways:

- a) It was an organization of churches, rather than individuals.
 - b) It took a definite stand on ecclesiastical separation.
3. Began with about 50 churches.
 4. Adopted the New Hampshire Confession of Faith with a premillennial interpretation of the last article.
 5. Early leaders included Robert Ketcham, Paul Jackson, Joseph Stowell.
 6. Today, about 1500 churches
 7. Schools
 - a) Baptist Bible College and Seminary of Pennsylvania, Clarks Summit, PA
 - b) Cedarville College, Cedarville, OH
 - c) Faith Baptist Bible College and Seminary, Ankeny, Iowa
 - d) Grand Rapids Baptist College and Seminary
 - e) Northwest Seminary, Tacoma, Washington
 - f) Spurgeon Baptist Bible College, Mulberry, FL
 - g) Western Baptist College, Salem, Oregon
 8. Paper: *The Baptist Bulletin*

B. Conservative Baptist Movement

1. Conservative Baptist Foreign Mission Society
 - a) In October, 1943, the disillusioned fundamentalists held regional conferences for the purpose of forming a new mission society.
 - b) December 15, 1943, the Conservative Baptist Foreign Mission Society was legally incorporated.
2. Conservative Baptist Fellowship
 - a) In September, 1946, the Fundamentalist Fellowship of the Northern Baptist Convention changed its name to the Conservative Baptist Fellowship.
 - b) Today, called the Fundamental Baptist Fellowship
3. Conservative Baptist Association

- a) The Conservative Baptist Fellowship recommended the formation of a new association of churches at the annual pre-convention meetings in May, 1947.
- b) Thus, May 17, 1947, by unanimous vote of the Conservative Baptist Fellowship, the Conservative Baptist Association came into existence.
- c) Conservative Baptist Home Mission Society (1948)

C. Baptist Bible Fellowship (1950) Springfield, MO

III. New Separating Presbyterian Denominations

A. Orthodox Presbyterian Church

- 1. 1929, Machen, Wilson, and others from Princeton Seminary resigned and organized Westminster Seminary in Philadelphia.
- 2. 50 students primarily from Princeton.
- 3. Still intended to be within the Presbyterian denomination, though supported only by the Presbyterian conservatives.
- 4. In 1933, Machen, Charles Woodbridge, and others led in the formation of the Independent Board of Presbyterian Foreign Missions. Many conservatives withdrew their support of Machen at this time.
- 5. 1936, the Orthodox Presbyterian Church was formed.
 - a) In 1933, Machen had presented concrete evidence of liberalism within the Presbyterian Board and within the missionaries to the Presbytery of New Brunswick.
 - b) But instead of dealing with the liberalism, the Presbyterian church brought charges against Machen, Woodbridge, and Carl McIntire. Defrocked them in 1935.
 - c) OPC thus took up the support of Westminster.
 - d) Historically conservative Calvinistic scholars such as Van Til, E. J. Young, John Murray, O.T. Allis, Jay Adams, etc.

B. Bible Presbyterian Church

1. The OPC was made up of two groups which corresponded to the Old School and New School divisions of the 19th century.
 - a) Westminster faculty led the Old School party.
 - b) Carl McIntire, a young and flamboyant New Jersey pastor, and J. Oliver Buswell, president of Wheaton College, headed the New School group.
2. They split over three issues:
 - a) Support of IBPFM The OPC decided to discontinue supporting the IBPFM, which was an independent mission board which had some non-Presbyterians in it.
 - b) Premillennialism
 - c) Personal Separation
3. Thus, in May, 1937, fourteen ministers and three elders withdrew to form the Bible Presbyterian Synod.
4. Faith Theological Seminary at Philadelphia Shelton College in 1953.
5. About 100 small churches with a membership of about 17,000.

C. Reformed Presbyterian Church, Evangelical Synod

1. In 1961, Laird Harris and J. O. Buswell split from McIntire, and formed the Evangelical Presbyterian Church.
2. Split over militant separation and McIntire's leadership style.
3. Covenant College and formed Covenant Theological Seminary in St. Louis. (Covenant College is now located at Lookout Mountain, TN.)
4. In 1965, this Presbyterian Church merged with the Reformed Presbyterian in North America, General Synod--to form the Reformed Presbyterian Church, Evangelical Synod.

D. Biblical Theological Seminary In 1971, President Allan A. MacRae and most of the faculty and students of Faith Theological Seminary, split off and formed the Biblical Theological Seminary near Philadelphia (Hatfield).

E. Western Reformed Seminary In 1982, several professors left Faith Seminary, and in 1983, formed Western Reformed Seminary in Tacoma, Washington. Split over two

issues: eschatology and the leadership of McIntire. At a meeting in 1984, McIntire lost the election for moderator of the Bible Presbyterians, and led a split. McIntire's group supports Faith Seminary, Shelton College, and the IBPFM. The majority of the Bible Presbyterians support Western Reformed Seminary, and a home and foreign missions organization known as the Presbyterian Mission Union.

F. Presbyterian Church in America (PCA)

1. Split from the liberal Presbyterian Church in the U.S. (Southern Presbyterian Church) in 1973.
2. In 1983, the Reformed Presbyterian Church, Evangelical Synod merged with the PCA.
3. In addition to Covenant College and Covenant Seminary, this denomination has Reformed Theological Seminary in Jackson, Mississippi.

IV. New Interdenominational Organizations

A. Independent Fundamental Churches of America

1. A loose fellowship of independent churches organized by 39 men of various denominations at the Cicero Bible Church, Cicero, IL.
2. William McCarrell (1886-1979) was pastor of the church and main leader in its organization in 1930.
3. Other early leaders included M. R. DeHaan, W. L. Pettingill, J. F. Walvoord, Charles Feinberg.
4. Members often out of Presbyterian and Congregational backgrounds, but have dispensational in theology and often practice believers' baptism.
5. Generally a moderate fundamentalism, emphasizing expository preaching.
6. In 1950, Marion Reynolds, Sr., led a group out of the IFCA and formed a more militant group known as the Fundamental Evangelistic Association.
7. In 1968, the Ohio Regional of the IFCA split and formed the Ohio Bible Fellowship (William E. Ashbrook)

B. The American Council of Christian Churches

1. Arose out of the concerns of Carl McIntire, the Bible Presbyterians, and the GARBC.

2. Founded in 1941 to be a united organization of fundamentalists.
3. Doctrinally fundamental and a strong position on separation from liberalism: “militantly pro-Gospel and anti-Modernists.” No church or denomination could be a member if associated with liberalism, particularly if affiliated with the FCC.
4. In 1948, McIntire founded an international counterpart to the ACCC, the International Council of Christian Churches, to oppose the World Council of Churches. McIntire was the president and dominant personality of the ACCC until 1968.

V. National Association of Evangelicals

- A. Organized in 1942 at Moody Bible Institute. Purposed to be a separatist organization of evangelicals, though not as negative as the ACCC.
- B. Determined to shun all forms of bigotry, intolerance, misrepresentation, hate, jealousy, false judgment, and hypocrisy.
- C. First president: Harold John Ockenga Magazine: *United Evangelical Action*

New Evangelicalism

I. The Rise of New Evangelicalism

A. The Non-Militant Position of the National Association of Evangelicals

1. The Chicago Meeting, October 27-28, 1941
 - a) Moody Bible Institute—Discussion and prayer
 - b) Names: William Ward Ayer, Horace F. Dean, Charles E. Fuller, Harry Ironside, Stephen Paine, J. Elwin Wright, etc.
2. The St. Louis Meeting, April 7-9, 1942

- a) Official Call: “There is a widespread desire to bring together the various evangelical groups within the United States into a voluntary fellowship for purposes common to all. In response to this desire, we, the undersigned, feel that the time is ripe for frank discussion and exploration of the possibility of such an organization.”
- b) “Remarkable unanimity,” except in “only three matters”
 - (1) The necessity for immediate and complete separation from denominations and groups in which apostasy existed.
 - (2) The wisdom of creating an official council of churches or a fellowship of evangelicals.
 - (3) The wisdom of a constructive program as against one with a polemical and negative approach.

3. The Chicago Meeting, May 3, 1943

- a) About 1000 delegates representing about 50 denominations.
- b) Keynote address by Ockenga.
- c) Final draft of constitution approved.
- d) Statement of faith approved with a minimum of discussion. All members required to sign annually. First three statements are:
 - (1) We believe the Bible to be the inspired, the only infallible, authoritative word of God.
 - (2) We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
 - (3) We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

II. Division between Evangelicalism

- A. Within Evangelicalism/Fundamentalism generally, there were at least four different approaches toward separation: (Tinder dissertation)

1. Those who considered separation in personal and local relations was enough. Otherwise, could work with theological liberals in a national religious organization.
 2. Those who separated and withdrew from a denomination with modernism, but who continued to fellowship with those conservatives who stayed in the denomination. (Rice, Falwell, Van Impe)
 3. Those who refused to fellowship even with those fundamentalists who stayed in the liberal controlled denominations. (B.J.U.)
 4. Those who separated and would fellowship only with fundamentalists of their own denomination.
- B. For the more militant Fundamentalists, however, separation was becoming an extremely important doctrine.

III. The Role of Mass Evangelism

- A. By 1930, city-wide mass evangelism had ceased for the most part.
- B. Yet there would be a renewed interest in mass evangelism.
- C. 1945 Hyman Appleman Los Angeles campaign
- D. 1946 Rice, Jones, Rood Chicago campaign
 1. Sponsored by over 200 churches and groups. First Chicago campaign since 28 years before. It was successful, and it appeared that orthodoxy was coming back to life in these revivals.
 2. Rice and others were careful to show that proper evangelism produced personal separation.
- E. Mass evangelism coupled with a mild view of separation became the vehicle for the rise of New Evangelicalism.
- F. Enter Billy Graham

IV. Billy Graham

- A. Early ministry

1. Graham came to the attention of the nation through the 1949 Los Angeles Crusade. Three celebrities were converted: Singer, Stuart Hamblen, war hero, Louis Zamperini, and Wiretapper, Jim Vaus.
 2. Graham had his roots in Fundamentalism
 - a) His family had attended in early years a separatist Presbyterian church.
 - b) Converted under Evangelist Mordecai Ham.
 - c) Dedicated his life to Christ under Monroe Parker.
 - d) Ordained a Southern Baptist
 - e) Attended Bob Jones College for one semester.
 - f) Went to Trinity Bible Institute, Tampa Florida, for four years.
 - g) Went to Wheaton College, majoring in Anthropology.
- B. Graham's early ministry was essentially a fundamentalist ministry.
1. Pastored a small church in Illinois for about 1 year.
 2. 1945, joined Torrey Johnson with Y.F.C.—traveled with for 3 years.
 3. President of Northwestern College for 3 ½ years.
 4. Associated in Sword Conferences along with Bob Jones Sr. and Jr., John R. Rice, Joe Henry Hankins, etc.
 5. At urging of Rice, Bob Jones College gave Graham an honorary doctorate.
- C. Graham often stated that he was a fundamentalist. 1948 Report to the Trustees of Northwestern, quoted in Butler, p. 62: Publicly and privately you know the doctrines for which we stand without compromise. We stand exactly where W. B. Riley stood. . . . Every faculty member and staff member must sign each year our statement of faith which includes all the great cardinal doctrines. We will not tolerate liberalism or modernism, and we will not compromise on any issue in which this school stands so firmly entrenched.”
- D. So, with 1949 Los Angeles Crusade it looked exciting for fundamentalists.
- E. Graham also had successful crusades in 1949 in Columbia, S. C., and in New England.
1. The New England crusade was arranged by Harold Ockenga.
 2. Newsweek wrote that Graham “had clinched his title as America's greatest living evangelist.”
- F. Perhaps the greatest Fundamentalist defender of Billy Graham in the early 50's was John R. Rice.
- G. A few Fundamentalists were not sure about Graham, specifically, McIntire and Chester Tulga.

H. McIntire critical of Graham's Union Seminary address in 1955, during which Graham said nothing against Modernism.

I. Rice defended Graham

1. Rice, *Sword*, April 22, 1955: "No one could possibly say that Billy Graham is a modernist or tending toward modernism from that address. I personally feel that Billy Graham should have taken a clear-cut stand against modernism in the message, and feel that I would have done so. However, it is only fair to say that that is probably one reason Billy Graham was invited to speak there and I was not. I do not think it wrong to preach to sinners anywhere, provided one does not endorse their sin nor allow people to think he endorses their sin."
2. Graham took Rice along with him on the Scotland crusade in 1955. Graham did not allow Modernists there to be in places of leadership, but they did participate. Rice defended this approach: "As I understand Billy, he has definitely pledged that he will not have any man in leadership in his campaigns to represent him officially who is not true to the inspiration of the Bible, the deity of Christ, His blood atonement, and such fundamental truths. He does want preachers invited to bring their congregations, just as he wants other groups who need the Gospel to attend."
3. During the next year, Graham endorsed the RSV, had a prayer meeting with some Liberals, and stated that he was "neither a fundamentalist nor a modernist, but a constructionist."

V. The establishment of New Evangelicalism

A. The Publication of *The Uneasy Conscience of Modern Fundamentalism*, by Carl F. H. Henry in 1947. Its Significance: The first important, public statement of the need to move Fundamentalism in a new direction.

B. The Founding of Fuller Theological Seminary, 1947.

1. Its Beginnings

- a) Brought into being by the efforts of Charles E. Fuller.
- b) First President—Harold J. Ockenga, minister of the Park Street Church in Boston.
- c) Original four faculty members: Wilbur M. Smith, Everett F. Harrison, Carl F. H. Henry, and Harold Lindsell.
- d) Began with 37 students and grew rapidly.

2. Its Purpose

- a) Intended to be an apologetic institution, i.e., the finest theological defense of Biblical infallibility.
 - b) Semi-rational (more of an evidential approach)
 - c) Hoped to produce great number of works.
3. Its Change Within about 10 years, clear that some of the faculty (like Daniel P. Fuller, etc.) did not believe in inerrancy. Thus, the school soon lost Gleason Archer, Woodbridge, Smith, and Lindsell.
4. Always critical of Fundamentalism: Carnell, p. 121: “Fundamentalists defend the gospel, to be sure, but they sometimes act as if the gospel read, ‘Believe on the Lord Jesus Christ, don’t smoke, don’t go to movies, and above all don’t use the Revised Standard Version—and you will be saved.’ Whenever fundamentalism encourages this sort of legalism, it falls within the general tradition of the Galatian Judaizers.”

C. The Coining of the Phrase, “New Evangelicalism”

1. Coined by Harold J. Ockenga in an address opening Fuller Theological Seminary in 1947. (Actually, the term had been used by Carl Henry before—and others)
2. What is wrong with fundamentalism?
 - a) A wrong attitude—unwarranted suspicion of all who differ at all.
 - b) A wrong strategy—separation in order to have a pure church is impossible.
 - c) A wrong result—lost all battles for 50 years, and no social action.
 - d) So the time has come for a “New Evangelicalism.”

D. The Publication of Semi-Rational Apologetic Books

1. 1946, Henry, *Remaking the Modern Mind*
2. 1948, Carnell, *Introduction to Christian Apologetics*
3. 1949, Ramm, *Problems in Christian Apologetics*

4. 1954, Ramm, *The Christian View of Science and Scriptures*
 - a) *Christian Life* called it the “most vigorously reviewed book among evangelicals since the Revised Standard Version.”
 - b) Advocated “progressive creationism”
- E. The publication of “The Nature of Evangelicalism,” by Vernon Grounds, 1956 in *Eternity*.
1. Its Significance: The first sustained public attempt by an evangelical scholar to disassociate himself from Fundamentalism.
 2. “A thoroughgoing evangelical recognizes with a wry smile the truth in the liberal jibe: ‘Fundamentalism is too much fun, too much damn, and too little mental!’ A thoroughgoing evangelical realizes that with unfortunate frequency Protestant orthodoxy has degenerated into a rabid sectarianism which furnishes many recruits for the lunatic fringe of religion.”
 3. Grounds tried to distinguish evangelicalism from fundamentalism. Adherence to an “indefectible Word of God,” but:
 - a) Not Bibliolatry
 - b) Not crass literalism
 - c) Not dictation theory
 - d) Not KJV only
 - e) Not, that there are no errors in manuscript transmission
 - f) Not, that there are not problems in Scripture.
 4. Implications Butler, p. 122: “With the publication of this article by Vernon Grounds, the process of the division of evangelical orthodoxy into evangelicalism and fundamentalism came into the open. It seemed that battle lines were forming, and ‘Bible-believing Christians would soon be called upon to make unpleasant, sometimes painful decisions”
- F. The publication of “Is Evangelical Theology Changing?” in *Christian Life*, 1956. Eight ways in which evangelical theology was changing.
1. A friendly attitude toward science.
 2. Willingness to reexamine beliefs concerning the work of the Holy Spirit.
 3. More tolerant attitude toward various eschatological views.
 4. Shift away from extreme Dispensationalism
 5. More emphasis on scholarship
 6. More recognition of social responsibility
 7. Re-opening of subject of biblical inspiration
 8. More willingness to converse with liberal theologians

G. Final split of Fundamentalists from Billy Graham in 1956.

1. Until now, Fundamentalists were unsure of what to do with Billy Graham.
2. In early 1956 Graham began to prepare for the upcoming New York Crusade.

H. The Beginning of the Publication of *Christianity Today*

1. Its Founding

- a) First article, October 15, 1956. Founded by L. Nelson Bell, father-in-law of Billy Graham.
 - b) First editor, Carl F. H. Henry, then of Fuller Theological Seminary.
2. Billy Graham actively involved, the real motivation behind this magazine, and donated \$10,000, plus raised much more for the project.

I. The Billy Graham New York Crusade, May, 1957

1. Its Significance: The methods of cooperative evangelism become well-known.
2. Butler, p. 191: “The final division of conservative evangelicalism came as the preparations for the Billy Graham evangelistic campaign in New York City revealed that Graham had fully cast his lot with the established churches. By the time of the opening meeting on May 15, 1957, the division had passed the point where reconciliation was possible, and there was little evidence of desire for reconciliation on either side. The New York crusade marked Graham’s final acceptance by the Protestant establishment and indeed by American society generally.”
3. There was a definite change in the leadership policy for the crusades. N.C.C. and other liberal leaders were participating in leadership. Graham said they were desperate because had been so unsuccessful.
4. Billy Graham, 1956: “What difference does it make who sponsors a meeting?” He said he would go anywhere and be sponsored by anyone as long as he could preach his message unhindered.
5. Converts went to churches in a wide variety of theological traditions.
6. Graham’s statements were repudiated by the Fundamentalists. They had been so optimistic in the late 40’s—Fundamentalism and mass evangelism. Now

found that the one they had hoped to be the leading spokesman for fundamentalism evangelism was bitterly attacking fundamentalism.

- J. By 1958, there was a wide gap between Fundamentalism and the New Evangelicalism.
- K. Other Significant Events in Early New Evangelicalism
 - 1. 1958, publication of *Cooperative Evangelism*, by Robert O. Ferm
 - 2. 1962, seeming concessions made by E. J. Carnell in the Karl Barth panel discussion in Chicago.
 - 3. 1963, publication of *The Inspiration of Scripture*, by Dewey M. Beegle. One of the first publications by an evangelical presenting a weak view of inerrancy.
 - 4. 1963, Billy Graham's Los Angeles Crusade with Methodist Bishop Gerald Kennedy as the crusade general committee chairman.
 - 5. 1963, Split in the Conservative Baptist Association

VI. New Evangelicalism in Summary

- A. The term was coined by Harold Ockenga in 1947.
- B. Definition: a movement by traditionally orthodox Protestants against fundamentalist Christianity, particularly in regard to fundamentalism's views on separatism.
- C. There was a split within the fundamentalist movement, as they disagreed among themselves about how a true Christian should respond to an unbelieving world.
- D. Background: In the early 1940s, a split occurred between evangelicals and fundamentalists concerning how to apply the fundamentals of the faith to the modern world. In 1941 Carl McIntire founded the American Council of Christian Churches, a group that favored separatism. Not all who believed in the fundamentals of the faith agreed.
- E. New Evangelicals said Christians should engage the culture directly and constructively.
- F. NE's were willing to engage liberals in a positive way.

G. NE's were embarrassed with the title "fundamentalist." Kenneth Kantzer: the title fundamentalism has become "an embarrassment instead of a badge of honor."

H. New Evangelicalism placed itself between:

1. The liberal Protestant denominations and churches that caved in to the Enlightenment critique of Christianity and compromised essential truths of historic Christianity.
2. Fundamentalists who went too far with separation and did not emphasize engagement with culture enough.

I. Thus, the Gospel needed to be restated to distinguish it from the perversions of liberals and fundamentalists.

J. By the end of the 20th century, NE was the most influential development in American Protestant Christianity (wikipedia.org).

K. Reasons for the rise of New Evangelicalism (see Ernest Pickering, *The Tragedy of Compromise*, 8-10)

1. Fundamentalists viewed as too negative. NE's want to be more positive.
2. A desire to be more scholarly and interact more on a scholarly level. This included dealing with harmonizing the Bible and science.
3. A desire for openness on varying theological issues.
 - a) More tolerance on eschatology
 - b) Shift from extreme dispensationalism.
 - c) More open to the gifts of the Holy Spirit—opened the door for acceptance of Pentecostal and Charismatic ideas.
 - d) Willingness to reexamine the inspiration of Scripture.
4. Fundamentalism lacked a vision for social action.
5. A growing ecumenical spirit. Fundamentalists were too separatistic.

L. Fundamentalists responded by claiming:

1. Fundamentalists were the only ones who were rightly confronting church apostasy.
2. NE's were too concerned about social acceptance and intellectual responsibility.

3. NE's were too accommodating to a perverse generation.

M. Fundamentalists were not happy with evangelist Billy Graham who cooperated with liberal Protestants and Roman Catholics.

N. Key leaders of New Evangelicalism

1. **Harold Ockenga** (1905-85)

- a) Part of the NE movement.
- b) Sometimes referred to as “the father of New Evangelicalism.”
- c) Coined title, “neo-evangelical.” He said: "Neo-evangelicalism was born in 1948 in connection with a convocation address which I gave in the Civic Auditorium in Pasadena. While reaffirming the theological view of fundamentalism, this address repudiated its ecclesiology and its social theory. The ringing call for a repudiation of separatism and the summons to social involvement received a hearty response from many Evangelicals. ... It differed from fundamentalism in its repudiation of separatism and its determination to engage itself in the theological dialogue of the day. It had a new emphasis upon the application of the gospel to the sociological, political, and economic areas of life."
- d) enrolled as a student at Princeton but was one of the students who followed Machen, Wilson, Allis, and Van Til to Westminster. This is where he graduated.
- e) He pastored at two Methodist churches and a Presbyterian church.
- f) He served as the president of the National Association of Evangelicals from 1942-44.
- g) Helped found Fuller Theological Seminary, Gordon-Conwell Theological Seminary, and the National Association of Evangelicals.
 - (1) Fuller was founded to combine excellent scholarship with faithfulness to orthodox Protestant beliefs. The hope was that it would help rescue the culture from secularism.
 - (2) Fuller opened in 1947 and Ockenga served as President from 1947-54 in absentia as he ministered to his church. He was also president from 1960-63.

- h) In 1950 his church hosted a Billy Graham crusade that was very successful.
- i) Both Graham and Ockenga conducted an evangelistic tour of New England.
- j) Ockenga assisted Graham, Nelson Bell, and Carl Henry in organizing the magazine, *Christianity Today*. He was chairman of the board for CT until 1981.
- k) In 1969 he was appointed president of Gordon College and Divinity School.
- l) With J. Howard Pew, Billy Graham and Walter Martin, Ockenga helped establish Gordon-Conwell Theological Seminary. He served as its president from 1970-79.
- m) Ockenga listed goals for NE
 - (1) See a revival of the Christian faith that would overcome secularism in society.
 - (2) Wanted to show that Evangelicalism was academically credible.
 - (3) Wanted to recapture the leadership of denominations from liberals.
 - (4) Wanted the church to produce societal reforms.

2. **Carl F.H. Henry** (1913-2003)

- a) Served as first editor-in-chief of *Christianity Today*.
- b) At a luncheon of 200 Christian leaders honoring Karl Barth, Henry rose and identified himself as the "editor of *Christianity Today*" before asking Barth about his beliefs regarding the historicity of Jesus' resurrection. Barth retorted, "Did you say Christianity Today or Christianity Yesterday?" As the audience howled with laughter, Henry countered, "Yesterday, today, and forever."

- c) In 1942 he helped begin the National Association of Evangelicals.
- d) He helped establish Fuller Theological Seminary.
- e) In 1956 began publication of Christianity Today (Billy Graham encouraged him). He was CT's editor until 1968.
- f) Henry's *magnum opus* was a six-volume work entitled *God, Revelation, and Authority*, completed in 1983.

3. **E.J. Carnell** (1919-67)

- a) Baptist pastor
- b) Carnell grew up as a fundamentalist and studied at Wheaton College.
- c) He was not satisfied with what he believed to be anti-intellectual tendencies in fundamentalist culture. He disliked the legalism and negative mentality of fundamentalism. Thus, he was drawn to new evangelicalism.
- d) Unlike some fundamentalists who viewed television as a device of the devil, Carnell wrote on how technology could be used to promote Christianity.
- e) served as president of Fuller Seminary starting in 1957.
- f) In his book *The Case for Orthodox Theology* Carnell distinguished Neo-Evangelicals from fundamentalists by arguing that Reformed Orthodox theology was different from fundamentalism.
- g) For him fundamentalism was “orthodoxy gone cultic.”
- h) He received a lot of criticism from fundamentalists.

4. **Billy Graham** (1918 –)

- a) Billy Graham hit the national scene with his 1949 Los Angeles Crusade.
- b) His roots are in fundamentalism.
 - (1) He attended Bob Jones College for one semester.
 - (2) He majored in Anthropology at Wheaton College.
 - (3) Bob Jones College gave him an honorary doctorate.
 - (4) “I am absolutely sold on what it [B.J.U.] is doing and what it stands for.” –B. Graham.
- c) John R. Rice was a key fundamentalist who defended Billy Graham in the early 1950s.
- d) McIntire was more skeptical of Graham.
- e) 1956–57 Fundamentalists split with Graham. Reasons for concern:
 - (1) Graham endorsed the Revised Standard Version of the Bible that was produced by liberal scholars.
 - (2) Graham indicated that he thought infant baptism can lead to regeneration.
 - (3) When in Japan, Graham used the support of liberal Christian leaders who were members of the Kyodan. This confused missionaries in Japan who had taken a stand against the Kyodan.
 - (4) In Great Britain Graham used the help of liberal leaders and sent converts to Church of England.
 - (5) In Scotland, Graham disowned the title “fundamentalist” associating it with bigotry and narrowness.
- f) With the New York crusade of May 1957, Graham had fully embraced non-evangelical churches.

- (1) Graham insisted that all liberal Protestant churches be invited to participate in the crusade.
- (2) Liberal leaders were participating in leadership.
- (3) Henry Van Dusen, the very liberal president of Union Seminary was hailed as a great religious leader.
- (4) Converts sent to a wide variety of theological traditions.
- g) Graham began inviting Roman Catholic leaders to his crusades and would speak in Roman Catholic churches. (He received an honorary doctorate from a Catholic school.)
- h) Graham defended himself by saying that he would take the Gospel anywhere, and who cares who sponsors the meetings as long as the Gospel is preached.
- i) Ockenga said that Graham was, “the spokesman of the convictions and ideals of the new evangelicalism.”

5. National Association of Evangelicals

In 1942, Harold Ockenga spearheaded the formation of the National Association of Evangelicals (NAE) as a platform for conservative Christians who wanted to be culturally engaged.

6. *Christianity Today*

- a) First article appeared on Oct. 15, 1956.
- b) Founded by L. Nelson Bell, father-in-law of Billy Graham.
- c) First editor, Carl Henry of Fuller Theological Seminary.
- d) Billy Graham was the motivation behind the magazine. He donated \$10,000 to it.
- e) It was designed to counter its liberal counterpart—*Christian Century*.
- f) CT showed an early appreciation for neo-orthodoxy.
- g) CT refuted fundamentalism.

- h) According to Marsden, Billy Graham wanted CT to be “in the middle of the road”—taking conservative theological positions but a liberal approach to social problems (combine the best of fundamentalism and liberalism).