

although the US churches to some degree became the chief funding bodies. The organization has continued to issue statements seeking to expose the leftist orientation of the WCC and sought to promote missionary expansion through the support of Gospel evangelism, etc. It, too, has been hampered somewhat by provincialism but has also had some success in getting mass support for programs deemed more essential.

I will offer some oral assessments on the ICCC work but it is not easy to get an accurate picture of its total effectiveness or effort.

3. Non-separatist moves and ideals

This term, as noted is used to describe actual status. It is not intended for use in a defaming sort of way and is not thought of as mitigating legitimacy. It is simply a fairly accurate adjective that identifies an entity as it stands. Essentially the parties in view are those of high level evangelicalism but who do not think a separation from the modern unbelief, etc., is required. A more effective resistance may be maintained, these persons think, through working within the existing organisms or at least not operating in direct hostility with them.

a. The National Association of Evangelicals

The roots of the fellowship are seen in the 1929 New England Fellowship of Evangelicals as convened with the help and influence of J.E. Wright. He was a strong evangelical who, in the face of the liberal concentration in New England, felt the need of a fellowship of believers who would make a compelling witness in that place. Due to the nature of the ecclesiastical make-up, a separatist organization did not seem practical...not because Wright was not committed to a biblical position but because most of the evangelicals available for such fellowship were working within denominations largely controlled by liberals.

The same problems that led to the formation of the ACC were fundamental in the development of the NAE: radio, military appointments and liberal aspirations. Following preliminary meetings in the span of 1939-1941, the NAE was formed in April, 1942.

The distinctions between the NAE and the ACC need some recognition. Briefly they were (are) these:

--The latter held to a complete and immediate separation from the liberal churches while the former denied the need of this and permitted a dual membership: one could belong to both the NAE and the FCC so long as it could sign the confessional accord. (Not true of denominations, but churches and individuals)