

Dr. Roger Green, American Christianity, Session 27, Evangelicalism

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This is Dr. Roger Green in his teaching on American Christianity. This is session 27 on Evangelicalism.

This date in church history is April 25th. So that'll take the place of the prayer. This was the date of the conversion of St. Augustine. And so, a great date in the history of the church.

He lived a rather profligate kind of life, but his mother was a faithful witness in his life to him. And he came to the Lord, was converted, and changed his life radically on April 25th. The history of the Christian church changed pretty radically because of all the influence of his writings.

So, an important date. Let me just get my notes in order here. I'm on page 16 of the syllabus.

And we are down to Evangelicalism. So, here's where we are. So, we saw fundamentalism, and we got some sense of it from the video.

So now we'll talk about how Evangelicalism kind of grew. Oh, I know. No, we need to do one more thing.

Sorry. It's number A4 in your syllabus. Because we said there were three results, and we've only done one result.

So, the one result was the criticisms of Fundamentalism that we did. So let me just go down here. I'll be right with you here.

I need another name. No, it's not here. Okay.

All right. We'll forget those—the criticisms.

Nope. Sorry. Okay, forget that too.

All right. All right. So, the criticisms we did.

Now, the second result is what we want to mention here. So, I'm on A4 results. The second result is a breakaway group called Evangelicalism.

And because that's going to be the whole next part of the lecture, we won't take time to talk about that here. But that was a result of Fundamentalism. Evangelicalism basically where people, not totally, but basically there were people reared in Fundamentalism.

They would identify themselves as Fundamentalists. But there were too many critical things about, too many things they were critical about. So, they decided to make a breakaway.

And that we'll talk about. The third result is a liberal reaction to Fundamentalism. So that's the third result, a liberal reaction to Fundamentalism.

All right. And that we didn't. And for that kind of more liberal reaction of Fundamentalism, we had a name associated with that.

And it's up earlier. So, I won't turn back to it because I need these PowerPoints. But his name is Harry Emerson Fosdick.

That's a name you need to know. Harry Emerson Fosdick. F-O-S-D-I-C-K.

Okay. Harry Emerson Fosdick. Now, what we'll do later on, we'll get his date so you'll be able to place him somewhere.

Harry Emerson Fosdick was a very well-known and very popular preacher of the time. He was listened to on the radio. People read the sermons of Harry Emerson Fosdick.

He actually ended up at the Riverside Church in New York, which is a major and very important church in New York City. If you're ever in New York, you can take a tour of the Riverside Church. It was built by very wealthy people with Baptist backgrounds.

But it doesn't look like a Baptist church. It looks really like a cathedral. And if any of you have been in Riverside Church, you can kind of picture that.

Well, eventually, Harry Emerson Fosdick became the preacher of the Riverside Church. Now, in his kind position, in his pulpit position, in his preaching position, he decided to challenge American fundamentalism with a very famous sermon, now famous in the history of the pulpit in America. And his sermon was entitled, Shall the Fundamentalists Win? Shall the Fundamentalists Win? And that was his challenge to fundamentalism.

His answer to that was no, and for many reasons that he spelled out in the sermon, that the fundamentalists cannot win because they are not in accordance with classical Orthodox Christianity. That was his own feeling. That was his own belief about fundamentalism.

So, the third result is really a liberal pushback to fundamentalism, no doubt about that. And when you get someone like Harry Emerson Fosdick preaching and his sermon and so forth, that's pretty important, a pretty important pushback to fundamentalism. So those are the number four.

Those are the results of fundamentalism. Now, we'll come to be evangelicalism. The first thing we'll do is provide background.

For background, I want to talk about the five movements that forged and shaped evangelicalism and what we know today as evangelicalism. Then, we'll see what these movements have in common. And so, here is just a little bit of background.

This came out of a lecture I heard many years ago now at the American Academy of Religion. And in those days, of course, there was no such thing as laptops or anything. So I was writing as fast as I could.

But this was a great lecture, a great paper on the roots of evangelicalism. So I've treasured that because I haven't found anything quite as succinct as that ever. So here are the five movements, in a sense, which shaped evangelicalism.

I'm not sure why I did this. I have no idea. But let's just put up with it because now I don't know how to get rid of it.

So, the first is what he called the classical movement. Now, according to the classical movement, what he meant was the Reformation tradition, especially the Reformed tradition of John Calvin. So, evangelicalism certainly goes back to the Reformation and finds its roots in the Reformation.

But much of evangelicalism found its roots in that Reformed tradition. So, he talked a lot about that. That was what he labeled as the classical background.

OK, the second one is pietism. And just a reminder, pietism was a 17th-century renewal movement. We've already talked about pietism, a kind of bringing renewal to Lutheranism.

And there is no doubt that this movement helped to shape evangelicalism. And remember, when we talked about pietism, pietism in the best, I think we misused the word today often, but pietism in the best sense, that movement in the best sense, was a marriage of the mind and the heart. Pietism found a Lutheranism that was sheerly intellectual but didn't touch the hearts of people, didn't touch the lives of people, the emotions of people.

Pietism was a beautiful movement that married the mind and the heart and the whole gospel for the whole person in a sense. Well, that you see in evangelicalism. The third one was, of course, Wesleyanism.

And the Wesleyan movement has had an impact on evangelicalism today. So, I am going back to John Wesley and the Wesleyan revival. And he talked quite a bit about that and the importance of the Wesleyan tradition.

Obviously, the fourth is fundamentalism itself. Fundamentalism helped to shape evangelicalism. One of the things that Dr. Hildebrandt and I mentioned was that in many of these fundamentalistic movements, there was a high view of the Bible, preaching from the Bible, teaching from the Bible, memorizing biblical texts, and so forth.

The evangelicals appreciated the part of fundamentalism that they were reared in, the importance of the scriptures. So, fundamentalism, no doubt. Then, the final one that he mentioned was what he gave the label progressive.

That is a conscious sense of the modern world. So progressive he divided into two groups. So, this word, conscious sense of the modern world, is divided into two groups.

First of all, progressive means people who want to reform fundamentalism and reshape fundamentalism. Maybe stay within fundamentalism, maybe. But eventually, they left.

But maybe stay within fundamentalism to reform it. So that's the first group that he talked about. The second group that he talked about was he talked about conservative Christians in mainline denominations who wouldn't call themselves fundamentalists.

They wouldn't like that label of fundamentalists. This is the progressive, number five. Oh, the speaker that I heard gave this paper.

So, the speaker in the paper is divided progressively into two groups. So, some want to reshape fundamentalism from within. But then there's a conservative element in the mainline churches.

They wouldn't identify themselves as fundamentalists. They wouldn't use that label for themselves. And they wouldn't use the label evangelical for themselves.

But they were conservative Christians with a high view of the Bible. They didn't like the biblical criticism, kind of gone mad, and so forth. But nevertheless, they were conservative.

And they also had very ecumenical leanings. That is, they didn't think their denomination was the only denomination. They wanted to find other conservative Christians and other Protestant denominations and so forth.

So, they were very ecumenical-minded people. Well, that's what he put under the label of progressive. And both of those groups would have had a very conscious sense of the modern world.

In other words, part of their agenda would be, what does the church have to say to modernity? What does the church have to say to the modern world? How can the church speak to the world in which we find ourselves? So now, when he finished those five backgrounds, the next thing he did, which I like, and I'm still doing it as part of background here, he talked about all these five groups. What do they have in common? Well, they definitely have two things in common. First of all, they have a set of theological convictions. That is, they're committed to historical theology and historical orthodoxy.

So that's one thing that all five of those groups had in common: a set of theological convictions. And you would know, of course, what those are. Trinity, Christology, the work of the Holy Spirit, the importance of Scripture, things like that.

Secondly, they have in common an ethos, a spirit of renewal, what he called a spirit of renewal and conversion of individuals' churches in the world, a movement of spiritual renewal. So, that ethos is what they also had in common. They believed in the work of God, the Holy Spirit, bringing renewal to the church, renewal to individuals, renewal to the church, and even renewal to the world.

So that ethos, which you couldn't always kind of precisely identify doctrinally, that ethos was certainly part of all of this. So, in terms of background, that's what I would say, and as I say, I haven't heard anything better than that or read anything better than that or more concise than that for a long time, so I like that. Okay, so background.

Are we clear about the background here? Yeah. The first one is for the progressive. Go back here; the progressive, he divides it into two. And the first group he talked about were people who stayed within fundamentalism to reform it from within.

They wanted to reshape fundamentalism from within. They thought they could remain as fundamentalists but bring reform to it. Now, they didn't find that very successful, and most of those people who tried to do that actually left and joined evangelicalism, but that was the first group.

Does that help? The second group consisted of people who didn't identify themselves as fundamentalists at all. They were conservative Christians in the mainline denominations and very ecumenically minded. They wanted to reach out to other Protestants in other denominations and see what they had in common and so forth.

Something else in terms of the background, okay? The next thing we'll do is discuss 20th-century cultural forces facing the church especially evangelicalism. So here's the world that the evangelicals confronted. Here's the world that the evangelicals wanted to minister to.

So that's number two on your list there on page 16. Okay. First of all, they faced an age of affluence.

There is no doubt about that. After World War II, there came into the American public, and we're talking here about American Christianity, obviously not, but there came into American public life an age of affluence. The war was over.

People had settled down. And now, people can meet their material demands and needs. And so, this age of affluence kind of comes upon us after World War II, and evangelicals have to figure out how to speak to that world.

So that's going to be important. A second thing was, of course, urbanization, and we've already talked enough about urbanization to know what that's all about, moving from an agrarian culture to an urban culture, but especially the problems that urban culture was facing with a clash of cultures, with vices coming into the urban culture and so forth. Evangelicals, that's the world evangelicals would face and try to minister to.

So that's second. Thirdly, we might call it a suburban flight, and we've already mentioned that. The 1950s, late 40s, and 50s were a time of suburbia.

That was a time of the development of suburban life. And so sometimes that was a suburban flight away from the problems of the inner city, and some churches wanted nothing to do with that, so they got away from it. And so, with this suburban flight, there's a creation of a middle class now.

With the creation of the middle class, there is the question of how you minister to that middle class now. And that the middle class brings upon itself certain kinds of anxieties over status. What status do I have? Am I accepted in the modern world? So, there were certain anxieties that cropped up with the middle class as they left the cities, and evangelicalism is going to say, how do you deal with that? Number four would be what I would call a crisis of confidence. A crisis of confidence.

And it's a crisis of confidence because of the failure, and it's the same crisis of confidence that New Orthodoxy faced earlier. The crisis of confidence is that people could not have confidence in the liberal left because the liberal left was bankrupt, but now there are a lot of people who can't have confidence in the fundamentalist right because the fundamentalist right has too many problems that we talked about, too many issues that we talked about. So, the evangelicals in the 40s, 50s, and 60s were facing the same gap that New Orthodoxy faced earlier on.

And so liberalism is on the left; fundamentalism is on the right. Who's going to appeal to the broad middle? Well, in that way, evangelicalism became a bit of a competitor to New Orthodoxy because this was the question that New Orthodoxy addressed a bit earlier: who's going to appeal to the broad Protestant middle? New Orthodoxy said we are. Now evangelicalism comes along and is saying virtually the same thing. Who's going to appeal to the broad middle? Evangelicalism says we are.

Now, there were certain points at which evangelicalism was not quite in line with New Orthodoxy. So, evangelicalism at times felt that New Orthodoxy did not have a strong enough authority of scripture to carry the people into a true, vital Protestantism. So, there were some criticisms of New Orthodoxy, but not nearly as many criticisms as there were of liberalism or fundamentalism.

So, it's what I call a crisis of confidence because if people can't be confident about their kind of Protestant life because it's too liberal, too fundamentalistic, who's going to appeal to them? Okay, and then number five, there's a crisis of confidence because of what will eventually end up as post-modernity. So there's a crisis of confidence in what will eventually end up as post-modernity, and that is kind of a loss of authority. One thing that post-modernity has produced, there are some good things it, no doubt, but certainly, post-modernity has produced a loss of authority in people's lives because if there's no mega-story, if there's no overarching story, if authority rests with the individual and how the individual reads a text and how the individual understands a text, if that's where authority rests and there's no mega-story, well, therefore, there's not a need for the church.

Is there still a need for the church if there's no mega-story? Evangelicals come along and address that crisis of confidence, saying, yes, there is a mega-story. There is a great story that is above all cultures and all ages and all times, and that's the story from Genesis to Revelation. That's the mega-story.

That's a great story. That's the story that supersedes all cultures. And the heart of that story is Christ, of course, for evangelicals.

And so, the mega-mega story is God has come in the flesh, and then all the attendants lived a sinless life, died on a cross, were resurrected, ascended, and is coming again, so all the theology centering around Christ. So that crisis of

confidence, Evangelical wants to reshape that crisis of confidence and say, we can have confidence. There is an authority, and that authority is beyond all cultures and all people and all times and all ages and all worlds because that's the authority of God in the Bible and in Christ.

So those are what I would call 20th-century cultural forces facing the church, which these people called evangelicals would have to kind of come to grips with. Now, what I'd like to look at number three is forces shaping 20th-century evangelical 21st century evangelical, and I want to mention four people who're on your list, and I'll try to bring them up too. So, I want to mention four people who have shaped evangelicalism.

Okay, so here they are. They're on your list, and the dates are there, too. Did I give the dates up here? I did.

Okay, so first of all, Billy Graham. In an exam once a few years ago, I asked a question about William Franklin Graham, and one of the students didn't know what he was talking about. So, sorry.

So, it's William Franklin Graham, Billy Graham, born in 1918. Now, Billy Graham was and still is pretty much of a presence as a shaper of evangelicalism. Now, he's going to be 100 in two years, but he still has that kind of presence, and people still think of Billy Graham as one of the shapers of evangelicalism, no doubt.

Here he is at 75, Time Magazine, again, you know, kind of a public theologian in a sense, and Time Magazine did their whole cover story on a Christian in winter, Billy Graham at the age of 75, and so even the broader culture recognized Billy Graham. Now, just a quick word. Billy Graham was reared in fundamentalism.

He was reared as a fundamentalist. That's what he would have called himself, but he got to a place in his own life, in his own ministry, where he couldn't really associate with fundamentalism, and the people he associated with and the ideas he associated with were called evangelicals, and that's pretty early on a term that he took on himself. He labeled himself as an evangelical.

He was with evangelical people and so forth and institutions, and he helped to shape evangelical institutions. Now, some of us were talking after class about Carl MacIntyre. Carl MacIntyre was a fundamentalist in Philadelphia.

I remember, probably not, I doubt, okay, we're going to ask you. Have any of you been to a Billy Graham rally or a Billy Graham crusade? You have been, actually. One, to a Billy Graham crusade or? A Franklin Graham, okay, that's the next generation.

Anybody else? A Billy Graham rally, a Billy Graham crusade? No. Your father came to Christ in a Billy Graham crusade, okay. That's a good witness.

So, the Billy Graham rallies and crusades are kind of past most of you, but I've been to a lot of them because I grew up in this culture. But I remember going to a Billy Graham rally and Billy Graham crusade in Philadelphia, and outside was a group of fundamentalist picketing. They had big signs, and the signs, of course, were Billy Graham is of the devil, Billy Graham is satanic, Billy Graham is of Satan, don't go into this Billy Graham crusade, he'll lead you astray, and so forth.

So, you had to kind of walk through the picketers who were saying Billy Graham was of the devil in order to get into the Billy Graham, in order to get into the crusade. So fundamentalists, rank fundamentalists, really did despise Billy Graham. And then when he went to New York, he had some people on his platform, he had a Catholic priest on his platform, probably a Lutheran minister on his platform, and so forth.

Well, this was the end of the road for the fundamentalists that he would mix with these kinds of reprobates. So, it was tough at times for Billy Graham, no doubt. And remember the letter I read the other day from my friend? Well, he also, one of the letters was, I had that pile, and I didn't tell you all that, but one of the letters was to Billy Graham, saying that he was moved by Satan, and so forth.

So, he's gone through some tough times, but God bless you, God bless you, but he's still with us. So, okay, second name on your list, and here are the dates, 1905 to 1985, Harold John Ockenga. Now, Harold John Ockenga, what do you know him for? You know him for one reason, maybe only, but what do you, I'm sorry? He was the president of Gordon College.

That's probably why you know Harold John Ockenga. Let me just go by this for just a minute. Let me just mention a few things with which Harold John Ockenga was associated.

Harold John Ockenga was really quite a brilliant man, he received his PhD, which was, you know, that was an era when a lot of evangelicals started to receive PhDs, and that was unknown in the previous era, but he was pretty important person. He was a leader among leaders of evangelicals. Very interesting story about Harold John Ockenga, because really what he wanted to be was a great evangelist, like Billy Graham, but he found out that, you know, that just wasn't where God led him, and God led him in a different direction, in a pastoral direction, organizational direction, and so forth.

So he was one of the persons who helped to launch Billy Graham's reputation here and brought him over to Boston, brought him here to Boston. I think they thought that Billy Graham was going to have a preaching of a couple of weeks maybe, and it

lasted a long time, and there were thousands of people who came to the Lord and so forth, but he was a very dear friend of Billy Graham. So, they were in this together.

He was one of the founders and really the first leader of what's called the National Association of Evangelicals. That's an important movement founded in 1942. Now, notice what they called themselves now.

They did not call themselves the National Association of Fundamentalists. They called themselves the National Association of Evangelicals. This is a direct break away from American fundamentalism, at least from using that title.

It's a very determined, very carefully chosen title for themselves. So, these are pastors, church people, and people in colleges and seminaries who identify themselves as no longer with fundamentalism but with evangelicalism. Another thing that Harold Ockenga was one of the founders of Christianity Today, which was founded in 1956.

Christianity Today immediately had an explosive number of people reading it because they were evangelicals, and now they've got an evangelical publication that they can identify with. When Christianity Today was founded in 1956, it was really very, very, very theologically tuned. Lots of articles on theology and on Christian theology and Christian doctrine and so forth, trying to really kind of set forth the theology, the thinking, the biblical theology of evangelicalism.

And so, he was part of that. He was part of many churches, but the one church you want to associate with him is Park Street Church in Boston. He was the minister of Park Street Church in Boston for 33 years.

Also, don't worry about these names yet, but if you look at the picture at the bottom of the name, you will see that he was one of the founders of Fuller Theological Seminary. Fuller Theological Seminary was founded in the West Coast. They needed a seminary that was clearly evangelical.

They needed a Princeton of the West or a Westminster of the West, and so they founded... He was one of the founders and was the first president of Fuller Theological Seminary. Now, for 10 years, he has been associated with Fuller. So for 33 of the years he was at Park Street, 10 of those years, he was associated with Fuller Theological Seminary in California, Los Angeles.

So Fuller Theological Seminary is very, very important. And then, long story short, just a couple of other things. He became the president of Gordon College.

When he became the president of Gordon College, which was also Gordon Divinity School and Gordon Divinity School was located in Frost Hall. Frost Hall was Gordon Divinity School. So he became the president of Gordon College.

So that's what you know him for. But what he did was he worked out a merger between Gordon Divinity School and Conwell Seminary, and that became Gordon-Conwell Theological Seminary. What, a mile and a half from here or so? But that became Gordon-Conwell Theological Seminary.

That was an interesting merger for me only because of my own history, because I went to Temple University in Philadelphia, and Conwell was the seminary at Temple University. I used to love studying in Conwell's library because Conwell had no students. There were very, very few students.

And so, the library was always nice and quiet, a nice, quiet place to study, right on the campus of Temple University. Temple University was founded as a Baptist institution by Russell Conwell. So what Ockenga did was orchestrate the merger between Gordon Divinity School and Conwell, and then they moved off campus, and then we became Gordon College.

The two institutions became separate organizational institutions, legally separated institutions, such as Gordon College and Gordon-Conwell Theological Seminary. He was a pretty remarkable person. You'll see his date here.

He died in 1985, and when he died, the funeral service was at the Hamilton Congregational Church, and all the traffic around here was stopped because Billy Graham came to preach the funeral service for his friend, Harold Ockenga. So it was a major day here. I think it was April, if I'm not mistaken, but 1985.

So that's Harold Ockenga, the second person to take note of. Okay, the third person to notice that's on your list is Carl F. H. Henry. So, here are the dates for Carl F. H. Henry.

Very, very important, very important person. Carl F. H. Henry was trained as a theologian. He was, in a sense, became known as the theologian for evangelicalism, and he wrote a pretty massive work on theology, and that's what he became known as.

He was also trained, and Carl F. H. Henry was also trained as a journalist. So, he had the skills of a theologian, but he had the skills of a journalist as well. So, when Christianity Today was founded in 1956, Carl F. H. Henry, of course, was the natural person to be the first editor of Christianity Today, a post that he held for quite a while, and then he was also in the faculty of Fuller Theological Seminary.

So, Carl F. H. Henry was a major name in all of this, no doubt about that. Okay, and the fourth name here on your syllabus, but also on your list, is the name of Edward J. Carnell. Now, here are just a couple of things about Carnell.

There's a wonderful biography of Carnell, written actually by a person who was a professor of English at Barrington College, so that's a nice kind of connection. Carnell was a brilliant theologian who taught at Fuller Theological Seminary. Fuller Theological Seminary pulled in the brightest and the best, no doubt about that.

They paid them well, and also, they had a reduced teaching load so that they could write, and so that they could write books and speak at conferences and so forth. They wanted evangelicalism to have a reputation for being a strong spiritual but intellectual movement as well. Edward Carnell.

Now, for a brief period of time, Edward Carnell has been teaching theology at Fuller. For a brief period of time, he became the president of Fuller Theological Seminary as well. He died an untimely death in 1967, a very, very unfortunate death in 1967.

He was at a conference, and he died in his hotel room, unfortunately alone at the conference. It was a real tragedy for evangelicalism because he was an up-and-coming, really brilliant theologian of evangelicalism. His book, Dr. Hildebrand and I probably both read his book, but *What is Orthodoxy?* It was his major book that he became best known for, *What is Orthodoxy?* and he tries to champion that book, in a sense, the evangelical cause. Now, there are a lot of other names we could say for people, but those are the ones that I think are the most important of the folks: Graham, Ottenga, Henry, and Carnell.

Now, under number B, we've already mentioned the National Association of Evangelicals, 1942. We've mentioned Christianity today, 1956. So, we've already talked about those two.

So, let's go down to D. There were a lot of colleges and seminaries founded by evangelicals and for evangelicals. So, let me go down. So, I'm going to mention three of them.

And here's Gordon College, of course, founded in 1889 as the Boston Missionary Training School, which we've emphasized enough times to train people to go to the Belgian Congo. But that was our original name. And in Boston.

Barrington College was founded in 1900. If you don't know, this is the time you need to know. Barrington College was founded as Providence Bible Institute. So, if you've never kind of caught that along life's way, this is the time for sure.

Providence Bible Institute was founded in 1900. So, about the same time. Then, we mentioned Fuller Theological Seminary, which became the premier evangelical seminary and the leading evangelical seminary in 1947.

So, there are the founding, the founding of those three. So, I'm going to give you a five-second break. I'll be able to drink some water.

And the one on the left, I hope you notice. Of course, it wasn't always there. When I met my wife, Karen, there was the chapel, and this had nothing to do with anything.

So, if you're trying to make a connection, don't. So, but where the chapel is, that's where the infirmary used to be. And there was a live-in infirmary.

Actually, there was a live-in infirmary. My wife was not my wife at the time I met her, but she was the live-in nurse for Gordon College. Students could actually stay overnight in the infirmary if they were not well and so forth.

So, and just where that is, down below here, which was all leveled out now, were tennis courts and basketball courts right here, where the chapel stands today. So, very interesting. Karen was a live-in nurse.

So, when we dated on campus, she would have to leave a note on her door. You know, we're at the gym, which now, in those days, the gym was where the Barrington Center is now. That was the gym. So, we're at the gym or we're in Lane because Lane is where the plays used to be done before we had a theater.

We used to do plays in Lane. So, we'd leave a note where we were, and then someone among them, among the two police that was on, that was here, full-time police, they could come and get her if there was an emergency on campus. There it is.

This picture of Barrington College is Farron Hall at Barrington College. This is a very important window, and so is this window, very, very important because this was my office and right there, and this was Marv Wilson's office right there. Marv shared his office with a fellow by the name of William Beeler, the last American student to be, the last American student to get his PhD, get his doctorate degree under Karl Barth, and he came to Gordon in 1981.

Marv came in 1971, so he preceded me for a long time. I shared my office with Terry Fulham, a charismatic Episcopal priest whom I think I mentioned in class. So, there was a door to the adjoining offices. We always kept that door open so that all day long, there was this wonderful conversation going on among the four of us.

So, that is Barrington. Now, when I went to a good question that Carter asked, and this is a very iconic picture of Barrington. This was a mansion, kind of like our mansion here, but it had a beautiful tower, as you can see, and so forth.

So, a very iconic picture of Barrington. But Carter asked the question, when I went to Barrington in 1970, that's when Marv Wilson hired me. There was no longer talk. I don't want to give anybody the impression that they were still talking about the possible merger for Barrington taking over Gordon.

In the early 60s, there was the possibility that Barrington was so strong that we were going to have to take over Gordon College because Gordon was a much weaker institution at that time. When I got there in 1970, there was still residual talk, but not really serious talk about that; things had changed. And so, and then the merger came in 1985.

One thing that changed all of that was that there used to be, by the way, a very interesting, good competition between Barrington and Gordon in terms of basketball and soccer and all that kind of thing. I remember when my wife and I were dating on Gordon's campus, and I was teaching at Barrington; mutual friends introduced us, but we always give Mrs. Wilson; she's the one who actually mentioned our names to a third party. So we give her the credit.

So now, coming on 43 years, Marv Wilson married us two with my dad. So, there's a long time. What am I doing? Are you connecting anything here? It doesn't matter. So forget it.

But anyway, I came; I drove up from Barrington, and I was dating Karen at the time. We went to a basketball game, a Barrington-Gordon basketball game. I was sitting with Karen, and we were sitting on Gordon's side.

Well, that didn't sit too well with the Barrington people. So just before halftime, from the whole Barrington crowd, all we heard was, you, you, you, here, here, here. So, oh yes, okay.

Well, for the second half of this thing, maybe Karen and I should go over to the Barrington side. So, we did. But there was good competition between the two.

And then the merger came in 1985. So, yeah. We were seven miles east of Providence, Rhode Island.

Yeah, we had our own whole campus, a beautiful campus. As I say, this is a very iconic picture of Farrin Hall. We were seven miles east of, seven miles east of Providence, Rhode Island.

So, yeah, our whole, yep, our whole campus. Then, the campus was sold at the time of the merger. So that's the, so that's kind of the Barrington merger story.

Five faculty were brought up with the merger. We brought 130 students up with the merger. They had to build. Are any of you in Farrin Hall? Do you ever read the plaque when you walk into Farrin Hall? Named after the 40-year president of Barrington College, Howard Farrin.

We had to build a dorm to accommodate 130 students. And Gordon had no place to put these people. So, when the merger was announced, they had to build a dorm to accommodate 130 students coming up.

So, what they did was put a huge white kind of bubble over the construction site so that the workers could work all winter long, no matter how bad the weather, because that building had to go up. And then, we came up with 130 students. Five faculty, some staff, came up with the merger.

And we brought with us about the same number of alumni that Gordon had. At that time, Gordon had about 6,000 alumni. Barrington had about 6,000 alumni.

So, we brought, we brought, you know, alumni, not with, obviously, but I mean in terms of the records and so forth. Yeah, Alexander. This was sold to a Bible Institute, Zion Bible Institute, and we were happy that it was sold to a Christian institution.

They have, unfortunately, since moved out. Actually, they have a campus somewhere in Massachusetts, yeah, some, right, and they're kind of near us in a way, but they moved out, and unfortunately, the campus has not been resold yet. So, they're waiting; they're still looking for a buyer for that campus. So, there it is.

I came and I joined Dr. Wilson, who hired me in 1970, and then I joined Dr. Beeler, who came up here in 1981, and so I, and I've been here ever since. It was nice that they gave credit for all the years, those of us who came up from Barrington, they gave credit for all the years we served at Barrington as we came up to Gordon, which was really great. So, that's the Barrington-Gordon story.

Are there any others? I'd love to talk about this, but are there any other questions about the Barrington-Gordon story that I can talk about real quick? I could talk about this all day, so yeah. So, Barrington, there's a talk that Barrington was going to like to absorb Gordon because Gordon was a leader in the teaching. In the early 60s or so.

And then, how did it end up at Gordon? That's a very good question. One thing changed everything. You wouldn't believe how things can change, but there is one thing that changed it all: because we are pretty well balanced and so forth. I'll go back for just a minute to one picture here.

That's what changed it. When Harold Ockenga came and became the president of Gordon, he is Mr. Evangelical. He's National Association of Evangelicals, Christianity Today, Fuller Seminary, Park Street Church.

This is Mr. Evangelical. This is the person that the evangelical community across the nation looks to as their leader. And so, the attraction of students, not any longer thinking, should I go to Barrington, should I go to Gordon? That used to be the choice that students had, the attraction really slanted over.

And so, by 1984 or so, Gordon was under 400 students. So, we knew that something had to happen. So, there it is.

That's the answer to that. So, it's all in God's providence, all in God's will, and so forth, so we take it for that. Okay.

I've got a couple of other names here. Oops, I'll back up just one thing. I'm on page 17 here.

17, right at the top of the page. Leadership in the academic community. One thing that has happened among evangelicals is that they have produced tremendous leadership in the academic community.

And then we'll do that today, and then on Wednesday, we'll do the tenets of evangelicalism and then get to the weakness of evangelicalism and finish this off. But there have been some pretty remarkable people, so I'm just going to mention a few of them that come to mind. First of all, George Marsden.

George Marsden is a very accomplished, very well-known, really quite brilliant historian and a historian of fundamentalism and evangelicalism. He taught for many years at Calvin College, but also then went to Notre Dame to teach at Notre Dame. Now, Notre Dame is a Roman Catholic school.

You think, what is Notre Dame doing inviting these evangelicals to come and teach there? Well, as a matter of fact, they appreciated George Marsden's scholarship. He has retired, so he is not at Notre Dame today.

I'll also mention Alistair McGrath. Alistair McGrath is pretty remarkable; some of you have read the material of Alistair McGrath, but at Oxford University, he clearly identifies himself as an evangelical. That is his identification, his self-identification and he is an Anglican priest. So, he comes from a different tradition from George Marsden, an Anglican priest, but a pretty remarkable person and really a brilliant scholar.

So, Alistair McGrath. You might be familiar with Nicholas Waltersdorf, who was teaching at Yale at the time. He was a great philosopher.

He's retired now, so he's not at Yale anymore, but the world of philosophy has a high regard for Nicholas Waltersdorf and what he has produced, but as an evangelical. He's kind of a self-committed, self-affirmed evangelical, which is interesting. You'd be familiar, of course, with the name of Mark Noll.

At the time that I did this, Mark Noll was at Wheaton College, but does anybody know where Mark Noll is teaching now? He's at Notre Dame. Notre Dame. Another wonderful, brilliant theologian, and, by the way, of course, like Marsden, is mainly interested in American theology, American church history and fundamentalism, and evangelicalism.

He's a brilliant scholar, and he's at Notre Dame, but he's at Notre Dame as a good Protestant and a self-identified evangelical. So, Notre Dame has him today. It's interesting.

Marcia McGrath, Waltersdorf, and Mark Noll have all been on this campus, and some of them have spoken many times. So, if you ever, those of you who aren't graduating, if you ever get a chance to hear any of these folks speak, please do. I'll mention one more who's not on the list simply because he's a Gordon College graduate, and we are very proud of him.

I mean, I could mention a lot of the younger scholars, but Christian Smith. Christian Smith is someone, if any of you are interested in sociology and so forth, Christian Smith, someone you might be interested in. Christian Smith is a person who is reared in evangelicalism.

He's a Gordon grad. He was in sociology here at Gordon. He's really become a worldwide known sociologist, and he went to Notre Dame.

Now, Christian Smith had a little bit of a different pilgrimage from the others because Christian Smith did become Roman Catholic; even though he self-identified as an evangelical, he moved into Roman Catholicism. But he is a Gordon College graduate. We could add to this list any number of people who have leadership in the academic community who either are evangelicals or who grew up in evangelicalism and are using that background to contribute to the world of sociology, philosophy, history and so forth.

Yeah. They're trying to think of the ones who would be most outstanding, which I think would probably be Roberta Hestonese. I don't know if any of you heard Provost Curry in a faculty forum about two weeks ago.

I don't know if any of you were there for that. She's involved in a study on women in higher education. I don't think it's limited to higher education, but women in higher education involved in that study.

Now, Roberta Hestonese does not come from a Wesleyan tradition, but what Provost Curry mentioned was if you look at the Christian College Coalition schools today, there are women in presidential leadership in those Christian College Coalition schools. Most of them come from the Wesleyan tradition, which is interesting. Roberta Hestonese didn't, but most of them come from a Wesleyan tradition.

When I think of women right off the bat, I think of women in leadership positions in churches or in presidents of colleges. Today, the president of the Nazarene Seminary in Kansas City is a woman who was elected about two years ago. That's a good question.

Let me keep mulling that over in my mind. Have a good day. We'll be lecturing on Wednesday.

This is Dr. Roger Green in his teaching on American Christianity. This is session 27 on Evangelicalism.