

# EVANGELICALS

*at the crossroads*



# QUESTIONS

- 1. What are the characteristics of an Evangelical? How did the characteristics develop over time and what influenced those characteristics?*
- 2. What are the values of an Evangelical? Are the values static or dynamic? If dynamic, what caused them to change?*
- 3. What is the rubric to label someone as an Evangelical or to identify the movement?*
- 4. Is the term “Evangelical” one that should be fought to keep or jettisoned?*

# GOALS

- 1. Learn key events and figures that have shaped Evangelicals.*
- 2. Understand Evangelicals core values and guiding principles for those values.*
- 3. Understand and appreciate the breadth of the movement.*
- 4. Understand the tensions within the movement and why people have broke from it throughout history.*
- 5. Understand the external forces that shaped Evangelical's interests.*

# *models of* EVANGELICALISM

*agents  
of  
movement*

*an economic  
movement*

*movement  
of the  
Spirit*

*a political  
movement*

*a social  
movement*

*psychological  
movement*

*our approach is going to follow*

*a history of*

EVANGELICALISM

*that integrates aspects of these  
six models*

# THE QUADRILATERAL

*David W. Bebbington*

- 1. Conversionism—“the belief that lives need to be changed”*
- 2. Biblicism—“belief that all spiritual truth is to be found in its pages”*
- 3. Activism—dedication of all believers, including laypeople, to lives of service for God, especially as manifested in evangelism (spreading the good news) and mission (taking the gospel to other societies)*
- 4. Crucicentrism—the conviction that Christ’s death was the crucial matter in providing atonement for sin (i.e., providing reconciliation between a holy God and sinful humans).*

# THE QUADRILATERAL

CRUCICENTRISM

ACTIVISM

CONVERSIONISM

BIBLICISM

# THE QUADRILATERAL

CRUCICENTRISM

ACTIVISM

*Late 18th Century*

CONVERSIONISM

BIBLICISM



# THE QUADRILATERAL

CRUCICENTRISM

ACTIVISM

*Early-Mid 19th Century*

CONVERSIONISM

BIBLICISM

# THE QUADRILATERAL

CRUCICENTRISM

ACTIVISM

*Late 19th Century*

SANCTIFICATIONISM

~~CONVERSIONISM~~

BIBLICISM

# THE QUADRILATERAL

~~CRUCICENTRISM~~

ACTIVISM

INCARNATIONISM

*Left-Leaning  
Evans, Early  
20th Century*

MODERNISM

CONVERSIONISM

~~BIBLICISM~~

# THE QUADRILATERAL

CRUCICENTRISM

ACTIVISM

*Right-Leaning  
Evans, Early  
20th Century*

CONVERSIONISM

BIBLICISM

# MAJOR EVENTS

*1889-1929*

*1889 | Moody Bible Institute*

*1902-1903 | World-Wide Evangelistic Tour, R. A. Torrey*

*1910-1915 | The Fundamentals*

*1914-1918 | The Great War*

*1920 | Radio Broadcasting*

*May 21, 1922 | "Shall the Fundamentalists Win," Fosdick*

*1923 | Christianity and Liberalism, J. Gresham Machen*

*1923 | Angelus Temple, McPherson (Disappeared May, 1926)*

*1926 | Moody Radio*

*July, 1925 | Scopes Monkey Trial*

*1926 | "Rum and Romanism," & Shoots Dexter Elliott Chipps,  
J. Frank Norris*

*1929 | Westminster Theological Seminary*



# MOODY BIBLE INSTITUTE

(1889)



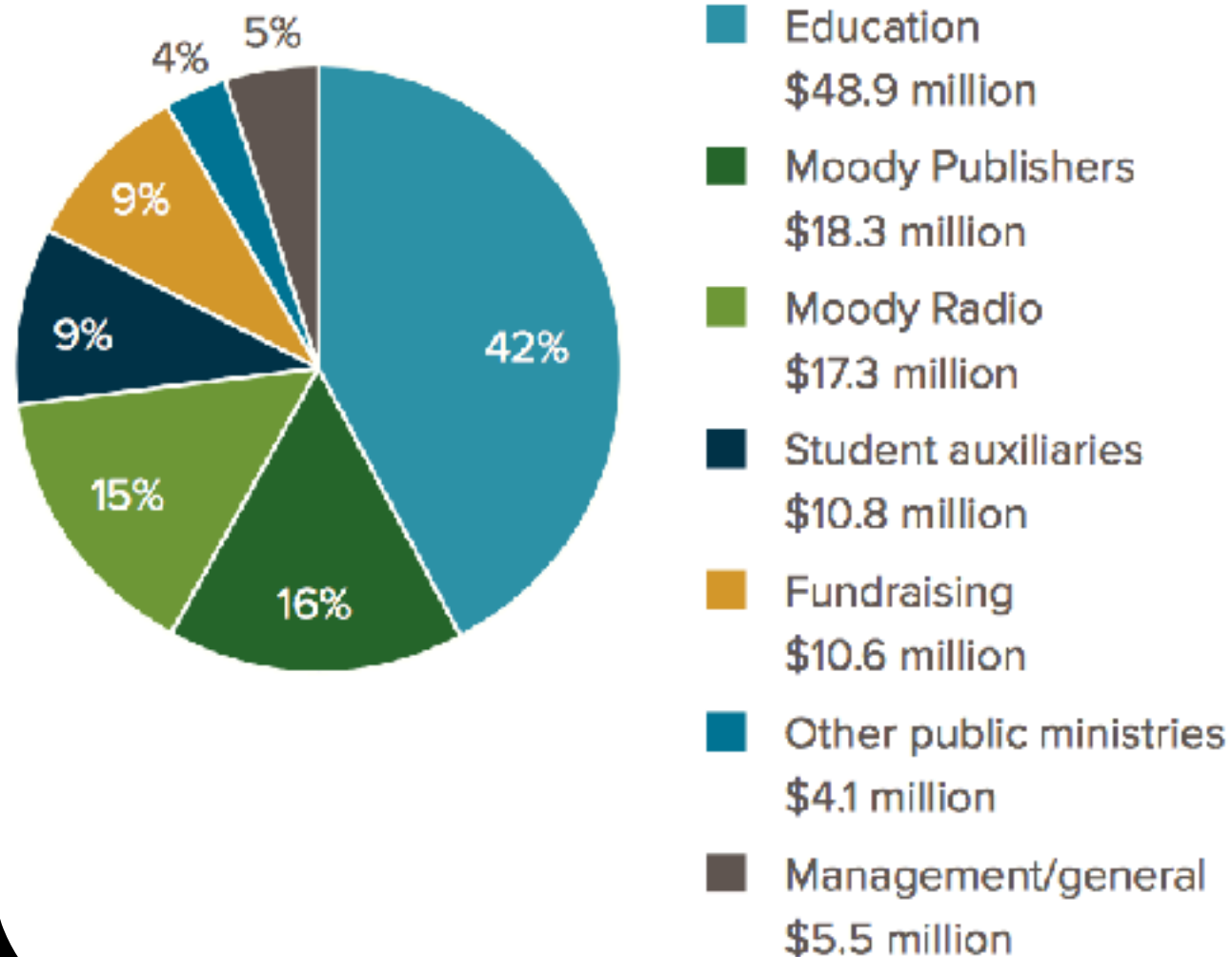
*“Fundamentalism is often described in terms of manifestos and theological propositions. Yet at MBI at least, the life force of the movement was its corporate evangelical framework.”*

Timothy E. W. Gloege, *Guaranteed Pure* (Chapel Hill: University of North Carolina Press), 3.



# OPERATING EXPENSES

Operating Expenses—\$115.5 Million



*Moody Global Ministries, 2014-2015 Annual Report, accessed 11/30/2016 from [https://www.moodyglobal.org/siteassets/mg-assets/reports-page/annual-reports/annual\\_ministry\\_report\\_2015.pdf](https://www.moodyglobal.org/siteassets/mg-assets/reports-page/annual-reports/annual_ministry_report_2015.pdf).*

# ADVERTISING THE MEETING

*“This subject is of far more importance than the average minister or the average church realizes. One great reason why so many of our churches have such a small attendance is because the people are not made to know what is going on or that the meetings are important, by frequent and judicious advertising. By wise and persistent advertising the vacant seats in most of our churches could be filled. Many churches do not give the subject a second thought; but up-to-date business men are saying constantly: ‘This advertising pays,’ or, ‘That advertising doesn’t pay.’ The church of Jesus Christ would do well to adopt many ideas from the commercial world relative to making important work known. The old saying, ‘The best tie to connect business men with the public is to advertise,’ is as true to-day as when first uttered.”*

A. F. Gaylord, “Advertising the Meeting” in *How to Promote and Conduct a Successful Revival with Suggestive Outlines*, edited by R. A. Torrey (Fleming H. Revell Company: Chicago, New York, & Toronto; 1901), 198.



# HENRY PARSONS CROWELL

*1855-1944*

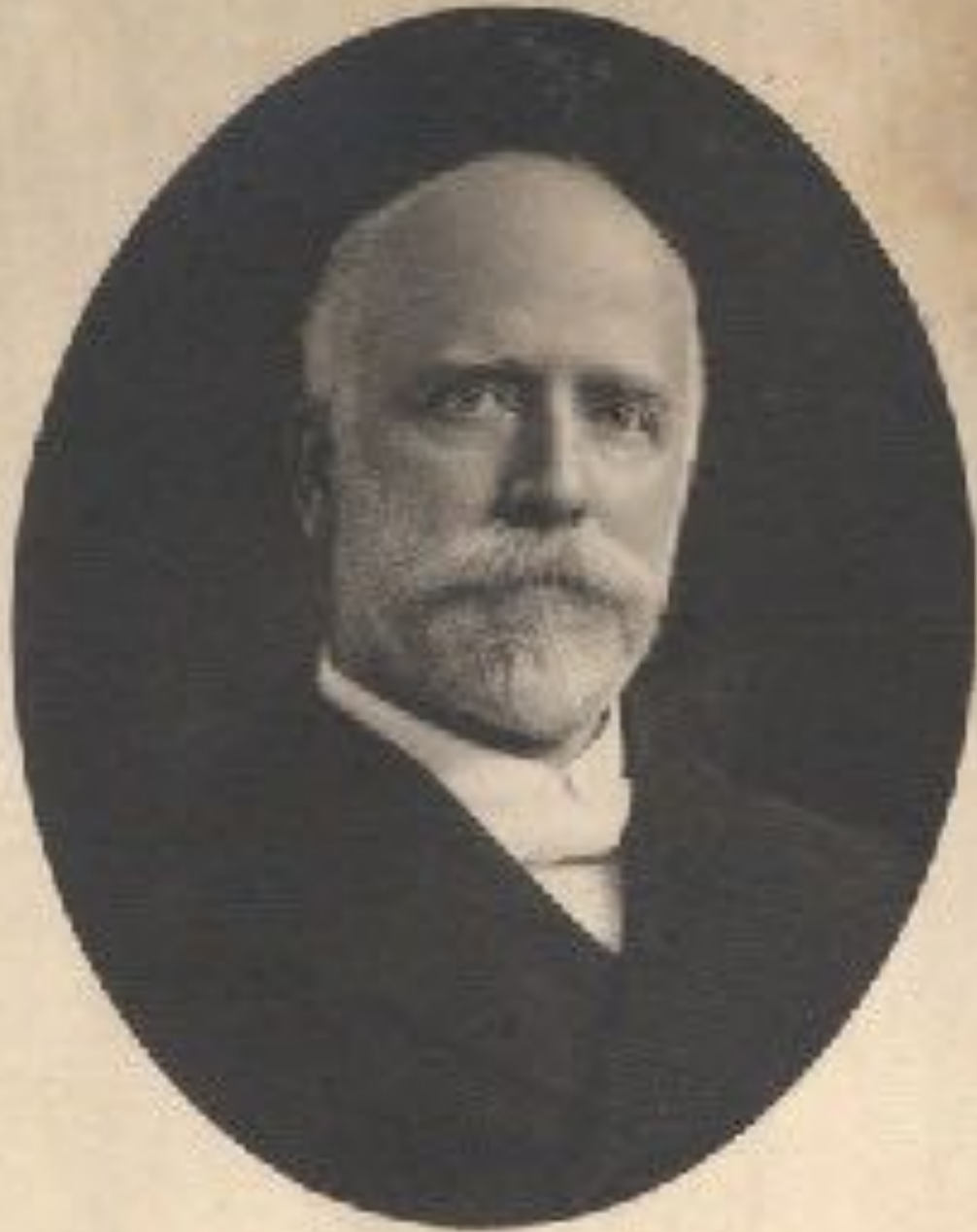


- *1901 | Founded Quaker Oats*
- *1909 | Guaranteed Pure*
- *Chairman of the Board at MBI for 40 years*



# R A TORREY

*1856-1928*



- *1889 | Torrey becomes Superintendent at MBI*
- *1902-1903 | World-Wide Evangelistic Tour, R. A. Torrey*
- *One of the editors of the Fundamentals*
- *1912-1924 | Dean of Biola*

THE COMING &  
KINGDOM OF CHRIST

*(Feb 24-27, 1914)*

**THE**  
**COMING AND KINGDOM**  
**OF CHRIST**

354

**A STENOGRAPHIC REPORT OF  
THE PROPHETIC BIBLE CONFERENCE  
HELD AT THE MOODY BIBLE  
INSTITUTE OF CHICAGO  
FEBRUARY 24-27, 1914**

**INCLUDING A LIST OF  
SOME EXPONENTS OF PREMILLENNIALISM**

**PRICE: PAPER COVERS, 50 CENTS NET;  
CLOTH COVERS, \$1.00 NET**

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CHICAGO

**THE BIBLE INSTITUTE COLPORTAGE ASSOCIATION  
826 NORTH LA SALLE STREET**

# CALL FOR A PROPHETIC CONFERENCE

AT

THE MOODY BIBLE INSTITUTE, CHICAGO

FEBRUARY 24 TO 27, 1914

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To Christian Believers in the United States and Canada,

DEAR BRETHREN:—It is twelve years since the International Prophetic Conference was held in the city of Boston, and many brethren feel that the times demand another testimony to the doctrine of the pre-millennial coming of our Lord and Saviour Jesus Christ. We therefore cordially and urgently invite you to meet with us and others for this holy purpose, at The Moody Bible Institute, Chicago, Ill., from Tuesday to Friday, February 24th to 27th, 1914.

It is believed that the signers of this invitation are a guarantee that the Conference will not offer an opportunity for modern prophets to ventilate their speculations, to fix dates, or to mark out a detailed program of the future; but that, to incorporate the language of an earlier conference, the occasion will be used for students of prophecy to give prominence to neglected truths; to employ the true principles of Scripture interpretation; to warn against present-day apostasy; to awaken slumbering Christians; to present the most majestic of all motives for world-wide evangelism; to call attention to the doctrine of "last things" as a bulwark against the skepticism of modern theology; and to bring into closer fellowship all those who "love His appearing."

To those sufficiently interested to address a postal card to The Moody Bible Institute, there will be mailed in ample time, free of cost, a leaflet containing further information as to program, names of speakers, and details as to boarding accommodations. As to the last named, the Institute will endeavor to entertain as large a company as possible at minimum rates, but to obtain this accommodation it will be necessary to write early.

Trusting that the Conference may witness an unusual gathering of the Lord's people and an unusual outpouring of the Holy Spirit upon them; and seeking your prayers for the heavenly guidance of those who are responsible for its promotion and conduct we remain, in Christian affection,

Your brethren in the Lord,

JOHN TIMOTHY STONE,

Pastor, Fourth Presbyterian Church, Chicago,

(Moderator of the Presbyterian Church U. S. A.)

## THE CONFERENCE TESTIMONY

The committee preparing this report was appointed by Dr. Gray at a meeting of the speakers on the second day of the Conference, and consisted of:

The Rev. Robert McW. Russell, D.D., LL.D.,

President of Westminster College, Pa.

The Rev. Canon F. E. Howitt, M. A.,

Hamilton, Ont.

The Rev. R. A. Torrey, D.D.,

Dean, The Bible Institute, Los Angeles, Calif.

Mr. A. C. Gaebelein,

Editor, "Our Hope," New York City, N. Y.

The Rev. L. W. Munhall, D.D.,

Germantown, Pa.

The report was presented and unanimously adopted by a rising vote of the Conference on the afternoon of the last day, when nearly 2,000 people were present.

### The Report

The brethren gathered for the Conference on the Prophetic Scriptures heartily indorse the declarations made by the previous prophetic conferences; but also feel it their solemn duty, in view of the existing conditions in the professing church, to restate and reaffirm their unswerving belief in the following fundamental truths of our holy faith:

1. We believe that the Bible is the Word and Revelation of God and therefore our only authority.
2. We believe in the Deity of our Lord Jesus Christ, that He is very God by Whom and for Whom "all things were created."
3. We believe in His Virgin Birth, that He was conceived by the Holy Spirit and is therefore God manifested in the flesh.
4. We believe in Salvation by Divine Sacrifice, that the Son of God gave "His life a ransom for many" and bore "our sins in His own body on the tree."
5. We believe in His physical Resurrection from the dead and in His bodily presence at the right hand of God as our Priest and Advocate.
6. We believe in the universality and heinousness of Sin, and in Salvation by Grace, "not of works, lest any man should boast"; that sonship with God is attained only by regeneration through the Holy Spirit and faith in Jesus Christ.



7. We believe in the Personality and Deity of the Holy Spirit, Who came down upon earth on the day of Pentecost to indwell believers and to be the Administrator in the Church of the Lord Jesus Christ; Who is also here to "reprove the world of sin, and of righteousness, and of judgment."
8. We believe in the Great Commission which our Lord has given to His Church to evangelize the world, and that this evangelization is the great mission of the Church.
9. We believe in the second, visible and imminent Coming of our Lord and Saviour Jesus Christ to establish His world-wide Kingdom on the earth.
10. We believe in a Heaven of eternal bliss for the righteous, and in the conscious and eternal punishment of the wicked.

Furthermore, we exhort the people of God in all denominations to stand by these great truths, so much rejected in our days, and to contend earnestly for the faith which our God has, in His Holy Word, delivered unto the saints.

# THE BAPTISM WITH THE HOLY SPIRIT

*“The Baptism with the Holy Spirit is a work of the Holy Spirit separate and distinct from His regenerating work. To be regenerated by the Holy Spirit is one thing, to be baptized with the Holy Spirit is something different, something additional ... Not every regenerate man has the Baptism with the Holy Spirit, though as we shall see later, every regenerate man may have this Baptism. If a man has experienced the regenerating work of the Holy Spirit he is a saved man, but he is not fitted for service until in addition to this he has received the Baptism with the Holy Spirit. But while the baptism with the Spirit is an operation of the Holy Spirit separate and distinct from His regenerating work it may and often does occur simultaneously with it. A man may be baptized with the Spirit the moment he is regenerated.”*

R. A. Torrey, *The Baptism with the Holy Spirit* (Fleming H. Revell Company: Chicago, New York, & Toronto; 1895 & 1897), 4-5.

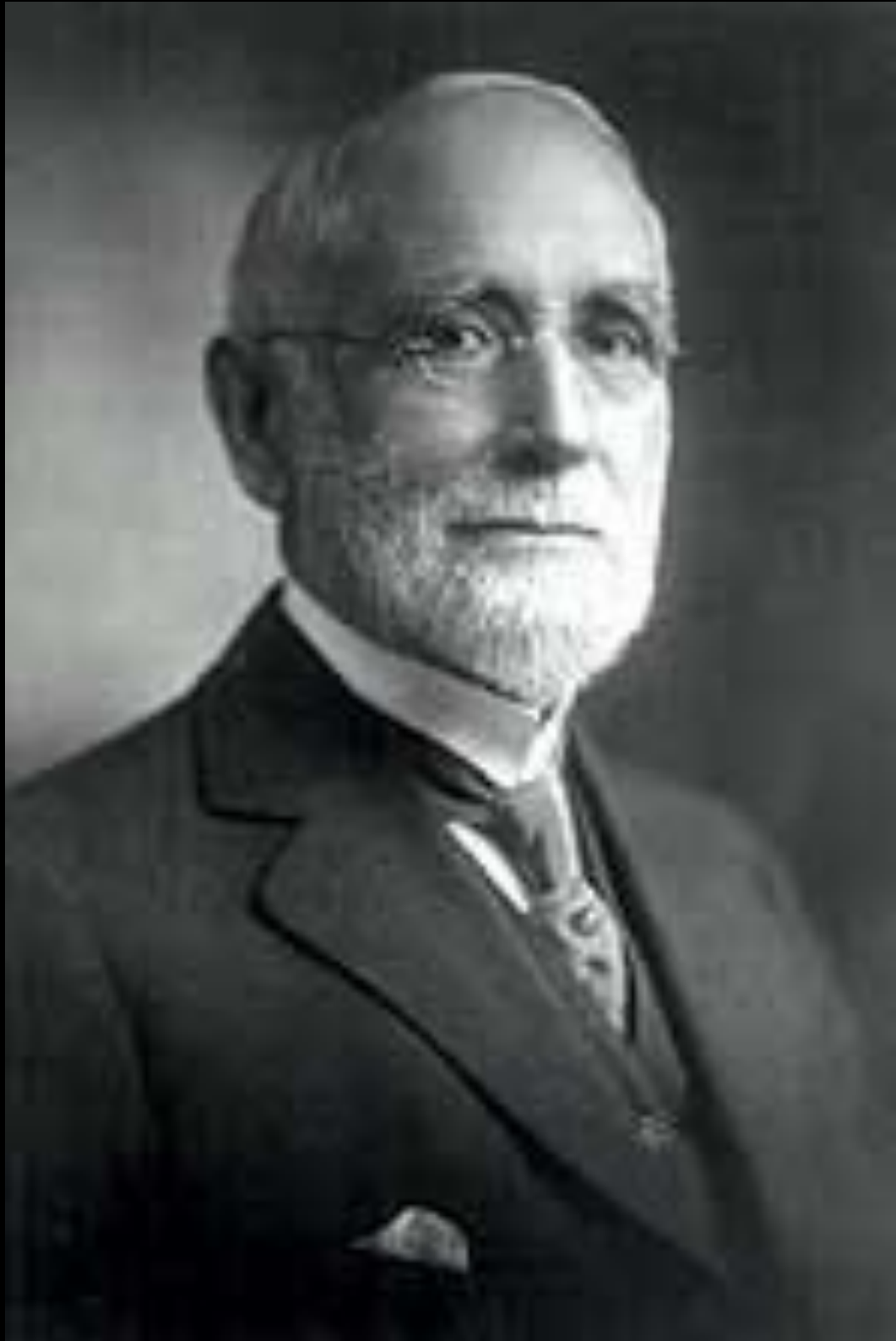


# THE FUNDAMENTALS & FUNDAMENTALISM

*“Militant opposition to modernism was what most clearly set off fundamentalism from a number of closely related traditions, such as evangelicalism, revivalism, pietism, the holiness movements, millenarianism, Reformed confessionality, Baptist traditionalism, and other denominational orthodoxies.”*

# LYMAN STEWART

*1840-1923*

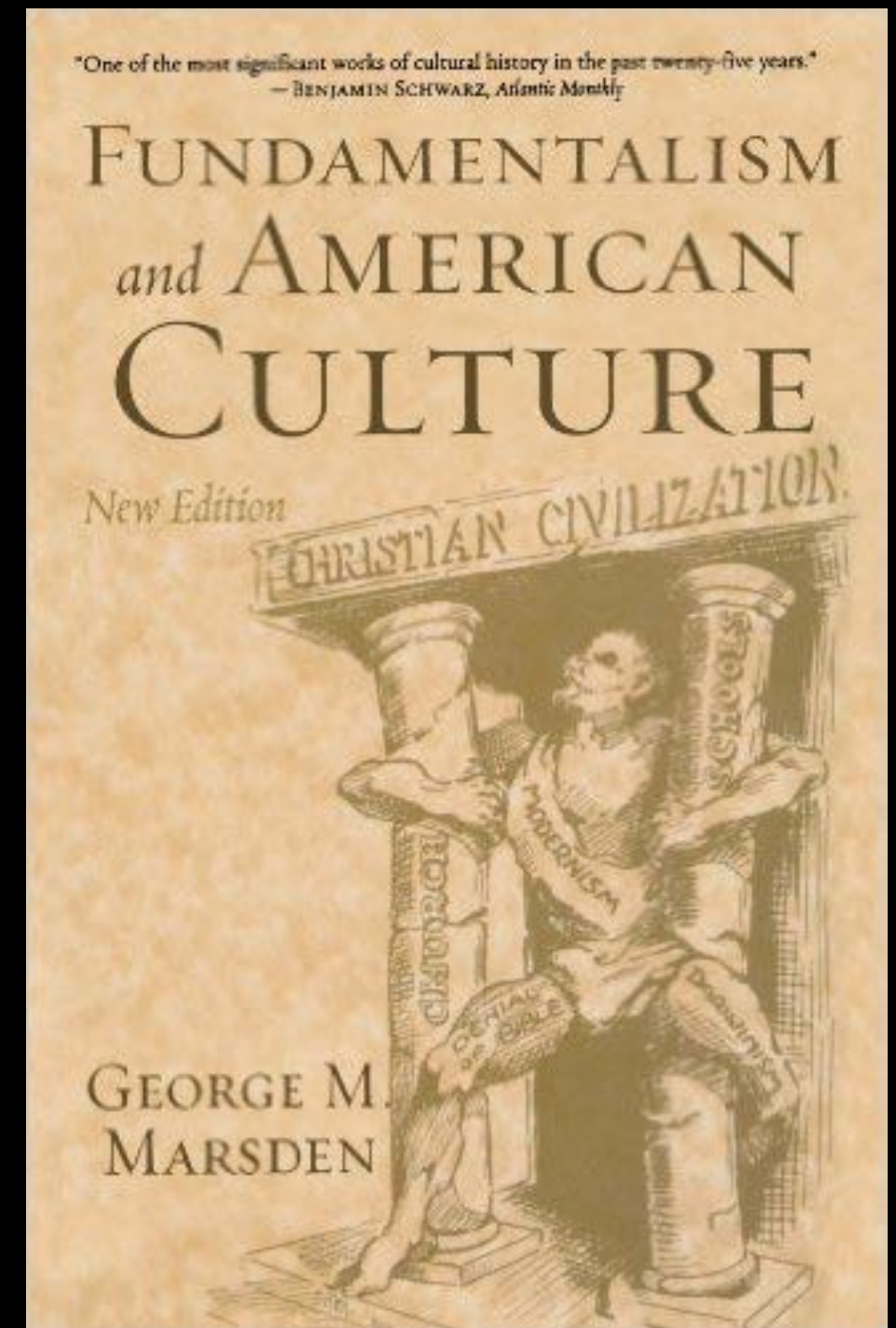


- *1890 | Union Oil Company*
- *1908 | Founded Biola*
- *1909 | Funded the  
Fundamentals*
- *64 different authors*
- *90 essays, 12 volumes*
- *250,000 sets produced and  
distributed*

# Fundamentalism & American Culture

## George M. Marsden

- *Fundamentalism is a Premillennial Movement*
- *Characterized with militancy and intolerance*
- *Differentiated from naturalism, evolution, higher-criticism, social gospel, pentecostalism*
- *Plain interpretation of Scripture/scientifically inductive study, Premillennial Apocalypticism*
- *Preaching an evangelical gospel that is individualistic (calls people to make a decision; choice is significant)*
- *Filling not baptism of the Holy Spirit*
- *Free-Enterprise, Capitalism, Consumerism*



CHRISTIANITY

&

LIBERALISM

# HARRY EMERSON FOSDICK

*1878-1969*



- *May 21, 1922 | “Shall the Fundamentalists Win,” Fosdick*
- *1924 | Resigned from 1st Pres. New York*
- *Oct 1930 | Riverside Church Opens, Funded by John D. Rockefeller Jr.*

# SHALL THE FUNDAMENTALISTS WIN

*“Already all of us must have heard about the people who call themselves the Fundamentalists. Their apparent intention is to drive out of the evangelical churches men and women of liberal opinions. I speak of them the more freely because there are no two denominations more affected by them than the Baptist and the Presbyterian. We should not identify the Fundamentalists with the conservatives. All Fundamentalists are conservatives, but not all conservatives are Fundamentalists. The best conservatives can often give lessons to the liberals in true liberality of spirit, but the Fundamentalist program is essentially illiberal and intolerant.”*

Harry Emerson Fosdick, “Shall the Fundamentalists Win?” *Christian Work* 102 (June 10, 1922): 716–722.



# SHALL THE FUNDAMENTALISTS WIN

*“The Fundamentalists see, and they see truly, that in this last generation there have been strange new movements in Christian thought. A great mass of new knowledge has come into man’s possession: new knowledge about the physical universe, its origin, its forces, its laws; new knowledge about human history and in particular about the ways in which the ancient peoples used to think in matters of religion and the methods by which they phrased and explained their spiritual experiences; and new knowledge, also, about other religions and the strangely similar ways in which men’s faiths and religious practices have developed everywhere.”*

Harry Emerson Fosdick, “Shall the Fundamentalists Win?” *Christian Work* 102 (June 10, 1922): 716–722.

# SHALL THE FUNDAMENTALISTS WIN

*“Now, there are multitudes of reverent Christians who have been unable to keep this new knowledge in one compartment of their minds and the Christian faith in another. They have been sure that all truth comes from the one God and is his revelation. Not, therefore, from irreverence or caprice or destructive zeal, but for the sake of intellectual and spiritual integrity, that they might really love the Lord their God not only with all their heart and soul and strength, but with all their mind, they have been trying to see this new knowledge in terms of the Christian faith and to see the Christian faith in terms of this new knowledge.”*

Harry Emerson Fosdick, “Shall the Fundamentalists Win?” *Christian Work* 102 (June 10, 1922): 716–722.



# SHALL THE FUNDAMENTALISTS WIN

*“Doubtless they have made many mistakes. Doubtless there have been among them reckless radicals gifted with intellectual ingenuity but lacking spiritual depth. Yet the enterprise itself seems to them indispensable to the Christian church. The new knowledge and the old faith cannot be left antagonistic or even disparate, as though a man on Saturday could use one set of regulative ideas for his life and on Sunday could change gear to another altogether. We must be able to think our modern life clear through in Christian terms, and to do that we also must be able to think our Christian life clear through in modern terms.”*

J. Gresham Machen, *Christianity and Liberalism* (Grand Rapids: Eerdmans, 1923), loc. 22-26.

# J GRESHAM MACHEN

*1881-1937*



J. Gresham Machen

- *1906 | Joined Princeton Seminary Faculty*
- *1923 | Christianity and Liberalism*
- *1929 | Westminster Theological Seminary*
- *1933 | Starts the Independent Board for Presbyterian Foreign Missions & the Orthodox Presbyterian Church*

# CHRISTIANITY & LIBERALISM

*“In the sphere of religion, as in other spheres, the things about which men are agreed are apt to be the things that are least worth holding; the really important things are the things about which men will fight. In the sphere of religion, in particular, the present time is a time of conflict; the great redemptive religion which has always been known as Christianity is battling against a totally diverse type of religious belief, which is only the more destructive of the Christian faith because it makes use of traditional Christian terminology. This modern non-redemptive religion is called ‘modernism’ or ‘liberalism.’”*

J. Gresham Machen, *Christianity and Liberalism* (Grand Rapids: Eerdmans, 1923), loc. 22-26.

# CHRISTIANITY & LIBERALISM

*“[It] may appear that what the liberal theologian has retained after abandoning to the enemy one Christian doctrine after another is not Christianity at all, but a religion which is so entirely different from Christianity as to belong in a distinct category. It may appear further that the fears of the modern man as to Christianity were entirely ungrounded, and that in abandoning the embattled walls of the city of God he has fled in needless panic into the open plains of a vague natural religion only to fall an easy victim to the enemy who ever lies in ambush there.”*

J. Gresham Machen, *Christianity and Liberalism* (Grand Rapids: Eerdmans, 1923), loc. 74-77.

# CHRISTIANITY & LIBERALISM

*“Two lines of criticism, then, are possible with respect to the liberal attempt at reconciling science and Christianity. Modern liberalism may be criticized (1) on the ground that it is un-Christian and (2) on the ground that it is unscientific. We shall concern ourselves here chiefly with the former line of criticism; we shall be interested in showing that despite the liberal use of traditional phraseology modern liberalism not only is a different religion from Christianity but belongs in a totally different class of religions.”*

J. Gresham Machen, *Christianity and Liberalism* (Grand Rapids: Eerdmans, 1923), loc. 78-81.

# CHRISTIANITY & LIBERALISM

*“However, our immediate concern is with the other side of the problem; our principal concern just now is to show that the liberal attempt at reconciling Christianity with modern science has really relinquished everything distinctive of Christianity, so that what remains is in essentials only that same indefinite type of religious aspiration which was in the world before Christianity came upon the scene. In trying to remove from Christianity everything that could possibly be objected to in the name of science, in trying to bribe off the enemy by those concessions which the enemy most desires, the apologist has really abandoned what he started out to defend.”*

J. Gresham Machen, *Christianity and Liberalism* (Grand Rapids: Eerdmans, 1923), loc. 84-87.

# AIMEE SEMPLE MCPHERSON

## *1890-1944*



- *1913 | Begins Revivalist Preaching*
- *1916 | The Gospel Car*
- *1918 | Relocated to Los Angeles*
- *April 1922 | 1st Female Radio Preacher*
- *1923 | Angelus Temple & FourSquare Gospel Church*
- *May, 1926 | Disappeared*





SCOPES TRIAL

# J FRANK NORRIS

*1877-1852*



- *1909 | Pastor of 1st Baptist, Ft. Worth, TX*
- *1920s | Successful Radio Preacher*
- *1922-23 | Attacks on Baylor's Modernism*
- *1926 | "Rum and Romanism" & Shot Dexter Elliott Chipps*
- *1935 | Temple Baptist in Detroit, MI*
- *1946 | Combined Membership of the two churches was 26,000*

# WESTMINSTER THEOLOGICAL SEMINARY *(1929)*

