

Week 11: Monday, November 8, 2021

CHRISTIANITY IN THE MODERN ERA (1880–1960 Cont'd.)

Lecture 1 originally was on Nov 1 now Nov 8 Week 11.1

Topic: The New Theology and The Evangelical Reaction: The Period of Conception (1880–1910)

Due: Noll, 311–336; Gonzalez, 2.457–471

Week 11: Monday, November 8, 2021

CHRISTIANITY IN THE MODERN ERA (1880–1960, Cont'd.)

Lecture 11.2

Topic: The Evangelical Reaction to New Theology, the Period of Conception (1880–1910) (cont'd.)

Due: Noll, 337–363

Review

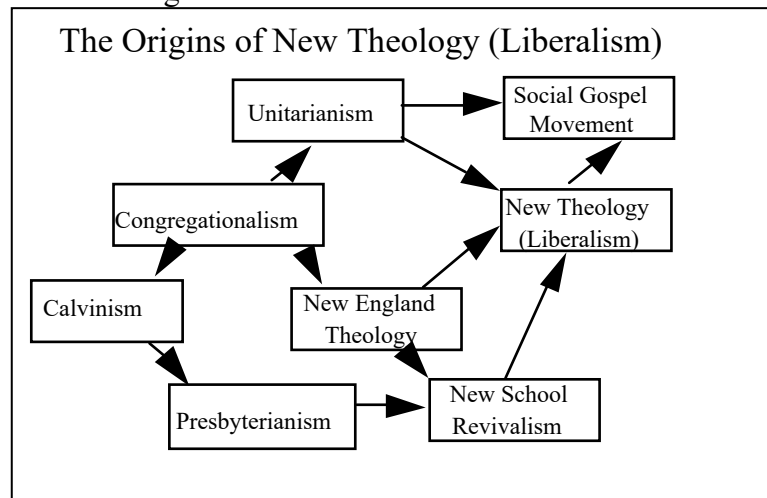
1. In the mid-18th century an answer to the skepticism about knowledge, which was the dead end of the Enlightenment, was Scottish Common Sense Realism (CSR). In a nutshell, CSR asserted that humans were capable of knowing the world directly. People in possession of their senses believed truths such as cause and effect, the existence of the real world, and the continuity of the self. The skepticism of David Hume just led to irrationalism. The common sense of mankind could lead them to truth and recognize the truth of the Scripture. By 1870 CSR had been dominant for over a hundred years, but its influence was about to go. The combination of CSR with Empiricism was considered the sure guide to truth and morality as the foundation for social order. Man could know these first principles of morality through intuition. Thus, a mixed merger of rationalism, empiricism, and mysticism. According to CSR, God made people with the capacity to know truth on this basis.
2. Part of the weakness of CSR was that it held to a view of mankind which minimized depravity, but man was not totally corrupted, just a little sick. This was based on a more Arminian view of freedom, one that need not be overcome by the Holy Spirit. This led to a view of science, like the Bible, where all was unified because both God's revelation was unified and God's creation was unified. One unintended result of this was to replace the logic and reason-based understanding of God's Word with an emphasis on emotion and a strong internal, subjectivism which was the basis for affirming truth. This "experience with Jesus" became a counterfeit for faith in the work of Christ on the Cross. This core of emotion and sentimentality became the central characteristic of Victorian and Gilded Age Christianity.
3. But in the threefold tsunami of Higher Criticism (HC), evolutionary naturalism, and the Idealism of the new theology, the fragile bulwark of what had become in the mainline denominations a civil religion, which had reduced Christianity to mere morality, collapsed. HC and Darwinism did not completely topple the edifice because the pseudo-Christianity of the New Theology appeared to support the institutional church. The days of comfort though were numbered. By 1920 the wheels came off.

4. Definitions of two key terms: Both of these terms are used when describing these periods in specific ways. And both of them may also have many other unrelated meanings.

Romanticism describes a worldview shift that began in Europe in the latter half of the eighteenth century. It was often expressed in artistic, literary, musical mediums. In reaction to what was considered the cold, hard reason of the Enlightenment with its emphasis on logic and cognition as the basis for knowing truth, Romanticism emphasized an affective path to truth. The emotional and intuitive aspects of the human makeup were emphasized more. In religious expression, Transcendentalism, mysticism, and even spiritism balanced in harmony with nature were the keys for meaning and knowledge. This contains an inherent logical contradiction in that intense emotion and feeling became a basis for knowledge. In Francis Schaeffer's term, this was an escape from reason.

German Idealism, closely related to Romanticism, also emerged in the late eighteenth century, primarily following the Kantian shift in epistemology. The properties of things we perceive are not known in themselves. We only know them as ideas of our perceptions. Reality was determined by these subjective ideas. This was closely related to Romanticism and led to very subjective views of religion.

2. The impact of Critical Views of the Bible a fallible book containing an infallible message.



J. Gresham Machen (*Christianity and Liberalism*, 6) summarized the New Theology's approach to hermeneutics as follows:

What is the relation between Christianity and modern culture; may Christianity be maintained in a scientific age? It is this problem which modern liberalism attempts to solve. Admitting that scientific objections may arise against the particularities of the Christian religion—against the Christian doctrines of the person of Christ, and of redemption through His death and resurrection—the liberal theologian seeks to rescue certain of the general principles of religion, of which these particularities are thought to be mere

temporary symbols, and these general principles he regards as constitution “the essence of Christianity.”

- a) The rise of the Ritchlian approach to the Scriptures.
Refer back to the previous lecture. Scripture was not the Word of God, but merely “contained” the word of God.
This led to a New Theology.

- b) The theology
In general, New Theology had devolved from a Calvinism that held to a high view of God, Scripture, and sin, and a low view of humanity (total depravity) to an emphasis on human ability. In the process they retained historical theological language but used traditional terms without traditional meanings. Mankind had the ability to do qualitative good apart from God (innate goodness instead of innate corruption), emphasized God’s love at the expense of His righteousness and justice, ignored Divine judgment, and instead of faith based on the objective knowledge of truth to faith as an inward experience. Correct doctrine was marginalized, an optimistic view of man led to an optimistic, progressive view of history in the belief that humanity would improve and overcome its deficits and bring in the utopia of a non-Messianic kingdom of God.

- c) The advocates of the new approach, included Henry Ward Beecher, Phillips Brooks, Lyman Abbott, and Harry Emerson Fosdick. Some other examples:
 - (1) William Newton Clarke (1841–1912) and
Outlines of Christian Theology (1896)
Sixty Years with the Bible (1912).
 - (2) His background:
J. J. Joslin professor of Christian theology at Colgate Theological Seminary.

He writes:

“I encountered my first real questioning about the relation of the Bible to science (26).”

I was beginning to know also, in slight degree, how much it means that the Bible is a genuinely historical book, having its rise and habitat in the human world, recording vital dealings between God and men, and to be understood in the light of its historical origins, intentions, and development. No longer an unrelieved level of equal authority, it was beginning to have its hills and dales, its lights and shades,

as a book of real life, the life of God in man and of man with God (68).

It seems to me that my interpretation of the passage in the Seventies was a word—exegesis, while the one that afterward displaced it was rather a work of thought-exegesis (95).

According to the principle that I accepted and acted upon, a system of Christian theology has God for its centre, the spirit of Jesus for its organizing principle, and congenial truth from within the Bible and from without for its material. As for the Bible, I am not bound to work all its statements into my system: nay, I am bound not to work them all in, for some of them are not congenial to the spirit of Jesus which dominates Christian theology, and some express truth in forms that cannot be of permanent validity. The glory of the Bible for my purpose as theologian is that it gives me Christ whose revealing shows me God the centre of the system, that it instructs me in that spirit of Christ which is the organizing principle, and that it provides me with abundant congenial material for the building up of doctrine (210–11).

- (2) Charles Augustus Briggs (1841–1913) and *The Bible, the Church, and the Reason* (1892).

“But that error does not detract from the truthfulness and certainty of the details of the message of the Bible.”

He also writes:

The Evangelical party have exalted the Bible above the Church and the Reason; but no party, so far as we know, has made Bible, Church, and Reason coordinate, that is, on the same level, in the same order, of equal, independent authority (63).

When the Reason resists the dogma, it is necessary to re-examine it in order to determine whether it is truly catholic and truly biblical (68).

We deny that it was necessary that infallibility should extend to the words or the literary expressions, or to the circumstantial details and historic occasions, but we claim that the rule of faith and life itself as written was, and ever remains, the infallible divine guidance (75).

- (3) Shailer Mathews (1863–1941) and *Faith of a Modernist* (1925).

“The history of Christianity is one of successive applications of a religious inheritance to new needs.”

He writes:

In brief, then, the use of scientific, historical, social method in understanding and applying evangelical Christianity to the needs of living persons, is Modernism (35).

It can be understood only as one frankly admits that the Modernist is deliberately undertaking to adjust Christianity to modern needs by changing the emphasis in its message and by historically evaluating and restating the permanent significance of evangelical Christianity to human life (22).

The history of Christianity is one of successive applications of a religious inheritance to new needs. Jewish Christianity fulfilled the hopes of the Jews; patristic Christianity gave metaphysical satisfaction to those who wished for immortality; Roman Christianity gave order and unity to the Western world; Protestantism satisfied the needs of those souls that had been touched by the new spirit of nationalism and economic independence (27).

They all insisted that revelation must conform to realities of the universe and in their interpretation they took pains to show that such agreement existed with the universe as they knew it. If ordinary grammatical interpretation left them in any uncertainty, they promptly found an allegorical meaning in the Scriptures which satisfied the demands of what they regarded as truth. The Modernist rather than the champion of verbal inerrancy is a true successor of such fathers of orthodoxy (47).

B. The Leaders:

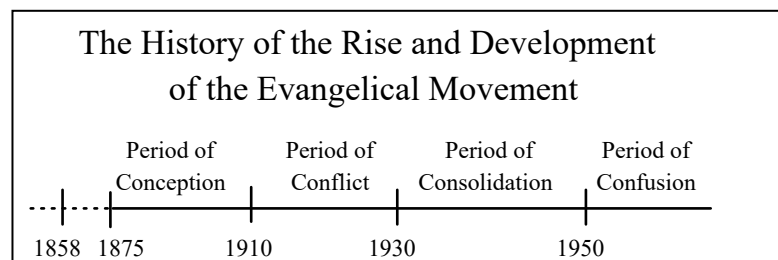
1. Charles Sheldon – Congregational pastor in a railroad center in Topeka, Kansas who became very concerned for the plight of the unemployed. The common Christian view was that if you did not have a job then it was due to some flaw or failure or the person's fault. So Sheldon disguised himself as a poor man who needed work. He went out to find a job and experienced rejection and humiliation. This led him to be concerned about social issues. The result was that he wrote the popularized Social Gospel book: *In His Steps*, popular book, all Jesus will do is heal and do good.
2. Washington Gladden (1836–1917): raised in western NY and came under the preaching of Jacob Knapp. He had no conversion experience. He became a congregational pastor in Columbus, Ohio. He was the first to proclaim the social gospel from the pulpit.

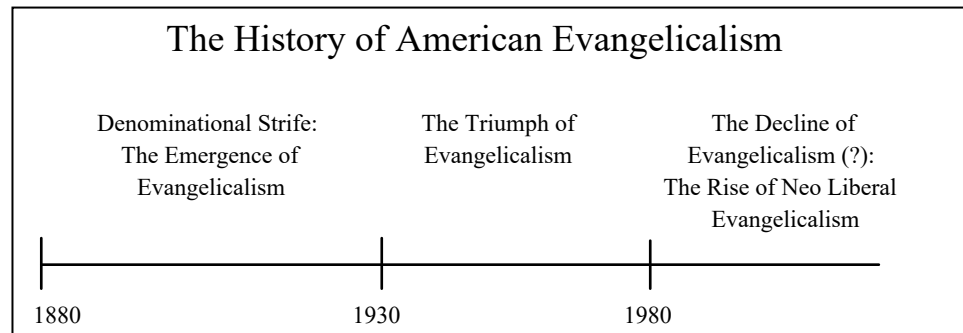
1886 *Applied Christianity* a definitive statement.

Wrote: "O Master Let Me Walk with Thee"

3. Walter Rauschenbusch (1861–1918)
 - a) Trained at Rochester Seminary where A. H. Strong was President. He was turned down foreign missions service because of theological flaws. He went to work in the slums as a pastor. He left that to become Professor of Theology at Rochester.
 - b) *Theology of the Social Gospel*.
 - (1) Stress on the imminent moral kingdom on earth.
 - (2) God loses His transcendence
 - (3) Denied biblical hamartiology, sin = society
 - (4) Denied biblical presuppositions: substitutionary atonement, merit or post-biblical transition, the gospel is social work

C. The Development of Response to Denominational Latitudinarianism (1868–Present).

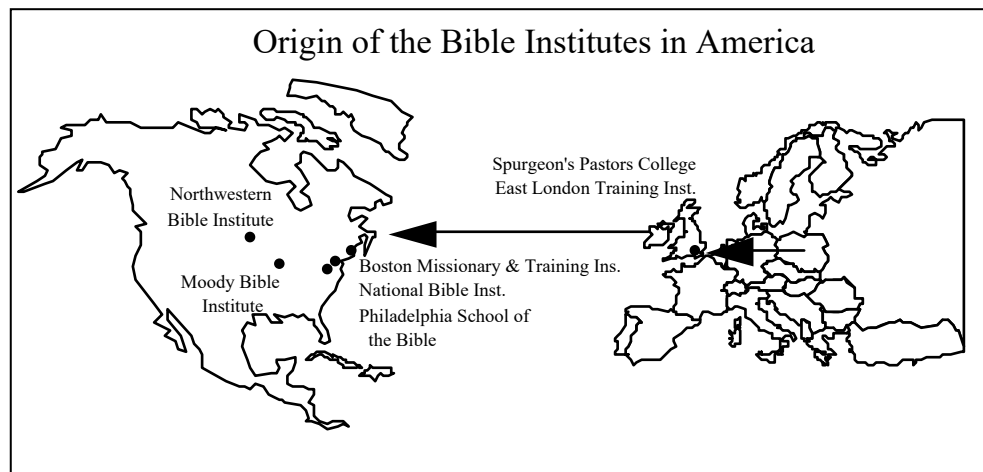




1. The general interdenominational response, an era of conception (1868–1910). This is the interdenominational reaction to liberalism. At this point it is not as polarized as in the 1920s. It is not just in one denomination, Presbyterian or Baptist or Methodist, but a broad movement across the denominations.
 - a) The emergence of the Bible Conference Movement (late 1860s or 1870s)
 - (1) The Believer’s Meetings for Bible Study.
 - (a) Early stage: private meetings of Christian workers in the New York tract office of James Inglis (editor of *Waymarks in the Wilderness*). Also, George Needham itinerated, 1868–71. This will develop into the well-known Niagara Bible Conference.
 - (b) Public stage: Private in 1875 in Chicago, J. H. Brookes – leader. 1876—public interest strong, met at Swampscott, Massachusetts. Itinerated until 1883, 1883–97 met in Niagara. Declined. Later the Seacliff Conferences emerged under Scofield’s and Gaebelein’s influence. There the idea of the reference Bible emerged.
 - (2) The American Bible and Prophetic Conference. Different orientation: a “series of carefully prepared papers”. Focus: “pre-millennial advent”. Marks the beginning and coalescing of the movement called Pre-millennialism in America.
Leaders: Nathaniel West, Stephen Tying, William R. Nicholson, A. J. Gordon.
 - (a) 1878 – Holy Trinity Church, New York. *Premillennial Essays*.
 - (b) 1886 – Farewell Hall, Chicago. *Addresses of the International Prophetic*.

- (c) 1895 – Alleghany, Pennsylvania.
 - (d) 1901 – Boston, Massachusetts.
 - (e) 1914 – Moody Bible Institute. *Coming & Kingdom of Christ*.
- (3) The Northfield Conferences.
Foundation of Modern Conferences. Emphasis – Spiritual life theme, little prophecy. Basic Bible study and the books of the Bible. Founded by D. L. Moody in 1880. Concept and format from England. Heir of the Mildmay and Keswick Conferences. This introduced Keswick theology into evangelicalism.
- 1880 – Needham, Gordon, and Pentecost (G.)
1881 – J. H. Brookes
1882–84 – Interrupted by Moody’s England tour
1885–1902 – continued.

b) The Bible Institute Movement.



- (1) The background of the movement.
- (a) Origins can be traced through England into Germany, product of German Pietism.
 - (b) In England – Spurgeon’s Pastor College (1861). Trained missionaries, evangelists, and church workers.
 - (c) East London Training Institute for Home and Foreign Missions – H. Grattan Guinness (British Baptist, founded Livingston Inland Mission,

recruited volunteers, direct contact with Simpson, Moody, Gordon). In 16 years – 3,000 applicants, 800 accepted, and 500 graduates.

- (2) The earliest institutes.
 - (a) *Missionary Training Institute for Home and Foreign Missionaries and Evangelists* (Nyack) – 1882. Founder – A. B. Simpson – Presbyterian in New York. Later became Nyack College.
 - (b) National Bible Institute (1885). Lucy Osborn – veteran missionary, school in Niagara Falls, New York, moved to New York City in 1896. Merged with T. Dewitt Talmadge’s school (1870) 1907 – merged with Don O. Shelton’s National Bible Institute. Moved to Cape May, New Jersey renamed Shelton College (McIntire).
 - (c) Boston Missionary Training School (1889). Founder – A. J. Gordon. Later became Gordon College.
 - (d) Chicago Evangelistic Society for Home and Foreign Missions (1889). Founders – D. L. Moody, Emma Dryer, W. E. Blackstone, and the Chicago Evangelization Society (1886). Became Moody Bible Institute.

Later the most well known

- c) The lay-professional evangelists.
 - (1) Dwight Lyman Moody (1837–99).
Born in East Northfield, Massachusetts at 17 years he went to Boston and worked in a shoe store. 1856 – moved to Chicago, successful businessman. 1860 – gave up his business. Work was destroyed by the Chicago fire. Rebuilt as the North Side Tabernacle (later Chicago Avenue Church and Moody Memorial Church). 1865 – president of Chicago YMCA.
 - (2) William Ashley “Billy” Sunday (1863–1935).
Born in Iowa. Spent some years in orphanages in Ames and Glenwood, Iowa. As a youth played baseball in Marshalltown, Iowa. In 1883 he entered professional baseball with the Chicago Whitestockings. Converted in 1887 – Pacific Garden Mission, Chicago. After trades to Philadelphia and Pittsburgh, he retired in 1891. Served the

YMCA, worked with W. Chapman. Ordained – Presbyterian.

- (3) Others.
Rodney (Gypsy) Smith (1850–1947).
J. Wilbur Chapman (1859–1918).
Samuel Porter Jones (1847–1906).
Reuben Archer Torrey (1865–1928).

d) The production of literature.

- (1) The Scofield Reference Bible (1907).
The major literary work advocating Orthodoxy and Darbyite-Dispensationalism. Editor – C. I. Scofield.
- (2) *Jesus is Coming*.
Apologetic for premillennialism. Author – William E. Blackstone (1841–1935), Methodist layworker. Financed by Lyman Steward of California.
- (3) *The Fundamentals* (1910): *A Testimony to the Truth* (1909).
Twelve volumes of scholarly essays by leading conservatives. Stress on the integrity of the Scriptures (27/90 articles). Served to revive a sagging campaign against liberalism. Initiates a new, more militant period in the history of Fundamentalism. Director: A. C. Dixon – Moody Church.
- (4) Periodicals
- (a) *The Truth* (1875–97) – J. H. Brookes.
- (b) *The Watchword* (1878–94) – A. J. Gordon. Merged under Robert Cameron – *The Watchword* and *The Truth*. Changed theological emphasis, post-tribulational.
- (c) *Our Hope* – Arno C. Gaebelein (a Methodist - German immigrant) in 1894.
- (d) *Moody Monthly*. Student MBI magazine 1891–92. Discontinued until 1900. *The Institute Tie*, 1910 – *The Christian Workers Magazine*. ed. 1907–35 – James M. Gray. — made it an active voice for the defense of Orthodoxy.

- e) The dominance of strong preaching centers.
- (1) James H. Brookes (1831–97).
Son of a Presbyterian pastor in Pulaski, Tennessee, age 14 – selected by governor of the state for appointment to West Point. Graduated from Princeton Seminary. Mother wanted him to be a minister. At 15 years entered the Academy at Ashwood, Tennessee then Miami College at Oxford, Ohio, and Princeton Seminary. Editor of *The Truth*
 - (2) Adoniram Judson Gordon (1836–95).
Baptist. Born in New Hampton, New Hampshire. Attended the New London Academy in New Hampshire, Brown University, and Newton Theological Institution. 1836–39 pastored at Jamaica Plain, near Boston. 1869–95 pastor of the famous Clarendon Street Baptist Church, Boston. Influential in many social issues in Boston, and founder of what later became Gordon College.
 - (3) Cyrus Ingerson Scofield (1843–1921).
Born in Michigan, Protestant Episcopal parentage. Raised in Tennessee. Admitted to the Kansas bar and served in the legislature until 1879. When converted (led to Christ by a YMCA worker) he was disciplined by J. H. Brookes in St. Louis. He pastored (1882–95) (1902–10) the First Congregational Church of Dallas and the Congregational Church of Northfield, Massachusetts (1895–1902). During this time, he worked on the famous Scofield Reference Bible. He also frequently had a traveling musical evangelist, Lewis Sperry Chafer, whom he mentored. Scofield also founded the Central American Mission.
 - (4) James Martin Gray (1851–1935).
Episcopal heritage, converted while in seminary in New York. Joined the Reformed Episcopal Church which was founded in 1873. Three pastorates: Brooklyn 1877–78, Newburgh 1878–79, Boston 1879–94. Later prominent as President of Moody Bible Institute (1904–35).

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CHRISTIANITY IN THE MODERN ERA (1880–1960, Cont'd.)

Lecture 11.2

Topic: The Evangelical Reaction to New Theology, the Period of Conception (1880–1910) (cont'd.)

Due: Noll, 337–363

- f) The rise of the Faith Mission Movement.
 - (1) The prototype – Hudson Taylor (1832–1905) pioneer as a missionary based on raising his own support. Taylor guided it for over 40 years. He pioneered the idea that missionaries should adopt the dress and live as those to whom they ministered; that single women could run a station without the presence of a male missionary; to advance into the interior of a country and not just stay in the main cities or seaports. Like all believers he struggled with various emotional and mental attitude sins such as severe depression, discouragement and facing the insurmountable odds of reaching 400 million people. But he faced all of the struggles by faith in God and His Word.

1853 went to China under the Chinese Evangelization Society. Due to their incompetence at timely remuneration of their missionaries, Taylor left them in 1857 and chose to tell only God of his needs, not friends, family, or supporters. And God provided.

1860 returned due to ill health

1865 founded the interdenominational China Inland Mission
 - (2) Christian & Missionary Alliance (1897) A. B. Simpson a pastor gathered group of people together and basically founded a para-church missions organization which eventually developed into a denomination.
 - (3) Central American Mission (1890s) C. I. Scofield.
- g) The heresy trials.
 - (1) David Swing (1830–1894). Northern Presbyterian, popular preacher of the 4th Presbyterian Church of Chicago, a church of several thousand. Dr. Francis Patton, editor of *The Interior* of Chicago, at McCormick Seminary brought charges of heresy. Patton accused him of denying basic biblical

doctrines and the teaching in the Westminster Confession of Faith, the Presbyterian doctrinal statement in his sermons and writings. Swing was a liberal in a conservative area. Charges of heresy were brought in 1874. Swing withdrew from the Presbytery. This was the first of the major heresy trials.

- (2) Alexander Winchell (1876).
Professor of geology and zoology at Vanderbilt. Dismissed by Vanderbilt (Methodist) for teaching evolution.
- (3) Crawford H. Toy (1879).
Trained at the University of Virginia, eventually came to the Southern Baptist Theological Seminary (1859). After the war, he attended the University of Alabama, University of Virginia, and Berlin (1866–68). He then taught Greek at Furman University, Greenville, South Carolina (1869) before going to Southern.
- (4) Charles A. Briggs (1892).
Student at the University of Virginia and Union Seminary before studying in Germany under Dörner, Hengstenberg, and Ewald. After a pastorate in Roselle, New Jersey, he took a professorship at Union (Hebrew and Cognate languages). Favored revision of the Confession of Faith in 1889. Though he had a liberal view of the interpretation of Scripture, he was conservative in his theology. Charged with heresy. Dismissed from the church.
- (5) Henry Preserved Smith (1893).
Studied at Leipzig University. Professor of Church History and Hebrew at Lane Seminary. 1893–charged with heresy and dismissed. 1899–entered the Congregational ministry. 1898–Professor of Biblical Literature at Amherst.
- (6) Arthur Cushman McGiffert (1898).
Church History scholar. Studied under Adolf von Harnack. Professor at Lane 1888–93 and Union 1893–1926. President of Union 1917–26. Succeeded Philip Schaff at Union.
- (7) A. Sidney Crapsey (1906).
Episcopalian, pastored St. Andrews Church in Rochester, New York (1879–1906).

2. The intense denominational strife, an era of conflict and turmoil (1910–1930).

“The ‘fundamentalists’ most alarming experience was that of finding themselves living in a culture that by the 1920s was openly turning away from God.” ~George Marsden, *Fundamentalism and American Culture*, 3.

“Christendom may be defined briefly as that part of the world in which, if any man stands up in public and solemnly swears that he is a Christian, all his auditors will laugh.” ~H.L. Mencken, 1924

“The irreligion of the modern world is radical to a degree for which there is, I think, no counterpart.” ~Walter Lippman, *Preface to Morals*

“There remains no foundation in authority for ideas of right and wrong. Both our practical morality and our emotional lives are adjusted to a world that no longer exists.” ~Joseph Wood Krutch

- a) Introduction: Decades of vast cultural and social change in America.

- (1) The decline of national idealism, the loss of the “Spirit of Manifest Destiny”.

The optimism and progress of the Victorian era of both the secular and the denominational churches was gassed and machine-gunned to death on the fields of Flanders in WWI. The result was a cynicism directed toward the hope of Manifest Destiny.

- (2) The rise and popularity of the social sciences.

- (a) Behaviorism – The humanistic view of human nature, in contrast to the Christian view of sin and personal responsibility, led in one direction toward behaviorism as seen in John Watson’s significant book *Behavior: An Introduction to Comparative Psychology*.

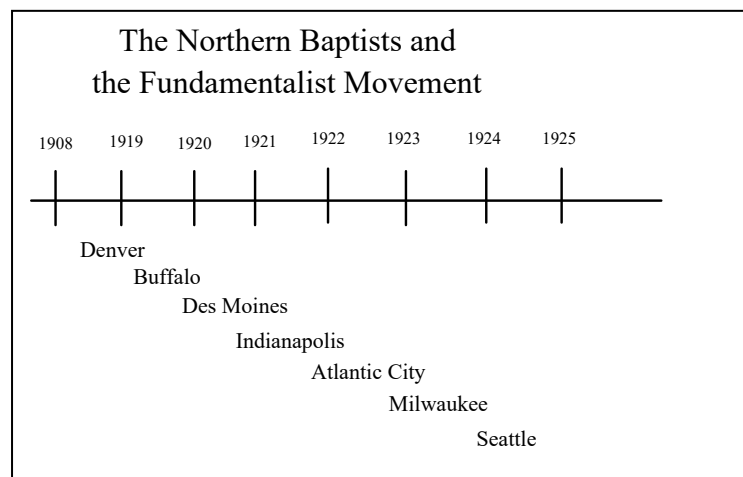
The U.S. & the Social Sciences

World's Population	6.0%
World's Psychologists	33.5%
World's Clinical Psychologists	50.0%

New York City has more psychologists than any European nation.

- (b) Freudianism – In Freudianism, the human problem of sin is replaced with suppression of the ego, suppressed by a super-ego creating a neurosis. Such neuroses which everyone has, leads to aggression. Mankind's basic problem is imposed authority figures suppressing his id when his ego is tender. Problems are resolved through psychotherapy. Freud was virulently anti-Christian. (I'm sure Lucifer certainly thought God suppressed his ego ☺)
- (3) The rise of ethical pragmatism. Morality increasingly became a function of the social sciences, as evidenced in William James' famous book on pragmatism, rather than a function of revealed revelation. The decline of Judeo-Christian dependence on God and the Scriptures as the solution to life's problems. It was a shift, an end to metaphysics, and a shift to existentialism.
- (4) The decline of Judeo-Christian thought. The Bible, God, and the Cross were no longer the solution.
- (5) The emergence of economic and technological prosperity.
- (6) The rise of a consumer orientation.
- (7) The prominence of functionalism in educational theory. The influence of the John Dewey school—that learning should not be so much idealistic as it should be functional and goal-oriented in the sense of job-oriented.
- (8) Aesthetics, a symbol of the decade.
 - (a) Art
 - Ash Can School
 - Cubism
 - (b) Literature
 - (c) Music

b) The Latitudinarian strife among Northern Baptists.



(1) The background.

1908 – The Baptists in the north formed their first denomination: the Northern Baptist Convention. This was done by bringing together their various benevolence and missionary agencies.

This was driven by the influence of Shailer Mathews of the University of Chicago Divinity School

1919 – The clash between the narrowists and the latitudinarians, the traditionalists and the liberals. From 1919 until 1925 there were annual fights at the conventions, which they called “anniversaries.”

1925 – the liberals win, the conservatives lose

(2) The controversy.

(a) The Denver Anniversary (1919).

(b) The Buffalo Anniversary (1920). Following this the conservatives founded their organization, the Fundamentalist Fellowship.

(c) The Des Moines Anniversary (1921).

(d) The Indianapolis Anniversary (1922).

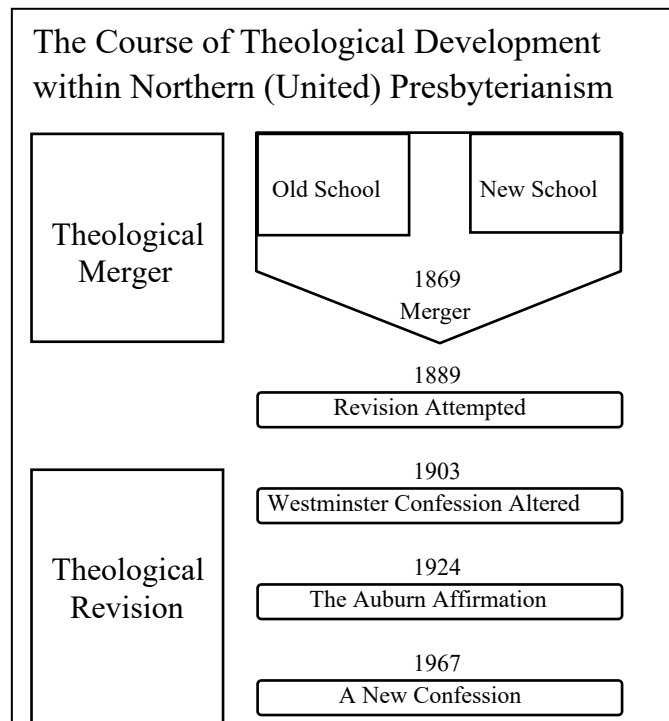
The conservatives pushed for a doctrinal statement and they adopted the New Hampshire Confession of Faith of 1843, but it was not binding. Therefore, it

accomplished nothing. This led to another caucus, the Bible Baptist Union (BBU).

The BBU was led by T.T. Shields, J. Frank Norris, William Bell Riley among others, it was a bit more strident and more combative. Little was accomplished.

- (e) The Atlantic City Anniversary (1923).
- (f) The Milwaukee Anniversary (1924).
Conservatives pushed to have their mission field investigated. The report that returned in 1925 found no problems.
- (g) The Seattle Anniversary (1925). Failed to be able to investigate the seminaries, Crozer, Rochester, and others.
Without a clear objective investigation of their schools, mission field, or seminaries, the conservatives lost.

c) The Latitudinarian strife among Northern Presbyterians.



- (1) The background.
- (2) The strife.
 - (a) The struggle over doctrinal conformity.

There was a strident attempt beginning in the **1880s to revise the Westminster Confession of Faith. The first attempt at revision came in 1889.** That attempt at revision of the Westminster Confession of Faith was voted down by the church. The authors of it, including Charles Augustus Briggs of Union Seminary, underwent heresy trials thereafter. That attempt to revise or change or slightly modify the church's confessional standards went unheeded, but the issue continued.

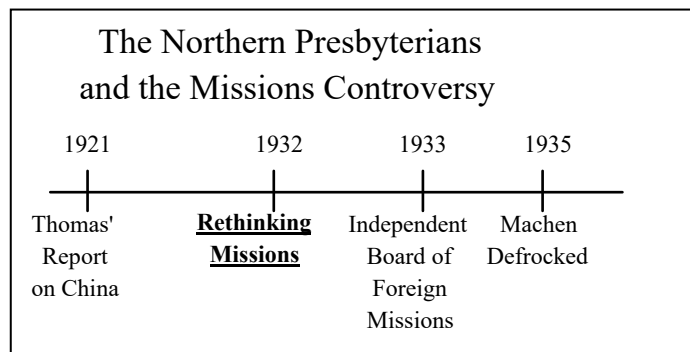
1903 – The Westminster Confession of Faith was modified, reducing the Calvinistic emphasis by overemphasizing the love of God and the necessity of mission.

1920s – The Auburn Affirmation, signed at Auburn Seminary in New York by several hundred Presbyterian pastors. It called for latitudinalizing the theology of the Presbyterian Church.

Example: The second statement of the Portland Deliverance as it was modified says, "It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary."

The Auburn statement wanted the following revision: "*We believe from all our hearts that Jesus Christ was God manifest in the flesh. But we are united in believing that these five doctrines that make up the deliverance are not the only theories allowed by the Scriptures and our standards as explanation of these facts and doctrines of our religion. Whatever theories they may employ to explain them are worthy of all confidence and fellowship.*"

(b) The controversy over missions policy.



(c) The Harry Emerson Fosdick Case.

- The man (1878–1969).

Fosdick trained under William Newton Clark at Colgate and then received his degree from Union Theological Seminary, New York. After a short pastorate, he returned to Union Seminary, a Presbyterian school (he was a Baptist) as professor of homiletics. He also became pastor of the “Old” First Presbyterian Church in New York City.

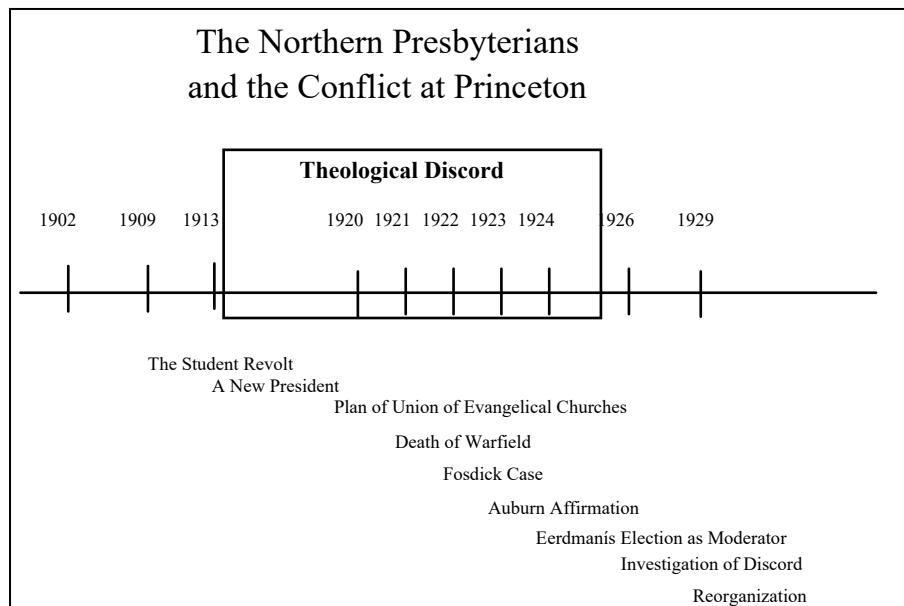
- The conflict.

In 1922 he preached a very famous and controversial sermon: “Shall the Fundamentalists Win?” This led to the attempt to remove him from Presbyterian influence, but he was a Baptist at an independent seminary.

His parishioners built a new church for him, the Great Riverside Church.

This led to more frustrations and divisions in the Presbyterian Church.

(d) The struggle at Princeton Theological Seminary.



Princeton Seminary was the last bulwark of old-school Presbyterianism. As Presbyterianism became more and more tolerant of liberal ideas, so did the seminary. From the time Stevenson became president in 1913 the seminary moved more away from its biblical roots. The leader of the Conservatives was J. Gresham Machen, the great defender of orthodoxy and professor at Princeton.

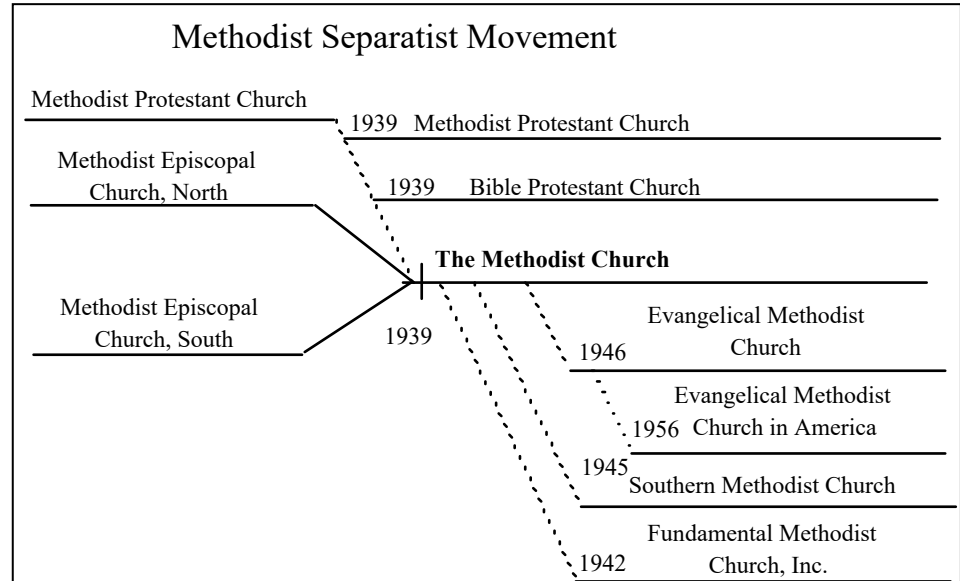
1929 – the Presbytery reorganized Princeton, the conservatives resigned and along with Machen left the seminary, not the denomination, crossed the river to Philadelphia, and began Westminster Seminary, funded initially by Machen's independent wealth.

- d) The Latitudinarian strife among Methodists. The Northern Methodists did not have as virulent a clash as the Presbyterians and Baptists. They had a few cases of problems but did not have a deep clash for a variety of reasons.

In 1939 the Northern and Southern Methodists ended their Civil War schism; Methodism (Southern and Northern) and the Methodist Protestant Church merged, creating the Methodist Church in 1939.

*It was in this context, that, in the south, many groups of Methodist, Sunday school classes, Bible study groups, left or were asked to leave, and they began independent churches which became Bible churches. Two examples are Berachah Church

(1932) and Denton Bible Church (early 1970s) *creating the Methodist Church in 1939. We'll say something about that story in a moment.*



- f) The John T. Scopes Trial, the conflict between science and religion in the 1920s.

The great trial occurred in July 1926. How much to make of the Scopes Trial is debatable. I think in many ways the John T. Scopes Trial was similar to the Salem Witch Trials, in that scholars later used both of those events to discredit movements that they found to be disgusting to them.

The issue was based on the Tennessee Anti-evolution Laws. John T. Scopes, a high school biology teacher in Dayton, Tennessee, taught biological evolution in disobedience to the law. His friends accused him of violating the law, which set up the testing of the state law. The ACLU hired Clarence Darrow to take the cause.

The state side was handled by William Jennings Bryant who was a poor choice.

Scopes was found guilty and fined \$100. But Christianity lost. Christianity was pictured as backward, uneducated, anti-science, which no person of intellect or ability could follow.