

1900s

The beginning of the 1900s brought a wave of optimism. America had flexed her muscle in the Spanish-American War and had emerged an international force. Religious liberalism and social Darwinism held great hopes for the advancement of civilization—even for the cessation of war, a possibility that seemed nearer with modern, technological advances.

A liberal Christian magazine was so confident in human nature that it changed its name in 1899 from *The Christian Oracle* to *The Christian Century*. An editorial that year intoned, “We believe that the coming century is to witness greater triumphs in Christianity than any previous century has ever witnessed, and that it is to be more truly Christian than any of its predecessors.” Article titles in late 1899 included, “Why the World Is Getting Better” and editorials preached that our “old faiths must be seen in new lights” and that ministers would no longer have to thunder God’s law for “...man looks now to find the God within. We shall talk more of love, and less of sin.”



Marvin Olasky in *World Magazine* (Jan. 8, 2000, p. 54) rightly criticized the first 100 years of *The Christian Century Magazine* when he blamed the magazine’s humanistic theology and its big ego that promoted humanistic churches and for not anticipating the bloodiest century in human history.

I. Turn of the Century and World War I

A. American international interest

1. The Crusading Church at home and abroad

- a. * Universal promotion of missions, prohibition, student recruitment, church unity, world peace seemed to carry on the abolition fervor from before the Civil War
- b. * Slogan: “evangelize the world in our generation”

2. From pacifism to war support

a. Background

- (1) Many pacifist American churches out of pietist tradition
- (2) Many denominations went on record against the Mexican-American War, but would support the Civil War to end the evil of slavery

b. Peace Movement felt that age of barbarism had been overtaken by an age of enlightened and mature civilization

- (1) Women's Christian Temperance Union had “peace department” in 1898
- (2) Active between Spanish-American War and WWI
- (3) Many religious peace conferences ca. 1900-1909 in the face of the Kaiser’s saber rattling

(4) 1912 Episcopal statement: arbitration must replace fighting which has become too costly in material and life

(5) Political/Social Efforts

(a) Hague Int'l Arbitration Court established in 1909 out of 1899 Paris Interparliamentary Union

(b) Andrew Carnegie establishes International Endowment for Peace with \$10,000,000

c. World War I becomes a "holy cause"

(1) President Wilson's neutrality had been popular with the churches

(2) Propagandizing by the allies, attacks on U.S. shipping/civilians, and pro-war Security League draw churches into the fray

(3) New perspective: "win the war to end all wars"

YMCA statement: "A righteous war to save the very life of democracy"



(4) Federal Council of Churches

(a) Founded in 1908 to promote moral and social reform (Noll, p. 308)

(b) formed General Wartime Commission; along with the denominations, it

i) Promoted war bonds

ii) Preached from government sermon outlines

iii) Recruited chaplains

(5) Billy Sunday (1862-1935) railed against Germany

(6) Pacifist preachers were tarred and feathered and/or had their houses painted yellow

d. Post-war reaction

(1) Shift in theology paradigm from rosy post-millennialism to pessimistic view of mankind; neo-orthodoxy

(2) Isolationism; fewer mission efforts

(3) Church attendance drops after war fervor

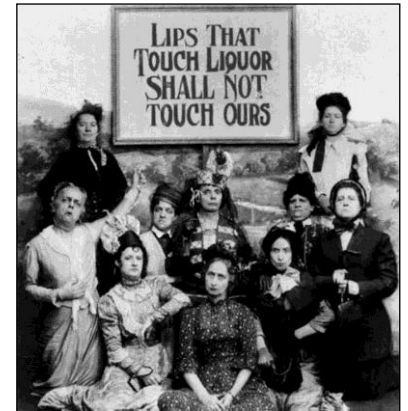
B. Prohibition

1. Background

- a. 1865, National Temperance Society
- b. 1873, Women's crusade against the saloon
- c. 1874, Christian Women's Temperance League started and run by Frances E. Willard, a colleague of D.L. Moody's
- d. 1895, Anti-Saloon League in Oberlin, OH, supports only dry candidates
- e. 1907-1918, wave of prohibition laws

- (1) new age of the machine gave fresh concern for drunkenness
- (2) 33 dry states by 1918

- f. 1919, 18th Amendment for Prohibition was ratified

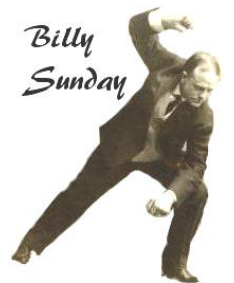


2. Church support

- a. Many revivalistic churches and wings had temperance boards.
- b. The Methodists were especially in the forefront with their doctrinal history of perfectionism.
- c. Billy Sunday predicts that prohibition would “turn our prisons into factories and our jails into...corncribs”

3. New problems of bootlegging and organized crime lead to repeal of prohibition (21st amendment) in 1933

- a. Saloons and abuses not to be allowed
- b. Taxes on liquor would redeem a shady trade



C. Early 20th century evangelists

1. Billy Sunday (1862-1935)

- a. Conversion at Pacific Garden Mission in Chicago, 1886, between baseball seasons (Philadelphia)
- b. Worked in Chicago YMCA and learned the ropes of mass evangelism in assisting Wilbur Chapman there
- c. Independent evangelist in early 1900s
 - (1) Professional advance team of 20 organizes city crusades

- (2) Wooden tabernacles built with “sawdust trails”
- (3) Famous anti-liquor crusader



2. Aimee Semple McPherson (1890-1944)

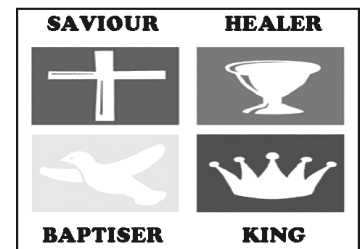
a. Married Mr. Semple, a Pentecostal missionary to China

b. Returned stateside after Semple’s death

- (1) Married and divorced McPherson
- (2) Married and divorced a third husband

c. Flamboyant evangelist in L.A. during the roaring 20's

- (1) Built the Angelus Temple for her community and radio platform
- (2) Beliefs
 - (a) Entire sanctification
 - (b) [Second] Baptism of the Holy Spirit: tongues
 - (c) Christ is Savior and Healer: faith healing



d. 1927, Founded the International Church of the Foursquare Gospel

e. 1944, died at age 53 of a barbiturate overdose in a hotel room

“At the end of the day, dear people would go to their homes arm in arm, while I would sit in silence, watching the last light extinguished in the big auditorium and the last happy couple disappear into the darkness.”

D. Dispensationalism

1. Roots in Darbyism of Ireland and England

- a. John Nelson Darby (1800-82): Anglican turned independent
- b. Plymouth Brethren of England

2. Promoted in North America

- a. Prophecy conferences from 1885ff.
- b. Cyrus I. Scofield (1843-1921)



(1) Lawyer turned Congregational minister. Worked with Moody in CT for a time

- (2) 1909 reference Bible
 - (a) originally intended as a portable theological system for the plethora of missionaries of the era
 - (b) Bible of most fundamentalist churches for decades
- (3) Co-founder of Dallas Theological Seminary with Presbyterian Chafer and Canadian churchman Griffith-Thomas

II. The growing Modernist-Fundamentalist Dispute

A. Definitions

1. Modernism: a progressive wing of Christianity using science and philosophy to discern the central values of the Christian tradition in order to meet the world's needs.
 - Worldview: rationalism (product of optimistic modernity)
 - *Christian Century* was the unofficial organ of modernism
2. Fundamentalism: an organized attempt to preserve historic Christianity vs. modernism based on the authority of the Bible
 - Worldview: spiritual obedience to God's revelation

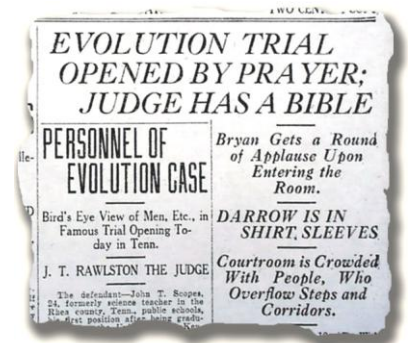
B. Harry Emerson Fosdick carries the banner for the Modernists

1. Baptist professor at Union Seminary who takes First Presbyterian Church of NYC; moves to Baptist Riverside Church when presbytery applies pressure
2. Famous 1922 sermon, "Shall the Fundamentalists Win?"
3. Accused by student, John Sung, of being a "devil" for stealing Sung's faith



C. Watershed event in the public eye: Scopes Monkey Trial of 1925

1. After Tennessee anti-evolution law passed in 1925, teacher John Scopes became the focus of a court challenge
2. Outcome
 - a. Scopes was found guilty
 - b. Fundamentalists are discredited as anti-intellectual.
 - (1) After a thrashing in the press



- (a) satirical pen of H.L. Mencken of Baltimore leads the attack
- (b) pietistic-fundamentalist Christianity drew into itself until it re-emerged behind Jerry Falwell's Moral Majority, 1976

(2) 1926, Aimee Semple McPherson stages her own kidnapping, scandalizing fundamentalism

c. W.J. Bryan dies within a matter of weeks

D. Growing Ecumenical Movement

1. Weariness of fighting after WWI

2. Objections to perpetuating "unimportant differences" within and between denominations

3. Many church unions from 1920-1940

a. 1906, northern Cumberland Presbyterians join PCUSA

b. 1911, Northern Baptists merge with Free Baptists

c. 1917, three Lutheran bodies form Norwegian-based "Lutheran Church of America"

d. 1931, Ohio + Iowa + Buffalo Synods form "American Lutheran Church"

e. 1920, Welsh Calvinist Methodist Church joins PCUSA

f. 1922, two Evangelical groups form United Evangelical Church

g. 1924, Congregationalists + Evangelical Protestant churches

h. 1931, Congregationalists + Christian Churches = New Light Movement

i. 1939, Methodist Protestant Church + Methodist Episcopal Church (South) + Methodist Episcopal Church = Methodist Church

j. 1950, Evangelical + United Brethren = Evangelical United Brethren

III. Broadening Presbyterian Church

A. Doctrinal reforms

1. Cruc: growing democratic antipathy toward predestination of strict Calvinism

2. Early attempts

a. Some, like Briggs in 1892, want to scrap the Westminster Standards

"The Westminster System has been virtually displaced by the teaching of the dogmatic divines. It is no longer practically the standard of faith of the Presbyterian Church. The Catechisms are not taught in our churches, the Confession is not expounded in our theological seminaries. The Presbyterian Church is not orthodox by its own Standards. It has neither the old orthodoxy or the new orthodoxy. It is no perplexity. It is drifting toward an unknown and mysterious future." —C.A. Briggs, *Whither*, p. 223

- b. 1889, fifteen presbyteries overture for creedal revision
- c. 1892, revision proposals fail despite ratification by a majority of presbyteries (super-majority was needed)

3. 1903 Revisions of the Westminster Standards

a. Five amendments to the Confession

(1) Included two new chapters

- (a) “On the Holy Spirit”
- (b) “On the Love of God and Missions”

(2) Three textual changes

- (a) XVI:7 “good deeds of men **are sinful** —> *fall short of what God requires*
- (b) XXII:3 OMIT “...it is a sin to refuse to take oath ... imposed by lawful oath”
- (c) XXV:6 OMIT “...the pope is the antichrist”

b. “Declaratory Statement” of 1903

(1) God loves all mankind

- (2) Qualifying remark: “We believe that all dying in infancy are included in the election of grace, and are regenerated and saved...”

c. Changes were opposed by Warfield and Princeton since the statements go beyond the scope of Scripture

4. Alarm at growing toleration for modernism in the church

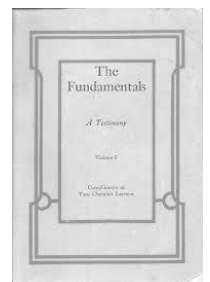
a. 1909, “Modernism” and “Fundamentals” were terms used early in Presbyterianism

b. 1910, *The Fundamentals: A Testimony to the Truth*

(1) 12 Volumes, 31 contributors, 90 articles

- (2) Apologetical, polemical: anti-evolution, anti-higher criticism, defense of scripture authority

- (3) Cost of publishing/dissemination of million sets to pastors across the country was borne by Lyman and Milton Stewart of L.A.



(4) This was an early attempt to galvanize a fundamentalist movement of orthodoxy

(a) Emphasized five fundamentals

- i) Inspiration of Scripture
- ii) Christ's virgin birth
- iii) Christ's supernatural miracles
- iv) Christ's substitutionary atonement
- v) Christ's bodily resurrection

(b) Call for prayer bands

c. "Essential doctrines" (fundamentals), especially for ordination, were delineated and reaffirmed by Presbyterian General Assembly in 1910, 1916, and 1923

B. More Presbyterian mergers/cooperatives

1. 1906, PCUSA Union with the Cumberland Presbyterians

a. Minority of Cumberlands remain independent

b. Constitution amended to allow racially segregated Presbyteries till 1967

2. 1908, PCUSA and UPCNA cooperate in the Federal Council of Churches

3. 1920, Welsh Calvinists absorbed by PCUSA

C. Princeton Tensions

1. 1909, student rebellion against anti-practical intellectualism

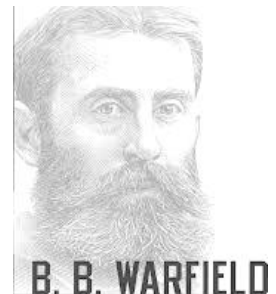
2. 1914, J. Ross Stevenson (practical theologian) replaces Francis L. Patton as President

3. Benjamin B. Warfield, (1851-1921)

a. Prof. of Didactic and Polemical Theology (1887-1921)

b. Staunch defender of biblical inerrancy and the Reformed Faith

c. Prolific and cogent writer



4. 1929 - Princeton's Government reorganized by general assembly
 - a. Rug pulled on conservative "Board of Directors" who are left in control of the grounds
 - b. New liberal "Board of Trustees" given total control of the school; two board members are signers of infamous Auburn Affirmation

D. Bald-faced liberalism and deliberate accommodation

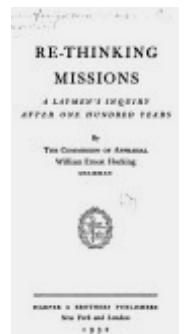
1. * Auburn Affirmation, 1924 (for text, see Rian's Appendix I of *The Presbyterian Conflict*)
 - a. Prompted by 1923 weak reaffirmation (vote of 439-359) for the Fundamentals
 - b. Affirmation ascribed by 1,274 ministers/elders meeting at Auburn, NY (site of 1830s New School "Auburn Declaration")
 - (1) Professed allegiance to the Confession
 - (2) Alleged that the 5 fundamentals were only "theories" of interpretation
 - (3) Denied general assembly's right of laying down any essentials
 - c. 1925 Constitutional Committee to investigate subscriptionism
 - (1) Headed by broad churchmen
 - (2) 1927 Upshot: The General Assembly cannot establish "essential and necessary" articles of belief for ordination, but may examine individual cases on appeal. The inclusivistic position of tolerance under the Auburn Affirmation became the official position of the church.
 - d. Liberal/inclusivist momentum from 1924: no more conservative moderators after 1925

e. 1929 - Demise of Princeton

f. Declension in foreign missions

- (1) 1921 - Robert Speer sweeps under the rug charges of missions heresy
- (2) 1932 - Rethinking Missions

- (a) Interdenominational reassessment of missions in an age of isolationism and modernism: essentially a syncretistic view of Christianity with the world religions



–However, note Christianity’s claims of exclusivity: John 14:7; Acts 4:12; Isa 43:10-12

(b) The foreign missions board coddled Pearl Buck

g. Ultimately, ecclesiastical utilitarianism leads to intolerance for the conservative minority

“There will be liberty in the Presbyterian Church for Modernists, but none for conservatives; and those who hold the conservative view will have to go elsewhere for the maintenance of those convictions that are dearer than life itself.” —Machen in Hutchinson, p. 206

2. John Gresham Machen, (1881-1937)



a. Exposed to higher criticism at Marburg and Göttingen, Germany

b. Princeton Professor of NT, 1906-29

c. Staunch defender of classic Reformed Theology in particular and historic Christianity in general

(1) *Christianity and Liberalism*, 1923

While other pietistic fundamentalists were isolating themselves against the attack of modernism, Machen engaged the critics on a scholarly level

(2) Insisted on separatist ecclesiology

“According to Machen, it is not enough to be a fundamentalist in doctrine generally without being a fundamentalist in one’s doctrine of the Church. In fact, one cannot be a true fundamentalist without a separatist view of the Church. For to endorse unbelief is itself unbelief. Those ‘conservatives’ who can tolerate liberalism in the Church are themselves unsound.” — Hutchinson, p. 201

(3) 1923 - called for a “New Reformation”

d. Founded Westminster Seminary in Philadelphia, 1929

“A really evangelical seminary might be the beginning of a really evangelical Presbyterian Church.” —Machen

(1) Inherited some conservative faculty from Princeton

(2) Turbulent early years

(a) 1935,36 - majority of the seminary board, unwilling to separate from the old church, resigns with Prof. O.T. Allis

(b) 1937 - OT Prof. A.A. MacRae resigns Westminster to serve the BP Church

e. Founded the Independent Board for Presbyterian Foreign Missions, 1933

(1) After overtures to clean up the church's Foreign Mission Board were thwarted

(2) G.A.'s Mandate of 1934: dissociate from and dissolve IBPFM or else face defrocking

(a) * The conservatives' refusal to support the approved FMB was considered tantamount to refusing to partake of the Lord's Supper

(b) Obedience to the constitutional powers was made obedience to Christ

(c) The PCUSA purges itself of its conscience: Machen, McIntire, Buswell, R.S. Laird, Paul Wooley, et.al. (see Hutchinson, p. 216 note, for charges vs. Machen)



f. Established Constitutional Covenant Union, 1935

(1) Alliance of conservatives to attempt internal reforms, or if all else failed, to break from the church in order to continue on as its “true spiritual succession”

(2) Official organ: *The Presbyterian Guardian*

g. Established the Presbyterian Church of America, June 11, 1936

(1) PCUSA was declared “officially and judicially apostate”

“We withdrew from the Presbyterian Church USA in order that we might continue to be Presbyterians.” —Machen

(2) The Successors adopt the Westminster Confession and PCUSA Constitution of 1934, with the proviso that the 1903 amendments could be dropped

h. Machen dies of pneumonia and a broken heart, January 1, 1937

E. Separating and Reformed: Conservative Presbyterianism

1. Presbyterian Church of America divides and multiplies, spawning the Bible Presbyterian Church in 1937

a. Vacuum of strong diplomatic leadership after loss of Machen

b. Two schools of thought struggle for dominance in the womb of development

(1) Old School majority

- (a) Strict confessionalism
- (b) Insistence on a continental Reformed heritage
- (c) Roots in Princeton

(2) New School minority

- (a) Simple biblical literalism
- (b) “American” Presbyterianism vs. continental reformed approach
 - i) Nationalistic/patriotic
 - ii) Less centralized—more democratic
 - iii) Personal piety emphasized
- (c) Identified with broad fundamentalist movement
 - i) Roots in Princeton and late 19th century Bible Conference Movement
 - ii) Revivalism: emphasis on the individual in the presence of God



(3) Three Issues of division

- (a) Eschatology
 - i) Two variant schemes of theology? (Quasi-dispensational vs. covenantal)
 - ii) Tolerance of premillennialism or parity?
- (b) Total abstinence vs. Christian liberty
- (c) Independent agencies or synod controlled agencies?

2. PCofA forced by 1939 PCUSA court action to change its name: takes the name Orthodox Presbyterian

IV. Other Church disruptions

A. Christian Reformed Church (founded 1857)

1. Continuing tensions and alliances in the 1900s among varying parties originating in Holland
 - a. Pietists out of anti-establishment Dutch conventicles
 - b. Confessionalists like Louis Berkhof
 - c. Antitheticals like Herman Hoeksema who want to insulate the elect from the seed of the serpent
 - d. Neo-Calvinists influenced by Abraham Kuyper's progressive views on the church and culture

2. Identity Crisis during and after WWI: the Americanization of the ethnic CRC

3. Watershed issue: "Common Grace"

- a. Preceded by conservative purge of higher criticism at Calvin College, 1920-22
- b. Promoted by Neo-Calvinists in an effort to relate to their world and salvage cultural institutions for the glory of God
- c. Resisted by Antitheticals and some pietists

"It is utterly inconceivable that God can show any grace at all [except] in the blood of Christ Jesus"

"God's general goodnesses are actually curses on the reprobate who consume these graces upon their lusts" —Herman Hoeksema

- d. Confessionalists abandon Antitheticals as too close to Anabaptists

Can one say "that the marriage between two non-Christians can be nothing more than bestiality and the sort of love that devils have for each other!! This is nonsense. It conflicts with Scripture and experience" —J.K. Van Baalen in Bratt, p. 111

- e. 1924, "Common Grace Synod" commands Hoeksema, et.al., to desist

(1) 1926, Hoeksema helps establish the Protestant Reformed Church

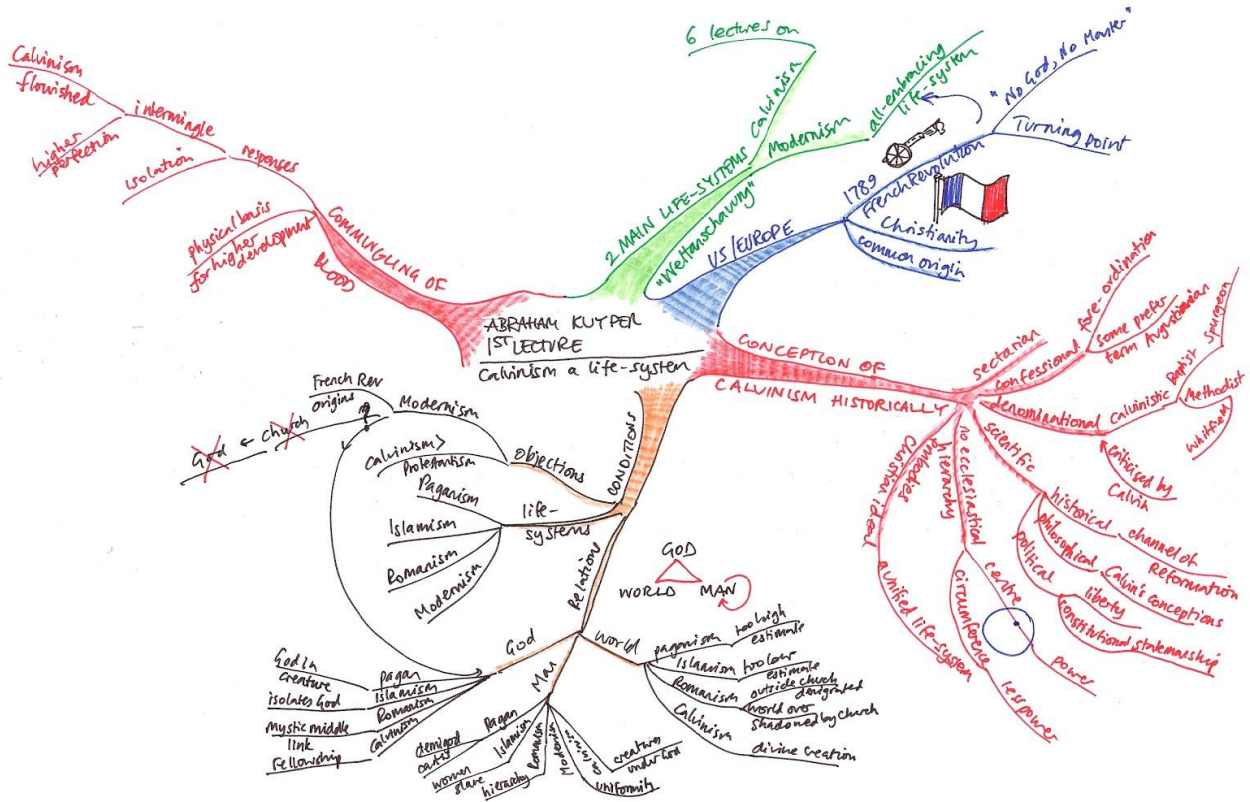
(2) 1928, CRC hedges its common grace doctrine by legislating against worldliness: dancing, gambling, and the theater are discouraged

4. Dutch contributions to the Princeton tradition

- a. 1893 Geerhardus Vos joins the Princeton faculty

b. early 1900s, Abraham Kuyper's "Lectures on Calvinism" during the Stone Lecture Series at Princeton Seminary

c. R.B. Kuiper and Cornelius Van Til at Westminster bring continental perspective to American Presbyterianism



(SteveBishop.blogspot.com)

5. Later tensions over the nature and authority of Scripture leave the progressives and Barthians in control of the CRC

a. Calvin College and Seminary in Grand Rapids, MI, become hotbeds for change in the CRC

- (1) 1960s: theater and the arts are openly seen as having redeeming values
- (2) 1970s: Theistic evolution emerges
- (3) 1980s: Feminism reinterprets the Bible

b. 1990s: CRC loses many faithful and orthodox churches over the last straw, the ordination of women to the ministry. This development spawns

- (1) Orthodox Christian Reformed Church begins in the 1980s
- (2) United Reformed Churches begins in the 1990s

B. Northern Baptist upheavals over higher criticism and the social gospel

1. 1933, the General Association of Regular Baptists forms
 - a. Robert T. Ketcham (b. 1889) was a founder and key representative in the midwest
 - b. Separatist in orientation until recent years
 - c. Cedarville University in Ohio has been a key training center, as is Grand Rapids Baptist Bible College and Seminary
2. 1947, the Conservative Baptist Convention split from the Northern Baptists

C. Other Modernist/Orthodox church splits

1. 1927, North American Christian Convention of Disciples secedes from DoC
2. 1936, Machen's Presbyterian Church of America breaks from northern PCUSA to spawn the Orthodox Presbyterians and the Bible Presbyterians
3. 1973, the Presbyterian Church in America breaks from the southern PCUS
4. 1976, the modernist "Association of Evangelical Lutherans" broke from the Lutheran Church Missouri Synod in the midst of a conservative-led purge of the church's schools. The Association eventually joined the broader merger of Lutheran churches in 1988, the Evangelical Lutheran Church of America that also brought together the ALC and the LCA. The conservative Missouri and Wisconsin synods stayed out of the merger.
5. Early 80's purge of so-called moderates (quasi-modernists) from the schools of the Southern Baptist Convention

V. The Broadening Church in the second half of the 1900s: Cooperative measures and mergers

The Broad Church grew out of Modernism that emerged in the 1880s, triumphed in the 1920-30s, and declined in the late 20th century.

A. 1941, conservative American Council of Christian Churches

1. Brought together by fundamentalist leaders to present a united front in challenging the common opponent of modernism in the mainline churches
2. Founded by Carl McIntire with Baptist and conservative Methodist allies
3. Supported for a time by men as Francis Schaeffer of the BPs and Paul Wooley of the OPs

B. New Evangelicalism

1. 1942 , National Association of Evangelicals becomes the flagship of Neo-Evangelicalism

- a. founded by Harold Okenga who coined the phrase, “New Evangelicalism”
- b. Brought together by fundamentalist leaders whose aim was to win back the mainline denominations rather than declare them apostate.

2. Distinctives of New Evangelicalism as represented by the NAE

- Cooperative Evangelism
- Desire for intellectual respectability vs. orthodox tradition

a. Cooperative Evangelism

Okenga summarized the modus operandi for this movement in his statement: “The New Evangelicalism has changed its strategy from one of separation to infiltration.” (cited in Woodbridge, *The New Evangelicalism*, p. 14)

- (1) Dual membership in NCC (and WCC) allowed by NAE. In the early 21st Century, the new model charismatic leaders of the NAE have regularly been dialoguing with and encouraging the NCC
- (2) Evangelistic crusades often have blended Bible-believers, humanistic Christians, Roman Catholics, and cults
- (3) Biblical concerns for purity as opposed to cooperative evangelism

II Cor. 6:14-7:1

“14 Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? 15 And what accord has Christ with Belial? Or what part has a believer with an unbeliever? 16 And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: “I will dwell in them And walk among them. I will be their God, And they shall be My people.” 17 Therefore “Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you.” 18 “I will be a Father to you, And you shall be My sons and daughters, Says the LORD Almighty.” 7:1 Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

II John 10,11; Eph. 5:11

10 If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; 11 for he who greets him shares in his evil deeds.
Eph. 5:11 And have no fellowship with the unfruitful works of darkness, but rather expose them.

II Chron. 19:2

2 And Jehu the son of Hanani the seer went out to meet him, and said to King Jehoshaphat, “Should you help the wicked and love those who hate the LORD? Therefore the wrath of the LORD is upon you.

Jude 3,4

3 Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. 4 For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.

b. Desire for intellectual respectability from elitist quarters vs. orthodox tradition (John 12:43)

(1) Neo-Evangelicalism of Fuller Seminary, founded in 1947 by Charles Fuller and Harold Okenga

(a) See Marsden's *Reforming Fundamentalism*

(b) Fuller is the flagship school of New Evangelicalism along with Gordon-Conwell Seminary

(c) A 1996 Fuller brochure (as cited in the June 1996 *ACCC Report*) explains why the school has given up the doctrine of the inerrancy of Scripture:

“Where inerrancy refers to what the Holy Spirit is saying to the churches through the Biblical writers we support its use. Where the focus switches to an undue emphasis on matters like chronological details, precise sequence of events, and numerical allusions, we would consider the term misleading and inappropriate. A danger is that it implies a precision alien to the minds of the Bible writers and their own use of the Scriptures and it leads those who think there is one proven error in the Bible (however minor), to regard its whole teaching as subject to doubt.”

(2) Bible “Infallibility” vs. “Inerrancy”

(3) Theistic evolution: God is the first cause in creation, initiating on-going evolution

c. Positive social activism in recent years

3. * William Franklin Graham (b. 1918)

a. Began ministry working for Youth for Christ

b. Launched into national attention after Wm. Randolph Hearst touted Graham's 1949 evangelistic tent meetings in L.A.

c. Abandoned by fundamentalists in 1957 after Graham invited mainline denominations to help organize and reap his New York crusade

d. Seen personally by more people than anyone in history



4. 1951, Campus Crusade

a. Founded by Bill Bright at UCLA

(1) 1945 disciple of Henrietta Mears (Hollywood Presbyterian Church)

(2) Trained at Princeton Seminary and Fuller Seminary (1947)

b. Purpose: to evangelize and organize college youth to reach their generation for Christ

c. Biblical Concerns regarding Campus Crusade

(1) Weak and aberrant theology

- (a) “Four spiritual laws” leading to conversion focus on God’s “wonderful plan for your life...” rather than on God’s claims upon His sinful creatures (for the Four Spiritual Laws, see final appendix of *Evidence that Demands a Verdict* by McDowell)
- (b) Second Blessing for carnal Christians who took Jesus as Savior but never as Lord

(2) Ecumenical and interfaith operations

- (a) Roman Catholics and charismatics are used on staff and crusade meetings
- (b) Billy Graham is the Honorary chairman of Campus Crusade and of the ambitious “New Life 2000” crusade to evangelize the world
- (c) Bill Bright has endorsed the “Evangelicals and Catholics Together” movement

5. Summary of Neo-Evangelicalism

Woodbridge critiques the movement:

“The New Evangelicalism is exerting tremendous pressure upon believers to forget the biblical principle of separation [2Cor 6:14-7:1], to join hands with the enemies of the Lord [2Chron 19:2], and to minimize the holy distinctives which separate God’s people from unbelievers [John 17: 11,16].

“Orthodoxy enjoins biblical separation from error.

“The New Evangelicalism advocates toleration of error. It is following the downward path of accommodation to error, cooperation with error, contamination by error, and ultimate capitulation to error!

“Precisely at this point the issue is joined. Either one obeys God or he disobeys. There is no third alternative” (p. 15).

In the late 1990s, the National Association of Evangelicals had been led by leaders from charismatic churches, like Donald Argue of the Assemblies of God, and discredited (2007) Ted Haggard of New Life Church.

C. Broader Ecumenical (“household”) and Modernist Efforts

1. 1948, World Council of Churches

The anti-Christian nature of the WCC has been well documented, several times by *The Reader’s Digest*. The latest *Digest* esposé came in its Feb. ‘93 issue, detailing the WCC’s paganism, animism, spiritism, new agism, and communist sympathies.

Soviet infiltration and manipulation of the WCC in the past has been confirmed by the opening of KGB files. Former Russian Orthodox delegates and WCC bureaucrats were either stooges of or else actual KGB agents to promote the Soviet agenda.

The “liberation theology” promoted by the WCC led it to fund terrorist groups since the 70s. Dollars of mainline denominations were funneled through the WCC to finance campaigns of terror and murder; murder targets often have been missionaries. A SWAPO ground to air rocket brought down a commercial airliner over South Africa, killing all aboard including a number of missionaries.

Largest contributors to the WCC are the state church of Germany, the PCUSA, United Methodists, ELCA, Disciples of Christ, UCC, Episcopal Church, and American Baptist Church. With the WCC’s shrinking base of support (these churches losing members over the last 20 years), and because of the Eastern Churches’ protest of the WCC’s denial of the trinity and abuse of the Lord’s supper, WCC leaders at the end of the 90s are concerned about the organization’s future.



National Council of the Churches of Christ in the USA

2. 1950, National Council of Churches

The NCC’s discredited and defunct predecessor (Federal Council of Churches), reconstituted itself 1950 as the NCC. The aim of the NCC was much the same as the FCC: to represent liberal Protestantism as a force for liberal social activism.

In 1994 NCC President, Rev. Joan Brown Campbell, predicted that by 2000 “There will be a new ecumenical structure formed that will include Pentecostals, Roman Catholics, Evangelicals.... They will come into some new configuration and the NCC will be no more as we know it now.” (*Christian News*, 4/18/94)

Since then the NCC and NAE have been openly flirting with each other. NAE president, Donald Argue and his successor, have met to address the NCC several times on the organizations’ perceived areas of common ground.

3. 1962, Consultation on Church Union (COCU)

a. Begins with four denominations in consultation about mass merger

- (1) PCUSA
- (2) Episcopalians
- (3) Methodists
- (4) United Christian Church

“...the [PCUSA] invited the Protestant Episcopal Church to join with it in inviting the Methodist Church and the United Church of Christ to consider establishing a united church, truly Catholic, truly Reformed, and truly Evangelical” —Loetscher, *Brief History of Presbyterianism*, p. 183

b. Nine denominations in discussion by 1968

c. 1970 Plan of Union

- (1) Centralized “bishops”
- (2) Parish councils would oversee member congregations
- (3) Plan of Union foundered in the 80s

D. Presbyterian marriages and divorces

1. PCUSA

a. 1958, Presbyterian Church in the U.S.A. absorbs United Presbyterian Church in North America to form the United PCUSA

- (1) Dialogue had been on-going since end of Civil War
- (2) Both bodies in the NCC, WCC

(3) Negotiations had begun in 1951, including discussions of re-uniting with Southern Presbyterians (PCUS)

b. 1983, United PCUSA in the north reunites with southern PCUS

2. 1965, Evangelical Presbyterian Church merged with well-established Reformed Presbyterian Church of N.A. to form Reformed Presbyterian Church, Evangelical Synod

a. 1956, EPC had broken from BPs

b. 1982, 805 EPC congregations absorbed by Presbyterian Church in America to give northern and national identity to PCA

3. Presbyterian Church in America

a. Established in 1973 as conservative movement out of the southern PCUS

b. Absorbed the RPCES in 1982 under a “joining and receiving” measure

c. Almost absorbs the Orthodox Presbyterian Church in the mid-1980s after a majority of OPC churches and presbyteries vote to join the PCA, but fails when it fell short of the necessary 2/3 vote of the OPC

d. Continuing polarizations within the PCA

- (1) Subscriptionism
- (2) Dispensationalism
- (3) Charismatics
- (4) Masonry
- (5) Pragmatic business methodology of Mission to the World and especially Mission to North America
- (6) Federal Vision
- (7) Deaconesses

E. 1988, American Lutheran Church merges with Lutheran Church in America

1. Includes a small split from Missouri Synod, the Assoc. of Evangelical Lutherans
2. At 5,000,000 members, the new “Evangelical Lutheran Church of America” became the third largest protestant denomination in the U.S.

VI. Mega-trends in the late 1900s

A. Charismatic Movement

1. 1953, Full Gospel Businessman’s Association brings Protestants and Catholics together
2. Manifestations in mainline denominations and among RCs in the 70s and 80s
3. Independents like Oral Roberts and Pat Robertson

B. Vatican II

Called by Pope John XXIII in the early 1960s, this council issued in a liberalizing (democratic) trend that placated American Catholics. Decisions involved:

1. More lay involvement
2. Vernacular mass and ceremonies
3. Reduced number of saints and holy days

C. Madelyn Murray O'Hare: Atheism makes a head-on attack in the U.S. Supreme Court

1. O'Hare won a 1964 ruling that banned school-sponsored prayer and Bible readings in public schools

2. Erosion of support for O'Hare's cause

a. Her eldest son (William) became an evangelical Christian in 1980; he has been director of the Religious Freedom Coalition in D.C.



b. Counterfeit Christianity: William O'Hare maintains:

“It is the liberalization of theology in America that has spelled the death knell for atheist organizations. I can find Baptist preachers—in big churches—that will tell me that Christ isn't the son of God. I don't need to go to the atheists to have somebody tell me that.” (*Christianity Today*, March 1, 1999)

3. Demise of Madelyn O'Hare

a. O'Hare disappeared with her younger son and granddaughter from her home in Austin, TX, in 1995, along with several hundred thousand dollars from her organization

b. Positive identification of her remains found on a Texas ranch came in early 2001; she was the victim of foul play

(1) News notices of the event cited her as remarking that, “When I die, I don't want some dirty Christian putting his hands on me or praying over my body.”

(2) Her diaries, auctioned in 1999 to pay back taxes, reveal the loneliness and desperation of an atheist. Several of her 1977 entries plead, “Somebody, somewhere, love me.”

D. Moral Majority of the '70s and '80s fights back against growing secularism

1. Organized fundamentalism, stung since the Scopes Monkey trial, re-emerges from within itself after 50 years of self-imposed silence

2. replaced by Pat Robertson's Christian Coalition of the 1980s/90s when Falwell retired from the national stage to focus on his congregational ministry and on training future Christian leaders. Falwell died in 2007.

E. 1979, conservative Southern Baptists mobilize

1. Effort to regain control of their association and agencies
2. Conservative SBC president purges college/seminary board members and professors

F. 1990s, Promise Keepers

1. Established by “born-again Catholic,” coach Bill McCartney who identified himself with the Vineyard Church “signs and wonders” movement of John Wimber
2. Original Purpose: “to target men of all denominations and ethnic groups who desire to promote integrity and moral accountability.”



3. Recent developments

- a. Shift to expanded purpose of “breaking down the walls” of race and denominations

- b. In 1997, the PK organization amended its statement of faith so as not to alienate Roman Catholics.

Salvation “...by faith alone” was changed to read, “Only through faith, trusting in Christ alone for salvation which was made possible by His death and resurrection, can that alienation be removed.”

See Eph. 2:8,9; Rom. 3:24–4:6

G.* 1993, **Re-imagining Conference** brings together several mainlines to promote neo-paganism in the form of “Sophia worship”

1. PCUSA bankrolled the majority of the expense of the first meeting in Minneapolis
2. Feminists prayed to goddess “Sophia”

H. 1994, “Evangelicals and Catholics Together: the Christian Mission in the Third Millennium”

1. Significant promoters: Chuck Colson (*The Body*), J.I. Packer, Bill Bright
2. See John Battle’s pamphlet exposé

I. Post-modernism and the “Emerging Church” of the early 21st century

Dr. R. Todd Mangum, Associate Professor of Theology and Dean of Faculty at Biblical Seminary, describes the emerging church on Wikipedia:

“Emergent” is a loosely knit group of people in conversation about and trying experiments in forwarding the ministry of Jesus in new and different ways, as the people of God in a post-Christian context. From there, wide diversity abounds. “Emergents” seem to share one common trait: disillusionment with the organized, institutional church as it has existed through the 20th century (whether fundamentalist, liberal, megachurch, or tall-steeple liturgical). Its strengths: creative, energetic, youthful, authentic, highly relational. Its weaknesses: somewhat cynical, disorganized, sometimes reckless (even in the theological ideas willing to be entertained), immature.

1. De-emphasizes “propositional truth”

I don't like to use the word “objective.” It's not a Biblical word. I also find the word “known” problematic. I believe people are saved not by objective truth, but by Jesus. Their faith isn't in their knowledge, but in God. – Brian McLaren cited in Wikipedia

- a. “God is beyond words”
- b. Christians need to live “incarnational truth”

2. Emphasizes ethics and orthopraxy over orthodoxy

- a. Desire to impact culture and society
- b. Expressed in
 - (1) shared living arrangements
 - (2) casual worship and usually unstructured ecclesiology

3. Critique

a. Internal

The “emergent thread” of the emerging church movement has been harshly criticized by Mark Driscoll [of Seattle’s Mars Hill] and the Acts 29 movement that consider themselves “emerging but not emergent”:

In the mid-1990s I was part of what is now known as the Emerging Church and spent some time traveling the country to speak on the emerging church in the emerging culture on a team put together by Leadership Network called the Young Leader Network. But, I eventually had to distance myself from the Emergent stream of the network because friends like [Brian McLaren](#) and [Doug Pagitt](#) began pushing a theological agenda that greatly troubled me. Examples include referring to God as a chick, questioning God's sovereignty over and knowledge of the future, denial of the substitutionary atonement at the cross, a low view of Scripture, and denial of [hell](#) which is one hell of a mistake. – Mark Driscoll cited in Wikipedia

The “emergent thread” visualizes an “emergent village” that uses unorthodox means to spread its message and measures, whereas disciples of the “emerging church” are more cautious and have stronger ties to historic Christianity, especially in theology.

b. External (find a good summary at http://en.wikipedia.org/wiki/Emerging_Church)

Faced with such opposition and the pressure it brings, postmodernism is a form of intellectual pacifism that, at the end of the day, recommends backgammon while the barbarians are at the gate. It is the easy, cowardly way out that removes the pressure to engage alternative conceptual schemes, to be different, to risk ridicule, to take a stand outside the gate. But it is precisely as disciples of Christ, even more, as officers in his army, that the pacifist way out is simply not an option. However comforting it may be, postmodernism is the cure that kills the patient, the military strategy that concedes defeat before the first shot is fired, the ideology that undermines its own claim to allegiance. And it is an immoral, coward's way out that is not worthy of a movement born out of the martyrs' blood. –J.P. Moreland in Wikipedia

4. 2011, Emergent Rob Bell defends his book, *Love Wins*, in which he denies that a loving God would send billions of people to hell.