Dr. Roger Green, Reformation to the Present, Lecture 21, The 20th Century Fundamentalism

This is Dr. Roger Green in his church history course, Reformation to the Present. This is session 21, The 20th Century Fundamentalism.

Okay, here is just a word about where we are in this course.

And then, the students in the course have a syllabus that we have with an outline. But this is a course, Christianity from the Reformation to the Present Time. We've now turned the corner into the 20th century.

So, it's been a very interesting journey to get to the 20th century. But here we are in the 20th century, and we are now talking about American fundamentalism. So we're trying to see what kind of shaped American fundamentalism in the 20th century.

And it's an interesting story. We'll just start the lecture today, and that takes us a couple of days. Then we'll get into American evangelicalism, how evangelicalism was a break away from American fundamentalism.

Then, we'll move on to other movements in the 20th and 21st centuries. We don't actually have many more days to go this semester. It's a pretty quick semester.

There's a full week now, a full week next week, and then one full week after Thanksgiving. And that pretty much finishes it off, some odds and ends of days. So that's where we should be in the lecture.

And so now we're doing what we call lecture 11, the emergence of fundamentalism. The first thing we're doing is giving a background, and it's a pretty long background, to try to see where this thing called fundamentalism came from and how it got shaped and formed. This movement is called fundamentalism. So that's where we are.

If you have any questions, please feel free to ask. If we've stimulated some questions in your mind or in your thinking, please raise your hand and ask. This is very informal, and we're here to learn from each other, so feel free.

So, background. Okay, there is a transitional person I do want to mention in terms of background of fundamentalism, and his name was Dwight L. Moody. Dwight L. Moody was a great evangelist at the end of the 19th century.

You've got Moody's dates there, 1837 to 1899. So, you can see he's almost not quite coming into the 20th century. But Dwight L. Moody was a very important kind of revivalist at the end of the 19th century who was, in a sense, one of the shapers of what we call fundamentalism.

Now, whenever I talk about Dwight L. Moody, I mention three things that are important to remember about him and the kind of contributions that he made to the church and to theology. But number one, the first thing about Dwight L. Moody is that he was really a tireless organizer. He was brilliant in his ability to organize.

One of the reasons he became so popular was that he organized his evangelistic crusades in such a wonderful way. Out of that came a church, an educational institution, and so forth. So that's number one about Moody, that we remember his ability to organize.

The second thing about Moody that we remember is he was a pulpit person. He was a great preacher and had a different kind of preaching style from other preachers we mentioned in the course. But Moody was a great preacher, the great person on the platform, and he had a very homey kind of delivery that appealed to the common person.

And so, he had a very broad appeal, Moody did, and that broad appeal was very, very important. Many people as a result of his preaching, many people came to the Lord, became believers, joined the church, and so forth. But that's the second important thing about Moody.

These characteristics will set the stage for what we call American fundamentalism. The third important thing about Moody was that he was really a great supporter of foreign missions, which, in those days, were called foreign missions. But he was a great supporter of the missionary movement of the church, and that really was important.

And because the 19th century, the century in which he still finds himself, that was the greatest missionary century of the Christian church. And so Moody really kind of becomes part of that. So, Dwight L. Moody, we do want to mention, is one of the shapers of fundamentalism, of American fundamentalism.

And those three characteristics really are important. Now, this is a Gordon Experience Day, but I didn't do this for the Gordon Experience Day because this happens to be where we are in the lecture, as it turns out. But I do lecture just quickly on Adoniram Judson Gordon.

So maybe for the Gordon Experience people, this is a little extra for you to hear about Adoniram Judson Gordon, who's the founder of this institution. But you really

can't talk about American fundamentalism and really getting it established without also talking about Adoniram Judson Gordon. So here he is, and those are his dates, 1836 to 1895.

You can see he's at the same time pretty much as Dwight L. Moody. And he knew Dwight L. Moody, and they were friends. But Adoniram Judson Gordon.

Now, as you walk around campus today, our visitors, you're going to see that picture in a few places around campus. So, when you see that picture, you'll know who this person is: the founder of Gordon College. Now, when I think about Dwight L. Moody, I think about six things that were important to him and that kind of marked his ministry.

And these six characteristics would also become characteristics of American fundamentalism. But first of all, historical premillennialism. Now, that is a movement we're going to talk about separately.

So, we've got some separate discussion about historic premillennialism. So, we won't discuss that now, but we'll remember that Moody was kind of tied into that in that way. Secondly, yeah.

Gordon. I'm sorry, did I say Moody? Gordon. Adoniram Judson Gordon was kind of tied in that way to historic premillennialism.

Secondly, holiness. Now, in the course, we've talked about the doctrine of holiness when we talked about John Wesley in the 18th century. Basically, the doctrine of holiness is a doctrine that after a Christian becomes a believer, then that Christian doesn't just remain on one level of Christian life.

There is growth and development in the Christian life. And in Gordon's language, there's a kind of conformity to the imagery of Christ in the Christian life. So, there's a kind of God bless you, and God bless you.

So, there's a kind of pilgrimage that goes on in Christian life. And so, Gordon was one who often talked about holiness. Thirdly, he had a very careful understanding of what worship is and what constitutes worship.

And he talked a lot about public worship. Public worship in his church was very important to Gordon. And we won't dwell on that, but nevertheless, worship.

Number four is healing. He did believe in healing and the healing ministry. He didn't believe that everybody was going to be healed.

This is all by God's providence, who is going to be healed. But he did believe in the ministry of healing. Number five, he believed in ethics.

One of my professors used to say that all good theology ends in ethics. He didn't say all theology ends in ethics. He said all good theology ends in ethics.

And so that was important also for Gordon, that there's kind of an ethical life that the Christian must live to demonstrate our life in Christ and so forth. So, he deals with that quite a bit. And, of course, like Dwight L. Moody, he was very interested in missions.

So, when talking about missions, Gordon College was founded as the Boston Missionary Training School. That was the first title of this institution. And I think it's always important to remember that this institution was founded as a missionary training school.

It was founded primarily to train missionaries to go to the Congo, Africa, and the Belgian Congo. It probably had other areas of interest, but that was the primary focus of the missionary training school. So, I am obviously very interested in missions in the 19th century.

So, this institution that you're going to enjoy today began in the basement of Adoniram Judson Gordon's church, the Clarendon Street Church. And here we are, almost 125 years later from the founding of this institution. So, I would have talked about Adoniram Judson Gordon even if all of our visitors weren't here because it fits right into where we are in terms of the lecture.

So, a couple of people just to get us started with Moody and Gordon, contemporaries, are very similar in their approach to Christianity and very similar in their helping to found what is called American fundamentalism. So, okay. Another thing in terms of background is that this is all trying to get us to understand where this movement came from and why it developed as it did.

But another thing in terms of background, what we've talked about in the course, we've talked about the kind of social and cultural things that were happening around the church that impacted the church. So, I want to mention four things that were happening in the broader culture that would impact the church and would cause the church to form and shape what became known as fundamentalism. We've talked quite a bit about some of these so that we won't dwell on them.

But number one was when you came in the 19th century, and you're coming into the 20th century, all kinds of scientific investigation. Darwin published his book in 1859, The Origin of Species, and it became a very important book. So, lots of scientific investigation is coming into its own in a sense.

And some of that scientific investigation is challenging some beliefs in the church. So that's from the external world, kind of coming in and challenging the church. And we talked about that in the course, but we just kind of want to remind ourselves about that.

Number two is a lot of historical thinking going on and a lot of challenges to what had been held to be historical truths. So, there were challenges, for example, to the historicity of Jesus and to the historicity of Christianity. And these kinds of 19th-century historical challenges are going to impact the church, obviously.

So that's the second thing, a lot of historical challenges to the church, especially if you get people in the 18th and 19th century who are actually questioning the historicity of Jesus and claiming that he didn't exist or questioning the historicity of the church and so forth. So, there's going to be a real challenge for a lot of Christians. So that's going to be important.

Number three, this is the time of the shaping of what we call biblical criticism, where the Bible comes under biblical scrutiny, biblical criticism. There are questions about the date of writing of biblical books. There are questions about the authorship of biblical books and so forth.

So, biblical criticism of the 18th and 19th centuries can get pretty extreme, but nevertheless, biblical criticism comes into its own and affects the church in one way or another. So that's number three. All right.

Number four was very interesting. We haven't really seen this yet as a kind of challenge to Protestantism. But in our last lecture in this course, we talked about the Roman Catholic church in the 19th century, or the next to the last lecture in this course.

Well, what happens is that in America, especially America is one of the places where fundamentalism began, but in America, especially, there is now a challenge of Roman Catholicism to Protestantism. Roman Catholicism is challenging the Protestant church in America. And it's challenging the Protestant church in two ways.

The first way it's challenging Protestantism is that this had basically been a Protestant nation until the middle of the 19th century. So basically, there was what we call the hegemony or the control of Protestantism in terms of national life. In the middle of the 19th century, however, especially in this country, but also partly in Western Europe, but especially here in the middle of the 19th century, there was tremendous immigration of Roman Catholics into the great cities here of America along the coast, including Boston.

And so, cities that had once been Protestant are now more, there are more Roman Catholics than Protestants living in those cities, and in a sense, controlling those cities. That's going to be a real challenge to Protestantism. The second challenge of the Roman Catholic church was more than just numbers; the second challenge was in terms of doctrine.

Because of the Roman Catholic church, and in that lecture, we talked about Roman Catholic doctrines like the infallibility of the Pope or the immaculate conception of Mary. So, the Roman Catholic doctrines we've talked about are going to be a challenge to Protestantism because Protestantism is going to kind of push back and say, I don't see those doctrines embedded in the Bible. And if it's not in the Bible, you can't claim it as a doctrine.

Whereas Roman Catholics will push back and say, no, doctrines can be formed from both the scripture and from tradition. But there's no doubt that the Roman Catholic challenge would be the fourth challenge, and it would help in a sense to establish what we call fundamentalism. Now I can remember, I fast forward for just a minute.

There are two people in this room who can remember John F. Kennedy. The rest of you can't remember John F. Kennedy. We're coming up to the 50th anniversary of the assassination of John F. Kennedy in just a few days.

And two of us in this room can remember exactly where we were when John F. Kennedy was assassinated. None of the rest of you were around in life when this took place. But we remember when John F. Kennedy was running for president; he was the first Roman Catholic to have a serious chance at becoming president.

And there were all kinds of discussions and debates in the national public life about a Roman Catholic becoming president. A lot of Protestants feared a Roman Catholic becoming president because then would the Pope really be running America through the presidency because the president would be Roman Catholic. So it was very, very interesting how this kind of Roman Catholic challenge to Protestantism started in the middle of the 19th century.

But even when you come up to the election, finally, of John F. Kennedy in the 20th century, those fears are still there. So those kinds of things were Protestant. Okay, we were present rather.

Okay, another thing in terms of background. What many Christians in America now felt that they had to do was get together and discuss what we were going to see as the basic doctrines of the church. So, they started that in summer conferences.

They would have Bible conferences during the summertime. These conferences were often called prophetic conferences because they would look at the prophets of the

Old Testament and try to figure out how what the prophets in the Old Testament said came true, and so forth. They were often called prophetic conferences.

But these summer conferences became very, very important in the 19th century and spilled over into the 20th century. Many of them still are important. The folks who are visiting us wouldn't realize, but just probably maybe a couple of miles from here, there's a place called Asbury Grove.

This was a summer conference place for the Methodists. And they would have their summer conferences at Asbury Grove. And Asbury Grove still has summer conferences, although the numbers are not what they were in the 19th century.

But Asbury Grove still has summer conferences. But out of these summer conferences came five doctrines that many Protestants would eventually be labeled as fundamentalists, five doctrines that many Protestants believed were absolute. That is, you had to believe in these five things.

So, these five doctrines became the kind of the core, the heart, and the doctrinal center of fundamentalism. Okay. The first was the inerrancy of the Bible.

So, the inerrancy of the Bible is that the Bible is without error in what it intends to teach. The inerrancy of the Bible became very, very important. The Roman Catholic Church had already proclaimed a doctrine of the infallibility of the Pope, that the Pope is without error when he speaks from his chair.

But, of course, Protestants didn't believe that. So, they came up with a doctrine of the inerrancy of the Bible. Now, they mean a lot of things by inerrancy, but I mean, they mean that it's trustworthy.

They mean that it's authoritative. They mean that it is without error in what it intends to teach and so forth. But the inerrancy of the Bible becomes pretty critical.

So that becomes kind of first. When you look at doctrinal statements of church groups or missionary groups of the 19th century into the 20th century, often the very first statement will be a statement about the Bible because Protestant groups wanted to make sure that the authority of the Bible was recognized. When you look at the doctrines of Gordon College, the very first statement is about the Bible.

It really reflects a 19th- and 20th-century Protestant view of the scriptures as inerrant and so forth. So, it's interesting that we have that right here at Gordon. Okay, that's number one.

Number two, of course, is the virgin birth of Jesus because the virgin birth of Jesus was being denied by a lot of people. A lot of people didn't believe in the virgin birth

of Jesus. They believed that Jesus was a good man born of Mary and Joseph, but he wasn't born of a virgin.

And so, he was a good man, a good moral person just to follow his moral life and so forth. But the virgin birth of Jesus became very, very important. Number three becomes a substitutionary atonement.

Now, the word atonement is really an umbrella term in the scriptures, and there are a lot of ways in the Bible to talk about atonement. You may talk about atonement as justification. You may talk about atonement as regeneration.

You may talk about atonement as sanctification. A lot of ways to talk about atonement. However, the fundamentalists talk about atonement in one specific way, and they talked about substitutionary atonement.

So, the substitutionary atonement, long story short, is Christ died on the cross, and by dying on the cross, he was my substitute. He took my place. I'm a sinner.

I should die the death for my sins, but instead of dying on that cross for my sins, Christ dies in my stead. So, he took my place. That is called substitutionary atonement.

And substitutionary atonement became basically the atonement theory of the fundamentalists. It's what they focused on. That was the heart of it all as far as they were concerned.

So because they felt that God blessed them, they felt that other groups were denying the atonement of Christ on the cross. So, they have to accentuate it. So that became number three at their summer conferences.

Number four, of course, became the physical resurrection of Jesus from the dead. There were many people denying that Jesus rose from the dead, that once he was in the tomb, he died a natural death, and that was the end of it. Then he becomes just a good moral person, and we'll follow his example.

No, the Christians believed that he actually rose from the dead. So, they accentuate the physical resurrection from the dead. Number five is the authenticity of the gospel narratives.

The gospel narratives are authentic. We know who wrote them, we know when they were written, and we believe every word in those gospel narratives because the gospel narratives were coming under a lot of criticism in the 19th and 20th centuries in terms of authorship, time of writing, and so forth.

So, the authenticity of the gospel narratives. So those things, those kinds of aspects, in a sense, became really, really important. Those doctrinal aspects became very, very important for the fundamentalists.

So, okay. Now they were also, these doctrines, once they talked about these doctrines at their summer conferences, so you have a summer conference, a few weeks, you talk about these doctrines. That's not where they rested with these doctrines because these doctrines became what they preached about in the churches and what the missionaries took to other countries.

Or, as they evangelized people, these doctrines became the central doctrines. So, these doctrines became a living thing for what became known as a group that became known as fundamentalists. These living doctrines.

So, they become the core or the heart of it all. So that becomes pretty critical. Okay.

Now, another thing we want to take note of is fundamentalism; movement fundamentalism, which is first and foremost kind of a doctrinal movement, but the movement called fundamentalism in America was really strengthened or characterized by a number of other things. So, I just want to mention some of the things that characterize fundamentalism. The first thing that characterized fundamentalism was the founding of Bible schools, colleges, and seminaries.

Fundamentalism felt that the universities, that Princeton and Yale and Harvard, that the universities, they felt, had failed in their mission. As we talked about in the course, when we talked about these universities were founded by Christians to train Christian preachers. So, Harvard was founded by the Puritans to train Puritan preachers in 1636.

Yale was founded by the congregation. Princeton was founded by the Presbyterians. So, these universities were founded by Christians to train Christian preachers and Christian ministers.

Now, you come to the 19th century, and there is a group of Christians who feel that the universities have not lived up to their promise. They were founded by Christians, but they're no longer Christian. And they aren't there to train Christian preachers and missionaries and so forth.

So, they had failed in their promise. So, what we've got to do now is form our own Bible schools. We've got to form our own colleges.

We've got to form our own seminaries. And so, they are very, very active in doing that. That becomes really, really important for them.

Now, I'm just going to skip down through this really quickly for a minute because I want to mention some of those places, some of these places my students would be familiar with, and some of these places our visitors would be familiar with. One example would be the Moody Bible Institute. Dwight L. Moody, tireless organizer, remember.

He was also a tireless organizer when it came to education. So he founded a Bible school, a Bible Institute, in 1886. Is anybody here from Chicago, any of our visitors from Chicago? Oh, Hope's from Chicago.

So, you know Moody Bible Institute, Hope. Are any of our visitors from Chicago by any chance? But you would maybe be familiar with Moody Bible Institute. And so that's one example.

A second example is the Bible Institute of Los Angeles. There are no California people here. We got Biola, B-I-O-L-A, Biola College.

We don't want any of our visitors looking at Biola College. You're happy here at Gordon. Thank you very much.

Come and join us. But Biola was founded as it wasn't founded as the Biola we know today. It was founded as the Bible Institute of Los Angeles in 1907.

That's why it came into being as a Bible Institute. So now we do have someone from Philadelphia here, Philadelphia College of the Bible, founded in 1914 but founded as a Bible Institute. That's not the name they go by now, I don't think.

I'm not, and it's, what is it? Right. A different name and a different location. They've moved out of the city, I think, of the city of Philadelphia.

But Philadelphia College of the Now we mentioned the Boston Missionary Training Institute, 1889. That's the beginning of Gordon College. And so that's important to know the history of this institution.

For my own students too, Boston, you know, okay. And I'm also going to mention, if I may, Providence Bible Institute was founded in 1900. Now, long story short, Providence Bible Institute, PBI, Providence Bible Institute became Barrington College.

And I say this not for our visitors but for our students here who would know Dr. Marvin R. Wilson. Dr. Marvin R. Wilson began at Barrington College in 1963. And then, he hired me in 1970 at Barrington College.

And then Marv came here in 71. So, he came here pretty early. And then, in 1985, was the merger.

So, I was brought up here with the merger in 1985. So, for our students who are looking at Gordon, Barrington College was Gordon's greatest competitor back in the good old days, you know. But in 1985, they took us over.

We brought up 130 students, five faculty members, some staff, and so forth. So here we are today. And I don't know, first of all, if any of you are my own students. Do any of you live in Faren Hall by any chance? You live in Faren Hall? You used to live in Faren Hall? You used to live in Faren Hall? Bless your hearts.

Okay. What about any of the visitors staying at Faren Hall by any chance? You're staying at Faren Hall. Well, good.

Okay. Now, there's a story about Faren Hall. Even my own students don't know this story.

Who was Faren Hall? Why is it named Faren Hall? Okay. Right. And for how many years? For 40 years.

He was the president of Barrington College. And so when we came up with the merger, they named Barrington after, they named Faren Hall after him, because he'd been president for 40 years. So that's part of the history of the merger.

There are a lot of merger stories about these two institutions. And I will say, what is the technical name of Gordon College? I wonder if any of my people know this. Gordon College.

The technical legal name of Gordon College is Gordon College, the United College of Gordon and Barrington. That's the legal name of the institution. So, there we are.

And because I taught there for so many years, I have a wonderful affinity for Barrington College and for Providence Bible Institute. And I always loved, and then I'll mention, I want to show you a picture in just a minute, but I'll just mention also probably the most, certainly one of the seminaries that was eventually founded by people who were in the fundamentalistic tradition, but by this time were moving over into evangelicalism, was Fuller Theological Seminary again in California. A couple of pictures here.

I'll just show you some pictures. On the left, we certainly will recognize this is our chapel here at Gordon College. And on the right was Farrin Hall.

This was a lovely mansion, kind of like our Frost Hall here on our campus, but this was kind of the center of the campus at Barrington and really a lovely place. And my office was there. So, there you go.

So that's a little history of Gordon and Barrington. So, what they did was, let me come back to my list here. They founded a lot that helped to support fundamentalism and helped to shape it really, a lot of Bible schools, colleges, and seminaries.

We mentioned the second thing we mentioned the Summer Bible Conferences that became very, very important and still are across the nation today. Also, it's very interesting that fundamentalism immediately used the media and radio broadcasting to get out the fundamentalist message, to get out the gospel message. And they were very, very adept at using the media in that way and spreading the message.

And so were they when television came into being as well. There is a lot of publishing by fundamentalist groups, a lot of publishing Sunday school material, and so forth. So a lot of that went on.

We've already mentioned the foreign missions and the parachurch networks. The parachurch networks you'd be familiar with, like Youth for Christ and InterVarsity and so forth, are parachurch networks. Now the beauty of the parachurch networks for fundamentalism is that they cross denominational lines.

These parachurch groups that ministered were not limited to one denomination. So they crossed denominational lines, and what you had, therefore, among fundamentalists, among many fundamentalists, not all, but what you had because of these parachurch groups was you had this kind of movement of denominations for a single cause like Youth for Christ or something like that. So that was very, very important of these groups.

So with all the doctrines that we've talked about and with all their kind of networking that went on, the movement that we call fundamentalism took shape here on American soil, basically. Now, there were some European connections, but basically, fundamentalism was an American phenomenon. So that's what begins to happen here.

So now we're still under background, a background of this, so we're not finished with the background. But let me stop there for just a minute. Are there any questions of my own folks about this, first of all? Does anybody have any questions? And also, have any of you folks have any questions about what we've talked about so far? And remember, you can come and go as you wish.

Feel free to come and go as you need to. But do our visitors have any questions about what we've talked about so far? Okay, we're still on background. So, let's continue on the background here.

Have a good day, folks. You're welcome. Thank you.

Have a good one. Okay, we're still on background. Now, something very, very important happened that shaped fundamentalism for the broader culture, and it was called the Scopes Trial.

So, we do need to talk about the Scopes Trial. One author called this the dramatic center of fundamentalism, the Scopes Trial, the dramatic center of fundamentalism. Okay, now the question is, what happened at the Scopes Trial? Long story short, we'll get to the main characters here, who you can see: William Jennings Bryan and Clarence Darrow.

What happened at the Scopes Trial in the state of Tennessee in 1925, so there's the timing, and there's the place, in the state of Tennessee in 1925, the Supreme Court of the state of Tennessee had determined that, and I'm going to read exactly, they had determined that it is unlawful to teach anything 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. So, in other words, the Supreme Court of Tennessee ruled in 1925 that in tax-supported schools, you cannot teach Darwinism in tax-supported schools. You can't do that.

They had made that ruling. Now, the ruling gets challenged by a man by the name of Scopes, who was almost coincidental to all of this, but he was teaching a biology course in Dayton, Tennessee, and he taught Darwinism. He taught that mankind evolved from the apes and so forth, so he taught Darwinism.

All right, so this is a challenge to the Supreme Court judgment, and therefore, it has to be, so this is going to come to court then, and there was a group that was just beginning to form and shape in American public life called the American Civil Liberties Union. So, the American Civil Liberties Union decided we're going to take this to court. We're going to test this in the courts.

The fact that this man had taught, he wasn't, according to the Supreme Court of Tennessee, supposed to be teaching Darwinism in a tax-supported public school. He did. Now, let's see what happens here.

Okay, now what happens is that William Jennings Bryan becomes the man who's defending the Supreme Court judgment, so he becomes the defense of the Supreme Court judgment. He's going to defend this judgment. Now, when you look at the picture of William Jennings Bryan, I haven't made a very good PowerPoint of this, but that's all right.

I'm still living and learning, but in any case, what we need to remember about William Jennings Bryan is that he was one of the best-known figures in America at

that time. He had been Secretary of State. He had run for President of the United States.

So, William Jennings Bryan is a really, really, really important person, and so he's going to go to Dayton, Tennessee, which was kind of in the boondocks. You know, he's going to go to Dayton, Tennessee, and he's going to defend this case. He's going to defend this law, but you need to remember that he's so important.

You know, this is not a fellow who's just practicing law in some little town in Tennessee somewhere. This is a national figure who goes to defend the ruling here, right? The other person who's going to defend all of this is a man by—not defend, who's going to be kind of the prosecutor, in a sense, of the case, is Clarence Darrow. Clarence Darrow was also a lawyer by training.

He was very, very well-known. He was a public figure in American life. Everybody would have known the name of Clarence Darrow.

And he's going to go to Dayton, Tennessee, in order to prosecute the case. So, what you had was a media circus in Dayton, Tennessee. And the reason you had a media circus is because—and the reason this became such a prominent media event was because of these two men who were going kind of head-to-head over this trial, which became known as the Scopes Trial.

So, it would be hard for me to kind of underscore what a public event this was, what a major, major, major public event this was. All the newspapers, all the radio broadcasters, you know, it's 1925, there's no television, but all the newspapers, all the radio broadcasters. Now, whenever I think of this event, I think of the O.J. Simpson trial.

But I think—do any of you remember the O.J. Simpson trial? A little bit? Do you remember a little bit of it? My students, probably the visitors, would not be too young for this. But in American public life, the O.J. Simpson trial was a major public event. I mean, it was—you were kind of glued to the television when O.J. Simpson was put on trial, and there were big-time lawyers on both sides and so forth.

And the results of the trial caused cultural division and so forth. But it was a major event. So, I think the O.J. Simpson trial, because I watched that and was pretty enthralled by it, this trial was kind of like that back then.

This was really pretty critical here. So, okay. So, they're in combat with each other.

William Jennings Bryant and Clarence Darrow are in combat with each other. All right. Now, you could call William Jennings Bryant—he was the fundamentalist.

Clarence Darrow was a liberal. So, if you want to put labels on them, Bryant's a fundamentalist. Darrow was the liberal.

And they're at each other. Now, long story short here, and this is more for our course than—but this is important. There were other religious groups that actually supported William Jennings Bryant.

Two of them were the Lutherans and the Roman Catholics. They were conservative religious groups that were actually in support of William Jennings Bryant and his cause in trying to defend this ruling. However, the other fundamentalists who were around didn't want anything to do with the Lutherans and the Roman Catholics because they didn't agree with them theologically.

So, because they didn't agree with the Lutherans and the Roman Catholics theologically, they wouldn't accept their help in a sense. They wouldn't accept the fact—they wouldn't accept them to help them kind of support William Jennings Bryant. Okay.

So, there was this sense of division among Christians over this—you know, during this trial. Not a division over the issue because Roman Catholics, Lutherans, and a lot of fundamentalists believed in what William Jennings Bryant was doing, but division over theology. And so, there was this belief that if you're divided theologically, you couldn't be united on any moral cause.

So, this was a bit of a sad story in the sense that other Christians who wanted to help this cause weren't allowed to help this cause in a sense. And so, the trial goes on. All right.

Have any of you seen the movie Inherit the Wind, by any chance? He can—he just needs to pull the door. He just needs to pull it. That's great.

Sure. Come on in here. And there are seats over here.

Feel free to come on over and take a seat here. Have any of you seen the movie Inherit the Wind by any chance? One, two, three, four. Anybody else? Any of our visitors? If you get a chance, you might want to look at a movie called Inherit the Wind.

Inherit the Wind is the story of this trial, and it's really—it's a very dramatic kind of a story. So, you might want to see Inherit the Wind. Okay.

Now, the question is, what happened as a result of the trial? All right. So, what's the result of the trial? And this is still under—we're still under background, so we're still

working on background. What happens as a result of the trial? The result of the trial was that fundamentalism won and fundamentalism lost.

Fundamentalism won, fundamentalism lost. It's like a coin with two sides of the coin. Okay.

First of all, how did fundamentalism win? Well, fundamentalism won—technically won the case because Scopes was pronounced guilty, and the Supreme Court two years later, 1927, said you still cannot teach in any tech-supported school that man came from the apes. You still can't do that. So, they won the technical case.

Okay. So, that's fine. They won the case.

And, as a matter of fact, by the way, the case affected William Jennings Bryan so badly that he died only three or four days after the trial. So, it was a real tragedy, in a sense, for his own life. But fundamentalism won.

Okay. But fundamentalism lost. Now, the question is, how did fundamentalism lose? Fundamentalism was lost in the eyes of the broader public because fundamentalism seemed like, to the broader public, fundamentalism seemed like a backward, loco-loco, backward movement that had no brains, you know? Fundamentalism appeared to be that to the broader culture.

And so, the broader culture tended to say fundamentalism is gone. Fundamentalism is dead. This is just a backward movement.

It's not going to last very long. It's not going to be very powerful. It's just gone.

So we don't have to worry about it. However, the problem is that the media portrays fundamentalism in that way. And they portrayed, unfortunately, they portrayed William Jennings Bryan in that way, that he was kind of a hick, backward, and so forth.

The opposite was true, of course. He was a very important person in American public life. However, the media portrays Bryan and the fundamentalists in this way.

And so, in a sense, fundamentalists are lost in the eyes of the American public. And it also, in a sense, lost in the eyes of other very good Christians who believed the same thing that the fundamentalists believed, but the fundamentalists wouldn't talk to them because they didn't believe the same things they did doctrinally. So, some other very good Christians kind of backed away from fundamentalism.

Okay. Now, let me just mention the final result here. And then, and then we'll, we'll be able just to mention where we're going from here.

But let's just mention the final result. There were a lot of people who said fundamentalism in 1925; we'll never hear from this group again. Fundamentalism is gone.

Fundamentalism is dead. And they were surprised. And you know why they were surprised? They were surprised because these people, called fundamentalists, used a lot of the tools of their trade that we've already mentioned to support and strengthen the movement called fundamentalist/fundamentalism.

So, while a lot of people thought that they were dead, that this movement was dead, these fundamentalists are building schools, writing books, writing newspapers, they're on the radio, they are using the media. These fundamentalists are building an empire. And see, the general public said, oh, these people are dead.

We're never going to hear from them again. And these fundamentalists are very hard at work building this empire. Lo and behold, the American public and even other conservative Christians who weren't fundamentalists themselves, lo and behold, the American culture and other Christians discovered in the 1930s, 1940s, 1950s, and 1960s this was a pretty expansive movement.

This thing called fundamentalism is pretty expansive. So, they grew and developed in a way that people didn't, didn't think that they would. So now there is a paradox here, and we want to mention the paradox.

This is very important. The paradox is that fundamentalism was really the intention, the intention with the broader culture. Fundamentalism was a movement that wanted to separate itself from the broader culture.

It didn't want anything to do with the broader culture in which we live. All right. But ironically, so here's the irony.

Ironically, it used the tools of the broader culture like the print media and radio and eventually television. It used the tools of the broader culture to build fundamentalism and, therefore, to speak to the flourished in the culture, which it had separated itself from. It used the tools of that culture.

So, it flourished in that culture. So, by the time you get to the thirties, forties, and fifties, fundamentalism is well in place. Okay.

Now, let me start. That's a lot of background stuff there. We haven't even, but let me stop there.

Are there any questions about all this background fundamentalism, this movement that we call fundamentalism at all? It'll eventually move into something we call evangelicalism, and Gordon College associates itself with it. We are an evangelical institution, not a fundamentalist institution, but do you have any questions about that? Okay. Let me just tell you where we're going.

And then, for the sake of my own class, I do need to make just a couple of announcements, but where we're going, there are three broad movements that identify fundamentalism. These three movements are listed in the syllabus. They are the dispensational pre-millennial movement.

And actually, when we come back on Wednesday, I've asked Ted if he wouldn't mind just talking to our group about that just a bit, the dispensational pre-millennial movement. Then there is the holiness movement. And we'll talk about the holiness movement.

And then there is Pentecostalism. And we'll talk about what that movement was all about. Following that, though, there are some other groups that are very interesting.

And then at the very end of this, we'll follow that with some criticisms and evaluations of fundamentalism, which spill over into the next page. But that's where we're going. So just for the sake of my own class for Wednesday, what we're going to try to see is how these three movements are embedded and kind of shape fundamentalism theologically.

This is Dr. Roger Green in his church history course, Reformation to the Present. This is session 21, The 20th Century Fundamentalism.