

[MJTM 18 (2016–2017)]

BOOK REVIEW

Kevin Bauder and Robert Delnay. *One in Hope and Doctrine: Origins of Baptist Fundamentalism, 1870–1950*. Schaumburg, IL: Regular Baptist Books, 2014. 396 pp. Pbk. ISBN 978-1-60776-660-5. \$29.99.

In *One in Hope and Doctrine*, Kevin Bauder and Robert Delnay offer a much-needed narrative of the development of Baptist fundamentalism in the United States during the first half of the twentieth century. Bauder is Research Professor of Systematic Theology at Central Baptist Theological Seminary in Minneapolis and Delnay is a recently retired educator whose career spans fifty years, many of which were spent teaching historical theology. Previously, both authors have written on fundamentalism in the American context and have a deep understanding of the historical and theological nuances that surround such an important topic. The purpose of this volume is a simple one: it traces the various reactions to modernism and the development of the fundamentalist movement among Baptists, with particular interest in how each leader or group answered the question of whether they should seek “purge out” or “come out” separation.

The volume generally follows a chronological sequence, beginning with a primer on the development of liberal theology (modernism) in the late nineteenth and early twentieth centuries. As Baptists responded, they developed several schools of thought. The one most opposed to modernism was a militarized conservatism known as fundamentalism. The authors begin their narrative in 1909 when Northern Baptist pastor Oliver Van Osdel formed the Grand River Valley Baptist Association, which later evolved into a convention-wide network known as the Fundamentalist Fellowship.

From this foundation, the authors explore the different per-

sonalities that came together under the fundamentalist banner in the United States during this period. These included Northern Baptists W. B. Riley and A. C. Dixon and Southern Baptist J. Frank Norris. In 1923, these individuals joined Van Osdel to develop the North America-wide Bible Baptist Union, for which Riley courted Toronto's T. T. Shields to serve as the first President. Central to this section is the authors' assessment of the Union's attempt to convert Des Moines University into a fundamentalist stronghold in 1927—an experiment that lasted only two years before the University's existing financial woes were met with a debilitating student mutiny. In the wake of these events the Union lost much of its momentum: Riley became disinterested in the Union, as he favored “purging” his Baptist community rather than separating from it; Dixon publicly resigned his membership; Norris was arrested for fatally shooting local businessman D. E. Chipps (a crime for which he was later exonerated); and Shields became preoccupied with his own fundamentalist movement in Canada. In covering the decline of the Bible Baptist Union, the authors provide a sympathetic account of the events.

Following the Union's collapse, the narrative diverges to cover two different streams: (1) those who opted to separate from the Northern Baptist Convention and form the schismatic General Association of Regular Baptists in 1932; and (2) those who chose initially to remain within the Convention in an effort to “purify” it and retake control. At the center of the former movement, the authors highlight Van Osdel, who remained in leadership until his death in 1935, when pastor Robert T. Ketcham assumed leadership of the newly formed Regular Baptists. The latter group, led by Riley, preferred the moniker “conservative” instead of “fundamentalist” because of the stigma attached to the term. After limited success, in 1947 this fundamentalist/conservative nucleus of the Northern Baptist Convention founded the Conservative Baptist Association of America, which initially allowed dual membership with the Northern Baptists but soon became a separate organization.

In light of these different approaches to the fundamentalist movement, the authors assess the careers of two prominent indi-

viduals: J. Frank Norris and John R. Rice. Norris' controversial, tyrant-like leadership style had garnered him a reputation among fundamentalists, many of whom openly opposed him. In his own newspaper, he routinely criticized the Regular Baptist leadership. It was not long before his ire turned toward his own allies, which led his associate G. Beauchamp Vick to separate from him in 1950 to form the Bible Baptist Fellowship and the Bible Baptist College. In a similar exposé, the authors pivot their attention to John R. Rice, the Norris protégé turned-evangelist who separated from him in 1936. Rice's *Sword of the Lord* newspaper became an important voice within fundamentalism, and created a platform from which he criticized the founder of the Dallas Theological Seminary, Lewis Sperry Chafer, for his opinions on evangelism and for his Calvinist theology. Both the Norris and the Rice episodes help to delineate various differences among fundamentalists: Norris, who frequently clashed with prominent fundamentalists including Ketcham and later his one-time ally, Vick; and Rice, whose interpretation of evangelism put him at odds with Chafer.

With their focus on Baptists in the United States, the authors provide a unique and comprehensive timeline of the events that took place through the middle of the twentieth century. This volume serves an important purpose, not simply to document the fundamentalist movement in the United States during this time, but also to show also that fundamentalism is not monolithic. Indeed, it captures the schismatic and occasionally violent spirit that prevailed in many Baptist circles and helpfully illuminates the frictions that played a role in shaping much of modern-day evangelicalism and fundamentalism. As might be expected from a book published by "Regular Baptist" Books, the authors favor the "come out" model of separation. While this study focuses primarily on the Northern Baptists, the proposed second volume promises to provide an important analysis of the development of Baptist fundamentalism in the United States in the latter half of the twentieth century—particularly among Southern Baptists. With *One in Hope and Doctrine*, the authors deliver an accessible history that zeroes in on lesser-known figures, perhaps most prominently Oliver Van Osdel.

While this volume caters primarily to professional and amateur historians alike, it would be unwise to understate its practical ramifications for ministry. While *One in Hope and Doctrine* focuses on the Baptist story, it shines a light on the wider fundamentalist movement and their concerns—many of which remain pertinent topics of discussion within Christian culture today, including subjects like evolution and the historicity of the scriptures. The authors provide an exposé of some of the earliest responses to these theological issues and create a helpful historical context within which to minister to those concerns. In order to know how to respond, it is necessary to understand from where these fears emerged.

Despite this volume's strengths, it contains several notable deficiencies. For a study written as recently as it was, the authors' limited interaction with the broader historiographical discussion is disconcerting. The authors do not engage much of the existing literature on the origin and character of fundamentalism, including: the historiographies of Ernest Sandeen and George Marsden; or the typologies of C. Allyn Russell, and Martin Marty and R. Scott Appleby. Additionally, in their brief and selective consideration of these ideas, the authors conflate Marsden's position for that of Sandeen—which was, ironically, the theory Marsden challenged with his seminal *Fundamentalism and American Culture* (1980). Instead, the authors seem to favour Stewart Cole's (1931) dated idea that fundamentalism emerged from the Bible Conference movement at the turn of the twentieth century. Indeed, the authors depict Baptist fundamentalism as a kind of reactionary movement rather than as the outgrowth of a militarized evangelicalism.

In the tradition of George Dollar (1973) and David Beale (1986), this volume is a history written by fundamentalists for fundamentalists. This is evidenced by the authors' choice to cast a favorable glow on each major player involved (with the exception of J. Frank Norris). Indeed, the authors' favoritism of fundamentalism over modernism is palpable. The authors routinely refer to the fundamentalists as "the faithful" (83) and the modernists through a slew of disparaging terms, such as the "enemies" of the New Testament (109).

The fundamentalist-modernist debate was arguably one of the most important events in modern Protestant church history—and Baptists had the proverbial front-row seat. This makes this volume an important one. Although it is underdeveloped in some of its historiographical analysis, it remains a solid overview of the events that it details. Its strength lies in its inclusion of a number of figures and events that may be foreign to those outside of fundamentalist circles. Because of this, it will undoubtedly become an important volume for those who wish to conduct further study of Baptist fundamentalism in the United States.

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